Pilgrimages help students consider vocations

By Sean Gallagher

Early in the morning on May 4, two groups of seventh-graders from Catholic schools in the four Indianapolis deaneries set out on vocations pilgrimages sponsored by the Indianapolis Serra Club. By the end of the day, many of these young boys and girls had begun to see seminarians, priests, brothers and sisters in a whole new light. They started to realize that these men and women were not so much different than themselves.

This was the impression that David Leszynski, a seventh-grader at Little Flower School in Indianapolis, had after returning from visiting monks at Saint Meinrad Archabbey and seminarians at Saint Meinrad School of Theology. "They really seemed a lot like normal people," said David. And yet he also recognized that the men—women were not so much different either.

"[The pilgrimage] touched me spiritually because it’s an amazing thing to become a priest," said David. "I knew or suspected nothing until her name was announced at the business meeting during the spring parish business meeting for parish administrators of religious education sponsored by the Office of Catholic Education (OCE) and held this year at Camp Rancho Framasa in Brown County.

The award, which was established in 2004, is presented annually to one administrator to recognize and support the significant role of the professional catechetical administrator in the Archdiocese of Indianapolis.

Bedel, who has been involved in catechesis at Holy Family Parish for almost 30 years, recalled being present when the first recipient was named. "I was present at the Diocesan Office of Religious Education’s first Excellence in Catechesis Award," said Bedel. "I remember thinking how proud I was just to know her. Little did I ever dream that someday I would be so honored."

The first recipient of the award and Bedel continue to maintain their relationship. In fact, Sister Marie has been a catechist for Bedel at Holy Family Parish for the past six years.

But their relationship goes back many years. When Sister Marie was a director of religious education, she served as a mentor for Bedel, who was a new staff member at Holy Family.

"It was good for me to see her receive the award. We’ve been together quite a bit,” said Sister Marie. “I’ve watched her grow up in the ministry. I thought that [the award] would have come sooner.”

She may have thought that, but apparently such an idea had not entered Bedel’s mind until her name was announced at the event.

"I knew or suspected nothing until Archbishop Buechlein started to tell about this year’s winner,” said Bedel, “and I said to those at our table, ‘He’s talking about me.’"

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Lady of Grace Monastery in Beech Grove. Their pilgrimage concluded with a meeting with the Little Sisters of the Poor at the St. Augustine Home for the Aged. Meaghan Murray, a seventh-grader at Christ the King School in Indianapolis, was surprised by the variety of communities of women religious in Indianapolis.

“I had no idea that there were so many different religious communities here in Indianapolis,” Meaghan said. “I liked the way we got to see how their lives compared with one another. I saw that they led very different lives in the ways that they worked and prayed.”

But beyond simply learning about the religious communities in the area, Meaghan also recognized that the pilgrimage would have an impact upon the way that she lives out her faith. She said that she would like to do volunteer work with either the Missionaries of Charity or the Little Sisters of the Poor.

Kathy Wernert, a member of St. Luke Parish in Indianapolis and a Serra Club member, accompanied Meaghan and the other seventh-grade girls on the pilgrimage. She said that the event was a good opportunity for the students to think and pray about vocations.

“It’s a way to get seeds planted. We have some really good kids out there,” said Wernert. “Sometimes we as parents don’t give them enough time for quiet time and reflection.”

“I think that we sometimes forget to give our kids the opportunity to be open to that. Hopefully, it will spark conversations about religious vocations,” she said.

Like Wernert, Father Moriarty hoped that the pilgrimages would open the eyes of these seventh-graders to the possibilities that exist for religious and priestly vocations.

Rev. Robert J. Robeson to weekend sacramental assistance for Holy Trinity and St. Anthony parishes in Indianapolis, while continuing as director of Youth and Young Adult Ministry for the archdiocese and director of the Bishop Bruté House of Formation at Marian College, effective July 7, 2004.


Rev. James R. Bonke to part-time associate pastor of St. Luke Parish in Indianapolis, while continuing as part-time associate pastor of Christ the King Parish in Indianapolis and defender of the bond for the archdiocesan Metropolitan Tribunal, effective July 7, 2004.

Rev. Christopher Anamata from ministry in the Diocese of Fort Wayne/South Bend to associate pastor of St. Lawrence Parish in Indianapolis, effective July 7, 2004.

These appointments are from the office of the Most Rev. Daniel M. Buechlein, O.S.B., administrator of religious education for Holy Trinity Parish in Indianapolis, while continuing as director of St. Michael the Archangel Parish in Indianapolis, while holding the position of administrator of religious education for other women until 1994. In that year and until the present, she has been the sole administrator of religious education for the parish.

Beyond the level of the parish, Bedel has been active in the Batesville Deanery, facilitating meetings of its parish administrators of religious education (PARE) and hosting deanery-wide adult learning opportunities and catechist training sessions. She has also recently been both a participant and a presenter of the Indiana Catechetical Leadership Skills Institute sessions for PAREs in the Batesville Deanery.

Finally, Bedel has shared her wisdom and experience with PAREs throughout the archdiocese in her service in positions of leadership in the Association of Parish Administrators of Religious Education (APARE). In this organization, she has served as associate executive director and other committees.

Because of this wealth of experience in religious education at the parish, deanery and diocesan levels, Harry Dudley, the associate executive director of OCE for faith formation, has begun to call Bedel the “first lady of catechists.”

Theresa Bedel, administrator of religious education for Holy Family Parish in Oldenburg, sits next to her husband, Larry, while holding the Excellence in Catechesis Award that she received on May 4.

**Vocations**

The pilgrimage highlighted many of the ways that religious communities can support young people in their faith journeys.

**Awards**

The annual Catechesis Award that recognizes outstanding catechetical efforts in the archdiocese was presented to the St. Therese Shrine - Holy Hill - Mary Town International Retreat Center, Wisconsin.

**Pilgrimage to Schoenstatt**

Saint Therese Shrine - Holy Hill - Mary Town with Schoenstatt Sister Ann Astell, Indianapolis, Indiana

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**Catechesis**

The Catechesis Award that recognizes outstanding catechetical efforts in the archdiocese was presented to the St. Therese Shrine - Holy Hill - Mary Town International Retreat Center, Wisconsin.
First coeducational class to graduate at Oldenburg

By Brandon A. Evans

Connie Deardorff, the principal of Oldenburg Academy of the Immaculate Conception in Oldenburg, said that, given the school’s history, in past years it had become apparent that something was missing.

But now, at the end of a “perfect year,” that missing piece has been fitted into the story of the school—at the right time—as the first coeducational class prepares to graduate on May 30.

The high school, now more than 150 years old, was started by the Sisters of St. Francis of Oldenburg, and Deardorff sees the move to include boys in what was traditionally an all-girls’ school as something rooted in Franciscan values.

Being Franciscan is to strive for the common good, she said. The chance for young men in the area to be able to attend a Catholic high school “is a gift of what it is to be Franciscan.”

Robert Rauch, a graduating senior, said that he has nice to have Oldenburg Academy as an educational option. “The other choices I had, I really didn’t like,” he said.

Senior Jeremy Roell said he loved attending the school. If it wasn’t for the academy, he said that he probably would have had to commute to Cincinnati to go to a Catholic high school.

At Oldenburg, he was also able to be more involved in sports than he normally would have at another school. He has earned 10th letters in varsity sports.

Senior Madonna McGovern said that it was hard on some of the boys during that first coeducational class four years ago. “Jake Johnson, a senior, said he is also grateful for the school, although the first year was a little hard because there were some older girls resistant to the change.

Senior Kara Kerker said that while it was difficult for some of the older all-girls classes at first, it was easier on the class right ahead of her. “As for herself, Kara, having boys in the classroom was not anything new.

“It’s not really that much different from where I used to go to school,” Kara said. She attended St. Louis School in Batesville.

“I went to a coed school all my life,” Madona said.

Jake said that the class has bonded together well. Jeremy agreed.

Deardorff said that each year, as a new mixed class was added, things got better. As time went by, the bumps smoothed out.

“Don’t think this is an issue anymore, the principal said.

Opening the school up to boys may also be helping to spread the word about what she calls a gem in southeast Indiana.

While 55 seniors are leaving, at least 65 freshmen will be coming in this fall, with room for that number to climb to 75 students.

(For more information about Oldenburg Academy, call 812-934-4400)”
Secularism is the religion of our society

S sometime between 66 and 68 A.D., St. Paul wrote to the Christians of Rome, “Do not conform yourselves to the likeness of the world but be transformed by the renewal of your mind, so that you may discern what is the will of God, what is good and acceptable and perfect” (Rom 12:2).

Today, unfortunately, too many Christians—and, yes, too many Catholics—have indeed conformed to the culture of our age, and that culture is thoroughly secular. Secularism has become the unofficial, but nevertheless actual, religion of our society.

Catholics throughout the history of the United States have accepted the American principle of the separation of Church and state because they believed that Catholicism could flourish in a society where religious freedom existed. But until modern times, that separation was never seen as the acceptance of the tenets of the culture. Yet, this cultural and traditional morality is ridiculed and the evangelists of secularism spread their dogmas to the impressionable masses through powerful media.

That many Catholics have converted to this religion seems obvious. It’s evident in the decline of the numbers of Catholics who go to Mass on Sundays, Catholics’ acceptance of the sexual practices they see on television and the absence of a sense of sin evident in the almost total neglect of the sacrament of reconciliation.

U.S. Catholics seem to have bought into secularism’s claim that religious autonomy is its most important principle. Its corollary is that we must always be nonjudgmental because the Church cannot call our morality into question. This is precisely what Vatican II, in its document on faith and morals, stated: “No one has the right to judge faithfulness to the Church’s doctrines, even if the Church does not regard a particular doctrine as valid.” (1731).

The assertion that bishops should not exercise their authority is a reflection of inadequate indoctrination. If Mr. Zelenka is the product of a Catholic education and attends Mass, his ignorance of this main doctrine is astounding. Only one ignorant of our faith can say that bishops should not promote the Church’s moral teaching, which only an ordained priest can do. If Mr. Zelenka would study the real reasons why the bishops prevent the bombing of innocent women, men and children, he would find there is a firmly grounded purpose in it.

The argument that bishops should not deny Communion to pro-abortion politicians without doing the same for politicians who support a war shows the lack of true Catholic perspective on the Church. Mr. Zelenka seems to forget that we are not dealing with bread and wine, but with the Body and Blood of Christ’s Church. We must be unified in our defense of Holy Mother Church and her authority, from the Holy Father on down to our parish priests. By the way, this letter does not come from an old fogey. This is from a 29-year-old who was baptized two years ago.

May God shed light on those who would harm the Church. May God have mercy on us all.

Chris Lowe, Columbus

Letters to the Editor

Treatting Christ with respect is no trivial matter

In his letter to the editor in the May 14 Criterion, Joe Zelenka takes to task the Vatican’s bishops for the newly released document on abuses in the liturgy. He expresses his sadness that the Church has spoken strongly on such trivialities when the world is in such a mess with wars, poverty and disease. He objects to the Church’s requirement for only “celibate male clergy to preside over the Eucharist” and to some “bishops denying Eucharist to politicians who are pro-choice.”

Mr. Zelenka’s problem, believe it or not, is one of ignorance of our faith. In trivializing one of the liturgical abuses addressed, in the document, he refers to the bishops concern over “where the leftover wine is poured.” Only one ignorant of our Catholic faith would refer to the unconsumed Precious Blood at Mass as “leftover wine” and not care where it “is poured.” This Blood, under the appearance of wine, is Jesus Christ, our God. This knowledge is the foundation on which our whole faith, our whole Church, is built. If he is ignorant of this main truth, then it is no wonder Mr. Zelenka can’t understand why we care how the Mass is offered.

Being ignorant of the true nature of the Holy Eucharist, it follows that Mr. Zelenka would not realize the role of the priesthood in the sacrifice of the Mass. A clergy (priest) does not “preside” over the Eucharist, but during Mass he offers, on behalf of the Church, the sacrifice of Jesus the Son to God the Father. To preside means to be in an authoritative position or oversee, but not to take an active role in offering this sacrifice, which only an ordained priest can do. If Mr. Zelenka would study the real reasons the Catholic priesthood is open to only males, that casually and thoughtlessly permit men, he would find there is a firmly grounded purpose in it.

The argument that bishops should not deny Communion to pro-abortion politicians without doing the same for politicians who support the bombing of innocent women, men and children. This is a grave error. As Mr. Zelenka has heard from the Pope himself, “the Church does and has always acknowledged the moral of a just war. The killing of innocent civilians is never an admissable corollary of necessary action. It is wrong to say ‘politicizing’ the bomb is ‘inconsistent with religious morality’ or ‘against the teachings of Jesus’.” In this case, Mr. Zelenka’s misunderstanding of the nature of abortion. In abortion, kept legal by politicians, a child is intentionally killed.

This murderous act is so intrinsically evil that anyone taking part in it working to keep it legal is considered an accomplice. While not denying the loss of innocent children, Mr. Zelenka’s misunderstanding of the morality of our involvement in any given conflict, the sole intent of war is not to purposefully kill defenseless, innocent human beings. In abortion, this is exactly the intent.

There is much suffering in the world, Mr. Zelenka, and many injustices which lead to this suffering. That is why we need to place such importance on the redemption offered us through the Mass. We must treat our Christ present in the Holy Eucharist with great respect, as the Vatican’s instructions command, while also working to stop injustice toward our fellow man.

Mary Casabella, Corydon

We must defend the Church

In response to Joe Zelenka’s letter of May 14, I would like to offer a critical perspective of a pro-American, pro-Catholic, Catholic. Mr. Zelenka’s left-right rant should open some eyes to the goals of “progressive Catholics.” Mr. Zelenka started his letter bashing an “illegal and immoral war.” I suppose Germany and France who had under-the-table deals with the tyrant Saddam Hussein would call the war in Iraq immoral and illegal. I suppose the U.N. (which allegedly received kick-backs from the same tyrant) would call the war war immoral and illegal. The U.S. Congress and president, however, went to pains to ensure that this war was, and is, legal. But enough with that.

Mr. Zelenka’s disdain for the leadership of the Church is apparent in his nonchalant attitude toward the Body and Blood of our dear Lord. He turned the Eucharist into a political football in an effort to defray the refusal to allow abortion supporters to receive Communion, while condoning those who wish to pollute our country and world. He slandered our military men and women as slaughters of the innocents. He mocks the priesthood as a roadblock and mocks the Church for failing to see the world as he sees it.

This attitude is a clear hurdle for the Church. We must not allow progressives and the Body and Blood of Christ’s Church. We must be unified in our defense of Holy Mother Church and her authority, from the Holy Father on down to our parish priests. By the way, this letter does not come from an old fogey. This is from a 29-year-old who was baptized two years ago.

May God shed light on those who would harm the Church. May God have mercy on us all.

Kenneth de Maillé, Bloomington

Letters Policy

Letters from readers are welcome and should be informed, relevant, well expressed, concise, temperate in tone, courteous and respectful. Readers must reserve the right to select and edit the letters based on space limitations, pastoral sensitivity and content. Letters which are abusive, but, for any reasons, names may be withheld. Send letters to “Letters to the Editor,” The Criterion, P.O. Box 1717, Indianapolis, IN 46206-1717.

Readers with access to e-mail may send letters to criteria@archindy.org.
Las creencias católicas desafían nuestra cultura secular

C omo de costumbre, nuevamente este verano comprenderé mis artículos mensuales en serie. Pretendo tocar diversidad de materias e inquietudes comprendidas bajo el amplio tema de “Las creencias católicas desafían nuestra cultura secular”. Como pueden apreciar a través del título el hilo conductor será el hecho de que las creencias, puntos de vista o posiciones son católicos y que éstos desafían y se ven desafiados por la cultura en la que vivimos.

Hace cinco o seis años quedé sorprendido cuando, durante una discusión, el Monsenor Frank Tushy señaló que la mayoría de nosotros no se da cuenta de que vivimos en una sociedad post cristiana. No me había detenido a pensar en ello, pero había dado un tiempo para pensarlo. A medida que pasa el tiempo se me hace cada vez más evidente que esta afirmación es correcta en todo sentido. Pasados algunos años después de su acotación no me sorprendió tanto. De hecho, me dio un nuevo punto de vista.

Por ejemplo, recuerdo cuándo el Viernes Santo se celebró por primera vez en el Consejo Fieldhouse. Hablando de contraste de culturas en el Viernes Santo.

Hacia el final de la procesión por las calles nuestro grupo se topó con las masas rambo al Consejo Fieldhouse. “Hablando de contraste de culturas en el Viernes Santo.”

La mayoría de los fanáticos de los Pacers fueron pacíficos y respetuosos. Otros, no. No estoy seguro qué pensarían algunos al ver a Cristo cargando su cruz y siendo azotado cerca de la cancha. Una pareja se detuvo a preguntar si esto era un “experimento”.

Gran parte de la discusión suscitada en torno a La Pasión de Cristo de Mel Gibson fue rechazada. No me sorprendió el respeto del tema al antisemitismo. Me sorprendió más la cantidad de personas que no entendían que la pasión, muerte y resurrección de Cristo era y es importante para los católicos y otros cristianos. Después de la explicación, un hombre preguntó: “¿Es lo que se cuenta a la gente?”

Existe mucha gente que desconoce la Iglesia, más de lo que nos damnamos.

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The Criterion  Friday, May 21, 2004

Lumen Dei, a Catholic networking group for business people, is hosting an “Evening at the Symphony” at 5:40 p.m. on July 10 at Comer Prairie, 13600 Allisonville Road, in Fishers, Ind., in the Diocese of Lafayette. Participants will be able to enjoy the music of Big Bad Voodoo Daddy and also spend time with other Catholic businesspeople and businesswomen who are living their faith. The event is a pitch-in meal and the cost is $20 per person. An R.S.V.P. is required by June 1. For more information or to make a reservation, call Stan Schenher at 317-842-6917 or catholicexchange.com.

The Latin Liturgy Association will hold its biennial convention from June 25-27 in Indianapolis. Liturgies for the event will take place at St. John the Evangelist Church, Holy Rosary Church and Sacred Heart of Jesus Church, all in Indianapolis. The keynote address will be given by James Likoudis. The convention will include a Vatican II Rite Latin High Mass, a Tridentine Rite Solemn Pontifical High Mass, solemn Vesper services in Latin, and nine talks and workshops. There will be a workshop titled “Give Gregorian Chant a Chance in Your Parish” from 7 p.m. to 8:30 p.m. on June 25 at The Hampton Inn, 105 S. Meridian St., in Indianapolis. The cost for the single workshop is $10. The cost for the convention is $60 per person. For more information about the convention or workshop, call 718-979-6685 or log on to www.latinliturgy.com.

Roncalli High School, 3300 Prague Road, in Indianapolis, will have a reception from 4 p.m. to 6 p.m. on May 24 in the school’s media center to recognize and honor Rosemary Fox. Fox has been a teacher in the English department for the past 35 years and is retiring at the end of this school year. Former students, former colleagues, parents and friends are invited to attend the event. For more information, call the school office at 317-787-8277.

St. Francis Hospital and Health Centers is offering a course titled “Freedom from Smoking” that was developed by the American Lung Association. It is designed to help smokers become non-smokers by offering a step-by-step plan to break their habit. Beginning June 7, the seven-week class will meet from 6 p.m. to 8 p.m. on Mondays at St. Francis Hospital, 1111 S. Emerson Ave., in Indianapolis. The cost of the program is $50 and may be reimbursed by insurance. For more information or to reserve a space, call Kim Modglin at 317-782-7999, ext. 2999.

Ted Sri will present “Why Now? The Rosary and the New Luminous Mysteries” on May 24 at Our Lady of the Apostles Family Center, 2884 N. County Road 700 W., in Greenfield. The presentation will take place after a 6:30 p.m. Mass. Sri will draw on themes from his recent book The New Rosary in Scripture. For more information, directions or to R.S.V.P., call Susie McAllister at 317-353-1420.

There will be a Retrouvaille Weekend retreat from July 26-27 at Fairhaven Convention Center, 5533 E. 56th St., in Indianapolis. The Retrouvaille program is designed to help married couples that are experiencing difficulties in communicating and loving, as well as experiencing disillusionment. The Catholic program is open to couples of all faiths. Retrouvaille seeks to focus on key problems, present techniques of communication and provide ways for the couple to place and keep their individual, marital and spiritual needs in balance. For more information on the program and the weekend, call the archdiocesan Office of Family Ministries at 317-236-1596 or 300-382-9836, ext. 1596.

An explanation of the annulment process will be the focus of a two-hour session for men and women at 7 p.m. on June 16 at the Archdiocese O’Meara Catholic Center, 1400 N. Meridian St., in Indianapolis. There is no cost for the event, which will be presented by Ann Tully, judge instructor, and Katharine Lozano, associate judge. Both women are from the Metropolitan Tribunal. During the evening, they will try to correct misinformation and answer the most often asked questions on such issues as the sanctity of marriage, legitimacy of children, cost, timing and completion of questionnaires. For more information, call Marilyn Hess in the Office of Family Ministries at 317-236-1586 or 300-382-9836, ext. 1586, or e-mail mhess@archindy.org.

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A six-week Divorce and Beyond Program will take place from 7 p.m. to 9 p.m. starting June 14 at the Archbishop O’Meara Catholic Center, 1400 N. Meridian St., in Indianapolis. The course will continue through July 26 (excluding July 5). The topics for discussion will be the process of divorce, self-image, stress, anger, blame, guilt and loneliness. The cost of the program is $50, which includes a book. Registration is limited and pre-registration is required. For more information or to register, call the Office of Family Ministries at 317-236-1596 or 300-382-9836, ext. 1596.

VIPS . . . .

Our Lady of the Greenwood parishioner David Franco of Greenwood, the valedictorian for Roncalli High School in Indianapolis, was recently chosen as The Daughters of the American Revolution State of Indiana essay winner. His entry also received first honor when submitted to the American Revolution State of Indiana essay winner. His entry also received first honor when submitted to the American Revolution State of Indiana essay winner. His entry also received first honor when submitted to the American Revolution State of Indiana essay winner. His entry also received first honor when submitted to the American Revolution State of Indiana essay winner.
COMMUNION

continued from page 7

The same applies to politicians who support same-sex marriage and any Catholic who votes for such candidates, Bishop Sheridan wrote. He said the assertion that faith and politics are to be kept separate in American society is a distortion of the doctrine of the separation of Church and state.

"In no way does [that doctrine] even suggest that the well-formed consciences of religious people should not be brought to bear on their political choices," wrote Bishop Sheridan.

"Often, we hear people claim that they are making decisions in accord with conscience even when those decisions defy the natural law and the revealed teachings of Jesus Christ," he said. "This is because of a widespread misunderstanding of the very meaning of conscience."

Bishop Sheridan said conscience is not "a personal preference or even a vague sense or feeling that something is right or wrong, often based on information drawn from sources that have nothing to do with the law of God."

"The ‘right judgment of conscience’ has nothing to do with feelings, he said. "It has only to do with objective truth or judgments formulated ‘in conformity with the true good willed by the wisdom of the Creator,’ he said, citing the Catechism of the Catholic Church."

"It is the right formation of judgments on fundamental moral issues that depends upon the application of the natural law to fundamental moral issues."

"This, Bishop Sheridan wrote, "is the basis for the Catholic Church’s judgment on moral issues."

"It is the basis for the Church’s judgment on moral issues because God has provided a means by which men can discover both the natural law and the revealed teachings of Jesus Christ as they apply to specific moral issues."

Bishop Sheridan wrote that the right judgment of conscience is a matter of using reason and faith to determine which actions are moral or immoral.

"Reason and faith are needed to judge the moral character of any action, Bishop Sheridan said. "But faith is necessary to determine the moral character of the action in the first place."

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judgment about someone’s worthiness for the Eucharist. He said Catholics who choose to vote for individuals on the basis of their “pro-choice” stance should join those politicians in refraining from receiving Communion.

“But if they are voting for that particular politician because, in their judgment, other candidates fail significantly in some matters of great importance, for example, war and peace, human rights, and economic justice, then there is no evident stance of opposition to Church teaching and reception of holy Communion seems both appropriate and beneficial.”

Archbishop Vlazny wrote in the May 6 edition of the Catholic Sentinel. Catholics who vote for such politicians have an obligation to make clear to those men and women “that their support is in no way based on the pro-choice advocacy of these political leaders.”

“Catholic pro-choice politicians themselves would serve Gospel justice more clearly against abortion and mitigate their stance of opposition to Church teaching unless he lives in accordance with the principles given us by Christ.”

Bishop Aquila said Catholic politicians who are “‘pro-choice,’ who say they are ‘pro-choice’...”

New saints
A crowd fills St. Peter’s Square for a canonization Mass led by Pope John Paul II on May 16. The pope created six new saints: Italian laywoman Gianna Beretta Molla; Italian Fathers Luigi Orione and Annibale di Francia; Spanish Father Josep Manyanet Vives; Italian Sister Paola Elisabetta Cerioli; and a Lebanese Maronite monk, Nimatullah Kassab al-Hardini.

Latin Liturgy Association Convention
June 25 - 27 In Indianapolis

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Gospels provide blueprint for connecting faith and life

By H. Richard McCord Jr.

For the last few months, our family has dealt with a family crisis involving our son and a serious auto accident. Many people have reached out to us. All have offered something helpful. But some assistance has made more of a difference. Why? A few things being equal, we have been helped more by people who drew from the wellsprings of their faith to establish a helping relationship with us that also strengthened our faith. They made a connection between faith and life. Our friends were not simply good neighbors. They were good Christians who gave witness by being good neighbor.

It has been so from Christianity’s beginning. The pagans commented how “these Christians love one another.” It wasn’t that pagans themselves weren’t capable of loving, but that the followers of Christ were inspired to imitate their Master through love and sacrifice, and to witness to his proclamation that the kingdom—the reign of God “is at hand” (Mt 3:19). The connection between faith and life is always in danger of coming apart. To keep it together means fixing our eyes on the reign of God and letting it serve as our model—our lens—for making choices and actions.

In other words, the kingdom or reign of God is the key to understanding the Gospel message. Jesus’ teaching, parables and miracles are lessons about a life lived in light of the reign of God. Together, the teaching, parables and miracles sketch the shape and contour of a new way of living. With this blueprint, we can ask whether and to what extent that our decisions, choices and actions bring our world closer to the kingdom or push it in the opposite direction.

To speak of God’s reign is shorthand for describing a state of human fulfillment that comes when Christ hands over creation to his Father without spot or blemish. Establishing this reign is both our work and God’s effort. It already is started, but not yet finished.

The Gospel project is to fashion a world that more closely resembles God’s reign. I suggest three standards we can use to shape and evaluate our decisions and actions in this regard. They are drawn from Jesus’ proclamation of the kingdom and, for that reason, provide some paths—ways to living the Gospel in daily life.

1. Our decisions, choices and actions will convey the Gospel message.
2. Our decisions, choices and actions will shape communities.
3. Our decisions, choices and actions will bring our world closer to the reign of God.

In today’s world, this could mean “adopting” an older person into our family, or sponsoring a refugee family, or mentoring a person whose family has failed him.

We can also see this option for the least among us by the positions we take on immigration issues, on a living wage and on tax policies that favor the same income group more than another. The least are those who need to be brought back to the community and reconciled. Think of Jesus’ story about the shepherd who leaves his flock to go in search of one lost sheep. Today’s lost ones can be those who have fallen into addictions, or who have left marriages and families, or whom society shuns because of their background, lifestyle or behavior. It is easier to forget these “lost souls” or to blame them for their condition than to try and bring them back.

But in times of bearing the cross, their heaviest cross will be each other. We also tell them that, often in marriage, they will have to bear their cross. Often, their heaviest cross will be each other. It will be quite obvious to many what it means to live in a marriage that endures in challenging times like this, spouses will find that their marriage is being shaped by God and is reflecting the paschal mystery of death and resurrection.Only when married couples faithfully carry their cross and are willing to die to themselves for the sake of the other person will theirs be transformed into marriages shaped by God. The grace of the sacrament of marriage resurrects their love and recreates something fresh and new. And others see it and benefit from it.

To respond for possible publication, write to Catholic News Service.


Marital love preaches the Gospels

By Andrew and Terri Lyke

The love that others see in the day-to-day life of married couples actually “preaches” the Gospel.

Marital love is based on a promise made about an unknown future. It starts with faith in a goodness that will endure “‘til death do us part,” so it reflects God’s own committed love.

St. Francis of Assisi said, “Preach the Gospel, always. And when necessary, use words.” His statement helps clarify what is meant when we speak of baptized people “preaching” the Gospel to the world. This also happens in marriage.

As marriage educators, we tend engaged and newly wed couples that a Christian marriage is shaped by God, who continues to shape it over time. We also tell them that, often in marriage, they will have to bear their cross. Often, their heaviest cross will be each other. It will be quite obvious to many what it means to live in a marriage that endures in challenging times like this, spouses will find that their marriage is being shaped by God and is reflecting the paschal mystery of death and resurrection. Only when married couples faithfully carry their cross and are willing to die to themselves for the sake of the other person will theirs be transformed into marriages shaped by God. The grace of the sacrament of marriage resurrects their love and recreates something fresh and new. And others see it and benefit from it.

After a lifetime of dying and rising, the marriage stands as a testament to God’s ever-reconciling love. And the people who have shared their life are richer because they “preached” the Gospel in their marriage.

(Andrew Lyke is coordinator of marriage ministry for the archdiocese of Chicago. Terri Lyke is coordinator of marriage ministry for the African-American Community for the archdiocese.)

Discussion Point

Christians model values to others

This Week’s Question

Can lay people really bring faith to bear in the “marketplace” and, if so, how?

“Yes. They can best do this by modeling Christian values, but more importantly by speaking out when the marketplace” and, if so, how?

Lend Us Your Voice

An upcoming edition asks: Is your attitude toward Muslims different today than it once was? How and why?

To respond for possible publication, write to Faith Alive! at 3211 Fourth St. N.E., Washington, D.C. 20017-1100.†
Last week, in my column about Sister Blandina Segale, I wrote that she once stopped some Apache Indians from going on the warpath. Jesuit Father John E. Fink did more, helping to end the war between Apache Indians and the U.S. government.

When he was 68, Father De Smet was asked to intervene with Chief Sitting Bull. The priest took a party of about 40 men up the Missouri River from St. Louis, across the Badlands and into the Black Hills. He negotiated a peace accord between the Sioux Indian camp met him, one of them told him, “Blackrobe, entrance to our camp is given to you alone. No other white man could come out of it with his scalp.”

Father De Smet was taken to Sitting Bull. The missionary asked the chief to call a council at which he could speak. Sitting Bull did so, and a four-hour meet-

God’s banner over his love

At the conclusion of a recent Sunday Mass in which children received their First Communion, the communications sang “God is our banner over us.” As everyone beamed proudly at their children, one of the singers remarked, “It seems to me, when I was a kid, we sang Salve Regina on this occasion. Some years ago over age 40 nodded in agreement, chuckling at this memory of their childhood.

This example is a small one of many that may cause us to believe times have changed drastically, maybe for the worse. But in the end, it seems to me we’d be wrong to think so.

Unfortunately, there seem to be many examples of modern life that distress us. The nightly news and examples of modern life that distress us wrong to think so.

But in the end, it seems to me we’d be wrong to think so. We see people living on only one income and driving car or live in modest homes, all without depriving their families. We see people spending time to devote to a favorite interest in one end of the spectrum, and criminal abuse and verbal abuse at the other.

They are inundated with information and entertainment that conflicts with what they perceive as failing in their promises. They are tempted in innumerable ways to compromise their marriage vows that they’re able to share that love among the Indians. The American saint, Rose Philippine Duchesne, was one of the nuns who responded to his request for sisters to minister to the Potawatomi Indians, who had been forcibly moved from northern Indiana to Kansas Territory. Father De Smet died in St. Louis on May 23, 1873, at the age of 72.

Cornucopia/Cynthia Dewes

About some moms who’ve decided to stay home with their kids for a few years because they’ve learned and grown and indeed “have it all,” just not all at once.

We’re encouraged to find that the support we used to enjoy in ladies’ circles and men’s fraternal organizations still exists, perhaps in new guises such as co-op daycares or community projects like Habitat for Humanity. We’re beginning to hear more about folks who are so secure in God’s love and the love of others that they’re able to share that love with the rest of their world.

Maybe they don’t practice the same religious devotions we used to, or speak in the same terms, but God surely graces them as he does us. Like us, they’re taking back the knowledge that God’s banner over all of us is love.

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

Faithful Lines/John E. Fink

More than a dozen years ago, I wrote a column for The Indianapolis Star in which I quoted my husband, Paul Fink, who pays me to write. “If you lived to be 200, you couldn’t read all the books the authors or donors to them for library use, sales or to other charit-

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Field from the Editor Emeritus/Perspectives

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Feast of the Ascension of the Lord/
Msgr. Owen F. Campion

The Sunday Readings

Sunday, May 23, 2004

• Acts of the Apostles 1:1-11
• Ephesians 1:17-23
• Luke 24:46-53

The first reading for this feast of the Ascension of the Lord is from the Acts of the Apostles. St. Luke’s Gospel and the Acts of the Apostles are two volumes of the same work. Ideally, they should appear as a unit. Such an arrangement would better convey the theological lesson that the saving work of Jesus continued in the world after the Ascension.

However, at some point in the editing process, the Gospel was separated from the Acts of St. John’s Gospel. The Ascension is described between the two. This is the sequence of books in the New Testament as it now occurs.

Luke’s Gospel and Acts seemingly were written to an individual person. (Some scholars think it may have been a literary technique.) This person was Theophilus. Was this a proper name? Or was it in a term of respect or endearment? The word means “friend of God.”

In any case, this reading is from the first chapter of Acts. It describes the ascension of Jesus to heaven. The Apostles witness this event. Before ascending, Jesus commissioned the Apostles to preach the Gospel throughout the entire world. Acts asserts the identity of the Apostles as the Lord’s chosen representatives. It says that they received the Holy Spirit. Jesus chose them. Jesus instructed them in a most personal and careful sense. They saw what no one else saw. They heard what no one else heard.

Then, to underscore the Lord’s divine identity, Acts says that apparently angels stood in the place that Jesus had vacated. They also spoke to the Apostles, reaffirming the apostolic mission.

The Epistle to the Ephesians provides the second reading for the Feast of the Ascension of the Lord.

It is a blessing upon, and a prayer for, the followers of Jesus. It promises that, just as Jesus was raised in God’s almighty power, true disciples will live in God’s protection and ultimately achieve everlasting life themselves.

St. Luke’s Gospel is the source of the last reading for this feast. Jesus takes the Apostles to a place “near Bethany,” a site traditionally believed to be the Mount of Olives. This hillside, just across a ravine from Jerusalem, was a short distance away, had important connotations for Jews. It was the preferred place to be buried, since it was believed that on this site the Redeemer would come in glory.

Reflection

The Church, in these readings and in the liturgy of this feast, joyfully recalls the ascension of Jesus to heaven. He rose from the earth, body and soul, to be with God in triumph. As God’s Son has developed, Eastern Christianity has discovered the meaning of this feast, and the profound connection between each true disciple and this event, better than has Western Christianity.

Western Christians see it simply as an event, certainly not accidental or without a great message, but not at all in the depth with which Eastern Christians understand the Ascension of the Lord.

This Eastern understanding rests on the fact that, as Paul so often stated, and indeed as Jesus taught, true disciples are one with Christ. It is Christ’s life, Christ’s death, Christ’s resurrection, Christ’s ascension that the Church proclaims. This is the Church’s understanding of the Ascension.

The Feast of the Ascension is a pledge for the future. If we are faithful, God will bring us to heaven. In a sense, we will ascend as Jesus ascended. In the meantime, as we live through life on earth, Jesus, the risen Redeemer, the Son of God, will protect us, strengthen us and guide us from the very portals of heaven.

To achieve this status, to truly be loyal as disciples, we must focus upon Jesus without end. We must focus upon Jesus as the only true teacher, as the Savior.

My Journey to God

I Prayed to God

I prayed to God for increased humility. God declined to hear my prayer. He said it was not for Him to give. God desired for me to search where He had hidden it.

I prayed to God to make my self ego decrease. God declined to hear my prayer. He said the task was mine alone; it was for me to become holy is to be holy. God declined to hear my prayer.

I prayed to God for my children’s conversion. God declined to hear my prayer. I said praying for them and be a good example.

By Thomas J. Rillo

(Tomas J. Rillo is a member of St. Charles Borromeo Parish in Bloomington.)

Daily Readings

Monday, May 24
Acts 19:1-8
Psalm 68:2-5ac, 7-12
John 16:23-27

Tuesday, May 25
Bedel the Venerable, priest and doctor
Gregory VII, pope
Mary Magdalene de’ Pazzi, virgin
Acts 20:17-27
Psalm 68:10-11, 20-21
John 17:1-11a

Wednesday, May 26
Philip Nerl, priest
Acts 20:28-38
Psalm 68:29-30, 33-36
John 17:11b-19

Thursday, May 27
Augustine of Canterbury, bishop
Acts 20:30; 23:6-11
Psalm 16:1-2a, 5, 7-11
John 17:20-26

Friday, May 28
Acts 25:13-21
Psalm 103:1-2, 11-12, 19-20ab
John 21:15-19

Saturday, May 29
Acts 28:16-20, 30-31
Psalm 11:4-5
John 21:20-23
Vigil Mass of Pentecost
Genesis 11:1-9
or Exodus 19:3-8, 16-20b
or Ezekiel 37:1-14
or Joel 3:1-5
Psalm 104:1-2a, 24, 27-28, 29c-30, 35c
Romans 8:22-27
John 7:37-39

Sunday, May 30
Pentecost Sunday
Acts 2:1-11
Psalm 104:1a, 24ac, 29c-30, 31-34
1 Corinthians 12:3b-7, 12-13
or Romans 8:8-17
John 20:19-23
or John 14:15-16, 23-26

Questions Corner/ Fr. John Dietzen

Luke’s Gospel says giving to the poor isn’t enough

Q: I would appreciate an explanation of a recent Sunday Gospel reading from Luke (Lk 6:17, 20-26), which says those who are “rich” will receive lesser rewards in heaven.

A: The passage that you refer to is Luke’s version of the eight Beatitudes. Matthew, with significant differences, speaks of spiritual attitudes (“Blessed are the poor in spirit”), whereas Luke speaks of economic and social realities (“Blessed are you poor, woe to you who are rich”). Both emphasize God’s special commitment and concern for the oppressed and the poor. And both declare a reversal of fortunes in the coming kingdom, whereby the poor will be released from suppression and injustice and be exalted, and the rich will suffer loss and receive lesser rewards in heaven.

Can this be true? Are we who work harder and are a little luckier in life deprived of the wonders of heaven? (Ohio)

First, pride that one’s possessions are sufficient to provide all one needs easily blocks God’s grace and action in the soul. An honest, continuous and prayerful examination and reordering of one’s priorities is essential.

Second, those in desperate need, who lack all personal resources to help themselves, have a special place in the heart of Christ.

The noted Latin American theologian Father Gustavo Gutierrez explains it this way: “God has a preferential love for the poor, because they are necessarily better than others, morally or religiously, but simply because they are poor and living in an inhuman situation that is contrary to God’s will. The ultimate basis for the privileged position of the poor is not in the poor themselves, but in God, in the graciousness and universality of God’s love.”

Obviously, much of Father Gutierrez’s description of God’s special care for the poor is based on these passages from Luke and his echoes in the other Gospels. History proves that holiness and intimacy with God are not impossible for the rich. They just present a greater and more urgent challenge.

What is the rule today about receiving Communion twice in one day? One priest said it could only be at two Masses. Another priest said that it could be any two functions—for example, Mass and a Communion service—on the same day.

The Code of Canon Law (1987) prescribes that anyone who has received the Eucharist may receive it again on the same day only during a Mass at which the Liturgy of the Eucharist is celebrated.

The canon mentions no limit as to the number of times, but in 1984 the Vatican issued a new declaration: “To receive Communion more than once on the same day would be a sacrilege.”

The Church has no official position on this matter. The rule was established in 1987. 

Questions may be sent to Father John Dietzen at Box 325, Peoria, IL 61651.)
The Active List

May 21

Matian College, St. Francis Hall Chapel, 2300 Cold Spring Road, Indianapolis. Catholic Charismatic Renewal, prayer meeting, 7:30-8:30 p.m. Information: 317-927-6709.

St. Christopher Parish, 5301 W. 16th St., Indianapolis. 2030's Something,贵宾 dinner, kicks off in parking lot, 7 p.m. Information: 317-695-1749.


May 21-23
Saint Meinrad Archabbey, 100 Blvd., St. Meinrad. Retreat weekend. Retreat weekend – "An Introduction to Celtic Spirituality," Benedictine Father Brendan Moss. Pre-information: 812-386-2587 or mozelf@saintmeinrad.edu

Mount Saint Francis Retreat Center, Floyd County. Young adult retreat. Information: 812-386-2587 or mzmills@cris.com.

May 23
St. Joan of Arc Parish, 4217 N. Central Ave., Indianapolis. Author Scott Hahn’s video "The Reason Your Heart Hurts," DVD, 7:30-8:30 p.m. Information: 317-236-1521.

May 27
St. Philip Parish, 9798 N. Dairy Road, Greenwood. Laity Supper, hot breakfast bar buffet, 7:30 a.m.-12:30 p.m. (EDT), free-will donation.

May 24

May 25
St. Matthew Church, 4100 E. 56th St., Indianapolis. Catholics Returning Home program, session 6, 7:30 p.m. Information: 317-257-7455.

May 26

May 28-30

May 30

June 4
St. Paul Parish, 7575 Holiday Dr. East, Indianapolis. Couple to Couple Leavening Indianapolis, Natural Family Planning (NFP), 7:45 p.m. Information: 317-256-0126.

Monthly

First Sundays
St. Paul Church, 218 Schelfer Ave., Sellersburg. Prayer group, 7-8 p.m. Information: 317-246-4555.

First Mondays
Archbishop M. Joseph Cardinal列 Center, 1400 N. Meridian St., Indianapolis. Guardian Angel Guild, board meeting, 9:30 a.m. Information: 317-638-6416.

First Tuesdays
Divine Mercy Chapel, 3554 W. 30th St., Indianapolis. Confession, 4-6:45 p.m. in Mercy of the Blessed Sacrament for vocations, 7-9 p.m. Information: 317-458-1625.


The Active List - Your Source for Spirituality, Vocations, and Family Ministries - Page 12

The Criterion, June 21, 2004
Faith and friendship: A+. Forty Immaculate Heart of Mary School kindergartners in Indianapolis learned lifelong lessons about the power of prayer and the importance of helping friends this year.

Each day, they prayed for their classmates, Patrick Maxwell, who was diag-
nosed with leukemia last spring, became critically ill with liver failure last
December and miraculously got better right before Christmas.

They also learned about children liv-
ing with cancer through a "Charlie Brown" cartoon video provided by the
Leukemia and Lymphoma Society and age-appropriate classroom discussions
with their teacher, Patty Koors, and Patrick’s parents, Immaculate Heart of
Mary parishioners Tom and Sarah
Maxwell, throughout the year.

"The kids have really gotten close as a
class because of this experience with
Patrick," Koors said after school on
May 7. "They have learned so much
from his illness. They learned what’s
really important in life."

The kindergarten classroom is located
in the renovated church basement, so it
was easy for the 21 children in the mom-
ing class and 18 children in the after-
noon class with Patrick to walk up the stairs
each day to pray the Hail Mary in front
of a Marian statue and candles that the
 teacher left for him.

But when Patrick got sicker last fall,
he wasn’t always strong enough to walk
up the stairs without help. Sometimes he
had to stay home from school while
undergoing intensive chemotherapy treat-
ments. Then he got much sicker in
November and had to be admitted to the
critical care unit at Riley Hospital for
Children in Indianapolis.

One day last year, after the children
had prayed the Hail Mary for their hospi-
talized friend, kindergartner Grace
Koscieliski asked, “Can we pray the Our
Father for Patrick, too?”

Koors was touched by the children’s
clear expression of kindness and con-
cern for Patrick, who missed “at least half
of the first semester” of kindergarten.

"He was diagnosed with leukemia last
May and started chemotherapy treat-
ments last summer," she said. "He had an
aggravating eye infection. Sometimes we
had to help him stand up and carry him
outside the classroom because he didn’t
have enough energy. The kids watched him
go from so-so to really bad. Then he
was never at school.

“They prayed for a miracle for
Patrick, and he got better,” she said. "He
slowly started climbing back up hill, and
he came back to school a few months ago.

"In March, they got to see him run in
a relay race for the first time, and that
was so exciting. They were so happy he
could do it instead of just standing while
they tagged his hand in the relays.”

Koors said she always tried to find a
way to involve Patrick in classroom
activities, even when he wasn’t able to
participate fully with the other children.

"Patrick was never separate from the
class,” she said. “He was always a part of
the class activities. One day, when he
couldn’t go out for recess, Red Soll
said, ‘I’ll stay in and play with you.’ That
was a supreme act of kindness for a boy
to give up his out-of-recess time. That
was a major sacrifice.”

Immaculate Heart of Mary principal
Annette Jones said the parishes and
school families have shown an incredible
amount of love and support for Tom and
Sarah Maxwell and Koors, who is a
second-grader, and especially for Patrick
since he was diagnosed with leukemia
last May.

"The kids have really gotten close as a
class because of this experience with
Patrick,” Koors said after school on
May 7. "They have learned so much
from his illness. They learned what’s
really important in life."

"We invited the kindergarten parents
to school to discuss Patrick’s condition
last fall,” Jones said. "We began the
meeting with a prayer, explained that
Patrick’s hair would fall out and he
would have less energy and weakened
muscles, and showed the ‘Charlie
Brown’ video about leukemia.

"That was such an important meeting
because it really set the stage for infor-
mation-sharing and openness between
the Maxwell family and Patrick’s classmates and their parents,” Jones said. "We
explained that we would use hand sani-
tizers in the classroom and talked with
the parents about looking for any sign of
communicable illnesses in their children
before sending them to school.

Patrick said he is looking forward to
the summer vacation and first grade in
the fall. There are still children in our parish who need hats
gloves, and shut-ins who need the sacraments.
I know our work here will never be finished. But that
won’t stop me from helping as long as I can.

The Catholic Community Foundation has a number of
financial tools for helping you help the Church carry on
its mission. Bequests, for example, are simple one-time
charitable gifts. To learn more, ask for Jim Wathen
at 800-382-9836.

I hate leaving while there’s still work to do.

There are still children in our parish who need hats
and gloves, and shut-ins who need the sacraments.
I know our work here will never be finished. But that
won’t stop me from helping as long as I can.

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at 800-382-9836.
**Endowed scholarship at Marian to honor late Fr. Joseph Dooley**

By Mary Ann Wyand

Father Joseph W. Dooley was a lifelong learner who loved God, the Church and priestly assignments that included parish, school, Hispanic and deaf ministries. He enjoyed reading books, teaching, learning new languages and traveling all over the world. He could discuss countless topics and loved to tell stories.

Father Dooley would have celebrated his 60th anniversary of ordination on May 30, but died suddenly on March 29 at the St. Augustine Home for the Aged in Indianapolis. He was 87. At the time of his death, St. Monica parishioner Pat Jeffers of Indianapolis was organizing a 60th anniversary party for her longtime friend and former co-worker at the archdiocesan Metropolitan Tribunal.

Now, Jeffers is working with Marian College officials in Indianapolis to establish the Father Joseph Dooley Endowed Scholarship in his memory. This “good man and exemplary priest” who “never refused to do anything that could help any person” is remembered by many for his dedicated life at Marian College, said Father John Finke, development officer for Father Dooley’s name will enable the college to help more deserving students.

“Father Joseph Norma Rocklage, vice president of mission effectiveness and student life at Marian College, said Father Dooley loved teaching at Marian College. He was an endowment in Father Dooley’s name will enable the college to help more deserving students. “Father Joseph Norma Rocklage, vice president of mission effectiveness and student life at Marian College, said Father Dooley loved teaching at Marian College. “He valued education so much,” she said, “he wanted everyone person, if possible, to have the same opportunities to become educated. He would quietly help students [with financial assistance].”

(Contributions should be addressed to the **Father Joseph Dooley Endowed Scholarship, Marian College, Institutional Advancement Department, 3200 Cold Spring Road, Indianapolis, IN 46222**)
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**U.S.**

Archbishop saddled by same-sex marriages, but warns against anger

BOSTON (CNS)—Archbishop Sean P. O’Malley of Boston granted this warning to those in same-sex marriages here and in other dioceses in Massachusetts with “deep sadness,” but reminded Catholics that “our sadness at what has happened should not lead us into anger against or vilification of any group of persons, especially our homosexual brothers and sisters.”

Hundreds of same-sex couples went to courthouses throughout Massachusetts to get marriage licenses on May 17, the day the Supreme Judicial Court ruled the state had to begin granting the licenses to same-sex couples because it found the ban on same-sex marriages unconstitutional.

“The Catholic Church remains committed to the truth that marriage is a unique bond between a wife and a husband, and a bond which is the bedrock and foundation of our families and society,” the archbishop said in a May 13 statement.

Bishop asks Senate leader to bring broadcast indecency bill to vote

WASHINGTON (CNS)—Bishop Gerald F. Kicanas of Tucson, Ariz., chair of the U.S. bishops’ Committee on Communications, asked Senate Majority Leader Bill Frist, R-Tenn., without the benefit of the recent Supreme Court decision, to introduce a bill that would enhance the现在已经死刑 sentences for broadcast indecency for broadcast indecency. “This legislation takes a critical step toward empowering the public to better deter.nment,” said Bishop Kicanas in a May 4 letter to Frist. The bill was approved on April 4 by the Senate Commerce, Science and Transportation Committee. Bishop Kicanas said some provisions of the bill raise consti-tutional questions. “We are hopeful that you will work with your colleagues to ensure that such a bill is introduced in a manner that is constitutionally sound and permits this legis-lation to move forward expediently,” he told Frist. The bill, the Broadcast Decency Enforcement Act of 2004, was intro-duced a week after a stunt by Justin Timberlake and Janet Jackson that resulted in Jackson exposing one of her breasts during the Super Bowl halftime show.

Cardinal George joins nationwide effort on health care for uninsured

CHICAGO (CNS)—Legislators, health care institutions, business leaders, and pastors and parish leaders must work together to fashion policies that will ensure health coverage for all Americans, Chicago Cardinal Francis E. George said in a message for “Cover the Uninsured Week.” “By raising our voices collectively, there is a greater chance to bring about the changes needed to provide equal and fair access to basic human health care for all,” the cardinal said in a pastoral statement released on May 14. The May 10-16 “Cover the Uninsured Week” was designed to draw attention to the 44 million people in the United States who have no health insurance.

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