



The

Criterion

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New look

New steeple installed on St. Mary Church in New Albany, page 9.

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Floods hamper aid efforts as disease threatens millions of Pakistanis

WASHINGTON (CNS)—Pakistanis faced new dangers posed by disease as emergency response teams and international aid agencies struggled to rush supplies to millions of people forced to flee the country's worst flooding in 80 years.

Jack Byrne, Catholic Relief Services' country representative to Pakistan, said the aid effort has been hampered because bridges and roads have been washed away by monsoon rains and the ensuing floods since late July.

The floods that started in the northern part of the country have generally followed the Indus River, moving southward to Sindh and Punjab provinces.

In parts of northern provinces where floodwaters have receded, people are returning and "are having a hard time identifying where they lived," Byrne said.

"People are still on the move in and around Sindh," Byrne told Catholic News Service from his office in Islamabad, the capital, on Aug. 17. "Thousands are just living on the road."

Hundreds of thousands of people displaced by the floods have made their way to the major cities of Karachi and Lahore, taxing each community's efforts to provide adequate food and shelter, he said.

At an Aug. 17 news conference in Islamabad, Daniel Toole, UNICEF regional director for South Asia, said up to 3.5 million children are in danger of contracting diarrhea, cholera and upper respiratory infections through contaminated water and insects.

The floods have affected up to 20 million people and a fifth of the area of the country of 170 million people. An estimated 1,500 people have died.

The United Nations reported that food rations and clean water have reached only 500,000 of the estimated 2 million people left homeless by the floods.

The United Nations launched an appeal for \$459.7 million in emergency relief funds, even though agency officials expected that rebuilding and recovery will require billions of dollars. About

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Submitted photos



Above, Megan Gardner of St. Thomas Aquinas Parish in Indianapolis cares for a newborn baby that was brought to a medical clinic in Peru, where Megan served as a volunteer this summer.

Right, Kelly Gardner of St. Thomas Aquinas Parish in Indianapolis hugs 8-year-old Gabriela, a girl who is part of the host family that Kelly and her sister, Megan, stayed with during a medical trip to Peru.

'There are so many ways to help'



Two sisters share an amazing adventure of hope, faith and caring in a foreign land

(Editor's note: "Stewards Abroad" is an occasional series that reports on the efforts of Catholics from the Archdiocese of Indianapolis throughout the world.)

By John Shaughnessy

When the frightened father carried his newborn baby into the medical clinic in the remote region of Peru, he never imagined that the welfare of his first child would depend upon two volunteers who are college-aged sisters from Indianapolis.

He also never expected that his 10-hour walk carrying his two-day-old daughter from his home in the mountains would eventually lead him to name the baby after one of the sisters.



While that encounter became a life-altering moment for the father, it also was a defining experience for Kelly and Megan Gardner, members of St. Thomas Aquinas Parish in Indianapolis and recent graduates of nearby Bishop Chatard High School.

From early June to mid-July, the sisters spent six weeks in Ollantaytambo, a breathtakingly beautiful community surrounded by mountains in the South American country of Peru.

With 21-year-old Kelly planning to become a physician's assistant and 20-year-old Megan studying to become a nurse, they wanted the experience of providing hope, help and health care to people in need in a foreign country.

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Seminarians learn about Catholic Charities programs

By Sean Gallagher

For several years, the seminarians of the Archdiocese of Indianapolis have gone on a pilgrimage together shortly before they return to their seminaries for another year of priestly formation.

They have usually traveled to historic churches or shrines in the archdiocese to pray at places where some of the first Catholics in central and southern Indiana came to worship.

This year, archdiocesan vocations director Father Eric Johnson instead arranged for the seminarians to visit a number of programs operated by Catholic Charities Indianapolis.

Archbishop Daniel M. Buechlein accompanied the 24 seminarians on part of their Aug. 11 trip.

"It's another way of informing them of the mission of charity," Archbishop Buechlein said. "A priest is, in some ways, a mediator not only of the sacraments and proclaiming the Word, but also in inspiring people in the mission of charity."

Archbishop Buechlein reflected on the connection of priestly ministry and the work of charity after the seminarians heard a presentation on Catholic Charities Indianapolis' Refugee Resettlement program.

Joseph Trimble, who became an archdiocesan seminarian earlier this year, was interested in learning about how the local Church helps

See SEMINARIANS, page 8



Seminarian Joshua Cole, a member of St. Vincent de Paul Parish in Bedford, looks at a toy on display in the Christmas Store, a program of Catholic Charities Indianapolis that helps parents in need give Christmas gifts to their children. Cole, who is in the Second Theology class at Saint Meinrad Seminary and School of Theology at St. Meinrad, and other archdiocesan seminarians visited the Christmas Store and several charitable ministries on Aug. 11.

SISTERS

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One of those experiences came as they witnessed the birth of a child at an outpost clinic. Yet even that remarkable moment wouldn't compare to what happened the next day when the young father walked into the clinic looking fearful and frazzled.

Reaching out, connecting lives

"He was wearing a brightly colored poncho, and we hear this baby crying but we can't see it," Megan recalls. "He lifts up the poncho, and the baby is crying and screaming. He told the nurse, 'My wife isn't doing well. She was too tired to make the trip.' The mother gave birth at their house, and he was bringing the baby to get vaccinations. He had walked about 10 hours. It was absolutely amazing the baby was alive."

After a nurse fed the baby, the sisters helped her clean the infant. When the nurse left to get the vaccinations, the baby started crying. Megan picked up the tiny girl and tried to calm her as the father watched. When the nurse returned, she asked the father for the money to pay for the vaccinations. He said he didn't have any money. The nurse told him she couldn't give the baby the vaccinations unless he could pay.

Kelly and Megan watched the interaction in disbelief. They didn't have any money with them, having left their cash at the home of their host family miles away. The father looked despondent, as if it had just struck him that he had to walk back up the mountain, carrying his infant daughter to their home. The staff at the clinic didn't seem concerned about the man's plight.

Kelly and Megan decided to intervene, following an approach that Kelly learned in the summer of 2009 when she was a medical volunteer helping HIV/AIDS patients in Africa.

"In Africa, I learned there are so many ways to help people without being a trained professional," Kelly says. "In this situation, you didn't need to be a doctor to know the baby needed to get back to her mother as soon as possible."

So when the father left the clinic with the baby, Kelly and Megan went with them. The sisters hailed a passing vehicle, telling the driver about the father's plight and asking for a ride to Ollantaytambo, the community where their host family lived. The driver agreed.

Once there, Kelly raced to the host family's house to get money to buy food for the father and his wife, and milk for the baby. She also found and paid the driver of a van who agreed to transport the man and his daughter up the mountain to their home. All the while, Megan held and comforted the baby while trying to converse with the father in the basic Spanish she knows.

During that conversation, Megan asked the father some questions that reflect her irrepressible spirit.

"I'm talking to him, and I ask him, 'What's the baby's name?'" she says. "He said, 'She doesn't have one yet.' I said, 'Well, what about Megan?' He said, 'Megan sounds good.'"

A short while later, Kelly came back to meet Megan and



Above, Megan and Kelly Gardner pose for a photo during a meal with their host family in Peru. As part of their six-week stay during which they helped at medical clinics, the sisters worked on improving their Spanish—the language they hope to master so they can converse with Spanish-speaking patients in the United States, too.

Left, Kelly and Megan Gardner share a breathtaking moment in the mountains above the community in Peru where the sisters from St. Thomas Aquinas Parish in Indianapolis spent six weeks this summer helping people at local medical clinics.

the father, returning with the woman who is the mother of their host family. Megan told both of them about the baby's name. They both laughed. The mother of their host family then wrote down the spelling of "Megan" on a card for the father.

Through it all, the father kept thanking the two sisters. Before he climbed in the van with his daughter, photographs were taken and another round of smiles was shared.

"It was something so small," Kelly says, trying to sum up what she and Megan did that day. "It was something we could do to help that baby. When we said goodbye to the baby, we prayed to God to look out for her."

As faith deepens, so does the bond

That prayer revealed another impact of the sisters' six-week stay in Peru—an even greater reliance on God in their lives.

"Every day, we would pray for God to look out for us," Kelly says. "We had to have so much faith that nothing went wrong. I felt I definitely relied more on prayer while I was there."

Megan adds, "Every day, there were moments when we would help someone, and we knew we probably wouldn't see them again. We'd look at each other and say, 'All we can do is pray.'"

That faith-sharing was part of the experience in Peru that helped to deepen an already close bond between Kelly and Megan. They grew up sharing a bedroom, wearing each other's clothes and playing on the same sports teams at St. Thomas and Bishop Chatard schools.

Megan says that one of the toughest times of her life was when Kelly left their family's Indianapolis home to attend Davidson College in North Carolina. After hearing about Kelly's adventures in Africa last year, Megan wanted the opportunity to share a similar experience with Kelly this summer. So Kelly planned the trip.

"The first day we got to Peru, I don't think either of us could have been more overwhelmed," says Kelly, who is beginning her senior year at Davidson. "It was just a complete culture shock. I felt like I had to be the one to stay strong. That night, I said, 'Megan, I'm so glad you're here.' A few days

later, after things got better, she told me, 'That first day, I just wanted to cry.' We went on a walk every day together and just talked. She was there for me to help me get through everything."

The feeling was mutual for Megan.

"Just to have her there with me in Peru was awesome," says Megan, who will soon start her junior year at the University of Indianapolis. "After we came home, I said, 'Kelly knows more about my life than she probably ever wanted to know.'"

Now, their bond includes wanting to make a difference in the lives of others.

"When I left Africa, I felt this calling to come back and serve underprivileged people," Kelly says. "They have virtually nothing, and they're very happy and faith-filled. We have a lot in America, and we don't always appreciate what we have."

"I don't know that I'll practice outside the United States, but I'll definitely give back in underprivileged areas outside the United States. There's so much we can learn from other people." †



As sisters who played together on numerous sports teams through the years, Megan, left, and Kelly Gardner teamed up again this summer to offer hope and health care at medical clinics in Peru. Here, they pose near a sign for one of the clinics.

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Benedictines sue in federal court for right to sell caskets they make

NEW ORLEANS (CNS)—Standing behind a simple, cypress casket handcrafted by the monks of St. Joseph Abbey, Benedictine Abbot Justin Brown asked a federal court in New Orleans on Aug. 12 to bury a Louisiana law allowing only licensed funeral homes to sell caskets to the public.

At stake, Abbot Brown said, is the monks' ability to engage in free enterprise through the sale of the caskets, which range in price from \$1,500 to \$2,000, but which are considerably less expensive than many of the caskets sold to bereaved families by funeral home operators.

The simplicity of the caskets reflects the sacred Christian theology that, at the end of life, the body is returned to the Earth but the soul lives on, Abbot Brown said.

The Benedictines of St. Joseph Abbey in St. Benedict, La., have made the caskets for decades to bury their brother monks, but public interest in the caskets began in the early 1990s and has grown over the years.

In 2007, the Benedictines launched St. Joseph Woodworks, headed by Deacon Mark Coudrain, a master woodworker, to begin making caskets to sell to the public.

"We are men not only of prayer, but we also are men who have been known to be entrepreneurs, making an honest living by the labor of our own hands," Abbot Brown said. "We are here today because we feel that our right to economic freedom is being denied us."

"All we want to do is to be able to construct, craft and build simple wooden coffins to sell to our friends, associates and the general public," he continued. "We are not a wealthy monastery, and we were hoping that the income we could generate from the sale of these coffins would help us meet the educational and the health care needs of our monks."

"We would like to see the day when we can freely operate St. Joseph Woodworks without any unreasonable government restrictions," he said.

The monks are being represented in their federal court fight by the Arlington, Va.-based Institute for Justice, a nonprofit public interest law firm. At a news conference on the steps of the U.S. District Court for the Eastern District of Louisiana, the institute passed out media kits with the catch phrase "Free the Monks and Free Enterprise."

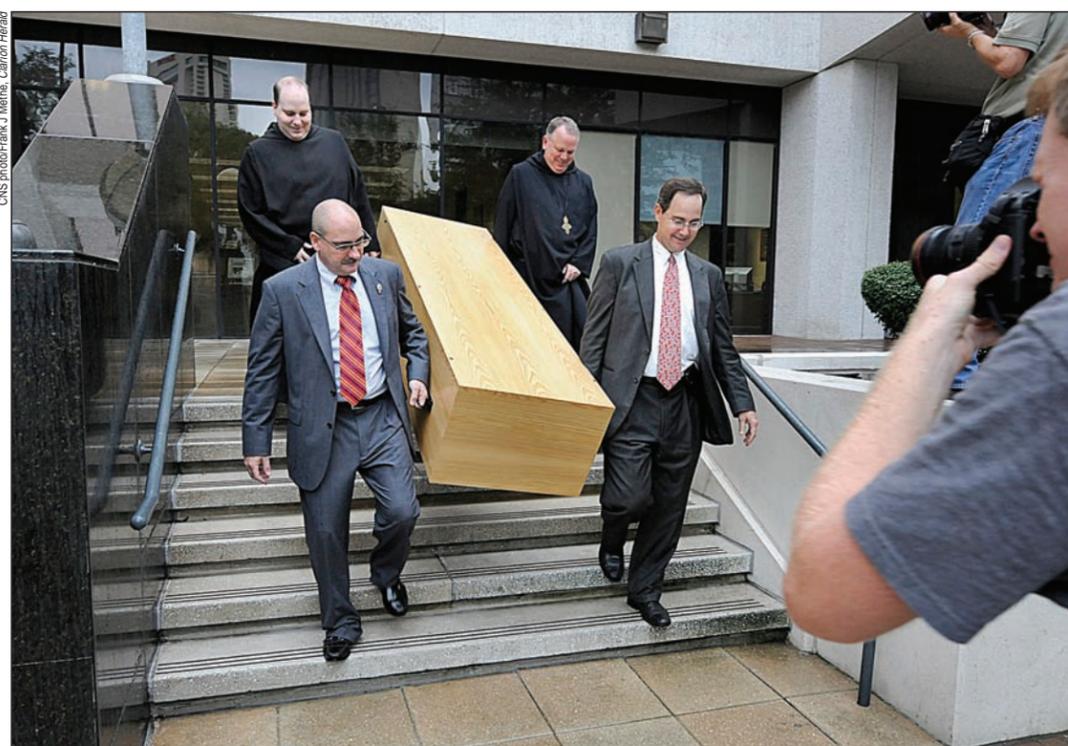
"What you see in front of you is a casket that the monks have made," said Jeff Rowes, a senior attorney with the institute. "A casket is just a box. It has four sides, a top and some upholstery. But for the sin of selling this casket to the public, the state of Louisiana can put you in jail for up to 180 days."

Rowes said the Louisiana State Board of Embalmers and Funeral Directors, which represents licensed funeral homes in the state, also has issued subpoenas to Abbot Brown and Deacon Coudrain "and are now threatening them with fines of up to \$2,500 for every casket they sell."

Rowes said there was "no legitimate rationale" for the Louisiana law restricting the sale of caskets to licensed funeral home operators.

"You don't even need a casket to be buried in Louisiana or any other state," Rowes said. "You can be buried directly in the ground. You can be buried in a bed sheet. This is just a box. The only reason the law exists, and the only reason they're enforcing it, is to protect the profits of a private industry group."

A few months after a story about the new casket-making venture was published in 2007 by the *Clarion Herald*, the official newspaper



A casket is carried down the steps of the federal courthouse in New Orleans on Aug. 12 after a press conference to announce a lawsuit filed by monks to challenge a Louisiana law that allows only funeral home operators to sell caskets to the public. Pictured are Benedictine Father Charles Benoit, top left, and Benedictine Abbot Justin Brown, top right, Deacon Mark Coudrain, bottom left, and attorney Evans Schmidt.

of the Archdiocese of New Orleans, the state board issued a "cease and desist" order to the abbey's woodworking team.

Over the last two years, the abbey has attempted to get the state law changed, but bills that would have accomplished that never made it out of committee in either the House of Representatives or the Senate.

Attempts at a compromise with the funeral home directors failed, Deacon Coudrain said.

"One offer we got was that they would buy it from us for half of what we were selling it for, then they would add \$1,000 to it and sell it to the public," Deacon Coudrain said.

The 6th and 9th U.S. Circuit Courts of Appeal have struck down laws restricting casket sales, similar to Louisiana's, while the 10th Circuit has upheld an Oklahoma law that protected funeral homes.

The monks are hoping for a quick hearing and a stay of a proceeding against the abbey by the Louisiana funeral directors' board.

Abbot Brown said at least three other monasteries in the U.S.—Saint Meinrad Archabbey in St. Meinrad; New Melleray Abbey in Peosta, Iowa; and Mount Michael Abbey in Elkhorn, Neb.—have casket-making operations and sell their coffins to the public. †

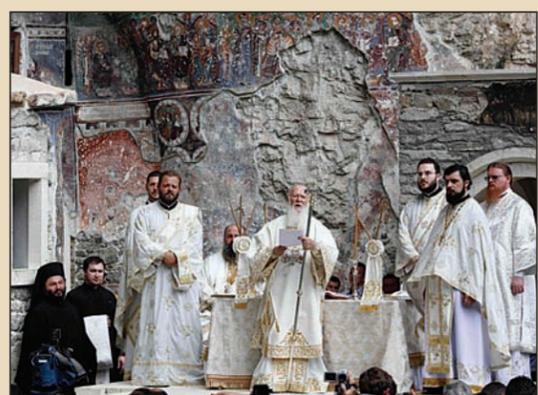
Orthodox liturgy in Turkey is a sign of hope for Christians, says Jesuit priest

VATICAN CITY (CNS)—The Turkish government's decision to allow the Orthodox patriarch to celebrate a liturgy at the ancient Panagia Soumela Monastery near Trabzon was a sign of hope for all members of Turkey's Christian minority, said a U.S. Jesuit priest.

"The present government has promised they really will pay attention to the needs of the Christian minority. The Christians have said we want concrete signs so this is a positive step in the right direction," Jesuit Father Thomas Michel, who lives and works in Ankara, the Turkish capital, told Catholic News Service.

Ecumenical Patriarch Bartholomew of Constantinople celebrated the Orthodox liturgy for the feast of the Dormition of Mary on Aug. 15 at the Panagia Soumela Monastery, which was founded in 386.

The current building, which is maintained by the government as a museum, dates from the 13th century. It was closed in 1923 after most Greeks were forced out of Turkey, and most Turks were



Ecumenical Patriarch Bartholomew of Constantinople celebrates an Orthodox liturgy for the feast of the Dormition of Mary at the Panagia Soumela Monastery near Trabzon, Turkey, on Aug. 15. Thousands of Orthodox pilgrims from Greece, Russia and Georgia attended the liturgy at the monastery for the first time since 1923.

forced out of Greece under the terms of the Treaty of Lausanne.

Father Michel, who has ministered in Trabzon, where an Italian priest was murdered in 2006, said the Panagia Soumela Monastery "is one of the most beautiful places on Earth. It's in a pine forest with waterfalls and the monastery is perched on a cliff."

In a telephone interview from Ankara, Father Michel said, "Christians here don't feel persecuted by the government," but there are Church properties confiscated by the government in the 1920s—including an Orthodox seminary near Istanbul and the Catholic Church of St. Paul in Tarsus—that Christians would like to be able to use again.

"In any society with a vast majority of the population belonging to one religion, someone will discriminate against the minority," Father Michel said, but most Turks are open-minded and respectful of people's different beliefs.

"In my discussions with Turks, they always emphasize the fact that Turkey is a place where you can find a mosque, a synagogue and a church side by side," he said.

Turkey's population is about 99 percent Muslim. Meeting Kenan Gursoy, Turkey's ambassador to the Vatican, in January, Pope Benedict XVI asked that the country grant full legal recognition to the Catholic Church. While Turkish Catholics enjoy religious freedom, he said, the Church as a whole "is waiting for civil juridical recognition" under Turkish law.

The lack of legal status sometimes has made it difficult for the Catholic Church and other Christian communities in Turkey to own and buy property officially, and to build or operate churches, schools and hospitals.

Gursoy had told the pope that Europe would benefit culturally, economically and politically from having Turkey as a member of the European Union. Since Turkey became an EU candidate country in 1999, it has been asked to undertake reforms to improve its human rights record, including its treatment of religious minorities. †

FLOOD

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\$184 million, 40 percent of the amount, had been collected as of Aug. 17, the United Nations said.

The World Bank offered on Aug. 17 to redirect \$900 million in loans for development projects in Pakistan to assist with aid efforts.

CRS, the U.S. bishops' international relief and development agency, has collected \$6.2 million in emergency funds since the flooding began. Even so, Byrne told CNS, some relief agencies are concerned that donor fatigue is setting in.

"The donor response has been slow," he said. "It's what the U.N. calls perception deficit, people thinking the money is not going where it's needed because they think the government is corrupt. Pakistan is saddened that the world has been slow to respond."

Byrne said the funds collected by CRS have been used to provide emergency kits to about 3,000 households and a total of about 30,000 people. The kits contain cooking sets, water purification tablets, bottled water, blankets and soap.

"We would like to have 20,000 kits distributed by the Eid holiday [on] Sept. 10, the end of Ramadan," he said.

The agency also has started providing transitional shelter to people in the north. The simple wooden structures will provide adequate housing for the short



A family wades through floodwaters in the Muzaffargarh district in the Pakistani province of Punjab on Aug. 16. The United Nations says up to 20 million of Pakistan's 170 million people have been affected by Pakistan's worst flooding in 80 years.

term as people begin to re-establish their routines, he explained.

Once people are settled into new housing, cash-for-work programs will hire people to rebuild roads, clear drainage channels and build small bridges.

The floods have devastated Pakistan's already fragile economy, wiping out farmland, and sweeping away people, livestock and property.

Byrne said there is growing concern that the planting season may be delayed.

"If most of the farmers missed the planting season, which is in September, it will affect the crops next year," he said. "They plant corn, wheat, cotton for clothing, and there's a lot of subsistence farming." †



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Editorial

Stewardship means getting out of the rat race

In July, two stewardship conferences were sponsored by representatives of Protestant denominations.

"Rethinking Stewardship: Our Culture, Our Theology, Our Practices" was the theme of a conference held in Eden Prairie, Minn., on July 19-21 sponsored by Luther Seminary. "Grace, Gratitude and Generosity" was the title of the 2010 Stewardship Conference sponsored by The Episcopal Network for Stewardship, which was held in Indianapolis on July 30-31.

Both conferences called attention to the challenges associated with teaching and practicing stewardship in an affluent, consumer-oriented society. In fact, "consumerism" was clearly identified as the chief obstacle to living Christian stewardship today.

The Rev. Mark Allan Powell, one of the speakers at the Lutheran conference, is a professor of Old Testament studies and an author of many books on biblical and stewardship themes. Powell challenged the participants—most of whom were stewardship committee or pastoral staff members in Lutheran congregations—to change the focus of their teaching about stewardship in three ways: 1) from talking about how much we give to talking about how we live; 2) from talking about obligation (guilt) to talking about privilege (good news); and 3) from a sense of duty to an experience of delight (the joy of giving).

Powell stressed that stewardship is not the means to an end (increased participation or financial support). Stewardship is an end—a life of faithful Christian discipleship.

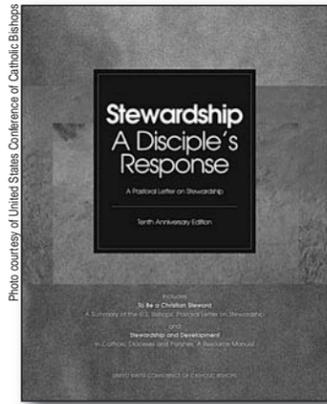
David Lose, a homiletics professor at Luther Seminary, offered similar insights into the challenges facing Christians who wish to practice stewardship as a way of life. Lose observed that three cultural shifts have taken place in our society that have fundamentally changed the Christian experience of stewardship.

First, we are now encouraged to give not out of a sense of obligation but as a matter of choice. Free decisions rather than a sense of duty motivate most people today.

Second, Lose pointed out that whereas in earlier generations people received their identity (their station in life or vocational calling) from their family, their Church or their society, today people are urged to choose who they are, or want to be, from a seemingly infinite array of possible choices. In this context, Christian life becomes just one of many options, and stewardship as a way of life can seem to be a very remote and discretionary option—even for Christians.

Finally, Lose notes that tradition does not have nearly the power it once had. In our contemporary culture, personal experience is much more valuable than the received wisdom of past generations. That is why Christian values, including the stewardship virtues of gratitude, accountability and generosity, frequently take second place when compared to the "new" experiences and opportunities that seem to be promised by our secular culture.

Speaking to Episcopalians meeting in Indianapolis, the Rev. Dr. Walter Bruggemann, a Protestant Scripture scholar and author with self-identified "Calvinist



leanings," said that stewardship represents a fundamental choice between two ways of living.

"Stewardship is the big either/or," Bruggemann says, "between living a life of covenantal fidelity and obligations or living as an autonomous agent who is unencumbered by obligations to God or to anyone else." Bruggemann sees stewardship as a choice that Christians make to "get out of the rat race," and to live lives of quiet fidelity to the Gospel.

Most of the speakers at the Lutheran and Episcopal conferences agreed that stewardship is countercultural—an antidote to the poisons of consumerism, materialism and individualism that have thoroughly infected our society.

"Affluenza" was a term used by more than one speaker to characterize the negative influences of our affluent society on the simple life of responsibility for others that Christians are called to live on a daily basis.

Both conferences also included a reflection on the U.S. bishops' pastoral letter, "Stewardship: A Disciple's Response," and the stewardship message of the late Archbishop Thomas J. Murphy.

According to the bishops, our Catholic theology adds a profound eucharistic and sacramental dimension to the important biblical stewardship perspectives espoused by our Protestant sisters and brothers. We believe that all of creation is the gift of a good and gracious God.

Disciples of Jesus Christ are called to receive God's gifts gratefully, cherish and tend them in a responsible way, share them generously with others out of justice and love, and return them to the Lord with increase. Christian stewards do not reject money or material things. We develop and share them for our own good and for the benefit of others.

This is the spirituality of stewardship taught by the American bishops in their stewardship pastoral.

As Catholics, we embrace a countercultural way of living that rejects the "isms" of our time—relativism, materialism, individualism, consumerism—without ever condemning our culture or the material gifts and possessions that we need and enjoy.

With all our brothers and sisters in the one Body of Christ, we Roman Catholics wholeheartedly affirm the Lord's admonition: Seek first the kingdom of God and his righteousness, and all the rest will be given to you (Mt 6:33).

—Daniel Conway

Making Sense Out of Bioethics/Fr. Tad Pacholczyk

When the kids grow up and find out about the test tubes

When I do presentations on *in vitro* fertilization, audience members sometimes ask whether test tube babies experience psychological problems as they grow up.

Although they clearly face elevated health risks for a number of diseases and physical disorders, the psychological effects on these children have not been thoroughly studied.

Nevertheless, children born from other, closely related technologies, like anonymous sperm donation, are starting to be tracked, and researchers are finding that these children face significant difficulties in dealing with their feelings and emotions as they grow older.

They oftentimes struggle with their own sense of dignity and identity, with their need for a father, and with a desire to understand their family connection.

A recent online article in *Slate* magazine titled "The Sperm Donor Kids Are Not Really Alright" describes one such study and includes some thought-provoking personal testimony from a British writer named Christine Whipp.

Whipp, herself conceived by anonymous sperm donation, expresses the feelings that some donor offspring have of being, in the pointed words of the article, a "freak of nature" or a "lab experiment."

She puts it this way: "My existence owed almost nothing to the serendipitous nature of normal human reproduction, where babies are the natural progression of mutually fulfilling adult relationships, but rather represented a verbal contract, a financial transaction and a cold, clinical harnessing of medical technology."

A growing number of children born this way instinctively sense how that "cold, clinical harnessing of technology" can never quite measure up to the warmth and commitment embodied in the life-giving marital embrace of a mother and a father.

The absent father who donates sperm anonymously, the financial exchanges involved and the depersonalized laboratory environment surrounding their origins imply an element of being "used." It can be difficult for such children to put into words what they are really feeling and experiencing, as a young man named Craig emphasizes in his online comments following the *Slate* magazine article:

"The confusion [that] I felt growing up was not your normal run of the mill confusion. I didn't even begin to understand the inner turmoil [that] I felt until I found out about my beginnings," he said. "My suggestion to you would be that before you start giving suggestions to others about how

to live in a mixed family, come to know what it's like to be a child who knows something is wrong but you just don't know why. You know you're different ... but you just don't know why. Live with a question mark over your head every day of your life, and not be able to put words to that question."

Another young person in the same situation poignantly comments:

"I am a product of sperm donation, and I can tell you that I always hated growing up without a dad. I can't tell my mom how I feel because I said something to her when I was little, and she got very hurt and upset and tried to explain to me that a lot of kids grow up without dads, and kinda went into all of this women can do this and women can do that and most women really don't need a man and blah blah blah. So I now keep all of my feelings to myself. I can tell you that for as much as I love her, inward I still hate her for doing this to me and thinking that she had a right to decide if I needed a dad or not."

All children deserve to have a mother and a father as they grow up. We should never intentionally choose to set up situations where a child will be conceived in a manner that deprives him or her of a parent. Every child, moreover, is entitled to the full respect of being conceived and brought into the world only through the marital acts of committed parents, through the intimate, loving embrace of husband and wife, not in petri dishes and test tubes.

Because awareness of our own human roots is critical to our sense of personal identity, and because of our vulnerable "sense of self" as humans, we have a particular responsibility to avoid creating a subclass of those who have "different origins" from the rest of us.

It ought to come as no surprise that subtle psychological burdens may be placed upon children born from donor sperm as they subjectively struggle with broken or absent relationships, and experience a sense of being a "commodity" or an "object" because of how they were created.

These dark and morally troubling aspects of modern reproductive technologies need to be more fully acknowledged and discussed in our society as they unleash powerful forces that profoundly affect the future of the human beings who are thereby brought into the world.

(Father Tadeusz Pacholczyk, Ph.D. earned his doctorate in neuroscience from Yale University and did post-doctoral work at Harvard University. He is a priest of the Diocese of Fall River, Mass., and serves as the director of education at The National Catholic Bioethics Center in Philadelphia. See www.nbccenter.org.) †

Letter to the Editor

Use the language of love in society

The Bible depicts the serpent as more subtle than any beast. In the Gospel of Matthew, Jesus said, "Behold, I am sending you like sheep in the midst of wolves; so be shrewd as serpents and simple as doves" (Mt 10:16).

Within the expansive growth of our "culture of death," language is effectively used to beguile the populous. It is rather difficult to know what virtually anyone is actually meaning by what they say.

Scholars of the devil are using the rise and fall of the human condition to befuddle the mind by making it think a lie is a truth and a truth is a lie. They hide their true intent behind ambiguous terms that cloak a pernicious ulterior motive.

They call marriage a right, and it is not. They label abortion a "reproductive health

service," and it is not. They cite "hedonism" as the supreme reason for living, and it is not.

They use sensationalism to trump reason and identify the Church as the greatest obstacle to human progress, and she is not.

These "scholars of the devil" slither their way into the consciousness of the people through the usage of words—words that may seem innocuous but carry great gravity in defining legislation and directing the course of civilization.

Christians are called by our Lord and Savior to be shrewd as serpents (i.e. creative, innovative), yet too often we have been less than effective in the use of enchanting didactic expressions to get our point across. We, too, often come across as anachronistic.

Let us "lock and load" by using the language of love to penetrate the hardness of the heart.

Kirth N. Roach
Order of Carmelite Discalced Secular
Indianapolis

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Prayer reminds us how necessary God is in our lives

It is helpful to know the various ways in which the Catholic Church distinguishes the tradition of Christian prayer. There is the common or public prayer of the Church, and there is personal, sometimes called private, prayer.

The pre-eminent public prayer of the Church is the Eucharist. We refer to the Eucharist—or Mass—as the source and summit of life in the Church.

Without the Eucharist, there would be no Church. Understandably, our foundational, central prayer is the Mass established as such by Christ. We will focus on the Eucharist and the other sacraments in a special way during 2011.

Since the Second Vatican Council, the Catholic Church has raised to a new level of awareness another public prayer, namely the Liturgy of the Hours. A number of parishes celebrate Morning Prayer and, sometimes, Evening Prayer—or Vespers—on Sundays and holy days. Monasteries and religious communities generally celebrate the Liturgy of the Hours. Praying the Liturgy of the Hours is required of ordained clergy, but not of the lay faithful.

The public liturgical prayer of the Catholic Church is shaped by the annual solemnities and feasts that celebrate the mysteries of Christ, such as Christmas, Easter and Pentecost. We speak of the liturgical or Church year with its seasons of Advent, Lent, Easter and Ordinary Time.

Of course, the mystery of the life of

Christ is the central focus of our liturgical prayer. Over the centuries, the faith of the Church has given rise to remembering holy people who mirror the mystery of Christ's life in exemplary ways. And so we celebrate various saints' feast days.

Benediction of the Blessed Sacrament, Adoration of the Blessed Sacrament, the Way of the Cross, the rosary and the Divine Mercy Chaplet are examples of devotional prayers of the Church, but they are not, strictly speaking, part of the actual liturgical and sacramental life of the Church. These and other devotions, such as various approved novenas and litanies, are encouraged as supportive prayers for supporting and nurturing our faith.

A study of the Gospels gives us a pretty dramatic insight into the understanding of Jesus concerning prayer to his Father. Some of the citations are clearly public prayers offered by Jesus. And there are numerous instances where we are told that Jesus went off "to a lonely place" to pray alone.

Jesus is a witness of both public and private prayer. There are also many episodes where it is clear that Jesus hears the prayers of those who address him.

The *Catechism of the Catholic Church* cites a quotation of St. Augustine, who summarizes three dimensions of Jesus' prayer: "He prays for us as our priest, prays in us as our Head, and is prayed to by us as our God. Therefore let us acknowledge our voice in him and his in us" (cf. #2616).

A study of the history of the praying

faithful of the Church reveals several kinds of prayer that are generally familiar to us. First, there is the prayer of blessing and adoration. The prayer of blessing is our response to God's gifts—every good gift comes from him. Adoration is our basic acknowledgment that we are created by God and need to offer him homage.

Perhaps our most common awareness of prayer is that of petition. If we are honest, we are keenly aware of our need for God. Especially in times of adversity and crisis, humbly we seek his help and his love.

I am particularly conscious of the prayer of intercession. Jesus is, of course, our true intercessor before the Father. Yet I am to serve in his person, and so I hear from many of you over a period of time accepting my invitation to intercede with Jesus for your needs, worries and burdens.

There is the prayer of thanksgiving. Thanksgiving "characterizes the prayer of the Church which, in celebrating the Eucharist, reveals and becomes more fully what she is" (#2637).

"Praise is the form of prayer which recognizes most immediately that God is God" (#2639). This form of prayer is a

humble recognition that we owe God praise and glory simply for who he is.

As I review these forms of prayer, I am reminded of a concern often expressed by the late Holy Father, John Paul II. He anguished about the loss of a sense of God and who God is in our contemporary secular culture. He often reminded us that we miss the fundamental meaning of life if we bracket God as unnecessary in our human endeavors.

I think it is easy to slide into this secular mentality if we do not pray to God. Prayer is essential in our relationship with Jesus and our Creator and Father. †

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 oración nos recuerda lo necesario que es Dios en nuestras vidas

Resulta útil conocer las distintas formas mediante las cuales la Iglesia católica distingue la tradición de la oración cristiana. Existe la oración común o pública de la Iglesia, y la oración personal, en ocasiones llamada la oración privada.

La oración pública más sublime de la Iglesia es la Eucaristía. Nos referimos a la Eucaristía, o Misa, como la fuente y la cumbre de la vida en la Iglesia.

Sin la Eucaristía no existiría la Iglesia. Naturalmente, nuestra oración central fundamental es la Misa establecida como tal por Cristo. En el transcurso del año 2011 dedicaremos una concentración especial a la Eucaristía y a los demás sacramentos.

Desde el Concilio Vaticano II la Iglesia católica ha creado un nuevo nivel de conciencia respecto a otra oración pública, a saber, la Liturgia de las Horas. Muchas parroquias celebran Maitines y, en ocasiones, Vísperas, los domingos y días de guardar. Por lo general, los monasterios y las comunidades religiosas celebran la Liturgia de las Horas. La celebración de la Liturgia de las Horas es de carácter obligatorio para el clero ordenado, pero no para los fieles laicos.

Las solemnidades y festividades anuales que celebran los misterios de Cristo, tales como la Navidad, la Pascua y Pentecostés, dan forma a la oración litúrgica pública de la Iglesia católica. Hablamos del año litúrgico o de la Iglesia con sus temporadas de Adviento, Cuaresma, Pascua y Tiempo ordinario.

Por supuesto, el misterio de la vida de Cristo es el eje central de nuestra oración litúrgica. Con el pasar de los siglos, la fe de la Iglesia ha dado paso para recordar a

personajes santos que reflejan el misterio de la vida de Cristo en formas ejemplares. Así pues, celebramos días de fiesta de distintos santos.

La bendición del Santísimo Sacramento, la Adoración del Santísimo Sacramento, el Vía Crucis, el Rosario y la Corona de la Divina Misericordia son ejemplos de oraciones piadosas de la Iglesia, pero en el sentido estricto no forman parte de la verdadera vida litúrgica y sacramental de la Iglesia. Éstas, así como otras devociones, tales como las diversas novenas y letanías aprobadas, se recomiendan como oraciones de apoyo para el sustento y el cultivo de nuestra fe.

El estudio del Evangelio nos abre una perspectiva bastante impresionante para comprender a Jesús en relación a la oración a su Padre. Algunas de las citas son claramente oraciones públicas ofrecidas por Jesús. Y en muchas instancias se nos dice que Jesús se retiró "a un lugar apartado" para orar solo.

Jesús da testimonio tanto de la oración pública como de la privada. Asimismo, existen muchos episodios en los que resulta evidente que Jesús escucha las oraciones de aquellos que claman por él.

El *Catecismo de la Iglesia Católica* cita a San Agustín, quien resume las tres dimensiones de la oración de Jesús: "Ora por nosotros como sacerdote nuestro; ora en nosotros como cabeza nuestra; a Él se dirige nuestra oración como a Dios nuestro. Reconozcamos, por tanto, en Él nuestras voces; y la voz de Él, en nosotros" (cf. #2616).

Al estudiar la historia de los fieles de la Iglesia que oraban, descubrimos diversos tipos de oración que en general nos resultan

familiares. Primero, está la oración de bendición y adoración. La oración de bendición es nuestra respuesta a los dones de Dios: todo lo bueno proviene de Él. La adoración es nuestro reconocimiento fundamental de que fuimos creados por Dios y debemos rendirle tributo.

Quizás la oración que se conoce más comúnmente es la de petición. Si somos sinceros, estamos plenamente conscientes de nuestra necesidad de Dios. Especialmente en tiempos de adversidad y crisis, procuramos humildemente Su amor y Su socorro.

En lo particular, soy muy consciente de la oración de intercesión. Jesús es, por supuesto, nuestro verdadero intercesor ante el Padre. Sin embargo, mi deber es servir en su nombre, de modo que a lo largo de todo este tiempo he sabido de muchos de ustedes que aceptan mi invitación para interceder ante Jesús por sus necesidades, tribulaciones y aflicciones.

También está la oración de acción de gracias. El agradecimiento "caracteriza la oración de la Iglesia que, al celebrar la Eucaristía, manifiesta y se convierte cada vez más en lo que ella es" (#2637).

"La alabanza es la forma de orar que reconoce de la manera más directa que Dios es Dios" (#2639). Esta forma de agradecimiento es un reconocimiento humilde de que debemos alabar y glorificar a Dios

simplemente por quién es.

A medida que repaso las formas de oración, recuerdo una preocupación que el difunto Santo Padre Juan Pablo II expresaba con frecuencia. Le angustiaba la pérdida del sentido de Dios y de quién es Él en nuestra cultura laica contemporánea. A menudo nos recordaba que no captamos el significado fundamental de la vida si clasificamos a Dios como innecesario en nuestras iniciativas humanas.

Creo que resulta fácil caer en esta mentalidad seglar si no rezamos a Dios. La oración es un aspecto esencial de nuestra relación con Jesús y nuestro Creador y Padre. †

¿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 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.

Nativity of Our Lord Jesus Christ Parish, 7225 Southeastern Ave., Indianapolis. **"5K Run and Walk,"** 9 a.m. Information: 317-357-1200.

August 20-21
St. Thomas Aquinas Parish, 46th and Illinois Streets, Indianapolis. **"Sausagefest,"** food, music, Fri. and Sat., 6-11 p.m. Information: 317-253-1461.

Nativity of Our Lord Jesus Christ Parish,

7225 Southeastern Ave., Indianapolis. **"Augusttravaganza,"** 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.

Kordes Retreat Center, 802 E. 10th St., Ferdinand, Ind. (Evansville Diocese). **"Managing Your Stress,"** Benedictine Sister Jane Will, presenter, 9 a.m.-12:15 p.m., \$40 per person. Information: 800-880-2777 or www.thedome.org/programs.

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.

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 25
Mallow Run, 6964 W. Whiteland Road, Bargersville. **Theology on Tap**, Sarah Bauer, vocalist, 7 p.m. Information: www.indytot.com.

August 26-28
St. Ann Parish, 6350 Mooresville Road,

Indianapolis. **Parish festival**, rides, games, food, Thurs. 5-10 p.m., Fri. and Sat. 5-11 p.m. Information: 317-244-3750.

August 27
St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild, rummage sale**, 8:30 a.m.-2:30 p.m. Information: 317-885-5098 or beaglered@aol.com.

August 27-28
Prince of Peace Parish, 413 E. Second St., Madison. **"Community Festival,"** Father Michael Shawe Memorial Jr./Sr. High School, 201 W. State St., Fri. 5 p.m.-midnight, Sat. 5 p.m.-midnight, food, rides, games. Information: 812-265-4166.

August 28
Most Holy Name of Jesus Parish, 89 N. 17th Ave., Beech Grove. **Catholics United for the Faith**,

"The Treasures of the Church," Jesuit Father Mitch Pacwa, presenter, 8:30 a.m.-4 p.m., Mass, 11:30 a.m., Msgr. Joseph F. Schaedel, vicar general, celebrant, \$25 per person includes box lunch, \$20 per student. Information: 317-236-1569 or 800-382-9836, ext. 1569, or parthur@archindy.org.

Immaculate Heart of Mary Parish, 5692 Central Ave., Indianapolis. **"Fall Kick-Off Fest,"** food, music, games, movies, \$1 adults, children free, 3-11 p.m. Information: 317-257-2266.

St. Michael Parish, 101 St. Michael Drive, Charlestown. **"Sock Hop," street dance**, 7-9 p.m., no charge, rain or shine. Information: 812-256-3200.

Mount St. Francis Center for Spirituality, 101 St. Anthony

Drive, Mount St. Francis. **Annual picnic**, 11 a.m.-midnight. Information: 812-923-8817 or www.mountsaintfrancis.org.

August 29
St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. **Violin concert**, Sonya Hayes, violinist, 3 p.m. Information: 317-297-0618 or tom.nichols@stjohnsindy.com.

Marian University, Hackelmeier Library, 3200 Cold Spring Road, Indianapolis. **Pax Christi, international peace activist Kathy Kelly**, presenter, 7 p.m. Information: 317-750-4891 or franquigley@indy.rr.com.

St. Lawrence Parish, 6944 E. 46th St., Indianapolis. **Athletic field dedication in honor of Pat Devine**, 1 p.m., refreshments served following ceremony. Information: 317-546-4065. †

Retreats and Programs

August 20-22
Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"The Message of the Book of Jonah,"** Benedictine Father Eugene Hensell, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

August 21
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Lecture on the Medieval Art of Illuminated Manuscripts,"** Dr. Jennifer Lee, presenter, and **"Lecture on Medieval Manuscripts—The 'Power' of the Page,"** Dr. Jamie Higgs, presenter, 9 a.m.-4 p.m., \$35 per person. Information: 317-788-7581 or www.benedictinn.org.

Oldenburg Franciscan Center, Oldenburg. **"How Can We Teach Our Children to Read?"** Franciscan Sister Mary Paul Larson, presenter, 9-11:30 a.m., \$20 per person. Information: 812-933-6437 or center@oldenburgosf.com.

August 22
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Book of Hours—The Cathedral in the Hand, Symbolism and Culture,"** John Lawrence, presenter, 1-3 p.m., \$15 per person. Information: 317-788-7581 or www.benedictinn.org.

August 24
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Come Away and Rest Awhile,"** silent, non-guided reflection day, 8 a.m.-4 p.m., \$25 per person includes breakfast and lunch. Information: 317-545-7681 or spasotti@archindy.org. †

Healing Mass to be celebrated for Little Sister of the Poor

A Mass to pray for the healing of Sister Marie Jeanne Ranallo, a Little Sister of the Poor, will begin at 7:30 p.m. on Aug. 26 at the chapel at the St. Augustine Home for the Aged, 2345 W. 86th St., in Indianapolis. Sister Marie Jeanne, who served as

the home's begging sister from 1992 until 2001, was recently diagnosed with stage four pancreatic and liver cancer. To learn more about Sister Mary Jeanne's condition, log on to www.caringbridge.org/visit/srmariejeanneranallo/mystory. †



Fatima bazaar

St. Roch parishioner Pattie Ley of Indianapolis, left, and Roncalli High School junior Alex Servie of St. Jude Parish in Indianapolis arrange jewelry and craft items made by artists from St. Charles Lwanga Parish in the Arua Diocese in Uganda during the fifth annual "Missions Helping Missions Bazaar" on Aug. 15 at Our Lady of Fatima Retreat House in Indianapolis. The event also included Mass and a hog roast. Former St. Roch parishioner Sherry Meyer, a native of Indianapolis, has ministered to Ugandans in the Arua Diocese for two decades. Meyer currently serves as the station manager for Radio Pacis, a Catholic radio station in Arua.

VIPs



Edgar and Maryann (Lenahan) Chesterson, members of St. Jude Parish in Indianapolis, will celebrate their 50th wedding anniversary on Aug. 21.

The couple was married on Aug. 20, 1960, at Our Lady of Lourdes Church in Indianapolis.

They are the parents of three children: Carla Shelton, Joanne Soller and Dan Chesterson. They also have six grandchildren. †

Tournament to support scholarships for Saint Mary-of-the-Woods College

The Terre Haute Alumnae Club of Saint Mary-of-the-Woods College will sponsor its 11th annual SMWC Scholarship Scramble on Sept. 11 at the Geneva Hills Golf Course in Clinton.

Registration and lunch will begin at 11 a.m. with a shotgun start at noon.

The golf fundraiser is open to men and women. The \$70 entry fee includes lunch, green fees and a golf cart.

To register or for more information, call Mary Baker at 812-239-3050 or 812-241-7649. The registration deadline is Sept. 7. †



Local knight elected to office

St. Rita parishioner Curtis Guynn of Indianapolis, right, a member of the Knights of Peter Claver, shakes hands with fellow knight Howard Crawford of Chicago during a recent national convention of the fraternal organization for black Catholic men. Guynn is wearing a medallion of the district deputy for northern states. The district that he now leads includes 13 states and the District of Columbia. Guynn is the first member of the Knights of Peter Claver from Indianapolis to be elected to this national position. Howard formerly held that office in the organization.

Six Benedictine monks celebrate jubilees at Saint Meinrad

The Benedictine monks of Saint Meinrad Archabbey in St. Meinrad recently celebrated the jubilee of monastic profession or priesthood jubilee of six monks.

Father Eric Lies and Father Donald Walpole marked their 70th jubilees of monastic profession.

Father Colman Grabert, Brother Raban Bivins and Brother Terence Griffin celebrated their 50th jubilees of monastic profession.

Father Germain Swisshelm was honored for the 50th jubilee of his ordination to the priesthood.

A native of Aurora, Ill., Father Eric Lies professed his vows on Aug. 6, 1940, and was ordained to the priesthood on Feb. 2, 1945.

He completed his theological education at Saint Meinrad Seminary.

Father Eric also earned a master's degree in English at The Catholic University of America in Washington, D.C.



Fr. Eric Lies, O.S.B.

Following his ordination, Father Eric taught English, geometry, religion, speech and homiletics at Saint Meinrad Seminary for 13 years.

Also during that time, he served as the associate editor and art director

for *Grail* magazine at Abbey Press from 1950-58.

From 1958-68, he served as the general manager of Abbey Press.

For more than 25 years, Father Eric ministered at Saint Meinrad's Development Office as the associate director of development for 12 years, director of public relations for nine years and graphic designer for five years.

For many years, Father Eric also presented retreats and created calligraphy artwork.

Father Eric lives at the monastery infirmary.

A native of St. Patrick Parish in Indianapolis, Father Donald Walpole



Fr. Donald Walpole, O.S.B.

professed his vows on Aug. 6, 1940, and was ordained to the priesthood on Sept. 21, 1943.

After completing his theological education at Saint Meinrad School of Theology, Father Donald

earned a bachelor's degree in fine arts and master's degree in fine arts at the Chicago Art Institute.

From 1952-98, Father Donald served as an associate professor of art at the former Saint Meinrad College.

He also created religious artwork for parishes, religious communities and Saint Meinrad's campus. His works include mosaics, murals, ceramics and wall hangings.

A native of Evansville, Ind., Father Colman Grabert recently served as the secretary to the archabbot and as the monastery's house prefect.

Father Colman professed his monastic vows on Aug. 15, 1960.

After completing his studies at the former Saint Meinrad High School, the former Saint Meinrad College and Saint Meinrad School of Theology, he was ordained to the priesthood on Sept. 5, 1965.

Father Colman earned a licentiate in sacred theology at the Collegio di Sant' Anselmo in Rome in 1969.

He began teaching at Saint Meinrad

School of Theology in 1967, and served as an assistant professor of systematic theology until 1994.

For many years, Father Colman was one of the archabbey's principal organists.

A native of Orrville, Ohio,

Father Germain Swisshelm works at the carpenter shop and is the custodian of Mass intentions for the archabbey.

He made his profession of vows on Aug. 15, 1957, and was ordained to the priesthood on Sept. 25, 1960.

Father Germain earned bachelor's degrees in

philosophy and history at Saint Meinrad School of Theology. He completed graduate studies at Indiana University, Oklahoma University and San Carlos University in Lima, Peru.

From 1960-62, Father Germain taught at Saint Meinrad's St. Placid Hall.

In 1962, he became a founding member of Saint Meinrad's mission, Los Pinos, in Huaraz, Peru.

Father Germain taught at the seminary and high school in Huaraz, and was an associate pastor at San Juan de Lurigancho Parish in Lima. He also served as the prior in Lima for four years.

A native of Owensboro, Ky., Brother Raban Bivins came to Saint Meinrad to attend school at St. Placid Hall in 1957.

He professed his vows as a monk on May 7, 1960.

During the early 1970s, Brother Raban worked in various assignments at Saint Meinrad, including the shoe shop, as a volunteer fireman and as the house prefect for the monastery.

In 1965, Brother Raban was sent to Los Pinos, Saint Meinrad's mission in Peru, where he served until 1979.



Br. Raban Bivins, O.S.B.

He also worked at Saint Meinrad's physical facilities department, and has been a locksmith since 1984.

In 1996, Brother Raban was the first brother to be appointed subprior, or third in leadership, for the monastery. He served as the subprior until 2007.

Brother Raban currently assists the monks at the monastery infirmary, works as a locksmith, and serves as the archabbey's almoner and director of community outreach.

A native of Pittsburgh, Brother Terence Griffin professed his vows on May 7, 1960.



Br. Terence Griffin, O.S.B.

Before joining the monastery, Brother Terence studied accounting at Robert Morris Business School.

He served at Saint Meinrad's business office from 1960-77. For the next seven years, he was assigned to handle payroll and insurance at Abbey Press. He also worked for the Saint Meinrad Health Service.

Brother Terence works as an assistant to the director at Abbey Caskets, is the assistant custodian for the chapel at the Our Lady of Monte Cassino Shrine and serves as an assistant monastery guestmaster. †

Catholic Church in India seeks to deepen its health care ties in nation



Cardinal Telesphore Toppo

WASHINGTON (CNS)—The Catholic Church in India is looking to expand its capacity in the health care field, said Cardinal Telesphore Toppo of Ranchi, former president of the Catholic Bishops' Conference of India.

The Catholic Church, whose members make up only about 1.3 percent of India's population of more than 1 billion people, is already

second only to the Indian government in the number of health care services it provides, with 5,450 health care facilities in the nation, 85 percent of them in rural areas.

Cardinal Toppo visited the United States in early August to meet with leaders of the U.S. Conference of Catholic Bishops and with officials of Catholic Relief Services on health issues. He also met with representatives of Georgetown University, which had participated in two rounds of talks in India on how to build up the Church's health care infrastructure.

The result is the establishment of a medical school at a

Catholic hospital in India next year, to be followed by the construction of a Catholic hospital near Ranchi, in northern India, in the cardinal's home state of Jharkhand.

"I am a son of the soil," he noted with a smile.

Agriculture is the mainstay for 80 percent of the rural population in Jharkhand.

Beyond the school and the hospital, it is the long term that has Cardinal Toppo concerned.

"What is the Catholic Church in India going to do in the field of health in the next 15 to 20 years? That is the question," he said. †

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.

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SEMINARIANS

continued from page 1

refugees from around the world start a new life in central Indiana.

He had been involved in a variety of charitable ministries in Maryland, where he taught at Catholic high schools for many years.

"Refugee resettlement is a new area for me," said Trimble, a member of Holy Spirit Parish in Indianapolis. "I've had no experience in that. So I'm interested in finding out the nuts and bolts of how it works, and how we could fit in as a parish or how students could be a part of it."

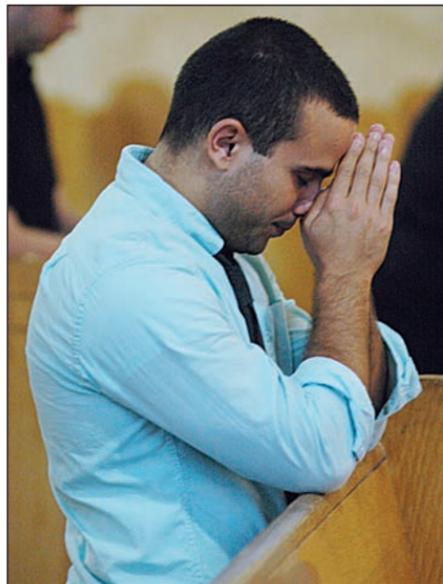
Trimble, who was an archdiocesan seminarian in the 1980s, is a member of the Fourth Theology class at Saint Meinrad Seminary and School of Theology in St. Meinrad. He expects to be ordained a transitional deacon in the spring of 2011.

Earlier in the day, when the seminarians were visiting Catholic Charities Indianapolis' Crisis Office and Christmas Store, Father Johnson spoke about the importance of the seminarians learning about the way the mission of charity at times goes beyond what happens at the parish level.

"As men who are studying to be priests in this archdiocese, I think it's important for them to be familiar with the mission and the ministries of the local Church as a whole," Father Johnson said. "And Catholic Charities plays a very big part in that."

Seminarian Vincent Jansen, a member of Our Lady of the Greenwood Parish in Greenwood, became familiar with these ministries through volunteering at the Christmas Store. He said that experience and volunteering at The Lord's Pantry in Indianapolis aided him in his vocational discernment.

"It really gives you a feel for all of the



Seminarian Matthew Tucci, a member of Holy Family Parish in New Albany, kneels in prayer during a Mass on Aug. 11 at Holy Trinity Church in Indianapolis. Archbishop Daniel M. Buechlein was the principal celebrant of the Mass, which was attended by most of the 29 archdiocesan seminarians. Tucci is in the First Philosophy class at Saint Meinrad Seminary and School of Theology in St. Meinrad.



Emily Able, director of community and youth services at Holy Family Shelter in Indianapolis, guides Archbishop Daniel M. Buechlein, center, archdiocesan vocations director Father Eric Johnson, standing behind the archbishop, and a group of archdiocesan seminarians on an Aug. 11 tour of the homeless shelter.

people that need serving, that need ministry to them," said Jansen. "It puts you in the mindset that the world needs help, people need help."

Jansen is a freshman at Bishop Simon Bruté College Seminary in Indianapolis.

Stephanie Davis, the director of the Crisis Office and Christmas Store, was glad to tell the seminarians about the ministries that she oversees.

"[They'll] have more reference options and be able to make a great choice in where to direct people for services," she said. "It gives young people an opportunity to learn about these services. Plus, it gives these young men a chance to know what's going on in the community, what actually are the hardships out there."

While learning about the specific ways that the archdiocese ministers to those in need in central and southern Indiana was helpful to seminarian Daniel Bedel, he was also aware that being personally active in it will be important as a priest.

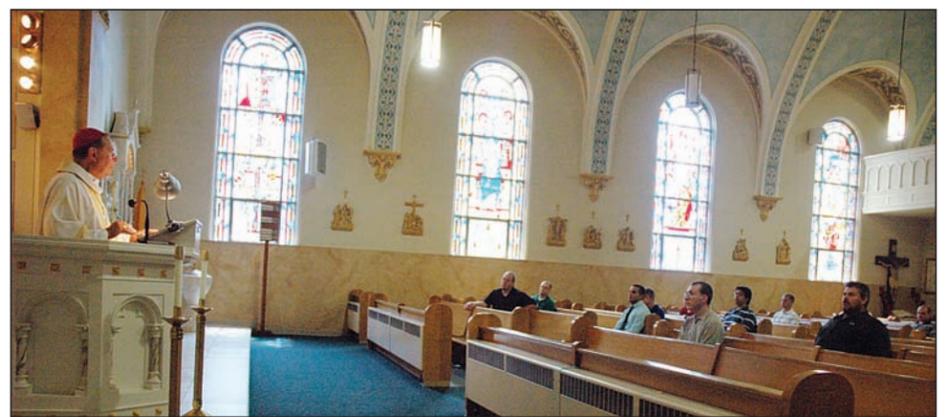
"When [Jesus] was on this Earth, he was out healing people," said Bedel, a member of St. John the Evangelist Parish in Enochsburg. "He was out ministering to the poor and to those in need. He came to heal the sick, not to heal those who were healthy."

"So as a priest, it's definitely part of our identity to be helping people. And, as priests, we're supposed to be role models for the rest of the Catholic Church. So if we're not the ones out there helping those people, then who's going to be doing it?"

After having lunch at the rectory of SS. Peter and Paul Cathedral in Indianapolis, the seminarians visited the new Holy Family Shelter on the grounds of Holy Trinity Parish on the west side of Indianapolis.

Now in its 25th year of ministering to homeless families, Holy Family Shelter moved into its new facility last December.

Emily Able, the shelter's director of



Archbishop Daniel M. Buechlein preaches a homily during an Aug. 11 Mass at Holy Trinity Church in Indianapolis attended by most of the archdiocese's 29 seminarians.

community and youth services, gave the seminarians a tour of the facility. She said that she always enjoys showing groups of people the facilities at Holy Family Shelter. Showing the shelter to the seminarians, though, took that enjoyment to another level.

"Who they are and the fact that they may one day have congregations to work with makes it even more relevant," Able said. "... They might educate friends and family and maybe, one day, parishioners wherever they're at about what the truth is regarding homelessness and about how many families are homeless."

After visiting Holy Family Shelter, the seminarians went to Mass at the adjacent Holy Trinity Church. Archbishop Buechlein was the principal celebrant of the liturgy.

Their visits ended at St. Elizabeth/Coleman Pregnancy and Adoption Services on the south side of Indianapolis. There, the seminarians learned about the way this Catholic Charities Indianapolis program helps women in crisis pregnancies and facilitates adoptions.

"It's a tremendous opportunity for us," said Priscilla Kamrath, St. Elizabeth/

Coleman's director of community relations. "When Father Eric called [about the seminarians], I said, 'Oh yes. Please come. We'll do anything to have you come.'"

While those who minister in the Catholic Charities Indianapolis programs that the seminarians visited saw a great benefit for their ministry in informing future priests about their services, transitional Deacon Dustin Boehm said having a greater awareness of the Church's mission of charity helps the seminarians remember "our own poverty and our own needs."

"There's a really beautiful thing that the poor do show us—how much we all need God," said Deacon Boehm, who expects to be ordained a priest in the spring of 2011. "We all need each other. To have that witness always before our eyes and in our mind is a really good thing."

(To learn more about archdiocesan seminarians and about becoming one, log on to www.HearGodsCall.com. To learn more about Catholic Charities Indianapolis, log on to www.CatholicCharitiesIndy.org.) †

Seminarians increase in number, come from a variety of places

By Sean Gallagher

The visit that archdiocesan seminarians made to several programs of Catholic Charities Indianapolis on Aug. 11 came at the end of a three-day convocation at Our Lady of Fatima Retreat House in Indianapolis.

During that time, the seminarians spent time in prayer, listening to spiritual conferences from Archbishop Daniel M. Buechlein and the archdiocesan vocations director, Father Eric Johnson, and socializing with one another.

"Being with the seminarians is always life-giving," said Archbishop Buechlein.

At the start of this academic year, the archdiocese has 29 seminarians, an increase of three from the start of last year. Nine of this year's seminarians have entered the affiliation process with the archdiocese since the beginning of 2010.

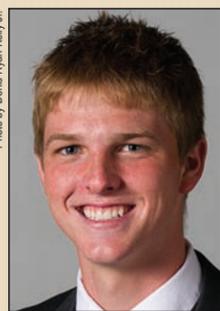
This year's seminarians come from 17 parishes and seven deaneries across the archdiocese. They are enrolled at Bishop Simon Bruté College Seminary in Indianapolis, Saint Meinrad Seminary and School of Theology in St. Meinrad, and the Pontifical North American College in Rome.

Vincent Jansen is a new seminarian. A member of Our Lady of the Greenwood Parish in Greenwood, he is a freshman at Bishop Bruté.

"It's been good just getting to know the other guys," he said. "It's very cool to realize that we all come from widespread parts of the archdiocese. But we all come together and are [unified] in prayer. It's all good fun, good faith and happy times."

Josh Isaacs is joining Jansen in the freshman class at Bishop Bruté. A member of St. Mary-of-the-Knobs Parish in Floyd County in the New Albany Deanery, he is looking forward to his first year in the seminary.

"It's looking like it's going to be a great time," Isaacs said. "I've met a whole bunch of the guys here at the convocation. I can't wait."



Vincent Jansen

Most of the archdiocese's seminarians have lived most of their lives in central and southern Indiana. Seminarian John Kamwendo, 41, was born in Tanzania in eastern Africa.

Kamwendo, a member of St. Charles Borromeo Parish in Bloomington, had been a seminarian for his home diocese there, but later disaffiliated and came to Indiana University in Bloomington to do graduate studies in special education. It was there that he discerned that God might still be calling him to the priesthood.

He said he enjoyed getting to know his new seminarian brothers.

"They're very good," Kamwendo said. "They're very kind, especially the archbishop. He's very kind. And Father Eric is very good. Father Bill Stumpf, my parish priest, has done a good job to accommodate me." †



John Kamwendo

New steeple installed on St. Mary Church in New Albany

Members of St. Mary Parish in New Albany gathered on July 14 to watch the installation of a new steeple on their parish's church.

The old steeple had been damaged on Sept. 14, 2008, when the remains of Hurricane Ike, which the day before had devastated Galveston, Texas, swept across southern Indiana.

More than a dozen workers from the Louisville-based Abel Construction worked most of the day to install the 70,000-pound structure that stands 140 feet above

the ground.

The New Albany Deanery parish's bells were reinstalled during the work done to its church. Father Henry Tully, St. Mary Parish's pastor, blessed the bells before they were put back into the steeple.

Workers at Padgett Incorporated in New Albany and Helming Brothers in Jasper, Ind., built various parts of the steeple, most of which is clad in copper to match the look of the previous steeple. Michell Timperman Ritz Architects, based in New Albany, designed the new steeple. †



With parishioners and construction workers looking on, Father Henry Tully, pastor of St. Mary Parish in New Albany, blesses the bells on July 14 prior to their installation in the church's new steeple.



Above, a new steeple was installed on St. Mary Church in New Albany on July 14. It replaced a steeple that had been damaged on Sept. 14, 2008, when the remains of Hurricane Ike swept across southern Indiana.

Left, a tall crane lifts in place the components of a new steeple for St. Mary Church in New Albany on July 14. The new steeple weighs 70,000 pounds and stands 140 feet above the ground.



Workers from Abel Construction in Louisville connect two components of a new steeple for St. Mary Church in New Albany on July 14.

Begging sister at St. Augustine Home follows St. Jeanne Jugan's example

By Mary Ann Wyand

What a difference God makes! The Little Sisters of the Poor have seen countless prayers answered in miraculous ways since they began serving the elderly at the St. Augustine Home for the Aged in Indianapolis in 1873.

For 137 years, the Little Sisters who minister in Indianapolis have sent heartfelt prayers heavenward and trusted that God will provide for the needs of the elderly poor dependent upon their care.

The sisters also pray to saints for intercessions, especially Mary, St. Joseph and now St. Jeanne Jugan, who founded

the international order in France in 1839.

Since Pope Benedict XVI canonized the French nun during a Mass on Oct. 11, 2009, at St. Peter's Basilica in Rome, the Little Sisters in the United States and 30 other countries have been able to educate many, many more people about her humble life and mission of providing love, respect and care for the aged and infirm.

Sister Judith Meredith, the superior at the St. Augustine Home, said St. Jeanne Jugan's "loving witness has been a constant inspiration for us as Little Sisters to continue to live in her spirit and to be faithful to all that she taught us by her great respect for the elderly and for the gift of life."

It is "a joy" to tell people about their foundress during parish visits, explained Sister Margaret Knebel, the donations coordinator and begging sister.

"When I go out to churches, I talk about the miracle of her canonization," Sister Margaret said. "I think St. Jeanne Jugan is an inspiration for the begging sisters because she was a beggar. She went out every day with her basket on her arm, collecting the daily provisions. Her advice to the [sisters who are] beggars is extraordinary. ... We are to try to emulate her example, and to make our begging a ministry to the people. We try to give as well as receive."

A native of Holy Family Parish in Jasper, Ind., in the Evansville Diocese, Sister Margaret came to Indianapolis last December from St. Martin's Home for the Aged in Baltimore.

"I lived and worked in Evansville for

many years before I entered the community in 1982," Sister Margaret said. "It's a mystery, isn't it, how the Lord calls when he wills? I met the Little Sisters through a favor to my mother. ... When I was visiting Jasper on a weekend, my mother asked me if I would like to do an act of charity. I said, 'I will if I can.' She said her neighbor was now a resident in the Little Sisters' home in Evansville, and asked me if I would visit her there."

And so Margaret Knebel's life of charity began with a simple act of charity.

"That was my introduction to the Little Sisters," she recalled. "I knew almost from the first moment I walked in the door that somehow or other the Little Sisters would be part of my life from then on, but I didn't realize at that point that I had a [religious] vocation. That realization came a little later, but I knew there was something special about the home."

"The interesting thing is that I used to drive by the home every day on my way to work," she said, "and I never had an interest or reason to stop and visit."

After volunteering at the home for several months, she told the superior that she felt called to religious life and ministry to the elderly.

After completing her postulancy in the U.S. and novitiate in France, she made her final profession in 1989. She also served at the Little Sisters' home in San Francisco and former home in New Orleans.

"The people in central Indiana have been extraordinary in their generosity to this home," Sister Margaret said. "Some of the businesses have been giving to the

Little Sisters for years and years. It's like a big family. Prayer is our way of thanking our benefactors and volunteers. We pray sincerely for those who are so good to us. Members of the St. Augustine Guild, the Association Jeanne Jugan, advisory board and committees are so good to us. The time they devote to helping us with fundraising and other needs is amazing.

"It's an inspiration to me to see the generosity of people because time is our most precious commodity," she said. "We only have so much time, all of us, and to see all these wonderful individuals embrace the mission of St. Jeanne Jugan and to be so willing to help us in so many different ways is really beautiful."

"The Little Sisters don't have investments or endowments and must rely on daily charity to care for our elderly residents," Sister Margaret said. "When you have investments, eventually you put your confidence in your investments. You feel secure. If you live on daily charity then your confidence is in God. In my 26 years of religious life, I've seen many miracles. God inspires people to acts of generosity."

One of Sister Margaret's favorite stories about St. Jeanne Jugan is how she would place her unwavering trust in God.

"She said, 'Give us the house. If God fills it, he will not abandon it,'" Sister Margaret explained. "In other words, God's Providence is always there even though we don't know how we're going to manage our monthly deficit. But we know that God will see us through." †



Sister Margaret Knebel, a Little Sister of the Poor and native of Jasper, Ind., enjoys sharing stories about the life and mission of St. Jeanne Jugan.



Catholic News Around Indiana

- Diocese of Gary
- Diocese of Evansville
- Diocese of Lafayette-in-Indiana
- Diocese of Fort Wayne-South Bend

Compiled by Brandon A. Evans

DIOCESE OF EVANSVILLE

St. Mary Choir from Evansville performs in Rome

EVANSVILLE—One of the first things that caught the attention of members of the St. Mary Choir and their families from Evansville when they arrived in Rome on July 30 was a poster near the Hotel Michelangelo where they were staying.

In big letters in Italian, it said that the St. Mary Choir from Evansville, Indiana, was performing at a 9 p.m. formal public concert on July 31 at the Basilica of St. Ignatius. The poster was a pleasant surprise and uplifting.

On July 31, the 20-member choir and their 25 non-choir friends and families celebrated Mass with their pastor, Father Stephen Lintzenich, at the Tomb of St. Peter in St. Peter's Basilica. That same morning, the group toured the Vatican Museum, the Sistine Chapel and the basilica.

Then it was time to get ready for the concert that night. Paul Schutz, the choir's director, was told by a tour group company to expect a crowd of about 400.

At 8:30 p.m., the church doors opened to the public then people came pouring in. The surprise, Schutz said, was that the crowd was "500 plus."

Afterward, many people milled about talking to Schutz and members of the choir. They wanted to know more about the music and the choir from Evansville.

As emotionally rewarding as the concert was, the next evening may have been even better. That is when the choir sang at the 5:30 p.m. Sunday Mass at the main altar in St. Peter's Basilica. Father Lintzenich concelebrated, his first time ever at the main altar. A group of nuns in white habits started the applause for the choir at the end of Mass.

Jack Martin, a member of the choir, said the pilgrimage was "a life-changing experience" for him.

"There are times in your life when you feel that you have been touched in a special way by the hand of God. Our choir pilgrimage to Rome was such an experience. The

beauty and majesty of Rome's basilicas were overwhelming to the emotions," he said.

(For this story and more news from the Diocese of Evansville, log on to the Web site of The Message at www.themessageonline.org.) †

DIOCESE OF FORT WAYNE-SOUTH BEND

Catholic high schools work to attract Latino students

FORT WAYNE—All four diocesan high schools have recognized the importance of welcoming Hispanic students in their communities.

Bishop Luers High School on Fort Wayne's south side already boasts diversity as a school strength. Of the 546 students at the school, about 25 to 30 are Hispanic, according to principal Mary Keefer.

Keefer and the school's marketing team are making it a goal to help "all families feel welcome from the moment they walk in our doors."

Keefer and the school's marketing people recently attended an Alliance for Catholic Education (ACE) workshop called "To Nurture the Soul of a Nation: Latino Families, Catholic Schools, and Educational Opportunity."

Keefer told *Today's Catholic*, "Each family is looking for something different from a school. If families come to our door, we already know that 'Catholic' education is a priority. Quality academics, safety, care, nurture [and] socialization are all parental needs for their children. Bishop Luers High School must continue to learn to meet all families' needs, regardless of their cultural background."

Keefer feels the Hispanic students enhance the Luers' school community.

"Education is always a two-way street. The word 'catholic' means all inclusive; all are welcome. Bishop Luers High School must be a small community that reflects the larger community," she said. "Our world is not made up of people who look the same, act the same, celebrate the same. Our school must teach our young people to embrace all, to see God in all. When you have a locker beside someone who is different from you and they cry when they are sad, they rejoice when they earned an 'A' on a difficult exam, they fall in love, they pray, just like you do, the realization sets in that we are all God's children. Prejudice is wiped away when friendships form. Our world must learn to embrace difference and we must learn to live together."



Alicia Lopez, left, a member of the Bishop Luers High School Class of 2009, is shown with Principal Mary Keefer. Lopez was the recipient of the Bail Scholarship.

Seminarian numbers in diocese make an upward leap

FORT WAYNE—One of the greatest fruits of the recently completed "Year for Priests" may be the increase in the number of young men interested in discerning the priesthood.

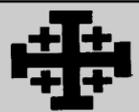
In the Diocese of Fort Wayne-South Bend, the numbers have increased by eight this year, bringing the total to 23 men studying for the priesthood.

"This is the largest entering class in 25 years," said Msgr. Bernard Galic, diocesan director of the Office of Vocations.

"The 'Year for Priests' awakened an awareness of the people to pray for vocations," Msgr. Galic added.

Bishop Kevin C. Rhoades told *Today's Catholic*, "I think the increasing number of seminarians is due to the prayers of so many of our people, who are asking the Lord to send 'more laborers into his harvest.' I also attribute the increase to the example of our priests, the strong catechetical and youth ministry programs in our diocese, including our Catholic schools. And, of course, the 'seedbed' of vocations—the faith and devotion of parents and families."

(For these stories and more news from the Diocese of Fort Wayne-South Bend, log on to the Web site of *Today's Catholic* at www.todayscatholicnews.org.) †



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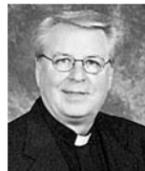
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Consider other gift plans to build financial security in retirement

Special to *The Criterion*

For several weeks, we have examined financial and retirement planning in relation to life stages. Planned giving opportunities combine your personal and financial goals to help meet your charitable giving aspirations. We have discussed charitable gift annuities, deferred gift annuities and tax-advantaged ways to make gifts of real estate. This third and final article considers other gift plans for building financial security in retirement.



Ellen Brunner

Charitable Remainder Trust

A charitable remainder trust is similar to a charitable gift annuity in that it is a way to make a planned gift that generates a lifetime income. Although more complex than a gift annuity, it provides more flexibility in design and implementation.

A charitable remainder trust is established by a donor with cash or property and makes fixed or variable payments for life, lifetimes or a term of years. The portion that is left in the trust after income obligations are fulfilled goes to the Church.

Like a charitable gift annuity, a charitable remainder trust is attractive when it is funded with an appreciated asset that produces little or no income. In doing so, it becomes a productive asset without paying capital gains tax on the sale of the asset.

If the remainder trust is funded with appreciated property—such as stock, mutual fund shares or real estate—you sidestep the capital gains tax at the time of the transfer, and still benefit from a current income tax charitable deduction.

Charitable Lead Trust

A charitable lead trust is established by a donor with cash or property and makes fixed or variable payments to the

Church for a specified period of time. Payments are made from the trust to the Church for your life, the life of a loved one or for a period of years.

After a specific period of time, the trust then distributes the assets to the donor's family. The assets also can be returned to the donor. Charitable lead trusts are beneficial because the donor can pass the appreciation of assets to the family and gain a gift or estate tax deduction.

This is a wonderful planned giving opportunity for a donor who wants to make a gift to the Church for a specific period and to pay as little gift or estate tax as possible.

Other gift plans to consider

Small or large, all gifts are important and their collective impact always is profound. It is important to remember that many gifts do not require an immediate out-of-pocket transfer. Examples are life insurance policies, retirement accounts and appreciated stock.

Life insurance policies and retirement accounts require beneficiary designations. You can specify that the Catholic Community Foundation receive a percentage of the benefits or name it as a primary beneficiary or contingent beneficiary. Naming an archdiocesan parish, school or agency as a beneficiary costs you nothing, and it is a meaningful way to make certain your assets ultimately serve the people and organizations most important to you. If your goals change in the future, beneficiary designations can be changed.

A large percentage of tax-qualified retirement accounts can be lost to estate and income taxes when distributed to heirs. The combined taxes can deplete a retirement account up to two-thirds of its value. Establishing a charitable gift annuity or charitable remainder trust with a retirement account may reduce or eliminate taxes.

As you adjust your investment portfolio, you also may want to consider a gift of appreciated stock. A highly appreciated but low-dividend paying stock can be an ideal gift. You receive an income tax charitable deduction for the full value of the stock, and pay no capital gains tax on the transfer of the stock to the Church. Low-dividend paying stock is a great way to fund a charitable gift annuity.

for people who wish to establish large current gifts, bequests, charitable gift annuities or other forms of giving. Endowments are permanent funds established to be used for specific purposes. Funds provide long-term, sustainable income for parishes, schools or agencies.

New endowments

Each year, new endowment funds are established in honor of or in memory of individuals, families, parish, schools and/or agencies.

Donor-advised funds

A donor-advised fund can be established with the Catholic Community Foundation to distribute charitable donations on behalf of an individual or family. It is an easy to establish, flexible vehicle that allows the donor(s) to provide gifts to a list of recommended charitable organizations.

About the Catholic Community Foundation Inc.

The Catholic Community Foundation exists to provide long-term financial stability for charitable, religious and educational organizations. Guided by archdiocesan spiritual leadership, the nonprofit foundation is managed by a board of trustees comprised of lay professionals.

If you would like more information or are interested in scheduling 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.

You may also visit the foundation's Web site at www.archindy.org/ccf. The first two articles from this series can be found online at www.CriterionOnline.com. †

Although the Catholic Community Foundation offers a variety of gift designations, we encourage our donors to choose the ministry area closest to their hearts.

What is the next step?

After a donor has formalized a personal financial and retirement gift plan, the next step is to establish the gift designation.

Although the foundation offers a variety of gift designations, we encourage our donors to choose the ministry area closest to their hearts. Examples are:

- Unrestricted gifts are gifts of cash, securities, real estate, insurance and/or personal property that are applied to the ministry areas of the greatest need.
- Outright gifts are gifts of cash, securities, real estate, insurance and/or personal property. These gifts can be unrestricted or restricted.
- Legacy gifts can be made in the name of your favorite parish, school or agency, or in memory of or in honor of an individual, family or in your own name.

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The Catholic Community Foundation has more than 380 existing endowment funds that benefit specific Catholic parishes, schools and agencies throughout central and southern Indiana. A donor may choose to direct a gift to one of the foundation's existing funds.

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Fr. John Mark has been a Missionary Oblate of Mary Immaculate for twenty five years and is currently a member of the new Mission with Secularity ministry that the Oblates have recently started here in Indianapolis. He has served as a pastor, retreat team member and director, spiritual director, has worked in television for Oblate Media Productions and has preached retreats in fifteen states!

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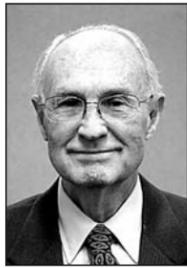
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From the Editor Emeritus/John F. Fink

Jesus' parables: The king's wedding feast

(Twelfth in a series of columns)

Several of Jesus' parables concerned weddings and those who participate in them.



Matthew's Gospel (Mt 22:1-14) reports on the parable of the wedding feast. Luke (Lk 14:15-24) has the same story, with a few different details, but he doesn't say that the feast involves a wedding. However, the wedding part isn't important. It is the feast that matters.

Jesus wasn't the first person to compare heaven with a feast. Seven centuries earlier, the prophet Isaiah included this passage: "The Lord of hosts will provide for all peoples a feast of rich food and pure, choice wines, juicy, rich food and pure, choice wines" (Is 25:6).

Jesus used the analogy earlier in his ministry when he said, "Many will come from the east and the west, and will recline with Abraham, Isaac, and Jacob at the

banquet in the kingdom of heaven" (Mt 8:11).

And in the epilogue of the final book of the Bible, the Book of Revelation, we have another allusion to a wedding: "The Spirit and the bride [that is, the Church] say, 'Come'" (Rv 22:17).

In this parable, Jesus said that the kingdom of heaven can be likened to a king who gave a wedding feast for his son. However, those invited refused to come. Some simply ignored the invitation, but some got violent, even killing the servants who were sent to invite them to the feast. (A bit drastic, don't you think?) So the king retaliated and destroyed the murderers. Then he told his servants to go out into the streets and bring in anyone they could find.

So far so good. We can understand that Jesus was referring to the way the Jews treated the prophets. It is similar to the parable of the tenants, which Jesus told just before this parable. God is the king, Jesus is the king's son, the Jews are those originally invited to the feast, and we are the people gathered from the streets. The Pharisees

understood that the previous parable, which involved the killing of a landowner's servants, referred to them, and they knew that this one did, too.

But what has that to do with us? First, our invitation to the heavenly banquet is clearly undeserved, like those brought in from the streets. It's a gift from God. But, besides that, there's the fact that Jesus didn't end his parable with the servants bringing in guests from the streets.

He said that, when the king went in to meet the guests, he found a man not dressed for a wedding, "not dressed in a wedding garment" (Mt 22:11). So he had his servants bind the man's hands and feet and cast him outside.

That is where the parable affects us. The wedding garment represents the repentance and change of heart and mind that Jesus preached must be a condition for entrance into the kingdom of heaven, and this must be continued in a life of good deeds. The lesson is that anyone who lacks the wedding garment of contrition and good deeds will suffer final condemnation. †

The Joyful Catholic/Rick Hermann

Give and receive the gift of listening in our lives

An old man was wondering if his wife had a hearing problem.



So one night he stood behind her while she was sitting in her lounge chair.

He spoke softly to her, "Honey, can you hear me?" There was no response.

He moved a little closer and said again, "Honey, can you hear me?" Still, there was no response.

Finally, he moved right behind her and shouted, "Honey, can you hear me?"

She replied, "For the third time, yes!" Some people, like this couple, are hard of hearing and it is hard to communicate with them.

But it is much more difficult to communicate with people who lack the desire to hear.

Such individuals can talk all day about themselves, but they have little interest in listening to others.

Like a handicapped person sitting in a wheelchair, some people are actually incapable of listening to anyone else, even someone they love.

To our surprise and dismay, these people may be our spouses, parents, children, co-workers, priests, teachers or friends.

We try every possible way to communicate with them, but nothing seems to work.

We want to help them, we try to assist them, but they choose not to listen. They may be so sure of themselves that they consider it a sign of weakness to accept another person's opinion.

Ironically, they do not realize that we can help liberate them from their self-made prisons.

They are convinced that they know best. They lack the gift of empathy.

This "mule-headed" attitude was expressed by Theodore Roosevelt when he said, "I don't know what other people think, I only know what they should think."

People like this can become great leaders and attain worldly prosperity, but their selfishness can make life unpleasant for the rest of us.

Consider St. Paul, who single-mindedly pursued the early Christians to persecute them. He thought he was doing the right thing and helping the Roman Empire.

It took an act of God to snap Paul out of it on the road to Damascus. Then the scales fell from his eyes, and he was born again.

Remember that the frustration you feel toward obstinate people is the same way that God feels toward you at times.

Am I stubborn? Has anyone told me recently that I am not listening? How can I be a better listener? Have I been on my knees

today to listen to God?

The Bible is full of stories about people who refused to listen to God. Again and again, God implores us to listen:

"Be careful to listen to all these words which I command you, so that it may be well with you and your offspring forever" (Dt 12:28).

Adam and Eve refused to listen to God's loving instructions, and we feel the painful consequences today.

Similarly, the Israelites turned away from God to worship golden idols, and thus wandered in the desert for 40 years.

Jonah detoured from his mission and was swallowed by a whale.

The disciples exasperated Jesus by failing to hear his message.

The good news is that once we turn to God and lend him our ears, we gain wisdom to listen to others and our relationships blossom like flowers.

God promises to listen to us when we pray. Perhaps we can return the favor by listening to others.

Oh Lord, make me a better listener. Open my ears and let me hear your voice. Give me empathy and a desire to ease the burden of others by listening to them.

(Rick Hermann is a Catholic columnist and author. His e-mail is RH222@sbcglobal.net.) †

Faithful Lines/Shirley Vogler Meister

'Mission Possible' at Christ the King Parish in Indianapolis

Through the many years that I have been privileged to write for *The Criterion*, I have never featured a special event in my parish. I think it is time since my husband, Paul, and I have been members at Christ the King Parish in Indianapolis for more than 50 years.



During that time—especially during the years that our three daughters attended Christ the King School and then Bishop Chatard High School adjacent to the church—we have cherished our parish.

In fact, at one point, a former company that Paul worked for in Chicago asked him to return, and made him an offer we could hardly refuse. Yet we did refuse because we love our parish and school as well as our Indianapolis friends too much to leave!

So, with gratitude, I now share news about an upcoming event at our parish. A parish mission is scheduled from 7:30 p.m. to 8:30 p.m. each night from Sept. 26-29.

Although readers can check the Christ the King Parish Web site—

www.ctk-indy.org—for information about the event, I also cover some details here, especially since some readers do not have computers or Internet access.

The parish mission is open to Christ the King parishioners and anyone else who is interested in participating, especially residents of north side neighborhoods.

The parish office is located at 5884 N. Crittenden Ave., off Kessler Boulevard. The church is located at 1827 Kessler Blvd., E. Drive.

Years ago, there was a TV program called "Mission Impossible." Those who remember it know that every impossible situation or problem actually was resolved. So, too, the mission at Christ the King Parish will help participants resolve conflicts in their own lives. However, this mission will also help everyone grow in faith.

In a recent parish publication, Kelly Lucas writes about how the leader of our mission, Patty Brooks, once found a note posted on the door of a 96-year-old parishioner, Naomi Bruno, while bringing her Communion. The note read, "Christ the King—Come on in." That note became the mission theme.

No reservations are needed to enjoy and

learn from Father Jim Farrell, who is the director of Our Lady of Fatima Retreat House and the pastor of St. Pius X Parish, both in Indianapolis.

The mission also is an opportunity to get to know our new pastor, Father Stephen Jarrell, while re-learning our Catholic roots.

Parents are encouraged to bring children age 6 or older, but no babysitting will be available on site. Each of the four sessions will last 90 minutes. To get the most from the mission, attending all four nights is recommended. Transportation for those in the church area can be arranged by calling the parish office at 317-255-3666.

In her newsletter article, Kelly Lucas quotes the parish mission leader and organizer, Patty Brooks.

"Our parish truly shines when we all gather to share our many gifts and talents," Brooks said. "... Each session will be unique, using videos made specifically for the evening."

Faith symbols help with the message.

Christ the King welcomes you—so please "Come on in!"

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

Catholic Education Outreach/
G. Joseph Peters

Catholic school and faith formation commission training

The archdiocesan Office of Catholic Education (OCE) believes that lay governance bodies are important to the future success of our elementary schools and parish faith formation programs. Therefore, each September, OCE leads a major effort to provide quality regional in-service



training to ensure the effective and appropriate operation of Catholic school and faith formation commissions.

"Preparing Your Parish for the New Millennium," a guide for parish pastoral councils, was introduced in 1997. This called for a new parish governance structure in which separate Catholic school and faith formation commissions would be established under pastoral councils. Formerly, "Boards of Total Catholic Education" served both schools and faith formation programs. Some of these boards were related to the pastoral council. Others were not.

Now, a decade into the new millennium, separate school and faith formation commissions are well-established in nearly all archdiocesan parishes. There is no one person in OCE assigned to service commissions so the entire "field staff" is experienced in presenting the training, which is provided by teams of two staff members. The training is always offered in at least four locations—five this year—throughout the archdiocese. All commission members are invited, but the training is considered crucial for new administrators and members so that they fully understand the difference between this type of governance body and other boards or commissions outside the Church.

This year, the workshop locations are as follows:

- Sept. 1, 7-9 p.m., Archbishop O'Meara Catholic Center, Indianapolis.
- Sept. 8, 7-9 p.m., Most Sacred Heart of Jesus Parish, Jeffersonville.
- Sept. 15, 7-9 p.m., St. Gabriel School, Connorsville.
- Sept. 22, 7-9 p.m., Our Lady of the Greenwood Parish, Greenwood.

There will also be a special session from 6:30-9 p.m. on Sept 29 at a place yet to be announced for the 16 schools involved in the "Strategic Management and Development Project for Selected Elementary Schools." This session will address some specific needs of these commissions in implementing the program.

More detailed information about the workshops can be found on OCE's Web site at www.archindy.org/oce/, Public Downloads, Miscellaneous, 2010 Commission Trainings. No registration is required, and attending in parish groups is encouraged.

The workshop content is focused on "The Catholic School and Faith Formation Guide," which is given to all participants. The guide is also available free online at www.archindy.org/oce/, Public Downloads, Guides.

Workshop participants will learn about commission structure, operational guidelines, tips for successful commissions and resources that are available for commissions. These workshops are not for high school boards, which are structured differently.

Also covered this year will be the implications of civil incorporation of parishes. This past summer, all the parishes in the archdiocese were incorporated under Indiana civil law. The major effect of this restructuring is to have canon law—Church law—recognized under civil law. While there

See PETERS, page 15

Twenty-first Sunday in Ordinary Time/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Aug. 22, 2010

- Isaiah 66:18-21
- Hebrews 12:5-7, 11-13
- Luke 13:22-30

The third part of the Book of Isaiah is the source of this weekend's first reading.



It adds an important dimension to the record of God's people and their salvation.

While the children of Abraham indeed were chosen by God to be the special people, they were not the only humans to

possess dignity and worth.

This reading speaks of the plan of God to reach persons of other races. Indeed, speaking through the prophet who wrote this section of Isaiah, God states the intention "to gather nations of every language."

The Chosen People were privileged, of course, already to have heard the revelation of God's existence and indeed the revelation of God's own person, but were by these facts the instruments on Earth to bring God to the world.

For the second reading, the Church offers us this selection from the Epistle to the Hebrews.

In this reading, the author refers to Proverbs. In this quotation is a puzzling remark. It is said that the Lord disciplines the beloved. God "scourges" every son.

These hardly are descriptions that would suggest the merciful, forgiving father. However, in Jewish culture of the first century A.D., they would not have seemed out of place.

In this culture, fathers joined in the task of parenting boys only after the youths reached adolescence. The commonly accepted technique used to instill discipline and order into their young lives was by placing heavy demands on them. If these demands were not met, even in the slightest sense, then literal corporal punishment followed.

Such punishment is not in vogue today, however it should be remembered that good, attentive fathers required much of their sons—and if their sons failed to meet these expectations then the truly loving fathers applied punishments to strengthen

the son and focus the son's mind upon what was right.

St. Luke's Gospel furnishes the last reading.

Over the centuries, an attitude developed among many Jews, and certainly it prevailed widely among Jews at the time of Jesus, that all descendants of Abraham were entitled to salvation. They drew this right from the mere fact of their descent from the great patriarch.

By contrast, the Pharisees held to a tradition that only a small segment of truly devout Jews would achieve salvation.

Yet another custom was that sharing a meal represented a bond, virtually a bond as strong as familial relationship.

Replying to questions about which of these views, in effect, was correct, Jesus told a story. It is about the host at a dinner. The Lord is the host. Those people seeking entry into the dining room want a relationship with God.

Jesus expands the idea of who is worthy of salvation, almost giving a universal definition. However, anyone who ignored the Lord, and the Lord's word, will be turned away.

Reflection

This summer, the Church teaches us to be good disciples. Discipleship is more than vague good intentions or the inevitable.

Instead, we must hear the Lord. We must meet the Lord at the everyday crossroads of our lives. We must follow the Lord. The Lord leads us in definite paths. He selects the way. It is not our choosing as simply following "my feelings" would imply.

Hearing Jesus, and coming after Jesus, means seeing God as the supremely good and powerful Father. He is the Creator. He is the judge. We must obey God. At times, this will require us to overrule our own wishes and indeed our instincts. But we must indeed subordinate our human inadequacies and tendencies to the divinely given vocation of discipleship.

Overruling self means that we must be disciplined people. Loving us with a perfect love, God the Father wants us to be holy. He therefore strengthens us as a good Father would do for his children. †

Daily Readings

Monday, Aug. 23
Rose of Lima, virgin
2 Thessalonians 1:1-5, 11-12
Psalm 96:1-5
Matthew 23:13-22

Tuesday, Aug. 24
Bartholomew, Apostle
Revelation 21:9b-14
Psalm 145:10-13, 17-18
John 1:45-51

Wednesday, Aug. 25
Louis of France
Joseph Calasanz, priest
2 Thessalonians 3:6-10, 16-18
Psalm 128:1-2, 4-5
Matthew 23:27-32

Thursday, Aug. 26
1 Corinthians 1:1-9
Psalm 145:2-7
Matthew 24:42-51

Friday, Aug. 27
Monica
1 Corinthians 1:17-25
Psalm 33:1-2, 4-5, 10-11
Matthew 25:1-13

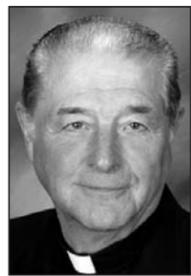
Saturday, Aug. 28
Augustine, bishop and doctor of the Church
1 Corinthians 1:26-31
Psalm 33:12-13, 18-21
Matthew 25:14-30

Sunday, Aug. 29
Twenty-second Sunday in Ordinary Time
Sirach 3:17-18, 20, 28-29
Psalm 68:4-7, 10-11
Hebrews 12:18-19, 22-24a
Luke 14:1, 7-14

Question Corner/Fr. John Dietzen

Sacraments are signs and expressions of unity of faith, worship and community

QOur daughter told us a priest advised her that it is all right to receive Communion in a church of another denomination.



This priest also said that she does not need to go to Mass that week if she attends services in another non-Catholic church.

My wife and I questioned this information. Is our daughter correct? (Michigan)

AMy guess is that she misunderstood what the priest was saying or perhaps you don't have the whole story.

The most up-to-date and complete explanation of Catholic concerns and policies on this subject is in the *Directory for the Application of Principles and Norms on Ecumenism* issued by the Pontifical Council for Promoting Christian Unity and approved by Pope John Paul II in 1993.

The sacraments, especially the Eucharist, are signs and expressions of the unity of faith, worship and community life existing among those persons who receive them.

As Catholic tradition understands it, therefore, Communion is linked to full, visible communion with the Catholic Church.

At the same time, it is Catholic belief that baptism brings people of other Christian communities into a real, if imperfect, visible communion with the Catholic Church.

These two principles are the foundation of Catholic policies concerning access to Communion.

In light of these principles and other doctrines relating to the sacraments and their validity—for example, that the presider at a eucharistic celebration be a validly ordained priest—the fact that there is no common faith among those present in the eucharistic presence of Christ would be a primary reason for not receiving Communion in another Christian worship.

If we accept traditional Christian belief that Communion is a symbol of unity in faith, Catholics may ask for and receive the sacrament only from a minister in whose Church these sacraments are valid, which requires a minister validly ordained according to Catholic teaching on ordination.

Perhaps you are not aware that some Protestant denominations are equally insistent on sharing their form of the Eucharist only with those who share their faith.

Participation in a worship service of another denomination does not substitute for participation in the Sunday Eucharist. The basic obligation or excusing causes remain the same.

QSt. Paul wrote that we should make up in our sufferings what is lacking in the sufferings of Christ.

Wasn't Christ's atonement sufficient? How could we add anything to what Jesus did by dying for our salvation? (Arkansas)

AAssuming as we do that our Lord's death and resurrection were totally and absolutely sufficient for the salvation of the world, two drifts of explanation for Paul's remarks in his Letter to the Colossians (Col 1:24) seem most common in Christian thinking.

One relates this verse to the context in which he speaks of his own role as an Apostle of the Good News of Christ.

Each new receiver of the message, each suffering that he and others undertake for the sake of the world and the Church, moves the Church that much closer to its fulfillment in bringing the Gospel to the whole human race.

Another interpretation addresses our sufferings themselves. Jesus makes clear that the sufferings of his followers, his community of believers, are indeed his own sufferings. Those who persecute his disciples also persecute him (Acts 9:4; 22:7).

Thus, the completion of his mission given by the Father will arrive only when the last "daily cross" of which he spoke has been borne faithfully by each member of his body on Earth.

What was lacking, therefore, in the sufferings of Christ was not an insufficiency in his redemptive actions. Rather, our Lord's work would not attain its complete effect until all of his disciples have carried their crosses with him.

(A free brochure describing basic Catholic prayers, beliefs and moral precepts is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 3315, Peoria, IL 61612. Questions may be sent to Father Dietzen at the same address or by e-mail in care of jjdietzen@aol.com.) †

My Journey to God

After Communion

I kneel before You humbled by what I have received.
The peace I feel within my heart confirms what I believe.
You've given me the gift of Your Body and Your Blood.
What more could You have done for me to show me Your great love?

I'd like to stay here longer—I do not want to leave,
But I hear, "The Mass is ended," and also, "Go in peace."
To love You and to serve You is what I've been made for,
So now with joy I'll leave this place and go out to serve my Lord.

Thank you, Lord, for giving me this treasure!
Thank you, Lord, for trusting me with these gifts.
Help me, Lord, to be generous and giving,



So all You've blessed me with I now can share ...

I go forth in joy and peace to serve You.
I go forth with the Body of Christ.
I go forth to bring Your love to others,
So they may know that Jesus Christ is Lord.

By Gina Langferman

(Gina Langferman is a member of St. Barnabas Parish in Indianapolis and a teacher at St. Rose School in Franklin. A woman holds a crucifix as she prays at church to mark the feast of the Icon of Mother of God in the village of Budslav, Belarus, on July 1.)

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.

BEASON, Elmer L., 86, St. Lawrence, Indianapolis, Aug. 9. Husband of Julie Beason. Father of Michael Beason. Grandfather of one.

BERKHOLZ, Marjorie L., 79, Holy Spirit, Indianapolis, June 9. Mother of Herbert Berkholtz. Sister of Ed and Don Spalding. Grandmother of two. Great-grandmother of eight.

BURNETT, Sybil H., 89, Holy Spirit, Indianapolis, July 25. Mother of John Burnett. Grandmother of two. Great-grandmother of one.

CARSON, Andrew, 62, St. Joan of Arc, Indianapolis, Aug. 3. Husband of Elaine (Ross) Carson. Father of Keeley Cooke, Megan Stayton, Grace and Matthew Carson. Brother of

Chris Carson. Grandfather of five.

CHAMBERS, Mary L., 99, Holy Spirit, Indianapolis, July 16. Mother of Rosalyn Johnson and Ronald Chambers. Grandmother of five. Great-grandmother of seven.

CLOE, Gertrude A., 87, Holy Spirit, Indianapolis, July 30. Wife of Earl Cloe. Mother of Stella Koch. Grandmother of three. Great-grandmother of one.

COTTRELL, Carl R., 58, St. Margaret Mary, Terre Haute, July 18. Husband of Rita (Luken) Cottrell. Father of Antoinette Orman, Michelle O'Rouke, Nanette Sheldon, Yvonne Spittler, Carl II, Clint and Craig Cottrell. Brother of Terry Howard. Grandfather of 23. (correction)

DAL SASSO, Irene, 92, Sacred Heart, Clinton, Aug. 3. Mother of Debra Moran, Garry, James and Larry Dal Sasso. Sister of Ruth Ann Ferrare. Grandmother of four. Step-grandmother of three. Great-grandmother of six.

DROCKELMAN, Teresa Mary, 97, St. Louis, Batesville, Aug. 10. Mother of Margaret Danner and William Drockelman. Grandmother of

seven. Great-grandmother of eight.

ELLIOTT, Mary E. (Jarvis) Hepfer, 71, Holy Spirit, Indianapolis, July 31. Wife of James Elliott. Mother of Patrice Grizzle, James Hepfer Sr. and Keith Hepfer Jr. Sister of Wanda Boren, Billy, David and Kenny Jarvis. Grandmother of seven. Great-grandmother of 10. Great-grand-grandmother of one.

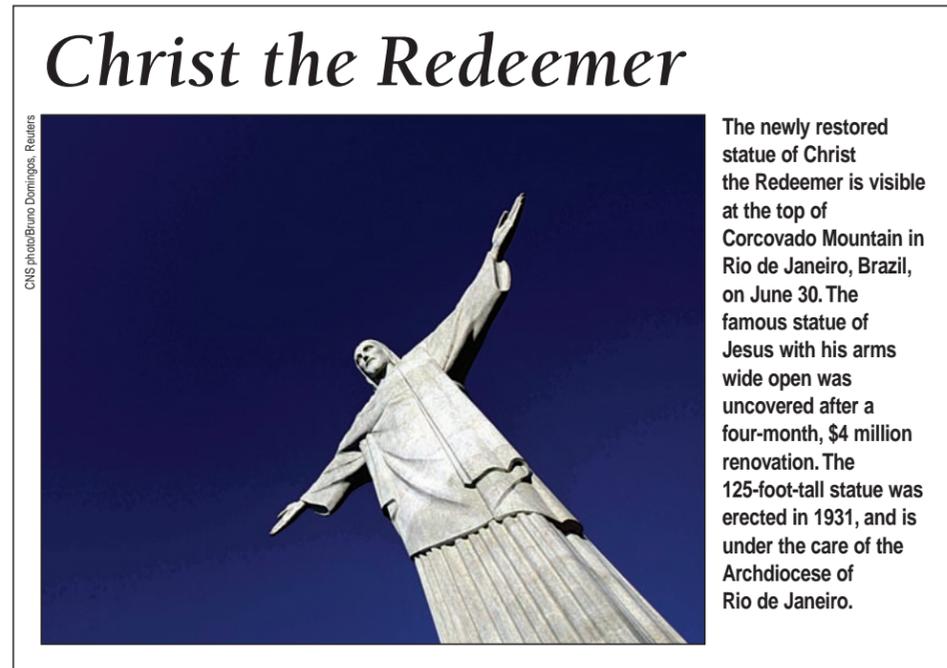
ENDRIS, Margaret, 78, St. Anthony of Padua, Clarksville, July 27. Wife of Paul Endris. Mother of Mary Pat Willis, Daniel and Paul Endris II. Sister of Sharon Spalding and Janet Staashelm. Grandmother of four.

GEORGIA, Carmella, 91, Holy Spirit, Indianapolis, July 27. Mother of Angela Euklund, Alyson and James Frost. Grandmother of four. Great-grandmother of one.

GUTZWILLER, Lois Annette (Claus), 92, St. Barnabas, Indianapolis, Aug. 6. Mother of Emily Vance and P. Stephen Gutzwiller. Grandmother of five. Great-grandmother of five.

HANKINS, Joy, 77, St. Mary, Rushville, Aug. 4. Mother of Paula Walker, Sonja, Alan and William Hankins. Sister of Georgia Land and Connie Moody. Grandmother of nine. Great-grandmother of nine.

JENNINGS, Robert F., 87, Holy Spirit, Indianapolis, June 14. Husband of Rosemary Jennings. Father of Rosemarie Akles, Barbara Cripe, Beverly Davis, Brenda Hopkins, Betty Snodgrass,



Christ the Redeemer

The newly restored statue of Christ the Redeemer is visible at the top of Corcovado Mountain in Rio de Janeiro, Brazil, on June 30. The famous statue of Jesus with his arms wide open was uncovered after a four-month, \$4 million renovation. The 125-foot-tall statue was erected in 1931, and is under the care of the Archdiocese of Rio de Janeiro.

Rebecca, Brian, Bruce and Robert Jennings. Grandfather of 22. Great-grandfather of 22.

KAESSEL, Mary E., 93, St. Anthony, Indianapolis, July 15. Mother of Larry Kaesel. Grandmother of one.

LEE, Conchita B., M.D., 74, St. Mark the Evangelist, Indianapolis, Aug. 6. Wife of Domingo Lee. Mother of Christine and D. Anthony Lee. Sister of 10. Grandmother of five.

MEDLOCK, Doris Lee, 84, St. Mary, New Albany, July 28. Mother of Michelle Thomas, Daniel, Steven and William

Medlock Jr. Grandmother of several. Great-grandmother of several.

MEYER, Claudia, 67, St. Mary, Rushville, Aug. 2. Wife of James Meyer. Mother of Bruce Meyer. Sister of Betty Hatfield. Grandmother of three.

MORAN, Norma, 80, St. Mary, Rushville, July 18.

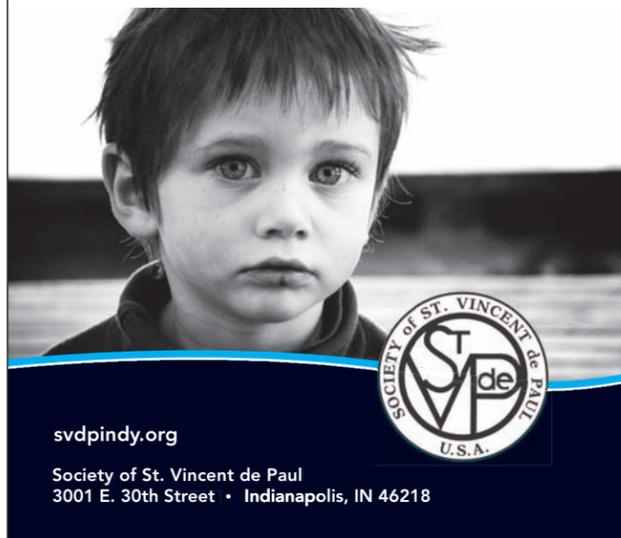
O'CONNELL, Barbara Ann (Lee), 50, Holy Spirit, Indianapolis, July 9. Wife of Mike O'Connell. Daughter of Thomas Lee. Step-daughter of Lois Lee. Sister of Chris and Mike Lee.

PRUITT, Marcia Kay, 72, St. Bernadette, Indianapolis, Aug. 3. Wife of Carl Pruitt. Mother of Diana Bell, Marianne Luellen, John and Patrick Gannon. Sister of Karen Shockley, Cindy Robertson, Gary and Pete O'Connell. Grandmother of five.

ZIEGELGRUBER, Cornelia, 90, St. Paul, Tell City, July 31. Mother of Bonnie Cravens, Diane Danby, Linda Tempel and Kenny Ziegelgruber. Sister of Chester and Merle Doogs. Grandmother of 11. Great-grandmother of 21. †

He doesn't go to bed hungry because he doesn't have a bed.

Your used household items can become someone else's new. You can donate them and provide other families with much-needed basic necessities such as appliances, furniture, household utensils and beds. We have a long list of families eagerly waiting to give your old household items a new home, where love and hope can thrive. To schedule pick-up of working-condition household items go to svdpindy.org or call 317-687-1006. You can also make a monetary contribution or become a volunteer online.



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Providence Sister Jean Patrice Keenon was a teacher for 29 years

Providence Sister Jean Patrice Keenon died on Aug. 6 at Mother Theodore Hall at Saint Mary-of-the-Woods. She was 90.

The Mass of Christian Burial was celebrated on Aug. 11 at the Church of the Immaculate Conception at the motherhouse. Burial followed at the sisters' cemetery.

Mary Margaret Keenon was born on April 2, 1920, in Chicago.

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

her final vows on Aug. 15, 1947.

Sister Jean Patrice earned a bachelor's degree at Saint Mary-of-the-Woods College and master's degree at DePaul University in Chicago.

During 71 years as a Sister of Providence, she ministered as a teacher for 29 years at Catholic schools in Indiana, Illinois and North Carolina.

In Indianapolis, Sister Jean Patrice taught at the former St. Ann School from 1944-45, St. Philip Neri School from 1946-47, St. Thomas Aquinas School from 1947-48, Holy Cross School from

1950-53, the former Cathedral Grade School from 1953-56, Holy Spirit School from 1956-58 and the former St. Agnes Academy from 1966-67.

At Saint Mary-of-the-Woods, Sister Jean Patrice ministered at the House of Prayer from 1970-71, the activity room from 1971-73, as director of retirement from 1973-75, as community representative for the infirmary from 1975-76, as treasurer of Providence Hall and Foley Hall from 1976-79, as community representative from 1982-86 and as director of activities from 1988-90. She also

ministered at the generalate business office at the motherhouse from 1979-80.

In New Albany, she served at the Providence Retirement Home from 1980-82.

In 2004, Sister Jean Patrice began her full-time ministry of prayer at the motherhouse.

Surviving are a stepbrother, Ronald Stedman, as well as several nieces and nephews.

Memorial gifts may be sent to the Sisters of Providence, 1 Sisters of Providence Road, Saint Mary-of-the-Woods, St. Mary-of-the-Woods, IN 47876. †



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Sisters of St. Casimir pray for sainthood cause of their founder

CHICAGO (CNS)—Mother Maria Kaupas might no longer walk the halls of the Sisters of St. Casimir motherhouse in the Marquette Park section of Chicago, but her spirit is there.

It is in the chapel where she prayed, the bedroom where she slept and even on the grounds where she took recreation. Mostly, it is in her mission to serve people who need help, a mission carried on by the sisters who have succeeded her.

Mother Maria, who established the Sisters of St. Casimir in 1907 to serve Lithuanian immigrants in the United States, was declared venerable on July 1 by Pope Benedict XVI in recognition of her heroic virtues. Her sisters—including more than a score who remember her



The death mask of Mother Maria Kaupas stands in what was once her bedroom at the Sisters of St. Casimir motherhouse in Chicago. The mask was created by sisters at the time of her death in 1940.

personally—are continuing to pray for her beatification and, ultimately, her canonization.

“The sisters held her in highest regard,” said Sister Margaret Petcavage, the vice postulator for Mother Maria’s sainthood cause. “She was a holy person. And it wasn’t just the sisters. When she died, one of the papers—I think it was *The Chicago American*—had a headline that [read] ‘Chicago mourns its second Cabrini.’”

Mother Frances Xavier Cabrini, one of the founders of the Missionary Sisters of the Sacred Heart of Jesus, was canonized in 1946, six years after Mother Maria died.

Sister M. Paulissa Puisis, 94, entered the convent in 1929, and recalls Mother Maria from her time as an aspirant, postulant and novice.

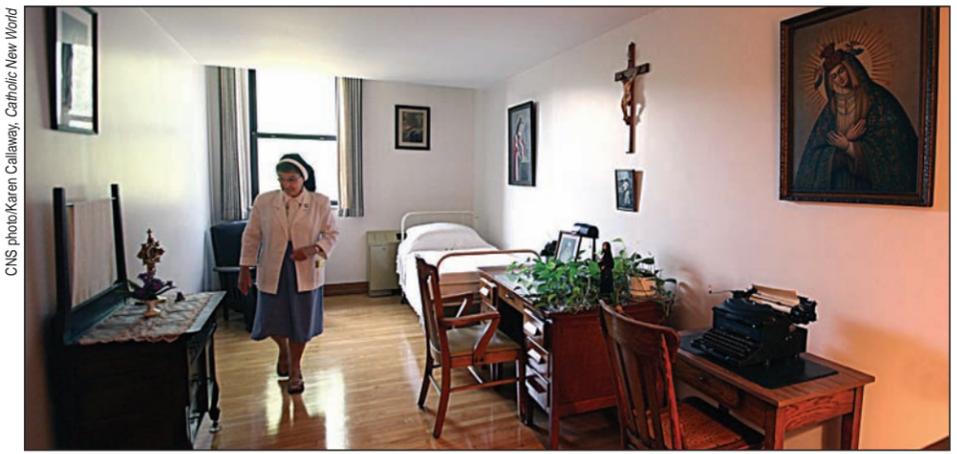
She remembers the way that the sisters and the novices would jockey for a place near Mother Maria when they went outside for recreation, the way Mother Maria took an interest in everyone and the way no one was afraid of her.

“When I was an aspirant, I’d see her on the stairs and I’d say, ‘Mother, I’m 16 years old. When can I become a postulant?’” Sister Paulissa said. “She was always patient. She would just say, ‘The time will come soon.’ She understood people, and she had a way of communicating with you.”

Sister Delphine Grigas, also 94, said, “There was always a serenity about her that made you sense that she was walking with God. She met with us and guided us and inspired us.”

Prayers for her beatification began in 1943. After the Second Vatican Council, when religious congregations were urged to look to the charisms of their founders, the sisters started to look more closely at her life.

They went into her closet, in the bedroom that was left as it was, and found her



Sister Margaret Petcavage, vice postulator for the sainthood cause of Mother Maria Kaupas, walks in the old bedroom of Mother Kaupas at the Sisters of St. Casimir motherhouse in Chicago on Aug. 7. The sisters have maintained the room as it was when their foundress died in 1940. Her sainthood cause moved forward in early July when the Vatican announced that she had been named “venerable.”

belongings neatly boxed and labeled.

There was her habit, her cross and her prayer books. And there was a notebook such as a first-grader might use, said Sister Regina Dubickas, the assistant general superior for the Sisters of St. Casimir, with wide lines and a picture of aviator Charles Lindbergh on the front that contained Mother Maria’s handwritten account of “How the Congregation Was Founded.”

As the sisters began working on the cause more systematically, Sister Margaret asked for any letters from Mother Maria that people might have. More than 800 were sent to the order.

“You don’t keep a letter unless it means something to you or the person who sent it means something to you,” Sister Regina told the *Catholic New World*, newspaper of the Chicago Archdiocese.

Sister Margaret said she was struck by the funny greeting cards that were included.

“She was human, and she had a funny bone,” Sister Margaret said. “The cards she sent weren’t all saccharin and religious.”

But she was a deeply religious person, said Sister M. Immacula Wendt, the superior general. Sisters reported seeing her praying in the chapel late at night, and that prayer life sustained her through an eight-year battle with cancer that started in her breast and metastasized to her bones.

When she died, with the sisters praying around her, the pain was “etched on her face” and “she was ashen,” Sister Delphine said. “But she was serene.”

Some 60 years later, when her body was exhumed for her sainthood cause, one of the pathologists discovered a hole about the size of a quarter in her skull. The bone had been eaten away by cancer, Sister Margaret said. “The pain must have been unbearable.”

(To learn more about Mother Maria Kaupas, log on to www.ssc2601.com.) †

PETERS

continued from page 12

are a few new operating procedures due to the restructuring, the training will emphasize that there are no major changes in the way parishes operate or in the way the lay governance bodies function from day to day.

Good planning is at the heart of effective commissions. The major responsibilities of

commissions include strategic planning, monitoring of plans, policy formulation, and communication about plans and policies. Excellent planning processes are in place for both types of commissions. For school commissions, the “Pillars Planning Process” details specific roles for the school administration and the commission in educational and institutional planning, respectively. “Choosing Paths on the Journey” is the planning process for faith formation commissions. It provides a facilitated retreat process developed

specifically for religious education planning.

There will be major revisions to the “Catholic Schools and Faith Formation Guide” during this program year. One of the major changes will be to provide guidance for youth ministry commissions or committees within parishes, which are becoming more prevalent in the archdiocese.

(G. Joseph Peters is the archdiocesan associate executive director for Catholic Education.) †

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