



The

# Criterion

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## Sharing the Faith

Excellence in Catechesis Award given posthumously to Bill Hunn, see page 7.

## 'First-class' graduation

### 11 seniors make history at Seton Catholic High School

By John Shaughnessy

RICHMOND—When the high school seniors lined up for the photograph, they showed the closeness they had developed through four years of sharing classes, laughs, tough times and dreams.

The 11 seniors moved closer to one another, posing for a picture that would not only capture a great moment in their personal histories but a memorable moment in the history of the archdiocese.

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

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

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

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

Now, Seton’s Class of 2006 will have its own place in the history of its school.

“It’s kind of cool,” said Marissa Stevens, a senior and a member of Holy Family Parish in Richmond. “Seventy years is a lot of time.”

Still, similar to most graduating

Submitted photo



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

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

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

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

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

Senior year has been especially satisfying for the class.

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

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

They’ve shared memories of the girls’ freshman basketball team when all the girls in the class had to play so they’d even have a team.

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

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

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

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

“Faith has been an important part of

See SETON, page 20

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

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



Pope Benedict XVI

Arriving in Warsaw on May 25, Pope Benedict knew the focus of his audience was on his Polish-

born predecessor, and while he constantly referred to his own desire to follow in Pope John Paul’s footsteps, he emphasized that the best way to keep his predecessor’s memory alive was to believe and act as he did.

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

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

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

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

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

Remembering should lead to prayers for

See POLAND, page 11

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

By John Shaughnessy

As he approached the shot in the championship, Ryan Tunny had no idea how remarkable or decisive this moment would be.



Christopher Hutt

It happened so quickly, just like his decision to use a red marker to write “CH” on his golf ball before the Boys’ Indianapolis High School City Golf Championship on May 4.

Ryan wrote the two red initials in memory of his 33-year-old uncle, Christopher Hutt, a highway worker who was killed on April 18 when a vehicle struck him as he worked at an Indianapolis road project.

Ryan’s gesture was the same kind of tribute that led Hutt’s friends and family to establish a memorial fund for his children.

“He was everything you needed,” recalled Ryan about Hutt, a man that many of his 25 nieces and nephews called “Uncle Hero.”

“He was cool. He was funny. He liked to have a good time. He was a role model,

too. He was a very good athlete and he went to Scecina, just like me.”

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

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

See FAMILY, page 10



# Enrollment down in U.S. Catholic ministry formation programs

WASHINGTON (CNS)—Catholic seminary enrollment was almost unchanged in 2005-06, but there was a decline from the previous year in the number of candidates for the permanent diaconate and the number of people in formation for lay ecclesial ministry, said the Center for Applied Research in the Apostolate.

In a report released on May 23, CARA found that nearly a fourth of priesthood candidates in U.S. seminaries were born abroad. It found gradually increasing racial and ethnic diversity in ministry formation for diaconate and priesthood.

Fewer programs appeared to account for the reduced lay ministry enrollment, and the lower number of deacon candidates was considered a temporary effect of a change in Church rules for entry into diaconate programs.

CARA is an independent Catholic research agency based at Georgetown University. It has tracked seminary enrollments annually since the 1960s and in more recent years has done annual surveys of enrollment in deacon and lay ministry formation programs across the country.

Its report on the 2005-06 academic year said:

- Seminarians in post-college studies numbered 3,306, down two from the previous year.
- Seminarians working for their college degree numbered 1,297, up 49 from the year before.
- High school seminarians numbered 763, up five from the previous year.
- There were 1,942 candidates for the permanent diaconate, down 436 from the previous year's 2,378.
- Aspirants, those in a period of discernment before they enroll as diaconate candidates, numbered 1,080, up 63 from the year before.

The number enrolled in certificate or degree programs for lay ecclesial ministry dropped from 18,847 the previous year to 16,037, a loss of more than 2,800.

Deacon William Ditewig, director of the U.S. bishops' Secretariat for the Diaconate, told Catholic News Service that the lower number of candidates in formation for permanent diaconate was a transitional phenomenon.

The new national directory for deacon formation, which was issued at the end of 2004 and took effect on Aug. 10, 2005, set

U.S. norms for the first time for the "aspirant path," a time of reflection and discernment before a prospective permanent deacon can formally enroll in a formation program as a candidate for the diaconate.

Diaconate formation programs range from three to six years long with an average length of four years, CARA reported. "Shorter programs typically stipulate the prior completion of a lay ministry formation program," it said.

CARA said part of the reason for the decline in lay ministry formation enrollments is that "the number of programs—primarily diocesan certificate programs—has decreased. The 226 active programs reported in 2005-06 are the lowest number since CARA began gathering these data in 1994-95."

In the previous two years, CARA changed its way of counting enrollment in lay ministry formation. It started asking the formation institutes to report only the students enrolled in degree or certificate programs to get more accurate data on those preparing for ecclesial ministry, not just taking courses for personal faith enrichment.

In 2002-03, the last year when all students were counted, CARA found more than 36,000 people enrolled in lay ministry formation programs. That dropped to 18,847 in 2004-05, when only students on a certificate or degree track were counted.

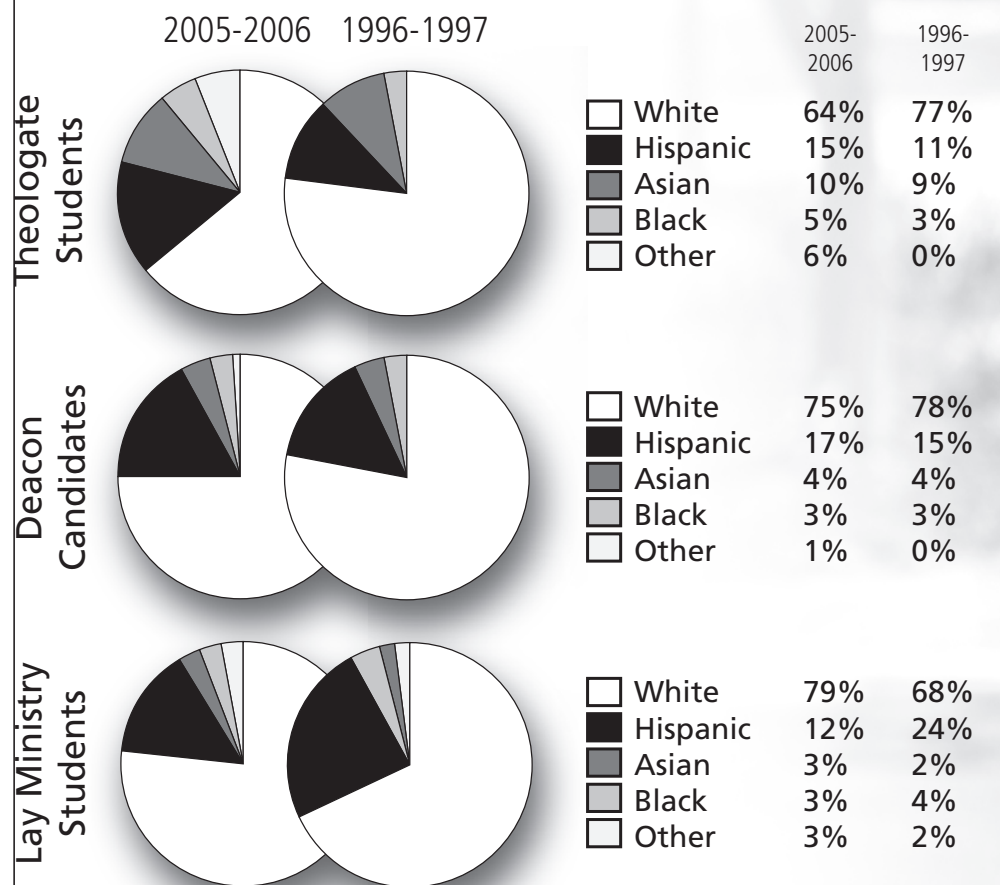
Among seminarians, "the racial and ethnic distribution of theologate students is gradually becoming more diverse," CARA said. "Theologate" is the traditional term CARA uses for all priesthood students in post-baccalaureate studies because most are in theology studies, although a number in that category are in pre-theology studies or a year of pastoral or other formation.

In 2005-06, it found 64 percent of theologate students were white, 15 percent Hispanic/Latino, 10 percent Asian, 5 percent black and 6 percent other. In 1996-97 it found 77 percent white, 11 percent Hispanic/Latino, 9 percent Asian and 3 percent black.

Among deacon candidates in 2005-06,

## Formation Statistics

In the past nine years, ethnic and racial diversity has increased among seminarians and candidates for the permanent diaconate but there is less diversity among students in lay ministry formation



Source: Center for Applied Research in the Apostolate ©2006 CNS

CARA found that 75 percent were white, 17 percent Hispanic/Latino, 4 percent Asian, 3 percent black and 1 percent other. In 1996-97, it found 78 percent white, 15 percent Hispanic/Latino, 4 percent Asian and 3 percent black.

Among students in lay ministry formation, it found 79 percent white, 12 percent Hispanic/Latino, 3 percent Asian, 3 percent black and 3 percent other. In 1996-97, when the definition of lay ministry programs was broader and the criteria for counting students were less restric-

tive, the breakdown was 68 percent white, 24 percent Hispanic/Latino, 4 percent black, 2 percent Asian and 2 percent American Indian.

CARA noted a slight increase in foreign-born students in the theologates. In 2005-06, it reported 772 foreign-born students, 43 more than the previous year. It said 60 percent of these were preparing for ordination in a U.S. diocese, 24 percent in a U.S.-based religious order, 9 percent in a foreign diocese and 7 percent in an order based outside the United States. †

# Bishops increasingly accept lay movements, says Vatican official

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

Archbishop Stanislaw Rylko said an "increasing number of bishops" are displaying "a growing awareness that these new [movements] are a gift to welcome above all with gratitude and responsibility in order not to waste this gift."

The council's secretary, Bishop Josef Clemens, also said that over the years "there's been a maturing" and "an opening

up" on the part of bishops and lay communities in recognizing the importance of having them be part of the Church's mission.

The prelates' comments came during a May 30 Vatican press conference before the Second World Congress of Ecclesial Movements and New Communities in Rocca di Papa, outside Rome.

Some 300 people representing more than 100 movements and communities from all over the world were expected to attend the May 31-June 2 gathering focusing on "The Beauty of Being a Christian and the Joy of Communicating This."

Lay associations, movements and

communities boomed after the Second Vatican Council, but some in the Church have looked on many of the movements with suspicion. Some of the movements have been accused of causing deep divisions within parishes, of appearing to claim that they have the only path to true Christianity and of exercising too much control of the lives of their members.

Archbishop Rylko said that Pope John Paul II, a strong supporter of lay movements, insisted new movements "embed themselves in the living fabric of the local Churches with a spirit of humble service" while priests needed to welcome them with

"paternal cordiality."

Congress participants were to be part of the 300,000 members of ecclesial movements and lay communities expected to meet Pope Benedict XVI in a special audience in St. Peter's Square on June 3, the eve of Pentecost. †

## Correction

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



6/0206

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# New-old school

## St. Anthony students finish year at former parish school

By Mary Ann Wyand

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

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

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

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

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

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

"I couldn't have asked for a better transition," she said. "It went very smoothly. The faculty and staff worked very hard, and we had a lot of volunteer help. It was very

exciting to me to see the excitement of the students and the enthusiasm of the teachers in their new surroundings."

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

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

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

Roberts said Dotts cleans the school on weekdays and "put in countless hours, even during spring break, to make sure everything got finished."

Librarian Anna Weddle worked with Brebeuf Jesuit Preparatory School faculty members, who volunteered to help her sort, pack and relocate the school's collection of books. About half of the 6,000 books were donated to other Catholic grade schools.

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

Fourth-grade student John Centers said he likes the new school because it is "smaller and more comfortable."

Second-grade student Samantha Buis said the newly remodeled school "is wonderful," and "the church is so pretty. I like the church." †

Photos by Mary Ann Wyand



Above, Benedictine Sister Pamela Doyle, principal of St. Anthony School in Indianapolis, helps pre-kindergarten student Maria Balbay Ortiz on May 11 with a Band-Aid in the school office.



Left, St. Anthony School second-grade student Selena Amador and first-grade student Chimy Eslava look for books to read on May 11 in the new library.

## Providence Cristo Rey High School offers summer tutoring

By Mary Ann Wyand

Providence Cristo Rey High School in Indianapolis will offer a three-week, full-day summer program for sixth-, seventh- and eighth-grade students in July, then officially open for classes during the 2007-08 school year instead of this fall as announced last September.

Providence Sister Jeanne Hagelskamp, president of the new Catholic secondary school, said students will work to find creative solutions to a real-life problem facing Indianapolis and also will have an opportunity to become acquainted with the business world during the summer program.

"In the process," Sister Jeanne said, "they will develop critical thinking, math and language arts skills."

Providence Cristo Rey High School is sponsored by the Sisters of Providence of Saint Mary-of-the-Woods and operated by a board of directors.

On May 21, Sister Jeanne said the board, in discussions with officers of the Cristo Rey Network, felt that slowing down the process would allow the school to open next year in a stronger position that will benefit the students.

She said the new private college preparatory school—located at the former All Saints School at 75 N. Belleville Place on the near-west side—will open in 2007 with at least 100 students in the freshman and sophomore classes.

Sister Jeanne said the national Cristo Rey model incorporates a work-study curriculum so students can gain valuable job experiences and earn almost 75 percent of the cost of their tuition.

She said income eligibility guidelines for admission are \$24,450 for a family of two, \$30,710 for a family of three, \$37,000 for a family of four, \$43,290 for a family of five and \$49,580 for a family of six.

"Most Cristo Rey schools take two years to start up," she said. "In Indianapolis, we put ourselves on an aggressive schedule [to open the school sooner] primarily because the business community that bought into the work component had done so early on in the

Providence Cristo Rey High School sets income guidelines for enrollment	
Family Size	Income Eligibility Guideline (Free/Reduced Lunch)
2	\$24,450
3	\$30,710
4	\$37,000
5	\$43,290
6	\$49,580

feasibility study."

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

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

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

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

(For more information about Providence Cristo Rey High School, the school's summer program or ways to volunteer there during the summer or fall, call Providence Sister Jeanne Hagelskamp at 317-592-4068.) †

### MARRIAGE SUPPLEMENT

# Marriage ANNOUNCEMENTS

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

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

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

#### Deadline

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

#### — Use this form to furnish information —

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## Editorial



Mother Teresa holds the hand of an ailing man at the Missionaries of Charity home in Calcutta in this undated file photo. The postulator in her cause for sainthood said he is struck by all that Mother Teresa had accomplished, even during times she felt God might have abandoned her.

## We are called to be missionaries of charity: with Christ, for Christ, to Christ

Then the king will say to those on his right, "Come, you who are blessed by my Father. Inherit the kingdom prepared for you from the foundation of the world. For I was hungry, and you gave me food. I was thirsty and you gave me a drink, a stranger and you welcomed me, naked and you clothed me, ill and you cared for me, in prison and you visited me" (Mt 25:34-36).

Mother Teresa of Calcutta is the most powerful image of charity in modern times.

She lived every moment of every day the new commandment of Jesus: *Love one another as I have loved you* (Jn 15:9, 12). She demonstrated in the most vivid, personal ways what the Lord means when he says: *Whatever you do to the least of these, my brothers and sisters, you do to me* (Mt 25:40).

Someone once said to Mother Teresa, "I wouldn't do what you're doing for a million dollars." She replied, "Neither would I. What I do is for Jesus, with Jesus and to Jesus."

Another time, someone said, "I could never do what you do for the poorest of the poor, the dying destitute in Calcutta." Mother Teresa replied, "You must find your own Calcutta."

Find your own Calcutta. This is what every one of us is called to do as disciples of Jesus Christ. We each have our own unique vocation, our own calling, as followers of Christ. Our challenge as baptized Christians is to discern God's will for us, to discover and do whatever our destiny is. We must find our own unique form of service, our own Calcutta.

There are as many diverse forms of service as there are unique and unrepeatable human beings. Each one of us is different from all the others, but each of us has been made in the image and likeness of God.

The paradox of human dignity is that we are separate and distinct from

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

The vocation that each of us has received is unique to us, but my vocation (and each of yours) can only be realized successfully when it is united to the mission of the whole Church, the mystical body of Christ.

The Second Vatican Council taught that "the Christian vocation is, of its nature, a vocation to the apostolate" which the Council defines as "every activity that aims to spread the kingdom of Christ all over the earth." Every Christian is called to missionary work, like Mother Teresa, but every Christian's call is unique.

As the *Catechism of the Catholic Church* states, "In keeping with their vocations, the demands of the times, and the various gifts of the Holy Spirit, the apostolate assumes the most varied forms. But charity, drawn from the Eucharist above all, is always, as it were, the source of the whole apostolate" (CCC #864).

Empowered by the Holy Spirit and by the Eucharist, above all, every Christian is sent out into the world to find his or her own Calcutta and, thus, participate in the Church's apostolic work.

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

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

— Daniel Conway

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

## Faith and Society/Douglas W. Kmiec

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

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



Stevens was appointed by Republican Gerald R. Ford, and there is an unwritten, but not uniformly followed, courtesy for justices to exit while their party is in power. Given President Bush's lessened public approval, this may be Stevens' last, best opportunity. With mid-term elections in the offing, Democrats are predicting they'll retake the Senate.

This, too, might be oddly attractive to Stevens, who despite his Republican appointment often has been on the other side—on questions of abortion, racial preference and for Al Gore in the highly disputed case of Bush versus Gore.

To Stevens' eclectic way of thinking, it is likely Solomonically to precipitate a nomination for his successor from a Republican, only to have the nominee's fate determined by a Democratic Senate.

History tells us the loyal opposition is decidedly unfriendly, however, when the White House and the Senate are under different party ownership. Seventy-one percent of Supreme Court nominees (10 of 14) forwarded to a Senate in the control of the other party have gone down to defeat.

Whoever is nominated next will face daunting odds and will also likely be female. The universe of capable women lawyers is great, but for Supreme Court purposes deceptively so. Whoever is nominated must be as articulate as Roberts and as intellectually sound as Alito. From a Catholic perspective, a nominee must be not only legally competent, but morally courageous.

This is especially important since the Roberts court already has agreed to examine the federal ban of partial-birth abortion in the fall.

Is there such a judicial superwoman? Yes, Diane Sykes. Working her way up from the trial bench to the Wisconsin Supreme Court and presently a judge on

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

In sentencing abortion clinic protesters, Sykes indicated her "respect" for their courage of belief, but went on to sentence them appropriately. Last month, she caught the national eye again with her intelligent dissent in a case challenging the University of Notre Dame's well-respected Alliance for Catholic Education program training teachers for needy schools.

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

When her federal appellate court reversed by fabricating a newly minted theory as to how Notre Dame might still be liable, Sykes disagreed. How can there be a claim against Notre Dame for unjust enrichment, Sykes asked, when it gave away every dime in good-faith reliance on the government's decision?

Notre Dame is not responsible for the government's decision. It would be ludicrous to argue that a religious university is precluded by the Constitution from advancing religion just because a few secular aspects of a program receive grant money.

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

The Notre Dame matter showcases the impressive potential of Diane Sykes for the Supreme Court—and like so many Hail Marys answered for us all, at just the right moment.

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

## Letters to the Editor

### Contributions to help the working poor are appreciated

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

Last year, the incidence of poverty in our country rose for the fourth consecutive year, with most of the increases occurring among the working poor.

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

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

49 states, the District of Columbia and Puerto Rico.

CCHD takes the risk of investing in the dignity of poor and low-income people. Your partnership with us helps break the cycle of poverty. So, in the name of those who will be helped by the generosity of your people, I say thank you, too.

In his World Day of Peace Message for 2006, Pope Benedict XVI challenges us with these words: "Peace thus comes to be seen in a new light; not as the mere absence of war, but as a harmonious coexistence of individual citizens within a society governed by justice, one in which the good is also achieved, to the extent possible, for each of them."

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

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



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



# SEEKING THE FACE OF THE LORD

## BUSCANDO LA CARA DEL SEÑOR

### The institution of the Eucharist: A rich facet of New Testament love

In his encyclical "God is Love," Pope Benedict XVI wrote: "Marriage based on exclusive and definitive love becomes the icon of the relationship between God and his people and vice versa. God's way of loving becomes the measure of human love. This close connection between *eros* and marriage in the Bible has practically no equivalent in extra-biblical literature."

When we contemplate the novelty of the New Testament concept of love, it lays not so much in new ideas as in Christ, who gives flesh and blood to the concept of love. In Jesus, God himself goes in search of the "stray sheep," a suffering and lost humanity. Christ's death on the cross is the culmination in which he gives himself in order to save us. The Holy Father explained that by contemplating the pierced side of Christ, we Christians discover the path along which our life and love must move.

There is an even richer facet of New Testament love: Jesus gave the offering of himself an enduring presence through his institution of the Eucharist at the Last Supper. Pope Benedict wrote: "He anticipated his death and resurrection by giving his disciples, in the bread and wine, his very self, his body and blood. The imagery of marriage between

God and Israel is now realized in a way previously inconceivable: [in the Old Testament] It had meant standing in God's presence, but now it becomes union with God, through sharing in Jesus' self-gift, sharing in his body and blood."

The Holy Father referred to this reality as sacramental "mysticism." And he said something else is connoted in this mysticism. He reminded us that it is social in character; it is sacramental communion in which we become one with the Lord, like all the other communicants.

He said, "Union with Christ is also union with all those to whom he gives himself. I cannot possess Christ just for myself; I can belong to him only in union with all who have become or will become his own. Communion draws me out of myself towards him, and thus also towards unity with all Christians. We become 'one body,' completely joined in a single existence. Love of God and love of neighbor are now truly united." The gift of the Eucharist, the mystical sacrament, makes this communion possible.

The pope said that a Eucharist which does not pass over into the concrete practice of love is intrinsically fragmented. Love of God and love of neighbor have become one: In the least of the brethren we find Jesus himself, and in Jesus, we

find God. There is a profound implication here: Closing our eyes to our neighbor also blinds us to God.

How can we love God without seeing him? No one has ever seen God as he is. Yet God is not totally invisible. God first loved us, says the Letter of John (cf. Jn 4:10) and this love has appeared in our midst. He sent his only Son so that we might live through him. God has made himself visible through Jesus. The Lord has been present through subsequent Church history in the men and women who reflect his presence, in his word, in the sacraments and especially in the Eucharist.

As we consider the truly awesome reality of the exchange of love between God and us, the pope says it is clear that love is not merely sentiment. "Sentiments come and go. A sentiment can be a marvelous first spark, but it is not the fullness of love . . . Acknowledgement of the living God is one path towards love, and the 'yes' of our will to his will unites our intellect, will and sentiments in the

all-embracing act of love. But this process is always open-ended: love is never 'finished' and complete; throughout life it changes and matures and thus remains faithful to itself.

"The love-story between God and man consists in the very fact that this communion of will increases in a communion of thought and sentiment, and thus our will and God's will increasingly coincide: God's will is no longer for me an alien will, something imposed on me from without by the commandments, but is now my own will, based on the realization that God is in fact more deeply present to me than I am to myself."

With God I can love even the person whom I do not like or even know. The pope said, "I learn to look on this other human person not simply with my eyes and my feeling, but from the perspective of Jesus Christ. His friend is my friend. . . . Seeing with the eyes of Christ I can give to others much more than their outward necessities, I can give them the look of love which they crave." †

#### 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.

### La institución de la Eucaristía: Una faceta rica de amor del Nuevo Testamento

En su encíclica "Dios es amor," el Papa Benedicto XVI escribió: "El matrimonio basado en un amor exclusivo y definitivo se convierte en el icono de la relación de Dios con su pueblo y, viceversa, el modo de amar de Dios se convierte en la medida del amor humano. Esta estrecha relación entre *eros* y matrimonio que presenta la Biblia no tiene prácticamente paralelo alguno en la literatura fuera de ella."

Cuando contemplamos la originalidad del concepto del amor del Nuevo Testamento, realmente no nos presenta muchas nuevas ideas, sino la figura de Cristo, quien dio su cuerpo y su sangre al concepto del amor. En Jesús el propio Dios va en busca de la "oveja perdida," una humanidad doliente y extraviada. La muerte de Cristo en la cruz es la culminación en la cual él se entrega a sí mismo a fin de salvarnos. El Santo Padre explicó que al contemplar el costado herido de Cristo, los cristianos descubrimos el camino que deben transitar nuestra vida y nuestro amor.

Hay una faceta aun más rica del amor del Nuevo Testamento: Jesús le consagró a su entrega una presencia trascendental por medio de la institución de la Eucaristía durante la Última Cena. El Papa Benedicto escribió: "Él anticipa su muerte y resurrección, dándose a sí mismo a sus discípulos en el pan y en el vino, su cuerpo y su sangre. La imagen de las nupcias entre Dios e

Israel se hace realidad de un modo antes inconcebible: [en el Antiguo Testamento] lo que antes era estar frente a Dios, se transforma ahora en unión por la participación en la entrega de Jesús, en su cuerpo y su sangre."

El Santo Padre se refiere a esta realidad como "misticismo" sacramental. Y explica que este misticismo tiene otra implicación. Nos recordó que tiene un carácter social; es una comunión sacramental en la cual nos volvemos uno con el Señor, como todos los demás comulgantes.

Dijo: "La unión con Cristo es al mismo tiempo unión con todos los demás a los que él se entrega. No puedo tener a Cristo sólo para mí; únicamente puedo pertenecerle en unión con todos los que son suyos o lo serán. La comunión me hace salir de mí mismo para ir hacia Él, y por tanto, también hacia la unidad con todos los cristianos. Nos hacemos 'un cuerpo,' aunados en una única existencia. Ahora, el amor a Dios y al prójimo están realmente unidos." El obsequio de la Eucaristía, el sacramento mítico, hace que esta comunión sea posible.

El Papa dijo que una Eucaristía que no se traslada a la práctica concreta del amor está intrínsecamente fragmentada. El amor de Dios y el amor del prójimo se han vuelto uno: entre los últimos de los hermanos encontramos al propio Jesús, y en Jesús encontramos a Dios. Existe una profunda implicación en todo esto: el cerrar

nuestros ojos al prójimo también nos ciega a Dios.

¿Cómo podemos amar a Dios sin verlo? Nadie ha visto a Dios tal y como Él es. Sin embargo, Dios no es totalmente invisible. Dios nos ha amado primero, dice la Carta de Juan (cf. 4,10) y este amor de Dios ha aparecido entre nosotros. Él envió a su único Hijo para que vivamos por medio de él. Dios se ha hecho visible por medio de Jesús. El Señor se ha hecho presente a través de la historia de la Iglesia, en hombre y mujeres que reflejan su presencia, en su palabra, en los sacramentos y especialmente en la Eucaristía.

Cuando pensamos en la verdaderamente asombrosa realidad del intercambio de amor entre Dios y nosotros, el Papa dice que resulta evidente que el amor no es meramente un sentimiento. "Los sentimientos van y vienen. Pueden ser una maravillosa chispa inicial, pero no son la totalidad del amor...El reconocimiento del Dios viviente es una vía hacia el amor, y el sí de nuestra voluntad a la suya abarca entendimiento, voluntad y sentimiento en el acto único del amor. No obstante, éste es un proceso que siempre está en camino: el amor nunca se da por 'concluido' y

completado; se transforma en el curso de la vida, madura y, precisamente por ello, permanece fiel a sí mismo.

"La historia de amor entre Dios y el hombre consiste precisamente en que esta comunión de voluntad crece en la comunión del pensamiento y del sentimiento, de modo que nuestro querer y la voluntad de Dios coinciden cada vez más: la voluntad de Dios ya no es para mí algo extraño que los mandamientos me imponen desde fuera, sino que es mi propia voluntad, habiendo experimentado que Dios está más dentro de mí que lo más íntimo mío."

Con Dios, puedo amar incluso a aquella persona que no me gusta o a quien ni siquiera conozco. El Papa dijo: "Entonces aprendo a mirar a esta otra persona no ya sólo con mis ojos y sentimientos, sino desde la perspectiva de Jesucristo. Su amigo es mi amigo...Al verlo con los ojos de Cristo, puedo dar al otro mucho más que cosas externas necesarias: puedo ofrecerle la mirada de amor que él necesita." †

*Traducido por: Language Training Center, Indianapolis*

#### La intención de vocaciones del Arzobispo Buechlein para junio

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



# Events Calendar

## June 2

St. Rose Parish, Highway 40, Knightstown. **Yard sale**, booths, food, 8 a.m.-6 p.m. Information: 765-345-7429 or e-mail [stroseyardsale@yahoo.com](mailto:stroseyardsale@yahoo.com).

St. Michael Parish, 519 Jefferson Blvd., Greenfield. St. Michael Parish Ladies Club, **rummage sale**, Fri. bargain hour sale, 9-10 a.m. Information: 317-462-4240.

St. Paul Hermitage, chapel, 501 N. 17th Ave., Beech Grove. **70th anniversary of Ordination of Msgr. Richard Kavanagh**, 11 a.m. Mass. Information: 317-786-2261.

St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., Indianapolis. **Church Federation of Indianapolis, Bilingual Pentecost service**, 7 p.m. Information: 317-632-9349.

St. Therese of the Infant Jesus (Little Flower) Parish, 1401 N. Bosart Ave., Indianapolis. **Summerfest**, garage sale, 8 a.m., rain or shine. Information: 317-357-8352.

## June 2-3

St. Simon the Apostle Parish,

8155 Oaklandon Road, Indianapolis. **Parish festival**, Fri. 5 p.m.-midnight, Sat. 3 p.m.-midnight, rides, games, music, entertainment, food. Information: 317-826-6000, ext. 3.

## June 2-4

St. Therese of the Infant Jesus (Little Flower) Parish, 1401 N. Bosart Ave., Indianapolis. **Summerfest**, Fri. 5-11 p.m., Sat. 3-11 p.m., Sun. 11:30 a.m.-5 p.m., rides, games, food, entertainment. Information: 317-357-8352.

## June 3

St. Joseph Church, 2605 St. Joe Road West, Sellersburg. **Nocturnal adoration, exposition of the Blessed Sacrament**, 7 p.m. and continuing through the night. Information: 812-246-2252.

St. Paul Parish, 218 Scheller Ave., Sellersburg. **Parish picnic and festival**, 3-11 p.m., chicken dinner, games, booths, refreshments. Information: 812-246-3522.

## June 4

Riviera Club, 5640 N. Illinois St., Indianapolis. **St. Agnes Alumnae Brunch**, noon. Information: 317-257-8886.

Marian College, Ruth Lilly Student Center, 3200 Cold Spring Road, Indianapolis. **People of Peace, Secular Franciscan Order**, noon-2 p.m. Information: 317-955-6775.

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Catholic Charismatic Renewal of Indianapolis, Mass and healing service**, teaching, 7 p.m., praise, worship, 7:30 p.m., Mass, 8 p.m. Information: 317-592-1992, [www.holyspirit.org](http://www.holyspirit.org) or e-mail [ccrci@hotmail.com](mailto:ccrci@hotmail.com).

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

## June 5

Mount Saint Francis Retreat Center, 101 St. Anthony Drive, Mount St. Francis. **Catholic Charismatic Mass**, 7 p.m. Information: 502-239-0208.

## June 6

Terre Haute Catholic Charities Food Bank, 1356 Locust St.,

Terre Haute. **Pancake breakfast to recognize National Hunger Awareness Day**, 8-11 a.m., no charge. Information: 812-235-3524.

## June 7

St. Mary Parish, Marian Center, 317 N. New Jersey St., Indianapolis. Solo Singles, **Catholic singles** 50 and over, single, widowed, divorced, new members welcome, 6:30 p.m. Information: 317-897-1128.

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Saint Meinrad School of Theology, 200 Hill Drive, St. Meinrad. **ELM formation workshop**, "Special Issues in Ministry—The Black Catholic Experience." 1:30-4:30 p.m. Information: 812-357-6721 or 800-334-6821.

## June 8

St. Athanasius the Great Byzantine Church, St. Mary Hall, 1117 Blaine Ave., Indianapolis. **Catholic Charismatic Renewal of Indianapolis, praise, worship and healing prayers**, 7:15-8:45 p.m. Information: 317-592-1992, [www.holyspirit.org](http://www.holyspirit.org) or e-mail [ccrci@hotmail.com](mailto:ccrci@hotmail.com).

Saint Meinrad Archabbey, Archabbey Church, 200 Hill Drive, St. Meinrad. **Musical, Trinity Baptist Church Chapel Choir from Memphis, Tenn.**, 7:15 p.m. (CDT), no charge. Information: 812-357-6501.

## June 8-11

Our Lady of the Greenwood Parish, 3355 S. Meridian St., Greenwood. **Parish festival**, Thurs. 5-11 p.m., Fri. 5 p.m.-midnight, Sat. 2 p.m.-midnight, Sun. noon-9 p.m., rides, games, food. Information: 317-888-2861, ext. 236.

## June 9-10

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. **23rd annual Italian Street Festival**, Fri.-Sat. 5-11 p.m., Italian foods. Information: 317-636-4478.

St. Louis School, 17 St. Louis Place, Batesville. **Rummage sale**, Fri. 8 a.m.-7 p.m., Sat. 8 a.m.-4 p.m., half-price sale, noon-4 p.m., Sun. 8 a.m.-1:30 p.m., \$1 bag sale. Information: 812-934-3204.

## June 9-11

St. Gabriel the Archangel Parish, 6000 W. 34th St., Indianapolis. **International Festival**, Fri.-Sat.

5 p.m.-midnight, Sun. 5-10 p.m., food, games, rides, entertainment. Information: 317-291-7014.

## June 10

Saint Meinrad Archabbey, Archabbey, 200 Hill Drive, St. Meinrad. **Outdoor program, Mountain Harmony band**, 7 p.m. (CDT), no charge. Information: 812-357-6501.

## June 11

St. Paul Parish, 814 Jefferson St., Tell City. **Parish picnic**, City Hall Park, 700 Main St., across from church, 11 a.m.-6 p.m., booths, crafts, food. Information: 812-547-9901.

Holy Family Council, Knights of Columbus Hall, 200 N. Lynhurst Drive, Indianapolis. **Breakfast**, 8 a.m.-1 p.m. Information: 317-240-3782.

Holy Family Church, Main St., Oldenburg. **160th Corpus Christi procession**, Mass, 10 a.m. Information: 812-934-3013.

## June 12-July 17

St. Mark Parish, 535 E. Edgewood Ave., Indianapolis. **Divorce and Beyond program**, 7-9 p.m. Information: 317-236-1586 or [mhess@archindy.org](mailto:mhess@archindy.org). †

## Retreats and Programs

### June 2-4

Kordes Retreat Center, 841 E. 14th St., Ferdinand, Ind. **"The Way of St. Benedict: Seeking God and Desiring Good Days."** Information: 812-367-2777, 800-880-2777 or e-mail [kordes@thedome.org](mailto:kordes@thedome.org).

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Finding Grace," retreat for Our Lady of Grace Academy alumnae**, Benedictine Sister Mildred Wannemuehler, presenter. Information: 317-788-7581 or e-mail [benedictinn@yahoo.com](mailto:benedictinn@yahoo.com).

### June 4

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Pre-Cana Conference for engaged couples**, 1:45-6 p.m. Information: 317-545-7681, 317-236-1596 or 800-382-9836, ext. 1596.

### June 7

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Annual day of Reflection on Prayer, "Waking Up to God,"** Father James Farrell, presenter, 8:30 a.m.-2:30 p.m., \$30 per person. Information: 317-545-7681 or e-mail [rwagner@archindy.org](mailto:rwagner@archindy.org).

### June 8-29

Oldenburg Franciscan Center, Oldenburg. **Evening with the Mystics series**, session one of four, "The Desert Fathers and Mothers," 7-8:30 p.m., Franciscan Sister Barbara Leonhard, presenter, \$10 per session or \$40 series. Information: 812-933-6437 or e-mail [center@oldenburgosf.com](mailto:center@oldenburgosf.com).

### June 9

Michaela Farm, Oldenburg. **Junior Badge Day**, wildlife badge, Franciscan Sister Ann Marie Quinn, presenter, 10 a.m.-noon or 2-4 p.m., \$6 per person. Information: 812-933-0661 or e-mail [michaelafarm@seidata.com](mailto:michaelafarm@seidata.com).

### June 10

Michaela Farm, Oldenburg. **International Back-to-Back Wool Challenge with Indiana Fiber Friends**, 9 a.m.-5 p.m., donation to cancer research. Information: 812-933-0661 or e-mail [michaelafarm@seidata.com](mailto:michaelafarm@seidata.com).

### June 13

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Summer Reflection, "The Final Choice,"** Sister Diane Carollo, presenter, 7-9:30 p.m., \$10 per person or \$25 per family. Information: 317-545-7681 or e-mail [rwagner@archindy.org](mailto:rwagner@archindy.org).

### June 14

Michaela Farm, Oldenburg. **Brownie Try-It Day**, Animal Try-It Badge, 10 a.m.-noon or 2-4 p.m., \$15 per person. Information: 812-933-0661 or e-mail [michaelafarm@seidata.com](mailto:michaelafarm@seidata.com).

### June 16-18

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Tobit Weekend for engaged couples**. Information: 317-545-7681 or e-mail [www.archindy.org/fatima](http://www.archindy.org/fatima).

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **"Six Roads to Inner Peace,"** Benedictine Father Eric Lies, presenter. Information: 812-357-6611 or e-mail [avinon@saintmeinrad.edu](mailto:avinon@saintmeinrad.edu).

### June 16-23

Kordes Retreat Center, 841 E. 14th St., Ferdinand, Ind. **"Intensive Centering Prayer Retreat"** Information: 812-367-2777, 800-880-2777 or e-mail [kordes@thedome.org](mailto:kordes@thedome.org).

Kordes Retreat Center, 841 E. 14th St., Ferdinand, Ind. **"Post-Intensive Centering Prayer Retreat."** Information: 812-367-2777, 800-880-2777 or e-mail [kordes@thedome.org](mailto:kordes@thedome.org).

### June 23-30

Kordes Retreat Center, 841 E. 14th St., Ferdinand, Ind. **"Biblical Portraits," guided retreat**, Benedictine Father Konrad R. Schaefer, presenter. Information: 812-367-2777, 800-880-2777 or e-mail [kordes@thedome.org](mailto:kordes@thedome.org).

### June 25

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Summer Reflection, "Centering Prayer 101,"** Gwen Goss, presenter, 7-9:30 p.m., \$10 per person or \$25 per family. Information: 317-545-7681 or e-mail [rwagner@archindy.org](mailto:rwagner@archindy.org).

### June 26

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Summer Reflection, "Retirement: Opportunity or Disappointment?"** Father Tom Stepanski, presenter, 8:30 a.m.-2:30 p.m., \$30 per person. Information: 317-545-7681 or e-mail [rwagner@archindy.org](mailto:rwagner@archindy.org).

### June 26-29

University of Notre Dame, Notre Dame, Ind. (Diocese of Fort Wayne-South Bend). **North American Conference of Separated and Divorced Catholics**, "Making Light," pre-conference ministry leadership seminars. Information: 906-482-0494.

### June 29-July 2

University of Notre Dame, Notre Dame, Ind. (Diocese of Fort Wayne-South Bend). **North American Conference of Separated and Divorced Catholics**, "Making Light," international conference. Information: 906-482-0494.

### June 30-July 2

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **"The Return of the Prodigal,"** Benedictine Brother Gabriel Hodges, presenter.



## Shoe donation

Bob Broughton, Indianapolis director of Changing Footprints, an organization that donates shoes to the poor, holds dozens of pairs of shoes on May 18 at the archdiocesan Crisis Office at the St. Francis Xavier Building in Indianapolis. Changing Footprints donated 200 pairs of shoes to the Crisis Office.

Photo by Sean Gallagher



# Sharing the faith

## Excellence in Catechesis Award given posthumously to Bill Hunn

By Sean Gallagher

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

Hunn had collaborated with Father Clegg in ministry at the parish as director of faith formation.

"When he called me to the hospital on the day he died, [he] told me to tell them to be good, tell them to keep the faith and tell them to carry on," Father Clegg said.

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

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

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

"I just felt that everybody had that sense that we had to carry on, [that] we can't not carry on," she said. "And even when I asked the catechists about whether or not they wanted to come back next year, over-

whelmingly they almost all said yes."

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

"He couldn't separate family life and Church life," she said. "He couldn't categorize. We had to be together.

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

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

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

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

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



Bill Hunn, left, stands next to his son, Joshua Hunn, while vacationing in South Bend, Ind., in June 2004. The late director of faith formation at Most Sacred Heart of Jesus Parish in Jeffersonville, who died of leukemia last October, was posthumously awarded the 2006 Excellence in Catechesis Award by the archdiocesan Office of Catholic Education last month.

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

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

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

"When my son and I cleaned out his office, we found all of these folders with all of the different [workshops] that he had gone to over the past couple of years," she

said. "And in the margins, he had written down how he could use [the information he gained]. He would bring that back to the parish, and I just thought that was a real gift he had."

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

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

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

By Mary Ann Wyand

The Church Federation of Greater Indianapolis and St. Rita Parish in Indianapolis will host a bilingual and interfaith pre-Pentecost worship service and fellowship hour on June 2 that is open to the public.

Divine Word Father Stephan Brown, pastor of the Indianapolis East Deanery parish at 1733 Dr. Andrew J. Brown Ave., hopes people from many parishes and faith traditions will pray together at 7 p.m. on

Friday.

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

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

"At Pentecost, we celebrate the outpouring of the Holy Spirit upon the Apostles," he said. "From that moment, the word of God is proclaimed to all the world—the

powerful message of the Good News of salvation in Jesus Christ.

"The service is intended to bring together the African-American and Hispanic communities," he said. "We need to bring people together and build bridges in order for there to be a change in our community in perceptions and relationships. When people do not know each other and do not understand languages and cultures, the first things they see are the differences."

Father Stephan will preside during the interfaith celebration that will bring

together Catholics, Pentecostals, Baptists, Lutherans and people of other denominations in prayer. He expects members of at least 25 congregations to attend the pre-Pentecost service.

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

"We want everyone to come," Father Stephan said. "It's important to see that people of different languages and cultures can come together." †

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# Lilly Endowment renews grants for college vocation project

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

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

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

The Lilly project, initiated in 1999, is called the Program for the Theological Exploration of Vocation, known as PTEV. It

has now given more than \$217 million to 88 colleges and universities in 29 states.

"This initiative opened with three major aims: to encourage young people to explore Christian ministry as their life's work, to help all students draw on the wisdom of their faith traditions in making career choices and to enhance the capacity of the schools' faculties to teach and mentor students in these areas," said Craig Dykstra, Lilly's senior vice president for religion.

He said the programs across the country have had "phenomenal" success in "bringing a sense of vocation to young people's career choices."

He said students, faculty, staff, parents and alumni have been impressed with the effectiveness of the programs in encouraging students to reflect seriously on their vocation choices.

"We also have heard from seminary presidents and deans about a surge in high-quality applications for admission from students in PTEV schools," he said.

Catholic institutions receiving grants in May were:

- Cardinal Stritch University in Milwaukee, \$500,000 for its Office of Vocation Development.
- Creighton University in Omaha, Neb., \$386,898 for its Cardoner at Creighton program.
- Marian College in Indianapolis, \$500,000 for its Rebuild My Church program.
- Our Lady of the Lake University in San Antonio, \$500,000 for its La Llamada/The Call program.
- St. Bonaventure (N.Y.) University, \$500,000 for its Journey Project.
- Santa Clara (Calif.) University, \$500,000 for its project called DISCOVER (Developing and Inspiring Scholarly Communities Oriented toward Vocational Engagement and Reflection).

Cardinal Stritch, founded by the Sisters of St. Francis of Assisi, used a \$50,000 preliminary grant in March 2002 to plan its vocation development program and a \$1.8 million multiyear grant that November to establish the office and its program of intensive study, spiritual formation, service and supportive relationships to prepare students for lifelong service and leadership in Church and society.

Besides vocation counseling, service and reflection opportunities, speaker programs, and faith and spiritual growth programs available to all students, the office offers the Lilly Religious Scholars Vocation Program.

The scholars program offers to cover up to one-half of the cost of tuition and full room and board for students who have a strong service and volunteer background, demonstrate values compatible with Christian leadership, express a willingness to consider a calling to ministry, and take a major or minor in religious

studies in their academic curriculum.

Jesuit-run Creighton's Cardoner at Creighton program is named after the Cardoner River in Spain where St. Ignatius of Loyola found guidance for his calling in life.

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

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

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

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

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

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# Immigration reform advocates see good, bad in Senate bill

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

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

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

Los Angeles Cardinal Roger M. Mahony, in a May 25 statement, praised the bill's provisions to allow many of the estimated 12 million illegal immigrants in the country a path to citizenship and to provide a temporary worker program and improve family reunification policies.

"But the bill also contains provisions that are unnecessarily punitive in nature, and will not help to fix our nation's broken immigration system," he said. "Objectionable provisions include mandatory detention along the border, and an expansion of the expedited removal of asylum seekers.

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

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

tion system."

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

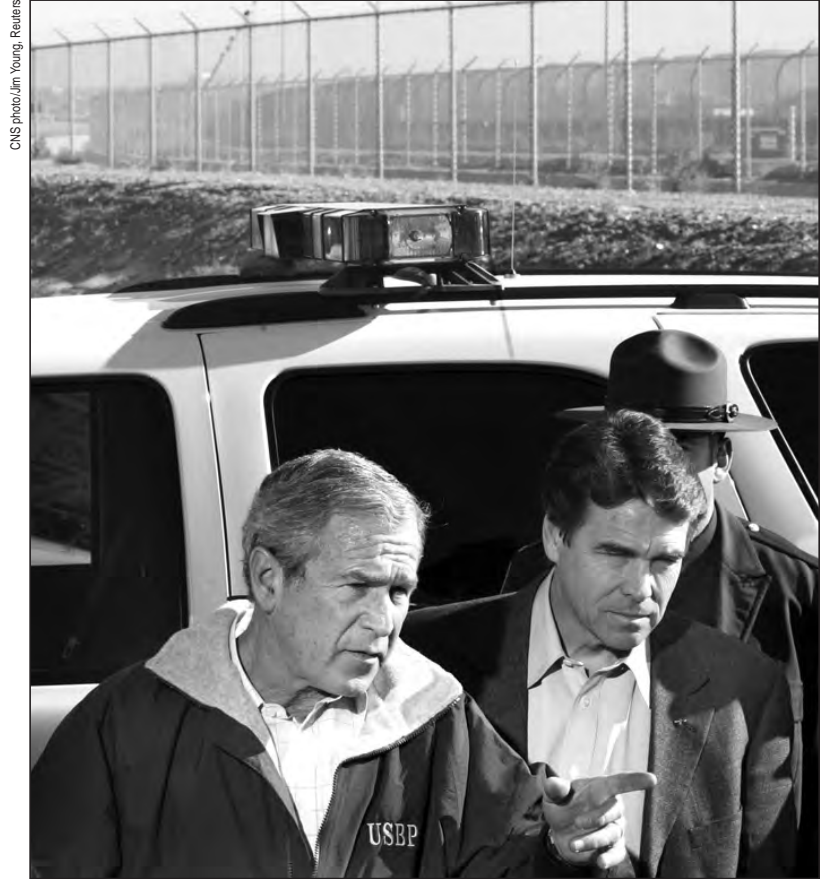
He also said he would oppose "a final bill that comes out of the House-Senate conference committee if it removes or significantly weakens the legalization provisions of the Senate bill, including the path to citizenship."

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

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

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

Father Larry Snyder, president of Catholic Charities USA, said in a May 26 statement that the Senate bill is "a positive step toward enhancing our nation's security, while putting undocumented workers and their families on a path to lawful permanent residence and citizenship."



U.S. President George W. Bush gestures in front of the fence at the U.S.-Mexican border in El Paso, Texas, as Texas Gov. Rick Perry looks on in a 2005 file photo. Bush's May 15 address on immigration reform got mixed reviews from advocates for immigrants, who expressed gratitude for his support of legalization for illegal immigrants but had concerns about his plan to deploy National Guard troops on the border.

He said he's deeply concerned about the bill's "harsh and punitive enforcement provisions" that would deny due process rights to immigrants and "even harm immigrants currently in the United States illegally."

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

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

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

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

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

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

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

## Criterion senior reporter receives several journalism awards

The Criterion staff report

The Criterion's Mary Ann Wyand was recently honored for excellence in journalism by several organizations.

Wyand was named the first-place winner of the Knights of Columbus Father Michael J. McGivney Award for Distinguished Volunteerism Journalism during the Catholic Press Association Awards



Mary Ann Wyand

Banquet in Nashville, Tenn., on May 26.

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

Wyand designated that the contribution be made to the Cathedral Kitchen and Food Pantry in Indianapolis—the subject of the story that earned her the award.

"I'm very pleased that the cash award enables the Cathedral Kitchen to receive much-needed financial assistance," said Wyand, who is a member of Our Lady of the Most Holy Rosary Parish in Indianapolis.

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

Columbus.

Wyand also received "honorable mention" recognition at the Catholic Press Association convention from the National Right to Life Committee. That award was for a 2005 story she wrote about Suzanne Vitadamo, the sister of the late Terri Schiavo, who speaks against the "Right To Die" movement. Vitadamo was the keynote speaker at the 2005 Right to Life of Indianapolis fund-raising dinner.

"National Right to Life recognizes outstanding journalism in the interest of the most vulnerable among us, the unborn, the elderly and people with disabilities," noted the plaque honoring Wyand's story.

Wyand also recently received three

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

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

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

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# FAMILY

continued from page 1

baseball.”

Ryan remembers the unusual way his Uncle Chris sometimes threw him the football when he was a boy. Ryan would stand on one side of his grandparents' house and his Uncle Chris would stand on the other side.

“He used to throw a football over the entire house,” said Ryan, who is 18.

Ryan faced that same kind of challenge as he lined up for his second shot on the 15th hole of the city championship at Riverside Golf Course in Indianapolis.

Ryan stood 150 yards from the hole when he unleashed his swing toward the ball, sending it sailing toward the green. Seconds later, the ball rolled into the cup for an eagle, two shots under par. The remarkable shot would eventually be the decisive one as Ryan won the city championship by one stroke.

“I’ve made that shot in practice, but never in a tournament before,” said Ryan, who recently graduated from Sccecina. “I was really excited I made the shot. When I saw it in the cup, I saw my uncle’s initials.”

Still, Ryan doesn’t credit making that shot to any heavenly influence from his



Chris Hutt and his nephew, Ryan Tunny, shared a moment in 1998 when Ryan was the ring bearer at Chris’ wedding.

Uncle Chris. Rather, he sees it as a result of hard work, dedication and effort—qualities that he believes he shared with his uncle, qualities that others saw in both nephew and uncle.

“They’re alike in their athleticism, their toughness, their sense of humor,” said Ott Hurrle, who coached both in football at Sccecina. “Ryan has the sly sense of humor that Chris always had.”

For Ryan, his memories of his Uncle Chris always start with the difference that he made in his life as a child, the difference he made in being a role model he could look up to and follow.

Ryan saw those same qualities in the way that his uncle served as a father to his two daughters, 6-year-old Cameron and 3-year-old Katie Mae.

Ryan knew his uncle would also be the same kind of special person and father to the unborn son that his wife, Kristin, is carrying. She is due to give birth to a boy in August, a boy who will be named Christopher.

“Being a husband and a father was the most important thing to him,” said Cathy Mayer, Hutt’s sister and Ryan’s mother. “He simply adored his wife, Kristin, and their two daughters. They were his energy source. One smile or hug from his little girls, and he was good to go for the day.”

It’s why his friends and family have established the Christopher G. Hutt Memorial Fund for the Benefit of the Hutt Children. They want to help him for all the times he made a difference to them.

“I hope the fund continues to grow,” Hurrle said. “It’s very important. He was always helping people. When he died, he was helping others and trying to keep others safe. Those children are going to miss their father. The youngest child will only know his father through the memories others have of him.”

Ryan has his own memories and mementos.

He keeps a rose from his uncle’s



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

funeral in his room. He also has a special place for the golf ball with his uncle’s initials: on his dresser, amid the trophies he has earned through the years.

“I don’t play with that ball anymore,” Ryan said.

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

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



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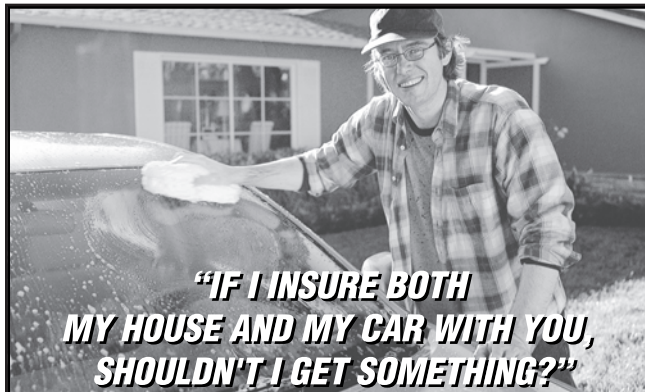
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# POLAND

continued from page 1

“the grace of reconciliation—first of all from God, who alone can open and purify our hearts, from the men and women who suffered here, and finally the grace of reconciliation for all those who, at this hour of our history, are suffering in new ways from the power of hatred and the violence which hatred spawns,” the pope said.

Before arriving in Auschwitz, Pope Benedict spent three days visiting sites dear to Pope John Paul and meeting Polish bishops, priests, religious, faithful and ecumenical leaders.

The pope particularly dedicated May 27 to the life and ministry of his Polish predecessor, starting the day in Wadowice, Pope John Paul’s hometown.

During a meeting with about 25,000 people gathered in Wadowice’s main square and later visiting the nearby Kalwaria Zebrzydowska shrine, Pope Benedict said he hoped Pope John Paul would be beatified soon. Beatification is a step toward sainthood.

Vatican spokesman Joaquin Navarro-Valls, addressing a May 27 press conference in Krakow, said soon did not mean immediately, especially when the canonization cause involved studying an enormous collection of documents written by Pope John Paul and eyewitness testimony about his life.

Meeting young people in Krakow in the evening, Pope Benedict told them the experience of having had a Polish pope made it easier for the youth of Krakow and of Poland, in general, to understand the importance of the papacy for the fidelity and unity of the Catholic Church.

Polish police estimated that 600,000 people were in Krakow’s Blonie Park for the youth gathering; wide papal smiles greeted their singing, chanting and cheers.

Pope Benedict assured the youths that, like Pope John Paul, “who is watching our gathering from the window of God the Father,” he would offer his heart and his hands to help them build their lives on Christ and with Christ.

Except at Auschwitz, where he spoke in Italian and recited a prayer in German, Pope Benedict won the admiration and affection of the crowds by reading the first few lines and the last few lines of his speeches in Polish.

A Warsaw University student, Ewa Dryjanska, said Catholics welcomed the pope’s “gesture in entering into their experiences.”

“Polish is a hard language, so this is really appreciated,” Dryjanska told Catholic News Service on May 25. “It’s important for Poles, after losing their Polish-speaking pope, to know he’s made this effort.”

At a May 28 morning Mass in Krakow, where the late pope was ordained to the priesthood and served as archbishop and cardinal, Pope Benedict told an estimated 800,000 people that he had wanted “to breathe the air” of Pope John Paul’s homeland, meet his predecessor’s fellow Poles and experience their faith, “which gave him life and strength.”

Having a local bishop and cardinal become pope, he said, gave Poles a special vocation to be witnesses of faith.

“This vocation of yours is always needed, and it is perhaps even more urgent than ever now that the servant of God



Pope Benedict XVI prays at the death wall as he visits the Auschwitz death camp in Oswiecim, Poland, on May 28. Calling himself a “son of Germany,” the pope prayed for the grace of reconciliation. “We must continue to cry out humbly yet insistently to God,” the pope said, asking God to save humanity and to help all people actively resist hatred, violence and attacks on the dignity of others.



Above, the faithful attend an open-air Mass celebrated on May 26 by Pope Benedict XVI in Warsaw, Poland.



Right, Vatican flags showing portraits of Pope Benedict XVI flap in the wind as the faithful line up in the streets of Warsaw, Poland, to get a glimpse of the German-born pontiff following his May 25 arrival in Warsaw.

has passed from this life,” Pope Benedict said. “Do not deprive the world of this witness.”

At a May 26 outdoor Mass under a downpour in Warsaw, Pope Benedict asked the crowd, “How can we not thank God today for all that was accomplished in your native land and in the whole world during the pontificate of John Paul II?”

“Before our eyes, changes occurred in entire political,

economic and social systems,” he said. “People in various countries regained their freedom and their sense of dignity.”

The key to Pope John Paul’s faith was his trust in and total dedication to God, the pope said, adding that honoring his predecessor’s memory means living the faith like he did. †

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# Batesville native wins Catholic Press Association's highest honor

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

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

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

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

Father Jack praised the other finalists and his colleagues at *St. Anthony Messenger*, pointing out that the staff always passed around the first draft of stories for the magazine for comments. "So I mentally inscribe your names on this statue," he said.

He thanked members of the Catholic press, saying that the family bonds had been deepened by the centrality of the Eucharist at CPA gatherings.

"Your names are also secretly inscribed here, and you only can decipher them by referring to 'The Da Wintzi Code,'" he said, in a reference to the book and movie *The Da Vinci Code*.

Father Jack's nomination praised him "for his dedication to justice through the power of Catholic journalism" and for "radiating the truthful, gentle spirit of St. Francis de Sales," the patron saint of journalists.



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

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

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

Other finalists were Peter P. Finney Jr., executive editor and general manager of the *Clarion Herald*, newspaper of the New Orleans Archdiocese; David E. Gibson, founding editor of *Origins* at Catholic News Service in Washington; Robert P. Lockwood, director of communications for the Diocese of Pittsburgh

and general manager of the *Pittsburgh Catholic* newspaper; and Robert Zyskowski, associate publisher/general manager of *The Catholic Spirit*, newspaper of the Archdiocese of St. Paul and Minneapolis.

In an interview with *The Criterion* after the awards ceremony, Father Jack said members of the Congregation of the Sisters of the Third Order of St. Francis, based in Oldenburg, who taught him when he was a student at St. Louis School in Batesville, honed his natural talent for writing.

"They were great English teachers," he said. "And back in our day, they taught you how to diagram sentences. And not only that, I just thought they made you write and you worked on your writing skills."

As Father Jack was finishing his education at St. Louis School in 1950 as an eighth-grader, he was required to enter a writing contest sponsored by the American Legion.

"At first, I was kind of complaining that I had books to research and had to write an essay on the values of freedom," he said. "I ended up being a winner. We went to the American Legion and I got an

award. It may have been \$10."

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

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

— Fr. Jack Wintz, O.E.M.

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

Father Jack, at 70, is entering the twi-

light of his ministry. Receiving the St. Francis de Sales Award from the Catholic Press Association was, for him, a moment of great satisfaction.

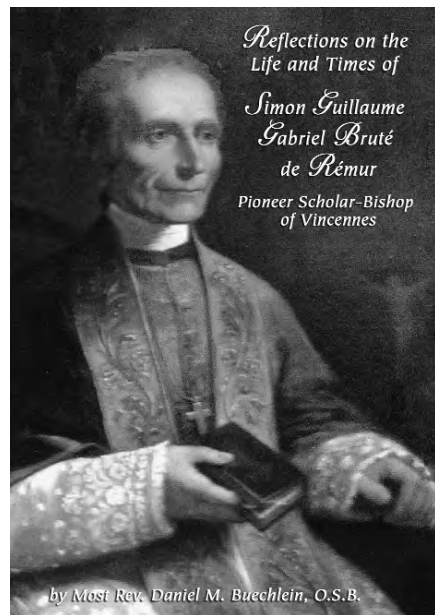
"I was immensely pleased to have this honor because I've striven for it," he said, "and because in some ways it takes me back to that little time in St. Louis School where I happened to win a contest."

(Sean Gallagher contributed to this article.) †

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## Separation and divorce can lead to extended grieving

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

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

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

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

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

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

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

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

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

A person’s relationship with the Church can be altered by divorce. Some Catholics cease practicing their faith. Some feel embarrassed that they “have

failed” because their marriage ended in divorce. Others wonder, “What will people think?” Still others feel alienated.

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

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

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

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

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

One part of the healing can be the Church’s annulment process. This is a legal process with a pastoral dimension.

The Church presumes that mature people come to know one another and freely enter into a valid sacramental marriage. The annulment process is a reasonable examination of the facts to see if necessary factors, such as freedom and maturity, were lacking in the marriage.

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



Family relationships can be fractured by divorce, but the Church offers divorce ministries in dioceses and parishes that help people find healing and closure.

## Divorce ministry helps people heal

By Sheila Garcia

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

It is a transitional peer ministry. Divorced people need to talk about issues with other divorced people. Pastors and parish staff members need to provide practical support, helping people deal with issues so they can move ahead with their lives.

Programs like Divorce and Beyond, Beginning Experience and Coping help

adults grieving about a relationship’s loss through death, divorce or separation. Often, people hear the one or two things they need to hear in order to move on.

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

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

(Sheila Garcia is associate director of the U.S. bishops’ Secretariat for Family, Laity, Women and Youth.) †

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

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

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

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

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

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

The pope believes that the crucified Lord Jesus embraces these people in a special way in this sacrament of his

Passion. Jesus suffered for them.

He said that the community must respect the indissolubility of the sacrament of matrimony, yet “love these people who are suffering for us.”

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

I also urge them, where possible, to consider the annulment process seriously. It is not expensive. But it does touch scars from the past and can cause pain—all in the service of a healing process.

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

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

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

## Discussion Point

### Church offers divorce ministry

#### This Week’s Question

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

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

“We have some support groups, currently four continuing programs, which meet once a week. The basis of our programs, which include beginning and continuing levels, is the *Rebuilding* series of books.” (Ila Mae Hanisch, Davenport, Iowa)

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

#### Lend Us Your Voice

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

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





From the Editor Emeritus/John F. Fink

## St. Paul: An unexpected visit to Galatia

After spending some time back in Antioch, Paul suggested to Barnabas that they revisit the cities where they had preached on their first missionary journey.



They had an argument, though, because Barnabas wanted to take Mark with them, and Paul didn't want him because Mark had returned to Antioch

while traveling with them on their first journey. So Paul took Silas along with him.

While visiting the churches he and Barnabas had founded earlier, Paul met and recruited Timothy, who was to become his closest companion and helper.

Timothy's mother was a Jew and his father a Greek. Paul had him circumcised so he could be more effective among the Jews. Unfortunately, Timothy didn't do well years later when given authority as the head of the Church in Ephesus. He was a far better number-two man.

After visiting for a while, they moved

west. But, the Acts of the Apostles tells us, they were prevented by the Holy Spirit from preaching in the province of Asia. So, Acts says, "They traveled through the Phrygian and Galatian territory."

Then Luke, the author of Acts, leaves out what happened next. Fortunately, we learn what happened from Paul's Letter to the Galatians years later.

Paul got sick, seriously ill. Later, he referred to it as "a thorn in the flesh" (2 Cor 12:7), but he also reminded the Galatians "that it was because of a physical illness that I originally preached the gospel to you" (Gal 4:13). Apparently Timothy and Silas took Paul to Pessinus in Galatia when he had a sudden attack of some kind.

Galatia was Celtic country. The Celts were unlike anything Paul had experienced before—tall, red-haired, fair-complexioned, strong and with a reputation for being ferocious. But they took Paul and his companions in and nurtured Paul back to health. In turn, Paul told them about Jesus and impressed them enough that he won converts.

He probably arrived in Galatia toward

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

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

This undoubtedly pleased Paul considerably. Macedonia was part of another continent and Paul probably thought that he would be the first to establish Christianity in Europe. He wouldn't have known that missionaries from Jerusalem had already been all the way to Rome.

The sea voyage to Neapolis took only two days, and they spent the night in Samothrace. Much later, when Paul made the trip back, it took five days.

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

Cornucopia/Cynthia Dewes

## It's the nature of the human beast

Do you ever wonder where all the great men have gone? In my high school year-book, the phrase accompanying the picture of a rather conceited boy read, "All the great men are dead, and I don't feel too well myself."



But, aside from jokes, don't you really wonder? Where are the FDR's and

Mahatma Gandhi's, the Dorothy Day's and Mother Teresa's now, when we need them as never before?

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

And how about what's happened to work, or the lack of it? In early civilizations, slaves did all the menial stuff, followed by serfs in medieval times. Those who worked did only as much as was necessary, with no rewards except food and a roof over their heads. The rest of the guys

played, managed their fortunes and dabbled in politics and war.

With the Industrial Revolution came the idea that work should be a major part of everyone's life, including the upper class. Things people used to do just to exist, such as tending the sick, cooking, harvesting crops or building houses, were elevated in importance, along with doing business and working with machines.

That's when unions and corporations, capitalism and socialism, came into play.

Which brings up another conundrum: where are the philanthropic giants of industry and the noble champions of the common laboring man who used to appear regularly on the American scene?

Television views of Donald Trump pronouncing, "You're fired!" and Luddite protesters rioting at World Trade Organization meetings pale in comparison.

Leisure ain't what it used to be, either. Romans snacked and drank wine on their day off while watching gladiators fight wild animals and torture Christians. Later, frolickers baited bears, watched cockfights and knocked each other off horses at high speed. Still later, there were picnics and music and various sports to take up spare time until today, when there's so much

leisure time we find it necessary to waste it online or on a cell phone.

We have to wonder about religious practice sometimes, too. Galileo took a bad rap, the Inquisition flourished, the Protestant Reformation happened, and widespread clergy sexual abuse was revealed. All this in the very same Church in which the Holy Spirit moved St. Francis of Assisi, St. Thérèse of Lisieux and innumerable other holy people to believe and propagate the faith, not to mention inspiring Vatican II.

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

What can we say about all these inconsistencies? Only that the God who gave us free will and a goal must have a terrific sense of humor.

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

Faithful Lines/Shirley Vogler Meister

## Crediting Las Vegas for what is good

For years, anytime anyone mentioned Las Vegas, my husband, Paul, or I would say, "That's the last place we would ever go."



Last autumn, we changed our minds because our daughter, Diane, and her fiancé, Al, took us there as a gift. We mainly accepted for an opportunity to visit a cousin

my husband had not seen since childhood.

We "did not look a gift horse in the mouth"—a doubly appropriate comment since Diane's fiancé raises horses and because we attended a rodeo. Actually, it was a professional bull-riding competition. I feared animal cruelty, but the only ones suffering were men who were thrown while trying to stay on the bulls.

Another show was breathtaking in a gentler way. I was moved to tears by a Celine Dion performance. However, happy tears came other times, too: when our youngest daughter, Lisa, and friend,

Scott, from Nashville, Tenn., joined us as a surprise; when viewing and learning about Siegfried and Roy's rare white tigers; and when seeing the beautiful "dancing waters" at the Bellagio, especially when hearing "Con Te Partio" ("Time to Say Goodbye") sung by Andrea Bocelli.

One of many other happy times was celebrating at the Vegas Hofbrauhaus Oktoberfest (a replica of Munich's version) with our family and my brother, Stan, a widower from South Dakota and his friend, Marie.

Getting around by cab, monorail, the shuttle at the Fairfield Grand Desert Resort and on foot was always convenient, but we rented a car for a happy and blessed visit with Paul's cousin, John, and his wife, Marcia, in Boulder City, Nev.—and to tour the Hoover Dam.

Las Vegas is often called "sin city," but we ignored its sleazy side. However, one must walk through casinos to get to restaurants and shows, so noise, cigarette smoke and lights ambushed my senses.

Gambling, of course, is the "name of

the Vegas game," but gambling within limits can be fun, as seen at many Church functions. (More on gambling in a later column.)

Speaking of church, did you know that there are more than 30 times more churches in Las Vegas than casinos? The Las Vegas "Yellow Pages" proved this.

Because of the Vegas Strip glitz and gloss and intriguing architecture, I often felt I was in a fantasyland, especially when viewing "The Fremont Street Experience"—a high-tech overhead light show—or seeing Las Vegas at night from the rotating restaurant at the top of the Stratosphere.

However, Paul and I were well-grounded in reality and spirituality when attending early Mass at the beautiful Guardian Angel Cathedral near "The Strip." The pastor's homily was based on a story in *The Las Vegas Sun*. I will share some of that in the following column.

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

For the Journey/Effie Caldarola

## Sleepless in Anchorage

There was a romantic movie in the early '90s called *Sleepless in Seattle*. Tom Hanks



starred as a depressed and sleepless Seattle widower. Meg Ryan's character, on the East Coast, heard his voice on a talk radio show and instantly was intrigued.

If you've never seen the film, you've already guessed that

boy eventually met girl.

I think of this movie now and then when I notice my *Sleepless in Seattle* coffee mug. My husband brought it home to me years ago from a trip to Seattle, not because I was a huge fan of the movie but because he knew that while he was sleeping in Seattle, I would be, as usual, "sleepless in Anchorage."

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

Occasionally, though, I still get those 4 a.m. wakeups. Some folks claim they have brilliant ideas at 4 a.m., but I think more people are like me: We're 4-in-the-morning worriers.

Mark's Gospel contains an intriguing sentence that opens up many thoughts about Jesus: "In the morning, long before dawn, he got up and left the house, and went off to a lonely place and prayed there" (Mk 1:35).

Often in Scripture, we're reminded of Jesus' desire for contemplative prayer and the example he set for us in pursuing it. I imagine a cramped little house somewhere in Galilee, his fisherman buddies snoring around him and a wakeful Jesus rising in the pre-dawn hours.

Pondering this line once, it suddenly occurred to me: Maybe Jesus couldn't sleep. It was a welcome thought because it brought Jesus' humanity a little closer to my own.

Sleeplessness can be caused by many things—anxiety, hormonal imbalances, even restless leg syndrome. Sleeplessness is also, as every mother knows, the plaintive cry of an infant in the night or the warm breath of a frightened toddler at your bedside.

Sometimes I think a creative and overactive mind causes sleeplessness. Did Jesus, so brilliant and insightful, ever replay, in the still hours of night, his intellectual jousts with Pharisees?

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

The line from Mark tells me, though, that Jesus didn't waste time tossing and turning. He was a man with an inner call, and he went to the lonely place where he knew his call would be answered.

Would it be possible to turn our own dark, worry-filled hours to prayer?

In Father Richard Rohr's *Everything Belongs, The Gift of Contemplative Prayer*, the Franciscan priest and author presents a prayer that can be used to draw us into the present moment with God. I think it might be a good prayer for sleeplessness, too:

"Be still, and know that I am God." Be still, and know that I am. Be still, and know. Be still. Be.

Repeat those lines slowly, weeding out the thoughts that, like bothersome ants at a picnic, crop up between each line. It begins to feel like a welcoming embrace.

Next time I can't sleep, I'm going to see where those words take me.

(Effie Caldarola writes for Catholic News Service.) †



Pentecost/Msg. Owen F. Campion

# The Sunday Readings

Sunday, June 4, 2006

- Acts 2:1-11
- 1 Corinthians 12:3b-7, 12-13
- John 15:26-27

This weekend, the Church celebrates the great feast of Pentecost.



It corresponds with, and builds upon, an ancient Jewish feast. As such, it is the only Jewish feast still, albeit indirectly, commemorated by the Church.

The Jewish feast celebrated the gathering together of the

Hebrew people into one nation as God's Chosen People.

Acts again is the source of the first reading.

It is a passage abundant in meaning. The believers are assembled together. They hear a noise similar to a strong wind, an image that the Old Testament used on occasion to indicate the presence of God. Then tongues of fire appear before them. Fire was another image found in the Old Testament to describe God's presence. (The burning bush, seen by Moses on Sinai, was one such appearance of God in fire.)

All received the Holy Spirit. All were able to speak in foreign languages when the Holy Spirit prompted them.

From this event, the Apostles went into the public. In Jerusalem, for the feast of Pentecost, were devout Jews from everywhere. There was no common language. Yet everyone was able to understand what the Apostles were saying, and the Apostles were speaking about God.

First Corinthians provides the next reading.

The reading is frank. Faith is God's gift. No one can sincerely and earnestly say that Jesus is Lord unless prompted by the Holy Spirit. The same Holy Spirit gives believers many gifts. All have special talents and instincts. Everything comes together in the common vocation to love God, in Christ, and to serve God.

No accidentals mar the absolute unity among all people who love the Lord. Ethnicity means nothing. Gender means nothing. Advantage, in the earthly sense, means nothing.

As its last reading, the Church proclaims a passage from the Fourth Gospel. It is a Resurrection Narrative, and it is very compelling in its lesson for us.

The disciples had locked the doors. They quivered and retreated in their fear. The barred doors meant nothing to Jesus. He simply passed through the doors and

stood amid the disciples.

He bid them to be at peace. He showed them the marks of the Crucifixion. He had survived Calvary. He truly had died, but had risen again to life. With such power to protect them, the disciples had no cause for fear.

Then the Lord breathed on the disciples, employing another Old Testament symbol of transmitting divine power. He then empowered the disciples to forgive sins. Sin was, and is, an act defying God. Only God can forgive sin. Now, the disciples, through Jesus, possess such power.

## Reflection

This weekend, the Church celebrates Pentecost. In so doing, it celebrates its own identity as the instrument by which Redemption reaches humans, and the one vine from which Christians receive the nourishment of eternal life and bond with God in Jesus.

It is not a celebration of privilege and might, but rather the celebration of God's gift to people of all ages in the Church.

Again, the Church carefully reassures us that the Ascension did not end the presence of the Lord on earth. The Son of God lives still. He still lives with us and among us.

The Holy Spirit enlivens us and instructs us. We must willingly listen to the Spirit.

The Spirit comes in ways quite visible through and in the Church, and through the Apostles, whose successors, with Peter, guide us still.

First Corinthians calls us to be open to the Spirit, to be humble and to remember that we, individually and in the community of the Church, must continue the redemption of Christ, with mercy, justice and peace. We are the bearers of divine love. Indeed, as awesome as it is, we bear the Lord into our world. †

## Readers may submit prose or poetry for faith column

*The Criterion* invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in the "My Journey to God" column.

Seasonal reflections also are appreciated. Please include name, address, parish and telephone number with submissions.

Send material for consideration to "My Journey to God," *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206 or e-mail to [criterion@archindy.org](mailto:criterion@archindy.org). †

## Daily Readings

Monday, June 5

Boniface, bishop and martyr  
2 Peter 1:2-7  
Psalm 91:1-2, 14-16  
Mark 12:1-12

Tuesday, June 6

Norbert, bishop  
2 Peter 3:12-15a, 17-18  
Psalm 90:2-4, 10  
Mark 12:13-17

Wednesday, June 7

2 Timothy 1:1-3, 6-12  
Psalm 123:1-2  
Mark 12:18-27

Thursday, June 8

2 Timothy 2:8-15  
Psalm 25:4-5, 8-10, 14  
Mark 12:28-34

Friday, June 9

Ephrem, deacon and doctor of the Church  
2 Timothy 3:10-17  
Psalm 119:157, 160-161, 165-166, 168  
Mark 12:35, 37

Saturday, June 10

2 Timothy 4:1-8  
Psalm 71:8-9, 14-17, 22  
Mark 12:38-44

Sunday, June 11

The Most Holy Trinity  
Deuteronomy 4:32-34, 39-40  
Psalm 33:4-6, 9, 18-20, 22  
Romans 8:14-17  
Matthew 28:16-20

## Question Corner/Fr. John Dietzen

# The relationship between the body and soul is complex

Your column about what happens between death and heaven was interesting, but I have a question.



You noted that, "There can never be such a thing as a truly human soul floating around somewhere without a body. If a soul does not have some relation to a body, it is

not a human soul." Actually, there are many places in the Bible that imply a soul. St. Paul said, for example, that he would "prefer to be away from the body and at home with the Lord" (Phil 1:24).

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

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

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

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

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

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

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

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

"body and soul."

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

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

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

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

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

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

(A free brochure on ecumenism, including questions on intercommunion and other ways of sharing worship, is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 5515, Peoria, IL 61612. Questions may be sent to Father Dietzen at the same address or by e-mail at [jjdietzen@aol.com](mailto:jjdietzen@aol.com). Father Dietzen's new book, *Catholic Q & A: Answers to the Most Common Questions About Catholicism, a collection of his recent columns about the Catholic faith, costs \$17.95 and is available at most Catholic bookstores.*) †

## My Journey to God

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Hide us, Lord, and when we're strong,  
Bring us out  
And lead us on.

By Linda Abner

(Linda Abner is a member of Our Lady of Lourdes Parish in Indianapolis.)



Illustration: Lucas Tumbloom, The Southern Cross



# A silver lining

## Volunteer uncovers \$20,000 in ruins of Katrina evacuee's home

NEW ORLEANS (CNS)—Julius Carriere, 90, carefully ascended the steps leading to the remains of his shotgun-style house just a half-block from Epiphany Church.

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

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

The money was stored in small envelopes, boxes and two canvas bags. Tuite, 22,

immediately handed over the money to Charities officials for safekeeping, despite having about \$50,000 in outstanding student loans. Tuite said he never considered helping himself to the hidden bonanza.

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

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

For years, Carriere, the owner of a dry cleaning and tuxedo rental store, had

reared his family at the modest house, waiting to hear the church bells toll as a sign that he had five minutes to make the one-minute walk to church.

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

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

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

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



CNS photo Peter Finney Jr., Clarion Herald

Cleaners and Tailors until he retired many years ago.

When he first started, he rented tuxedos for \$4.50.

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

“But along the way I helped out a lot of people. You’d be surprised by how many weddings we did. I was in the clothing business all my life.”

Julius Carriere, 90, center, and his son, Enoch Carriere, left, thank student Jason Tuite for finding \$20,000 in the ruins of the elder Carriere’s home, which was destroyed by Hurricane Katrina. Tuite and a group of college volunteers were gutting houses as part of a Catholic Charities program when the graduate student from Wheeling Jesuit University in West Virginia discovered envelopes, boxes and two canvas bags filled with coins and cash in a closet in what was left of a bedroom.

Carriere said his business thrived because he tried to treat customers with respect.

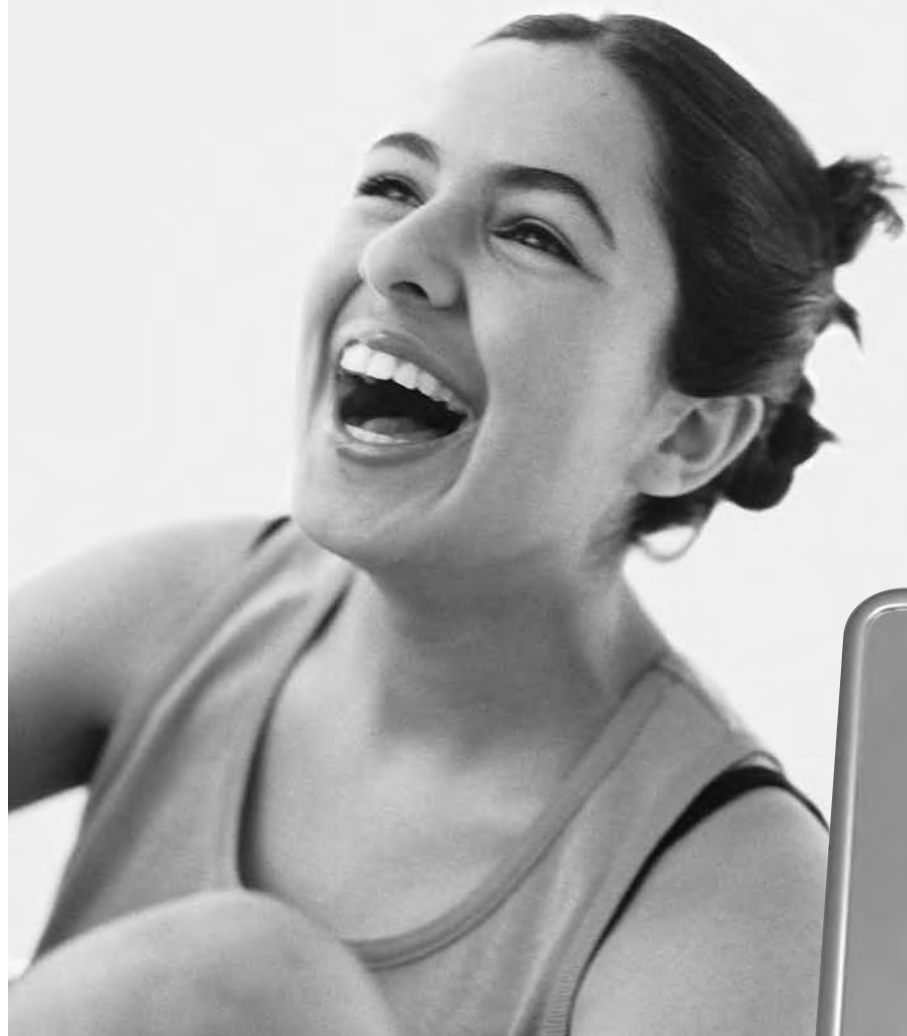
“I always had a good smile and made nice conversation,” he said. “I always gave them a pleasant greeting and let them know I appreciated their business, even if I didn’t get their business.”

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

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

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

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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.

**BARGER, Michael A.**, 44, Nativity, Indianapolis, May 4. Father of Michelle, Shawna and Stacy Barger. Son of John and Margaret Barger. Brother of Christina Allen, Laura Dorsett, Beth Feldhake, Cecelia Poynter and John Barger Jr. Grandfather of one.

**BUCKLER, Margaret**, 81, St. Mary, Richmond, May 23. Wife of Paul Buckler. Mother of Marcia Angi, Elaine, Brian, Don, Mike and Wayne Buckler. Sister of Ruby Hofer. Grandmother of 19. Great-grand-

mother of 12.

**COLINDRES, Nathalie G.**, 14, St. Gabriel the Archangel, Indianapolis, May 18. Daughter of George and Flor Acuna Colindres. Sister of Marvin Acuna, Angie and Anthony Colindres.

**COOPER, Catherine Jean (Dever)**, 79, St. Jude, Indianapolis, May 22. Wife of Elmer Cooper Jr. Mother of Janice Davis, Jo Ellen LaRoche, Rosemary Ooley, Jeanann Strong and Stephen Cooper. Sister of Brother Keric Dever. Grandmother of 12. Great-grandmother of nine.

**CRISS, Hansel**, 30, St. Michael the Archangel, Indianapolis, May 10. Son of Harry and Patricia Criss. Brother of Holly Criss.

**CRUSE, Jack B., Sr.**, 81, Holy Name, Beech Grove, May 9. Husband of Ruth Cruse. Father of Greg, Jack Jr., Larry, Mark, Mike and Tom Cruse. Brother of Marie Leiningner. Grandfather

of 21. Great-grandfather of 11.

**DOTY, Laura**, 91, St. Gabriel the Archangel, Indianapolis, May 16. Mother of Laura Jane Curl. Grandmother of two. Great-grandmother of three. Great-great-grandmother of seven.

**DRAKE, Juli**, 49, St. Jude, Indianapolis, May 16. Wife of Tom Drake. Mother of Lauren Striedinger, Kailey and Leslie Drake. Sister of Ramona Dunnuck, Joan Reese, Suzanne Treadwell, Margaret Trickle, Christopher, Daniel, Dennis, Robert and William Barr. Grandmother of one.

**HERMAN, Mary B.**, 92, St. Augustine, Jeffersonville, May 15. Sister of Catherine Hunter.

**HUTT, Christopher**, 33, Our Lady of Lourdes, Indianapolis, April 18. Husband of Kristin Hutt. Father of Cameron and Katie Mae Hutt. Son of Jack and Anna (Lenahan) Hutt. Brother of Joann Davis, Tommi Jean Lavelle, Cathy Mayer, Sue Wilson, John, Matt and Willie Hutt.

**KREAMER, Laura**, 92, St. Anthony of Padua, Clarksville, May 14. Mother of Janice Goodman, Linda Poulter,

Lois and Shirley Meisner.

Grandmother of nine. Great-grandmother of eight. Great-great-grandmother of one.

**MAIO, Anthony M.**, 91, Our Lady of the Greenwood, Greenwood, May 16. Husband of Trieste J. Maio. Father of Gina West, Joseph and Michael Maio. Brother of Ernestina Maio. Grandfather of 12. Great-grandfather of 19.

**MANLOVE, Margaret May**, 81, St. Thomas Aquinas, Indianapolis, May 11. Mother of Sharon Parson and William Grinston Jr. Grandmother of six.

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

**McGOUGH, Richard Francis**, 71, St. Jude, Indianapolis, May 20. Husband of Nevelyn F. McGough. Father of Katie Hurley, Liz Patrick, Molly Salinas, Lou and Michael McGough. Stepfather of Teresa Holderman, Lana Bell and S. Michael Boyer. Brother of Marguerite Ayers, Karen Monks and Daniel McGough. Grandfather of 11. Step-grandfather of eight. Step-great-grandfather

of five.

**MESSMER, August**, 85, St. Michael, Bradford, May 18. Husband of Mary Messmer. Father of Brenda Barrow, Linda Hampton, Larry Messmer and Ronald Miller. Brother of Barbara Beard, Cecilla Jons and Clara Pruitt. Grandfather of 10. Great-grandfather of 17.

**MOORE, Ruth**, 88, St. Mary, Richmond, May 18. Mother of Carolyn Buckler, Kristine Reed and Kathy Sanford. Grandmother of nine. Great-grandmother of 14.

**PLILEY, Harriet Ellen (Myers)**, 84, Holy Spirit, Indianapolis, May 16. Mother of Roger Pliley. Sister of Joan Hohit. Grandmother of two.

**SCHMID, Fritz**, 75, Our Lady of the Greenwood, Greenwood, May 18. Father of Fred and Robert Schmid. Brother of Lore Scheck. Grandfather of six.

**SPIEGL, Joseph**, 83, Our Lady of Lourdes, Indianapolis, May 9. Husband of Mary Lou (Steffy) Spiegl.

**STOCKSDALE, Andrew Robert**, 21, Sacred Heart of Jesus, Jeffersonville, April 30. Son of Robert Stocksdale and Mindy Grove. Stepson of Tim

Grove and Melody Stocksdale. Brother of Brittney and Justin Anderson, Morgan Ash, Tara Cook, Alex Grove, Alanna and Derek Stockdale. Grandson of Joseph Haworth, Marvin Stocksdale, Harold and Janet Becker.

**SUTTNER, John E.**, 67, Our Lady of Lourdes, Indianapolis, April 25. Father of Janet Griffith, Jeff and Ron Suttner. Brother of Bobbie Fleetwood, Sharon Reinert, Donna Teepe and Terry Suttner. Grandfather of 13.

**THOMPSON, Anna Romaine**, 95, Christ the King, Indianapolis, May 13. Mother of Nancy T. Harrison. Sister of Eileen Hurrle. Grandmother of one.

**WORLAND, Anna Lucy**, 84, St. Joseph, Shelbyville, May 11. Sister of Sarah Davis, Clara Dewigans and Laura Starling. Grandmother of three. Great-grandmother of five. Great-great-grandmother of two.

**YOUNG, Ivan**, 53, St. Mary of the Immaculate Conception, Aurora, May 14. Husband of Dianna Young. Father of Amy Jackson, Arlene, Kelly and Tim Young. Brother of Beth Bange and Pam Bushman. †

## Wisconsin governor rejects bishops' call to rethink stem-cell plan

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

Gov. Jim Doyle told Archbishop Timothy M. Dolan of Milwaukee and Bishop Robert C. Morlino of Madison in a May 24 letter that he felt obliged to "respectfully disagree with your position"



Archbishop Timothy M. Dolan

on embryonic stem-cell research, which the Catholic Church opposes.

Archbishop Dolan and Bishop Morlino, president and vice president, respectively, of the Wisconsin Catholic Conference, the public policy arm of the

state's bishops, said in a May 22 letter to Doyle that they had "grave concerns with [the] policy direction" laid out in the governor's April 25 executive order, which focuses on the impact of stem-cell technology on the state's economy and sets a goal of capturing at least 10 percent of the stem-cell technology market by 2015.

"It would have been much better if the executive order had expressed a preference for attracting research utilizing stem cells derived from means other than destroying embryos," the two bishops said. "Not only does such adult stem-cell

research resolve ethical concerns over the destruction of human life, it also shows greater promise for treatments and cures."

The Catholic leaders also said they were troubled by Doyle's emphasis on the economic impact of stem-cell research.

"Generally, support for research that involves destroying embryos is justified by the potential it holds to treat and cure illness, an understandable, but morally flawed, justification," they said. "However, to justify such research on economic grounds takes the conversation in a disconcerting direction—a direction that further diminishes human embryos to mere commodities."

But Doyle, a Catholic, rejected the bishops' position.

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

Doyle said University of Wisconsin scientist Jamie Thomson and other researchers believe that, "while adult stem-cell research has promise, it is no substitute for human embryonic stem-cell research."

"Both forms of research should be pursued, and it would be irresponsible to pursue one to the exclusion of the other, especially since many scientists believe that the versatility of embryonic stem cells means they may have a far greater potential to save lives," he added.

The governor said he has met "countless families" who hope stem-cell research will bring cures for family members affected by Parkinson's disease, juvenile diabetes or spinal-cord injuries. "I cannot allow politics or shortsighted acts

by the Legislature to take away the hope these families have," he said.

The bishops said that if by politics the governor meant "a narrow calculation of partisan advantage," they agreed that it "should have no place in determining the future of this scientific research."

"But if by politics you mean the activity by which all in the community engage in a civic conversation about the means and ends of any enterprise done in the community's name with the community's money, then we must heartily disagree," Archbishop Dolan and Bishop Morlino said. "For if the questions of whether and under what circumstances human life can be taken or subordinated to other purposes are not matters of public concern, it is difficult to identify what questions are."

Meanwhile in New Jersey, where Church and civic leaders also have clashed on embryonic stem-cell research, the state's 15 Catholic hospitals agreed on May 23 to train their staffs to encourage

new mothers to donate umbilical-cord and placenta blood to the two state-run cord blood banks.

William Bolan, executive director of the New Jersey Catholic Conference, told The Associated Press that every Catholic

parish in the state would receive an insert for parish bulletins about the initiative. He said the program also would be publicized in diocesan newspapers.

Some 20,000 babies are born each year in New Jersey's Catholic hospitals.

Adult stem cells—

which the Catholic Church encourages as an alternative to embryonic stem cells—are found in umbilical-cord and placenta blood.

"The ethical principles of our Catholic health care tradition demand that we step up to the plate and support and encourage this donation," said Father Joseph W. Kukura, president of the Catholic Health Care Partnership of New York, at a Trenton, N.J., ceremony announcing the initiative. †

*'It would have been much better if the executive order had expressed a preference for attracting research utilizing stem cells derived from means other than destroying embryos.'*

— Statement from Wisconsin's bishops

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Please send résumé and references as well as salary requirements to:

Human Resources Department  
Diocese of Lafayette-on-Indiana  
PO Box 260  
Lafayette, IN 47902  
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EOE



# Quake in Indonesia kill 5,400 people, destroys 45,000 buildings

BANTUL, Indonesia (CNS)—When the churches collapsed during Indonesia's earthquake, Catholics offered aid from tents.

In Baciro, the parish council met under a tent in the rectory compound after the May 27 quake that left more than 5,400 people dead and destroyed 45,000 buildings—including the Baciro church—in Yogyakarta and Central Java.

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

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

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

The parish priest of Sacred Heart of Jesus Church in Ganjuran, members of its parish pastoral council and other parishioners were among those channeling aid to people affected by the disaster. Their church was among the buildings destroyed, and four people were killed when it collapsed. Only its tower remained intact, UCA News reported.

The church is located in the Bantul district, the worst-hit area, where more than 3,800 people were killed and 80 percent of the homes were flattened, according to information available on May 29.

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

"What we can do is to distribute aid to the survivors, while the medical workers provide them with medical assistance," he added.

The Ganjuran church is a popular shrine, and Archbishop Ignatius Suharyo Hardjoatmodjo of Semarang visited it several hours after the quake and again the following day with staff of Caritas and the crisis center of the Indonesian bishops' conference. The Semarang Archdiocese,



Residents search for belongings in the ruins of their homes on May 27 after an earthquake in Yogyakarta, on the Indonesian island of Java. More than 5,000 people were killed by the earthquake and some 200,000 people were left homeless.

based in Central Java, also covers the city of Yogyakarta, about 55 miles to the south.

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

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

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

Father Antonius Jarot Kusno Priyono, parish priest of the Ganjuran church, said 40 out of the 500 villagers of the predominantly Catholic hamlet of Caben were killed. Ninety percent of the houses there

were totally destroyed, he said.

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

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

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

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

Pope Benedict XVI, visiting Poland

when the quake struck, expressed his condolences for the victims and offered encouragement to relief workers.

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

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

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

## Classified Directory, continued from page 18

### Positions Available

#### Director of Communications

The Diocese of Lafayette-in-Indiana is searching for a Director of Communications who will serve as editor-in-chief of its 27,500 circulation weekly diocesan newspaper, *The Catholic Moment*, will coordinate diocesan communication projects, and serve as public relations officer. This person will be a member of the Curia and be responsible directly to the Bishop.

This person will have overall responsibility for the content and quality of the weekly newspaper, and will manage the business affairs of the publication. The Bishop of the diocese has published this newspaper for 60 years. Selected content may be reviewed at [www.thecatholicmoment.org](http://www.thecatholicmoment.org). The Diocese of Lafayette-in-Indiana is located in 24 counties of Northcentral Indiana and has 63 parishes with 100,000 Catholics.

At least 5 years publication management experience desired. Website development and maintenance experience a plus. Salary negotiable, commensurate with experience and expertise. Benefit package included. Practicing Catholic.

Please send résumé, samples of published writing, edited publications and references by June 30, 2006 to:

Human Resources Department  
Diocese of Lafayette-in-Indiana  
P.O. Box 260  
Lafayette, IN 47902  
[www.dioceseoflafayette.org](http://www.dioceseoflafayette.org)

#### Director of the Pastoral Office for Parish Ministries

The Diocese of Lafayette-in-Indiana is searching for a Director for the Pastoral Office for Parish Ministries. This is a new position being created in the diocese to direct and coordinate outreach and service to parish leadership. The person is to serve as a member of the Curia and be responsible directly to the Bishop.

The person will be responsible to direct diocesan and pastoral ministries in the diocese in a collaborative way therefore will need to have had experience at both a parish and diocesan level. The Diocese of Lafayette-in-Indiana is located in 24 counties of Northcentral Indiana and has 63 parishes with 100,000 Catholics. An applicant will need to be aware of the following criteria:

- Vatican II Vision of Church
- Diocesan/ Pastoral Ministry experience
- Theological background based on a degree in pastoral theology/ELM or equivalent
- Management and supervisory skills
- Ability/experience in collaborative ministry
- Experience with Hispanic ministry and/or multicultural experiences
- Background in education
- Experience in financial management
- Open to extensive driving needs
- Computer/internet skills
- Communication skills both verbal and written

Please send a résumé by June 15th to:

Search Committee  
Human Resources Department  
Diocese of Lafayette-on-Indiana  
PO Box 260  
Lafayette, IN 47902  
[www.dioceseoflafayette.org](http://www.dioceseoflafayette.org)

#### Associate Position for Religious Education /Catechesis

The Diocese of Lafayette-in-Indiana is searching for a professional associate for the Pastoral Office for Education and Youth Catechesis. This is a new position being created in the diocese to direct and coordinate the religious education programs in parishes and school from pre-school through grade 12 and advisory to parents who home-school.

The person will be responsible to work with catechists and teachers of religion throughout the diocese. Therefore the person will need to have had experience at both a parish and diocesan level. The Diocese of Lafayette-in-Indiana is located in 24 counties of Northcentral Indiana and has 63 parishes with 100,000 Catholics. An applicant will need to be aware of the following criteria:

- Vatican II Vision of Church
- Theological background based on a degree in religious education
- Ability/experience in collaborative ministry specifically in working with catechists, directors of religious education programs and principals of schools
- Teaching background in religious education and/or elementary/secondary school experience
- Experience in staff development seminars and workshops
- Open to extensive driving
- Computer/internet skills
- Communication skills both verbal and written

Please send a résumé by June 15th to:

Search Committee  
POEYC Associate Position  
Human Resources Department  
Diocese of Lafayette-on-Indiana  
PO Box 260  
Lafayette, IN 47902  
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# SETON

continued from page 1

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

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

The students credit this emphasis to Father Eric Augenstein, the school chaplain.

The graduating seniors have also had an impact on the school, according to Ruhl, the principal.

"They're truly special, a caring, very tightly-knit group," he said. "They'll always be first. They will always be known as the ones who persevered and stuck with it."

He said the graduating seniors have set the standard for the school's eight juniors, eight sophomores and 15 freshmen. In a way, the Class of 2006 also paved the way

for the 21 students who are scheduled to be part of the school's incoming freshman class.

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

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

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

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

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

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

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



Submitted photo



Photo by John Shaughnessy

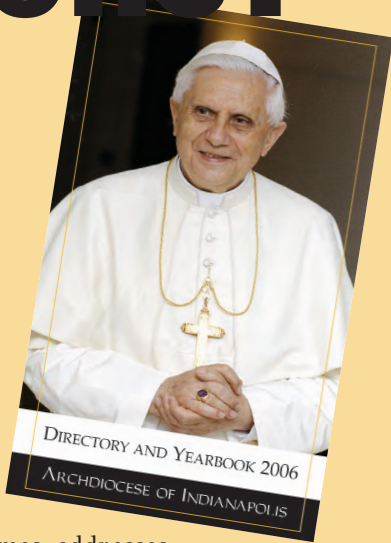
Above, members of the first graduating class at Seton Catholic High School in Richmond share a theology class. At left, seniors Kelsie Rheinhardt and Marissa Stevens get ready for the school's Living Rosary in May.



Photo by John Shaughnessy

## Got Questions?

Find the answers in the new, 2006 edition of the **Directory and Yearbook for the Archdiocese of Indianapolis**. Available beginning in January.



The new directory contains up-to-date information about parishes, pastors, parish staff, schools, school staff, religious education staff, archdiocesan administration, offices and agencies, telephone numbers, Mass times, addresses, e-mail addresses, photos of and biographical information about pastors, parish life coordinators, religious women and men ministering in the archdiocese, Catholic chaplaincies, hospitals, colleges and other institutions.

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