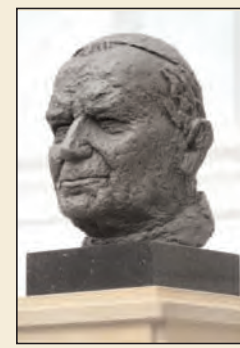




The

Criterion

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Polish pilgrimage

Archbishop leads journey to John Paul II's homeland and the Czech Republic, see page 10.

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Living a dream

Spirit of Providence fulfills 30-year wish for theater

By John Shaughnessy

CLARKSVILLE—In five minutes, Ray Day will finally live the dream that he envisioned 30 years ago.

In five minutes, Paula Robinson will once again think of her late husband, wishing he could share in this magical moment.

In five minutes, Joan Hurley will look on in wonder and joy, remembering the unexpected Christmas gift that made this special moment possible at Our Lady of Providence Jr./Sr. High School in Clarksville in southern Indiana.

It is the evening of April 21, 2006, the opening night of the school's new \$2.5 million performing arts center. In five minutes, the curtains will open, starting the audience on a journey that will blend the touches of magic, love, heartbreak, hope and faith that can be found in the musical *Cats*.

Off-stage, the story is just as compelling as those same qualities—magic, love, heartbreak, hope and faith—also mark the story of how a small Catholic high school finally sees one of its longest dreams become a reality.

The unexpected gift

Before the curtains open for the beginning of the show, Joan Hurley remembers a meeting that was scheduled just before Christmas in 2004—a meeting that she approached with dread.

As the new president of Providence at the time, Hurley knew the high school had long had the dream of having a performing arts center that could showcase its theater program. She also knew that Providence graduate Paula Robinson had pledged—six months earlier—\$1 million for the building of that center.

Robinson had asked for the December meeting, wanting to know how the fundraising for the center was progressing. Hurley dreaded telling her the answer: The school was still short \$500,000 for the project to begin.

"What we needed was a half a million dollars to fall out of the sky," Hurley recalled. "I prayed earnestly about it. I prayed to Our Lady because it's her school."

When the meeting started, Hurley worried about disappointing Robinson when she told her about the lack of funds. Before Hurley could share the bad news, Robinson mentioned that she wanted to donate an



Above, student Emily Hartman played the role of Grizabella in *Cats*, the musical that was the first performance in the new Sam & Paula Robinson Performing Arts Center at Our Lady of Providence Jr./Sr. High School in Clarksville.

Left, the light shines on the stage of the new theater that was made possible by a \$1.5 million donation from Paula Robinson.

additional \$500,000 to the project. "We had our miracle," Hurley said.

Influences in the wings

Before the curtain opens, Paula Robinson thinks about how much her late husband,

Sam, would have enjoyed the theater's opening night—from the looks of awe when people enter the theater's lobby to the excitement that keeps building as showtime nears.

See PROVIDENCE, page 11

Bishops to meet in Los Angeles on June 15-17

WASHINGTON (CNS)—The biggest Church issue the U.S. bishops will face when they meet this June is a new English translation of the Order of Mass.

They will also be asked to approve a 10-year extension of the annual collection for retired religious and a plan to write a message to teenagers on stewardship.

They will be asked to approve a no-increase 2007 assessment on dioceses for support of the U.S. Conference of Catholic Bishops.

They will discuss—but not vote on—plans for a major restructuring of the way the USCCB operates. The main focus of the discussion in June will be a reconfiguring of USCCB committees, with a major reduction in their number.

The bishops are to meet on June 15-17 at the Millennium Biltmore Hotel in Los Angeles.

The meeting will give Archbishop Pietro Sambi, who just arrived in February as apostolic nuncio to the United States, his first opportunity to address the entire U.S. hierarchy.

The bishops will hear several oral reports from Catholic Relief Services, their Task Force on Catholic Bishops and Politicians, and their Hurricane Task Force.

Archbishop Michael J. Sheehan of Santa Fe, N.M., is to present a proposal from the Committee on Priorities and Plans that would reduce the number of standing and ad hoc committees of the USCCB from more than 50 currently to 14. The bishops are to discuss the issue in June, but not vote on a final plan until they meet again in November.

A reconfiguration of committees is to be followed by national staff changes as part of an effort by the bishops to curb expenses and limit the number of national projects and activities they undertake as a conference. The bishops want their national offices to be more focused on limited projects and priorities mandated by the Vatican or the bishops themselves.

Explaining plans to reorganize the USCCB, Archbishop Sheehan said on June 2 that "every bureaucracy tends to grow" and needs periodic trimming.

"I think every organization has to look

See BISHOPS, page 2

Put family tragedy 'in hands of God,' pastor says

By John Shaughnessy

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

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

The seven murders on June 1 marked

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

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

He could still see the two brothers—Alberto Covarrubias, 11, and David Covarrubias, 8—sitting at Sunday Mass on either side of their father, Alberto Covarrubias Sr., 56.

He could still see the faces of the boys' mother—46-year-old Emma Valdez—and



Mourners have placed symbols of love and faith in front of the Indianapolis home where seven family members were murdered on June 1.

her two children from a previous marriage, Magno Albarran, 29, and Flora Albarran, 22. Then there was the face of

See TRAGEDY, page 16

Echo apprentices, parishes find first year of program fulfilling

By Sean Gallagher

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

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

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

In the past, Christ the King Parish in Indianapolis had struggled to develop an active youth ministry program.

Kyle Bertoli, the parish's Echo apprentice, created a successful outreach to high school-aged members of the parish through High Grounds, a program focused on Bible study, theological reflection and faith-sharing that met on Sunday evenings during Lent at a nearby Starbucks.

One of the Higher Ground participants was Christ the King parishioner Colin McSharar, a junior at nearby Bishop Chatard High School.

"It definitely helped because when you come out, you'd think about it at home before you went to sleep, about what exactly you got out of it," Colin said.

"And I always got something different out of it every single time."

Cindy Flaten, Christ the King's director of religious education, had thought that after Bertoli's arrival he would "tag along" and "basically be an assistant."

But her opportunity to watch him develop Higher Grounds—as well as a successful adult-oriented workshop on Pope Benedict XVI's first encyclical "*Deus Caritas Est*" ("God is Love")—changed her mind.

"Anything that he was given or anything that he developed, he just took off

running with it," Flaten said.

In Bertoli's case, his arrival on the scene helped the parish reach out in new areas.

In the case of David Ballintyn, his service as an apprentice at St. Mark the Evangelist Parish in Indianapolis helped him grow.

Because of his relative youth, Ballintyn thought that he would be asked to primarily minister to high school and college students. He soon discovered that he would pass on the faith to people across the age spectrum.

He was surprised when Mary Lyn Cavanaugh, St. Mark's director of religious education, asked him to give a Rite of Christian Initiation of Adults presentation on marriage because "I wasn't in a relationship. I wasn't well-qualified to give a talk on marriage."

But Ballintyn sat down, thought it out and read resources such as the *Catechism of the Catholic Church*.

"I went into it thinking [that] no matter what, these people have to know that I want them to revitalize the presence of Christ in their marriage," he said. "So I just belted everything that I could at those people about love and marriage and Christ-centered relationships."

Despite his claims of being unqualified, Ballintyn touched the hearts of many of his listeners.

"He was so full of the Spirit," said Cavanaugh, who was brought to tears by the presentation. "We all felt it. The room was just dead silent."

As important as these experiences were for Bertoli, Ballintyn and the parishes they served, their impact was broadened even more by the fact that the apprentices lived together throughout the

year, sharing the blessings and crosses of ministry that came their way in their service.

"It amazes me that some youth ministers and DREs [directors of religious education] are able to just jump into a parish without this kind of support and opportunity to come back and reflect on shared experiences," said Kenna Brewer, an Echo apprentice at St. Monica Parish in Indianapolis.

Photo by Sean Gallagher



Gathered for breakfast around the dining room table in their Broad Ripple home in Indianapolis, the five Echo apprentices serving in archdiocesan parishes listen to Harry Dudley, left, associate executive director for faith formation of the archdiocesan Office of Catholic Education. The apprentices are, clockwise from top left, Alexa Pascas, Rose Marie Beauclair, David Ballintyn, Kenna Brewer and Kyle Bertoli.

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

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

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

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

"But it's been a far more rewarding experience and supportive experience. I like coming back home."

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

at Notre Dame.

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

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

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

"The fall is going to be crazy," Ballintyn said. "It's going to be even more work than what I'm doing right now. But it's going to be good."

At least one other apprentice will be turning his thoughts to northern Indiana on Saturdays in the fall as the leaves start to turn.

"I'm looking forward to the Notre Dame football season next year," Bertoli said. †

BISHOPS

continued from page 1

at itself periodically to see how it can do its job better," Archbishop Sheehan said in a phone interview with Catholic News Service. "Every bureaucracy tends to grow and the Church needs to reorganize—just as I think the federal government perhaps should do—to turn back and to be more focused on priorities."

He said the reorganization, which began in 2004 with task force studies on USCCB activities and resources and on the content and flow of bishops' meetings, "will enable us to focus on particular priorities that are of

concern to the bishops. Instead of every committee having business as usual, there should be a prioritizing, and this reorganization will allow that to happen."

Before the bishops vote on the new translation of the Order of Mass, Bishop Arthur Roche of Leeds, England, president of the International Commission on English in the Liturgy, is to address the bishops. The new translation was prepared by the commission, using new Vatican translation rules that call for liturgical translations to adhere more closely to the original Latin text than was done in the past.

The Order of Mass is that part of the *Roman Missal* that contains the prayers recited daily at Mass, as distinct from the

prayers and Scripture readings that change from one day to the next.

The first day of the meeting and a small portion of the morning session on the second day will be open to media and observers. The remainder of the meeting will be held in executive session, out of public view.

In a straw poll in 2004 on various questions about the content and flow of their meetings, the bishops expressed a strong desire to devote less time to debating and voting on statements, documents and policies during their national meetings. They wanted to spend more time in reflection or discussion among themselves, outside a debate-and-vote format, about various issues facing them as bishops or facing the

U.S. Church today.

Part of the private meeting in June will be devoted to discussion of the new evangelization, a term often used by Pope John Paul II to express the Church's response to new challenges in spreading God's word today, including the need to re-evangelize those who have been baptized but have not been formed in the faith or have drifted away from the Church. †

Correction

In the May 26 issue of *The Criterion*, Father Rock Travnikar's last name was misspelled in the page 2 story announcing his new assignment. †



6/9/06

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Immigration director outlines how bill could affect his agency

WASHINGTON (CNS)—The director of the federal agency that oversees immigration told reporters that if applicants for any future legalization program are rejected for noncriminal reasons, “it isn’t my plan” to turn over their information to other agencies for prosecution.

At a round table for reporters on May 31, Emilio Gonzalez, director of Citizenship and Immigration Services, known as CIS, outlined his efforts to be ready for major new immigration programs that could come out of legislation in the works in Congress if the measure becomes law.



Emilio Gonzalez

The agency could be managing a new guest worker system, and handling legalization for agricultural workers, for students whose parents brought them to the country as minors as well as for millions of others who are in the country illegally.

He also said that regardless of new mandates from Congress, many fees charged for the agency’s ongoing services likely will increase to better cover costs.

If a legalization program is approved by Congress and signed into law, Gonzalez said that unless there are clear security concerns, he would not be inclined to take information gathered from unsuccessful applicants for legalization and turn it over to enforcement authorities at Immigration and Customs Enforcement, known as ICE. Both agencies, formerly part of the Immigration and Naturalization Service, are now within the Department of Homeland Security.

A bill passed by the Senate on May 25 would offer all but the most recently arrived of the estimated 11 million to 12 million illegal immigrants in the United States a chance to legalize their status after meeting certain conditions. The provision is one of the many differences between the Senate bill and one

passed by the House in December that focused entirely on enforcement.

A House-Senate conference committee was to begin hammering out a compromise between the two bills during the first full week of June. Some congressional sources expect no resolution before late summer at best.

A 1986 legalization program included provisions protecting confidentiality. The federal immigration agency was prohibited from using any information it obtained from applicants and giving it to enforcement authorities. CIS staff members at the May 31 briefing explained that the provision was intended to encourage people to apply for legalization without fear that merely seeking legal status would cause them to be deported.

Gonzalez said it would be unwise to have such a broad confidentiality guarantee given current security concerns, but that he expected his agency would only pass along information about people with outstanding warrants or other connections to crimes. Though he said he would comply with whatever the law ultimately says, he wouldn’t be inclined to have his agency provide details that might lead to deportation for people whose legalization applications are rejected but who have clean criminal records.

The Senate bill provides for confidentiality except in connection with the investigation or prosecution of certain crimes when information is requested by an enforcement agency.

Gonzalez told reporters that his agency is gearing up for a wide range of new responsibilities and changes in its current work, although much remains uncertain about the final legislation—including whether it even will include legalization and guest worker programs.

He pointed out that amid heated debate about immigration, little attention has been given to the fact that the 800-page Senate bill also includes changes intended to eliminate backlogs of applications for legal immigration. That also will affect what he called “the day job” at CIS: approving visas, processing applications



Elizabeth Mariscal, a ninth-grade student at Liberty High School in Brentwood, Calif., prays with supporters of the Development, Relief and Education of Alien Minors Act, known as the DREAM Act, during a community forum in Brentwood on May 31. The measure would create a way for students who were brought illegally to the United States by their parents to legalize their own status while getting a college education at in-state resident rates.

for asylum and refugee status, and naturalizing citizens.

He said CIS will make recommendations to Congress about the bill he called “a moving target,” with many variables and some elements that are simply unworkable as written.

For instance, he said the Senate bill calls for applicants for legalization to register with the government within a 90-day period. Given that as many as 10 million people might apply for legalization, Gonzalez said that time frame is unrealistic.

“In a perfect world, it would take nine to 12 months,” he said.

One change that Gonzalez said appears

likely is that application fees will increase for many of his agency’s services.

Citizenship applications now cost \$330, plus a \$70 fingerprinting fee. Fees don’t cover costs, he said, and it’s unlikely that Congress will approve funding to pay for services.

Although an agency ombudsman recently recommended that CIS begin charging for asylum or refugee applications, Gonzalez said that’s one cost he won’t pass along to applicants.

“It’s never been done before,” he said.

“Nor will it be as long as I’m here.”

“How do you charge refugees?” Gonzalez asked. “That’s a cost we happily absorb.” †

MARRIAGE SUPPLEMENT

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July 21, 2006, issue of *The Criterion*

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Editorial



CNS photo by Gregory A. Shemitz, Long Island Catholic

Adela Flores, a native of El Salvador, receives Communion during a Mass for people of Hispanic ancestry at St. Hugh of Lincoln Church in Huntington Station, N.Y., last October. The percentage of Hispanics in the U.S. who are Catholic has remained steady at 70 percent, said an expert in Hispanic population trends.

Changing demographics

In 1798, the Anglican priest and economist Thomas Malthus published an essay in which he postulated that population increases in a geometrical ratio while agricultural production increases in an arithmetical ratio. Unless the population is checked voluntarily, he said, it would necessarily be limited by war, disease and vice. It was from Malthus's work that neo-Malthusians in the 20th century concluded that birth control must be encouraged.

Other economists, though, were convinced that the fertility rate (the number of children a woman will have) will decline as standards of living continue to improve because parents will need fewer children to help support the family. That theory appears to be more accurate.

Today, the global fertility rate is estimated at 2.7 and is quickly approaching the 2.1 rate deemed the "replacement level," the level at which children replace their parents. There is, though, a wide disparity between the fertility rate in developed countries and in developing countries. All the countries in Europe long ago dropped below the replacement level while the fertility rates in sub-Saharan Africa remain at 7 or 8.

It's hardly news that the drop in fertility rates in the West and North has been achieved through means considered sinful by the Catholic Church. The United Nations reports that 61 percent of women worldwide use some form of birth control, the most popular being sterilization. Furthermore, the Guttmacher Institute estimates that 26 percent of all pregnancies now end in abortion, most of them in Asia or Eastern Europe.

Europe is quickly undergoing a severe demographic change. Because of its low birthrates, European countries must accept immigrants to provide its work force. Most of those immigrants are coming from Muslim countries in Africa.

According to the book *While Europe Slept*, Muslims will be in the majority in Western Europe by the year 2030. The author of that book, Bruce Bawer, wrote that a T-shirt popular among Muslim youth in Stockholm reads: "2030—then we take over." The birthrate among Muslims remains high and, already today, 16 to 20 percent of children in Western Europe are Muslims. What

Islam has been unable to do militarily, it seems destined to do through immigration.

Abortion rates are high in Eastern Europe because parents cannot afford to rear several children, cramped as they are in small apartments in urban areas.

In Asia, particularly in China and India, girl fetuses are the most frequent victims of abortion. China has its one-child policy; couples may not have more than one child. Women who become pregnant after having a child must abort the fetus. Since boys are considered more desirable than girls, families sometimes abandon the first baby if it's a girl so they can try again for a boy. The policy has been modified somewhat. Now, couples who themselves had no siblings are permitted to have a second child, but only four or more years after the first.

Today, in China, there are about 120 boys for every 100 girls. About 15 percent of Chinese men are unable to find wives. American couples frequently adopt Chinese babies, almost always the girls who were abandoned, and that increases the discrepancy between men and women.

In India and other Asian countries, there is no one-child policy, but parents still prefer boys—partly because of the dowry system for girls—so they abort female fetuses. It's now against the law in India for doctors to reveal the sex of a fetus during ultrasound tests, but the imbalance between boys and girls continues to widen.

The population continues to increase in the Muslim world outside Africa. Indonesia, Pakistan and Bangladesh are still experiencing large families, as are the countries in the Middle East. In Israel, Arab families, who are Christian or Muslim citizens of Israel, are much larger than Jewish families, and this has resulted in complaints from the Arabs that they are being treated as second-class citizens. The Israeli government doesn't quite know how to handle its Arab citizens, and the problem will only get worse.

The population in the United States continues to grow. Our 300 millionth resident will arrive sometime in October. Here, too, as we all know, our growth is fueled by immigration.

— John F. Fink

Be Our Guest/John Hanagan

Columnist's response to query about eternal damnation is disappointing

Father John Dietzen's answer in the Question Corner column in the May 26 issue of *The Criterion* is puzzling.

The question concerned reconciling God's love with eternal damnation. Much of his response shed good light on the difficulty of a definitive answer to understanding the dilemma. But I wonder about part of his conclusions.

After stating that: "Every attempt to explain this mystery, however, to resolve the apparent contradiction fails at some point," he further states, "First, and perhaps most important, there is fairly general agreement that biblical statements about hell, such as we find several times in the Gospels, should be interpreted more as exhortations rather than as information."

The biblical statements about hell are merely Jesus urging us to behave rather than actual, meaningful information? Our Church does not seem to share this "general agreement."

The *Catechism of the Catholic Church* (second edition) states in #1035, "The teaching of the Church affirms the existence of hell and its eternity. Immediately after death the souls of those who die in a state of mortal sin descend into hell, where they suffer the punishments of hell, 'eternal fire.'"

The catechism references earlier Church documents in this statement and related statements.

It summarizes again in #1056, "Following the example of Christ, the Church warns the faithful of the 'sad and lamentable reality of eternal death,' also

called 'hell.'" In this—and in related paragraphs #1033 to #1041—many Scripture passages are referenced.

And Father Dietzen's quotes from Pope John Paul II's *Crossing the Threshold of Hope* are taken out of context. Father Dietzen quoted, "Can God condemn anyone to eternal punishment? The silence of the Church [on this subject] is, therefore, the only appropriate position for Christian faith," (page 185) as further defense of the mystery.

But between these two sentences by John Paul II is the clarification, "And yet, the words of Christ are unequivocal. In Matthew's Gospel, he speaks clearly of those who will go to eternal punishment." Continuing, Pope John Paul tells what the Church does consider a mystery: "Who will these be? The Church has never made any pronouncement in this regard."

The pope was writing about who will go to eternal punishment, not whether there is eternal punishment. And he included Judas, Jesus' betrayer, as an example of about whom the Church is silent.

I know that God's love for us is difficult to fully understand at times. We mere humans will someday have all the answers, or no more questions, when we are in eternity. Meanwhile, I was disappointed with Father Dietzen's attempt to explain God's reason for eternal damnation.

(John Hanagan is a member of St. Luke Parish in Indianapolis.) †

Letters to the Editor

Da Vinci craze presents opportunity to explain Catholic faith to others

Like many other Christians, I am appalled at the popularity of Dan Brown's *The Da Vinci Code*.

However, as a Catholic Christian, I think it may provide an opportunity to clear up a few of the misconceptions about what Catholics believe, and why.

The Da Vinci Code portrays Jesus Christ as a married man, a notion that almost all Christians consider blasphemous. Catholics and Protestants agree on this point. But—as Brown's book correctly implies—the Bible does not specifically state that Jesus was *not* married.

We know that Jesus wasn't married because every generation of Christians since the Apostles has believed and taught that he wasn't. (This teaching of beliefs not explicitly stated in the Bible is called "tradition." Whether Protestants realize it or not, Catholics and Protestants have many such shared traditions.)

The Bible is the inspired, inerrant word of God, and Christian truth can *never* contradict it. But it is incorrect to say that *all* Christian truth is explicitly written in the Bible. In fact, 2 Thessalonians 2:15 specifically says, "... hold to the teachings we [Paul and the Apostles] passed on to you, whether by word of mouth or by letter."

The Da Vinci Code controversy may also inspire some Christians to consider how Catholic doctrine is formulated. New doctrines are not periodically "invented." A particular point of faith (such as Jesus remaining unmarried) may be taught for thousands of years without being formally defined. It is only formally defined when it is challenged by heretical ideas.

For example: If the "Jesus was married" error ever becomes widespread,

the Catholic Church will eventually call a council to formally decree what Christianity has always taught—that Jesus was not married. Generations later, other Christians may claim that Catholics "invented the doctrine" of Jesus' celibacy at (for example) the Council of Rome in the year 2010.

Maybe Catholics shouldn't view *The Da Vinci Code*, with all its errors, as a stumbling block. Maybe we should see it instead as a golden opportunity to explain our faith to other Christians. God can bring good out of any circumstance (see Joseph's story in Genesis 37-50, especially Genesis 50:20).

Lynne O'Brien, Whiteland

Reader: Brown mastered the art of lying to make millions for himself

When Jesus asked his Apostles, "But who do you say I am?" Peter answered: "You are the Christ, the son of the living God" (Mt 16:16).

As Christians, we hold to this truth of the divinity of Christ. He is our Lord and our God. May his name be praised forever.

Recently, I heard a preacher say regarding Dan Brown's novel *The Da Vinci Code*: "Folks, it's only a novel."

But how can we underestimate the influence of a novel for good or for evil? Many novels have opened our minds to truth. For example, *The Color Purple* revealed the horrible conditions of slavery.

If you make a lie outrageous enough, it will be believed. Brown has mastered this art.

By the way, Judas received 30 pieces of silver for his betrayal of Christ. Evidently, the monetary rewards for such transactions have skyrocketed since Brown has received millions for his works.

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

As a community of love, Church committed to charity

The second section of Pope Benedict XVI's encyclical "God is Love" concerns the practice of love by the Church as a "community of love."

The Holy Father began this section with a quotation from St. Augustine: "If you see charity, you see the Trinity."

The Church's charitable activity manifests Trinitarian love. He wrote, "In the foregoing reflections, we have been able to focus our attention on the Pierced One, recognizing the plan of the Father who, moved by love, sent his only-begotten Son into the world to redeem man. By dying on the Cross—Saint John tells us—Jesus 'gave up his Spirit,' anticipating the gift of the Holy Spirit that he would make after his Resurrection."

He said the Spirit, in fact, is that interior power that harmonizes our hearts and moves us to love our brethren as Christ loved them, when he bent down to wash the feet of the disciples and, above all, when he gave his life for us.

"Love of neighbor, grounded in the love of God, is first and foremost a responsibility for each individual member of the faithful, but it is also the responsibility for the entire ecclesial community at every level: from the local community to the particular Church and to the Church universal in its entirety. As a community, the Church

must practice love. Love thus needs to be organized if it is to be an ordered service to the community."

The Holy Father reminded us that awareness of this responsibility was evident from the very beginning of the Church. He cited the text from Acts: "All who believed were together and had all things in common, and they sold their possessions and goods and distributed them to all, as any had need" (Acts 2:44-5). As the Church grew, this radical form of material communion could not in fact be preserved, but its essential core remained: "Within the community of believers, there can never be room for poverty that denies anyone what is needed for a dignified life."

"A decisive step in the difficult search for ways of putting this fundamental principle into practice is illustrated in the choice of the seven, which marked the origin of the diaconal office."

The social service which the Apostles were meant to provide was absolutely concrete, yet at the same time it was truly a spiritual service, so the office of deacon which was created "carried on an essential responsibility of the Church, namely a well-ordered love of neighbor." With the office of deacon, the ministry of charity became part of the fundamental structure of the Church.

"The Church cannot neglect the service of charity any more than she can

neglect the Sacraments and the Word."

The pope cited examples from early Church history to demonstrate this. Justin Martyr, who died c. 155, in describing the Christians' celebration of Sunday, also mentioned their charitable activity, linked with the Eucharist as such. He mentioned Tertullian, who died around 220. He had noted how the pagans were struck by the Christians' concern for the needy of every sort.

Diaconia was the name given to the institution responsible for works of charity. In Egypt, it became an institution within each monastery responsible for works of relief, for the service of charity. Also in Rome, the *diaconia* was an essential part of the Church from the beginning.

The Holy Father cited the story of the deacon martyr, St. Lawrence (c. 258). Lawrence was responsible for the care of the poor in Rome. After the capture of the pope and of his fellow deacons, he had been given a period of time to collect the treasures of the Church and hand them over to the civil authorities.

First of all, Lawrence distributed to the poor whatever funds he had found. When he was to appear before the authorities

with the Church's treasures, he did so. He had gathered the poor of Rome and presented them to the authorities of the city, saying "these are the real treasure of the Church."

St. Lawrence is remembered as a great exponent of ecclesial charity. Even the apostate Julian (c. 363) said the Christians' charitable activity needed to be emulated and surpassed because it was the reason for the popularity of the "Galileans."

Pope Benedict wrote: "The Church's deepest nature is expressed in her three-fold responsibility: of proclaiming the word of God, celebrating the sacraments and exercising the ministry of charity. These duties presuppose each other and are inseparable. Charity is not a kind of welfare activity that could be left to others, but is an indispensable expression of her very being."

"The Church is God's family in the world. In this family no one ought to go without the necessities of life."

And charity extends beyond the frontiers of the Church. †

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.

Como comunidad de amor, la Iglesia está dedicada a la caridad

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

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

La práctica de la caridad de la Iglesia pone de manifiesto el amor de la Trinidad. Escribió: "En las reflexiones precedentes hemos podido fijar nuestra mirada sobre el Traspasado, reconociendo el designio del Padre que, movido por el amor, ha enviado el Hijo unigénito al mundo para redimir al hombre. Al morir en la cruz—como narra el evangelista—Jesús 'entregó el espíritu,' prelude del don del Espíritu Santo que otorgaría después de su resurrección."

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

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

El Santo Padre nos recuerda que la conciencia de esta responsabilidad fue evidente desde los inicios de la Iglesia. A tal efecto, citó un texto de Hechos: "Los creyentes vivían todos unidos y lo tenían todo en común; vendían sus posesiones y bienes y lo repartían entre todos, según la necesidad de cada uno" (Hechos 2:44-5). A medida que la Iglesia creció, esta forma radical de comunión material no pudo de hecho preservarse, pero su núcleo esencial persistió: "en la comunidad de los creyentes no debe haber una forma de pobreza en la que se niegue a alguien los bienes necesarios para una vida decorosa."

"Un paso decisivo en la difícil búsqueda de soluciones para realizar este principio eclesial fundamental se puede ver en la elección de los siete varones, que fue el principio del ministerio diaconal."

El servicio social que los Apóstoles estaban destinados a proporcionar era absolutamente concreto, pero al mismo tiempo era verdaderamente un servicio espiritual, de modo que se creó el oficio del diácono "era un verdadero oficio espiritual el suyo, que realizaba un cometido esencial de la Iglesia, precisamente el del amor bien ordenado al prójimo." Con el oficio del diaconato, el ministerio de la caridad pasó a formar parte de la estructura fundamental de la Iglesia.

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

El mártir Justino, quien murió en ca. 155, en el contexto de la celebración dominical de los cristianos también menciona sus actividades caritativas vinculadas a la Eucaristía misma. Mencionó a Tertullian quien murió aproximadamente en el 220. Cuenta cómo los paganos se sentían asombrados por la preocupación de los cristianos con los necesitados.

La institución responsable por las obras de caridad se conocía como *Diaconia*. En Egipto se convirtió en la institución dentro de cada monasterio responsable por las actividades asistenciales, el servicio de caridad. Asimismo, en Roma la *diaconia* constituía una parte esencial de la Iglesia desde sus comienzos.

El Santo Padre citó la historia del diácono mártir, San Lorenzo, (ca. 258). Lorenzo fue responsable de la asistencia a los pobres en Roma. Después de la captura del papa y de sus compañeros diáconos, se le concedió cierto tiempo para recoger los tesoros de la Iglesia y entregárselos a las autoridades civiles.

Primero que nada, Lorenzo distribuyó a los pobres todo lo que había hallado. Cuando llegó la hora de presentarse ante las autoridades con los tesoros de la Iglesia, lo hizo. Reunió a todos los pobres de Roma y los presentó ante las

autoridades de la ciudad diciendo que ellos eran "el verdadero tesoro de la Iglesia."

A San Lorenzo se le recuerda como un gran exponente de la caridad eclesial. Incluso Julián el Apóstata (ca. 363), dijo que las actividades caritativas de los cristianos debían emularse y superarse porque a través de ella los "Galileos" habían logrado su popularidad.

El Papa Benedicto escribió: "La naturaleza íntima de la Iglesia se expresa en una triple tarea: anuncio de la Palabra de Dios, celebración de los Sacramentos y servicio de la caridad. Son tareas que se implican mutuamente y no pueden separarse una de otra. Para la Iglesia, la caridad no es una especie de actividad de asistencia social que también se podría dejar a otros, sino que pertenece a su naturaleza y es manifestación irrenunciable de su propia esencia."

"La Iglesia es la familia de Dios en el mundo. En esta familia no debe haber nadie que sufra por falta de lo necesario."

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

Traducido por: Language Training Center, Indianapolis

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.

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

By Ann Carey
Today's Catholic

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

That experience hooked him on a career in education that now has taken him to the top education job in the Fort Wayne-South Bend Diocese—superintendent of schools.

Fort Wayne-South Bend Bishop John M. D'Arcy has appointed Father Kempinger to the position, effective on July 1. He will be the first Holy Cross priest to serve the diocese as superintendent of schools, although diocesan priests have served in that role previously.

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

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

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

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

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

That question planted a seed that flourished, Father Kempinger told *Today's Catholic*, the newspaper of the Fort Wayne-South Bend Diocese, and after considering the diocesan priesthood he chose the Congregation of Holy Cross.

"I fell in love with the philosophy and strength of the Holy Cross founder, [Venerable Basil Anthony] Moreau, and the emphasis on education, especially 'educating the mind and the heart' that he

preached, and it just seemed a good match," he explained.

After his novitiate year, Father Kempinger asked to be assigned to a high school to get a sense of what it would be like to live and work in community. At Notre Dame High School in Niles, Ill., a suburb of Chicago, he taught religion and was director of student activities for the 780 male students. During his two years there, he earned a master's degree in educational administration from Loyola University in Chicago. He presently is pursuing a doctorate in education through part-time class work at Indiana University.

After his ordination, Father Kempinger was assigned as associate pastor of Christ the King Parish in South Bend, Ind. When the parish school lost its principal during his second year there, Father Kempinger was pressed into service, and what was to have been a temporary position as principal turned into four years in the job.

"I just loved it," Father Kempinger told *Today's Catholic*. "For me, it was the best of both worlds because I was in education, and I was doing parish duties, too."

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

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

"I'm looking at this as hopefully a real benefit of joining the two ends of the diocese," he said.

Something else high on his priority list is what he calls a "vision" rather than a goal: "I wish that we could provide a Catholic education to all those parents who want their child to go to Catholic school," he said. "That's the vision. The goals are: How do we do that?"

While wrestling with that important question, Father Kempinger also will focus on some other goals, like



Holy Cross Father Steve Kempinger, a native of Indianapolis who grew up in St. Barnabas Parish, is pictured on the grounds of Moreau Seminary at Notre Dame. Father Kempinger was recently named superintendent of schools for the Fort Wayne-South Bend Diocese.

continuing to provide outstanding professional development opportunities for teachers and working to identify teachers who have the spiritual, educational and managerial qualities and skills to be future principals, and then to prepare those people as future school leaders.

"We have outstanding leadership right now, but as the years go along we need to

keep that up," Father Kempinger said.

In fact, the priest credits the current diocesan school principals with providing the support and encouragement he needed to accept the job.

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

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

"I have to listen and learn in order to get the information to make good decisions," Father Kempinger said.

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

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



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Most Americans oppose embryonic stem-cell research, survey finds

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

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

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

Only 24 percent said they would support “all methods, including those that require destroying human embryos, to

see which will be most successful.” Another 11 percent said they did not support either option, and the rest said they didn’t know or declined to answer.

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

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

“Most Americans do not support federally funded research that requires destroying human embryos,” Doerflinger said in a statement. “Our opponents also know this. No doubt this is why their public statements—and many of their own opinion polls—either

ignore or misrepresent what this research involves, while irresponsibly hyping its potential for miracle cures.”

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

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

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

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



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Retired physician educates public about stem-cell research

By Mary Ann Wyand

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

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



Dr. Hans Geisler

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

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

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

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

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

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

Geisler said lobbying efforts for embryonic stem-cell research are based on the scientific community's desire to

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

— Dr. Hans Geisler

find miracle cures for illnesses and qualify for grants to fund their work.

He said it's important to educate people about all moral issues, including the complicated medical differences between adult and embryonic stem-cell research.

It's a controversial topic on the state and federal levels, where legislators are under pressure to authorize additional funding for embryonic stem-cell research, Geisler said, even though adult stem-cell research and applications have shown numerous successes in a variety of treatments.

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

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

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

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

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

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

“There were about 60 embryonic stem-cell lines in existence at the time that President Bush came out with his pronouncement in August 2001 that allowed those existing stem-cell lines to continue but restricted the creation of new lines,” Geisler said. “But they were not obtained in morally correct ways because embryos had to be killed to obtain them, and that is murder.”

(For more information about Dr. Hans Geisler's educational program on stem-cell research, contact him at hans@mrivaluesfoundation.org.) †

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Photo by Peggy Magee

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



Photo by Peggy Magee

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



Photo by Peggy Magee

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

ARCHDIOCESAN PILGRIMAGE TO POLAND AND CZECH REPUBLIC



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



Photo by Peggy Magee

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



Photo by Peggy Magee

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



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



Photo by Ralph Nowak

Above, St. Wenceslas started the construction of St. Vitus Cathedral in Prague, Czech Republic, in 926, but the majestic church was not completed until 1299. It is inside Prague Castle.



Photo by Peggy Magee

Right, archdiocesan pilgrims and a Polish priest join Archbishop Daniel M. Buechlein for a group photo at Jasna Gora Monastery in Czestochowa, Poland. Pilgrims have visited the Marian shrine at Jasna Gora for six centuries. Pope John Paul II celebrated World Youth Day there in 1991.

PROVIDENCE

continued from page 1

Then a smile crosses her face as she believes that, somehow, her partner of 25 years is witnessing the scene at the Sam & Paula Robinson Performing Arts Center.

"He was a very giving person," she said. "I'm sure if he was alive, he would have been very happy and very willing to do what I did. He believed in giving back to the community. He believed in education."

Before he died in 2003, Sam Robinson was the co-founder of an electronics company that was later sold to a large corporation. He sent his two children to Providence. He constantly supported fundraising efforts for the school's theater program. He also appreciated the sense of faith and family that the school fostered.

Paula Robinson had known those same qualities in another man. As she talks of the performing arts center, she also recalls her father, who worked two jobs—as a laborer and a construction worker—to put her through high school at Providence and through nursing school.

"I'm a country girl," said the 1965 Providence graduate. "I didn't have money growing up. My father worked hard for us. He took us to church. He always told us the morals and values we should live with."

Those values influenced her decision to make the performing arts center possible.

"Providence has been trying to have a theater for many years," she said. "They've had several fundraisers, but there

have always been other needs that came first. I figured if this was going to happen, someone needed to step forward."

Behind the scenes

Before the curtain opens for the production of *Cats*, Ray Day thinks about the sense of pride and purpose that marks many Catholic schools.

Day has felt the deep "Blue Pride" of Providence as a graduate of the school in 1957, as a teacher who returned to the school in 1962, as its musical director through the 1960s and '70s, and as its development director now.

"There's something different about the Providence 'Blue Pride' tradition," he said. "I think it's because we're down here by ourselves. We do not have another Catholic school we compete against. There's such a deep-seated family tradition here."

Day has again witnessed the magic that he believes has always surrounded the school's theater program.

The magic was there when volunteers and students made most of the costumes for *Cats*, when local hairdressers volunteered to style the wigs for the performers, when a parent group worked for a year to raise funds for the musical and when women from local parishes knitted leg-and hand-warmers for each performer.

Day also saw the "magic" appear after Paula Robinson made her donation. With the Koetter Construction Company and architect Gilbert Campbell leading the way, Providence supporters made in-kind gifts that gave the school a state-of-the-art theater far beyond its \$2.5 million cost.

For Day, the theater is a dream he first envisioned 30 years ago.

"I wanted to do this in 1976, but there was no way we could raise the money," Day recalled. "We've always played varsity theater, and now we have a varsity arena to play it in."

"There's something about theater for kids this age that has always been a good experience at

this school. At a time when kids are growing like crazy, they learn they have talents they didn't think they had. They see they have friends who are more talented than they thought they were. And they realize they can create something far greater than any one of them can do individually. And you don't have to win or lose to make it happen."

Lasting memories

The curtains open and the performers take the stage under the direction of the school's current performing arts director, Dale Durham. When the show ends on opening night, the 67 student-performers are bathed in an outpouring of cheers and applause from the audience in the 561-seat theater.

The scene is repeated for another five sold-out performances of *Cats*.

The glow of the experience is still on the faces of Sasha Gaona and Stephen Gronotte weeks later when the Providence students talk about being part of the performance, part of the theater program and part of the history of the theater's opening.

"I absolutely love Providence theater so much," Sasha said. "It's like a home



Above, Providence's assistant principal, Kerry Jones, applies makeup to student Atticus McDonough, who played the role of Old Deuteronomy in *Cats*.



Joan Hurley



Ray Day



Left, Paula Robinson is surrounded by "cats" and others following a performance of the first musical to be staged in the theater bearing her name and her late husband's name.

for me. I feel so accepted."

"So many people's dreams went into it," said Stephen, a member of Our Lady of Perpetual Help Parish in New Albany. "It was the culmination of everyone who came before us and the prelude to everything that will come after us."

The memory of opening night still brings a smile to Day as he walks into the empty theater weeks later. He points to a

lone light in the middle of the stage, a light that has been shining since the end of the *Cats* production.

Day says the light shines as a symbol of the Broadway hope, the theater belief that there will always be another opening night, another show.

He also says it's a symbol of the hope and the belief that continues to guide the Catholic school known as Providence. †



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'Pure Love'

Chastity talk is first program at new performing arts center

By Mary Ann Wyand

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

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

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

Providence senior Marcie Huber, a member of St. John the Baptist Parish in Starlight, said Evert's message about the importance of saving sex for marriage was presented "in teenager language to where we could understand the meaning of it."

Evert combined educational information with entertaining stories, Marcie said, which made his abstinence education talk fun for the students.

"He kept my attention more than any chastity speaker [I've heard]," she said. "He told a few jokes. I'm in drama, and I thought he could be an improv actor because he was very good on his feet. I really liked how he incorporated his wife into his speech because that gave the girls' view, too. He talked about how their love for each other is so deep. He also gave out books and rosaries at the end of his talk."

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

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

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

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

"His speech is one that I'll remember," she said. "I think it's a

beautiful thing for people to wait for their spouse."

Providence junior Robbie Steiner of Floyds Knobs, a member of Our Lady of Perpetual Help Parish in New Albany, said he also heard Evert speak two years ago at Holy Family Parish in New Albany.



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

'I liked how he [Jason Evert] said even if you've made mistakes you can still come back and correct it, and it's not like God is going to hate you forever for it.'

— Our Lady of Providence Jr./Sr. High School senior Marcie Huber

"He turns a serious topic into an entertaining, motivational speech," Robbie said. "He's definitely very humorous. He really can relate to teenagers."

Robbie was the male lead in the school's production of *Cats*, and plans to major in musical theater and broadcast journalism in college. He said it's easy for teenagers to relate to Evert's chastity message because he is such a good communicator.

"It helps me to know that there is someone backing me up [about practicing abstinence]," Robbie said. "In the long run, it's definitely going to be the

right decision."

Melinda Ernstberger, principal of the New Albany Deanery interparochial high school, said the students gave Evert a standing ovation after his talk.

"He was extremely well-received," Ernstberger said. "A number of students came up on the stage afterward to talk with him. It's a difficult topic, one that so many people are uncomfortable talking about, and he was able to relate to the kids. Yet, at the same time, he never wavered from his 'Pure Love' message. He hit all the issues straight on." †

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The Church is 'a communion of life, love and truth'

By H. Richard McCord

It must have been a touching moment. Pope Benedict XVI was about to baptize 10 babies in January 2006. He laid aside the prepared text of his homily and spoke spontaneously to the assembled families about the sacrament.

"Through baptism, each child is inserted into a gathering of friends," Pope Benedict said. "... This family of God ... will always accompany him, even on days of suffering and in life's dark nights. It will give him friendship, it will give him life. And these totally trustworthy companions will never disappear."

The pope's words point to an important belief: To enter the Church is to be received into a loving community, welcomed into a family.

The Second Vatican Council called the Church "a communion of life, love and truth."

The council saw the Church as a familial community and the Christian family as a Church community. It chose terms like "domestic Church" and "Church in miniature" to express the belief that, in life's ordinary circumstances, Christian families have the same mission as the whole Church—namely, to make the Lord present in the world.

The two Christian communities, family and Church, have a common mission because they have the same source and

destiny: God who is love and who makes it possible for us to love others.

Pope Benedict devoted his first encyclical to this very topic.

The heart of Christian faith is the simple truth that "God is love, and whoever remains in love remains in God and God in him" (1 Jn 4:16).

Thus, the goal of Christian living is to be able to say, "We have come to know and to believe in the love God has for us" (1 Jn 4:16).

Coming to know and believe in God's love so that we can also imitate and share it are tasks to be accomplished within the Church and the family.

Pope John Paul II declared that "the essence and role of the family are in the final analysis specified by love. Hence, the family has the mission to guard, reveal and communicate love."

This, the late pope said, is a "living reflection" of "God's love for humanity and the love of Christ the Lord for the Church" ("On the Family," #17).

Love—giving and receiving it—is what makes any community strong. What exactly does this mean?

Pope Benedict acknowledges something obvious. Love has multiple definitions; it can be overused and misused. So the answer given also poses a question: How specifically does a family guard, reveal and communicate love?

Wendy Wright, a theologian

Five tips enhance family life

By Mary Jo Pedersen

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

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

But this is difficult when family members are so busy that they don't have time to work, play, eat or relax together.

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

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

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

- Gather whoever is home at mealtime to

eat together. Discuss the day's events.

- Establish daily as well as weekly rituals and traditions that create a deeper sense of belonging to the family.
- Be intentional about being together and supporting each other. Keep a family calendar.
- Create memories that build a sense of community. Volunteer as a family to help with service projects. Plan family activities on a regular basis.
- Stay connected to extended family by e-mail, Web chats, phone calls or visits.

A sense of belonging, a willingness to forgive and forget hurts, creating common memories and traditions, and an appreciation for the interesting and colorful differences among family members make for a vibrant family.

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



Pope Benedict XVI blesses a newborn baby during a special baptism ceremony at the Sistine Chapel at the Vatican on Jan. 8, 2006. "Through baptism, each child is inserted into a gathering of friends," the pope said. "... This family of God ... will always accompany him." Pope Benedict's words point to an important belief: To enter the Church is to be received into a loving community.

specializing in family spirituality, suggests that love is really a mosaic of different loves. When rightly directed, all of them come from and return to God; they are ways of participating in the life of God, who is love.

Wright elaborates by using the "four loves" identified by author C. S. Lewis. The love given and received in a family is a composite of four distinct loves. Practicing each of them releases the formidable energies of this Church of the home.

- First is the love of affection or caring. It exists extensively between parent and child, but also among other family members. At some point in adulthood, for example, brothers and sisters can let go of competitive behavior, and develop new relationships based on caring for each other and for older and younger generations.

- Second is friendship. This is the love that spouses try to cultivate at the heart of their marriage. This love binds someone to another person outside the family. The love of friendship, shared within and outside a family, can be tremendously life-giving. Two people often will say that this love means finding a soul mate in each other.

- What the Greeks called "eros" is a third way of loving. This is love

experienced as passion, delight and attraction. Family members who take great delight in the birth of children, the accomplishments, good fortune or generosity of others can feel a surge of passion and pride that comes from glimpsing beauty in its many forms.

- Fourth is the love of selfless giving. Known also by the Greek name "agape," New Testament writers use it to describe God's unconditional love: a total self-gift, even to the point of sacrificing one's life. Families practice this love particularly when they stand with one another in times of crisis, but also in their ordinary moments of forgiving, reconciling, serving each other, being willing to change, and extending generosity and hospitality beyond their immediate circle.

The family rightly has been called a school of love—a place we learn love by actually loving in all its ways. Love is the bond that makes a family strong. It also creates and sustains the Church as a family of God.

Loving "these people" with all their foibles and faults is the way we come to know and believe in God's love for us. Is there any better way?

(H. Richard McCord is director of the U.S. bishops' Secretariat for Family, Laity, Women and Youth.) †

Discussion Point

Families thrive on togetherness

This Week's Question

What makes a family a family?

"Time spent together. It doesn't matter what you're doing, you just have to be together." (Paula Vasey, Columbus, Ohio)

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

"Togetherness. Being there when children come home from school or sports, attending church together and being involved in Church activities. Having parents and grandparents attending all extracurricular

[programs] and sports [events] to let children know they're supported. Whenever possible, having mealtime together." (Joan Bowar, Moorehead, Minn.)

Lend Us Your Voice

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

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



From the Editor Emeritus/John F. Fink

St. Paul: His Churches in Macedonia

If Paul had a favorite Church, it was in Philippi—his first Church in Macedonia



and one that would help support him later.

Philippi was a small town, only 167 acres inside a 2-mile wall, with a population less than 10,000.

On the first Saturday he was there, Paul tried to go to the synagogue, but there

was none. He learned that some Jewish women gathered by the river for prayers, so he went there and had the good fortune of meeting Lydia, a wealthy business-woman. When she invited him to use her home as his base, he was quick to accept.

Lydia wasn't the only woman to take an active role in the Church there. In a later letter, Paul was to mention Euodia and Syntyche by name as co-workers. Unlike the customs of Roman society, Paul took it for granted that women were equal to men and these women became

leaders of house-churches in Philippi.

Paul remained in Philippi for about a year—in 48 and 49 A.D. But he was becoming too successful at making converts among the Romans. After he expelled an evil spirit from a slave girl, her owners seized Paul and Silas, and took them before the magistrates, complaining that they were advocating customs that were unlawful. The magistrates had Paul and Silas beaten with rods and thrown into prison.

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

The next morning, Paul complained, for the first time, that they had been beaten without a trial—despite the fact that they were Roman citizens. This frightened the magistrates, and they quickly apologized, but asked Paul, Timothy and Silas to leave town.

They did, and walked about 90 miles to Thessalonica, a thriving port city. Paul

didn't find a wealthy patron there, as he had in Philippi, so he had to work making and repairing tents and other leather articles. He probably found employment in a workshop. But he also continued to be subsidized by the Church in Philippi.

His preaching in Thessalonica lasted from the summer of 49 A.D. to early spring in 50. There, he was able to preach in a synagogue, proclaiming that Jesus was the Messiah. He won some converts among both Jews and Gentiles in the city, but eventually some of the Jews recruited a mob that beat up some of his converts. Paul and his companions went into hiding, then left the city, going inland to Beroea.

They had some success in Beroea, but soon the Jews of Thessalonica learned that they were there and chased after them. By this time, Paul decided it best for him to get out of Macedonia.

He and an escort of converts headed for Athens. They found a ship and sailed the 300 miles to Athens. Timothy and Silas remained behind for a short time, but then joined him. †

Cornucopia/Cynthia Dewes

Stepping into the lifestyles of the rich and famous

Like thousands of other curious Hoosiers, my husband and I, along with a



couple of friends, recently toured the Decorators Show House sponsored by St. Margaret's Hospital Guild at the former Hilbert mansion in Carmel, Ind.

Believe me, it was an experience in trying hard to love one's

neighbor. One's rich neighbor.

Not to be an envious member of the proletariat or anything, but who wouldn't want to gape at a 25,000 square-foot house resting on 40 acres of some of the choicest property in central Indiana? Or, admittedly, a secret chance to think mean thoughts about the lives of the previous owners?

The basic house, hopefully named "Le Chateau Renaissance," is not so much an illustration of a renaissance of beauty and taste as it is a sign of the power of money and the importance of public image. At least, that's the impression we got.

Every inch of the building is constructed of the finest materials—rich woods, glass, marble, you name it. Some

of the ceilings are painted with murals like those in old European churches, with mythical and quasi-religious figures. One bears the likeness of the former owner portrayed as a Roman centurion!

For such a large house, there are only five bedroom areas, but many are suites of rooms. The master suite boasts his and her dressing rooms. And just down the hall is a laundry room devoted entirely to master bedroom linens!

Off the man's dressing room in the master suite is a half-Olympic-length lap pool tiled in sapphire-blue mosaic. The expensive silk-and-wool carpeting, left over from the owners, displays serious wear paths throughout the suite, especially in front of the lady's dressing room mirror.

The library is on two levels, with a tiny circular staircase to reach the upper gallery. We loved this room, which has a faintly medieval atmosphere, although the books look as though they'd been bought by the yard—and not too many of them at that.

We went from room to room to room. There are several kitchens, more than there are bedrooms, but not as many as there are bathrooms. There's a room for every purpose under the heavens,

including a drawing room, a lady's morning room and, near the front entrance, a tiny phone nook.

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

The house's many windows reveal truly gorgeous landscaping from every angle. Outside the main house are a large swimming pool, a "petite chateau" pool house and a "sports palace" featuring full-size basketball and racquetball courts. Both these buildings contain bedrooms, "gathering" rooms and the ubiquitous kitchens.

The decorators did their best, but the house itself and its beautiful grounds eclipse their efforts. My friend said when she got home she looked around and was pleased to realize that she wasn't one bit envious of the Carmel mansion.

Neither was I. But then, neither of us is rich, fit, in the glare of the public eye or maintained in luxury, either.

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

Faithful Lines/Shirley Vogler Meister

Part two: Crediting Vegas for what is good

Last week, I shared some of the experiences my husband, Paul, and I had on a six-day trip to Las Vegas, a gift from loved ones.



Because Las Vegas is sometimes called "Sin City," I jokingly claim we saw only "minor sin."

After all, according to the Las Vegas "Yellow Pages," there

are 30 times more churches there than casinos. However, at our Sunday Mass, the homilist discussed one particular transgression even made by clergy, explained later in this column.

At church, in crowds on streets and at major attractions, we found Las Vegas to be enjoyable and benign, with many happy multigenerational and multilingual families everywhere in public.

Last week, I promised to share more of our experience at Guardian Angel Cathedral, just off "The Strip" in Las Vegas—the area where most major attractions are. (The original "Strip" is on Fremont Street, which features a dazzling

light show.)

Guardian Angel Cathedral was packed for an 8 a.m. Mass. We felt very much at home—grounded in reality and spirituality. The building itself is modern with traditional touches. The main feature is a huge mural on the outside front wall with the words "Peace ... Penance ... Prayer." The indoor art and stained-glass windows are also memorable.

The rector of the cathedral is Viatorian Father Larry Lentz. The Clerics of St. Viator have served the bishops and people of Las Vegas as administrators of the cathedral since it was founded in 1963.

Father Larry was also the homilist at Mass. He was inspired by an article—"Must they preach in their own words?"—which appeared the day before in *The Las Vegas Sun*, a locally-owned independent newspaper. The author of the story was Christina Littlefield, who opened her article with the phrase: "Is it plagiarism if it's inspired by God?" (To read the story, type the author and title into the search engine at www.lasvegassun.com.)

Many clergy members, because of

heavy workloads and little time to prepare sermons, often struggle with what their topics will be. Some legitimately subscribe to helpful publications that inspire ideas. Others go to the Internet for inspiration. Unfortunately, however, some even borrow material without crediting their sources.

Father Bob Stoeckig, senior pastor at St. Joseph Husband of Mary Parish in Las Vegas, said in a photo caption that accompanied the story, "Preachers have the same responsibility [as academics] to cite sources," but consider themselves "a better preacher when using something from my own life or in my parish."

In all my years of hearing homilies, I personally have enjoyed more the non-academic messages—and I have never suspected a priest of plagiarism.

Why did this topic interest me so much? Because even my work has been used without credit, ending up in unusual places. This might be flattering, but it is also wrong.

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

Twenty Something/

Christina Capecchi

Our Father, I need a 20: On faith and finance

Last night, I dreamt I was a finalist in "American Idol."



I wasn't deluded about my vocal talent (or lack thereof); I knew I'd have to skate by on cute costumes and easy songs. The promise of fame didn't loom large, either.

But my dream contained one thrilling provision: Every finalist netted \$50,000. I was ecstatic.

That reflects my generation's financial situation: We dream of fortune, but our odds of a windfall seem as likely as a tone-deaf singer impressing Simon Cowell.

Young adults spend nearly a quarter of our income on debt payments, according to *Generation Broke*, co-written by Tamara Draut and Javier Silva. The average college senior graduated with \$18,900 in student loans in 2002. And credit card debt for 25- to 34-year-olds has soared, the Federal Reserve noted, averaging \$12,000 in 2001.

We're supposed to offer everything to God, but I find it hard to bridge faith and finance. Faith stems from the heart, involves mystery and invokes peace. Finance stems from the head, involves deadlines and invokes panic.

It got me thinking about that verse in the Gospel of Matthew on worry. You know the one: Look at the birds, they're doing just fine, and if God provides for them then he definitely has your back.

That always frustrated me. "Birds don't have bills and mortgages," I want to remind St. Matthew. They don't need clothes, and when they travel, airfare is free.

But I checked out the verse anyway—and realized the entire sixth chapter is packed with insight on faith and finance.

This is where St. Matthew introduces the Our Father. Rereading that common prayer, I was struck by its order. First, we pray that God's will be done. *Then* we ask for our daily bread.

The next section really challenged me: "Do not store up treasures on earth, where moth and decay destroy, and thieves break in and steal. But store up treasures in heaven. ... For where your treasure is, there also will your heart be" (Mt 6:19). Our impulse is to store up treasures on earth.

Last month, I fell in love with a pair of capris on sale at The Gap. Three days later, I returned and bought a second pair. A pair to wear, a pair to preserve on a hanger.

I gauge the status of my treasure (and heart) with a simple question: What occupies my roaming, random thought? That week, it was definitely those capris.

If you're tempted to juggle a love for God and The Gap, St. Matthew makes it clear: "No one can serve two masters. He will either hate one and love the other, or be devoted to one and despise the other. You cannot serve God and mammon" (Mt 6:24). (Translation: iPods and Prada.)

Pope John Paul II echoed that message in his 1987 encyclical on social concern. "Behind certain decisions, apparently inspired only by economics or politics, are real forms of idolatry: of money, ideology, class, technology," he wrote.

That's the root of my exorbitant credit card bills. I'm making way too many purchases for love of clothes.

St. Matthew understood young adults' concern: Can I make ends meet? But that anxiety doesn't build faith or enhance life. "Can any of you by worrying add a single moment to your life-span?" (Mt 6:21).

Faith informs finances on a number of levels. It urges us to serve God, not goods. And it calls us to trust our Creator, who meets all our needs.

Here's praying I can avoid the mall.

(Christina Capecchi is a freelance writer from Inver Grove Heights, Minn.) †

Feast of the Holy Trinity/Msgr. Owen F. Campion

The Sunday Readings

Sunday, June 11, 2006

Deuteronomy 4:32-34, 39-40
Romans 8:14-17
Matthew 28:16-20

The Book of Deuteronomy is the source of this feast's first reading.



Deuteronomy is the fifth book now in sequence in the Old Testament. For Jews, it is one of the five books that form the basic revelation by God.

This reading describes an instruction given by Moses

to the Hebrew people as they wandered across the Sinai Peninsula, fleeing from Egypt, where they had been slaves, in search of the land that God had promised them.

In this reading, Moses is quoted as having told the people that God created all. God had spoken to them. God is in heaven. Finally, Moses said that the people must obey God's commandments.

Hearing a reading of these verses thousands of years after the fact causes us to lose at least some of the force within them. At the time, these words were extraordinarily powerful. They revealed God. Moreover, they were God's own revelation.

For the second reading this weekend, the Church presents a passage from the Epistle to the Romans.

By the time that St. Paul wrote this letter to the Christians of Rome, the reality of God, certainly as understood in the Jewish tradition and in the Christian tradition that was beginning to form, was accepted by the people.

The marvel in Paul's message is that Christians share the divine life. They are more than creatures of God. They are God's children. God is the father. Disciples are encouraged to address God as "Father," indeed as "Abba," an ancient term for fathers that was a particularly gentle and loving endearment.

As children of God, Paul explained, the faithful are heirs to the eternal life of God. All this, of course, is accomplished in and through the individual Christian's bond with the Lord Jesus.

St. Matthew's Gospel supplies the last reading.

It is a Resurrection Narrative that is clear and compelling. The Risen Lord appears before the 11 surviving Apostles on a mountain. He spoke to them in human words, and they understood him.

Jesus conferred upon them all authority on earth and in heaven. He commissioned them to go into the entire world, bringing all whom they would meet into the one body, "in the name of the Father, and of the Son and of the Holy Spirit."

Then Jesus promised to be with them until the end of the world.

Reflection

Overall, the teaching in these lessons is that God lives and that God unites with us. He communicates with us. He meets us in our world. He speaks our language.

We belong to God because we are God's children. We are much, much more than creatures or possessions. We are God's children, heirs to God's eternal life, and one with Jesus, the Son of God and Savior.

The Church makes these reassuring points. It tells us about God. It tells us about ourselves. It tells us that God loves us.

How? God shows his love by giving us the Lord Jesus as our Redeemer. God loves us by giving us bearers of the divine word, such as Moses and Paul.

God loves us by giving us the Apostles. They were more than humans who simply had the opportunity to meet Jesus and to learn from Jesus.

Jesus sent the Apostles into the world to give us the words of salvation, the words by which to live.

Their tradition, indeed their presence, endures among us. It continues in their successors, the bishops, and in the Church guided by the bishops.

In these lessons, the Church is frank. God is everything. He alone gives life and peace. Nothing else is lasting, secure or real. God loves us. He reveals the most intimate detail of divinity to us—the Trinity—in order that we might truly know God. He reaches out to us in Jesus, and Jesus reaches out to us—and meets us—in the Apostles. †

Daily Readings

Monday, June 12

1 Kings 17:1-6

Psalm 121:1-8

Matthew 5:1-12

Matthew 5:20-26

Friday, June 16

1 Kings 19:9a, 11-16

Psalm 27:7-9, 13-14

Matthew 5:27-32

Saturday, June 17

1 Kings 19:19-21

Psalm 16:1-2, 5, 7-10

Matthew 5:33-37

Sunday, June 18

The Most Holy Body and
Blood of Christ

Exodus 24:3-8

Psalm 116:12-13, 15-18

Hebrews 9:11-15

Mark 14:12-16, 22-26

Tuesday, June 13

Anthony of Padua, priest and
doctor of the Church

1 Kings 17:7-16

Psalm 4:2-5, 7-8

Matthew 5:13-16

Wednesday, June 14

1 Kings 18:20-39

Psalm 16:1-2, 4-5, 8, 11

Matthew 5:17-19

Thursday, June 15

1 Kings 18:41-46

Psalm 65:10-13

Question Corner/Fr. John Dietzen

Church supports the United Nations' peacekeeping efforts

Q What is the teaching of the Catholic Church about the United Nations?



demned this organization? (Pennsylvania)

A Your feelings are perhaps understandable. Anything human is imperfect. And any effort to place nearly 200 nations representing 6 billion people around a table to wrestle with the most complex issues of international justice and peace is bound to be about as imperfect and frustrating as one could imagine.

While the faults of the United Nations, therefore, are many, the position of the Catholic Church has been clear from the beginning.

The United Nations is the only world organization attempting not only to "facilitate mere coexistence among nations," but to "organize the brotherly collaboration of the world's peoples." This purpose reflects "the ideal of which mankind dreams on its pilgrimage through time." The quotes are from Pope Paul VI, speaking at the United Nations.

"The edifice you have constructed," Pope Paul VI said, "must never fail. ... You mark a stage in the development of mankind from which retreat must never be admitted."

This has been the Catholic position since the United Nations was founded. Popes Pius XII, John XXIII, Paul VI and John Paul II have recognized its weaknesses, but insist it is still the best hope for world peace and order.

This supportive attitude is confirmed by the presence of a permanent Vatican observer at the United Nations, and the unflagging encouragement and support that the Church has offered to major U.N. agencies since its founding after World War II.

No one was a more fervent champion of the United Nations than the late Pope John Paul. Speaking to the U.N. General Assembly in October 1995, for example, the pope declared, "My words are meant as a sign of the interest and esteem of the Apostolic See and of the Catholic Church for this institution."

"They echo the voices of all those who see in the United Nations the hope of a

better future for human society," Pope John Paul said.

A major obstacle to this hope is, of course, a perverted form of national autonomy, a subject to which Pope John Paul returned several times.

"Nationalism, particularly in its most radical forms, is thus the antithesis of true patriotism," he said. "Today we must ensure that extreme nationalism does not continue to give rise to new forms of the aberrations of totalitarianism."

The United Nations, Pope John Paul continued, is capable of being a "moral center" by developing a shared awareness of the world as a family of nations, a family of mutual trust and respect. In this, as in any "authentic family, the strong do not dominate; instead the weaker members, because of their very weakness, are all the more welcomed and served."

The mere reading of those words is a painful reminder of how far this nation and others, and the United Nations, have yet to go in the journey toward an orderly and just world.

But the stand of our Church is certain. There exists no other institution on earth to give us hope that, as Pope John Paul said, "With the help of God's grace we can build in the next century (our current century) and the next millennium a civilization worthy of the human person, a true culture of freedom."

(A free brochure in English or Spanish answering questions that Catholics ask about baptism practices and sponsors is available by sending a stamped, self-addressed envelope to Father John Dietzen at Box 5515, Peoria, IL 61612. Questions for this column may be sent to Father Dietzen at the same address or by e-mail in care of jjdietzen@aol.com.) †

My Journey to God

Heaven's Gain

On the corner of High
And Mulberry streets
Stands a little white church,
Its soul replete.

Its windows, once
Where emerald shone,
Are sightless now
And danger zoned.

If it could speak
Of things long past,
It could sate
My weary task

Of bringing forth
Lost memories
Of hope and joyful
Panoplies.

That little church
Will always remain
A cherished spot
For heaven's gain.

(Margaret Jacobi is a member of St. Michael Parish in Bradford. She grew up in St. Joseph Parish in Corydon. This poem pays tribute to the first St. Joseph Church, which still stands on the corner of High and Mulberry streets.)



For God was there
In that sweet place
Where I first learned
Of Saving Grace.

By Margaret Jacobi

TRAGEDY

continued from page 1

year-old son, Luis Albarran.

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

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

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

That message was part of the homilies that Father O'Mara planned to share at two funeral Masses for the family members. The funeral Mass for Alberto Covarrubias Sr. was at St. Mary Church

on June 6 while the funeral Mass for the other family members was on June 7 at SS. Peter and Paul Cathedral in Indianapolis.

In his homilies, Father O'Mara also planned to tell mourners how the brothers' first Communion and the family's murders fit into the context of Catholics' belief in the Paschal Mystery—the Passion, death and resurrection of Jesus Christ.

"Their suffering is the Passion happening in such a short moment," he said. "The first Communion that was

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

—Father Michael O'Mara

celebrated just weeks before is the resurrection. That's what brings hope to us. This isn't the end of life. There is life that is promised to us in heaven."

That promise was embraced by the family on May 21 when Alberto and David made their first Communion at St. Philip Neri Church in Indianapolis.

"The church was packed," recalled Father Carlton Beever, the pastor of St. Philip Neri Parish. "There were about 30 kids making first Communion. It was a big celebration for their family. Afterward, I believe they had a fiesta at their home."

"I think it's fortunate they did make their first Communion before they died.

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

Carmen Ramirez remembers how the family faithfully attended the Spanish Mass every Sunday at St. Philip. As a member of the church choir,

Ramirez watched how the family came through the same door every Sunday and sat in the same pew.

At Sunday Mass on

June 4—three days after the murders—Ramirez created a memorial to the family in the same pew where they always sat. She placed seven red roses in the pew.

"I knew they weren't to come that day, and it made me feel sad," said Ramirez, who was a friend of the family. "So I wanted to do it. No one else sat in the pew. I feel like they were there."

After Mass, she went to the home of Emma Valdez and Alberto Covarrubias Sr. in the 500 block of North Hamilton Avenue. There, she prayed the rosary five times for the family.

Every time she finished a decade of the rosary, she asked God to be compassionate toward the two Indianapolis men who have been arrested in the murders, Desmond Turner, 28, and James A. Stewart, 30.

"We have to forgive because God forgave us for what we did with him," she said.

After she finished praying the rosaries, Ramirez joined three other women to sing six hymns outside the home. She

Photo by John Shaughnessy



Flowers, votive candles and stuffed animals stretch along a sidewalk and fence as mourners try to make sense of the June 1 killings of seven family members inside an Indianapolis home.

also stayed for a memorial service during which Indianapolis Mayor Bart Peterson, Father O'Mara and others spoke to about 500 people who crowded around the family's small home. The ecumenical service brought together people of different faiths, races and backgrounds.

"One of the things that was felt and acknowledged

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

"It has pointed out to us how we are all human. We're all part of the human family and God's family. This isn't something that has just happened to one family."

Since the murders, people who knew the family and strangers wanting to pay their respects have flocked to the home. They have lined the sidewalk with votive candles and stuffed animals while placing wreaths, signs, rosaries and bouquets of flowers on a chainlink fence in front of the house.

Sherry Williams was there for the June 4 memorial service. She returned a day later to pay her respects—similar to the white woman who cried as she tucked a note into the fence, similar to a black man who placed an angel on the sidewalk, similar to the Hispanic mothers and children who kept their own vigil.

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

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

The story concerns a moment that occurred when David recently made a visit to a nursing home as part of a neighborhood ministry.

During the visit, David talked to an elderly woman who was a resident of the nursing home, a woman who was grieving because her roommate had died recently.

Trying to comfort the woman, David told her, "She is now with God. She's at peace. She's OK."

Father O'Mara believes that same destiny is now true for David and his family. †

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Archbishop ordains Benedictine Father Gabriel Hodges to priesthood

The Criterion staff report

Benedictine Father Gabriel Hodges, a monk of Saint Meinrad Archabbey, was ordained to the priesthood on June 4 by Archbishop Daniel M. Buechlein at the Archabbey Church in St. Meinrad.

Father Gabriel, who is 41, serves as program coordinator for the Institute for Priests and Presbyterates at Saint Meinrad School of Theology.

He also is an assistant archivist, second master of ceremonies for the archabbey and assistant coordinator for group accommodations at the School of Theology.

Father Gabriel also gives cooking demonstrations and brews beer.

A native of Iowa, he earned a

bachelor's degree in hotel and restaurant management at Iowa State University in Ames, Iowa, in 1988 and a bachelor's degree in philosophy at St. Ambrose University in Davenport, Iowa, in 1999.

In 2004, he earned a Master of Divinity degree at Saint Meinrad School of Theology.

For 10 years, beginning in 1988, he worked for the Marriott Corp. in various locations in Iowa and Chicago. His positions included catering manager, special events manager, retail manager, operations manager and food service director.

In 1998, he began studying for the priesthood.

Father Gabriel joined the monastery in 2001. He professed his solemn vows as a Benedictine monk on Aug. 15, 2005. †



Benedictine Father Gabriel Hodges, right, accepts the chalice from Archbishop Daniel M. Buechlein during the ordination rite on June 4 at Saint Meinrad Archabbey Church in St. Meinrad.

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

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

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

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

At the vigil and Mass, Pope Benedict called on the movements to work together with each other and with the Church to bring God's love to the world, and to show modern men and women the beauty

of a life lived for others.

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

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

In his long homily at the vigil, Pope Benedict focused more on the Holy Spirit than on the movements, although he

praised the movements as schools for helping Catholics learn to live according to the Spirit and for sharing the Christian message with the world.

The pope said that in learning about the Holy Spirit people must first look at nature because the world is the work of the Spirit, the creative force of God.

While Pentecost is the feast of the Church's birth, he said, it is also the "feast of creation."

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

Recognizing that God created the world, he said, means "we cannot use and abuse the world and matter simply as material for our own actions and desires; we must consider creation to be a gift

entrusted to us, not for destruction, but so that it would become the garden of God and, therefore, of humanity."

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

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

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

"Now we know the Creator-Spirit has a heart. He is love," the pope said. †

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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, Beech Grove, May 29. Wife of Harold J. 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.

BLAND, Sara, 95, Sacred Heart, Clinton, May 15. Mother of Mary Strickland and Andrew Adler. Sister of George Phillips. Grandmother of four. Great-grandmother of three.

BUSH, Scott Bradley, 29, St. Mark, Indianapolis, May 19. Son of Ralph and Penny Bush. Brother of Alican Parmley, Ben and Joshua Bush. Grandson of Boyd and Ann Middleton.

CORD, Richard A., 56, St. Joseph, Shelbyville, May 24. Father of Naomi Cord. Son of Edward Cord. Brother of Dee Stader and Robert Cord.

CORY, Loretta, 96, St. Lawrence, Indianapolis, May 20. Mother of Ellen Heath

and Don Cory. Grandmother of four. Great-grandmother of five.

GARCIA, Hernando, 69, St. Matthew, Indianapolis, May 13. Husband of Alicia Garcia. Father of Susie Misa, Alicia Paul, Patti and Harold Garcia. Brother of Pacho Vega. Grandfather of 10.

GETTELFINGER, Henry Carl, 86, Our Lady of Perpetual Help, New Albany, May 22. Husband of Elizabeth Gettelfinger. Father of Karen Book and Steve Gettelfinger. Brother of Kenneth and Howard Gettelfinger. Grandfather of five.

GOSCH, Gary D., 61, St. Joseph, Shelbyville, May 22. Husband of Cheryl L. (Goble) Gosch. Father of Deborah Hurd and Melody Parsons. Brother of Joseph Gosch. Grandfather of two.

HAGAN, Don, 77, Our Lady of the Greenwood, Greenwood, May 28. Husband of Joann (Fyffe) Hagan. Father of Diane O'Connor, Dave, Kevin and Pat Hagan. Grandfather of five.

HERBST, John H., 87, St. Augustine, Jeffersonville, May 20. Husband of Jeanette (Yeager) Herbst. Father of Lin Gross, Deana Hester, Nancy Wright and Jim Yeager. Brother of Rosalie Jeffers, Helen Kraft, Josephine Schroder and William Herbst. Grandfather of five. Great-grandfather of five.

KASSE, Mary E., 85, Our Lady of Perpetual Help, New Albany, May 20. Mother of

Patricia Cade, Mary Jo Schneider and Charles Kasse. Sister of Catherine Hadley and Carl Schindler. Grandmother of eight. Great-grandmother of 11.

LOPEZ, Jesse T., 85, Prince of Peace, Madison, May 17. Husband of Carolyn Lopez. Father of Suzanne Barnes, Dick, Jeff and Jerry Lopez. Stepfather of Cindy Hutcherson and Ray Schafer. Brother of Frank Lopez. Grandfather of nine. Great-grandfather of three.

MAUDLIN, Barbara S., 55, St. Mary, Greensburg, May 23. Daughter of Howard and Margaret Maudlin. Sister of Diane Jacobs.

McLAUGHLIN, Charles Allen, 78, St. Lawrence, Indianapolis, May 27. Husband of Ann McLaughlin. Father of Charles and Jeffrey McLaughlin. Brother of Robert McLaughlin. Grandfather of eight. Great-grandfather of one.

McNALLY, Jenny Lou, 61, St. Gabriel, Connerville, May 23. Mother of Christine Whipple, Darrin and Troy Wilson. Stepmother of Sandy McDonald, Mary Porter, Linda Pritchard and Howard McNally. Daughter of James Park. Sister of Sue Felts. Grandmother of six. Step-grandmother of eight.

McQUEEN, Robert D., Sr., 74, St. Roch, Indianapolis, May 26. Husband of Patricia A. (Bickers) McQueen. Father of Nancy Butler, Carolyn Sharp, Patricia, Donald, John, Larry and Robert McQueen Jr. Brother of Paul McQueen. Grandfather of 18. Great-grandfather of 10.

MUSSIO, Gary M., 49, St. Jude, Indianapolis, May 30. Son of Victor and Marian (Guerrini) Mussio. Brother of

Debra Duke and Vicki Teverbaugh.

SERMON, Edgar M., Sr., 80, St. Augustine, Jeffersonville, May 22. Husband of Joyce (Osborne) Sermon. Father of Rosie Adams, Carol Cox, Beverly Ellis, Edgar Jr., James and Robert Sermon. Brother of Peggy Frazee, Martha Richardson and Marvin Sermon. Grandfather to several. Great-grandfather of several.

STANLEY, Milton, 80, St. Vincent de Paul, Bedford, May 26. Father of Gregory and Stephen Stanley. Brother of Mary Peters and Lima Spencer. Grandfather of five. Great-grandfather of two.

STRAHL-HILL, Laverne (Huffman), 82, Holy Family, New Albany, May 5. Mother of Carl and Ray Strahl. Sister of Ellen Tyler. Grandmother of three. Great-grandmother of one.

TEBBE, Melvin A., 77, Holy Guardian Angels, Cedar Grove, May 21. Husband of Beverly (Sherwood) Tebbe. Father of Debra Beck, Brian, Jeffery and Scott Tebbe. Brother of Pat Deaton, Lee Propes, Laverne Sauerland, Glenn, Keith, Merle and Virgil Tebbe. Grandfather of 11.

VERNON, Mary Ann, 71, Prince of Peace, Madison, May 23. Wife of Estel Vernon. Mother of Michael Vernon. Sister of Emmett Kelley. Grandmother of two.

WESLING, Rudolph, 76, St. Mary, Rushville, May 28. Husband of Virginia R. (Bright) Wesling. Father of Donna Miller, John, Joseph and Rudy Wesling. Brother of Catherine, Josephine and Fred Wesling. Grandfather of 10. †

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

Providence Sister Michael Therese Elliott died on May 21 at Mother Theodore Hall at Saint Mary-of-the-Woods. She was 78.

The Mass of Christian Burial was celebrated on May 24 at the Church of the Immaculate Conception. Burial followed at the sisters' cemetery.

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

She entered the congregation of the Sisters of Providence on Feb. 11, 1946, professed first vows on Aug. 15, 1948, and professed final vows on Aug. 15, 1953.

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

During 60 years as a sister, she ministered as a grade

school teacher or principal for 48 years.

In the archdiocese, Sister Michael Therese taught at the former St. Ann School in Terre Haute from 1952-53 and served as principal there from 1964-71. She also taught at St. Simon School in Indianapolis from 1963-64.

In 2003, Sister Michael Therese returned to the motherhouse to help with residential services. She retired in 2006 and participated in the sisters' prayer ministry.

Surviving are two sisters, Constance Kelly of Highlands Ranch, Colo., and Doris Davis of Peabody, Mass.; and a brother, Thomas Elliott of Chesterfield, Va.

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

Benedictine Sister Mary Ethel Busam taught grade school, religious education

Benedictine Sister Mary Ethel Busam, a native of Cannelton and member of Monastery Immaculate Conception in Ferdinand, Ind., in the Evansville Diocese, died on May 14 at the monastery. She was 83.

The Mass of Christian Burial was celebrated on May 17. Burial followed at the sisters' cemetery.

She was born on May 26, 1922, in Cannelton, and entered the Sisters of St. Benedict from St. Michael Parish in Cannelton in 1938. She made her first

profession of vows in 1940 and her final profession of vows in 1943.

Sister Mary Ethel taught at Catholic schools in Celestine, Ind.; Dubois, Ind.; Ferdinand, Ind.; and Mariah Hill, Ind., all in the Evansville Diocese.

She also served as director of initial formation, ongoing formation and liturgy at the monastery.

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

She also served as director of religious education at St. Paul Parish in Tell City, St. Pius V Parish in Troy and St. Michael Parish in Cannelton.

Sister Mary Ethel also coordinated religious education classes at St. Benedict Parish in Evansville, Ind.; St. Nicholas Parish in Santa Claus, Ind.; St. Mark Parish in Perry County and St. Augustine Parish in Leopold.

Surviving are several nieces and nephews.

Contributions in memory of Sister Mary Ethel may be made to the Sisters of St. Benedict, 802 E. 10th St., Ferdinand, IN 47532. †

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Great-graduate

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

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

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

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

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

"This is so wonderful," she said, proudly holding aloft her diploma as cameras flashed and two TV news crews recorded her every move. "Oh, I'll never forget it. It's so wonderful."

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

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

Carnaggio even attended a senior prom for the nursing center's residents sponsored by students from four local Catholic



Florence Carnaggio, right, smiles after receiving her honorary degree from Seton Keough High School in Baltimore during a ceremony at the nearby St. Elizabeth Rehabilitation and Nursing Center on May 11. Carnaggio, who is 102 years old, left school in the eighth grade to help support her family.

high schools.

"I've handed out hundreds of diplomas, but this is the one I'm most proud of," said Turner.

Born on July 16, 1903, in Baltimore's Sparrows Point neighborhood, Carnaggio worked at a printing company and as a tobacco packer to support her family during her father's illness. She

worshiped at the now-closed Fourteen Holy Martyrs Church in Baltimore and the National Shrine of the Basilica of the Assumption of the Blessed Virgin Mary in Baltimore.

She and her now-deceased husband, Jimmy, had two children—a son who died in combat in France during World War II and a daughter now in her 80s.

Asked the secret of her longevity, Carnaggio responded playfully, "Cause I'm a good girl!"

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

"Just keep on laughing," she said. And she did, diploma in hand. †

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