



The

Criterion

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Panelists find much to discuss in Communion-politics controversy

WASHINGTON (CNS)—Denying Communion to Catholic politicians because of their views on abortion is a bad idea both pastorally and politically, but it would not violate the constitutional separation of Church and state, a priest-editor said on June 23.

Jesuit Father Thomas J. Reese, editor-in-chief of *America* magazine, made that assessment during a panel discussion in Washington on “The Body Politic and the Body of Christ: Candidates, Communion and the Catholic Church.”

The other panelist, George Weigel, director of the Catholic studies program at the Ethics and Public Policy Center in Washington, said all Catholics—whether involved in public office or not—have a “positive moral obligation to work against laws that permit free access to abortion or the euthanizing of the elderly.”

He called *Roe vs. Wade* and *Casey vs. Planned Parenthood*—the 1973 and 1992 U.S. Supreme Court decisions on abortion—“the Dred Scott cases of our time,” a reference to the 1857 Supreme Court

decision affirming slavery.

The discussion was sponsored by the Pew Forum on Religion and Public Life. Luis E. Lugo, director of the forum, said the Communion controversy was central to “the Church’s own understanding of its public witness.”

But with Catholics making up a quarter of the American voting population and the so-called “Catholic swing vote” coming into play in the last few elections, it is “not merely an internal debate” in the Church, Lugo said.

The panel discussion took place just hours before the U.S. Conference of Catholic Bishops released the interim report of the Task Force on Catholic Bishops and Catholic Politicians, made up of presentations by three task force members to the bishops during their June 14-19 meeting in the Denver suburb of Englewood, Colo.

Cardinal Theodore E. McCarrick of Washington told the bishops that the task force, which he chairs, believes “the
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Top Vatican foreign affairs official hails transfer of power in Iraq

VATICAN CITY (CNS)—The Vatican’s top foreign affairs official hailed the transfer of power to an Iraqi provisional government, saying Iraq “can only be governed and understood by its own people.”

Archbishop Giovanni Lajolo, an assistant secretary of state, said the success of the Iraqi government will depend largely on its ability to ensure political freedom, restore basic services and crack down on “cowardly acts” of terrorism.

The stakes in Iraq are high, he said, because the outcome “could determine the development of democracy in the whole region.”

Archbishop Lajolo made the comments in an interview with Catholic News Service on June 28. The same day, the United States handed over sovereignty to an interim Iraqi government headed by Prime Minister Iyad Allawi, formally ending a 14-month occupation two days ahead of schedule.

“The formal transfer of power is of great importance,” Archbishop Lajolo said.

“The Iraqis are a people who are proud of their autonomy; they have technical expertise, professionals and managers of high caliber. What’s more, a country so rich in history and complex in its composition only can be governed and understood by its own people,” he said.

The archbishop said the handover should help convince many countries—including those that opposed the war—to provide aid for Iraqi reconstruction.

“A full recovery of sovereignty on the



Iraq’s senior judge Midhat Mahmoud and Iraqi Prime Minister Iyad Allawi accept legal documents on June 28 from U.S. Administrator L. Paul Bremer in Baghdad. The U.S. Coalition Provisional Authority transferred sovereignty to an interim Iraqi government two days earlier than planned. Archbishop Giovanni Lajolo, assistant secretary of state at the Vatican, said the success of the Iraqi government will depend on its ability to ensure political freedom, restore basic services and crack down on “cowardly acts” of terrorism.

part of the interim government will allow that large part of the international community, which did not approve the coalition’s military involvement in Iraq, to respond positively to requests for assistance which will be made by the Iraqi government,” he said.

But a “simple ceremony” will not be enough to ensure the success of the

transition, Archbishop Lajolo said. The interim government starts with some handicaps, including the lack of grassroots support, he said.

“The government will need to ensure that the political parties in the country are given the possibility—with adequate freedom—of participating in the

See IRAQ, page 8

Bob Leonard retires after 31 years of guiding adult faith formation in New Albany Deanery

By Sean Gallagher

At the end of June, a significant change happened at the Aquinas Center, the catechetical resource center for the New Albany Deanery.

Bob Leonard, a man who had been integral to its service to the faithful of the deanery at the Aquinas Center since 1973, retired.

Leonard’s ministry as director of the center went far beyond maintaining the print and audio-visual materials for the parishes of the deanery.

As his friends and colleagues have pointed out, Leonard served as a powerful living example of being committed to life-long learning. In fact, his work at the Aquinas Center in Clarksville was a natural outgrowth of his own desire to learn more and more about the Catholic faith.

Leonard recalled attending a meeting for those interested in adult religious education in 1967 at Our Lady of Providence Jr./Sr. High School in Clarksville.

Leonard, a long-time member of Sacred Heart Parish in Jeffersonville, was invited by a fellow parishioner to join a group of people who were interested in learning about the faith to discuss their ideas and

See LEONARD, page 10



Bob Leonard

Parish life coordinators will minister to three parishes

By Mary Ann Wyand

Three new parish life coordinators will minister to Catholics at one parish in Terre Haute and two parishes in Indianapolis.

Providence Sister Mary Beth Klingel, a pastoral associate at St. Margaret Mary Parish in Terre Haute, has been appointed parish life coordinator of that southern Vigo County faith community.

Attorney John Steven Cole of Elmhurst, Ill., who was ordained a deacon for the Diocese of Joliet, Ill., has been named parish life coordinator of Good Shepherd Parish in the Indianapolis South Deanery, succeeding Thomas Meier, who retired on June 30.

Former teacher and principal Robert W. Decker, a member of St. John Parish in Osgood, has been hired as parish life coordinator of St. Andrew the Apostle Parish in the Indianapolis North Deanery, succeeding Providence Sister Marilyn Herber, who began a new part-time ministry in July.

Their appointments were announced by Archbishop Daniel M. Buechlein in June and are effective on July 7.

Sister Mary Beth is celebrating her 40th anniversary as a Sister of Providence this year and has served in various ministries at St. Margaret Mary Parish for three decades.

As parish life coordinator, she will work with Father Joseph Kern, dean of

the Terre Haute Deanery, who is the sacramental minister, and Father William Stumpf, vicar for clergy and parish life coordinators for the archdiocese, who is the priest moderator.

Thirty years ago, Sister Mary Beth taught fourth- through eighth-grade students at the former St. Margaret Mary School. Two years later, she joined the parish staff as a pastoral associate and has been responsible for religious education classes, Communion visits and other ministries.

Sister Mary Beth said she is looking forward to serving in this multifaceted ministry, which she said provides a stabilizing factor because it enables a parish

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battles for human life and dignity and for the weak and vulnerable should be fought not at the Communion rail, but in the public square.”

In the panel discussion, Father Reese said that although a “handful of bishops” have announced that they would deny Communion to Catholic politicians who support keeping abortion legal “most bishops do not support this position.”

In addition to being pastorally unwise, such a policy would present “practical problems, since churches do not have sin detectors,” he added.

Politically, the denial of Communion “looks like an attack on the Democrats” and “helps to brand abortion as a Catholic issue rather than what it is, a human rights issue,” Father Reese said.

But he dismissed arguments that such an action by Church leaders against Catholic politicians would violate the separation of Church and state.

“Bishops and priests do not lose their constitutional right of free speech when they are ordained,” he said. “No one objects when [the Rev.] Jesse Jackson and [the Rev.] Al Sharpton,” both ordained ministers and former Democratic

presidential candidates, speak out on political matters, he added.

Father Reese said it is Church law, not civil law, that forbids Catholic bishops and priests from endorsing candidates or running for political office.

Weigel said he found it remarkable that, 31 years after *Roe vs. Wade* was decided, “so many matters remain unclear.”

“Many arguments have been made [during the current debate] that should have been removed from the board long ago,” he added.

For example, Weigel said, those who argue that they are personally opposed to abortion as a moral matter but support it in the political arena are “moral schizophrenics” who “should be held in suspicion.”

He also disputed the claims of those who try to equate Church positions on abortion and euthanasia with its stands on other issues, including capital punishment, the war in Iraq and welfare reform.

Abortion and euthanasia “have a special position in the Catholic understanding of the relationship of moral law to civil law,” Weigel said. “Not all issues are equal.”

In the question-and-answer period, Father Reese said abortion takes priority above other issues because, “if you don’t have life, health care is not going to be that important to you.”



In the controversy over denying Communion to politicians who support abortion on demand, a U.S. bishops’ task force released an interim report saying every Catholic must do an examination of conscience before receiving Communion and should approach the sacrament only if free of serious sin and properly disposed.

Assessing the political impact of moves to sanction Catholic politicians who support keeping abortion legal, Weigel said the bishops should not concern themselves with such questions as “How is it going to play in the polls?” or even “How is it

going to play in the pews?”

“These are not the primary questions the bishops need to answer,” he said. “The prudent political call must give way to a forthright defense of the Church’s position.” †

Top Vatican official weighs in on U.S. Catholic politician debate

WASHINGTON (CNS)—In a talk made public on June 23, Cardinal Theodore E. McCarrick of Washington, head of a task force of U.S. bishops studying how bishops should relate to Catholic politicians, shed considerable light on one of the most widely speculated religious-political news stories of the previous week.

The question was what the Vatican’s chief doctrinal watchdog, Cardinal Joseph Ratzinger, had told the U.S. bishops about appropriate Church responses to Catholic politicians who disagree with fundamental Church moral teachings in their public policy decisions.

When Cardinal McCarrick spoke to the bishops on June 15 at a meeting in Colorado that was closed to the media, he described the substance of Cardinal Ratzinger’s observations by telephone and letter but said the cardinal had specifically asked that the text of his letter not be published.

Public speculation about the contents of that letter were fueled on June 16 by a *New York Times* article that said, “Church officials at the meeting declined to say what guidance was in the letter, which was sent from the Vatican by Cardinal Joseph Ratzinger, who heads the Congregation for the Doctrine of the Faith. But they suggested that it reiterated Church teaching, which holds that Catholics who are aware they are living in serious sin or who reject Church doctrine should refrain from receiving Communion.”

A number of other media picked up on the *Times* story. The following morning, the Italian newspaper *La Repubblica* put two phrases from the *Times* report into direct quotes, saying the cardinal had said Catholics should refrain from receiving Communion if they are aware of “living in

grave sin” or if they “reject the doctrine of the Church.” The words of *La Repubblica’s* report in Italian were: “*le persone consapevoli di ‘vivere in grave peccato’ o che ‘respingono la dottrina della chiesa.’*”

Catholic World News, an online news agency linked with the magazine *Catholic World Report*, then picked up the alleged quotes from the Ratzinger letter, citing *La Repubblica* as the source and translating them back from Italian to English as “living in grave sin” and “reject the doctrine of the Church.”

On June 19, *The New York Times* reported that, while U.S. Church officials “refused to disclose” the contents of the Ratzinger letter, the “Italian newspaper *La Repubblica* [sic] reported that the letter said that Catholics who are ‘living in grave sin’ or who ‘reject the doctrine of the Church’ should abstain from taking the Eucharist.”

Thus within three days, the second-hand general description of a top Vatican official’s comments on a topic of major controversy had been transformed from a general description to direct quotations from the letter.

So how did Cardinal McCarrick describe Cardinal Ratzinger’s views in his report to the U.S. bishops?

Honoring the Vatican official’s request that his letter not be published, he summarized its contents without ever quoting from it. His only quotations referred to passages in the Church’s Code of Canon Law, not to the letter.

“In recent days, I have once again been in contact with Cardinal Ratzinger both by letter and telephone calls,” Cardinal McCarrick said. “He has offered some observations for our work which he

specifically asked not be published, but which I wish to share with you.

“The first is a recognition that it is up to us as bishops in the United States to discern and act on our responsibilities as teachers, pastors and leaders in our nation,” he said. “He expresses his respect for the role of our conference and the bishops in the United States in carrying out these responsibilities.

“Having said this, Cardinal Ratzinger speaks about what constitutes ‘manifest grave sin’ and ‘obstinate persistence’ in public life, stating that consistently campaigning for and voting for permissive laws on abortion and euthanasia could meet these criteria,” he continued. The words in quotation marks refer to Canon 915 of the Code of Canon Law, which says people who obstinately persevere in manifest grave sin are not to be admitted to Communion.

Cardinal McCarrick went on to summarize pastoral guidelines suggested by the Vatican official.

“Cardinal Ratzinger outlines how a bishop might deal with these matters, including a series of precautionary measures involving a process of meeting, instruction and warning,” he said. “This process involves meeting with the person and providing instruction on Catholic moral teaching.

“Cardinal Ratzinger suggests informing such persons that if they reject Catholic moral teaching in their public actions they should not present themselves for holy Communion until their situation has ended,” the Washington prelate said.

“Using the precedent of our teaching and practice in the case of a person in an invalid marriage, the cardinal recognizes that there are circumstances in which holy Communion may be denied. He also

indicates that in these cases a warning must be provided before the Eucharist can be denied.”

With those cautions in mind, Cardinal McCarrick said, “I would emphasize that Cardinal Ratzinger clearly leaves to us as teachers, pastors and leaders whether to pursue this path. The Holy See has repeatedly expressed its confidence in our roles as bishops and pastors.

“The question for us,” he continued, “is not simply whether denial of Communion is possible, but whether it is pastorally wise and prudent. It is not surprising that difficult and differing circumstances on these matters can lead to different practices. Every bishop is acting in accord with his own understanding of his duties and the law.

“It is important to note,” he added, “that Cardinal Ratzinger makes a clear distinction between public officials and voters, explaining that a Catholic would be guilty of formal cooperation in evil only if he were to deliberately vote for a candidate precisely because of the candidate’s permissive stand on abortion.”

However, when a Catholic does not share a candidate’s stand in favor of abortion and/or euthanasia, but votes for that candidate for other reasons, it is considered remote material cooperation, which can be permitted if there are proportionate reasons,” Cardinal McCarrick said.

“Therefore, based on the traditional practice of the Church and our consultation with members of our conference, other episcopal conferences, distinguished canonists and theologians, our task force does not advocate the denial of Communion for Catholic politicians or Catholic voters in these circumstances,” he said. †



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Indianapolis man finds religious heritage at ancestor's canonization

By Sean Gallagher

On May 16, Ray Kassab Jr., a member of St. Monica Parish in Indianapolis, was present in St. Peter's Square in Rome for a Mass where Pope John Paul II declared several men and women as saints.

Such an event is not that unusual. But in this case, one of the men being ordained was a great-great-uncle of Kassab.

St. Nimatullah Kassab al-Hardini was a Maronite monk who lived in Lebanon in the 19th century. The Maronite Catholic Church, which finds much of its historical

roots in Lebanon, is one of several Eastern Churches that are within the universal Catholic Church.

St. Nimatullah was an instructor of another holy man, St. Charbel, another Maronite monk. Later in life, he lived as a hermit and was known for his devout life of prayer.

To this day, pilgrims flock to his burial place. Many healing miracles have been popularly attributed to his intercession.

Kassab's grandfather, George Kassab (St. Nimatullah's great nephew), left Lebanon in 1912 to build a new life in the United States. According to Kassab, his grandparents were to travel to America on the ill-fated maiden voyage of the Titanic, but were unable to go at the last minute.

Kassab's grandfather eventually settled in Pittsburgh and Kassab's father was born there. Kassab, 41, moved from Pittsburgh to Indianapolis in 1993.

He grew up with no knowledge of his holy ancestor. He didn't even know of the Maronite roots of his family. His grandfather and father chose to worship at a Latin rite Church, because there were no Maronite parishes in Pittsburgh. There are also no Maronite parishes in Indianapolis.

For most of his life, Kassab's only religious experience was in Latin rite Catholicism.

But St. Nimatullah's canonization has started to change this.

"This is the first thing that has put the Maronite rite on the map for me," Kassab said.

He has begun to learn more about his great-great-uncle through reading. And he plans to speak to older relatives about him and his Maronite roots.

Another person he plans to meet with in his quest to learn more about the Catholicism among the Lebanese is retired diocesan priest Father Albert Ajamie.

Kassab received much of the motivation to explore his family's spiritual roots from



St. Nimatullah Kassab al-Hardini was canonized by Pope John Paul II as Lebanon's third saint on May 16 at the Vatican. The scholar-monk, who was a binder of books, promoted the study of Syriac, the liturgical language of the Maronite Catholic Church. He died of pleurisy in 1858.



Standing in front of their family shrine to St. Nimatullah Kassab al-Hardini are, from left, Nancy, Nathan, Gabriel, Elizabeth, Hannah, Veronica and Ray Kassab Jr. The Kassab family set up their shrine after Ray Kassab attended the canonization of his ancestor on May 16 in Rome.

his participation in the canonization Mass.

"It was the start of another journey in my spiritual life," he said. "It was very emotional. You could tell the Holy Spirit was there."

Although several men and women were declared as saints in the liturgy, the Gospel was proclaimed in Arabic, the language of Lebanon, and the distinctive chant of Maronite monks filled St. Peter's Square at other points in the Mass.

In reflecting upon it, Kassab noted that

he regretted that he never learned Arabic. His father was the youngest of 11 siblings. His older brothers and sisters were able to understand some Arabic but were unable to speak it themselves. By the time that he was born, the family had largely left Arabic behind.

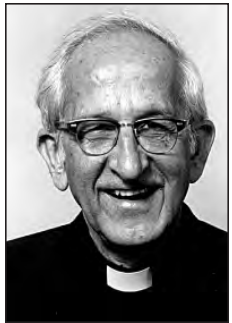
Despite the fact that Kassab had no knowledge of Arabic and his Maronite roots, he experienced solidarity with the Lebanese who came to Rome from many

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Archdiocesan priest helps Eastern Catholics stay close to religious roots

By Sean Gallagher

Ray Kassab Jr. hopes Father Albert Ajamie, a priest of the archdiocese, can help him learn more about his Eastern Catholic heritage.



Fr. Albert Ajamie

Orthodox Church, but entered into the full communion of the Catholic Church upon her marriage.

Father Ajamie's parents were immigrants to the United States from Lebanon. His father was raised in the Melkite Church (another Eastern Catholic Church) and his mother was raised in the Syrian

Like Kassab's relatives, Father Ajamie's family chose to worship at Latin rite Churches in the United States because there were no Melkite parishes in the cities where they lived, including Indianapolis.

Although Father Ajamie was ordained as a priest in the Latin rite, he sought and was granted permission after his ordination to study at a Melkite seminary in Massachusetts so that he could be "bi-ritual" and celebrate Mass in both the Latin and Melkite rites.

After returning to Indianapolis, he regularly celebrated the Divine Liturgy in the Melkite rite at St. Mary Church and St. Therese of the Infant Jesus Church. But he had difficulty attracting many worshippers.

"I tried very hard to get people interested," Father Ajamie said, "but few came."

The low attendance at the liturgies may have been due to the relatively low population of Lebanese immigrants in Indianapolis, their tendency to gravitate toward Latin rite parishes in the area and the diverse religious background among them.

This diversity includes a significant number of Lebanese in Indianapolis who are members of St. George Antiochian Orthodox Parish.

St. George Parish was established in 1926. Its original membership was made up of Lebanese families that had immigrated to Indianapolis in the early part of the 20th century.

Father Nabil Hanna, the pastor of St. George Parish, noted however, that while the ethnicity of the parish has become quite diverse over the past 50 years, recent Lebanese immigrants to the

area have also chosen to worship there.

These new arrivals to Indianapolis can find a relatively tight-knit Lebanese community despite its comparatively small size.

According to Father Ajamie, the Syrian Lebanese American Brotherhood was founded in Indianapolis in 1936. It is still in existence today and now has a number of chapters in other cities in the United States. In regards to religious affiliation, the organization has both Orthodox and Catholic members.

The trend of Christian emigration out of the Middle East in general, and Lebanon in particular, that began in the 1970s continues to this day.

As more of these immigrants eventually settle in central and southern Indiana, they will bring their rich spiritual heritage with them. †

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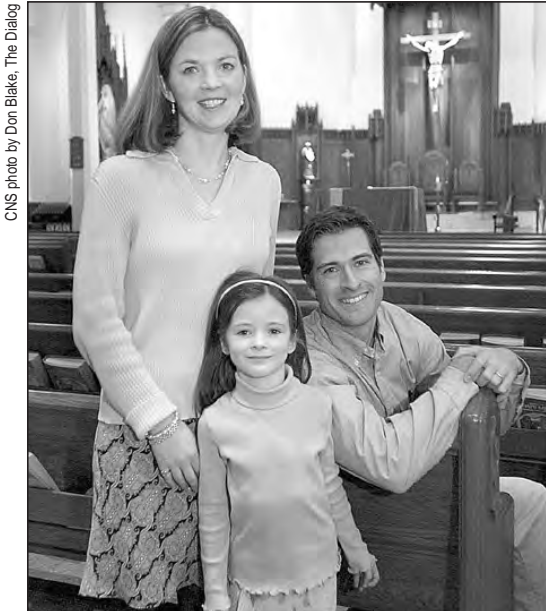
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Editorial



CNS photo by Don Blake, The Dialog

Children who grow up in single-parent families are four times more likely to be poor, twice as likely to suffer from mental illnesses and addictions after they grow up, and twice as likely to be abused. They are more likely to become involved with drugs, develop unstable relationships, drop out of school and suffer from depression.

When society ignores teachings about family

In our March 26 issue, we published an editorial by Daniel Conway about a statement on the importance of the family issued by the bishops of the United States, Canada and Latin America. The statement was a positive testimonial to what a family should be: "the privileged place where human beings are formed and where children discover the mission that God entrusts to them in the world and in the Church."

But what happens when society ignores the admonitions of the Church when it comes to God's plan for marriage and the family? Consider some of the following:

In 1960, only 2 percent of children born to white women were born outside of marriage; today that percentage has skyrocketed to 25 percent. Among African-American women, it is now up to 69 percent.

In 1960, 90 percent of children were raised in two-parent homes; today it is 68 percent and only 32 percent for African-Americans.

We all know how pervasive divorce has become. Statistically, it has gone up 350 percent since 1962. One-third of all American children now live in single-parent homes.

Children who grow up in single-parent families face a host of problems. They are four times more likely to be poor, twice as likely to suffer from mental illnesses and addictions after they grow up, and twice as likely to be abused. They are more likely to become involved with drugs, develop unstable relationships, drop out of school and suffer from depression.

They also commit 75 percent of teen homicides and 60 percent of rapes. They comprise a majority of gang members and 70 percent of juveniles sent to reform schools. Girls from fatherless homes are more likely to engage in sex earlier than do girls whose fathers are present, often resulting in still more births outside of marriage and still more single-parent homes.

The African-American community particularly is suffering from the destruction of intact families. With almost 7 out of 10 children born outside of marriage, 28.5 percent of the boys end up in jail or prison. The number of

African-American men in prison is vastly out of proportion to the number in society, and it can usually be traced to their being reared by a single mother in poverty conditions.

Child abuse is also a major problem in families where divorce has occurred or the mother is living with a man who is not the father of the children. A British study discovered that children in homes with a "father substitute" were nine times more likely to be abused than were children being reared by their natural parents.

We are not claiming that all children of divorced parents or of single parents are going to go wrong. We all know the success stories of men and women who were reared by conscientious and dedicated single mothers. And even with 2 million Americans in jail or prison and another 4.5 million on probation or parole, the majority of our people are moral law-abiding citizens.

But it's much more difficult when we ignore God's plan for marriage and family life. Marriage, according to the Catholic Church, should begin with an act of commitment on the part of both a man and a woman, through an irrevocable covenant, to give and accept one another exclusively and permanently while being open to receiving children.

The family comes into being as the marital union results in the birth of children. This is the setting where love is first experienced and the ability to love is acquired. It is also the most powerful force for teaching social living.

The *Catechism of the Catholic Church* teaches: "The family is the original cell of social life.... Authority, stability, and a life of relationships within the family constitute the foundations for freedom, security, and fraternity within society. The family is the community in which, from childhood, one can learn moral values, begin to honor God, and make good use of freedom. Family life is an initiation into life in society" (# 2207).

When society chooses to ignore what the Church teaches about the family, we're in trouble. Our society seems to be getting deeper and deeper into trouble.

—John F. Fink

Letters to the Editor

More sermons about abortion are needed

A baby is killed every 20 seconds, 180 every hour or more than 4,000 every single day through abortion. As such, I don't see any Catholic could stand before God and say they're for it by voting for a candidate who supports this killing.

It was once considered a Catholic issue to be pro-life, but I'm stunned to learn of those who are pro-abortion. In Kenneth de Maille's (May 21) letter, he asks when have Catholics last heard a sermon on abortion. After talking to people from other parishes, I've learned they aren't hearing it either. I wonder why not?

Dorothy Riley, Indianapolis

Catholic politicians should follow Church teaching on abortion

I have read all of your articles and letters to the editor on the subject of bishops who withhold Communion from pro-abortion politicians, and I applaud your attempt to be fair and balanced. Nevertheless, three important points have not been dealt with.

(1.) Abortion is intrinsically wrong; it can never be justified. War and capital punishment are different. In some rare cases, each may be morally acceptable if it is the only means for preserving order or maintaining freedom. Because many Catholics miss this distinction, they mistakenly group all life issues into one "seamless" cluster, as if each one was on the same moral order as the other. As a result, they refuse to condemn abortion as a singular moral outrage that must be stopped at all costs. Using similar logic, they refuse to support pro-life bishops who might help stop it. Thus, they seriously undermine the pro-life cause.

(2.) Pro-abortion politicians create scandal. Pro-capital punishment politicians create controversy. The social impact of each is quite different. A presidential candidate or legislator that supports the so-called "right to choose" provides moral cover for any young woman thinking about abortion or for any young man who is urging her to do it. It is easy enough to say that if a powerful public figure supports it and the government finances it, it must not be that bad. On the other hand, a Catholic politician who supports the death penalty or the war in Iraq is not likely to influence anyone's immediate personal choices. Both actions are the prerogative of the state, so individuals are not tempted to do them.

(3.) Catholics who are really serious

about this debate about abortion should stop and think about the big picture. According to the U.S. Justice Department, 65 inmates were executed last year. That is a troubling and sobering statistic, especially since some of them may have been innocent. But how many innocent lives were lost during that same period as a result of chemical or surgical abortions? Two million? Three million? And how many more millions of lives will be lost if pro-abortion politicians win the cultural battle over embryonic stem-cell research. If ever there was a time when common sense and proportionality was needed, this is it.

Bishops who withhold Communion from pro-abortion politicians provide a valuable service for both the Church and society as a whole. Why should they remain silent while opportunistic politicians publicize their association with the Church while promoting public policies at variance with its teachings? For Catholics who have the power to make laws affecting the lives of unborn children, doctrinal communion with the Church ought to be a prerequisite for sacramental Communion.

Stephen L. Bussell, Indianapolis

Our faith should come first

In reply to Mr. Gough's letter in the June 18 *Criterion*, I must say that I am disturbed that anyone should be a politician, nurse, attorney, store clerk or janitor first and then a Catholic. If we are not Catholic Christians first and foremost, then we are in trouble.

Yesterday, June 20 was the feast day of St. Thomas More. He was a layman, a chancellor in the king's service, but when King Henry VIII set himself up as the head of the Church in England, St. Thomas More would not go along. As a result, he was beheaded.

We in the United States are so blessed. We have freedoms that others only dream of. If we put our faith on the back burner in order to advance in our chosen career, then we are in danger of losing those freedoms and our faith. If we don't stand up for what we believe, who will? If we feel that in order to "go far" in our fields, we must leave our faith in church, then we are not putting very much faith in God, are we?

We are called to be salt and light for the world. We can only be salt and light by living our Christian principles. When we do that, God will take care of us.

Barbara Lawless, Indianapolis

Church Facts

COMING TO AMERICA



Source: U.S. Census Bureau

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Why does God allow bad things to happen?

(Seventh in a series)

Why does God allow bad things to happen? How can this be if he is all-loving and almighty? These questions have burned in many a heart and have been stumbling blocks for many.

A year ago, I received a letter from Jeff Paul, an inmate on Death Row in Terre Haute. The context was the much-publicized suicide of my niece. I quote Jeff's letter (with permission) because it illustrates this challenging question.

"It's Sunday afternoon and I received your note confirming what I'd heard rumor of previously. Your mail arrived on Friday and I thank you for keeping me up to date. Despite the circumstances. Very touching.

"Obviously, I've been giving it some thought. I suspect that given what I've seen of mental illness, your niece has actually been 'gone' for awhile, as this sickness tends to steal a person's identity first and foremost.

"And I also know from experience that people who have been in the immediate proximity of death tend to construct barriers that effectively squash dramatic emotional reactions. I have. And as a man of the Church, and its role in death as a function of life, I assume you have too.

"Although I know I should write 'terribly sorry for your loss, Jesus loves you' and leave it at that. Or, even more simply, drop \$1.99 on a Hallmark card that will tell of my sympathy, far better than I could (at a good price too!) ... That's not really what I feel. And anyway, I'm certain you are now up to your ears in copies of 'footprints' cards and excerpts from particularly compassionate tracts.

"So, the truth is, I feel angry and sad for you. I am angry that nothing in this world seems to be off limits and bad things happen to decent people. And I am sad that the truth of this is so profound it's hard to even muster an appropriate amount of emotion. I feel guilty because the bitter irony is that this is in a lot of ways a relief for you, given the pain she was in and caused others. But, of course, you are the Archbishop, so you can't feel that and who am I to have any credibility to tell you that feeling that way is okay? It's far too personal. What do I have in common with you, other than the fact that I know far too well what it's like to be objectively viewed as little more than a label with no expectations upon me that would stray outside the boundaries of the definition of Death Row convict? I imagine those are as hard to deal with as the expectations of an Archbishop are.

"In closing, I will say that I hope you're

alright, and have someone you can speak with and not worry about undermining your authority in the decision-making process ... Peace be with you."

A man confined to prison walls asks the question about evil with honest passion. Jeff asked for the sacrament of confirmation when I first visited him in July 2000. He realizes God is in the picture and wants to be right with him. He frames a question that relates to the Church's teaching about Original Sin.

God created man and woman with intelligence and full freedom. Adam and Eve freely decided to try to be like God by renouncing their dependence on him. They chose disobedience; they chose to eat of the forbidden fruit of the tree of the knowledge of good and evil.

Disobedience is still the prevailing temptation for our human family. Wanting to take God's place is to desire falsehood and has humbling consequences. Disobedience caused us to lose our original holiness and justice. We became wounded in our natural powers, subject to ignorance, suffering and the dominion of death.

Our Catholic faith calls the sin of our first parents the "original" sin. As descendants of Adam and Eve, we inherit the limitations of our human nature, the effects of physical, emotional and spiritual imperfection. Some bad things simply happen because of genetic or physical limitations; some bad things happen because of mental or emotional sickness or limitations.

But we did not lose the gift of freedom. We can still choose evil. In other words, God did not take away that which distinguishes our human nature—namely, our intelligence and our ability to make free choices. Sometimes some people make tragic choices, wittingly or unwittingly. But a greater evil would be the deprivation of human freedom.

What we need to remember is that by the suffering, death and resurrection of Jesus Christ, the sin of our first parents has been atoned for. Our right to eternal happiness—and *that's the real goal of life*—has been restored by Jesus Christ, the new Adam. †

(Next week: *Our gift of freedom.*)

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.

¿Por qué Dios permite que pasen cosas malas?

(Séptimo de la serie)

¿Por qué Dios permite que pasen cosas malas? ¿Cómo puede suceder esto si Él es todo amor y es todopoderoso? Estas preguntas han ardido en el corazón de muchos y han sido la piedra de tranca para muchos.

Hace un año recibí una carta de Jeff Paul, un reo en el corredor de la muerte en la penitenciaría de Terre Haute. El contexto es el suicidio ampliamente publicitado de mi sobrina. Cito la carta de Jeff (con su permiso), ya que ilustra esta pregunta desafiante.

"Es domingo por la tarde y he recibido su nota confirmando los rumores que había escuchado anteriormente". Su correspondencia llegó el viernes y le agradezco que me mantenga al día. A pesar de las circunstancias. Muy conmovedor.

"Por supuesto, he estado reflexionando al respecto. Sospecho que, dado lo que he visto sobre enfermedades mentales, su sobrina ha estado "ausente" hace ya algún tiempo, debido a que esta enfermedad tiende a robarle primero que nada la identidad a la persona.

"También sé por experiencia que aquellas personas que han estado en contacto directo con la muerte suelen construir barreras que destruyen efectivamente las reacciones emocionales drásticas. Yo lo he hecho. Y como un hombre de la Iglesia y el papel que ésta juega en la muerte como función de la vida, asumo que usted también lo ha hecho.

Si bien sé que debería escribirle que

"siento profundamente su pérdida, Jesús lo ama" y dejarlo hasta allí. O más simple todavía: enviarle una tarjeta de \$1.99 de Hallmark que le expresará mis condolencias mucho mejor de lo que podría hacerlo yo (¡y también a muy buen precio!) ... No es en realidad lo que siento. Y de cualquier modo estoy seguro de que estará hasta la coronilla de copias de tarjetas trilladas y extractos de relatos especialmente compasivos.

"Pero la verdad es que me siento enojado y triste por usted. Estoy enojado porque nada en este mundo parece ser imposible y a la gente decente le suceden cosas malas. Y estoy triste porque la verdad que encierra todo esto es tan profunda que hasta resulta difícil reunir la cantidad adecuada de emociones. Me siento culpable ya que la amarga ironía es que este hecho representa, de muchas maneras, un alivio para usted, dado el dolor en el que ella se encontraba y que le ocasionaba a otros. Pero por supuesto, usted es el arzobispo, de modo que no puede sentir eso y ¿quién soy yo para tener ninguna credibilidad para decirle que está bien sentirse de esa manera? Es algo muy personal. ¿Qué tengo yo en común con usted, además del hecho de que conozco demasiado bien lo que significa ser clasificado de cierta manera, sin que se espere de mí nada que se aparte de los límites de la definición de un convicto del corredor de la muerte? Me imagino que es tan difícil lidiar con estas expectativas como con las de un arzobispo.

"Para terminar le diré que espero que se encuentre bien y que tenga alguien

con quien pueda hablar sin preocuparse de minar su autoridad en el proceso de toma de decisiones... Que la paz esté con usted."

Un hombre confinado detrás de las paredes de una prisión cuestiona el mal con pasión sincera. Jeff pidió el sacramento de la confirmación cuando lo visité por primera vez en Julio de 2000. Él se da cuenta de que Dios forma parte de todo esto y quiere estar de buenas con Él. Él plantea una pregunta que se remite a las enseñanzas de la Iglesia en cuanto al Pecado Original.

Dios creó al hombre y a la mujer con inteligencia y total libertad. Adán y Eva decidieron libremente intentar ser como Dios renunciando a su dependencia a Él. Eligieron desobedecer; eligieron comer del fruto prohibido del árbol de la sabiduría del bien y el mal.

Aun hoy en día la desobediencia es la tentación predominante de nuestra familia humana. Querer ocupar el lugar de Dios es anhelar una falacia y tiene consecuencias abrumadoras. La desobediencia nos ocasionó la pérdida de la justicia y de nuestra santidad original. Sufrimos una sacudida de nuestros poderes naturales, y fuimos sometidos a la ignorancia, al sufrimiento y al dominio de la muerte.

Nuestra fe católica denomina al pecado de nuestros primeros padres el pecado

"original". Como descendientes de Adán y Eva heredamos las limitaciones de nuestra naturaleza humana, efectos de la imperfección física, emocional y espiritual. Ciertas cosas malas simplemente suceden a causa de limitaciones genéticas o físicas; otras ocurren debido a enfermedades o limitaciones mentales o emocionales.

Sin embargo, no perdimos el don de la libertad. Aun podemos elegir el mal. Es decir: Dios no nos privó de aquello que distingue a nuestra naturaleza humana, más concretamente, nuestra inteligencia y nuestra capacidad para elegir libremente. De vez en cuando algunas personas realizan elecciones trágicas, consciente o inconscientemente. Pero un mal aun mayor sería privarnos de nuestra libertad humana.

Lo que debemos recordar es que a través del sufrimiento, muerte y resurrección de Jesucristo, se ha redimido el pecado de nuestros primeros padres. Nuestro derecho a la felicidad eterna y *ésta es la verdadera finalidad de la vida*, nos ha sido restituida por Jesucristo, el nuevo Adán. †

(La próxima semana: *el obsequio de la libertad*)

Traducido por: Language Training Center, Indianapolis

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 . . .

St. Mary Parish, 317 N. New Jersey St., in Indianapolis, is having a **picnic** from 3 p.m. to 9:30 p.m. on July 4. There will be food and a chance to watch the Indianapolis fireworks display. Bring a chair. For more information, call 317-637-3983.

St. Maurice Parish, 1963 N. St. John St., in Greensburg, is having its **parish picnic** from 10 a.m. to 6 p.m. on July 4. There will be games, quilts and a country store. For more information, call 812-663-4754.

Father Thomas Scecina Memorial High School in Indianapolis is having its **Summer Gala** on July 17 at Marian Rubber, 1011 E. St. Clair St., in Indianapolis. The event will open with a gathering from 6 p.m. to 7 p.m., followed by dinner at 7 p.m. and dancing from 9 p.m. to midnight. The cost is \$40 per person or \$75 per couple. For more information, call Ott Hurrle at 317-322-4286 or e-mail ohurrle@scecina.org, or call Debbie Cunningham at 317-351-5976 or e-mail dcunningham@scecina.org.

Cardinal Ritter High School, 3360 W. 30th St., in Indianapolis, will host an **Indianapolis West Deanery Basketball Coaches Clinic** for coaches from all levels from 6:30 p.m. to 8:30 p.m. on July 27. The clinic will cover practice organization, fundamentals development and drills, ball handling, passing, rebounding and teaching other important skills along with other topics. Jim Martin, varsity boys' head coach at the high school, and Bill Clem, varsity girls' coach, will present the clinic. For more information, call the school office at 317-924-4333.

Registrations are still being accepted for **Camp Invention®** at Saint Mary-of-the-Woods College. The camp will be held from July 12-16, and is a summer enrichment day camp that fosters creativity, teamwork, inventive thinking skills and science literacy for boys and girls

entering grades 2-6. For more information about the camp, call 812-535-5148 or e-mail woodscamp@smwc.edu or visit www.smwc.edu/campus/camps.

There will be a course titled **"Introduction to Church History"** presented by Little Flower parishioner Sean Gallagher of Indianapolis, a reporter with *The Criterion*, from 6:30 p.m. to 7:45 p.m. on July 12, 19, 26 and Aug. 2 in the CYO Youth Center adjacent to Holy Rosary Parish, 520 Stevens St., in Indianapolis. The course will address the history of the Church in its first centuries, the Middle Ages, the Reformation, and the modern and post-modern eras. Gallagher studied Church history at Marian College, the University of Notre Dame and Saint Meinrad School of Theology. The cost is \$5 per person. For more information, call Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office of Pro-Life Activities, at 317-236-1521 or 800-382-9836, ext. 1521.

St. Mark the Evangelist Parish in Indianapolis is sponsoring a **Christian concert** on July 10 at Cathedral High School in Indianapolis. The doors open at 6 p.m., and the event will feature internationally known musicians Steve Angrisano and Ceili Rain. Tickets are \$10 per person, and may be purchased at three Village Dove locations: 7015 S. U.S. Highway 31, in Indianapolis; 722 E. 65th St., in Indianapolis; and 11523 Lantern Road, in Fishers, Ind., in the Diocese of Lafayette. For more information, call 317-787-8246 or e-mail youth@stmarkindy.org.

Awards . . .

The Sisters of Providence of Saint Mary-of-the-Woods bestowed two awards during the annual Mother Theodore Guérin Dinner on June 5. St. Benedict parishioners **Paul and Betty Pfister** of Terre Haute received the Queen Amelia Award. It is named for Queen Amelia of France, wife of King Louis Philippe, who was a major donor for the young congregation in the United States in the mid-1800s. The Pfister family has supported the life and mission of the congregation for decades. He established the Mother Theodore Corporation to provide housing for underprivileged and senior citizens in the Terre Haute area, and was involved in promoting the Cause for Sainthood for Blessed Mother Theodore Guérin. The Pfisters have also given generous monetary support. **Mary Kathleen Fleming** of Indianapolis received the Sarah and Joseph Thralls Award. It is named in honor of the family that offered hospitality in their primitive cabin in a dense forest to Mother Theodore and her companions on their arrival at Saint Mary-of-the-Woods in 1840. Fleming was taught by Sisters of Providence as a child, then joined the congregation. She served as a teacher for 19 years and, upon leaving the congregation, remained in teaching and school administration. She volunteers two days of professional secretarial services each week at Saint Mary-of-the-Woods in the office that promotes the Cause for Sainthood of Blessed Mother Theodore. She also gives presentations on the life and virtues of Mother Theodore to elementary school children, and has given of her treasure to help the cause of the congregation.

Franciscan Sister Myra Peine received the Distinguished Alumni Award from Marian College in Indianapolis on June 25. Sister Myra graduated from the college in 1952. She received the St. Francis and St. Clare Award for Distinguished Achievement in Peace and Social Justice. Besides being named for two 13th-century spiritual leaders of the Franciscan movement, the award honors those who protect human rights. Sister Myra has been deeply involved in letter-writing campaigns to legislators urging them to place importance on matters of peace and justice. †

Saint Mary-of-the-Woods College is hosting a "Summer Chat" about its **Women's External Degree (WED) Program** from 2 p.m. to 4:30 p.m. on July 6 at the college. The event will introduce the WED Program, give an overview of transfer credit, and offer tours of the campus and chances to meet with faculty. Current WED students will also be present to share their thoughts on the program. For more information or to make a reservation, call the college's Office of Distance Education at 800-926-SMWC or 812-535-5106 or e-mail wedadms@smwc.edu.

Our Lady of Fatima Retreat House, 5353 E. 56th St., in Indianapolis, is having a **garage sale, car wash and open house** from 7 a.m. to 2 p.m. on July 3. WIBC Radio's Saturday morning team of Pat Sullivan and Dick Crum will be broadcasting live from the event. For more information, call 317-545-7681 or e-mail fatima@archindy.org.

The Benedict Inn Retreat and Conference Center, 1402 Southern Ave., in Beech Grove, is hosting its second annual **"Basketball for Life" camp** for girls in grades 4-8 from 6 p.m. to 9 p.m. on Aug. 2-6. The camp will be presented by Benedictine sisters and by Laura Gaybrick of Indianapolis, currently a student at the University of Evansville who has been voted Marion County Women's Basketball Player of the Year and Perry Meridian High School Athlete of the Year. Participants will be taught the core values of discipline, respect, listening, balance and work. The cost is \$80 per person. There is a \$15 discount per additional child from the same family. The registration deadline is July 15. For more information, call 317-788-7581 or e-mail benedictinn@yahoo.com or log on to www.benedictinn.org. †



Christmas in July

Catholic Social Services Christmas Store co-chairs Peggy Butler, left, of St. Pius X Parish in Indianapolis, and Patty Yeager, a member of St. Roch Parish in Indianapolis, organize Christmas stockings during a recent work session at the Xavier Building adjacent to the Archbishop O'Meara Catholic Center in Indianapolis. Butler and Yeager coordinate the year-round volunteer effort to provide Christmas gifts for low-income families during the first three weeks of December. To volunteer or donate gifts, call the Catholic Social Services Crisis Office at 317-236-1556 or 800-382-9836, ext. 1556.

U.S. Conference of Catholic Bishops' Office for Film and Broadcasting movie ratings

Fahrenheit 9/11 (Lions Gate)

Rated **A-III (Adults)** because of footage of battlefield violence, graphic images of combat casualties including children, and some rough language. Rated **R (Restricted)** by the Motion Picture Association of America (MPAA).

The Notebook (New Line)

Rated **A-III (Adults)** because of a few sexual encounters with shadowy nudity and recurring profanity. Rated **PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13.)** by the MPAA.

Two Brothers (Universal)

Rated **A-I (General Patronage)** because of some minor violence and ongoing menace to the animals. Rated **PG (Parental Guidance Suggested)** by the MPAA.

White Chicks (Columbia)

Rated **A-III (Adults)** because of a few sexual references, fleeting drug content, some scatological humor and fisticuffs, a few crass words and some profanity. Rated **PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13.)** by the MPAA. †

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- **USA** – Fr. Noel Mueller, OSB
July 26-31 - Branson and Eureka Springs Musicals, Monasteries and The Great Passion Play
- **ITALY** – Fr. Christopher Craig
November 2-12 - Rome, Assisi, Florence and Papal Audience
- **USA** – Mother Angelica's Shrine
November 16-20 - Shrine of Blessed Sacrament EWTN and our Lady of Snows Spectacular Way of Lights



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PARISH

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without a pastor to make administrative decisions.

She earned a bachelor's degree in elementary education at Saint Mary-of-the-Woods College and a master's degree in theology, with a specialty in liturgical studies, at the University of Notre Dame in South Bend, Ind.

"It's a very active, friendly and welcoming community," Sister Mary Beth said. "People really assume responsibility for parish programs and ministries. We have a very high percentage of involvement by parishioners."



Sr. Mary Beth Klingel, S.P.

About 15 percent of St. Margaret Mary parishioners are Filipino, she said, which adds cultural diversity to the 341-household parish.

Cole retired from his law practice in the Chicago area after 35 years and moved to Indianapolis last year with his wife, Anne, to live near one of their two daughters.

They were members of Immaculate Conception Parish in Elmhurst, Ill., and now are members of St. Barnabas Parish in Indianapolis.

Cole earned a bachelor's degree in economics at the College of the Holy Cross in Worcester, Mass., and a law degree at the John Marshall Law School in Chicago. He completed the pastoral leadership program in the Joliet

Diocese in 1994 and was ordained a deacon for that diocese in June 1997.

Cole will work with Father Joseph Moriarty, vocations director for the archdiocese, who is the sacramental minister, and Father James Farrell, pastor of St. Barnabas Parish, who is the priest moderator.

"I was a student in the pastoral leadership program in the Joliet Diocese," Cole said. "One day, I got the thought, 'If the diaconate ever returns to the Joliet Diocese, I want to be part of it.' I just felt a drawing to more than what the pastoral leadership program was going to represent for me."



John Steven Cole

Cole helped clean up the Good Shepherd Parish property after a tornado damaged the church cupola and left debris scattered on the grounds on May 30.

"It's an awesome opportunity to serve God and the Church," he said of his new lay ministry assignment at the 497-household Indianapolis South Deanery parish.

"I always wanted to do this," Cole said. "Family members and friends were not surprised [by his career change]. They said I told them 10 years ago that I wanted to do this."

Good Shepherd Parish is an "exceptional" faith community, he said. "Both my wife and I are excited about this ministry. If God is the wind under your wings, we feel the updraft, and we're delighted and thrilled."

Decker grew up in southeastern Indiana. He and his wife, Ann, have four children and three grandchildren. He will work with Father Patrick Doyle, pastor of

St. Joan of Arc Parish and dean of the Indianapolis North Deanery, who is the priest moderator, and with Father Gerald Kirkhoff, pastor of St. Pius X Parish, and Father Eric Johnson, associate pastor of St. Pius X Parish, who will serve as sacramental ministers, at the 305-household parish.

Decker has worked as a teacher, assistant principal, farmer and cabinetmaker.



Robert W. Decker

"I'm looking forward to meeting everyone in the parish and sharing with them the spirit of community," he said. "I feel like there is much that I can learn from them, and I am sure there will be some things they are going to learn from me as I share some of my country experiences."

Decker said he discerned a call to parish ministry after participating in a Christ Renews His Parish retreat in 2000 then hiking the Appalachian Trail.

He earned a bachelor's degree in science and education at St. Francis College in Fort Wayne, Ind., and a master's degree in plant sciences at Indiana University in Bloomington. He later earned an administrative certification to work as a principal also at Indiana University.

Decker completed a master's degree in theological studies at Saint Meinrad School of Theology in May.

"At the Christ Renews His Parish retreat, I committed the rest of my life to Jesus Christ," he said. "I feel called to serve others. My wife and I are looking forward to living in St. Andrew Parish." †

Indiana Parole Board recommends clemency for Death Row inmate

By Mary Ann Wyand

On June 29, the Indiana Parole Board unanimously recommended clemency for Indiana Death Row inmate Darnell Williams, who is scheduled to be executed on July 9 at the Indiana State Penitentiary in Michigan City, Ind.

Williams was sentenced to die for the murders of John and Henrietta Rease of Gary in August 1986.

The parole board's recommendation was sent to Gov. Joseph Kernan for his decision as *The Criterion* went to press on June 29.

If Kernan approves the board's recommendation, Williams' sentence will be commuted to life in prison without parole.

Williams admitted to being present during the murders, but insisted that he did not kill John and Henrietta Rease.

Last summer, then-Gov. Frank O'Bannon, who died in September, granted a reprieve for Williams three days before his first scheduled execution to allow time for DNA testing of blood stains on his shorts.

Laboratory tests indicated that the stains were not Henrietta Rease's blood, but the procedure was not able to determine whether or not the stains were samples of John Rease's blood.

St. Susanna parishioner Karen Burkhart of Plainfield, the Indiana death penalty abolition coordinator for Amnesty International, attended the 10 a.m. parole board meeting at the Indiana Government Center South in Indianapolis.

"The conference room was packed and the response [to the board's ruling] was very positive," Burkhart said. "People clapped. It has been a long time since the parole board has recommended clemency to the governor."

Burkhart said she believes the parole board recommended clemency because of inconsistencies involving testimony during the trial and errors during examination of crime scene evidence.

"Six of the jurors on the original trial said if they had the information they have today they would not have voted for the death penalty," she said. "One witness, Edwin Taylor, who implicated Williams, recanted earlier testimony, and another witness was discredited."

Burkhart said Williams has said he "was involved in the murders, but was not as culpable as the jurors thought at the time of the trial."

She said "incorrect information was used to convict Mr. Williams, and it wouldn't be fair for him to get the death penalty when his co-defendant, Gregory Rouster, who is mentally retarded and not eligible for the death penalty in Indiana, was taken off Death Row."

Burkhart said Amnesty International supporters are waiting for the governor to grant clemency for Williams.

"It was a unanimous decision on the part of the parole board," she said. "It's hard to imagine that the governor will not also grant clemency and commute the sentence to life in prison without parole." †

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IRAQ

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running of the nation," he said.

The government will also need to make certain that Iraqi national forces under its own control and the coalition forces "achieve a tight control of its territory, in order to ensure security," the archbishop said.

"The effectiveness of the government's action would be very limited if the cowardly acts of blind and cruel terrorism, which have already caused so much innocent blood to be shed in that region, are not stopped," he said.

Many observers expect the interim government to enact emergency laws to deal with the increasing number of bombings and other attacks that have occurred throughout the country, killing hundreds of people.

Archbishop Lajolo said that at the same time the government needs to use all its available resources to restore basic services such as electrical power, water, health services, schools and employment.

The archbishop said the Vatican recognizes that the process of building peace and democracy in Iraq will be "long, complex and full of obstacles."

"The Iraqi people are emerging from 30 years of dictatorship and, one could say, they have never experienced democracy," he said.

"The Holy See, however, is confident that the international community will continue to sustain and follow this delicate and decisive stage in the life of the Iraqi

people, fully aware that its outcome could determine the development of democracy in the whole region," he said.

Archbishop Lajolo said the role of the United Nations is important for a positive outcome in Iraq. He noted that a recent Security Council resolution foresees a leading U.N. role organizing a national Iraqi dialogue in July, national elections next year and the writing of a national constitution.

In a broader sense, he said, a greater U.N. presence in Iraq would ensure much wider international involvement.

"This involvement is becoming more necessary, given the complexity of the processes already under way and the need for human and economic resources which no one country can provide," he said.

He praised the recent announcement of U.N. Secretary-General Kofi Annan to appoint a personal representative to Iraq, saying this should be hailed as a "courageous act of great responsibility."

Archbishop Lajolo said the Catholic community in Iraq is deeply involved with the rebuilding effort and is "eager to place its professional skills and competence at the service of a new Iraq."

He said that Christians, who have lived in Iraq since ancient times, are not asking for privileges but simply want to be able to keep contributing to the growth of their nation, while enjoying universally recognized freedoms and rights.

Likewise, he said, the Vatican will continue to offer its help toward the rebuilding of Iraq—either by proposing advice to the international community on the course to be taken, or by providing material



Medics remove a 9-year-old boy's remains from the site of an explosion in Baghdad, Iraq, on June 23. The explosion also killed a young newlywed. In recalling the U.S. bishops' concerns about a pre-emptive war in Iraq, Bishop Wilton D. Gregory, president of the U.S. Conference of Catholic Bishops, said recent events justified their concerns and were cause to re-evaluate the role of the United States in world affairs.

assistance to the Iraqi people through Caritas and other Catholic agencies.

He said Iraq's new authorities can count on the full collaboration of the Catholic hierarchy and on Archbishop Fernando Filoni, the papal nuncio who remained in Iraq through the war to bear witness to the pope's concern for the Iraqi people.

In Baghdad, the head of Chaldean Catholics, Patriarch Emmanuel-Karim Delly, said the handover marked a turning point for the country.

"We're pleased at this transfer of power to its legitimate proprietors, the Iraqi people. They want to govern the country by themselves and are capable of

doing so," he told Asianews, a Rome-based news agency run by the Pontifical Institute for Foreign Missions.

"It's a day of celebration and a memorable day. All Iraqis are happy. There are certainly some violent people who will create problems, but we hope sooner or later they will be convinced that all this is for the good of the Iraqi people," he said.

The patriarch thanked those who have given assistance to Iraq, and said the country would continue to need "the support of all the nations of the world and the United Nations." He asked for continued prayers for the future of his country and its people. †

U.S. Holocaust museum shuts down to call attention to Sudan

WASHINGTON (CNS)—The U.S. Holocaust Memorial Museum in Washington closed access to its main exhibitions on June 24 to call attention to possible genocide in Sudan.

The museum, which in early April issued a genocide warning for the Darfur region in western Sudan, instead invited a Sudanese woman from Darfur, as well as a Holocaust survivor and U.S. lawmakers, to speak at a half-hour program.

Amal Allagabo, a Sudanese citizen residing in the United States, said she lost contact with her family in Darfur after ethnic violence broke out earlier this year.

"Now they might be dead, scattered in different camps in Chad, or lost in the desert with no water, shelter, nor sense of security," she said.

"In my eyes and many eyes, this is the world's worst humanitarian disaster. My family is just like yours, they want to make a decent living and feel secure as human beings with observable rights," she said.

Jerry Fowler, director of the museum's committee on conscience, called for immediate action on Darfur.

"The time to act in Darfur is now," he said during the program.

"The obligation to prevent genocide is a legal one and a moral one. Too often in the past, as this museum starkly illustrates, warnings have been received and ignored, and the result has been death and suffering on a massive scale," he said.

In May, Fowler visited Sudanese refugees residing in camps in Chad. He told Catholic News Service that while there he visited a small graveyard containing the remains of children who had died recently. He said an aid worker had told him that seven children had died during the previous 11 days.

"It was a somewhat poignant and eerie sight to see these small mounds of dirt rising up in the middle of the desert," he told CNS.

During the conference, Sen. Sam

Brownback, R-Kan., said a "humanitarian crisis of historic proportions is unfolding" in Darfur.

"Yet, even as the international community only recently resolved to avoid a repeat of the Rwandan genocide of 1994, it risks in Darfur yet another case of inertia—that of not acting until confronted by a catastrophe enormous in scale," he said.

The U.S. government estimates that more than 300,000 people in Darfur could die this year because the Arab-dominated Sudanese government has prevented humanitarian aid from reaching Darfur, Sen. Jon Corzine, D-N.J., said during the program.

"We must confront the possibility of genocide and act. Unless governments act now, we may find ourselves, in the future, commemorating what would be called the Sudan genocide of 2004, just as we last month commemorated the Rwanda genocide of 1994, in which 800,000 died," Corzine said.

U.S. Secretary of State Colin Powell was to travel to Darfur on June 29 to open the area to humanitarian aid. Powell said earlier in June that the Bush administration was trying to determine whether events in Darfur constituted the legal definition of genocide.

The United Nations has estimated that about 1.2 million people have been forced from their homes by the ethnic conflict in Darfur and are now in great need of humanitarian assistance. While many reside in camps in Chad, many others are "living under trees" along the Sudan-Chad border, Fowler said.

"There's not enough room in the camps," Fowler said. He estimated that about 50 percent of those displaced are in camps.

Violence in Darfur broke out last year. The government in Khartoum is reportedly offering military backup and support to Arab militias, which have been accused of gross human rights violations.

The Agence France-Presse news agency quoted a U.N. emergency relief coordinator in early April saying that the Sudanese government was turning a blind eye to "ethnic cleansing" by the militias.

Refugees from Darfur seeking safety in neighboring Chad have reported to aid workers that the militias carried out mass rapes and execution-style killings.

Fighting and war-related famine and disease have killed at least 2 million people since 1983. The war also has displaced more than 5 million people. Most casualties are from southern Sudan. †

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SAINT

continued from page 3

countries throughout the world.

"I saw all of the countries that came together," Kassab said. "Lebanese had come from France, Canada, the United States, Cuba and Lebanon itself."

He even met pilgrims from Hardini, including the town's mayor. This was the village where his holy ancestor and his own grandfather had lived.

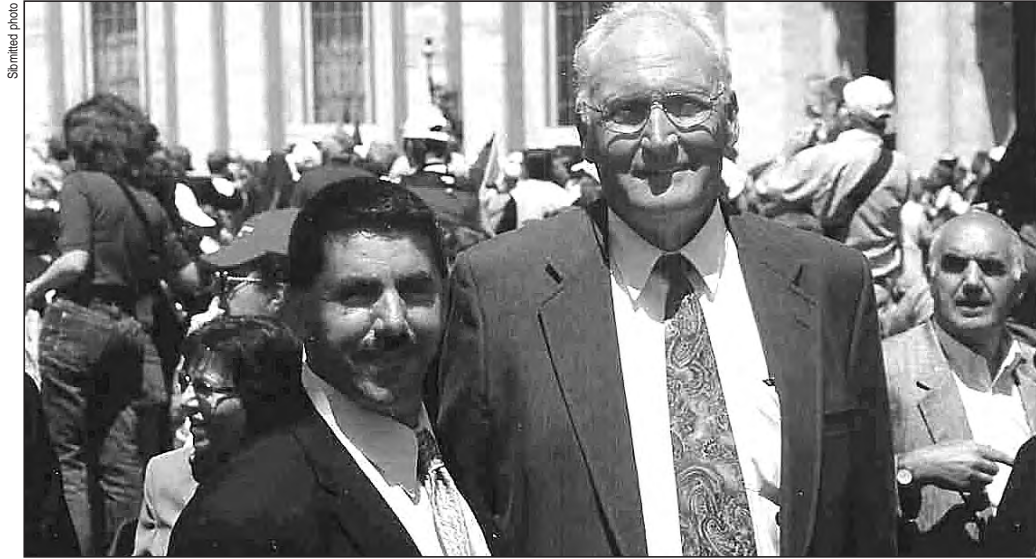
"They were obviously very happy," Kassab said. "For something positive to come from there is just huge."

Lebanon has experienced much turmoil over the past few decades due to civil war and an invasion by Israel in the early 1980s.

Christians, both Catholic and Orthodox, once made up a majority of the population of Lebanon. But this changed over the past century or so due to immigration and a recent large influx of Palestinian Muslims. Today, Christians make up approximately 30 percent of Lebanon's population.

Kassab plans to pass on his Lebanese religious heritage, so closely now bound up with the life of a holy ancestor, to his own children.

"I was sure to bring medals and memorabilia back with me to share with them right away," he said, "and as they age and grow spiritually as they celebrate their sacraments.



Ray Kassab Jr. stands with his father-in-law, Dean Stanley, a member of St. Christopher Parish in Indianapolis, in St. Peter's Square during their trip to Rome in May. They witnessed the canonization of St. Nimatullah Kassab al-Hardini, one of Kassab's ancestors.

"Hopefully, [my wife] Nancy and I, their grandparents, their priests... can excite them about their faith while they are young so that they can open themselves up to the Lord

sooner than I did. And by doing so, the enthusiasm for the St. Nimatullah Hardini will continue for generations beyond ours." †

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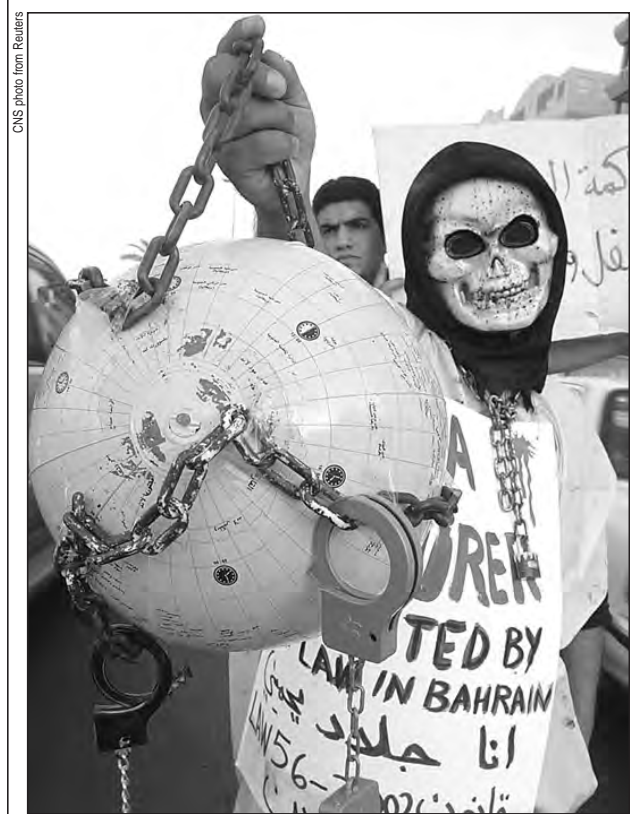
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Torture victims rally

Families and friends of torture victims hold a June 25 rally outside the U.N. House in Manama, Bahrain, to mark the International Day in Support of Victims of Torture. After his June 27 Angelus prayer at the Vatican, Pope John Paul II called on individuals and organizations to banish torture.

LEONARD

continued from page 1

desires. Accepting this invitation was, as Leonard described it, "my call to ministry."

"The existing adult education of the 1960s helped me get into catechetics," Leonard said. "A lot of what I did early on at the deanery center was help older Catholics understand what was going on with the [Second Vatican] Council."

But as his ministry continued in the deanery, he began to serve adults that, more and more, had little or no memory of the Church before Vatican II.

Although the context of adult faith formation has changed considerably since he first began his work at the Aquinas Center 31 years ago, he has remained committed to it nonetheless.

In fact, Harry Dudley, associate executive director for faith formation in the archdiocese's Office of Catholic Education, noted that Leonard recognized the

importance of adult faith formation long before the Catholic Church in America began to do the same in the late 1990s.

"I think that Bob didn't only witness changes in the ministry, he was often on the cutting edge of those changes," Dudley said. "The focus that he has had in all of his 31 years has been on adult faith formation. The American Church is just catching up with him."

But Leonard's love for adult faith formation extends beyond simply fostering it in the parishes that he serves. He has been a living example of taking advantage of all that the Church has to offer its adults in learning more about the faith.

Bill Hunn, the administrator of religious education of Sacred Heart Parish for the past five years, expressed his appreciation for Leonard and his wife Georgia's constant presence at all of the parish's adult faith formation offerings, even though Leonard has earned a graduate degree in theology.

"It makes no difference

how insignificant a topic that we might have on Sunday morning," Hunn said. "If they're in town, they're there."

Hunn's relationship with Leonard is indicative of how he has helped catechetical leaders throughout the New Albany Deanery throughout his three decades of service at the Aquinas Center.

Throughout his time at Sacred Heart, Hunn said that he has received "total and complete support" from Leonard.

One of the primary ways that Leonard has provided support for catechetical administrators was in his role in the establishment of the Southern Indiana Directors of Religious Education (SIDRE), an organization that, among other things, sponsors ongoing formation sessions for parish catechetical leaders in the deanery.

But Dudley noted that Leonard's ties to the deanery's administrators of religious education run even deeper than that.

"I think that he has helped to recruit and to form many

of the catechetical leaders in that deanery," Dudley said. "They're probably the best-organized deanery in the archdiocese in terms of how they function together and how they gather to talk about common problems."

Leonard didn't just meet with the parishes' catechetical staff. He would also regularly gather with members of the parishes who were interested in religious education.

In recent years, this happened especially through the New Albany Deanery Faith Formation Commission, an organization that Leonard was instrumental in establishing.

Mary Alice Fortener, a member of Sacred Heart, is the current president of the commission and is especially struck by Leonard's ability to help all adults learn the faith.

"He is excellent at planting the seed and waiting for it to grow," Fortener said. "He is accepting of every person as to where they are in their life journey. Not everyone is in the same place at the same time."

Fortener and others in the deanery have recognized the tremendous foundation that Leonard has laid for the future of catechesis in the New Albany Deanery. In order to help ensure that legacy, the Bob Leonard Endowment has been established to secure the future financial stability of the Aquinas Center.

Leonard did not know of the endowment until it was announced at a retirement celebration for him on June 16 in Clarksville.

"I am just delighted [about it]," Leonard said. "It will help in the long run to stabilize what is not just a resource center in terms of materials, but also a resource center in terms of persons."

One person in particular who will help to carry on the tradition of Leonard's ministry is Christina Flum, his successor as the director of the Aquinas Center.

Before coming to work in the New Albany Deanery, Flum served in the Diocese of Erie, Penn., as the associate director of religious education for the diocese's Eastern Vicariate. In the position, she provided catechetical resources for 42 parishes.

Flum also was an adjunct professor of religious education at Mercyhurst College in Erie.

Flum is looking forward to working in the deanery and building upon the heritage that Leonard has left behind.

"Bob had great vision and dedication in getting [the Aquinas Center] going," Flum said. "The parishes have true ownership of the center. It gives me great hope. It helps me to see the vision that is there in the deanery."

(Those interested in contributing to the Bob Leonard Endowment are asked to contact either Christina Flum at the Aquinas Center at 812-945-0354 or Jim Wathen at the Catholic Community Foundation at 317-236-1482 or 800-382-9836, ext. 1482.) †

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Retirees have Social Security benefit choices

By Maureen E. Daly
Catholic News Service

Each year, many Americans receive a letter that results in a variety of emotions from excitement to great anxiety. It is a statement from the Social Security Administration with their projection of the monthly benefits the recipient will receive in retirement.

These projections are based on several variables and Social Security assumptions, including that earning will continue at current levels, that its benefits structure will stay much the same as currently exists and, above all, that the individual continues working until past age 65.

That's right—a number of years ago the federal government moved the goal post back on when old is and, therefore, when and how much in benefits will be given. Anyone born after 1937 will find that they cannot collect full benefits at 65, but must work until age 66 or 67. The earliest that a worker can begin collecting retirement benefits is age 62.

But workers who opt to retire at age 62 receive far lower monthly payments than if they worked until what Social Security now calls "normal retirement age."

For example, workers born in 1960 or later must work until age 67. If they retire at age 62, their monthly benefit will be about 30 percent lower than if they continued working for another five years. On the other hand, workers born after 1942 can increase their benefit by 8 percent for each year that they work past their "normal retirement age."

Just how much would a worker give up by retiring at 62 or gain by working until age 70? The Social Security Administration Web site (www.ssa.gov/planners/calculators.htm) offers three interactive calculators to estimate future benefits.

The simplest one calls for the worker's date of birth and current income. With that information, it gives a rough estimate of benefits for early, regular or delayed retirement. For example, the site projects that a 50-year-old earning \$50,000 will have an estimated monthly benefit amount of \$1,096 if retiring at age 62 years 1 month, \$1,514 if retiring at age 66 (an increase of 38 percent), and \$2,046 if retiring at age 70.

The Web program also provides estimates of benefits figuring in cost-of-living adjustments and increases in the national average wage index, a calculation of how long one would have to live to be better off delaying retirement, and a statistical table for life expectancy.

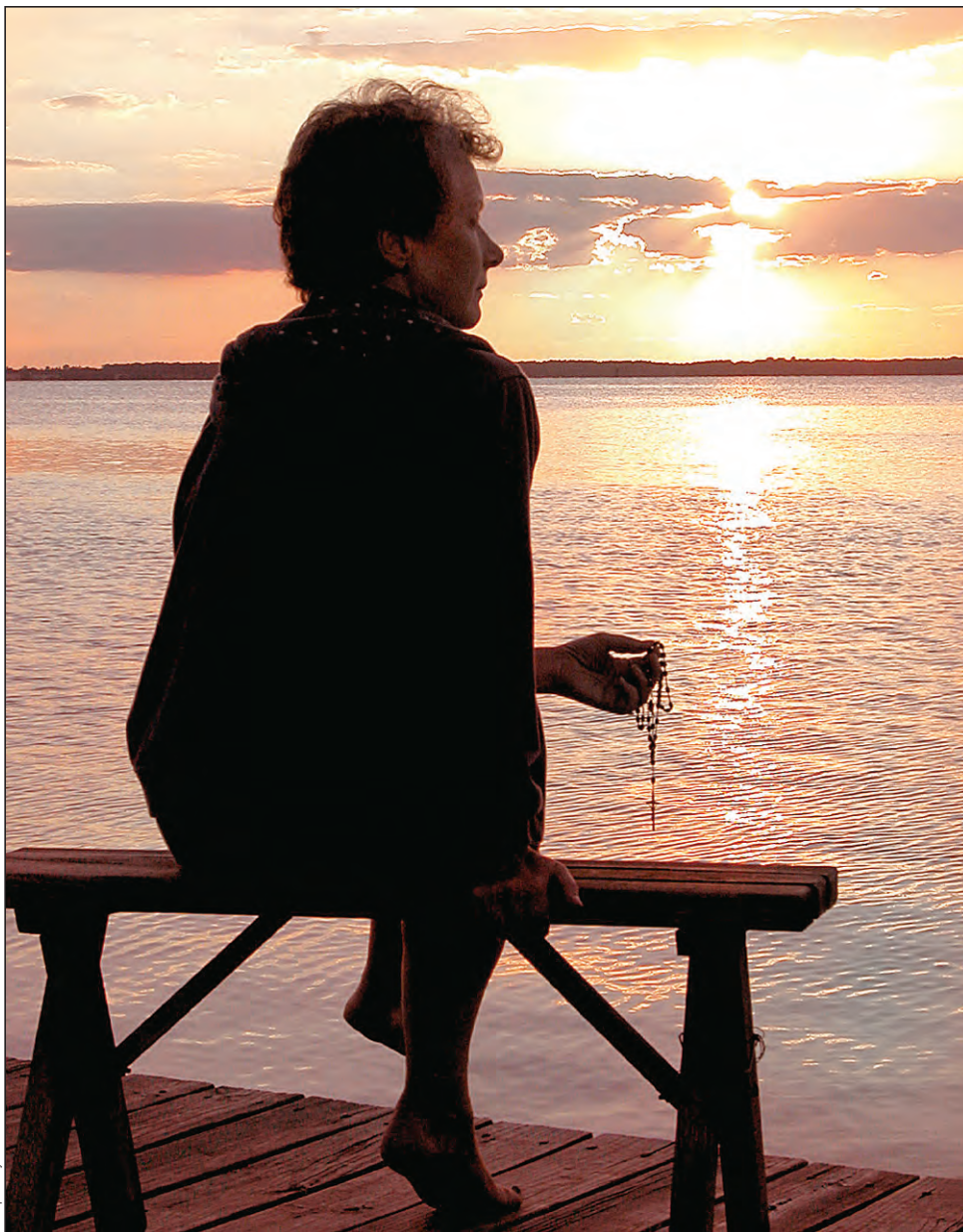
For a more exact estimate, use the calculator which asks for a year-by-year earning history. This calculator uses the current year's income as the figure for future years from now to retirement.

The most detailed calculator is a program that can be downloaded from the Web site. It allows the user to provide future annual income, which would be useful for workers who are contemplating large reductions in pay or who are thinking of stopping work for a period, perhaps to deal with family responsibilities.

These calculators can also tell workers what benefits they can expect if they are disabled before retirement as well as what benefits would be paid to their survivors in the event of their death.

All these calculations are based on present formulas. The Web site warns that if no changes are made in Social Security funding within 15 years, benefits paid out will begin to exceed contributions paid in.

Individual workers can use the benefits calculator to look at what they can expect and then decide to change course, to earn more, to work longer or retire earlier. †



CNS photo by Bill Witman

2004 Retirement Supplement

Inside

- Dealing with the loss of a spouse16
- Protecting yourself against fraud15
- The importance of senior citizens in parish life13
- The importance of exercise in living independently12
- Financial planning tips and resources14

Spirituality can help retirees manage the transition from an active working life to a slower-paced, but rewarding life. "Retirement is a time to identify with your spiritual self," said Molly Srode, author of *Creating a Spiritual Retirement: A Guide to the Unseen Possibility in Our Lives*.

Retirement is time to build spiritual foundation

By Peggy Weber
Catholic News Service

When Molly Srode retired from her career as a hospital chaplain a few years ago in her early 60s, she questioned herself about who she was and where her life was headed.

"I had gone from a job with a lot of status where I felt important. I had doctors consulting me and was relied on for matters of death or a terminal illness," she said.

"When you really retire, you are letting go of a part of yourself as you see it," she said.

"My first answer to the question 'who am I' was that I was going to be a gardener and a homemaker," said Srode.

She noted that before long she began to look at "my own mortality" and wondered "what does my life really mean?"

Her discernment led her to write *Creating A Spiritual Retirement: A Guide to the Unseen Possibility in Our Lives*.

In it, she notes that retirement is a time when people can find out who they really are. "It is a time to identify with your spiritual self. It is a time when you realize that you are not your role; rather, you are a unique expression of the divine," she said.

Srode said that many people who retire experience a mixed blessing. "You have more time to reflect. But when you let go of your role, you have that void," she said.

"We are always thinking about the next step. But what is the next step after retirement? It is the passing from one existence to another," she said.

In Srode's case, her own questioning led her to a new career as an author. But she stressed that she came to realize that

what matters during retirement is building a solid spiritual foundation.

"We need that so that when we go into old age we have something to hold onto," she said.

"A good spiritual life will get you through the anger, disappointment and frustration of really old age," she added.

Retirees should welcome the time they have available to them, she suggested.

"Take some time to reflect upon the meaning of life," she said.

"Some people think aging is the end of the world. But these programs are so helpful and show you the many things you can do," said McCarthy.

She said her retirement also allows her to attend daily Mass and do more for her parish.

"My faith life guides me and opens me to new experiences and opportunities," she said. "I guess I could be described as the retiree who didn't give up."

Bill Morrissey, of St. Mary Parish in

Lee, Mass., said he found his retirement to be a big adjustment. His work as an internal auditor meant a lot of travel.

"I had to adjust to being home and trying to find something meaningful to offset my free time," he said.

Since his retirement, Morrissey said he has done some consulting, and worked for the local Chamber of Commerce and in an area grocery store.

"I like being active. And my retirement has given me the chance to use my talents in volunteer activities in our

parish and with the Knights of Columbus," he said.

He said that the support of his wife and "a lot of prayers" helped him cope with retirement.

"It's also made me wonder, 'Well, how much time do you really have left.' You don't know, so I am asking myself if I am spiritually ready," he said.

(*Creating A Spiritual Retirement: A Guide to the Unseen Possibility in Our Lives* by Molly Srode was published in 2003 by Skylight Paths Publishing in Woodstock, Vt., and is priced at \$19.95. The publisher can be reached at 802 457-4000 and www.skylightpaths.com.) †



CNS photo by Karen Callaway

Edna Soltau has been a devoted sacristan at Our Lady of Perpetual Help Parish in Hammond, Ind., for 15 years. A good spiritual life is important in retirement.

"Ask yourself if you have any unfinished business or if there is something you need or want to do," she suggested.

Mary McCarthy, a member of Holy Cross Parish in Springfield, Mass., retired in 1984 after an almost 40-year career as a teacher. She said that, while teaching and the association with students and faculty was such an important part of her life, "you wouldn't believe how you can become so interested in other things."

Retirement, she added, has given her time for reflection and attending programs for seniors sponsored by the Diocese of Springfield and spirituality workshops at the Genesis Spiritual Life Center in Westfield, Mass.

Independence seen as important benefit of exercise for seniors

By Barb Frazee
Catholic News Service

Experts agree that regular exercise can improve your mental and physical health and, no matter how old you are, it is never too late to start.

"Whether you're 70, 80, 90 or older, there are still benefits to exercising," said Chhanda Dutta, chief of the clinical gerontology branch in the Geriatric and Clinical Gerontology Program at the National Institute on Aging in Bethesda, Md.

Dutta, who helped head the institute panel that developed "Exercise: A Guide from the National Institute on Aging," said many older people want to exercise but do not know where to start.

The free guide's introduction talks about barriers to exercising, including

gear, potential expense and stereotyping.

"In fact, just about every older adult can safely do some form of physical activity at little or no cost," the guide says. "And you don't have to exercise in a public place or use expensive equipment if you don't want to."

"Even household chores can improve your health," it adds. "The key is to increase your physical activity by exercising and by using your own muscle power."

Many people think only of cardiovascular fitness, or aerobics, when they think of exercise. But, she said, as people age, they also must think about flexibility, resistance training and balance—things that can help keep them living independently.

"Resistance training is absolutely critical," Dutta said. At around age 40, people begin to lose lean body mass, "which is mostly the skeletal muscle." Eventually, people who do not maintain their strength may discover they are "too weak to go upstairs, too weak to open up a jar of pickles."

Lower body strength helps people maintain balance and avoid falls, she said. "It really helps you remain independent," she added.

She said there are significant physical and psychological consequences to falling.

"Once you fall, your fear of falling can be very paralyzing," she said. "People sometimes isolate themselves. ... They're so afraid to go out because they think they're going to fall again."

Flexibility is important to "maintain your range of motion," which can help in things like getting dressed and "also to reach that top shelf, reach that can of soup when you're cooking."

She said people who have undiagnosed



The benefits of regular exercise for seniors include increased balance and flexibility. Experts agree that it's never too late to start, no matter how old you are.



An older couple pauses on a bridge over the White River on the Monon Rail Trail in Indianapolis. Exercise is one way for senior citizens to stay independent.

pains or problems should check with their doctors before exercising, and she advocated progression and starting slowly. For instance, a person might walk a short distance on level terrain and gradually add longer distances, then gentle hills and, finally, steeper hills.

"I think that also helps people stick to a physical activity program, if you can incorporate some variety to it" and incorporate your interests, she said.

Vera Poppe, a member of St. Jude Parish in Cincinnati, gets her exercise by dancing. Poppe, who identifies herself as "over 80," said she began dancing in 1970, "and I've been dancing ever since, constantly."

She dances regularly in five sessions a week on three weekdays, and adds social dancing on weekends.

"You make loads of friends with this

activity [and] get a lot of exercise," she said. "It keeps your mind active. You have to think."

"My body seems to be activated through this dancing," she said. "I can get up and go, and it doesn't bother me."

"I know a lot of older people who have started, and they're really into it, and it's what keeps you active—they're dancing," she said.

("Exercise: A Guide from the National Institute on Aging" may be ordered by e-mailing niaic@jbs1.com or by calling 800-222-2225 or 800-222-4225 for hard-of-hearing or TTY callers. Written orders may be mailed to NIA Information Center, P.O. Box 8057, Gaithersburg, MD 20898-8057. Be sure to include your mailing address on e-mail and mailed orders.) †

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-Betty Dixon



(Photo taken at the recent Red Hat Society luncheon at Crestwood West)

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Senior volunteerism is a key source of energy to parish ministries

By Elizabeth Wells

Catholic News Service

While volunteers span every age, in most parishes there is a core group of retired individuals on whom the pastor and others in parish leadership lean on for help.

The availability of seniors plays a role in their active presence in parishes. But it is their deeper desire to serve God and give back to their community that makes them such assets to faith communities across the country.

At St. Vincent de Paul Parish in Omaha, Neb., brothers Tom and Jack McDermott work on inside maintenance and mowing the parish grounds, respectively. In Prince Frederick, Md., Janice Stanton works on the landscaping of the St. John Vianney Parish grounds, while her husband, Bill, does repairs on parish buildings.

Retired volunteers "are a tremendous help, and some of them give full-time help," said Father Peter J. Daly, pastor of the Maryland parish.

"So many of them want to devote their time to the church," he said. "They bring a lot of skills they have developed over a lifetime, and they don't need to be supervised or for us to train them."

The volunteers help in almost every area of parish life, including child care, hospitality, maintenance and repair, as well as hospital, eucharistic and prison ministries.

"We wouldn't be able to provide some of our ministries to people" without the efforts of retirees, said Father Patrick McLaughlin, administrator of St. Vincent de Paul Parish in Omaha.

Father Roger Charbonneau, pastor of Holy Cross Parish in Colchester, Vt., said retired volunteers also help conserve

a parish's resources by doing "things that we would otherwise have to pay for." These include, for example, the folding, labeling and stamping of the parish's quarterly newsletter by retired parishioners who live at a senior-housing complex near the church, he noted.

"The volunteers have been such a tremendous help to us," said Mary Kobera, the Holy Cross Parish secretary. "It gives them a chance to visit [and] frees me up to do other things."

"I'm a kind of homebody. It gets me out of the home," Janice Stanton said. "It definitely keeps you more physically active. I think there are spiritual benefits, too."

Working around the parish is good "for praying and searching your soul, and the chapel is right there," she said. "You feel good when you're done. You feel like you have done something for the Lord."

Father Daly said retired volunteers "have a real spiritual desire to do something for the Church."

"There is a real desire on the part of retirees to give back," he added.

Father McLaughlin said he is thankful for their example of service, which "inspires all of our parishioners to get involved."

"It's good for the spirit of the parish," Father Charbonneau said. "It does build up community spirit and helps them look out for each other."

Sometimes parishes grow so large that people don't know one another, but volunteering helps them feel a part of a larger family. Janice Stanton agreed.

"Our [parish] is a family made up of families. Everybody pulls together to help everybody else," she said. They didn't know many people when they built their



St. Luke parishioner Joe Juriss of Indianapolis, a master gardener, picks lettuce in the organic garden at the St. Augustine Home for the Aged in Indianapolis. Juriss and other master gardeners volunteer at the home, operated by the Little Sisters of the Poor.

retirement home in a neighboring community. They got involved at their new parish because others welcomed them and invited them to get involved.

"Parishes just don't happen," Bill Stanton said. "It takes effort on the part of all of the people in the parish."

"As it happens, it becomes clear to you that this is how God intended for people to live," he said. †

Parishes need to tap into needs and resources of seniors

By Carol Zimmermann

Catholic News Service

Many parishes throughout the United States have senior groups whose members get together for prayer, social activities, lectures or travel.

And yet, because as this segment of the population is growing at a rapid pace, these groups alone can't possibly tap into the varied talents nor serve the needs of seniors, according to some who work with the aged.

"All faith traditions are not preparing themselves for the wave of boomers and seniors who are going to be living longer," said Bill Leon, director of the ministry on aging for Catholic Charities of the Archdiocese of Milwaukee, adding that Churches will regret their lack of preparation a few years from now.

Statistics from the National Council on Aging show that Americans age 65 or older now make up 12.4 percent of the population. The Census Bureau projects that the 65-and-older population will be 39.7 million in 2010, 53.7 million in 2020 and 70.3 million in 2030, or 20 percent of the population.

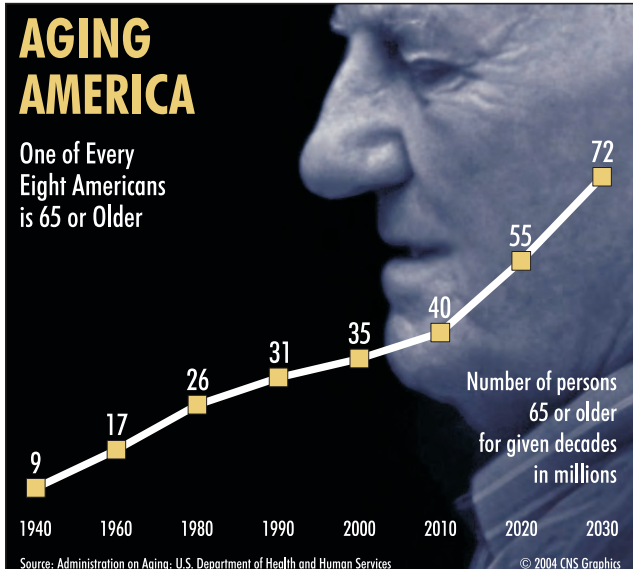
The first step in both helping seniors and in allowing them to contribute at the parish level is to seek them out, experts say.

"Seniors might not be the most visible in your parish," said Kathy Bingham, director of the aging ministry for the Diocese of Galveston-Houston.

Often, older parishioners do not attend evening functions at the parish, but that's not to say they aren't involved or do not want to be, she said.

Edward Neteland, executive director of the Christian Association of Senior Adult Ministries in Laguna Niguel, Calif., said he advises Church groups to survey their members in order to tap particularly into the talents and time availability of senior members. For example, he said some Churches pair up older women with young single mothers, giving the older women a chance to share from

See PARISH, page 14



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PARISH

continued from page 13

their years of experience.

Surveys also can point to Church members, young and old, who might be able to address a group of seniors on legal or health care issues, he added.

Bingham noted that many older parishioners want to share their time and talent because "they have a lot to offer in terms of wisdom."

To tap into this talent, Church leaders need to do more than just urge older members to stuff bulletins, said Leon. He said older parishioners can particularly play a crucial role at parishes as the number of priests and paid staff members drop, adding that if parishes do not ask for seniors' help, many of them will volunteer elsewhere.

Leon also warned against seeing all older parishioners as one large group of adults aged 55-95. To simply have a 50-plus parish group might not answer or tap into many parishioners' needs, he said, advising that parishes divide their older adult ministry into

Parishes also should be more sensitive to including older members, he noted. For example, if a parish group invites seniors to a function, the group should make sure it is offered at a time when seniors can participate.

Neteland said he also advises Church leaders to become more aware of issues that seniors face in order to help them with practical needs.

Bingham's office does advocacy work on the issue of affordable housing.

"With insurance costs skyrocketing," she said, "many of the elderly can't afford the homes they live in or new homes."

Another key factor for seniors is their spirituality. More people, Leon said, are recognizing the link between spirituality and a healthy lifestyle.

This could mean linking homebound seniors with prayer ministries or providing creative ways to study the Bible for some of the younger seniors.

Bingham sees spirituality as something that can link many generations. For example, parishes in the Galveston-Houston Diocese have begun providing formats for people of all ages to talk about their faith and how it might be passed on to the next generation.

Church groups need to "go beyond potlucks and travel," for seniors, he said, adding that there needs to be some "catalytic activity to stir this up." †

Retirement income must be planned

By Agostino Bono

Catholic News Service

The truth for most Americans is that retirement means living on less.

As a result, when planning for retirement, your best friend may be your calculator to help you determine how much you need and what you can afford.

Conventional wisdom among financial planners is that you should retire with at least 70 to 80 percent of your pre-retirement income.

Some things to think of are:

- What benefits are you eligible for from your employer, including group health and life insurances.
- The kind of retirement you wish to have.
- The latest rules and regulations for Medicare and how the new drug prescription plan provisions would affect you.

When it comes to health and life insurance, buyer beware, said Sally Hurme, attorney in the consumer protection office of the AARP. While there are many legitimate companies, there are also those that prey on the retirement community.

Hurme suggested checking with your state insurance commissioner's office to make sure the company

or the agent you are working with has a clean bill of health. These offices track frauds and other illegal activities.

Also factor in your savings. You may need to consult a financial adviser to see how best to invest it.

In figuring these things out, there is help from a variety of sources:

- The AARP (formerly known as the American Association of Retired Persons) Web site—www.aarp.org/bulletin—has an online calculator to help with the math.

- If you don't already receive a Social Security annual statement, you can sign up online at www.ssa.gov, by phone at 800-772-1213 or by mail. As well, the Social Security Administration Web site (www.ssa.gov/planners/calculators.htm) offers three interactive calculators to estimate future benefits.

- New Medicare provisions that became law in 2003 include a prescription drug plan and a phased-in introduction of privatized insurance programs. Check with Medicare—www.Medicare.gov or 1-877-267-2323—to keep up to date. Also note that Medicare charges monthly premiums for non-hospitalization benefits and there are deductibles for all services. †

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Seniors can protect themselves from investment fraud

By Sharon Roulier
Catholic News Service

Popular investment scams

The Better Business Bureau is warning consumers about several popular investment scams that continue to lure victims, including:

- Fraudulent sales of stocks, bonds and other financial instruments. Watch out for the age-old "Ponzi" and "pyramid" schemes, in which there are promises of high returns and the use of money of some investors to pay off other investors.
- False or misleading sales of certificates of deposit, or CDs. The trusted bank CD, issued by FDIC-insured institutions, has long been considered a safe investment because of the deposit insurance protection

of up to \$100,000. Criminals and unscrupulous brokers use improper or confusing disclosure statements or outright fraud to victimize unsuspecting consumers.

- Promissory note fraud. Criminals have preyed on consumers by offering guaranteed high rates of return on promissory notes that are bogus, often for non-existent companies; investors soon discover that their entire investment is lost.
- The Nigerian Scam. This fraud has been around since the 1980s and has bilked investors out of billions of dollars, despite repeated warnings. Usually, one receives an unsolicited fax, e-mail message or letter from someone claiming to be a foreign government official, business executive or citizen asking for help in one of many scenarios. The offers usually contain a

lucrative award or business opportunity if you allow the perpetrators to "park" funds in your U.S. bank account. But first, you will be required to pay various types of government "fees" and "taxes." For those who comply, their money is gone forever.

How to avoid becoming a victim

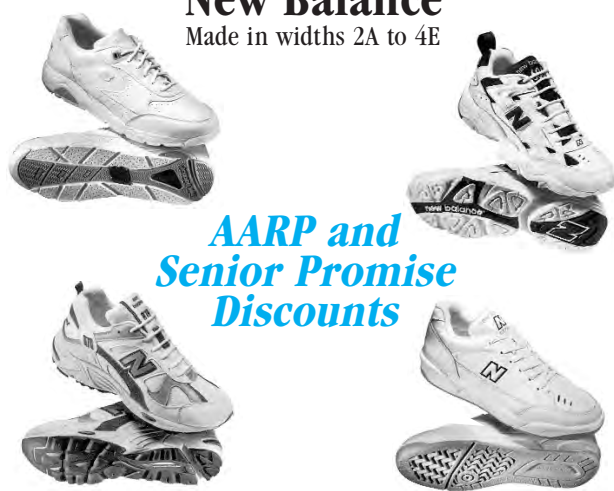
The North American Securities Administrators Association also offers the following tips:

- Contact your state and provincial securities regulators to see if the investment vehicle and the person selling it are registered.
- Consult with your state or provincial securities regulator to discover if the salesperson has a disciplinary history.
- Contact your local Better Business

Bureau to see if any complaints have been filed against the venture's promoters or principals.

- Deal only with financial advisers, broker-dealers or financial institutions having a proven track record.
- Ask for written information on the investment product and the business. Such information, including financial data on the company and the risks involved in the investment, is contained in a prospectus. Read it carefully.
- Don't take what you hear or read at face value. Ask questions if you don't understand, and do some sleuthing on your own. If you need help in evaluating the investment, contact someone independent whom you can trust, such as an attorney or an accountant. †

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Loneliness, disengagement are biggest challenges to newly widowed

By Mark Pattison

Catholic News Service

When your spouse dies, it's disorienting enough to deal only with the funeral preparations, and the grief and mourning that follows.

When your spouse dies and you are a senior citizen, the disorientation can be magnified because of the longer number of years spent together.

Even in an interdependent marital relationship, the surviving spouse is left trying to perform tasks not done in a very long time.

Then there is the loneliness. Americans live longer, so husbands and wives are living together longer. For seniors, the death of a spouse brings with it the prospect of having to live longer alone.

One major criterion determining how a widowed person recovers from the death of his or her spouse is their "connectedness" to the larger community, according to Joan McConnell, a senior specialist for

Catholic Charities in the Archdiocese of Chicago.

"It depends on how connected they are with their friends, with neighborhood, their families," said McConnell, a senior herself. Of the seniors referred to her agency, "we find they're not well-connected," she added.

McConnell said that seniors with whom she works do little blaming of God for leaving them alone.

"They're seniors, and they know that to live is to die. And if you live a long time, you know that you're going to die. I often hear they're sad that they didn't go first," she said.

The grief that can pervade one's life after being widowed often manifests itself in poor eating habits, a general lack of tidiness and continuing worry about one's self, according to McConnell.

Even if a couple was frugal in life together, "a funeral puts a strain on the budget," she said. "Most seniors live just on Social Security," which usually means



The death of a spouse can leave a remaining partner so overcome with grief that it affects their eating and hygiene habits. Senior specialist Joan McConnell of the Archdiocese of Chicago says "connectedness" to the larger community helps in recovery for widows and widowers.

that they have to live on less than they are used to, even not counting the increasing costs of medications, she added.

One senior McConnell advised asked for help in managing her money. The woman was 85 years old, widowed five years and seemed to manage her funds well. "But she was lonely," McConnell said. "She wanted someone to give her permission to spend her money."

Those not referred to Catholic Charities and other agencies may be well connected to family, friends, parish and the community at large. But there are ways to establish more connections and strengthen existing connections in their lives.

In Chicago, police "senior officers" in every district can make what McConnell terms "well-being calls" if a senior hasn't been seen in awhile. And while not every police force can have the luxury of that kind of staffing, there are other methods to engage seniors who are living by them-

selves.

Some senior citizens' residences have floor captains who check in on their floor mates or other methods to make sure those living there have contact with others on a regular basis.

Senior citizen centers are a way for seniors to enjoy food and fun in each other's company. Chicago's Catholic Charities operates some centers, McConnell noted, adding that "even the picking up and driving them somewhere engages them more than" usual.

Nor should it be left to seniors themselves to look out for each other. Family and neighbors can contribute greatly to a senior citizen's sense of connectedness.

Making telephone calls, ringing a doorbell and offering to do a chore that a less-mobile senior would find difficulty doing individually are things McConnell recommended that most people can do to keep seniors "connected to the web of life." †

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World religions need to remind us to care for one another

By Fr. Kenneth R. Himes, O.F.M.

In a globalized world, the world's great religions are in closer contact.

This may help religious believers see points of contact across religious divides. It may also help "bring home" the reality of how different we are from one another.

What divides people today may seem more real than what connects Christians, Muslims, Buddhists, Hindus, Jews and others.

What we have witnessed on the world stage in recent times has shown us that religion in an age of globalization can forge a sense of identity that forcefully divides people.

People frequently fear that their own culture and beliefs are threatened by those who represent another belief system.

How should we respond to the stranger who is different? That will depend, to a great extent, on how we view the other person.

When a friend enters a room and greets us, we respond with a grin, a wave, a handshake or a few words of welcome. If the person entering the room is unknown to us, we may acknowledge the greeting more cautiously—with a nod or quick smile or simple "Hello." Should the person appear to be threatening, a potential rival or enemy, our reaction may be quite different.

In short, the "other" person who appears to be a source of enrichment is treated one way, but the "other" person who appears as a threat receives very different treatment.

Thus, human encounters have an ambiguous character. The "other" person can be experienced as a gift or a threat. When we lose sight of the potential gift of other people then strangers become a burden.

Isn't this a basic problem of our times—the pervasive inclination to limit our circle of caring to those who look like, think like and live like we do? Should we care about those of other world religions?

As the sad history of racism, nationalism and ethnic prejudice illustrate, we extend our circle of concern to include others who are different very slowly.

The temptation to see potential gifts as threats is the heritage of sin. We can live in the world always prepared to be afraid. We are the heirs of countless generations of fear, suspicion, distrust and mistreatment within the human race. We are cut off from one another and may find it difficult to re-establish community.

Yet we are capable of transcending our fears, overcoming our heritage of mistrust. It is possible to grow in reconciliation and love. This capability is mobilized by an act of faith that sees the universe as trustworthy despite evidence to the contrary.

Christians believe that Jesus reveals to us the true nature of our life as brothers and sisters under the care of a gracious God. To fail to see the Christian possibility leaves us with a perspective that admits of community that is only with "our own" kind of people. Enemies must remain enemies.

Father David Tracy, a Catholic theologian, has suggested there are two basic postures we can adopt toward the different "other" people we encounter in life.

Controversialists see differences with the other person and quickly plot how to persuade the other person about

the rightness of one's own view. Differences are to be argued away and overcome, preferably with as little give on our side as possible. It is the other person who must change and become like me.

Conversationalists are those who encounter the other person and see in the stranger a new source of insight. People who see things differently should be understood on their own terms. Why do things appear to them as they do? What can we learn from them? What is it about the stranger's otherness that can be revealing and enriching?

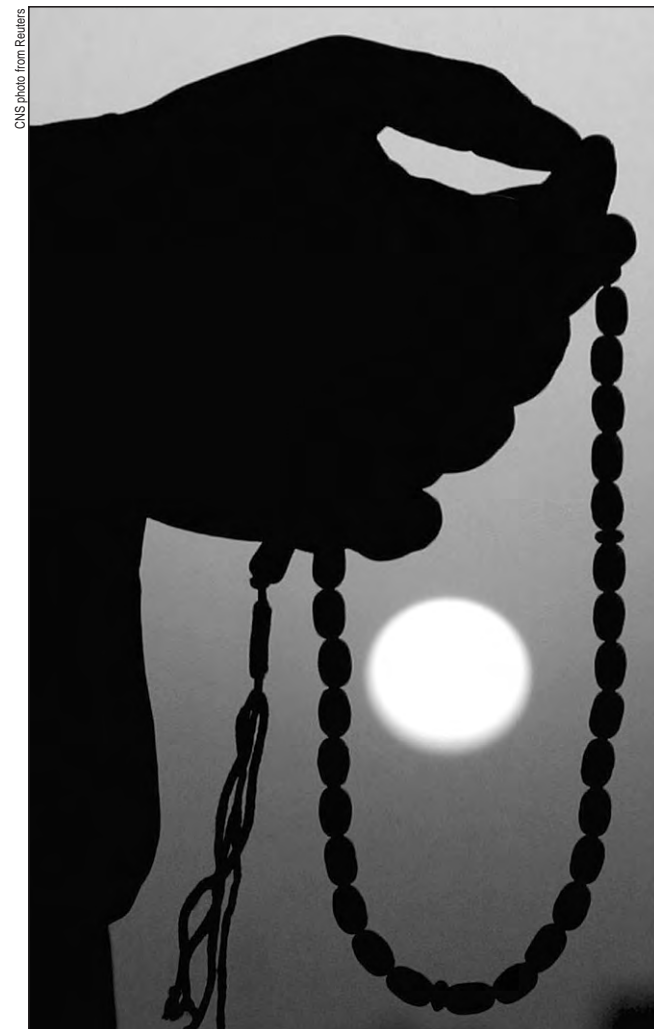
Pope John Paul II regularly has cited solidarity as a virtue of special significance in our age. Solidarity is that capacity of the human spirit that allows us to commit ourselves to the common good and not just our own interests. It is the virtue that allows us to see the other person, even the stranger who is not like us, as a person worthy of respect and possessing the dignity of a child of God.

Because of the planet's globalization, people now regularly come into contact with, or at least are made aware of, others of different backgrounds and experiences. The concept of the "other" person as a stranger is as true with religious identity as with national or ethnic identity.

But solidarity allows us to care not only for those who are similar to us, but also to dedicate ourselves to the well-being of the stranger—who may remain "other" to me, but who is no stranger to the God who created and loves us all.

Each world religion has a vision of the connectedness of human life. A great challenge for these times, so marred by division and violence, is for the world's religions to remind us why we ought to care about each other.

(Franciscan Father Kenneth R. Himes is chairman of the Department of Theology at Boston College.) †



A Muslim man holds his prayer beads. What divides people today may seem more real than what connects Christians, Muslims, Buddhists, Hindus, Jews and others.

Interreligious dialogue helps restore justice

By John Borelli

Pope Paul VI established the Secretariat for Non-Christians on May 19, 1964. Today it is known as the Pontifical Council for Interreligious Dialogue.

What Pope Paul VI wanted to create was an office to lead in implementing the anticipated call of Vatican Council II for the sons and daughters of the Church "to enter with prudence and charity into discussion and collaboration with members of other religions" ("Declaration on the Relation of the Church to Non-Christian Religions," #2).

Looking back, we realize how much time we spent these last 40 years learning how dialogue works among people of other faiths. We probably expended more energy learning how to trust one another than exchanging ideas.

However, exchanging ideas is valuable. We learned more about the beliefs and religious lives of the religious communities who are part of our world.

Scholarly interreligious output is significant, but

forming interreligious friendships and recognizing that we are spiritual companions have greater consequences.

Vatican Council II overlapped the close of a colonial era and the beginning of our contemporary pluralistic, post-modern world.

The council's "Declaration on the Relation of the Church to Non-Christian Religions" acknowledged how "over the centuries many quarrels and dissensions have arisen between Christians and Muslims." However, the declaration pleaded "with all to forget the past" and to make a sincere effort for mutual understanding.

We do not easily forget the past, but we should seek mutual understanding and ask others for forgiveness in order to work toward achieving reconciliation and justice. We also need to recognize that God is acting in our lives and in theirs, wishing to fill all of us with grace.

(John Borelli is a special assistant to the president of Georgetown University, specializing in interreligious initiatives, and a consultant to the Pontifical Council for Interreligious Dialogue.) †

Discussion Point

God wants us to respect others

This Week's Question

Is your attitude toward Muslims different today than it once was? How and why?

"After reflection, I have come to realize that people of all religions, including my own, sometimes express judgmental fundamentalism and even violence toward others, but this does not reflect the core teachings of any faith, including Islam. Instead, all the great religions believe in a loving God who wants us to respect the gift of life and to live lives of compassionate care for one another." (Anita Wood, Wilmington, Del.)

"No. I grew up around the Muslim faith, and I know that the folks causing the problems are radicals and not the general population." (Deacon William Brown, Gilman, Vt.)

"Muslims are more in front of us now because of world events, but I feel the same as before about them. I know that Muslims are basically good. Some have gone over the deep end, though, just as some Christians have gone over the deep end—[during] the Crusades, as an example." (Dorothy Hurlbut, Stanford, Mont.)

Lend Us Your Voice

An upcoming edition asks: Describe a project you undertook in a group or alone to learn more about the Bible or one of its particular sections.

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



CNS photo by Debbie Hill

From the Editor Emeritus/John F. Fink

Father Gabriel Richard served God and country

As we celebrate the 228th anniversary of the signing of the Declaration of



Independence this weekend, we can call to mind the numerous Catholic patriots I've been writing about.

One of those patriots was Sulpician Father Gabriel Richard, who did so much for the city of Detroit. During the

War of 1812, the British occupied Detroit and demanded that all citizens take an oath of allegiance to the British crown. Father Richard denounced the British from his pulpit and said, "I have taken an oath to support the Constitution of the United States. I cannot take another."

The British arrested Father Richard, deported him to Windsor, Ontario, and kept him under house arrest until the end of the war.

Father Richard was a Sulpician priest who escaped from France at the time of the French Revolution. After working in Illinois, he joined many other French people in Detroit in 1798. Journalist Malcolm

Bingay called him "the soul of the city."

Bishop Joseph Pleiss of Quebec visited Detroit in 1816 and wrote in his journal that Father Richard "has the talent of doing, almost simultaneously, 10 different things." As the only priest in the area, he cared for a large congregation of both whites and Indians, but he also did so much more.

He founded the University of Michigan and persuaded his friend, Dr. John Montieth, a Presbyterian minister, to become its first president. At the beginning, the two men divided the 13 classes offered between them. Before Montieth arrived in Detroit in 1816, Father Richard had gathered Detroit's Protestants together on Sunday afternoons and preached to them. He was an early exponent of ecumenism.

Father Richard founded Michigan's first newspaper, *The Michigan Essay and Impartial Observer*. To publish it, he imported the first printing press to come west of the Alleghenies. He also used the press to print schoolbooks and catechisms.

He founded elementary schools, a school to train farmers and another to train teachers. He organized Detroit's first

circulating library.

After a fire destroyed much of Detroit in 1805, Father Richard organized the French rivermen to bring relief supplies to the people.

He became the first priest to become a member of the U.S. Congress after Michigan was organized as a territory. While in Congress, he succeeded in getting the federal government to build a road from Detroit to Chicago.

In 1832, cholera swept through Detroit after a boatload of soldiers docked there. Many citizens fled the city, but Father Richard remained to care for the sick, administer last rites and conduct funerals.

On Sept. 13, 1832, he collapsed on the street while caring for a dying man. He died within a few hours.

There's a park in Detroit named after him, complete with a large statue. The inscription under it reads: "Father Gabriel Richard, 1767-1832. Pioneer priest-patriot. Founder of churches and schools, co-founder of the University of Michigan, member of Congress, printer, martyr of charity, prophet and apostle of Christian civilization. He served God and country on the Michigan frontier." †

Cornucopia/Cynthia Dewes

Fourth of July taught us freedom is not free

Once again, we're learning that freedom is not free. It costs firm resolve, money and even blood—and, sadly, it's often our youth who pay the blood price.



They say old men send young men to war, and that may be true. But all men and women of any age should believe in the justice of a cause in

order to go to war at all. It seems to me that freedom is not only a just cause, but also a necessary one if we want to live in the dignity with which God endowed us.

War is simply hell, and some might say there's no justifying it, regardless. Personally, I believe that self-defense is a good reason to fight. And to me, self-defense includes protecting the right to live as children of God. That is the only sense in which we may call any conflict a holy war.

Americans understand that we are not trying to eliminate Muslims or any other religious or ethnic group by going to war. Rather, we want to protect their God-given rights to be who they are. Our real enemies are the terrorists of any ilk who

want to destroy ideas or governments or people different from their own kind.

Difference is what the United States is all about. Unlike any other country to date, our nation was formed chiefly to create a place where peoples' differences would be tolerated. And not only tolerated, but allowed to flourish. The only caveat is that we must respect others' opinions as being as sincerely felt as our own.

We also must practice our individual ways without damage to others. Naturally, being human, we often find this hard and must remind ourselves "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."

Notice the words "Creator" and "pursuit," both of which are often willfully omitted from consideration these days. Some Americans say they do not believe in a Creator although, as Americans, they still have the right to deny God's existence.

Instead of remembering the Creator part, it seems people today often stress the "happiness" mentioned in the Declaration of Independence. They believe it's their right to be happy, which

often seems to involve selfish acts contrary to the common good. They choose to ignore the fact that it's the "pursuit" of happiness that is our mandated right. A right, which like all our rights, is still subject to the standard of the common good.

Many of our differences come from the fact that we are a nation of immigrants drawn from every race, religion, country or ethnic origin. In recent times, this has begun to cause unease among those who've been here for several generations. Suddenly, we're no longer a majority of white Christians speaking English, but rather a people of many colors speaking strange tongues.

There is nothing wrong in establishing certain standards, such as requiring that English be the official language of business and public discourse. Freedom does not imply anarchy, but is based on a system of laws that define the inherent rights and responsibilities of free men and women.

God's truth makes us free. But sometimes we need to defend that freedom.

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

Faithful Lines/Shirley Vogler Meister

Hell—a correction and clarification

Recently, my daughter, Diane, gently approached me after reading "Confessions and lessons of young parents" in "Faithful Lines" (April 30). In it, I admitted having said "Oh, damn it to hell!" in front of her and her siblings. After a sisterly conference, she decided to chastise me since they remember differently. It turns



out this is what I actually said in anger when they were very young: "Oh, damn it anyhow!"—and that's what they primly repeated while enjoying their girlish "tea party."

I gratefully stand corrected, but wonder why I'd remembered "hell." Could it be I transferred to myself something I'd heard my husband say? Diane said "no" because she and her sisters remember him using only the word "damnable." They recall my language as "ladylike."

That being said, I now share a few

memories about the real hell. First, I recall the writings of former *Criterion* editor John Fink on the subject, including an excellent Nov. 24, 1995, editorial titled "Yes, the Church does teach that there's a hell." Although it deserves a complete reprint, I'll just say here that he substantiated his premise with quotations from the *Catechism of the Catholic Church*, *The Catholic Encyclopedia*, the Bible and other historical perspectives.

One interesting book I've read on the subject was *The History of Hell* (Harcourt Brace & Co., 1993). Author Alice K. Turner claimed it as a "geographical rather than theological or psychological" investigation, with the chief architects being Homer, Virgil, Plato, Augustine, Dante, Bosch, Michelangelo, Milton Goethe, Blake and others. Yet, Turner still added some theology and psychology behind both Eastern and Western civilizations' concepts of hell. She captured 4,000 years of horrific details that, in many cases, seem to mimic current world affairs.

One of the best-known creative writing

about hell is found in *Inferno* by Dante Alighieri (1265-1321), which is one-third of Dante's *Divine Comedy*, with the other two being *Paradiso* and *Purgatorio*. In the latter, he wrote "O, Human Race, born to fly upward, wherefore at a little wind dost thou so fall?"

When we fall, however, we have the sacrament of reconciliation, reminding me of the traditional "Act of Contrition" which affirms the presence of hell: "O, my God, I am heartily sorry for having offended thee. I am sorry for all my sins because I dread the loss of heaven and the pains of hell, but most of all because they offend thee, my God, who are all-good and deserving of all my love..."

Father Frederick J. Denison, a former associate pastor in my parish, once gave my husband his clever business card printed with "Working to Beat Hell."

Aren't we all?

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

Research for the Church/

James D. Davidson

Putting 'God' on our money

Although many Americans believe the motto "In God We Trust" has always been on our money, it's not true. It was added to the nation's coins in the midst of the Civil War of the 1860s and our paper money during the Cold War of the 1950s. Here is what happened in each case.



In the mid-1800s, a number of American Protestants viewed the Civil War as God's revenge on the United States for not including any reference to the Almighty in the U.S. Constitution. Calling themselves the Christian Amendment Movement (later the National Reform Association), some of these churchgoers launched an effort to rewrite the preamble to the Constitution. Although this amendment failed, another one of the movement's efforts was more successful: to acknowledge God on the nation's coins.

Greatly disturbed by the Civil War, Rev. Mark R. Watkinson of Pennsylvania wrote to Secretary of the Treasury Salmon P. Chase on Nov. 13, 1861, urging him to acknowledge God on the nation's money. A week later, Secretary Chase wrote the following to James Pollock, director of the Mint in Philadelphia:

"No nation can be strong except in the strength of God, or safe except in His defense. The trust of our people in God should be declared on our national coins."

Pollock did so, and on Dec. 9, 1863, Chase approved Pollock's designs, including the motto "In God We Trust." In the Mint Act of [April 22] 1864, Congress authorized a 2-cent piece, with the inscription "In God We Trust" appearing on the front. On March 3, 1865, Congress declared that "In God We Trust" was to appear on all gold and silver coins.

Ninety years later, the country was involved in a Cold War with the Soviet Union. Americans wanted to emphasize the differences between America's religious heritage and "godless communism."

In 1953, Matthew Rothert, a Presbyterian and president of a furniture company in Arkansas, attended church with his wife's family in Chicago. During the collection, Rothert realized that "In God We Trust" was on U.S. coins but not on U.S. paper money. In November of that year, he wrote to President Eisenhower, Secretary of the Treasury George W. Humphrey and many other political leaders proposing that "In God We Trust" be added to all of the nation's currency.

Rothert's idea was introduced on the House floor as H.R. 619 on June 7, 1955. Speaking on behalf of the bill, Rep. Charles E. Bennett of Florida said: "In these days when imperialistic and materialistic communism seeks to attack and destroy freedom, we should continuously look for ways to strengthen the foundations of our freedom. At the base of our freedom is our faith in God and the desire of Americans to live by His will and His guidance. As long as this country trusts in God, it will prevail. To serve as a constant reminder of this truth, it is highly desirable that our currency and coins should bear these inspiring words 'In God We Trust'."

The bill passed the same day. On June 29, the same bill was introduced in the Senate, where it also passed. On July 11, 1955, Eisenhower signed Public Law 140 declaring that the "inscription 'In God We Trust' shall appear on all United States currency and coins." A year later, on July 30, 1956, "In God We Trust" became the national motto. The first paper currency carrying new motto entered circulation on Oct. 1, 1957. By 1966, "In God We Trust" was on all paper money.

(James D. Davidson is professor of sociology at Purdue University in West Lafayette, Ind.) †

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

The Sunday Readings

Sunday, July 4, 2004

- Isaiah 66:10-4
- Galatians 6:14-18
- Luke 10:1-2, 17-20

This Sunday, Americans celebrate their independence and the beginning of their nation with the Declaration of Independence on July 4, 1776, in Philadelphia. Americans today also rejoice in the personal freedom and national identity that have developed in the aftermath of that July day



228 years ago.

The first reading is from the third and last section of Isaiah.

The three sections of this book, so favored over the years by pious Jews as well as devout Christians, cover a great sweep of Hebrew history. The first part appeared before the Babylonian conquest. Then came the conquest, and later the exile, of many Jews to Babylon, the imperial capital.

Now, in this reading, the exile has ended. However, all is not well. Poverty and despair stalk the land. The prophet majestically reassures the people that if they are faithful, God will sustain them. Indeed, God will reach out to the people and gather them as close as their mothers hold infants.

The Epistle to the Galatians provides the next reading.

It is a splendid, and very clear, exposition of Paul's intense faith in Jesus. He proclaims Jesus to be the Lord and the Christ. But Christ is not a name. Rather, it is a title. It means the select of God, chosen to be the Redeemer.

The epistle also makes the strong point that all people are enveloped by God's love, and all people are equally within the plan of salvation.

St. Luke's Gospel supplies the last reading.

Already, Jesus is making plans to announce the Good News far and wide. The Crucifixion and Resurrection have not yet occurred, but the Lord even now is arranging for all people to be reconciled with God and to find God's peace and life.

Jesus sends 72 disciples, in pairs, to distant places. He cannot literally visit every place. These disciples must go instead.

He instructs them that they are to carry no provisions. God will provide for them. They must focus their intentions upon their holy mission of representing Jesus.

The Lord also warns them that many people will not accept them as delegates from God. Those who rebuke God cannot be coerced to do otherwise. This is their freedom, but also their ignorance. Nevertheless, those who turn away from God and spurn God's redemption bring doom upon themselves, not as divine revenge, but as simple consequence.

Reflection

More than 17 centuries lie between the times of the Lord Jesus and the happenings in Philadelphia on July 4, 1776. Even much more time has passed between the days when the third part of Isaiah was written and the day of the Declaration of Independence.

Yet the thread of a common humanity connects these events, and by the lifeline that is God's intervention, in love and mercy, into human history.

These two factors provide a frank, sharp view of reality. Humans have great potential, not only in materialistic terms but also in terms of their ability to understand and to create a better social environment for their contemporaries and for themselves.

They also suffer from serious handicaps. They all labor under the effects of Original Sin, which so rarely is mentioned in these times. Principal among these effects is their exaggeration of either their own accomplishment or their own peril. Original Sin made us all nearsighted and insecure.

The truly Good News is that God has not abandoned us to our plight. He enters our lives and our world. He gave us Jesus, so wonderfully extolled by Paul.

We need God, and we find God in Jesus. If we set our sights on God, as persons or as a nation, we will overcome our nearsightedness and fear, and will truly reach our potential of building a society worthy of humans and finding eternal life ourselves. †

Daily Readings

Monday, July 5
Anthony Mary Zaccaria, priest
Hosea 2:16, 17b-18, 21-22
Psalm 145:2-9
Matthew 9:18-26

Tuesday, July 6
Maria Goretti, virgin and martyr
Hosea 8:4-7, 11-13
Psalm 115:3-10
Matthew 9:32-38

Wednesday, July 7
Hosea 10:1-3, 7-8, 12
Psalm 105:2-7
Matthew 10:1-7

Thursday, July 8
Hosea 11:1-4, 8c-9
Psalm 80:2-3, 15-16
Matthew 10:7-15

Friday, July 9
Augustine Zhao Rong, priest and martyr
and his companions, Chinese martyrs
Hosea 14:2-10
Psalm 51:3-4, 8-9, 12-14, 17
Matthew 10:16-23

Saturday, July 10
Isaiah 6:1-8
Psalm 93:1-2, 5
Matthew 10:24-33

Sunday, July 11
Fifteenth Sunday in Ordinary Time
Deuteronomy 30:10-14
Psalm 69:14, 17, 30-31, 33-34, 36, 37
or Psalm 19:8-11
Colossians 1:15-20
Luke 10:25-37

Question Corner/Fr. John Dietzen

There is no Catholic teaching about limbo

Your recent answer concerning the Church's regulations for delaying baptism was helpful.



We don't hear much about that Catholic belief anymore. (New York)

As a deacon working with our parish baptism team, however, I believe it would have been good to say something about limbo, which I'm sure is a concern to some readers of your column.

It's true we hear little about limbo (Latin for "fringe" or "border"), but for good reason. While some Catholics still think of it, along with heaven and hell, as a third possible "place to go" after death, the fact is that the Church never had much to say officially on the subject.

Perhaps this needs a bit of explanation. For centuries, Christians assumed that God took care of deceased unbaptized infants in his own way.

Certain theologians later held that such babies suffered some type of pain, but by the 12th or 13th centuries this idea pretty much disappeared.

Limbo later became the subject of heated argument when a heretical sect called Jansenists taught that all infants dying without baptism were condemned eternally to hell.

In 1794, Pope Pius VI condemned this theory. He said, in effect, that though one may believe in a limbo, a "middle state" between heaven and hell, and still be a Catholic, that is not Catholic teaching ("Errors of the Synod of Pistoia," #26). This remains the only significant mention of limbo in any Catholic document.

As you note, one seldom hears the word any more.

The *Catechism of the Catholic Church*, which touches on everything seriously connected with Catholic faith, doesn't mention it. The reason seems to be that limbo implies some sort of two-tiered final goal for human beings: One is eternal life with God, and the other is a "natural" happiness apart from God (limbo) where people "go" who through no fault of their own do not reach the top level.

Catholic faith and the catechism clearly teach otherwise.

There is only one final goal, one desire for happiness for all humanity—life with and in the God who created us.

We may attain that goal, or we may reject it by our own fault, but there is no half-happiness somewhere in between.

God has, we believe, by creation and redemption in Christ, raised us to share in his life far beyond our natural capacity. Having done this, there is no going back, no reintroducing of an eternal halfway house for any members of the human family.

The desire for happiness, says the catechism, is part of our nature, a gift of God, a vocation addressed to every human being. The ultimate goal then of human existence, of every individual, is the same—to participate in the very happiness of God (#1718-1719).

It is good for people to realize, if any doubt remains, that there is no authentic Catholic teaching about limbo.

Whatever mysteries we must negotiate in exploring questions about what happens to the unbaptized, we will need to find those answers without resorting to something called limbo.

As Pope John Paul II has explained often, those answers are found in the genuine and reassuring teachings of our Catholic faith about God and our relationship with him.

(Send questions to Father John Dietzen, Box 325, Peoria, IL 61651 or by e-mail in care of jjdietzen@aol.com.) †

My Journey to God

There is I AM

There is no room for fear in life; what is needed instead is trust.

There is no time for holding back; doing God's will is a must.

There is no gain in counting pain; forgiving hastens healing.

There is no truth that God hears not; He knows with what you're dealing.

There is the hope that God does keep the promise of His love.

There is the sense of peace that's gained when we seek grace from above.

There is the help that comes when God speaks through others to show his plan.

Have hope. Have faith.
Have trust. Have love.

There is the great I AM.

By Natalie DeHart

(Natalie DeHart is a member of St. Monica Parish in Indianapolis.) †



CNS photo from Crossiers

Readers may submit prose or poetry for faith column

The *Criterion* invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in the "My Journey to God" column.

Seasonal reflections also are appreciated. Please include name, address, parish and telephone number with submissions.

Send material for consideration to "My Journey to God," *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206 or e-mail to critterion@archindy.org. †

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 5 p.m. Thursday 1 week in advance 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 2-4

Mount Saint Francis Retreat Center, **Floyd County**. Camping retreat. Information: 812-923-8817 or e-mail mtstfran@cris.com.

July 3

Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. Garage sale, car wash, open house, 7 a.m.-3 p.m. Information: 317-545-7681.

July 4

St. Mary Parish, 317 N. New Jersey St., **Indianapolis**. Picnic, 3-9:30 p.m., food, watch city's Fourth of July fireworks. Bring a chair. Information: 317-637-3983.

St. Maurice Parish, 1963 N. St. John St., **Greensburg**. Parish picnic, 10 a.m.-6 p.m., games, quilts, country store. Information: 812-663-4754.

Mary's King's Village Schoenstatt and Divine Mercy Center, **Rexville** (located on 925 South .8 mile east of 421 South, 12 miles south of Versailles). Schoenstatt Spirituality, holy hour, 2:30 p.m., Mass, 3:30 p.m., with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail frburwink@seidata.com or log on to Schoenstatt Web site at www.seidata.com/~frburwink.

July 5-9

Holy Name of Jesus Parish, Parish Life Center, 89 N. 17th Ave., **Beech Grove**. Vacation

Bible School, "Construction Inc.—In the Name of Christ," preschool through fifth grade, free, 5:30-8 p.m. Information and registration: 317-784-5454, ext. 4.

July 6

St. Bridget Church, 404 E. Vine St., **Liberty**. Healing Mass, 7:30 p.m. Information: 765-825-7087.

Saint Mary-of-the-Woods College, **St. Mary-of-the-Woods**. "Summer Chat—Introduction to Women's External Degree Program (WED)," 2-4:30 p.m. Information: 800-926-SMWC or 812-535-5106.

July 8-10

Holy Spirit Parish, 7243 E. 10th St., **Indianapolis**. Parish festival, 6-11 p.m., rides, food, music, entertainment. Information: 317-353-9404.

July 9

St. Paul Hermitage, chapel, 501 N. 17th Ave., **Beech Grove**. Harp concert, 7 p.m., free-will offering. Information: 317-637-2620, ext. 406.

July 9-10

St. Benedict Parish, 111 S. 9th St., **Terre Haute**. Community Fun Fest, Fri. noon-midnight, Sat. 4 p.m.-midnight, music, games, food. Information: 812-232-8421.

July 9-11

St. Lawrence Parish, 542 Walnut St., **Lawrenceburg**. Parish festival, Fri. 4 p.m.-midnight,

Sat. 6 p.m.-midnight, German dinner, Sun. 11 a.m.-7 p.m., chicken dinner. Information: 812-537-3992.

July 10

Cathedral High School, Welch Student Activity Center, 5225 E. 56th St., **Indianapolis**. St. Mark Parish sponsors concert by internationally known musicians Steve Angrisano and Ceili Rain, 6 p.m., tickets available at Village Dove locations.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., **Beech Grove**. Workshop, "Sounds of Healing on the Harp," 10 a.m.-noon, \$15 includes lunch. Information: 317-788-7581 or www.benedictinn.org.

Conner Prairie, 13600 Allisonville Road, **Fishers, Ind.** (Diocese of Lafayette). Lumen Dei, evening with the Indianapolis Symphony Orchestra, pitch-in dinner, \$20 per person, 5:30 p.m. Information: 317-842-6917 or fridayamnetwork@catholicexchange.com.

Mount Saint Francis Retreat Center, **Floyd County**. Francis2, Sunday Mass, 6-8 p.m. Information: 812-923-8817 or e-mail mtstfran@cris.com.

Our Lady of the Angels Family Center, 2884 N. 700 W., **Greenfield**. Morning of reflection, "Called to Be Faithful," Msgr. Joseph Schaedel, vicar general, presenter, 8:30 a.m.-1:30 p.m., \$15 adult, \$25 per couple, includes lunch. Information: 877-734-2444.

July 10-17

Kordes Retreat Center, 841 E. 14th St., **Ferdinand, Ind.** Retreat, "Soul Sisters: Connecting, Bonding, Healing." Information: 812-267-2777 or 800-880-2777 or e-mail kordes@the-dome.org.

July 11

Harrison County Fairgrounds, 341 Capitol Ave., **Corydon**. St. Joseph Parish, parish picnic, 10 a.m.-4 p.m., chicken dinner, quilts. Information: 812-738-2742.

July 12-14

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., **Beech Grove**. second annual Garden Retreat, 9 a.m.-4 p.m. Information: 317-788-7581 or e-mail www.benedictinn.org.

July 15-17

St. Mark Parish, 535 E. Edgewood Ave., **Indianapolis**. Fun Fest, 5-11 p.m., food, games. Information: 317-787-8246.

July 17

Marian Inc., 1011 E. St. Clair St., **Indianapolis**. Father Thomas Scecina Memorial High School's Summer Gala, 6 p.m. gathering, 7 p.m. dinner and dancing, \$40 per person, \$75 per couple. Information: 317-322-4286.

July 18

St. John the Baptist Parish, 25743 State Road 1, **Dover**. Summer Festival, 11 a.m.-7 p.m. (EDT), fried chicken dinner, 11 a.m.-6 p.m. (EDT), games, country store. Information: 812-576-4302.

St. Mary Parish, 7500 Navilleton Road, **Navilleton/Floyds Knobs**. Parish picnic, 10 a.m.-4 p.m., family-style chicken dinner. Information: 812-923-5419.

Monthly

First Sundays

St. Paul Church, 218 Scheller Ave., **Sellersburg**. Prayer group, 7-8:15 p.m. Information: 812-246-4555.

Fatima Knights of Columbus, 1040 N. Post Road, **Indianapolis**. Euchre, 1 p.m.

Information: 317-638-8416.

First Mondays

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Guardian Angel Guild, board meeting, 9:30 a.m.

First Tuesdays

Divine Mercy Chapel, 3354 W. 30th St., **Indianapolis**. Confession, 6:45 p.m., Benediction of the Blessed Sacrament for vocations, 7:30 p.m.

St. Joseph Church, 2605 St. Joe Road W., **Sellersburg**. Holy hour for religious vocations, Benediction and exposition of the Blessed Sacrament after 7 p.m. Mass.

Brebeuf Jesuit Preparatory School, 2801 W. 86th St., **Indianapolis**. Indiana Autism and Sertoma Club meeting, 7-9 p.m., child care provided. Information: 317-885-7295.

First Fridays

St. Vincent de Paul Church, 1723 "I" St., **Bedford**. Exposition of the Blessed Sacrament after 8:30 a.m. Mass-9 a.m. Sat., reconciliation, Fri. 4-6 p.m., Sat. 8-9 a.m., "Children of Hope" program, holy hour for children. Information: 812-275-6539.

Holy Name Church, 89 N. 17th Ave., **Beech Grove**. Mass, 8:15 a.m., eucharistic adoration following Mass until 5 p.m. Benediction. Information: 317-784-5454.

St. Peter Church, 1207 East Road, **Brookville**. Exposition of the Blessed Sacrament after 8 a.m. until Communion service, 1 p.m.

Holy Guardian Angels Church, 405 U.S. 52, **Cedar Grove**. Eucharistic adoration after 8 a.m. Mass-5 p.m.

SS. Francis and Clare Church, 5901 Olive Branch Road, **Greenwood**. Mass, 8 a.m., adoration, 8:30 a.m.-5 p.m., Sacred Heart Chaplet, 8:30 a.m., Divine Mercy Chaplet, 3 p.m. Information: 317-859-4673.

Christ the King Church, 1827 Kessler Blvd., E. Dr., **Indianapolis**. Exposition of the Blessed Sacrament after 7:15 a.m. Mass-5:30 p.m. Benediction and service.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Adoration of the Blessed Sacrament after 5:45 p.m. Mass-9 a.m. Saturday. Information: 317-636-4478.

Our Lady of Lourdes Church, 5333 E. Washington St., **Indianapolis**. Exposition of the Blessed Sacrament, prayer service, 7:30 p.m.

St. Anthony Church, 379 N. Warman Ave., **Indianapolis**. Exposition of the Blessed Sacrament after 5:30 p.m. Mass, hour of silent prayer and reflection followed by Benediction of the Blessed Sacrament.

St. Joseph Church, 1375 S. Mickley Ave., **Indianapolis**. Adoration of the Blessed Sacrament, 4 p.m., rosary, 5 p.m., Benediction, 5:30 p.m., Mass, 5:45 p.m. Information: 317-244-9002.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Sacred Heart devotion, 11 a.m., holy hour, 6-7 p.m. Information: 317-632-9349.

Sacred Heart of Jesus Church, 1530 Union St., **Indianapolis**. Adoration of the Blessed Sacrament, 7:30-10:30 a.m. Information: 317-638-5551.

Our Lady of Perpetual Help Church, 1752 Scheller Lane, **New Albany**. Adoration concluding with confessions at 6 p.m. Benediction, 6:45 p.m.

St. Joseph Church, 113 S. 5th St., **Terre Haute**. Eucharistic adoration, 9 a.m.-4:45 p.m. Benediction, rosary, noon, Mass, 5:15 p.m. Information: 812-235-4996.

First Saturdays

Our Lady of the Greenwood Church, 335 S. Meridian St., **Greenwood**. Devotions, Mass, 7:30 a.m., sacrament of reconciliation, rosary, meditations following Mass.

Holy Angels Church, 740 W. 28th St., **Indianapolis**. Exposition of the Blessed Sacrament, 11 a.m.-noon.

St. Therese of the Infant Jesus (Little Flower) Church, Chapel, 4720 E. 13th St., **Indianapolis**.

—See ACTIVE LIST, page 21



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Serra Club vocations essay

Priests, brothers and sisters show us how to receive gift of God's grace

By Michelle Welage

God gives each of us grace so that we may come to know him better and carry out his will for us.



Michelle Welage

Many of us do not see that this is truly a precious gift that we are to use in praise of God. This is why we need the help of religious leaders such as priests, brothers and sisters. These people dedicate their lives to God and are willing to help us use God's grace to praise him and do his will.

Priests teach us how to use God's grace. They are living examples to us of how we are supposed to live, just as Jesus was a living example to the people of his time. They show us how to live our lives by

following the commandments and reaching out to others.

Priests show us how to deepen our relationship with God through his grace by praying and helping the needy. When we go to receive the sacrament of reconciliation, they bless us with the grace of God and tell us what we can do to keep that grace alive within us. When his grace is alive within us, then we can truly be disciples of Jesus.

Brothers and sisters work together to help the less fortunate. They show us through their actions that even one person can make a big difference in the lives of others. They completely dedicate their lives to God, which is something that each of us should do.

Brothers and sisters are always willing to help us grow in God's grace by showing us how to pray and giving us helpful advice.

We should all try to be less absorbed with our own

lives and be more like the brothers and sisters who always put God and others first.

God's grace is a difficult blessing to define. You cannot see it, smell it or touch it, but you can definitely feel it in your heart.

We all need the help of our priests, brothers and sisters to keep showing us by example how to receive the gift of grace from God.

Once we receive that grace, we need them to help us keep it alive inside our hearts. If it were not for these religious leaders, we would have a very difficult time trying to receive this awesome gift.

(Michelle Welage is a member of St. Michael Parish in Greenfield and a freshman at Cathedral High School in Indianapolis. She is the ninth-grade winner in the Indianapolis Serra Club's vocations essay contest.) †

The Active List, continued from page 20

Apostolate of Fatima holy hour, 2 p.m.

St. Anthony Church, 379 N. Warman Ave., **Indianapolis**. Reconciliation, 7:45 a.m., Mass, 8:15 a.m. followed by rosary.

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Mass, 8:35 a.m. Information: 317-831-4142.

St. Nicholas Church, 6461 E. St. Nicholas Dr., **Sunman**. Mass, praise and worship, 8 a.m., then SACRED gathering in the school.

Second Mondays
Church at **Mount St. Francis**. Holy hour for vocations to priesthood and religious life, 7 p.m.

Second Tuesdays
St. Pius X Parish, 7200 Sarto Dr., **Indianapolis**. Support Group for Separated and Divorced Catholics, 7 p.m. Information: Archdiocesan Office of Family Ministries, 317-236-1596 or 800-382-9836, ext. 1596.

Second Thursdays
St. Luke Church, 7575 Holliday Dr. E., **Indianapolis**. Holy hour for priestly and religious vocations, 7 p.m.

Second Saturdays
St. Agnes Parish, Brown County Public Library, **Nashville**. Brown County Widowed Support Group, 3 p.m. Information and directions: 812-988-2778 or 812-988-4429.

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.

Saint Mary-of-the-Woods, Church of the Immaculate Conception, **St. Mary-of-the-Woods**. Mass, 10 a.m., sign-interpreted.

Third Mondays
St. Matthew Parish, 4100 E. 56th St., **Indianapolis**. Young Widowed Group, sponsored by archdiocesan Office of Family Ministries, 7:30 p.m. Information: 317-236-1596 or 800-382-9836, ext. 1596.

Third Tuesdays
St. Francis Medical Clinic, 110 N. 17th Ave., Suite 300, **Beech Grove**. Chronic pain support group, 7-8 p.m. Information: 317-831-1177.

Third Wednesdays
Holy Name Church, 89 N. 17th Ave., **Beech Grove**. Holy hour and rosary, 6 p.m. Information: 317-784-5454.

St. Jude Church, 5353 McFarland Road, **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.

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

Third Thursdays
Our Lady of Peace Mausoleum Chapel, 9001 Haverstick Road,

Indianapolis. Mass, 2 p.m.

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

St. Joseph Church, 1375 S. Mickley Ave., **Indianapolis**. Adoration of Blessed Sacrament, 11 a.m.-7 p.m., Mass, 5:45 p.m. Information: 317-244-9002.

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Prayers for vocations, rosary, eucharistic adoration, Benediction, 6 p.m. Information: 317-831-4142.

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

Third Saturdays
St. Michael the Archangel Church, 3354 W. 30th St., **Indianapolis**. Helpers of God's Precious Infants monthly pro-life ministry, Mass for Life by archdiocesan Office of Pro-Life Activities, 8:30 a.m., drive to Clinic for Women (abortion clinic), 3607 W. 16th St., Indianapolis, for rosary, return to church for Benediction.

Fourth Wednesdays
St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Mass and anointing of the sick, 6 p.m. Information: 317-831-4142. †



CNS photo from Reuters

Seeking unity

Ecumenical Orthodox Patriarch Bartholomew of Constantinople and Pope John Paul II enter Clementine Hall during a special audience at the Vatican on June 29. The pontiff welcomed the patriarch to the Vatican and said it was time the Catholic and Orthodox Churches took a "leap forward" in resolving long-standing ecumenical problems.



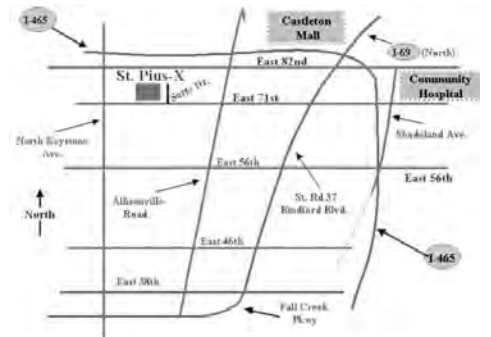
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- **Sunday Morning Masses**
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- **First Sunday of the Month Youth Mass**
5:00 PM



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Rest in peace

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

ABELL, Kathleen E. (Komlanc), 56, St. Jude, Indianapolis, June 12. Wife of Raymond Abell. Mother of Jessica, Laura, Daniel, Michael and Thomas Abell. Sister of Maureen Ajame, Lisa Plante, Bernadette Schneider, Erin Squillace, Karla Wells and Charles Komlanc.

ANDERSON, Kathlyn (Duning), 89, St. Therese of the Infant Jesus (Little Flower), Indianapolis, June 5. Aunt of several.

BRONER, Blanche, 98, Sacred Heart, Jeffersonville, May 31. Grandmother of one. Great-grandmother of three.

CIBULL, Catherine B., 78, St. Jude, Indianapolis, June 10. Mother of David and Raymond Cibull. Sister of Rosemary McMahan and Arthur Koebel. Grandmother of one.

CHAMBERLIN, Maureen N., 58, St. Jude, Indianapolis, June 9. Sister of Elvan, Floyd and Benedictine Father Gregory

Chamberlin.

DE VORE, Mary C., 90, Our Lady of Perpetual Help, New Albany, June 10. Mother of Mary Ann Hasselback, Helen Henderson, Jeanie McKinley, John and Joseph DeVore. Sister of Val Blincoe, Evelyn Curtis and Martha Deuser. Grandmother of 19. Great-grandmother of 33. Great-great-grandmother of four.

ERIKSON, Helen, 77, St. Andrew, Richmond, June 15. Mother of Kenneth Heyne and Michael Lingmann. Sister of Mary Ellen Newcomer, Leona Schlueter and Anthony Hart. Grandmother of eight. Great-grandmother of four.

GATES, Mildred M., 93, St. Barnabas, Indianapolis, June 13. Aunt of several.

HAYDEN, James F., M.D., 69, St. Pius X, Indianapolis, June 13. Husband of Linda (Johnson) Hayden. Father of Marie Boone, Sarah, Lorne, Mark, Paul, Ralph and Shawn Hayden. Grandfather of 10.

LAKER, Mary L., 84, St. John, Enochsburg, June 18. Wife of Henry Laker. Mother of Elizabeth Joiner, Connie Main, Janice Meyer, Dan, Jim, John and Tom Laker. Grandmother of 15. Great-grandmother of seven.

MIERS, Agnes (Scott), 90, St. Joseph, Shelbyville, June 12. Mother of Jo Dunaway, Myrna Johnson, Judy Sharp, Joyce Scott and Bill

Scott. Grandmother of five. Step-grandmother of six. Great-grandmother of six. Step-great-grandmother of several.

OLDHAM, Bill J., 80, St. Joseph, Shelbyville, June 16. Husband of Mary Jane (Westerman) Oldham. Father of Barbara and Beverly Adkins. Grandfather of five. Great-grandfather of 10.

ROMANOWSKY, Elsie M., 85, St. Barnabas, Indianapolis, June 10. Wife of Felix Romanowsky. Mother of Ellen Griffin and James Romanowsky.

Grandmother of four. Great-grandmother of two.

SOLTAN, Elizabeth C., 75, Immaculate Heart of Mary, Indianapolis, June 9. Mother of

Alice Lahrman, Lucy Lane, Susan Pennington, Lisa Triggs, Charles and John Soltan. Sister of Barbara Fredrick. Grandmother of 13.

STANLEY, Elsie A., 79, St. Vincent de Paul, Bedford, June 16. Wife of Milton Stanley. Mother of Greg and Stephen Stanley. Grandmother of five. Great-grandmother of one.

TEPE, Kenneth F., 68, St. Pius X, Indianapolis, June 17. Husband of Carol Tepe. Father of Janice Williams. Brother of Richard Tepe. Grandfather of four.

YOUNG, Eugene, 89, St. John the Baptist, Osgood, June 16. Husband of Patricia (Hommel) Young. Brother of Pauline Miles. †

Benedictine Father Rembert Gehant died on June 13

Benedictine Father Rembert Gehant, 92, a monk and priest of Saint Meinrad Archabbey, died on June 13 at the monastery.

The funeral Mass was celebrated on June 16 in the Archabbey Church. Burial followed in the Archabbey cemetery.

A jubilarian of profession and priesthood, he was honored on May 30 on his 60th anniversary of ordination.

Father Rembert was born in West Brooklyn, Ill., on Jan. 25, 1912, to Frank and Mary

(Henry) Gehant, and received the name Melvin Paul at his baptism. He attended elementary and secondary schools in West Brooklyn and Aurora, Ill., and graduated from Fox Valley Catholic High School in 1929.

For the next six years, he worked at the Lyon Metal Products Company in Aurora.

In 1935, Father Rembert enrolled in Saint Meinrad Seminary. He was invested as a novice on Aug. 6, 1938, and professed his simple vows on Aug. 7, 1939. He was ordained

to the priesthood on May 30, 1944.

For 25 years, he worked as a bookkeeper at the Abbey Press. He served as secretary to the monastic chapter for 21 years.

For a brief period, he taught English at the former St. Placid Hall, and worked as the assistant manager of the student bookstore.

For many years, he regularly ministered on weekends to the soldiers at Fort Knox in Kentucky.

From 1969-79, he worked in

two local parishes. He served as associate pastor of St. Meinrad Parish for eight years then for two years as associate pastor at St. Mary Parish in Huntingburg, Ind.

In 1979, he returned to the monastery and worked as a clerk in the business office until 1992.

Until 2002, he did clerical work for the monastery, including sending the weekly *Community Bulletin* and forwarding personal mail to the monks living and working away from Saint Meinrad. †

Interreligious peace is possible through knowledge, Vatican prelate says

ABUJA, Nigeria (CNS)—Christians and Muslims need to have a better knowledge of each other in order to foster a better relationship, a Vatican official said.

Nigerian Cardinal Francis Arinze, prefect of the Vatican Congregation for Divine Worship and the Sacraments and guest

speaker at a Church ceremony in Abuja on June 19, said the need to promote better Christian-Muslim relations was urgent.

His advice came on the heels of the ongoing ethno-religious clashes in parts of Nigeria in recent weeks.

"Christians and Muslims can inform one another

about their religion. After all, both religions have common areas of beliefs in God, death, judgment, heaven, hell, the roles of the prophets," said Cardinal Arinze, former head of the Pontifical Council for Interreligious Dialogue.

He challenged the leaders and followers of both

religions to "sincerely and honestly ask themselves the kind of relationship they desire," taking into account that Christians and Muslims are more than half of the world's population.

The cardinal said quite often tensions between the two religions are fueled by politicians looking to manipulate the situation for personal gain.

"The manipulation of religion by politicians has been responsible for many needless crises that have bedeviled some countries of the world," the cardinal said.

"What people kill others for in the name of religion has nothing to do with religion. Most of the time, the roots of the crisis started with people fighting over land or even cattle or some other issues that have nothing to do with religion, but once politicians hijack them, they inflate the crisis," he said.

"Politics and religion are a bad mix, hence the need to separate the two," he added.

He called on Christians and Muslims to examine their consciences and to not let religious fanaticism or extremism cause religious violence. He said they needed to learn about each other's faith.

"Unless people have some knowledge of each other's religion, they will not appreciate their practice," he said.

He also chastised Nigerian religious leaders for not promoting more cooperation between Christians and Muslims. However, he said that even the best intentions among religious leaders would probably be manipulated by unscrupulous politicians.

He said Christian and Muslim theologians should interact and work together.

"Christians and Muslims should not only co-exist but should cooperate, since both religions believe in the pre-eminence of peace," the cardinal said. †



A Muslim woman stands in the ruins of her home in the central Nigerian town of Yelwa on May 6. A Muslim community leader there said more than 600 corpses had been buried following a Sunday attack by Christian militia members. Survivors of the raid said the final death toll could reach 1,000.

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Five Benedictine monks celebrate jubilees of ordination

The Benedictine monks of Saint Meinrad Archabbey in St. Meinrad celebrated the 75-year priesthood jubilee of Father Theodore Heck, the 60-year jubilee of Father Rembert Gehant, the 50-year jubilee of Father Benedict Meyer and the 25-year jubilees of Fathers Benet Amato and Keith McClellan on May 30.

Father Theodore Heck was born on Jan. 16, 1901, in Chairton, Iowa. He professed vows as a Benedictine on Sept. 8, 1923, and was ordained to the priesthood on May 21, 1929.

At 103 years old, Father Theodore is the oldest Benedictine monk in the world. Using an electric cart, he is able to follow the daily round of prayer and community activities with great regularity.

He served as director of studies and president-rector of Saint Meinrad major seminary (now School of Theology) and also taught education, mathematics and counseling at the school.

Father Theodore also served as subprior (third in leadership) and, later, as prior (second in leadership) of the Archabbey.

He was president of the American Benedictine Academy from its inception in 1947 through 1957. At the age of 70, he began a 17-year assignment as pastor of St. John Chrysostom Parish in New Boston, Ind.

Father Theodore was the first Saint Meinrad monk to earn an academic doctorate degree, receiving a Ph.D. in education from The Catholic University of America in Washington, D.C., in 1933.

In 1935, he published a study on seminary curriculum that prompted a change in the curriculum of major seminaries throughout the United States.

Father Rembert Gehant, a native of West Brooklyn, Ill., died on June 13 in the infirmary at Saint Meinrad Archabbey. He professed his vows as a Benedictine monk on Aug. 7, 1939. He attended Saint Meinrad minor and major seminaries and was ordained a priest on May 30, 1944.

In 1944, he was assigned as bookkeeper at Abbey Press, work he undertook for 26 years. From 1949-69, he also was secretary for the Archabbey Chapter.

In 1969, he was named associate pastor of St. Meinrad Parish. He served there until 1977 then served for two years as associate pastor of St. Mary Parish in Huntingburg, Ind.

From 1979-93, Father Rembert served as cashier in the Archabbey's business office.

Father Benedict, a native of Cedar Grove, professed his vows as a Benedictine monk on Aug. 1, 1949. He was ordained a priest on May 3, 1954.

He earned a bachelor's degree from Saint Meinrad College in 1950 and received advanced degrees from Catholic University in 1955 and 1956. He then taught at Saint Meinrad Seminary for five years.

Father Benedict was spiritual director for the oblates of the former St. Placid Hall from 1957-61.

In 1962, Father Benedict was assigned to the Peruvian missions, where he served in a number of capacities in Lima and Huaraz. When the mission closed, he returned to the states and served as chaplain and pastor in a number of parishes in Arkansas. His last assignment was as pastor of St. John the Baptist Parish in Brinkley, Ark. He now resides at the Archabbey.

Father Benet was born on June 27, 1952, in Jersey City, N.J. He professed his vows as a Benedictine on Aug. 15, 1975, and was ordained on April 29, 1979. He received a bachelor's degree from the former Saint Meinrad College and a master of divinity degree from Saint Meinrad School of Theology.

He was appointed associate pastor of St. Mary Parish in Huntingburg, Ind., following his ordination. In 1982, he served for one year as director of vocational development/recruitment for Saint Meinrad College and School of Theology.

From 1983-85, Father Benet served as administrator of St. Isidore Parish in Bristow, Ind. For the next three years, he was director of recruitment for Saint Meinrad College and the School of Theology.

Father Benet was a teacher at St. Xavier High School in Louisville, Ky., from 1990-95. Intermittently since then, he has served as a commuting chaplain for the Monastery Immaculate Conception in Ferdinand, Ind. He also was the visiting instructor in homiletics at Saint Meinrad School of Theology.

From 1996 until 2001, Father Benet was co-pastor of St. Paul Parish in Tell City, St. Michael Parish in Cannelton and St. Pius V Parish in Troy. He is currently serving as infirmary chaplain for the Monastery Immaculate Conception while living in the monastery at Saint Meinrad.

Father Keith was born on May 9, 1951, in Hammond, Ind. He professed his vows on Aug. 15, 1975, and was ordained on April 29, 1979.



Benedictine Fathers Benedict Meyer, from left, Theodore Heck and Benet Amato are celebrating their anniversaries of ordination this year. Benedictine Father Keith McClellan also is celebrating his jubilee of ordination this year. Benedictine Father Rembert Gehant, who was also a jubilarian, died on June 13.

He received a Bachelor of Arts degree in philosophy from St. Joseph Calumet College in East Chicago, Ind., and a master of divinity degree from Saint Meinrad School of Theology. He also did graduate studies in journalism at Indiana University in Bloomington in 1980 and Ohio University in 1985.

Father Keith served in the business office from 1976-79. After serving as guestmaster for the monastery for one year, he was appointed manager of the publications division of Abbey Press in 1981. He was also publisher of *Marriage & Family Living* magazine and other books and booklets printed at the Abbey Press.

He served as administrator of St. Isidore Parish in Bristow, Ind., in 1982 and 1985-86. In 1992, Father Keith was named associate spiritual director for the School of Theology.

From 1995-97, Father Keith served as prior (second in leadership) of the monastery. For a brief period, he was on the editorial staff for Sheed & Ward publishers. He currently serves as a priest in the Diocese of Gary. †

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July 23, 2004, issue of *The Criterion*

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Pictures
You may send us a picture of the bride-to-be or a picture of the couple. Please do not cut photograph. The picture must be wallet-size and will be used as space permits. We cannot guarantee the reproduction quality of the photos. Please put name(s) on the back of the photo. Photos will be returned if a stamped, self-addressed envelope is enclosed.

Deadline
All announcements and photos must be received by Wednesday, July 7, 2004, 10 a.m. (No announcements or photos will be accepted after this date). All announcements without photos must be received by the same date.

— Use this form to furnish information —
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