First Communion helps renew love for the Eucharist

By Sean Gallagher

(Author’s note: The Catholic Church is observing the Year of the Eucharist. This article is part of a Criterion series exploring the importance of the Eucharist in all facets of the life of the archdiocese.)

A church filled with people watching young girls in fancy white dresses and young boys in shiny new suits receiving Jesus in the Blessed Sacrament for the first time—such are some of the memories that many of us have of our own, our children’s or our grandchildren’s first Communions.

Most parishes across the archdiocese have celebrated this tradition once again this spring during the Year of the Eucharist. At 3 p.m. on June 12 at Victory Field in Indianapolis, Catholics from across the archdiocese will honor the children who have received their first Communion this year at “The Year of the Eucharist: Celebrating the Body of Christ.”

The girls and boys will participate in a eucharistic procession at the stadium led by Archbishop Daniel M. Buechlein.

In his apostolic letter “Mane nobiscum Domine” (“Stay with us Lord”), which opened the Year of the Eucharist, the late Pope John Paul II expressed his hope that this year might be a time where we “grow in awareness of the incomparable treasure which Christ has entrusted to his Church” (#29).

Several people connected to this year’s first Communions celebrations said that this annual tradition does just that for everyone involved in it, not simply for the children and their families who are in its spotlight.

Benedictine Father Severin Messick, pastor of St. Michael Parish in Greenfield, said that the excitement of the young children receiving Communion for the first time can rekindle a love for the Eucharist in those of us who have been receiving it for years.

Pope stresses peace, workers’ rights and unity

VATICAN CITY ( CNS)—Pope Benedict XVI delivered his first Sunday noon blessing and launched appeals for peace, for the defense of workers’ rights, and for unity between Catholic and Orthodox Christians.

“I address you for the first time from this window, which my beloved predecessor rendered so familiar to innumerable people around the world,” Pope Benedict said May 1.

A crowd of nearly 100,000 gathered in the square to see the new pontiff and started to applaud even before he appeared at the window of the Apostolic Palace.

The first wave of applause started as soon as his aides unfurled the red and gold cloth that hangs from the window whenever the pope speaks.

Following in the footsteps of Pope John Paul II, Pope Benedict used his Sunday noon appearance to express concerns over current world events and to launch appeals.

“In these days, I find myself thinking often of all peoples who suffer because of war, illness and poverty;” the German pope said. “In particular, today, I am close to the dear populations of Togo, ravaged by painful internal conflicts. For all these nations, I implore the gift of harmony and peace.”

In Togo, political violence has claimed the life of the crowd from his apartment window overlooking St. Peter’s Square on May 1 at the Vatican.
commandment.

He commended the late Pope John Paul II—whom he had a private audience with twice—as being someone with ‘a life for all of us to study.’

“That man made the most of his opportunities, and the same is expected of all of us,” Morris said.

He told stories about some of the places he visited, noting that while the world responds to disasters like that caused by the tsunami last year, oftentimes the world simply doesn’t aware of all the suffering that is caused by hunger.

There are 850 million hungry people in the world, he said, and 300 million of those are children. About 25,000 people a day die from hunger, and about 18,000 of them are children.

“You cannot comprehend what a child’s life is like in North Korea,” he said. “A 7-year-old dies from hunger, and about 18,000 of those are children. About 25,000 people a year die from hunger worldwide, he said, and 300 million of those deaths are caused by hunger.

“Tsunami late last year, oftentimes the world is so generous in your support of them.”

“You cannot imagine how many boxes they’ve filled with twice—as being someone with “a life mission.”

“I've always told my kids, true happiness is providing weekend assistance at St. Simon the Apostle Parish in Indianapolis, to asssociate pastor of St. Monica Parish in Indianapolis, was presented with the Spirit of Service Award on April 26 in Indianapolis. The award was given to Marian, Inc., a family-owned business involved in the manufacture and fabrication of flexible, soft-material component parts.

Bill Witchger, chief executive officer, thanked the company for award on behalf of the company.

“We at Marian have a tradition of sharing our success with the less fortunate,” he said.

Effective July 15, 2005

Rev. John M. Hall, pastor of St. Ambrose Parish in Seymour and administrator of Our Lady of Providence Parish in Brownstown, to pastor of St. Martin of Tours Parish in Martinsville.

Rev. Todd Goodson, pastor of St. Maurice Parish in Indianapolis and sacramental minister of Immaculate Conception Parish in Brownstown, to pastor of St. Ambrose Parish in Seymour and administrator of Our Lady of Providence Parish in Brownstown, and continuing as archdiocesan consultant on Hispanic ministry.


Rev. Robert J. Hankee, associate pastor of St. Malachy Parish in Brownstown and chaplain of Cardinal Ritter /St. High School in Jennings County, to administrator of St. Maurice Parish in Indianapolis and sacramental minister of Immaculate Conception Parish in Brownstown, and continuing as archdiocesan consultant on Hispanic ministry.


Rev. William M. Williams, Theological College, The Catholic University of America, being ordained a priest on June 5, to associate pastor of St. Monica Parish in Indianapolis.

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More than 300 women from parishes in the Archdiocese of Indianapolis and Diocese of Lafayette celebrated their Catholic faith in song and prayer during the second annual Treasuring Womanhood conference on April 30 at the Indiana Convention Center in Indianapolis. Internationally known Irish vocalist Dana Rosemary Scallon of Galway, Ireland, who is known as Dana and is a former member of the European Parliament, and nationally known author and chastity speaker Mary Beth Bonacci of Phoenix presented keynote addresses affirming women’s roles in the Church and society.

This year’s conference was dedicated to the life and ministry of Pope John Paul II and was co-sponsored by the Marian Center of Indianapolis and the archdiocesan Office of Pro-Life Ministry. The women also participated in a eucharistic adoration at the Treasuring Womanhood conference on April 30 at the Indiana Convention Center in Indianapolis.

Dana said Our Lady of the Greenwood parishioner Kathy Denney of Greenwood, a friend who is a co-director of the Marian Center, as well as the national youth conference in Indianapolis “were part of the reason that ‘We Are One Body’ was written. It basically sprang from what was obviously a challenge. What do we teach our young people today? What do we teach them about the Catholic faith, this incredible jewel, that will give them the strength to fulfill basically what we are asked to fulfill in our confirmation—that we are soldiers of Christ?”

Dana said that, as a child growing up in Ireland, “we were told that this was a faith that we had to be willing to lay our lives down for.”

But in recent years, she said, young people have only received “half-truths” about the Catholic faith in their catechesis.

“Yes, we must tell our young people that we have a loving and forgiving God because we do,” Dana said. “But one of the people who spoke at that particular conference for young people said that we also have a God of justice, a God who gives us Commandments and not suggestions . . . Yes, there is a merciful ocean of God’s love for us, but there is also the reality that there is a devil in this world, there is evil that we must constantly bat-tle. And yet these young people were not being properly told this.”

“I thought, isn’t it better that we teach our young people the whole truth and tell them, ‘Yes, it’s going to be difficult, the times when you are going to stand alone, maybe even in your own family, maybe with your own friends, but look beyond that,’” she said. “Look with a vision that takes in the world and you will see that there are millions and millions of young people like you standing for the same truths and you’re not standing alone. And just like that, I got this song. ‘We Are One Body,’ which was adopted by Pope John Paul II as the theme song for World Youth Day in Denver in August 1993 and has been part of the biennial international youth gathering since then. Dana also shared the story of how her participation in the National Catholic Youth Conference in November 1991 at the Indiana Convention Center in Indianapolis inspired her to write the song “We Are One Body,” which was adopted by Pope John Paul II as the theme song for World Youth Day in Denver in August 1993 and has been part of the biennial international youth gathering since then.

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During a flight from Indianapolis to Birmingham, Ala., after the national youth conference, Dana said she was “very sad about what I have seen happen-ning with these young people and I was praying about it.”

“The criterion is the one thing that we have to be as a Church,” Dana said.

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The premier papal biography, We Have a Pope! Benedict XVI answers the many questions—and assumptions—about the new pope, detailing the real man behind the public persona shaped by the secular media. Written by Michael F. LaSala, O. S.A., one of the nation’s foremost papal experts and historians, the book explains the events leading up to the Conclave, the Candidates, the important issues—but most of all, it offers a close, personal look at Pope Benedict XVI. What made him the man he is today? How he is different from the secular media portrayal, and how will he adapt to his new role as pope?

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Dana said that, as a child growing up in Ireland, “we were told that this was a faith that we had to be willing to lay our lives down for.”

But in recent years, she said, young people have only received “half-truths” about the Catholic faith in their catechesis.

“Tears in my eyes a huge stadium with tiers and tiers of young people singing it like never before. In my mind’s eye a huge stadium with tiers and tiers of young people singing it like never before. It went on to talk about all the needs in the world,” she said. "Can you hear them crying? Can you feel their pain? Would you feed my hungry? Would you help my lame? See the unborn baby and the forgotten ones, the elderly, the infirm, who feel that they’re forgotten. They are not forgotten. They are not forsaken. They are not alone. For we are one body. I am the way, the truth and the life. He who believes in me will have eternal life." As I got [the words to the song] I could see in my mind’s eye a huge stadium with tiers and tiers of young people singing it like never before. In my mind’s eye a huge stadium with tiers and tiers of young people singing it like never before.

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The Church is the home of forgiveness

“T he Church is founded upon for-giveness. Peter himself is a per-sonal embodiment of this truth, for he is permitted to be the bearer of the keys after having stumbled, confessed and received the grace of pardon. The Church is by nature the home of for-giveness, and it is thus that chaos is banished within her. She is held together by forgiveness, and Peter is the perpetual living reminder of this reality: she is not a communion of the perfect but a communion of sinners who need and seek forgiveness” (Cardinal Joseph Ratzinger, now Pope Benedict XVI, in Indulgences, Rules and Grants published on June 29, 1966, by the Vatican). Many people today are of the opinion that sins are confessed to a priest and they have received absolution, but that is not the end of it. This is not true any more than if you hit a baseball and broke a neighbor’s window, and all you need to do is say you’re sorry and promise never to do it again. You must also apologize to the apollog pay to have the window replaced. It is the same with our sins. We must do certain pious acts to repair the damage done by our sinful acts.

In the prayer that Jesus taught us (the Lord’s Prayer), we ask our Father to let his people be united by forgiveness. This means that we have a solemn obligation to seek forgiveness for our individual and social sins and, then, to forgive others as God forgives us. We might say that we are called to be stewards of the mercy of Jesus, that when sins are confessed to a priest we ‘think of them as the Church’—that we can be less likely to take it for granted or to abuse its power. Imagine what might result from a sudden and unexpected outpouring of mercy and forgiveness in our world. Fewer weddings would fail. More estranged people would be reconciled to their families and their Church. Communities would be restored to their neighborhoods, our parishes and our archdiocese would heal. Our political and theological dis-cussions would be more respectful and productive. Vengefulness and warfare would be unnecessary. Peace and harmony would be real and lasting. Let’s work at being a more forgiv-ing people, a more merciful Church. Let us look to Peter, “the perpetual liv- ing reminder of this truth,” and remember that we are a community of sinners called to witness to the saving power of God’s mercy.

— Daniel Conroy

(Daniel Conroy is a member of the editorial board of The Criterion Press Inc.)

Letters to the Editor

Church teaching on indulgences

Today, we do not often hear of indul-gences. Many years ago, indulgences got a bad name. It seems that they were being used as "fund raisers." The prac-tice of paying for indulgences was stopped many years ago.

But indulgences are still a part of Church teaching. There are two kinds of indulgences—partial and plenary. The Catechism of the Catholic Church says this concerning indulgences: “An indul-gence is a remission before God of the temporal punishment due to sins whose guilt has already been forgiven, which the Church on Earth dispenses gains under certain prescribed conditions through the action of the Church which, as the minister of redemption, dispenses and applies with authority the treasury of the satisfactions of Christ for the souls of the elect” (§1471).

An indulgence is partial or ple-nary according as it removes either part or all of the temporal punishment due to sin (§1471).

Everything concerning indulgences was received by Pope Paul VI. These revisions may be found in the Book of Indulgences, Rules and Grants published on June 29, 1966, by the Vatican.

Young Catholics and Vatican II

This is in response to Father Eugene Hemrick’s column of March 11. Father Hemrick observed the “startling finding” that 90 percent of today’s Catholics have never heard of Vatican II. Why is that startling? It might be offensive to Father Hemrick, but why shouldn’t it be startling? More to the point, why should any modern Western young adult care about Vatican II if it’s alleged “spiritual”? That is all they have ever known as a Catholic Church and, it is neither edifying nor religiously interesting.

Since the Catholic faith has not been taught in its integrity since the end of the Second Vatican Council, why should anyone be surprised? Our own bishops acknowledged the problem as a “grim harangue” in 1987. Many of us young adults have never heard of the council itself. Those who do have never heard of Vatican II. Why is that startling? Is the “new Church” that they taught in its integrity since the end of the Council a “new Church” that has ever come full-term, but the worst is yet to come.

The dismantling of the Catholic Church that the Protestant Reformation could not accomplish externally in 450 years has been accomplished internally in 40 years. Father Hemrick notes the council cared very much for upcom-ing generations. If so, please explain how the council resulted in stripping those upcoming generations of their spir-itual patrimony.

Chuck Johnson, Bloomington

Letters Policy

Letters from readers are welcome and should be informed, relevant, well-expressed, concise, courteous, and respectful. The Criterion reserves the right to reject and edit the letters based on space limits, pastorial sensitivity and content. Letters must be signed, but, for obvious reasons, names may be withheld.

Send letters to “Letters to the Editor,” The Criterion, P.O. Box 1717, Indianapolis, IN 46206-1717. Letters in support of or in opposition to any issue will be published in date order. Your name and city will be published even if you do not wish it to be. Letters may be edited for space. Contact us with access to email may send letters to criterion@archindy.org.
E is important to keep in the forefront of our minds that, as the Apostle Paul said, is called to holiness—a call to be transformed in Christ, to live our faith in such a way that it is recognized by others and that our witness be an authentic manifestation of Christ’s way of living until we go home to God.

It is important that we understand this focus for our mission of Catholic education and faith formation. Catechesis in our schools and in our parishes is to assist our youth, young adults and adults to live our call to holiness by motivating us to embrace the truth of Christ’s revelation and the wisdom of the Church’s teaching. A basic knowledge of our faith is a pressing need of every age group, especially of our youth and young adults. I am sorry that some of you who are parents today did not get that basic knowledge. In our culture, we all need help in facing important questions about our faith and the practices of our Church. How we provide for this growth in faith is important. No one is helped, especially our youth, if what we believe is perceived simply as a matter of personal choice. Nor do we assist anyone if they are left with the impression that “one Church is as good as another.”

During the Second Vatican Council, a document on the role of bishops called for a directory for the catechetical instruction of the Christian people. It was the only catechetical textbook to be published after the Catechism was issued in 1969. The General Catechetical Directory was published in 1971. The text was based on encounters in catechesis. The bishops of the world were encouraged to develop national directories in order to apply the principles and directives for catechesis and faith formation to their own cultures. After a lengthy process of consultation, a National Catechetical Directory was published for the United States and approved by the Holy See in 1978.

Many religious educators in the United States began to move away from the classical approach of religious instruction, placing greater stress on experience-based catechesis with an emphasis on living the faith. There was an emphasis on formation, not just instruction.

However, these efforts were accompanied by loss and lack in the content of Christian doctrine just as the culture was beginning to view authority, tradition and the existence of a absolute truth in a negative light. “Right living” began to be championed in contrast to “right believing.” But these two were somehow mutually exclusive. Those of us who were taught with the Baltimore Catechism approach had at least been exposed to the basic contents of our faith. That can no longer be presumed for more recent generations. In October 1992, Pope John Paul II promulgated the Catechism of the Catholic Church. The English edition of the catechism was published in 1994. It provides the normative teaching of the Catholic faith for our contemporary life. In 1994, an Ad Hoc Committee for the Use of the Catechism was established by the bishops of our country. The major task of the ad hoc committee was to review religion textbooks with an eye to conformity with the teaching of the Catechism of the Catholic Church. The review process revealed a pattern of unwriting but considerable deficiencies in textbooks then in use: e.g., teaching on the Trinity and Christology was not always in accord with Revelation. Teaching of ecclesiology and sacramental theology lacked completeness and balance. To some degree, the deficiencies of the textbooks resulted from an overcorrection intended to establish more effective teaching methodologies.

In 1997, the Holy See published a revised General Directory for Catechesis that focused on how the faith should be taught as a companion piece to the Catechism of the Catholic Church. This May, the bishops of our country will publish a revised National Directory for Catechesis, which seeks to achieve a proper balance between content of faith and how it is taught. We are also about to publish a United States Catholic Catechism for Adults.

In 2002, the bishops of the United States voted to establish a standing Committee on Catechesis that was charged with developing instructional guidelines for high school-level religious education. This month, a draft of the doctrinal guidelines is being released for broad consultation with the U.S. bishops, administrators, and teachers of high school and parish religious education programs. The draft proposes a Christ-centered catechetical curriculum to help students encounter Christ as he is found in the Church, in the Word of God and in the sacramental life of the Church, especially the Eucharist.

A lot is being done to address the needs for effective catechesis for all of us—youth, young adults and adults.

Durante el Concilio Vaticano Segundo, la Iglesia Católica estableció un comité permanente para la amplia consulta con los obispos estadounidenses, administradores y maestros de secundaria y programas de educación religiosa parroquial. El boceto de un Catecismo para la educación religiosa para los Estados Unidos, de 1994 presentó varias deficiencias en los libros de texto en uso que, si bien no eran intencionales eran considerables: por ejemplo, la enseñanza de la Trinidad y la Cristología no concordaba siempre con la Revelación. La enseñanza de la eclesiología y de la teología sacramental carecía de integridad y equilibrio. Hasta cierto punto las deficiencias en los libros de texto eran producto de una excepción incorrecta, destinada a establecer metodologías de enseñanza más efectivas. En 1997 la Santa Sede publicó un Directorio General para la Catequesis corregido, que se centraba en cómo debía realizarse la enseñanza de la fe, como anexo al Catecismo de la Iglesia Católica. En mayo los obispos de nuestro país publicarán un Directorio Nacional para la Catequesis corregido, que busca lograr un equilibrio adecuado entre el contenido de la fe y la forma de impartirla. También estamos a punto de publicar un Catecismo Católico para Adultos de Estados Unidos. En 2002 los obispos de Estados Unidos volvieron a fundar ese comité para la catequesis, al cual se le impuso la tarea de desarrollar lineamientos para la educación religiosa al nivel de secundaria. Este mes se publicará un boceto de estos lineamientos, donde se pretende que la enseñanza de la fe y la práctica de la misma sean presentadas en los libros de texto de una manera que no existía en el pasado, con la intención de que se explique de forma adecuada, no como un asunto de esencia personal. No tampoco se sugiere una nueva enseñanza, en la medida en que el tema es reconocido como un asunto de esencia personal. No se busca una nueva enseñanza, sino una mejor enseñanza, que se base en el conocimiento de la fe. Durante el Concilio Vaticano Segundo, se publicó un documento de la Iglesia Católica que fue la base para el desarrollo de la enseñanza de la fe. La intención de vocaciones del Arzobispo Buechlein para mayo.

Una catequesis adecuada nos ayuda a vivir el llamado a la santidad...
The world renowned University of Santo Tomas Singers from Manila, Philippines, will be featured at a benefit concert for the stained-glass restoration project of St. Mary Parish, 317 N. New Jersey St., in Indianapolis, at 8 p.m. on May 20. A wine and cheese reception will be held prior to the concert at 7 p.m. The cost of the concert is $20 per person. For more information, call Marta Ducales at 317-435-9922 or the parish office at 317-637-3983.

The North American Conference of Separated and Divorced is having its International Conference 2005, titled “A Whisper through the Darkness,” on June 30 to July 3 at the University of Notre Dame Center for Continuing Edu- cation in Notre Dame, Ind. The confer- ence is open to all who have experienced divorce or the loss of a relationship, and those who minister to them. The event will feature four sessions comprising more than 25 workshops, Mass in the Basilica of the Sacred Heart, a candle- light procession, camaraderie and music. The cost of the full conference is $295 per person. Individual days vary in cost. Any registrations received after May 27 will be subject to a late fee. For more information, call 574-631-6691 or e-mail cce@nd.edu or log on to www.nacdc.org.

Franciscan Father Albert Haase will present “The Catholic Church in Communist China” at 7 p.m. on May 16 in the Overlook Room in Allison Mansion on the grounds of Marian College, 3200 Cole Road, Greenfield. The free public discussion is sponsored by the “Rebuild My Church” program and the Franciscan Center for Global Studies, which both received initial funding from Lilly Endowment Inc. Father Albert spent ten years living in China and some years teaching there. For more information about this event, call the college at 317-955-6000.

Lumen Dei is having its next monthly meeting starting with a 6:30 a.m. Mass on May 13 at Holy Rosary Parish, 520 Stevens St., in Indianapolis. The guest speaker will be Mary Kay Rust, who will discuss the Cursillo Movement in the Church. An R.S.V.P. is required by May 10. Lumen Dei will also have an even- ing social event starting with a Mass at 5:45 p.m. on May 17 at Holy Rosary Parish. Dinner will follow in the church hall. The cost is $20 per person. An R.S.V.P. is required by May 12. For more information, call 317-262-6917 or e-mail Lumen_Dei@comcast.net.

A support group for people with cancer meets from 6 p.m. to 8 p.m. every Wednesday at St. Francis Home Health, 438 S. Emerson Ave. in Greenwood. Sponsored by the Wellness Community of Central Indiana and St. Francis Hospital and Health Centers, this weekly, commit- ted support group is for anyone with can- cer, regardless of stage or type of cancer. The group is led by two social workers. An interview is required prior to joining the group. Call 317-257-1505 to schedule an appointment.

Marian College and the National Youth Sports Program are again offering Indian- apolis youth ages 10-16 with physical activity and good nutrition this summer at the Overlook Room in Allison Mansion on the grounds of Marian College, 3200 Cole Road, Greenwood. The cost of the concert is $20 per person. An open house at 501 N. 17th St., in Indianapolis, at 8 p.m. on May 7 will be subject to a late fee. For more information, call 317-972-0204.

The sixth annual Art for Beds silent auction and dinner, to benefit the Gennesaret Free Clinic in Indianapolis, will be held from 4 p.m. to 7 p.m on May 7 at Montage at Allison Pointe. For more information, call Emily West at 317-972-0204.

“Who are the most important people in your life?" he asked. "What would you do to help them?" Some of the students wrote about their family, their friends, or their pets. Others wrote about their teachers or people they had met in the community. Many of them wrote about their own families, about their own feelings and needs.

Bioethics chairman speaks out against euthanasia, assisted suicide

Baltimores (CNS)—The chairman of the President’s Council on Bioethics told a Balti- more audience of health care workers and volunteers, priests and seminarians gathered at St. Mary’s Seminary and University on April 27 that the act of removing the feeding tube from Terri Schiiller Schaivo amounted to killing her rather than letting her die.

Dr. Leon R. Kass made the comments in a question-and-answer period follow- ing his delivery of the seminary’s annual John Carroll lecture on religion and soci- ety in which he addressed issues involving death with dignity and the sanctity of life. He drew on moral, ethical, historical and bib- lical reasoning, as well as the work of such philosophers as Immanuel Kant and John Stuart Mill. He also drew on personal experiences, including the death of his own mother.

“Senti- mentality based on philosophical/theological work The Beginning of Wisdom: Reading Genesis. In taking a strong position against assisted suicide and euthanasia, Kass drew on moral, ethical, historical and bib- lically based theological arguments against society’s development of acceptance of the idea of assisted suicide and euthana- sia, let alone actual use of them. He also suggested that there are profound differences between euthanizing a suffering animal, something he called a “peculiarly human act,” and killing a human being, although not divine, is “nonetheless "godlike" in his creation and whose life is sacred.”

When it appeared absolutely clear that there was no chance for a patient’s recov- er, Kass said he would “do little beyond the minimum to sustain life,” but would oppose the use of feral injections or any other action to deliberately end life. And that, he said after the lecture, would include removing a feeding tube that had been inserted to sustain life and whose removal would kill the patient, as it did in the case of Schiavo.

U.S. Conference of Catholic Bishops’ Office for Film and Broadcasting movie ratings

The Hitchhiker’s Guide to the Galaxy (Touchstone) Rated A-III (Adults) because of some irreligious humor, comic violence and mildly crude language. Rated PG (Parental Guidance Suggested) by the Motion Picture Association of America (MPAA).

King’s Ransom (New Line) Rated R (Mature Offensive) because of crass language and humor, including implied sexual encounters and nunso- mmo, as well as some comic violence and an instance of rough language. Rated PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13) by the MPAA.

Madison (MGM) Rated R-III (Adults and Adolescents) because of some mildly crude language and scenes of sports peril. Rated PG (Parental Guidance Suggested) by the MPAA.

Our Lady of Fatima Retreat House

Slow down and reflect!

“Jesus Rush: Christ and the Busy Person” Fr. Michael McKinney May 24, 2005

*Are you getting worn out...with nothing left for Jesus?
*Is there a sense that life has become too busy?

This day will especially benefit those interested in reasonable medical care. An R.S.V.P. is required by May 12. For more information, call 317-955-6176.

The Ave Maria Guild of St. Paul Hermitage will meet at 12:30 p.m. on May 10 at the Ave Maria Guild Hall, 707 Ave., in Beech Grove. After dessert and coffee, a business meeting will be held. For more information, call 317-881-5818.

“A special day camp for fourth- and fifth-graders will be offered from 9 a.m. to 3 p.m. on June 6-9 at the White Violet Center for Eco-Justice at Saint Mary-of-the-Woods. The camp will offer a hands-on environmental education. The cost is $57 per participant. For more information or to register, call Alicia Ellingsworth at 821-535-3113 or e-mail sellingis@spwsm.org.

Joel and Mary Galbo, members of Holy Spirit Parish in Indianapolis, will celebrate their 60th wedding anniversary on May 9. The couple was married on that date in 1945 at Holy Cross Church in Indianapolis. They have four children: Mary Margaret Evans, June Landon, James and Joseph Galbo. They also have seven grandchildren and six great-grand- children.

Exactly ten years living in China and some years in Japan, Father Albert spent a decade teaching in China and another teaching in Japan. He was a professor in the Committee on Social Ethics at Georgetown University.

Our Lady of Fatima Retreat House

Spirit-Driven Renewal

Our Lady of Fatima Retreat House 5353 E. 56th Street Indianapolis, IN 46226 (317) 545-7681 fatima@archindy.org

The Criterion Friday, May 6, 2005
The commencement exercises will begin at 2 p.m. There will be 325 degrees conferred, including 13 Masters of Art in Teaching degrees. This is the third year that Marian College has conferred degrees at the master’s level.

There will be 84 students graduating from the college’s Adult Programs, the accelerated degree-program for working adults.

Juliana Simmons, a Marian College graduate from the class of 1962, will speak at her alma mater’s graduation ceremony.

Simmons has served since 1986 as chair of the Washington Hospital Centers’ radiation oncology department and has worked to increase awareness of breast cancer prevention.

She teaches at the college level and has published articles in journals on the subject of breast cancer. She was selected as the “Top Doctor” by the Washingtonian Magazine in 1999.

Simmons will receive an honorary doctor of science degree.

Robert and Joan Smith, Indianapolis-area community letters who were also instrumental in starting the Our Lady of the Apostles Family Center in Greenfield, will also receive honorary doctor of humane letters degrees.

Kathryn Kelly Sinnott, a champion of the rights of the disabled, will be the commencement speaker at Saint Mary-of-the-Woods College near Terre Haute.

The ceremony will begin at 2 p.m. in the Cecilian Auditorium of the college’s Conservatory of Music, and 123 students will receive bachelor’s degrees—59 from the campus and 64 from the Women’s External Degree program. Sixteen students will receive master’s degrees from the college.

Sinnott, who is particularly concerned with disabled children, attended Saint Mary-of-the-Woods College for several years in the 1960s before moving to Ireland, where she now holds dual citizenship.

She was recently elected as a member of the European Parliament and divides her time between Dublin and Brussels.

The college will award her an honorary doctor of humane letters degree. †
Luncheon honors 415 chastity peer mentors in archdiocese

By Mary Ann Wyand

Father Thomas Scecina Memorial High School juniors Aleshia Kennedy and Tyler Douglas of Indianapolis are chastity peer mentors in the archdiocesan Office of Catholic Education’s A Promise to Keep: God’s Gift of Human Sexuality program.

Aleshia and Tyler also are dating, and said they are supporting each other in keeping their promise to practice abstinence until marriage.

Both teenagers said they appreciated the archdiocese’s 11th annual A Promise to Keep recognition luncheon held on April 28 at the Archbishop O’Meara Catholic Center Assembly Hall in Indianapolis.

This year’s luncheon honored 415 peer mentors for their volunteer service presenting chastity programs to middle school students at Catholic grade schools and in parish religious education programs during the school year.

About 340 of the peer mentors were able to attend the luncheon and hear congratulations from archdiocesan, Indianapolis and state officials for having the courage and conviction to live out their Christian beliefs and serve as role models for younger students.

“I think [the luncheon] shows exactly how big the program is and how many other students are in it,” Tyler said. “That helps out a lot. It means you’re not alone in your own beliefs.”

Aleshia, who is a member of St. Rita Parish, also said the luncheon “makes you feel like you’re not alone. A lot of [young] people feel the way that you feel so it makes you want to talk to more [grade school] students next year as a senior.”

She said that “it’s a great big challenge to keep your promise,” especially as a senior.

“I’m real strong as a woman,” Aleshia said. “If all continues to move forward, I plan on—along with Mrs. Hendricks and Mrs. [Sylvia] Brunette [North Deanery coordinator]—traveling to Belize this summer to train peer mentors and parents for Promise to Keep. … I would like to eventually start a mission trip through my high school, where we would take peer mentors to Belize to help train peer mentors.

“This experience has shown me that anything is possible,” Michelle said. “We are not limited by age. We can make big an impact as any political leader, actor or singer. This program has taught me to think beyond my local community, to think in terms of my global community.”

Bishop Chatard High School senior Michelle Fousey, a member of Christ the King Parish in Indianapolis, said she was raised in a Belizean-American family and faith is an important part of her life.

During a visit to Belize last year, Michelle said she learned that the Central American country has a very high rate of AIDS and she felt called to begin the A Promise to Keep program there by working with parish youth ministers.

“This past spring break, I went down to Belize with videos and all the materials needed for the program [that were] donated by Mrs. Hendricks,” Michelle said. “If all continues to move forward, I intend to stay pure until that day I make my soul mate, my perfect match,” Brittnay said. “I know that my experience with the Promise to Keep sessions when I was in grade school had a lot to do with that choice.

“I also am infatuated with the idea that God has destined me for one man—my soul mate, my perfect match,” Brittnay said. “God created him just for me and I intend to stay pure until that day I make those sacred vows just for him. Being in Promise to Keep has helped me grow in my convictions, knowing that I made the right choice for myself and for God.”

“As a promise mentor, I’m real strong as a woman,” Aleshia said. “I don’t want to lose that. I’m not going to lose that.”

This year, only 100 peer mentors in attendance at the luncheon, Hendricks said. “This year, I heard from the mentors how much it meant to them to see so many of their peers there.”

Roncalli High School senior Brittany Kern, a member of St. Mark the Evangelist Parish in Indianapolis, told the gathering that, “Years ago, I made … the choice to remain a Believers-American family and faith is an important part of her life.

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Mission Statement:
“Be conservative, be honest and never enter a transaction from which you wish to exclude the light of day, or the knowledge of respectable men.” —William W. Miller, 1931

Repeat and referral business is the cornerstone of our success.

Page 8 The Criterion Friday, May 6, 2005
Collaboration promotes equality between men and women

By Sheila Garcia

In July 2004, the Vatican Congregation for the Doctrine of the Faith released a document titled “Letter to the Bishops of the Catholic Church on the Collaboration of Men and Women in the Church and in the World.”

Pope John Paul II approved the letter, which was signed by Cardinal Joseph Ratzinger, then head of the congregation and now Pope Benedict XVI.

The letter seeks to critique two trends associated with some versions of feminism:

• The first trend acccents a radical rivalry between men and women.

• The second trend denies or minimizes the differences between the sexes.

Both tendencies can have disastrous effects, especially on the family. They “call into question the family, in its natural, two-parent structure of mother and father, and make homosexuality and heterosexuality virtually equivalent,” the document states.

The doctrinal congregation warns that denying the differences between men and women leads to segregation and competition between the sexes. But when we recognize these differences, we open up the possibility for active collaboration between men and women.

Such collaboration is crucial since only in this context can women’s dignity and equality be recognized and promoted. When women and men fail to collaborate, both lose, but women lose more.

Papal speeches affirm women

By Dolores R. Leckey

In 1995, the world’s nations prepared for the U.N. Year of the Woman, which included a conference in Beijing, China. The Church also celebrated the Year of the Woman, and Pope John Paul II held up the indispensable role of women in both Church and society. His words were a stimulus to dialogue and a call to action.

In his 1995 World Day of Peace message, he invited women to become teachers of peace, and decried exploitation of women associated with a “historically conditioned model of femininity.” Rather, every baptized Christian should seek to acquire them since they are an essential part of Christian life. However, women live them “with particular intensity and naturalness.”

Thus, women play a vital role in Church life since they call all believers to live these virtues and, in so doing, to show the true face of the Church. In women, the very identity of the Church is revealed.

The letter also calls for a conversion of heart. Men need to respect and appreciate the witness of women’s lives. Women need to recognize their unique values and capacity for loving others. This mutual conversion transforms the relationship between man and woman.

The Doctrinal Congregation sees its reflections as a starting point and hopes that the letter will spark a dialogue between women and men that leads them to develop more authentic relationships.

The letter draws heavily on Scripture, especially the first three chapters of Genesis, which affirm the importance of sexual difference. God created woman and man, equal but distinct, to enter into a mutual relationship.

In contrast to contemporary society, which emphasizes individuals and their fulfillment, Scripture teaches that human fulfillment comes through giving ourselves in love to each other. Original sin disrupted this relationship and led to the domination of men over women, the letter indicates. Healing is possible, but only through the letter.

The letter gives special attention to women’s “capacity for the other,” linked to women’s physical capacity to give life and nurture it even in desperate situations.

Although motherhood is a key element in women’s identity, motherhood is much broader than physical procreation. The vocation of virginity “refutes any attempt to enclose women in mere biological destiny.” Virginity and motherhood, taken together, express the truth that women give life both physically and spiritually.

According to the letter, women witness more completely to what it means to be “for the other.” The letter equates femininity with “the fundamental human capacity to live for the other and because of the other.”

All men and women are called to live for others. In this sense, femininity should be a trait attributed of both men and women.

With their capacity for others, women play an irreplaceable role in any aspect of life that involves human relationships. We see this in the family, but women also participate actively in the world of work and in social organizations. The letter says they should have responsible positions that allow them to shape public policy and to promote new solutions to economic and social problems.

The letter acknowledges a challenge that is familiar to many women: How does one balance family and work responsibilities? The letter urges an appropriate work schedule that reduces the stress of trying to juggle a job and family life. It also insists that women who work in the home should not be stigmatized socially or penalized financially.

The document pays special attention to Mary. By looking at Mary, the Church learns what God expects of it: listening that stirs up and deepens faith, persever ance and contemplation that leads to intimacy with Christ.

But to imitate Mary does not mean “that the Church should adopt a passivity inspired by an outdated conception of femininity,” the letter says. Far from being passive, Mary’s love exerts such power that it overcomes violence. Mary teaches us the “secret” that love is victorious.

The letter singles out Mary’s life and its dispositions of listening, welcoming, humility, faithfulness, praise and waiting. These attributes, it insists, should not be associated with a “historically conditioned model of femininity.”

With the letter, Pope John Paul II’s papal documents strongly advocate for the participation of women in the Church and society. The letter acknowledges a challenge that is familiar to many women: How does one balance family and work responsibilities? The letter urges an appropriate work schedule that reduces the stress of trying to juggle a job and family life. It also insists that women who work in the home should not be stigmatized socially or penalized financially.

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Discussion Point

Compromise nurtures parenting

This Week’s Question

How do couples today “make it work” when both spouses work outside the home?

“Compromise. And I don’t work more than 35 hours per week. We have four children, and one person can’t take the childcare and organizing role. You have to cooperate, and sometimes that means sacrifice.” (Connie Lowe, Rapid City, S.D.)

“My first response is mutual trust, mutual dependency and mutual sharing of duties, responsibilities, sorrows and joys. In other words, ‘be a team.’ ... You must emphasize common ground, and in our case it’s the Church.” (George Wildgen, Little Rock, Ark.)

“Basically, we do what we have to do and make sacrifices so that one of us can be with the kids, but also so that we can all be together. That’s why I work part-time. I only work when my husband is available to be with the kids.” (Angelique Garcia, Albuquerque, N.M.)

“It’s kind of a family affair. My husband is self-employed so he has a flexible schedule. I work full time. We’ve always been a parenting team, sharing responsibilities.” (Marie Pavlica, Crown Point, Ind.)

Lend Us Your Voice

An upcoming edition asks: How do you participate in carrying out your parish’s mission? What do you do?

To respond for possible publication, write to Faith Alive! at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. †
Faithful Lines/Shirley Vogler Meister

Table of love and plenty: tribute to mother(s)

Not long ago, I admiring the eulogy that fellow parishioner, Constance, gave at the Mass of Resurrection for his late mother, Anna, 84-year-old Anna Cornacchione, also a Catholic News Service correspondent for Mother's Day. I share some of his observations, dedicated to all mothers worthy of his words.

The passing of our mothers marks a point in our lives that, for most, is not regarded as a significant event in our relationship to others who have passed. The church does not have any such event. Even those who do not practice a religion may generally not acknowledge the loss of their mother. The church does not have any such event. Even those who do not practice a religion may generally not acknowledge the loss of their mother. They do not have any such event. Even those who do not practice a religion may generally not acknowledge the loss of their mother. They do not have any such event. Even those who do not practice a religion may generally not acknowledge the loss of their mother.

Looking Around/Fr. William J. Byron

Are college students learning how to respect human dignity?

I know of a professor in an elite business school who uses an unusual device to make his students more aware of the importance of recognizing the dignity of all persons in the workplace. In his mid-

Cortellini’s table is also special, for he would never again be fortu-

nent to the question always generates, he simply

The Criterion   Friday, May 6, 2005

noted his name of the person who

in the classroom every day.

In response to the howls of protest that the question always generates, he simply says: “Not unfair, because I’m telling you now that I will make it up to you by asking the same question on the final. You now have that question in advance of the test. And, by the way, if you don’t have enough sensitivity to recognize that a real person has a real name with works for Jesus’ teachings. The

Sermon on the Mount. Matthew’s Gospel

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Jesus in the Gospels: What he taught

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Jesus in the Gospels: What he taught
Sunday, May 8, 2005

Acts 1:1-11

Psalm 68:2-7


Acts 20:29-38

John 16:21-28

John 17:11-19

John 6:56-65

Reflection

For weeks, the Church—with great joy and confidence—has proclaimed to us the reality of the Lord’s victory over death in the Resurrection.

The Church has led us through weeks of rejoicing in the Resurrection by revealing to us the response long ago of the first Christians to the fact that Jesus overcame death.

The readings during these past weeks, taken from the Acts of the Apostles, have told us how the first Christians reacted.

Now, as it continues to tell us the story of Jesus, the Church gives us the passage from Acts detailing the Ascension. Acts is most clear. The Lord literally rose into heaven as the Apostles looked upon this event in awe.

However, Jesus did not depart the earth in any final sense. Here the divine plan of salvation is given. Jesus chose the Apostles so that they would continue to preach the Gospel and reconcile humans with God.

This revelation is a promise to us. God lives in Jesus. Jesus still is with us. He bonds with us in baptism. Ephesians reminds us to perfect ourselves so that we truly follow the Lord and reflect the Gospel.

My Journey to God

God is saying ‘Yet!’

With tear-y eyes and heavy heart, I sobbed out loud in prayer.

“Things haven’t turned out as I’d hoped. My God, do you not care? I have no hope. Will Jesus restore Israel to its old earthly might? Jesus clarifies what salvation means. He also clarifies the essence of baptism. Finally, Jesus ascends to heaven. The story ends on an evangelistic note. An angel tells the Apostles, staring into the sky, to look around them and carry on the Gospel teachings.

For its second reading, the Church offers a passage from the Epistle to the Ephesians.

This reading is a prayer that all Christians might find true wisdom in Christ, the only source of truth. St. Matthew’s Gospel provides the last reading.

This reading also identifies the dignity of the Apostles. They are with Jesus. Seeing Jesus, gloriously alive after the Crucifixion, the Apostles believe in the Resurrection. Their doubts are gone.

The Lord then commissions the disciples to go into the world, excepting no place or anyone, and to bring all into God’s family by baptizing them in the name of the Father, Son and Holy Spirit.

This passage not only underscores the role of the Apostles, and of the task of the Apostles to continue to proclaim God’s mercy, it also reveals the Holy Trinity.

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May 7-9 St. Anthony’s Retreat Center, 4050 E. 88th St., Indianapolis. Silver Spring Retreat, Sat., and Fri. and Sat., 6:30-6 p.m., Sat., 8 a.m.-noon ($1-a-bag day). Information: 317-545-8671.

May 6 Our Lady of Fatima Retreat House, 5355 E. 56th St., Indianapolis. Catholic Charisms Renewal, Mass and healing service, 7:30 a.m. and rosary and eucharist, 6:30 p.m. Information: 317-545-7681.

May 5-7 St. Andrew’s Apostolic Parish, 4050 E. 88th St., Indianapolis. Silver Spring Retreat, Sat., and Fri. and Sat., 6:30-6 p.m., Sat., 8 a.m.-noon ($1-a-bag day). Information: 317-545-8671.

May 5 Our Lady of Perpetual Help Church, 1725 Schiller Lane, New Albany. “Catholics Returning Home,” session 5, 7-9 p.m. Information: 812-945-2374.

May 9-10 Benedict Retreat and Conference Center, 1402 Southern Ave., Beech Grove. “Nurses Mini-Retreat,” Mon. 3:45-8:30 p.m. Information: 317-535-4531 or auren@live.com

May 10 St. Gabriel the Archangel Church, 600 W. 34th St., Indianapolis. “Catholics Returning Home,” session 6, 7-9 p.m. Information: 317-291-5376.


May 8 Our Lady of Fatima Retreat House, 5355 E. 56th St., Indianapolis. “Mother’s Day Mass and Brunch.” Mass, 10 a.m. Information: 317-545-7681.

MKVS and DM Center, Resville. located on 925 South, 8 miles east of Indianapolis, 12 miles south of Versailles. Mass, 3:30 p.m., evening rosary from 7-8 p.m. Information: 812-699-3551 or e-mail thruwirk@resville.com or visit the website at www.resville.org or www.irdfr.org

May 9 Our Lady of Fatima Retreat House, 5355 E. 56th St., Indianapolis. Prayer service for continuance of Our Lady of Fatima Retreat House and its ministry, 5:30 p.m. Information: 317-545-7681.


May 24 St. Meinrad Archabbey, 100 Hill Dr., St. Meinrad. Weekend retreat, “Peace the Benedictine Way.” Benedictine Father Eric Pflaum, www.saintmeinrad.com or info@saintmeinrad.org

May 24-25 Benedict Retreat and Conference Center, 101 Anthony Dr., Mount St. Francis. Women’s Retreat, “Grace and Gift, Mission,” 11:05 p.m. Information: 812-925-8117 or e-mail mtstfr@comcast.net

May 25 Marian College, Room 157, Marian Hall, 3200 Cold Spring Road, Indianapolis, “12-Step Serenity Weekend,” 7 a.m. Information: 317-236-1556 or 800-382-9366, ext. 1596.

May 26 Our Lady of Fatima Retreat House, 5355 E. 56th St., Indianapolis. “12-Step Spirituality” tapes, 1:45-6:30 p.m. Information: 317-236-1556 or 800-382-9366, ext. 1596.


May 6-8 Mount St. Francis Retreat Center, 101 Anthony Dr., Mount St. Francis. “12-Step Sorrows Week- end.” Information: 812-925-8117 or e-mail mtstfr@comcast.net


May 8-10 Benedict Retreat and Conference Center, 1402 Southern Ave., Beech Grove. “Nurses Mini-Retreat,” Mon. 3:45-8:30 p.m. Information: 317-535-4531 or auren@live.com

May 10 St. Gabriel the Archangel Church, 600 W. 34th St., Indianapolis. “Catholics Returning Home,” session 6, 7-9 p.m. Information: 317-291-5376.

May 12 Our Lady of the Rosary Church, 2300 W. 30th St., Indianapolis. “Catholics Returning Home,” session 12, 1-2:30 p.m. $30 includes book. Information: 317-919-5316 or cfrb@indy.net

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May 17 Holy Rosary Church, 520 Ste- vens St., Indianapolis. Lumen Dei meeting, Mass, 6:30 a.m., breakfast in Driveway Hall, 7:15 a.m., members, 520 guests. Information: 317-919-5316.

May 17 Holy Rosary Church, 520 Stevens St., Indianapolis. Lumen Dei meeting, Mass, 6:30 a.m., breakfast in Driveway Hall, 7:15 a.m., members, 520 guests. Information: 317-919-5316.

May 18 St. Rita Church, 1733 Dr. Andrew J. Brown Ave., Indianapolis. “Annual Sister-to-Sister Celebration,” Gospel concert. 6:30 p.m. Information: 317-632-9349.

May 19 St. Rita Church, 1733 Dr. Andrew J. Brown Ave., Indianapolis. “Annual Sister-to-Sister Celebration.” Information: 317-632-9349.


May 22 Mount St. Francis Retreat Cen- ter, 101 Anthony Dr., Mount St. Francis. Women’s Retreat, “Grace and Gift, Mission,” 11:05 p.m. Information: 812-925-8117 or e-mail mtstfr@comcast.net

May 21 Marian College, Room 157, Marian Hall, 3200 Cold Spring Road, Indianapolis, “Eucharist Festival,” 7 a.m.-noon. Information: 317-997- 8086 or e-mail bauman@marianca- tholic.edu

Oldenburg Franciscan Center, 2214 Main St., Oldenburg. “Contemplative Day of the Rosary, session 2, 1-2:30 p.m. Information: 317-736-2630, ext. 406 or linkel- baum@benedictcross.com

May 21 St. Paul Parish, Halt 9788, N. Dearborn Road, Guild- lard Ladies Sodality, breakfast bar buffet, 7:30 a.m.-noon EDT, free-will donation. Information: 317-623-2349.

May 21 St. Mary Church, 3750 S. St. Clair St., Indianapolis. “Holy Hour” for vocations to priesthood and religious life, 6-8 p.m. Information: 317-919-5316.

May 22 Callin, All Saints Corner, 3200 Cold Spring Road, Indianapolis. “12-Step Spirituality,” 9 a.m. Information: 317-236-1556 or 800-382-9366, ext. 1596.

May 22 Our Lady of the Rosary Church, 520 Stevens St., Indianapolis. “Catholics Returning Home,” session 12, 1-2:30 p.m. $30 includes book. Information: 317-919-5316.

May 23 St. Luke Parish, 7755 Holliday Dr., 2000 West Georgia Street, Indianapolis, IN 46225

May 26 St. Thomas More Church, 1200 N. 17th Ave., Beech Grove. “Catholic Stretch”, 9:00 a.m. Information: 317-919-5316.

May 27 Our Lady of the Rosary Church, 520 Stevens St., Indianapolis. Holy Hour for vocations to priesthood and religious life, 6-8 p.m. Information: 317-919-5316.

May 27 St. Luke Parish, 7755 Holliday Dr., 2000 West Georgia Street, Indianapolis, IN 46225

May 28 Our Lady of the Rosary Church, 520 Stevens St., Indianapolis. Holy Hour for vocations to priesthood and religious life, 6-8 p.m. Information: 317-919-5316.
Holy Name Parish creates youth service award in soldier’s memory

By Mary Ann Wyand

BEECH GROVE—Holy Name of Jesus parishioners in Beech Grove are honoring the memory of Army Pvt. Cory R. Depew, who was killed on Jan. 4 near Mosul, Iraq, with a distinguished student service award in his name.

The Holy Name Men’s Club recently awarded the first annual Army Private Cory R. Depew Freedom Award to Holy Name eighth-grader Tony Bell of Beech Grove for exemplary service to the parish, school and community.

Holy Name parishioner Sheryl Ann May of Beech Grove, Depew’s mother, said the new award, which will be given annually to an eighth-grade boy in the parish, recognizes her son’s love and dedication to God, family and country as well as the ultimate sacrifice of his life.

“It touches me so deeply,” May said, “... to know that the people in this church and the community will remember Cory forever. It will help to keep him alive in our hearts, which he will always be, but it’s not just us who remember him. Everybody remembers Cory, and it helps to know that he died for a reason.”

May’s younger sons, Wyatt and Elliot May, are Holy Name students.

Last fall, when Depew was home on leave, he helped landscape the new parish peace garden and spoke to students in his brothers’ classes.

“We’re also going to have a place in the peace garden in his memory,” May said.

“There’s going to be a bench, with some trees around it, for praying. The bench will have a plaque stating that it was given in memory of Cory. I wanted to contribute something to the peace garden in remembrance of Cory’s volunteer work here,”

Holy Name School principal Kent Schwartz of Indianapolis said all of the school’s 260 students are exceptional in their own ways, and that Tony Bell, the first award recipient, has distinguished himself by his leadership, willingness to help others and commitment to academic excellence.

“I think the award speaks to our mission at Holy Name School and what an education here means,” Schwartz said. “It’s more than academics. It’s about leadership in the classroom and the church, and good stewardship.”

Schwartz said the award given in Depew’s name “reflects on what Cory exemplified—his service to others—as a volunteer in the parish. He understood the importance of helping others.”

Depew also exchanged letters with second-grade and fifth-grade students in his brothers’ classes during his deployment in Iraq.

The son of Scott and Kimberly Bell, Tony has attended Holy Name School for nine years. He will begin his freshman year at Roncalli High School in Indianapolis in the fall, and plans to try out for the wrestling team.

“My goals for high school are to pass every class,” Tony said, “and look for ways to help people.”

Father Gerald Burkert, pastor of Holy Name Parish, said he appreciates the Men’s Club recognition for a fallen son of the parish who enthusiastically served his country.

“It’s a great honor to have an award named for Cory,” Father Burkert said. “He gave up his life doing what he wanted to do, and for younger people to see his example of commitment and giving of himself to help other individuals is very good. It will be an ongoing memorial for him.”

The Men’s Club also honors a man in the parish each year for distinguished service to the parish and community.

That award, named for former teacher and Beech Grove City Council member August W. Seyfried, is given to the man who “exemplifies himself in the principles, concepts and philosophy of Catholic family living” and demonstrates outstanding volunteer service. It has been presented annually for 16 years.

The 2005 recipient, Holy Name parishioner Jim Huser of Beech Grove, has been a member of the parish for 52 years and volunteered in a variety of ways during the past five decades.

“I’ve done a lot of things at the parish,” Huser said, “but ... I think there’s a lot of people who deserve the award a lot more.”

Tony also expressed surprise about receiving the youth service award for “just helping out whenever I can” at the parish and school.

“I didn’t really say much when I received the award,” Tony said, “because I wasn’t a kind of surprised. I just hope I can give as much as [Depew] did to help others.”

By Mary Ann Wyand

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“I moved to Crestwood in 2001 from a big house in Fairland, Indiana. The residents in my building greeted me and made me feel so at home. I love dancing, so I attend all the Crestwood Dinner Dances. Don, who is a dancer as well, was too shy to ask anyone at his first dance, so I did the asking. It was the beginning of a wonderful friendship. We now attend all the Dinner Dances together. We enjoy all the activities available and sign up for everything! We went to Branson, Missouri with the Crestwood Club and had the most wonderful time. We met so many nice people from the other Crestwood communities that when we got home we were all hugging each other good-bye. Like Don says ‘living at Crestwood is like having a second family’ and we’re enjoying every minute of it!”

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more than 20 lives since disputed national elections on April 24. The clashes have sent thousands of people fleeing their homes, according to U.N. authorities. On April 29, masked gunmen torched the German cultural Goethe Institute in Lome. Togo was under German domination for a period ending with Germany’s defeat in World War I.

The crowd gathered in St. Peter’s Square included thousands of representatives of Italy’s major labor unions who were in Rome to mark May Day labor celebrations and the feast day of St. Joseph the Worker, all workers’ patron saint.

Speaking to the crowd, which included thousands of members of Italy’s Association of Christian Workers, Pope Benedict said believers must promote “Christian fraternity ... in the workplace and in social life so that solidarity, justice and peace may be pillars on which to build the unity of the Christian family.”

Pope Benedict recalled that Pope Pius XII had created the Feast of Labor in 1956. “The Church then, as it does today,“ Benedict said. “I hope that work will not be lacking, especially for young people, and that working conditions will respect always the dignity of the human person,” the pope said.

May 1 was also Orthodox Easter this year. Pope Benedict’s first words on Sunday after remembering Pope John Paul were for Orthodox Christians.

“We would like to greet with special affection the Orthodox Churches and the Oriental Orthodox Churches which this very Sunday celebrate the resurrection of Christ,” the pope said.

“TThese dear brothers, I address the traditional announcement of joy, Christos Anesti,” he said, using the Greek words for “Christ is risen.”

“Jesus, Christ is risen, he is truly risen,” Pope Benedict said. “I wish from my heart that the celebration of Easter will be for them a choral prayer of faith and praise for him who is our common Lord and who calls us to move with decisiveness on the road toward full communion.”

Christian unity has emerged as a priority in Pope Benedict’s homilies and discourses since his election on April 19. Pope Benedict moved into the papal apartments on April 30. His first Angelus message came exactly four weeks after Pope John Paul last appeared at the same window. His first Angelus message came exactly four weeks after Pope John Paul last appeared at the same window. His first Angelus message came exactly four weeks after Pope John Paul last appeared at the same window.

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Julia Murphy, a first-grader who is taught at home by her mother, Christina Murphy, certainly showed that excitement for Julia Murphy. She said that for her it was “cool” to see her daughter receive Communion on April 30 at St. Michael Church in Greenfield.

“Seeing their fervor helps me to possibly increase my fervor because human nature being what it is, sometimes we can become lackadaisical,” he said. “And so whenever we have celebrations like this, like a first Communion, it can help us rekindle our fervor if our hearts have perhaps grown a little cold.”

Christina Murphy, in an interview before her daughter’s first Communion, commented on how her involvement in preparing her for the sacrament helped her approach it anew from a child’s perspective.

“It’s just helped me in that when you teach a child about one of the sacraments, you teach them in very simple terms,” she said. “And so sometimes, it’s just easier to go back and just look back in the very simplest forms. Every once in a while, it’s just very good to go back to the basics.”

Paula Richey, the coordinator of youth and family ministries at St. Michael Parish in Greenfield, echoed Christina Murphy’s reaction, saying adults can benefit from observing the way children appreciate the Eucharist.

“I think that children more than adults are able to accept faith for what it is,” she said. “I think they understand more than we give them credit for. I think that they understand faith as something we can’t put our arms around and we can’t grasp sometimes.”

This chance for the rest of the faithful to have their love imparted sometimes at the age of reason?”

“That day that we celebrate in our parish with our second-graders, it just calls that to mind. And I think that’s perhaps why Pope X wanted so badly to lower the age of when we receive Communion because why not begin that relationship, that intense relationship, at the age of reason?”

Second-grader Jason Munner received Communion for the first time at St. Michael Parish in Bradford on May 1. In an interview a few days before, Jason spoke about his anticipation of his special day.

“All my life I’ve wanted to have the body and blood of Jesus, and I’ll finally get to have it,” he said. “I think it will be very special!”

Jason’s father, Timothy Munner, had a unique appreciation for the importance of his first Communion. Munner is the music director at St. Michael Parish in Bradford and said that the occasion was significant enough to bring out “all the guns” for it—a combined choir, trumpet, French horn and clarinet.

“All Mass is special,” he said, “but the sacraments really need to be emphasized in our parish so that not only will the children who are receiving their first Communion learn how important it is, but also the congregation in general. … That’s one of the reasons why I think we really need to make this for a really big event.”

First Communion on the afternoon of April 30 at St. Michael Parish in Greenfield was certainly a big event for Julia Murphy. She said that for her it was “cool” to have “Jesus in my body now.”

Julia received the Precious Blood for the first time from her grandfather, Wayne Davis, who served as an extraordinary minister of holy Communion at the Mass.

Davis, a member of St. Michael Parish in Greenfield who is a deacon aspirant in the archdiocesan deacon formation program, said that, as a grandfather, he had “tremendous pride and joy” in being such a close witness to his granddaughter’s first Communion.

But whereas others in speaking about first Communion spoke about its past celebration or how those now can bring back memories of those who received their first Communion, hopes, like Davis, that they cling to the appreciation of the Blessed Sacrament that they do not lose the joy of their faith,” Davis said. “If they’re able to bring back memories of those that happened in the past, they’re able to share with the people what happened in the Mass he prayed that Julia might “never, never, never leave that sacrament.”

“Just that’s what’s so sad is that so many who don’t practice their faith,” Davis said. “If they’d remember their first Communion day, they’d never want to leave it.”

John Jacobi, who over the years has helped many children prepare for first Communion, hopes, like Davis, that they cling to the appreciation of the Blessed Sacrament that they show forth for the first time their first Communion.

“I just hope that they remember the day,” he said. “We talk about beginning that relationship at baptism, but this day really makes a mark in that journey that we’re on. So if the children somehow feel that love that God has for them in a very special way on their first Communion day, I just hope they hang onto that.”

Wayne Davis gives Communion to Julia Murphy during a Mass celebrated at St. Michael Church in Greenfield on April 30. Davis, who is Julia’s grandfather, is a member of St. Michael Parish and an aspirant in the archdiocesan deacon formation program.
Womanhood

Womanhood conference on April 30 at the Indiana Convention Center in Indianapolis.

WOMANHOOD

Dana’s vision came true when she sang the song at Mile High Stadium during World Youth Day in Denver in August 1993 for Pope John Paul II and more than 250,000 teenagers and young adults from all over the world.

Bonacci blended humor with a discussion of Pope John Paul II’s teachings about the theology of the body and emphasized that the late pontiff was very supportive of women throughout his 26-year papacy.

St. Gabriel the Archangel parishioner Dorothy Barry of Indianapolis, who assisted as a music minister for the conference Mass and eucharistic adoration, said “the women’s conference wasn’t just about women. It was a message for everyone, and I appreciated that more than anything. We were called to go back to our lives and spread the word [of God], and also to live the life of Jesus, to try to do that always in our lives, with our family, our friends and everyone we meet.”

As a conference organizer, Kathy Denney thanked the women for participating in the conference and challenged them to “go back into our homes and bring Christ and share what we heard today, that Jesus is real and that life is important. That’s what we hope goes on from this conference. We came to do this [conference] to bring about evangelization, and here comes Jesus. It was so beautiful.”

Top Left: Indiana State Fairgrounds. Top Center: Marian University Chapel. Top Right: Mary Beth Bonacci, nationally known Catholic author and speaker, was the keynote speaker at the Womanhood Conference on April 30.

User Image
Theologians reflect on Pope Benedict XVI's theology

WASHINGTON (CNS)—As a theologian, the newly elected Pope Benedict XVI has been described as Augustinian rather than Thomist and more ressourcement than aggiornamento. These are categories many Catholics may recognize, but theologians who know him say they help characterize important aspects of how the new pope, formerly Cardinal Joseph Ratzinger, thinks. The French term ressourcement, meaning a return to the sources, and the Italian term aggiornamento, updating or modernizing, were two ways of speaking about the task of Church reform and renewal at the Second Vatican Council in the 1960s. In the years following the council, they began to be seen as distinct terms identifying different views of the council. “I think Cardinal Ratzinger had some concerns with what he perceived to be the drift of some post-Vatican II Catholic theology and, to compensate for that, perhaps stressed the ‘ressourcement,’” said Father Robert P. Imbelli, a theologian at Boston College. “But I don’t think he is unaware of the need for aggiornamento. The question is the relative balance between them,” he said.

Methodists, Catholics complete talks on Church and structures

WASHINGTON (CNS)—Catholic and United Methodist officials in Washington on April 29 and May 1 called for greater sharing and collaboration between their Churches as they concluded a dialogue on the Church and church structures. Their findings will be published in a joint study titled “Through Divine Love: The Church in Each Place and All Places.” The 20,000-word document was released Monday at a press conference at the end of May 1. It explores similarities and differences in the structural ways Catholics and Methodists express and strengthen their communion with one another. “There are differences, but many areas of agreement,” said the press conference express the connectedness of Methodists, said the Methodist co-chairman, recently retired Bishop Walter Kaiser of Franklin, Tenn., in an interview with the Criterion News Service on April 29. He said the conferences—at the local, regional and general levels—are not just a way of organizing and governing the Church, but an expression of being together in the Church of Jesus Christ. Having a German bishop as co-chairman of the dialogue is indicative of the structure of the United Methodist Church, which has 50 episcopal areas in the United States and 18 abroad. The dialogue sponsor on the Catholic side is the U.S. Conference of Catholic Bishops.

Franciscan says mountaintop removal takes toll on Appalachia

FRANKFORD, Ill. (CNS)—Franciscan Sister Robbie Pentscost, executive director of the Catholic Committee of Appalachia, said she often shares the story of a little boy crushed to death by a giant bulldozer to illustrate the dangers associated with coal mining in the Appalachian region. “The mining staff said it was an act of God,” Sister Robbie told an audience gathered on April 23 in the chapel on the campus of Franciscan University of Steubenville in Frankfort. On Aug. 20, 2004, near the small town of Inman, S.C., in the Appalachian Mountains, a giant half-ton bulldozer ripped apart the life of the 43-year-old father of two boys Jeremy Davidson to death. Addressing a group of nearly 100, Sister Robbie said she was exasperated by the alleged negligence of the crewmembers and furore by their outwardly indifferent attitudes. The 43-year-old Franciscan, who lives in Johnson County in eastern Kentucky, was a speaker at Ecology Day, held the day after Earth Day. The event was sponsored by the John Deere Forest Resources Institute and the West Suburban Faith-Based Peace Coalition.

WORLD

Chinese underground Catholics tell pope, ‘Do not forget us’

ROME (CNS)—Members of the underground Church in China have sent messages of congratulations to the new pope while urging him not to forget that they are a persecuted community in a country that lacks religious freedom. One underground community of Catholics in north-west China wrote to Pope Benedict XVI asking him “not to forget the suffering Church in China” because it struggles “without any freedom at all,” said an April 29 report by AsiaNews, an Italian-based missionary news agency. The report said that the underground communities came to effect on March 1, underground Catholic priests must report weekly to religious officials on their activities and must ask public security year-old for permission to leave the parish,” the Catholic community said in its message to the pope.

Guatemalan Church human rights official opposes U.S. military aid

WASHINGTON (CNS)—A Catholic human rights official from Guatemala has opposed efforts to restore U.S. military aid to the Central American country. The money is used to combat corruption, its members are involved in summary executions and it is being used by the government to harass anti-government protesters,0 said Rodenas, executive director of the Human Rights Office of the Archdiocese of Guatemala City. “There is a climate of terror against Guatemalans,” Rodenas said. “We reject the United States’ expression of freedom of expression,” he said April 28 while in Washington to brief U.S. Church officials. Earlier this year, the United States froze $20 million military aid to Guatemala, ending a ban imposed in 1990 because of human rights. Bush administration officials have said they plan to ask Congress to approve further aid later this year. In February the Guatemalan City archdiocesan human rights office joined several other Guatemalan human rights organizations in issuing a statement opposing the resumption of military aid.

PEOPLE

Pope names Cardinal Sodano dean of College of Cardinals

VATICAN CITY (CNS)—Pope Benedict XVI confirmed the election of Italian Cardinal Angelo Sodano as the new dean of the College of Cardinals. The post became empty on April 19 when German Cardinal Joseph Ratzinger, the present pope, took his former place among the cardinal bishops, as the rank of the six is called. Cardinal Arinze participated in the election of the new dean.

Family Rosary announces national winners in annual contest

EASTON, Mass. (CNS)—Family Rosary announced its national winners in its annual contest, held in the United States in its 10th annual “Try Prayer! It Works!” contest that encourages students to express their faith through art, poetry, prose, video and photography. The entries depicted the contest’s theme, “Healing the world through Mary’s rosary.” “The contest enables children of all ages to creatively express how prayer is answered and healing begins with God,” said Holy Cross Father John Phalen, president of Holy Cross Family Ministries, which includes Family Rosary, Family Theology Productions and other ministries. In addition to the “Try Prayer! It Works!” contest in the United States, separate competitions are conducted in Europe, Mexico, East Africa, Brazil, Peru, Ireland and the Philippines.
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- CYO Golf outing; Thursday, September 8th

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