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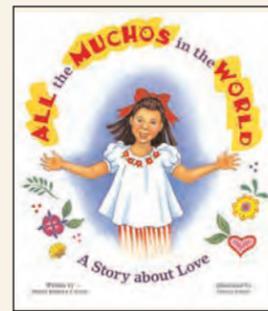
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How much do you love me?

Author's book teaches children a bilingual lesson about love, see page 16.

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 Shaun 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."

Nothing 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



Father Shaun Whittington, associate pastor of St. Monica Parish in Indianapolis, delivers a homily during a Mass on Aug. 7, 2005, at the parish's church. The pastor of the parish, Msgr. Paul Koetter, who was the celebrant of the Mass, listens to his homily.

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

See PRIEST, page 8

Bishops adopt new Mass texts, study conference reorganization

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 nuncio to the United States, addressed the gathered bishops for the first time. During the private portion of their meeting, they also

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.

The next day, at the start of the meeting, 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 priest and people and the prayers, such as the penitential rite, Gloria, creed, eucharistic

'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



Bishop Donald W. Trautman

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

See BISHOPS, page 2

BISHOPS

continued from page 1

Liturgy, said the new Order of Mass translation still has to be approved by the Vatican and probably will not take effect until the rest of the English translation of the *Roman Missal* is completed and approved. He thought that could take up to two years.

But when the new translation is put in place, "I believe it will affect the liturgical life of every Catholic," he said.

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 the bishops 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. †

NEW WORDING

Notable changes in Mass prayers and responses approved by the U.S. bishops

PRESENT FORM	CHANGE	OCCURRENCE
"And also with you"	"And with your spirit"	Response whenever the priest says, "The Lord be with you."
"I have sinned through my own fault."	"I have sinned greatly ... through my fault, through my fault, through my most grievous fault."	First form of the penitential rite
"We believe ..."	"I believe ..."	Beginning of the Nicene Creed
"Holy, holy, holy Lord, God of power and might."	"Holy, holy, holy is the Lord God of hosts."	Start of the Sanctus
"It is right to give him thanks and praise."	"It is right and just."	Response when the priest says, "Let us give thanks to the Lord our God."

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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, characterized the approval of a new translation of the Order of Mass as an event that "will affect the liturgical life of every Catholic."

That includes the faithful in central and southern Indiana. As archdiocesan director of liturgy, Father Patrick Beidelman will be at the forefront in the coming years in the effort to help parishes understand and become acclimated to the new translation.

"At times, it feels daunting to consider that we would be making a transition of this sort as a local Church," he said. "On the other hand, I would say that it's a great opportunity

for us to grow in our understanding of why we do what we do when we come together for prayer and worship."

For Father Beidelman, the weight of the task before him is somewhat lightened because he believes that it will be a minimum of two more years before the new translation is actually implemented.

That is because many other prayers related to feast day and votive Masses have not even been translated yet, let alone been approved by the U.S. bishops or the Holy See.

"The steps that I would encourage pastors and pastoral leaders and even Catholics in our archdiocese [to take] would be steps that I would probably encourage whether we were anticipating a change or not," he said. "And that would be to seek out opportunities to learn more about why we do what we do when we pray, to seek to strengthen our understanding of our liturgy and good liturgical practice."

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 worship to our core beliefs.

"The words we use when we pray represent 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 subject of great reflection, and great care will be taken in translation."

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.

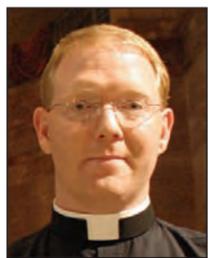
He said that some bishops' conferences don't have the financial resources to study translations as thoroughly as has been done

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 equivalence, 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 it will cause difficulties among Catholics in the United States.

"We should not underestimate the people of the Roman Catholic Church," he said. "People are capable and extremely competent in grasping what they will need to grasp, what they'll need to learn to move forward in faith with these new texts." †



Fr. Patrick Beidelman

archdiocesan director of liturgy, Father Patrick Beidelman will be at the

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McCarty has attributes to lead Catholic Charities Bloomington

By John Shaughnessy

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

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



Marsha McCarty

Knowing college students and the Bloomington area was crucial when McCarty 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, longtime resident—have served McCarty 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."

The need is also growing as problems facing families and children continue to increase, she said.

"Families are under a lot of stress," said McCarty, who has been counseling families and children for nearly 30 years in the Bloomington area. "Our culture in general is not always supportive of what children need to have good mental health. They need access to good health care, and they need a stable family situation. You

'Our culture in general is not always supportive of what children need to have good mental health. They need access to good health care, and they need a stable family situation.'

— Marsha McCarty

see a lot of families today who are overworked and overscheduled. That creates situations where families are overstretched."

While that reality creates challenges for McCarty and her staff, it also offers the opportunity to make a difference in people's lives.

"When a child is no longer suicidal or a couple is able to heal a rift that could have broken up a marriage, it's very gratifying to me," McCarty said. "It's what makes the work worth doing in a lot of ways. When you ease a

family's pain or make someone's life more stable, you feel like you're doing good work."

That approach made McCarty a natural choice to lead the Bloomington agency, according to David J. Siler, executive director of the archdiocese's Catholic Charities and Family Ministries.

"I believe that Marsha will be able to significantly expand the reach of Catholic Charities in the Bloomington Deanery, enabling the Church to reach out to even more people in need of mental health services," Siler said. "Marsha also has an understanding and a desire to begin new and innovative programs to meet the needs of the poor and vulnerable."

McCarty has also worked to better the world for others in her personal life. Of the four children she calls her own, one is a biological child, two are adopted and one is a foster child.

"Children from other families and backgrounds broaden your experience and your love," said McCarty, a member of St. Paul Catholic Center in Bloomington.

Now 63, McCarty recalled how her faith in God was broadened when she was a 19-year-old college student. She became a Catholic then through the influence of the late Father George Powers in 1961.

"He was involved in the civil rights movement," she said. "I'm a big fan of Catholic social teachings. At its 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

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

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 far southern Indiana office and made a desperate plea for his family.



Joan Hess

The young man had just moved to Tell City with his wife and their two small children, ages 2 and 3. His wife had started a job, but she wasn't getting her first paycheck for another week. He had been approved for disability, but the payments hadn't started. He told Hess he needed help to feed his family for a week.

"I told him we could help him with a small amount of groceries," she recalled. "I also gave him the names of other agencies to contact. As he left, he was thrilled. He said, 'You saved my day. Thank you so much for taking the time to sit down with me and give me information.' He said when his back payments for disability come through, he wants to come back and pay Catholic Charities."

That experience is a small example of the good that Catholic Charities can do, Hess said. The potential for

those moments is also why she took the job as director of Catholic Charities Tell City on April 24.

"It was a good feeling," she said. "It was one small instance, but it shows if we work together we can affect a lot of lives. I've already gotten tremendous support from the Church community and the community at large. They're ready to move forward to make this an agency

'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 prescriptions for people or helping with transportation because there's no public transportation here.'

— Joan Hess

that can make a difference."

That enthusiasm is one of the reasons Hess was chosen to lead Catholic Charities Tell City.

"Joan is a great choice because of her long history in the area, her connections and her dedication to the community and the deanery," said Stefanie Anderson,

communications and marketing coordinator for Catholic Charities in the archdiocese. "We want the agency to be recognized as a fixture in the community and a resource for anyone in need."

Hess hopes to expand upon 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 prescriptions for people or helping with transportation because there's no public transportation here. I really think people think that's all we do. Our mission is to help the poor and vulnerable in our community."

It's a mission that Hess embraces at this point in her life.

"I had been searching for what I wanted to do," said Hess, 51, a member of St. Paul Parish in Tell City. "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 civically and religiously. This is the perfect blend to do something good." †



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Editorial

CNS file photo by Nancy Wiehach



Pope John Paul II waves to an estimated 60,000 people in Oriole Park at Camden Yards in Baltimore on Oct. 8, 1995. Some 60,000 people attended the service at the baseball park during the pope's 1995 pastoral visit to America.

'Be not afraid' and 'open the doors to Christ'

Be not afraid to receive Christ and to accept his aid! Help the Pope and those who want to serve Christ, with the power of Christ, serve man and all of humanity! Be not afraid! Open, better yet, throw open the doors to Christ! ... Be not afraid! Christ knows 'what is inside of man.' Only He knows.—Pope John Paul II's homily from his installation Mass on Oct. 22, 1978.

The powerful message our late Holy Father delivered nearly 28 years ago still speaks volumes and offers relevant guidance to Catholics and anyone striving to live a faith-filled life today.

Be not afraid.

Ask a doctor, parent or clergy member and they'll tell you that being afraid is part of the human condition. We'd be hard-pressed to find a person who's never experienced fear at some point in his or her life.

Challenges at work, in relationships, with children and in so many other aspects of living cause most of us to seek assistance through the three F's—family, friends and faith.

Be not afraid.

Reflecting again on the words from the Holy Father's homily, there is

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 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, some would argue, that's easier said than done.

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

—Mike Krokos

Opening the doors to religious vocations

When Deacon Scott Nobbe is ordained to the priesthood on Saturday by Archbishop Daniel M. Buechlein, he will be completing an eventful journey.

Like many priests being ordained 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 late Holy Father: "Be not afraid," and "open the doors to Christ."

—Mike Krokos

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 him. It is our role to bring them to Jesus in the sacredness 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 age-appropriate questions for each Sunday's liturgy.
- Take your children to an adoration chapel. Show them Jesus 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 make it 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 given us. Be thankful for all things. Help them recognize the daily graces we receive.
 - Pray! Pray! Pray!
- Enjoy your summer! Count your blessings! Love your children!

(Lisa Taylor is a member of St. Barnabas Parish in Indianapolis. For more information on the above suggestions, contact her at taylormom5@sbcglobal.net.) †

Letters to the Editor

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 was 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.

This senseless 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 Carlton Beever, 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, has made many Catholics curious 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. Morey, 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 school whose parents need daily after-school care.

Father Piderit and Morey 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 congregations of religious women 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 internal 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-flowing and easy-to-read style reminiscent of a John Grisham novel.

Catholic Higher Education was a definite breath of fresh air for me at a time when the Catholic Church and Catholic culture is under attack from all sides.

James Fernandez, East Lyme, Conn.

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Charity workers must be 'personally present' in giving themselves

“Today mass communications have made our planet smaller, rapidly narrowing the distance between different peoples and cultures. This ‘togetherness’ at times gives rise to misunderstandings and tensions, yet our ability to know almost instantly about the needs of others challenges us to share their situation and their difficulties. Despite the great advances made in science and technology, each day we see how much suffering there is in the world on account of different kinds of poverty, both material and spiritual. Our times call for a new readiness to assist our neighbors in need.”

The vivid images of incredible poverty experienced in Africa and India are disturbing. Pope Benedict XVI wrote: “Concern for our neighbor transcends the confines of national communities and has increasingly broadened its horizon to the whole world.” The pope acknowledges the humanitarian assistance being offered in solidarity by nations around the globe.

We have experienced dramatic instances of natural disasters that illustrate the point of this part of the pope’s message in his encyclical “God is Love.” The devastation of the tsunami in the Far East was almost instantaneously and visually communicated to the entire world. Immediate global response was gratifying.

In our own country, the catastrophic impact of hurricanes Katrina and Rita on

Louisiana, Mississippi and the Gulf Coast region was shocking as we received the televised images in our homes.

These events have provided opportunities for significant forms of cooperation between state and Church agencies.

In the wake of the tsunami tragedy, our Catholic Relief Services worked alongside government agencies to provide substantial assistance, especially to the poor people.

In the wake of the hurricane disasters in the South, Catholic Charities USA, the Catholic Extension Society, our dioceses and other organizations collaborated with state and city governments to provide aid to the people whose lives were devastated.

The Holy Father wrote: “Significantly, our time has also seen the growth and spread of different kinds of volunteer work, which assume responsibility for providing a variety of services. I wish here to offer a special word of gratitude and appreciation to all those who take part in these activities in whatever way.”

In our country, we think of vans of volunteers like carpenters, policemen, craftsman of all types, members of the medical profession and others who headed to the Gulf Coast region to help in time of crisis.

The pope wrote: “For young people, this widespread involvement constitutes a school of life which offers them formation in solidarity and in readiness to offer others not simply material aid but their very selves. The

anti-culture of death, which finds expression for example in drug use, is thus countered by an unselfish love which shows itself to be a culture of life by the very willingness to ‘lose itself’ (cf. Lk 17:33) for others.”

As I read these words of the Holy Father, I think of the 110 youths and young adults from our archdiocese who took vans to Mississippi during spring break 2006 to help poor folks desperately trying to recover from Hurricane Katrina. The recovery work was hard stuff—like helping to haul away debris, cleaning muck from affected homes, cleaning toilets—anything that young and strong bodies could take on.

More importantly, their service to those in need was intertwined with opportunities for Mass and prayer. It was a real mission of Christian charity.

I had the privilege of having Mass for the group of tired youths the day after they returned to Indiana. To a person, these youths and young adults were deeply affected by the experience.

The manner in which the corps of our Catholic youths and young adults and their chaperones served in Mississippi also illustrates a significant point that the Holy Father

mades in his encyclical. He wrote: “It is very important that the Church’s charitable activity maintains all its splendor and does not become just another form of social assistance.” He made the point that human beings need something more than proper care. They need humanity, they need heartfelt concern.

In this regard, the Holy Father said charity workers need a formation of the heart. Like our youths and young adults, charity workers must be “personally present” in giving themselves.

“The Christian’s program—the program of the Good Samaritan, the program of Jesus—is ‘a heart which sees.’ This heart sees where love is needed and acts accordingly.”

Catholic charity is sometimes suspected of proselytism. The pope says this cannot be our purpose, but this does not mean that charitable activity must somehow leave God and Christ aside. Often, the deepest cause of suffering is the seeming absence of God.

He wrote: “A Christian knows when it is time to speak of God and when it is better to say nothing and to let love alone speak.” †

Archbishop Buechlein’s intention for vocations for June

Women Religious: that their love of God and the religious charism may be widely appreciated and encouraged.

Los trabajadores caritativos deben estar ‘personalmente presentes’ dedicándose a sí mismos

“Los medios de comunicación de masas han como empujado hoy nuestro planeta, acercando rápidamente a hombres y culturas muy diferentes. Si bien este ‘estar juntos’ suscita a veces incomprendimientos y tensiones, el hecho de que ahora se conozcan de manera mucho más inmediata las necesidades de los hombres es también una llamada sobre todo a compartir situaciones y dificultades. Vemos cada día lo mucho que se sufre en el mundo a causa de tantas formas de miseria material o espiritual, no obstante los grandes progresos en el campo de la ciencia y de la técnica. Así pues, el momento actual requiere una nueva disponibilidad para socorrer al prójimo necesitado.”

Las imágenes vívidas de la pobreza increíble que experimentan continentes tales como África y países como India, son perturbadoras. El Papa Benedicto XVI escribió: “La solicitud por el prójimo, pues, superando los confines de las comunidades nacionales, tiende a extender su horizonte al mundo entero.” El Papa reconoce la asistencia humanitaria que ofrecen solidariamente las naciones en todo el mundo.

Hemos experimentado episodios impresionantes de desastres naturales que ilustran el tema central de esta parte del mensaje del Papa en su encíclica “Dios es amor.” Los efectos devastadores del maremoto ocurrido en el Lejano Oriente tuvieron una repercusión casi instantánea y visual en todo el mundo. La respuesta global inmediata fue reconfortante.

En nuestro propio país los efectos catastróficos de Katrina y Rita en Louisiana y Mississippi resultaban cada vez más impresionantes a medida que recibíamos imágenes

televisadas en nuestros hogares.

Estos eventos han proporcionado oportunidades para poner en práctica importantes formas de cooperación entre el estado y las iglesias.

A consecuencia de la tragedia del maremoto, la organización Catholic Relief Services trabajó conjuntamente con las entidades gubernamentales para proporcionar una ayuda considerable, especialmente a la gente pobre.

Como resultado de los desastres de los huracanes ocurridos en el Sur, Catholic Charities USA, la organización Catholic Extension Society, nuestras diócesis y otras organizaciones colaboraron con los gobiernos estatales y municipales para proporcionar ayuda a aquellas personas cuyas vidas habían quedado destruidas.

El Santo Padre escribió: “Un fenómeno importante de nuestro tiempo es el nacimiento y difusión de muchas formas de voluntariado que se hacen cargo de múltiples servicios. A este propósito, quisiera dirigir una palabra especial de aprecio y gratitud a todos los que participan de diversos modos en estas actividades.”

En nuestro país pensamos en las camionetas llenas de voluntarios tales como carpinteros, policías, trabajadores de todos los oficios, miembros de la profesión médica y todos aquellos que se enrumbaron hacia Mississippi y Louisiana para ayudar en tiempos de crisis.

El Papa escribió: “Esta labor tan difundida es una escuela de vida para los jóvenes, que educa a la solidaridad y a estar disponibles para dar no sólo algo, sino a sí mismos. De este modo, frente a la anticultura de la muerte, que se manifiesta por ejemplo en la

droga, se contraponen el amor, que no se busca a sí mismo, sino que, precisamente en la disponibilidad a ‘perdersé a sí mismo’ (cf. Lc 17, 33 y par.) en favor del otro, se manifiesta como cultura de la vida.”

Cuando leo estas palabras del Santo Padre, pienso en los 110 jóvenes y jóvenes adultos de nuestra arquidiócesis que se subieron a unas camionetas rumbo a Mississippi en las vacaciones de primavera de 2006 para ayudar a los pobres hermanos que trataban desesperadamente de recuperarse del Huracán Katrina. El trabajo de restauración fue una tarea difícil, como por ejemplo ayudar a trasladar escombros, limpiar fango en los hogares afectados, limpiar baños, en fin, cualquier cosa que un cuerpo joven y fuerte pudiese soportar.

Más importante aun: su servicio a los necesitados estaba entrelazado con oportunidades para asistir a misa y para la oración. Fue una verdadera misión de caridad cristiana.

Tuve el privilegio de celebrar la misa con un grupo de jóvenes cansados al día siguiente de su regreso a Indiana. Estos jóvenes y jóvenes adultos se sintieron profundamente afectados en esencia por esta experiencia.

La forma cómo los grupos de jóvenes y jóvenes adultos católicos y sus guías sirvieron en Mississippi también ilustra un aspecto importante que el Santo Padre expone en su encíclica. Escribió: “Por tanto, es muy importante que la actividad caritativa

de la Iglesia mantenga todo su esplendor y no se diluya en una organización asistencial genérica, convirtiéndose simplemente en una de sus variantes.” Indicó que los seres humanos necesitamos algo más que cuidados adecuados. Necesitamos calor humano, un cuidado de corazón.

A este respecto, el Santo Padre dijo que los trabajadores caritativos necesitan formación del corazón. Al igual que nuestros jóvenes y jóvenes adultos, los trabajadores caritativos deben estar “personalmente presentes” entregándose a sí mismos.

“El programa del cristiano—el programa del buen Samaritano, el programa de Jesús—es un ‘corazón que ve’. Este corazón ve dónde se necesita amor y actúa en consecuencia.”

En ocasiones la caridad católica se percibe como proselitismo. El Papa dice que éste no debe ser nuestro propósito, pero eso tampoco significa que las actividades de caridad deben de alguna manera hacer a Dios y a Cristo a un lado. Muchas veces la raíz del sufrimiento es la aparente ausencia de Dios.

Escribió: “El cristiano sabe cuándo es tiempo de hablar de Dios y cuándo es oportuno callar sobre Él, dejando que hable sólo el amor.” †

Traducido por: Language Training Center, Indianapolis

La intención de vocaciones del Arzobispo Buechlein para junio

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

Events Calendar

June 23

Our Lady of Mount Carmel Parish, 14598 Oakridge Road, Carmel, Ind. (Lafayette Diocese). **Natural Family Planning (NFP) class**, 7-9 p.m. Information: 317-848-4486.

June 23-24

Christ the King Parish, 1827 E. Kessler Blvd., Indianapolis. **Summer Social**, Fri.-Sat. 5 p.m.-midnight, music, games, food, entertainment, Fri.-Sat. morning, rummage sale, 7 a.m. Information: 317-255-3666.

June 23-25

Cathedral High School, O'Malia Performing Arts Center, 5225 E. 56th St., Indianapolis. **Benefit for the Indiana Children's**

Wish Fund, "Phantasma," Fri. and Sat., 7:30 p.m., Sun. 3 p.m. Information: 317-968-7436.

June 24

Sacred Heart of Jesus Church, 1530 Union St., Indianapolis. **Feast of the Sacred Heart of Jesus Celebration**, procession, 4:50 p.m., Mass, 5 p.m., spaghetti dinner, 6-9 p.m., dinner pre-sale tickets, \$6 adults, \$3 children. Information: 317-638-5551.

Hamilton County 4-H Exhibition Center, 2003 E. Pleasant St., Noblesville, Ind. (Lafayette Diocese). **The Immaculate Heart of Mary Indiana Conference 2006**. 8 a.m.-5 p.m. Free admission. Donations accepted.

Information: 540-636-1946 or www.ihmconference.org/indiana.

June 24-25

Our Lady of Mount Carmel Parish, 14598 Oak Ridge Road, Carmel, Ind. (Diocese of Lafayette). **Catholic Charismatic Renewal of Central Indiana, seminar, "Life in the Spirit."** Information: 317-592-1992 or e-mail ccrci@hotmail.com.

June 25

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. Faith Formation Team, **"Apologetics from A-Z,"** sessions for children 4 years and older, sessions for adults, 11:15 a.m.-11:55 a.m. Information: 317-636-4478.

Our Lady of the Most Holy Rosary Church, 520 Stevens St., Indianapolis. **Mass in celebration of Medjugorje**, 5 p.m. Confession, rosary and music featuring Annie Karto starting at 4 p.m. Information: 317-924-3982.

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

St. Christopher Parish, Activity Center, 5301 W. 16th St., Indianapolis. **Euchre party**, 1:45 p.m., \$3 per person. Information: 317-241-6314, ext. 100.

St. Maurice Parish, 1963 N.

St. John St., Greensburg. **Parish picnic**, 10 a.m.-5 p.m., chicken and roast beef dinners, games, quilts, country store. Information: 812-232-8421.

MKVS and DM Center, Rexville (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles). **Mass**, 3:30 p.m., with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail frburwink@seidata.com or log on to Schoenstatt Web site at www.seidata.com/~frburwink.

June 26-July 17

St. Mark the Evangelist Parish, 535 E. Edgewood Ave., Indianapolis. **Divorce and Beyond program**, four Mondays, 7-9 p.m. Information: 317-236-

1586 or mhess@archindy.org.

June 27

Elbow Room, 605 N. Pennsylvania St., Indianapolis. **Theology on Tap, young adult speaker series**, David Siler, executive director of archdiocesan Catholic Charities and Family Ministries, speaker, 7 p.m., free. Information: 317-748-1274.

June 29

St. Athanasius the Great Byzantine Church, St. Mary Hall, 1117 Blaine Ave., Indianapolis. **Catholic Charismatic Renewal of Central Indiana, praise, worship and healing prayers**, 7:15-8:45 p.m. Information: 317-592-1992, www.inholyspirit.org or e-mail ccrci@hotmail.com. †

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, 5:15 p.m. Information: 317-635-2021.

Sacred Heart of Jesus Church, 1530 Union St., Indianapolis. **Liturgy of the Hours**, Mon.-Fri., morning prayer, 7:05 a.m., evening prayer 5:30 p.m. Information: 317-638-5551.

Holy Rosary Church, 520 Stevens St., Indianapolis. **Tridentine (Latin) Mass**, Mon.-Fri., noon; Wed., Fri., 5:45 p.m. Information: 317-636-4478.

St. Barnabas Church, 8300 Rahke Road, Indianapolis. Mon.-Fri., **Liturgy of the Hours**, morning prayer, 7:30 a.m., evening prayer, 6:30 p.m. Information: 317-882-0724.

St. Thomas Aquinas Church, Bosler Chapel, 46th and Illinois streets, Indianapolis. Mon.-Fri., **Liturgy of the Hours**, morning prayer, 7:30 a.m. Information: 317-253-1461.

St. Joan of Arc Parish, 4217 Central Ave., Indianapolis. Leave a telephone number to be contacted by a member of the **prayer group**. Prayer line: 317-767-9479.

St. Therese of the Infant Jesus (Little Flower) Church, Chapel, 4720 E. 13th St., Indianapolis. **Perpetual adoration**. Information: 317-357-3546.

St. Luke Chapel, 7575 Holliday Drive E., Indianapolis. **Perpetual adoration**. Information: 317-259-4373.

Pope John Paul II Adoration Chapel, 1723 I St., Bedford. **Perpetual adoration**. Information: 812-279-5814.

Our Lady of the Greenwood Church, Chapel, 335 S. Meridian St., Greenwood. **Perpetual adoration**. Information: 317-888-2861.

St. Thomas More Church, 1200 N. Indiana St., Mooresville. **Perpetual adoration**. Information: 317-831-4142.

Weekly events

Sundays

Holy Rosary Church, 520 Stevens St., Indianapolis. **Tridentine (Latin) Mass**, 9:30 a.m. Information: 317-636-4478.

St. Joseph Church, 1375 S. Mickley Ave., Indianapolis. **Mass in Vietnamese**, 1 p.m. Information: 317-244-9002.

Christ the King Church, 1827 Kessler Blvd., E. Drive, Indianapolis. **Exposition of the Blessed Sacrament**, 7:30-9 p.m., rosary for world peace, 8 p.m. Information: 317-255-3666.

St. Gabriel Church, 6000 W. 34th St., Indianapolis. **Spanish Mass**, 5 p.m. Information: 317-291-7014.

Holy Trinity Parish, 2618 W. St. Clair St., Indianapolis. **Poticas for sale** after 9 a.m. Mass. Information: 317-634-8025.

Mondays

St. Thomas the Apostle Church, 523 S. Merrill St., Fortville. **Rosary**, 7:30 p.m. Information: 317-485-4102.

Our Lady of the Greenwood Church, Chapel, 335 S. Meridian St., Greenwood. **Prayer group**, 7:30 p.m. Information: 317-888-2861.

St. Roch Church, 3600 S. Pennsylvania St., Indianapolis. **Holy hour**, 7 p.m. Information: 317-784-1763.

Marian Center, 3356 W. 30th St., Indianapolis. **Prayer group**, prayers for priests and religious, 9 a.m. Information: 317-253-2964.

Cordifonte House of Prayer, 3650 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**, 2:30-3:30 p.m. Information: 317-784-5454.

St. Joan of Arc Parish, 4217 Central Ave., Indianapolis. **Bible sharing**, 7 p.m. Information: 317-283-5508.

St. Luke Church, 7575 Holliday Drive E., Indianapolis. Marian Movement of Priests, **prayer cenacle**, Mass, 7-8 p.m. Information: 317-842-5580.

Cordifonte House of Prayer, 3650 E. 46th St., Indianapolis. **Tuesday silent prayer hour**, 7 p.m. Information: 317-543-0154.

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

St. Joseph Church, 125 E. Broadway, Shelbyville. **Rosary and Divine Mercy Chaplet** after 8 a.m. Mass. Information: 317-398-8227.

St. Francis Child and Adolescent Behavioral Health Center, 650 E. Southport Road, Suite C, Indianapolis. "Awesome Kids," **therapeutic program for 5- to 13-year-olds** grieving from the loss of a loved one. Information: 317-783-8383.

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 teenage friends, 7-8 p.m. Information: 317-783-8383.

Wednesdays

Divine Mercy Chapel, 3354 W. 30th St. (behind St. Michael the Archangel Church), Indianapolis. **Marian prayers for priests**, 3-4 p.m. Information: 317-271-8016.

Immaculate Heart of Mary Church, 5692 Central Ave., Indianapolis. Marian Movement of Priests for laity, **prayer cenacle**, 1 p.m. Information: 317-253-1678.

Holy Rosary Church, 520 Stevens St., Indianapolis. **Adoration of the Blessed Sacrament**, between Masses, noon-5:45 p.m. Information: 317-636-4478.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., Indianapolis. **Young adult Bible study**, 6:15-7:15 p.m. Information: 317-632-9349.

St. Thomas Aquinas Church, Chapel, 46th and Illinois streets, Indianapolis. **Prayer service** for peace, 6:30-7:15 p.m. Information:

Holy Trinity Parish, 2618 W. St. Clair St., Indianapolis. **Poticas** for sale, noon-2 p.m. Information: 317-634-8025.

SS. Francis and Clare Church, 5901 Olive Branch Road, Greenwood. **Mass**, 6:30 a.m., adoration of the Blessed Sacrament, 7 a.m.-8 p.m., rosary and Divine Mercy Chaplet, 11 a.m., Benediction, 8 p.m. Information: 317-859-HOPE.

Our Lady of the Greenwood Church, Chapel, 335 S. Meridian St., Greenwood. **Rosary and Chaplet of Divine Mercy**, 7 p.m. Information: 317-888-2861.

St. Francis Hospital and Health Center, 438 S. Emerson Ave., Greenwood. Wellness Community, **cancer support group**, 6-8 p.m., interview required before joining group. Information: 317-257-1505.

St. Denis Church, 12155 N. County Road 600 E., Westport. **Liturgy of the Hours**, morning prayer, 7 a.m. Information: 812-591-2362.

St. Thomas More Church, 1200 N. Indiana St., Mooresville. **Mass**, 6 p.m. Information: 317-831-4142.

Thursdays

Holy Name Church, 89 N. 17th Ave., Beech Grove. **Adoration of the Blessed Sacrament**, 9 a.m.-5 p.m., Benediction, 5 p.m., Mass, 5:30 p.m. Information: 317-784-5454.

St. Malachy Church, 326 N. Green St., Brownsburg. **Liturgy of the Hours**, 7 p.m. Information: 317-852-3195.

Our Lady of the Greenwood Church, Chapel, 335 S. Meridian St., Greenwood. **Faith-sharing group**, 7:30-9 p.m. Information: 317-856-7442.

St. Lawrence Church, Chapel, 6944 E. 46th St., Indianapolis. **Adoration of the Blessed Sacrament**, 7 a.m.-5:30 p.m. Mass. Information: 317-546-4065.

St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., Indianapolis. Adult **Bible study**, 6 p.m. Information: 317-632-9349.

Christ the King Chapel, 1827 Kessler Blvd., E. Drive, Indianapolis. **Marian prayers for priests**, 5:30-6:30 a.m. Information: 317-255-3666.

Fatima Knights of Columbus, 1040 N. Post Road, Indianapolis. **Euchre**, 7 p.m. Information: 317-638-8416.

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

Cordifonte House of Prayer, 3650 E. 46th St., Indianapolis. **Thursday silent prayer group**, 9:30 a.m. Information: 317-543-0154.

St. Mary Church, 415 E. Eighth St., New Albany. Shepherds of Christ **prayers for lay and religious vocations**, 7 p.m. Information: 812-944-0417.

St. Joseph Church, 125 E. Broadway, Shelbyville. **Rosary and Divine Mercy Chaplet** after 8 a.m. Mass.

Fridays

St. Charles Borromeo Church, chapel, 2222 E. Third St., Bloomington. **Adoration of the Blessed Sacrament**, noon-3 p.m., second, third and fourth Fridays. Information: 812-336-6846.

St. Susanna Church, 1210 E. Main St., Plainfield. **Adoration of the Blessed Sacrament**, 8 a.m.-7 p.m. Information: 317-839-3333.

St. Lawrence Church, Chapel, 6944 E. 46th St., Indianapolis. **Adoration of the Blessed Sacrament, Benediction and Mass**, 7 a.m.-5:30 p.m. Information: 317-546-4065.

St. Lawrence Church, 6944 E. 46th St., Indianapolis. **Spanish prayer group and conversation**, 7-9 p.m. Information: 317-546-4065.

Saturdays

Clinic for Women (abortion clinic), 3607 W. 16th St., Indianapolis. **Pro-life rosary**, 9:30 a.m. Information: 317-255-6789.

Holy Rosary Church, 520 Stevens St., Indianapolis. **Tridentine Mass**, 9 a.m. Information: 317-636-4478.

St. Patrick Church, 950 Prospect St., Indianapolis. **Mass** in English, 4 p.m. Information: 317-631-5824.

St. Joseph Church, 2605 St. Joe Road W., Sellersburg. "Be Not Afraid," **holly hour**, 3:30-4:30 p.m. Information: 812-246-2512.

Monthly

First Sundays

Marian College, Ruth Lilly Student Center, 3200 Cold Spring Road, Indianapolis. **People of Peace Secular Franciscan Order**, (no meetings July or August), noon-2 p.m. Information: 317-955-6775. †

VIPs

Jim and Lois (Brendel) Duwel, members of St. Lawrence Parish in Indianapolis, will celebrate their 50th wedding anniversary on June 24 with a Mass. The couple was married on June 24, 1956, at Our Lady of Lourdes Church in Cincinnati, Ohio. They have six children: Cindy Pennington, Terri Sylvester, Dennis, Mike, Paul and Tom Duwel. They also have six grandchildren.



Paul and Mary Louise (Schuster) Kritsch, members of St. Jude Parish in



Boca Raton, Fla., celebrated their 70th wedding anniversary on June 17 at a dinner with their family in Boca Raton. The couple was married on June 17, 1936, at the former St. Catherine Church in Indianapolis. They have two children: Dan Kritsch and the late Peggy Guzek. They also have three grandchildren and seven great-grandchildren.

Wilbur and Genny (Colvin) Evans, members of St. Barnabas Parish in Indianapolis,



celebrated their 60th wedding anniversary on June 18 during a Mass and luncheon with their family. The couple was married on June 22, 1946, at St. Patrick Church in Corning, Ind. They have three children: Connie Covert, Pam Ryker and Tony Evans. They also have eight grandchildren and five great-grandchildren. †

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 about 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 all be 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/cc/tellcity.

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*

Edition, www.CriterionOnline.com, 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). †

U.S., Latin American Jesuit universities prepare online collaboration

WASHINGTON (CNS)—Jesuit universities in the United States have been offering a wide selection of online courses for several years, but they are about to increase their online options by providing trilingual courses—English, Spanish and Portuguese—and an undergraduate curriculum for studying poverty.

The new offerings are the result of collaboration with the Jesuit universities in Latin America. The trilingual catalog will go online during the middle of the summer this year, and the online poverty course will be offered in the fall of 2007.

The poverty curriculum will be modeled after an online, undergraduate poverty course that has been offered for the past two years to students at 10 Latin American Jesuit universities.

For the existing program, each participating university developed a national case study in poverty. Students studied cases from their country and another country in detail, investigating the different situations of poverty and its causes throughout Latin America, and learning how to measure poverty and analyze data. The course includes a number of group projects on reducing poverty, interactions with rural communities and online discus-

sions with poverty experts.

"The World Bank estimates that 1.1 billion people around the world are living in extreme poverty," said Richard Vigilante, executive director of the Jesuit Distance Education Network for the Association of Jesuit Colleges and Universities.

"This international, online course will broaden our students' understanding of the causes of poverty and its disturbing impact on the human condition," he said. "We hope that with more awareness students ... will be moved to action and create solutions to this extensive and destructive global problem."

On a practical note, Vigilante also told Catholic News Service that the program's online convenience will allow more people to take advantage of it and to tap into resources, not only in this country but also in Latin America.

Students will be able to "study abroad from their bedroom or Starbucks," he said.

Jesuit Father Charles Currie, president of the Washington-based Association of Jesuit Colleges and Universities, noted that the collaboration between Jesuit universities in the United States and Latin America has been in the works for at least

three years.

He said the poverty course "really forces people to see things from different perspectives," particularly since so many people are dealing with poverty in different ways.

Father Currie noted that the online aspect of the program also makes it unique because for some people it is the only way they can obtain an advanced education,

particularly on the international level.

With online courses, he said, there is no chance to "sit in the back row" in a huge lecture hall because these courses require a fair amount of participation. Today's students are accustomed to the setup, he added, since many of them might be juggling jobs and are only free during late-night hours and are extremely adept at "working on the Web." †

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PRIEST

continued from page 1

crises require attention, too.

"I am consuming all of my energy to just keep my head above water," he said.

Msgr. Koetter had seen this before and said it was the occupational hazard of a newly ordained priest assigned to a large parish.

"I think that everyone that has come through has been surprised at the level of activity and the level of expectation," he said. "I think they knew that coming in objectively, but when you're in the middle of experiencing it, I think it's a very different experience."

As a result, Msgr. Koetter recommended that Father Whittington take a vacation, which he did during the last week of October. During that time, he worked out a more manageable daily schedule for himself.

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—to his 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 priest for his staff," he said. "He must also minister with his staff. I learned it by accidentally 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

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.

"I have mixed feelings about moving on," he said. "I've invested a lot at St. Monica's. A lot of important things have happened to me while I was there.



Above, Father Shaun 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.

"And there's [a] part of me that feels like I'm just walking out of the door ... and leaving so much undone."

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

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.

"What I knew intellectually getting into this was that the Church's teachings are good, true and beautiful," he said. "I knew all that stuff. But what I learned this past year, ministering full time in a parish in my first year as a priest, is that all of this stuff really does work."

"I have seen the life of grace unfold in people's lives," Father Whittington said. "It's still stuff that just knocks me to my knees in amazement of the goodness of God and the power of the sacraments."

(For articles about Father Whittington's ordination, log on to www.CriterionOnline.com.) †

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Serra Club vocations essay

Priests and religious show Christ's love through service

(Editor's Note: Following is the first in a series featuring the winners of the 2006 Serra Club Vocations Essay Contest.)

By Josh Vander Missen

"How do 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?"



Josh Vander Missen

It isn't always easy as 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 dejected. 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 dons her 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.) †

Supreme Court takes second partial-birth abortion case

WASHINGTON (CNS)—The Supreme Court has accepted a second case challenging the constitutionality of the federal law that prohibits the procedure known as partial-birth abortion.

The court agreed on June 19 to review a January ruling by the 9th U.S. Circuit Court of Appeals, one of three federal appeals court rulings that have found the 2003 law unconstitutional. The new case is *Gonzales v. Planned Parenthood*.

In February, the court agreed to hear an appeal of a 2003 ruling by the 8th U.S. Circuit Court of Appeals, apparently on somewhat different legal grounds from the newly accepted case. That case is *Gonzales v. Carhart*, brought by a Nebraska abortion doctor who successfully challenged that state's law banning the same procedure.

The court ruled 5-4 in 2000 that the Nebraska law was invalid because it lacked an exception to allow partial-birth abortion when the life or health of the mother is in danger. †



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Serving God and country

Chaplains help troops balance home life with Iraqi mission

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 Watertown, in the Diocese of Ogdensburg, 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.”

Fathers 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, descendants of Stephen Ambrose’s “Band of Brothers,” keep it brotherly in a region in Iraq he 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 for her 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 correlates into active Rite of Christian Initiation of Adults programs for soldiers returning to or joining the Church.

Father Halladay, a priest of the Archdiocese of Mobile, Ala., told CNS, “The life-threatening situations that we



CNS photos/courtesy of Father Brian Kane



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 life-threatening situations that service members encounter daily can lead them to a deeper relationship with God.

encounter daily ... cause all but the most spiritually stunted to pose the questions that ... will inevitably lead to a deeper relationship with God. Those questions touch on ... why some die and others are spared the same fate ... a fate that sometimes can be cheated by a sixth sense that experienced infantrymen develop to detect danger and avoid it; instinctively knowing when to zig when zagging would have certainly gotten you killed.”

Most of what life in Iraq is about is control, Father Halladay said, adding that, “When someone dies and someone lives, when everything goes right but the outcome is all wrong, it’s no wonder that the questions of a religious nature are essentially about who’s in control.”

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 commander about Muslim holidays that might affect military missions and is also the gatekeeper 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 military 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 “shortage of [Catholic] chaplains, but no shortage 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 suffering 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.” †

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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 semiskilled 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 in 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 appointment of seven ministers (deacons) to look after the daily food distribution to Greek-speaking widows (Acts 6: 1-7) and the decision to exempt

gentile Christians from certain obligations of the Mosaic Law (Acts 15).

At the beginning, there was minimal coordination of activities among the various communities. The letters of St. Paul and of early bishops like St. Polycarp of Smyrna and St. Ignatius of Antioch show them trying to answer questions and resolve disputes in a manner consistent with Jesus' teaching, but not yet fully elaborated in doctrinal definitions or canonically approved practices.

From the beginning, baptism and the Lord's Supper were the staples of Christian worship. These celebrations did not take place in churches because there were none. Rather, the earliest gatherings of Christians for worship were in the homes of members. The size of the house depended on the size of the community.

Later, when Christianity spread to urban centers, communities made use of public buildings for their ritual services. The Christians also used catacombs, the underground burial sites of important members of the community.

The more public the liturgy, the more structured it became. Eventually, it evolved into the now-familiar, two-part division of the Word and the Eucharist joined by prayers of the faithful and a collection of goods for the poor.

This basic form of this service was adapted and embellished with local customs, as indicated by the first-century writing from Syria called the "Didache," by St. Justin's account of the liturgy in Rome (mid-second century) and Tertullian's description from North Africa (mid-third century).

Although the Acts of the Apostles narrates several events in which people are baptized immediately upon hearing the Good News (Pentecost, Acts 2:41; the Ethiopian, Acts 8:36-39; Cornelius, Acts 10:47-48), more extensive instruction before baptism was important, especially for gentile converts unfamiliar with the Jewish background of Jesus' proclamation. This need became even more urgent when Christians began to be persecuted.

The persecution of Christians had two sources: those Jewish authorities, who saw Christians as blasphemers, and Roman authorities, who saw Christians as a Jewish sect posing a rebellious, if not treasonous, threat to the empire.

Jewish-Christians were excommunicated from some synagogues, and The Acts of the Apostles recounts the stoning of Stephen (Acts 7:57-60), the execution of James and the arrest of Peter (Acts 12:2).



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.

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 quite contemporary people.

In revisiting the Church's distant past, we discover what was considered important and what wasn't valued by our 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 fuller than we imagined.

(David Gibson edits Faith Alive!) †

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.) †

Discussion Point

Saints faced many concerns

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 me 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

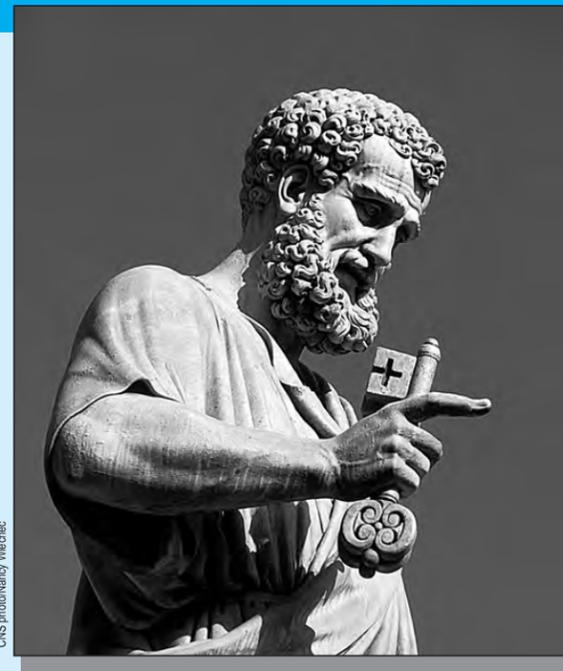
her Son suffer, but she had to wait and see God's plan unfold. As a mother, I look to her for inspiration as I see my kids suffer with various issues." (Kathleen Rooney, Wilton, Conn.)

"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 Fultz, 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 cgreene@catholicnews.com or write to *Faith Alive!* at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. †



From the Editor Emeritus/John F. Fink

St. Paul: His letters to the Thessalonians

Paul was in Corinth in the years 50 and 51.



Before arriving in Corinth, though, he had sent Timothy and Silas (or Silvanus) back to Thessalonica to see what was happening there. When they finally caught up with Paul again, in Corinth, they brought the news that the

Christian community was thriving.

That prompted Paul's first letter to one of his communities—and the first writing in what would become the New Testament. Biblical experts agree on that much.

What they don't agree on is how many letters Paul wrote to the Thessalonians. The Bible has two letters, but some experts believe that what we know as the First Letter to the Thessalonians was actually two letters. To complicate matters further, other experts believe that someone else wrote what we know as the Second Letter to the Thessalonians.

It does seem more likely that Paul

would have begun his letter by telling the Thessalonians how anxious he was about them, so he sent Timothy to them, but that doesn't appear until Chapter 2, Verse 13. Furthermore, Chapter 4 begins with the word "Finally." Some experts believe that Paul's first letter is contained between Thessalonians 2:13 and 4:2. There is also the fact that the tone of the rest of the letter is completely different.

It could be that Paul wrote that letter immediately after Timothy and Silas assured him 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 concerned, so he then wrote a second letter—what we know as Chapter 1 and Chapter 2 through Verse 12, and then Chapter 4, 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 of the Thessalonians thought that the end of the world was near, so they stopped working. Paul told them to go back to work, just as he had always worked. He then describes what we know as the parousia, when the dead will rise and the living "will be caught up together with them in the clouds to meet the Lord in the air."

Although Paul thought that would happen in his lifetime, he admonished his readers that the time was unknown and they must be prepared at all times.

As for the Second Letter to the Thessalonians (perhaps the third letter he wrote), apparently what he wrote before was misunderstood. Paul learned somehow that some of the Thessalonians were under the impression that the parousia had already taken place and they were left behind.

Apparently there was a forged letter ostensibly from Paul. Paul repeated what he had said before, then added a note in his own handwriting to try to exclude forgeries in the future. †

Cornucopia/Cynthia Dewes

To be or not to be: Is that a valid question?

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 wish'd. To sleep: perchance to dream: ay, there's the rub; For in that sleep of death

what dreams may come, when we have shuffled off this mortal coil, must give us pause."

Hamlet contemplated suicide because he despaired of coping with recent events in his life: His uncle murdered his beloved father, the king of Denmark, and then married his mother, the queen, to become king. Should Hamlet betray his father by accepting his uncle as king, and his mother as his uncle's wife? Or, should he mount a rebellion against them and go into exile?

His dilemma seemed unsolvable. Still, Hamlet hesitated to commit the terrible sin of suicide because he feared "what dreams may come," and the inevitable wrath of God. At the time, Danes were Catholic Christians who understood the gravity of

defying God's will in taking their own lives, as did Shakespeare.

We've come a long way since then. Now, suicide is considered more of a medical problem than a moral one, as Thomas Meaney pointed out in a recent "Books" section of *The Wall Street Journal*. People are now portrayed as "victims" of suicide, not as those who "commit" suicide.

Meaney wrote a column titled "Exiting Early," in which he reviewed three current books on the subject of suicide. He described *Why People Die by Suicide* by Thomas Joiner as a kind of scientific treatise on "suicidology," and its origins in human psychology.

Cliffs of Despair by Tom Hunt is a memoir of the author's personal dealing with a relative's suicide. Meaney found the book respectful, if not quite approving, of the heinous act. And he explained George Colt's *November of the Soul* as a social history of suicide and the people who commit it. He said all three authors "refrain from addressing the question of suicide's moral status."

He also discussed the writings of David Hume, the 18th century humanist who said that suicide is our natural right as a human. This view was in direct opposition to St. Thomas Aquinas' belief that our natural right is to live as a child of God. Meaney believed

that both ideas reflect moral values because "both ways of thinking about suicide stress the importance of a meaningful life."

Whether we agree with this assessment or not, as Christians we should reflect on the deeper significance of suicide. Pope John Paul II called ours a "culture of death," not only because of practices like abortion, but also because of other signs, such as the alarming increase in suicides by people of all ages.

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 has God at its center, allowing no occasion for despair.

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

Faithful Lines/Shirley Vogler Meister

Pampering and Golden Rule go hand in hand

Not long ago, my husband and I took our two cats to the veterinarian for their yearly checkups.



I confessed to Dr. Sue that sometimes I give Ziggy, the elder cat, thick cream because he is so thin.

While examining him, she commented on how healthy he was considering his advanced age, and she

said at this point we should give him anything he wants.

Recently, during a phone chat, I told our eldest daughter, Donna, that Ziggy's days are numbered. She reminded me that all our days are numbered—and that Ziggy and the younger cat, Domino, have always been pampered.

"As they should be," I answered. After our conversation, I thought of all the pets cared for through the years, even through illness and death. Then I remembered the years of elder caregiving, especially the times when we also pampered loved ones.

Following are two examples.

Several times, my sister and I were chastised for bringing our mother candy bars when she was an Alzheimer's patient in a nursing home. The objection was that they ruined her appetite.

We reminded the staff that we brought her candy because she refused to eat when their meals were served and her weight was dropping radically. Candy bars were a temporary win-win solution. They did not harm her, and they brought her several moments of happiness.

When my husband's mother was in an assisted-living facility, food was not an issue. However, we provided her with a large bulletin board with family pictures.

She eventually could no longer recognize people because of dementia, but it made us feel better with the photos displayed there. We also surrounded her with the religious icons of her Catholic faith, always keeping rosaries within her reach. Unfortunately, both icons and rosaries often had to be replaced because of theft. We hoped their presence brought her solace.

Pampering can be healthy and validating, whether for loved ones or pets.

Pampering is especially life-affirming when there are so many other life restrictions. A now-deceased older friend told me many times how difficult it was for her to accept pampering from her family, but she finally acquiesced, notably when one of her daughters insisted on giving her mother pedicures. The daughter did this as lovingly as if her mother's feet belonged to Jesus.

Believe me, after loved ones are gone, it is too late to pamper them—and regrets are extremely painful. Even if that happens, we need to remember to pamper ourselves now and then, too. Confession and forgiveness—especially forgiving ourselves—is a good start.

Most of all, remember that the Golden Rule—"Do unto others as you would have them do unto you"—is applicable all the time.

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

For the Journey/Effie Caldarola

Hating the waiting

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



Thirty or 40 small cans of cat food sat in his basket. Nothing more. No gallon of milk, no spur-of-the-moment candy bar. Just cat food and lots of it. He laughed.

"I don't even have a cat," he said. Then

he went on to explain that he was going shrimp fishing and cat food makes the best bait.

"There's something about this greasy 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, they apparently are downright exasperating. At least, that's according to an 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 hate to tarry, said the article. And we detest phone calls that put you on hold until the next representative is available.

But "almost one in four in the AP-Ipsos Poll picked the grocery checkout as the line where their patience is most likely to melt like the ice cream turning to goo in their carts," said the story.

Why are we so impatient? It seems we're always rushing. Even our children—maybe especially our children—are scheduled into one activity after another. As a group, Americans are way too busy. At least that's the conventional wisdom and perhaps explains why we hate waiting.

But I think we rather take pride in our busyness. We brag about it. We have stuff to do, so we must be important—and impatient. So, when the clerk at the post office puts up a "closed" sign when it's our turn, or the woman in front of us at the grocery is having trouble with her credit card, we fret, we fume.

Samuel Beckett's *Waiting for Godot* is a play about two tramps who are waiting for a mysterious gentleman named Godot. The whole play centers on their waiting, but Godot never shows up. The title makes one wonder if they really are waiting for God, but Beckett claimed that wasn't so.

Literary critics imagine that the existential play deals with the meaninglessness of life. But as Christians we don't believe our lives are meaningless, and we do believe that waiting is an essential part of faith. Think how long the Hebrews waited for a savior.

Perhaps it's a stretch to imagine that what we experience in life as waiting for God can be related to the waiting we are forced to do at the grocery store. But could time given for prayer each day, which is essentially a time of waiting for God, strengthen patience throughout our lives? Could it help to turn those moments of fretful waiting into moments of prayer?

When an archbishop of Canterbury was asked once how much time he prayed each day, he replied with humor, "About two or three minutes, but it takes me a half an hour to get there."

In other words, he gave time to prayer but had to wait, with patience and perseverance, for the glimpse of God he so desired.

Sometimes I wonder if our constant need to hurry is because we, perhaps like the men waiting for Godot, struggle to find our life's meaning, and being busy masks that struggle.

Giving a half an hour each morning to simply waiting on God might bring meaning into even the most frustrating moments of our day.

(Effie Caldarola writes for Catholic News Service.) †

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

The Sunday Readings

Sunday, June 25, 2006

- Job 38:1, 8-11
- 2 Corinthians 5:14-17
- Mark 4:35-41

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 over the centuries as patient, in fact under-

went 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 the case in Pauline writings, this selection is a great testament to the reality of Jesus, the Son of God, and a man, and to the unbreakable bond between Jesus and true Christians.

It is a bond confirmed, and wonderfully extended, by the Lord's willing 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 elsewhere, 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 they fear. They know that they are vulnerable to death. In Jesus, however, is life.

Reflection

For weeks, beginning in the winter with Ash Wednesday, the Church had led us to and then 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. †

Daily Readings

Monday, June 26
2 Kings 17:5-8, 13-15a, 18
Psalm 60:3-5, 12-13
Matthew 7:1-5

Tuesday, June 27
Cyril of Alexandria, bishop and doctor
2 Kings 19:9b-11, 14-21, 31-35a, 36
Psalm 48:2-4, 10-11
Matthew 7:6, 12-14

Wednesday, June 28
Irenaeus, bishop and martyr
2 Kings 22:8-13, 23:1-3
Psalm 119:33-37, 40
Matthew 7:15-20
Vigil Mass for Peter and Paul, Apostles
Acts 3:1-10
Psalm 19:2-5
Galatians 1:11-20
John 21:15-19

Thursday, June 29
Peter and Paul, Apostles
Acts 12:1-11
Psalm 34:2-9
2 Timothy 4:6-8, 7-18
Matthew 16:13-19

Friday, June 30
The First Holy Martyrs of the Holy Roman Church
2 Kings 25:1-12
Psalm 137:1-6
Mark 8:1-4

Saturday, July 1
Blessed Junipero Serra, priest
Lam 2:2, 10-14, 18-19
Psalm 74:1-7, 20-21
Matthew 8:5-17

Sunday, July 2
Thirteenth Sunday in Ordinary Time
Wisdom 1:13-15; 2:23-24
Psalm 30:2, 4-6, 11-13
2 Corinthians 8:7, 9, 13-15
Mark 5:21-43
or Mark 5:21-24, 35b-43

Question Corner/Fr. John Dietzen

Mary Magdalene is named in five Resurrection narratives

Some of us have found the ludicrous screw-ups 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!



We've always read that Mary Magdalene was the "repentant sinner" whom Jesus converted (Jn 8). The

assumption now seems to be that's not true. Were there two Magdalenes in the Gospels? (Texas)

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 shore of the Sea of Galilee, between Tiberias and Capernaum.

We are told (Mk 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 was the 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 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.

Mary Magdalene is 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 John 21:1-23. 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, Chapter 7, is entirely the work of pure, if fascinating, conjecture.

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)

For those unfamiliar with the initials, A.B.C. 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-Christianize or "secularize" the designation of years.

Jews and Muslims are two of several religious cultures who have their own calendars, ways of dating that differ considerably from our traditional method. The feeling seems to be that using B.C. 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 Jesus Christ. Common Era means the same as A.D., the "era" that begins with the birth of Jesus. †

My Journey to God

Our Mission

So many voices,
So many choices.
How do we know
Where we should go
To do your will?

You answer my prayer
With the utmost care.
Hearing your voice,
I will make the choice
To trust in you.

You'll take me places
Where many faces
Wait for Good News
That will help them choose
A life of grace.

A mission you give
That we all must live.
Your lambs we tend,
Broken lives will mend
As we bring love.

As we feed your sheep
We live in the deep
Still waters of life

(Sandy Bierly is a member of Our Lady of Perpetual Help Parish in New Albany. She wrote this poem during adoration of the Blessed Sacrament. A young woman weeps during eucharistic adoration on youth day on June 10 at the Diocese of Rockville Centre, N.Y., Eucharistic Congress at Holy Trinity High School in Hicksville, N.Y. The diocese's two-week eucharistic congress was to conclude on June 18, the feast of the Most Holy Body and Blood of Christ.)



CNS photo/Gregory A. Shemitz, Long Island Catholic

Breaking bonds of strife
The world won't win.

We tend your sheep.
Your promise we keep.
Your love we will share
With utmost care
To this life's end.

Amen.

By Sandy Bierly

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.

ARNOLD, Edna Catherine (Daufel), 83, Holy Name of Jesus, Beech Grove, May 29. Wife of Harold Arnold. Mother of Marcia Kirk, Cynthia Rentsch, David and Richard Arnold. Sister of Mary Louise Brown and Dr. George Daufel. Grandmother of nine. Great-grandmother of six.

BRANT, Robert Pierson, 89, St. Luke, Indianapolis, May 29. Husband of Marcia Brant. Father of Sandra Koss, Ronni Miller and Walter Brant. Grandfather of six. Great-grandfather of three.

CHEN, Jui Fang Kuang, 86,

St. Luke, Indianapolis, June 1. Mother of Benjamin and Victor Chen.

COTTER, Helen, 75, St. Barnabas, Indianapolis, May 28. Sister of Della Hoereth and Robert Cotter.

COVARRUBIAS, Alberto, 56, St. Mary, Indianapolis, June 1. Father of Janie Monjaraz and Mario Covarrubias. Brother of Josefina, Maria Jesus, Guadalupe, Ofelia and Socorro Covarrubias. Grandfather of two.

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

GREBEZS, Kristine A., 58, Holy Name of Jesus, Beech Grove, May 24. Daughter of Janis Grebezis.

HIMMLER, Clara Alvirda, 105, St. Mary, North Vernon, June 6. Mother of William Himmler.

HOLLORAN, John Francis Sr., 72, St. Barnabas, Indianapolis, June 5. Husband of Alma (Kirch) Holloran. Father

of Donna, Christopher, John Jr., Patrick and Timothy Holloran. Brother of Catherine Childers, Providence Sister Ann Matilda Holloran, Mary Jane Mattingly and Edward Holloran Jr. Grandfather of six.

JACOBI, Evelyn (Kochert), 95, St. Michael, Bradford, June 5. Mother of Margaret Atkin, Charles, Michael and William Jacobi. Sister of Lucille Buechler, Mary Jenkins, Ann Smith and Clemence Kochert. Grandmother of 10. Great-grandmother of seven.

KELLY, Jane O., 85, Prince of Peace, Madison, June 2. Mother of Georgie, Jane, Benjamin and Richard Kelly III and William McCawley. Grandmother of 16. Great-grandmother of 16.

KING, Anna Catherine, 75, St. Mary, North Vernon, June 7. Mother of Janet Griffith and James Maness. Sister of Mary Margaret Bowling. Grandmother of 14.

McROY, James, 73, Sacred Heart of Jesus, Indianapolis, June 13. Husband of Mary Catherine McRoy. Father of Susan, Mary and Michael McRoy. Brother of Janet Brannun, Deanna Fulton and Paul McRoy. Grandfather of five.

OWINGS, James R., Jr., 68,

St. Anthony of Padua, Louisville, Ky., June 14. Husband of Carolyn (Sheehan) Owings. Father of Linda Constant, Kimberly Lopez, Susan Masek, Amy Romines and Robert Owings. Brother of Dotty McCloud and Hank Owings. Grandfather of 12.

RAIMONDI, Catherine Ann (Mascari), 87, St. Mark, Indianapolis, June 12. Mother of Josephine, Anthony, Cosmas, John, Joseph, Mark and Michael Raimondi. Sister of Rose DeGuglielmo, Frank and Mike Mascari. Grandmother of 11.

WEIMER, Joan, 71, St. Pius X, Indianapolis, May 28. Wife of Richard Weimer. Mother of Julie Darrell, Susan Ney, Kathryn Vissiny and Michael Weimer. Sister of Kathy Jarboe, Marlyn Neville and Tom Hagan. Grandmother of 10.

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

WILLIAMS, Ernest M., 95, St. Luke, Indianapolis, May 20. Father of Sharron Jaskunas. Grandfather of four. †

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.

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 deacon formation program for the Archdiocese of Indianapolis, died on

In the archdiocese, she ministered at a public school in Mill-housen 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 sacrament 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 47036. †

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, Leo Cisco of Romeoville, 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 46107. †

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Positions Available

St. Maria Goretti Catholic School
St. Maria Goretti Catholic School, located in Westfield, IN, is currently accepting applicants for:

Full Time Music Teacher Certified (IN) (Orff-Shulwerk experience helpful)

We seek candidates that can contribute to our positive, spiritual learning environment and energetic faculty team. Applicants are asked to email a current résumé and letter of interest to RNeidlinger@smgonline.org or by mail by June 30.

Principal
St. Maria Goretti School
17104 Springmill Road
Westfield, IN 46074

Music Director
St. Michael's Catholic Church, a rural parish in Greenfield, Indiana is seeking a part-time Music Director to be responsible for the effective preparation, coordination, performance, and leadership of music within the liturgical celebrations of the parish.

This position requires:

- Proficiency in keyboard accompaniment of diverse styles, including gospel, contemporary and traditional (primarily piano with some organ required)
- Strong knowledge of Roman Catholic liturgy

Please send résumé by July 15, 2006 to:
St. Michael's Catholic Church
Music Director Search Committee
519 Jefferson Blvd.
Greenfield, IN 46140
Email: prichey@stmichaelsgrfld.org

Pastoral Associate
Seeking an experienced professional prepared to take on increasing responsibility for administration and pastoral care of a small, urban, multi-cultural parish with a resident priest; administration and supervision; coordinate volunteers for ministries and fundraisers, liturgy planning and preaching; evangelization; total parish catechesis for children and adults; Bi-lingual with experience in Hispanic ministry a plus; MS in related field or comparable experience; Salary and benefits package designed for a professional.

Nativity Catholic Church
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Evansville, IN 47714
www.nativitycatholicchurch.com
Send résumé: hkuykendall@evansville-diocese.org

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 tag line 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, “I love you all the *muchos* in the world.” It was simply a way to express love, and became the catchphrase for her book.

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 helpfully translates the Spanish words that appear throughout the text.

All the Muchos in the World is a bilingual story of love, both human and divine.

In the book, little 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.

“*Cuanto me quieres?*” Ana asks 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.

“*Yo te quiero mucho*,” avows her grandmother, “I love you very much.”

“*Yo te quiero muchisimo*,” adds her grandfather.

But somehow, “mucho” doesn't seem enough. Ana is sure that “her 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

answers when asked again, holding up a blanket she is knitting.

“If I could make a blanket big enough to keep the whole world warm, and if you could count each stitch in that blanket, their number could not match the amount of *muchos* there are in my love for you.”

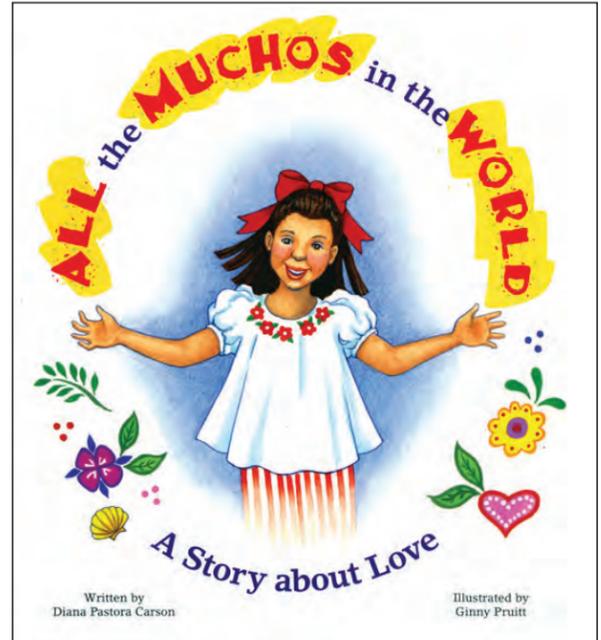
Ana finally gets the message, as each member of the family extends their arms and declares, “I love you all the *muchos* in the world.”

“Her *familia*'s love felt like it was the biggest love in the whole wide world,” thought Ana.

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

“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.”



(Editor's Note: More information about ordering the book is available on the Pauline Books and Media Web site, www.pauline.org, or by calling 617-876-4463.) †

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 dollar for dollar.

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

Amid 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 that 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 position, 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 in 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 strengthens 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. Matrix 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



“We really see our future as a facilitator, as an organizer of causes.”

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 secretariat 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 Matrix program. These and other growth plans show the necessity for a growing Catholic Charities Endowment that perpetuates funds for future needs.

“A lot of our expertise and programming background at Catholic Charities can be extended to more communities in the Tell City Deanery,” Siler says. “We can offer education and provide people who can discuss the solutions. We can provide counseling and guidance for schools and families. We can also assist with awareness efforts that inform people how they can help us minister to others.”

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 guided by the principles 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.