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 Tosie, 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 have generally followed the Indus River, moving southward to 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.

An estimated 1.5 million 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 expect that rebuilding and recovery will require billions of dollars. About

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 help...
One of those experiences came as they witnessed the birth of a child at an outpatient 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 and the baby needed to get vaccinations. He had walked about 10 hours. It was absolutely amazing the baby was alive.”

A short while later, Kelly came back to meet Megan and 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 her 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,” says Kelly. “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.”

SISTERS

continued from page 1

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. 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-language skills. In the process, 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.

Official Appointments

Effective Sept. 1, 2010


Rev. Jeffrey H. Godecker, chaplain for the Butler University Catholic Community in Indianapolis, appointed sacramental minister of Holy Cross Parish in Indianapolis while continuing as chaplain for the Butler University Catholic Community in Indianapolis.

These appointments are from the office of the Most Rev. Daniel M. Buechlein, O.S.B., Archbishop of Indianapolis.
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 $5,000, 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 the day, the body is returned to the Earth but the soul lives on,” 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 sell 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 within any reasonable 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 sake 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 of the Archdiocese of New Orleans, the state board issued a “cease and desist” order to the abbey’s woodworking team.

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

“One offer we got was that they would buy us from it 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. Deacon Coudrain said 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, Turkey, on Aug. 15 is a sign of hope for all members of Turkey’s Christian minority, said a U.S. Jesuit priest.

“The government has promised they really will pay attention to the needs of the Christian minority. The Christians have said we were persecuted for 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 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.

At stake, Father Michel said, is the need to celebrate a liturgy at the ancient Panagia Soumela Monastery near Trabzon where an Italian priest was murdered in 2006, said Father Michel, who has ministered in Trabzon, where an Italian priest was murdered in 2006, said Father Michel, who has ministered in Trabzon, where an Italian priest was murdered in 2006, said Father Michel, who has ministered in Trabzon.

In interviews with Turkeys, 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.

“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.

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.

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.
When I do presentations on in vitro fertilization, audience members sometimes ask about test tube babies, feeling that they have psychological problems as they grow up. Despite the fact that they clearly face elevated health risks for a number of serious genetic and physical disorders, the psychological effects on these children have not been thoroughly studied. Nevertheless, children born from other, clearly artificial means of being, such as 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.

Some parents 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 ‘Right’” describes one such situation 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 experience of being “in the pointed words of the article, a ‘fake of natural’ or ‘lab experiment.’”

She put it this way: “My existence owed almost nothing to the serendipitous nature of normal human reproduction, where babies are the natural progression of mutually healthy 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 are reportedly having how that childhood, clinical harnessing of technology” can never quite measure up to the warmth and commitment embodied in the giving marital embrace of a mother and a father.

The absent father who donates sperm anonymously, who makes exchanges involved and the depersonalized laboratory environment surrounding their offspring simply adds insult to injury. It can be difficult for such children to put into words what they are really feeling and experiencing, as one anonymous child Whipp 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 they deal, 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 be able to explain away such situations where a child will be conceived in a manner that deprives him or her of a parent. Every child, every parent, and every society should be subject to the full respect of being conceived and brought into the world only through the mutual commitment of a man and woman in 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 personal identity, and because of our vulnerable “science” or “object” particular responsibility to avoid creating a subclass of those who have “different origins.” It ought to come as no surprise that subtle psychological burdens may be placed upon them even born from donor sperm as they subjectively struggle with broken or absent relationships, and experience a sense of being a “community” or an “object” because of how they were created.

These dark and morally troubling aspects of modern medicine’s technologies need to be more fully acknowledged and discussed in our society as the root causes that can so profoundly affect the future of the human beings who are thereby brought into the world.

(Father) Tadeusz Picholczyk, 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.nchcenter.org.

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

Letter to the Editor

Use the language of love in society

The Bible depicts the serpent as more seductive in any bearing on the part of God. 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,” this is effectively used to beguile the populace. It is rather difficult to know what virtually anyone is actually meaning by the term “they.”

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 perverted ulterior motive.

They call marriage a right, and it is not. You label abortion a “reproductive health service,” and it is not. They cite “bedroom business” as the supreme reason for living, and it is not. This is the way in which the “noble” interests of “us,” human beings, we humans, have always been anachronistic.

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

Kirti Roach

Order of Carmelites Discalced Secular Indianapolis
Prayer reminds us how necessary God is in our lives

La oración nos recuerda lo necesario que es Dios en nuestras vidas

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, which is recited in the liturgy of the day, 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. Monastic and religious communities generally celebrate the Liturgy of the Hours. Praying the Liturgy of the Hours is a type of ordained clerical duty, but not of the lay faith.

The public liturgical prayer of the Catholic Church is shown to be the annual solemnities and feasts that celebrate the mysteries of Christ, such as Christmas, Easter, and Pentecost. Although these are part 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 and above all else, the faithful, each and every day, as 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 Canonization of the Catholic Church cites a quotation of St. Augustine that summarizes three dimensions of Jesus’ prayer: “He prays for us as our priest, prays in us as our Head, and prays with us by Jesus. Therefore let us acknowledge our voice in him and 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 abhorsed 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

¿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

La intención del Arzobispo Buechlein para vocaciones en agosto
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.

† Traducido por: Daniela Guarnipa,
Language Training Center, Indianapolis.

**Conocimiento de la Parroquia:**

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

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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.

VIPS

Edgar and Maryann (Lenahan) Chesterton, 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 Chesterton. They also have six grandchildren. †

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

The Terre Haute Alumni Club of Saint Mary-of-the-Woods College will sponsor its 11th annual SWWC Golf 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.

Local knight elected to office

St. Rita parishioner Curtis Guyon 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. Guyon is wearing a medallion of the district delegation for northern states. The district that he now leads includes 13 states and the District of Columbia. Guyon 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 jubilees of monastic profession or priesthood jubilees 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.

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 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, ceramics, paintings 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 organizers. A native of Orvville, 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 Huaraez, Peru.

Father Germain taught at the seminary and high school in Huaraez, 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. 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 Vocations director.

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

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

WASHINGTON (CNS)—The Catholic Church in India is looking to expand its capacity in the health care field, said Cardinal Telegrapho 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 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. Draws at 10:00 p.m. on Saturday, August 28.

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

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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 participate.”

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.

“That really gives you a feel for all of the 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 Brute 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.”

“Back at the rectory of SS. Peter and Paul Catholic Church in Indianapolis, the seminarians visited the new Holy Family Shelter on the grounds of Holy Trinity Church 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 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.

“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.

“…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’s 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 Kamwendo, St. Elizabeth’s Coleman’s director of community relations. “When Father Eric called [about the possibility of a visit by 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.HeartGodCall.com. To learn more about Catholic Charities Indianapolis, log on to www.CatholicCharitiesIndy.org.

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.

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.

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.

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 Brute College Seminary in Indianapolis, Saint Meinrad Archabbey and School of Theology in St. Meinrad, and the Pontifical North American College in Rome.

Vincent Jansen

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 just good 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.”

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 great job to accommodate me.”

Seminarians increase in number, come from a variety of places

By Sean Gallagher

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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 Deaconary 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 Hinkle 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.†

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.

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.

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.” †
Compiled by Brandon A. Evans

**DIocese of Evansville**

St. Mary Choir from Evansville performs in Rome

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**DIocese of Evansville**—One of the first things that caught the attention 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 there were pictures of the pope and St. Peter’s Basilica.

In big letters in Italian, it said that the St. Mary Choir from Evansville, Indiana, was performing at 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 23-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 “404 plus.”

Afterward, many people milling about to Schutz and members of the choir. They wanted to know more about the music and the group 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 walked to the altar at the end of Mass.

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

“Today is your life. We love you. We 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 was 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**

**St. Anthony Church**

93rd **ANNUAL**

Labor Day Picnic

Morris, Indiana • Monday, Sept. 6, 2010

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Cafeteria Style Chicken & Roast Beef Dinners
Adults 19-Child under 12 15
Serving 11 am • 5 p.m. E.S.T.
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Air Conditioned Hall, Famous Mock Turtle Soup, Quilts, Crafts, Games, Great Food, Kid Area & Refreshments
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West to Morris. Approx. 6 mi. from Pennstwn/Sunman
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**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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Special to The Criterion

For several weeks, we have examined financial and retirement planning in relation to life stages. Planning 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 capital gains property. This third and final article considers other gift plans for building financial security in retirement.

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 an appreciated asset, the donor receives a charitable deduction. The charitable deduction is based on the fair market value of the asset and the gross proceeds of the sale.

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

For example:

- 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.

Existing endowments

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.

Endowments are an attractive option 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 and 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 an archdiocesan 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.
Several of Jesus’ parables concerned weddings and those who were invited. Matthew’s Gospel (Mt 22:1-14) reports on the king’s wedding feast. Luke (Lk 14:15-24) has the same basic story, but with some different details, but he doesn’t say that the feast involved a wedding.

However, the wedding part isn’t important. It is the feast that matters. In both this parable and in the parables of the kingdom the feast symbolizes heaven with a feast. Seven centuries earlier, the prophet Isaiah included this passage: “The Lord will host with joy, all people a feast of rich food and pure wine, choose wines, juicy rich 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 at table 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 get another allusion to a wedding: “The Spirit and the bride are the church” (Rev 21:9). In this parable, Jesus said that the kingdom of heaven can be likened to a king who was going to give a wedding feast for his son. However, those invited refused to come. Some simply ignored the invitation, but some got violent, even killed those who sent him to invite them to the feast. (A bit drastic, don’t you think?) So the king retaliated and destroyed those murderers.

He told his servants to go out into the streets and bring in anyone they could find. So far so good. We can see that Jesus was referring to the way the Jews treated the prophets. It is similar to the parable of thevtwelve. In both parables, Jesus told just before this parable, the king, Jesus is the king, the son’s, 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 Jesus was talking to them.

But what has that to do with us? First, our invitation to the heavenly banquet is chosen by Jesus, not ours. Second, those who accepted the invitation in the parable, they brought in from the streets. It’s a gift from God. But besides that, there’s the fact that Jesus didn’t even invite his parables to the servants bringing in guests from the streets. He said that, when the king went 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 his 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**

**Richard Herrmann**

**Give and receive the gift of listening in our lives**

An old man was wondering if his wife could hear him. So one night he stood behind her while she was sitting in her living room. He spoke softly to her, “Honey, can you hear me?” There was no response. He moved a little closer to her and asked again, “Honey, can you hear me?” She replied, “For the third time, yes!” Finally, he moved back to where she was sitting and shouted, “Honey, can you hear me?”

During that time—

We try every possible way to communicate with them, but nothing seems to work. We want to help them, we try to đạt 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 them create from their self-made prisons. They are convinced that they know best. They are the infallible gift of God.

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 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. He took an act of God to snap Paul out of it on the road to Damascenes. 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 God feels toward you at times.

As I mentioned, we can’t 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 when they want to.

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

We try a better way of communicating with them, but nothing seems to work. We want to help them, we try to dá 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 them create from their self-made prisons. They are convinced that they know best. They are the infallible gift of God.

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

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

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 ear and let me hear your voice. Give me empathy and a desire to ease the burden of others by listening to them.

(Rich Herrmann is a Catholic columnist and author. His e-mail is RHerrmann@archboclay.edu)

**Faithful Lines**

**Shirley Vogel 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 parish 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—

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. 29 to Oct. 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 the Internet.

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. Vicinity: Transportation: There is public transportation 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 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 woman’s door. The note read, “Christ the King—Come on in.” That note became the mission theme.

No reservations are needed to enjoy today and listen to God! The Bible is full of stories about people who refused to listen. They were against God again and again. God implores us to listen.

“She be careful to listen to all these words which I command you, so that it may go well with you and your offspring forever” (Dt 12:8).

In her newsletter article, Kelly Lucas quoted the parish mission leader and organizer, Patty Brooks, saying, “... Each session will be unique, using videos made specifically for each group. The clients 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.

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(Shirley Vogel Meister, a member of Christ the King Parish in Indianapolis, is a regular columnist for The Criterion.)
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 is an important didactic reminder of what God demands of His people. We must also consider the words of St. Luke’s Gospel referring to the hope of salvation in that last reading for this weekend. God desires to have a relationship with us and let us be blessed by Him.

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 21:9-14
Psalm 145:10-13, 17-18
John 1:43-51

Wednesday, Aug. 25
Louis of France
Joseph Calasanz, priest
2 Thessalonians 3:4-10, 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

Question Corner

Fr. John Dietzen

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

Our daughter told us a priest advised her that it is not appropriate 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?

Out of respect for our daughter, I will not address her name. She is a young woman and a member of our congregation. She is attending college and participated fully in all liturgical events here on campus. She has decided to attend the weddings of some friends at the Church of the Immaculate Conception in another denomination. She is well aware of our opposition to non-Catholic services and has decided to attend these services on the weekends of the weddings.

Perhaps you are aware that we do not attend non-Catholic services. We believe that unity of faith, worship and community is an essential aspect of the Christian community. We believe that the Eucharist is the most holy and central act of worship. Any church or denomination not following these principles and practices is not Christian.

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He doesn’t go to bed hungry because he doesn’t have a bed.
Your used household items can become someone else’s home.
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 or make a monetary contribution, 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.

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.

Christ the Redeemer

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Christ the Redeemer
Sisters of St. Casimir pray for sainthood cause of their foundress

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 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 Casimir.’”

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

She remembers the way the sisters and the novices would jockey for a place near Mother Maria when they went outside for recreation, the way Mother Maria was 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 Punsas said. “She always was 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 cause more systematically, Sister Margaret Petcavage, vice postulator for the sainthood cause of Mother Maria Kaupas, walks in the old bedroom of Mother Maria at the Sisters of St. Casimir motherhouse in Chicago on Aug. 7. The sisters have maintained the room as it was when theirfoundress died in 1949. Her sainthood cause moved forward in early July when the Vatican announced that she had been named “venerable.”

“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. Immaculata 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 of 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.sc2001.com.)

PETERS

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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 as the heart of effective commissions. The major responsibilities of commissions include strategic planning, monitoring of plans, policy formulation, and communication about plans and polices. 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 facilitative 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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Insurance     
250 pounds lost.
One hospital to thank.

My weight loss journey started at St. Francis. My bike carried me the rest of the way.

I’ve battled my weight all my life. At one point, I weighed 430 pounds. The St. Francis Weight Loss Center provided me with a treatment plan that included bariatric surgery and the personalized care and support I needed to get my life back on the right path. From there, my '71 Schwinn Le Tour helped keep me on it. Today, I weigh 180 pounds. My journey has spanned more than 250 pounds and 1,500 road miles. With St. Francis at my side, it’s been one incredible ride.

To learn more about Eddie’s story, visit StFrancisHospitals.org/weightloss. To request a Healthy Weight Kit or to schedule your free information session, call 1-877-888-1777 today.