Catholic leaders react to Senate’s failed immigration bill

WASHINGTON (CNS)—U.S. Catholic leaders expressed disappointment following the Senate’s failure to pass a bill to reform the current immigration system.

Speaking on behalf of the U.S. Conference of Catholic Bishops, Bishop Gerald R. Barnes of San Bernardino, Calif., the chairman of the bishops’ Committee on Migration, said on June 29 he was “deeply troubled” that legislators were unable to agree upon legislation to reform immigration.

“The status quo is morally unacceptable and should not be allowed to stand,” he said. “The U.S. bishops shall continue to point out the moral deficiencies in the immigration system and work toward justice until it is achieved.”

Had it passed, the bill would have established a path toward citizenship for millions of illegal immigrants living in the United States and would have strengthened security along the U.S.-Mexico border. Mostly Republicans—but some Democrats as well—voted against ending discussion on the immigration bill on June 28, effectively blocking its passage.

Opponents of the immigration bill argued that the U.S. borders must first be secured before the government expedited the citizenship process for the estimated 12 million illegal immigrants currently in the country.

Analysts have said it is unlikely the immigration issue will resurface for consideration in Congress before the 2008 elections.

Catholic leaders around the nation issued statements voicing their frustration with the outcome of the debate. Many Catholic leaders and groups said the reform would have addressed an issue of moral concern, since millions of immigrants live in fear of deportation and separation from their families.

The Senate’s inability to agree on comprehensive immigration reform is a “monumental failure for our country,” said Father Larry Snyder, president of Catholic Charities USA. In a June 28 statement,

Pope’s letter to Chinese Catholics points toward path to unity

VATICAN CITY (CNS)—With his long-awaited letter on China, Pope Benedict XVI has opened new prospects for reconciliation among the country’s divided Catholic communities.

How and when these divisions can be overcome is now primarily up to Chinese Catholics. But the pope has underlined the urgency of unity, inviting bishops and the Catholic faithful to move beyond “suspicious, mutual accusations and recriminations” within the Church.

Certainly, the pope’s letter was aimed in part at the Chinese policies that have engendered such tensions. The government requires registration of bishops and Church communities, and uses this as a tool for control; some Catholics view registration as a serious compromise and prefer to exercise the faith in a semi-clandestine manner.

In language that was pointed but not polemical, the pope rejected state interference in Church affairs and explained why the Church’s structure and activities do not threaten the civil order.

He also offered dialogue with the government on the chronic conflicts over bishops’ appointments, Church jurisdictions and diplomatic relations.

The pope knows there is not a lot he can do about the policies adopted by the Chinese government. On the other hand, he has a much greater opportunity to help resolve internal Church problems. That’s where the focus of this letter lies.

In effect, the pope was telling Chinese Catholics that the split between clandestine and officially registered Churches may be understandable, but it compromises the Church’s pastoral effectiveness.

A divided Church, he said at the beginning of his 55-page letter, cannot evangelize effectively because it cannot be a witness of love and unity.

The pope then gave several practical guidelines aimed at bridging the gap between China’s Catholic communities. On perhaps the most crucial question—whether local Churches should register with the government—he outlined a margin of
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Coping with the unique challenges of the current immigration debate, the bishop said that everyone is a neighbor. "I, your archbishop, your auxiliary bishops, your priests and your entire Catholic Church are not giving up," he said. "We are here today to ask you not to become discouraged, but to keep fighting, and we will keep fighting."
By Mary Ann Wyand

To remove worry wrinkles, get your faith lifted!

That was the advice posted on the sign in front of St. Anne Church in New Castle on Holy Saturday, April 7, 2007, when a fire gutted the 83-year-old church landmark.

A parish staff member had intended to change the message to one for the upcoming Easter service: The sign is an inspirational Easter greeting before the Holy Saturday Vigil Mass that night.

The sign triggered events that battered the blaze that destroyed the brick church for five hours on Holy Saturday morning and afternoon, the sign served as a silent reminder that faith and trust in God carries people through all kinds of tragedies.

Now the church sign features a thank you message for prayers and support.

Franciscan Sister Shirley Gerth, parish life coordinator of St. Anne Parish and St. Rose Parish in Knightstown, said last week that St. Anne parishioners will mark the three-month anniversary of the fire on July 7 with prayers of thanksgiving and gratitude for the continuing support from Archbishop Daniel M. Buechlein, other archdiocesan officials, and so many people in central and southern Indiana.

It has been three months since St. Anne Church was destroyed by fire," Sister Shirley said, “and the donations continue to come from parishes and individuals throughout our archdiocese.”

She said St. Anne Parish has received $21,864 in donations from parishes and individuals in the archdiocese and Lafayette Diocese to help rebuild the church.

Demolition work was begun last week by employees of AACC Company Inc. based in Indianapolis, she said. The slate roof, interior clothing, floors and plaster walls were removed, leaving only the brick and concrete shell.

“They have literally stripped the church of all the debris,” Sister Shirley said. “When they went to take down the Way of the Cross, the stations just crumbled because they were [made of] plaster.”

Last week, workers removed the Sacred Heart of Jesus statue, Blessed Mother statue and Anthony statue from the church as statues of Mary and St. Bernadette in the grotto, the statues in the sanctuary and stored by Miller-Weary Monuments in New Castle.

“It looks so bare in the church,” Sister Shirley said. “We would go into every other day after the workers left the church to see the progress. It was difficult.”

 Pieces of the stained-glass windows will be made into small crosses, she said, and sold to raise funds for the new church.

“We were able to salvage stained-glass pieces,” she said. “We’re excited about that. I think our parishioners will be happy to have a piece of the stained-glass.

“Probably the most asked question is ‘Will you be able to use the exterior?’” she said. “We hope—

I don’t know how long it will take—

many, many months if not the end of the year,” she said.

People continue to come by and stop and look and take pictures. We have visitors at our Masses [in the basement of the Parish Center]. Some know about the fire, and some came and saw [the burned church],” she said.

Sister Shirley said the Mass of Christian Burial for parishioners is celebrated at area funeral homes and necropolis have offered their churches for weddings.

“I think we are experiencing healing in bits and pieces,” she said. “We have a greater sense of unity among the parishioners. One thing that has helped has been to try to keep them as informed as possible, whether we do at the weekend Masses and through the bulletin.”

She said parishioners recite their “Rebuilt My Church” prayer:

“Part of that prayer calls for a greater vision and also a greater sense of unity,” she said. “I stressed — before we started praying the prayer—that no matter what direction we go in or how we rebuild, the important thing is that we are united.”

In a letter of thanks, Sister Shirley explained that “St. Anne parishioners have experienced what it means to belong to the Church of central and southern Indiana. We know that, as important as St. Anne Parish is, we are one among many and together we are the Body of Christ.

“And so we speak the sacred words ‘thank you,’ to Archbishop Buechlein for his compassion and patience with us, and to all our brothers and sisters throughout the archdiocese.”

Cardinal Sean P. O’Malley said later on his Web log that he “was overwhelmed by the number of prayers, your words of hope and encouragement, and for your donations.”

The Criterion Friday, July 6, 2007

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Rebuild My Church

Lord God, Divine Architect, Creator of our human family, Risen Jesus, Cornerstone of our faith, Lover of us all, Spirit of Wisdom, Friend of humanity, our inspiration and guide, You call us to build a house for celebration and worship.

May it be a home where all are welcomed, nourished and empowered to be Christ for others.

St. Anne, you were especially favored by God to be the mother of the most holy Virgin Mary. By your power, with your most pure daugther and with her Divine Son, kindly obtain for us the grace and favor we now seek in the love of Jesus and Mary. Amen.

By Mary Ann Wyand

The sign in front of St. Anne Church in New Castle read “To remove worry wrinkles, get your faith lifted” on the morning of the Holy Saturday, April 7, fire that gutted the 83-year-old Henry County landmark. William Abbott of New Castle has been charged with arson.

VATICAN CITY (CNS) — Pope Benedict XVI spent an hour with an international group of bishops on June 27 discussing his decision to allow bishops on June 27 to allow flock members to use the Tridentine Mass, which was last celebrated in 1962 “as an extraordinary form” in an effort to keep some traditionalists from leaving the Church.

In an early June interview, Cardinal Bertone said that the pope’s letter would make clear the context of his decision.

“The pope has written a beautiful letter to all the bishops of the world, explaining why the Church should reverse and reclaim the liturgical form that preceded the [Second Vatican] Council, which is a great richness in the history of the Church,” Cardinal Bertone said.

The new Roman Missal replaced the Tridentine rite in 1969. In 1984, Pope John Paul II first established the indult by which, under certain conditions and with the permission of the local bishop, groups could use the Tridentine Mass, which was last revised in the 1962 Roman Missal.

In mid-May, during the Fifth General Conference of the Bishops of Latin America and the Caribbean in Brazil, Cardinal Dario Castrillon Hoyos said Pope Benedict planned to “extend to the entire Church” the possibility of celebrating the Tridentine Mass of 1962 “as an extraordinary form of the rite,” the said.

Cardinal Castrillon is president of the Pontifical Council “Ecclesia Dei,” established by Pope John Paul to ensure pastoral care to former followers of the late traditionalist Archbishop Marcel Lefebvre, who was communicated in 1988 after ordaining bishops without papal approval.

Archbishop Lefebvre had rejected the liturgical reforms and concepts of religious freedom and ecumenism formulated by the council.

Wider use of the pre-Vatican II Mass in Latin “is not a step backward,” Cardinal Castrillon said, but that the pope “wants to make available to the Church all the treasures of the Latin liturgy that have, for centuries, nourished the spiritual life of so many generations of Catholic faithful.”

In an early June interview, Cardinal Bertone said the pope was “personally interested in making this happen” and that the pope’s personal letter accompanying the document would explain why he wanted to expand access to the older Mass as well as expressing his hope for a serene reception by the Church.

(To read Cardinal O’Malley’s Web log, log on to www.catholicnewsblog.org)
Pope Benedict XVI's new book, *Jesus of Nazareth*, contains an extended reflection on the essential teaching of Jesus, the Sermon on the Mount. As the pope makes clear, Jesus teaches by both word and example. He is what he teaches. He is the way, the truth and the life.

What you see in Jesus’ way of living is what you hear in his teaching and, conversely, what he teaches, he lives. In him, there is no disconnect between saying and doing. No hypocrisy. He himself is the poor in spirit, the meek, the humble of heart, the mourner, and the one who hungered and thirsted for justice. We are truly blessed when we follow him, when we strive to imitate him, and when we enter into communion with him and, therefore, with his Father and the Holy Spirit.

But as the pope points out to us, there are many false paths, or roads to ruin, that tempt us on a daily basis. That’s why Jesus does not only tell us the Good News. He also provides us with important warning signs to caution us against taking a false turn on our journey to life.

According to the Holy Father: In Lake’s Gospel, the four Beatitudes are followed by four proclamations of woe: “Woe to you who are rich . . . Woe to you when all men praise you” (Lk 6:24-26). These words terrify us. What are we to think of them? These words terrify us because we all seek to be rich (or at least comfortable). We all want to be “full”—to have our basic needs and wants satisfied. And we all crave affirmation, success and approval in the eyes of others. In short, we want the very things that can lead us astray—away from the path of life and down the road to ruin.

As Pope Benedict tells us, these cravings or temptations are the opposite of what the Lord says will make us happy. They send us down the path of mere outward appearance (the latest fashion), provisionality (living for the moment with no permanent commitments) and self-centeredness (living without God and our neighbor). These are paths to ruin, fatal wrong turns in the disciple’s way.

How can we heed these warning signs? What can we do to make sure we stay on the right path? “Behind the Sermon on the Mount stands the figure of Christ,” the pope tells us, “the man who is God, but who, precisely because he is God, descends, empowers himself, all the way to death on the Cross.”

To stay on the right path, we must imitate him: Seek the kingdom of God, not wealth and power. Strive to empty ourselves, not acquire more and more stuff. Expect to be mocked, even persecuted, for the way we live and for what we know to be right and true. This is not the world’s way. It is Jesus’ way. It is the way to peace, happiness and lasting joy.

According to Pope Benedict, “The saints from Paul through Francis of Assisi down to Mother Teresa have lived [this way] and have thereby shown us the correct image of man and his happiness.” We have only to follow their example to find true happiness and peace.

We want to be rich, satisfied and socially accepted. This is not Jesus’ way. It is not the way of Mary and the saints. It is not the way to happiness in this life or to beatitude in the life to come. It is not the way of stewardship—of gratitude, accountability, generosity and giving back to the Lord with increase.

To avoid taking serious wrong turns on the road to life, to be happy, joyful and free in our pursuit of life’s true riches, to be good stewards of all God’s gifts, we must heed the warning signs along the way.

We must keep our eyes on Jesus, and listen to his words. Blessed are the meek, the merciful, the peacemakers and those who are pure of heart.

Their way is the right way—“an exodus out of oneself,” the pope tells us, “that demands conversion and self-emptiness, but that leads to the fullness of life in Christ.” May we follow the Lord’s example and make his words our own, today and every day of our life’s journey. “That in all things God may be glorified through Jesus Christ, to whom belong glory and dominion forever and ever. Amen.” (1 Pt 4:11). —Daniel Conway
La belleza de la liturgia es una expresión de la gloria de Dios

(Octavo de la serie)

La segunda parte de la exhortación apostólica del Papa Benedicto XVI sobre la liturgia, "La belleza intrínseca de la liturgia" ("El sacramento de la caridad"), se titula "Eucaristía, misterio que se ha de celebrar". El Papa destaca que "la belleza intrínseca de la liturgia" es un misterio que hay que cultivar y alabarlo. "La belleza de Cristo" es la belleza de la piedad eucarística.

As St. Bonaventure would say, in Jesus we contemplate beauty and splendor at their peak: "El sacramento de la caridad", se titula "The beauty of the liturgy is an expression of God's glory and, in a certain sense, a glimpse of heaven on earth" (n. 39).

"Lex orandi, Lex credendi", que significa "La relación entre el misterio creído y lo que se cree", es el tema de la segunda parte de la exhortación del Papa Benedicto XVI. Él nos recuerda que "En efecto, el primer modo con el que se favorece la participación del Pueblo de Dios en el Rito sagrado es la adecuada celebración del Rito mismo. El acto celebrandi es la mejor previa para la activa participatio in sacris y el acto celebrandi proviene de la obediencia fiel a las normas litúrgicas en su plenitud, pues es precisamente este modo de celebrar lo que asegura desde hace dos mil años la vida de fe de todos los creyentes, los cuales están llamados a vivir la celebración como Pueblo de Dios, sacerdocio real, nación santa" (n. 38).

El Papa destaca que "En efecto, las intenciones de vocaciones del Arzobispo Buechlein para julio...".

Do you have an intention for Archbishop Buechlein’s prayer list? You may mail it to him at: Archbishop Buechlein’s Prayer List Archdiocese of Indianapolis 400 N. Meridian St. P.O. Box 1410 Indianapolis, IN 46202-1410

La intención de vocaciones del Arzobispo Buechlein para julio

Hombres Religiosos: Que los dones especiales que sus comunidades traen a la Iglesia sean más apreciados y alentados por todos.

La intención de vocaciones del Arzobispo Buechlein para julio

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Recalling that “the very nature of a Christian church [building] is defined by the liturgy, which is an assembly of the faithful [ecclesia] who are the living stones of the Church” (cf. 1 Pt 2:5) (n. 41). The Holy Father notes that sacred art in the liturgical setting should be a catechesis in itself, promoting an understanding of sacramental life.

Liturgical song has a pre-eminent place. The pope recalls that “in the course of her 2,000-year history, the Church has created and still creates music and songs which represent a rich patrimony of faith and love.” He recommends that “Gregorian chant be suitably esteemed and employed as the chant proper to the Roman liturgy” (n. 42).
**Events Calendar**

**July 6-8**
St. Roch Parish Family Center, 3600 S. Pennsylvania St., Indianapolis. Single Seniors, meeting, 50 and over. Information: 317-784-1102.

**July 8**

**July 8-16**
Monastery of St. Joseph, 59 Allendale, Terre Haute. Sisters of Our Lady of Mount Carmel, Novena to Our Lady of Mount Carmel, 7:30 p.m. Information: 812-299-1410 or e-mail CarmelHcl@bellsouth.net.

**July 10**
Paul Hemitage, 501 N. 17th Ave., Beech Grove. Ave Maria Guild, meeting. 12:30 p.m.

**July 12-14**
Holy Spirit Parish, 7243 E. 10th St., Indianapolis. Parish festival, 5-11 p.m. rides, food, music, entertainment. Information: 317-353-9404.

**July 13**
Cardinal Ritter Jr./St. High School, 3300 W. 30th St., Indianapolis. Open house, 6-7:30 p.m. Information: 317-924-4333, ext. 122.

**July 13-14**

**July 13-15**

**July 14**
Sacred Heart of Jesus Church, 1530 Union St., Indianapolis. Knights of Columbus, Exemplification Mass, 5 p.m. Information: 317-638-5551.

**July 15**
Loretto Inn Retreat and Conference Center, 1482 Southern Ave., Beech Grove. Gift Shop Open House and Social, 9 a.m.-3 p.m. Information: 317-788-7581.

**July 20**

**VIPs**
Shelley Voelz, director of standards compliance and patient safety for St. Francis Hospital and Health Centers in Beech Grove, received the Catholic Health Association’s 2007 Midcareer Award on June 17 during the CHA’s annual convention in Chicago. Voelz began working at St. Francis Hospital and Health Centers in 1977 as a student nurse and started her current position in 1986.

**Sudan divestment**
Indiana Gov. Mitch Daniels gives a pen to State Rep. David Crooks (D-Washington, Ind.) after using it to sign into law a bill that requires the withdrawal of funds in the Public Employee Retirement Fund and Teacher’s Retirement Fund which are currently invested in companies that support the Sudanese government. More than 400,000 people in Darfur have died as a result of a genocidal war supported by the government in Khartoum. Also attending the bill signing were State Rep. Cindy Noye (R-Indianapolis), who authored the bill, Glenn Tebbe, executive director of the Indiana Catholic Conference, which supported the bill, and several immigrants from Sudan now living in Indiana.

**Our Lady of Fatima Retreat House**

**Fall Program Preview:**
- **October 5-7** “Aging Gracefully: A retreat for 60’s and Older” with Fr. Noel Mueller, O.S.B.
- **October 15** “Praying with St. Theodora Guérin” with Sr. Marge Kevin Tighe, S.P.
- **October 19-21** “Being and Belonging: A Retreat for Separated and Divorced Catholics” led by Fr. Dan Davis, O.P., and team
- **November 11 & Dec. 9 & 10** “Women of the Bible 101” with Sr. Ramona Nowak, O.P.
- **December 2** “Day of Reflection on the Psalms” with Fr. Bill Munshower

**Our Lady of the Most Holy Rosary Parish, CVOY Building, 500 Stevens St. Indianapolis. “Apologetics for Youth,” 1-3 p.m. Information: 317-788-1521.

**St. Mary Parish, 7500 Navilston Road, Navilston. Parish festival, chicken dinner, games. 10 a.m.-4 p.m. Information: 812-923-5419.

**St. John the Baptist Parish, 25743 State Road 1, Dover. Summer Festival, 11 a.m.-5 p.m., fried chicken dinner, 11 a.m.-5 p.m., games, country store. Information: 812-376-3402.

**July 20**

**Sisters of Providence to host auction in August**
The Sisters of Providence and Saint Mary-of-the-Woods College to restore and maintain their historical collections.

**Evangelization coordinator for the Catholic Radio Indy**
A painting by Hoosier artist T.C. Steele and several vases will be sold on Aug. 11. Also on sale that day are 58 Civil War letters by Horace Ball, on Aug. 10. The public will be able to purchase a wide variety of historical items.

The auction will enable the Sisters of Providence and Saint Mary-of-the-Woods College to restore and maintain their historical collections.

**The mother house and college were founded by St. Theodora Guérin in 1840. On Aug. 9, the sale will highlight the largest single offering of rare fore-edge painted books ever to come to public auction.**

**Historic coins, medals, furniture and other collectibles will be offered for sale on Aug. 10. A painting by Hoosier artist T.C. Steele and several vases will be sold on Aug. 11. Also on sale that day are 58 Civil War letters by Horace Ball, which document the battle of Harper’s Ferry.**

On Aug. 12, 110 nun dolls representing various orders of women religious in the United States and Canada will be sold along with art, furniture and other collectibles.

For information about the auction, log on to www.tbp靳ascals.com. †
The North Deanery high school of the Archdiocese of Indianapolis

Members of the Bishop Chatard High School Class of 2007 received over $6.8 million in scholarships and grants to attend colleges and universities throughout the United States. We congratulate our 206 graduates on the leadership, humility and commitment to excellence that has led them to this point in their lives.

The Bishop Chatard community recognizes the exemplary achievement of these student leaders. Demonstrating perseverance in the classroom and on the athletic field, these young men and women lead by example. Their willingness to do the work necessary to be the best students, team players and classmates they can be has earned them respect and recognition among their peers, teachers, coaches and the community. They do not rise above others, they elevate them—a trait of true leadership.

Karen Rea
Bishop Chatard Valedictorian
2007 Bishop Chatard Medal Award recipient
BCHS class rank: 1 of 206
College: Purdue University
Parish: St. Pius X
Parents: James & Elizabeth Rea

Elizabeth Noel
Bishop Chatard Salutatorian
2007 Academic All-Star Regional Finalist
BCHS class rank: 2 of 206
College: Loyola University of Chicago
Parish: St. Pius X
Parents: Jeffrey & Laura Noel

Julie Scheidler
Indianapolis Star 2007 City Female Athlete of the Year
BCHS Class rank: 7th of 206
Sports: Soccer & Basketball
School records: Soccer – All-time 1st in Goals (73); Assists (37); Points (183)
College: University of Notre Dame
Parish: St. Luke the Evangelist
Parents: Bill & Colleen Scheidler

Danny Shine
2007 Bishop Chatard Medal Award recipient
BCHS class rank: 6 of 206
College: Purdue University
Parish: Our Lady of Mt. Carmel
Parents: Kevin & Kate Shine

Joe Holland
Indianapolis Star 2007 City Male Athlete of the Year
BCHS class rank: 11th of 206
Sports: Football, Basketball & Track
School records: Football – All-time 1st in Rushing (5,265 yards);
2nd in Touchdowns (74)
College: Purdue University
Parish: St. Simon the Apostle
Parents: Michael & Dolores Holland

For more information about your child’s future at Bishop Chatard High School, contact us at (317)251-1451 or visit the school’s Web site at www.BishopChatard.org.
Memories to fill a century

Catholics young and old recall cathedral connections

By Sean Gallagher

One hundred. That is the number of years that SS. Peter and Paul Cathedral in Indianapolis has been the mother church of the archdiocese. The memories that have been created there, however, are countless. The following are just a few of them.

Growing old with the cathedral

Born in 1918, Mary Rita Babbitt’s sole spiritual home has been Cathedral Parish. To this day, she lives about a mile from the church. She still walks there to volunteer in the cathedral rectory one day a week.

“And it’s fantastic to think that our Lord has been good enough to let me live that long,” Babbitt said through tears of gratitude after reflecting on how she has lived through much of the cathedral’s first century.

Babbitt has witnessed many historic events that happened in the cathedral.

As a student at the former St. Agnes Academy, she took part in a prayer vigil at the side of the casket of Bishop Joseph Chartrand after he died on Dec. 8, 1933. Babbitt turned to a family memory.

“My daughter got to crown the Blessed Mother when she was in grade school. That was really special,” she said.

“It’s very meaningful for me, [especially] when I think of all the things that have happened in the cathedral, and I was a part of so much of it,” Babbitt said.

She is still a part of it. At the June 29 Mass that closed the cathedral’s centennial, Babbitt served as a lector.

Memories of marriage

Thousands of couples have professed their marriage vows in the cathedral. On Feb. 1, 1964, Richard and Elizabeth Van Noy, now members of SS. Francis and Clare Parish in Greenwood, were married at the cathedral.

Last fall, the couple returned there for a nephew’s wedding.

“It was pretty emotional for both of us to be sitting in there with this big wedding happening, and to think that that was where I walked down the aisle with my father,” Elizabeth said.

But it’s been more than weddings that have made the cathedral important for her.

Like his father, R. J. Van Noy, the eldest son, graduated from Cathedral High School in a commencement ceremony at the cathedral in 1983.

Their youngest son, Andrew, was confirmed in the cathedral in 1989.

Now the couple is looking forward to the confirmations of their grandchildren in the cathedral in the years to come.

Bishop Chartrand encouraged the young Richard to consider the priesthood.

“When I was in the eighth-grade, I sold Mary Rita Babbitt, a member of Cathedral Parish for her entire 88 years, proclaims the first reading during the June 29 Mass that concluded the year of celebration of the 100th anniversary of the cathedral’s dedication.

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“When I was in the eighth-grade, I sold a picture of a nun at the cathedral,” said Msgr. Kavanagh, who lives at St. Paul Catholic and Record Parish in Indianapolis, and a friend of Msgr. Gettelfinger, told him of his young son who, at the time, “was telling people he planned on being a priest or a bartender when he grew up.”

A photo of young Michael Paul Hoyt—who was a nephew of Msgr. Kavanagh’s Irish immigrant parents—was placed in the cathedral in 1909, less than three years after it was dedicated.

Born two years later, Msgr. Kavanagh would later attend the sixth-, seventh- and eighth-grades at the former Cathedral Grade School.

Bishop Chartrand encouraged the young Richard to consider the priesthood.

“When I was in the eighth-grade, I sold The Indiana Catholic and Record at all the Masses in front of the cathedral,” said Msgr. Kavanagh, who lives at St. Paul Hermitage in Beech Grove.

“I think that was one of the first times that I thought about the priesthood.”

Now the couple is looking forward to a nephew’s wedding.

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A photo of young Michael Paul Hoyt—who was 12 at the time of the completion of the cathedral’s renovation in 1986—was placed in the time capsule.

New seeds

SS. Peter and Paul Cathedral has continued to foster vocations in more recent times.

In the mid-1980s, then Msgr. Gerald Gettelfinger, now bishop of the Evansville Diocese, helped put together a time capsule that was placed in the cathedral’s cornerstone as part of a renovation of the church.

At the time, he wanted to put the picture of a boy who in the future might become a priest in the capsule.

Dan Hoyt, a member of Immaculate Heart of Mary Parish in Indianapolis, and a friend of Msgr. Gettelfinger, told him of his young son who, at the time, “was telling people he planned on being a priest or a bartender when he grew up.”

A photo of young Michael Paul Hoyt—who was 12 at the time of the completion of the cathedral’s renovation in 1986—was placed in the time capsule.

Continued on next page

Diabetes Research Study

MIDWEST INSTITUTE FOR CLINICAL RESEARCH® is seeking volunteers with Diabetes to participate in a research study to evaluate the safety and effectiveness of an investigational medication for the treatment of Diabetes.

Volunteers must have the following:

• Diabetes (adult-onset) Type II
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member of St. Mark the 1960s.
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An altar server's story
bers of the Community of St. John lead in Laredo, Texas. He and fellow mem-
moment in my vocation."
as a foundational its importance for future generations of heritage as they were a noble reflection of seemed as much a testament to its rich architecture itself, and its massive qualities, seemed as much a testament to its rich heritage as they were a noble reflection of its importance for future generations of the faithful."

Indianapolis South Deanery, recalled his lasting memories.
"It was serious business when servers slipped into a cassock. The priests made sure of it. Our pastor was highly intolerant of 'monkey shine.' "But discipline didn’t seem all that essential to ensuring respect and comport- ment. The liturgy did that. The cathedral itself did that.

"The place was rich with everything that belongs in a church of its stature; the heavy aroma of incense filling it during the Easter Triduum, the energy of a standing-room-only congregation for midnight Mass, and the power of music driven by its giant pipe organ and that harmonious fury of the men’s choir."

"There was also great power in the privilege of carrying the archbishop’s miter and crosier, and in the granted honor of incensing the congregation. "As an adolescent with a normal share of pyrotechnic tendencies, I appreciated the opportunity to mix my service to the Church with a solemn responsibility for setting fire to round black pieces of charcoaI, sparking on spoonfuls of incense, and stoking it all into a good, healthy, smoldering smoke. Gesturing to have the congregation stand as I coated them with it was a bonus. Small things were big in the cathedral."

"The cathe-
dal was full of purpose and history. Even as an 13-year-old without much appreciamtion for such things, you could feel that. "The archi-
tecture itself, and its massive qualities, seemed as much a testament to its rich heritage as they were a noble reflection of its importance for future generations of the faithful."

"This is such a blessing for," said Sister Wilkerson, a Lady of St. Peter Claver and a member of Cathedral Parish, was on hand for the liturgy. "This is such a blessing for me," she said. "Being a Lady of St. Peter Claver, it’s a privilege to serve our parishioners. Just to be a part of the parish is a blessing." For Father Beidelman, the closing of the cathedral’s centennial year was much more than about giving thanks for the past 100 years. The future was also on his mind. "As we remember the past today, let us look forward to a future full of hope," Father Beidelman said. "Knowing that God will guide us on a path of profound change as he fashiones us into the image of his only Son, our Lord." 

Fast forward to 2005 and Michael Paul Hoyt was ordained Father Mary David, a monk in the Community of St. John, a vibrant French religious order that was founded in 1975 and has more than 500 members from around the world.

But the line between the time capsule and the ordination was not a straight one. Father Mary David spent a time away from the Church.

After a profound conversion experience, his relationship with Christ was renewed and deepened. Eventually, he discerned and embraced with joy his call to religious life and eventual ordination to the priesthood.

Once I came back to the faith and eventually entered the monastery, my relationship with Christ was renewed in a profound manner. "I really think of that moment in my vocation." Father Mary David currently serves as prior of his religious community’s priory in Laredo, Texas. He and fellow mem-
bers of the Community of St. John lead retreats and work in campus ministry.

An altar server’s story
Thousands of young boys have been altar servers in the cathedral over the past 100 years. One of them was Rudy Schouten, who served at many Masses at the cathedral in the 1960s.

In a recent e-mail to The Criterion, Schouten, now a member of St. Mark the Evangelist Parish in the Indianapolis area, recalled his memories of serving at the cathedral.

"At that point in my life, the seeds were being planted," he said of the placement of his photo in the time capsule.

"It was all providen-
tial that the roots were set deep at that point in my life. Once I came back to the faith and eventually entered the priesthood, I do really think of that as a foundational moment in my vocation." Father Mary David serves as prior of his religious community’s priory in Laredo, Texas. He and fellow mem-
bers of the Community of St. John lead retreats and work in campus ministry.

The exterior of SS. Peter and Paul Cathedral today is an elegant addendum to North Meridian Street in Indianapolis.

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Archbishop Kurtz receives pallium from Pope Benedict XVI

By Dan Conway
Special to The Criterion

ROME—On June 29, the Solemnity of SS. Peter and Paul, Pope Benedict XVI conferred the pallium, an ancient sign of unity, on newly appointed Louisville Archbishop Joseph E. Kurtz and 45 other archbishops from various regions of the world at St. Peter’s Basilica at the Vatican.

As the readings and prayers of the feast day Mass made clear, unity is an essential element of the bishop’s ministry.

Archbishop Kurtz views the call to unity in Christ as absolutely central to the bishop’s ministry—both within his diocese and beyond.

“The role of metropolitan is a charism,” he said. “It is a gift that exists for the sake of pastoral unity among neighboring dioceses and with our Holy Father, the bishop of Rome.”

Pope Benedict XVI kisses the hand of Louisville, Ky., Archbishop Joseph E. Kurtz after receiving his pallium from the pontiff during Mass at St. Peter’s Basilica at the Vatican on the June 29 feast of SS. Peter and Paul.

The Criterion  Friday, July 6, 2007

“In fact, every bishop is called to be a sign of unity. In his diocese, the bishop’s ministry unites him with the entire Catholic community in each parish. Beyond his diocese, the bishop joins his diocesan community—the local Church—with the Church of Rome and with all the other dioceses throughout the world.”

According to Archbishop Kurtz, most people don’t realize how much of a bishop’s time and attention must be given to matters that concern the needs of the Church beyond diocesan boundaries, but this is a critically important part of the bishop’s ministry.

An archbishop who serves as metropolitan receives a distinctive call to promote unity over and above his ordinary duties as the bishop of a diocese. The metropolitan archbishop is called to promote unity in the various dioceses that make up his region or province. So, when Archbishop Kurtz is formally installed as Archbishop of Louisville on Aug. 15, he will also accept additional responsibility for promoting unity and solidarity among the seven dioceses in Tennessee and Kentucky that form the Louisville Province.

“One doesn’t become metropolitan because of one’s desire,” Archbishop Kurtz said. “One doesn’t even desire the responsibility of it. It comes with an slapped you in the face.”

But he quickly added that “joining others to Christ in love and in truth is what the ministry of a bishop is all about.”

“It’s the place you want to go to get your heart working right.”

When Carmel’s Football Coach, Mo Moriarity, suffered a heart attack during the sectional championship game, his team trainer told him there was only one place to go...St.Vincent Heart Center of Indiana. “The staff was exceptional. The doctors are world-class. And the care I received couldn’t have been better. I’m very fortunate St.Vincent Heart Center is here, and that I live here.”

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Mo Moriarity
HEAD FOOTBALL COACH, CARMEL HIGH SCHOOL

The burden—or charism—that metropolitan archbishops receive as shepherds especially called to promote the unity of the Church challenges and invites them to be faithful guardians and stewards of the Catholic community’s oneness in Christ.

Archbishop Kurtz said that he has had an excellent model in Archbishop Thomas C. Kelly, who served as metropolitan archbishop of the Louisville Province for more than 25 years. “Archbishop Kelly brought us together as bishops,” Archbishop Kurtz said. “He united us in prayer, fraternal support and friendship. When the bishops of our province were called together by Archbishop Kelly four times each year, we didn’t talk much business. Instead, we talked about one faith, one hope and love for our people, and the pastoral issues and concerns that we share as spiritual leaders in our dioceses.”

How will Archbishop Kurtz exercise his new responsibility as metropolitan? “If the day he received the pallium is any indication, it will be with great energy and enthusiasm. Immediately following the ceremony, the new archbishop, who is an athlete, carefully removed his liturgical garments—including the new pallium—and put on his jogging clothes. He then went for an extended run through the streets of Rome. Promoting unity in diversity. Joining others to Christ in love and in truth. Being a model of wisdom and grace with humility and pastoral sensitivity to the needs of his people. These are the charisms that are given to the new archbishop, under the symbol of the pallium, to help him carry out his distinctive role as a sign of unity in his new archdiocese, in the province and in the universal Church. “May this pallium be for you a symbol of unity and a sign of communion with the Apostolic See.” the pope said.

(Dan Conway is president of RSI Catholic Services Group.)

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As people age, it is important to stay physically and mentally active. Staying connected to other people—family, civic community, Church community—keeps a senior active and engaged.

Members of the Autumn Club meet at St. Anthony Parish in Falls Church, Va. Aging experts believe that the Church and faith can play a role in helping people grow old with confidence and grace.

Finding meaning in life

Faith can play key role in growing older with grace

By Teresa Odle

Catholic News Service

“Our society often makes it seem that people are no longer significant when they can no longer do something or look a certain way. In other cultures, older people are revered for their wisdom and life experience,” says Lorrette Ayers, a graduate student in Baltimore in the pastoral counseling program at Loyola College of Maryland.

Ayers already holds a psychology degree and has spent two years in missions working with elderly people. “Older adults often find they need to feel useful,” she says.

As people age and retire, they’ve completed their “life-defining” jobs. The realization that their ability to contribute to family, community and society has changed can cause an initial ego crisis. How they handle this crisis can set the stage for enjoying their later years.

“T’ve seen two groups of elders in my work,” says Mary Twomey, vice-president for community programs at the Institute on Aging in San Francisco. “There are those who participate in life with optimism, vigor and connectedness, and those who don’t.”

Twomey says no socioeconomic level defines these groups. “I had a 94-year-old friend who was bedridden, poor, could not even see the television. But she was aglow. She had everything she needed nearby, and she prayed all day,” says Twomey.

The famed developmental theorist Erik Erikson broke the late adulthood phase of life into several stages.

After deciding to accept oneself with integrity, not despair, reflecting on one’s life should result in a positive outcome and a sense of wisdom.

Twomey commented that the Church and faith can play a key role in helping people grow old with confidence and grace, and in helping keep those who might turn toward despair from doing so. She says this is a wonderful time to observe seniors looking back on their lives and remarking, “Wow, how blessed was I.”

Often, spirituality helps them arrive at this point.

Ayers believes “there is so much to look forward to as a person ages. There is a beautiful confidence that I see with older people. They have become who they are.” Also, many older people are interested in others. They strive to tell us what they have learned and how we can live our lives with authenticity and genuineness.

As people age, they often consider the Church and spirituality more important, Ayers says. The Church community offers stable and consistent support, helping to resolve big questions.

“Many seniors view their spirituality as a tool to help them cope with loss, find meaning in life and provide them with hope about the future,” she says.

As people age, it is important to stay physically and mentally active. Staying connected to other people—family, civic community, Church community—keeps a senior active and engaged. Volunteer activities are one way to do this.

“The volunteer activity a senior chooses or enjoys is more personality driven than employment driven,” Twomey observes. In other words, it might honor a former CPA to be asked to help with auditing some Church activity’s accounting records, but this person may be much more interested in cooking for a bake sale.

For seniors who are isolated, Ayers says the Church can help by offering televised or radio access to services and by setting up telephone partners and volunteer companions.

“Many people I have worked with have seen rituals and ceremonies as an important part of their spirituality,” says Ayers. The Church community can help ensure that older parishioners are able to get to services by providing volunteer transportation.

Ayers says many Churches also offer devices to help seniors with hearing loss to better hear and become involved in services. Special seating for the elderly also will help ensure their participation and sense of connection to the community.

Older adults should continue to exercise according to their physical abilities and physician’s instructions, and continue to challenge their minds with regular games, puzzles, reading or other activities. Studies have shown many physical and mental benefits of regular exercise. It also is vital that seniors eat healthy foods and stay connected to family and friends.

And if an elderly person is having trouble dealing with this stage of life, there is no shame in seeking help from a counselor or practioner.

Learning to age with grace may not be easy, but faith and the Church community can help to make this an exciting, rewarding time.

“As you get older, you are getting closer to being your real self. And like cheese and good wine, you’re getting better as you age,” says Twomey.

(Teresa Odle is a freelance writer in Albuquerque, N.M.)
Retirement years: ‘Think of it as a time of adventure’

By Julie Asher
Catholic News Service

Ask Emily Kimball of Richmond, Va., what she thinks some retirement pitfalls are and she reels off several—from “not having figured out your finances, so that you are perpetually worried about the future” to “having too much time on your hands and ending up watching TV four or five hours a day.”

Sitting parked in front of the television is “a sure way to become depressed quickly,” so before they retire people need to explore options about how to spend their retirement, said Kimball, who turns 75 in August.

A few years after Kimball retired in 1992 at age 60, she started her own motivational speaking and consulting business called The Aging Adventurer (www.theagingadventurer.com).

Other pitfalls she mentioned include:
• “Not having allowed yourself during the busy middle years [of life] to explore and pursue some hobbies.”
• Having an attitude that “I don’t deserve all this freedom,” and not allowing yourself to try new things and meet new people.
• Getting immediately involved in volunteering “every minute of your life and being busy all the time. Not allowing yourself the leisure you deserve because you feel it is selfish.” This is particularly true of women, she said.
• “Forgetting to bring balance into your life.”

Kimball’s career included working as a community organizer, a planner in the Virginia State Office on Aging and an outdoor recreation manager. She knew she wanted “to play” for two years after retiring, she said, so before leaving her job she saved $20,000 over five and a half years to be able to do that.

Today she speaks to audiences around the country about “creative aging,” drawing on her own adventures, including hiking the Appalachian Trail between the ages of 61 and 71.

People are never too old to take up a new challenge, says Emily Kimball of Richmond, Va. She keeps an active lifestyle despite having osteoporosis and hearing loss. Her goals are to get people to be creative in retirement, take risks, and get back in touch with their passions and the things they didn’t pursue because of work and child-rearing, she said in a telephone interview. She had just returned from a bike trip from Washington, D.C., to Pittsburgh.

Mary Alice Ryan of St. Andrew’s Resources for Seniors in St. Louis also zeroed in on finances and time management as two major traps for retirees who have no plan.

Ryan is president and CEO of St. Andrew’s (www.standrews1.com), a faith-based, nonprofit organization under Episcopal and Presbyterian auspices that serves the needs of older adults by offering a variety of services and providing housing options.

Many people who don’t have the same income or enough resources to take them through the years ahead think they can keep the same lifestyle they had when they worked full time, she says.

They may need a job to be secure financially and to afford a supplemental health care plan, which is a necessity, she said in a phone interview. Too many people think Medicare will cover everything, and it doesn’t, she added.

“Work through a budget to see what your expenses might be upon retirement,” she suggested. “Use a financial planner you’ve got confidence in. ... If you’ve got these dreams of traveling or doing things, what is that going to cost you?”

Another trap is “thinking that your family should provide you with either emotional or financial support,” she added, but “the children have their own lives.”

By their 50s, people should have a will, a legal power of attorney and a medical power of attorney, a living will and a plan for their funeral—and the information should be accessible to family members, Ryan said.

They also shouldn’t retire thinking they will spend all their time on the golf course or baby-sitting the grandchildren, she said, and couples shouldn’t spend all their time together. Husbands and wives “should encourage togetherness,” but they also need time apart, Ryan said.

“You can only play so much golf! You need to be thinking about what is happening to your social network,” she said. “Are your family and friends around anymore? Who is this new social network going to be? Maybe it becomes your church, maybe you volunteer, maybe you go back to school, maybe you expand on hobbies you love.

“You could have 30 to 35 years of retirement,” Ryan said. “What are you going to do with yourself? You have a clean slate. Think of it as a time of adventure.”

(Julie Asher is Catholic News Service’s national editor.) †
Baby boomers: It’s not too late to save for retirement

By Brian T. Olszewski

Catholic News Service

As baby boomers age, it is not uncommon to hear conversations that contain an “It’s never too late to...” sentence. It can refer to any number of topics that include, but are not limited to, travel, exercise, education—and saving for retirement.

For aging boomers, not only isn’t it too late to save, it is imperative, according to Al Hannan, 63-year-old professor of business at the College of Notre Dame in Baltimore.

That something, particularly for people in their mid-50s or older, should be done immediately.

While Hannan has been teaching at the College of Notre Dame for 20 years, he was an elementary school teacher, with undergraduate and graduate degrees in English, when his concerns about meeting his family financial needs prompted him to invest. “I did it out of fear,” he said.

Realizing that what he and his wife wanted to provide for their three children, particularly in their options for education, would probably not be attainable on a $38,000 teacher’s salary, Hannan studied for and received a real estate license in 1973, earned an MBA in 1976 and became a CPA for the state of Maryland. In 2005, he earned his law degree.

Commenting that people historically are “poor financial managers,” Hannan, who teaches an undergraduate elective course titled “Personal Financial Management,” said that many people maintain “I’ve got time, I’ve got time!” when it comes to planning for retirement. Those on the eve of receiving their first AARP cards don’t.

Hannan’s advice includes:

• Putting money into a 401K pension plan for those working at a for-profit entity or into a 403B for those at a not-for-profit company—He noted that one can put as much as $15,000 annually into one of those plans. It is not taxed until one retires and draws upon it.
• “Talk to your plan administrator,” Hannan advised. “Do something while you still have time.”
• Making contributions to a regular Individual Retirement Account or to a Roth IRA—He recommended using a well-established bank or a firm like Merrill Lynch.

“Go with a large company. Stay away from the small financial planners,” he said, citing security concerns.
• Investing in mutual funds—These funds “are anything from investing in government securities to some that do small stocks,” he said. The latter, he noted, might require more risk and a longer-term investment.

“The older you get, the less apt you are to take a risk,” he said of the relative security of mutual funds.

Cautioning against get-rich quick schemes, Hannan cited a Wall Street adage: “Bulls make money. Bears make money. Pigs get slaughtered.”

He said mutual funds were a good investment since before the stock market crash of 1929. “They return, on average, 11 percent [of an investment],” he said.

Hannan recommended those doing financial planning for retirement go to their public library and read everything they can about investments.

“Make it a hobby or an avocation,” he advised.

Once people have done their homework, he offers another piece of advice: “Be conservative [in your investments].” The 63-year-old professor urges people to “get professional advice and counsel.”

Hannan referred to a Towson State University study showing that the majority of people who retire have $25,000 or less in assets and are relying on Social Security and pensions. But, he continued, “more and more companies are doing away with defined benefit plans.” (A defined benefit pension is one in which a company pays X amount of money per year to a retiree.)

Instead, companies are opting for defined payments, in which they set aside a percentage of an employee’s earnings, but let the employee decide how to invest it.

“Social Security is a horrible investment. It has changed dramatically. It is covering things it was never intended to cover,” he said.

The latter, he noted, might require more risk and a longer-term investment.

Hannan noted that one financial step he never intended to take was selling his house. “It’s never too late to...”

While Hannan has changed his mind about selling his house, he said that many people maintain “I’ve got time, I’ve got time!” when it comes to planning for retirement.

Hannan’s advice includes:

• “Relax, you’ll be treated like family”
• “Making contributions to a regular Individual Retirement Account or to a Roth IRA—He recommended using a well-established bank or a firm like Merrill Lynch.

“Go with a large company. Stay away from the small financial planners,” he said, citing security concerns.
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“Social Security is a horrible investment. It has changed dramatically,” he said. “It is covering things it was never intended to cover.”

He thinks that by 2017 fewer people will be working and that Social Security will be paying out more than it has coming in.

While older Americans might fall back on life insurance as a source of support, Hannan cautions against that approach.

“Life insurance is OK, but not as an investment vehicle. Term [insurance] is the best,” he said. “You need enough insurance to pay off your bills.”

Hannan noted that one financial step many older people can take is to downsize their homes, taking advantage of tax laws that protect substantial gains on the sale of one home over a lifetime. “Sell the larger home and get something smaller,” he said, recommending a home with two apartments—one in which people can live and one they can use for income.

Downsizing also lowers heating bills and taxes, and involves less overhead and insurance.

(Brian Olszewski is executive editor of the Catholic Herald newspaper in Milwaukee.)
Planning is the key in passing on the family business

By Elizabeth Wells

Catholic News Service

To say that business owners have a vested interest in their companies is an understatement. Some founders of businesses have spent a lifetime creating a product or service in which they take pride.

It is obvious, however, that the founding generation cannot remain on the job forever. Still, a surprising number of family business heads have not settled on a succession plan to guide their business’ transition at the time they leave it.

In a recent MassMutual Financial Group/Raymond Institute American Family Business survey, only 37 percent of responding small business owners said they had a written plan to guide this transition.

Some owners put off planning because they haven’t embraced their mortality. They feel they have plenty of time to address this issue, said Carol Richardson Smith, director of the National Catholic Rural Life Conference’s Rural Community Support-Directions program.

“In rural Iowa, we have people working to 70-plus because they want to. It’s easy to put off any other decisions as long as you are still involved,” she said.

But unexpected illnesses and disabilities or sudden death can wash away tomorrows. The chaos that can result impacts the business, the family and the community, said Lars Peterson, associate state director of Iowa Small Business Development Centers.

He encourages people in business to create a team of advisers, including an accountant and an attorney, for help in developing a succession plan.

“It’s never too early to plan. At a minimum, owners should be thinking three years out.” Peterson explained.

That plan must include leadership development so that company performance doesn’t diminish upon the owner’s departure, he said.

In addition to simply addressing succession, Smith said issues of equity and equality among heirs must be addressed. In a family of several children, all, one, none or some combination may be interested in the business.

How to transfer ownership with equity should be examined and discussed. Then the decision should be communicated to all parties.

The communication component is a key to minimizing conflict within the family, she added.

“A lot of business owners just assume their kids will take over the business, but they don’t ask the kids or don’t assess whether their kids are able to take over,” said Chris Cooper, a program director for Kent State University’s Ohio Employee Ownership Center.

“Have the conversations. Ask the questions,” said Cooper.

Beyond the family, a business also should address its relationship with the community.

“Small businesses are more embedded in the local community than larger companies” because everyone in the small business lives there, Smith said. “Succession plans must consider the broader economic effect.”

The single most avoidable source of business and job loss in communities is the failure to plan for a business owner’s retirement and the succession of the business, according to the Kent State center.

The lack of a succession plan is not a definitive death sentence for a small business, but in many cases the business shuts down following the owner’s exit, Cooper said. It is the ability to control or guide the transition that should motivate business owners to undertake this planning.

“Start earlier than you might think you need to. And then revisit that succession plan often,” he said.

“Revisit it based on what the company is doing five years from now—and then in another five years if still involved.”

(Elizabeth Wells is a writer in Omaha, Neb.)
Return to confession for reconciliation with God

By Fr. Paul J. Campbell

One of the greatest joys for me as a priest is to participate in the sacrament of reconciliation with someone who has been away from confession for a while. Many Catholics who have been away from penance are filled with anxiety and guilt. This guilt can turn into fear. They wonder: What is going to happen to me? To allay their fears, I act as a spiritual director rather than a judge handing out harsh looks and penances that fit the offense. I also remind them that in the sacrament of reconciliation there are three present: the penitent, the priest, and God, whose grace has initiated this encounter.

For someone who has been away from the sacrament of reconciliation, there is an opportunity to move beyond the old concept of penance as remembering an exact number of sins. Reconciliation is about a person’s relationship with God and with God’s people. It is about rebuilding relationships. Part of the frustration that some people have felt and their reason for discontinuing the sacrament was that when they did go to confession they said the same thing over and over.

Then they were given a penance, a task to do in reparation that sounded more like a doctor’s prescription of ‘take two aspirin and call me in the morning.’ Their discouragement was further compounded by feelings of unworthiness.

The theology of reconciliation, however, is different. It emphasizes the quality of the penitent’s relationship with God and with his or her sisters and brothers in Christ. Here is where I try to help those returning to the sacrament of reconciliation to understand that they are loved by God unconditionally.

When I remind them that Jesus came for the lost, it changes their perspective. Jesus did not condemn sinners when he went to the well and called them personally to a deeper relationship with God. Here is where I try to help those returning to the sacrament of reconciliation to understand that they are loved by God unconditionally.

For those who humbly participate in the sacrament of reconciliation, I am able to forgive them in the name of God, the Church and the community.

In this historic postcard, Jesus is shown talking with the Samaritan woman at the well, a story about healing recounted in Chapter 4 of John’s Gospel. Reconciliation is about a person’s relationship with God and with God’s people. It is about rebuilding relationships.

In Scripture, Jesus healed people and walked away. He did not look over his shoulder and say, “Are you coming?” My place is to receive those who do seek healing, however many times they do this.

Now they must forgive themselves. Unless they forgive themselves, discouragement will always emerge as a deterrent to further experiences of the sacrament. It also affects the person’s ability to forgive others in the community.

Do I worry that those who have come back after a long absence will fall away again?

Part of the frustration that some people have felt and their reason for discontinuing the sacrament was that when they did go to confession they said the same thing over and over.

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For those who humbly participate in the sacrament of reconciliation, I am able to forgive them in the name of God, the Church and the community.

In this historic postcard, Jesus is shown talking with the Samaritan woman at the well, a story about healing recounted in Chapter 4 of John’s Gospel. Reconciliation is about a person’s relationship with God and with God’s people. It is about rebuilding relationships.

In Scripture, Jesus healed people and walked away. He did not look over his shoulder and say, “Are you coming?” My place is to receive those who do seek healing, however many times they do this.

Now they must forgive themselves. Unless they forgive themselves, discouragement will always emerge as a deterrent to further experiences of the sacrament. It also affects the person’s ability to forgive others in the community.

Do I worry that those who have come back after a long absence will fall away again?

Part of the frustration that some people have felt and their reason for discontinuing the sacrament was that when they did go to confession they said the same thing over and over.

Then they were given a penance, a task to do in reparation that sounded more like a doctor’s prescription of ‘take two aspirin and call me in the morning.’ Their discouragement was further compounded by feelings of unworthiness.

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Last week, I wrote about the four books of fiction in the Old Testament: Tobit, Judith, Esther—and placed them in the context of the New Testament. I discussed some of the similarities and differences between Jewish and Christian traditions. I also mentioned that the Jews decided which books to include in their Bible. The books that were included became known as the canon of Scripture, and that decision was made by the rabbis of the Second Temple period. They decided on a canon of 23 books, which included only the books that were written in Hebrew.

As I said in the second column in this series, when the Jews selected the canon of their Scriptures in the year 90 A.D., they included only the books that were written in Hebrew. Then when the King James version of the Bible was translated, the English version was used. Consequently, the King James version of the Bible includes only the books that were written in Hebrew.

My friend, Jeff McCall, a fellow member of St. Paul the Apostle Parish in Greencastle, has written a new book titled Of Animals and Angels. Advised. He is, indeed, a prophet crying in the wilderness.

That’s because his book’s argument, as communicated in the book’s subtitle—Taking Control of Mass Media Influences on Children—might well reply, “Good luck!” For many of us, controlling the media seems as impossible an idea as just saying “no” to drugs.

McCall is a professor of media studies at DePauw University, and a columnist on that subject for many publications, including The Indianapolis Star. He’s appeared on national television and radio shows commenting upon the subject. Although his expertise is widely acknowledged as going beyond mere personal opinion in these matters.

First off, McCall discusses the First Amendment to the U.S. Constitution and news not of our making. He argues that the media are squarely responsible for what we hear of, and which have no importance in our civic or personal lives whatsoever.

Secondly, he comments upon the speech which might offend us personally is acceptable. Just because someone’s ideas are the exact opposite of our own doesn’t give us the right to forbid that person to express themselves in speech or print. McCall makes the point that some of the most vociferous upholders of constitutionally protected “free speech” are the very ones who want to suppress others when they talk about their religious values or public morality.

What passes for news in the media is another important issue McCall addresses in his book. He writes, “It has been said that news is the conversation of democracy. If that is true, our democracy could be headed for trouble.” For example, “celebrity scandals, bizarre crimes and cute animals” are neither the stuff of which meaning of current economic, political or legal events? Nor can anyone present obscenity, libel, slander, false stories or publish what they over heard of, and which have no importance in our civic or personal lives whatsoever.

But never fear. McCall devotes part of the book to the role that media and the public can play in a productive fashion. He is, indeed, a prophet crying in the wilderness.

Faithful Lines/ Shirley Vogler Meister

Kids’ Voice: Excellent ways to help children

"Lord, listen to your children praying. Lord, send your spirit in this place. Lord, send your spirit in this place. Send us love, send us power, send us grace. . . ."

The first time I heard that was at Holy Family Parish in Indianapolis. Maennerchor, I fell in love with the music and the beauty of the words. Although we are all children of God, I immediately identified with that prayer service as a praying service for for children, who are the future of our world.

In fact, in many areas of the world, Children’s Day is celebrated. In America, it was once celebrated on various days in July. I say “once” because I have not heard it mentioned much in recent years.

Years ago, when I first heard about Children’s Day and mentioned it to others, most parents said with a laugh, “Every day is children’s day in our house.”

Children should still be a central focus in families. However, some children are caught in horrendous situations ranging in severity from neglect and poverty to exploitation and death. The Children’s Voice is a voice that children are the first and Second Books of Maccabees.

The First Book of Maccabees begins with the conquest of Palestine by Alexander the Great in 333 B.C. After his death, his empire was divided among his generals and divided among the Jews. They were forced to worship the Greek gods. Women who had their sons circumcised were put to death, as were Jews who refused to eat pork.

The Jews, led by Matthias and his sons, revolted in the year 145 of the Syrian calendar, which corresponds to 167 B.C. Mattathias died a year later, and the revolt continued the revolt. Judas led the army of those who rallied to support him. After numerous successes, Judas captured Jerusalem in 164 B.C., and purged and reconsecrated the temple there. This is the event that is celebrated on the feast of Hanukkah.

Judas was killed in battle in 160 B.C. and was succeeded by his brother Judah Maccabeus. He was the first member of the Hasmonaeans, the name for the Maccabees, to assume the office of high priest.

Jonathan was succeeded by Simon and then by Simon’s son John Hyrcanus. The First Book of Maccabees ends with his reign as both governor and high priest in the year 134 B.C. He ruled until his death in 104 B.C. The Hasmonaeans continued to rule until around 65 B.C. The Hanukkah ceremony became more popular and widespread.

We have learned more about our democracy, about our nation’s place in world affairs or the meaning of current economic, political or legal events? Never fear. McCall devotes part of the book to the role that media and the public can play in a productive fashion. He is, indeed, a prophet crying in the wilderness.

Chicago and Britney are expecting a second child in September and are working together on their return to Ivy Tech to reach her career goals.

Although Chris and Britney are younger than most adults, they are very aware of the future. They know that sooner or later, they will have to face the reality that homelessness in the future. They know that sooner or later, they will have to face the reality that homelessness in the future.

Chris lost his factory job in Bloomington, and he is working 50 to 55 hours per week at a local warehouse. He is working extra hours to earn his GED and receive some skilled job training in order to provide a secure future for his family.

As part of the current Legacy for Our Mission: For Our Children and the Future capital campaign, Catholic Charities has launched a campaign to raise the necessary funds to ensure that families like Chris and Britney have a place to call home.

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

Sunday, July 8, 2007

• Isaiah 66:10-14
• Galatians 6:14-18
• Luke 10:1-12, 17-20

The Book of Isaiah is the source of the first reading. In reading the Book of Isaiah, or in reading any Scripture, it is important to take note of the context in which the text originally was composed. The events, attitudes and personalities within these contexts influenced people in very significant measure what actually was written.

The Bible is inspired by the Holy Spirit, but its various individual authors addressed human concerns and the circumstances of their own times. Authors addressed human concerns and the reality of salvation. Salvation is in, and to the Galatians.

Babylon. Somehow, given how arduous it was to return home. What they found there was not ease and plenty. Their kingdoms had been promised to protect them. They would not be able to return. God had protected them. He had promised to protect them. They would not die. If they were true to God, they would live. God would give them strength.

For its second reading, the liturgy for this weekend gives us a passage from the Epistle to the Galatians. Galatians is a virtual treasure trove of deep and compelling revelation into the reality of salvation. Salvation is in, and because of Jesus, Christians achieve salvation by their bond with Jesus, the Savior. Thus, this reading calls Christians to rejoice in the fact that salvation is within their grasp.

It tells believers to boast of nothing except that they have been redeemed by the cross of Christ. It also reminds them forcefully that they must trust humanity. Jesus showed even unto death on the cross. God offers salvation to all people. We simply must authentically bond with Jesus in the love that Jesus showed even unto death on the cross.

The Criterion

“Refueled”

Soft embers of complacency fanned into flame intense consuming burning within permeating my whole being so real it actually hurts creates a heartache not previously known.

My heart aches for YOU, God, it leaps within me fueled by the beauty of Your creation, Your creatures, Your Word and of my own beauty which You continue to reflect back into me.

By Sister Susan Marie Lindstrom, O.S.B.

(Benedictine Sister Susan Marie Lindstrom made her perpetual monastic profession on June 17 with the Sisters of St. Benedict of Our Lady of Grace Monastery in Beech Grove.)

Readers may submit prose or poetry for faith column.

The Criterion invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in the “My Journey to God” column. Seasonal reflections also are appreciated. Please include name, address, parish and telephone number with submissions.

Send material for consideration to “My Journey to God,” The Criterion, P.O. Box 1717, Indianapolis, IN 46206 or e-mail to criterion@archindy.org.

Question Corner/Dr. John Dietzen

Indulgences are part of Catholic teaching but often misunderstood

Indulgences are still an important part of Catholic teaching, but the Church is particularly concerned that this area of faith be understood correctly.

For those unfamiliar with this Catholic tradition, indulgences are normally defined as partial or total lessening of temporal punishment due to our sins, a remission which happens through prayers or good works performed by a Christian. As you have noticed, the Church is cautious in speaking of indulgences today because that doctrine has been badly misunderstood in the past with tragic circumstances.

Indulgences are a “delicate subject,” Pope John Paul II said, “about which there have been historic misrepresentations which negatively left their mark on communion among Christians.”

Abuses in the granting of indulgences were among the issues that led to the Protestant Reformation.

Traditional Catholic teaching about indulgences is based on two truths. First, every sin not only disobeys God’s law, it also violates a harmony of creation established by God and, as at least to some degree, a reparation of his love. Complete conversion, therefore, includes a reintegration of that divine order, a process involving some cleansing (purification) either in this life or at death.

In his apostolic constitution on “The Doctrine of Indulgences” in 1967, Pope Paul VI called for a reform of the whole indulgence structure. He reduced the number of indulgenced prayers and good works, and explained what he was trying to do.

“The main concern,” he said, “has been to attach greater importance to a Christian way of life, to lead souls to cultivate a spirit of prayer and penance, and to practice the theological virtues [faith, hope and love] rather than merely repeat certain formulas and acts.”

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Pope John Paul II picked up on that theme before the Jubilee Year of 2000, pointing out that an indulgence is not a quick ticket to heaven.

“At the risk to think that they can receive this gift simply by fulfilling a few exterior requirements is wrong,” he said. Receiving an indulgence “is not automatic, but depends on our turning away from sin and doing penance.”

Pope Paul had listed three categories of daily life as deserving of indulgence.

• Indulgence as God’s mercy and protection while fulfilling one’s responsibilities and enduring life’s difficulties.

• Offering oneself and one’s possessions to people in need.

• Voluntarily foregoing some pleasure in a spirit of repentance and sacrifice.

A revised manual of indulgences, published in 1999, added a fourth category:

• Giving public witness to one’s faith by frequent reception of the sacraments, and proclaiming one’s faith by word and example.

Partial indulgences are granted using only those words, with no mention of days or years or “quarantines” as was common previously.

Contrary to what many Catholics thought, an indulgence of one year, for example, did not mean “one year off of purgatory.”

It meant, rather, whatever alleviation of purgative sufferings might be acquired by one year of fasting or other pénance.

In other words, prayer, penance and work are still good and profitable for ourselves and for others.

The practical bottom line is that we do them out of fidelity to the love of God, and then leave to him the mystery of how they are applied to those who have gone before us.

Thus, the Church today takes great pains to understand indulgences in a way that is harmonious with the Gospel and the present teachings of the Church.

The quotations from Pope John Paul II that are included in this column are taken from his papal audience address at the Vatican on Sept. 29, 1999.

(A free brochure answering questions that Catholics ask about receiving the holy Eucharist is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 3315, Prairie, Il 61612. Orderings of the same from the same address or by e-mail in care of jjdietzen@aol.com)
Rest in peace

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


McDONALD, Shirley Ann, 73, St. Mary of the Knobs, Floyd, Indiana, June 17. Wife of Horace McDonald. Mother of Gene Conzie, Charles and Mark McDonald. Sister of Helen Miller, Stephen and Thomas McDonald. Great-grandmother of three.


TECHY, John, G., 90, St. Malachy, Brownburg, June 20. Father of Barbara Goddard. Great-grandfather of two.

Did you know that the Archdiocesan Council of the Society of St. Vincent de Paul can help leverage every dollar you contribute to obtain over $14 worth of food? We can double every donation you make in our monthly fundraising efforts. Imagine how we could feed the needy 52 weeks of the year? We need your help. Than you for helping us do Christ's work.

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Pilgrimage trips conducted by GOLDEN FRONTIER
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Featured Trips

SWITZERLAND with Chaplain Father René DuFour, omi. Nine day trip to Switzerland. Our hotel is in the lovely city of Lucerne. From one hotel location take day trips to various parts of this Alpine country, visiting Interlaken, Grindenwald, St. Gallen and the Principality of Liechtenstein. Included is one day to the famed Benedictine monastery of Einsiedeln and Shrine of the Black Madonna. Fully escorted, round trip air from your choice of St. Louis or Chicago, with sightseeing, buffet breakfast and dinner daily.

October, 2007

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ITALY: Sorrento & Amalfi Coast with Chaplain Fr. Anschutz, Mt. Olive, Ill. Nine-day tour to Sorrento and beautiful Amalfi Coast. Even in ancient Roman times the Sorrento peninsula was considered the most beautiful part of the Empire. Mountains, volcanoes, cliffs and the sea coast joined together to present outstanding views and scenery. Seven nights hotel in Sorrento with day excursions along the Amalfi Coast. Naples, Isle of Capri, Monte Cassino, Shrine of St. Andrew and Padre Pio at San Giovanni Rotondo. Fully escorted and includes round trip air with both St. Louis or Chicago departure, four star hotel, breakfast and dinner, entrances and excursions.

November, 2007

Priced at $1,975

2007 & 2008 Trips

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<th>Trip Description</th>
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* Indiana pickups available, please inquire.

Overseas trips include round trip air from St. Louis or Chicago; other airports may be available, please inquire.

PLEASE SEND FULL DETAILS ABOUT THE TRIP(S) I HAVE MARKED ABOVE

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St. Gabriel the Archangel Church in Louisville, KY is looking for a Pastoral Associate to work in our vibrant community. Primary responsibilities for this position include coordination of RCIA, and adult formation. This is a full-time position, with benefits. An undergraduate degree in pastoral studies is required, but a graduate degree is preferred. Three references required. Please direct all inquiries by July 20th, to:
Reverend John J. Stoltz, Pastor
St. Gabriel the Archangel Church
5500 Bardstown Road
Louisville, KY 40291
e-mail: js@archindy.org

Bishop Chatard High School
Bishop Chatard High School, the North DeWitt High School of the Archdiocese of Indianapolis, has immediate openings in its maintenance department. The school needs energetic individuals who are enthusiastic about working as part of a staff dedicated to maintaining the integrity of Bishop Chatard. Individuals chosen for these positions will be employees of the Archdiocese of Indianapolis and will receive a benefit package and salary commensurate with experience.

Director of Religious Education
St. Mary-of-the-Knobs Parish, located in Floyd's Knobs, Indiana is seeking a full-time director of religious education to implement and oversee parish faith formation programs for Preschool-Grade 5 and adults beginning August 1, 2007. Applicants should have a love for the Catholic faith, knowledge of and commitment to the Archdiocesan Faith Formation Guidelines and Faith Formation Curriculum and the ability to work effectively with catechists, youth ministers, RCIA team, school personnel, and pastoral staff. Masters degree and experience in parish formation programs is preferred.

Please direct inquiries to:
Mickey Lentz, Executive Director of Catholic Education and Faith Formation
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