First-class' graduation
11 seniors make history at Seton Catholic High School

By John Shaughnessy

RICHMOND—When the high school seniors lined up for the photograph, they showed the closeness they had developed through four years of sharing classes, laughs, tough times and dreams. The 11 seniors moved closer to one another, posing for a picture that would not only capture a great moment in their personal histories but a memorable moment in the history of the archdiocese.

On the morning of June 3, these four young men and seven young women—the entire 2006 class of Seton Catholic High School—will be the first class to graduate from a Catholic high school in Richmond in 70 years.

“There’s a great deal of excitement about graduation—and our school,” said Rick Ruhl, the principal. “The future is bright!”

So is the hope in the Richmond Catholic Community as Archbishop Daniel M. Bidlo, a member of the school’s first graduation—a moment that Catholics in this eastern Indiana city have anticipated ever since Seton High opened for the 2002-03 school year.

Before then, Richmond hadn’t had a Catholic high school since St. Andrew High School was closed in 1936. Since then, the United States emerged from the Great Depression, fought and sacrificed during World War II, desegregated schools, extended civil rights, launched a moon shot and endured terrorist attacks on its home soil.

Now, Seton’s Class of 2006 will have its own place in the history of its school. “It’s kind of cool,” said Marissa Stevens, a senior and a member of Holy Family Parish in Richmond. “Seventy years is a lot of time.”

Still, similar to most graduating seniors, the members of Seton’s graduating class focus on the difference the school has made in their lives and the difference they have made in each other’s lives.

“One of the best benefits of a small class and a small high school is you’re not confined,” said Brent Ropp, a member of St. Mary Parish in Richmond. “You can cross the boundaries with the other classes and with teachers in a way that you don’t find in other high schools.”

“In a small school, you can truly come to learn and love your classmates,” said Kelsie Rheinhardt, a member of St. Mary Parish. “That’s truly something special about my four years here.”

Marissa Stevens laughed and added, “It’s like one big family. We get along. We fight. Sometimes, we don’t want to speak to each other. Sometimes, we can’t get enough of each other.”

Senior year has been especially satisfying for the class.

“This year has been great,” said Ben Naseman, a member of St. Andrew Parish in Richmond. “In years past, we’ve had quarrels. This year, we’ve shared a lot of things together.”

They’ve shared memories of their freshman year when they were nervous about being the high school’s first students.

“They’ve shared memories of classes small enough so that their voices could be heard and their teachers could take the time to give them one-on-one attention.”

Still, the moments they remember most come from their senior year. Tellingly, their fondest memories of their senior year are moments of faith and friendship.

Those moments include their senior retreat at Saint Meinrad School of Theology and a trip to Indianapolis for a Senior Mass with the archbishop at SS. Peter and Paul Cathedral.

“We were just together, and we had a lot of fun,” said Kelsie Rheinhardt as several of her classmates nodded in agreement.

“Faith has been an important part of our lives.”

Ben Naseman

Fund to help children of man who lived, died helping others

By John Shaughnessy

Christopher Hutt

He was cool. He was funny. He liked to have a good time. He was a role model, too. He was a very good athlete and he went to Scenica, just like me.”

Ryan had even followed in his uncle’s footsteps, playing football at Father Thomas Scenica Memorial High School, where Hutt had starred as quarterback when the eastside Indianapolis Catholic school won its first state football championship in 1990.

“Chris was like a father figure to my two boys, Ryan and Jeremy,” recalled Cathy Mayer, Hutt’s sister. “I was a single parent for a long time. Chris would do sports with them—football, basketball and other things.”

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Ryan wrote the two red initials in a class of their own, the first graduates of Seton Catholic High School in Richmond include, from left, Shane Soper, Allison Cook, Brent Ropp, Jackie Brown, Kelsie Rheinhardt, Michelle Valentini, Jennifer Sugas, Marissa Stevens, James Hoover, Abby Hunt and Ben Naseman.

“Uncle Hero.”

Christopher Hutt, a highway worker who was killed on April 18 when a vehicle ran off the road project.

“Christopher Hutt, a highway worker who was killed on June 21 when a vehicle ran off the road project.

“Faith has been an important part of our lives.”

Ben Naseman

In Poland, Pope Benedict calls for solid faith, reconciliation, peace

VATICAN CITY (CNS)—Visiting Poland in late May, Pope Benedict XVI drew on Pole’s history, their tragedies and their love for Pope John Paul II to call for a future of solid faith, reconciliation and peace.

Arriving in Warsaw on May 25, Pope Benedict knew the focus of his audience was on his Polish-born predecessor, and while he constantly referred to his own desire to follow in Pope John Paul’s footsteps, he emphasized that the best way to keep his predecessor’s memory alive was to believe and act as he did.

“This is no mere sentimental journey, although it is certainly that, too, but rather a journey of faith,” Pope Benedict said at the Warsaw airport welcoming ceremony.

And while international focus was on the German-born Pope Benedict on May 28 when he visited the Nazis’ Auschwitz-Birkenau camp, he referred to his predecessor there as well.

“Pope John Paul came here as a son of that people which, along with the Jewish people, suffered most in this place and, in general, throughout the war,” Pope Benedict said. “I come here today as a son of the German people.

“Speak in this place of horror, in this place where unprecedented mass crimes were committed against God and man, is almost impossible—and it is particularly difficult and troubling for a Christian, for a pope from Germany,” he said, standing at the Holocaust memorial at the end of the railroad tracks inside Birkenau.

Speaking after a prayer service during which the Jewish prayer for the dead was recited, Pope Benedict urged the world to remember the Holocaust as “the abyss of terror” and “unprecedented mass crimes.”

Remembering should lead to prayers for peace.

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Enrollment down in U.S. Catholic ministry formation programs

WASHINGTON (CNS)—Catholic seminaries in 2005-06 had 16,037 students enrolled in deacon and lay ministry formation programs, a drop of more than 2,800 from the previous year. The previous year in the number of candidates for the permanent diaconate had been almost unchanged in 2004 and took effect on Aug. 10, 2005, set "there's been a maturing" and "an opening in order not to waste this gift."

VATICAN CITY (CNS)—Increasingly, bishops have been accepting that lay movements and communities should be well- cared for and guided to better serve the mission of the Church, said the president of the Pontifical Council for the Laity.

Archbishop Stanislaw Rytko said an increasing number of "bishops" are displaying "a growing awareness that these movements are a gift to welcome above all with gratitude and responsibility in order not to waste this gift." The council’s secretary, Bishop Josef Mokrzycki, also said that over the years “there’s been a maturing” and “an opening up” on the part of bishops and lay communities in recognizing the importance of having them be part of the Church’s mission.

In the past nine years, the number of candidates in formation for the permanent diaconate has decreased. The 226 active programs reported in 2005-06 are the lowest number since CARA began gathering these data in 1994-95.

CARA found that 75 percent were white, 17 percent Hispanic/Latino, 4 percent Asian, 3 percent black and 1 percent other. In 1996-97, it found 78 percent white, 15 percent Hispanic/Latino, 4 percent Asian and 3 percent black. Among deacon candidates, it found 79 percent white, 12 percent Hispanic/Latino, 3 percent Asian, 3 percent black and 3 percent other. In 1996-97, the definition of lay ministry programs was broader and the criteria for counting students were less restrictive.

Bishops increasingly accept lay movements, says Vatican official

Congress participants were to be part of the 300,000 members of ecclesial movements gathered to better understand themselves and lay communities expected to meet Pope Benedict XVI in a special audience in St. Peter’s Square on June 3, the year of Pentecost. 

Correction

In the May 26 issue of The Criterion, Father Shaun Whitson’s first name was misspelled in the page 2 story announcing his new assignment. †
New-old school
St. Anthony students finish year at for mer parish school

By Mary Ann Wyand

June 2 is the last day of classes before summer vacation for 73 St. Anthony School students in Indianapolis, who have had a very busy and memorable year.

They started the 2005-06 school year at the former All Saints School at 75 N. Bellville Place then moved back to the original parish school at 337 N. Warmen Ave., next to St. Anthony Church during Holy Week.

Benedicente Sister Pamela Doyle, principal of the Indianapolis West Deanery grade school, said this school year has been quite a “moving” experience.

She said relocating the school to its original parish site has been a very positive experience for the students, faculty and staff.

“Relocating campus was one new school on Tuesday, April 11, for the first time,” Sister Pamela said. “We unpacked and unpacked all day on Monday, April 10, and it took us from sunup to sundown. But we got everything taken care of as much as we could, and the students arrived to what seemed like a brand new building. It is definitely a new-old school. It’s good to be back in our church property. My favorite thing about the move is that now we are right next to the church.”

Sister Jeanne stood at the front door of the school and greeted the students on their first day in the new location.

“I couldn’t have asked for a better transition,” she said. “It went very smoothly. The faculty and staff worked very hard, and we had a lot of volunteer help. It was very exciting to me to see the excitement of the students and the enthusiasm of the teachers in their new surroundings.”

Moving into the new school during Holy Week presented an additional challenge, Sister Pamela said, because the faculty and staff worked hard to make sure the students focused on preparations for Easter.

“There was a feeling of reverence for the week even in the midst of the excitement and newness,” she said. “We gathered on Holy Thursday and Good Friday for prayer services at the church. It was so wonderful to process over the church for prayers.”

Fourth-grade teacher Mindy Roberts said Theresa Dotts, the school custodian, “was the biggest help” and “went above and beyond the call of duty during the school’s move.”

Roberts said Dotts cleans the school on week days and “puts in countless hours, even during spring break, to make sure everything got finished.”

Librarian Anna Weddle worked with Brebeuf Jesuit Preparatory School faculty members, who volunteered to help her sort, pack and relocate the school’s collection of books.

About half of the 6,000 books were donated to other Catholic grade schools.

Pre-kindergarten student Maria Balbay Ortiz said on May 11 that she likes the new school because “it’s so beautiful.”

Fourth-grade student John Centers said he likes the newly remodeled school because it “is smaller and more comfortable.”

Second-grade student Samantha Buss said “the church is so pretty. I like the church.”

Cristo Rey Network, felt that slowing the pace at the school “is wonderful,” and “the church is so pretty. I like the church.”

Feasibility study
Sister Jeanne said partnerships with area businesses and corporations will enable students of all faiths, who otherwise could not afford a Catholic education, to attend the Cristo Rey school.

It is modeled on Cristo Rey Jesuit High School in Chicago, which was started by the Society of Jesus about 10 years ago, and is part of a network of 11 other Cristo Rey schools throughout the U.S.

“The congregation [of the Sisters of Providence] is very supportive of the Cristo Rey school,” Sister Jeanne said, “and sees it as an opportunity to extend our mission of breaking boundaries and creating hope for the students here in Indianapolis.

“One very positive way that the congregation is supporting our mission this summer is that two Providence Volunteers in Ministry and a sister will be helping us with the summer program and with recruitment,” she said. “In the fall, we have a couple of sisters who are interested in work of doing the time to tutoring and other jobs that might be needed.”

(More for information about Providence Cristo Rey High School, the school’s summer program or ways to volunteer there during the summer or fall, call Providence Sister Jeanne Hagelskamp at 317-392-4968.)

MARRIAGE SUPPLEMENT

Be a part of our Marriage Supplement
July 21, 2006, issue of The Criterion

If you are planning your wedding between July 1, 2006, and February 1, 2007, we invite you to submit the information for an announcement on the form below.

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

Deadline All announcements and photos must be received by Thursday, June 29, 2006, 10 a.m. (No announcements or photos will be accepted after this date.) All announcements without photos must be received by the same date.

Use this form to furnish information —

Clip and mail to: ATTN: BRIDES, MARRIAGE ANNOUNCEMENTS, The Criterion 810 N. Meridian, Indianapolis, IN 46202

City State Zip Code

Marriage Date Church

Marriage Location City State Zip Code

Bride

Bride's Parents

Bride's Parents' City State

Bride's Parents' City State

Bride's Parents' City State

Groom

Groom's Parents

Groom's Parents' City State

Groom's Parents' City State

Groom's Parents' City State

Bride and Groom's Parents' Address

City State

City State

City State

City State

City State

City State

City State

City State

City State

Your Signature

Relationship

Daytime Phone

Mail your announcement to: The Criterion 810 N. Meridian, Indianapolis, IN 46202

The Criterion Friday, June 2, 2006 Page 3
We are called to be missionaries of charity: with Christ, for Christ, to Christ

Then the king will say to those on his right, “Come, you who are blessed by my Father. Inherit the kingdom prepared for you from the foundation of the world. For I was hungry and you gave me food; I was thirsty and you gave me drink; I was a stranger and you welcomed me, a naked man and you clothed me; I was ill and you visited me; I was in prison and you came to me.” (Mt 25:40).

Mother Teresa holds the hand of an alien man at the Missions of Charity home in Calcutta. This undated file photo. The postulator in her cause for sainthood said is struck by all that Mother Teresa had accomplished, even during times she felt God might have aban-
doned her.

Mother Teresa holds the hand of an alien man at the Missions of Charity home in Calcutta. This undated file photo. The postulator in her cause for sainthood said is struck by all that Mother Teresa had accomplished, even during times she felt God might have aban-
doned her.

Faith and Society

Is there a woman who can fill the next Supreme Court vacancy?

It must be spring. Rumors of another imminent Supreme Court vacancy are afoot. The court already has two new members, John Roberts and Samuel Alito Jr. replaced the late William Rehnquist and the retired Sandra Day O’Connor. But now there is renewed speculation that John Paul Stevens, 86, may step aside.

Stevens was appointed by Republican Gerald R. Ford, and is an unwrit-

one another—at the same time that we are wholly united with one another in Christ.

The vocation of each of us has received is unique to us, but my voca-

Eucharist above all, is always, as it forms. But charity, drawn from the

The Edwards Act, which the Council defines as “every
duty of Christ all over the earth.

Every Christian is called to missionary work, like Mother Teresa, but every

As the Catechism of the Catholic Church states, “In keeping with their
vocations, the demands of the times, and the various gifts of the Holy Spirit, the apostolate assumes the most varied forms. But charity, drawn from the Eucharist above all, is always, as it was, the source of the whole aposto-
late.” (CCC #866).

Empowered by the Holy Spirit and by the Eucharist, above all, every

Christian is sent out into the world to find his or her own Calcutta and, thus,
participate in the Church’s apostolic work.

We are all missionaries for Christ, with Christ and to Christ. Regardless of
where our Calcutta may be—whether among the poorest of the poor in
India or among the homeless, the hungry or the spiritually poor here in
America—we are called to mission-
aries of charity.

Amen, I say to you, whatever you did for the least of these, my brothers and
sisters, you did for me. (Mt 25:40).

—Daniel Conway

Daniel Conway is a member of the editorial committee of the board of directors of Criterion Press Inc.

Contributions to help the working poor are appreciated

I write to The Criterion and Archbishop Daniel M. Buechlein on behalf of the Catholic Campaign for Human Development (CCHD) to thank you and your parishioners in the Archdiocese of Cincinnati for your generous contribution of $97,438.66 from your 2005 CCHD collection.

Last year, the alleviation of poverty in our country rose for the fourth consecu-
tive year, with most of the increases occurring among the working poor.

Without the safety net provided by safe and adequate housing, reliable transporta-
tion, functioning schools, steady employ-
ment and dependable health care, even more people will slip into an intolerable existence.

Through the support of parishioners in dioceses across the country, we were able to grant $9 million in 2005 to anti-
poverty, social justice projects in

the U.S. Court of Appeals for the 7th Circuit (covering Wisconsin, Illinois and Indiana); Sykes is a youthful 48, but has been on the bench since 1990. A Marquette law graduate, she has a superior grasp of the law and a healthy dose of judicial humility. She is also impartial.

In sentencing abortion clinic pro-
testers, Sykes indicated her “respect” for the women’s right of belief, but went on to sentence them appropriately. Last month, she caught the national eye again with her intelligent dissent in a case challeng-
ing the University of Notre Dame’s well-
respected Alliance for Catholic Educa-
tion program training teachers for needy schools.

Notre Dame received a one-time fed-
eral grant of $500,000 to help four other universities set up similar programs. Careful to observe constitutional lines, Notre Dame used federal funds to se-
elar training and private donations for the program’s spiritual formation aspects. The ACLU objected nonetheless, demanding that the secretary of educa-
tion be ordered not to make the grant for this worthy effort to train Catholics to educate the poor. Since the funds had been spent, a trial judge threw the case out.

When her federal appellate court reversed by fabricating a newly minted theory as to how Notre Dame might still be liable, Sykes disagreed. How can there be a claim against Notre Dame for unjust enrichment, Sykes asked when it gave away every dime in good-faith reliance on the government’s decision? The church is not responsible for the government’s decision. It would be ludic-
rous to argue that a religious university is precluded by the Constitution from advancing religion just because a few secular aspects of a program receive grant money.

Notre Dame should pursue a further appeal. While it is unfortunate that the university would be sued rather than praised for its excellent work, all things here may be working for the good.

The Notre Dame lawsuit shows the impressive potential of Diane Sykes for the Supreme Court—and like so many others, it is one we all, at just the right moment.

(Douglas W. Kmiec is a columnist for Catholic News Service.)

Letters to the Editor

49 states, the District of Columbia and Puerto Rico.

CCHD takes the risk of investing in the dignity of poor and low-income peo-
ple. Your partnership with us helps break the cycle of poverty. So, in the name of those who will be helped by the generos-
ity of your people, I say thank you, too. In his World Day of Peace Message for 2006, Pope Benedict XVI challenge-
us with these words: “Peace thus comes to be seen in a new light; not as the mere absence of war, but as a harmonious coexistence of individual citizens within a society governed by justice, one in which the good is achieved, to the extent possible, for each of them.”

Your support of the Catholic Campaign for Human Development helps achieve the “good” for families and communities struggling in poverty. We are grateful for your support, and the invaluable efforts of your diocesan director, David Siler. Thank you for your ongoing sup-
port.

Timothy F. Collins, executive director, Catholic Campaign for Human Development, Washington, D.C.

[Image 31x1027 to 394x1132]
La institución de la Eucaristía: Una faceta rica de amor del Nuevo Testamento

En su encíclica “Dios es amor”, el Papa Benedicto XVI escribió: “El matrimonio basado en un amor exclusivo y definitivo se convierte en el icono de la relación de Dios con su pueblo y, viceversa, el modo de amar de Dios se convierte en la medida del amor humano. Esta estrecha relación entre Dios y nosotros, la nupcia entre Dios e Israel, se presenta como una imagen de la comunión sacramental entre Dios y el electo en la Eucaristía. La imagen de la comunión entre Dios y el hombre en la Eucaristía es un reflejo del amor de Dios hacia el hombre en Cristo.”

La institución de la Eucaristía es un acto de amor total y gratuito de Dios hacia el hombre en Cristo. El amor de Dios se manifiesta en la Eucaristía mediante la oferta de su cuerpo y su sangre para la salvación del hombre. La Eucaristía es el testimonio viviente del amor de Dios hacia el hombre en Cristo y la manifestación del amor divino en el tiempo,

Dijo: “La unión con Dios es el acto más alto de nuestra existencia, un acto que nos une a él. No podemos amar a Dios para nosotros mismos sino que hay que amar a Dios como él nos ama. Dios no nos quiere como objetos sino como personas. El amor de Dios es el amor total y gratuito, es el amor que nos libera y nos hace ser libres.”

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Events Calendar

June 2
St. Rose Parish, Highway 40, Knightswood. Yard sale, booth. 8 a.m.-6 p.m. Information: 765-545-7249 or e-mail mspw@indycom.com.
St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., Indianapolis. Church Federation of Indiana- polis, Bilingual Pentecost service. 7 p.m. Information: 317-632-9349.
St. Therese of the Infant Jesus (Little Flower) Parish, 1401 N. Bosart Ave., Indianapolis. Summer festival, Fri.-Sat. 7-9 p.m., Sat. 7-11 p.m., 5 p.m., rides, games, food, entertainment. Information: 317-537-8352.
St. Joseph Church, 2061 St. Joe Road West, Sellersburg. Nocturnal adoration, exposition of the Blessed Sacrament, 7 p.m. and continuing through the night. Information: 812-246-2252.
St. Michaela Farm, Oldenburg. Pre-Cana Conference, “The Final Chalice: Witness, prior, present.” 7-9:30 p.m., 10 a.m.-noon, $25 per person. Information: 812-933-0661 or e-mail michaelafarm@sedatn.com.
St. Michaela Farm, Oldenburg. International Back-to-Back Wool Challenge with Indiana Fiber Friends, 9 a.m.-5 p.m., donation to cancer research. Information: 812-933-0661 or e-mail michaelfarm@sedatn.com.
St. Michaela Farm, Oldenburg. International Back-to-Back Wool Challenge with Indiana Fiber Friends, 9 a.m.-5 p.m., donation to cancer research. Information: 812-933-0661 or e-mail michaelfarm@sedatn.com.
St. Michaela Farm, Oldenburg. Brownie Try-It Day. Animals ’N’B’gosh! 10 a.m.-2 p.m. Information: 812-933-0661 or e-mail michaelafarm@sedatn.com.
St. Michaela Farm, Oldenburg. Brownie Try-It Day. Animals ’N’B’gosh! 10 a.m.-2 p.m. Information: 812-933-0661 or e-mail michaelafarm@sedatn.com.
Retreats and Programs

June 2-4
Kordes Retreat Center, 841 E. 14th St., Ferdinand. “The Way of St. Benedict: Seeking God and Desiring Good Days.” Information: 812-357-2777, 800-880-2777 or e-mail kordes@thedome.org.
June 4
Our Lady of Fatima Retreat House, 5535 E. 56th St., Indianapolis. Pre-Cana Conference for engaged couples, 1-5:30 p.m. Information: 317-545-7681, 317-236-1596 or 308-382-9836, ext. 1796.
June 7
Our Lady of Fatima Retreat House, 5535 E. 56th St., Indianapolis. Annual day of Reflection on Prayer, “Praying Up to God.” Father James Farell, presenter. 8:30 a.m.-2:30 p.m., $30 per person. Information: 317-545-7681 or e-mail raven@archindy.com.
June 8-29
Oldenburg Franciscan Center, Oldenburg. Evening with the Mystics series, session one of four. “The Desert Fathers and Mothers.” 7-8:30 p.m., Franciscan Sister Barbara Leonhard, presenter. 5:30 p.m. Information: 812-933-6437 or e-mail center@oldenburgcom.org.
June 9
Michaela Farm, Oldenburg. Junior Badge Day, wildlife badge, Franciscan Sister Anne Marie Quinn, presenter. 10 a.m.-noon or 2-4 p.m., $6 per person. Information: 812-933-0661 or e-mail michaelafarm@sedatn.com.
June 10-23
Kordes Retreat Center, 841 E. 14th St., Ferdinand. Ind. “Intensive Centering Prayer Retreat.” Information: 812-357-2777, 800-880-2777 or e-mail kordes@thedome.org.
June 13
Our Lady of Fatima Retreat House, 5535 E. 56th St., Indianapolis, Summer Reflection, “The Final Chalice: Witness, prior, present.” 7:30-9:30 p.m., $10 per person or $25 per family. Information: 317-545-7681 or e-mail raven@archindy.com.
June 14
Michaela Farm, Oldenburg. Brownie Try-It Day. Animals ’N’B’gosh! 10 a.m.-2 p.m. Information: 812-933-0661 or e-mail michaelafarm@sedatn.com.
June 16-18
Our Lady of Fatima Retreat House, 5535 E. 56th St., Indianapolis. Tobin Weekend for engaged couples. Information: 317-545-7681 or e-mail www.archindy.com/fatima.
St. Meinrad Archabbey, 200 Hill Drive, St. Meinrad. “Centering Prayer 101,” guided retreat, Mon.-Fri. 8 a.m.-noon, 4-8 p.m., $350 per person. Information: 812-357-6721 or 800-334-6621.
June 8
St. Adhaanir the Great Byzant- ine Church, St. Mary Hall, 1117 Blaine Ave., Indianapolis. Catholic Charismatic Renewal Ministries of Indianapolis, praise, worship, 7:15-8:45p.m. Information: 317-592-1992 or www.holyspirit.org or log on to Schoenstatt Web site at www.schoenstatt.com/~frbark.
June 9
June 10
Our Lady of Most Holy Rosary Parish, 520 Stevens St., Indianapolis. 23rd annual Italian Street Festival, “Prize, praise, worship, 5 p.m.-midnight, Sat. 5-11 p.m. Italian foods. Information: 317-636-4478.
June 11
St. Louis School, 17 S. Louis Place, Batesville. Rummage sale, Fri. 8 a.m.-7 p.m., Sat. 8 a.m.-4 p.m., half-price sale, noon-4 p.m., Sun. 8 a.m.-1 p.m. Bag sale. Information: 765-987-3204.
June 11-9
St. Gabriel the Archangel Parish, 6000 W. 34th St., Indianapolis. International Festival, Fri.-Sat., noon-11 p.m., Sun. 11 a.m.-2 p.m. Information: 317-236-1596 or ephes@archindy.com.
June 11-17
St. Mark Parish, 553 E. Elgin Ave., Indianapolis. Bold and Beyond program, 7-9 p.m. Information: 317-236-1596 or ephes@archindy.com.
June 11-27
Julie, 355 E. 14th St., Indianapolis. Divorce and Beyond program, 7-9 p.m. Information: 317-236-1596 or ephes@archindy.com.

Shoe Donation

Bob Broughton, Indianapolis direc- tor of Changing Footprints, an organization that donates shoes to the poor, holds dozens of pairs of shoes with May 10 as the archdiocesan Crisis Office at the St. Francis Xavier Building in Indianapolis. Changing Footprints donated 200 pairs of shoes to the Crisis Office.

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Sharing the faith

Excellence in Catechesis Award given posthumously to Bill Hunn

By Sean Gallagher

On the day that Bill Hunn died of leukemia last October, he called Father Thomas Clegg, pastor of Most Sacred Heart of Jesus Parish in Jeffersonville, and asked him to come to his hospital room.

Hunn had collaborated with Father Clegg in ministry at the parish as director of faith formation. “When he called me to the hospital on the day he died, he told me to tell them to be good, tell them to keep the faith and tell them to carry on,” Father Clegg said.

And that is what so many of the volunteer catechists at Sacred Heart Parish have done. All the faith formation programs that Hunn established at the New Albany Deenery parish continued without a hitch after his death.

As a result of Hunn’s empowerment of these catechists and his many years of ministry at Sacred Heart Parish, last month he was posthumously awarded the 2006 Excellence in Catechesis Award by the archdiocesan Office of Catholic Education (OCE).

One of the people carrying on Hunn’s ministry at the parish is his wife, Lois Hunn, who oversees Sunday morning elementary religious education classes as well as sacramental preparation for first Communion and first reconciliation.

“I just felt that everybody had that sense that we had to carry on, [that] we can’t not carry on,” she said. “And even when I asked the catechists about whether or not they wanted to come back next year, overwhelmingly they almost all said yes.”

The message of “carrying on” was important for Lois Hunn in her family life. For her, life with her husband was tightly bound up with the Church so carrying on involved Sacred Heart Parish.

“He couldn’t separate family life and Church life,” she said. “He couldn’t categorize. We had to be together.”

People were so amazed that I came to church right away after he died,” she said. “They couldn’t believe that I was there. And I said, ‘This is where we shared so much of our faith.’

Sharing the faith was at the core of who Hunn was as a catechetical leader.

And it was also at the heart of a message he passed on—just days before he died—to John Jacob, the director of religious education at St. Michael Parish in Bradford.

“He was still ministering from his hospital bed,” Jacob said. “When I would leave, he would give me a little nugget to take with me. He told me—and I don’t think that I’ll ever forget this—John, the way that catechesis began was that Jesus taught and the Apostles shared that with other people. And then they shared that with other people. And now we’re sharing that same teaching with other people.”

As inspiring as Hunn was in his final days, Harry Dudley, OCE’s associate executive director for faith formation, also held him up for the example he gave in his years of Church ministry to other parish catechetical leaders in the archdiocese.

“I think one of the main lessons I learned from him is humility,” Dudley said. “He remained a learner and a disciple up to the last moment.”

Hunn participated in many online courses on theology offered by the University of Dayton and the University of Notre Dame. He also attended catechetical workshops offered in the archdiocese.

But, Lois Hunn said, all this learning was directed toward better serving Sacred Heart parishioners.

“When my son and I cleaned out his office, we found all of these folders with all of the different workshops that he had gone to over the past couple of years,” she said. “And in the margins, he had written down how he could use [the information he gained]. He would bring that back to the parish, and I just thought that was a real gift he had.”

Dudley said he hopes that Bill Hunn’s example will have a lasting impact in the archdiocese.

“I think if people would carry on in their ministry in the way he did—enabling others, always with that same humility that he needed to be lifelong learners—I think what we do would be better,” Dudley said. “He always knew that no matter how good it was, he revised and improved and made it better each time.”

St. Rita Parish invites public to inter faith pre-Pentecost service

By Mary Ann Wyand

The Church Federation of Greater Indianapolis and St. Rita Parish in Indianapolis will host a bilingual and interfaith celebration that will bring people of different languages and cultures together in perceptions and relationships.

The service is intended to bring together the African-American and Hispanic community in the archdiocese.

The message of “carrying on” was shared at a prayer service coordinated by the archdiocesan Office of Catholic Education (OCE) Friday.

The prayer service is coordinated by the Hispanic-Latino and African-American pastors of the federation’s Hispanic-Latin Forum.

Father Stephan said the prayer service marks the first time that these groups have gathered to celebrate the birth of the Church on Pentecost.

“Pentecost, we celebrate the outpouring of the Holy Spirit upon the Apostles,” he said. “From that moment, the word of God is proclaimed to all the world—the powerful message of the Good News of salvation in Jesus Christ.

“The service is intended to bring together the African-American and Hispanic communities,” he said. “We need to bring people together and build bridges in order for there to be a change in our community in perceptions and relationships.

When people do not know each other and do not understand languages and cultures, the first things they see are the differences.”

Father Stephan will preside during the interfaith celebration that will bring together Catholics, Pentecostals, Baptists, Lutherans and people of other denominations in prayer. He expects members of at least 25 congregations to attend the pre-Pentecost service.

Rev. Marvin Calderon, assistant pastor at the Eastern Star Baptist Church in Indianapolis, will preach and several Church choirs will sing during the service.

“We want everyone to come,” Father Stephan said. “It’s important to see that people of different languages and cultures can come together.”

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Lilly Endowment renews grants for college vocation project

INDIANAPOLIS (CNS)—Six Catholic institutions, including Marian College in Indianapolis, are among the 30 U.S. colleges and universities receiving renewal grants from the Lilly Endowment to promote student reflection, experience and discernment about vocational choices.

The three-year grants, announced on May 23, are intended to fund up to 50 percent of the costs of programs already established by those institutions with the help of previous Lilly grants.

The multifaceted programs incorporate such things as service and internship programs and community leadership development. They also include lecture programs, faculty mentoring, student reflection groups, retreats, support for integrating academic courses with vocational reflection and experience, and numerous ways to explore ministry or lay leadership and Church service as vocational options.

The Lilly project, initiated in 1999, has given a preliminary grant in March 2002 to plan its vocation development program and a $1.8 million multiyear grant that November to establish the office and its program of intensive study, spiritual formation, service and supportive relationships to prepare students for lifelong service and leadership in Church and society.

Besides vocation counseling, service and reflection opportunities, speaker programs, and faith and spiritual growth programs available to all students, the office offers the Lilly Religious Scholars Vocation Program. The scholars program offers to cover up to one-half of the cost of tuition and full room and board for students who have a strong service and volunteer background, demonstrate values compatible with Christian leadership, express a willingness to consider a calling to ministry, and take a major or minor in religious studies in their academic curriculum.

Jesus run Creighton’s Carden to Creighton program is named after the Carden River in Spain where St. Ignatius of Loyola found guidance for his calling in life.

Started in 2003 with a Lilly grant of just under $2 million, it features speaker series each year, weekend retreats, a reading/discussion program and resources, incentives for theological and vocational exploration, and mentoring and internship programs.

Marian College, run by the Sisters of St. Francis of Oldenburg, got a $2 million grant in 2002 to launch its program. It describes it in terms of three concentric rings: theological exploration of vocation by all students; a combination of academic, service and reflection programs for those interested in becoming theologically informed lay leaders; and a similar combination of programs for those considering ordained ministry or religious life.

Students who take up an academic program of theology or courses geared toward lay or ministerial Church leadership and meet other service and formation requirements are eligible for San Damiano scholarships. In a news release about its renewal grant, the college said nearly 80 of its 1,700 students next fall will be San Damiano scholars.

In cooperation with the Indianapolis Archdiocese, Marian College has also established a formation house on campus for men discerning a possible vocation to diocesan priesthood.

There is a similar range and diversity of programs in the vocational programs at Our Lady of the Lake, St. Bonaventure and Santa Clara—run respectively by the Divine Providence Sisters, Franciscan friars and Jesuits. Each of those programs also got an initial $2 million grant from Lilly in November 2002.

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Immigration reform advocates see good, bad in Senate bill

WASHINGTON (CNS)—Supporters of a comprehensive immigration reform plan said the bill passed on May 25 by the Senate is more punitive and less far-reaching than they had hoped it would be, but they said it also includes many provisions they sought.

In a 62-36 vote, the Senate adopted a bill that would give illegal immigrants a chance to legitimize their status, create a guest worker program for about 1.5 million farmworkers, add 370 miles of new tri-ly-ex-cer ed fencing along the Mexican border, and increase the number of visas for both skilled and unskilled workers.

The bill also would expand the Border Patrol, create additional detention facilities for illegal immigrants, increase penalties to employers who hire illegal workers and deport illegal immigrants who have been convicted of a felony or three misdemeanors.

Los Angeles Cardinal Roger M. Mahony, in a statement, praised the bill’s provisions to allow many of the estimated 12 million illegal immigrants in the country a path to citizenship and to provide a temporary worker program and improve family reunification policies.

“But the bill also contains provisions that are unnecessarily punitive in nature, and will not help to fix our nation’s broken immigration system,” he said. “Objectio-nable provisions include mandatory deten-tion along the border, and an expansion of the expedited removal process for illegal immigrants.”

The construction of a 370-mile long wall and the deployment of National Guard forces along the border with Mexico incorrectly applies a military solution to a problem that is socioeconomic in nature,” he said.

Bishop Gerald R. Barnes of San Bernardino, Calif., chairman of the U.S. bishops’ Committee on Migration, said in a statement that, while the U.S. bishops’ conference “does not agree with each and every provision of the Senate-passed bill, we applaud its comprehensive approach and believe it contains many of the elements necessary to help solve the problems associated with our country’s current immigration system.”

In his statement, Cardinal Mahony said the Church would redouble its efforts to press Congress for legislation “that is just, fair and humane” and to convince all members of Congress that they should oppose “unnecessarily harsh and punitive provisions that will do little to nothing to help our nation achieve meaningful immigration reform.”

He also said he would oppose “a final bill that comes out of the House-Senate conference committee if it removes or sig-nificantly weakens the legalization provi-sions of the Senate bill, including the path to citizenship.”

Bishop Barnes encouraged the House and Senate to work together for a final bill that simplifies and streamlines the path to citizenship for people who are in the coun-try illegally, as the Senate version does. He also listed a temporary worker program with an option for permanent residency and changes in the family-based immigration system as among elements the U.S. bishops support.

The Senate bill must now be reconciled with one passed by the House in December. That bill focuses entirely on enforcement and includes no provisions for legalizing people already in the country or to put legal immi-gration in reach of more people. It would make being in the country illegally a felony; it currently is a violation of civil law.

The House bill also would criminalize the act of aiding someone who is in the country illegally; would require all U.S. employers to verify workers’ legal sta-tus; make drunken driving a deportable offense; build fences along 700 miles of the Mexican border; and make detention mandatory for people in various categories who are caught trying to enter the country illegally.

Father Larry Snyder, president of Catholic Charities USA, said in a May 26 statement that the Senate bill is “a positive step toward enhancing our nation’s security, while putting undocumented workers and families at risk and making it harder for legal immigrants to live in the United States.”

He said he’s deeply concerned about the bill’s “harsh and punitive enforcement pro-visions” that would deny due process rights to immigrants and “even harm immigrants currently in the United States illegally.”

Frank Sharry, director of the National Immigration Forum, an immigration policy organization representing more than 250 member groups, called the Senate bill a “historic bipartisan breakthrough.”

He praised a bipartisan Senate coalition that fought back efforts to make the bill more punitive and to “gut the legalization programs.”

Among the bill’s elements Sharry lauded were those that would allow an estimated 8.5 million undocumented immigrants and their families to legalize their status over the next six to eight years; reunite close

relatives whose applications have been held up because of problems with the system; create legal channels for future immi-gration; put undocumented workers on a path to earned legal status; and allow undocumented students the same chance at a college education as their legal peers.

He said it also includes “robust enforcement measures, including a smarter employer verification system than what we have today.”

But, Sharry said, some provisions “will harm legal immigrants, asylum seekers and others we should be seeking to protect.”

Sharry said that if the bill worked out in conference committee “doesn’t fulfill the promise of comprehensive reform by meeting a basic standard of workability then it would be better for Congress to pass no bill rather than a bad bill.”

Criterion senior reporter receives several journalism awards

The Criterion’s Mary Ann Wyand was recently honored for excellence in journalism by several orga-nizations.

Wyand was named the first-place winner of the Knights of Columbus Father Michael J. McGivney Distinguished Volunteerism Journalism award during the Catholic Press Association Awards Banquet in Nashville, Tenn., on May 26.

Still, the senior reporter for The Criterion said the best part of the award is that it includes a $250 contribution to the charity of her choice.

Wyand designated that the contribution be made to the Cathedral Kitchen and Food Pantry in Indianapolis—the subject of the story that earned her the award. “I’m very pleased that the cash award enables the Cathedral Kitchen to receive much-needed financial assistance,” said Wyand, who is a member of Our Lady of the Most Holy Rosary Parish in Indianapolis.

She also received $250 for the award, which honors the spirit of Father McGivney, the founder of the Knights of Columbus.

Wyand also received “honorable men-tion” recognition at the Catholic Press Association convention from the National Right to Life Committee. That award was for a 2005 story she wrote about Suzanne Vitadamo, the sister of the late Terri Schiavo, who speaks against the “Right To Die” movement. Vitadamo was the keynote speaker at the 2005 Right to Life of Indianapolis fund-raising dinner, “National Right to Life recognizes outstanding journalism in the interest of the most vulnerable among us, the unborn, the elderly and people with disabilities,” noted the plaque honoring Wyand’s story.

Wyand also recently received three awards from the Woman’s Press Club of Indiana. She earned a first place for editing a special commemorative supplement in 2005 about the life of the late Pope John Paul II. That special edition of The Criterion advances to the National Federation of Press Women Communications Contest for judging later this year.

She also received honorable mention recognition in the state competition for 2005 Vacation/Travel Supplement and for her story about Vitadamo.

“It is always affirming when our staff is recognized for its dedication to our mission,” said Criterion editor Mike Kronos. “We congratulate Mary Ann for her good work.”

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U.S. President George W. Bush gestures in front of the fence at the U.S.-Mexican border in El Paso, Texas, as Gov. Rick Perry looks on at 2005 file photo. Bush’s May 15 address on immigration reform got mixed reviews from advocates for immigrants, who expressed enthusiasm for his support of legal-ization for illegal immigrants but had concerns about his plan to deploy National Guard troops on the border.
moment in 1998 when Ryan was the ring bearer. Chris Hutt and his nephew, Ryan Tunny, shared a cup, I saw my uncle's initials. "I was really excited I made the shot. When I never in a tournament before," said Ryan, who recently graduated from Scecina. "I used to throw a football over the fence he made in his life as a child, the difference he made in being a role model he could look up to and follow. Ryan saw those same qualities in the way that his uncle served as a father to his two daughters, 6-year-old Cameron and 3-year-old Katie Mae. Ryan knew his uncle would also be the same kind of special person and father to the unborn son that his wife, Kristin, is carrying. She is due to give birth to a boy in August, a boy who will be named Christopher.

"Being a husband and a father was the most important thing to him," said Cathy Mayer, Hutt's sister and Ryan's mother. "He simply adored his wife, Kristin, and his history with her. It's why his friends and family have established the Christopher G. Hutt Memorial Fund for the Benefit of the Hutt Children. They want to help him for all the times he made a difference to them. "I hope the fund continues to grow," Hurrle said. "It's very important. He was always helping people. When he died, he was helping others and trying to keep others safe. Those children are going to miss their father. The youngest child will only have his father through the memories others have of him."

Ryan has his own memories and mementos. He keeps a rose from his uncle's funeral in his room. He also has a special place for the golf ball with his uncle's initials: on his dresser, amid the trophies he has earned through the years. "I don't play with that ball anymore," Ryan said.

He paused and then added, "I wake up every day and think about him every day. I know everyone in my family does, too."

(For more information about The Hutt Children Fund, contact Tricia Anthony of The National Bank of Indianapolis at 317-726-2751. Make checks payable to The Hutt Children Fund and send to: The Hutt Children Fund, c/o Tricia Anthony, The National Bank of Indianapolis, 4930 N. Pennsylvania St., Indianapolis, IN 46205.)

Chris Hutt held his daughter, Katie Mae, while his wife, Kristin, and daughter, Cameron, also posed for this photo near Our Lady at Lourdes Church in Indianapolis in 2005.

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to know he's made this effort." important for Poles, after losing their Polish-speaking pope, Dryjanska told Catholic News Service on May 25. "It's Catholics welcomed the pope's "gesture in entering into and the last few lines of his speeches in Polish.

and in the whole world during the pontificate of John Paul God today for all that was accomplished in your native land has passed from this life," Pope Benedict said. "Do not deprive the world of this witness." At a May 26 outdoor Mass under a downpour in Warsaw, Pope Benedict asked the crowd, "How can we not thank God today for all that was accomplished in your native land and in the whole world during the pontificate of John Paul II?"

"Before our eyes, changes occurred in entire political, economic and social systems," he said. "People in various countries regained their freedom and their sense of dignity." The key to Pope John Paul’s faith was his trust in and total dedication to God, the pope said, adding that honoring his predecessor’s memory means living the faith like he did. 

Above, the faithful attend an open-air Mass celebrated on May 28 by Pope Benedict XVI in Warsaw, Poland. Right, Vatican flags showing portraits of Pope Benedict XVI flap in the wind as Pope Benedict XVI prays at the Auschwitz death camp in Oswiecim, Poland, on May 28. Calling himself a "son of Germany," the pope prayed for the grace of reconciliation. "We must continue to cry out humbly yet consistently to God," the pope said, asking God to save humanity and to help all people actively resist hatred, vio-

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Batesville native wins Catholic Press Association's highest honor

NASHVILLE, Tenn. (CNS)—Franciscan Father Jack Wintz, a member of the staff at St. Anthony Messenger magazine in Cincinnati for 33 years and a native of Batesville, is the 2006 winner of the St. Francis de Sales Award, the highest honor given to an individual by the Catholic Press Association.

The award was presented on May 26 during the Catholic Media Convocation in Nashville. The St. Francis de Sales Award is given annually for “outstanding contributions to Catholic journalism.”

Accepting the award, Father Jack peppered his brief remarks with jokes, noting that he had been nominated each of the past four years and that his notes had improved each year.

“Why does the name Susan Lucci come to mind?” he said, referring to the soap opera star who won an Emmy Award for best actress in a daytime drama in 1999 after being nominated 18 times without a win.

Father Jack praised the other finalists and his colleagues at St. Anthony Messenger, pointing out that the staff always passed around the first draft of stories for the magazine for comments.

“Always passed around the first draft of...” he said, before being interrupted by his colleagues at CPA gatherings.

“Your names are also secretly inscribed here, and you only can decipher them by referring to ‘The Da Vinci Code,’ ” he said, in a reference to the book and movie.

Father Jack’s nomination praised him “for his dedication to justice through the Catholic press...” and for “radiating the truthful, gentle spirit of St. Francis de Sales,” the patron saint of journalists.

At St. Anthony Messenger, the Franciscan served first as associate editor, then editor from March 1999 to June 2002, and now is senior editor. In 1973, he founded Catholic Update, an award-winning, four-page religious education newsletter that has a circulation of almost 250,000. He also writes a bimonthly e-mail newsletter, “Friar Jack’s E-spirations,” which now has a circulation of 43,000.

Father Jack was chosen by CPA members for the award from among five finalists.

Other finalists were Peter P. Finney Jr., executive editor and general manager of the Clarion Herald, newspaper of the archdiocese in New Orleans; David E. Gibson, founder of Origins at Catholic News Service in Washington; Robert P. Lockwood, director of communications for the Diocese of Pittsburgh and general manager of the Pittsburgh Catholic newspaper; and Robert Zyskowski, associate publisher and general manager of The Catholic Spirit, newspaper of the Archdiocese of St. Paul and Minneapolis.

In an interview with The Criterion after the awards ceremony, Father Jack said members of the Congregation of the Sisters of the Third Order of St. Francis, based in Oldenburg, Ind., taught him when he was a student at St. Louis School in Batesville, honed his natural talent for writing. “They were great English teachers,” he said. “And back in our day, they taught you how to diagram sentences. And not only that, I just thought they made you write and you worked on your writing skills.”

As Father Jack was finishing his education at St. Louis School in 1950 as an eighth-grader, he was required to enter a writing contest sponsored by the American Legion. “At first, I was kind of confusing that I had books to research and had to write an essay on the values of freedom,” he said. “I ended up being a winner.”

We went to the American Legion and I got an award. It may have been $10.”

More than a half century later and after decades of ministering in the field of Catholic journalism, Father Jack received the St. Francis de Sales Award. But he looked back at the contest he won while a student at St. Louis School as the first step along the long path of writing that he has followed since then.

“It gave me a taste for using my skill,” he said. “I guess, at that time, I realized I did have a skill with words. That planted the seed of the joy of writing, of doing something worthwhile and getting recognition for it.”

Father Jack, at 70, is entering the twilight of his ministry. Receiving the St. Francis de Sales Award from the Catholic Press Association was for him, a moment of great satisfaction. “I was immensely pleased to have this honor because I’ve striven for it,” he said. “And because in some ways it takes me back to that little time in St. Louis School where I happened to win a contest.”

Fr. Jack Wintz, O.F.M.

‘I was immensely pleased to have this honor...because in some ways, it takes me back to that little time in St. Louis School where I happened to win a contest.’

The Criterion is given annually for “outstanding contributions to Catholic journalism.”

Batesville native wins Catholic Press Association’s highest honor

Holding the St. Francis de Sales Award that he had just received, Franciscan Father Jack Wintz, senior editor at St. Anthony Messenger in Cincinnati and a native of Batesville, Ind., poses with Catholic Press Association president Helen Osman on May 26 in Nashville at the 2006 Catholic Media Convocation.

Reflections on the Life and Times of Simon Guillaume Gabriel Bruté de Rémur by Archbishop Daniel M. Buechlein, O.S.B.

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Separation and divorce can lead to extended grieving

By Fr. John W. Crossin, O.S.F.S.

Grief is deeply emotional. I have seen these emotions on the faces of friends and acquaintances who are divorced.

Grief can express itself in anger or depression or withdrawal. In grief, we may do things we later regret as a little bit "crazy." Grieving over a friendship lost can last for years.

Separation and divorce can lead to extended grieving. It severs a relationship or, in the case of shared-child custody, reduces the relationship to a more superficial level.

Divorce also affects all surrounding relationships, including a person’s relationship with the Church.

Significant data indicate that the divorce of parents affects children for the long term. I have seen this in individuals about to get married. They “relive” the divorce with all its pain and begin to have doubts about marrying.

“Will this happen to us, too?” is their question.

With one woman, it seemed almost to be a physical reaction. She had strong emotions based on the experience. I tried to reassure her that she need not repeat the past. Healing is possible.

Family relationships can be fractured by divorce. Brothers and sisters can feel a need to take sides or to reject a former family member that they felt close to before their parents’ divorce.

A person’s relationship with the Church can be altered by divorce. Some Catholics cease practicing their faith.

Church can be altered by divorce. Some feel embarrassed that they “have failed” because their marriage ended in divorce. Others wonder, “What will people think?” Still others feel alienated.

Jesus forbade divorce. This is one of his strongest and most challenging teachings. Scripture scholars agree that this is his actual teaching.

The Church must uphold Jesus’ teaching. This does not mean that a divorced person is “thrown out” of the Church.

Divorced Catholics are not, by the fact of divorce alone, outside the Church. These brothers and sisters may, on the contrary, need communal support and healing.

Some are victims of tragic situations of violence and abuse that left few options. Others realize—sometimes after a period of denial—that the divorce was partly their own fault. One man mentioned to me recently that the divorce was completely his fault.

Many divorced people need to seek forgiveness from God and others. They also need to open themselves to healing. Some healing is a process.

One part of the healing can be the Church’s annulment process. This is a legal process with a pastoral dimension. The Church presumes that mature people come to know one another and freely enter into a valid sacramental marriage.

The annulment process is a reasonable examination of the facts to see if necessary factors, such as freedom and maturity, were lacking in the marriage.

Divorced people nowadays often say, “I never really knew him/her.” For a marriage to be valid, we have to know the other person—not totally, but in depth.

Divorce ministry helps people heal

By Sheila Garcia

Catholic divorce ministry reaches a potentially large audience. According to 2004 research, 25 percent of U.S. Catholics who have been married have experienced a divorce.

It is a transitional peer ministry. Divorced people need to talk about issues with other divorced people. Pastors and parish staff members need to provide peer programs which include beginning and continuing levels with issues so they can move ahead with their lives.

Programs like Divorce and Beyond, Beginning Experience and Coping help adults grieving about a relationship’s loss through death, divorce or separation.

Often, people hear one or two things they need to hear in order to move on.

Annulments represent a major part of divorce ministry. The process can give people insights into themselves and what went wrong in their marriage.

Divorce ministry can bring healing and closure by helping people work through their pain so they can begin the next chapter of their lives.

A Catholic who has received a “declaration of nullity” from the Church is free to marry again in the Church. This presumes, of course, that any personal traits that led to the divorce have been corrected.

Many Catholics do not seek, and others could not attain, an annulment. They choose to remarry civilly. Some will say, “This is the best I can do at this moment.”

Civilly married Catholics come to Mass on Sunday, yet they cannot receive Communion.

Most priests I know realize that these couples love Christ and the Church. What can be done in this situation?

Last summer, a priest asked Pope Benedict XVI this question. His response—although he said it was not a complete answer—was surprising to many people.

The pope acknowledged the pain of the situation. He emphasized that such couples are not excluded from the love of Christ or of the Church. He also noted that the couple shares in the spiritual and ecclesial dimensions of the Mass, though not strictly speaking, in its sacramental depths.

The pope believes that the crucified Lord Jesus embraces these people in a special way in this sacrament of his Passion. Jesus suffered for them. He said that the community must respect the indissolubility of the sacrament of matrimony, yet “love these people who are suffering for us.”

The Church—in the person of the pope or the parish priest or the members of the congregation at Sunday Mass—has great concern and love for those couples who are married outside the Church. I try to encourage these couples to keep on praying, to open themselves to the Holy Spirit and to embrace the cross.

I also urge them, where possible, to consider the annulment process seriously.

It is not expensive. But it does touch scars from the past and can cause pain—all in the service of a healing process.

The hundreds of couples that I have served on Catholic Engaged Encounter Weekends enter marriage with high ideals. I’m sure that most of these couples have good—but far from perfect—marriages.

Some marriages fail. Still, the love of Christ is not lacking for anyone who seeks his healing grace.

(Oblate Father John W. Crossin is executive director of the Washington Theological Consortium.)

Church offers divorce ministry

This Week’s Question

What activities does your diocese or your parish sponsor for divorced Catholics?

“We’ve had the Beginning Experience program here since 1985 and their weekend program since the ‘70s. It is not a social group. It is for personal growth for widowed, divorced and separated people to help them face the future. It is interdenominational. Forty team members serve 100 to 150 people at four different levels, which run simultaneously, every 10 weeks.”

(Theresa Bosworth, Birmingham, Ala.)

“We have some support groups, currently four continuing programs, which meet once a week. The basis of our program, which includes beginning and continuing levels, is the Rebuilding series of books.”

(Illa Mae Hanisch, Davenport, Iowa)

“Beginning Experience of Denver is a God-centered program, founded by a nun and a divorced friend in Texas. It is not sponsored by the diocese, although they encourage it. It’s a positive program run by volunteers who came to the program because of their own loss through death, divorce or separation.”

(Annie C. McGovern, Denver, Colo.)

Lend Us Your Voice

What sort of respect is owed to the world because it is God’s creation?

To respond for possible publication in an upcoming issue, write to Faith Alive! at 3211 Fourth St., N.E., Washington, D.C. 20017-1100 or send your response by e-mail to cgreene@catholcnews.com.
After spending some time back in Antioch, Paul suggested to Barnabas that they take Mark with them where they had preached on their first missionary journey. They had an argument, though, because Barnabas wanted to take Mark with him, but Paul didn’t want him along because he had returned to Antioch while traveling with them on their first journey. So Paul took Silas along with him.

While visiting the churches he and Barnabas had founded earlier, Paul met and recruited Timothy, who was to become his closest companion and helper. Paul, Barnabas, and Timothy went around the churches in Galatia. Unfortunately, Timothy didn’t do much good. He became his closest companion and helper. Barnabas had founded earlier, Paul met him. Paul got sick, seriously ill. Later, he referred to it as “a thorn in the flesh” (2 Cor 12:7), but he didn’t return to the Galatians “that it was because of a physical illness that I originally preached the gospel to you.” (Gal 1:11) Paul, Timothy and Silas took Paul to Pessinus in Galatia when he had a sudden attack of something serious.

Galatia was Celtic country. The Celts were unlike anything Paul had experienced. They were uncomplimented, strong and with a reputation for being ferocious. But through Paul and his companions in and nurtured Paul back to health. In turn, Paul told them about Jesus and impressed them enough that he went on to converter.

He probably arrived in Galatia toward the end of the summer of 46. By the time he recuperated from his illness, he would have remained there that winter. It had been a bad year for severe weather would have prevented travel. Perhaps because of his success in establishing a Christian community in Galatia that winter, he remained during the year 47, and it wasn’t until the beginning of the summer of 48 that he was ready to move on.

They walked about 400 miles to the coast of Tarsus. There, Paul had a vision in which a man from Macedonia, in northern Greece, invited him to go there.

This undoubtedly pleased Paul considerably. Macedonia was part of another country, Galatia, and Paul thought that he would be the first to establish Christianity in Europe. He wouldn’t have known that missionaries from Jerusalem had already been all the way to the Rome. The sea voyage to Neapolis took only two days, and they spent the night in Samothrace. Much later, when Paul made the trip back, it took five days.

Paul arrived in Greece and walked the 10 miles from Neapolis to Philippi.

#### Conocuella/ Cyntthia Devex

It is the nature of the human beast

**Do you ever wonder where all the great men have gone?** They have left us. And it isn’t just the yearbook; the phrase accompanying the picture, or the way the principal ex- ceited boy, “All the great men are dead, I feel too well myself!”

But aside from just the yearbook, do you ever wonder? Where are the FDR’s and Mahatma Gandhi’s, the John F. Kennedy’s and Mother Teresa’s now, when we need them as never before?

Probably people have been wondering this very thing since time began. I’m sure earlier generations complained there were no more Founding Fathers, or even that Eleanor Roosevelt to bale them out of the human condition. And before them, no great prophets or popes or kings like they had in the good old days.

And how about what’s happened to the earth? Is the lack of creativity, innova- tions, slaves did all the menial stuff, fol- lowed by serfs in medieval times. Those who worked did only as much as was nec- essary, with no rewards except food and a roof over their heads. The rest of the guys played, managed their fortunes and dab- bling in the arts instead of working for a living. With the Industrial Revolution came the idea that work should be a major part of everyone’s life, including the working class. Things people used to do just to exist, such as tending the sick, cooking, harvesting crops, and building houses, were elevated in importance, along with doing business and working with machines.

That’s when unions and corporations, capitalism and socialism, came into play. Which brings up another conundrum: where are the philanthropists, giants of industry and the noble champions of the common laboring man who used to appear regularly on the American scene?

Television views of Donald Trump pro- nouncing, “You’re fired!” and Luddite protesting, “We want our jobs back!” The Organization meetings pale in comparison. Leisure ain’t what it used to be, either. Romans snacked and drank wine on their day off while watching gladiators fight to the death at the Colosseum. Pliny, the elder, the emperor of Rome, wrote: “Gladiator combats are a daily treat, for the public, and a source of light and pleasure. Music and various sports to take up spare time until today, when there’s so much leisure time we find it necessary to waste it or use it for a cause.

We have to wonder about religious practice sometimes, too. Galileo took a bad rap from the Inquisition during the early Protestant Reformation happened, and widespread clerical abuse was revealed. All this was happening in a Church in which the Holy Spirit moved.

St. Francis of Assisi, St. Thérèse of Lisieux and other mystics were among the people to believe and propagate the faith, not to mention inspiring Vatican II.

Since children have been with us since Cain and Abel, you think we’d be con- sistent at least in that department all these years, but think again. From extra hands on the farm/factory scene, to miniature Victorian adults and lumpy, to pampered models of self-esteem, these are some of the ways we’ve regarded children over centuries. And yet, they’ve always been kids.

What can we say about all these incon- sistencies? Only that the God who gave us the freedom to be good has a goal must have a terrific sense of humor.

(Cynthia Devex, a member of St. Paul the Apostle Parish in Greensboro, is a regular column for The Critic.)

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**For the Journey/ Efie Caldera**

Sleepless in Anchoruge

There was a romantic movie in the early ‘90s called Sleepless in Seattle. Tom Hanks started as a depressed and frustrated newspaper widower. Meg Ryan's character, on the East Coast, heard his voice on a talk radio show and instantly was smitten. If you’ve never seen the film, you’ve probably guessed that boy eventually met girl.

I think this movie now and then when I listen to the many complaints people have. My husband brought it home to me years ago from a trip to Seattle, not because I was a huge fan of the movie but because I knew that while he was sleeping in Seattle, I would be, as usual, “sleepless in Anchorage.”

I always have been a poor sleeper. As a recent issue of Newsweek magazine trum- peted on its cover, lots of women can’t sleep. The article contained mostly facts I’d already heard or remedies I’d already tried. And in fact, in combination with efforts, I’m a much better sleeper now.

Occasionally, though, I still get those 4 a.m. wakeups. Seems folks claim they have brilliant ideas at 4 a.m., but I think people are more like me: We’re 4 a.m.-anxious worriers.

Mark’s Gospel contains an intriguing sentence that opens up many thoughts about Jesus. “In the dark, worry-filled hours to prayer?” That’s when unions and corporations, capitalism and socialism, came into play. Which brings up another conundrum: where are the philanthropists, giants of industry and the noble champions of the common laboring man who used to appear regularly on the American scene?

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**Faithful Lines/Shirley Vogler Meister**

Crediting Las Vegas for what is good

For years, anyone mentioned Las Vegas, my husband, Paul, or I would say, “That’s the last place we would ever go.”

Last autumn, we decided to go there because our daughter, Diane, and her fiancé, Al, took us there as a surprise. It was a gift. We mainly accepted an oppor- tunity to meet my daughter’s fiancé, because my husband had not seen since childhood. We “did not look a gift horse in the mouth” — a double entendre a gift.

We rented a car for a happy and grounded in reality and spirituality when grounded in reality and spirituality when we rented a car for a happy and grounded in reality and spirituality when we rented a car for a happy and grounded in reality and spirituality when we rented a car for a happy and grounded in reality and spirituality when we rented a car for a happy and grounded in reality and spirituality when we rented a car for a happy and grounded in reality and spirituality when we rented a car for a happy and grounded in reality and spirituality when we rented a car for a happy and grounded in reality and spirituality when we rented a car for a happy and grounded in reality and spirituality when we rented a car for a happy and grounded in reality and spirituality when we rented a car for a happy and grounded in reality and spirituality when we rented a car for a happy and grounded in reality and spirituality when we rented a car for a happy and grounded in reality and spirituality when we rented a car. The rotating restaurant in the top of the Stratosphere was the only place where we had dinner.

Because of the Vegas Strip glitz and glamour, the things that I had never seen before in my life. I must admit that I was shocked and amazed at the feel like a welcoming embrace.

During our stay, we visited the Hoover Dam, Lake Mead, the FDR’s and Eisenhower, and to tour the Hoover Dam. The Dam was so brilliant and insightful, ever replay, in the still hours of night, his intellectual jousts with Parshew.

When we see Jesus’ anxiety in the Garden of Gethsemane, we know this was a man who was aware on many levels of the sacrifice he was being called to make. As he lived through those years of intense pub- lic ministry, did the night sometimes bring a measure of apprehension?

The line from Mark tells me, though, that Jesus felt his worst time of testing and turning. He was with a man in inner, and he went to the lonely place where he knew no one would follow him. Would it be possible to turn our own dark, worry-filled hours to prayer?

In Father Richard Rohr’s Everything, Belongs, The Gift of Contemplative Prayer, the Franciscan priest and author presents a prayer that can be to do with you. It is a present moment with God. I think it might be a good prayer for sleeplessness, too.

“Be still, and know that I am God. In the still hours of night, his intellectual jousts with Parshew.

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(Shirley Vogler Meister, a member of Christ the King Parish in Indianapolis, is a regular columnist for The Critic.)
Sunday, June 4, 2006

Father Dietzen's claims a passage from the Fourth Gospel. The Holy Spirit gives believers many gifts. All have the Holy Spirit. The same Holy Spirit was the Apostles speaking about. No one can sincerely and earnestly reading.

The believers are assembled together. Pentecost, were devout Jews from everywhere. There was no common language. The Holy Spirit prompted them.

By Linda Abner

Sanctuary

O God, All-Knowing Hiding Place,
Be with those who need to rest.
You know them best.
The weak, the tired, the grieving ones,
The heartbeat souls who’ve lost their way,
Weary travelers on this journey.
Be their mainstay.

The relationship between the body and soul is complex

Your column about what happens after death was interesting, but I have a question. You noted that “there can never be such a thing as a truly human soul floating around somewhere without a body. If a soul does not have some relation to a body, it is not a human soul.”

Actually, there are many places in the Bible that imply a soul. St. Paul said, for example, that he would “prefer to be away from the body and at home with the Lord” (Phil 1:24).

I always understood that my soul will immediately go to heaven, and my body’s resurrection is later. (Iowa)

A

It can be confusing, for many reasons. Scripture’s use of words like “body,” “flesh,” “soul” and “spirit” is complicated and difficult to untangle. It involves multiple cultural understandings of the “nature” of human nature and multiple possible meanings of Hebrew, Greek and Aramaic words expressing the material and spiritual aspects of human existence.

The idea of body and soul, as we normally use them, came out of Greek philosophy a few hundred years before Christ.

According to Plato’s way of thinking, the soul is an entirely spiritual principle and, in fact, is really man, the human person.

Later, Aristotle believed that the soul (the human form) is united with the body (the human matter) in an inseparable unity.

Many centuries later, Christian scholastic philosophers tried to explain Christian beliefs by somewhat bonding the two, making the soul the spiritual “form” of the body and thus the principle of immortality.

The idea of a “soul” separate from a human body, however, is foreign to most human cultures.

Hebrew (and to some extent biblical Greek) thinking knew nothing of this kind of distinction in human nature. Often, either “soul” or “body” could signify the human person, the “self.” In the institution of the Eucharist, for example, Jesus uses the words “body and blood” to designate himself, his person, his “body and soul.”

In the Old Testament, the Hebrew word “nephesh” and, primarily in the New Testament, the Greek word “psyche” are often translated as soul. But again, they normally stood for the whole person. The inseparable bonding of the “spiritual” and “material” elements in men and women is what makes them human beings.

Thus, according to that understanding, while “soul” might be used to designate the spiritual qualities of a human person, the two parts, body and soul, do not exist separately. A “soul” does not simply use a body; it is the life principle of the body and gives it identity, and can give identity to only one body.

We need to remember that while Paul was a native of the Roman city Tarsus, he was a Jew. As he professed several times, he was much aware and proud of his Hebrew ancestry and beliefs. Yet he drew heavily on his knowledge of Greek thinking and terminology, since so much of his audience was connected with Greek culture.

We are so accustomed to time-related and traditional language about these subjects today that we have difficulty going beyond our usual words and concepts. But there is nothing unbiblical or un-Catholic in the above understandings.

We simply need to see such words from the viewpoint of the people who wrote and originally read the Scriptures, not how we might understand them if we read them in the thought patterns and word meanings we have inherited.

As I’ve said before, God has chosen not to give us many details about what happens after death. What he has told us, however, is all we need for our eternal salvation and much more than human beings ever imagined they would know.

(A free brochure on ecumenism, including questions on intercommunion and other ways of sharing worship, is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 3515, Peoria, IL 61612. Questions may be sent to Father Dietzen at the same address or by e-mail at jjdietz@am.com. Father Dietzen’s new book, Catholic Q & A: Answers to the Most Common Questions About Catholicism, a collection of his recent columns, does not exist separately. A “soul” does not simply use a body, it is the life principle of the body and gives it identity, and can give identity to only one body. The relationship between the body and soul is complex.

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.

The relationship between the body and soul is complex.

Saturday, June 10

The Most Holy Trinity

Deuteronomy 4:32-34, 39-40

Psalm 33:4-6, 9, 18-20, 22

Romans 8:14-17

Matthew 28:16-20

Mark 12:38-44

Sunday, June 11

The Southern Cross

Illustration/Lucas Turnbloom, The Criterion

The believers are assembled together. Pentecost, were devout Jews from everywhere. There was no common language. The Holy Spirit prompted them.

The relationship between the body and soul is complex.
NEW ORLEANS (CNS)—Julius Carriere, 90, carefully ascended the steps leading to the remains of his shotgun-style house just a half-block from Epiphany Church.

Hurricane Katrina made a shambles of his home and his church, but with the help of college volunteers in Catholic Charities Operation Helping Hands program, Carriere and his family had something for which they could be thankful.

Jason Tuite, a graduate student from Wheeling Jesuit University in West Virginia, had found about $20,000 while cleaning out the top shelf of what was left of a bedroom closet in the house—termed “shotgun” for its long, narrow design.

The money was stored in small envelopes, boxes and two canvas bags. Tuite, 22, immediately handed over the money to Charities officials for safekeeping, despite having about $50,000 in outstanding student loans. Tuite said he never considered helping himself to the hidden bonanza.

“The money wasn’t mine—it was his,” said Tuite, who joined Charities officials to present the money to Carriere. “It means a lot to be able to help them [the family] out. We wanted to clean out their house so they’d have a place to live again.

“It was in a duffle bag behind a lot of bags,” said Tuite, a Pittsburgh native who studies criminal justice. “It was pretty heavy. I unwrapped it and it was full of change and bills. There were a lot of $20s and $100s and some $50s.”

For years, Carriere, the owner of a dry cleaning and tuxedo rental store, had reaped his family at the modest house, waiting to hear the church bells toll as a sign that he had five minutes to make the one-minute walk to church.

“The church was a big part of my life,” Carriere said on May 18. “All my children made their first Communions there. We attended diligently, if not 52 weeks a year, then darn close.”

At a brief ceremony on the front porch, Carriere thanked Tuite and said he would “definitely” like to return to his home, although he did not have flood insurance to cover the damage. He and his family have been living in Baton Rouge.

Carriere couldn’t recall why he kept so much cash in his house.

“I had a checking account,” he said. “It’s just that I didn’t get to the bank.”

Carriere operated Silver Cleaners and Tailors until he retired many years ago. When he first started, he rented tuxedos for $4.50.

“When I got out, they rented for $35,” he said.

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Carriere said his business thrived because he tried to make the one-minute walk to church.

“I always had a good smile and made nice conversation,” he said. “I always gave them a pleasant greeting and let them know I appreciated their business, even if I didn’t get their business.”

Baton Rouge Deacon John Ferguson, who coordinates the volunteer work teams for Operation Helping Hands, said about 3,400 volunteers have gutted more than 350 storm-damaged homes of the elderly or disabled since last November.

About $4,000 in cash was found last month in a home gutted by PGA Tour players’ wives. Another crew found 16 $100 bills scattered throughout a home in Ponchartrain Park.

“We’ve seen people throw away valuable dishware like Depression glass,” Deacon Ferguson said, referring to glassware made during the Depression and considered a collectible. His wife, Mary, said some people are so depressed by their damages that “they don’t want anything to remind them” of the hurricane. 1
Wisconsin governor rejects bishops' call to return stem cells

MADISON, Wis. (CNS)—The Catholic governor of Wisconsin rejected a call from the state’s Catholic bishops to rethinking his position on investing more public funds in stem cell research involving the destruction of human embryos.

Gov. Jim Doyle told Archbishop Timothy M. Dolan of Milwaukee and Bishop John D. C. Wester of Green Bay in a May 24 letter that he felt obliged to rethink his position on investing more funds in stem-cell research, which the Catholic Church opposes. “While I appreciate your thoughts on this important issue, I also feel a responsibility to promote research that holds the potential to save countless lives and bring thousands of jobs to our state,” he said.

He also expressed concern, it is difficult to identify what human life can be taken or subordinated to the ends of any enterprise.

“By politics you mean the activity by which all in the community engage in a civic conversation about the means and ends of any enterprise done in the community’s name with the community’s money,” he said.

“I should have no place in determining the future of this scientific research.”

“The ethical principles of our Catholic Church,” he said, “should have no place in determining the future of this scientific research.”

He said that if by politics the governor meant “a narrow calculation of partisan advantage,” they agreed that “there can be no place in determining the future of this scientific research.”

“While I appreciate your thoughts on this important issue, I also feel a responsibility to promote research that holds the potential to save countless lives and bring thousands of jobs to our state,” he said.

Wisconsin’s bishops estimated that every Catholic family in the state would receive an annual gift of at least $1.5 million from the archdiocese’s Charitable Foundation and the Catholic Medical Research Collaborative. Some $20,000 from each Catholic parish in the state would be spent on embryonic stem-cell research.

The bishops said that if by politics the governor meant “a narrow calculation of partisan advantage,” they agreed that “there can be no place in determining the future of this scientific research.”

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Positions Available

Youth Minister
St. Anthony Parish, Clarksville, IN, an active vibrant parish of over 900 families, is seeking a part-time Youth Minister. This position is responsible to implement and oversee parish ministry for middle school and youth through young adults. The ideal candidate is someone who relates well with young people and has the ability to work together with the Pastoral Staff, School Staff, Parish Youth Commission, Youth Planning Team, Athletic Committee and Scout Leaders to fulfill the spiritual growth needs of our parish youth/young adult. This position is responsible for planning, implementing, and evaluating the pastoral needs, programs and values of the Ursuline Sisters of Mount Saint Joseph and the Diocese of Evansville. The ideal candidate must have a Bachelor’s degree in pastoral/youth ministry or a related field with at least an Associate’s degree in Personnel Management, Theology, or Human Resources, and three to five years of successful management related field experience. Must possess excellent oral and written communication skills, and must be a practicing Catholic. Salary requirements to:

Human Resources
Ursuline Sisters of Mount Saint Joseph
317-345-2100 ext. 3
P.O. Box 216
Edinburgh, IN 47129

Parish Nurse
Holy Trinity Parish, Edinburgh, Indiana, is seeking a Registered Nurse to develop a Parish Nursing Program. An RN in a Parish Nursing Program would provide health education, health counseling, organize volunteer resources, a liaison with community health organizations, integrator of faith and health issues, develop support groups and a general health advocate.

Position Available

Parish Nurse
Holy Trinity Parish, Edinburgh, Indiana, is seeking a Registered Nurse to develop a Parish Nursing Program. A Parish Nurse from an accredited Parish Nursing Program would provide health education, health counseling, organize volunteer resources, a liaison with community health organizations, integrator of faith and health issues, develop support groups and a general health advocate.

Send resume to:
Holy Trinity Catholic Church
P.O. Box 216
Edinburgh, IN 47124-0216
Attn: Parish Secretary

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Steve J. Geraci
317-507-5883
www.remaxindy.com

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JW's Construction
514 N. Spring St., Suite A
Clarksville, IN 47129
(812) 937-0681
fax: (812) 937-0684

Parents or children must not have lived together since birth.

Parish Nurse
Holy Trinity Parish, Edinburgh, Indiana is seeking a Parish Nurse from an accredited Parish Nursing Program. An RN in a Parish Nursing Program would provide health education, health counseling, organize volunteer resources, a liaison with community health organizations, integrator of faith and health issues, develop support groups and a general health advocate. 

Applicant must be an R.N., possess certification as a Parish Nurse from an accredited Parish Nursing Program, and have at least 2 years experience in a Parish Nursing Program. Must have a minimum of 2 years experience in a healthcare setting. Must be a practicing Catholic. Must possess excellent oral and written communication skills.

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Positions Available

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Salaries
Human Resources
The Ursuline Sisters of Mount Saint Joseph, located near Owensboro, KY, are seeking candidates for the position of Staff Administrator. This position is responsible for the overall management of human resources, services and operations at the Motherhouse. Ideal candidates will have a Bachelor’s degree in Human Resources, or Business Administration or related field with at least an Associate’s degree in Human Resources, and three to five years of successful management or human resource experience. We offer a competitive wage and benefit package. If you are interested in joining a team dedicated to serving the mission and values of the Ursuline Sisters of Mount Saint Joseph, please mail or fax your resume to:

Human Resources
Ursuline Sisters of Mount Saint Joseph
317-236-1575
Fax: 317-285-9294
e-mail: sta-pcenter@insiphbb.com

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251-0739

Planned Giving Officer
The Diocese of Lafayette-in-Indiana has a position opening for a Planned Giving Officer. This position is charged with managing the activities related to the analysis, planning, execution, education and evaluation of the planned giving efforts for the entire Diocese. A Bachelor’s degree in finance or related field required. The successful candidate must also have a minimum of 5 years experience in planned giving and/or financial planning. Development experience and experience with investments for charitable gifts desired. The position requires the candidate be a practicing Catholic.

Please send resume and references as well as salary requirements to:
Human Resources Department
Diocese of Lafayette-in-Indiana
P.O. Box 260
Lafayette, IN 47902
www.dioceseoflafayette.org
EOE
Quake in Indonesia kills 5,400 people, destroys 45,000 buildings

BANTUL, Indonesia (CNS)—When the churches collapsed during Indonesia’s earthquake, Catholics offered aid from their homes. In Baciro, the parish council met under a tent in the rectory compound after the May 27 quake that left more than 5,400 people dead and destroyed 45,000 buildings—including the Baciro church—in Yogyakarta and Central Java.

Father Sari Jatmiko told UCA News, an Asian Church news agency based in Thailand, that he told parish council members not to focus on their destroyed church.

“We will discuss and handle it later. Now, the most important thing is how to assist the parishioners and other people who lost their houses. They need logistical help and medicines as soon as possible,” he said.

The Indonesian government estimated 200,000 people were homeless after the quake.

The parish priest of Sacred Heart of Jesus Church in Ganjuran, members of its parish, and other parishioners were among those channeling aid to the parishioners and other people who lost their homes. They need logistical help to assist the parishioners and other people who lost their houses.

“TheGANJURAN church is a popular shrine, 10 miles south of Yogyakarta, about 55 miles to the north of Yogyakarta, about 55 miles to the earthquake’s epicenter, the worst-hit area, where more than 5,000 people were killed and 80 percent of the homes were flattened,” according to information available on May 29.

Yohannes Agus Prayitno, a Ganjuran parish activist, told UCA News on May 28 that he was focusing on how to distribute aid, especially cooked food, to the survivors. He said 30 parishioners had been busy distributing food and erecting emergency tents in the hospital compound next to the destroyed church.

“We can do what we can to distribute aid to the survivors, while the medical workers provide them with medical assistance, be added.

The Ganjuran church is a popular shrine, and Archbishop Ignatius Hardjoatmodjo of Semarang visited it several hours after the quake and again the following day with staff of Cartitas and the crisis center of the Indonesian bishops’ conference. The Semarang Archdiocese, based in Central Java, also covers the city of Yogyakarta, about 55 miles to the south.

In Kalasan, the Marganingsih Catholic Church also was destroyed. Stefanus Sunaryo, vice chairman of the parish council, told UCA News, “We erected tents to house the survivors who could not be accommodated in the hospitals, and women [from the church] cooked for them.”

Sunaryo said he did not know where the parish women got food such as rice and instant noodles.

“It was as if the food just appeared. We do not have time to register the donors,” he said.

Father Antonius Jarot Kustio Priyono, parish priest of the Ganjuran church, said 46 out of the 500 villagers of the predominantly Catholic hamlet of Caben were killed. Ninety percent of the houses there were totally destroyed, he said.

“We do not know how many Catholics from my parish were killed by the quake. Maybe I will have the exact number after a week,” he said.

He said the deaths were not reported to the priests for funeral rites, “since all the three priests of the parish were busy attending to the destroyed church and coordinating aid for victims.”

With many parishes having lost members to the quake, Sunday Masses on May 28 were somber affairs in the area churches.

Many parishioners of the Marganingsih Church of Kalasan, just northeast of Yogyakarta, had eyes swollen from weeping. Only about 100 parishioners attended, usually about 1,000 people attend Mass in the church, UCA News reported.

Pope Benedict XVI, visiting Poland when the quake struck, expressed his condolences for the victims and offered encouragement to relief workers.

The pope was deeply saddened at the loss of life and was praying for the victims and their grieving families, said a telegram sent on May 27 in the pope’s name by Cardinal Angelo Sodano, Vatican secretary of state.

The telegram said the pope “encourages the rescue workers and all involved in providing medical assistance to the victims of this disaster, to persevere in their efforts to bring relief and support.”

Catholic Relief Services, the U.S. bishops’ international relief and development agency, and its Canadian counterpart, Development and Peace, were providing aid to survivors in the form of food, first aid and shelter, working with the Caritas Catholic aid network.

The parish priest of Sacred Heart of Jesus Church in Ganjuran, members of its parish pastoral council and other parishioners were among those channeling aid to the parishioners and other people who lost their homes. They need logistical help to assist the parishioners and other people who lost their houses. They need logistical help and medicines as soon as possible, he said.

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everything for us,” said Michelle Valentini, a member of St. Mary Parish. “It’s always been there, and it’s grown more in high school with our Masses and prayer services.”

James Hoover, another senior, noted, “Even as a non-Catholic, when you come here, you get a connection between the faith and what you learn. We learn about how much God has done for us.”

The students credit this emphasis to Father Eric Augenstein, the school chaplain. “They’re truly special, a caring, very tightly-knit group,” he said. “They’ll always be first. They will always be known as the ones who persevered and stuck with it.”

He said the graduating seniors have set the standard for the school’s eight juniors, eight sophomores and 15 freshmen. In a way, the Class of 2006 also paved the way for the 21 students who are scheduled to be part of the school’s incoming freshman class.

Those incoming students will become part of a school that will be sanctioned for sports for the first time by the Indiana High School Athletic Association. They will also enter the school as the Richmond Catholic Community moves forward with its capital campaign to build a new school gymnasium.

So the plans for the school’s growth continue as the seniors plan for their future—starting with their graduation on June 3 at 10 a.m. at Earlham College in Richmond. The archbishop will be there. So will Annette “Mickey” Lentz, executive director of Catholic education and faith formation for the archdiocese. So will their teachers, friends and family members.

They will come together to salute and applaud the graduating seniors: Jackie Ann Brown, Allison Cook, James Hoover, Abby Hunt, Ben Naseman, Kelsie Rheinhardt, Brent Repp, Shane Soper, Marissa Stevens, Jennifer Sugas and Michelle Valentini.

As their names are announced and their diplomas are received, it’s guaranteed that more than a few pictures will be taken of the classmates as they hug their parents, their teachers and each other.

“We started traditions. We came to understand each other. We came together as a team and built on that,” James Hoover said. “It’s something I’ll miss a lot.”

Still, the first graduates of Seton High believe they’ll always carry part of the school with them.

“We’ve been prepared not only academically for next year, we’ve been prepared for life,” Ben Naseman said. “We’ve learned a lot of life lessons—not only about math and other subjects, but about faith and how you should live your life.”

Above, members of the first graduating class at Seton Catholic High School in Richmond share a theology class. At left, seniors Kelsie Rheinhardt and Marissa Stevens get ready for the school’s Living Rosary in May.