



**The**

# Criterion

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July 13, 2001

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## Lightning sets fire to Indianapolis church during Mass

By Jennifer Del Vecchio

Lightning set fire to the new St. Christopher Church in Indianapolis July 8 as parishioners celebrated Mass.

About 500 people were forced to evacuate the church during the height of a storm that blasted Indianapolis with high winds and heavy rain. No parishioners were hurt, but one firefighter was treated for exhaustion at the scene, said Wendell Walters, deputy chief of the Speedway Fire Department.

The church, located at 5301 W. 16th St., is barely more than a year old. David Hodde, director of management services for the Archdiocese of Indianapolis, said the extent of the structural damage to the church or a cost estimate has not been determined.

Lightning struck the church during a thunderstorm at about 6 p.m. Mass had already begun and people were listening to the first reading when an off-duty

Indianapolis police officer, Brandon Laser, saw the fire and alerted the congregation, Walters said. Laser is a member of the parish and was on his way to Mass.

"We had to go out in the middle of an incredible thunderstorm, but everyone is safe," said the pastor, Father Michael Welch.

Father Welch said he expects to resume the regular daily and weekend Mass schedule next week in the old church, which is now used as a gym. Father Welch said it could be Thanksgiving before the parishioners can begin using their new church again.

Lightning was reported striking the church twice. The fire traveled down the peak of the roof. Holes had to be cut in the roof, and there is extensive water damage, Walters said.

On Monday, parishioners were stopping by the church to offer assistance and

See FIRE, page 27

Photo by Jennifer Del Vecchio



St. Christopher Church in Indianapolis has extensive water damage after lightning struck the roof July 8, causing a fire. Everything inside the church is being removed because the roof may fall. Parishioners will worship in their former church until the new church is restored.

## Seniors develop close friendship through companion program

By Brandon A. Evans

Francis Belt usually talks to Carolyn Lemon between five and 10 times a day.

Lemon, an 82-year-old woman who is legally blind, has lived by herself on the south side of Indianapolis since her husband, Glenn, died in December 1997.

As her visual world is plunged into a growing darkness, she mourns her condition, often pulling at her hair. Her condition, macular degeneration, is irreversible and untreatable. She can still see some things, but in time she will lose all of her central vision, retaining only some of her peripheral vision.

She still remembers her doctor telling her the news. "The time is coming when you'll only know me by my voice," he said.

This thought caused her to look painfully at the large window in the front of her house. She paused. "I wish he hadn't told me that," she whispered.

Despite the ominous shape of the future, Lemon proudly shows how she can still write by hand—by putting the side of her face close to a piece of paper and writing her name in excellent cursive with a small marker.

It is in Lemon's struggles with growing blindness that Francis Belt steps into the picture, providing the extra care and love that is needed.

Belt is a member of the Senior Companion Program, a national, federally funded campaign designed to help senior citizens by pairing them with companions. But the companions cannot just be any person; they must be at least 60 years old and have a low income.

There are currently 115 volunteers in Marion County and part of Hamilton County. More than 200 senior citizens are on the waiting list to receive a companion, so the need is still great.

Belt is not only 79 but is a veteran of the program, having been involved with five clients at

See PROGRAM, page 2



Photo by Brandon Evans

Francis Belt (left), a member of the Senior Companion Program, helps Carolyn Lemon walk up the driveway to her house after a trip to the cemetery.

## U.S. bishops study national farm policy

SACRAMENTO, Calif. (CNS)—Growers, farmworkers, academics and organizers shared concerns and hopes about just wages, quality food, farm sustainability and the need for reliable labor with the U.S. bishops' Ad Hoc Committee on Agricultural Issues during a two-day hearing in Sacramento.

Participants told Church leaders that the Church has a role in bringing farmers and farmworkers together to work out contentious issues, and in educating policy-makers and consumers about alternatives to the dominant food production and marketing system in the United States.

Sacramento Auxiliary Bishop Richard J. Garcia, a member of the committee, and Stockton Bishop Stephen E. Blaire were among those at the conference, held in mid-June.

The agricultural ad hoc committee has more hearings scheduled this year in Amarillo, Texas; Ames, Iowa; and Washington.

Committee members will likely issue recommendations on national farm policy and a variety of agricultural issues to be approved by the whole body of U.S. bishops. The recommendations may also be presented to Congress when versions of the next federal farm bill are introduced

See FARM, page 7

See related story on page 11 in the Retirement Supplement in this issue of *The Criterion*.

# PROGRAM

continued from page 1

once while living in Minnesota.

The local program is operated under the sponsorship of Catholic Social Services, a member agency of Catholic Charities, at the Archbishop O'Meara Catholic Center in Indianapolis.

Belt visits Lemon as well as two other senior citizens about once a week. She works about 10 hours each week, earning a stipend of \$2.55 an hour and the cost of transportation.

She has helped Lemon with her struggles for a year and a half by doing such simple things as helping her walk down steps or labeling all her canned foods with pieces of paper that have been written on in large letters with neon glue.

Perhaps the hardest thing for Lemon is when she has to rely on people like Belt to drive her places.

During one visit, Lemon wanted to be taken to see her husband's crypt in a mausoleum at Washington Park East Cemetery in Indianapolis.

Every few miles of the nearly 20-mile trip, Lemon lamented her condition, struggling with the sorrow that welled up in her, wishing aloud to be able to take the shortcuts that she can no longer see nor explain. The last time she tried to help with directions, the two friends got lost.

She pulled at her hair again, shaking her head and nearly crying. Her two cars had to be sold after she found out she could never drive again.

At the cemetery, the difficulties did not let up. There are hundreds of crypts in the mausoleum on several floors and along many hallways. Because of her sight and memory, she did not know how to find her husband's crypt. After all her travel,



Photo by Brandon Evans

Francis Belt (right), a member of the Senior Companion Program, talks to Carolyn Lemon between five and 10 times a day. Lemon, 82, who is legally blind, has lived by herself on the south side of Indianapolis since her husband, Glenn, died in December 1997. Belt has helped Lemon with her struggles for a year and a half by doing such simple things as helping her walk down steps or labeling all her canned foods.

she was still as far from him as when she started.

Again, Belt was there to help her, searching out a cemetery worker who could help them maneuver through the maze of the mausoleum and find the Lemon vault.

Once there, Lemon sat in silence for a few moments. Her husband was a Mason, she was a Catholic, and her friends vary in faith, but she believes that in the end our focus is all the same.

"When you get to heaven, I ain't gonna ask you what religion you are," she said matter-of-factly. "We're all striving for the same place."

After arriving back at Lemon's house, the two sat together and shared conversation. On any given day, Belt may help her manicure her nails or organize drawers or any number of tasks that they can do together. But sometimes it's friendship that is the greatest service, and its benefits go both ways.

"It seems like [my clients] can always teach me something ... from their past experiences or everyday living," Belt said.

Last January, Belt had a stroke while at home, and due to her confusion was only able to dial Lemon's number.

Lemon was able to call Belt's niece, and because of that she was able to get to the hospital.

When asked what the greatest benefit is to having Lemon in her life, Belt simply replied, "She saved my life, of course."

It is on the phone that Belt plays the role of a friend much more, as it is time that she is not paid for.

"I do a lot of phone work with her," Belt said, referring to the five to 10 phone conversations that she has each day with Lemon. Sometimes Lemon calls with a question; other times, Belt calls to see if she's OK. "We check on each other to

make sure that we're eating good suppers."

Their time together in person is reflected in that same sort of simple conversation that varies from the mundane to the plans for next week. It also shows a relaxed closeness between Belt and Lemon when two people can simply sit together without words.

Belt realizes that her client needs a lot of counseling and support. Whether it is through counseling, providing transportation or just listening, Belt's friendship brings more to Lemon than her eyes ever could.

(For more information about the Senior Companion Program, call 317-236-1565.) †

## Correction

An advertisement for the archdiocesan pilgrimage to Germany, Austria and Switzerland on page 16 of the July 6 issue of *The Criterion* gave an incorrect cost. The pilgrimage costs \$2,775.

## Volunteers are needed for National Catholic Youth Conference

The Archdiocese of Indianapolis will host the National Catholic Youth Conference in December and needs help to make the event a success.

More than 28,000 Catholic youth from across the country will gather at the RCA Dome and Convention Center in Indianapolis Dec. 6-9.

There are many different volunteer opportunities available, such as helping with the Sunday liturgy, being a hospital-ity aide, greeting people at the St. John the Evangelist Parish spirituality hub and helping with pedestrian traffic flow.

Highlights of the conference include an

interactive theme park, a speech by Miss America 2000, a service project on literacy, workshops and a speech by WTHR Channel 13 television anchor Anne Ryder of Indianapolis.

To become a volunteer, visit the Web site at [www.archindy.org/ncyc](http://www.archindy.org/ncyc) and fill out the on-line form or call Bernie Price at the Catholic Youth Organization at 317-632-9311.

For more information about the conference, call Marlene Stammerman or Mary Gault at the archdiocesan Office for Youth and Family Ministries at 317-236-1439 or 800-382-9836, ext. 1439. †



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# Young adult groups promote Catholic teachings

By Jennifer Del Vecchio

A group of professional young adults listen to a man talk about the Eucharist and how it has shaped his life.

A businessman, who videotapes races for ESPN, shoots footage of a cloistered nun telling her vocation story.

A retreat to Alabama with a group of peers helps a young woman answer questions about the Church and increases her faith.

The stories are from Catholic adults in their mid 20s to late 30s who were searching to live their faith with others.

They were going to Mass alone on Sundays and trying to stay rooted in their faith. They wanted opportunities for religious, social and civic activities with others their age, but couldn't find any Catholic young adult groups.

Then they found the Catholic Young Adult Network of Indianapolis, the Frassati Society in Carmel or Adult Catholics Together in Louisville that serves people in New Albany, Jeffersonville and other southern Indiana cities in the Archdiocese of Indianapolis.

Other Catholic young adults have joined individual parish groups.

The groups provide a need, members said.

Sean Belby, 32, of Indianapolis, remembers moving to the city and wanting to share his faith with his peers.

"We're kind of a lost age group," Belby said.

A priest at Our Lady of Mount Carmel Parish in Carmel, in the Lafayette Diocese, told him about the Frassati Society.

The Frassati Society is named for Pier Giorgio Frassati, who was beatified by Pope John Paul II. The society has members in the Indianapolis and Lafayette dio-

ceses. The group meets monthly to learn about Church teachings, perform service projects such as visiting the elderly, and share social activities such as picnics or other group gatherings.

This year, Belby got to be a part of the group's annual conference in a big way. He was able to videotape a cloistered Poor Clare nun in Kokomo. The video will be shown at the Frassati Society's conference on July 27-29 at Taylor University in Upland, Ind.

The conference, "Where Do We Go From Here: A Catholic's Guide to the Third Millennium," will also feature keynote speakers and opportunities for reconciliation, eucharistic adoration and fellowship. For more information on the Frassati Society conference, call 765-742-4440, ext. 254.

Belby said he never would have used his career skills for religious purposes without Frassati. He also said the group helps him stay focused on his faith.

"This is a strange transient age," Belby said. "You're not settled with a family yet, and you can be distracted with your career."

Instead, Frassati helps put his life and his faith in perspective.

"I like the fact that in Frassati this age group can get together with other like-minded people who share the same values that I do," he said.

Belby said he's learned a lot about his faith. He said the nun he interviewed shared a refreshing view of why she decided to dedicate her life to God as a cloistered nun.

"She talks about being a regular teenager who never thought she'd end up in the Poor Clares," he said.

Other groups are also providing fun social activities along with opportunities to deepen their faith.

Jennifer Wilkins, 32, of Indianapolis,



Photo by Jennifer Del Vecchio

Sean Belby of Indianapolis, a member of the Frassati Society, uses his business skills to help his young adult group's conference. He videotaped a cloistered nun who could not leave the convent. Her vocation story will be told during a video presentation at the conference, which is July 27-29 at Taylor University in Upland, Ind. For more information on the conference, call 765-742-4440, ext. 254.

heard about the Catholic Young Adult Network (CYAN) from a friend about a year ago.

It appealed to her because the group's "main focus is God," said Wilkins, a communication specialist.

"It's not just another single's group," she said.

Wilkins said she tried other single groups and found the members acted more like "third-graders" who had cliques and only cared about who was dating whom.

"CYAN seems more Christ-focused," she said.

Mary Beth Bonacci of Littleton, Colo., an internationally known speaker on dating and chastity, said more young adult singles are "hungry to learn more about their faith, rather than looking for a dating service."

Bonacci said the "deeper the substance" of the groups, the more members they will gain. However, she said, if the function is

primarily a dating service the groups are going to loose attendance.

She said the problem the Church faces with single adults is recognizing that everyone isn't in their 20s and that the goal isn't to get them "married off." Parishes need to minister to families, and also to single adults, she said.

CYAN and other faith-based groups are trying to meet that need. CYAN members meet once a month at the Marian Center of Indianapolis for instruction in the faith, ranging from the sacraments to the Beatitudes. Guest speakers talk about different Catholic topics such as Natural Family Planning or eucharistic adoration.

The group's main focus is to deepen its understanding about different aspects of the Catholic faith, said Gigi Thomas, CYAN's organizer.

"It is supported by various activities

See **YOUNG ADULT**, page 26

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## Editorial

# Scattered. Disjointed. Fragmented. Misled.

**S**cattered and misled are words the prophet Jeremiah used to describe the flock of the Lord (See *Jer 23:1-6*). Jeremiah's prophetic stance took the form of leveling severe criticism against the leaders, the shepherds, of the people of Israel of his day.

In using a shepherd image, Jeremiah was probably thinking of the lazy shepherds of his time—hired hands who worked day by day without any real concern for the sheep. "Scattered" and "misled" were those poor sheep.

Jeremiah foretold the coming of a new shepherd: one who will guide the flock wisely "so that they need no longer fear and tremble."

St. Mark must have had this image in mind when he described Jesus looking upon the vast crowd of people who came to him: "His heart was moved with pity for them, for they were like sheep without a shepherd; and he began to teach them" (Mk 6:34).

In fulfillment of the prophecy of Jeremiah, Jesus entered our world as a shepherd: the Good Shepherd who knows his sheep and whose teachings and presence give unity and guidance to an otherwise scattered and misled flock.

Neither the prophet Jeremiah nor the evangelist Mark could have possibly imagined life in our day in which people find themselves so scattered, disjointed and fragmented.

We pride ourselves on our technological sophistication, and yet we have made ourselves slaves to our beepers, our cell phones and our e-mail.

We enjoy instant communication with people around the globe, and yet we find ourselves having to consult our planners to find time to be with the people we love the most.

Scattered. Disjointed. Fragmented.

And we are misled because we allow ourselves to be influenced by people who don't care about us. Role models are placed before us who present a façade of beauty, glamour and poise, but who hide an inner loneliness and sadness. Forces of evil, agents of the devil, mislead us time and again into making choices that bring momentary pleasure but leave a cold wake of emptiness.

So cunning are these evil forces that mislead us that we forget about the truly important things in life. We forget that we are created in the image and likeness of God, and that built into our souls is a capacity to be in a personal relationship with our God. We forget that unlike the animals, we find our true happiness in the eternal. Our goal in life is heaven, and that goal is worthy of everything we have and everything we do. We tend to forget that.

Scattered. Disjointed. Fragmented. Misled.

Jesus looks upon his flock with pity, for we poor ones are like sheep without a shepherd.

Jesus looks upon us with pity and he teaches us. He teaches us about the truly important things in life:

"Seek first the kingdom of heaven ... Love one another ... Do not store up earthly treasures ... Where your treasure is, there also will your heart be ... What you do to these least ones, you do to me."

Jesus teaches us what is truly important.

— Father Daniel J. Mahan

(Father Daniel Mahan, pastor of St. Luke Parish in Indianapolis, is a member of the editorial committee of the board of directors of Criterion Press Inc.) †

## Seeking the Face of the Lord

Archbishop Daniel M. Buechlein, O.S.B.



# More questions about the Eucharist

(Fifth in a series)

**N**ot long ago, a woman who is not Catholic told me she loves to pray in a Catholic Church in her neighborhood. She said there is something different about this Church, an awesome atmosphere and peaceful quiet. She said she appreciates the flickering red sanctuary candle that sort of sets the tone.

In an indirect manner, is she sensing the hallowing presence of the Eucharist in our churches?

This week we consider three questions of the bishops' document concerning the Real Presence of Christ in the Eucharist as it exists outside of the celebration of Mass.

**Do the consecrated bread and wine cease to be the body and blood of Christ when the Mass is over?**

I have been asked that question more than a few times. It is the seventh question about the Real Presence of our bishops' teaching document. I am not sure why, but that possibility occurs to some people.

During the celebration of the Eucharist the bread and wine become the body and blood of Christ and they remain so. Once the substance of bread and wine has changed it does not revert. The presence of the body and blood of Christ does not depend on circumstances.

The bishops' document cites a quotation of St. Cyril of Alexandria against those who wanted to maintain that the bread that is consecrated during the Mass has no sanctifying power if it is left over until the next day. "Christ is not altered, nor is his holy body changed but the power of the consecration and his life-giving grace is perpetual in it" (*Letter 83, to Calosyrus, Bishop of Arsinoe [PG76, 1076]*).

Question eight asks:

**Why is some of the Precious Body saved after the Mass?**

The tradition of reserving the consecrated body of Christ after Mass is ancient. Commonly called the Blessed Sacrament, some of the consecrated hosts are always kept in the tabernacle. Historically, there are two reasons for reserving the Blessed Sacrament. The original purpose was to have the sacrament available to take to the sick and the dying. The tradition also developed to reserve the sacrament so that the body of Christ might be venerated either in the public rite of Benediction or simply in private before the tabernacle. This latter practice of venerating developed as the faithful realized more and more what a wonderful gift it is to have Christ truly present in

the Blessed Sacrament day in and day out.

I notice that once more the desire for devotion to the sacrament outside of Mass is finding greater expression in recent years. For awhile after the Second Vatican Council, some liturgists found the devotion objectionable, apparently out of concern that it distracted from the action and participation in the celebration of the Mass itself. This line of thinking wanted to emphasize that the reservation of the Eucharist was really for distribution to the sick. In fact, it is also true that longstanding Church tradition includes adoration of the reserved Blessed Sacrament.

Our bishops' document makes special mention that great American saints like St. John Neuman, St. Elizabeth Seton and St. Katherine Drexel had great personal devotion to Christ present in the Blessed Sacrament. I would remind us that Blessed Mother Theodore Guérin shared that sense of devotion. So did our founding bishop, Simon Bruté. It was known that Bishop Bruté spent long nights before the tabernacle when he could not sleep and as he anguished over the need for priests for the Church in Indiana. I urge us to take their cue.

**What are appropriate signs of reverence with respect to the bread and wine that become the body and blood of Christ?**

Church prescriptions provide two options concerning the placement of the tabernacle in our Churches. There is to be either a separate chapel or a prominent and visible position in the church.

I have determined that, in the building of new churches and in the renovation of churches in our archdiocese, the tabernacle, which contains the Blessed Sacrament, must be visible from or in the main body of the Church.

Our bishops' document quotes the letter of St. Paul to the Philippians: "at the name of Jesus every knee should bend, of those in heaven and on earth and under the earth" (2:10) as an indication that one should genuflect toward the tabernacle, a longstanding Latin tradition upon entering and leaving the church. In the Liturgy of the West, while a bow signifies reverence or honor, genuflection has been our usual way of expressing adoration and is reserved to the body and blood of Christ himself (and to his holy cross during the celebration of liturgy on Good Friday). We bow to the altar, but it is our practice to genuflect before the presence of Jesus Christ on the altar or in the tabernacle. †

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

**Men Religious:** that the special gifts their communities bring to the Church may be more widely appreciated and encouraged.



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## Buscando la Cara del Señor

Arzobispo Daniel M. Buechlein, O.S.B.



# Más preguntas sobre la Eucaristía

(Quinto de la serie)

**H**ace poco tiempo una mujer que no es católica me dijo que a ella le gustaba rezar en la Iglesia Católica de su vecindario. Ella dijo que había algo diferente sobre esta Iglesia, un ambiente increíble y un silencio pacífico. Ella dijo que aprecia la vela roja del santuario que más o menos da la pauta.

De una manera indirecta ¿estará ella sintiendo la presencia santificadora de la Eucaristía en nuestra Iglesia?

Está semana consideramos tres preguntas del documento de los Obispos concernientes a la Presencia Real de Cristo en la Eucaristía como existe fuera de la celebración de la Misa.

## ¿Cesan el pan y el vino consagrado de ser el Cuerpo y Sangre de Cristo cuando termina la Misa?

Me han preguntado esto más de una vez. Está es la séptima pregunta sobre el documento de enseñanza de nuestros obispos sobre la Presencia Real. No estoy seguro por qué, pero la posibilidad les ocurre a algunas personas.

Durante la celebración de la Eucaristía, el pan y el vino se convierten en el Cuerpo y la Sangre de Cristo y así permanecen. Una vez que la esencia del pan y del vino ha cambiado, no se pueden revertir. La presencia del Cuerpo y la Sangre de Cristo no depende de estas circunstancias.

El documento de los obispos cita a San Cirilo de Alejandría en contra de aquellos que querían mantener que el pan que es consagrado durante la Misa no tenía poder santificante si se dejaba para el día siguiente. "Cristo no es alterado, ni su santo Cuerpo es cambiado pero el poder de la consagración y su gracia eterna en perpetua en él" (*Carta 83, Calosyrius, Obispo de Arsinoe [PG76, 1076]*).

La octava pregunta dice:

## ¿Por qué se guarda un poco del Cuerpo consagrado después de la Misa?

La tradición de guardar un poco del Cuerpo consagrado de Cristo después de la Misa es antigua. Comúnmente llamada el Santísimo Sacramento, algunas de las hostias son guardadas siempre en el Sagrario. Históricamente existen dos razones para guardar el Santísimo Sacramento. El motivo principal era tener a la Eucaristía disponible para llevar a los enfermos y a los moribundos. La tradición también se desarrolló para guardar el Sacramento para que el Cuerpo de Cristo pueda ser venerado tanto en el rito público de la Benedicción o simplemente en privado en el Sagrario. Está práctica posterior de veneración se desarrolló a medida que los fieles se dieron más y más cuenta del maravilloso regalo que es tener a Cristo verdaderamente presente en el Santísimo Sacramento todos los días.

Noto una vez más que el deseo por la devoción al Sacramento fuera de la

Misa está encontrando una mayor expresión en los años recientes. Por un tiempo después del Concilio Vaticano II, algunos litúrgicos encontraron que la devoción era protestable, aparentemente porque podría distraer de la acción y participación en la celebración de la Misa. Esta forma de pensar quería enfatizar que la reservación de la Eucaristía era realmente para su distribución a los enfermos. De hecho, también es verdadero que la tradición de la Iglesia incluye la adoración del Santísimo Sacramento guardado.

El documento de nuestros obispos hace referencia especial de los grandes santos americanos que sentían una devoción especial a Cristo presente en el Santísimo Sacramento, tales como San Juan Neuman, Santa Isabel Seton y Santa Katerina Drexel. Me gustaría recordar a que la Santa Madre Theodore Guérin compartía esta sentida devoción. Así como lo hizo nuestro obispo fundador Mon. Simón Bruté. También era conocido que el Mon. Bruté pasaba largas noches ante el Sagrario cuando no podía dormir cuando se preocupaba por la necesidad de sacerdotes para la Iglesia de Indiana. Les urjo tomarlo en cuenta.

## ¿Cuáles son los signos de reverencia apropiados respecto al pan y al vino que se convierten en el Cuerpo y la Sangre de Cristo?

Las prescripciones de la Iglesia proveen dos opciones concernientes a la colocación en el Sagrario de la Iglesia. Debe existir o una capilla separada o una posición prominente y visible en la iglesia.

Yo he determinado que, en la construcción de nuevas iglesias y en la renovación de las iglesias de nuestra arquidiócesis, el Sagrario, el cual contiene del Santísimo Sacramento, debe estar visible desde o en el parte principal de la iglesia. El documento de nuestros obispos cita las cartas de San Pablo a los Filipenses: "en el nombre de Jesús todas las rodillas deben doblarse, de aquellos en el cielo y en la tierra y debajo de la tierra" (Fil: 2;10) como indicación de que uno debe hacer una genuflexión ante el Sagrario, una larga y permanente tradición latina después de entrar y salir de la iglesia, en la Liturgia del Oeste, mientras que una inclinación significa una reverencia u honor, una genuflexión ha sido nuestra forma usual de expresar la adoración y está reservada para el Cuerpo y la Sangre de Cristo (y para su Santa Cruz durante la celebración de la liturgia el Viernes Santo). Nos inclinamos ante el altar, pero nuestra práctica es la de hacer una genuflexión ante la presencia de Jesucristo en el altar o en el Sagrario. †

Traducido por: Language Training Center, Indianapolis

## Letters to the Editor

### A lesson in ecumenism

The week of June 17 found Indianapolis hosting the Nazarene worldwide convention, which was preceded by 2,000 youths and youth leaders descending on the Indianapolis area. They were here to build good will by their good deeds.

On Tuesday, June 19, a Nazarene youth pastor and a couple of his youths stopped by St. Mary Church on New Jersey Street to admire the architecture and to visit a Catholic church. They had been assigned to "help" at the nearby Barton House, but ran out of work in one day.

A St. Mary volunteer happened by the church, chatted for a couple of minutes and within two hours we found 10 youths from Burlington, N.C., and six youths from Centerville, Ohio, painting and cleaning St. Mary Marian Center. They spent three days painting, praying in our church, singing and relating to our staff in a spiritual manner that will live in our memories for years.

Remarkably, the youth pastors and teen-agers unanimously kept thanking us for letting them into our parish and treating them like our own.

We at St. Mary are spending more time these days looking at fresh paint and feeling a little neglectful about our daily ecumenical efforts. What an example of selfless Gospel giving! We pray God will bless them and all their good works.

Sister Therese Wentz, O.S.F., Indianapolis

(Oldenburg Franciscan Sister Therese Wentz is pastoral associate at St. Mary Parish in Indianapolis.) †

### God doesn't decide

Those people that believe God decides when you die are wrong. God does not decide when or how you die. Did God decide to kill 168 people and wound hundreds so he had McVeigh build a bomb that blew up the federal building, or does God decide to kill all the people by causing a terrible car wreck? That is absurd.

Willard E. Hester, Greenwood

### McVeigh and last rites

I had read that McVeigh was an agnostic, so I prayed that he would turn from his ways and repent. After he was put to death I heard a news flash that McVeigh had received the last rites of the church. Then and only then did I find out he was a Catholic in his youth. How great our God is to know that McVeigh was saved

on his deathbed. You know, it reminds me of the good thief that died with Christ on the cross. He too was saved on his deathbed. Praise the Lord!

B. Frye, Terre Haute

### Right to life unalienable

It has occurred to me that when we celebrate Independence Day each July 4, we are commemorating not just our nation or its beloved freedom but we are celebrating ideas. No great military battle was fought or won on July 4, 1776. Our Constitution and Bill of Rights had not yet been written. No election was held. No law was passed. No government was formed.

Instead, representatives from among our people resolved unanimously to assert our independence. They justified it in a document which has been revered and respected by freedom-seeking people around the world ever since that day. This justification was not based on existing law, charter, constitution or tradition, but on universal moral and ethical principles whose source is acknowledged to be divine. This is expressed most eloquently [in the Declaration of Independence] in the famous passage, "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness."

I find it confusing and ironic that our government, which was founded upon these ideas, has recently executed two human beings in cold blood and robbed them of their self-evident, God-given, unalienable right to life. Similarly, thousands of innocent lives are taken each year by abortion, and our courts and laws support it.

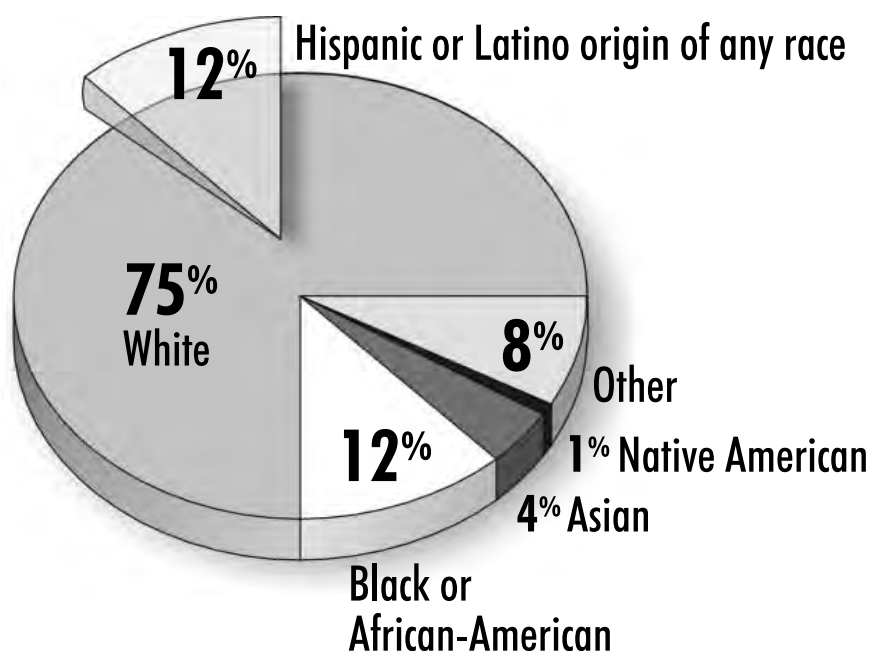
We watch the news each night and are shocked to see husbands abuse and murder their wives, mothers drown their children, and school children murder each other. We wonder why life has become so cheap. While abolishing the death penalty and opposing abortion won't stop all of the evil in the world, we lose the moral high ground when we engage in hypocrisy and celebrate the birth of our nation but ignore the ideals upon which it was conceived.

On this 225th anniversary of the Declaration of Independence, I will celebrate our freedom with flags and fireworks. However, I do so with the hope and prayer that the right to life is someday fully recognized as the self-evident truth that we have long claimed it to be.

Chris Young, Indianapolis

## Population By Race

Of the 281 million U.S. residents, 12 percent identify themselves as Hispanic or Latino.



Source: U.S. Census Bureau

© 2001 CNS Graphics

### La intención de vocaciones del Arzobispo Buechlein para julio

**Hombres Religiosos:** Que los dones especiales que sus comunidades traen a la iglesia sean más apreciados y alentados por todas partes.

## Check It Out . . .

**Youth 2000**, a Eucharistic Prayer Festival for young people ages 13 to 30, is coming to Indianapolis. The event on July 20-22 will be held at Bishop Chatard High School, 5885 N. Crittenden Ave., in Indianapolis. For more information, call 317-842-6583.

St. John the Baptist Parish, 25743 State Road 1, in Dover will have its **"Summer Festival"** July 15. For more information, call 812-576-4112.

St. Lawrence Parish, 4650 N. Shadeland Ave., in Indianapolis will host the **"St. Vincent de Paul Conference Rummage Sale"** July 20-21. For more information, call 317-849-1929.

Single women between the ages of 18-45 are invited to a **vocation discernment weekend** July 27-29 at Our Lady of Guadalupe Convent, 8300 Roy Road, in Indianapolis. The weekend will consist of daily Mass, eucharistic adoration, communal praying of the Liturgy of the Hours, private prayer, a conference on vocation discernment and an introduction to the charism and

spirituality of the Servants of the Gospel of Life. For more information, call Servants of the Gospel of Life Sister Diane Carollo at 317-899-2376.

Little Flower Parish, 1401 N. Bosart Ave., in Indianapolis, will hold Vacation Bible School July 16-20 from 6:30 p.m. until 8:30 p.m. **"Celebrate Faith"** will incorporate learning, praying, crafts, activities, music and snacks in a five-day Scripture-based program. Health and safety information especially for children will be presented each night. The cost is \$5 per child, ages 4 through fourth-grade. For more information, call 317-357-8352.

St. Elizabeth's Pregnancy and Adoption Services of Indianapolis needs **powdered infant formula**. The formula needed is powdered Enfamil with Iron. Baby wipes are also needed. Donations can be dropped off at the office at St. Elizabeth's, 2500 Churchman Ave., in Indianapolis, on Monday through Friday from 8:30 a.m. to 4:30 p.m. Pick-up can be arranged by calling 317-787-3412.

The Cardinal Ritter High School Alumni Association **golf outing** will be July 28 at Riverside Golf Course in Indianapolis. The entry fee is \$48, with a "Florida Scramble" format. For more information, call 317-329-9177.

**St. Athanasius Byzantine Catholic Church**, 1117 S. Blaine Ave., in Indianapolis will bless automobiles in honor of St. Elijah the Prophet from 5:30 p.m. to 6:30 p.m. and 8 p.m. to 8:30 p.m. July 20. For more information, call 317-632-4157.

**Ballroom dancing** will be held from 7 p.m. to 10 p.m. July 27 at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis. Admission is \$5. Proceeds benefit Adult Day Services of Catholic Social Services of Central Indiana. For more information, call 317-236-6272.

A program on **"The Schoenstatt Spirituality Express: The Covenant of Love"** will be presented at 2:30 p.m. on July 22 at Mary's King's Village Schoenstatt near Rexville, located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles. Father Elmer Burwinkel will celebrate Mass at 3:30 p.m. A program titled "The Shrine Compartment" will be presented on July 29. For more information, call 812-689-3551 or e-mail eburwink@seidata.com. †

## VIPs . . .



**Don and Dorothy Patten** of Tell City will celebrate their 50th wedding anniversary July 16. They were married on that date in 1951 at St. Paul Church in Tell City. They will celebrate July 14 at the Knights of Columbus Hall in Tell City. They are members of St. Paul Parish in Tell City. They have five children: Denise

Grannon, Dinah Thompson, Dione Jarboe, Dean and Douglas Patten. They also have 11 grandchildren.

**Jesuit Father Thomas C. Widner**, a former priest of the Archdiocese of Indianapolis, will pronounce his final vows as a member of the Society of Jesus in Washington, D.C. on Sept. 8. Father Widner was ordained a priest for the archdiocese in 1969. He served at Our Lady of the Greenwood Parish in Greenwood, and St. Andrew the Apostle and St. Barnabas parishes in Indianapolis. He was an assistant editor and editor of *The Criterion*, leaving in 1984. In 1985, he entered the novitiate for the Chicago Province of the Society of Jesus. He is now the secretary for communications for the Jesuit Conference in Washington, D.C.

**Conventual Franciscan Father Peter Damian Massengill** was elected major superior of the Province of Our Lady of Consolation. The provincial headquarters of the Conventual Franciscans is at Mount Saint Francis in southern Indiana. †

## Awards . . .

**Saint Mary-of-the-Woods College** near Terre Haute was awarded more than \$100,000 in grants from the Indiana Professional Standards Board to support partnership activities between the college and the Indianapolis Public Schools. The grants will fund an urban education project to offer teacher candidates experiences in culturally diverse, high-poverty and urban schools. The other grant provides for development of a teacher preparation program for mid-career changes. The program will help expedite the process for obtaining teacher licensure for people who already hold a bachelor's degree. †

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Thank you for having responded to my call."*

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# FARM

continued from page 1

in 2002.

"Our concern is about the family farm, which is threatened, and how much farmers are being squeezed," said Bishop Blaire during a news conference June 20 at St. Anthony Church. "We are always concerned about the poorest of the poor, and we have a special concern for farmworkers, many of whom are seasonal workers in California."

Topics of testimony ranged from economic concentration in agriculture to immigration and environmental sustainability.

Committee members broke from panel discussions on the evening of June 19 to visit with 200 farmworkers at a center for migrants near Dixon, where Bishop Garcia celebrated Mass.

In a keynote address at the hearing, David Lighthall, director of the California Institute for Rural Studies in Davis, contended that no progress could be made in transforming the current agricultural system in California without a "broad-based social coalition."

That coalition should include churches and work to bring farmers, farmworkers, environmentalists and consumers together to "confront the challenge of sustainability."

"Our analysis has for too long been fatally circumscribed and regarded as an agriculture issue," Lighthall said. "But it is more fundamentally a food system issue and we need a more holistic perspective."

Lighthall cited some trends affecting the state's agriculture, including:

- An increasing foreign competition in specialty crops such as walnuts, citrus and raisins.
- A steady increase in labor-intensive crops.
- An increase in labor availability, tied to ongoing immigration from Mexico and Central America.
- Deflated prices for many farmers' commodities because of increased domestic and foreign planting.
- A steady decline in the number of small, commercial farms.
- Declining net cash returns for farmers and declining wages for workers.
- Heavy dependence on undocumented workers.
- Ongoing environmental impact from agricultural chemicals.

"Agriculture's weak position within the food system contributes to problems for both farmers and farmworkers," Lighthall said.

He also discussed the results of a survey published by the California Institute for Rural Studies last year that showed the state's farmworkers are more likely than the general population to suffer health problems such as high blood pressure, heart disease, diabetes, obesity and tooth decay.

The survey of nearly 1,000 workers in the prime of

their lives also found that more than two-thirds of the state's 700,000-strong agricultural work force lacks health insurance, leaving them with the combination of poor health and poor health care.

Lighthall said the findings point to the need for a state health insurance system for seasonal farmworkers funded by a wholesale sales tax on processed foods.

In a session on the relationship between farmers and farmworkers, representatives of the United Farm Workers and California Rural Legal Assistance traded disparate views with independent growers and the president of the Nisei Farmers League, a Fresno-based organization that represents about 1,000 growers.

Rosalinda Guillen, UFW national vice president, argued that the voices of farmworkers are missing when agricultural policies are negotiated.

"We all love the land—farmers and farmworkers," she said. "There are ways for growers and farm labor organizations to work together to represent all the interests of agriculture."

Mark Schacht, of the legal assistance organization, contended that for many farmworkers in the state

"conditions are worse than they've ever been," and employers must be held accountable for labor violations.

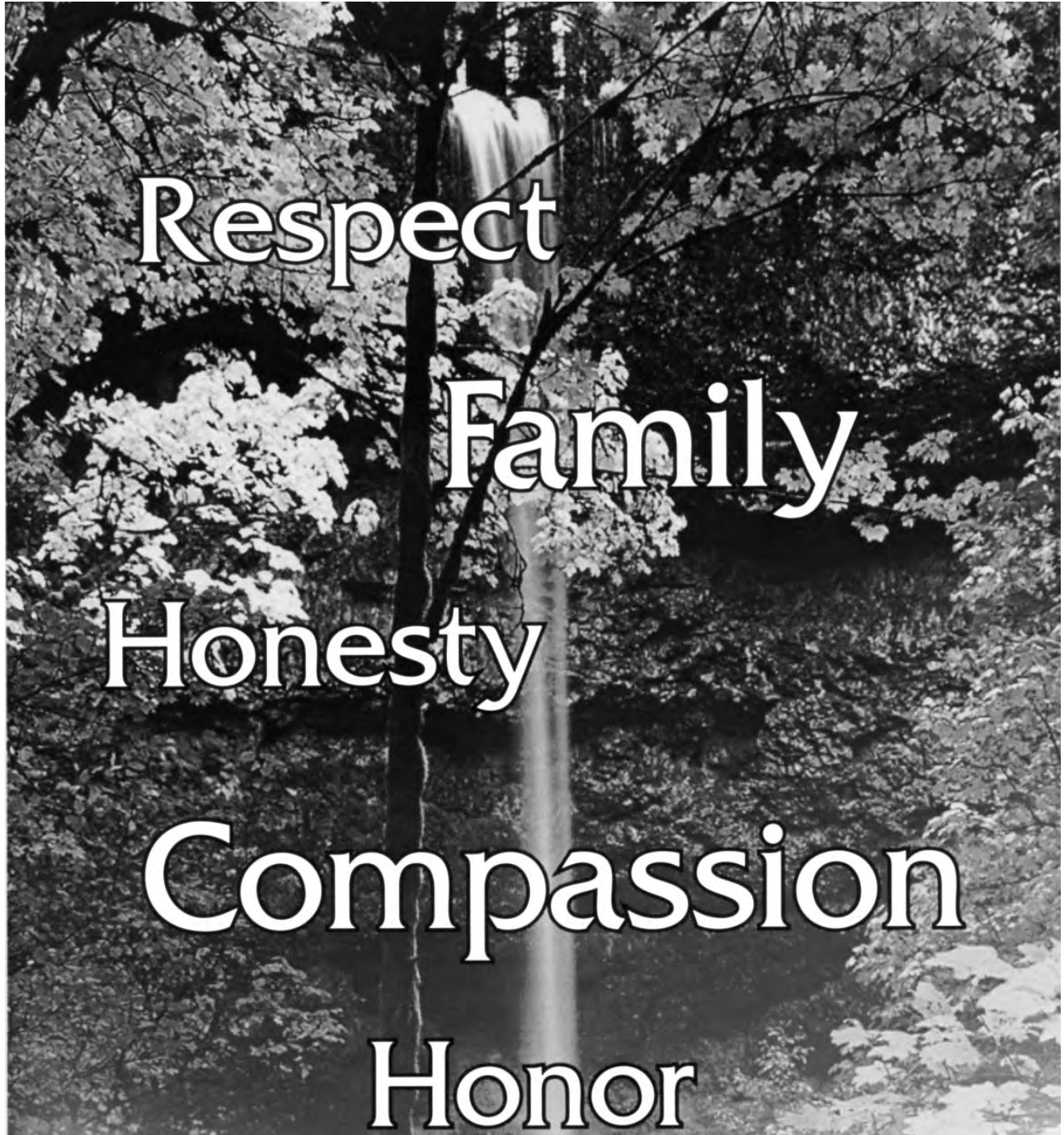
Manual Cunha of the Nisei Farmers League defended the farm labor contractor system, noting that it provides small growers with a dependable labor supply.

One surprising moment of agreement came when David Zollinger, a fruit and nut grower from Turlock, said he would support an immigration reform plan that some farmworker groups have proposed, calling for a blanket amnesty for agricultural laborers who are in the country without proper documentation.

"It's time to lift the curtain on all the undocumented workers we use," he said.

Sorting out the divergent views expressed at the hearing will be the challenge facing the U.S. bishops' committee in the coming months, according to Bishop Garcia.

"What many were asking us to do as Church is to bring all of the interests to the table to be able to discuss issues of common need and concern," he said. "I think that's the great role we can play as Church." †



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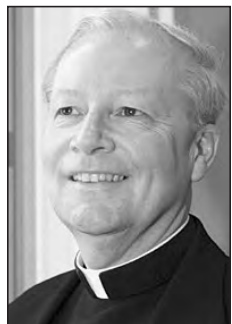


Prayer in the Catechism/Fr. John E. Pollard

# In the fullness of time

Third in a series

The relationship among professed belief, sacramental celebration of that belief and life lived in conformity with that belief that constitutes the drama of prayer is fully revealed in the Word made flesh, Jesus Christ. The prayer of the patriarchs, kings and



Fr. John E. Pollard

prophets revealed the divine wonderfully but only in passing, but the prayer of Jesus, God the Son, reveals the eternal God, the permanent indwelling of the Word among us.

The *Catechism of the Catholic Church* develops the drama of prayer in the fullness of time by examining Jesus at prayer, Jesus teaching us how to pray and the prayer of the Virgin Mary.

Jesus, the human face of God, learned the prayers of ancient Israel as a Jewish boy at the foot of his mother, in the synagogue at Nazareth and in the Temple of Jerusalem. But primarily his prayer is his unique filial relationship with the Father in the Holy Spirit. He is the only Son, eternally begotten of the Father, one in Being with the Father. His filial prayer is the primordial model of prayer in the New Testament. It has three primary characteristics. Jesus prays before the decisive moments of

his mission; he prays in solitude; and his prayer is identical to his filial relationship with the Father.

Jesus' prayer precedes all the truly determinative events of his life and ministry: his baptism, Transfiguration, Passion and death. In this prayer, he humbly commits his human will to the divine will of his Father. He also prays before the initial momentous events of the apostolic mission: at the election and call of the Twelve, the confession of Peter and the designation of Peter as head of the apostles.

Jesus' prayer is often in solitude, in out of the way places, on mountains, in deserts and sometimes in the dark. His public life, preaching and healing are the external manifestations of his prayer in secret. His interior life and his exterior life are one.

Jesus' prayer is identical to his filial relationship with the Father. He acknowledges, thanks and blesses the Father and from the depths of his heart declares his absolute adherence to the Father's will. Before he restores Lazarus to life, Jesus places himself entirely in the hands of the Father.

"Jesus' prayer, characterized by thanksgiving, reveals to us how to ask: before the gift is given, Jesus commits himself to the One who in giving gives himself. The Giver is more precious than the gift; he is the 'treasure'; in him abides his Son's heart; the gift is given 'as well'" (#2604).

In the hour when he was to give himself up to death and surrender completely to the will of the Father, he shows the depth of his filial prayer. His last words as he hung on the cross express the unity of Jesus' prayer and his relationship with the Father: the words he speaks and person he is are the same. He is the Word made flesh, the prayer and the one at prayer, the petition and the response.

The disciples ask Jesus to teach them to pray. He teaches them to pray first of all by praying. Since all Jesus' prayer is filial, he leads the crowds that follow him on a pilgrimage of prayer to the Father. Building on the Old Testament tradition of prayer familiar to the people, Jesus uses the ancient rabbinical method of teaching in parables in order to open for them a new awareness of the coming kingdom. The parable of the importunate friend teaches urgency in prayer; the parable of the importunate widow teaches constancy and patience in prayer; and the parable of the Pharisee and the tax collector teaches humility in prayer. Jesus teaches that authentic



In a mosaic depiction of the Annunciation, the angel Gabriel appears before Mary to proclaim that she is to be the mother of Jesus.

conversion of heart is required to enter the kingdom. Forgiveness from the depths of one's heart, reconciliation with all, love of enemies and prayer for persecutors are constant themes in Jesus' teaching on prayer that always lead us back to the Father.

"The prayer of faith consists not only in saying 'Lord, Lord,' but in disposing the heart to do the will of the Father. Jesus calls his disciples to bring into their prayer this concern for cooperating with the divine plan" (#2611).

The prayer of the Virgin Mary closely reflects the filial prayer of Jesus. Mary's fundamental prayer is her life of unique cooperation with the Father's plan. Grasped by God's grace, she responds with absolute self-surrender to him. She offers her whole being and prays that God's will simply be done to her. At the

first moment of her divine son's life, Mary's *Fiat* sounds the same chord as her son's last words on the cross: "Father, into your hands I commit my spirit." As an expectant mother visiting her similarly pregnant cousin, Mary's song of praise is a kenosis, an emptying of the self in order to be filled with God's love. Like Christ's prayer, the prayer of the Virgin Mary is her life. And her life, like that of her son, is her relationship with God. This is the essence of Christian prayer: to be God's as he is ours.

(Father John E. Pollard, a priest of the Archdiocese of Chicago, is the former executive director for the U.S. bishops' catechism office. He is currently helping the U.S. bishops prepare the new National Directory for Catechesis.) †



Pope John Paul II prays last year at a small altar at the Basilica of the Annunciation in Nazareth. The spot is traditionally believed to be where the angel Gabriel announced the conception of Jesus to Mary.

## Bishops' head urges Bush not to fund human embryo research

WASHINGTON (CNS)—The head of the U.S. Conference of Catholic Bishops has urged President Bush not to allow federal funding of stem-cell research that would destroy human embryos.

Bishop Joseph A. Fiorenza of Galveston-Houston, USCCB president, and Bishop Wilton D. Gregory of Belleville, Ill., USCCB vice president, met with Bush June 29 at the White House.

At the meeting, Bishop Fiorenza gave the president a strongly worded three-page letter warning that a decision whether or not to fund research on human embryos is "one of the most important decisions of your presidency."

Copies of the letter were sent to the U.S. bishops, and it was released to Catholic News Service July 5.

Msgr. William P. Fay, USCCB general secretary, who also attended the White House meeting, said other issues the group discussed with the president included:

- Maintaining U.S. commitments to the debt relief of the world's most heavily indebted poor countries, with a special focus on Africa.
- The Church's opposition to capital punishment and its support, so long as capital punishment exists, for the proposed federal Innocence Protection Act to strengthen protections against unjust convictions.
- The Church's support for reinstatement of a provision of immigration law known as 245(i), which would allow many illegal immigrants currently living in the United States to apply for legal status without leaving the country.

In his letter on embryo research, written on behalf of the U.S. bishops, Bishop Fiorenza said: "We believe it is more important than ever to stand for the principle that government must not treat any living human being as research material, as a mere means for benefit to others.

"We believe you can make a difficult but correct decision now—or set the stage for all-but-impossible decisions in the future for yourself and your successors, as a research enterprise impatient with moral limits increasingly leads us into a culture of death," he said.

Congress is now facing contrasting bills. One would restrict federal funding of human stem-cell research to that which uses adult or other nonembryonic stem cells. Another would allow funding of stem-cell research

without regard to whether human embryos were destroyed to obtain the stem cells.

"Government support for destructive human embryo research has been proposed in our nation since 1979. ... Throughout this history, however, no administration of either party has funded a research project that relies on destroying live human embryos," Bishop Fiorenza wrote.

"We know that many have made expansive claims for the benefits of human embryo research," he said. "However, all such claims are conjectural. Embryonic stem-cell research has not helped a single human patient or demonstrated any therapeutic benefit. At the same time, adult stem cells have helped hundreds of thousands of patients and new clinical uses expand almost weekly. †



# How will the aging baby-boom generation affect society?

By Mark Pattison  
Catholic News Service



CNS photo s



Many baby-boomers will enter retirement with disposable income that might be spent on vacations other generations could only dream about.

**T**here's no getting around it: The baby-boom generation is getting older.

The birth rate in the United States exploded after the end of World War II in 1945, peaking in 1957, and trailing off slightly from those never-before-seen numbers through 1964.

Analysts have called the demographic effect of the baby boom "the pig in the python" because researchers can see the direct effects of the baby boomers upon U.S. society.

Boomers gave rise to the teeny-bopper craze and cultural shifts in popular music. They created a lot of the popular resistance to the war in Vietnam. When they reached their misbehaving years, it created a spike in crime statistics and a clutch of politicians calling for "law and order." It could even be argued that boomers fueled the "Me Decade" of the 1970s and the "Greed Decade" of the 1980s. Now, the first wave of boomers is already eligible to join AARP, where all you have to be is 50 years old to become a member.

In 25 years, there could be 65 million Americans over age 65, double the current number, and more of them could live for another 20 years after that if life-expectancy trends continue.

It is estimated that in 2025, there will be as many 65-and-overs as there will be 13-and-unders, and the number of 100-year-olds will more than triple to 250,000.

These numbers could portend a bit of an "elder boom" in the nation's churches. Catholic schools were figuratively bursting at the seams when the boomers were youngsters. As happens in each generation, a significant percentage of the group stopped going to church when they reached an age where they could live independently and make their own decisions away from others' watchful eyes.

Some returned when they got married and had children of their own. Over the past decade, boomers have been coined as "seekers" trying to understand a God who, to them, is paradoxically present yet invisible. As boomers age and find answers to the questions they've been asking, it's possible that still more elder-boomers will fill the pews to affirm their refound faith.

The American economy is more dependent than before upon service industries, and that is expected to be even more the case in coming years. Home repair, housekeeping and security systems are likely to be in high demand.

And the senior-boomers will want things to continue to be convenient. As a parent, convenience may have been the drive-through window at a fast-food

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Senior Companion Program ..... Page 11

Retirees start second careers ..... Page 14

Grandparents stay involved with family from far away ..... Page 16

Social Security and your financial future..... Page 17

# AGING

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restaurant. As a senior, it could be cars that are easier to get in and out of due to arthritic joints.

Tomorrow's seniors are likely to have a lot of disposable income at their disposal upon retirement, thanks to a combination of Social Security, 401(k), IRA and insurance plans they'll be able to cash in on.

This means that cruises, vacations and spending time with far-flung children and grandchildren will be more of a reality than in our own era.

However, because of their longevity, they're going to need to take a critical eye toward their savings and investing habits. The sooner they get a handle on their financial resources—including decades before their retirement—the better off they are likely to be, both in terms of money available and in peace of mind.

The definition of work has evolved over the seniors' wage-earning years. In their parents' generation, it was not uncommon for the father to stay with one company all his life. Now, both mother and father are juggling careers and family, and hope they can keep it all together.

The cry for "portability" of benefits—the ability to take health, disability and retirement packages from job to job—will

increase, and savvy companies and governments will find some way to accommodate those who switch employers.

In the future, there will likely be even more part-time, work-from-home, telecommuting scenarios as older "consultants," with experience at several firms, can distill collected wisdom to a new generation of business leaders.

Medical services will be in high demand. Hospitals, who these days seem under siege by HMO policies and nurse burnout, will have to be creative in caring for their elderly patients and in staffing their facilities. Seniors will account for an ever-greater percentage of hospital, nursing home and hospice beds.

If the mind stays active and the body breaks down, there will be continued developments in pharmaceuticals and artificial joints. For those seniors who want to look as young as they feel, there will be a market for plastic surgery, anti-aging creams, hair dyes and the like. And, to feel as young as they look, there will be herbal and vitamin supplements.

Senior citizens, who vote in higher percentages than any other age group now, will have even more of an opportunity to influence the outcome of elections. Politicians will have to work harder to satisfy this historically tough-to-please constituency.

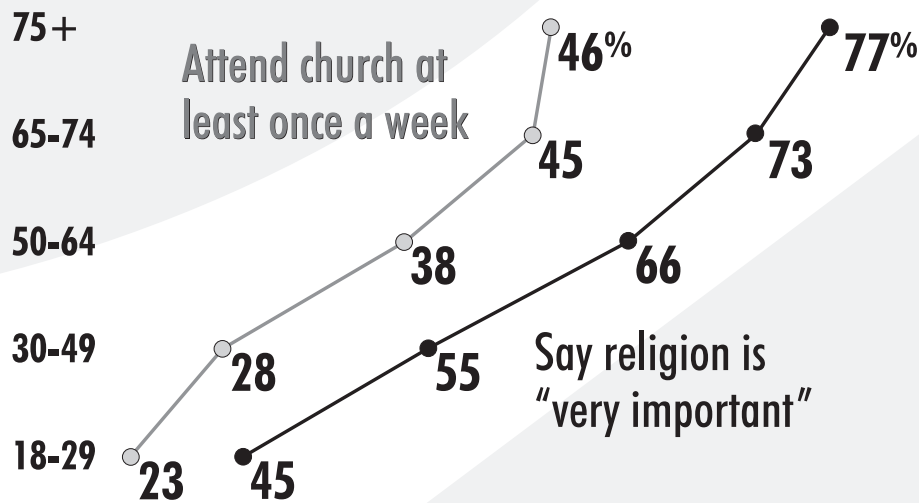
Make no mistake: The pig in the python will continue to be noticed. †

## FAST FACT.....



### Age Factor

As people age they consider religion to be more important and attend church more often.



Source: Gallup

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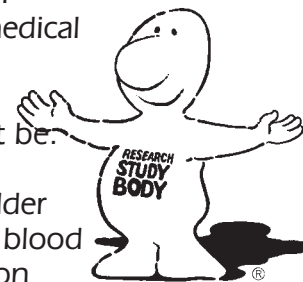
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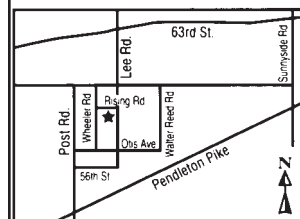


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# Senior Companions find rewards in helping other seniors

By Brandon A. Evans

The Senior Companion Program serves not only to help the elderly, but also retirement-age people who volunteer.

"We like to say that it has a dual mission," said Ellen Brown, the Senior Companion Program director for the Archdiocese of Indianapolis, "and that's what makes it unique."

The program takes volunteers, who are called "Senior Companions" and are at least 60 years old, and pairs them with clients who are more elderly and less able to care for themselves. There is no charge to the clients.

"We look upon it in terms of a reciprocal relationship, that it not only helps the Senior Companion get out and have a purpose to their life, it also helps the client and also helps any caregivers that are involved," said Karen Hanson, the assistant director of the program.

The companion will go to the home, or in some cases the care center, where the client lives and provide a number of services for them, the primary goal of which is companionship.

"It's really a full array of care that they provide," Brown said. The companion does anything from playing games with the client to helping with light housework and preparing meals. Yet housework should be kept to a minimum because being a house servant or maid is not the purpose of the program.

"We never expect a companion to go in there and spend four hours cleaning the house or four hours preparing the meal or something like that—that's not what they're there for," Brown said.

The workload is about 20 hours a week, for which the companion is paid a stipend of \$2.55 an hour and the cost incurred for transportation. Every other week, there is a two-hour program they must attend to improve their skills as companions.

"We are absolutely prohibited from doing any kind of home health care," Brown said, adding that companions are to call 911 immediately if the client gets hurt.

The national program falls under the umbrella of the Corps for National Service and is paid for by the federal government. Locally, the program is sponsored by

Catholic Social Services, a member agency of Catholic Charities, and serves people in Marion County and part of Hamilton County.

"Stations" are spread out over that area and are local bases for volunteers to receive instruction. There are 13 active stations now.

Susan DeWitt, the station supervisor for St. Vincent Hospital, covers an area that is about a 10-mile radius. She has seven volunteers that serve about 12 clients—but she has a need for several more companions.

Currently, there are more than 200 clients on a waiting list for companions, and 115 companions are already paired with clients. Some companions have more than one client—up to four in some instances.

"There are cases, for example, where a person is living with their family and all [the family member(s)] really want is one day of respite," Brown said, "one day where they can go off for four to five hours and know that their loved one is being cared for without any problems."

Yet many clients, who are living alone or have no relatives living near them, require a companion almost every day of the week.

On June 27, seven more Senior Companions—all from Indianapolis—were trained at a special meeting at the Archbishop O'Meara Catholic Center.

The companions went through a short course that gave them enough training to begin their jobs. They also will complete a longer, formal training. Every month, they attend two hours of in-service training at their station and a two-hour program once a month at the Catholic Center.

"What was previously done is you would put people in

See COMPANION, page 13



Karen Hanson, the assistant director of the Senior Companion Program for the Archdiocese of Indianapolis, teaches seven new volunteers how to perform their job of giving companionship and help to local elderly citizens.

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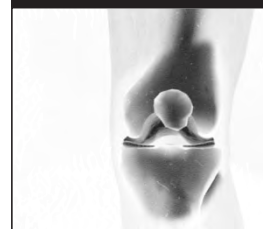
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# COMPANION

continued from page 11

a holding bay, if you will, until you had enough for a class, because obviously you can't conduct a class unless you have enough people," Brown said. "And sometimes people were waiting two, three, four, sometimes even five months before they could be trained and placed in the community."

With such a need for companions, it was determined that they couldn't wait so long to send out the volunteers.

"So what we decided to do is we would bring smaller groups of people in more quickly, get them up and running, and then bring them back for a full orientation," said Brown. "What we found was that it was actually better for them because then they could put things into context, because it all made sense to them."

The June 27 training session lasted about five hours and included a lunch. A video was shown, and the volunteers were instructed about their job description and taught how to fill out their time sheets. The day ended with a quiz over what they had learned.

"This is your choice, and we want this to be a good experience for you," Brown told the volunteer companions at the training session. "It's what you do with the clients that make the program. No matter how good we do our job, it means nothing ... if we don't have good people like you."

Brown told them that a perfect match is to find a client who needs what a companion is willing to do. It is the station manager that is responsible for pairing people.

DeWitt, from St. Vincent Hospital, pairs up companions according to their daily schedules and by the preferences of both parties.

Brooke Hickman, the station supervisor for St. Francis Hospital, is a social worker with St. Francis Home Health Care.

"It kind of made sense for me to be the station supervisor because I was with patients in their homes all day," Hickman said.

When she believes that she has a match, Hickman goes to the home of the client with the companion, and they talk until they agree on a plan, which involves how often the companion will visit and what they are willing to do while there.

The seven volunteers at the training session were assigned a station supervisor and will be matched with clients.

"Hopefully, I can do me and them some good," said Robert Gottschalt, one of the volunteers. His interest in being a Senior Companion comes not only from wanting to help the client, but also from wanting to get out of the house and have something to do.

"I need to work," said Barbara Hughes, explaining her reason for being there. "I'm a helping person—always have been."

For some, the desire to help was inspired by a family situation, such as with Louise Henderson, who at one point took care of her mother in a similar way as she now will take care of her client.

Anna Henderson spoke of recently losing her husband and her brother, and wanting to hide from the world. The program was her way to avoid doing that and to continue living life to the fullest.

Frieda Monday, a volunteer from Our Lady of Lourdes Parish in Indianapolis, was inspired to service by a friend who was there for her any time that she needed it after she retired.

For others, such as Geraldine White, faith was the motivating factor. White, a member of Indiana Mission Baptist



Vetrea Slack of Indianapolis introduces herself during the June 27 training session for volunteers of the Senior Companion Program. Each volunteer must be at least 60 years old and be living on a low income.

Photo by Brandon Evans

Church, said that her Christianity is an important part of the ministry that she is taking on.

"We are not allowed to proselytize," Brown reminded them, "but we can certainly share what is meaningful to us." She said that sharing religion with a client may be particularly appropriate "if that's part of their life, if it brings them solace."

With a variety of religious affiliations present—four Baptists, one Methodist, one Catholic and one who did not attend church—it brought out the ecumenical flavor of the Senior Companion Program. It showed that where all people come to together is in works of mercy—particularly mercy toward those whose very humanity is weighing heav-

ily upon them. And many see the solution as something more than simply putting an elderly person "in a home."

"We've got a lot of senior citizens that aren't supposed to be in a nursing home," said Vetrea Slack, another of the volunteers. This reflects her motivation for becoming a companion, a motivation which drives the whole program.

"The mission of the program is to keep our clients in their home as long as possible, help them to remain independent and maintain their own dignity," Hanson said. "That's what the Senior Companion is for, that's what the program is all about."

(For more information about the Senior Companion Program call 317-236-1565.) †

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# Two retired businessmen find second careers at Marian College

By Jennifer Del Vecchio

They've left their careers behind, but they haven't stopped working.

For Tony Watt and Bill Curran, Marian College of Indianapolis is providing them with second careers and fulfillment after retirement.



Tony Watt

The two men retired from successful business careers with leadership roles.

Watt, 58, was a manager of various Chrysler auto plants. Curran, 62, recently retired as chief operating officer of Ice Miller Donadio and Ryan, a law firm in Indianapolis.

Both men were responsible for big budgets, numerous employees and planning initiatives.



Bill Curran

They could have spent their retirement years playing golf or traveling. Instead, they chose to start new careers—sometimes working as much as they did previously.

Both men said they couldn't play golf every day, despite how much they liked it. They wanted more in their retirement and found it at Marian College, they said.

The average retirement age is increasing as more people are staying in the job market longer, according to research

from the Administration on Aging of the U.S. Department of Health and Human Services.

About 12 percent of people over age 65 are still in the workforce, the report stated.

Also, 80 percent of the baby-boomer has continued to work after the traditional age of retirement, said Tom Otwell, a spokesman for AARP, a non-profit organization that provides education and advocacy services to retirees.

"Most are living longer and healthier active lives," Otwell said. "Increasingly, folks are not retiring and continue to be in the workforce in some way."

While there aren't hard statistics on how many people are choosing second careers, both Watt and Curran said they know friends pursuing similar jobs as their own.

Watt is currently the interim chief operating officer helping with the transition of the new president Dan Elsener. Curran is the vice-president of finance and business operations.

While their business careers took different routes, both men said they have a desire to help the Catholic institution with the skills they learned in the secular business world.

Watt, a member of Holy Spirit Parish at Geist in Hamilton County, didn't plan on working at Marian after retirement. He thought he might work as a consultant or a teacher.

But when former Marian College president Robert Abene announced earlier this year that he was leaving, Watt was asked by the board of trustees to help until a new president could be found.

Watt said he's giving his time to help others. For years, he worked 60 to 80 hours a week and couldn't contribute

much of his time or talent to the Church.

"I just saw a need," Watt said. "I think it's part of my responsibility to go back and use my talents and share those."

Watt's role as interim chief operating officer will end once Elsener takes over, but he plans to continue working with Marian by helping managing their facilities.

Curran wasn't sure what he wanted to do after retiring from Ice Miller. He even attended Harvard Business School's Odyssey program, called "School for the Second-Part of Life."

The program is a self-assessment tool he used to determine that playing a lot of golf and not having a job commitment wasn't what he wanted after retirement.

For three months, Curran tried to enjoy having no job.

Instead, he found that he had too many options and didn't like it. Working since he was 12, Curran said he wanted to continue doing something.

He also wanted to use the knowledge and experience he'd gained in the business world.

"I like the idea of contributing to the

practical education of students here," Curran said. "There's a difference in going to a Catholic college or going to a regular college. It's value driven."

In his new pursuit, Curran, a member of St. Luke Parish in Indianapolis, said the main difference in his Marian job is not having the same financial resources available.

"This is a not-for-profit," he said. "It's a different perspective. I do a lot more explaining to people why they can't do something."

Professor Shoshana Zuboff, director of the Odyssey program at Harvard Business School that Curran attended, said her impression is that the majority of those she meets at retirement age in the program continue to work.

Many also pursue areas where they feel they can make a difference, she said.

"Some recommit to past activities but in a new way with a new perspective," she said. "Many change their activities. Some change their activities quite dramatically, connecting with new dreams or reconnecting with old dreams. New activities arise from deeply felt values and priorities, rather than extrinsic criteria." †

## Senior citizens help keep parishes vibrant communities of faith

By Mary Ann Wyand

Older people are wonderful providers of—not just recipients of—pastoral care, said David J. Bethuram, executive director of the archdiocesan Office for Youth and Family Ministries.

There are many ways that senior

members of a parish can help their faith community, Bethuram said, just as there are many opportunities for parishioners of all ages to assist elderly Catholics.

It's important to invite senior citizens to participate in parish life and keep them involved in their faith community,

See PARISH, page 19



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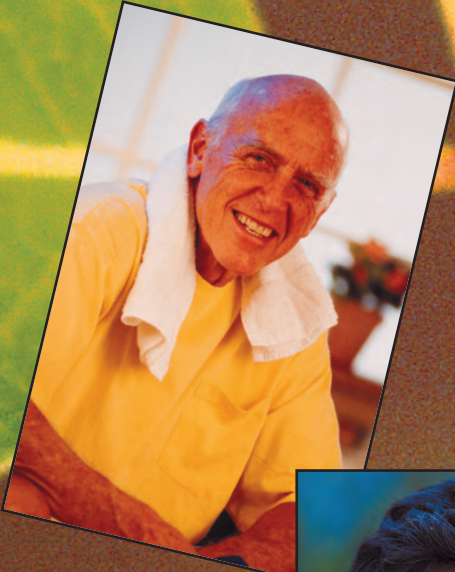
  
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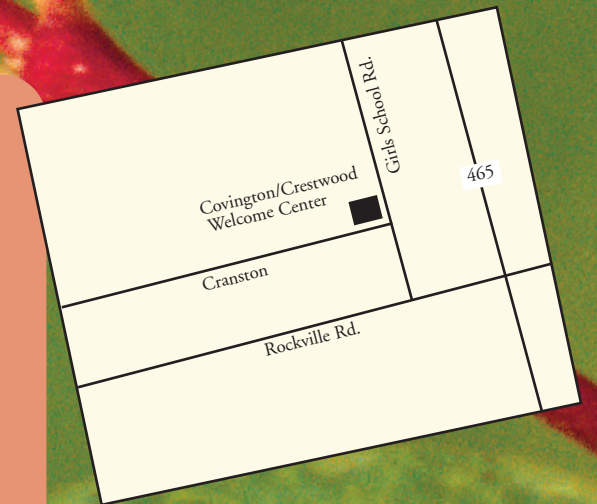


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# Grandparents stay involved with family from far away

By Carole Norris Greene  
Catholic News Service

Most family experts agree that being an effective grandparent involves offering unconditional love, being a positive role model, sharing the family's history and offering stability, even when the shape of the nuclear family isn't a traditional one.

But how can grandparents—some 60 million Americans, according to AARP—do any of this when the grandchild lives hundreds of miles away?

James and Barbara Roberts of Baltimore drove down to Raleigh, N.C., in 1993 to see their then 3-year-old grandson, Tre. Along the way, they fell in love with Raleigh and bought a second home there for monthly get-aways and eventual retirement. For the past eight years, they've been enjoying frequent visits with the boy, camping trips which have included their Baltimore grandson, Brandon, phone calls and extended summer holidays between their two homes.

However, most grandparents cannot relocate to be near their grandchildren.

So what can grandparents do to be an active and constant influence in the lives of their grandchildren?

Family specialists say that even before alternatives are selected, important changes in attitude must come first.

Grandparents are urged to take the initiative to make themselves available to their grandchildren. As grandparents usually are more financially stable and have more time available to travel, they should not wait for their adult children to initiate a trip back home.

Planning well in advance for what is desirable and convenient for themselves and their adult children and grandchildren can make regular visits happen and provide something for everyone to look forward to in the weeks and months to come. In fact, visits planned around occasions important to the children—birthdays, school activities, award ceremonies—will boost their appreciation for their grandparents' presence in their lives.

Beyond long-distance visits, grandparents should

consider more unconventional possibilities to keep in contact.

For the computer savvy, grandparents can tap into young people's interest in high-tech electronic modes of communication. Digital cameras connected to a computer can allow grandchildren to see, be seen and talk to their grandparents. For those less technologically adventuresome, e-mail messages sent over the Internet can provide an inexpensive but immediate way of staying in close contact with loved ones down the block or across the country.

Using video cameras, grandparents can exchange home videos of them and their adult children's families, each doing ordinary activities or sharing special occasions like birthdays or sporting events in which grandchildren are involved.

Audio tapes of bedtime stories read by a grandparent are another hit with smaller children.

Older grandchildren gravitate to the telephone. Letting them know that they can call, and even reverse the charges if they want to talk, keeps them in touch.

Grandparents also can do for their children what parents have been doing since the beginning of time—love them and pray for them. They also need not be shy about



Being there for grandchildren is the best a grandparent can hope for. Long-distance alternatives include creative use of today's communications technologies.

letting them know how much they enjoy hearing from them.

The U.S. Catholic bishops note in their 1999 document, "Blessings of Age: A Pastoral Message on Growing Older Within the Faith Community," the important role grandparents and other elderly play. "Elders share their stories, and in doing so, pass on what they have learned to future generations, through both words and example." †

## Adventurous seniors show it's never too late to respond to call

By Victor Parachin  
Catholic News Service

After several years of trying to persuade grocers to carry his new brand of popcorn called "Red Bow," the 63-year-old creator was deeply discouraged, wondering whether he was pursuing a foolish dream.

Were his many years of researching, cultivating and perfecting the new, better popping corn leading him to a marketing dead end?

Whenever he approached retailers, their comments

always seemed to center on the fact that there were more than 80 different brands of popcorn on the market and that there certainly wasn't room for another kind costing two and a half times as much.

Yet, as a committed Christian and a life-long Sunday school teacher, he, in his discouragement, turned to Scripture for guidance. Thumbing through the pages of the Bible, he came across these words: "For it is by wise guidance that you wage your war, and the victory is due to a wealth of counselors" (Prv 24.6).

See SENIORS, page 17

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# SENIORS

continued from page 16

Those words prompted him to seek the name of a good marketing company for guidance.

After describing his new popping corn to the copywriters at the Chicago marketing firm, they recommended the product be marketed with his own name as "Orville Redenbacher's Gourmet Popping Corn" and that his picture should be featured on the label.

Still uncertain about their advice, Redenbacher decided to test-market their idea. He approached the largest retailer in the Midwest—Marshall Field's department store in Chicago—sending a case of the newly labeled product to the home of the manager of their seventh-floor gourmet food department.

A month later, the store agreed to stock it.

Thirty years later, Orville Redenbacher's product is the best-selling popcorn in the world.

However, his success began as he was reaching the age when most people think about retiring. Although he could be called a late bloomer, Orville Redenbacher and many others like him are living proof that it's never too late to start an adventure.

Here are some principles which can help you achieve success at any age.

Begin by remembering you're never too old to succeed. Attitude is ageless. Our attitudes are capable of determining whether we will go forward or retreat, continue on or quit, remain open to new opportunities or remain frozen in the past.

Motivate yourself by reviewing the lives of people who accomplished great things later in life. History is filled with "old" people who were called and answered that call, including:

- Abraham, whom God called to be Israel's first great leader, was 75 when he began his mission.
- Winston Churchill, who became British prime minister for the first time at age 65, assumed the epic struggle against Nazi Germany.

- Cardinal Angelo Roncalli, who became Pope John XXIII at the age of 76, inaugurated major changes in the Catholic Church through the Second Vatican Council.
- Grandma Moses, who started painting in her late 70s, had her first one-woman exhibit when she was 80.
- Sadie and Bessie Delany, who wrote their first book, *The Delany Sisters Book of Everyday Wisdom*, a best-seller, were 105 and 103, respectively.

Let the example of such individuals remind you that your best years may still lie ahead of you.

Follow your dreams. By being true to your highest aspirations, you will ensure that you maximize your opportunities and minimize your obstacles.

Seek divine guidance. As you consider taking on a new challenge, ask God's blessings on your endeavor. If your journey becomes difficult, remember God's promise: "Even to your old age I am the same, even when your hair is gray I will bear you; It is I who have done this, I who will continue, and I who will carry you to safety" (Is 46.4).

Maintain a sense of humor, the best antidote when things don't work out just the way we expect and life becomes discouraging. The ability to laugh at one's self and circumstances ensures not taking one's self too seriously as well as pushes back feelings of depression and



Orville Redenbacher began marketing his now famous popcorn at age 63.

## Social Security only one leg of a sound financial plan

By Maureen Daly  
Catholic News Service

Are you over 40 and wondering if the boom times have passed you by? Did you miss out on the dot-com dazzle, the new technology money?

Perhaps these figures will make you feel better: 63 percent of Americans over age 65 rely on Social Security for more than 50 percent of their income, and 30 percent of Americans over 65 rely on Social Security for more than 90 percent of their income, according to Social Security Administration spokesman Mark Hinkle. The average monthly benefit, he said, is \$845 for an individual and \$1,410 for a couple in which both are receiving benefits.

"The median income for all the aged is \$17,777, but there are wide differences within the total group. About 17 percent have an income of under \$8,000 [compared to the 1998 poverty threshold of \$7,818 for one person aged 65 or older] and 13 percent have an income of \$50,000 or more," the Social Security Administration reported on 1998 figures

in its 2000 biennial study "Income of the Population 55 or Older."

The agency report said that in 1998 there were about 14.5 million single persons over age 65 and 10.2 million couples in which at least one member is over age 65.

"The foundation for a financial future has been referred to as the three-legged stool of personal savings, pension plans and Social Security," Hinkle said.

Many of the elderly add a fourth leg—earnings. About 21 percent of the elderly have employment earnings, with the percentage of those between 65 and 69 still working climbing to 41 percent.

On the more prosperous end, persons in the top fifth of the elderly population in terms of income rely on Social Security for only 18 percent of their income. This group is often still working, and earnings account for 31 percent of their income. Those in the lowest fifth in terms of income rely on Social Security for 82 percent of its income.

The income of the aged has increased greatly in the last 40 years, even when

See SECURITY, page 18

makes room for creativity and commitment.

Finally, as you continue on life's adventures, remember to practice perseverance. †

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# Catholic organization aims to guide seniors into 'golden age'

By Agostino Bono

Catholic News Service

As people move into their senior years, making ends meet takes on spiritual, economic and medical dimensions: retirement income shrinks available funds, aging expands health needs, and souls require accelerated care in preparation for life's earthly end.

Aiming to meet these needs—and make available car-rental and vacation discounts at the same time—is Catholic Golden Age.

Founded in 1975, the organization, known as CGA after its initials, provides spiritual and physical supports geared for those over 50. Among the advertised benefits are local chapters offering social events as well as spiritual activities.

"Access to health care is very important now," said Msgr. Gerald N. Dino, president of the CGA board of directors and vicar general of the Byzantine Catholic Diocese of Passaic, N.J., noting the increasing costs of quality medicine.

"We know how hard it is to make ends meet at today's prices," he added.

CGA focuses on providing low-cost insurance and discount programs for health care facilities, nursing homes, prescription drugs and eye care. The minimum age for joining is 50, well below mandatory retirement age, though Msgr. Dino noted that the

majority of the about 500,000 members are retired.

There is a yearly membership fee, and some of the discount programs require an additional cost.

One major health discount program is Access to Care, which provides some 10,000 members discounts on a wide range of costly long-term services, such as nursing homes, assisted living facilities and home health care.

George Pegula, CGA founder and its chief executive officer, noted that discount programs are different than insurance. Insurance has premiums, deductibles and a criteria for being eligible, he said.

The discount program is simpler as it provides prearranged discounts by a network of providers regardless of a member's age, health history or pre-existing health condition, he said.

A member pays the full bill and at the end of the month receives a check for the discount or has the discounted amount applied as a credit toward future bills, he added.

Another discount program is advertised as offering up to 50 percent savings on

vision, hearing, dental and prescription services.

CGA membership also entitles members to discounts on car rentals, long-distance telephone service, hotels and pilgrimage and vacation tours.

For Pegula, who started in the insurance business, getting these discounts is just a matter of research to find out who is offering what.

"Organizations, such as drug companies, already have these discount networks in force. We make

them available to individuals," he said. "Like anything else in business, the whole object of the discount is for companies to get more individuals to use their facilities."

CGA is hoping to embark on a national

advertising campaign in the Catholic press to increase its membership, which at one time topped 1 million, he said. Catholic press advertisements were once the major way of getting members, but rising advertising costs forced a suspension in that effort, he added.

Currently, the main CGA outreach is through its Web site ([www.catholicgoldenage.org](http://www.catholicgoldenage.org)), which contains data about the organization as well as information on its services and discount programs.

In keeping with its promotional materials noting that aging Catholics are best served when their needs and activities are complemented by faith, CGA sponsors an annual Aug. 15 pilgrimage to the Basilica of the National Shrine of the Immaculate Conception in Washington. Its members benefit from the prayers and Masses of 25 religious orders, and it encourages its local chapter members to be active in their parish life. †



## SECURITY

continued from page 17

adjusted for inflation. The increase was 95 percent for married couples and 98 percent for nonmarried persons.

However, the report noted that "there were disproportionate increases by race." Between 1967 and 1998, the median real income of whites increased by 104 percent, going from \$9,282 to

\$18,955, while that of blacks increased by 44 percent, from \$6,559 to \$9,414.

"Individuals have the first—but not sole—responsibility to secure their future. Personal savings and private pensions are two important elements in achieving that security," according to the U.S. bishops' Committee on Domestic Policy 1999 statement, "A Commitment to All Generations: Social Security and the Common Good," which examined who is assisted by Social Security and what principles should be kept in mind when planning for the years ahead.

"However," it added, "individuals, employers and employees often cannot achieve this objective without relying on some form of social insurance. Some form of support offered by the entire nation is a necessary complement to achieving that security for average- and low-income earning families."

"The role of government is to ensure that when a wage earner can no longer support his or her family because of old age, death or disability, he or she should still be able to maintain a decent standard of living and not be forced to depend on welfare or charity. In the United States, the Social Security system provides this basic social insurance protection," it added.

The Social Security Administration Web site ([www.ssa.gov](http://www.ssa.gov)) notes that Social Security payments are not intended to be the sole source of retirement income. "Most financial advisors say you'll need about 70 percent of your pre-retirement earnings to comfortably maintain your pre-retirement standard of living. If you have average earnings, your Social Security retirement benefits will replace only about 40 percent."

The Web site provides information to assist in the calculation of retirement benefits using various retirement scenarios and to discern how certain types of earnings and pensions can affect benefits. †

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# PARISH

continued from page 14

he said, citing three documents published by the Church that emphasize the need for intergenerational pastoral activities.

The U.S. bishops' document "Blessings of Age: A Pastoral Message on Growing Older Within the Faith Community" is an excellent resource that details how parishes can respond to the needs of older Catholics, Bethuram said. "It offers ideas on how to keep older people involved in the parish community, and talks about how growing in holiness leads to wisdom that comes from experiences they have had throughout their lives."

In 1999, Pope John Paul II issued a

"Letter to the Elderly" in response to the United Nations' observance of the International Year of Older Persons, he said. Also that year, the Pontifical Council on the Laity published a document titled "The Dignity of Older People and Their Mission in the Church and the World."

All three publications are available for purchase from the United States Conference of Catholic Bishops by calling 800-235-8722.

"The bishops' document recommends that older people help identify their pastoral needs," he said, "and decide how they're met in the parish."

Intergenerational activities provide opportunities for seniors to share "their wisdom, not only about their faith but about life in general," Bethuram said.

"Seniors want to give something back to

the parish, such as visiting the homebound or volunteering with youth in the parish school or faith formation program."

Elderly people who are homebound can serve their parish by helping with telephone calls or participating in a prayer group, he said. And by helping others, they also help themselves.

"Some parishes videotape Masses for their homebound parishioners," Bethuram said. "Many parishes mail the bulletin to shut-ins. Parish youth can help by visiting people in nursing homes or doing housework or yard work for elderly parishioners who still live at home."

Peer ministry groups keep older Catholics involved in parish life, he said, by providing opportunities for friendship and recreation.

"A parish needs to have a group for

seniors that provides social time, prayer time and educational activities on a regular basis," Bethuram said. Providing transportation to liturgies and special events as well as offering respite care for homebound parishioners to relieve their caregivers are other ways that parishes can help elderly members. †

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*So what's a woman to do? For starters, take some time for yourself and call the Indiana Heart Institute at St. Vincent. You'll learn that as women approach menopause, their risk of heart disease rises and keeps rising with age. And that after menopause, it's women—not men—who die more frequently from heart attacks.*

*To ask any question about your heart's health, call the Indiana Heart Institute at 317-338-CARE (2273). When you call, ask for a copy of our latest free heart attack video, Heartline 2001. It's a call for your life.*

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## Interreligious dialogue overcomes barriers

By Craig A. Baron

For many Catholics, interreligious dialogue seems far removed from their spiritual lives—the kind of endeavor that concerns only those Vatican officials or theologians who have special expertise and academic interest in the phenomenon of religion.

But dialogue with Islam is significant for several reasons that directly relate to the secular and religious lives of “the Catholic in the pew.”

The United States, for example, is in fact a nation with a significant Islamic population that has ever-growing cultural influence. There are more than 6 million Muslims in the nation and some 1,500 mosques where they practice their faith.

Muslims are present in most large American communities and quickly are becoming the No. 2 religion in America, after Christianity.

Muslims are an ethnically diverse group and hail from South Asia, North Africa, Bosnia and republics from the former Soviet Union, among other places. Their numbers include many African-Americans.

In short, Muslims live in America’s neighborhoods. Dialoguing with Muslims is a necessary part of building and nourishing communities.

John Borelli of the U.S. bishops’ Ecumenical and Interreligious Affairs office has said that “all interreligious relations are local relations.”

Vatican Council II initiated the fundamental steps toward reconciliation and dialogue between Muslims and Catholics after centuries of bitterness and misunderstanding. A mandate to dialogue was established wherein the dignity and

legitimacy of much of Islam was recognized as inspired by God and exemplifying “rays of truth.”

Christians share with Muslims many beliefs: the monotheistic faith of Abraham in the creator God; the role of prophets as messengers of the divine will; Scripture as the infallible word of God; Jesus Christ as a great prophet; Mary as the virginal mother of Jesus; human equality; the efficacy of submissive prayer; the living of a moral life; and the hopeful expectation of the day of judgment (resurrection) when the faithful join God in heaven.

The Muslim is assured that such a lived life is salvific. Vatican Council II’s Constitution on the Church said that “those who do not know the Gospel or the Church, but nevertheless seek God with a sincere heart ... and in their actions do his will through the dictates of conscience ... may achieve eternal salvation.”

In addition, Catholics and Muslims share commitments to further peace and justice in the world, to protect the environment and aid the poor. And they share an interest in overcoming secularism.

A recent joint Muslim-Catholic statement in Cairo, Egypt, showed the commitment of the two faiths to peace when they said that they “condemn all violence, especially in the name of religion.” What the committee had in mind was the horror of the increased loss of lives in the Middle East.

Both religions also admonish their followers to move from self-centeredness to God-centeredness. Dialogue can build on these shared worldviews.

Dialogue in its most basic form means coming together in honest and respectful conversation. Muslims explain to Catholics what Islam is, and vice versa.

## Dialogue reminds us of God’s presence

By Fr. Raymond Finch, M.M.

Vatican Council II (1962-65) helped deepen our self-understanding as Church, brought mission service to center stage and taught us that through dialogue with others we are enabled to go about our missionary task to discover, live and proclaim the Gospel. Through dialogue, we encounter the “other” and discover God present among us all.

Pope John Paul II has said that we are on the threshold of a new “springtime for mission.” He has given us powerful examples: praying at the Wailing Wall in

Jerusalem and in a Muslim mosque, and inviting leaders of the world’s religions to pray for peace in Assisi, Italy.

Mission—“going out to others”—is at the heart of what it means to follow Christ and to be Church. Through interreligious dialogue, we live our mission vocation, and our human encounters are transformed into encounters with the sacredness of life and encounters with God.

(Maryknoll Father Raymond Finch is superior general of the Maryknoll Fathers and Brothers.) †



Interreligious dialogue is part of a larger effort to educate Catholics about other religions and inculcate in them a tolerance and an appreciation for how others believe God calls them to a relationship with himself. This poster promoting the theme of coexistence was on display in the Old City of Jerusalem in May. It incorporates the Islamic crescent moon, Jewish Star of David and Christian cross, and is part of a worldwide traveling exhibit that will be taken to cities with a history of violent confrontation and division.

For too long, Muslims and Catholics have reacted to caricatures of each other’s religion. So these conversations and shared prayers build bonds between the participants that can help them better appreciate the mystery of the transcendent God, the mysticism of prayer and a life of submission to the divine.

This does not mean compromise or conversion. Islam does not waver from its foundational conviction that there is no other God but Allah and that Muhammad is the “final” prophet, with Abraham, Moses and Jesus as precursors. Nor do Catholics move away from the Triune God revealed in the incarnation of Jesus Christ and his atoning death on the cross.

Rather, dialogue means honestly searching together to come to grips with the perennial problems of good and evil, life and death, in a collaborative fashion that draws on the deep reservoirs of each unique spiritual tradition.

And dialogue can further monotheistic faith. For example, Catholics may come to a better appreciation of God’s transcendence by listening to Muslims, and Catholics may explain to Muslims the immanence of God in the world.

Both religions recognize the same source behind each other’s religion: the one God with a universal salvific will. Conversations with American Muslims have revealed them to be quite tolerant and adaptable to change, given the challenges of relativism and materialism in society.

This was shown at a March 9, 2000, Muslim and Catholic dialogue in the United States. The meeting of Catholic and Muslim leaders concluded with a pledge to ongoing dialogue and recognition of the need to explore together how each faith tradition interprets Scripture and teaches its faithful to live values that the two religions share.

Interreligious dialogue is part of a larger effort to educate Catholics about other religions and inculcate in them a tolerance and an appreciation for how others believe God calls them to a relationship with himself. Hence, an engagement with Islam also helps Catholics to better understand what they believe about themselves.

(Craig Baron teaches theology at Duquesne University in Pittsburgh, Pa.) †

## Discussion Point

### Dialogue builds relationships

#### This Week’s Question

What would you like to understand about Muslims or Buddhists or Hindus? What would you like them to understand about you?

“I’d like to understand two things: What do they base their ‘higher being’ beliefs on? And what do they consider Jesus to be? I would like them to understand from me the role that Jesus plays in my life.” (Beverly Oberdorf, Albuquerque, N.M.)

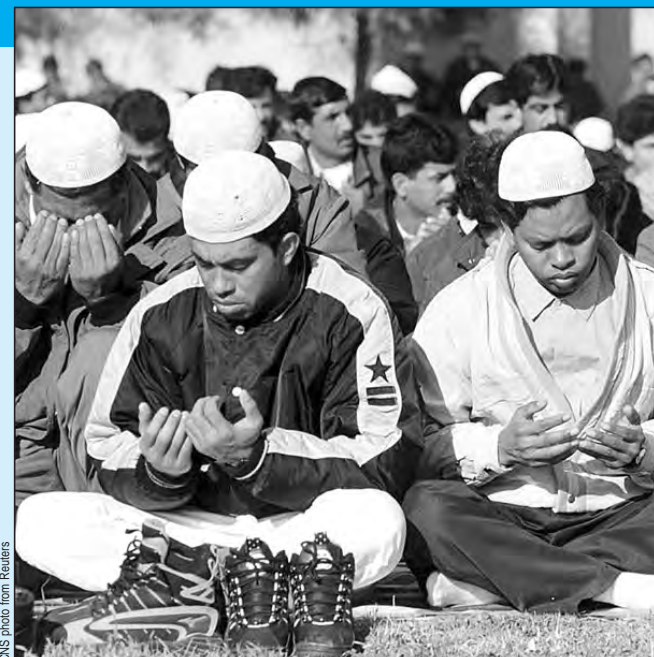
“What I’d like to understand about them is the role of religion in their lives. And I’d like to share with them my thoughts on the common value of religion.” (Thomas Wei, Arkansas City, Kan.)

“I’d like to know from the Buddhists how they teach—through their faith—their young people in regard to the high level of respect and spirituality many of them have. I’d like them to understand from me how we have trouble integrating the teachings of different religions in this country.” (Carol Hadley, Baker, Mont.)

#### Lend Us Your Voice

An upcoming edition asks: Tell of a situation in which a reconciliation “worked.” Why did it work?

To respond for possible publication, write to *Faith Alive!* at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. †



From the Editor Emeritus/John F. Fink

## Doctors of the Church: Robert Bellarmine

(Twenty-sixth in a series)

St. Robert Francis Romulus Bellarmine was born on Oct. 4, 1542 at Montepulciano, about 25 miles from Siena, Italy. He became a Jesuit when he was 17.

The Council of Trent, one of the most successful councils in the Church's history, was going on while Robert was studying at the Jesuits' Roman college. When the council closed in 1553, he began teaching.

Eventually he was recognized as Europe's leading theologian. He took over the Chair of Controversial Theology at the Jesuits' Roman College in 1576 and maintained that position for 12 years. While there, he published his masterpiece, the three-volume work *De Controversiis* (*About Controversies*).

Pope Sixtus V appointed Robert to head a committee charged with preparing the text of the Church's official edition of the Latin

Vulgate Bible, as mandated by the Council of Trent. The Bible was released in 1592.

Robert was appointed spiritual director of the students at the Jesuits' Roman College in 1588 and its rector from 1592 to 1594. He then served as provincial superior of the Jesuits' Neapolitan Province from 1594 to 1597, living in Naples.

He returned to Rome in 1597 when Pope Clement VIII appointed him papal theologian and consultor to the Holy Office. During those years, besides giving advice on theological matters, he wrote papers on dogmatic and moral questions that were being debated between Catholics and Protestants. He also published his *Little Catechism* in 1597 and a *Larger Catechism* in 1598. The *Little Catechism* was reissued about 400 times over the centuries and was translated into 56 languages.

In 1599, Pope Clement VIII named Robert a cardinal because, he said, "The Church of God has not his equal in learning." In 1602, though, the pope and Cardinal Bellarmine had a disagreement. It centered on a theological difficulty that had plagued theologians for years: How could the Church harmonize two contradictory

teachings—that humans have free will and can either accept or reject God's grace, and that God's grace is always efficacious and must necessarily achieve its end? The pope removed Robert from his position in Rome and appointed him archbishop of Capua, a see near Naples. (The Church never has officially settled the theological problem of harmonizing humans' free will with God's efficacious grace.)

After Pope Paul V was elected in 1605, he recalled Robert to Rome and again appointed him a member of the Holy Office as well as to other papal committees.

He was a member of the Holy Office when one of history's most famous cases came before it—that of Galileo Galilei. It fell to Robert, on behalf of the Holy Office, to warn Galileo to stop teaching Copernican theories that were not fully established by adequate proof. (Robert was no longer alive in 1633 when Galileo was condemned for continuing to teach the heliocentric system.)

Robert died on Sept. 17, 1621. Pope Pius XI canonized him in 1930 and in 1931 declared him a doctor of the Church. His feast is Sept. 17. †



Stories, Good News, Fire/  
Fr. Joe Folzenlogen, S.J.

## Read the manual, then adapt, adapt

The last couple of Saturdays, we have conducted orientation sessions for the parish coordinators and staff liaisons for the Disciples in Mission process. Over and over, we stressed how important it is to read the manual carefully. However, we would always pair that advice with the encouragement to adapt, adapt, adapt.



The Paulist National Catholic Evangelization Association that developed Disciples in Mission did its homework very well. Even the initial design was well researched, carefully laid out, and thoroughly field-tested. In addition, we now have the second edition of the manual revised and enlarged with ideas from the actual experience of dioceses that have completed the full three-year cycle. So it makes sense to start with reading this resource carefully.

At the same time, it is equally important to admit the obvious fact that parishes are different. A small rural parish has different issues from a large urban one. A parish transitioning to a new pastor has challenges that do not occur in a place where the pastor has been on the scene for a long time. A parish in the midst of a major building project has more to attend to than one where the facilities are settled. A parish with a long-standing evangelization team has advantages not available to a parish just starting with a formal team.

So it is important to read the manual carefully, but it is also important to make the adjustments necessary to adapt the Disciples in Mission process to the different circumstances of each parish. Fortunately, Disciples in Mission is a flexible process that lends itself easily to such adaptation.

In our life in the Church, we deal with this balancing of reading the manual and adapting to circumstances in a variety of ways. We see this modeled by Jesus in the

*'It is also important to make the adjustments necessary to adapt the Disciples in Mission process to the different circumstances of each parish.'*

Gospels. "Do not think that I have come to abolish the law or the prophets; I have come not to abolish but to fulfill. For truly I tell you, until heaven and earth pass away, not one letter, not one stroke of a letter, will pass from the law until all is accomplished" (Mt 5:17-18). On the other hand, Jesus received frequent criticism for "breaking" the Sabbath laws. He showed that sometimes certain laws had to be adapted to the needs of life, especially urgent human needs.

The late New Testament scholar Sulpician Father Raymond Brown approached this same balance issue in a workshop he once gave on the self-consciousness of Jesus. He cited a number of Gospel passages where Jesus drew on the Jewish traditions of the wise man and the prophet. The wisdom tradition uses common sense. We work with our God-given intelligence to size up situations and to act accordingly. We read the manual.

The prophetic tradition follows the lead of the Holy Spirit. It tends to follow the heart. It draws inspiration from the joy and pain of human experience. It is the movement that prompts us to adapt to God's presence in different circumstances.

So we both follow the manual and adapt.

(Jesuit Father Joseph Folzenlogen is evangelization coordinator for the Archdiocese of Indianapolis.) †

Cornucopia/Cynthia Dewes

## My answer to the question: Is nothing sacred?

The radio reported recently that, in 2004, the Olympics will be held in

Greece. What a great idea! The games, which originated in one of the most important societies ever recorded, will be experienced in the same place where Socrates and Aristotle thought all those noble thoughts.

However, since the time of those famous thinkers and dramatists and mathematicians and heroes, Greece has fallen on hard times. The experts say the country and its people are impoverished, the roads are generally bad, and the ancient ruins don't look much worse than the rest of the place.

It seems the Olympics committee and others are worried that maybe the Greeks won't be able to mount such an event. The Olympics require adequate housing, athletic facilities and transportation for athletes, not to mention all the things necessary to accommodate the public, the press and native gawkers. Some fear nothing will be ready in 2004, since signs of preparation are few. Hmm.

Also in the news was an item about a French lady (I missed her age) who's the oldest woman ever to give birth to a baby. Not, of course, within the usual biological time frame or process. Not only that, the baby has a twin that was borne by a surrogate mother, although the French woman apparently plans to raise both kids.

The plot thickened when we heard that both mothers were artificially inseminated by one man who is (are you ready for this?) the French woman's brother. God only knows how old *he* is. Double hmm.

Then I came upon some statistics, which showed that a majority of employers now provide "marital" benefits to homosexual couples. Of course, statistics can be used to prove just about anything, but this does appear to be a prevailing trend. There were no statistics concerning employers providing benefits to unmarried, cohabiting heterosexuals because there aren't any. Such couples simply do not qualify, causing me to wonder exactly what creates partner eligibility for work benefits.

The logic of such distinctions continued to escape me until I realized that, if employers provided such benefits, down the road they might have to extend them to rent-sharing platonic roommates, sub-

lesers, or maybe homeless guys being sheltered for the night. The possibilities could be endless.

Finally, the news has been full of the troubles that Roman Catholics, including the pope, have had lately in visiting countries such as Ukraine, where the Orthodox Church is dominant. Apparently, the Orthodox believe that not much has changed since 1054, and they're still suspicious that Catholics will try to convert or subvert them.

As a result, their behavior seems unchristian, with little effort to join the pope's and other religions' search for unity. One of the chief Orthodox prelates informed the pope that he would not meet with him, no way, no how, and if the pope met with representatives of other Orthodox factions, he'd consider it a purposeful threat.

Chalk up another sign of the modern indifference and even hostility to subjects that used to command respect, such as human nobility, the natural law and our mutual search for God. Is nothing sacred? Well, sometimes I wonder. †

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

Faithful Lines/Shirley Vogler Meister

## Traveling woes on the journey of life

Finding ourselves in unbelievable weekday traffic on an Indiana interstate, I wondered aloud to a

friend, "What makes so many drivers rush hither and yon so frantically?" She chuckled. After all, we'd just joined the summertime pack, doing the very same thing. Surely, our reason to be on the road was just as valid as those of the rest of the travelers. I then shared how 20 years before on the very same but albeit less-jammed highway, I had the same thoughts, which inspired me to write the following light verse:

### Auto Woes

Daily drives from here to there, with traffic pressing everywhere, wears our patience mighty thin, so tempers flare with fierce chagrin. Why we work where we don't live is unexplained and punitive, but we accept this travel strife: Commuting is a way of life.

When this was published in a now-defunct Indianapolis weekly, the feedback was as much fun as it was for me to write "Auto Woes." It spurred some commuters, especially those going long distances, to reconsider and perhaps alter their daily travel routines.

The evening after my friend and I were caught in the highway crush, my husband and I met a parish couple while dining at a restaurant. They'd had a terrible day, spending it at Indianapolis International Airport after their flight east was delayed repeatedly, then finally postponed until the next morning. Multiply their experience by thousands daily who endure the same interminable delays, especially for those who commute by air regularly.

I haven't traveled by bus lately, so I can't make comparisons; but on trips in the past, I also experienced unpleasant detours or delays.

We usually put special effort into travel plans, and we're not happy when things go wrong; but how often do we assess our spiritual trip through life? It gets clogged with obstacles, too—many

our own. Sometimes we're involved in material concerns so much that we're in danger of crashing spiritually. Or we crawl along at a pace not worthy of the grace God gives us to move toward him.

Once I wrote another light verse on this subject that appeared in the "My Journey to God" feature in the Sept. 2, 1988, issue of *The Criterion*. It seems appropriate to share again here:

### Tripping

The route is narrow, sometimes wide and winds through life 'round stones of pride leading toward a simple peace—a place where pain and sorrow cease. Dusted with the grace of God, I trip along through time's façade, shaking sins from weary feet, praying words against retreat.

Stumbling, fumbling fool I'd be to let this journey conquer me.

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



Fifteenth Sunday in Ordinary Time/Msgr. Owen F. Campion

# The Sunday Readings

Sunday, July 15, 2001

- Deuteronomy 30:10-14
- Colossians 1:15-20
- Luke 10:25-37

Deuteronomy is the source of this weekend's first reading.



The Book of Deuteronomy is the fifth book in sequence in modern Bibles, although its very name means "second" in Greek. Nevertheless, even as fifth, it is one of the five books of the Pentateuch, the most basic Scriptures of Judaism and one of the books attributed to Moses.

In Jewish scholarship, all the rest of the Bible rests upon these first five books.

This Scripture must be read in the light of its importance in Judaism. It is the fundamental law. Together with the other books of the Pentateuch, it contains the most elementary information and mandate requiring life.

Essential to understanding life, as well as to living itself, was a notion of God. God had revealed himself and the facts of creation and salvation for the benefit of people. On their own, they could never have obtained such a clear and deep knowledge of God. In great mercy and love, God provided the knowledge. It was, and is, Revelation.

This great gift called for a response. The most appropriate response was to give God love in return, to live in the image of God. God is perfection.

The facts of Revelation and human response are as compelling upon believers, indeed upon humans, in the present day as they were upon people long ago when Deuteronomy first was written. God's love is eternal. We need God. In love and mercy, God supplies us in our need. We must fittingly respond.

The epistles often speak of the glory of Christ. They offer a splendid insight into the meaning of salvation as well as the mystery of the Savior, divine and human.

This weekend's reading is no exception. It is typical. It celebrates and proclaims the wonder of Redemption, accomplished in the very person and by

the efforts of Christ Jesus.

St. Luke's Gospel furnishes the third reading. It is the beloved, and well-known, story of the Good Samaritan. However, preceding the Good Samaritan narrative is a story of an exchange between Jesus and a lawyer about God's law, precisely regarding love for neighbor.

Matthew and Mark also relate the story of the lawyer. Luke alone has the section about the Good Samaritan.

In Luke's Gospel, the Good Samaritan parable furthers and completes the Lord's answer to the lawyer. God expects us to love all, as God loves all. The symbols are important. Most important is the Samaritan himself. No one was more despised, generally, in the time of Jesus than were Samaritans. People regarded them virtually as worthless.

Yet, in this story, the hero is a Samaritan. It is not simply that he was compassionate. There is a deeper meaning. By being compassionate, by exhibiting love and mercy, the Samaritan reflected God and God's love. Of all, therefore, he was the most deserving. He truly followed the Lord.

## Reflection

The Church weeks ago celebrated with us its joy in the Resurrection, in salvation, and in the fact of God's joy, continuing to enliven and heal us through the Church.

In these readings, the Church now reminds us that we must respond to God's love. We respond simply by loving God.

We are God's creatures. No human is anything otherwise. The Good Samaritan parable makes this fact very clear. Our perfection is to be what we are. We are created in the image of God. God is love. If we fail to love, we are not authentic. We distort ourselves. We confound creation and the purpose of creation.

The story does not identify the Samaritan by name, and almost certainly Jesus had no particular individual person in mind. All of us by our sins, or by the failures of our human nature, can be outcasts. We can be Samaritans.

Still, created in God's image, we can love. We can mold ourselves in the cast from which we were formed. We can love all, and in loving all, we love God. †

## Daily Readings

Monday, July 16

Our Lady of Mount Carmel  
Exodus 1:8-14, 22  
Psalm 124:1-8  
Matthew 10:34-11:1

Tuesday, July 17

Exodus 2:1-15a  
Psalm 69:3, 14, 30-31, 33-34  
Matthew 11:20-24

Wednesday, July 18

Camillus de Lillis, priest  
Exodus 3:1-6, 9-12  
Psalm 103:1-4, 6-7  
Matthew 11:25-27

Thursday, July 19

Exodus 3:13-20  
Psalm 105:1, 5, 8-9, 24-27  
Matthew 11:28-30

Friday, July 20

Exodus 11:10-12:14  
Psalm 116:12-13, 15-18  
Matthew 12:1-8

Saturday, July 21

Lawrence of Brindisi, priest  
and doctor  
Exodus 12:37-42  
Psalm 136:1, 23-24, 10-15  
Matthew 12:14-21

Sunday, July 22

Sixteenth Sunday in  
Ordinary Time  
Genesis 18:1-10a  
Psalm 15:2-5  
Colossians 1:24-28  
Luke 10:38-42

Question Corner/Fr. John Dietzen

## Catholic Bibles omit words added to the Lord's Prayer

Why does the Catholic Church omit the last words of the Our Father,



"For thine is the kingdom ..." and so on? I like to use the complete prayer when I say it privately. Is this wrong? (New York)

Answer: No, there's nothing wrong with that prayer. In fact, Catholics in many

other parts of the world regularly include this conclusion to the Lord's Prayer in their public liturgies and devotions. If it helps, go ahead and use the longer version.

The prayer to which you refer became part of the liturgy very early in the Christian era, probably because a similar prayer had been common in their Jewish heritage for centuries. We, of course, continue that tradition when we recite the same prayer together at Mass shortly after the Our Father.

Sometime during the centuries before the printing press, when the Scriptures still were copied by hand, some perhaps overzealous copier(s) added these words alongside the Lord's Prayer in Matthew (6:9-13).

They constitute what is called a "gloss," a marginal interpretation or pious note inserted alongside the text, possibly just to break the monotony of a tedious job. Some such glosses, including this one, later found their way into the Gospel text itself.

This was the situation when the King James Authorized English version of the Bible was published in 1611. Since Protestants used this translation of the Bible for more than 300 years, and since it included this one-sentence addition to the Lord's Prayer, the addition became part of what was sometimes called the Protestant Our Father.

As biblical scholarship advanced, it became clear that this final doxology was inserted later and was not an authentic part of the Scripture text.

Protestant Bibles since the King James version ordinarily eliminate the sentence, mentioning it at most in a footnote as an inauthentic addition to the biblical text or as a clause found in earlier or "some late manuscripts" (New International Version).

No Bible translations under Catholic

auspices contain this conclusion to the Lord's Prayer.

Q I am writing concerning your column on incense in church. I am another person who gets sick when I'm around it and was disappointed to learn from you that there is no nonallergic incense.

Many people find they cannot stay for Mass when the priest uses incense, causing them to miss even Easter and Christmas celebrations. I have two suggestions that might help my family and others who suffer from allergies.

Would it be possible to list in the bulletin which Masses will have incense the following Sunday?

Could a parish have an incense-free Mass early in the morning, before incense fills the church?

Thanks for letting me voice my suggestions. (Illinois)

A The number of people who wrote to me after that column, all with similar problems, surprised me, even though I encountered it several times as pastor.

Clearly, more than a few people are affected, some seriously, by heavy clouds of incense burned during the liturgy.

For most of us, of course, it's not a problem. For those who suffer from this allergy, however, it can be a major spiritual concern, depending, of course, on liturgical customs in their parishes.

I'm not sure what can be done about it, but your suggestions might help priests who are sensitive to the problem. Another reader recognized the value of incense, but asked: Is it necessary to cloud the whole church? It would much improve the situation, she suggested, if less incense were burned.

I'm grateful to the readers who brought this more fully to my attention. At least their thoughts are worth our pastoral consideration.

(A free brochure in English or Spanish outlining marriage regulations in the Catholic Church, and explaining the promises in an interfaith marriage, is available by sending a stamped and self-addressed envelope to Father John Dietzen, Box 325, Peoria, IL 61651. 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

### When It Happens

is the start of the day  
defined and bright  
as when the blind is thrown up  
or when the sky is lit by the sun  
as yet unseen  
or is it in the depth of dark  
before even shadows show

does the blossom of the apple tree begin  
in the fluff of pink or white on green  
or in the round small bud in the chill of  
spring  
or in the depth of the stone gray branch  
that shares your winter

does life after life begin  
in the time when our time ends  
or in the Easter morn of lovers meeting  
or submerged in fear of all alone  
holding heart or body pieces  
spirit gone

perhaps  
it's in the process

(Andy Weidekamp is a member of St. Thomas Aquinas Parish in Indianapolis.)



it's in the growing  
we'll come to know

it's always there  
deepening ever more

By Andy Weidekamp

## The Active List

The Criterion welcomes announcements of archdiocesan Church and parish open-to-the-public activities for "The Active List." Please be brief—listing date, location, event, sponsor, cost and time. Include a phone number for verification. No announcements will be taken by telephone. Notices must be in our office by 10 a.m. Monday the week of (Friday) publication: The Criterion; The Active List; 1400 N. Meridian St. (hand deliver); P.O. Box 1717; Indianapolis, IN 46206 (mail); 317-236-1593 (fax); mklein@archindy.org (e-mail).

### July 12-14

Holy Spirit Parish, 7243 E. 10th St., **Indianapolis**. Parish festival, Thurs.-Fri. 6-11 p.m., Sat. 6 p.m.-midnight, rides, food. Information: 317-861-0809.

### July 13-14

St. Mark Parish, 551 E. Edgewood Ave., **Indianapolis**. Funfest, Fri.-Sat. 5 p.m.-midnight, grilled foods, dinners, games, bands. Information: 317-784-7777.

St. Benedict Parish, 111 S.

### Ninth St., Terre Haute.

Community Funfest and street festival, Fri.-Sat. 4 p.m.-midnight, food, music, games. Information: 812-232-7279.

St. Charles Borromeo Parish, parish hall, 2222 E. Third St., **Bloomington**. St. Bernadette Circle 712 Daughters of Isabella, rummage sale, Fri. 8 a.m.-5 p.m., Sat. 8 a.m.-noon. Information: 812-339-3495.

### July 15

St. Mary Parish, 7500

Navilleton Rd., **Floyds Knobs**. Parish festival, 9 a.m.-5 p.m., family-style chicken and ham dinners. Information: 812-923-7811.

St. John the Baptist Parish, 25743 State Road 1, **Dover**. Summer festival, 11 a.m.-7 p.m. EDT, chicken dinner served 11 a.m.-5 p.m., games, country store. Information: 812-576-4112.

St. John the Baptist Parish, U.S. Highway 421, **Osgood**. Parish festival and chicken dinner, serving 11 a.m.-4:30 p.m. Information: 812-689-4244.

### July 16-20

Little Flower School, 1401 N. Bosart Ave., **Indianapolis**. Vacation Bible School, "Celebrate Faith," 6:30-8:30 p.m., \$5 per child, ages 4 through fourth-grade. Reservations: 317-357-8352.

### July 17

Marian Center, 3356 W. 30th St., **Indianapolis**. "Journey Through the Old Testament" series, Servants of the Gospel of Life Sister Diane Carollo, 6-8:30 p.m. Information: 317-236-1521.

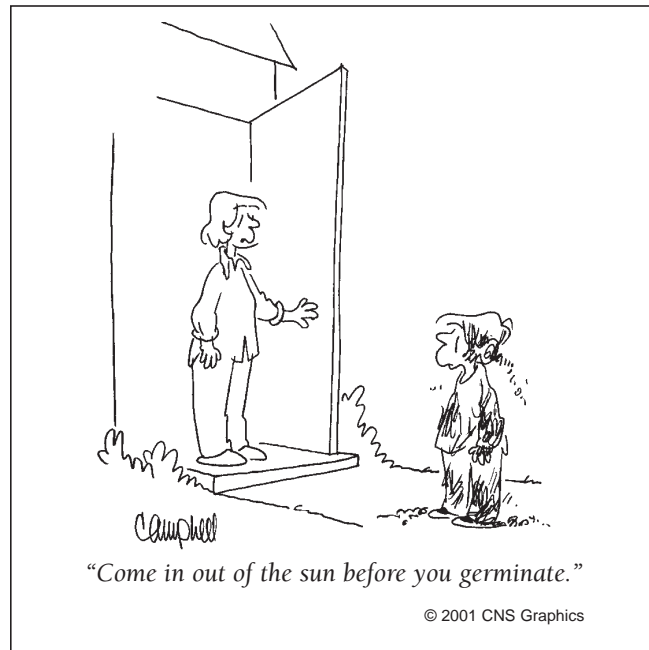
### July 19

Cardinal Ritter High School, 3360 W. 30th St., **Indianapolis**. "Open registration" night, 7-8:30 p.m. Information: 317-924-4333.

The Legends Golf Course, **Franklin**. St. Francis Hospital Golf Outing, registration/lunch, 11 a.m., shotgun start, 12:30 p.m., \$150 per person, \$600 per foursome. Information: 317-783-8949.

### July 20-21

Little Flower School, gymnasium, 1401 N. Bosart Ave., **Indianapolis**. Rummage sale,



"Come in out of the sun before you germinate."

© 2001 CNS Graphics

Fri. 7 a.m.-4 p.m., Sat. 7 a.m.-1 p.m. Information: 317-357-8352.

Mass, 3:30 p.m. with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail eburwink@seidata.com.

### July 20-21

St. Lawrence Parish, 6944 E. 46th St., **Indianapolis**. Rummage sale, Fri. 7 a.m.-6 p.m., Sat. 8 a.m.-noon. Information: 317-849-1929.

### July 22

SS. Peter and Paul Cathedral, 1347 N. Meridian St., **Indianapolis**. Sacred music concert, Laudis Cantores, 4 p.m. Information: 317-634-4519.

Mary's King's Village Schoenstatt, **Rexville** (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles). "The Schoenstatt Spirituality Express: The Covenant of Love," 2:30 p.m.,

### July 28

Riverside Golf Course, 3502 White River Pkwy, West Dr. North, **Indianapolis**. Cardinal Ritter High School Alumni Association, golf outing, shotgun start, 1 p.m., entry fee \$48. Information/registration: 317-329-9177.

### Recurring

### Daily

Our Lady of the Greenwood Parish, 335 S. Meridian St., **Greenwood**. Perpetual adoration.

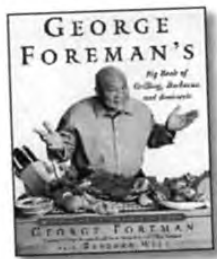
Holy Rosary Church, 520

—See ACTIVE LIST, page 25

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Carry-Out Begins .....4:30 PM  
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 Outside Food Tent .....5:00 PM  
 Festival Begins.....6:00 PM

**St. John's  
 Festival & Chicken Dinner**

**SUNDAY  
 JULY 15th**  
 11 a.m. – 7 p.m. E.D.T.  
 Dinner Served  
 11 a.m. to 5 p.m. E.D.T.  
 Carry-Out Available until 6 p.m.

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**Everyone Welcome**



The Active List, continued from page 24

Stevens St., **Indianapolis**. Tridentine (Latin) Mass, Mon.-Fri., noon; Wed., Fri., 5:30 p.m. Information: 317-636-4478.

St. Joan of Arc Parish, 4217 Central Ave., **Indianapolis**. Prayer line, 317-767-9479.

**Weekly**

**Sundays**

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine Mass, 10 a.m.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Mass in Vietnamese, 2 p.m.

St. Joseph Church, 2605 St. Joe Road W., **Sellersburg**. "Be Not Afraid" holy hour, 6 p.m., confessions, Benediction.

Christ the King Church, 1827 Kessler Blvd. E. Dr., **Indianapolis**. Exposition of the Blessed Sacrament, 7:30-9 p.m.; rosary for world peace, 8 p.m.

St. Gabriel Church, 6000 W. 34th St., **Indianapolis**. Spanish Mass, 5 p.m.

**Mondays**

Our Lady of the Greenwood Chapel, 335 S. Meridian St., **Greenwood**. Prayer group, 7:30 p.m.

St. Thomas the Apostle Church, 523 S. Merrill St., **Fortville**. Rosary, 7:30 p.m.

**Tuesdays**

St. Joseph Church, 2605 St. Joe Rd. W., **Sellersburg**. Shepherds of Christ rosary, prayers after 7 p.m. Mass.

Holy Name Parish, 89 N. 17th St., **Beech Grove**. Prayer group, 2:30-3:30 p.m.

St. Joan of Arc Parish, 4217 Central Ave., **Indianapolis**. Bible sharing, 7 p.m. Information: 317-283-5508.

**Wednesdays**

Divine Mercy Chapel, 3354 W. 30th St. (behind St. Michael Church), **Indianapolis**. Marian prayers for priests, 3-4 p.m. Information: 317-271-8016.

Our Lady of the Greenwood Chapel, 335 S. Meridian St., **Greenwood**. Rosary and Chaplet of Divine Mercy, 7 p.m.

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Adult Survivors of Childhood Sexual Abuse, Catholic Social Services program, 6-8 p.m. Information: 317-236-1538.

Immaculate Heart of Mary Church, 5692 Central Ave., **Indianapolis**. Marian Movement of Priests prayer cenacle, 1 p.m. Information: 317-257-2266.

**Thursdays**

St. Lawrence Chapel, 6944 E. 46th St., **Indianapolis**. Adoration of the Blessed Sacrament, 7 a.m.-5:30 p.m. Mass.

St. Mary Church, 415 E. Eighth St., **New Albany**. Shepherds of Christ prayers for lay and religious vocations, 7 p.m.

St. Malachy Church, 326 N. Green St., **Brownsburg**. Liturgy of the Hours, 7 p.m. Information: 317-852-3195.

Christ the King Chapel, 1827 Kessler Blvd. E. Dr., **Indianapolis**. Marian prayers for priests, 5:30-6:30 a.m.

Fatima K of C, 1040 N. Post

Road, **Indianapolis**. Euchre, 7 p.m. Information: 317-638-8416.

Sacred Heart of Jesus Parish Hall, 1125 S. Meridian St., **Indianapolis**. Adult religious education, 7:30 p.m. Information: 317-638-5551.

**Fridays**

St. Susanna Church, 1210 E. Main St., **Plainfield**. Adoration of the Blessed Sacrament, 8 a.m.-midnight.

St. Lawrence Chapel, 6944 E. 46th St., **Indianapolis**. Adoration of the Blessed Sacrament, 7 a.m.-5:30 p.m. Benediction and Mass.

Affiliated Women's Services, Inc. (abortion clinic), 2215 Distributors Dr., **Indianapolis**. Pro-life rosary, 10 a.m.

**Saturdays**

Clinic for Women (abortion clinic), E. 38th St. and Parker Ave., **Indianapolis**. Pro-life rosary, 9:30 a.m.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine Mass, 9 a.m.

St. Patrick Church, 950 Prospect St., **Indianapolis**. Mass in English, 4 p.m.

**Monthly**

**Third Sundays**

Christ the King Church, 1827 Kessler Blvd. E. Dr., **Indianapolis**. Exposition of the Blessed Sacrament, 2 p.m.-7 a.m. (Monday); rosary, 8 p.m. Open until midnight.

**Third Mondays**

St. Matthew Parish, 4100 E. 56th St., **Indianapolis**. Young Widowed Group (by archdiocesan Office for Youth and Family Ministries), 7:30 p.m. Child care available. Information: 317-236-1586.

**Third Wednesdays**

St. Jude Church, 5353 McFarland Rd., **Indianapolis**. Rosary, 6:15 p.m. Information: 317-783-1445.

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Catholic Widowed Organization, 7-9:30 p.m. Information: 317-784-1102.

Holy Family Parish, Main St., **Oldenburg**. Support group for the widowed, 7 p.m. Information: 812-934-2524.

Calvary Mausoleum Chapel, 435 Troy Ave., **Indianapolis**. Mass, 2 p.m.

**Third Thursdays**

Our Lady of Peace Mausoleum Chapel, 9001 Haverstick Rd., **Indianapolis**. Mass, 2 p.m.

St. Elizabeth's, 2500 Churchman Ave., **Indianapolis**. Daughters of Isabella, Madonna Circle meeting, noon, dessert and beverages served. Information: 317-849-5840.

**Third Fridays**

Blessed Sacrament Chapel, SS. Peter and Paul Cathedral, 1347 N. Meridian St., **Indianapolis**. Mass for *Civitas Dei*, Catholic business group, 6:30 a.m.; Indianapolis Athletic Club, breakfast, talk, 7:15-8:30 a.m., \$20. Information: Mike Fox, 317-259-6000.

St. Francis Hall Chapel, Marian College, 3200 Cold Spring Rd., **Indianapolis**. Catholic Charismatic Renewal of Central Indiana, Mass and healing service, 7 p.m.

**Third Saturdays**

St. Andrew Church, 4052 E. 38th St., **Indianapolis**. Mass for Life by archdiocesan Office of Pro-Life Activities, 8:30 a.m.; walk to Clinic for Women (abortion clinic), 2951 E. 38th St., rosary; return to church for Benediction.

**Fourth Saturdays**

Our Lady of Guadalupe Convent Chapel, 8300 Roy Road, **Indianapolis**. Eucharistic Holy Hour for Life, 10:30-11:30 a.m., faith sharing and Scripture reflection, 11:30 a.m.-12:30 p.m. Information: Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office of Pro-Life Activities, 317-236-1521 or 800-382-9836, ext. 1521. †

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# Rest in peace

Please submit in writing to our office by 10 a.m. Mon. the week of publication; be sure to state date of death. Obituaries of archdiocesan priests and religious sisters serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and brothers are included here, unless they are natives of the archdiocese or have other connections to it.

**ALABAUGH, Marjorie, 82**, Sacred Heart, Clinton, June 25. Mother of Virginia Jackson, Paul, Robert and Ronald Alabaugh. Sister of Mary Wagner. Grandmother of seven. Great-grandmother of eight.

**ATKINS, Thomas K., Jr., 48**, St. Luke, Indianapolis, July 1. Husband of Mary Ann (Murphy) Atkins. Father of Kathleen and Thomas "Trey" Atkins III. Son of Jeanne (Wieck) and Thomas Atkins Sr. Brother of Lisa Millner, Laurie Strand, Jack and Patrick Atkins.

**BATCHFIELD, Wilma Jean, 72**, St. Anne, New Castle, July 2. Mother of Martha Toney and Bill Jones. Stepmother of Sandra Grabner. Sister of Betty Smith. Grandmother of six. Step-grandmother of two. Great-grandmother of seven. Step-great-grandmother of several.

**BIRD, Joseph W., 72**, St. Malachy, Brownsburg, June 25. Father of Rebecca Sitz, Eric, Michael and Timothy Bird. Brother of Joy Velte. Grandfather of 11.

**BRINKER, George L., 80**,

St. Anthony, Indianapolis, June 24. Husband of Lillian Brinker. Father of Laura Baker, Dennis and Earl Brinker. Grandfather of four.

**CASKEY, Mary Catherine, 76**, St. Bridget, Liberty, June 25. Mother of Marcella Dafler, Betty Spowles and Bennett Caskey. Sister of Dorothy and Frank Collyer. Grandmother of six.

**COLGAN, Thaddeus Q., "Thad," 93**, St. Meinrad, St. Meinrad, July 1. Husband of Dorothy Colgan. Father of Kathryn Boyd, Dorothy Colgan-Knoll, Mary Colgan-McNamara, Dr. Ann Colgan-Zucher, Philip, Dr. Quentin and Benedictine Father Tobias Colgan. Brother of Helene and Thomas Colgan. Grandfather of 15. Great-grandfather of three.

**CONLEY, Thomas James, 53**, St. Anthony, Indianapolis, June 19. Husband of Judy (Harkness) Conley. Father of Sharon Smith, Colleen, Erin, Kelly and James Conley. Son of Mary Dorothy (Foley) Conley. Brother of Mary Kay Conley and Sharon Smith. Grandfather of seven.

**DYER, Elizabeth, 82**, St. Matthew, Indianapolis, June 21. Mother of Mary Oxley, Janis Troxell, Anthony and Stephen Dyer. Grandmother of six. Great-grandmother of two.

**EHRGOTT, James, 43**, Little Flower, Indianapolis, June 22. Father of Shelby Ehrgott. Son

of Joan Ehrgott. Brother of Mary Clevenger, John, Rick and Steve Ehrgott.

**ERHARDT, Leona, 92**, St. Anthony of Padua, Morris, July 7. Mother of Rosemarie Grunkemeyer and Richard Erhardt. Sister of Helen Hirt and Herbert Moenter. Grandmother of 11. Great-grandmother of 10.

**FITZGERALD, Francis "Fitz," 87**, St. Jude, Indianapolis, July 1. Brother of Edwin and Robert Fitzgerald.

**GARDOCKI, Frances, 83**, St. Margaret Mary, Terre Haute, July 4. Mother of Gloria and Casimir Gardocki Jr. Sister of John Hoffman. Grandmother of two. Great-grandmother of four.

**GRADY, Bernice, D., 95**, Immaculate Heart of Mary, Indianapolis, June 28. Mother of Mary Hawkins and Thomas Grady. Grandmother of 11. Great-grandmother of 16.

**GREENE, Alberta, 82**, Sacred Heart of Jesus, Indianapolis,

June 28. Wife of Bernard J. Greene. Mother of Antoinette "Toni" Wade, Bernard, Richard and Timothy Greene. Sister of May Lawrence. Grandmother of nine. Great-grandmother of 11. Great-great-grandmother of one.

**HANNON, Helen Ann LeSage, 72**, Christ the King, Indianapolis, June 25. Mother of Jennifer Bostian, Julie Wrentmore, Kathleen, Joseph, Mark, Michael, Patrick and Paul Hannon. Sister of Barbara Caccasio and Ione Fassnacht. Grandmother of seven.

**HARDEBECK, Catharine, 83**, St. Bartholomew, Columbus, July 1. Mother of Joyce, Marilyn and Robert Hardebeck.

**HILGADIACK, Dorothy, 80**, St. Ann, Indianapolis, June 29. Wife of Charles Hilgadiack.

**JOYCE, Maurice J., "Chick," 88**, St. John the Evangelist, Indianapolis, June 18. Brother of Ruth Mary Beck. †

## St. Joseph Sister Mary Severine Riegel was a native of Indianapolis

Carondelet St. Joseph Sister Mary Severine Riegel, a native of Indianapolis, died on July 4 at the Nazareth Living Center in St. Louis, Mo. She was 90.

The funeral Mass was celebrated on July 7 in the chapel at the Nazareth Living Center. Burial followed in Nazareth Cemetery.

Sister Mary Severine was born on Feb. 4, 1911, in Indianapolis. She entered the Congregation of the Sisters of St. Joseph of Carondelet on Sept. 8, 1931, and professed

final vows on Aug. 15, 1937.

She was an elementary school teacher and administrator for many years, serving at schools in Illinois, Missouri, Wisconsin, Alabama and Texas.

Sister Mary Severine also had served as a supervisor for the Office of Catholic Education in the Archdiocese of Atlanta, Ga.

Memorial contributions may be made to the Sisters of St. Joseph of Carondelet, 6400 Minnesota Ave., St. Louis, MO 63111. †

## YOUNG ADULT

continued from page 3

throughout the month, such as prayer activities or social activities. Real friendships are formed in the group because members pray for one another and grow in faith together in a fun, laid-back atmosphere," she said.

Social activities range from taking trips together to canoeing to a "Holyween" party with saints' costumes.

Last year, the group hosted a Catholic and Proud of It Conference, which brought about 300 people from across the Archdiocese of Indianapolis together to learn how to defend their faith.

A similar group, Adult Catholics Together in Louisville, serves young adults in Jeffersonville, Clarksville, New Albany and other southern Indiana cities that are part of the archdiocese. Started eight years ago, the group meets once a month after the 5:30 p.m. Mass at the Cathedral of the Assumption in Louisville.

Tim Sorg, 37, of Jeffersonville said the group has enabled him to make many good friends.

"And it gives me something to do with others," he said. "It's good to just be with a group of people who are going through the same things in the same age group. We have a lot in common."

Each year, the group organizes a retreat and social activities ranging from camping to playing volleyball.

Another group, the Catholic Single Adult Club in Louisville, is also serving people in southern Indiana. It was formed to help Catholic college graduates meet others, said Joseph Gresosky of Louisville, one of the organizers.

"When you get out of college, there is nothing," he said. "The group helps you recognize there are others out there that are single and that's not bad."

Gresosky said social activities are the group's main focus.

Another group, Interact, in the Archdiocese of Indianapolis, provides social, civic and spiritual activities for members of various parishes. The group holds an annual summer picnic and a Fall Fiesta picnic. This year, St. Christopher Parish in Indianapolis and St. Bartholomew Parish in Columbus sponsored the events.

The group also provides a communication outlet to other parishes to let young adults know about other social or spiritual activities at various parishes, said David Bethuram, executive director of the archdiocesan Office for Youth and Family Ministries. "We are a vehicle to help promote those things." †

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# FIRE

continued from page 1

help remove the few remaining items inside the church.

The extent of the structural damage to the church is unknown but it was feared that the roof would fall, causing more damage to the inside of the church.

The Blessed Sacrament was removed the night of the fire. The Stations of the Cross (featured in *The Criterion* last Lent), along with the priest's vestments, the statue of the Holy Family and the crucifix were also removed.

A wedding scheduled for this weekend has been moved to a different church, and the parish staff is trying to find other churches for funerals and for other weddings that were planned, said Nancy Meyer, pastoral associate.

However, Meyer said the blessing was that everyone got out safely.

Darren Shebestak, an usher, was holding the door open and helping people find seats when he found out that the church had been hit by lightning.

Outside, he saw flames shooting off the roof.

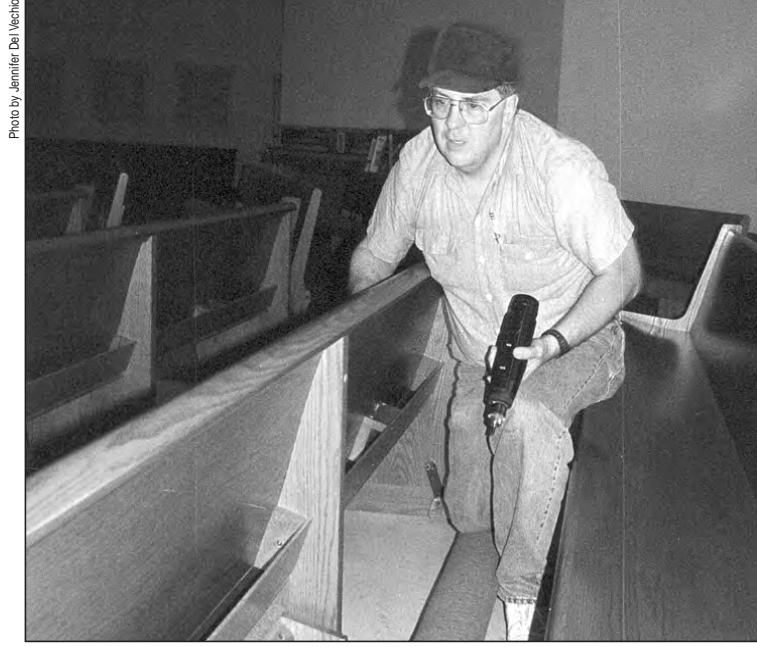
Shebestak helped blow out candles in the church and took the Blessed Sacrament to the rectory.

Another parishioner, Chris Pitts, also helped lead people out of the church.

Pitts had to stand guard at one entrance because people who didn't know about the fire were still trying to come in one entrance, he said.

Parishioners are coping with the aftermath of having the new church damaged by fire and water.

"It's just unbelievable," said Mary Ann O'Neal, youth ministry coordinator. †



Rick Hermann, of Wm. Hermann and Son of Indianapolis, removes pews from St. Christopher Church in Indianapolis. The church was struck by lightning July 8 during the 5:30 p.m. Mass. About 500 people were inside the church. No one was injured.

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## Novena

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**DEAR** St. Jude, thank you for prayers answered. M.J.S.

**ST. JUDE**, Thank you for prayers answered. M.C.

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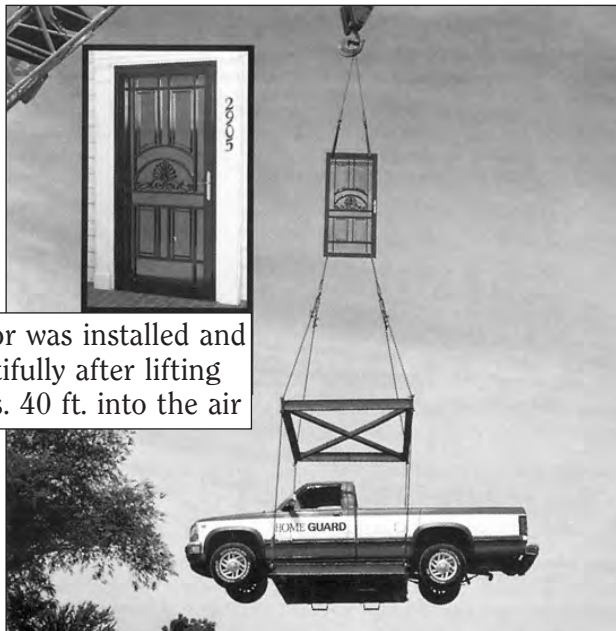
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