



The

# Criterion

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Photo by Rich Clark

Archbishop Daniel M. Buechlein stands with James Morris, executive director of the United Nations World Food Program, second from the left in the back row, along with the award winners at the annual Spirit of Service Awards Dinner on April 26 in Indianapolis. The winners are, front row from left, Maribeth Smith, a member of St. Luke Parish in Indianapolis; Dr. Philomena Dias, a member of St. Monica Parish in Indianapolis; Mary McClelland, a member of Immaculate Heart of Mary Parish in Indianapolis; Ella Wagner, a member of St. Pius X Parish in Indianapolis; Bonnie Schott, a member of St. Roch Parish in Indianapolis; and back row from left, J. Albert Smith Jr., a member of St. Luke Parish in Indianapolis; and Bill Witchger, chief executive officer of Marian Inc.

## Vital works of Catholic Social Services highlighted through Spirit of Service Awards

By Brandon A. Evans

Hundreds of people recently had the chance to hear a firsthand witness about global hunger from the man who runs the world's largest food aid organization.

James Morris, executive director of the United Nations World Food Program, was the keynote speaker at the annual Spirit of Service Awards Dinner on April 26 in Indianapolis.

Archbishop Daniel M. Buechlein thanked those who turned out to support the work of Catholic Social Services in the archdiocese. He also recognized six individuals and one corporation during the evening for their efforts to make the world a better place by honoring them with Spirit of Service Awards.

"Your generosity means that our programs can help meet an increasing

demand for social services," Archbishop Buechlein said.

Alecia DeCoudreaux, the event chair and also secretary and deputy general counsel for Eli Lilly and Company, announced during the evening that about \$245,000 had been raised.

"This is such a successful evening because you recognized that we need your help in our mission to serve others and to provide valuable programs and services in our community, and you responded to that need with your incredible support," DeCoudreaux told those present.

This year, Catholic Social Services expects to provide food, clothing or other material assistance for more than 8,900 people; Christmas assistance for more than 2,300 people; and professional counseling services to more than 2,700 people.

"This past year has been both challenging

and invigorating for those of us working at Catholic Social Services," said David Bethuram, associate executive director of Catholic Social Services of Central Indiana. "It's been challenging because the needs of our community continue to grow, yet it's been invigorating because we have remained focused on our mission—investing our energies to serve the poor and those in need."

In his keynote address, Morris gave credit to the archdiocese for all it has done to alleviate poverty, and urged those present to continue trying to do more, especially for the world as a whole.

In 2003, the World Food Program fed 110 million people in 81 countries.

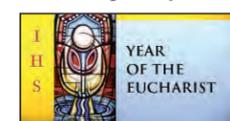
"We're told to love our neighbor," Morris said. "The Bible doesn't put a geographic limit ... with that

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## First Communion helps renew love for the Eucharist

By Sean Gallagher

(Editor'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 Communion.

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 "Memento 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 Communion 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

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## 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 on 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

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Pope Benedict XVI greets the crowd from his apartment window overlooking St. Peter's Square on May 1 at the Vatican.

# AWARDS

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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 late last year, oftentimes the world simply isn’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 North Korean boy, compared to his 7-year-old counterpart in South Korea—he’s eight inches shorter and 20 pounds lighter.

“Forty-nine percent of the children under 5 in Guatemala are chronically malnourished,” Morris said, “30 percent in Honduras, 25 percent in Nicaragua and 20 percent in El Salvador.

“And a child that is chronically malnourished early in life never has a chance to catch up,” he said.

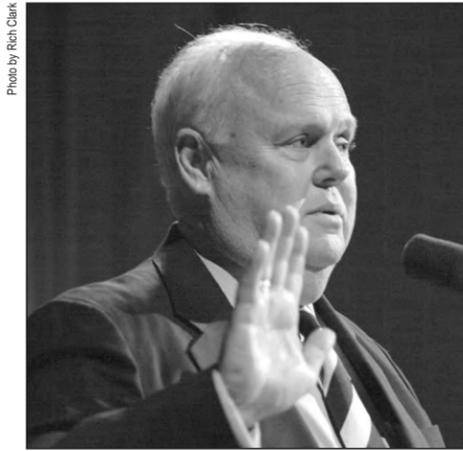
Those Central American countries, he said, are not even that poor compared to some countries in Africa, where the World Food Program does half of its work.

“Africa is the part of the world that has the least amount of resources to address this critical problem,” Morris said.

Add to the problem of hunger the problem of AIDS, and things get much more complicated.

In Zimbabwe, he said, where 25 percent of people are HIV positive, life expectancy has plummeted from age 68 to age 33.

“HIV now has the face of a woman,”



James Morris, executive director of the United Nations World Food Program, speaks at the Spirit of Service Awards Dinner on April 26 in Indianapolis.

Morris said. “A 15-year-old girl is two and half times as likely to be infected as a young boy.

“Women do 80 percent of the agriculture, and virtually do all the work. [They] give all of the home care, prepare all of the food. The burden on women is out of site.

“The impact, the burden, on women on occasion makes you a bit ashamed to be a man.”

Even more than that, 14 million children have been orphaned in sub-Saharan Africa because of parents who died of AIDS, and in the next six years the number will climb to 20 million, he said.

He has seen a 15-year-old girl—who is as small as an 8-year-old—who suddenly found herself as the head of a large family when her parents died.

“When a child finds himself or herself in a predicament like this, absolutely in no way of their own making, the rest of us have to step in and help,” he said.

“And I must tell you,” Morris added, “that the work of the Catholic Church around the world, [of] your missionaries—you should be so proud and so grateful and so generous in your support of them.”

It is overwhelming at times to think of how much money needs to be raised to help

alleviate world hunger, Morris said, but it is within our grasp to eliminate child hunger.

If \$5-7 billion, each year, were placed toward ending child hunger, he said, it would end.

“The same amount of money the world invested in feeding the people of Berlin in 1948 during the air lift, in terms of 2005 dollars, it’s enough to feed every hungry child in the world,” Morris said.

“When you feed a child, when you enable that child to go to school ... everything about that child’s life changes for the better,” he said.

“I’m very focused and preoccupied with the notion that if there is one thing that’s reprehensible, that’s shameful, that’s unacceptable in the world today, it’s the fact that there are 300 million hungry kids,” he said. “So much good will in the world, so much technology, so much money, so much food—there should be no hungry children.

“If there’s one thing that unites the world [and] the world’s great religions, it’s our concern across the board for humanity,” he said. “We come together around the notion that we’re responsible for each other—we’re both our brother’s keeper and our brother’s brother.”

Morris is a native of Terre Haute and was a longtime civic leader in Indianapolis.

He served for six years in city government then became the director of community development for Lilly Endowment Inc., eventually serving as the president of the Indianapolis-based endowment.

He and his wife, Jacqueline, have three children and six grandchildren.

Following his keynote address, the winners of the Spirit of Service Awards were recognized.

A brief biographical video about each winner was shown, along with a video of their own comments and thanks.

Bonnie Schott, a member of St. Roch Parish in Indianapolis, thanked her husband and children in particular.

“I’ve always told my kids, true happiness comes from serving others,” Schott said. “You can’t imagine how many boxes they’ve lifted and how many bags they’ve carried,

and how many times my husband and my children have gone out on Christmas Eve to deliver last minute presents to the poor.”

Mary McClelland, a member of Immaculate Heart of Mary Parish in Indianapolis, said that she was thankful for her family, and also for being given the chance to offer service to others.

Doing work in the community is “where I want to be,” she said.

Dr. Philomena Dias, a member of St. Monica Parish in Indianapolis, was grateful for the award, and said that her inspiration is Our Lady of Medjugorje.

“It’s not for me, it is for the ministry, and I am very glad to acknowledge and to receive this award on behalf of the mission of New Life in Christ Ministries,” she said.

Ella Wagner, a member of St. Pius X Parish in Indianapolis, said that “my life is what God intended for it to be, what my parents expected it to be and what my family has allowed it to be.

“I think that my parents set an example for me as a child growing up that service to others is primary,” Wagner said.

The community service award was given to J. Albert Jr. and Maribeth Smith, members of St. Luke Parish in Indianapolis.

“I would just like to thank all the many volunteers of Catholic Social Services for everything you’re doing to make our community a better community and a better place to live,” said J. Albert Smith.

“This means a lot to me personally because of a huge inspiration in my life, and that was my dad,” said Maribeth Smith. “He spent so many years as I was being raised giving back to the community through many, many good causes.”

The corporate leadership 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 archdiocese for the award on behalf of the company.

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

## Official Appointments

Effective July 6, 2005

**Rev. Stephen T. Jarrell**, to pastor of Annunciation Parish in Brazil while remaining pastor of St. Paul the Apostle Parish in Greencastle.

**Rev. Robert T. Hausladen**, administrator of Annunciation Parish in Brazil, to associate pastor of St. Pius X Parish in Indianapolis, and chaplain of Bishop Chatard High School in Indianapolis while serving in collaboration with the pastor of St. Pius X Parish as sacramental minister of St. Andrew the Apostle Parish in Indianapolis.

**Rev. William L. Ehalt**, pastor of St. Elizabeth Parish in Cambridge City and sacramental minister of St. Anne Parish in New Castle and St. Rose Parish in Knightstown, to pastor of St. Michael Parish in Brookville and Holy Guardian Angels Parish in Cedar Grove.

**Rev. Joseph F. Rautenberg**, part-time chaplain for St. Vincent Hospital, and archdiocesan consultant on ethics/bioethics, to administrator of St. Elizabeth Parish in Cambridge City and sacramental minister of St. Anne Parish in New Castle and St. Rose Parish in Knightstown, and continuing as archdiocesan consultant on ethics/bioethics.

**Rev. Justin Martin**, associate pastor of St. Monica Parish in Indianapolis, to administrator of Our Lady of the Springs Parish in French Lick and Christ the King Parish in Paoli.

**Rev. Daniel Donohoo**, pastor of St. Vincent de Paul Parish in Bedford and St. Mary Parish in Mitchell, to pastor of Good Shepherd Parish in Indianapolis and continuing as archdiocesan judge, Metropolitan Tribunal.

**Rev. Richard Eldred**, pastor of St. Thomas More Parish in Mooresville, to pastor of St. Vincent de Paul Parish in Bedford and St. Mary Parish in Mitchell.

**Rev. Mark Gottemoeller**, pastor of St. Martin of Tours Parish in Martinsville, to pastor of St. Thomas More Parish in Mooresville.

**Rev. J. Peter Gallagher**, in residence and providing weekend assistance at St. Simon the Apostle Parish in Indianapolis, to associate pastor of St. Malachy Parish in Brownsburg, and chaplain of Cardinal Ritter Jr./Sr. High School in Indianapolis.

**Rev. John Elmer**, O.F.M. Conv, administrator of St. Mary Parish in Navilleton, to pastor.

**Rev. Mr. Shaun P. Whittington**, Mundelein Seminary, being ordained a priest on June 5, to associate pastor of St. Monica Parish in Indianapolis.

**Rev. Mr. William M. Williams**, Theological College, The Catholic University of America, being ordained a priest on June 5, to associate pastor of St. Simon the Apostle Parish in Indianapolis, and chaplain of Father Thomas Scecina Memorial High School in Indianapolis.

Effective July 13, 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 Napoleon and sacramental minister of Immaculate Conception Parish in Millhousen, St. Denis Parish in Jennings County and Hispanic ministry for St. Bartholomew Parish in Columbus, to pastor of St. Ambrose Parish in Seymour and administrator of Our Lady of Providence Parish in Brownstown, and continuing Hispanic ministry.

**Rev. Robert J. Hankee**, associate pastor of St. Malachy Parish in Brownsburg and chaplain of Cardinal Ritter Jr./Sr. High School in Indianapolis, to administrator of St. Maurice Parish in Napoleon and sacramental minister of Immaculate Conception Parish in Millhousen and St. Denis Parish in Jennings County. †



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# Treasuring Womanhood conference celebrates women's gifts

By Mary Ann Wyand

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 Scallan 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 liturgy celebrated by Msgr. Joseph F. Schaedel, vicar general and pastor of Holy Rosary Parish in Indianapolis, as well as eucharistic adoration and Benediction led by Father Jonathan Meyer, associate director of youth and young adult ministry for the archdiocese and associate pastor of Our Lady of the Greenwood Parish in Greenwood.

Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office of Pro-Life Ministry, said the second annual conference for women was a success.

"We had fantastic speakers," Sister

Diane said, "and everyone was enthused. We also had eucharistic adoration, and it was so prayerful, so beautiful and so well-done by Father Meyer. To be in the presence of Christ as we concluded the day was so appropriate."

In "The Challenge of Discipleship," Dana sang and talked about how her pro-life efforts in the European Parliament from 1999 until 2004 helped counter legislation that would have expanded legal access to abortion, and said her activism on behalf of the sanctity of life led to her defeat when she ran for re-election.

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.

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?"

Photos by Mary Ann Wyand



Dana, an internationally known Irish Catholic vocalist from Galway, Ireland, and a former member of the European Parliament from 1999 until 2004, shares her faith and pro-life beliefs during her keynote address on "The Price of Discipleship" as part of the second annual Treasuring Womanhood Catholic women's conference on April 30 at the Indiana Convention Center in Indianapolis.

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 battle. And yet these young people were not being properly told this."

During a flight from Indianapolis to her family's temporary home in Birmingham, Ala., after the national youth conference, Dana said she was "very sad about what I have seen happening with these young people and I was praying about it."

"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, one body in Christ, and we do not stand alone. ... You came that we might have life.'"

"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

See WOMANHOOD, page 17



SS. Francis and Clare parishioner Monica Robinson of Greenwood prays during time set aside for eucharistic adoration at the Treasuring Womanhood conference on April 30 at the Indiana Convention Center in Indianapolis. The conference was sponsored by the Marian Center of Indianapolis and the archdiocesan Office of Pro-Life Ministry, and was dedicated to the memory of Pope John Paul II.

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## Editorial



Pope Benedict XVI tells us that we, who are the Church, are "held together 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.

# The Church is the home of forgiveness

**T**he Church is founded upon forgiveness. Peter himself is a personal 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 forgiveness, 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 *Called to Communion: Understanding the Church Today*, 1996).

In the prayer that Jesus taught us (the Lord's Prayer), we ask our Father not only to forgive our sins, but also to help us forgive those who have sinned against us. We pray for the ability to forgive because we know that it does not come easily.

Forgiveness restores broken relationships—in marriage and family life, in our neighborhoods and parish communities, in our archdiocese and the universal Church, and in the tensions among nations that can shatter our hopes for peace in the world. When we forgive those who have wronged us, we move beyond ourselves and the hurts or injustices done to us—however real these may be—to restore the relationships of love, friendship and true community that make unity and peace possible. In the words of Pope Benedict XVI, forgiveness "banishes chaos" because it restores harmony and creates solidarity among people who might otherwise be consumed with hatred or the desire for revenge.

Today's Church, like the Church in every age, is "a communion of sinners who need and seek forgiveness." We know that we are not what we have been called to be. As individuals, and as communities of faith, we have failed in our witness to Christ. We have neglected the poor and the vulnerable. We have been self-centered and

indifferent to the needs of others (whether spiritual, emotional or physical). We have judged others, held grudges and been intolerant. We have not prayed enough or served enough or said "thank you" enough. We have clung to material possessions. We are sinners in need of forgiveness—to banish the chaos in our lives and restore us to a right relationship with God and with one another.

Pope Benedict XVI tells us that we, who are the Church, are "held together 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 God, who are called to accept the forgiveness of our sins gratefully and to share this gift generously with others. Perhaps if we recognize God's mercy for the precious gift that it is, we will 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 marriages would fail. More estranged people would be reconciled to their families and their Church. Divisions in our neighborhoods, our parishes and our archdiocese would heal. Our political and theological discussions would be more respectful (and more productive). Vengeance and warfare would be unnecessary. Peace and harmony would be real and lasting.

Let's work at being a more forgiving people, a more merciful Church. Let's look to Peter, "the perpetual living 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 Conway

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

## Letters to the Editor

### Church teaching on indulgences

Today, we do not often hear of indulgences. Many years ago, indulgences got a bad name. It seems that they were being used as "fund raisers." The practice 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 indulgence is a remission before God of the temporal punishment due to sins whose guilt has already been forgiven, which the faithful Christian who is duly disposed 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 and the saints" (#1471).

Also, "An indulgence is partial or plenary 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 revised may be found in the *Book of Indulgences, Rules and Grants* published on June 29, 1968, by the Vatican.

Many people today are of the opinion that when sins are confessed to a priest and they have received absolution that that is the end of it. This is not true anymore 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 after the apology pay to have the window replaced. It is the same with sin. We must do certain pious acts to repair the damage done by our sinful acts.

It is my understanding that the granting of indulgences is a gift from God given through his holy Catholic Church, and one that God wants us to accept so that we can be with him as quickly as possible after our death. Indulgences, either partial or plenary, shorten or completely eliminate time spent in purgatory. And, just as God understands our fallen nature and will forgive us as often as we ask for forgiveness, he will grant indulgences over and over again as often as we ask forgiveness and make the necessary pious acts of devotion.

You may learn more about the necessary pious acts by reading the above mentioned book.

Winferd. E. (Bud) Moody, Indianapolis

### 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 57 percent of Catholics young adults have never heard of Vatican II. Why is that startling? It might be offensive to Father Hemrick, but why should it be startling? More to the point, why should any modern Western young adult care about Vatican II and its alleged "spirit"? That is all they have ever known as a 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 harvest" in 1987! Many young adults find their spiritual and intellectual needs go unmet in the Catholic Church and go elsewhere.

Some indicators of decline since the council include: dramatic falloff in Sunday Mass attendance, plunge in vocations and Catholic giving has plummeted—Catholics voting "no confidence" with their pocketbooks. The min-

imal conclusion is the majority of Catholics in the United States are no longer connected to their Church. So, again, why should young adults have heard of the council?

The real reason young adults haven't heard of the council goes deeper, and it relates to Father Hemrick's generation, which is also mine. Many priests, bishops and theologians of our generation consciously rejected the pre-Vatican II Church. By so doing, they also rejected its deep spiritual core, which they would only mock.

In supreme arrogance, many of those clergy, bishops and secularized theologians rejected almost 2,000 years of spiritual experience and the Spirit working within the Church in favor of their *ad hoc* "new" Church that they defined according to the "spirit" of the council. Thus, a spiritual rupture and rejection of faith and its tradition occurred. This apostasy continues to this day. It has now come full-term, but the worst is yet to come.

Just as the "old" Church was consigned to oblivion in favor of a "new" Church, so now that "new" Church will be consigned to oblivion by those young Catholics who seek a religion of substance.

Let me illustrate this arrogance of Father Hemrick's generation and how destructive it has been. One evening about a dozen years ago, I was entering a Catholic Church in Bloomington, near campus, to hear a religious talk—I was late. A young college student came rushing out of the talk in tears. I asked her what was wrong. The presenter had just demolished her faith! She was not prepared for the "attack mode" against her "old Church" faith sponsored by the "new" Catholic Church on display in Bloomington. Over the years, I have often wondered what became of this young woman. Does anyone even care? Such abuse has gone on so long it is moot to bring it up.

For the vast majority of Catholics, it is long too late to talk of "the richness of their religious heritage"—that has already been liquidated and replaced by the nonsense of the "spirit" of the council, which is a code word for rejecting what the council wrote in favor of what one wished it had written.

To see the results of the "spirit" of the council, look no further than Terre Haute. A venerable and wonderful order of nuns is now in the terminal stages of its geriatric demise. In 2000, its median age was 72, with only one person between the ages of 30-39. The only real question is who will own their property—I suspect that is already settled by canon law.

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

Chuck Johnson, Bloomington

### Letters Policy

Letters from readers are welcome and should be informed, relevant, well-expressed, concise, temperate in tone, courteous and respectful.

The editors reserve the right to select and edit the letters based on space limitations, pastoral sensitivity and content.

Letters must be signed, but, for serious 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 [critterion@archindy.org](mailto:critterion@archindy.org).

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



# SEEKING THE FACE OF THE LORD

## BUSCANDO LA CARA DEL SEÑOR

### Proper catechesis helps us live our call to holiness

It is important to keep in the forefront of our minds that everyone who is baptized is called to holiness—a call to be transformed in Christ, to live our faith in service to others and in the acceptance 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 pastoral office of bishops called for a directory for the catechetical instruction of the Christian people. It was

the only catechetical text to be published for the whole world since the *Roman Catechism* issued in 1569. The *General Catechetical Directory* was published in 1971. The text addressed errors frequently encountered 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 less and less focus on the specific content of Christian doctrine just as the culture was beginning to view authority, tradition and the existence of absolute truth in a negative light. "Right living" began to be championed in contrast to "right believing"—as if the 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 unwitting 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. †

#### Archbishop Buechlein's intention for vocations for May

**Seminarians:** that they will be faithful to prayer and study, and persevere in their desire to serve God and the Church as priests.

## Una catequesis adecuada nos ayuda a vivir el llamado a la santidad

Es importante mantener bien fresco en nuestras mentes que todo aquel que es bautizado recibe un llamado a la santidad, un llamado a transformarse en Cristo, a vivir nuestra fe al servicio del prójimo y a aceptar el estilo de vida de Cristo hasta que volvamos al hogar con Dios.

Es importante que entendamos este enfoque en nuestra misión de educación católica y formación de fe. La catequesis en nuestras escuelas y en nuestras parroquias tiene como finalidad asistir a nuestra juventud, a los jóvenes adultos y a los adultos que viven nuestro llamado a la santidad, motivándonos a acogernos a la verdad de la revelación de Cristo y a la sabiduría de las enseñanzas de la Iglesia. Lograr un conocimiento básico de nuestra fe es una necesidad imperiosa para todos los grupos generacionales, especialmente para nuestros jóvenes y jóvenes adultos. Siento mucho que algunos de ustedes que son padres hoy en día no recibieron ese conocimiento básico. En nuestra cultura todos necesitamos ayuda para enfrentar cuestionamientos importantes acerca de nuestra fe y las prácticas de nuestra Iglesia.

Resulta importante la manera en la que fomentemos este crecimiento en la fe. No estamos ayudando a nadie, especialmente a nuestra juventud, si aquello en lo que creemos se percibe simplemente como un asunto de escogencia personal. Ni tampoco ayudamos a nadie si se deja la impresión de que "una iglesia es igual a la otra."

Durante el Concilio Vaticano Segundo, un documento en la oficina pastoral de

obispos exigía la creación de un directorio para la instrucción del catecismo al pueblo cristiano. Fue el único texto catequista que se publicó para todo el mundo desde la emisión del *Catecismo Romano* en 1569. El *Directorio General para la Catequesis* se publicó en 1971. El texto abordaba errores que se encontraban con frecuencia en la catequesis. Se alentó a los obispos del mundo a que desarrollaran directorios nacionales para poder aplicar los principios y lineamientos para la catequesis y la formación de fe en sus propias culturas. Después de un largo proceso de consultas, se publicó en Estados Unidos un *Directorio Nacional para la Catequesis* el cual fue aprobado por la Santa Sede en 1978.

Muchos educadores religiosos en Estados Unidos comenzaron a apartarse del enfoque clásico de instrucción religiosa, haciendo mucho más énfasis en la catequesis basada en la experiencia y dando especial importancia a la vivencia de la fe. Se hacía más énfasis en la formación y no solamente en la instrucción.

Sin embargo, estos esfuerzos vinieron acompañados de cada vez menos concentración en el contenido específico de la doctrina cristiana, justo al tiempo en que la cultura comenzaba a ver la autoridad, la tradición y la existencia de una verdad absoluta con un cariz negativo. La noción de una "existencia correcta" comenzó a ganar terreno en contraste con la noción de una "creencia correcta", como si las dos fueran, de alguna manera, excluyentes. A aquellos de nosotros a quienes se nos enseñó con el enfoque del *Catecismo de Baltimore* al menos fuimos expuestos a los

contenidos básicos de nuestra fe. No podemos suponer lo mismo en las generaciones más recientes.

En octubre de 1992 el Papa Juan Pablo II promulgó el *Catecismo de la Iglesia Católica*. La edición inglesa del catecismo se publicó en 1994. Ésta proporciona la enseñanza normativa de la fe católica para nuestra vida contemporánea.

En 1994 los obispos de todo el país establecieron un comité Ad Hoc para el uso del catecismo. La tarea principal del comité ad hoc era revisar los libros de texto religiosos, para verificar su conformidad con las enseñanzas del *Catecismo de la Iglesia Católica*. El proceso de revisión reveló un patrón de 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 corrección excesiva, destinada a establecer metodologías de enseñanza más efectivas.

En 1997 la Santa Sede publicó un *Directorio General para la Catequesis* corregido, que se concentraba 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 votaron para fundar un comité permanente para la catequesis, al cual se le impuso la tarea de desarrollar lineamientos de instrucción para la educación religiosa a nivel de secundaria. Este mes se publicará un boceto de los lineamientos doctrinales para la amplia consulta con los obispos estadounidenses, administradores y maestros de secundaria y programas de educación religiosa parroquial. El boceto propone un plan de estudios catequista centrado en Cristo para ayudar a los estudiantes a encontrar a Cristo, ya que él se encuentra en la Iglesia, en la Palabra de Dios y en la vida sacramental de la Iglesia, especialmente en la Eucaristía.

Se están realizando grandes esfuerzos para atender la necesidad de una catequesis efectiva para todos nosotros: jóvenes, jóvenes adultos y adultos. †

Traducido por: Language Training Center, Indianapolis

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

**Seminaristas:** ¡Que ellos sean fieles a la oración y estudien, y continúen en su deseo de servir a Dios y la Iglesia como sacerdotes!

## Check It Out . . .

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 Marita Ducanes at 317-635-9221 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 Education in Notre Dame, Ind. The conference 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](mailto:cce@nd.edu) or log on to [www.nacsd.org](http://www.nacsd.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 Cold Spring Road, in Indianapolis. 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 **evening social event** starting with a Mass at

5:45 p.m. on May 17 at Holy Rosary Parish. Dinner will follow in the parish hall. The cost is \$20 per person. An R.S.V.P. is required by May 12. For more information, call 317-842-6917 or e-mail [Lumen\\_Dei@comcast.net](mailto:Lumen_Dei@comcast.net).

A **support group for people with cancer** meets from 6 p.m. to 8 p.m. each 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, committed support group is for anyone with cancer, regardless of stage or type of cancer. The group is led by a licensed therapist. 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 will again provide Indianapolis youth ages 10-16 with physical activity and good nutrition this summer at no cost from 8 a.m. to 1:45 p.m. on Monday through Friday, June 10 through July 15, at the college, 3200 Cold Spring Road. There will be room for 250 young people in the program. A pre-participatory

medical screening is required and provided, as is attendance in a family orientation session. 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 hermitage, 501 N. 17th 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 \$75 per participant. For more information or to register, call Alicia Ellingsworth at 812-535-3131 or e-mail [aellings@spsmw.org](mailto:aellings@spsmw.org).

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 15 at Montage at Allison Pointe. For more information about this event, call Emily West at 317-972-0204. †

# Bioethics chairman speaks out against euthanasia, assisted suicide

BALTIMORE (CNS)—The chairman of the President's Council on Bioethics



told a Baltimore audience of health care workers and executives, priests and seminarians gathered at St. Mary's Seminary and University on April 27 that the act of removing the feeding tube from Terri Schindler Schiavo amounted to killing her rather than letting her die.

Dr. Leon R. Kass made the comments in a question-and-answer period following his delivery of the seminary's annual John Carroll lecture on religion and society in which he addressed issues involving death with dignity and the sanctity of life.

It was a timely topic given the recent very public but very different deaths of Schiavo, the brain-damaged Florida woman who died on March 31, 13 days after her feeding tube was removed, and

Pope John Paul II, who died on April 2 of septic shock and what was termed "irreversible cardiocirculatory collapse."

Kass was persuaded to give the lecture by fellow bioethics committee member, Dr. Paul McHugh, a Johns Hopkins psychiatrist and member of St. Mary's board of trustees.

In his remarks, Kass noted that current debate about assisted suicide, for example, makes the notion of death with dignity and the sanctity of life appear to be opposing forces.

"Some say that upholding the sanctity of life might seem to be denying some people the dignity of death, that they pull in opposite directions," he said.

The confrontation between the two, though, is nothing new, he said. "I don't accept the polarization," Kass said. "The opposite is true. Both are compatible and, if rightly understood, they go hand in hand."

He said the concepts of the sanctity of life and death with dignity are "entirely compatible" with allowing someone to die naturally, "but never with deliberately killing."

And, he said, "when in active euthanasia you have physicians killing patients, even if they ask for it, that violates

intervening in the art of healing."

"The practices of assisted suicide and euthanasia do not conduce to human dignity," Kass said, "and our rush to embrace them will only accelerate the various tendencies in our society that undermine not only dignified conduct but even decent human relations," he said.

Kass is the Addie Clark Harding professor in the Committee on Social Thought and the College at the University of Chicago and is also Hertog fellow in social thought at the American Enterprise Institute. He is a former research professor in bioethics at the Kennedy Institute of Ethics at Georgetown University.

His numerous articles and books include, most recently, the 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 biblically based theological arguments against society's developing acceptance of the idea of assisted suicide and euthanasia, let alone actual use of them.

He emphasized that there is a profound difference between euthanizing a suffering animal, something he called a "humane" act, and killing a suffering human who, although not divine, is nonetheless "godlike" in his creation and "whose life is sacred."

"What about people in a persistent vegetative state who are unresponsive, con-torted, with no evident ability to interact?" he asked rhetorically. "What kind of human dignity remains there? Why should we not treat them as we properly treat dumb animals and put them out of their misery?"

It would not, he insisted, be treating them with the dignity their godlike humanity deserves.

And, he noted, "in some cases, admittedly rare, people recover from profound coma. Sometimes they report they have partial yet vivid awareness of what was said and done to them even though they gave no external signs that they did."

When it appeared absolutely clear that there was no chance for a patient's recovery, Kass said he would "do little beyond the minimum to sustain life," but would oppose the use of lethal 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. †

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Spirit-Driven Renewal

## VIPs . . .

**Bud 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, Jane Landon, and James and Joseph Galbo. They also have seven grandchildren and six great-grandchildren.



**Joseph and Freda (Hylton) Jelase**, members of St. Jude Parish in Spencer, will celebrate their 50th wedding anniversary on May 7 with an open house at

St. Jude Hall from 2 p.m. to 4 p.m. The couple was married on that date in 1955 at St. Patrick Church in Indianapolis. They have five children: Linda Centers, Ellen Kimmel, Catherine Palmore, Donna Sipes and Ann Wicker. They also have 11 grandchildren and two great-grandchildren. †

## 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 irrereligious 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 **O (Morally Offensive)** because of crass language and humor, including implied sexual encounters and innuendo, 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 **A-II (Adults and Adolescents)** because of some mildly crude language and scenes of sports peril. Rated **PG (Parental Guidance Suggested)** by the MPAA. †

# Catholic colleges in archdiocese to hold graduations on May 7

By Brandon A. Evans

Saint Meinrad School of Theology, Saint Mary-of-the-Woods College, and Marian College in Indianapolis will hold their commencement ceremonies on May 7.

Benedictine Archabbot Justin DuVall, the recently elected head of Saint Meinrad Archabbey, will give the convocation address at Saint Meinrad.

The ceremony will begin at 2 p.m. in St. Bede Theater on the grounds of the archabbey in southern Indiana.

Ten seminarians will receive a Master of Divinity degree and 16 seminarians and lay-degree students will receive a Master of Art (in Catholic Thought and Life) degree.

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

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.

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 at 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. †

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# 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 heard 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 17-year-old who has a boyfriend.

"I'm real strong as a woman," Aleshia

said, "so I think I really can keep that challenge."

During the luncheon, Margaret Hendricks, program director for A Promise to Keep, accepted a plaque from Ellen Quigley, assistant deputy mayor for policy, on behalf of Indianapolis Mayor Bart Peterson that proclaimed April 28, 2005, as "A Promise to Keep Day" in Indianapolis.

Quigley, a St. Thomas Aquinas parishioner in Indianapolis whose grade-school children have participated in the program, thanked the peer mentors for being positive role models to younger students.

Paula Parker-Sawyers, executive director of the state Office of Faith-based and Community Initiatives, represented Gov. Mitch Daniels at the luncheon and praised the teenagers for "leading others down the right path."

Hendricks said she was pleased to see so many peer mentors at the luncheon as the abstinence education program begins its second decade in the archdiocese.

"The first year, we only had 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 chaste until I was married. ... 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," Brittany 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."



Father Thomas Scecina Memorial High School juniors Tyler Douglas, left, and Aleshia Kennedy of Indianapolis talk during a break in the 11th annual recognition luncheon honoring A Promise to Keep: God's Gift of Human Sexuality peer mentors on April 28 at the Archbishop O'Meara Catholic Center Assembly Hall in Indianapolis. Aleshia is a member of St. Rita Parish and Tyler is a member of True Vine Missionary Baptist Church.

Bishop Chatard High School senior Michelle Foisey, 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 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 as 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." †



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## 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 accents 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 and discrimination against girls.

In Sunday Angelus reflections, he cited the importance of women's presence in the family and the relationship between women, the family and work. He called women's work in the home true labor.

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 Christ.

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 an attribute of both sexes.

With their capacity for others, women play an irreplaceable role in any aspect of

He expressed appreciation for the Beijing initiative, called for a "culture of equality" between men and women, and spoke of the value of the "genius of women" beyond the family's borders.

"Without the contribution of women, society is less alive, culture impoverished and peace less stable," he said. "Woman has a genius all her own, which is vitally essential to both society and the Church."

He also paid homage to women's immense contributions in all aspects of life and called for equal pay for equal work, protection for working mothers, fairness in career advancements and equality of spouses with regard to family rights.

(Dolores R. Leckey is a senior fellow at the Woodstock Theological Center at Georgetown University in Washington, D.C.) †



In Mexico City, a man irons pants as his wife hangs up clothes during a strike by women to gain recognition of the value of their work at home. Pope John Paul II emphasized that women's work in the home is true labor and said women play an irreplaceable role in relationships in the Church and society.

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, perseverance 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

dispositions of listening, welcoming, humility, faithfulness, praise and waiting. These attributes, it insists, should not be 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.

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

## 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

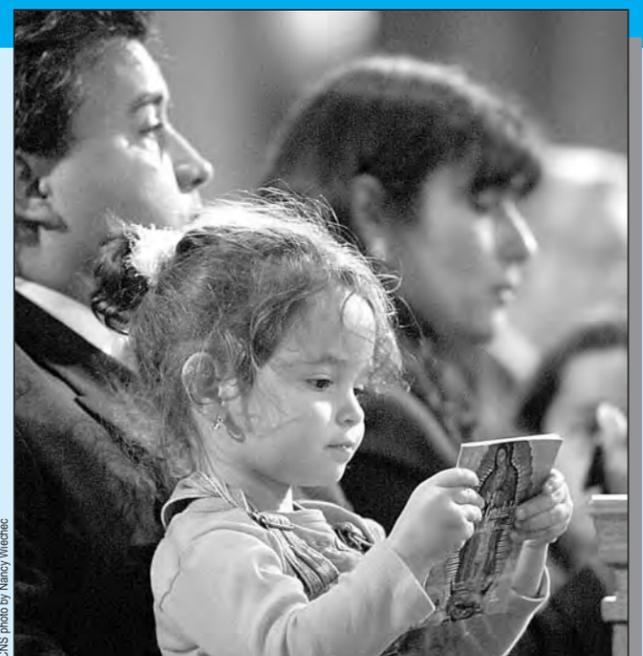
also so that we can all be together. That's why I work part-time. I only work when my husband is available to be with the kids." (Angelique Garcia, Albuquerque, N.M.)

"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 Pavnica, 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. †



CNS photo by Nancy Wiehock

From the Editor Emeritus/John F. Fink

## Jesus in the Gospels: What he taught (I)

See Matthew 5:1-7:29, Luke 6:20-49

So far in this series, we have seen Jesus performing miracles and making what the Jewish leaders thought were outlandish claims: that he could forgive sins, that he was greater than the temple, that he could modify the Torah, and that he was Lord of the Sabbath. But we have seen very little about what he taught



to his disciples.

Most of those teachings are covered in what we've come to know as the Sermon on the Mount in three chapters of Matthew's Gospel. (Luke calls it the Sermon on the Plain.) Matthew's Gospel is the best source for Jesus' teaching. The setting is a hill overlooking the Sea of Galilee, not really a mountain, but the evangelist wants us to remember that Moses received the Ten Commandments from God on a mountain, and here Jesus

is giving us his authoritative teachings.

Even though Matthew uses three chapters for this sermon, it can be only a minuscule fraction of Jesus' teachings. It undoubtedly covers things that he said repeatedly at various times (as every great teacher does). But even if he said it in one sermon, it would have taken him only about 20 minutes, and surely Jesus preached longer than that if multitudes came to listen to him "from Galilee, the Decapolis (10 cities), Jerusalem, and Judea, and from beyond the Jordan."

Consider how perfect Jesus' words were. Even those who might never have read the Gospel know many of the quotations that came from the Sermon on the Mount, beginning with the Our Father and the Golden Rule. How about "Turn the other cheek," "Where your treasure is, there also will your heart be," "You cannot serve both God and mammon" and "Stop judging, that you may not be judged"? I could list a dozen or more other short quotations that people are familiar with.

The sermon began with what we know as the Beatitudes—our rules for life:

Blessed are the poor in spirit, they who mourn, the meek, they who hunger and thirst for righteousness, the merciful, the clean of heart, the peacemakers, and they who are persecuted for the sake of righteousness. There are rewards for them all, if not in this world then in the next, "in the kingdom of heaven."

Jesus gives six examples of the conduct demanded of his disciples. Each deals with a commandment of the law, introduced with "You have heard it said to your ancestors" or its equivalent. That is followed by, "But I say to you," and Jesus' teaching in respect to that commandment.

He accepts the Jewish law in three of those six instances, but extends or deepens it: concerning anger and conflict, adultery and lust, and love of neighbor and enemy. He rejects the other three as a standard of conduct: divorce, swearing, and "an eye for an eye and a tooth for a tooth."

There's much more in the Sermon on the Mount so I'll say more about it next week. †

Cornucopia/Cynthia Dewes

## A day to salute mothers and Betty Crocker

Betty Crocker taught me to cook. Certainly this was not because no one in my family knew how. My mom was a wonderful cook, from a family of wonderful cooks. The relatives still mention her 13-egg angel food cake, beaten by hand and decorated with real violet blossoms.



On my dad's side, Grandma Oare and all the aunts consistently produced mouthwatering food. Their jule kage, krumkake, rosettes and other recipes appeared often in their church and extension homemaker club cookbooks.

It's just that my mom, being the perfectionist that she was, allowed no interference in her kitchen activities. I was allowed to watch her, but my efforts to help were confined to grunt work like chopping nuts or washing dishes. Luckily, I memorized some of what I saw her do.

Mom was trained as a cook not only at her mother's knee, but also in the homes of wealthy people, where she'd learned gourmet extras like carving radish roses, garnishing with herbs, and making crème

fraiche and Bechamel sauce. She had a frayed copy of a ledger book she'd used in a high school Latin class, which contained conjugated verbs in the first pages and handwritten recipes in the rest. Nothing went to waste in those days.

Furthermore, cooking was something only women did, except perhaps for male chefs in faraway Europe. It was a skill every girl was supposed to acquire as part of her mission in life, i.e. homemaking and raising a family. Good food was a major sign of a woman's love for her husband and kids.

Mom had a copy of the first *Betty Crocker Picture Cookbook* published in 1950, and she gave me a later edition of it for a wedding present. Today I have her original, two or three of my own editions and the ledger book, all dog-eared, food-stained and beloved.

A recent book by Susan Marks titled *Finding Betty Crocker* tells the interesting story of Betty Crocker and her times. Since she was a creature of General Mills, a flour-milling company located in Minnesota, Betty was a home girl to us. And the recipes in her books seemed to appeal to our Midwestern tastes.

From Betty's detailed directions and memories of Mom's cooking, I finally

learned to cook the usual and also the difficult things. I'd finally arrived, but the Betty Crocker connection continued to crop up.

My father-in-law worked for General Mills, and on one of his business trips to the Amish part of Pennsylvania he picked up a recipe for corn-chicken chowder. This appeared in the 1950 Betty Crocker cookbook even before I'd met him. Strangely enough, while it sounds delicious, the chowder is one of the few recipes in the book that I haven't tried.

Later, one of my aunts worked in the Betty Crocker kitchens as a food "technician." She produced meals for the executive dining room and tested recipes. Of course, she's a great cook, and we all call her "Betty Crocker" to this day.

On Mother's Day, we honor those women who nurture us physically, emotionally and spiritually throughout our lives. We are our mother's sons and daughters forever, after all. But on this day, I'd also like to give some credit to Betty Crocker, patron and mentor of mothers everywhere.

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

Faithful Lines/Shirley Vogler Meister

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

Not long ago, I admired the eulogy that fellow parishioner Conrad Cortellini



gave at the Mass of Resurrection for his late mother, 84-year-old Anna Cornacchione, also a Christ the King parishioner in Indianapolis. With Cortellini's permission, for Mother's Day I share some of

his observations, dedicating them to all mothers worthy of his words:

"The passing of our mothers marks a milestone in all our lives. This is so regardless of the relationship that existed between us. Our connection to mothers is primal and profound, for at one point common blood coursed through our veins ... I loved my mother ... a woman of apparent simplicity [who] did remarkable things: immigrated to a foreign country, cultivated warm relationships ... finished raising three sons after the premature death of her husband at 45, traveled widely, remarried and nourished a second

family—and she did it all with an elegance that was uniquely hers.

"Mamma had an unpretentious beauty that shone from the depth of her soul, a soul that harbored two noble virtues: abiding patience and great compassion. Both stemmed from her generous heart and her strong Catholic faith. Mother rarely spoke about her faith ... never preached it; yet, more than anyone else I know, she lived her faith.

"She lived it through daily acts of generosity to all who came into her life ... small acts of kindness, extended to all, enriching life for the receiver and the giver ...

"Mamma gave me life and then she taught me to cook. Life is what it is and I have managed to do a few things with mine that I can point to with a measure of pride, but cooking the way Mamma taught me is something of great value that I cherish deeply. At our house, the table was the center of family culture—all had their place. ... We belonged, we brought our love, our troubles and disappointments—our hopes and aspirations—and presented them to family and

friends ... Mamma taught me to cook recipes that were passed down through generations ... When I prepare these today, I still experience a connection to my heritage not possible in any other way ...

"In serving a meal ... Mamma taught me the social graces—etiquette, courtesy, cordiality ... laughter, joy, conviviality and, most of all, love—all elements that shaped the better part of who I am."

Of course, Cortellini shared much more. I highlight what especially touched me. He also noted, "I am comforted ... that some day ... I may again be fortunate enough to sit at her table."

That table is, of course, the loving table of plenty in the Lord's eternal home.

Cortellini's table is also special, for he is actively and conscientiously "building community—one meal at a time" as the leader of Slow Food Indy. See [www.slowfoodindy.org](http://www.slowfoodindy.org).

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

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-term exam, he asks, "Please list the name of the person who cleans this 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 with a real name works for you every day by putting this place into good shape for class, then you're going to fail as a boss in the real world of work by not noticing that you have real people with real dignity on your payroll who happen to be doing important but menial jobs."

Recent news from Stanford and Georgetown universities will reassure anyone wondering whether privileged college students have any concern for the hired hands who keep their classrooms and residence halls clean. Students at Stanford have organized the "Habla Program" to help immigrant campus workers, mostly Mexicans, learn English. Tutoring takes place in the student center, where more than language learning happens; friendships are formed, burritos are shared.

At Georgetown, about 20 students went on a nine-day hunger strike in March for wage increases and improved benefits for contract workers.

Georgetown President John J. DeGioia approved an increase in total compensation for contract workers from a minimum of \$11.33 an hour to \$13 by next July, moving up to \$14 by July 2007. According to *The Washington Post*, DeGioia sees the change, which will affect about 450 contract janitors, food-service and security workers, as "an appropriate next step for us" in university efforts to ensure good working conditions. He also remarked with a smile on the situation's "irony" because he had taught some of the protesters in philosophy classes that dealt with human rights.

In a context unrelated to all of this, Robin Raskin, who describes herself as a "\$300,000-plus-tuition-paying mom," wrote to the editor of *The Atlantic Monthly* in December 2004 acknowledging that it's not unusual "for upper-middle-class parents to become apoplectic about the college admissions process." She wonders why more are not concerned "about the kind of citizen that comes out the other side."

Her letter was a response to an earlier article about connecting practical and traditional education. Here's one of several suggestions she offers college administrators:

"Lose the country-club motif. I don't mind my kids' having to learn to clean a toilet, plant a shrub or paint their dorm (especially if it'll keep tuition costs down). Telling them that they can study while others pick up their garbage is something I'd never do at home. ... It makes for rotten citizens."

While admiring the social conscience of Georgetown hunger strikers and Stanford tutors, those providing higher education anywhere can do more. They should be thinking of ways to encourage civility, respect, courtesy and cooperation on the part of students toward those who do their dirty work. Calling them by name is an easy first step.

(Father William J. Byron is a columnist for Catholic News Service.) †

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

# The Sunday Readings

Sunday, May 8, 2005

- Acts 1:1-11
- Ephesians 1:17-23
- Matthew 28:16-20

In the Archdiocese of Indianapolis and in many other dioceses in the United States, this weekend is the liturgical celebration of the Feast of the Ascension of the Lord.



Other dioceses observe this weekend as the Seventh Sunday of Easter.

These reflections will refer to the biblical readings for the Feast of the Ascension.

The first reading, from the Acts of the Apostles, is from the beginning of Acts.

As with the Gospel of Luke, the author addresses Theophilus. The identity of Theophilus is unclear. Was Theophilus his actual name? Perhaps it was. Perhaps it was not.

Theophilus also is a title, meaning "friend of God."

In any case, this initial form of address recalls that Luke's Gospel and the Acts of the Apostles are inseparably linked. Acts simply continues the story first given in the Gospel.

As the New Testament was compiled into one set of Scriptures, and especially as the Church accepted John's Gospel as the authentic Word of God, the Gospel of John was inserted between Luke and Acts so as not to divide the four Gospels.

However, this process upset the perception of seeing Acts as the continuation of Luke.

Important in this reading is the identification given to the Apostles, 11 in number since the defection and then suicide of Judas.

Acts clearly states that the Lord chose the Apostles. His selection was not insignificant or casual. It was done with the very power of the Holy Spirit.

They still need the wisdom of Jesus. They are confused about salvation and about the Savior. Will Jesus restore Israel to its old earthly might?

Jesus clarifies what salvation means. He also clarified the place 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.

## 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 teary 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," I cried and sniffed.  
"My dreams will not come true."

I felt a hand upon my arm.  
"Oh, how I can relate to you."  
I looked up to find John, the beloved  
disciple, standing there.  
"Oh, how I can relate," he said,  
"to your feelings of despair."

"As I stood beside the cross," he said,  
"I felt as you do now.  
My Lord was dead and with him died  
my hopes and dreams of how  
He would call on hosts of angels to help  
us conquer Rome,  
and there in great Jerusalem establish  
his Father's throne."

He was to have been the Messiah,  
the long-awaited one,  
But there he hung upon the cross;  
my hopes and dreams were gone."

"If only I could have known,  
as in the tomb my Lord was set,  
that as I cried,  
'My dream's not come true,'  
God was saying, '... yet!'  
I did not know God's plans; I only  
knew the despair I felt.  
I couldn't see the good—just yet—in  
the blow that I'd been dealt."

"And so, my dear, I feel for you,  
but one thing to not forget:  
When you feel your dreams have not  
come true,  
your Father is saying, '... yet!'"

By Natalie DeHart

(Natalie DeHart is a member of St. Monica Parish in Indianapolis.)

## Daily Readings

Monday, May 9

Acts 19:1-8  
Psalm 68:2-7  
John 16:29-33

Tuesday, May 10

Blessed Damien Joseph de  
Veuster of Moloka'I, priest  
Acts 20:17-27  
Psalm 68:10-11, 20-21  
John 17:1-11a

Wednesday, May 11

Acts 20:28-38  
Psalm 68:29-30, 33-36b  
John 17:11b-19

Thursday, May 12

Nereus and Achilleus, martyrs  
Pancras, martyr  
Acts 22:30; 23:6-11  
Psalm 16:1-2a, 5, 7-11  
John 17:20-26

Friday, May 13

Our Lady of Fatima  
Acts 25:13b-21  
Psalm 103:1-2, 11-12, 19-20b  
John 21:15-19

Saturday, May 14

Matthias, Apostle  
Acts 1:15-17, 20-26  
Psalm 113:1-8  
John 15:9-17  
Vigil Mass of Pentecost  
Genesis 11:1-9  
or Exodus 19:3-8a, 16-20b  
or Ezra 3:1-14  
or Joel 3:1-5  
Psalm 104:1-2, 24, 27-28, 29-30  
Romans 8:22-27  
John 7:37-39

Sunday, May 15

Pentecost Sunday  
Acts 2:1-11  
Psalm 104:1, 24, 29-31, 34  
1 Corinthians 12:3b-7, 12-13  
John 20:19-23

Question Corner/Fr. John Dietzen

## Bible with study guide explains relevant facts

**Q**You often answer questions about the Bible, and I find them interesting. I'd like to learn a lot more, but sometimes I feel that reading the Bible isn't that good for me since I'm certainly not an expert. There must be many more Catholics like me.

**A**I like to read part of the New Testament every day. But how does an ordinary person, without a lot of education about the Bible, know he's getting out of it what he should? (Ohio)

**A**First, I'm pleased that you have the Bible as part of your everyday prayer life. St. Jerome, possibly the most noted Scripture scholar and translator in the history of the Church, wrote once, "To live in the atmosphere of these holy books, to think about them constantly ..., is this not to live in the kingdom of heaven already, here on earth?"

That's what you're trying to do. Don't stop.

Jerome, who lived in the fourth century, gave a good answer to your question in a letter to one of his friends. Don't be put off reading the Scriptures by the language or other difficulties, he said. Whatever those problems may be, "whoever comes along can find instruction so that, in one and the same sentence, both the learned and the ignorant can find plain meaning" (Letter to Paulinus).

What Jerome means is that reading Scripture in a spirit of faith and openness to God's word is always spiritually profitable.

In fact, anyone who approaches the Bible with this attitude reaps far more benefits than one who has a lot of expert knowledge, but little faith. In the Scriptures, God always speaks to us with intimate personal tenderness, love and power.

This does not deny that at least a little information about the background of the Bible and its individual books can make their reading more beneficial, and prevent much misunderstanding and confusion.

Very little of the Bible, for example, is

straightforward history as we think of it. Every book is colored by the people who wrote it, when they wrote, the conditions of their culture and so on. Most of it is a combination of a multitude of literary forms—poetry, parables, personal or community reflections on memorable events, legal documents, visions and other manifestations of God's influence over human events, prophecies—and, finally, the divinely inspired insights of the biblical writers who put together these revelations and experiences in the form we have them today.

In addition, all of what is now in the Bible was handed down by writing or word of mouth during a period of thousands of years. It is therefore an advantage to know some of the circumstances of the time, what their customs were, what words meant.

A parallel might be a 1971 magazine being read today by a high school freshman. Without some knowledge of those times, the meaning and implications of various terms would be different for him than for the people who read them when they were printed 34 years ago.

You don't need a Ph.D. in Scripture studies. If you don't already have one, begin with a copy of the *New American Bible, St. Joseph Edition*. I'm sure you will find the introductory materials about the Church's teachings on the Bible and how to read it, along with excellent notes on the books and verses, a big help in your daily readings. †

## Readers may submit prose or poetry for faith column

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

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

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

## The Active List

The Criterion welcomes announcements of archdiocesan Church and parish open-to-the-public activities for "The Active List." Please be brief—listing date, location, event, sponsor, cost and time. Include a phone number for verification. No announcements will be taken by telephone. Notices must be in our office by 5 p.m. Thursday one week in advance of (Friday) publication: The Criterion, The Active List, 1400 N. Meridian St. (hand deliver), P.O. Box 1717, Indianapolis, IN 46206 (mail); 317-236-1593 (fax), [mklein@archindy.org](mailto:mklein@archindy.org) (e-mail).

**May 5-7**  
St. Andrew the Apostle Parish, 4050 E. 38th St., **Indianapolis**. Spring Rummage Sale, Thurs. and Fri., 8 a.m.-6 p.m., Sat., 8 a.m.-noon (\$1-a-bag day). Information: 317-545-8671.

**May 6**  
Our Lady of Fatima Retreat House, chapel, 5353 E. 56th St., **Indianapolis**. Catholic Charismatic Renewal, Mass and healing service, teaching, 7 p.m., praise and worship, Mass and healing service. Information: 317-797-2460.

St. Francis Hospital and Health Center, 8111 S. Emerson Ave., **Indianapolis**. "Stirrings of the Soul: Spiritual Care for the Person With Cancer," free program, noon-2 p.m. Information: 317-782-6704.

St. Luke Parish, 7575 Holliday Dr. East, **Indianapolis**. Natural Family Planning class, 7-9 p.m. Information: 317-465-0126.

**May 6-8**  
Mount St. Francis Retreat Center, 101 Anthony Dr., **Mount St. Francis**. "12-Step Serenity Weekend." Information: 812-923-8817 or e-mail [mtstfran@cris.com](mailto:mtstfran@cris.com).

**May 7**  
Mother of the Redeemer Center, 8220 State Road 48 West, **Bloomington**. "A Day with Mary," 9 a.m. Information: 812-825-4642.

**May 8**  
Our Lady of Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. "Mother's Day Mass and Brunch," Mass, 10 a.m. Information: 317-545-7681.

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

**May 9**  
Our Lady of Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. Prayer service for continued renewal of Our Lady of Fatima Retreat House and its ministry, 5:30-6 p.m. Information: 317-545-7681.

Our Lady of Perpetual Help Church, 1752 Scheller Lane, **New Albany**. "Catholics Returning Home," session 5, 7-9 p.m. Information: 812-945-2374.

**May 9-10**  
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., **Beech Grove**. "Nurses Mini-Retreat," Mon. 3:45-8:30 p.m., Tues. 7:45 a.m.-1 p.m. Information: 317-788-7581 or e-mail [www.benedictinn.org](http://www.benedictinn.org).

**May 10**  
St. Gabriel the Archangel Church, 6000 W. 34th St., **Indianapolis**. "Catholics Returning Home," session 6, 7:30-9 p.m. Information: 317-291-5376.

Oldenburg Franciscan Center, 22143 Main St., **Oldenburg**. "Contemplative Praying of the Rosary," session 2, 1-2:30 p.m., \$30 includes book. Information: 812-933-6437 or e-mail [center@oldenburgsf.com](mailto:center@oldenburgsf.com).

**May 12**  
St. Thomas More Parish, 1200 N. Indiana St., **Mooreville**. "Catholics Returning Home," 7-8:30 p.m. Information: 317-831-4142.

**May 13**  
Holy Rosary Church, 520 Stevens St., **Indianapolis**. Lumen Dei meeting, Mass, 6:30 a.m., breakfast in Priori Hall, \$15 members, \$20 guests. Information: 317-919-5316.

Our Lady of Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. Our Lady of Fatima Feast Day, Mass, 9 a.m., morning reflection, Msgr. Joseph F. Schaedel, vicar general, presenter. Information: 317-545-7681.

Our Lady of the Greenwood Parish, 335 S. Meridian St., **Greenwood**. Saint Meinrad School of Theology workshop, "The Spirituality of Our Stories: Telling, Treasuring and Reshaping the Narratives that Form Our Lives," 9:30 a.m.-noon. Information: 317-955-6451.

Our Mother of Sorrows Church, 770 Eastern Parkway, **Louisville, Ky.** Charismatic Mass, 7 p.m. Information: 502-239-0208.

**May 13-15**  
Our Lady of Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. Tobit Weekend, marriage preparation retreat. Information: 317-545-7681.

Saint Meinrad Archabbey, 100 Hill Dr., **St. Meinrad**. Weekend retreat, "Peace the Benedictine Way," Benedictine Father Eric Lies, presenter. Information: [www.saintmeinrad.edu](http://www.saintmeinrad.edu) or [mzoeller@saintmeinrad.edu](mailto:mzoeller@saintmeinrad.edu).

**May 14**  
Saint Mary-of-the-Woods, Providence Center, **St. Mary-of-the-Woods**. "Reconciling Spirituality and Science," 10 a.m.-3 p.m., \$30 per person. Information: 812-535-4531 or [spiritpro@spsmw.org](mailto:spiritpro@spsmw.org).

Oldenburg Franciscan Center, 22143 Main St., **Oldenburg**. "Mary—Our Model, Our Sister, Our Hope," Franciscan Sister Norma Rocklage, presenter, 9:30 a.m.-3 p.m., \$45 includes lunch. Information: 812-933-6437 or e-mail [center@oldenburgsf.com](mailto:center@oldenburgsf.com).

**May 15**  
Holy Cross Parish, Kelley Gymnasium, 125 N. Oriental St., **Indianapolis**. Health Fair, public invited, no charge. Information: 317-637-2620, ext. 406 or [jerlenbaugh@holycrossindy.org](mailto:jerlenbaugh@holycrossindy.org).

St. Paul Parish, Parish Hall, 9788 N. Dearborn Road, **Guilford**. Ladies Sodality, breakfast bar buffet, 7:30 a.m.-noon EDT, free-will donation. Information: 812-623-2349.

**May 16**  
Marian College, Allison Mansion, 3200 Cold Spring Road, **Indianapolis**. "The Catholic Church in Communist China," Franciscan Father Albert Haase, presenter, free public discussion, 7 p.m.

**May 17**  
Holy Rosary Parish, 520 Stevens St., **Indianapolis**. Lumen Dei social, Mass, 5:30 p.m., \$20 per person includes dinner and program. Information: 317-919-5316.

**May 18**  
St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. "Annual Sister-to-Sister Celebration," Bible study, "Women in the Bible," 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," Gospel concert, 6:30 p.m. Information: 317-632-9349.

**May 20**  
St. Mary Church, 317 N. New Jersey St., **Indianapolis**. Benefit concert, wine and cheese reception, 7 p.m., \$20 per person, cash bar. Information: 317-637-3983.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. "Annual Sister-to-Sister Celebration," youth night, "Women in the Bible," 7 p.m. Information: 317-632-9349.

**May 20-22**  
Mount St. Francis Retreat Center, 101 Anthony Dr., **Mount St. Francis**. Women's retreat, "Grace: Gift and Mission," \$1105 per person. Information: 812-923-8817 or e-mail [mtstfran@cris.com](mailto:mtstfran@cris.com).

**May 21**  
Marian College, Room 157, Marian Hall, 3200 Cold Spring Road, **Indianapolis**. EcoLab, "IBA Bird Festival," 7 a.m.-noon. Information: 317-997-8086 or e-mail [dbauman@marian.edu](mailto:dbaum@marian.edu).

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. "Annual Sister-to-Sister Celebration," prayer breakfast, 9 a.m. Information: 317-632-9349.

**May 22**  
Our Lady of Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. Pre-Cana Conference, 1:45-6 p.m., \$30 per couple. Information: 317-236-1596 or 800-382-9836, ext. 1596.

**Monthly**  
**Second Mondays**  
Church at Mount St. Francis. Holy hour for vocations to priesthood and religious life, 7 p.m.

**Second Tuesdays**  
St. Pius X Parish, 7200 Sarto Dr., **Indianapolis**. Support Group for Separated and Divorced Catholics, 7 p.m. Information: Archdiocesan Office of Family Ministries, 317-236-1596 or 800-382-9836, ext. 1596.

Marian Center of Indianapolis, 3356 W. 30th St., **Indianapolis**. "12-Step Spirituality" tapes, Dominican Father Emmerich Vogt, narrator, 7:30 p.m. Information: 317-924-3984.

**Second Thursdays**  
St. Luke Church, 7575 Holliday Dr. E., **Indianapolis**. Holy hour for priestly and religious vocations, 7 p.m.

**Second Saturdays**  
St. Agnes Parish, Brown County Public Library, **Nashville**. Brown County Widowed Support Group, 3 p.m. Information and directions: 812-988-2778 or

812-988-4429.

**Third Sundays**  
Christ the King Church, 1827 Kessler Blvd., E. Dr., **Indianapolis**. Exposition of the Blessed Sacrament, 2 p.m.-7 a.m. Monday, rosary, 8 p.m. Open until midnight.

Knights of Columbus Mater Dei Council #437, 1305 N. Delaware St., **Indianapolis**. Breakfast buffet, 10 a.m.-1 p.m., adults \$5, children under 12 \$2.50. Information: 317-631-4373.

Saint Mary-of-the-Woods, Church of the Immaculate Conception, **St. Mary-of-the-Woods**. Mass, 11 a.m., sign-interpreted.

**Third Mondays**  
St. Matthew Parish, 4100 E. 56th St., **Indianapolis**. Young Widowed Group, sponsored by archdiocesan Office of Family Ministries, 7:30 p.m. Information: 317-236-1596 or 800-382-9836, ext. 1596.

**Third Tuesdays**  
St. Francis Medical Clinic, 110 N. 17th Ave., Suite 300, **Beech Grove**. Chronic pain support group, 7-8 p.m. Information: 317-831-1177.

**Third Wednesdays**  
Holy Name Church, 89 N. 17th Ave., **Beech Grove**. Holy hour and rosary, 6 p.m. Information: 317-784-5454.

St. Jude Church, 5353 McFarland Road, **Indianapolis**. Rosary, 6:15 p.m. Information: 317-783-1445.

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Catholic Widowed Organization, 7-9:30 p.m. Information: 317-784-1102.

Calvary Mausoleum Chapel, 435 Troy Ave., **Indianapolis**. Mass, 2 p.m.

**Third Thursdays**  
Our Lady of Peace Mausoleum Chapel, 9001 Haverstick Road, **Indianapolis**. Mass, 2 p.m.

St. Elizabeth's and Coleman Pregnancy and Adoption Services, 2500 Churchman Ave., **Indianapolis**. Daughters of Isabella, Madonna Circle meeting, noon, dessert and beverages served. Information: 317-849-5840.

St. Joseph Church, 1375 S. Mickley Ave., **Indianapolis**. Adoration of Blessed Sacrament, 11 a.m.-7 p.m., Mass, 5:45 p.m. Information: 317-244-9002.

St. Vincent de Paul Church, 1723 I St., **Bedford**. Catholic Women

in Faith meeting, 7-9 p.m., open to women 18 yrs. and older. Information: 812-275-6539.

**Third Fridays**  
Marian College, St. Francis Hall Chapel, 3200 Cold Spring Road, **Indianapolis**. Catholic Charismatic Renewal of Central Indiana, Mass and healing service, 7 p.m.

**Third Saturdays**  
St. Michael the Archangel Church, 3354 W. 30th St., **Indianapolis**. Helpers of God's Precious Infants monthly pro-life ministry, Mass for Life by archdiocesan Office of Pro-Life Activities, 8:30 a.m., drive to Clinic for Women (abortion clinic), 3607 W. 16th St., Indianapolis, for rosary, return to church for Benediction.

**Fourth Tuesdays**  
Marian Center of Indianapolis, 3356 W. 30th St., **Indianapolis**. "12-Step Spirituality" tapes, Dominican Father Emmerich Vogt, narrator, 7:30 p.m. Information: 317-924-3984.

**Fourth Wednesdays**  
St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Mass and anointing of the sick, 6 p.m. Information: 317-831-4142.

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

Fatima Knights of Columbus, 1040 N. Post Road, **Indianapolis**. Euchre, 1 p.m. Information: 317-638-8416.

St. Paul Church, 218 Scheller Ave., **Sellersburg**. Prayer group, 7-8:15 p.m. Information: 812-246-4555.

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Holy hour of adoration, prayer and praise for vocations, 9:15 a.m.

**First Mondays**  
Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Guardian Angel Guild, board meeting, 9:30 a.m.

**First Tuesdays**  
Divine Mercy Chapel, 3354 W. 30th St., **Indianapolis**. Confession, 6:45 p.m., Benediction of the Blessed Sacrament for vocations, 7:30 p.m.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., **Beech Grove**. "Women: No Longer Second Class," program, 7-8:30 p.m. Information: 317-788-7581. †

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# 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 there."

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 is 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 was kind of surprised. I just hope I can give as much as [Depew] did to help others." †



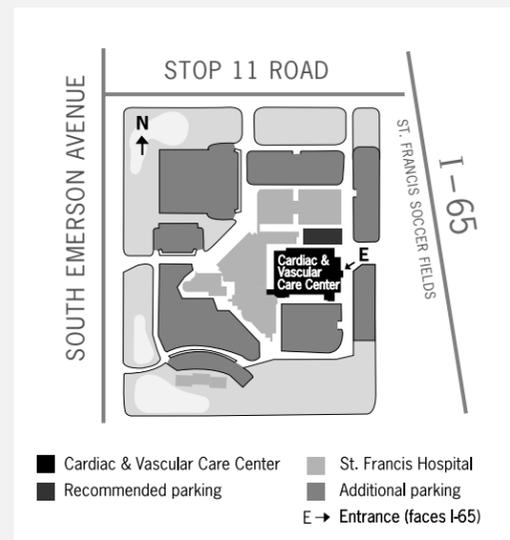
Holy Name School eighth-grader Tony Bell of Beech Grove, left, talks with Holy Name parishioner Sheryl Ann May and her grandson, Brendon Favre, at the school. Tony received the Men's Club's first annual Army Private Cory R. Depew Freedom Award for distinguished volunteer service to the parish, school and community. May's oldest son was killed on Jan. 4 near Mosul, Iraq, and was posthumously honored with a Bronze Star, Purple Heart and spurs for distinguished military service as a cavalry scout. His son, Brendon, will be 2 years old this summer.

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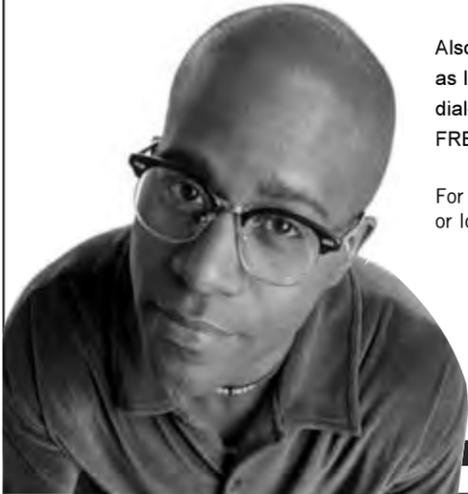
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JOSEPHINE STICKFORD

"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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# POPE

continued from page 1

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 dominion 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 day of St. Joseph the Worker in order "to stress the importance of work and of the presence of Christ and the Church in the labor world."

"It is necessary to pay witness also in today's society to the 'Gospel of work,' which John Paul II spoke of in his encyclical 'Laborem Exercens,'" Pope 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.

"I 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.

"To these dear brothers, I address the traditional announcement of joy, *Christos Anesti*," he said, using the Greek words for "Christ is risen."

CNS photo by Nancy Wiechec



Young pilgrims from the central Mexican state of Guanajuato hold up their nation's flag after receiving the Sunday blessing of Pope Benedict XVI in St. Peter's Square on May 1 at the Vatican. The pope recited the *Regina Coeli* from his apartment window overlooking the square.

"Yes, 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 and blessed the crowd but was unable to speak. †

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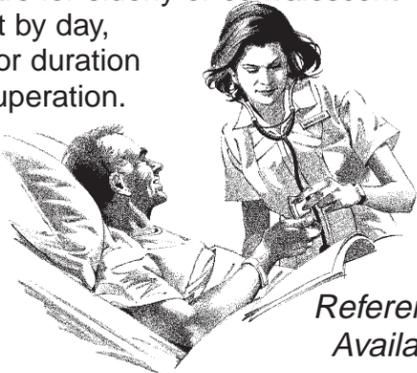
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# COMMUNION

continued from page 1

many years.

"Seeing their fervor helps me maybe to 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 regain our fervor if our hearts have perhaps grown a little cold."

Julia Murphy, a first-grader who is taught at home by her mother, Christina Murphy, certainly showed that excitement to everyone she met in the days leading up to her first Communion on April 30 at St. Michael Church in Greenfield.

"I've been counting down days and I've been telling everyone," she said.

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 for the Eucharist renewed by witnessing 7- and 8-year-olds receiving Communion for the first time has not been a universal practice in the life of the Latin Rite of the Catholic Church.

For much of the first thousand years of the history of the Church, all three sacraments of initiation—baptism, confirmation and the Eucharist—were bestowed in the same liturgy, even for infants. To this day, this continues to be the practice for Eastern Catholics.

But in the Middle Ages, the time for first reception of Communion in the Latin Rite of the Catholic Church was



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.

gradually moved to the teenage years. This was done in large part because of the perceived need for a clear understanding of the sacrament before its reception.

This practice continued into the first years of the 20th century until Pope St. Pius X in 1910 allowed for first Communion to be celebrated at an earlier age.

So strong was his appreciation of the good that can come to children through reception of Communion that he said that restricting it to a later age "must be absolutely discouraged."

From his experience in preparing young people for first Communion, John Jacobi, administrator of religious education and youth minister at St. Michael Parish in Bradford, has come to value the changes that Pope Pius made.

"[Communion] brings us closer to the Lord," he said. "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 Pius 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 Murner 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 Murner, had a unique appreciation for the importance of his first Communion. Murner 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.

"Every 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 a really big event."

First Communion on the evening 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 present celebration or how those now can bring back memories of those that happened in the past, Davis looked to the future, saying that during the Mass he prayed that Julia might "never, never leave that sacrament."

"That's what's so sad about 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 all to see on 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 marks a milestone in that journey that we're all 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." †

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# Rest in peace

Please submit in writing to our office by 10 a.m. Thursday before the week of publication; be sure to state date of death. Obituaries of archdiocesan priests serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and religious sisters and brothers are included here, unless they are natives of the archdiocese or have other connections to it; those are separate obituaries on this page.

**BIR, Louis J.**, 61, Holy Family, New Albany, April 19. Nephew of several. Cousin of several.

**DAVIS, Izzetta T.**, 93, St. Paul, Sellersburg, April 15. Mother of Desmia Vogel. Grandmother of six. Great-grandmother of 16.

**DIDELOT, Brenda**, 58, St. Mary-of-the-Knobs, Floyds Knobs, April 17. Mother of Chad and Christopher Didelot. Sister of Wilma Alvey, Evelyn Huckaby, Mary Ellen Koopman, Dorothy Kruer, James, Larry and Richard Hale, James and Robert Didelot.

**DIDELOT, Edward**, 60, St. Mary-of-the-Knobs, Floyds Knobs, April 17. Father of Chad and Christopher Didelot. Brother of Wilma Alvey, Evelyn Huckaby, Mary Ellen Koopman, Dorothy Kruer, James, Larry and Richard Hale, James and Robert Didelot.

**ELMER, George J.**, 87, Holy Family, New Albany, April 19. Husband of Louise (Wieseka) Elmer. Father of Ruth Ann Koerner, Becky Randall, Franciscan Father John Elmer and Kenneth Elmer. Grandfather of 10.

**ELSEA, Jac E.**, 72, St. Roch, Indianapolis, April 13. Husband of Doris-Jean Elsea. Father of Diana Law, Susie Sprauer, Sharon Wade, Charles Jelf and Daniel Elsea. Brother of Dolores Rathbun, Lawrence and Robert Elsea. Grandfather of 14. Great-grandfather of nine.

**FORSSANDER, Paul H.**, 88, Christ the King, Indianapolis, April 16. Father of Bill and Paul Forssander. Grandfather of three. Great-grandfather of two.

**GAHIMER, Frederick H.**, 71, St. Lawrence, Indianapolis, April 21. Husband of Ethel (Matthews) Gahimer. Father of Jackie Stone, Karen, John, Joseph and Michael Gahimer. Brother of Anna Mae John. Grandfather of seven.

**GEORGE, George A.**, 67, St. Rose of Lima, Franklin, April 19. Husband of Jacquelyn George. Father of Lisa Armstrong, Tina Banks, Tammy Slattery-Chase, Belinda Wycoff, Michael Ginther and Ray Wycoff II. Brother of Mary Alice Dole. Grandfather of 10.

**HILBERT, Mary (Jacob)**, 82, St. Joseph, St. Leon, April 5. Sister of Elmer and Leo Jacob.

**JUHASZ, Doris**, 78, St. Andrew, Richmond, April 19. Wife of John Juhasz. Mother of Julie Finn and Gordon Juhasz. Sister of Barbara Fratis. Grandmother of four. Great-grandmother of two.

**KIRCHNER, David R.**, 68, St. Augustine, Jeffersonville, April 23. Brother of Virginia Sexton.

**LEIST, Alice G.**, 82, Holy Family, New Albany, April 25. Wife of James A. Leist. Mother of Lonnie L. Faith. Sister of Mary Ann Brown, Fay Jacobs and Ruth Yocum. Grandmother of two. Great-grandmother of

two. Great-great-grandmother of two.

**MALEY, Robert**, 74, St. Mary, Richmond, April 18. Husband of Charlotte Maley. Father of Kathy Bailey, David and John Maley. Brother of Mary Ellen Arnold. Grandfather of 10.

**MARCHAND, Evelyn**, 78, St. Paul, Tell City, April 18. Mother of James Marchand. Sister of Mary Lucille Vinson. Grandmother of two. Great-mother of two.

**MARTELLA, Dr. Joseph**, 93, St. Bartholomew, Columbus, April 24. Husband of Isabella Martella. Father of Maria Houlberg, Terri Kelly and Tom Martella. Grandfather of 10.

**McKENZIE, James B.**, 76, Holy Name, Beech Grove, April 12. Husband of Kathryn (Witt) McKenzie. Father of James, Michael and Patrick McKenzie. Brother of Mary Catherine McKenzie. Grandfather of three.

**SCHEIDLER, Urban B.**, 90, St. Mary, Greensburg, April 24. Father of Rita Bohman, Mary Jo Keers, Jane O'Connor, Paula Wilhelm, Donna, Joseph and Ralph Scheidler. Brother of Franciscan Sister Janice Scheidler, Franciscan Sister Jonette Scheidler, Anthony and Paul Scheidler. Grandfather of 15. Great-grandfather of four.

**SEBASTIAN, Genevieve L.**, 85, St. Bartholomew, Columbus, April 18. Mother of Joyce Johnson, Gerald and Larry Lynn. Stepmother of Linda Lane, Doris Watts, Loyd and Russell Sebastian. Sister of Florence Bauler, Mildred Kline, Rosella Stone and Albert Yux. Grandmother of seven. Step-grandmother of several. Great-grandmother of nine. Great-great-grandmother of two.

**SIBREL, Alex**, 80, St. Michael, Cannelton, April 20. Father of Sherida Applegate and Gary Sibrel. Brother of Earl and Marion Sibrel. Grandfather of two. Great-grandfather of one.

**STILES, Forrest Jr.**, 76, St. Vincent de Paul, Bedford, April 22. Husband of Mary Stiles. Father of Ed, Paul and Steve Stiles. Brother of Paul and Willard Stiles. Grandfather of one. Great-grandfather of two. Step-great-grandfather of three.

**SNYDER, Joseph R.**, 82, St. Mark, Indianapolis, April 27. Husband of Maria Degaro. Father of Joan Pacheco, Lisa Summers, Nancy Williams, Charles and Joseph Snyder III. Brother of Elaine Blaine and Bill Snyder. Grandfather of 12. Great-grandfather of five.

**WALKER, Arthur W.**, 82, St. Michael, Greenfield, April 7. Husband of Mary (Jones) Walker. Father of Carol Brady, Jean Wilbur, Rick and Scott Walker. Brother of Harry and Mickey Walker. Grandfather of nine. Great-grandfather of seven.

**WHITE, Virginia Lee Bryan Adams**, 88, Holy Spirit, Indianapolis, April 18. Mother of Patricia Terry, Michael and Thomas Bryan. Sister of William White. Grandmother of nine. Great-grandmother of three.

**WIMLEY, Edward Jr.**, 80, Prince of Peace, Madison, April 14. Father of Roxann Wimley-Blanchard and Anna Smisek. Brother of Carl Wimley. Grandfather of seven. Great-grandfather of eight. †

# WOMANHOOD

continued from page 3

an anthem.”

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.” †

Photos by Mary Ann Wyand



Nationally known Catholic author and speaker Mary Beth Bonacci of Phoenix discusses Pope John Paul II’s teachings on the theology of the body during her keynote address at the Treasuring Womanhood conference on April 30 at the Indiana Convention Center in Indianapolis.



Holy Rosary parishioner Bridget Kaufman of Indianapolis and her daughter, Isabella Maria, look at a crucifix following the second annual Treasuring Womanhood Catholic women’s conference on April 30 in Indianapolis.

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# News briefs

## U.S.

### Commonweal and America writers assess new pope

NEW YORK (CNS)—In an editorial and series of articles, the May 6 issue of *Commonweal* magazine explored how Pope Benedict XVI might carry out his mission and deal with key issues facing the Church. The May 9 issue of *America* magazine also editorialized on the new pope. Both national Catholic magazines asked readers not to assume that the newly elected pope's style of leadership will be the same as his style for the past 24 years as Cardinal Joseph Ratzinger, head of the Vatican's Congregation for the Doctrine of the Faith. "One should be cautious in making assumptions about what sort of pope he will be by looking at his record at the CDF. The pastoral dimension of the papacy alone will demand a different set of talents and skills," said the editors of *Commonweal*, a lay-run biweekly published in New York. The editorial in *America*, a New York-based weekly published by the Jesuits, said that in his first days as pope, "through deliberately chosen words and gestures, Benedict XVI seemed to suggest that ... he might surprise the world ... by transcending the stereotypes held by both his critics and his advocates."

### 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 not recognize, but theologians who know his work said 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 of 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 scholars, meeting in Washington on April 29-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 expected to be made public before the end of May. It explores similarities and differences in the structural ways Catholics and Methodists express and strengthen their communion with one another and with God. Various levels of conferences express the connectedness of Methodists, said the Methodist co-chairman, recently retired Bishop Walter Klaiber of Frankfurt, Germany, in an interview with Catholic 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

FRANKFORT, Ill. (CNS)—Franciscan Sister Robbie Pentecost, executive director of the Catholic Committee of Appalachia, said she often shares the story of a little boy crushed to death by a giant boulder 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 the Franciscan Sisters of the Sacred Heart in Frankfort. On Aug. 20, 2004, near the small town of Inman, S.C., in the Appalachian Mountains, a giant half-ton boulder ripped away from the mountain and escaped the clutches of the bulldozers. Rocketing toward the town, the massive rock destroyed everything in its path, smashing through one family's modest home and crushing 3-year-old Jeremy Davidson to death. Addressing a group of nearly 100, Sister Robbie said she was exasperated by the alleged negligence of the crewmembers and furious 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 Joliet diocesan peace and social justice ministry 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. "Ever since China's religious affairs regulations came into effect on March 1, underground Catholic priests must report weekly to religious affairs officials on their activities and must ask public security officials 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 army is still tied to corruption, its members are involved in summary executions and it is being used by the government to harass and repress anti-government demonstrators, said Nery Rodenas, executive director of the Human Rights Office of the Archdiocese of Guatemala City. "There is a climate of terror against Guatemalans. Violence is used to prevent freedom of expression," he said April 28 while in Washington to brief U.S. Church officials. Earlier this year, the United States announced \$3.2 million in military aid to Guatemala, ending a ban imposed in 1990 because of human rights issues. Bush administration officials have said they plan to ask Congress to approve further aid later this year. In February the Guatemala 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 Cardinal Angelo Sodano, Vatican secretary of state, as the new dean of the College of Cardinals. The post became empty on April 19 when German Cardinal Joseph Ratzinger was elected pope. The six top-ranking cardinals of the Roman Curia elected the dean from among their membership; approval of the election by Pope Benedict was announced on April 30 at the Vatican. Just five days earlier, Pope Benedict had promoted Nigerian Cardinal Francis Arinze, prefect of the Congregation for Divine Worship and the Sacraments, to 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 13 first-place winners out of 2,800 entries from across 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 Theater Productions and other ministries. In addition to the "Try Prayer! It Works!" contest in the United States, separate competitions are conducted in Mexico, East Africa, Brazil, Peru, Ireland and the Philippines. †

## Classified Directory, continued from page 18

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## MEET THE CAMPERS

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## THE FATHER ELFORD CAMPERSHIP FUND

As the director of the Catholic Youth Organization 1955–1966, Father John Elford was devoted to CYO Camp Rancho Framasa and its values. His goal was for every child to have the opportunity to attend camp. This goal has been reached for many children through the Father John Elford Campership Fund. Catholic camping makes a difference for many children, however not all children are able to come to camp. Many families cannot afford to pay the camp fee for their child who would like to attend camp YOU could make a difference in a child's life by contributing to the Father John Elford Campership Fund. Through your generosity you will give all that CYO Camp has to offer: a faith filled, and fun summer camp experience. Every dollar you give to this fund is used to send boys and girls to CYO Camp Rancho Framasa. Catholic camping makes a difference for children who are in need! Please mail all donations to 580 E. Stevens St., Indianapolis, IN 46203.



**CAMP CONTACT INFO**  
 2230 N. Clay Lick Road  
 Nashville, IN  
 888-988-2839 phone  
 888-988-4742 fax

## Upcoming Events For the CYO:

- CYO Dinner & Raffle; Wednesday, June 8th
- CYO Family Kings Island Day; Wednesday, July 28th
- CYO Golf outing; Thursday, September 8th

For information on any of these events, please contact the CYO Office at 632-9311.

## Our Lady of Fatima Retreat House CYO Day Camp

CYO Camp Rancho Framasa and Our Lady of Fatima Retreat House are joining together to offer two opportunities to experience CYO Camp fun in a day camp format!

Grasshopper Camp: Tuesday, July 5 to Friday, July 8, 2005

Entering grades K–3

Dragonfly Camp: Monday, July 11 to Friday, July 15, 2005

Entering grades 1–4

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