WASHINGTON (CNS)—Denying Communion to Catholic politicians because of their view 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.

Father Thomas J. Reese, editor-in-chief of America, 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 v. 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 “there is no reason to discuss this.”

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 lifelong 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 issues and what should be done.

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 Elburn, 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 Herter, who began a new part-time ministry in July.

Their appointments were announced by Archbishop Brian D. 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, as 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 pastoral 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
WASHINGTON (CNS)—In a talk made public 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 advisor to the United States bishops, 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 Ratzinger’s observations by telephone and letter but said the cardinal had specifically asked that nothing be said of his teachings before the letter was 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 its content was stricter than anything the Vatican has ever said before on the issue of bishops and politicians.”

The Times story quoted one confidential Vatican source as saying the letter would be published only if the U.S. bishops allowed it.

“Many argue that the hierarchy’s silence on this issue is a sign of its软弱,” Father Weigel said. "Not all issues are equal. They turn to a forthright defense of the Church's position."
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-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 father, George Jr., 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-great-uncle through reading. And he plans to speak to older relatives about him and his Maronite roots.

Another person he plans to meet in his quest to learn more about the family’s spiritual roots is 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 the 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 places.

Another person he plans to meet with in his quest to learn more about the family’s spiritual roots is his cousin, St. Thomas Aquinas.

Like Kassab’s relatives, Father Albert 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-racial” 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 Lebanon in particular, that began in the 19th century, has continued through the 20th century.

As more of these immigrants eventually settle in central and southern Indiana, they will bring their rich spiritual heritage with them.†
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 Maule’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 at 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 anti-controversy. The social impact of each is quite different. A presidential candidate or legislator who 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 choice. 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. Russell, 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 live in the United States so we are 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 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

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 33 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.

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 1993 study discovered that children in homes with a “father substitute” were nine times more likely to be abused than were children 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 parents. 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. They are more likely to be become involved with drugs, develop unstable relationships, drop out of school and suffer from depression.

The family is the “natural 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 initiative of the family 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. Finn

Church Facts

COMING TO AMERICA

During the 2004 presidential campaign, the church was beheaded. The church was beheaded.

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 live in the United States so we are 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 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
Ahora en el Día del Arzobispo. Ese especial día, en cuyo honor, todos tenemos la oportunidad de reflexionar sobre el papel que el arzobispo es para los fieles.

¿Por qué Dios permite que pasen cosas malas?

(Séptimo en una serie)

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

Hace un año recibí una carta de Jeff Paul, un inmigrante en la muerte en la penitenciaria de Terre Haute. Él eructó en el corazón de la pena en un incendio provocado accidentalmente. Aunque nos sentimos afectado, otras cosas aún peor hizo un mal al dolor de que ella fue encontrada 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 tomar 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 espera 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 tomar decisiones... Que la paz esté con usted.

Un hombre confinado detrás de las paredes de una prisión cuestiona el mal pasivo de permanecer. Aun hay una fina línea de mal. No siempre es claro y eso puede causar 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 tomar 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 espera 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.

Si bien se que debería escribirlle que...
St. Mary Parish, 317 N. New Jersey St., in Indiana- polis, 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 821–663–4754.

Father Thomas Seccina Memorial High School in Indianapolis is having its Summer Gala on July 17 at a Marian Rubber, 101 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 Hurle at 317–322–426 or e-mail ohurle@seccina.org, or call Debbie Cunningham at 317–321–5976 or e-mail deconingham@seccina.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 Clerm, 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 enrich- ment day camp that fosters creativity, teamwork, inventive thinking skills and literacy for boys and girls entering grades 2–6. For more information about the camp, call 821–531–5101 or e-mail campinvent@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 Gallagh- er of Indianapolis, a reporter with The Criterion, from 6:30 p.m. to 7:30 p.m. on Aug. 2 in the CYO Youth Center adjacent to Holy Rosary Parish, 520 Stevin 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 802–382–9836, ext. 1521.

St. Mark the Evangelist Parish in Indianapolis is spon- soring 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 Angressano and Ceil Rain. Tickets are $10 per person, and may be purchased at three Village Doe locations: 7015 S. U.S. Highway 31, in Indianapolis; 722 E. 56th St., in Indianapolis; and 11523 Lantern Road, in Fishers, Ind., in the Diocese of Lafayette. For more information, call 317–873–8246 or e-mail youth@smarkindy.org.

The Sisters of Providence of Saint Mary-of-the- Woods received the Mary Fleming annual Mother Theodore Guerin Dinner on June 5. Saint 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 underprivi- leged and senior citizens in the Terre Haute area, and was involved in promoting the Cause for Sainthood for Blessed Mother Theodore Guerin. The Pfisters have also given generous monetary support. Mary Kathryn Fleming of Indianapolis received the Sarah and Joseph Thralls Award. It is named in honor of the family that offered hospitality in their retirement in a dense forest to Mother Theodore and her companions on their visit at Saint Mary-of-the-Woods in 1840. Fleming was taught by Sisters of Prov- idence 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 volun- teers 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 Theo- dore to elementary school children, and has given of her treasure to help the cause of the congregation.

Franciscan Sister Myra Peine received the Distingui- shed Alumni Award from Marian College in Indiana- polis on June 29. 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, White Chicks (Columbia) was Rated A–III (Adults) because of a few sexual references, fleeting on-screen crotchet humor and cussfics, a few cuss words and some profanity. Rated PG+3 (Parents are strongly cautioned. Some material may be inappropriate for children under 13) by the MPAA.

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

Fahrenheit 9/11 (Lions Gata) Rated A–III (Adults) because of footage of battlefield violence, graphic images of combat casualties including children, and some rough language.

The Notebook (New Line) Rated A–III (Adults) because of a few sexual encounters with shadowy nudity and recurring profanity.

The Guardian II (A-III) (Adults) because of a couple sexual references, fleeting on-screen crotchet humor and cussfics, a few cuss words and some profanity. Rated PG+3 (Parents are strongly cautioned. Some material may be inappropriate for children under 13) by the MPAA.

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 Crumm will be broadcasting live from the event. For more infor- mation, call 317–545–7661 or e-mail FATIMA@archindy.org.

The Benedict Inn Retreat and Conference Center, 1602 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 Benedicente 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 317–788–5781 or e-mail benedictinn@yahoo.com or log on to www.benedictinn.com.
DNA testing of blood stains on his shorts. before his first scheduled execution to allow time for Rease.

Williams' sentence will be commuted to life in prison without parole.

The Criterion

John and Henrietta Rease of Gary in August 1986. City, Ind.

July 9 at the Indiana State Penitentiary in Michigan City, Ind.

recommended clemency for Indiana Death Row inmate Mr. Williams, and it wouldn't be fair for him to get the death penalty because they've determined that a little assistance in daily life can make all the difference in the world.

We offer privacy with a variety of one-bedroom apartments ready to be personally decorated. You can choose from a wide selection of delicious and nutritious entrees served three times daily in our elegant dining room. Plus, housekeeping, flat laundry and maintenance are taken care of so you can take advantage of a wide array of social and recreational opportunities.

We take care of many daily needs right here in our community with our on-site beauty/barber shop, full-service bank, and library. And it's reassuring to know you won't have unexpected added charges because we offer an all-inclusive monthly fee. We are licensed for Residential Care so you'll have the added assurance of 24-hour nursing from our dedicated, professional staff. Plus, we offer a variety of medical services including a dental clinic, therapy departments and Medicare-approved Health Care Center.

We understand that sometimes a little assistance in life can make all the difference in the world. If you or someone you love would like more information about the Pavilion, call 524-6505.

A Little Assistance Can Make All The Difference In The World. The Pavilion: Assisted Living at Marquette Manor

When it comes to leading full, active and independent lives, the residents of the Pavilion at Marquette Manor know just how to do it. That's because they've discovered that a little assistance in daily life can make all the difference in the world.

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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.

Six of the jurors on the original trial said if they had the updraft, and we're delighted and thrilled.

"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, Anne, 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.

"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 liv- ing in St. Andrew Parish."
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 mass grave, which contained the remains of children who had died recently. He said an aid worker had told him that several children had died during the previous 11 days.

“It was a somewhat poignant and eerie sight,” Fowler said. “I thought of the mount 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 iner-tia—that of not acting until confronted by a catastrophe enormous in scale,” he said.

The United States 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, Brownback, D-N.D., 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, as we last year commemorated the Rwanda genocide of 1994, in which 800,000 died, Brownback 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 in Darfur and are now in great need of humanitarian assistance. While many reside in camps in Chad, many are “living under trees” along the Sudan-Chad border, Fowler said.

“Terrorists are occupying the camps,” Fowler said. He estimated that about 50 percent of those displaced are continuing to fight.

Violence in Darfur broke out last year.

The government in Khartoum is reportedly offering military aid to Arab militiamen, which have been accused of gross human rights violations.

“We ask the UN, the AU, the EU, the Arab League, and the United States to use every diplomatic and economic means at their disposal to stop the violence,” Fowler added.

Medina adds, the 5-year-old boy’s remains from the site of an explosion in Baghdad, Iraq, on June 23. The explosion also killed seven other civilians in a neighboring market.

In recalling the U.S. Holocaust Memorial Museum’s recent events, Fowler said recent events were cause for concern and were “an inexcusable example of not contributing to the growth of the Sudanese people.”

The Holy See, however, is confident that the international community will continue to resolve the issues, Fowler said.

“Now they might be dead, scattered in neighboring Chad, but they are not forgotten,” he said.

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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.

“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 Kassab al-Hardini, one of Kassab’s ancestors, will continue for generations beyond ours.”

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.

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.

Saaint continued from page 3

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The Criterion  Friday, July 2, 2004

CNS photo from Reuters

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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, including Social Security assumptions, that earning will continue at current levels, that its benefits structure will stay the same as it 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 offers three interactive calculators to estimate future benefits.

The simplest one calls for the worker’s date of birth and current age. 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 measure, 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 preset 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.

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 home-maker,” said Srode.

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


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? Is it 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.

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.

“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 suggested. “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 much 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.

“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)
Independence seen as important benefit of exercise for seniors

By Barb Fraze
LDS Church 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 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.

"Resist 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 pickles." She said people who have undiagnosed pain or problems should check with their doctors before exercising, and she advised people who are unable to exercise to find someone who can to help keep them living independently.

"Exercise: A Guide from the National Institute on Aging" may be ordered 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 an e-mail and mailed orders.

"After 57 years of peaceful marriage, I became a widow in 1999. Remembering my mother moving into Crestwood Village in the seventies, I knew it was the right place for me, too. I was alone at first, and then people began reaching out to me. I found many activities here on the campus—walking club, group exercise, entertainment, shows in the city that are free, a bus for shopping, inside trash rooms and mail pickup, an understanding building manager, well manicured lawns, flowers, mature trees and a restaurant if I don't want to cook. Before I knew it, I had an extended family and friends, and I now look forward to each day!"

-Betty Dixon

Since 1962, Crestwood Village has offered mature adults affordable "All Utilities Paid" living at very reasonable prices. If you have not visited Crestwood recently, you will notice some exciting changes.

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.
Senior voluntarism 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 in a kind of homebody. It gets me out of the house,” 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 retirement home in a neighboring community. They got involved at their new parish because others welcomed them and invited them to get involved.

“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 Zimmerman
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 their experiences.

Parishes benefit when they get involved, Neteland said.

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

“Some 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.”

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“As it happens, it becomes clear to you that this is how God intended for people to live,” he said.
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/budgets—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.
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 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 captive 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 Scams. 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 product 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 citizen. “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 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 themselves.

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.”

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.

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World religions need to remind us to care for one another

In a globalized world, the world’s great religions are in closer contact. This may help religious believers see points of contact across religious borders and may also “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 shows 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 reactions 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 the 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 history of racism, nationalism and ethnic prejudice illustrates, we need 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 mistrust within the human race. We cut ourselves 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. Brothers and sisters under the care of a gracious God. To fail to see the Christian possibility of enrichment is treated one way, but 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 enter 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.

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 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 their, wishing to fill all of us with grace.

God wants us to respect others

By John Borelli

“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 Hurburt, Stanford, Mont.)

Lend Us Your Voice

An upcoming edition asks: Describe a project you undertake 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.
Faithful Lines/Shirley Vogler Meister

**Hell—a correction and clarification**

Recently, my daughter, Diane, gently approached me after reading “Confessions at the family dinner table” (parents) in “Faithful Lines” (April 30). In it, I said that I had said “Oh, damn it to hell!” in front of her and her sisters. Shortly after, a sisterly conference, she decided to chastise me (“her mother is indeed very imperious”) differently. It turns out this is what I actually said in anger when they were very young and I did call it “hell”!—and that’s what they prone repeated while enjoying their.gifs “tea party.”

I gratefully stand corrected, but wonder why I’d remembered “hell.” Could it be I transferred to myself something I heard my husband say? Diane said “no” because she and her sisters remember him only with 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 editor John Fink on the subject, including the excellent Nov. 24, 1995, editorial titled “Yes, the Church does teach that there’s a hell.” In the same edition, I completed my own complete, “I’ll just say here that I substanti- ated his premise with quotations from the Catholic Encyclopedia, 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, Dante Alighieri (1265-1321), which is one-third of The 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 fall?”

When we fail, however, we have the sacramental “Act of Contrition” which affirms the presence of hell: “O, my God, I am 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.”

Faithful 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 his French villagers 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 1812, Father Richard, a former bishop of Philadelphia, wrote to Secretary of the Treasury Salmon P. Chase on Nov. 13, 1861, urging him to acknowledge freedom of worship for all citizens. A week later, Secretary Chase wrote the following to James Pollock, director of the Mint of Philadelphia:

“No nation can be strong except in the strength of God, or safe except in His guidance. The truest interests of all are declared to be dependent on our recognition of Him. It is true. It was added to our paper money dur- ing the Civil War of the 1860s and our paper money dur- ing the Civil War of the 1860s and our paper money dur- ing the Civil War of the 1860s and our paper money dur- during the Civil War of the 1860s and our paper money dur-

Rothert’s idea was introduced on the House floor as H.R. 619 on June 7, 1955. Speaking on behalf of the Hill, Rep. Charles E. Bennett of Florida said: “In these days when imperialistic and materialistic com- munications seek to advertise and destroy 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 the motto ‘In God We Trust’ is on our money, it is a pledge to serve as a constant reminder of this truth, it is highly desirable that our currency and coins bear the sacred words ‘In God We Trust.’ ”

So, it’s not 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 “In God We Trust” shall appear on all United States currency and coins.” A year later, on June 30, 1956, “In God We Trust” became the national motto. The first paper currency carrying new motto entered circulation on Oct. 1, 1957. By 1956, “In God We Trust” was on all paper money.

(James E. Davidson is professor of sociol- ogy at Purdue University in West Lafayette, Ind.)
There is no Catholic teaching about limbo

Q: Your recent answer concerning the Church’s regulations for delaying baptism was helpful. 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. We don’t bear much about that Catholic belief anymore. (New York)

A: It’s true we hear little about limbo Latin for “fringe” or “border”), but for good reason. After all, when some Catholics still think of it, along with heaven and hell, as a third possible “place to go” after death, the facts 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 anymore. 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.

There is no Catholic teaching about limbo.

Limbo is the help that comes when God
This Sunday, Americans celebrate their independence and the beginning of their nation with the Declaration of Independence on July 4, 1776. 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.

The Criterion Friday, July 2, 2004

My Journey to God

There is no room for fear in life; there is no truth that God hears not; there is no happiness apart from God; there is no room for fear in life; there is no fault of their own do not reach the top level. Catholic faith and the cathexis clear the path 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-way measure somewhere in between.

God has, we believe, by creation and redemption in Christ, placed us to share 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 rare for people to realize, if any doubt remains, that there is no authentic Catholic teaching about limbo. We do not deal with 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 relationships with Him.

Send material for consideration to "My Journey to God," The Criterion, P.O. Box 717, Indianapolis, IN 46206 or e-mail to criterion@archindy.org.

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. Sealed reflection 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 717, Indianapolis, IN 46206 or e-mail to criterion@archindy.org.

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 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. 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 can’t 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

St. Mary-of-the-Woods, 89 N. 17th Ave., Suite 300, Indianapolis, IN. 46240

 priests, brothers and religious vocations:

For priestly and religious vocations: 812-988-2778 or 812-3 p.m. Information and directions: Archdiocesan Office of Family Ministries, 812-988-4429, ext. 1596.

Occasional prayer groups, 7-8 p.m. Information: 317-831-4142.

St. Christopher Parish, 1200 N. Indiana St., Mooresville, Mass, 8:30 a.m. Information: 317-983-6942.

St. Mary-of-the-Woods, 89 N. 17th Ave., Suite 300, Indianapolis, IN. 46240

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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 ethnic-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 take the knowledge of the other’s religion, should not only co-exist but should not only co-exist but should act as friends and never be in disagreement, should not only achieve peace in the name of God but to interact and work together.”

He said Christian and Muslim leaders should ask their consciences and to not let religious fanaticism or political expediency or any other issues that have nothing to do with religion influence their consciences and to not let religious fanaticism or political expediency or any other issues that have nothing to do with religion influence their consciences and to not let religious fanaticism or political expediency or any other issues that have nothing to do with religion influence their consciences and to not let religious fanaticism or political expediency or any other issues that have nothing to do with religion influence their consciences and to not let religious fanaticism or political expediency or any other issues that have nothing to do with religion influence their consciences and to not let religious fanaticism or political expediency or any other issues that have nothing to do with religion influence their consciences and to not let religious fanaticism or political 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Director of Development
Holy Name Parish in Beech Grove announces an opening for a Director of Development.

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- Excellent Communication skills with letters of recommendation.
- Ability to represent the pastor and principal at fund raising events.

Interested candidates should submit a cover letter and resume to:
- Rick J. Ruhl, Principal
- Southeast Memorial High School
- 5000 Newland Ave.
- Indianapolis, IN 46201
- rruhl@seccina.org
- Fax: (317) 522-4287

For information on rates for classified advertising, call (317) 236-1572.
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 Chatauqua, 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 monastery at Saint Meinrad. 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 Huara. 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, 1925, 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 Huntington, Ind., following his ordination. In 1982, he served for one year as director of vocationals 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.

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.