

Connections

The Newsletter of Immaculate Conception Parish

June 2002



Civil War Veterans Honored

Thirteen of New Hampshire's Civil War veterans, including one recipient of the Congressional Medal of Honor, finally received their due recognition. Through research on the part of Mrs. Phyllis Longver, it was discovered that these men were known to be buried in unmarked graves in St. Mary's Cemetery.

On Saturday, May 11, a new monument at St. Mary's Cemetery was dedicated in their honor at a ceremony led by Rev. Edward J. Kelley, pastor and cemetery administrator. This event was sponsored by the Sons of Union Veterans Camp #7 and the 150th Anniversary Celebration of our parish.

In attendance were representatives of the American Legion, Knights of Columbus, SUV, VFW, Portsmouth City Council, and many interested parishioners.

Contact Information

Phone 436-0048
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Who is RCIA for?

At the Easter Vigil this year, seven adults received the sacraments of initiation and were received into full communion of the Catholic church. Once known as "inquiry class", the **Rite of Christian Initiation of Adults** is a journey of faith similar to the one people made when joining the early Church communities. Re-introduced during the 1970's, the process calls on the parish community for involvement and prayerful support.

"I want..." often describes the minds and hearts of inquirers. One person may want to know more about Catholicism, another, more about Jesus. Another may want to be in full faith communion with her/his Catholic spouse. Some inquirers want to understand or find meaning in their lives, others want to receive the sacraments. A few come already wanting to become Catholic. What does our parish RCIA team do with all these wants?

The *first step* is for the RCIA coordinator to meet with each inquirer to better understand the person's background and wants, to keep the focus on the inquirer, respecting the ability and dignity of each person to walk their own walk. This happens **mid-summer** at the convenience of the person inquiring. (Baptized persons seeking *full initiation* and/or coming from another faith will have a different walk from the unbaptized).

The *next step* is the **precatechumenate** (begins the first of September) when the RCIA team listens to the inquirers, giving them the time to discern where God is calling them. This inquiry period *allows the inquirer's questions to set the agenda*. By responding to their questions, the team provides time and space for inquirers to mentally 'try on the Church'. Inquirers search for the will of God and listen to the gospel message, as did the first century



Pictured left to right are Kelly Marks, Robert Bean, John Applegate, Jennifer St Laurent, Kimberly Idziak, Randolph Whistler. Missing from the photo: Linda Briolat

Christians. Once they have reached the point of accepting the gospel and wish to be received into the Church, they enter the Order of Catechumens. Next is the **catechumenate**, which often lasts several months, involving catechesis (instruction) as well as liturgical rites: celebrations of the word of God, blessings and anointing with the oil of the catechumens. These events begin in the parish community and culminate with the Rite of Election celebrated by the Bishop at the Cathedral the first Sunday of Lent.

The stage of **election and initiation** takes place during Lent as the 'elect' are prepared for the actual reception of the sacraments of initiation, Baptism, Confirmation and Eucharist, which are celebrated at the Easter Vigil. The newly baptized are embraced with love and joy by the community of Easter people. To strengthen them, another period of catechesis takes place during Easter Season. **Mystagogia** has a long history in the Church; it is a deeper explanation of the mysteries of faith and community into which the newly baptized have been initiated. If you, or someone you know, is asking questions about the Catholic faith or wishes to be a parish *sponsor or prayer partner* of someone on this journey, your questions may be answered by calling the RCIA Coordinator, Gayl Callis at 436-0048 (ext. 9). ■

NEWS FROM THE Immaculate Conception Women's Club

The Immaculate Conception Women's Club has had both a wonderful and spiritual year, being heavily involved in the Parish's sesquicentennial (150th) activities. We sponsored a Harvest Ham and Bean Dinner and attended the Parish Mission in October. The club proudly completed the Sesquicentennial Parish Directory. There was an ICWC booth at the Stewardship Fair and kudos came our way after the Sesquicentennial Breakfast. Our Angel Fair (aka Christmas Bazaar) was one of our best. And as is our custom, before the holidays, some of our members visited nursing home residents with small remembrances. During our February meeting, the Kennedys demonstrated how to string Rosary beads, helping us each to make a set. The success of the Lenten Soup Suppers was due to the many Parish groups who sponsored them; and one of our members coordinated. And, as always, the Easter Bunny Breakfast was enjoyed by young and old alike.

On Wednesday, June 19, the club will hold our Annual Installation of Officers Ceremony followed by a pot luck dinner at the home of Linda Greco (433-7529). Please call Carol McCabe (436-4942) to register and for information. Those who plan to

attend, should meet in the Immaculate Conception parking lot on June 19th at 6 p.m., to facilitate car pooling.

The reins of presidency will be passed from Sandra Tobin (president for the last two years) to our new co-presidents: Susan Hett and Carol McCabe. Susan's current position of first vice president will now be filled by Karen Ecker. The club is happy to report that our current secretary - Florence Capalare, treasurer - Joanne Arsenault, and second vice president - Brenda Kelley, will all remain in these positions. The club, as well as the entire Parish, extend our gratitude and thanks to all the officers for their commitment to the Parish.

The club winds down in the summer and resumes monthly meetings in September. Normally held at half past six on the third Wednesday of each month in the Parish Meeting Room. All are welcome to attend. God willing, next year promises to be lively, fun, inspirational, and productive. We encourage you to join with us! ■

Submitted by Janice Ferguson, IC Women's Club Member

First Communion for Twenty-Two Parishioners



Sunday, May 12th was a special day for twenty two of our young parishioners who received their First Communion on that day.

Congratulations to Gretchen Anderson, Andrew Baughn, Molly Dwyer, Sean Michael Fitzgerald, Nathan Flachbart, Brynn Foley, Bethany Goodwin, Jamie Goodwin, David Hansen, Alexander Hartley, Shawn Hawkins, Michael Holtel, Andrew Hussey, Julia Keenan, Mariah Marconi, Anna Mattson, Patrick Norton, Daniel O'Connor, Saige O'Neill, Ashley Pierson, Julie Stewart, and Valeria Vargas.

Thank you to all those who helped to prepare our First Communicants including our D. R. E. Rita Lena, teacher Kate Gordon, aides Paddy Fitzgerald and Mary Ann Routhier, and music ministers Tim Lena and Roxanne Wilton.

Youth Activities

- **Pajama Game: Girls Night Out! June 21-22**, Friday 7:00 PM to Sat. 8:30 AM at Convent of Immaculate Conception, 3rd Floor. Grades 6-8 only. No charge.
- **New Generation Walk, June 22**, Odiorne State Park, 9:00 AM to 12:30 PM.
- **Whitewater Rafting: June 29-30** on Dead River in Maine. Pre-registration required., Cost: \$90.00
- **Youth Ministry Fundraiser: Common Threads/ T-Shirts, etc.**, Catalog sale continues until July 1. Please support us.
- **Steubenville East Conference: July 19-21**, Pre-registration required. High School students only. Cost: \$135.00 plus transportation.

Special Notice to Parents with Children going into Grades 6, 7, 8 and High School from Religious Education Office

A reminder that all registration forms for Religious Education (CCD) this fall, 2002-2003, are past due. If you have not yet registered, it is absolutely necessary to do so now. Please contact Sr. Bernadette at 436-0048, ext. 3 if you need more information. Thank You to all who have already sent in their forms

The Catholic Church and Child Sexual Abuse

by Stephen J. Rossetti

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When complex situations are given simplistic understandings and simplistic solutions, people will inevitably be hurt. The phenomenon of child sexual abuse, in the priesthood and in society at large, is a complex issue that does not admit of simple understandings or simple solutions. It is important that we examine the issue in greater depth; otherwise the church and society will not only repeat past mistakes but also make new mistakes in response. Without a more informed understanding and a more reasoned response, children will be no safer and may, inadvertently, be placed at even greater risk.

I would like to discuss five major oversimplifications and distortions regarding child sexual abuse that have been publicly raised during the past few weeks.

1. All child molesters are pedophiles and all pedophiles are incurable. They are dangerous men who abuse scores of minors. There is no hope for them.

As with all distortions, there is some truth to these statements. There are child molesters who are pedophiles, that is, they are sexually attracted to pre-pubescent minors, and some molest scores of minors. These notorious abusers, who capture public attention, are usually resistant to psychological treatment. One does not speak of trying to “cure” their sexual attraction to minors. While some pedophiles can be helped to control their sexual desires, many cannot. Since these persons pose an ongoing threat to society, after serving an appropriate prison term, they ought to live in a kind of lifelong parole setting with no unsupervised contact with minors.

Fortunately, real pedophiles are the exception among adults who sexually abuse minors. Most abusers are not pedophiles. Most abuse post-pubescent minors and, all things being equal, are more amenable to treatment. While both pedophiles and those who molest post-pubescent minors have committed a heinous crime, it would be an error to apply the same remedy to them all. With treatment and supervision, many adults who molest adolescents can go on to live productive lives. Prudence dictates that these adults be supervised when interacting with adolescents.

John Geoghan, for example, a former priest of the Archdiocese of Boston, reportedly molested over 100 children. He went through several treatment regimens, to no avail. He is now in prison and will remain there for many years. On the other hand, most perpetrators of child sexual abuse are members or friends of the victims’ own families, such as fathers, stepfathers, uncles, cousins or neighbors.

Fred Berlin, M.D., an international expert on the treatment of child abusers, reported a relapse rate of only 2.9% over a five- to six-year period among 173 lay abusers who were treatment

compliant. Similarly, a church-run facility recently followed for one to five years after treatment 121 priests who sexually molested post-pubescent minors

Of those who finished an intensive treatment program and continued in follow-up care, only three relapsed-2.5%. While we grieve for those who were molested by these offenders who relapsed, treatment and supervision probably saved many other children from being molested.

It is often suggested that offenders molest scores of victims and there is an enormously high rate of relapse. But such high statistics are taken from clinical studies using forensic populations, which is a more disturbed and dysfunctional sample. If we are serious about protecting children, it is time for the public and the psychologists they quote to use more up-to-date and sophisticated clinical data.

2. Priests are more likely to be child molesters than others because they are celibate. Celibacy distorts one’s sexuality, and a celibate priesthood attracts a larger proportion of men with sexual problems.

The first half of this simplification has been largely discredited in recent media stories. Researchers and clinicians have generally accepted the fact that celibacy does not cause child sexual abuse. In fact, the sexual difficulties and inner psychological problems that give rise to child sexual abuse are largely in place long before a person enters into the formation process for a celibate priesthood. In addition, most adults who sexually molest minors are, or will be, married.

The second half of the statement, “a celibate priesthood attracts a larger proportion of men with sexual problems,” is currently being debated. Some have said that we seem to have so many child molesters in the priesthood because celibacy attracts people with sexual problems. Is that true?

By analogy, one might say that some people enter the police force because of their own distorted needs for power, authority and violence. I suspect the mayor and police chief would have strong words for anyone suggested that the police force in general is power hungry, controlling and violent. It is a logical fallacy to generalize based on particular cases.

This brings to light the basic assumption that underlies these distortions—namely, that priests are more likely to be child abusers than others in society. Is that true?

The best the church can do to estimate the prevalence rate of sexual abuse of minors by priests is to count the number of priests who have “substantial” allegations of child sexual abuse against them and compare this number with the total number of priests.

When the Archdiocese of Boston reportedly released the names of 80 priests who had sexually molested minors over the last 50 years, people

asked, “How can there be so many priests who abuse children? There are only about 800 priests in the archdiocese, so this represents 10 percent of our entire presbyterate!” But the numbers were misleading. On March 15 the official publication of the archdiocese, *The Pilot*, said the number of substantial allegations was approximately 60, and it is important to note that this number represents the total number of accused priests over 50 years. The editorial estimated there were probably about 3,000 priests who served in the archdiocese during these 50 years, so the ratio is about 2%.

While one case is one too many, especially when perpetrated by a man with a sacred trust - a Catholic priest - the suggestion that priests are more likely to be child abusers than other males has yet to be established. The early statistics challenge that assumption and imply that the number of priests who molest could be lower. It would be reasonable to believe that the number of adult males who molest minors in society is at least as large. One need only speak with the dedicated and overworked social workers who staff our child protective services around the country to know that the percentage of adult males who molest minors is not insignificant. I conducted a survey of 1,810 adults in the United States and Canada and found that over 19% of them had been the victims of sexual molestation by an adult before the age of 18. This suggests that there are many perpetrators of child sexual abuse in our society. While we are shocked that there would be 60 priests in the Archdiocese of Boston who have molested minors, we should be equally shocked at just how common child sexual abuse is throughout our society.

3. We have so many child abusers in the priesthood because a celibate priesthood attracts homosexuals.

No mainstream researcher would suggest that there is any link between homosexuality and true pedophilia, that is, sexual attraction of an adult to prepubescent minors. In addition, most adults in society who sexually molest minors are not homosexually oriented.

The rejoinder to this is the fact that most victims of priests are young males. But this, too, is easily open to misinterpretation. Most priests who molest minors were themselves molested as minors; their sexual abuse of minors is for many of them a re-enactment of their own abuse and may have little to do with sexual orientation. I have known some heterosexually oriented males who molested young males.

Nonetheless, a significant number of priests who sexually molest minors are involved with post-pubescent adolescent males, about 14 to 17 years of age. It appears to be true that many in this subpopulation of priest child-molesters are homosexually oriented. But theirs is a particular kind of homosexuality, which one might call

“regressed” or “stunted.” These homosexual men are emotionally stuck in adolescence themselves, and so are at risk for being sexually active with teenage males. The issue is therefore not so much homosexuality but rather their stunted emotional development.

The problem is not that the church ordains homosexuals. Rather, it is that the church has ordained regressed or stunted homosexuals. The solution, then, is not to ban all homosexuals from ordained ministry, but rather to screen out regressed homosexuals. Preparation for ordination should assess the seminarian's ability and commitment to live a chaste, celibate life.

4. The U.S. bishops continue to be secretive about child sex abuse cases and fail to follow the law and report these cases to legal authorities. They cannot be trusted.

Much of the real energy behind the current furor is directed at the Catholic bishops. People feel betrayed. But over the past 10 years I have witnessed bishops tackling scores of cases with great care and solicitude for victims and perpetrators. Yet they are currently being depicted as being grossly negligent. How can we understand this apparent contradiction?

It is true that in a minority of cases, victims have been asked to sign “gag orders.” The diocese agrees to settle a civil suit; it pays out a certain sum of money, and it stipulates that the victim will not publicly reveal what happened. In retrospect, this can be recognized as a mistake. While one can understand a bishop's desire not to “scandalize” people and to protect the church's image, such actions promote distrust and allegations of secrecy.

Nevertheless, it is not true that bishops are circumventing the reporting requirements about child sexual abuse. Again, the reality is much more complicated. In most states, child-abuse reporting laws require that suspected incidents be reported only if the victim who comes forward is still a minor. I called one state's child protective services and asked if they would investigate a report if the victim was no longer a minor. The answer was no.

One might then suggest that the bishop report the allegation of abuse to the criminal authorities. There are two problems with this. First of all, the law does not require the bishop to report the allegation if the victim is no longer a minor and the bishop has a concurrent obligation to maintain pastoral confidentiality with those who confide in him, just as a secular counselor would. If the law does not give him “permission” to break confidentiality and report the abuse, then he is obligated to protect confidentiality. Second, even if he did report the allegation of abuse to the criminal authorities, the statute of limitations may well have expired, and there is little hope that the justice system would be of any assistance. Only a minority of cases of child sexual abuse are successfully adjudicated criminally.

Making an analogy with my second profession as a psychologist might be helpful. As a licensed psychologist, I am a mandated reporter of child sexual abuse. If I learn of a case of child sexual

abuse, and I know an identified victim who is still a minor, I am obliged to report such cases to child protective services. But if I am counseling a 40-year-old woman, for example, who reveals to me that her uncle abused her 25 years ago, should I report her uncle? In many states, the law does not require this. Most likely the woman would not want it reported. And in a therapeutic setting, I have an ethical and legal obligation to protect this woman's confidentiality and privacy. So since the law does not stipulate that I must break confidentiality to report the abuse, I am obligated by law to maintain her privacy.

The bishops are being excoriated for not reporting cases of abuse. Laws do not require it in most situations. Bishops also have a pastoral obligation to maintain confidentiality. Many dioceses are counseling the victims that they are free to report the incident to civil authorities. In fact, the church should encourage victims to report such an incident. But one can argue that unless the law requires the church to break confidentiality - which the law usually does not do - it is up to the victim to report.

A disturbing trend is now appearing. Legal authorities are demanding from Catholic dioceses a complete list of all past allegations against priests of child sexual abuse. In most cases, these legal authorities are going beyond the requirements of the law. They are setting up a double standard that I believe should be tested in the courts. While church authorities may willingly comply, it is a dangerous precedent to have one standard for priests and another for the rest of society.

What is needed for the protection of children is not a different standard of reporting only for priests, but a better reporting system that sets a better standard for all; this ought to include revisiting the length of the statute of limitations in child sexual abuse cases.

5. The safest thing for children is to defrock any priest who is guilty of child sexual abuse. The church has been grossly negligent by continuing to shuffle such priests from parish to parish, where they reoffend.

It is true that the Archdiocese of Boston made a grievous error in reassigning John Geoghan to a parish after he became known as a child molester. There was no excuse for such an action. Any priest who sexually molests a minor should never be returned to parish ministry or any ministry involving minors. But I would say clearly that there have been very few cases of such actions in the last decade. Even in Boston, almost all the priests with substantial allegations of child sexual abuse were either retired early, dismissed from ministry or placed in assignments not involving minors. Even in Boston, the case of John Geoghan is an exception, but it is being portrayed as if it were normal in the church.

This raises a more difficult question: should any priest who has a past history of molesting a minor remain in the priesthood? Clearly, the public is saying no. And I think public pressure will have its way. Around the country, priests with a substantial allegation of child molestation are

being dismissed from any form of ministry. The damage to the church's credibility is so large, and the legal and financial fallout is so great, that many of our leaders feel forced to expel them all. This is certainly the safest action for the church.

But is this the safest course of action for children? When priests are dismissed from ministry, they go out into society unsupervised and perhaps even untreated. Then they are free to do as they please. If they have been convicted of a sexual crime against minors, they may have to be registered in compliance with various state or local laws. But, as noted previously, there are few criminal convictions against child sex abusers. Either the statute of limitations has run out, or the victim does not want a criminal trial, or there is simply insufficient evidence. Whatever the reason, when the church “defrocks” these priests, they are no longer supervised. One might recall the case of James Porter, who was expelled from the Diocese of Fall River in Massachusetts and returned to life as a layman. He married and was eventually convicted of molesting his children's baby sitter.

The question of what to do with child molesters is complex. Some bishops have been sending priests accused of child sexual abuse for intensive psychotherapeutic treatment and then, depending upon the man's response to treatment, taking the ones who present the least risk and returning them to a limited, supervised ministry that did not involve direct contact with minors. Of the scores of such cases, very, very few have re-offended. The public has been outraged that these men were still ‘in ministry at all. But I believe that time will show that the bishops' actions were both prudent and in the best interests of all in society, especially our children. If all these priests had been summarily dismissed from the priesthood, it is very probable that more children would have been abused. Putting a priest through treatment and leaving him ‘in a limited ministry, such as that of chaplain to a convent or nursing home, is not without some risk. But there is more risk in releasing him into society.

In general, the bishops of the United States have done well in dealing with most cases of child sexual abuse by priests over the past decade. There have been exceptions, and mistakes have been made. But there will always be mistakes made with such complex and difficult cases. On the surface, the matter seems easy. The public says, “The priest is charged with sexual abuse, so throw him out of the priesthood.” But if the civil and criminal authorities will not prosecute the case - and in most cases they will not - who decides if the accused is guilty? Unfortunately and unfairly, this falls to the bishops. They have tried to do what is right and best for everyone. But public pressure is forcing them to dismiss them all. The bishops are acquiescing, and now these men become society's problem, not just the church's. I hope that society handles these cases well. ■

THE REV. STEPHEN J. ROSSETTI, president of St. Luke Institute in Silver Spring, Md., is a psychologist and a consultant to the U.S. Conference of Catholic Bishops' ad hoc committee on child sexual abuse.

Parish Reflection Day Summary

Our Parish Reflection Day was held on Saturday, April 13, 2002.

After coffee and an opening prayer, the participants broke up into 2 groups to study and discuss Evangelization, Parish Education, New Parish Programs and items from the past year.

In the area of evangelization, participants felt that although the church is responsible for the education of its members, parishioners are responsible for reaching out to the community and inviting them to join us as a congregation. The most challenging group to reach were between 20 to 40 years of age. It was suggested that we sponsor events such as Bar-B-Q's, Casino Nights and a series of thought provoking speakers to reach out to this group. It was also suggested that we hold these events in conjunction with St. Catherine's and St. James.

Concerning education, participants felt that we need a basic informational program that includes an introduction to the Catholic Church to include information about the parts of the Mass, Sacraments, the Rosary and other religious traditions our Church celebrates. For those parish members who are seeking a deepening of their relationship with Jesus Christ we as a parish should provide Bible Study based on Catholic interpretation. Participants felt we should ask the Diocese to provide us a list of topics and speakers available and ask the parishioners which topics they would be interested in hearing about.

We also are looking into ways to help parishioners, both old and new, feel connected to the parish through a variety of means which could include a buddy system, mentoring and letting parishioners know that our parish is a resource they can turn to when problems arise.

We also spoke about current programs. One program looked at was the Seder Meal and Soup Suppers. The soups were great and the sense of community was high among attendees to the Seder Meal/Soup Suppers which carried over to the Stations of the Cross that followed. We felt that next year's Seder Meal could convey that the Seder Meal was about community and featured great soups, breads and desserts.

Concerning the other needs of the parish, we felt that there could be more communications between committees. For an example, the communications committee can help other organizations with flyers for their events. We also felt that a welcome package could be put together for new parishioners which would contain information about services available and information on parish activities and possibly have parishioners meet with new members to introduce them to our parish.

With the discussions complete, the participants were served lunch and then adjourned. ■

Only What You Can Do

"Each one of you has received a special grace, so like all good stewards responsible for all these different graces of God, put yourself at the service of others."

— Peter 4-10

Have you ever been asked by your children whether, instead of going to church, if you shouldn't be using the time to help others? This question suggests that there is some division between our spiritual life and all the rest of it. Of course we know that the opposite should be true.

But we also know that applying the teachings of Christ in our daily life is not easy to do.

Very often the cause is simply that we do not carry with us the idea of doing whatever we do as a demonstration of our commitment to Christ. The Stewardship idea seeks to help us integrate the gospel of Christ into our daily life. It reminds us that our talents, time and treasure are gifts from God and that we are called to use them to glorify God.

But while each of us has special gifts, we do not have them in equal measure or in inexhaustible supply. We cannot always be doing "good works"; sometimes we have to work "to eat", as is

often said. There are practical limits to what we can give to our church and other charities. Stewardship does not ask of us the impossible or the impractical. It asks us to do only what we can.

Stewardship does ask of us a commitment, a spiritual commitment to thank God for His gifts to us by using these gifts in the best way possible. This may be by working hard at our job, school, or everyday activities. It may be by our service to others or contributions. What is important is not what or how much, but the fact that we consciously give thanks to God for our gifts in what we do.

The commitments we have been asked to make as part of the Stewardship program are simply outward manifestations of our spiritual commitment, not legal documents.

Without the idea of thanksgiving to God, our commitments, whether fulfilled or not, are not the spiritual gifts God seeks from us. ■

Everyday, God gives us the opportunities to be thankful, as this *Prayer of Thanksgiving* by parishioner, Florence Capalare, tells us:

Prayer of Thanksgiving

*Dear Lord, my God,
I thank you for your blessings,
For the sun and moon, for stars
that shine at night,
For wind and rain,
for trees that seem caressing,
For darkness and the
morning's pleasant light.*

*For the flowers that bloom
in never ending glory,
The leaves that fall in colors so grand,
The sky so blue, the clouds
that tell a story,
The rolling waves, the rocks,
a beach of sparkling sand.*



On Sunday, May 5 at the 9am Mass, 39 candidates from the 3 Portsmouth parishes were fully inducted by the Bishop into our holy faith through the sacrament of Confirmation. Congratulations go out to those confirmed and to their families.

Immaculate Conception Church
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 Portsmouth, NH 03801-4398

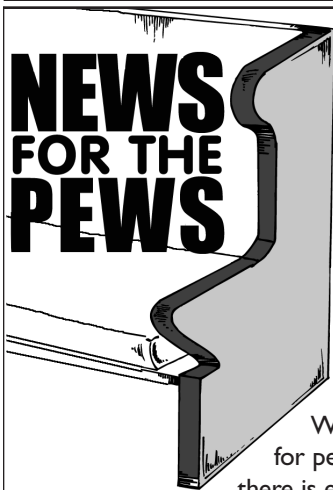
Here's Your
Connections



HAVE YOU HEARD THE BUZZ ABOUT FUN, ADVENTURE, AND LEARNING AT OUR PARISH THIS SUMMER?

Our Director of Religious Education, Rita Lena, and a talented group of enthusiastic volunteers present **Bug Safari Vacation Bible School** on **August 5th through August 9th from 8:30 a.m. to 11:30 a.m. at St. Patrick School**. Kids will hear and act out Bible stories, make crafts, play games, sing, watch videos, munch snacks, and collect some buggy souvenirs while learning about God's love. An exciting part of this program is the kids participation in a project called Operation Kid-to-Kid which involves thousands of children across the country.

The cost of Bug Safari is \$25 per child. Bug Safari is for children aged 4 and up. It is still possible to register your child. We will have sign-ups after all masses on June 8 and 9, or call Rita Lena at (207) 439-7008. Don't miss out on this fun, educational program!



*Tidbits about
 What's going on in
 your parish this quarter!*

Our First Parish Craft Fair

We are working on our first parish craft fair where crafters can rent table space to sell their own crafts. A donation of a craft from each crafter will be requested to raise funds for the parish. Plans are to combine it with a brunch.

We also want to have a series of craft workshops for people to learn a new craft over the summer if there is enough interest. The craft fair is tentatively planned

for late October. If anyone is interested please contact Kathleen Dwyer 433-1877 or Marcia Hansen 430-9564.

Parish Picnic — Sunday, September 15

Mark your calendars now for our annual parish picnic to be held on Sunday, September 15 from 2 p.m. to 5 p.m. at Hilton Park. Come and enjoy music, games, face painting, and fun. Kids will also enjoy bouncing in the moonwalk or playing in the playground.

After all of that activity, you're sure to get hungry. The menu will include hamburgers, hot dogs, salads, brownies, cookies, and soda. Don't forget to bring a lawn chair. One improvement over last year will be more convenient bathroom facilities.

Volunteers are still needed to help plan this important event. To volunteer to help, or for further information, please contact Bridget Barker at 430-8486.

New Parishioners

We have many new parishioners since our last newsletter. Welcome to our Parish!

- Jan Allsop
- Michael & Mary Beckwith
- Karen & Patrick Breen
- Tina Brown
- James Campbell
- Jill D'Angelo
- Deborah Floor
- Will Gibney
- Kevin & Adelaide Herzog
- Lisa Jason & family
- Kathleen Kennedy
- Katie Kingsley & Rob Taylor
- Beth Lindquist
- Jeffrey & Colleen Malloy
- Nathaniel & Amy Maness & family
- Amy E. Nordle
- Teresa O'Neill
- Jill Parizo
- John & Laura Parker
- Maureen M. Prouty
- Joseph J. Smith
- Maria Costa Tompa & Family
- Arnold & Nancy Undzys
- Amy Welch
- Yolande Wyatt

Parish Sacraments

The following Sacraments were administered in our Parish since 1-1-2002

BAPTISMS

Caroline Rae McCarthy
 Philip Randolph Whisler
 Ann Katharin Cassell
 Charlotte McKenzie Griffin
 Jackson Lee Maness
 Jonah Robert Place

MATRIMONY

Alfred A. Bussiere &
 Karen McKay
 Christopher York &
 Jennifer St. Laurent

FUNERALS

John Edward Murray
 Walter Desotelle
 Alfonso Aldo Tarantino
 Annette Boisvert
 Michael E. Moore
 George Bidlin
 William Lynch
 Alice Coughlin
 Cecile May Dillon
 Anthony M. Lorusso
 Jean Frances Fiandaca
 Louise D. Bettencourt
 Anna Sherfese
 James Streeter
 Virginia C. Estey

We ask God's perpetual light to shine upon all the souls who have departed this world.