



The

# Criterion

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## A beacon of faith for 100 years

### Festive Mass concludes cathedral's centennial year celebration

By Sean Gallagher

As he processed into SS. Peter and Paul Cathedral in Indianapolis on the evening of June 29, Archbishop Daniel M. Buechlein was joined by some two dozen priests and met by a congregation of hundreds and a choir, accompanied by organ and brass instruments, singing their festive praises to God.

It was the start of a liturgy to close a year celebrating the 100th anniversary of the cathedral's dedication.

How different the occasion was than that cold day on Dec. 21, 1906, when Bishop Francis Silas Chatard dedicated the cathedral at 6 a.m., accompanied by only a handful of local clergy.

He chose a private liturgy with no fanfare because the cathedral had just been completed, and he wanted to celebrate Christmas Mass in it.

Archbishop Buechlein, in remarks at the start of the June 29 Mass, recalled not so much the glory of the cathedral church but of the worship given to God in it by scores of Catholics during the past 100 years.

"We think especially of the parishioners past and present," he said. "... Many of our priests were ordained in this cathedral church. ... Many have been married here. ... Six of our beloved archbishops and a large number of

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Father Patrick Beidelman, rector of SS. Peter and Paul Cathedral in Indianapolis, carries the Book of Gospels.



Members of the congregation pray during the centennial Mass celebrated by Archbishop Daniel M. Buechlein on June 29 at SS. Peter and Paul Cathedral in Indianapolis.



Archbishop Buechlein incenses the crucifix with assistance from Ford Cox, master of ceremonies, during the centennial liturgy.

## 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.



Pope Benedict XVI

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

"suspicions, 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 to 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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## 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.



Bishop Gerald R. Barnes

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,

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# CHINA

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flexibility that went far beyond previous Vatican statements, in effect leaving it up to the judgment of the local bishop.

He also answered a question that surfaces at the grass-roots level of the Church in China, when he encouraged lay faithful to participate in Masses and sacraments carried out by government-registered bishops and priests, as long as they are in communion with Rome.

One of the most important accomplishments of the papal letter was that it finally brought into the open some of the sensitive issues that have been discussed behind closed doors for decades. Indeed, the pope seemed convinced that openness, even if it brings some risks, is the best strategic path for the Church in China at the moment.

For example, in discussing the status of Chinese bishops, he candidly stated that many of the bishops ordained without papal approval have later sought and obtained reconciliation with the pope.

The problem, he added, is that most of these bishops have never told their own priests or faithful that they have reconciled with Rome. It is indispensable for them to bring this fact into the public domain as

soon as possible, he said.

A theme running through the papal letter is that the Catholic Church in China is one, not two. The terminology of the letter avoids emphasizing a dichotomy between so-called "underground Church" and "official Church," which itself is significant.

The pope did emphasize some basic principles about ecclesiology, most notably that Church communion requires unity among the bishops and with the pope. The pope does not have an external role but a ministry intrinsic to each particular Church, he said.

He also rejected efforts to create an autonomous national Church and took aim at "entities desired by the state and extraneous to the structure of the Church" that claim to place themselves above the bishops.

The pope clearly had in mind the government-sanctioned Chinese Catholic Patriotic Association, which was mentioned in a footnote in the same section.

But the thrust of the papal letter was to encourage Catholics to work around these kinds of obstacles, rather than allow them to divide the Church community.

The pope knows that the healing process among Catholics in China will not happen overnight and may, in fact, take many years. But, meanwhile, he has sketched out the direction and tried to clear the path to unity. †



Pope Benedict XVI issued a groundbreaking letter to Chinese Catholics on June 30 that seeks to unite the country's divided Catholic communities. In this April 7 file photo, a priest confirms Catholics during an Easter Vigil Mass in Chongqing.

# IMMIGRATION

continued from page 1

he lamented the unchanged fate of illegal immigrants living in fear of deportation.

"Today's action to give up on the bill leaves in place the status quo—deeply flawed, untenable and much-criticized immigration system that is [in] desperate need of reform," he said.

In its June 28 statement, Catholics in Alliance for the Common Good, an organization that promotes awareness of Catholic social teaching, described the Senate's failure to pass the bill as a "political and moral failure." The statement said the organization was disappointed in leaders of

both parties for not putting what they saw as the "common good" above partisan politics.

Cardinal Roger M. Mahony of Los Angeles spoke in Spanish at a press conference on June 29 near the Cathedral of Our Lady of the Angels. According to a translation of his remarks, Cardinal Mahony said immigration laws in the United States were "unjust and immoral."

Opponents of the immigration bill worried about offering what they described as amnesty to illegal immigrants in the United States. Cardinal Mahony said in his statement that immigrants were the founders of the country and have always contributed to the identity of America. He said the Catholic Church would support the immigrant community and spoke against

anti-immigrant sentiment.

A statement from Jason Christensen, the executive director of Catholic Charities of Colorado Springs, Colo., said the Catholic Church has always been an "immigrant Church." He referenced the parable of the Good Samaritan as a message from Jesus that everyone is our neighbor.

Bishop Michael P. Driscoll of Boise, Idaho, asked Catholics to pray for immigrants "whose families are being torn apart, who are being denied the right to work and who live in fear of deportation because of the current unacceptable system."

Catholic leaders vowed to continue to support immigrants and to encourage legislators to enact immigration reform.

Bishop Driscoll said on June 29 that the

Idaho Catholic Church would embrace the vulnerable in the community. He asked Catholics and all others who wanted a solution to pray for legislators to resolve problems with the immigration system.

Cardinal Mahony promised to keep the fight for immigration reform alive by working with elected officials. His personal goal, and the goal of the Catholic Church, is to achieve immigration reform that protects human rights and guards the dignity of all persons, he said.

"I, your archbishop, your auxiliary bishops, your priests and our entire Catholic Church are not giving up," he said. "We are here today to ask you not to become discouraged and not to lose hope. We have to keep fighting, and we will keep fighting." †

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7/6/07

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# Prayers and support continue for St. Anne Parish

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



Sr. Shirley Gerth, O.S.F.

Holy Saturday, April 7, when an arson fire set during the early morning hours gutted the 83-year-old Henry County landmark.

A parish staff member had intended to change the message on the sign to an inspirational Easter greeting before the Holy Saturday Vigil Mass that night.

But as New Castle firefighters battled 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 \$71,844 in donations from individuals and parishes in the archdiocese and Lafayette Diocese to help rebuild the church.

Demolition work was finished last week by employees of AACI Company Inc. based in Indianapolis, she said. The slate roof, interior ceilings, 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 St. Anthony statue from the church as well as statues of Mary and St. Bernadette in the grotto, she said. The statues were cleaned and stored by Miller-Wearly Monuments in New Castle.

"It looks so bare in the church," Sister Shirley said. "I would go in every other day after the workers left the premises 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."

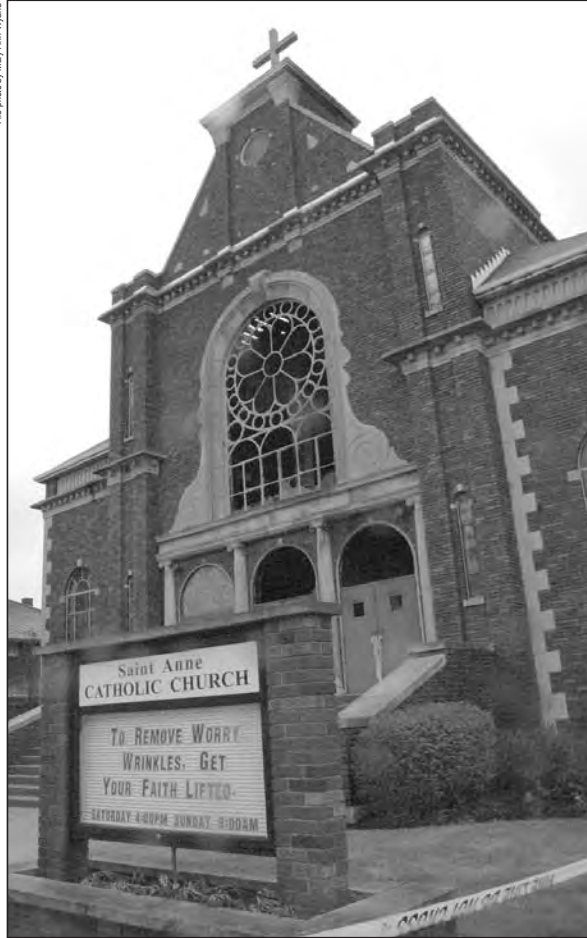
"Probably the most asked question is 'Will you be able to use the exterior?'" she said. "We hope—I don't know how long it will take—maybe by the end of July, to have that answer. People continue to come by and stop and look and take pictures. We have visitors at our Masses [in the basement of the Parish Center]. Some knew about the fire, and some came and saw [the gutted church] for the first time."

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

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

She said parishioners recite their "Rebuild My Church" prayer during every Mass.

"Part of that prayer calls for a greater vision



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 L. Abbott of New Castle has been charged with arson.

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 compassionate presence to us, and to all our brothers

## 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,  
Builder of community,  
our inspiration and guide,  
You call us to build up Your Kingdom.

Bless us with generous hearts,  
open minds, greater unity  
and renewed vision  
as we seek 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 daughter and with her  
Divine Son, kindly obtain for us  
the grace and favor we now seek  
in the love of Jesus and Mary. Amen.

and sisters throughout the archdiocese," she wrote. "Thank you for your prayers, for your words of hope and encouragement, and for your donations."

Members of the Connersville Deanery parish "recognize the gift we have received from you," Sister Shirley said, "and we remember and pray for you at our weekend Masses. You have been a blessing to St. Anne parishioners and to me. May God continue to speak a word of goodness through you."

Msgr. Joseph F. Schaedel, vicar general and director of the archdiocesan Mission Office, which is processing donations for the parish, said "the generosity of so many in this hour of tragedy has been wonderful."

(Donations should be addressed to St. Anne Parish and sent to the archdiocesan Mission Office, P.O. Box 1410, Indianapolis, IN 46206.) †

# Pope meets bishops, discusses decision on pre-Vatican II liturgy

VATICAN CITY (CNS) — Pope Benedict XVI spent about an hour with an international group of bishops on June 27 discussing his decision to allow greater use of the Tridentine Mass.

Cardinal Sean P. O'Malley of Boston, who attended the meeting, confirmed to Catholic News Service that the purpose of the encounter was to inform the bishops about the coming papal document and help ensure its favorable reception.

"The Holy Father is obviously most concerned about trying to bring about reconciliation in the Church," Cardinal O'Malley said later on his Web log. He said an estimated 600,000 Catholics participate in the Tridentine liturgies of the Society of St. Pius X, a traditionalist group that broke with the Vatican in 1988.

"The Holy Father was very clear that the ordinary form of celebrating the Mass will be the new rite, the 'Novus Ordo. But by making the Latin Mass more available, the Holy Father is hoping to convince those disaffected Catholics that it is time for them to return to full union with the Catholic Church," the cardinal said.

Cardinal O'Malley said he told the participants that interest in the Tridentine Mass in the United States was low, and that the papal document would not result in a great deal of change for U.S. Catholics. But he said there was considerably more interest in the old rite in other parts of the world.

Cardinal O'Malley and Archbishop Raymond L. Burke of St. Louis were the only bishops from the United States participating in the papal meeting, sources said.

Jesuit Father Federico Lombardi, the Vatican spokesman, told reporters on June 28 that "about 15" bishops from around the world were invited to the meeting organized by the Vatican Secretariat of State.

A Vatican statement said officials explained "the content and the spirit of the announced *'motu proprio'* of the Holy Father on the use of the missal promulgated by John XXIII in 1962." The term "*motu proprio*" is Latin for "on one's own initiative" and signals the pope's special personal interest in the subject.

"The publication of the document—which will be accompanied by an extensive personal letter from the Holy Father to individual bishops—is expected within a few days, when the document itself will be sent to all the bishops with an indication for its implementation," the statement said.

Vatican officials have said the document will allow for wider use of the Tridentine rite, but have not provided details about how this will be accomplished.

Some Italian reports have said the document was expected to instruct bishops to make provisions for celebration of the Tridentine rite if a certain number of the faithful—perhaps as few as 30—request it.

Speaking to reporters on June 28, Cardinal Tarcisio Bertone, Vatican secretary of state, did not comment on details of the document, but indicated that it would maintain a bishop's role in the process.

"The role of the bishop is central in the dispositions of the order of celebrations. Priests are not autonomous, but are placed under the bishop, who makes reference to the pope and to the liturgy of the universal Church," he said.

"In short, there is a communion in the Church, and there should be harmony in this beautiful orchestra," he said.

Cardinal Bertone also said 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 revalue 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 indulgence 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, Colombian 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 single Roman rite."

Cardinal Castrillon is president of the Pontifical Commission "*Ecclesia Dei*," established by Pope John Paul II to ensure pastoral care to former followers of the late traditionalist Archbishop Marcel Lefebvre, who was excommunicated in 1988 after ordaining bishops without papal approval. Archbishop Lefebvre had rejected the liturgical



Father Dennis Duvelius, at the time a member of the Priestly Fraternity of St. Peter, elevates the Eucharist during a Tridentine Mass celebrated on Feb. 13, 2005, at SS. Philomena and Cecilia Church in Oak Forest.

reforms and concepts of religious freedom and ecumenism as formulated by the council.

Wider use of the pre-Vatican II Mass in Latin "is not a step backward," Cardinal Castrillon said, but a sign 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.cardinalseansblog.org](http://www.cardinalseansblog.org).) †





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**Editorial**



Pope Benedict XVI greets the faithful during his weekly general audience in the Paul VI hall at the Vatican on June 27.

# Warning signs along the disciple's way

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 peacemaker, the meek and humble of heart, the mourner, and the one who hungers and thirsts for justice. We are truly blessed when we follow his path, 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 fatal wrong turn in our journey to life.

According to the Holy Father: In Luke's Gospel, the four Beatitudes are followed by four proclamations of woe: "Woe to you who are rich ... Woe to you who are full now ... 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, empties 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, joyous 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-emptying, 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

**Be Our Guest/Susan Hurst**

# Reader: Columnist's immigration rhetoric is totally off the mark

The "Faith & Precedent" opinion piece by Douglas Kmiec in the June 22 issue of *The Criterion* had many erroneous statements.

Kmiec says that law is to be respected then proceeds to ignore the law.

If an attorney would suggest that protesting against the breaking of a law could be immoral, what would the bar association have to say to him about that?

Since there are laws against rape, murder, incest and pedophilia, should we consider it immoral to protest against their implementation? Did St. Thomas Aquinas also advocate ignoring a law the majority of citizens feel is right and proper?

Kmiec's analogy to the Prohibition Era would be funny, if not so sadly inaccurate. He attempts to compare U.S. citizens' sneaking liquor with illegal aliens sneaking into our country. Don't try to compare apples and oranges; the key word here is "citizen."

He seems to believe the U.S. should invest economically in Mexico. I assume the economic investment would be companies moving facilities down there. That would certainly help our work force up here.

Even worse would be financial aid from our government. What is the Mexican government doing to make life better for their people? Why is it automatically assumed that the U.S. government should step in whenever another country's government doesn't live up to their responsibilities?

I have yet to have proven to me that these illegal aliens are taking only jobs nobody else wants. I do know they are straining services—schools, hospitals, etc.—and the taxes for those come from me.

My not wanting this to continue and

talk radio addressing this very real problem I do not consider "loud ranting in the wasteland."

I frankly consider that phrase an insult to my intelligence and my patriotism.

Kmiec's answer to these strained services is increased federal appending and taxation. Again, Mr. Kmiec, that taxation is on me, the citizen, and it would be for people who have no right to be here in the first place.

To say wanting to protect our borders and retain our sovereignty is immoral is a slap in the face to every thinking U.S. citizen in this country. Is the latest morality a world without borders? Is this the ultimate act of Christian charity?

No one is against looking at and changing the immigration laws. What we are against is rewarding those who knowingly and willfully break the existing laws.

Passage of the immigration bill that was being debated in Congress in late June would have been a public statement that having broken this law is not only all right, but that it is also blessed by our government and the hierarchy of our Church. Has Kmiec spoken with any of the thousands of legal immigrants on how they feel about this?

His bringing New Orleans into this conversation is irrelevant. It is part of the United States.

I do have two questions, though. Since Kmiec is a professor of law at Pepperdine University, he should know the answers.

Is someone who enters the U.S. illegally considered a felon? And is a felony still considered a serious crime in the U.S.?

If the answers are yes, why is this not being addressed?

(Susan Hurst is a member of St. Mary of the Immaculate Conception in Aurora.) †

# Letters to the Editor

## New priests' vocation stories were inspiring to reader

Thanks to *The Criterion!*

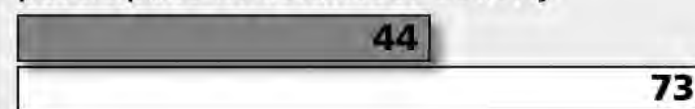
Each of the vocation stories you ran leading up to the ordinations of the three new archdiocesan priests—Fathers Thomas Kovatch, Rick Nagel and Randall Summers—were inspiring.

Your coverage set an appropriate tone expressing what a gift their vocations are to them and what a gift each of their surrenders are to all of us.

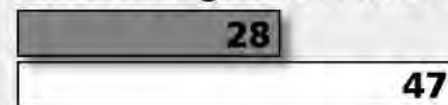
Thanks again.  
Jessica McAllister, Indianapolis

# Viewer Attitudes

Percent of TV watchers who... participate in volunteer activity



attend religious service weekly



try to live by God's principles



believe media harms moral values



Source: Culture and Media Institute

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



# SEEKING THE FACE OF THE LORD

## BUSCANDO LA CARA DEL SEÑOR

### Beauty of liturgy is an expression of God's glory

(Eighth in a series)

The second part of Pope Benedict XVI's apostolic exhortation "Sacramentum Caritatis" ("The Sacrament of Charity") is titled "The Eucharist, A Mystery to be Celebrated."

The Holy Father begins Part II with a brief reminder that there is an essential connection between what we believe about the Eucharist and the celebration of the Eucharist. He cites an ancient Latin saying: "Lex orandi, Lex credendi," which means how we pray affects how and what we believe. "Our faith and the Eucharistic liturgy both have their source in the same event: Christ's gift of himself in the Paschal Mystery" (n. 34).

Pope Benedict continues with a reflection on beauty and the liturgy. He speaks of a beauty that is much more profound than worldly beauty or liturgical decoration.

"This relationship between creed and worship is evidenced in a particular way by the rich theological and liturgical category of beauty. Like the rest of Christian Revelation, the liturgy is inherently linked to beauty; it is *veritatis splendor* [the splendor of truth]. The liturgy is a radiant expression of the paschal mystery, in which Christ draws us to himself and calls us to communion.

"As St. Bonaventure would say, in Jesus we contemplate beauty and splendor at their source. ... Christ is the full manifestation of

the glory of God. ... Jesus Christ shows us how the truth of love can transform even the dark mystery of death into the radiant light of the Resurrection. Here the splendor of God's glory surpasses all worldly beauty. ... In this sense, the beauty of the liturgy is a sublime expression of God's glory and, in a certain sense, a glimpse of heaven on earth" (n. 35).

Part II of the pope's exhortation then treats six major liturgical aspects of the celebration of the Eucharist: 1. The Eucharistic celebration, the work of *Christus Totus* (the Whole Christ); 2. *Ars Celebrandi* (the Art of Celebrating); 3. The Structure of the Eucharistic Celebration; 4. *Actuosa Participatio* (Full, Active and Fruitful Participation); 5. Interior Participation in the Celebration; 6. Adoration and Eucharistic Devotion.

In his reflection on "the whole Christ, head and body," the Holy Father recalls that the subject of the liturgy's intrinsic beauty is Christ himself, risen and glorified in the Holy Spirit, who includes the Church in his work" (n. 36).

It is Christ himself, the High Priest, who truly presides at the Eucharist in which members of the Body participate. Since the Eucharist is an action of God, "its basic structure is not something within our power to change, nor can it be held hostage by the latest trends" (n. 37).

"In the course of the Synod, there was frequent insistence on the need to avoid any antithesis between the *ars celebrandi*, the art of proper celebration, and the full, active and fruitful participation of all the faithful.

"The primary way to foster the participation of the People of God in the sacred rite is the proper celebration of the rite itself. The *ars celebrandi* (proper celebration) is the best way to ensure their *actuosa participatio* (full and fruitful participation). The *ars celebrandi* is the fruit of faithful adherence to the liturgical norms in all their richness; indeed, for 2,000 years, this way of celebrating has sustained the faith life of all believers, called to take part in the celebrations as the People of God, a royal priesthood, a holy nation" (cf. 1 Pt 2:4-5, 9) (n. 38).

This is why the Bishop, High Priest of the Diocese, is seen as the "celebrant par excellence" and should be the "chief steward of the mysteries of God in the particular Church entrusted to his care ... he is the moderator, promoter and guardian of the whole of its liturgical life" (n. 39).

An authentic and proper celebration of the Eucharist is born of and leads "to an appreciation of the liturgical norms" (n. 40) and an understanding that "the simplicity of [the liturgy's] gestures and the sobriety of its orderly sequence of signs communicate and inspire more than any contrived and inappropriate additions" (n. 40).

The "profound connection between beauty and the liturgy" (n. 41) is explored,

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). †

Do you have an intention for Archbishop Buechlein's prayer list? You may mail it to him at:

Archbishop Buechlein's  
Prayer List  
Archdiocese of Indianapolis  
1400 N. Meridian St.  
P.O. Box 1410  
Indianapolis, IN 46202-1410

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

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

### 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 "Sacramentum Caritatis" ("El sacramento de la caridad"), se titula "Eucaristía, misterio que se ha de celebrar."

El Santo Padre comienza la Parte II con un breve recordatorio de que existe una conexión esencial entre lo que creemos sobre la Eucaristía y la celebración de la misma. Cita un proverbio latino antiguo: "Lex orandi, Lex credendi," que significa que del modo en que rezamos afecta cómo y en qué creemos. "En efecto, la fuente de nuestra fe y de la liturgia eucarística es el mismo acontecimiento: el don que Cristo ha hecho de sí mismo en el Misterio pascual" (n. 34).

El Papa Benedicto continúa con una reflexión sobre la belleza y la liturgia. Habla sobre una belleza que va más allá de la belleza mundana o del elemento decorativo de la acción litúrgica.

La relación entre el misterio creído y celebrado se manifiesta de modo peculiar en el valor teológico y litúrgico de la belleza. En efecto, la liturgia, como también la Revelación cristiana, está vinculada intrínsecamente con la belleza: es *veritatis splendor* (el esplendor de la verdad). En la liturgia resplandece el Misterio pascual mediante el cual Cristo mismo nos atrae hacia sí y nos llama a la comunión.

En Jesús, como solía decir san Buenaventura, contemplamos la belleza y el fulgor de los orígenes. ... [Cristo] es la plena manifestación de la gloria divina. Jesucristo nos enseña cómo la verdad del amor sabe

también transfigurar el misterio oscuro de la muerte en la luz radiante de la resurrección. Aquí el resplendor de la gloria de Dios supera toda belleza mundana. ... [La belleza de la liturgia] es expresión eminente de la gloria de Dios y, en cierto sentido, un asomarse del Cielo sobre la tierra" (n. 35).

La Segunda Parte de la exhortación del Papa aborda seis aspectos litúrgicos importantes de la celebración de la Eucaristía: 1. La celebración eucarística, la obra del "Christus totus" (el Cristo mismo); 2. *Ars Celebrandi* (el arte de la celebración); 3. Estructura de la celebración eucarística; 4. *Actuosa Participatio* (auténtica participación); 5. La celebración participada interiormente; 6. Adoración y piedad eucarística.

En su reflexión sobre "*Christus totus in capite et in corpore*" (Cristo mismo en cuerpo y alma), el Santo Padre nos recuerda que "La belleza intrínseca de la liturgia tiene como sujeto propio a Cristo resucitado y glorificado en el Espíritu Santo que, en su actuación, incluye a la Iglesia" (n. 36).

Es Cristo mismo, el Sumo Sacerdote, quien verdaderamente preside la Eucaristía en la cual participan los miembros del Cuerpo. Debido a que la Eucaristía es una acción de Dios: "su fundamento no está sometido a nuestro arbitrio ni puede ceder a la presión de la moda del momento" (n. 37).

"En los trabajos sinodales se ha insistido varias veces en la necesidad de superar cualquier posible separación entre el *ars celebrandi*, es decir, el arte de celebrar rectamente, y la participación plena, activa y fructuosa de todos los fieles.

Efectivamente, 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 *ars celebrandi* es la mejor premisa para la *actuosa participatio* (participación activa). El *ars 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 (cf. 1 Pt 2:4-5, 9) (n. 38).

Es por esto que el Obispo, el Sumo Sacerdote de la Diócesis se concibe como "primer dispensador de los misterios de Dios en la Iglesia particular a él confiada, es el guía, el promotor y custodio de toda la vida litúrgica" (n. 39).

Una celebración auténtica y adecuada de la Eucaristía nace y pone de relieve "el valor de las normas litúrgicas" (n. 40), y conlleva a un entendimiento de que "La sencillez de los gestos y la sobriedad de los signos, realizados en el orden y en los tiempos previstos, comunican y atraen más que la artificiosidad de añadiduras inoportunas" (n. 40).

"La relación profunda entre la belleza y la liturgia" (n. 41) se considera tomando en cuenta que "En efecto, la naturaleza del templo cristiano se define por la acción

litúrgica misma, que implica la reunión de los fieles (*ecclesia*), los cuales son las piedras vivas del templo (cf. 1 Pt 2: 5)." (n. 41) El Santo Padre subraya que el arte sagrado en el entorno litúrgico debe ser en sí mismo una catequesis que promueva el entendimiento de la vida sacramental.

El canto litúrgico desempeña un papel importante. El Papa nos recuerda que: "La Iglesia, en su historia milenaria, ha compuesto y sigue componiendo música y cantos que son un patrimonio de fe y de amor que no se ha de perder." Recomienda "que se valore adecuadamente el canto gregoriano como canto propio de la liturgia romana" (n. 42). †

¿Tiene una intención que desee incluir en la lista de oración del Arzobispo Buechlein? Puede enviar su correspondencia a:

Lista de oración del Arzobispo  
Buechlein  
Arquidiócesis de Indianapolis  
1400 N. Meridian St.  
P.O. Box 1410  
Indianapolis, IN 46202-1410

Traducido por: Daniela Guanipa,  
Language Training Center, Indianapolis.

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

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



# Events Calendar

**July 6-8**  
St. Lawrence Parish, 542 Walnut St., Lawrenceburg. **Parish festival**, food, music, rides, Fri. 6 p.m.-midnight, pork chop dinner, Sat. 2 p.m.-midnight, German dinner, Sun. 11 a.m.-6 p.m., chicken dinner. Information: 812-537-3992.

**July 7**  
St. Roch Parish, Family Center, 3600 S. Pennsylvania St., Indianapolis. **Single Seniors, meeting**, 50 and over. Information: 317-784-1102.

**July 8**  
Harrison County Fairgrounds, 341 Capitol Ave., Corydon. **St. Joseph Parish, parish picnic**, 10 a.m.-4 p.m., chicken dinner, quilts. Information: 812-738-2742.

MKVS and Divine Mercy Center, Rexville, located on 925 South .8 mile east of 421 South and 12 miles south of Versailles. **Covenant Sunday**, Confession, 1 p.m., then holy hour, Mass, 2 p.m., groups of 10 pray the new Marian Way, 1 p.m., Father Elmer Burwinkel, celebrant. Information: 812-689-3551.

**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 [carmeldev@heartsawake.org](mailto:carmeldev@heartsawake.org).

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

St. Athanasius the Great Byzantine Church, St. Mary Hall, 1117 Blaine Ave., Indianapolis. **Catholic Charismatic Renewal of Central Indiana, prayer meeting**, 7:15 p.m. Information: 317-592-1992, [www.inholyspirit.org](http://www.inholyspirit.org) or e-mail [ccrci@inholyspirit.org](mailto:ccrci@inholyspirit.org).

**July 11**  
St. Athanasius the Great Byzantine Church, St. Mary Hall, 1117 Blaine Ave., Indianapolis. **Catholic Charismatic Renewal of Central Indiana, healing service**, 7-8:30 p.m. Information: 317-592-1992, [www.inholyspirit.org](http://www.inholyspirit.org) or e-mail [ccrci@inholyspirit.org](mailto:ccrci@inholyspirit.org).

**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./Sr. High School, 3360 W. 30th St., Indianapolis. **Open house**, 6-7:30 p.m. Information: 317-924-4333, ext. 122.

**July 13-14**  
St. Benedict Parish, 111 S. Ninth St., Terre Haute. **Parish festival**, flea market, children's games, food, entertainment, 4 p.m.-midnight. Information: 812-232-8421.

**July 13-15**  
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Retrouvaille Weekend" for troubled marriages**. Information: 317-236-1586 or

[mhess@archindy.org](mailto:mhess@archindy.org).

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

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Gift Shop Open House and Social**, 9 a.m.-3 p.m. Information: 317-788-7581.

**July 15**  
Our Lady of the Most Holy Rosary Parish, CYO Building, 580 Stevens St., Indianapolis. **"Apologetics for Youth"**, 1-3 p.m. Information: 317-236-1521.

St. Mary Parish, 7500 Navilleton

Road, Navilleton. **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.-6 p.m., fried chicken dinner, 11 a.m.-5 p.m., games, country store. Information: 812-576-4302.

**July 20**  
Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, James R. Eifert, president of Indiana Venture Center Inc., speaker, Mass, 6:30 a.m., buffet breakfast and program, \$11 per person in advance, \$15 at door. Information: [www.catholicbusinessexchange.org](http://www.catholicbusinessexchange.org). †

## Sisters of Providence to host auction in August

The Sisters of Providence and Saint Mary-of-the-Woods College, located on State Road 150 west of Terre Haute, will host an on-site auction daily from Aug. 9-12. 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.rjbappraisals.com](http://www.rjbappraisals.com). †



## Evangelization coordinator to be interviewed on Catholic Radio Indy

An interview with John Valenti, evangelization coordinator for the archdiocese, will be broadcast on Catholic Radio Indy 89.1 FM's "Faith in Action" show on July 9-14.

During the interview, Valenti talks with host Bridge Curtis Ayers about how the archdiocesan Office of Catholic Education helps lead catechetical efforts in central and southern Indiana as well as ways to share the Catholic faith with others.

"Faith in Action" is broadcast at 7 a.m. on Mondays and Fridays, 4 p.m. on Tuesdays and Thursdays, and 9 a.m. on Saturdays.

Catholic Radio Indy can be heard throughout the archdiocese by logging on to [www.catholicradioindy.com](http://www.catholicradioindy.com) and clicking on the "listen now" button. †



Visit us on the web at [www.criteriononline.com](http://www.criteriononline.com)

## 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.

The Catholic Health Association serves Catholic health care organizations in the United States and Canada, and supports the strategic directions of mission, ethics and advocacy. †



## 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 Noe (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.

March 3 through September 16

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## 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. Marie 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
- Nov. 11 & Dec. 9** "Women of the Bible 101" with Sr. Ramona Nowak, O.P.
- November 12** "Day of Reflection on the Psalms" with Fr. Bill Munshower
- Nov. 30-Dec. 2** "Silent Advent Retreat" with Fr. Tom Stepanski
- December 5** "Annual Advent Day of Reflection" with Msgr. Joseph F. Schaedel

For more information or to register, please call us or visit our website at [www.archindy.org/fatima](http://www.archindy.org/fatima).

Our Lady of Fatima Retreat House  
5353 E. 56th Street  
Indianapolis, IN 46226  
(317) 545-7681  
[www.archindy.org/fatima](http://www.archindy.org/fatima)



# BISHOP CHATARD HIGH SCHOOL

*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](http://www.BishopChatard.org).  
 5885 Crittenden Ave. • Indianapolis, IN 46220



# 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.

"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.

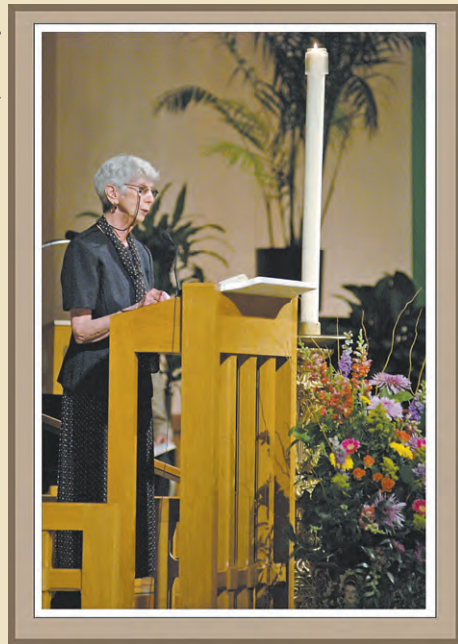
But when asked what moment stood out most for her, Babbitt turned to a family memory.

"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 year, Babbitt served as a lector.

Photo by Sean Gallagher



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.

### 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.

These special events in the life of their family happened because of the vows they professed in the cathedral 43 years ago.

In a recent e-mail, Elizabeth said that the cathedral is "a magnificent place where I have felt God's presence on special occasions in my life."

### Planting the seeds of vocations

Msgr. Richard Kavanagh's Irish immigrant parents were married in the cathedral on Sept. 8, 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 Gove.

"Bishop Chartrand's office looked right down on that. And some Sundays, he would come down and say, 'Come on up into my office,' after I sold my papers. And he always had a bookcase full of chocolates and he'd give me a box of

Archive photo



After celebrating his first Mass on June 7, 1936, then Father Richard Kavanagh, third from left in the front row, poses in front of the rectory of SS. Peter and Paul Cathedral in Indianapolis. Assisting him at the Mass were, from left, in the front row, Benedictine Father Bernardine Shine, Father Bernard Sheridan, Msgr. Raymond Noll and Father Barrett Tieman, and from left, in the second row, Fathers James Hickey, John Lynch and George Dunn. In the third row were seminarians Joseph Dooley, Charles Koster and an unnamed altar server.

Archive photo



Elizabeth and Richard Van Noy process out of SS. Peter and Paul Cathedral after their wedding there on Feb. 1, 1964.

them."

Msgr. Kavanagh's interest in the priesthood must have been deeper than his love of chocolate for, now at 71 years since his ordination, he is the longest serving priest in the history of the archdiocese.

### 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

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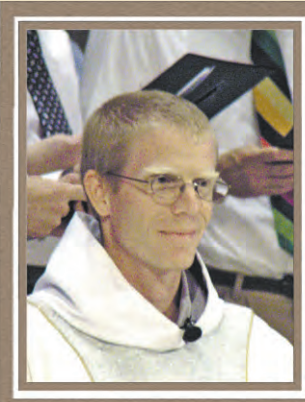
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Fast forward to 2005 and Michael Paul Hoyt was ordained Father Mary David, a monk in the Community of St. John, a vibrant French religious order



Fr. Mary David Hoyt

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 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 the priesthood.

After all of his life's twists and turns, Father Mary David looks back to his connection to SS. Peter and Paul Cathedral with gratitude.

"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 providential 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 currently serves as prior of his religious community's priory in Laredo, Texas. He and fellow members 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 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 shins.'

"But discipline didn't seem all that essential to ensuring respect and comportment. The liturgy did that. The cathedral itself did that.

"The place was thick 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 charcoal, sprinkling 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 cathedral was full of purpose and history. Even as a 13-year-old without much appreciation for such things, you could feel that.

"The 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." †



St. Andrew the Apostle parishioner Margaret Nelson of Indianapolis made this special cake, a replica of SS. Peter and Paul Cathedral, for the June 29 centennial celebration.



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

# CENTENNIAL

continued from page 1

our priests were buried from this cathedral. So were faithful parishioners. ...

"And so we come here this evening with many memories and intentions and a lot of gratitude."

During the homily, current Cathedral Parish pastor Father Patrick Beidelman recalled the many changes that have occurred to the cathedral over the past century and the many changes that have happened in people's lives through liturgies that have taken place there.

"But the profound changes that are most important to us today—as they were in the case of St. Peter and St. Paul—is what happens to us because of the saving death of Jesus Christ," Father Beidelman said.

"How do we need to change?" he asked the congregation. "How do we need to change to be more like them? How do we need to change to be ultimately more like Jesus? It is our own personal conversion that this cathedral and this great feast should lead us to ..."

One person at the celebration experienced a great change in her life in the cathedral 75 years ago.

Missionary Sister of Our Lady of Africa Demetria Smith, archdiocesan mission educator, was baptized in the cathedral in 1932, a week after she was born.

After ministering in Uganda for decades, she returned to her Indianapolis home in 1995 and once again became a member of Cathedral Parish.

"This is just wonderful," said Sister Demetria of the liturgy.

"I really feel blessed. I think it's a wonderful, wonderful experience to be able to live to this day. I think about my parents, how happy, how proud, they



Richard and Dorothy Fowerbaugh, who are members of Cathedral of the Immaculate Conception Parish in Fort Wayne, Ind., sing with their granddaughter, Katie Chandler, a member of Cathedral Parish in Indianapolis.

would be."

Father Rick Ginther, who served as pastor of Cathedral Parish for 12 years, was one of the Mass' concelebrants.

"I really enjoyed coming back to celebrate again and to just enjoy not only the [cathedral] but the liturgy and the people," said Father Ginther, who serves as pastor of St. Patrick and St. Margaret Mary parishes in Terre Haute.

Also celebrating an anniversary that night were members of the Knights of St. Peter Claver and Ladies Auxiliary, Court #191, many of whom are members of Cathedral Parish.

Their court was established 30 years ago.

Tangalia 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 fashions us into the image of his only Son, our Lord." †



Archbishop Buechlein receives the offertory gifts from Donald and Estelle Starks, members of Cathedral Parish and respectively the Grand Knight and Grand Lady of the Knights and Ladies of St. Peter Claver Court #191.

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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.

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.

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



Archbishop Joseph E. Kurtz of Louisville, Ky., kisses the hand of Pope Benedict XVI 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.

dioceses and with our Holy Father, the bishop of Rome."

Like any gift from God, the charism of unity which the pallium symbolizes requires good stewardship. It must be nurtured carefully and shared generously among all the people of God.

Archbishop Kurtz emphasized that "Christ is the source of our unity, not the bishop." But he quickly added that "joining others to Christ in love and in truth is what the ministry of a bishop is all about."

Only the pope and metropolitan archbishops wear the pallium because they alone have the distinctive responsibility to promote the Church's unity beyond diocesan boundaries.

According to Pope Benedict, "This vestment reminds bishops, as vicars of Christ in their local Churches, that they are called to be shepherds after the heart of Jesus."

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 or 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 our faith, our 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.

“I’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 priest.

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.) †

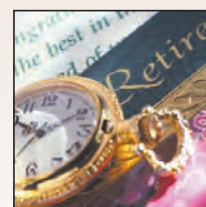
### RETIREMENT SUPPLEMENT

#### INSIDE



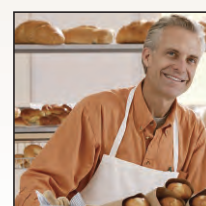
#### Retirement years

Think of it as a time of adventure, page 12.



#### Baby boomers

It’s not too late to save for retirement, page 13.



#### Planning

The key to passing on the family business, page 14.



# 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](http://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, she said. She keeps up an active lifestyle despite having osteoporosis and needing hearing aids. She is also a breast cancer survivor and recently recovered from a broken kneecap.

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](http://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.

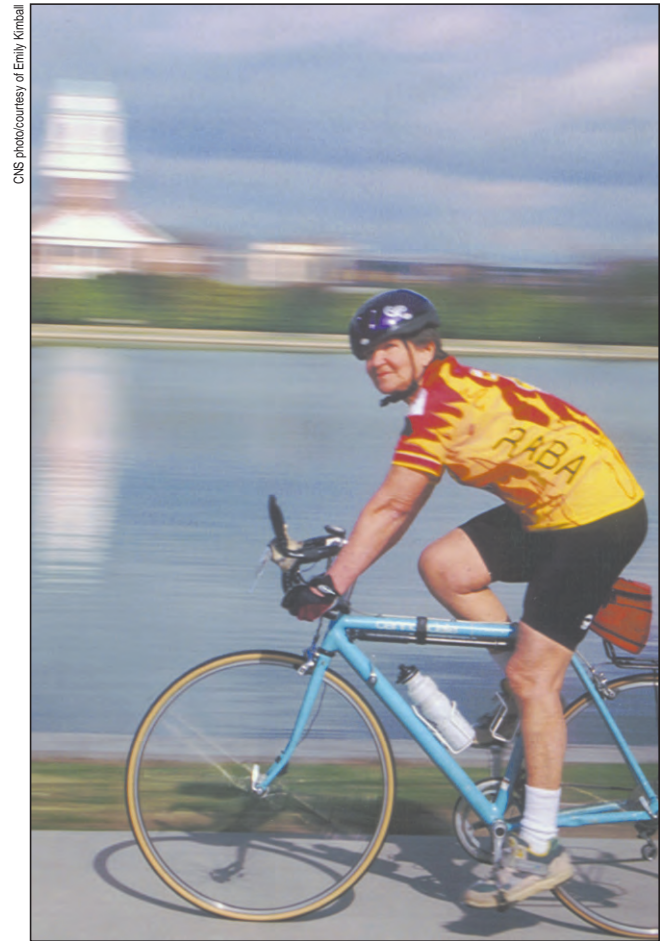
“Work through a budget to see what your expenses might be upon retirement,” she suggested. “Use a financial planner you’ve got confidence in. ... If you’ve got these dreams of traveling or doing things, what is that going to cost you?”

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.

People 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



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.

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.) †

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# 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.

"People should be doing something," said Hannan, associate 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 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 planners," Hannan, who teaches an undergraduate elective course titled "Personal Financial Management," said that many people maintain "I've got time! 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]."

Hannan recommended that 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," 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

**'Social Security is a horrible investment. It has changed dramatically. It is covering things it was never intended to cover.'**

— Al Hannan

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### MEMPHIS, TENN.

friendly city in a cultural hotspot

### ST. GEORGE, UTAH

close to national parks and trails

Source: AARP

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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.) †

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# 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.



**23 million** small businesses in the U.S.

**88%** of owners believe their business will stay in the family over the next five years.

Sources: U.S. Census Bureau  
MassMutual Financial Group

©2006 CNS

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.) †

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## 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.

When 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 vastly 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 encountered them. He invited them to begin or deepen their relationship with him.

His meeting with the Samaritan woman at the well is a wonderful example of reconciliation (Jn 4:4-42).

Once penitents realize that they are loved—which makes them feel worthy—I can then try to move them to the next stage, which involves their response to God's unconditional love. This response involves loving others as well.

To understand what has motivated a person to return to the sacrament of

reconciliation, I might ask:

- Have you felt God in your life recently or is there anything unusual going on?
- Are there relationships in your life that need healing?
- What is your view of God?
- Does God feel close or distant?
- Are you in denial about feelings of indifference toward God or some sin that you don't see as being all that bad?
- Do you harbor resentments toward others that you haven't been able to talk about?
- And, on a deeper level, are you angry with God for not answering a prayer the way that you wanted your petition to be answered?

In truth, for most people there is no conscious break of relationship that needs to be healed. They feel that their relationship with God is not mortally wounded so they don't need to sit down and talk to God about their life and their faith.

A mother told me that when she asked her son if he was going to go to the reconciliation service with her, he replied, "No. God and me are doing pretty good."

Sometimes this is a cop-out. Genuine reconciliation goes beyond a confession of grievous sins. It is an opportunity to receive the grace needed to maintain healthy relationships.

Many Catholics would not think of missing the opportunity to receive holy Communion at Mass and the abundance of grace showered through this sacrament. Yet they have no problem with availing themselves minimally of the sacrament of reconciliation as though it offered B-grade grace.

It is not uncommon for parents of children making their first confession to say they are there because of their children. Many adults have been away from confession for some time, but they are active in other Church affairs.

I challenge them about this because I believe they are there by God's grace.

So I ask them if there is something else going on in their lives, if perhaps God is calling them personally to a deeper relationship with him.

Once they think about it, they say, "You know, Father, ..."

Then they start to unpack their concerns and see the need for reconciliation.

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.

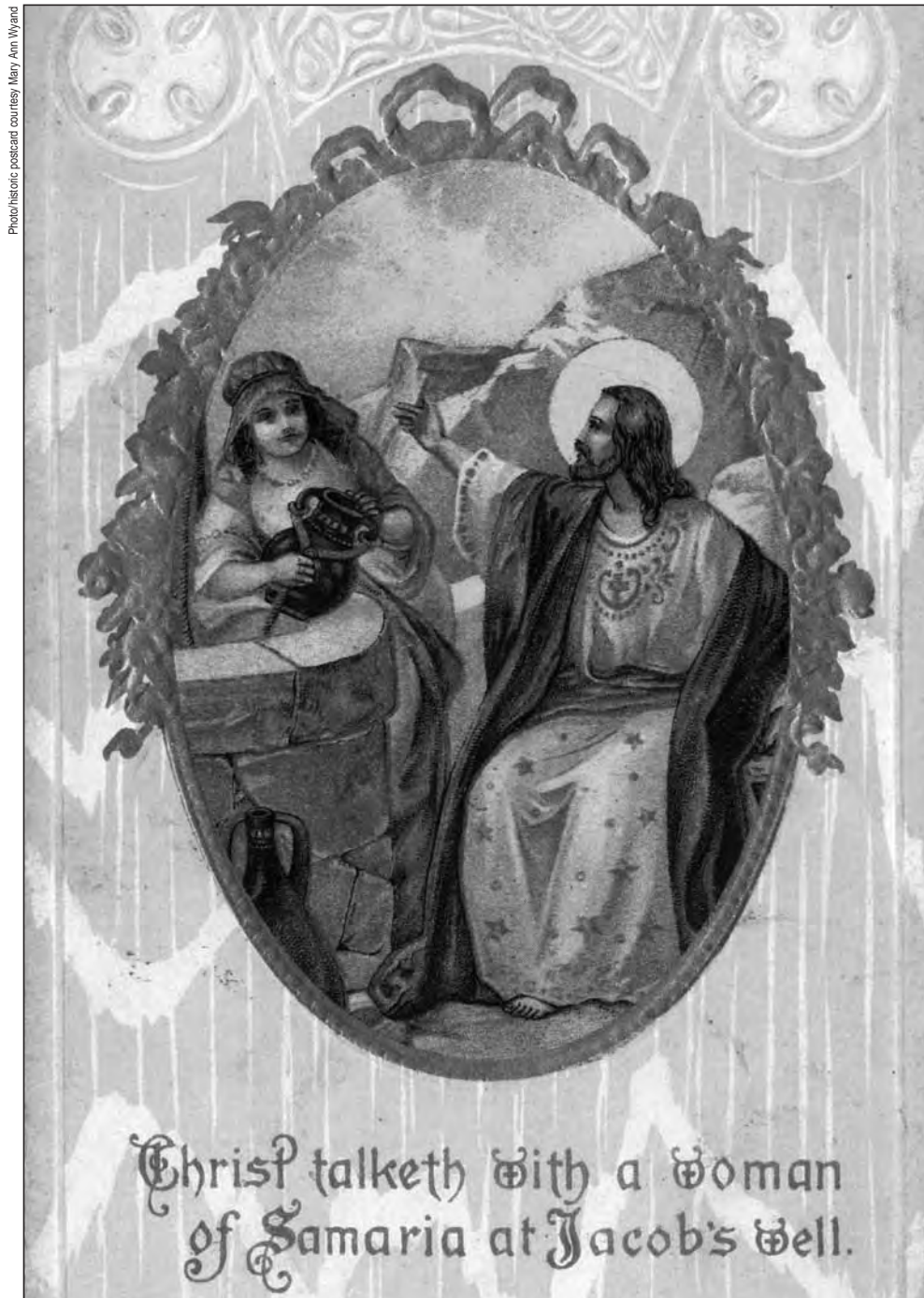
that, they would probably feel comfortable at their own parish." (Peter Walby, St. Clair Shores, Mich.)

"It would be helpful knowing that the priest will walk you through it in the beginning. So if you say [that] it's been a long time since your last confession, he will make you comfortable and help you. Maybe that would relieve the pressure of [not remembering] the procedure." (Stephanie Silay, Pittsburgh, Pa.)

### Lend Us Your Voice

An upcoming edition asks: The world changes rapidly, but how do you think your life and concerns are like those of your great-grandparents?

To respond for possible publication, send an e-mail to [cgreene@catholicnews.com](mailto:cgreene@catholicnews.com) or write to *Faith Alive!* at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. †



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.

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?

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.

(Father Paul J. Campbell is pastor of Sacred Heart Parish in Chestertown, Md.) †

## Discussion Point

### Confession is healing experience

#### This Week's Question

What—from your experience of penance—might aid someone preparing a return to the sacrament after a long time away?

"Looking at the Ten Commandments not as 'shall nots,' but as what they should do and realizing what they are doing. The commandments sound like negatives, but they are positives as to what we should be doing." (Margo Hellman, Bakersfield, Calif.)

"One of the best ways to bring anybody back is to start out simple and easy in a step [by step] process. For example, communal reconciliation would be a good first step. Second, ... [would be] to get the person to understand that priests are just normal, human men who won't judge [him or her]. Let them sit down with a priest who is not a member of their own parish. After



CNS Illustration/Emily Thompson



From the Editor Emeritus/John F. Fink

# The First and Second Books of Maccabees

(Twelfth in a series of columns)

Last week, I wrote about the four books of fiction in the Old Testament. Three of them—Tobit, Judith and Esther—are placed with the historical books in the Christian Old Testament, while Jonah is placed with the prophetic books.

The Catholic Bible follows the Book of Esther with the final two historical books, the First Book of Maccabees and the Second Book of Maccabees.

Neither book is included in the Jewish Scriptures or Protestant Bibles. By the time they were written, Greek was the language spoken and written by the inhabitants of Palestine and these two books were written in Greek.

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, favored by most Protestants, was published in 1611, its team of translators decided to accept in its Old Testament only the books in the Jewish Scriptures.

The Second Book of Maccabees is not a continuation of the history as are the First and Second Books of Samuel or the First and Second Books of Kings. Rather, it's a retelling of the history, an abridgement of a five-volume history that no longer exists.

The word "Maccabee" comes from the Hebrew word for hammer and was the nickname for Judas Maccabeus, leader of the Jewish revolt against the rulers of Palestine in the second century B.C.

The First Book of Maccabees begins with the conquest of Palestine by Alexander the Great in 332 B.C. After his death, his empire was divided among his generals and Palestine became part of Syria. Greek customs were imposed on 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.

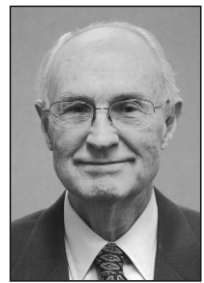
The Jews, led by Mattathias and his sons,

revolted in the year 145 of the Syrian calendar, which corresponds to 167 B.C. Mattathias died a year later, and his sons continued the revolt. Judas led the army of men who rallied to their support. After numerous successful battles, Judas conquered Jerusalem in 164 B.C., and purified and reconsecrated the temple there. This is the event the Jews celebrate on the feast of Hanukkah.

Judas was killed in battle in 160 B.C. and was succeeded by his brother, Jonathan. He was the first member of the Hasmoneans, 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 Hasmoneans continued to rule Judea, sometimes ruthlessly, until the Roman general Pompey captured Jerusalem in 63 B.C. The Hasmonean empire was broken up. Judea came to be ruled by Antipater—the father of Herod the Great. †



Cornucopia/Cynthia Dewes

## Watch out for what you're watching

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

That's because his book's argument, as captured in its subtitle, is "Taking Control of Mass Media Influences." To which we 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 media scene, and 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 its ramifications, which he believes are misunderstood by too many citizens. The freedoms mandated by the amendment include speech, the press and religion. But freedom is not license, and some legitimate

limits may be put on them.

For example, there's the old truism that no one has a right to yell "Fire!" in a crowded theater just because he enjoys freedom of speech.

Nor can anyone present obscenity, libel, slander or false advertising by claiming that right. Speech which threatens the public good—including what children should see—may be curtailed, while speech which might offend us personally is acceptable.

Just because someone's ideas are the exact opposite of ours does not 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 squelch others when they talk about their religious values or public morality.

What passes for news in the media is another important discussion in McCall's 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 news nor of serious conversation.

I'm with him. Over the past few years, it seems to me that the time devoted to news on TV has increased significantly.

But what kind of news have we received?

Have we learned more about our democracy, about our nation's place in world affairs or the meaning of current economic, political or legal events?

No, but we've certainly been treated to more than we ever wanted to know about medications and people whom we've never heard of, and which have no importance in our civic or personal lives whatsoever.

But never fear. McCall devotes part of the book to how we may influence the media to change their ways. And we can, he writes, even though, "Sadly, too much of the public is complacent in allowing the powerful media to dictate our cultural standards."

We can and must make our wishes known by contacting media bosses directly, taking part in participatory media, letting advertisers know what we think, and contacting the government to urge that media literacy be taught in schools.

Most importantly, we must monitor our children's viewing and not be intimidated by technology. We may even have to learn some new technological tricks.

Cultural standards should be up to us, not those who control the media. McCall is right on target.

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



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, listen to your children praying. Send us love, send us power, send us grace. ..."

The first time I heard this verse sung by the Indianapolis Maennerchor, I fell in love with the words and music by Ken Medema.

Although we are all children of God, I immediately visualized this as a prayerful song for or by children, who are the future of our world.

In fact, in many places worldwide, Children's Day is celebrated. In America, it was once celebrated on various days in June. I say "once" because I haven't seen or 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 home!"

Children should still be a central focus in families. However, some children are caught

in horrendous situations ranging in severity from neglect and abuse to child slavery, exploitation and death—even in America.

Researching this brought me to tears—and to my knees to pray. There's no way to convey in this column the severity of such problems.

For years, my daughter, Lisa, who lives in Nashville, Tenn., has been involved with CASA (Court Appointed Special Advocates).

When I researched CASA on the Internet, what I learned pleased me.

Eventually, I also learned that my young friend, Bethanne Gruner, a fellow member of the National League of American Pen Women, is the operations manager for Kids' Voice of Indiana Inc., which promotes and represents children's best interests while serving as an advocate for them and their families.

For two decades, Kids' Voice has provided critical legal resources, information, training and support for the legal system and child service professionals. It is the only not-for-profit organization of its kind in Indiana, helping anyone on the front lines of child protection.

Kids' Voice manages and oversees three

key programs vital to child protection and law: The Children's Law Center of Indiana, CASA for Kids and the Parent-Child Visitation Program.

If we believe in a moral society that provides environments in which children grow in physical, mental, emotional and spiritual health, then it is up to us to be involved in solutions that rectify problems through volunteering, financial help and, naturally, ongoing prayer.

Eddie Rivers Jr. is president and chief executive officer for Kids' Voice of Indiana, which recently relocated to 9150 Harrison Park Court, Suite C, in Indianapolis.

For more information about the organization, call 317-558-2870 or send an e-mail to [info@kidsvoicein.org](mailto:info@kidsvoicein.org) or check out the Web site at [www.kidsvoicein.org](http://www.kidsvoicein.org).

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

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

Faith, Hope and Charity/David Siler

## Addressing homelessness in Indiana

Chris and Brittney never expected to find themselves homeless.



However, when Chris lost his factory job in Bloomington, they quickly fell behind in their bills and were evicted from their apartment. They made several attempts to move in with family members with their new baby,

Gracie, but could not find a satisfactory arrangement.

With nowhere else to turn, Chris, 19, Brittney, 21, and Gracie, 18 months, arrived at the Shalom Center, a day center for homeless individuals and families in Bloomington, the town where both Chris and Brittney were raised.

A staff member at Shalom Center worked with the family to locate a suitable place to live and found Holy Family Shelter in Indianapolis. There is no family shelter in Bloomington, and Chris and Brittney insisted that the family not be separated.

At the beginning of May, the family moved into Holy Family Shelter, an emergency shelter and program of Catholic Charities for families, located on the campus of Sacred Heart of Jesus Parish just south of downtown Indianapolis.

Brittney said that upon entering the program, she and Chris wanted to feel sorry for themselves but the staff would not let them. The Holy Family Shelter staff began immediately to help the couple identify their goals and the skills necessary to prevent homelessness in the future.

Chris and Brittney are now expecting a second child in September and are working toward a transition to one of Holy Family Services nine affordable apartments.

Chris is working 50 to 55 hours per week at two jobs, and hopes to earn his GED and receive some skilled job training in order to provide a secure future for his family. Brittney hopes to return to Ivy Tech to reach her career goals.

Although Chris and Brittney are younger than most married couples that find their way to Holy Family Shelter, they are fairly typical of the temporary residents.

Currently, homeless families are the fastest growing segment of the homeless population, and the space to accommodate families is decreasing. Over the past six years, 44 shelter programs have closed in the state of Indiana. More alarming is the fact that 30 of these programs closed in just the past three years.

Catholic Charities provides the shelter here in Indianapolis and the Bethany House in Terre Haute to provide a safe haven for families where they can begin to plan for a future rich with promise.

Like Chris and Brittney, no one ever expects to be homeless, but when circumstances leave a family with no place to live, we must provide a place.

Bloomington does not have a shelter for families, nor do most cities and towns in our state. We have a growing problem and a shrinking number of available beds.

One way that Catholic Charities is responding to this need is by relocating and expanding Holy Family Shelter. The current facility was originally built as a convent for nuns and has functioned as a shelter for 21 years, but the time has come to provide a more suitable environment.

As part of the current *Legacy for Our Mission: For Our Children and the Future* capital campaign, we are currently working to raise the necessary funds to ensure that families like Chris and Brittney have a place to call home.

(David Siler is executive director of the Secretariat for Catholic Charities and Family Ministries. E-mail him at [dsiler@archindy.org](mailto:dsiler@archindy.org).) †



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

# 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 work originally was composed.

The events, attitudes and personalities within these contexts influenced 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 conditions of their own times.

When this third part of Isaiah was written, God's Chosen People were not living a life of ease and plenty. Their kingdoms had been destroyed. They had survived exile in Babylon. Somehow, given how arduous it was to cross the desert—a region that is now Iraq, Jordan and Syria—they had managed to return home. What they found there was not a great relief. They had to struggle.

Nevertheless, the prophets, such as the author of the third section of Isaiah, reassured them. God would protect them. He had promised to protect them. They would not die. If they were true to God, they would live. God would give them life.

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 tie themselves to the redemption won by Jesus in the sacrificial crucifixion. They must crucify their own instincts and sins, and live in the model of the Lord.

Then, consolingly, the reading says that no one is excluded from God's plan for human salvation. Each person must simply ratify a personal place in this plan by turning to God

humbly and without qualification.

St. Luke's Gospel furnishes the last reading.

It is a story about the Lord's commissioning of 72 disciples, whom Jesus sends to prepare for the coming of the Gospel.

Important to the story is the fact that the Lord methodically and carefully instructs these disciples in what they should do as they fulfill the commission given them. They do not just simply go out on their own.

Equally important is the fact that Jesus empowers them to rid the places that they will visit of evil. Demolishing evil is an ability belonging only to God. The Lord gives them this ability.

He also promises them that they will not succumb to whatever destructive forces that evil may bring against them.

## Reflection

The mindset prevailing in our culture is curious, especially considering the modern achievements in science. The mindset is that, in making moral decisions and in following these decisions, humans somehow are unable to stand for high ideals. It is the mindset that inevitably humans must sin.

On the other hand, our culture bids us to overestimate ourselves, suggesting to us that we are much wiser than we are and are without the limitations that beset us all.

These readings tell us that eternal life—and peace and joy in this life—are the rewards of salvation.

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.

As gifts to us and aides for us, Jesus gives us special teachers and leaders to guide us. They have the power, given to them by the Lord, to rid our lives of evil. †

## 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](mailto:criterion@archindy.org). †

## Daily Readings

Monday, July 9  
Augustine Zhao Rong, priest and martyr and his companions, martyrs  
*Genesis 28:10-22a*  
*Psalms 91:1-4, 14-15ab*  
*Matthew 9:18-26*

Tuesday, July 10  
*Genesis 32:23-33*  
*Psalms 17:1-3, 6-7, 8b, 15*  
*Matthew 9:32-38*

Wednesday, July 11  
Benedict, abbot  
*Genesis 41:55-57; 42:5-7a, 17-24a*  
*Psalms 33:2-3, 10-11, 18-19*  
*Matthew 10:1-7*

Thursday, July 12  
*Genesis 44:18-21, 23b-29; 45:1-5*  
*Psalms 105:16-21*  
*Matthew 10:7-15*

Friday, July 13  
Henry  
*Genesis 46:1-7, 28-30*  
*Psalms 37:3-4, 18-19, 27-28, 39-40*  
*Matthew 10:16-23*

Saturday, July 14  
Blessed Kateri Tekakwitha, virgin  
*Genesis 49:29-32; 50:15-26a*  
*Psalms 105:1-4, 6-7*  
*Matthew 10:24-33*

Sunday, July 15  
Fifteenth Sunday in Ordinary Time  
*Deuteronomy 30:10-14*  
*Psalms 69:14, 17, 30-31, 33-34, 36-37*  
*Colossians 1:15-20*  
*Luke 10:25-37*

## Question Corner/Fr. John Dietzen

# Indulgences are part of Catholic teaching but often misunderstood

Q What is the current Church information on indulgences? I know that Pope John



Paul II issued some document about them, but I never hear the topic discussed.

Are indulgences still part of Catholic faith? I am 93 years old and my faith is very important to me. (Virginia)

A 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 misunderstandings 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 the harmony of creation established by God and is, at least to some degree, a rejection 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."

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.

"Those who think they can receive this gift simply by fulfilling a few exterior requirements are wrong," he said. Receiving an indulgence "is not automatic, but depends on our turning away from sin and conversion to God."

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

- Invoking 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 penance.

In other words, prayer, penance and works of mercy are still good and profitable for ourselves and for others.

The practical bottom line is that we do them out of fidelity to Christ and love for 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, Peoria, IL 61612. Questions may be sent to Father Dietzen at the same address or by e-mail in care of [jjdietzen@aol.com](mailto:jjdietzen@aol.com).) †

## My Journey to God

# Refueled

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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 to 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.) †



CNS photo/Mike Crupi, Catholic Courier



# Rest in peace

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

**ALSOP, William P.**, 75, Nativity of Our Lord Jesus Christ, Indianapolis, June 21. Husband of Mary Alsop. Father of Terri Davis, Pam Driggers and Nancy Lane. Brother of Eileen Alsop. Grandfather of nine. Great-grandfather of six.

**HOOVLER, Cecil**, 95, St. Mark the Evangelist, Indianapolis, June 24. Father of Terese Davis, Janette Johnson, Beth Hillenmeyer, Roberta Hilton, Barbara Williams, Charlie, Ed and Mike Hoovler. Brother of Jerry, Paul and Walt Hoovler. Grandfather of several. Great-grandfather of several. Great-great-grandfather of several.

**HORNUNG, Charles A., Sr.**, 83, St. Paul, Sellersburg, June 17. Husband of Margaret Hornung. Father of Ben and Charles Hornung Jr. Grandfather of four. Great-grandfather of two.

**LEININGER, John G.**, 90, St. Malachy, Brownsburg, June 20. Father of Barbara Goddard.

**McDONALD, Shirley Ann**, 73, St. Mary-of-the-Knobs,

Floyds Knobs, June 17. Wife of Horace McDonald. Mother of Geri Cozine, Charles and Mark McDonald. Sister of Helen Miller, Stephen and Thomas Kannapel. Grandmother of three.

**REPP, Stephen D.**, 50, St. Gabriel, Connersville, June 22. Husband of Sandy Repp. Father of Sarah, Sam, Travis, Trent and Tyler Repp. Stepson of Tammy Repp. Brother of Candy Childs. Half-brother of Wendy Copley and Andrew Repp.

**SCHLANZER, Eliza Mae**, 83, Holy Name of Jesus, Beech Grove, June 20. Mother of Karen Wright and Marilyn Schlanzer. Sister of Jane Ruddock. Grandmother of three. Great-grandmother of four.

**STENGER, Gertrude M.**, 91, St. Maurice, St. Maurice, June 24. Mother of Gerald, Roger, Ronald and Russell Stenger. Grandmother of eight. Great-grandmother of 12.

**STEVENS, Lena**, 85, St. Joseph, Indianapolis, June 18. Mother of Sharon Cramer, Patty Gentry, Lena Jo Waterman, Harry, Jim, John Jr. and Rick Stevens. Sister of Judy, Dutch and Mac McSchooler. Grandmother of 23. Great-grandmother of 30.

**TECHY, Joseph D.**, 78, St. Lawrence, Indianapolis, June 23. Husband of Mary A. Techy. Father of Patricia Bryant, Michael Duffy and Christopher Techy. Brother of one. Grandfather of six. Great-grandfather of seven. †

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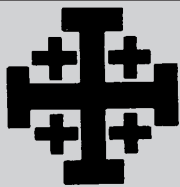
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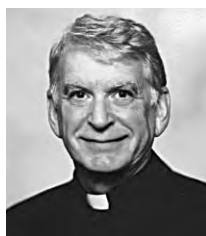
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## The heart to achieve excellence



Awarded the 2004 and 2005 HealthGrades Distinguished  
Hospital Awards for Clinical Excellence.™

## The courage to listen and anticipate

Consistently improving our services and facilities, including a  
\$40 million expansion currently under way in Mooresville.

## Rebuild and restore

Top 5% in the nation for overall orthopaedic care.

## With machines, medicine and faith

A philosophy of healing that incorporates our Franciscan values of  
compassionate concern, joyful service and respect for life.

## We are leading the way

With three convenient hospital campuses, a medical staff of more  
than 700 doctors and 4,000 employees to serve your needs.

 **ST. FRANCIS**

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THE HEALTHCARE QUALITY EXPERTS®

