In the mind, Father Michael O’Mara can picture the two boys proudly standing in front of the altar on May 21—the two brothers preparing to receive their first Holy Communion while their parents and three other family members beamed with the joy of this special moment in the life of a Catholic.

In his mind, Father O’Mara tries to imagine the horror and the suffering that these two brothers endured less than two weeks later when they were shot and killed in their eastside Indianapolis home, along with their parents and three other family members.

The seven murders on June 1 marked the worst mass killing in Indianapolis history. And like most people who were shocked and horrified by the killings, the murders left their mark on Father O’Mara—the priest who gave the homilies at funeral Masses for family members on June 6 and 7.

As he prepared to give the homilies, the Indianapolis priest called upon his memories of the family while he tried to make sense of the deaths.

He could still see the two brothers—Alberto Covarrubias Sr., 56, and David Covarrubias, 8—sitting at Sunday Mass on either side of their father, Alberto Covarrubias Sr., 56.

He could still see the faces of the boys’ mother—46-year-old Emma Valdez—and her two children from a previous marriage, Mapno Albarran, 29, and Flora Albarran, 22. Then there was the face of 46-year-old Emma Valdez—and 46-year-old Emma Valdez—and 46-year-old Emma Valdez—and 46-year-old Emma Valdez—and 46-year-old Emma Valdez.
Echo apprentices, parishes find first year of program fulfilling

By Sean Gallagher

Last fall, five graduates of the University of Notre Dame started learning the ropes of parish catechetical ministry in five faith communities in and around Indianapolis.

Participants in Echo, Notre Dame’s two-year program designed to train prospective parish administrators of religious education, the five young men and women have now completed their first year of apprenticeship in the archdiocese.

The year turned out to be beneficial not only for the apprentices, but also for their mentors and the parishes in which they worked.

In the past, Christ the King Parish in Indianapolis had struggled to develop an adult-oriented workshop on “tag along” and “basically be an assistant to” religious education, director of religious education Bill Bertolli said.

“Successful adult-oriented workshop on ‘tag along’ and ‘basically be an assistant to’ religious education, director of religious education Bill Bertolli said.

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“I went into it thinking [that] no matter what these people have to know that I want them to revitalize the presence of Christ in their marriage.” —David Ballintyn

But given the often unpredictable schedule of parish catechetical leaders, nurturing the community life of the apprentices can be challenging.

In order for it to happen, a required part of the program is a weekly community night, where all other schedule demands fall by the wayside to shared prayer, discussion and a meal.

“The community aspect of the program was one of the reasons why I wanted to do it,” said Anna Pascual, an Echo apprentice at Our Lady of Lourdes Parish in Indianapolis. “And it has been very supportive in ministry and also in personal development.”

“I did not expect the community life to be like this,” Ballintyn said. “I expected it to be like a roommate situation where I’m doing my thing and you’re doing your thing, and if we happen to ask each other how the day’s going, great.

“But it’s been a far more rewarding experience and supportive experience. I like coming back home.”

The apprentices lived in a home in Broad Ripple and will return there in August after taking a break and completing summer graduate courses in theology at Notre Dame.

“I’m really looking forward to the summer,” said Rose Beauclair, an Echo apprentice at St. Malachi Parish in Brownsburg. “I’ve missed the classroom environment. We’ve taken an online course, but that’s very different. And now that I’ve experienced one year of parish work, I think that my eyes are going to be a lot more open to my classes.”

A tier completing the second year of the program, the apprentices will earn a master’s degree in theology from Notre Dame.

“But before getting there, they will spend another year of service in their parishes.”

“I’m looking forward to the Notre Dame football season next year,” Bertolli said.

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Gathered for breakfast around the dining room table in their Broad Ripple home in Indianapolis, the five Echo apprentices serving in archdiocesan parishes listen to Harry Dudley, left, associate executive director for faith formation of the archdiocesan Office of Catholic Education. The apprentices are, clockwise from top left, Alecia Pascual, Rose Marie Beauclair, David Ballintyn, Kenna Brewer and Kyle Bertolli.
WASHINGTON (CNS)—The director of the federal agency that oversees immi-
grant told reporters that if applicants for any future legalization program are
rejected for noncriminal reasons, “it isn’t my plan” to turn over their information to
other agencies for prosecution.
At a round table for reporters on
May 31, Emilio Gonzalez, director of
Citizenship and
Immigration
Services, known as
CIS, outlined his
efforts to be ready
for major new immi-
gration programs that
could come out of
legislation in the
works in Congress if
the measure becomes
law.
The agency could
be managing a new guest worker system,
and handling legalization for agricultural
workers, for students whose parents
brought them to the country as minors as
well as for millions of others who are in
the country illegally.
He also said that regardless of new
mandates from Congress, many fees
charged for the agency’s ongoing services
likely will increase to better cover costs.
If a legalization program is approved
by Congress and signed into law,
Gonzalez said that unless there are clear
security concerns, he would not be
inclined to take information gathered from
unsuccessful applicants for legalization
and turn it over to enforcement authorities
at Immigration and Customs Enforcement,
known as ICE. Both agencies, formerly
part of the Immigration and Naturalization
Service, are now within the Department of
Homeland Security.
A bill passed by the Senate on May 25
would offer all but the most recently
arrived of the estimated 11 million to
12 million illegal immigrants in the
United States a chance to legalize their
status while getting a college education at
in-state resident rates.
Gonzalez told reporters that his agency
is gearing up for a wide range of new
responsibilities and changes in its current
work, although much remains uncertain
about the final legislation—including
whether it even will include legalization
for millions of others who are in
the country illegally.
He said CIS will make recommenda-
tions to Congress about the bill he called
“a moving target,” with many variables
and some elements that are simply
unworkable as written.
For instance, he said the Senate bill
calls for applicants for legalization to
register with the government within a
90-day period. Given that as many as
10 million people might apply for legal-
ization, Gonzalez said that time frame is
unrealistic.
“In a perfect world, it would take nine
to 12 months,” he said.
One change that Gonzalez said appears
likely is that application fees will increase
for many of his agency’s services.
Citizenship applications now cost $330,
plus a $70 fingerprinting fee. Fees don’t
cover costs, he said, and it’s unlikely that
Congress will approve funding to pay for
services.
Although an agency ombudsman
recently recommended that CIS begin
charging for asylum or refugee applica-
tions, Gonzalez said that’s one cost he
won’t pass along to applicants.
“It’s never been done before,” he said.
“Nor will it be as long as I’m here.
“How do you charge refugees?”
Gonzalez asked. “That’s a cost we happily
absorb.”

Immigration director outlines how bill could affect his agency

Emilio Gonzalez

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Marriage

ANNOUNCEMENTS

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

Deadline
All announcements and photos must be received by Thursday, June 29, 2006, 10 a.m.
(No announcements or photos will be accepted after this date). All announcements with-
out photos must be received by the same date.

Use this form to furnish information —

City and state to ATTENTION: MARRIAGE, The Criterion, P.O. Box 1557, Indianapolis, IN 46220
Deadline: Thursday, June 29, 2006, 10 a.m.

Please print or type:

Name of Groom
Name of Bride
Address of Bride
Address of Groom
City
State
Zip

Marriage Date:
Time of Wedding:
Church:
City
State
Zip:

Marriage Location:

City
State
Zip:

Name of Groom
Name of Bride
Address of Bride
Address of Groom
City
State
Zip:

Marriage Date:
Time of Wedding:
Church:
City
State
Zip:

Marriage Location:

City
State
Zip:

Name of Groom
Name of Bride
Address of Bride
Address of Groom
City
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Marriage Date:
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Marriage Date:
Time of Wedding:
Church:
City
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Marriage Location:
work force. Most of those immigrants
abortion, most of them in Asia or
Guttmacher Institute estimates that
Nations reports that 61 percent of
ity rates in the West and North has been
Europe long ago dropped below the
replace their parents. There is, though, a
mated at 2.7 and is quickly approaching
decline as standards of living continue to
increases in an arithmetical ratio. Unless
ratio while agricultural production
population increases in a geometrical
an essay in which he postulated that
Western Europe are Muslims. What
today, 16 to 20 percent of children in
Slept
Mike Krokos, Faith

I n 1798, the Anglican priest and
economist Thomas Malthus published
essay in which he postulated that
unted in the 20th century concluded that birth
control must be encouraged.
Other economists, though, were con-
vinced that the fertility rate (the number of children a woman will have) will
decline as standards of living continue to
improve because parents will need fewer children to help support the family. That
theory appears to be more accurate today.
Today, the global fertility rate is esti-
ated at 2.7 and is quickly approaching the 2.3 “replacement level,” the level at which children replace their parents. There is, though, a
wide disparity between the fertility rate in
developed countries and in develop-
ing countries. All the countries in Europe long ago dropped below the replacement level while the fertility rates in
sub-Saharan Africa remain at 7 or 8.
It’s hardly news that the drop in ferti-
licity rates in the West and North has been
achieved through means considered sin-
ful by the Catholic Church. The United
Nations reports that 61 percent of women worldwide use some form of
birth control, the most popular being
sterilization. Furthermore, the
Guttmacher Institute estimates that
26 percent of all pregnancies end in
abortion, most of them in Asia or
Europe.
Europe is quickly undergoing a
demographic change. Because of its
low birthrates, European countries must accept immigrants to provide its
work force. Most of these immigrants are coming from Muslim countries in
Africa.
According to the book While Europe
Slept, Mulsims will be in the majority in
Western Europe by the year 2038. The
author of that book, Bruce Bawer, wrote that it is a “shock to hear from Norway, which
was the first country to ban proselytizing
in public schools.” Muslims are not the
only religious group to worry about.
When Jesus asked his Apostles, “But
who do you say I am?” Peter answered:
“Folks, it’s only a novel.”

Letters to the Editor
Da Vinci craze presents opportunity to explain Catholic faith to others

Little like many other Christians, I am
appealed at the popularity of Dan Brown’s
The Da Vinci Code. However, as a Catholic
Christian, I think it may provide an opportunity to clear up a few of the misconceptions
about what Christianity teaches, and why.
The Da Vinci Code portrays Jesus Christ as a man, a notion that
almost all Christians consider heres-
ious. Catholics and Protestants agree on this point. But— as Brown’s book correctly defines— the Bible does not
specifically state that Jesus was not
married.
We know that Jesus wasn’t married because every generation of Christians after the Apostles has believed
and taught that he wasn’t. (This teaching of
beliefs not explicitly stated in the Bible is
called “tradition.” Whether Protestants realize it (or not, Catholics and Protestants have
many shared traditions.)
The Bible is the inspired, inerrant word of God, and Christian truth can
never be contradicted. But it is incorrect
to say that all Christian truth is explicitly
written in the Bible. In fact, 2 Thess-
alonians 2:15 specifies, “Let no one deceive you. … the teachings of the
Paul and the Apostles” passed on to you, whether by word of mouth or by letter.”
The Da Vinci Code controversy may also inspire some Christians to consider how
Catholic doctrine is formulated. New
doctrines are not periodically “invented.”
A particular point of faith (such as Jesus remaining unmarried) may be taught for
millions for himself
Reader: Brown mastered
Lynne O’Brien, Whiteland

Be Our Guest/John Hanagan
Columnist’s response to outcry about
eternal damnation is disappointing

Father John Dietzen’s answer in the
Question Corner column in the May 26
issue of The Criterion is puzzling.
The questioner seemed convinced
God’s love with eternal damnation.
Much of his response shed good light on
the difficulty of a definitive answer to
understanding the dilemma. But I wonder
about part of his conclusions.
At stating it and in a very attempt to
explain this mystery, however, to resolve
the apparent contradiction falls at some
point,” he further states, “First, and per-
haps most important, there is fairly gen-
eral agreement that biblical statements
about hell, such as we find several times
in the Gospels, should be interpreted
more as exhortations rather than as
information.
The biblical statements about hell are
merely Jesus urging us to behave rather
than a matter of fact. Meaning of information? Our Church does not seem to share this
“general agreement.”
The Catechism of the Catholic Church
(second edition) states in #1035, “The
teaching of the Church affirms the exis-
tence of hell and its eternity. Imme-
diately after death the souls of those who
die in a state of mortal sin descend into
hell, where they suffer the punishments of
hell, ‘eternal fire.’”
The catechism references earlier
Church documents in this statement and
related statements.
It summarizes again in #1056:
“Following the example of Christ, the
Church warns the faithful of the ‘sad and
lamentable reality of eternal death,’ also
called ‘hell.’ In this—and in related paragraphs #1033 to #1041—many Scriptures are referred
and Father Dietzen’s quotes from
Pope John Paul II’s Crossing the Threshold of Hope are taken out of
context. Father Dietzen quoted, “Can God
condemn anyone to eternal punishment?
No! The Church of Christ (on this sub-
ject) is, therefore, the only appropriate
position for Christian faith,” (page 185)
as further defense of the many who
are in eternal damnation.
But between these two sentences by
John Paul II is the clarification, “A no yet,
the words of Christ are unequivocal.
In Matthew’s Gospel, he speaks clearly
to those who will go to eternal punishment.”
Continuing, Pope John Paul tells what
the Church does consider a mystery: “Who
will these be? The Church has never
made any pronouncement in this regard.”
The pope was writing about who will
go to eternal punishment, not whether
there is eternal punishment. And not to
be included: Jesus’ betrayer, as an
example of about whom the Church is
silent.
I know that God’s love for us is diffi-
cult to fully understand at times. We mere
humans sometimes will have all the
answers, or no more questions, when we
are in eternity. Meanwhile, I was dis-
appalled by Father Dietzen’s attempt to
explain God’s reason for eternal damnation.
(John Hanagan is a member of St. Luke Parish in Indianapolis.)

The Catholic Church will eventually call a
council to formally decree what
Christianity has always taught—that Jesus
was not married. Generations later, other
Christians may claim that Catholics
“invented” the doctrine of Jesus’ celibacy in
the year 1500. Muslims shouldn’t view
The Da Vinci Code, with all its errors, as
a stumbling block. Maybe we should see it
immediately opposite, and challenge our
faith to fully understand at times. We mere
humans sometimes will have all the
answers, or no more questions, when we
are in eternity. Meanwhile, I was dis-
appalled by Father Dietzen’s attempt to
explain God’s reason for eternal damnation.
(John Hanagan is a member of St. Luke Parish in Indianapolis.)
Como comunidad de amor, la Iglesia está dedicada a la caridad

La segunda sección de la encíclica del Papa Benedicto XVI, “Dios es amor” trata sobre la práctica del amor por parte de la Iglesia como una “comunidad de amor.”

El Santo Padre hizo esta sección con una cita de San Agustín: “Ves la Trinidad si ves el amor.”

La práctica de la caridad de la Iglesia pone de manifiesto el amor del Trinádromo. Escribió: “En las reflexiones precedentes hemos podido fijar nuestra mirada sobre el Trasapaso, reconociendo el diseño del Padre que, movido por el amor, ha enviado el Hijo unigénito al mundo para redimir al hombre. Al morir en la cruz—cómo narra el evangelista—Jesus entregó el espíritu. Antes del don del Espíritu Santo que otorgaría después de su resurrección.

Expresó que el Espíritu Santo es en efecto esa fuerza interior que armoniza nuestros corazones y nos lleva a amar a nuestros hermanos al igual que Cristo lo amó cuando se arrodilló a lavar los pies de sus discípulos. Y cuando entregó su vida por nosotros.

“El amor al prójimo enraizado en el amor a Dios es ante todo una tarea para cada uno, pero lo es también para toda la comunidad eclesial, y esto en todas sus dimensiones: desde la comunidad local a la Iglesia particular, hasta abarcar a la Iglesia universal en su totalidad. También la Iglesia en cuanto comunidad ha de poner en práctica el amor. En consecuencia, el amor necesita también una organización, como presupuesto para un servicio comunitario ordenado.”

El Santo Padre nos recuerda que la conciencia de esta responsabilidad fue expresada desde los inicios de la Iglesia. A tal efecto, citó un texto de Hércules: “Los creyentes vivían todos unidos y lo tenían todo en común; vendían sus riquezas y bienes y lo repartían entre todos, según la necesidad de cada uno” (Hércules 2-4-4). A medida que la Iglesia creció, esta forma radical de compartir lo que poseía perdió su sostenimiento, pero su noción esencial persistió: “en la comunidad cristiana no debe existir una forma de pobreza en la que se niegue a alguien los bienes necesarios para una vida decente.

Un paso decisivo en la difícil búsqueda de soluciones para realizar este principio es el fundamento que como cristianos y judíos buscábamos en la elección de los siete varones, que fue el principio del ministerio diácono.”

El servicio social que los diáconos estaban destinados a proporcionar era absolutamente concreto, pero al mismo tiempo era una fuente espiritual, de modo que se creó el oficio del diácono “para efusión del espíritu santo, que realizaba un cometido esencial de la iglesia, precisa- mente el del amor bien ordenado al prójimo.” Con el oficio del diácono, el ministerio de la caridad pasó a formar parte de la estructura fundamental de la iglesia.

A la iglesia no puede descuidar el servicio de la caridad, como no puede omitir los Sacramentos y la Palabra.” El Papa citó ejemplos de los comienzos de la historia de la Iglesia para ilustrar esta noción.

El mítico Justin, quien murió en ca. 155, en el contexto de la celebración dominical de los cristianos se reconocía como phárrafa de esta misma caridad. Ellos utilizaban las palabras “trabaja por la comunidad”. Justin fue un ejemplo de esta idea en el siglo II.

Cuenta cómo los paganos se sentían asombrados por la preocupación de los cristianos con los necesitados. La institución responsable por estas obras de caridad se conocía como diaconia. En Egipto convirtió a una institución que pertenecía a la Iglesia como la ayuda y la caridad de los cristianos.

La iglesia debe considerar sus responsabilidades como institución de servicio y caridad. San Lorenzo (ca. 328) respondió a la pregunta de la función de la caridad a los pobres en Roma. Después de la captura del papa y de sus compañeros diáconos, se le concedió tiempo para recoger los tesoros de la Iglesia y entregárselos a las autoridades civiles.

El Santo Padre citó la historia del diácono mártir, San Lorenzo, (ca. 238). Lorenzo fue responsable de la administración a los pobres en Roma.

La caridad no es una especie de actividad de asistencia social que también se podría dejar a otros, sino que pertenece a su naturaleza y es manifestación irreductible de su propia esencia. “La Iglesia es la familia de Dios en el mundo. En esta familia no debe haber nadie que sufra por falta de lo necesario.”

Y la caridad se extiende más allá de las fronteras de la Iglesia.”

Traducido por: Language Training Center, Indianapolis

Intención de vocaciones del Arzobispado Buechelein para junio

Mujeres Religiosas: Que su amor por Dios y carisma religioso sean apreciados y alentados por todas partes.
Mini 500

Indianapolis 500 Festival princess Kristin Eddelman of Indianapolis poses for a photograph on May 24 at the St. Augustine Home for the Aged in Indianapolis, with, from left, resident Clara Burton and her husband, Silas Burton, of Indianapolis, Little Sister of the Poor Marie Cecilia Faust, and volunteer Sharon Ward. Each of Indianapolis’ annual Mini 500 race and celebration, Eddelman is the great-niece of resident Mary Gardner.

Knights of Columbus Mater Dei Council #437 Hall, 1005 N. Delaware St., Indianapolis. Breakfast buffet 10 a.m.-1 p.m., adult, $7; children 12 and under, $2.50. Information: 317-633-4737.


Third Tuesdays

Third Wednesdays
Holy Name of Jesus Church, 90-17th Ave., Beech Grove. Holy hour and rosary, 6 p.m. Information: 317-827-0857.

St. Francis Home Health, 438 S. Emerson Ave., Greenwood. Cancer support group meeting, 6:30-8:20 p.m. Information: 317-227-6352.

Third Saturdays
St. Francis Mediclinic, 110-11th Ave., Suite 300, Beech Grove. Chronic pain support group meeting, 7-8 p.m. Information: 317-831-1177.

Sister Joseph Church, 1135 S. Mickley Ave., Indianapolis. Affirmation of Dedication of the Sacred Heart, 11 a.m.-7 p.m. Mass, 5-5 p.m. Information: 317-232-9040.

Sister Virginia de Paul Church, 1723 S. Bremen Ave., Beech Grove. Holy hour and rosary, 6:30 p.m. Information: 317-827-0857.


Fourth Tuesdays
Marian Center of Columbus, 3536 S. 30th St., Indianapolis. “12-Step Spirituality” tape, Dominican Friars Friars of the Holy Eucharist. Noon-3 p.m., registration fee. Information: 317-924-3142.

First Sundays
Maternity Home of St. Elizabeth, 5459 Oakwood Road, Carmel, Ind. (Diocese of Lafayette).量astic Social of Young Adult Catholics, 5 p.m.-6:30 p.m., dinner, speaker, 7 p.m. Information: 317-924-3984.

First Wednesdays
St. Francis Hospital, 1200 Hadley Road, Greenwood. Cancer support group meeting, 6-8 p.m. Information: 317-232-9040.

First Fridays

First Sundays
St. Francis Home Health, 438 S. Emerson Ave., Greenwood. Cancer support group meeting, 6-8 p.m. Information: 317-232-9040.

First Thursdays
Benedictine Father Retreat and Conference Center, 1400 Southeast Ave., Beech Grove. Shop In-Spired ice cream social and open house, 9 a.m.-3 p.m. Information: 317-787-5781 or wwww.benedictineretreat.org or e-mail ccr@hot.com.


Holy Cross Parish, Kelley Dr., Indianapolis. St. Mary Magdalene, 7-8 p.m, Information: 317-579-0112.

Sacred Heart of Jesus Parish, 2322 N. 13 1/2 St., Terre Haute. Parish auction, 9 a.m.-4 p.m. Information: 812-466-1231.

Our Lady of Mount Carmel Parish, 14595 Oakwood Road, Carmel, Ind. (Diocese of Lafayette). “Special Issues in Theology on Tap, young adult Catholics, 7:30-9:30 p.m. Information: 317-291-7014, ext. 30.

St. Mary Parish, 415 E. Eighth St., New Albany. Parish festival, Fri. family night, midnight Mass, 6:30 p.m., auction, chicken dinner, Sat. 6 p.m.-1 a.m., street dance, music by The Matlins and Rumba. Information: 812-944-0417.

St. Mark the Evangelist Parish, 535 E. Edgewood Ave., Indianapolis. Vacation Bible School, 6-8 p.m., $15 per child. Information: 317-787-8261.

St. Mark’s Parish, 2124 Sycamore Creek Rd., Lebanon. Workshop, “Apologetics from A to Z,” for ages four years and older, sessions for adults, 11 a.m.-11:55 a.m. Information: 317-636-4478.

St. Mary Parish, 311 N. New Jersey St., Indianapolis. Natural Family Planning (NFP) class, (Spanish only), 10 a.m.-12 p.m. Information: 317-637-3983.

First Mondays
Benedictine O’Malley Center, 1400 Southeast Ave., Beech Grove. “No Longer Second Class,” 7-8:30 p.m. Information: 317-579-0112.

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Indy native named to lead schools in Fort Wayne-South Bend Diocese

By Ann Carey
Today's Catholic

When Holy Cross Father Steve Kempinger was a sophomore geology major at the University of Notre Dame, he volunteered to tutor children through a neighborhood study program at Saint Mary's College.

That experience hooked him on a career in education that now has taken him to the top education job in the Fort Wayne-South Bend Diocese—superintendent of schools. Fort Wayne-South Bend Bishop John M. D'Arcy has appointed Father Kempinger to the position, effective on July 1. He will be the first Holy Cross priest to serve the diocese as superintendent of schools, although diocesan priests have served in that role previously.

He will replace outgoing superintendent Michelle Hitte, who is retiring after 25 years with the diocese—first as a teacher, then principal and then superintendent. Father Kempinger has been the associate superintendent for the past two years, and credits Hitte with handing over a school system that is in excellent condition.

“We always look for improvement,” Father Kempinger said, “but I think we have a very sound school system, and I really respect the good shape it’s in.”

Father Kempinger has followed a similar career path as education as Hitte. While studying geology at Notre Dame, he also took education courses at Saint Mary's College, and when he graduated from Notre Dame he had earned certification as a high school science teacher.

He taught science for one year at a public high school in his hometown of Indianapolis, where he had grown up in St. Barnabas Parish. Then he answered a call to the priesthood.

Holy Cross Father Andre Levéillé had noticed the young man’s dedication during his senior year of college and asked him if he had ever considered becoming a priest.

That question planted a seed that flourished, Father Kempinger told Today’s Catholic. “For me, it was the best of both worlds because I was in education, and I was doing parish duties, too.”

Two years ago, Father Kempinger became associate superintendent of schools for the diocese, with his office in Mishawaka, Ind. In that position, Father Kempinger visited the 16 Band- and Mishawaka-area Catholic schools frequently, and enjoyed being back in a school setting and being present to the students and staff.

One of his personal goals in the new job is to visit as many diocesan schools as he can, and spend time with the staff and students in those other schools, too. He will maintain his primary residence in Moreau Seminary on the Notre Dame campus, but he can split his time each week between both ends of the diocese.

“I’m looking at this as hopefully a real benefit of joining the two ends of the diocese,” he said. Something else high on his priority list is what he calls a “vision” rather than a goal: “I wish that we could provide a Catholic education to all those parents who want their child to go to Catholic school,” he said. “That’s the vision. The goals are: How do we do that?”

While wrestling with that important question, Father Kempinger also will focus on some other goals, like keeping that up,” Father Kempinger said. In fact, the priest credits the current diocesan school principals with providing the support and encouragement he needed to accept the job.

“If I didn’t have that [support], I don’t know if I could do this,” he said. “It means so much to me, and I look forward to working with them. They are my family when it comes to the schools.”

Father Kempinger sees his new role primarily as being a good listener and a good communication link between Bishop D’Arcy and the principals, council of teachers and diocesan school board.

“I have to listen and learn in order to get the information to make good decisions,” Father Kempinger said. “One of the things my Mom and Dad [SS. Peter and Paul Cathedral parishioners Gilbert and Kathleen Kempinger of Indianapolis] always taught me was that whatever I did in life, I needed to make a difference,” he continued. “That’s how I got involved in education here at Notre Dame—I wanted to make a difference in some kid’s life who was struggling with academics. Everything since then has kind of revolved around that, and I hope I can make a difference in this position.”

(Ann Carey is a freelance writer for Today’s Catholic.)

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Most Americans oppose embryonic stem-cell research, survey finds

WASHINGTON (CNS)—Despite pressure from supporters of embryonic stem-cell research, “Congress should not be misled” into believing that most Americans back the use of federal funds for research that kills embryos, according to an official of the U.S. bishops’ Secretariat for Pro-Life Activities.

Richard M. Doerflinger, deputy director of the pro-life office, cited a new poll that showed 48 percent of Americans oppose federal funding of stem-cell research that requires destroying human embryos, while only 39 percent support such funding. The rest said they didn’t know or refused to answer.

When told that scientists disagree on whether embryonic stem cells or adult stem cells would “end up being more successful in treating diseases,” 57 percent of survey respondents said they favored research “using adult stem cells and other alternatives, to see if there is no need to destroy human embryos for research.”

Only 24 percent said they would support “all methods, including those that require destroying human embryos, to see which will be most successful.” Another 11 percent said they did not support either option, and the rest said they didn’t know or declined to answer.

The poll was conducted by telephone among 1,022 U.S. adults on May 19-23. Commissioned by the pro-life secretariat and conducted by International Communications Research, the survey had a margin of error of plus or minus 3.1 percent.

The May 31 release of the poll results coincided with the first-year anniversary of passage in the House of Representatives of the Stem-Cell Research Enhancement Act, which would lift the ban on federal funding of stem-cell research involving the destruction of human embryos. The legislation was expected to come before the Senate in June.

“Most Americans do not support federally funded research that requires destroying human embryos,” Doerflinger said in a statement. “Our opponents also know this. No doubt this is why their public statements—and many of their own opinion polls—either ignore or misrepresent what this research involves, while irresponsibly hyping its potential for miracle cures.”

Polls by International Communications Research in August 2004 and May 2005 had similar results, with most Americans saying they did not support embryonic stem-cell research. The highest level of support was 43 percent in 2004.

The latest survey also found overwhelming opposition to human cloning. Asked whether scientists should be allowed to use cloning “to try to create children for infertile couples,” 83 percent said no and less than 10 percent said yes.

When asked about using cloning “to create a supply of human embryos to be destroyed in medical research,” 81 percent were opposed and 11 percent said they were in favor.

Although the 2004 and 2005 polls conducted by International Communications Research showed strong opposition to human cloning, the new poll’s figure of 81 percent opposed to cloning human embryos for research was the highest in three years.

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W E HAVE A MISSION, A REASON FOR BEING HERE.
To keep our health care human, human for our patients, human for our families, human for our doctors and human for all associates. The poor will come and the rich will come, if they know they are going to be treated as people.”

~ Spoken by one of the four founding Daughters of Charity who arrived in Indianapolis in 1881 to start St. Vincent
Retired physician educates public about stem-cell research

By Mary Ann Wyand

Embryonic stem-cell research is morally wrong because it destroys developing human embryos, and Dr. Hans Geisler wants to talk with you about why you should be concerned about this complex pro-life issue. (See a related story on page 8.)

The retired obstetrician and gynecology specialist, who has a subspecialty in gynecologic oncology, is a member of St. Luke Parish in Indianapolis. He is offering a free educational program on the medical benefits of adult stem-cell research and the serious problems associated with embryonic stem-cell experimentation.

“The adult stem-cell research carries a tremendous amount of promise,” Geisler said, “and more grant money should be given to adult stem-cell research.”

Since his retirement, Geisler has devoted a lot of time to studying stem-cell research and presenting educational programs because he believes it is an important pro-life issue that people need to understand in depth.

Geisler wants you to know what the secular media won’t tell you about embryonic stem-cell research, which has been promoted by celebrities like Michael J. Fox and Christopher Reeve for its supposed potential to cure a variety of diseases.

What the [secular] media won’t tell you is that adult stem-cell research has been very, very successful in ameliorating or even in curing many diseases and injuries, whereas embryonic stem-cell research has not had one single human success so far.

“The use of embryonic stem cells as a treatment option for diseases has not resulted in any cures at the present time in the U.S. or other countries, Geisler emphasized, but using adult stem cells in therapeutic applications has resulted in many medical successes.

He is completing a bioethics course taught by Father Tadeusz Pucholczyk, director of education for the National Catholic Bioethics Center in Philadelphia, and will be certified in bioethics this summer after he finishes a 20-page paper.

Geisler said lobbying efforts for embryonic stem-cell research are based on the scientific community’s desire to find miracle cures for illnesses and quality for grants to fund their work.

He said it’s important to educate people about all moral issues, including the complicated medical differences between adult and embryonic stem-cell research. It’s a controversial topic on the state and federal level, where legislators are under pressure to authorize additional funding for embryonic stem-cell research.

Geisler said, even though adult stem-cell research and applications have shown numerous successes in a variety of treatments.

“I think the media and the scientific community both have an agenda,” Geisler said. “Their agenda is to push embryonic stem-cell research because they feel that there are more [research] dollars there. Frankly, it’s the old principle of moral relativism. If you can make embryonic stem-cell research go forward, then you essentially are making yourself [like] God. You’re killing an embryo in order to extract its inner cell mass. That inner cell mass theoretically can differentiate into any type of cell.

He said tumor growth is “a huge problem” resulting from embryonic stem-cell injections.

When researchers injected embryonic stem cells into animals, he said, the animals developed benign or malignant tumors from excessive cell growth.

The same done on a few people also caused the formation of malignant tumors. Geisler said, because embryonic stem cells are genetically designed to multiply rapidly and form a new human being rather than only replace damaged cells.

“Adult stem cells don’t proliferate as quickly,” he said, “and you can rein them in more and direct them better [in the body] than you can embryonic stem cells.”

Despite the lack of success with embryonic stem-cell applications, he said, the national debate continues in Congress to authorize access to new stem-cell lines for research purposes.

There were about 60 embryonic stem-cell lines in existence at the time that President Bush came out with his pronouncement in August 2001 that allowed those existing stem-cell lines to continue but restricted the creation of new lines.

Geisler said, “Bush they were not obtained in morally correct ways because embryos had to be killed to obtain them, and that is murder.”

For more information about Dr. Hans Geisler’s educational program on stem-cell research, contact him at hans@nuravidesfoundation.org.
ARCHDIOCESAN PILGRIMAGE
to POLAND and CZECH REPUBLIC

This famous icon of Mary and the Christ Child known as the Black Madonna hangs above the altar in the Chapel of Our Lady at the Marian shrine at Jasna Gora Monastery in Czestochowa, Poland.

Pope John Paul II was installed as an auxiliary bishop of the Archdiocese of Krakow on Sept. 28, 1958, at Wawel Cathedral in Krakow, Poland.

Pope John Paul II's birthplace is near the baroque Church of the Presentation of the Blessed Virgin Mary in Wadowice, Poland.

Archbishop Daniel M. Buechlein, center, joins two Polish priests and archdiocesan pilgrims to view the statue of Pope John Paul II at Jasna Gora Monastery in Czestochowa, Poland.

Archdiocesan pilgrims visited the Marian shrine at Jasna Gora Monastery on May 15, 11 days before Pope Benedict XVI prayed there.

Archbishop Daniel M. Buechlein celebrates Mass on May 19 at St. Nicholas Church in Prague, Czech Republic.

Left, archdiocesan pilgrims pray at the Cathedral of St. John, one of the oldest churches in Warsaw, Poland.

Above, St. Wenceslas started the construction of St. Vitus Cathedral in Prague, Czech Republic, in 926, but the majestic church was not completed until 1929. It is inside Prague Castle.

Right, archdiocesan pilgrims and a Polish priest join Archbishop Daniel M. Buechlein for a group photo at Jasna Gora Monastery in Czestochowa, Poland. Pilgrims have visited the Marian shrine at Jasna Gora for six centuries. Pope John Paul II celebrated World Youth Day there in 1991.
He took us to church. He always told us the faith and family that the school fostered. "I didn't have money for kids this age that has always been a good experience at this school. At a time when kids are growing like crazy, they learn they have talents they didn't think they had. They see they have friends who are more talented that they thought they were. And they realize they can create something far greater than any one of them can do individually. And you don't have to win or lose to make it happen."

**Lasting memories**

The curtains open and the performers take the stage under the direction of the school's current performing arts director, Dale Durham. When the show ends on opening night, the 67 student-performers are bathed in an outpouring of cheers and applause from the audience in the 561-seat theater. The scene is repeated for another five sold-out performances of "Cats." The glow of the experience is still on the faces of Sasha Gaona and Stephen Gronotte weeks later when the Providence students talk about being part of the performance, part of the theater program and part of the history of the theater's opening. "I absolutely love Providence theater so much," Sasha said. "It's like a home for me. I feel so accepted." "So many people's dreams went into it," said Stephen, a member of Our Lady of Perpetual Help Parish in New Albany. "It was the culmination of everyone who came before us and the multitude for everything that will come after us." The memory of opening night still brings a smile to Day as he walks into the empty theater weeks later. He points to a lone light in the middle of the stage, a light that has been shining since the end of the Cats production.

Day says the light shines as a symbol of the Broadway hope, the theater belief that there will always be another opening night, another show. He also says it's a symbol of the hope and the belief that continues to guide the Catholic school known as Providence.

"The magic was there when volunteers and students made most of the costumes for Cats, when local hairdressers volunteered to style the wigs for the performers, when a parent group worked for a year to raise funds for the musical and when women from local parishes knitted leg- and hand-warmers for each performer. Day also saw the "magic" appear after Paula Robinson made her donation. While with the Koetter Construction Company and architect Gilbert Campbell leading the way, Providence supporters made in-kind gifts that gave the school a state-of-the-art theater far beyond its $2.5 million cost. For Day, the theater is a dream he first envisioned 30 years ago. "I wanted to do this in 1976, but there was no way we could raise the money," Day recalled. "We've always played variety theater, and now we have a variety arena to play in. "There's something about theater for kids this age that has always been a good experience at this school. At a time when kids are growing like crazy, they learn they have talents they didn't think they had. They see they have friends who are more talented that they thought they were. And they realize they can create something far greater than any one of them can do individually. And you don't have to win or lose to make it happen."

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The Criterion  Friday, June 9, 2006
Chastity talk is first program at new performing arts center

By Mary Ann Wyand

Opening night at Our Lady of Providence Jr./Sr. High School's new Sam & Paula Robinson Performing Arts Center on April 21 in Clarksville featured the student production of the popular Broadway musical Cats.

But the first program held there for New Albany Deanery high school students was a “Pure Love” presentation on April 20 by nationally known chastity speaker and author Jason Evert, a staff apologist for Catholic Answers, which is based in San Diego, Calif.

His abstinence education programs in late April at Our Lady of Providence High School, Marian College in Indianapolis and six other Catholic high schools in the archdiocese were sponsored by the archdiocesan Office of Catholic Education’s A Promise to Keep: God’s Gift of Human Sexuality program in partnership with Marian College and the high schools.

Providence senior Marcie Huber, a member of St. John the Baptist Parish in Starlight, said Evert’s “Pure Love” message with her to students was a “Pure Love” presentation “in teenager language to where we could understand the meaning of it.”

Evert combined educational information with entertaining stories, Marcie said, “He told a few jokes. I’m in drama, and I thought he could be an improv actor because he was very good on his feet. I really liked how he incorporated his wife into his speech because that gave the girls’ view, too. He talked about how their love for each other is so deep. He also gave out books and rosaries at the end of his talk.”

Marcie said she liked his message about reclaiming chastity for teenagers that have made the wrong choices about their sexuality.

“I liked how he said even if you’ve made mistakes you can still come back and correct it,” she said, “and it’s not like God is going to hate you forever for it.”

You can come back and make it better [by practicing chastity again] and still be OK later on for your marriage.”

Marcie plans to study engineering at Rose-Hulman Institute of Technology in Terre Haute in the fall, and said she will take Evert’s “Pure Love” message with her to college.

“He’s speech is one that I’ll remember,” she said. “I think it’s a beautiful thing for people to wait for their spouse.”

Providence junior Robbie Steiner of New Albany, said he also heard Evert speak two years ago at Holy Family Parish in New Albany.

He hit all the issues straight on.”

Evert’s “Pure Love” presentation at Our Lady of Providence High School was the first program held in the new Sam & Paula Robinson Performing Arts Center.

Chastity speaker and author Jason Evert, a staff apologist for Catholic Answers, is shown in this file photo from a talk he gave on Sept. 10, 2003, at Father Thomas Sceccina Memorial High School in Indianapolis. Evert visited Our Lady of Providence High School in Clarksville, Marian College in Indianapolis and six other Catholic high schools in the area this spring. His April 21 presentation at Our Lady of Providence High School was the first program held in the new Sam & Paula Robinson Performing Arts Center.

‘Pure Love’

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Five tips enhance family life

By Mary Jo Pedersen

Five suggestions can help families foster a spirit of community at home.

There are ways that households become “intimate communities of love and life” as cited in Vatican II’s “Pastoral Constitution on the Church in the Modern World,” #48.

But this is difficult when family mem-
bers are so busy that they don’t have time to work, play or relax together.

Today, despite cell phones, e-mail and other communication devices, families seem to have trouble “communicating” with each other.

But a family research institute indicates that the healthiest and happiest families are those who spend time together and feel a sense of support from one another.

These suggestions culled from experts and active families reinforce the sense of belonging among family members:

• Gather whoever is home at mealtime to eat together. Discuss the day’s events.
• Establish daily as well as weekly ritu-
als and traditions that create a deeper sense of belonging to the family.
• Be intentional about being together and supporting each other. Keep a family calendar.
• Create memories that build a sense of community. Volunteer as a family to help with service projects. Plan family activities on a regular basis.
• Stay connected to extended family by e-mail, Web chats, phone calls or visits.

A sense of belonging, a willingness to forgive and forget hurts, creating common memories and traditions, and an apprecia-
tion for the interesting and colorful differ-
ences among family members make for a vibrant family.

(Mary Jo Pedersen is coordinator of the Leadership in Family Life Training Program for the Archdiocese of Omaha, Neb.) 

Discussion Point

Families thrive on togetherness

This Week’s Question

What makes a family a family?

“Time spent together. It doesn’t matter what you’re doing, you just have to be together.” (Paula Vasay, Columbus, Ohio)

“Each other. It’s because they’re there for each other. My parents taught me that your family is the most important thing in your life after God.” (Mari Pat Brooms, Salem, Ore.)

“Togetherness. Being there when children come home from school or sports, attending church together and being involved in Church activities. Having parents and grandparents attending all extracurricular (programs) and sports (events) to let children know they’re supported. Whenever possible, having mealtime together.” (Joan Bower, M orehead, Minn.)

Lend Us Your Voice

When—and why—have you had occasion to turn to the Catechism of the Catholic Church?

To respond for possible publication in an upcoming edition, write to Faith Alive! at 3221 Fourth St. N.E., Washington, D.C. 20017-1100 or send your response by e-mail to cgreene@catholicnews.com.
Faithful Lines/
Shirley Vogler Meister
Cornucopia/
From the Editor Emeritus/
John F. Fink

Unlike the customs of Roman society, and Syntyche by name as co-workers. woman. When she invited him to use her so he went there and had the good fortune families everywhere in public.

The Las Vegas Sun, only 167 acres "Yellow Pages," there "minor sin."

Dear Bob Stoeckig, senior pastor at St. Joseph Parish in Greencastle, is a regular (Cynthia Dewes, a member of St. Paul the (Mt 6:21). Our if you would have a friend, I would not lose heart. It is only when you lose heart that you are really in a fearful situation: We dream of fortune, but our become too successful at making conn-

The next morning, Paul complained, dress clothes! And just down the hall is the "petite chateau" pool house and a "sports palace" featuring full-size basketball and raquetball courts. Both these buildings contain bedrooms, "gath-

The house’s many windows reveal truly gorgeous landscaping from every angle lawn to lawn, some of the original trees and there are many sisters of rooms. The master suite boasts his and her dressing rooms. And just down the hall is a luxury room, almost entirely to master bedroom linens!

To do that, I had to start with the mustard apparent in the previous action. First, I did these buildings contain bedrooms, “gath-

I was inspired by, among other things, a story was Christina Littlefield, who used without credit, ending up in unusual places. This place might be flattering, but it is also wrong.

The las Vegas Sun is a 25,000 square-foot house on a two-acre lot in Las Vegas, chipset, they had been beaten without a trial—despite the fact that they were Roman citizens. This frightened the magistrates, and they quickly apologized, but asked Paul, Timothy and Silas to leave town.

didn’t find a wealthy patron there, as he had in Philippoi, so he had to work making and selling tents in Athens. But his bes-

He began to commit suicide, but Paul the jailer thought his prisoners had escaped.

All in all, I admit that I have always been called to them that they were still there. Paul converted him and his household.

The building itself is modern with tra-

There’s a Florida room, a billiard room, a spa room, a mirrored fitness room, and a wine cellar and tasting room. The media room is a giant television arrangement. That allows watching several channels at once, and there’s a dance floor lit from beneath with swishing lights.

Believe me, it was an experience in try-

No, that’s the house itself, not the owners, displays serious wear paths throughout the suite, especially in front of the lady’s dressing room mirror.

The library is on two levels, with a tiny circular staircase to reach the upper gallery. The library provides a faintly medieval atmosphere, although the books look as though they’ve been bought by the yard—and not too many of them at that.

We went from room to room to room. The several art kitchens, more than the house itself, are filled with beautiful furniture, that the building was co-owned by the owners, displays serious wear paths throughout the suite, especially in for the first time, that they had been beaten without a trial—despite the fact that they were Roman citizens. This frightened the magistrates, and they quickly apologized, but asked Paul, Timothy and Silas to leave town.

They had some success in Beroea, but soon the Jews of Thessalonica learned that they were there and chased them after. By this time, Paul decided it best for him to get out of Macedonia. He and an escort of converts headed for Athens. They found a ship and sailed to 300 miles to Athens. Timothy and Silas remained behind for a short time, but then joined him.†

The Criterion

Page 14 The Criterion Friday, June 9, 2006

Perspectives

From the Editor Emeritus/John F. Fink

St. Paul’s Churches in Macedonia

If St. Paul had a favorite church, it was in Philippi—his first Church in Macedonia that he visited. A church in which he helped support him later.

Philippi was a small town that was built inside a 2-mile wall, with a population less than a thousand. On the first Saturday he was there, Paul went to the temple of the synagoge, but there was nothing. He learned that some Jewish women gathered to worship in the temple, so he went there and had the good fortune of meeting Lydia, a wealthy businesswoman.

The next morning, Paul complained, he opened her door, and she welcomed him into her home as he was, he was quick to accept. Lydia wasn’t the only woman to take an active role in the Church there. In a later letter, Paul was to mention Euodia and Syntyche by name as co-workers.

Paul took it for granted that women were equal to men and these women became leaders of house-churches in Philippi. Paul remained in Philippi for about a year and a half. But his presence was becoming too successful at making con-

voices among the Romans. After he expressed his evil spirit of Paul and Silas, and took them before the magistrates, complaining that they were setting up a new religion, which was unlawful. The magistrates had Paul and Silas beaten with rods and thrown into prison.

That night, there was an earthquake and the jailer thought his prisoners had escaped. He began to commit suicide, but Paul was called to them that they were still there. Paul converted him and his household.

"Behind certain decisions, apparently inspired only by economics or politics, are real forms of idolatry: of money, ideology, even 'professionals.'" But then, neither of us is rich, fit, in the glare of the public eye or maintained in luxury, either. (Cynthia Dewes, a member of St. Paul the Apostle Parish in Greencastle, is a regular columnist for The Criterion. †

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accept by the people. In this reading, Moses was beginning to form, was certainly as understood in the letter to the Christians of Rome, the realty of God, God's own revelation.

The Church presents a passage from the God's own revelation. Within them. At the time, these words could sate Heaven. Finally, Moses said that the people must obey God's commandments. He reached out to us—and meets us in our world. He speaks our language. We belong to God because we are God's children. We are much, much more than creatures or possessions. We are God's children, heirs to God's eternal life, and one with Jesus, the Son of God and Savior. The Church makes these reassuring points. It tells us about ourselves. It tells us that God loves us. How? God shows his love by giving us the Lord Jesus as our Redeemer. God loves us by giving us bearers of the divine word, such as Moses and Paul. God loves us by giving us the Apostles. They were more than humans who simply had the opportunity to meet Jesus and to learn from Jesus. He sent the Apostles into the world to give us the words of salvation, the words by which to live. Their tradition, indeed their presence, endures among us. It continues in their successors, the bishops, and in the Church guided by the bishops. In these lessons, the Church is frank. God is everything. He alone gives life and peace. Nothing else is lasting, secure or real. God loves us. He reveals the most intimate detail of divinity to us—the Trinity—in order that we might truly know God. He reaches out to us in Jesus, and Jesus reaches out to us—and meets us—in the Apostles. 1

Reflection
Overall, the teaching in these lessons is that God lives and that God unites us. He communicates with us. He meets us in our world. He speaks our language. We belong to God because we are God's children. We are much, much more than creatures or possessions. We are God's children, heirs to God's eternal life, and one with Jesus, the Son of God and Savior. The Church makes these reassuring points. It tells us about ourselves. It tells us that God loves us. How? God shows his love by giving us the Lord Jesus as our Redeemer. God loves us by giving us bearers of the divine word, such as Moses and Paul. God loves us by giving us the Apostles. They were more than humans who simply had the opportunity to meet Jesus and to learn from Jesus. He sent the Apostles into the world to give us the words of salvation, the words by which to live. Their tradition, indeed their presence, endures among us. It continues in their successors, the bishops, and in the Church guided by the bishops. In these lessons, the Church is frank. God is everything. He alone gives life and peace. Nothing else is lasting, secure or real. God loves us. He reveals the most intimate detail of divinity to us—the Trinity—in order that we might truly know God. He reaches out to us in Jesus, and Jesus reaches out to us—and meets us—in the Apostles. 1

My Journey to God
Heaven's Gain
On the corner of High and Mibel streets
stands a little white church, its soul replete.
Its windows, once where emerald shone, are a sight now and again dirtied.
If it could speak of things long past, it could name my weary task.

Of bringing forth last memories of hope and joyful panoplies.
That little church will always remain a cherished spot for heaven's gain.
(Margaret Jacob is a member of St. Michael Parish in Bradford. She grew up in St. Joseph Parish in Corydon. This poem pays tribute to the first St. Joseph Church, which still stands on the corner of High and Mibel streets.)

For God was there in that sweet place where I first learned of saving grace.

By Margaret Jacob

Question Corner/Fr. John Dietzen
Church supports the United Nations' peacekeeping efforts

Q What is the teaching of the Catholic Church about the United Nations?
A Your feelings are perhaps understandable. Anything human is imperfect. And no effort to place nearly 200 nations representing 6 billion people around a table to wrestle with the most complex issues of international justice and power is bound to be as imperfect and frustrating as one could imagine. While the faults of the United Nations, therefore, are many, the position of the Catholic Church has been clear from the beginning. The United Nations is the only world organization attempting not only to facilitate mere coexistence among nations, but to "organize the brotherly collaboration of the world's peoples." This purpose reflects the "ideal of which mankind dreams on its pilgrimage through time." The quotes are from Pope Paul VI, speaking at the United Nations.

Matthew 5:13-16
Psalm 121:1-8
Psalm 4:2-5, 7-8
Psalm 6:10-13

Matthew 5:20-26
Friday, June 16
John 19:9a, 11-16
Psalm 27:7-9, 13-14
Matthew 5:27-32

Saturday, June 17
John 19:19-21
Psalm 16:1-2, 5, 7-10
Matthew 5:33-37

Sunday, June 18
The Most Holy Body and Blood of Christ
Easter 6 A
Psalm 116:12-13, 15-18
Hebrews 9:11-15
Mark 14:12-16, 22-26

Readers may submit prose or poetry for faith column

The Criterion invites readers to submit original prose or poetry relating to faith, morality, social justice, and prayer for possible publication in the "My Journey to God" column. Submissions and selections are also 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.
TRAGEDY

All seven had been shot in the head and the body during an attempted robbery in their home, according to the Indianapolis Police Department.

"I think of the horror that family must have experienced in that moment," said Father O'Mara, the pastor of St. Mary Parish in Indianapolis. "It sends chills through my body."

"This is a very overwhelming moment. People are looking to all their religious leaders to make sense of it. We're trying to make sense of it, too. The reality is you can't make sense out of such a violent act."

Because we can't make sense of it, we can only put it in the hands of God."

That message was part of the homilies that Father O'Mara plans to tell mourners how the brothers' first Communion and the family's murders fit into the context of Catholics' belief in the Paschal Mystery—the Passion, death and resurrection of Jesus Christ.

"Their suffering is the Passion happening in such a short moment," he said. "The first Communion that was celebrated just weeks before is the resurrection. That's what brings hope to us. This isn't the end of life. There is life that is promised to us in heaven."

That promise was embraced by the family on May 21 when Alberto and David made their first Communion at St. Philip Neri Church in Indianapolis. The church was packed, recalled Father Carlton Beaver, the pastor of St. Philip Neri Parish. "There were about 30 kids making first Communion. It was a big celebration for their family. Afterward, I believe they had a fiesta at their home. I think it's fortunate they did make their first Communion before they died."

It meant a lot to their family that the boys made this first step. Their Church life, their faith life, was important to them."

Carmen Ramirez remembers how the family faithfully attended the Spanish Mass every Sunday. At St. Philip, as a member of the choir, Ramirez watched how the family came through the same door every Sunday and sat in the same pew.

"I wanted to pay my respects," said Williams, a mother of three who is also a member of Shepherd Community Church of the Nazarene, a neighborhood church. "I know how I would feel if that was my family. I don't know how someone could do that, especially to children. It's sad this had to happen for a neighborhood to come together."

The sadness and the horror of the deaths continue for so many people who loved, enjoyed and appreciated the seven family members. Father O'Mara counts himself among those who were blessed by their lives. He has some measure of comfort from a story about David, the 8-year-old boy.

"One of the things that was felt and acknowledged that night is that the response has been one of great compassion from the community," said Father O'Mara, who served as the pastor of St. Philip Neri from 1991 to 1996 and as administrator for 19 months from 2004 to early this year.

"It has pointed out to us how we are all human. We're all part of the human family and God's family."

—Father Michael O'Mara

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At Pentecost vigil and Mass, Pope Benedict XVI urges lay movements to work together

VATICAN CITY (CNS)—Pope Benedict XVI celebrated Pentecost with hundreds of thousands of Catholics from different cultures, races and languages who have different ways of expressing and living their faith.

From the moment of Pentecost and throughout history, he said during a June 4 Mass in St. Peter’s Square, the outpouring of the Holy Spirit “transforms confusion into communion.”

The majority of people attending the Mass on Pentecost morning were part of a gathering of at least 350,000 people who had filled St. Peter’s Square, and the broad boulevard leading to it, the previous evening for a papal vigil with members of lay movements and communities.

At the vigil and Mass, Pope Benedict called on the movements to work together with each other and with the Church to bring God’s love to the world, and to show modern men and women the beauty of a life lived for others.

“Human pride and selfishness always create divisions, raising walls of inharmony, hatred and violence,” he said at the Mass. “The Holy Spirit, on the other hand, makes hearts able to understand everyone’s languages because it re-establishes the bridge of communication between each and heaven, the Holy Spirit is love.”

The Pentecost vigil, which lasted more than six hours, brought together members of Catholic charismatic groups, lay movements connected with religious orders, traditional parish-based organizations like the Legion of Mary, and new movements like Communion and Liberation, the Neocatechumenal Way, the Focolare movement, L’Arche, the Sant’Egidio Community, Cursillo and the Christian Life Communities.

In his long homily at the vigil, Pope Benedict focused more on the Holy Spirit than on the movements, although he praised the movements as schools for helping Catholics learn to live according to the spirit and for sharing the Christian message with the world.

The pope said that in learning about the Holy Spirit people must first look at nature because the world is the work of the Spirit, the creative force of God. While Pentecost is the feast of the Church’s birth, he said, it is also the “feast of creation.”

“The world does not exist on its own: it comes from the creative spirit of God, the creative word of God,” he said.

Recognizing that God created the world, he said, means “we cannot use and abuse the world and matter simply as material for our own actions and desires; we must consider creation to be a gift entrusted to us, not for destruction, but so that it would become the garden of God and, therefore, of humanity.”

The pope said it is no accident that monasteries tend to be surrounded by gardens, because nature prospers when human hearts are in a correct relationship with God.

Unfortunately, he said, “over the course of human history, the good creation of God has been covered with a massive layer of dirt which makes it difficult, if not impossible, to see the reflection of the Creator in it.”

In Jesus, God became even more visible, taking on human form and living among people, the pope said.

“How now we know the Creator-Spirit has a heart. He is love,” the pope said.

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Providence Sister Michael Therese Elliott served as a teacher, principal for 48 years.

In the archdiocese, Sister Michael Therese taught at the former St. Ann School in New Albany from 1943.

In 2003, Sister Michael Therese returned to the motherhouse to provide educational services. She retired in 2006 and participated in the sisters’ prayer ministry.

In 2004, Memorial gifts may be sent to the Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods, IN 47876.

Benedictine Sister Mary Ethel Busam taught grade school, religious education profession of vows in 1940 and her final profession of vows in 1943.

Sister Mary Ethel taught at Catholic schools in Indiana, including: Dubois, Ind.; Ferdinand, Ind.; and Vincennes, Ind., all in the Evansville Diocese.

Sister Mary Ethel also served as director of initial formation, liturgy, and the monastery’s mission.

Sister Mary Ethel taught religious education classes at Fort Branch, Ind.; Hebron, Ind.; and Poseyville, Ind., all in the Evansville Diocese.

Sister Mary Ethel also served as director of religious education at St. Paul Parish, Tell City, St. Paul’s Parish in Troy and St. Peter Parish in Bretzville.

Sister Mary Ethel also taught at Avon and taught at St. Mary-of-the-Woods, St. Mary-of-the-Woods, IN 47876.

The Mass of Christian Burial was celebrated on May 24 at the Church of the Immaculate Conception. Burial followed at Peace Cemetery.

The former Eileen Ruth Elliott was born on Dec. 25, 1927, in Meford, Mass.

She entered the congregation of the Sisters of Providence on Feb. 1, 1946, professed first vows on Aug. 14, 1948, and professed final vows on Aug. 15, 1953.

Sister Michael Therese taught and served as principal at schools staffed by the Sisters of Providence in Indiana, Illinois, Massachusetts, New Hampshire, and Maryland.

During 60 years as a sister, she ministered as a grade school teacher or principal for 48 years in the archdiocese, sister Michael Therese taught at the former St. Ann School in New Albany from 1943.

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**The Criterion Friday, June 9, 2006 Page 19**

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102-year-old gets honorary degree from Catholic high school

The Criterion  Friday, June 9, 2006

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102-year-old gets honorary degree from Catholic high school

BALTIMORE (CNS)—Seated in a wheelchair and wearing a black cap and flowing gown, 102-year-old Florence Carnaggio smiled shyly and covered her mouth with one hand after she received her high school diploma.

During a special graduation ceremony that was more than 80 years in the making, Curtis Turner, principal of Seton Keough High School in Baltimore, presented an honorary diploma to Carnaggio in the chapel of her residence at nearby St. Elizabeth Rehabilitation and Nursing Center.

Many center residents and three graduating seniors from Seton Keough attended the May 11 ceremony.

Carnaggio dropped out of the eighth grade at the School of the Cathedral in Baltimore so she could support her family after her father contracted tuberculosis.

“My father died when I was very young,” Turner said. “I’ve handed out hundreds of diplomas to students from Seton Keough when they began visiting her residence earlier this year. Turner, who also teaches a calculus class at the school, said students in his class pray for their special friend every day.

Carnaggio came in contact with students from Seton Keough when they began visiting her residence earlier this year. Turner, who also teaches a calculus class at the school, said students in his class pray for their special friend every day.

Carnaggio even attended a senior prom for the nursing center’s residents sponsored by students from four local Catholic high schools.

“I’ve handed out hundreds of diplomas, but this is the one I’m most proud of,” said Turner.

Born on July 16, 1903, in Baltimore’s Sparrows Point neighborhood, Carnaggio worked at a printing company and as a tobacco packer to support her family during her father’s illness. She worshiped at the now-closed Fourteen Holy Martyrs Church in Baltimore and the National Shrine of the Basilica of the Assumption of the Blessed Virgin Mary in Baltimore.

When a friend pointed out that Carnaggio had a tear in her eye, the Baltimore native smiled widely, saying, “I have a whole lot of them in there!”

Baltimore native smiled widely, saying, “I have a whole lot of them in there!”

Carnaggio said it’s important to have a good sense of humor, a strong faith and an active mind. She reads every day and loves to joke with visitors.

“I just keep on laughing,” she said. And she did, diploma in hand.