A priest’s life

Father Whittington’s first year in ministry has many blessings, challenges

By Sean Gallagher

When Deacon Scott Nobbe is ordained to the priesthood at 10 a.m. on June 24 at SS. Peter and Paul Cathedral in Indianapolis, he’ll enter a new phase in his life.

Although he has years of seminary formation under his belt, significant changes happen in a man’s life when he becomes a priest—changes for which he simply can’t prepare. He must experience the life of the priesthood in order to fully adjust to it. Father Shawn Whittington was in Deacon Nobbe’s position one year ago. During his first 12 months of ministry, Father Whittington experienced many blessings and faced various challenges. Here is a snapshot of his first year.

Expecting the unexpected

Prior to his ordination, on June 4, 2005, Father Whittington was appointed associate pastor of St. Monica Parish in Indianapolis. He moved into his office on July 5, while the pastor, Msgr. Paul Koetter, was on vacation. “I’m going to put Father [Stephen] Giannini’s number on speed dial,” Father Whittington said half jokingly, referring to the pastor of nearby St. Luke Parish. “And if I get myself in trouble, he’ll be there.”

But while sitting in his office after unpacking several boxes of books, Father Whittington acknowledged the unknown territory he was entering. “The Christian life is a life that is lived,” he said. “It’s in getting into it and moving around and being Catholic or being a priest that you learn how to do it. Obviously, you have to learn a lot before you get started … but nothing can compare to actually doing it.”

Not long in his seminary formation prepared Father Whittington for what would happen just two weeks later.

Father Justin Martin, a friend of Father Whittington—nearly his same age, and his immediate predecessor at St. Monica—died unexpectedly on July 17, 2005. “I just couldn’t believe it,” Father Whittington said. “It was like a week previous, exactly a week before … that he had finished his Masses in French Lick and Paoli, and had come up here to move his final belongings down on Monday morning. A week later, he dies. It was quite a shock.”

At the time of his death, Father Martin was administrator of Our Lady of the Springs Parish in French Lick and Christ the King Parish in Paoli.

Just two months later, Father Whittington was hit by another tragedy. Two of his closest friends in the seminary were killed in an automobile accident.

Father Whittington quickly headed to the seminary, the University of St. Mary of the Lake in Mundelein, Ill. He returned a few days later, but the impact of the tragedy stayed with him.

Shortly afterward, he was ministering at a Christ Renews His Parish retreat at St. Monica when a woman started telling him how young priests were important to her. “I just lost it, right there in front of her,” he said. “She said, ‘Father, what’s wrong?’ And I told her. And she started crying. And the next 15 or 20 minutes, we were both just crying.”

Msgr. Koetter, who has had six young priests assist him at St. Monica, said that the first months after ordination have an “emotional intensity” for the newly ordained. The deaths that Father Whittington had to cope with only compounded them.

“One of the challenges that the priesthood always presents is the fact that in the course of a normal day you will deal with people with many different levels of emotional need and concern,” Msgr. Koetter said. “So as you try to relate to them in that up-and-down world of joy and sorrow, when you’re also dealing with your own struggle, it just makes it very difficult. I think Father Shaun did a good job of kind of working with that.”

Balancing schedules

When his seminary friends died, Father Whittington was starting to feel the crunch of the many ministries he was involved in at St. Monica Parish. Just days before he learned about the tragedy at Mundelein, Father Whittington reflected on ministering in a parish of nearly 3,000 households. Dozens of ministries are active at any one time, while unexpected pastoral needs arise.

LOS ANGELES (CNS)—Meeting on June 15-17 in Los Angeles, the U.S. Catholic bishops approved a new translation of the Order of Mass and studied a proposal to downsize the committee structure, and eventually the staffing, of the U.S. Conference of Catholic Bishops. They approved an extension of the annual national collection for retired religious until 2017. They approved a 2007 assessment on dioceses, equal to the 2006 assessment, to help fund USCCB operations. The bishops agreed to a proposal that their Committee on Stewardship draft brochures on stewardship for teenagers, one in English and a separate one in Spanish adapted to differences in the relationship that many Hispanic youths have with the Church. Only the first day of the bishops’ three-day meeting was open to media and observers.

During their public sessions the first morning and afternoon, they heard a brief report on the work of Catholic Relief Services and lengthier reports on post-hurricane relief in the South; the relationship of Catholic bishops and Catholic politicians; and the rationale behind new Vatican rules for translating Latin liturgical texts into modern languages.

They viewed a new 18-minute DVD on priests and priestly vocations, titled “Fishers of Men.” It was produced nationally, but can be adapted for local use by inserting contact information for local vocation offices and vocation directors.

Archbishop Pietro Sambi, new papal nun-chairman of the USCCB president, Bishop William S. Skylstad of Spokane, Wash., issued a statement on immigration reform with the endorsement of the bishops. In it, he said the current immigration system “is seriously flawed” and “the status quo is morally unacceptable and must be changed.”

For Catholics in the pew, the most important event of the meeting was the debate and vote on a new English translation of the Order of Mass—the exchanges between priests and people and the prayers, such as the penitential rite, Gloria, creed, eucharistic prayers and Lord’s Prayer, that are used regularly in daily or Sunday Masses.

Bishop Donald W. Trautman of Erie, Pa., chairman of the bishops’ Committee on Liturgy, discussing the new Order of Mass translation, heard a report from Cardinal Jaime Ortega Alamino of Havana, Cuba. The day before the meeting, several leading officials of the USCCB held a press conference urging comprehensive, humanitarian reform of U.S. immigration law, an issue currently being hotly contested in Congress.

“I believe it will affect the liturgical life of every Catholic.”

—Bishop Donald W. Trautman of Erie, Pa., chairman of the bishops’ Committee on Liturgy, discussing the new Order of Mass translation.
Archdiocesan director of liturgy reflects on new Mass translation

By Sean Gallagher

Bishop Donald W. Trautman chairman of the U.S. bishops’ Committee on Liturgy, char-
terized the approval of the new translation of the Order of Mass as an event that “will affect the liturgical life of every Catholic.” He said that Catholics will find changes in the wording of several prayers they have used for the past 35 years or so, including the Gloria, creed and Sanctus.

Before they voted on the new text, they heard from Bishop Arthur Roche of Leeds, England, president of the International Commission on English in the Liturgy, which provided the basic translation that the bishops approved with some changes. In his address, he told them that one thing often lost in the freer translations encouraged by the Vatican after the Second Vatican Council was the richness of scriptural references with which the prayers of the liturgy are filled.

The bishops approved the Order of Mass by a vote of 173-29. They also adopted some American adaptations, mainly extra prayers not found in the Latin edition of the Roman Missal, by a vote of 184-8.

For their own future as a bishops’ conference, the most important thing Father Beidelman did in Los Angeles was discuss a proposal for restructuring that would dramatically reduce the number of committees of the USCCB. Under the proposal, the current 35 standing committees and 16 ad hoc committees would be merged into a total of 14 new committees.

National collections, for example, each currently have their own committee. One Committee on National Collections would replace eight current committees if the proposal is approved.

A final version of the restructuring proposal is to be brought to the bishops when they meet this November in Baltimore.

Father Beidelman recognizes that some might wonder why so much attention is being given to the words we use in the liturgy. He hopes the coming months and years might be a time to help all Catholics recognize the important relationship of prayer and worship.

The words we use when we pray repre-
sent what we believe,” he said. “And so the liturgical principle, lex orandi, lex credendi, —how we pray represents what we believe— is crucial. So any ritual text, any text for prayer and worship, will always be the sub-
ject of great reflection, and great care will be taken in translating it.

Father Beidelman also noted that close attention given to the new English translation of the Mass may be due to its possible impact upon translations in other languages. He said that some bishops’ conferences don’t have the financial resources to study translations as thoroughly as has been done by English-speaking bishops through the International Commission on English in the Liturgy. These other conferences then look to the English translation for direction in their own.

If the English text is consulted and has been translated according to dynamic equiva-

tence, that means that they’re translating something that’s not in the original,” Father Beidelman said. “And the ability for error in translation is greater.”

Finally, Father Beidelman questioned speculation by some in the broader media soon after the approval of the translation that the new one is “different” among Catholics in the United States.

“We should not understate the people of the Roman Catholic Church,” he said. “People are capable and extremely compe-
tent in grasping what they will need to grasp, what will let them learn to move forward in faith with these new texts.”

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“I believe…”

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“Holy, holy, holy is the Lord God of hosts.”

“It is right to give him thanks and praise.”

CHANGE

“No change”

No change

No change

No change

No change

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Start of the Sanctus

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McCarty has attributes to lead Catholic Charities Bloomington

By John Shaughnessy

Being a mother and grandmother helped when Marsha McCartney heard about the child whose crisis was threatening to tear apart a family.

After she recently became the director of Catholic Charities Tell City, Hess knew she had been given her answer when a young man came to her for assistance. He told Hess that he had been searching for what he wanted to do.

“That experience is a small example of the good that Catholic Charities can do,” Hess said. “I don’t know what you have planned for me.”

By John Shaughnessy

McCarty listened to the story of a man whose mental health problems were keeping him from interacting with others.

Knowing college students and the Bloomington area was crucial when McCartney and her staff made sure that lack of money didn’t prevent a recent graduate from getting the help she needed for serious mental health issues. All those attributes—parent, psychologist, long-time resident—made McCartney well since becoming the director of Catholic Charities Bloomington in late January.

“I had previous contact with Catholic Charities over the years,” said the mother of four and grandmother of two. “I was always impressed by the expertise of the counselors providing the services. But what stood out the most was the population they were serving—the very vulnerable; families who would have a hard time accessing services if Catholic Charities wasn’t here. The need is high.”

“Joan is a great choice because of her long history in the area, her connections and her dedication to the community and a resource recognized as a fixture in the community and a resource for anyone in need.”

Hess hopes to expand on the main services that the agency already provides in the Tell City area: a food pantry, crisis pregnancy assistance and program that offers assistance to families to strengthen relationships between parents and children. "We’re looking at several other things, but I’m not ready to talk about them yet,” Hess said. “My first goal is to get out the word that Catholic Charities exists here. We help financially in small ways—with people needing help with utilities, with paying for transportation because there’s no public transportation here.”

“Families feel called to serve as director of Catholic Charities Tell City

By John Shaughnessy

More than once, Joan Hess has talked to God, telling him, “I don’t know what you have planned for me.”

Hess is a big fan of Catholic social teachings. At its core, the Church is concerned about all people and their best, the Church is concerned about all people and their needs. What I’m doing now is a good way to be involved in that work.”

Hess feels called to serve as director of Catholic Charities Tell City

By John Shaughnessy

“I had been searching for what I wanted to do,” said Hess, 51, a member of St. Paul Parish in Tell City. “I think he finally decided to tell me. I’ve asked God so many times, ‘I don’t know what you have planned for me.’ I think he finally decided to tell me. I’ve always been involved critically and religiously. This is the perfect blend to do something good.”

McCarty feels called to serve as director of Catholic Charities Tell City

By John Shaughnessy

Being a mother and grandmother helped when Marsha McCartney heard about the child whose crisis was threatening to tear apart a family.

After she recently became the director of Catholic Charities Tell City, Hess knew she had been given her answer when a young man came to her for assistance. He told Hess that he had been searching for what he wanted to do.
Editorial

Be not afraid and ‘open the doors to Christ’

When Deacon Scott Nobbe is 34.) Almost a third of the candidates are over 30 and 4 percent over 60. (Deacon Nobbe is 34.) About 75 percent of the new priests have just read. (Deacon Nobbe is 34.) In the United States in 2006, Deacon Nobbe’s life took him down another path before the priesthood. After college, he served in the U.S. Army and also taught in South Korea before realizing he was called to serve God’s people as a priest.

Statistics recently released by the Center for Applied Research in the Apostolate, based at Georgetown University in Washington, D.C., found that nearly 80 percent of the men scheduled for ordination in 2006 had a bachelor’s degree before entering seminary, and 30 percent had earned a graduate degree.

About 75 percent of the new priests had full-time work experience before entering the seminary, with the most common field being education. Almost 10 percent of the ordinands had served in the U.S. armed forces, more than a third of them in the U.S. Navy.

The average age of the class of 2006 is 37, with 22 percent under 30 and 4 percent over 60. (Deacon Nobbe is 34.) Almost a third of the men were born outside the United States.

As people of faith, we thank Deacon Nobbe for taking the road to priesthood and offer a special prayer as he begins his ministry.

But we also encourage parishes and families to continue praying for vocations.

More priests continue to retire and, as we’ve heard in the last few years, “the harvest is great, but the laborers are few.”

When it comes to vocations to the priesthood and religious life, we again echo the words of the Holy Father: “Be not afraid,” and “open the doors to Christ.”

— Mike Krokos

Feast of St. John the Baptist

Be Our Guest/Lisa Marie Taylor

Let the children come to me: A parent’s role

In three of the four Gospels, we hear Jesus say, “Let the little children come to me, and do not hinder them, for the kingdom of God belongs to such as these.”

It is important for us parents to realize that we are responsible for bringing our children to it. It is our role to bring them to know and love the richness of our Catholic faith and traditions.

Summer is an excellent time to enhance the faith of our children. With the longer days and no homework, we can encourage their faith with fun, simple activities.

Here are a few suggestions:

• Teach them about the Mass by bringing them to daily Mass. I have found that I have more time to explain the importance of Mass in a less crowded, shorter time frame.

• Help them become a part of the Sunday liturgy by helping them listen and watch all that is happening as we celebrate the Eucharist together. Go to www.catholicmom.com to find a list of common-appropriate questions for each Sunday’s liturgy.

• Take your children to an adoration chapel. Show them how to pray in the presence of the Eucharist.

In 1996, Pope John Paul II said, “I urge you to teach the younger generation the meaning and value of Eucharistic adoration and devotion. How will young people be able to know the Lord, if they are not introduced to the mystery of his presence?”

• Visit the Benedict Inn Retreat and Conference Center in Beech Grove.

There is an outdoor labyrinth, a prayerful walking path. There, you and your children will find a path to Jesus. It is a wonderful way to focus on Christ while you pray. The children will enjoy following the labyrinth to find out where it ends. There are picnic tables nearby. You can bring a wonderful summer experience.

• Visit Mother of Our Redeemer Retreat Center in Bloomington. There, you will find a rosary walk, the Stations of the Cross and a chapel on a hill. They also present retreats for families on weekends throughout the year. It is a beautiful place to share our Catholic traditions with our children. My children love to play in the holy water which comes from an old-fashioned pump.

• Pray the rosary.

• Teach them about their patron saint. Help them learn how their behavior could be more saintly.

• Volunteer to help give food and clothing to the poor.

• Take a blessings hike at a park or in your home. Look for all the things that God has made to help all of us. Help them learn how they can help others.

• Enjoy your summer! Count your blessings! Love your children!

(Lisa Taylor is a member of St. Barnabas Parish in Indianapolis. For more information about the above suggestions, contact her at taylorlens@sbcglobal.net.)

Letters to the Editor

Opening the doors to religious vocations

When Deacon Scott Nobbe is 34.) Almost a third of the new priests entered the seminary, with the most common field being education. Almost 10 percent of the ordinands had served in the U.S. armed forces, more than a third of them in the U.S. Navy.

The average age of the class of 2006 is 37, with 22 percent under 30 and 4 percent over 60. (Deacon Nobbe is 34.) About 75 percent of the new priests had full-time work experience before entering the seminary, with the most common field being education. Almost 10 percent of the ordinands

Another important message that stands out: One will always find peace and guidance by turning things over—or opening the doors—to Jesus Christ. Jesus knows everything about us, and, despite our shortcomings, loves each one of us unconditionally and wants what’s best for us.

Struggling with an addiction or a life-threatening illness and wondering where to turn?

Open the doors to Christ. Facing a challenge with a spouse, child or loved one that has gone from a molehill to a mountain?

Open the doors to Christ. Wondering if you can last another day at a job where a supervisor or colleague seems to ride you mercilessly at an unrelenting pace?

Open the doors to Christ. “Be not afraid” and “open the doors to Christ” should be the mantras we all live by every day. Of course, one would argue, that’s easier said than done.

But as people of faith, we know our work is a work in progress. And what we also learn along the way is that, with God, all things are possible.

— Mike Krokos

In wake of tragedy, pastor, parish offer thanks for prayers, support

Following the murders of the members of the Covarrubias-Valdez family, St. Philip Neri Parish in Indianapolis has swamped with calls from many, many people expressing their prayers, support and asking how they could help. On behalf of the people of St. Philip Neri, we thank you.

The sacred crime has deeply touched our parishioners and will affect us and our neighborhood for years to come.

But your calls, offers of support and contributions to the Covarrubias-Valdez family fund are a light in this darkness. As we mourn this loss, we ask your continued prayers for healing.

Father Carson Bever, pastor, and the members of St. Philip Neri Parish, Indianapolis

Book offers ‘eye-opening’ history of Catholic education

As a frequent reader of your newspaper, I would like to share with your readers a most enjoyable book that I have just read.

The last few years have witnessed unprecedented negative press coverage of the Catholic Church. Furthermore, recent events at Catholic universities, like the University of Notre Dame and others, have made many Catholics wonderous about what constitutes a Catholic college or university.

Last month, I read Catholic Higher Education: A Culture in Crisis by Jesuit Father John J. Piderit and Melanie M. Morrey, which was published by Oxford University Press.

Father Piderit is the former president of Loyola University in Chicago and now directs Catholic After School Academies in the New York metropolitan area. Open to all Catholic children, these programs are designed primarily for Catholic students attending public schools whose parents need daily after-school care.

Father Piderit and Morrey give an eye-opening history of Catholic education in the United States. In fact, the third part of the book deals with the collapse of Catholic education in the 1960s and the devastating effect it has had on all levels of Catholic education over the last three decades.

The pair is right on target when they credit Catholic nuns for creating the strongest Catholic culture in the United States. It made me realize how lucky past generations were to have had so many nuns ready to serve in educational capacities.

For me, I am always mystified when I read about things similar to the recent events at Notre Dame, such as colleges allowing pro-choice commencement speakers as well as implementing policies that show disregard for Catholic values.

The authors give a thorough and thought-provoking examination of such events and offer firm strategies that will be essential for keeping Catholic colleges and universities “Catholic” in years to come.

Although the book contained much information, all was presented in a fast-paced style that made it easy to read the remarkable book by a John Grisham novelist.

Catholic Higher Education was a definite eye-opener for me as well. As I read the remarkable book by a John Grisham novelist.

Catholic Higher Education was a definite eye-opener for me as well. As I read
Los trabajadores caritativos deben estar ‘personalmente presentes’ dedicándose a sí mismos

Los medios de comunicación de masas han como empeñado en nuestras vidas el ir y venir de personas que, en el seno de las comunidades nacionales, han sido unidos por circunstancias que les conllevan a compartir situaciones y tensiones, el hecho de que ahora se ‘estar juntos’ suscita a veces incomprensiones y enredos. El Papa Benedicto XVI escribió: “El cristiano sabe cuándo es el momento de hablar de Dios y cuándo es oportuno referirse a los temas humanos, y la Iglesia debe mantener todo su esplendor y belleza.”

En nuestro país pensamos en las camiones de voluntarios que prueban la palabra de los Santos que se manifiesta por ejemplo en la vida y la bondad que ofrecen los grandes advenedizos de la Iglesia mantenga todo su esplendor y no se diluya en una organización administrativa que convierte su misión en una ‘cruz de los enfermos’. Los Santos que traducimos es ‘corazón de corazón’. Al igual que nuestros jóvenes adultos de nuestra arquidiócesis que se encuentran delante de la iglesia mantenga todo su esplendor y belleza. El Papa Benedicto XVI escribió: “El cristiano sabe cuándo es el momento de hablar de Dios y cuándo es oportuno referirse a los temas humanos, y la Iglesia debe mantener todo su esplendor y belleza.”
Regular Events

Daily events
St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. Liturgy of the Hours, Mon.- Fri., morning prayer, 7:30 a.m.; evening prayer, 5:30 p.m.; rosary, 6 p.m. Information: 317-637-3983.

Sacred Heart of Jesus Church, 1530 Union St., Indianapolis. Liturgy of the Hours, Mon.-Fri., morning prayer, 7 a.m.; evening prayer, 6 p.m. Information: 317-638-5551.

Holy Rosary Church, 520 Stevens St., Indianapolis. Tridivite (Latin Mass) Mon.-Fri., noon; Wed., Fri., 5:45 p.m. Information: 317-656-4478.

St. Barnabas Church, 8300 Rahile Road, Indianapolis. Mon.-Fri., Liturgy of the Hours, morning prayer, 7:30 a.m. Information: 317-888-2072.

St. Thomas Aquinas Church, Bosler Chapel, 636 E., Westport. Holy Hour, 6-7 p.m. Information: 317-842-5580.


Cordiafonte House of Prayer, 3565 E. 46th St., Indianapolis. Monday silent prayer group. 7 p.m. Information: 317-543-0154.

Tuesdays
Holy Name of Jesus Parish, 89 N. 17th St., Beech Grove. Prayer group, 2-3:30 p.m. Information: 317-784-5454.

St. Joan of Arc Parish, 4217 Central Ave., Indianapolis. Bible sharing, 7 p.m. Information: 317-233-5083.

St. Joseph Church, 2605 St. Joe Road, Sellersburg. Mass, 7 p.m., eucharistic adoration until midnight. Information: 812-246-2512.


St. Francis Child and Adolescent Behavioral Health Center, 650 E. Southport Road, Suite C, Indianapolis. “ Teens Grieving Teens,” therapeutic program for high school students grieving from the loss of one or more teen friends, 7-8 p.m. Information: 317-783-8833.

Wednesday
Divine Mercy Chapel, 353 W. 30th St. (behind Michael the Archangel Church), Indianapolis. Marian prayers for priests, 3-4 p.m. Information: 317-271-8038.

Immaculate Heart of Mary Church, 5962 Central Ave., Indianapolis. Marian prayers for priests of Lady prayer, prayer cence for, 1 p.m. Information: 317-253-6679.

Holy Rosary Church, 520 Stevens St., Indianapolis. Adoration of the Blessed Sacrament, between Masses, noon-5:30 p.m. Information: 317-656-4478.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., Indianapolis. Adult Bible study, 6 p.m. Information: 317-532-6590.

Christ the King Church, 1827 Kesler Blvd., E. Drive, Indianapolis. Marian prayers for priests, 3:30-4:30 a.m. Information: 317-255-5666.

Fatima Knights of Columbus, 1404 N. Post Road, Indianapolis. Eucharist, 7 p.m. Information: 317-638-4841.

Sacred Heart of Jesus Parish, Parish Hall, 1125 S. Meridian St., Indianapolis. Adult religious education, 7:30 p.m. Information: 317-638-5551.

Cordiafonte House of Prayer, 3560 E. 46th St., Indianapolis. Tuesday silent prayer group. 7 p.m. Information: 317-530-6039.

St. Mary Church, 415 E. Eighth St., New Albany. Shepherds of Christ prayer group, 7 p.m. Information: 317-944-0417.


Friday

St. Francis Hospital and Health Center, 438 E. Springdale Ave., Greenwood. Wellness Community, cancer support group, 6-8 p.m. Information: 317-257-1905.

Our Lady of the Greenwood Church, Chapel, 335 S. Meridian St., Greenwood. Rosary and Chaplet of Divine Mercy, 7 p.m. Information: 317-888-2881.

St. Francis Free Clinic, 3609 E. 82nd St., Indianapolis. Marian Movement of Priests, 7-9 p.m. Information: 317-852-3195.

Holy Rosary Church, 520 Stevens St., Indianapolis. Tridivite Mass, 5 p.m. Information: 317-636-4787.

Patrick, Joseph V., 950 Prospect St., Indianapolis. Mass in English, 4 p.m. Information: 317-631-5024.

St. Joseph Church, 2065 St. Joe Road W., Noblesville. “Be Not Afraid,” holy hour, 3:30-4:00, 8:30-9:00 a.m. Information: 312-246-2512.

Monthly
First Sundays
Marion College, Ruth Lilly Student Center, 2300 Cold Spring Road, Indianapolis. People of Peace Secular Franciscan Order (no Mass), second Sunday, 5-7 p.m. Information: 317-635-0579.

VIPS
Jim and Lois (Brendel) Duwel, members of St. Lawrence Parish in Indianapolis, will celebrate their 50th wedding anniversary on June 24, 1956. At that time they were living in Lourdes Church in Cincinnati, Ohio. They have married for 50 years. They have two children: Connie Broering and Peggy Guzek. They also have six grandchildren.

Wither and Genny (Colvin) Evans, members of St. Barnabas Parish in Indianapolis, celebrated their 50th wedding anniversary on June 24, 1956. At that time they were living in Boca Raton, Fla., celebrating their 50th wedding anniversary on June 24, 1956. At that time they were living in Boca Raton, Fla., celebrating their 50th wedding anniversary on June 24, 1956. At that time they were living in Boca Raton, Fla., celebrating their 50th wedding anniversary on June 24, 1956. At that time they were living in Boca Raton, Fla., celebrating their 50th wedding anniversary on June 24, 1956. At that time they were living in Boca Raton, Fla., celebrating their 50th wedding anniversary on June 24, 1956. At that time they were living in Boca Raton, Fla., celebrating their 50th wedding anniversary on June 24, 1956. At that time they were living in Boca Raton, Fla., celebrating their 50th wedding anniversary on June 24, 1956. At that time they were living in Boca Raton, Fla., celebrating their 50th wedding anniversary on June 24, 1956. At that time they were living in Boca Raton, Fla., celebrating their 50th wedding anniversary on June 24, 1956. At that time they were living in Boca Raton, Fla., celebrating their 50th wedding anniversary on June 24, 1956. At that time they were living in Boca Raton, Fla., celebrating their 50th wedding anniversary on June 24, 1956. At that time they were living in Boca Raton, Fla.
Archdiocesan Web site offers visitors chance to help plan new site

By Brandon A. Evans

More new areas have recently been added to the archdiocesan Web site, including a site for information about annulments and a page devoted to surveying readers on an upcoming redesign.

Any visitor to the archdiocese’s main site at www.archindy.org can click on the special link for a redesign survey to share their thoughts.

The Archdiocese of Indianapolis is in the middle of a total redesign of its site, and archdiocesan officials hope to hear from as many people as possible about what they like on the current site, what they dislike and what they want to see on a new site.

While the archdiocese can’t implement every suggestion, they will be all considered as part of the overall consultation process.

The goal is to launch the new site later this year—probably sometime in the fall.

In anticipation of the new design, the Web site as a whole has been slightly modified to make it easier to navigate. A search engine, site map and drop-down menus have all been added to help visitors find what they’re looking for more quickly.

Also new to the archdiocesan Web site is the new online home for the Metropolitan Tribunal—the office that works primarily with annulments.

The site, www.archindy.org/tribunal, features a variety of information, including how to begin the annulment process. There is plenty of contact information as well as links of interest for those with more detailed questions.

Archbishop Daniel M. Buechlein has written several columns on annulments and the work of the Tribunal, and those articles have been included on the page.

Catholic Charities Tell City has added a Web site dedicated to spreading the message about what they are doing in southern Indiana, including a “wish list” of items they need donated and information on how to volunteer.

Visitors can log on to the site through a navigation menu on the home page or by going to www.archindy.org/cctellcity.

A soon-to-be-launched Web site on the archdiocesan server will be devoted to the Ecclesial Lay Ministry Formation Program operated by Saint Meinrad School of Theology.

The site, to be found at www.archindy.org/layministry, will feature information about the program, and a schedule and downloadable forms for those interested in signing up.

Like last year, The Criterion Online currently features a listing of all the parish festivals, accessible from a link on the newspaper’s home page. The newspaper has also continued to bring its reporters in each week to read some of their stories for the online edition. Those audio files are posted along with the story or can be downloaded via a podcast (see the link off our home page).
Moving on

This spring, Father Whittington learned that he was being reassigned from St. Monica Parish to the southern part of the archdiocese, where he will serve as an instructor at Father Michael Shawe Memorial Jr./Sr. High School in Madison and reside at St. Lawrence Parish in Lawrenceburg. He starts his new assignment on July 5.

Balancing personalities

Establishing equilibrium in one’s daily schedule can be hard for a newly ordained priest serving in a large, active parish.

So is balancing all the different personalities of people that the new priest interacts with daily. For Father Whittington, there were blessings involved, such as appreciating the cultural diversity of St. Monica’s members, which include Hispanics, blacks and whites.

There were times, however, when Father Whittington had to make decisions that were bound to satisfy some in the parish and disappoint others.

What he discovered—no surprise—was that once the decision was made, those that disagreed with him ultimately respected him for making it.

The greatest lesson about dealing with people that Father Whittington learned in his first year as a priest centered on his relationship with the people he ministers with at the parish.

“A priest must always bear in mind that he is also the pastor,” he said. “He must also minister with his staff. I learned it by accidently ignoring the staff.”

Msgr. Koetter said that it’s difficult for a newly ordained priest to fit into a pastoral team that was in place before his arrival.

“It’s always a challenge for the associate to find his own relationship within the staff in general,” Msgr. Koetter said. “Where does he fit within this group, especially given the fact, in this day and age, that, my gosh, they’re staying one or two years?”

With Father Whittington, it was only one.

Moving on

“What I knew intellectually getting into this was that the first years of priesthood are still very transitory,” he said. “As I say sometimes, you can’t kick your shoes too far under the bed because the odds are that you’re not going to be there [very long].”

“It is a challenge, especially for someone who likes stability,” Father Whittington said. “And I like stability a lot. I don’t like to move.”

Despite the challenges of his first year as a priest and the hurdles he is facing at the start of his second year, Father Whittington is able to reflect on the many blessings that came his way after he was ordained on June 4, 2005.

“Father Whittington prays on Dec. 5, 2005, with other pro-life supporters outside a building at 86th Street and Georgetown Road in Indianapolis that was scheduled to become a Planned Parenthood abortion facility. It opened this week.

Left, Father Whittington moves into his office at St. Monica Parish in Indianapolis on July 5, 2005. After one year of service as the parish’s associate pastor, he has been reassigned to serve as an instructor at Father Michael Shawe Memorial Jr./Sr. High School in Madison. He will be in residence at St. Lawrence Parish in Lawrenceburg.

Above, Father Shaun Whittington, ordination to the priesthood took place at St. Monica Parish in Indianapolis on June 4, 2005. After one year of service as the associate pastor, he has been reassigned to teach and serve as an instructor at Father Michael Shawe Memorial Jr./Sr. High School in Madison. He will be in residence at St. Lawrence Parish in Lawrenceburg.

Msgr. Koetter commented on the effect that short assignments have on newly ordained priests.

“It means, in a very real way, that the first years of priesthood are still very transitory,” he said. “As I say sometimes, you can’t kick your shoes too far under the bed because the
Priests and religious show Christ’s love through service

(EDITOR’S NOTE: Followings is the first in a series featuring the winners of the 2006 Serra Club Vocations Essay Contest.)

By Josh Vander Missen

“Do how priests, brothers and sisters in their service to others follow Jesus’ call to do as he did when he washed the feet of his disciples?”

It isn’t always easy to be a “middle schooler” to love one another with cliques pressuring each student to cast out those who differ from the norm.

When Jesus visited with the lepers and sinners, he showed the crucial act of affection by receiving the abandoned. This is how I feel Jesus calls me to act today.

Despite the rush of daily life, there are still disciples who dedicate themselves to Christ. They devote their way of life to assisting the poor and depreciated. One of these outstanding people is, in my opinion, Sister Margaret Banar.

Sister Margaret is a Little Sister of the Poor, and is an inspiration to me. Her vocation is caring for the ailing and elderly. When she dos habit, she feels invigorated by God’s glory.

To me, she is an illustration of Christ, radiating her love to all she comes in contact with.

When I spoke with Sister Margaret, she talked with me about how it felt to “be” Jesus for others.

“I see the love of Jesus on the smiling faces of those I care for,” Sister Margaret said.

When she delivers food to the residents, she feels the elation of serving others.

This is just one example of how a religious sister is assisting her family in Christ.

Nine years ago, at St. Vincent Hospital, my little sister, Tianna, was near death from a sepsis infection. Our pastor, Father Clem Davis, came to visit with Tianna.

His blessing brought Tianna peace and tranquility. With God’s mercy and her surgeons’ expertise, my sister is still living today.

Finally, Mother Teresa of Calcutta is one of the holiest people I have ever studied. At the age of 12, she felt strongly called to serve God. Soon she desired to start her own convent in Calcutta.

She faithfully served the sick and poor until her death. Even today, the sisters still care for the diseased following Mother Teresa’s example.

Mother Teresa of Calcutta, Father Clem Davis and Sister Margaret are all virtuous leaders for Jesus. These beacons radiate the light of Christ into the world. The streets of Galilee were covered with filth and the lowest of the servants were assigned the wretched duty of cleaning dirty feet.

When Jesus washed his Apostles’ feet, he illustrated to us the way we should live our life.

We need to be taught that we shouldn’t put ourselves on pedestals above others. Instead, we are called to accept everyone for who they are.

The sick and dying are humans, too; they need our love. Priests, brothers and sisters carry out God’s mission of human equality today, but they shouldn’t be alone in their works.

Their efforts inspire me to be a leader within my community. As I grow into an adult, I will continue to serve by their example.

Jesus encourages us as Catholics to use our vocations to unify us as one.

(Josh Vander Missen is the son of Mike and Michelle Vander Missen of St. Monica Parish in Indianapolis. He just completed the seventh grade at St. Monica School and is the seventh-grade division winner in the 2006 Serra Club Vocation Essay Contest.)

St.Vincent Health

“We 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

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THE SPIRIT OF CARING*
WASHINGTON (CNS)—U.S. troops deployed in Iraq must balance having “one foot home and one foot” halfway around the world, said an Army chaplain.

“Some feel very helpless ... all they can do is send an e-mail to solve a family crisis, said Father Brian Kane, an Army chaplain for the 67th Area Support Group at Al Asad Airfield in the Iraqi Al Anbar region. “But at the same time, they don’t want home life affecting the mission here.”

Father Paul Halladay, a battalion chaplain with the 1st Battalion, 506th Infantry Regiment (Air Assault) in Ramadi, said, “Life goes on back at home, and so do the crazy curves that life can throw at us. Sometimes, especially for men, that can be the most frustrating thing, not being able to be there and do something.”

U.S. troops are also affected by the media’s coverage of the war, said a deactivated Navy chaplain, Father Mark Reilly, who recently returned from Iraq to Water-town, in the Diocese of Ogdenburg, N.Y. He said that despite media reports of the public’s disapproval of the war and an alleged Marine massacre of 24 civilians the troops do not show a “groundswell of negativity.”

Father’s Reilly, Halladay and Kane spoke with Catholic News Service in a series of separate telephone and e-mail interviews. Though their anecdotes vary, all three said that spiritual and psychological counseling for soldiers was an underlying theme of their mission to serve God and country.

Father Halladay said he has to help his battalion, descendents of Stephen Ambrose’s “Band of Brothers,” keep it brotherly in a region in Iraq the calls “the most dangerous place on the planet.”

Father Reilly said he remembers cracking jokes with a 20-year-old Marine in the trauma room to relieve the soldier’s fear and pain, visible by the beads of sweat on his forehead.

Father Kane said he remembers counseling a soldier about how to express love to his fiancé, who was waiting for her in the U.S.

The three chaplains agreed that looming mortality and the absence of everyday distractions call for spiritual counseling, which often corresponds to the active Rite of Christian Initiation of Adults programs which often correlates into active Rite of Christian Initiation of Adults programs for soldiers returning to or joining the Church.

Father Halladay said he has to help his soldiers to return to the Catholic faith and others to join the Church.

Meanwhile, part of a chaplain’s duties is to be in charge of all things related to religion on a U.S. base, said Father Kane, a priest of the Diocese of Lincoln, Neb.

He said he informs his commanders about Muslim holidays that might affect military missions and is also the gate-keeper of a mosque on the military base. He also provides guidance to the commander to ensure that missions are within “moral, ethical standards,” he said.

Although Father Kane does not have much contact with Iraqis because of the location of the base, he has celebrated a late-night Christmas Mass with Christian Iraqi soldiers at a dirt wall surrounding a military post.

The soldiers were so thrilled to identify themselves as Catholics, Father Kane said, that they made sure he had on his vestments, and the Iraqis were holding crosses as they snapped pictures of themselves and Father Kane with disposable cameras. After singing “Silent Night,” the soldiers were picked up in a helicopter that took them to their next raid, he said.

That Mass was one of many in the 31 hours that Father Kane celebrated on Christmas Eve and Christmas. Father Kane estimated that he said one Mass every three hours.

The chaplains agreed that the military needs more Catholic chaplains. According to the U.S. Archdiocese for the Military Services’ Web site, “the need for more priests to minister to members of the mili-tary and their families is great. Most bases have a single priest, some must share their priest with other bases.”

For example, Father Kane is in charge of visiting 14 bases, some of which he can only get to every two to three weeks, he said.

Father Halladay said there is a “short-age of [Catholic] chaplains, but no short-age of Catholics.”

But being one of the few Catholic chaplains can be a “good opportunity to evangelize Protestant ministers,” said Father Reilly.

For example, Father Reilly said, he was accompanied by a Protestant chaplain when he was administering last rites to a soldier.

The other chaplain “could just see the level of comfort with the ritual ... the suf-fering Christ, and he said, ‘I wish we had something like that,’ ” said Father Reilly. Father Reilly said he also sets the record straight for soldiers who ask him questions about Catholic doctrine, which he sees as an “exhilarating opportunity.”

Above, Father Paul Halladay, a U.S. Army chaplain serving in Iraq, is seen with soldiers in 2005. He and other chaplains agree that the looming mortality and the absence of distractions in Iraq call for spiritual counseling. This has led some soldiers to return to the Catholic faith and others to join the Church.

Left, Father Paul Halladay, an Army chaplain, celebrates Mass in a bunker in Iraq on Dec. 24, 2005. Father Halladay said the军事需要更多的天主教神父。根据美国军事卫理教会的网站，“需要更多的传教士来服务成员和他们的家庭。大多数基地只有一个传教士，有些传教士必须与其他传教士共用……”

例如，牧师开恩是在14个基地的负责人，有些基地他只能每周去两三次。

牧师哈德里亚说，有一个“短缺的[天主教]牧师，但没有短缺的天主教徒。但是作为为数不多的牧师之一，可以成为‘一个很好的机会来向新教牧师传教’，牧师开恩说。

例如，牧师开恩说，他被一个新教牧师陪伴，当他在施洗临终时，士兵询问他关于天主教教义的问题，他认为这是一个‘令人兴奋的机会。’

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Faith
Alive!

Catholics need to understand life and work of early Church

By Fr. Robert L. Kinast

There is a wealth of information available about the first centuries of the Christian era. Using this information, historians can piece together a fairly accurate picture of the life of the early Church. Within the first 100 years after Jesus’ death and resurrection, three distinct groups of disciples emerged. First were the Jewish-Christians, mostly low-skilled or unskilled workers, who lived in Israel’s villages and rural communities. Soon the movement spread to Jews living in Greek-speaking communities outside Israel, known as the Diaspora. These Hellenistic Jewish-Christians were mostly urban dwellers and are referred to in the Acts of the Apostles (Acts 2:9-10) as the pilgrims of Jerusalem for the feast of Pentecost. Finally, under St. Paul’s dynamic influence, Christianity incorporated gentiles who had no prior affiliation with Judaism and heard the Good News of Jesus in terms of their own culture and religious experience. The early Christians developed systems and policies as needs arose, for example, the election of seven ministers (deacons) to look after the daily food distribution to Greek-speaking widows (Acts 6:1-7) and the decision to exempt the contribution to Greek-speaking widows in their own culture and religious experience.

Study early Church to learn about faith

By David Gibson

Often, we grow into our future by first stepping into the past. By studying family history, we discover something of ourselves in the process. Revisiting the past became a pathway to the future in a special way during the era surrounding Vatican Council II. The Bible’s importance was recovered, and now Scripture groups dynamically involve so many contemporary people.

In revisiting the Church’s distant past, we discover what was considered important and valued in those early faith ancestors. We learn why they did things that we still do, although we’ve forgotten why. We find that important practices we’ve forgotten would be effective now. And we find that the concerns of Christian faith are clearer than we imagined.

(David Gibson edits Faith Alive!)†

Discussion Point

This Week’s Question

Describe someone in the Bible whose concerns closely resemble your concerns today:

“I think of Peter. He was probably asking, ‘Why am I being asked to lead the Church? I’m a flawed person.’ He was a flawed person, but he was entrusted with a huge task. That gives us hope—when I’m entrusted with a hard task—that I can accomplish it with God’s help.” (Kathy Barkdull, Pocatello, Idaho)

“Believe it or not, I’d say Martha’s concerns because so many sit at the feet of Jesus and worship, but so few do the work. We do need to worship, but... who will serve?” (Mike Stafford, Anchorage, Alaska)

“Mary. As a mother of five, I’m concerned about my children, as she worried about her Son. She had to see her Son suffer, but she had to wait and see God’s plan unfold. As a mother, I look to her for inspiration as I see my kids suffer with various issues.” (Kathleen Rooney, Milton, Conn.)

“I never know if I should be Mary or Martha. Because we don’t always know what our role is, we’re always trying to please. I don’t know if I should rush around and do things or be sitting and talking.” (Marge Pulitzer, Sun City Center, Fla.)

Lend Us Your Voice

Describe a homily that you remember months or even years after hearing it:

To respond for possible publication in an upcoming edition, send your response to career@catholicsnews.com or write to Faith Alive! at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. †

Saints faced many concerns

Describe someone in the Bible whose concerns closely resemble your concerns today:

“Believe it or not, I’d say Martha’s concerns because so many sit at the feet of Jesus and worship, but so few do the work. We do need to worship, but... who will serve?” (Mike Stafford, Anchorage, Alaska)

“Mary. As a mother of five, I’m concerned about my children, as she worried about her Son. She had to see her Son suffer, but she had to wait and see God’s plan unfold. As a mother, I look to her for inspiration as I see my kids suffer with various issues.” (Kathleen Rooney, Milton, Conn.)

“I never know if I should be Mary or Martha. Because we don’t always know what our role is, we’re always trying to please. I don’t know if I should rush around and do things or be sitting and talking.” (Marge Pulitzer, Sun City Center, Fla.)

A statue of St. Paul dominates a corner of the street that bears his name in Valletta, Malta. St. Paul is the patron saint of the tiny Mediterranean island off the coast of Italy. St. Irenaeus of Lyons and other Christian leaders formalized the “rule of faith,” which set down the main doctrines of the early Church. These Church fathers invoked the criterion of apostolic succession, which traced authentic teachings back to the Apostles.

The Roman persecutions, beginning with the Emperor Nero, most often were carried out by local officials and probably affected somewhat fewer believers than later accounts suggest. Nonetheless, it was dangerous to be a Christian in those first centuries, and Christian leaders had to be sure that prospective converts were fully committed and would not deny the faith because at first there was only one public act of forgiveness after baptism, and it followed a long period of penance. Early Christians faced another threat, but this one came from within its own membership. Because there was nothing then like the modern Catechism of the Catholic Church, individuals and groups sometimes went astray in presenting their version of the Good News.

Among these groups were the Gnostics, who produced what is called “The Gospel of Judas,” recently made public in Washington by the National Geographic Society. The Gnostics claimed to have a secret knowledge essential for escaping our material world, which they considered evil, in order to attain salvation.

In response to such erroneous assertions, St. Irenaeus of Lyons and other Christian leaders developed a standard for refuting heretical teachings. This included formalizing the “rule of faith,” which set down the main doctrines of the early Church. Among other actions, these Church fathers also invoked the criterion of apostolic succession, which traced authentic teachings back to the Apostles. With these standards, the diverse Christian communities began to organize and unify themselves more fully. It is easy to see, then, why an understanding of the life and work of the early Church remains so important for us today.

(Father Robert L. Kinast is director of the Center for Theological Reflection in Clearwater, Fla.)†
Pampering and Golden Rule go hand in hand.

...times when we also pampered loved ones. All our days are numbered—and that days are numbered. She reminded me that St. Paul: His letters to the Thessalonians.

The Bible has two letters, but some other experts believe that what we know as the Second Letter to the Thessalonians.

In Shakespeare’s famous tragedy of the same name, Hamlet mused, “To die: to sleep; No more; and by a sleep to say we end the heartache and the thousand natural shocks that flesh is heir to, ’tis a consummation devoutly to be wished. To sleep: perchance to dream: Whether there’s the rub, For in that sleep of death what dreams may come. For in that sleep of death what dreams may come. For in that sleep of death what dreams may come. For in that sleep of death what dreams may come. For in that sleep of death what dreams may come.

Hamlet contemplated suicide because he despised of coping with recent events in his life: his uncle murdered his beloved father, the king of Denmark, and then marrying his mother, the queen, to become king. He also discussed the writings of David Hume, the 18th century humanist who said that suicide is our natural right as a human.

...to hurry is because we, perhaps like the men of Beckett’s play. We brag about it. We have stuff showing that Americans are a very impatient people.

Some experts imagine that the existential play deals with the meaningless of life. But as Christians we don’t believe our days are numbered, and we do believe that waiting is an essential part of faith. Thank you, the 21st century for waiting for a Savior. Perhaps it’s a stretch to imagine that what we experience in life as waiting for God can be compared to waiting for a Savior. We are forced to go to the grocery store.

For the Journey/Effie Calderola

Hating the waiting

“You must have a very hungry cat,” said the man to line in front of me at the grocery store.

...small cans of cat food sat in his basket. Nothing more than a couple of cans of milk, nor spu–thefood– the moment candy bar. He held two boxes of it. He laughed.

“I don’t even have a pet cat. I just went on to explain that he was going shrimp fishing and cat food makes the best bait.

“There’s something about this greedy stuff that shrimp love.”

Who knew? Sometimes grocery lines can be very educational. Sometimes they can be fun when you end up next to a good friend.

But for most of us, we are downright exasperating. At least, that’s according to a new Associated Press article which cites a poll conducted recently showing that Americans are a very impatient people.

Americans don’t like waiting. The post office and the motor vehicle registry are places we especially care to turn their backs on. We also surrounded her with some moments of happiness. When my husband’s mother was in an intensive care unit. We provided her with a Way of Life.

The objection was that there’s the rub; For in that sleep of death what dreams may come. For in that sleep of death what dreams may come. For in that sleep of death what dreams may come. For in that sleep of death what dreams may come. For in that sleep of death what dreams may come. For in that sleep of death what dreams may come.

...many times I give Ziggy, the elderly cat, thick cream rounds of cat food, and the woman would havebent it by telling the Thessalonians how anxious he was about their recent visit to Corinth. But that doesn’t appear until Chapter 2, Verse 13. Furthermore, Chapter 4 begins with the phrase “Finally.”

...that the text of the rest of the letter is completely different. It could be that Paul wrote that letter immediately after Corinth and had assured them that things were going well. He then entrusted the letter to a messenger. When the messenger returned, he reported to Paul some behavior he had observed that made Paul uncertain: he then wrote a second letter—what we know as Chapter 1 and Chapter 2 through Verse 12, and the Third Letter, Verse 3, through to the end of the letter.

Or it could be just one letter. Perhaps it was Timothy and Silas who brought back word of troubling behavior, and Paul decided to begin his letter by reminding his readers of his work among them before admonishing them and giving them advice. The troubling behavior was that some Thessalonians were not only advancing in life, they were also neglecting the most important thing about it is its complete denial of death,” not only because of practices like abortion, but also because of other signs, such as the alarming increase in suicides by all of us. It seems to me that—aside from the fact that suicide is a human effort to usurp the will of God and therefore wrong—the saddest thing about it is its complete denial of hope. How can any life be meaningful without hope?

Perhaps we need to fight the “culture of death” by keeping hope alive in everyone, including ourselves. As people who care about friends and loved ones struggling with life’s innumerable challenges, we need to make sure they have access to proper medical and mental health care. We also need to understand that a meaningful life by waiting, allowing no occasion for despair.

(Cynthia Devins, a member of St. Paul’s the Apostle Parish in Greencastle, is a regular columnist for The Criterion.)
This weekend, the Sunday liturgies return to Ordinary Time, after the long period of Lent, the Easter season and a series of important feasts. The first reading from the Bible for this weekend is from the Book of Job.

Job, who has been popularly mislabeled as a pagan, in fact underwrote many hardships in his life. He argued with God, and he challenged God. Job resented the hardships he faced in life. He questioned God’s mercy.

The book of Job chronicles this long exchange between Job and the Almighty. In the end, the fact is that God indeed is powerful and good. By the same token, Job simply cannot perceive God’s perfection since Job is trapped by his own concerns and troubles.

For the second reading, the Church offers a passage from Paul’s Second Epistle to the Corinthians.

As is so often in the case with Pauline writings, this selection is a great testament to the reality of the existence of God, of the free will of humanity, and of the unbreakable bond between Jesus and all Christians.

It is a bond confirmed, and wonderfully extended, by the Lord’s final sacrifice on Calvary. In and through this sacrifice, all is made right between God and humanity. Moreover, disciples share in the gift achieved by this sacrifice, eternal life itself and life with God.

St. Mark’s Gospel supplies the last reading.

The story is set on the Sea of Galilee, as the modern Lake of Tiberias was known in ancient times. Several of the Apostles were fishermen. All the Apostles would have been familiar with fishing as a livelihood, since all came from the region of the lake.

Terrible storms in the mold of today’s hurricanes and tornadoes did not occur in the northern part of present-day Israel. They did not happen in this region at the time of Jesus. Yet thunderstorms and winds did come upon the lake.

This story’s recollection of such a storm is not farfetched. Also not difficult to imagine is the fright created by being in a small boat, at some distance from the safety of the shore, when a storm arose. Sailing would not have been easy. An open boat could have taken on water. Jesus was asleep on a cushion in the boat when the storm came. He was not afraid. He took no notice of the storm. However, the Apostles were terrified. They awakened Jesus, sure that they were about to drown, and pleaded for the Lord’s help. Jesus controlled the elements by ordering the water to be calm.

The contrast between the Apostles and Jesus is clear. Jesus had power over the elements. As Mark’s Gospel presents Jesus everywhere, the Lord is the Son of God. However, the Apostles are mere mortals. They cannot control the elements. They cannot even foresee their own future, so how can they fear. They knew that Christ is invincible to death. In Jesus, however, is life.

Reflection

For weeks, beginning in the winter with Ash Wednesday, the Church had led us to and through the mystery of the Lord’s death and victory over sin. Easter was the great moment. He lives. It has instructed us that we are not orphans. Jesus ascended into heaven. However, he is not gone. He lives with us in the life of the Spirit, given in and through the Church. The Church is with us. It is visible.

The Church refined its message by instructing us at the feast of Pentecost, Trinity Sunday and Corpus Christi.

Now, the Church begins to prepare us for its invitation to respond to all that we have heard. Basic to this preparation is its call to us to admit our inadequacies. We need God. We need God for life itself.

Question Corner

Fr. John Dietzen

Mary Magdalene is named in five Resurrection narratives

Q Some of us have found the luridly screen-overs about the Catholic faith in The Da Vinci Code interesting and fun to talk about, especially the fantasy about a marriage between Jesus and Mary Magdalene?

A No, there is only one Mary Magdalene in the Gospels, but there are three Marys whom tradition for a long time confused with one another. The Gospels mention Mary Magdalene by name several times. She is also referred to as Mary of Magdala, a town on the western shores of the Sea of Galilee, between Tiberias and Capernaum.

We are told (Mt 16:9) that Jesus expelled seven demons from her. She was one of the women who ministered to the needs of Jesus (Lk 8:2), and she witnessed his crucifixion (Jn 19:25) and burial (Mt 27:61).

Finally, on the Sunday of the Resurrection, with Peter and the Beloved Disciple, she was a witness to the empty tomb. Later, the same morning, the risen Jesus appeared and spoke to her alone, commanding her to go tell his “brothers” what had happened (Jn 20:11-18). Sometimes Mary Magdalene is identified with the penitent sinner you mention, who anoints the feet of Jesus and bathes his feet. That woman is not named.

While there’s a long tradition in Christian literature and art that identifies the repenting woman as Mary Magdalene, perhaps because Mary Magdalene was one from whom Jesus expelled the demons, there’s no reason in the Gospels for making that connection. It is generally considered unfounded.

The other woman with whom Magdalene is sometimes confused is Mary, the sister of Lazarus and Martha of Bethany. It is she who sometimes confused is Mary, the sister of Lazarus and Martha of Bethany. It is she who is said to have “the better part” in her relation with Jesus (Lk 10), who anointed the feet of Jesus in her home (Jn 12:3), and she is much involved in the story of her brother being raised from the dead (Jn 11). In spite of traditions otherwise, with paintings and sculptures depicting the “Repentant Mary Magdalene,” all the evidence we have indicates that these Marys were three different people.

She was without doubt one of the most distinguished women involved with the earthly life of our Lord. Next to the mother of Jesus, she has the primary role of all women in the Gospels.

She figures prominently in five of the six Resurrection stories, all except which are mentioned in the Gospel of John.

In John (and, along with some other women, in Matthew and Mark) she is the first witness to the rising of Jesus from the dead. She is honored as a saint, not only by the Catholic and Orthodox Churches, but also by the Church of England, Episcopal Church in the United States and Evangelical Lutheran Church in America.

Despite the self-important claims of the Da Vinci story, how this woman became misconstrued as the public sinner in Luke, her name is empty of the work of pure, if fascinating, conjecture.

O Some books and magazines use the initials B.C.E. and C.E. for dates, instead of the B.C. and A.D. that we’re used to. What is the reason? (Florida)

A For those unfamiliar with the initials, B.C.E. means “Before Christ” and A.D. stands for “Anno Domini” (“in the year of the Lord”) or the number of years after the birth of Christ. C.E. means “Common Era” and B.C.E. means “Before the Common Era”.

There is movement in some literary circles to replace the traditional initials with the latter two, apparently in an effort to de-emphasize or “secularize” the designation of years.

Jews and Muslims are two of several religious groups who have their own calendar systems and ways of dating that differ considerably from our traditional method. The feeling seems to be that by using B.C.E. and A.D., being Christian terms, requires them and other non-Christians to acknowledge implicitly a religious tradition with which they do not agree. The movement seems to be aimed at divorcing the designation of dates from reference to a first century Christian Era means the same as A.D. the “era” that begins with the birth of Jesus.
Rest in peace

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


Covarrubias, Albertos, 56, St. Mary, Indianapolis, June 1. Father of Janie Montaraz and Mario Covarrubias. Brother of Josifina, Maria Jesus, Gnadahpe, Offela and Socorro Covarrubias. Grandfather of two.

FOUCH, Richard E., 63, St. Pius, Troy, June 8. Brother of Helen Dooey, Betty Jennings, Dorothy Tanner, Ruth Tanner and James Fuchs.


WERNER, Mary Louise (Steinberger), 88, St. Mark, Indianapolis, June 8. Mother of Mary Ann Muensterman, Therese Phillips, Jeanne Schott, Margie Smith, Helen Volk, Ann Christine, Jim, Joe, John, Mike, Richard and Steven Werner.


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Franciscan Sister Marlene Brokamp was a teacher, principal, religious educator

Franciscan Sister Marlene Brokamp died on April 4 at St. Clare Hall, the health care facility for the congregation of the Sisters of the Third Order of St. Francis, in Oldenburg. She was 83.

The Mass of Christian Burial was celebrated on April 8 at the motherhouse chapel in Oldenburg. Burial followed at the sisters’ cemetery.

The former Elizabeth Brokamp was born on Sept. 2, 1922, in Covington, Ky. She entered the Oldenburg Franciscan community on Sept. 8, 1938, and professed her final vows on Aug. 12, 1944. Sister Marlene served as a teacher and principal for 29 years at Catholic grade schools and at a public school in Indiana, Ohio, Missouri and Kentucky.

In the archdiocese, she ministered at a public school in Millhousen and served as director of religious education at St. Lawrence Parish in Indianapolis. From 1970 until 2002, Sister Marlene served as a religious education consultant for the Archdiocese of Cincinnati followed by positions as family religious education director, renewal program staff member, family formation minister and sacramental formation minister. In 2002, Sister Marlene retired to the motherhouse in Oldenburg, where she ministered in community service.

Surviving are one sister, Gloria DeWald of Florence, Ky.; and many nieces and nephews.

Memorial gifts may be sent to the Sisters of St. Francis, P.O. Box 100, Oldenburg, IN 47038.

Mary Catherine Cisco was the mother of Benedictine Father Bede Cisco

Mary Catherine (Masse) Cisco, the mother of Benedictine Father Bede Cisco, director of the dron formation program for the archdiocese of Indianapolis, died on June 18 at St. Paul Hermitage in Beech Grove. She was 88.

The Mass of Christian Burial was celebrated on June 22 at St. Therese of the Infant Jesus (Little Flower) Church in Indianapolis. Burial followed at Calvary Cemetery in Indianapolis.

She was a longtime member of St. Therese of the Infant Jesus (Little Flower) Parish and served several terms as treasurer of the Ladies’ Altar Society at the parish.

Survivors, in addition to Father Bede, are a brother, LeoCisco of Romeville, Ill.; and three grandchildren.

Memorial contributions may be made to Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad, IN 47577 or St. Paul Hermitage, 501 N. 17th Ave., Beech Grove, IN 46070.

The Criterion June 23, 2006
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A family’s story

San Diego author teaches children about love, human and divine

SAN DIEGO (CNS)—“Yo te quiero mucho” is bound to become a family motto for anyone who reads All the Muchos in the World: A Story About Love.

That tagline is from author Diana Pastora Carson’s own life.

Though her mother was Spanish, the family spoke little Spanish at home because her brother had autism, and experts suggested that he might have difficulty learning to speak in a bilingual home.

The family, however, did commonly use the phrase, “Yo le quiero mucho” in the world.” It was simply a way to express love, and became the catchphrase for her brother.

The 32-page book is written for children ages 5-8 and includes a Spanish pronunciation guide and glossary. Published by Pauline Books and Media, it costs $8.95.

Illustrations by Ginny Pruitt feature small tokens of Hispanic culture woven into the background, and a parrot who appears throughout the text.

In the book, Ana is constantly asking her family members how much they love her. Certain of their love, she is equally certain that her love for them is even greater.

“Yo te quiero mucho?” Ana asks her mother. Her mother, her father, her grandmother and her grandfather, all of whom give her different answers, attempting to define the depth of their love.

“I love you a whole lot,” replies her father.

“A mother’s love is so great it can’t be measured,” says her mother.

“But a mother’s love was much bigger than any love in the whole world,” writes Pastora Carson. So she asks her family again, how much do they love her?

“If you count every grain of sand on all of the beaches in the world, you would not even come close to the amount of muchos that make up how much I love you,” says Mama.

“Do you see the many stitches that make up this blanket?” her grandmother extends their arms and declares, “Her love was the biggest love in the whole world,” thought Ana.

But one last question remained. Kneeling by her bed that night, saying her prayers, Ana asked, “Dios, quanto me queréis?”

“She looked up and saw the cross hanging above her bed. She saw that Jesus had his arms stretched out wide.

“Right then, Ana knew that there was a love greater and bigger than her family’s love.”

Knights of Columbus set new records for donations of time, money

NEW HAVEN, Conn. (CNS)—The Knights of Columbus set new records for charitable giving and volunteer service hours in 2005, fueled in part by the massive response to the hurricanes that struck the southern United States.

Statistics released in June by the Connecticut-based international Catholic men’s group set total contributions to charity at all levels at $139,711,619, nearly $4 million more than the previous year. The reported number of volunteer hours by Knights for charitable causes was more than 64 million hours last year, up nearly 1 million hours from 2004.

Members contributed another 8.5 million hours to fraternal service activity, the organization reported.

There were almost 400,000 Knights of Columbus blood donors during 2005, and Knights made more than 5.4 million visits to the sick and bereaved.

Much of the money and many of the volunteer hours were in support of relief efforts along the Gulf Coast following hurricanes Katrina and Rita. In addition to an initial $2.5 million allocation for storm relief, the Knights matched donations by its members in each state of $1 million for the sick and bereaved.

Cumulative figures reported by the Knights showed that during the past decade members of the organization gave more than $1.2 billion to charity and contributed 574 million hours of volunteer service in support of charitable causes.

The Knights of Columbus is the world’s largest lay Catholic organization, with 1.7 million members in the U.S., Canada, Philippines, Mexico, Central America and now Poland.

Legacy for Our Mission: For Our Children and the Future

Catholic Charities Tell City prepares for future ministry growth

A mid the rolling hills of southern Indiana, new growth plans for Tell City Catholic Charities are taking shape and efforts to expand local outreach throughout the communities near the Ohio River are under way.

“We feel like we’re just in the beginning stages,” says Joan Hess, director of Catholic Charities Tell City. “The needs of the poor and vulnerable in this part of our state are so great. We believe it is the Church’s responsibility to be on the front lines of providing help to people in need.”

Those initial steps are becoming clearer as Hess gets settled into her posture, which she began several months ago. As a member of St. Paul Parish in Tell City, she brings new insights into the local needs and ministry opportunities presented at Perry and Spencer counties.

Under the leadership of the previous director, Catholic Charities Tell City launched plans for the John Paul II Center for Family Life in Tell City. It also established its Strengthening Families program, which ministers to families with children ages 10-14. It’s a drug abuse prevention program that teaches parenting skills and teaches children respect for the family unit.

Funds raised in the Legacy for Our Mission campaign, along with a grant from a regional foundation will help Hess and Catholic Charities leaders build on these existing programs and others. Matrons Lifeline, a crisis pregnancy program, will grow as Catholic Charities Tell City expands.

Along with utility assistance for local families, another ministry that can grow is the Martin’s Cloak Food Pantry operated by members of St. Martin Parish in Siberia in the northern edge of Perry County. The pantry serves more than 4,000 people throughout the year and has operated successfully on tiny budgets with abundant volunteer contributions. Martin’s Cloak Food Pantry is so effective that Hess hopes to extend its ministry to other communities.

David Siler, executive director of the archdiocesan Office for Catholic Charities and Family Ministries, says Catholic Charities Tell City is positioned to help address social issues throughout the Perry County area. One of the most devastating social problems in the area is the crystal methamphetamine plague. The agency is seeking ways to assist local agencies with battling the meth problem that has devastated so many people in southern Indiana communities.

Siler and Hess are also exploring the addition of a new crisis telephone line for area women and families as a logical extension of the existing Matrons Lifeline program. These and other growth plans show the necessity for a growing Catholic Charities Endowment that perpetuates funds for future needs.

“We really see our future as a facilitator, as an organizer of causes,” Hess says. “Our Catholic Charities efforts can find new gaps in local services where we can help people in need.”

Hess also will involve more volunteers throughout Perry County and the surrounding area, including at St. Augustine and St. Mark parishes. Catholic Charities hasn’t established a clear identity in the area, she says, but it is poised to grow more visible and vibrant where needs exist, and her community connections will encourage that development.

“We really see our future as a facilitator, as an organizer of causes,” Hess says. “Our Catholic Charities efforts can find new gaps in local services where we can help people in need.”

Legacy for Our Mission, the archdiocese’s capital campaign, is funded by the principle of Christian stewardship and addresses the needs of archdiocesan ministries such as Catholic Charities. By contributing to Legacy for Our Mission through your local parish, a portion of your gift will be allocated to Catholic charities programs and distributed to organizations such as Catholic Charities Tell City.