Parishes give up own funds to help home missions

By Brandon A. Evans

When talking about the home missions of our archdiocese—those parishes and schools that serve important populations but need financial help to continue operating—the focus is usually on the places receiving help.

But for every success story in the archdiocese of a parish or school that was given vital financial assistance, there lies behind it the story of a parish’s generosity in providing that help.

The home missions are funded through the archdiocese in different ways. A large portion of the money raised in each year’s United Catholic Appeal—more than $1 million in recent years—goes toward home missions.

Another way that these parishes and schools in need are helped is through grants from the Saint Francis Xavier Home Mission Fund. This fund has received more than $400,000 from the Saint Francis Xavier Home Mission Fund.

The home mission fund receives all of its money from parishes which choose to give the money they raise above the Mass Intention Appeal goal—money the parishes could choose to keep for themselves—to the home mission fund.

Last year, 11 parishes and schools received more than $400,000 from the Saint Francis Xavier Home Mission Fund thanks to the generosity of other parishes.

Parishes may also choose to give money from their weekly collections or from parish fundraisers to the home mission fund.

Holy Name of Jesus Parish in Beech Grove is one parish that has given money raised from parish events to help out home mission parishes and archdiocesan schools that are in need. The parish gave about $40,000 to the archdiocese last year to help parishes and schools that aren’t as fortunate.

CYO volunteers and teens honored for their service to community and Church

The St. John Bosco Medal, the Catholic Youth Organization’s distinguished service award, was presented to seven Indianapolis-area volunteers by Msgr. Joseph F. Schaedel, vicar general, during a prayer service and awards ceremony on May 3 at SS. Peter and Paul Cathedral in Indianapolis.

Recipients of the top CYO award are, from left, St. Simon the Apostle parishioner Mike Sullivan, Immaculate Heart of Mary parishioner Tom Spalding, St. Jude parishioner Shirley Dreyer, Holy Spirit parishioner Rick Darragh, Nativity of Our Lord Jesus Christ parishioner Joan Jacobs, Christ the King parishioner Joe Bill and Holy Cross parishioner Bob Goyette.

Twenty adult volunteers also were Archdiocesan officials honored seven adult volunteers in central Indiana with the St. John Bosco Medal, the Catholic Youth Organization’s distinguished service award, during a prayer service on May 3 at SS. Peter and Paul Cathedral in Indianapolis.

Twenty adult volunteers also were recognized with Msgr. Albert Busald Awards for outstanding service to youth and 16 teenagers received Spirit of Youth Awards for exceptional Church and community service.

Edward J. Tinder, director of the Catholic Youth Organization, also thanked the adult volunteers for coaching a variety of sports and serving as role models for youth.

“Every year, in CYO and parish youth ministry, there are at least a couple thousand volunteers,” Tinder said. “The CYO has been operating since 1939 in this archdiocese ... Those receiving the [St. John Bosco] award are the very best this archdiocese has when it comes to volunteering for the sake of young people.

They have willingly and enthusiastically passed on the values and traditions of our Catholic faith. They have helped ... to develop the leadership of our communities and our Church.”

Father Robert Robeson, director of youth and young adult ministry for the archdiocese, also offered his congratulations to the outstanding adults and teenagers who find time to serve the Church and their community.

“It was good to see the coaches and other leaders, who make the Catholic Youth Organization programs happen, be recognized for their service,” Father Robeson said. “And it was amazing to see the students, who really are the cream of the crop, be honored for their service. I think that we’re experiencing...”
not just think they're good, we want them to have self-esteem is so important. We want them to be prepared with life skills, teaching them more than just athletics," he said. "We're helping boys and girls learn about sports, sportsmanship and friendship and fun. After games, we would go to the pep club, shake hands and say 'Good game' and congratulate them. Whether or not we won, we always had fun." Sullivan said participating in Catholic Youth Organization programs "runs in the family" because his brother, Kevin, is the director of CYO Camp Rancho Framasa in Brown County. "To me, CYO is all about teaching young kids respect and sportsmanship," he said, "lessons that they don't realize they're learning now, but they see them later in life when they're adults." During the ceremony, Msgr. Albert Busald Awards were presented to Holy Name of Jesus parishioner Michael English of Beech Grove and Indianapolis residents Karen Yount from Immaculate Heart of Mary Parish, Scott Cullen and Mary Jo Stallings of Nativity Parish, Mary Johnson and Jack Warner of St. Barnabas Parish, Bill Nester from St. Christopher Parish and Teresa Keith from St. Gabriel the Archangel Parish. Also receiving Msgr. Busald Awards were St. Lawrence parishioner Larry Leonhardt, St. Luke parishioners Pat Murphy and Jim Stark, St. Mark the Evangelist parishioner Mike Lewinski, St. Matthew parishioners Mike McNelis, Susie Solok and Aima Stimpson, St. Pius X parishioner William Bryant and St. Simon parishioner Gina Faurote, all of Indianapolis. Holy Spirit parishioner Eric Rhiever of Fishers, Ind., and Our Lady of Mount Carmel parishioner Brian Hunt of Carmel, Ind., both in the Lafayette Diocese, also received Msgr. Busald Awards for outstanding volunteer service to youth as participants in archdiocesan CYO sports programs.

The Archdiocese of Indianapolis Catholic Youth Organization presented St. Louis de Montfort parishioners Caitlyn Kelly and Elizabeth Perrin of Westfield, Ind., in the Lafayette Diocese, also received Spirit of Youth Awards. Catholic Youth Organization awards for distinguished youth and adult volunteer service in the New Albany Deanery are presented during a separate ceremony in southern Indiana. Those award recipients will be featured in a story in a future issue.
The adventures of a Franciscan sister continue

By Brandon A. Evans

Last year, the generous gifts of friends and alumni of Cardinal Ritter Jr./Sr. High School in Indianapolis paid for Franciscan Sister Rita Vukovic to ride four laps around the Indianapolis Motor Speedway with racecar driver Sarah Fisher.

This year, the adventure of the long-time Cardinal Ritter teacher will continue with a stunt ride in a T-6 Texan Warbird airplane.

The new experience for Sister Rita will garner donations at the school’s annual Race Party on May 26 at Primo West in Indianapolis.

The annual event, which includes dinner and both a silent and live auction, will raise funds to support student scholarships and financial aid. Tickets are $60 per person.

Even though Sister Rita isn’t fond of flying, she said that she’s looking forward to her ride in the plane.

Last year, in her trip around the track, everything was carefully prepared and she was able to enjoy herself and feel safe, she said—and being a big racing fan was able to enjoy herself and feel safe, she said—and being a big racing fan helped.

When she came back to school in the fall, Sister Rita had stories to tell her students about her big day.

“They thought it was awesome,” she said.

Sister Rita has been teaching for 55 years. She started in elementary education then moved on to high school, and ended up at Cardinal Ritter in 1970, where she has taught ever since.

Though she occasionally teaches senior theology and English in the higher grades, she mostly teaches freshman English.

“I just like to get them off to a good start in their high school years,” she said.

Catholic education—a venue for her not only to educate but also to share her love of God and the Eucharist—is important to Sister Rita.

“To teach is to touch a life, and the number of students that I’ve touched in my lifetime is incredible,” she said.

And teaching is a two-way street, she added, saying that she has gained a lot from those under her care.

It is a particular pleasure, she said, to encounter former students and see what they have done with their lives. It is an opportunity that comes up especially at events like the Race Party.

“She’s an institution within the institution,” said Paul Lockard, president of the school. “She’s a real asset to the community.”

“Now she’s going to be a fighter pilot of sorts.”

Sister Rita said that she has full confidence that the school will continue to come up with creative ways for her to help raise money for Catholic education through her “adventures.”

“I have some ideas, but I’m not going to tell anybody,” she said. “Whatever’s for the good of the school, I’ll pitch in to do.”

(For more information, call 317-927-7920 or e-mail raceparty@cardinalritter.org or log on to www.cardinalritter.org.)

Archdiocese to hold VIRTUS Protecting God’s Children programs

The Archdiocese of Indianapolis is holding VIRTUS Protecting God’s Children workshops in parishes. VIRTUS is an education and awareness program that the archdiocese has implemented for employees and volunteers who work with young people to teach them more about child sexual abuse and how to help prevent it.

Employees and volunteers should register in advance for the programs online at www.virtus.org and let their parish know if they are attending. They also should check to make sure the time and date of their parish program has not changed.

Programs scheduled for May will be held at:

• Holy Angels Parish in Indianapolis on May 21 at 10 a.m.
• Holy Name of Jesus Parish in Beech Grove on May 16 at 6 p.m.
• Holy Spirit Parish in Indianapolis on May 13 at 12:30 p.m.
• St. Gabriel the Archangel Parish in Indianapolis on May 11 at 6 p.m.
• St. Pius X Parish in Indianapolis on May 21 at 9 a.m.
• St. Simon the Apostle Parish in Indianapolis on May 31 at 8:30 a.m.
• Holy Family Parish in New Albany on May 14 at 9 a.m.

Pilgrimage to Jerusalem

Palestinian youths Terese Saadeh, 13, and Daith Ribie, 14, ride a camel on the Mount of Olives during the “Journey to Jerusalem,” which brought together 760 youths on May 6 for a pilgrimage into Jerusalem.

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When Family Matters...
Relativism and Conscience

The day before he was elected Pope Benedict XVI, Cardinal Joseph Ratzinger spoke out against what he called a new “dictatorship of relativism” that has pervaded society. It was interfering to see the secular media try to define relativism, none very accurately. Basically, relativism is the belief that there is no such thing as absolute truth, that truth is relative. What is true for you might not be true for me. We see the results of such a philosophy in our society’s embrace of tolerance.

Harvey Cox taught Harvard University undergraduates a course in “Jesus as a moral teacher” for about 20 years. In his book When Jesus Came to Harvard, Cox says that, in his discussions with his students, he soon learned that the virtue his students valued most was tolerance. They loathed being intolerant. “A well-formed conscience is difficult to come by,” he wrote, “but you’d be glad they were coming to us even as a second-rate religion.”

Cardinal John Henry Newman wrote about the results of such a philosophy in our secular culture. The catechism, by the way, devotes 27 paragraphs (1776-1802) to the conscience, including the formation of conscience, which, it says, “is a lifelong task.”

Unfortunately, too many people today have a mistaken idea of the role of conscience. It has come to mean the freedom to do as we please. Each person choosing his or her own ideas of morality: “If it feels good to me, it must be OK.” This is almost synonymous with relativism.

Cardinal John Henry Newman wrote often about the role of conscience. For him, conscience meant much more than tolerance. Tolerance, as Harvey Cox said, has come to mean “never judging.” This indicates a terrible lack of respect for what is the greatest gift Our Lord gave us—His Real Presence.

The argument that it is better to come no matter how one is dressed than not to come at all is not acceptable. We must restore a profound respect for the Holy Eucharist. Young children should be taught from an early age that Holy Mass is so special that one must dress properly. Even serving at a Mass or other service dressed in shirts and with too much skin showing; such as with low-slung pants. When you are about to be married dress in shirts, a tank top and flip flops?

Would you attend a banquet at the White House and serve as a private resident, or meeting with the pope without proper attire? In all probability, you would be barred from entering. Similarly, the banquet at the Mass is far greater than these. The fact that it might be a warm summer day and you expect everyone to wear whatever they like, may result in the majority of people leave their air-conditioned homes, arrive in air-conditioned cars and quickly enter the air-conditioned church.

Many places of employment now have dress codes and they are enforced. Public schools have begun to realize the importance of a dress code. Even organizations where one might volunteer have dress codes.

This country has tossed aside its sense of modesty along with morality.

Vирче Одфонд, Indianapolis

Letters to the Editor

Prayer before the Blessed Sacrament is needed

I am writing in regard to the article in the April 22 issue of The Criterion enti- tled “Seminarists told good preaching must be their top priority as a priest.” I am blessed to be a parishesioner at Immaculate Heart of Mary Parish, where we believe our pastor, Father Jeff Godecker, is one of the best homilists in the archdiocese. I always leave Mass feeling that I have been enriched, enlightened and challenged in my spiritual growth.

Good preaching is important and I agree with Father Forrest when he said, “The job of preaching stands miles ahead of administration, financing sports teams or anything else.”

Later in the article, Father Forrest added, “Tellus, you have to pray! And the prayer is, ‘Holy Spirit, use me!’ I agree—but I feel that the relationship between prayer and preaching should have been emphasized more strongly. A phrase commonly used in the Cursillo Movement is ‘we must talk to God about men before we talk to men about God.’”

Bishop Fulton Sheen was asked on many occasions if he had such power in his preaching. His reply, “Every day I make a Holy Hour before the Blessed Sacrament.” If more priests and seminar- ists were committed to a regular Holy Hour, good homilies would follow. I would have preferred he have seen fit to title the article of be: “Seminarists told making a daily Holy Hour and hav- ing a deep prayer life is top priority to anyone being a good preacher.”

St. Francis taught that we should “preach the Gospel at all times; if neces- sary, use words.”

The example of prayer before the Blessed Sacrament, of a priest actively pursuing a life of prayer, is the best homily any priest could deliver.

Judy Hoyt, Indianapolis

Failing to dress up for Mass is disrespectful

I fail to understand why our local Catholic parishes do not have and enforce a dress code for attending the Holy Sacrifice of the Mass or any other service.

It is simply unacceptable to attend Holy Mass and even if you were attending a picnic, a sporting event or a con- cert. This indicates a terrible lack of respect for what is the greatest gift Our Lord gave us—His Real Presence.

The argument that it is better to come no matter how one is dressed than not to come at all is not acceptable. We must restore a profound respect for the Holy Eucharist. Young children should be taught that the virtue his students valued most was tolerance. Tolerance, as Harvey Cox said, has come to mean “never judging.”

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Letters Policy

Letters from readers are published in The Criterion as part of the newspaper’s commit- ment to “the responsible exchange of freely-held and expressed opinion among the People of God” (Communion et Progressio, 116). Letters from readers are welcome and every effort will be made to include letters from a variety of perspectives and in many viewpoints as possible. Letters should not exceed 300 words. Letters are subject to editing for content (including spelling and grammar). In order to ensure a diversity of voices, frequent writers will ordinarily be limited to one letter per month. Concise letters (usually less than 300 words) are more likely to be printed.

Letters may 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 who send e-mail may send letters to criterion@archindy.org.
Caracter de los seminaristas nos da esperanza a nuestra Iglesia

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

El carácter de los seminaristas nos da esperanza a nuestra Iglesia

S e desea sentirse inspirado con entusiasmo y esperanzas sobre el futuro de nuestra Iglesia, dedique tiempo para reflexionar en esta conferencia de vocaciones.

Hace un par de semanas la Escuela de Teología de San Meinrad patrocinó una conferencia nacional de seminaristas. Fui invitado a asistir y a celebrar una de las misas de la conferencia. El espíritu positi

vivo de estos seminaristas se destacaba predominantemente en el liderazgo de la conferencia.

En el teatro (donde se llevaron a cabo las principales presentaciones), se encontraba muy a la vez un enfoque retórico del difunto Papa Juan Pablo II. No me sorprendió encontrar un espíritu de reverencia eucarística. Continuó reverberando por el corazón de los seminaristas, que son defensores de la Eucaristía, continua acogiéndose a su legado.

Como uno que está a punto de celebrar el 41° aniversario de su ordenación, me gustaría reflexionar con vosotros sobre algunos aspectos de nuestra vocación sacerdotal.

En vista de celebrar el aniversario número 41 de mi ordenación como sacerdote, las palabras del difunto Papa Juan Pablo II resultan oportunamente alentadoras. Por supuesto, en la misma carta a los sacerdotes, el Papa hizo énfasis en la necesidad fundamental de que el sacerdote sea un hombre de oración. El nos exhortó en este año de la Eucaristía a seguir el fervor de aquellos santos que fueron defensores vehementes de la devo
ción eucarística. Expresó: “Estar ante el Sacramental and for the recitation of the rosary were made available. So was the sacrament of penance and reconciliation. The national conference was focused around the theme from the prophet Jeremiah, “A Future Full of Hope.” Presentations on evangelizing with hope living a celibate life as a pledge of hope, and priestly identity as a source of hope were major topics of the conference and soundly affirmed.

Seminarists wanted to talk about how they can encourage vocations to the priesthood. They asked how they could reach out to young men who have the thought in their minds and hearts, but find it difficult to share with other peers. I thought of the late Pope John Paul II’s Holy Thursday Letter to Priests, which he signed in the Gemelli Clinic in Rome on the Fifth Sunday of Lent.

In that letter, which contained some of his very last thoughts and words, the Holy Father wrote about how the words of consecration in the Eucharist should shape the spirituality of a priest. Reflecting on the fact that after the consecration, the priest with the faithful priest that Christ will come again, he said, “The priest must live with an attitude of one that of the Apostles, ‘conquistado’ by Christ (cf. Flp 3, 13-14).”

The Holy Father said that the priest is someone who, despite the passing of years, should continue to radiate youthfulness, spreading it almost “conta
giously” among those who meet along the way. “A priest’s secret lies in his ‘pas
tion for Christ’.” He said that people turn to priests in the hope of “seeing” Christ; this is especially true of young people. “Vocations will not be lacking if our man

I f you want to be inspired with enthu

siasm and hope for the future of our Church, spend some time visiting our seminarists.

A couple of weeks ago, Saint Meinrad School of Theology sponsored a National Catholic Seminarists’ Conference. I was invited to attend and to celebrate one of the conference Masses. The positive spirit of the 150-plus seminarists from around the country and their enthusiastic preoccupations about preparing to serve the Church in the future were contagious. I was proud to note that our archdiocesan seminarists figured prominently in the leadership of the conference.

In the theater (where the major presen
tations were held), a large portrait of the late Pope John Paul II was prominently displayed. I was not surprised to learn of the seminarists’ love and respect for the late Holy Father. Many had known no other pope. Most who spoke to me cited Pope John Paul II as a major factor in their discernment to become a priest.

I was impressed by the fact that the schedule clearly featured prayer as the top priority. The man

ners in which preparations were made for morning, evening and night prayer, along with the daily Eucharist, was gratifying. Prayer and adoration before the Blessed Sacrament and for the recitation of the
Fatima retreat to explore ‘Joy—The Gigantic Secret of the Church’s Survival’

By Mary Ann Wyand

“Joy—The Gigantic Secret of the Church’s Survival” is the theme of a May 20-22 retreat to be presented by Father John Catoir, a retired priest of the Diocese of Patterson, N.J., at Our Lady of Fatima Retreat House in Indianapolis.

The author of 16 books, Father Catoir said his latest book, Joy—The Gigantic Secret of Roman Catholicism: How the Church Has Survived 20 Centuries of Scandals, has been accepted by Alba House and will be published soon.

“It was written in the wake of the [clergy sex abuse] scandals,” he said. “The subtitle is How the Church Has Survived 20 Centuries of Scandals, and it has. Nations and empires and civilizations have fallen, but the Church still carries on in spite of internal corruption here and there. The question is why and how. The Lord said, ‘I will be with you at all times, even unto the end of time.’

“I believe the secret is that, with all the human faults and foibles of churchmen, there is an incredibly deep and profound joy,” Father Catoir said, “that comes to us from the Eucharist, from the community which is the body of Christ and from the divine element of the Church.”

Father Catoir also is the founder and president of St. Jude Media Ministry, a nationwide radio ministry dedicated to helping people grow closer to God.

“We’re now on 1,050 stations from Hawaii to Maine and Alaska to Florida,” Father Catoir said during a May 8 telephone interview to discuss his retreat at Fatima.

It’s important to take time away from the busyness of life to pray and focus on growing closer to God, he said, and the Church’s retreat ministry helps Catholics do that.

“It’s very important in two aspects,” Father Catoir said. “One is to pray and ... be with God. The other is clarification. ... Where are you on your level of faith? Where are you on your level of hope? And what degree are you advancing on the level of charity? ... If you want to improve yourself and have a true spiritual life which looks toward growth and sanctity, then you have to tend to the spiritual garden, so to speak.

“Prayer is essentially giving yourself to God in whatever form it takes,” he said. “Vocal prayer, mental prayer, contemplation, the rosary, private devotions of any kind, the Stations of the Cross, even spiritual reading are an all-out attempt on our part to give ourselves to God, and that’s what pure prayer is. It’s in the will. It’s not in the feelings, the emotions, the words you use or the intellectual content. It’s in the will and the pure intention to give yourself to God, so it’s very simple.

“And, of course, the Church survives because of prayer, because we human beings of the family of God, the people of God, give ourselves to God at Mass every day and even privately individually,” he said. “And God gives himself right back to us. ... The Holy Spirit is described as joy, peace and love. ... Joy is the other side of the coin of love. Jesus established his purpose in coming to us. He told us what his mission was at the Last Supper. At the very end, his last words to us were ‘I have told you all these things’—like ‘love one another,’ ‘forgive one another’—I have told you all these things that your joy may be full, that my joy may be in you and your joy may be complete.

“God wants people to be joyful, Father Catoir said, but that doesn’t mean people won’t experience longings, adversity or grief in daily life.

“I just wrote a Christophers News Note on ‘Living in God’s Love,’ ” Father Catoir said, “about how when bad things happen to good people, how do you survive it? Bad things do happen to good people. Jesus was the first one to know that.”

Father Catoir also writes the “Spirituality for Today” column for Catholic News Service. He formerly served as president of The Christophers ministry in New York and as director of Eva’s Village, a homeless shelter in Patterson.

A popular retreat master, Father Catoir presented a retreat for two parishes and spoke to a number of deacons last month in Honolulu. He has presented retreats at the archdiocesan retreat center about every two years for the past decade, and said he is looking forward to returning to Indianapolis to lead the retreat and celebrate eucharistic liturgies.

He said the Year of the Eucharist is a reminder that “Jesus Christ, true God and true man, comes to us under the appearances of bread and wine, and that it is a real presence. He is really and truly present to us. This is a revival of our faith in the central doctrine of the Eucharist.”

For more information about Father John Catoir’s retreat, on May 20-23, call Our Lady of Fatima Retreat House at 317-545-7681.

†

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This reflects a cultural debate over how religious principles influence politics. In Europe, separation of Church and state historically was “based on antagonism and conflict,” Fr. Ratzinger’s predecessor, Father Brian Johnstone, an Australian moral theologian at Rome’s Alphonsian Academy. That is why, Father Johnstone said, the Vatican’s refusal to allow Muslim girls to wear head scarves in school and the French government’s opposition to any mention of Christianity in the European Constitution, Father Johnstone said.

In the United States, “the law was basically set up to exclude state interference in religion, so it didn’t insist on absolute separation. It always allowed a certain openness to religious ideas, which have been quite influential,” he said. Msgr. Rodriguez said the Church must speak out on moral issues without siding with any particular political group.

“The Church’s role is not to take part in the political battle. The Church isn’t on the right or the left. It must convey the Gospel message as clearly as possible, with the ethical consequences that implies, but it must not let itself be used” for partisan politics, he said.

In taking a stand, the Church differentiates among issues such as abortion and the death penalty. “There is a maturing of a deeper understanding of what human dignity means. Church councils draw conclusions that were already contained in the faith,” but which have taken time to develop over the years, Msgr. Rodriguez said.

Once the Church does speak out, however, a person who is “committed to the Catholic tradition” can “understand that position. Father Johnstone said.

Ratzinger, head of the Congregation for the Doctrine of the Faith, had expressed concern about America’s articles on several occasions.

Father de Vera said the articles that drew complaints treated a relatively small number of issues. Dominus Iesus, the definitive congregation’s document on Christ as the unique savior; same-sex marriage; stem-cell research; and the reception of Communion by Catholic politicians who support legal abortion.

On these and other questions, America often hosted commentary that represented a broad spectrum of opinions among Catholics, including views that were at variance with some of the Vatican’s positions. The policy of [Father Reese] was to present both sides of an issue, and to present those positions that were supported by virtue of the Church’s teachings. But that did not sit well with some Vatican authorities,” Father de Vera said.

Father de Vera said that because the articles touched on doctrinal issues the Vatican wanted the Jesuits to write articles “defending whatever position the Church has manifested, even if it is not infallible.”

Father de Vera also said he thought some of the complaints probably came from Catholics in the United States, and that Cardinal Ratzinger’s congregation was respecting them to a point. More than a year ago, Father de Vera said, the tension had reached the point that Vatican officials threatened to impose a “dictatorial phrase” on the magazine, and a highly placed Vatican official said that it is relativism itself that freezes dialogue. If all religious beliefs are equally true, he said, “then there is nothing to talk about.”

“Father Johnstone said.

In the end, the sum of Pope Benedict’s words, not a single phrase, provide the greatest clues to the new papacy. The first message the Pope delivered to the Cardinals after the election, when he praised the Cardinals’ work on unity, dialogue and evangelization in the spirit of the Second Vatican Council, “was thoroughly positive,” Father Johnstone said.

And his subsequent homily at the inauguration was very positive. So that’s why the [new Pope] feels that we’d just have to wait and see.” †

Father de Vera told Catholic News Service on May 9.

“With Cardinal Ratzinger elected pope, I thought then and thought it would be very difficult to continue his line of openness, without creating more problems. He had been at Assisi last year, and he improved tremendously so I think he understood it was time to go,” the Jesuit spokesman said.

Father Reese announced on May 6 that at the end of the month he would leave America, a New York-based national Catholic weekly magazine of news and commentary run by the U.S. Jesuits. In a statement, Father Reese said he did not want to raise problems with the Vatican.

He said he would be replaced by Jesuit Father Sean Connell, associate editor since 2002, widely known for his work on Catholic social teaching and international relations.

Father de Vera said that in conversations with Father Peter-Hans Kolvenbach, Jesuit superior general, Cardinal Ratzinger, the Congregation for the Doctrine of the Faith, expressed concern about America’s articles on several occasions.

Father de Vera said the articles that drew complaints treated a relatively small number of issues: Dominus Iesus, the definitive congregation’s document on Christ as the unique savior; same-sex marriage; stem-cell research; and the reception of Communion by Catholic politicians who support legal abortion.

On these and other questions, America often hosted commentary that represented a broad spectrum of opinions among Catholics, including views that were contrary to the Congregation for the Doctrine of the Faith’s policy. Father de Vera said.

Some Church sources said Cardinal Ratzinger’s pre-conclave homily worried them that the phrase “dictatorship of relativism” would put a damper on dialogue with people of other faiths. Those worries subsided after the election, however, when Pope Benedict welcomed other religious leaders, Church officials said. Father Johnstone said.

But even under that arrangement the articles published in America continued to provoke complaints at the Vatican.

“I think the Vatican has not produced what (the Vatican) expected,—a very strict line, very, very close to what was expressed by the former Pope, very positive,” Father Johnstone said.

One theologian involved in interreligious dialogue said he did not believe the “dictatorial phrase” was aimed at such activity, and a highly placed Vatican official said that it is relativism itself that freezes dialogue. If all religious beliefs are equally true, he said, “then there is nothing to talk about.”

In the end, the sum of Pope Benedict’s words, not a single phrase, provide the greatest clues to the new papacy. The first message the Pope delivered to the Cardinals after the election, when he praised the Cardinals’ work on unity, dialogue and evangelization in the spirit of the Second Vatican Council, “was thoroughly positive,” Father Johnstone said.

And his subsequent homily at the inauguration was very positive. So that’s why the [new Pope] feels that we’d just have to wait and see.” †

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And his subsequent homily at the inauguration was very positive. So that’s why the [new Pope] feels that we’d just have to wait and see.” †
The Evangelization is rooted in hospitality at St. Gabriel Parish. During a ministry fair in the stadium, archdiocesan offices, agencies and other Catholic organizations will show visitors how they are involved in the Church’s mission of evangelization.

Victory Field in Indianapolis will be the site for “The Year of the Eucharist: Celebrating the Body of Christ” at 3 p.m. on June 12. The event will start with a eucharistic procession and Benediction led by Archbishop Daniel M. Buechlein. During a ministry fair in the stadium, archdiocesan offices, agencies and other Catholic organizations will show visitors how they are involved in the Church’s mission of evangelization.

By Mary Ann Wyand

At 3 p.m. on June 12 at Victory Field in Indianapolis, Catholics throughout central and southern Indiana will have the opportunity to learn more about the myriad of ways that more than 20 archdiocesan offices and agencies and other Catholic organizations work to serve them and thousands of others in the broader community.

This will happen during a ministry fair that is a part of “The Year of the Eucharist: Celebrating the Body of Christ.”

The event will start with a eucharistic procession and Benediction led by Archbishop Daniel M. Buechlein. He will be joined by boys and girls from across the archdiocese who have celebrated their first Communion this year.

The ministry fair will take place afterward in the concourse of the stadium. Among those offices, agencies and apostolates invited to have booths are the Office of Catholic Education, the Commission for Multicultural Ministries and Our Lady of Fatima Retreat House.

In particular, those manning the booths will show visitors how the various ministries of the archdiocese and of other Catholic organizations participate in the Church’s mission of evangelization. Msgr. Joseph F. Schaedel, vicar general of the archdiocese, commented on the connection between the Eucharist and the proclamation of the Gospel, both of which will be highlighted on June 12.

“ ’The Missa est,’ that is, ‘Go, the Mass is ended,’” he said. “When Catholics leave the celebration of the Mass, we are sent, we go forth, to proclaim what we have learned and experienced at the table of the Lord.

“Every archdiocesan office is involved in the work of evangelization. We all assist the archbishop in his ministry as a successor to the Apostles, to ‘Go, teach all nations.’

“A great amount of variety in the Church’s work to proclaim the Gospel will be on display at one booth alone staffed by those involved with Catholic Charities.”

David Siler, executive director of the Secretariat for Catholic Charities and Family Ministries, recently commented about how the dozens of programs he oversees participate in the Church’s mission of evangelization.

Siler emphasized that most of the people served by the programs are not Catholic. At the same time, he recognized that the first purpose of Catholic Charities is simply to help people and to renew the world in which we live.

“Probably more than eighty percent of the people that we serve in all of our programs are not Catholic,” he said. “It’s really important that people know that when I was hungry, when I was in crisis, the Catholic Church was there for me. That’s something that they’ll remember.”

Paula Wiburn will remember the care that she and her daughters received at Holy Family Shelter in Indianapolis.

Currently a resident of Holy Family Transitional Housing, Wiburn and her family are moving in a positive direction.

Evangelization is rooted in hospitality at St. Gabriel Parish

By Mary Ann Wyand

Hospitality and community outreach are longtime traditions that demonstrate evangelization at St. Gabriel the Archangel Parish in Indianapolis.

In recent years, parishioners also have demonstrated faith in action by welcoming several hundred Hispanic Catholics to the 880-household West Deanery faith community located at 6000 W. 34th St.

The three-year Disciples in Mission evangelization process completed last year helped parishioners grow closer to Christ and share the Gospel with others.

About 25 percent of St. Gabriel’s parishioners are Latino, a demographic change that Father Larry Crawford, pastor, said began about five years ago.

Hispanic families from the Indianapolis and Brownsburg areas enjoy attending the 5 p.m. Spanish Mass on Sundays, he said, and they fill the pews each week for eucharistic liturgies celebrated with joyful music and enthusiastic prayers.

“St. Gabriel parishioners are extremely good at welcoming people and offering hospitality,” Father Crawford said. “It has always been one of the hallmarks of this parish. When I came here as pastor in 1999, many people commented that one of the attributes of the parish is that it is a welcoming community.

“That, in part, comes, I think, from the nature of the people and the experiences that some of the people had when they went through Christ Renewes His Parish,” he said. “I think it also comes from the fact that St. Gabriel Parish has an incredible number of different nationalities, and people over the years have become very sensitive to that reality and really work at appreciating all the different cultures and nationalities that we have and trying to be very inclusive.”

To celebrate their multicultural membership, St. Gabriel Parish sponsors an International Festival each year. A large

See ST. GABRIEL, page 12
Hospital chaplains provide ministry of presence

By Mary Ann Wyand

Hospital chaplains work alongside the greatest healer of all, God, providing a “ministry of presence” for patients, their relatives and even medical staff members involved in crisis situations.

In this way, chaplains offer spiritual support to people facing deep pain and death situations every day. They always wear a cross and believes this nonverbal symbol demonstrates that being God’s presence to people helps them immediately understand that they are not alone in life’s trials.

Mason is assigned to St. Vincent’s emergency room, neonatal intensive care unit and labor and delivery unit and encounters people struggling with crisis situations every day.

She introduces herself as a chaplain helps patients and family members accept their presence in the hospital room, she said, and invites them to look to her as a source of support and comfort.

“There aren’t any magic words when people are losing a child or losing a grandparent or whatever the situation is,” Mason said. “But, for me, part of what the ministry is about is helping those folks to recognize the strength of their own faith, their own faith tradition and the presence of God.”

“Often, it seems to me, particularly with young families who are losing a baby, we’re in the presence of the sacrament, the feeling that God is not there,” she said. “I try to help people see and look for God, even in the midst of that suffering and in the midst of that pain, to know that God is there.”

Father Mannion noted, but people also die there every day.

“Hospital chaplains function as a ‘life-line’ for the patient and relatives, she said, especially in the emergency room setting where they serve as a liaison between the medical staff and the family.

In the emergency room, I want at the desk for the family, and take them to the consultation room,” Mason said, “so I’m the first person to make that connection. First of all, what I’m doing is providing a sense of safety and security in the midst of what is already chaos for them because they don’t know what has happened to their loved one. I tell them, ‘Let’s go back and let the doctor tell you what’s going on.’

People need to grieve in their own ways,” she said. “One of her favorite Scripture passages is Isaiah 45:1-4, which reassures people that God has called them by name and is with them in their times of pain.”

She said most families, even those who do not profess any religious belief, accept her offer to pray with them.

“As a representative of the hospital,” Mason works closely with all faith traditions and often finds herself helping a patient and family members want her to help them with hospital-related questions, questions about the care they are receiving or how they can bring comfort or assistance to the patient, and a part of that journey is listening. … They must be open to how the patient, and a part of that journey is listening. … They must be open to how the patient, and a part of that journey is listening. … They must be open to how the patient.”

Many times, it is taking a journey with the patient, and a part of that journey is listening. … They must be open to how social conditions can affect people’s lives as well as the dynamic interaction of their environment plays in the whole process.

“Chaplains are not ‘God people’ as much as they are mere mortals on the road,” Father Mannion said. “They are listeners on the road to Emmaus who respect people’s beliefs, who live in faith tradition as well as their lack of beliefs.

“We are not about the ‘doing’ of faith. There is recognition that the next few days are going to be very difficult for them, and that, ‘Even as you enfold this person in your love, let this family also be aware of your love, and may they offer that love to one another as they go through this time of grief.’”

Each day, hospital chaplains consult an updated list of patients in need, she said, but are not always able to present to all needs.

“Then another part of my daily prayer,” Mason said, “that I will be known to those who are most in need today. I want our chaplains will pray for our patients.”

At St. Vincent Hospital, that includes the teachings of St. John Paul, who taught that the love and charity of Christ inspires the faithful to help people in need.

“Not one person’s true love is not just about the hospital chaplains, but also about all the people who work here,” Mason said. “The very essence of the hospital reality is that the charity of Christ is what moves us to do what we do and gives us the strength to do what we do for others.”

Vatican II expanded Church’s understanding of evangelization

By Karen Oddi

A few months ago, I heard from a nationally recognized writer and catechetical leader what I thought was a very interesting take on the circumstances of our archdiocese.

To paraphrase his words, the politics in the Archdiocese of Indianapolis are not about the avoidance of the word “evangelization” the way some audiences are concerned about the word “evangelization” the way some audiences are concerned about the country appear to be.

His comment gave me pause to wonder what kind of activities might be called evangelization in central and southern Indiana, like the presence and documents of the Second Vatican Council that gave each baptized person the Rite of Christian Initiation of the People of God.

As a partial answer, I turned to Father John Sciarra, a friend and former pastor, who was ordained for the archdiocese in February 1945. Father Sciarra told me about a program of street preaching” instituted by the late Archbishop Paul C. Schulte upon his appointment as archbishop of Indianapolis in 1946.

Father Sciarra said that street preaching involved pairs of young priests “going into towns where priests had never gone” and instructing residents in the teachings of the Catholic faith. Both priests would then have a very short talk on a Catholic tradition or practice such as the Rosary. Then the other priest would deliver a message long enough for the first priest moved about the audience collecting questions from the people of the town and address them.

The whole exercise lasted about an hour. Father Sciarra especially recalls the towns of Greens Fork in Wayne County and Oolitic in Lawrence County as two of his street-preaching sites and the late Father Anthony Spicuzza as one of his preaching partners.

I asked Father Sciarra if the street preachers had ever been called “evangelizers.” While the word evangelization was not used to describe the program, he agreed that it certainly would have been an accurate one.

According to Cardinal Avery Dulles, evangelization before Vatican Council II was indeed an effort of preaching; he calls it the kerygmatic model. Under Pope Paul VI, the model of evangelization became much more “inclusive” and was expanded even further by Pope John Paul II to include all Catholics in a three-fold effort of pastorally knowing one’s faith, inviting others to faith, and acting out of faith and knowledge to bring the Gospel of Jesus Christ into every human situation.

This threefold approach to evangelization is rooted in the accomplishments and documents of the Second Vatican Council that gave each baptized person both the right and the obligation to evangelize. Vatican II gave us, the People of God:

• the Rite of Christian Initiation of Adults that welcomes thousands of newcomers every Easter into the Church.

• Catholic Church

• Biblical study and the countless sharing and study programs

• the capacity as a Church to listen and learn from science, speak to the culture of the times and bring the Gospel of Life to social and political life

• the responsibility for every baptized person to live out the meaning of discipleship in what we call ‘shared responsibility’ for the well-being of the faith community

• the confidence to pray with other Christians and to enter into respectful dialogue with other faith traditions

• the encouragement to express our Catholic beliefs in every aspect of family, work and social life.

Vatican II gave us a truly living legacy for the mission of evangelization in the Church and world of the 21st century.

On June 12, as we celebrate together the gift of the Eucharist and recommit ourselves to the new evangelization, let us remember those who have gone before us as evangelizers—and thank them for preparing our way.
Disciples in Mission helped St. Mary-of-the-Knobs grow in hospitality

By Sean Gallagher

In the spring of 2002, St. Mary-of-the-Knobs Parish in Floyd County began their involvement in Disciples in Mission. As the southern Indiana faith community completes the three-year process, they have a firm vision of how they are being called to participate in the Church’s missio of evangelization.

This vision coalesced over the past three years as parishioners met during succesive Lenten seasons and reflected together upon the readings for Sunday Mass and during each Easter season when parish meetings were held to discuss paricular evangelizing priorities for the coming year.

Parishioner Sandy Pinnick said in a recent interview with The Criterion that in the first year of St. Mary-of-the-Knobs’ involvement in Disciples in Mission, growth in hospitality toward new parish members and the broader community came out as one of the community’s main concerns.

To meet this need, the parish launched Hospitality in Service (HIS) Ministries. Father John Geis, pastor of St. Mary-of-the-Knobs Parish, praised the many ways that it has reached out to those at the parish’s margins, such as shut-ins and college students, as well as beyond those borders, such as people in living with various disabilities in the area around the parish.

“This particular group has really done a lot of outreach in the parish and the community,” he said. “They welcome new families. They particularly have connected to young collegiates and tried to stay in touch with them throughout the time that they’re away from the parish and home. They’ve also shown a lot of increased hospitality...”

Pinnick definitely sees the work of HIS Ministries as a form of evangelization.

“We felt like we were evangelizing through our outreach efforts, which we hadn’t really focused a lot on,” she said. “We tried to reach out beyond our own parish family to our community and our fellow Christian brothers and sisters.”

While HIS Ministries is a concrete sign of the way that Disciples in Mission has helped St. Mary-of-the-Knobs Parish focus on evangelization, Pinnick recognizes that embracing this mission is still a challenge for many parishioners.

“Evangelization is an intimidating word still in our parish,” she said. “We talk about outreach because I believe it all ties together, outreach and evangelization, whatever word you want to call it that is less threatening to people.”

“I really feel that our parish has become more aware of the need for hospitality, that hospitality touches every aspect of every ministry in our parish, that with our hospitalty, without welcoming and reaching out, that your ministries aren’t going to grow.”

This openness to those outside the parish first started within the faith community through the Scripture reflection groups in Disciples in Mission, according to Dennis Cooper, the parish coordinator for the process.

“I feel the biggest impact that Disciples in Mission has had on our parish is that it strengthened an attitude of openness, friendliness...” he said. “It brought people together who may never have before shared their faith on a weekly basis and gave them the courage to do so.”

Disciples in Mission was able to have a positive impact upon the parish as a whole by touching the lives of individuals. Cooper knows that it has changed his life of faith.

“It allowed me to be more receptive to others’ opinions and perspectives as they related to our Catholic faith,” he said. “It allowed me to interact with the parish staff through the organizing efforts of the program. It strengthened the message of Lent and the Easter season each year as it was able to study the Sunday readings and to discuss their impact or not on my life.”

In looking to the parish’s future efforts in evangelization, Father Geis emphasized that their foundation will always be on the parishioners’ openness to the Scriptures that was nurtured in Disciples in Mission.

“It was through the small-group sessions where they could read the Scriptures and share that with one another,” he said. “I think that in itself was a step forward, for folks just to share their faith with each other.

“And my desire is that that will provide more of an opportunity to happen in homes, where [families] spend some time with the Scriptures or prayer and that they could just share their lives and really make Christ at home in their homes.”

From his experience in helping to lead the parish through Disciples in Mission, Cooper also has high hopes for the future.

“My hope and prayer is that the parish and those that participated in Disciples in Mission will continue to be a welcoming parish,” Cooper said, “one that is not afraid to reach out to others, one that is not afraid to share its faith or to discuss it openly with people of other denominations.”

Father Geis thinks that the members of his parish will truly become more welcoming to newcomers and those in the broader community the more that they are truly open to each other.

“When they get used to sharing that faith more with each other and the more prayer they have together, I think [evangelization] just flows out of that,” he said. “It’s going to spill out into the people around them.”

By Brandon A. Evans

The work of Catholic Charities all over the country is not just service to the poor, but something much more profound.

David Siler, executive director of Catholic Charities for the archdiocese, said that the work of evangelization is bound up into the work of service because evangelization is not just “speaking about Christ, but also being Christ to people.”

We know, Siler said, both theologically and biblically, that Jesus Christ is present in the poor—and that what we do to the least of our brothers and sisters, we do to him.

The role of Catholic Charities, he is, to “show the example of what love is all about” to the world.

John Etling has spent more than thirty years helping to create the archdiocesan Church’s ministry of Catholic Charities of Terre Haute.

Until April 26, he had served as that ministry’s director. Etling has passed to his son of the same name.

Etling’s, his wife, her children and a small army of volunteers have routinely gone into what he describes as one of the worst areas of poverty in west central Indiana to bring the light of Christ.

The area they minister to “has got every ill you can think of—and we’re sitting right in the middle of it,” Etling said.

Since becoming a “convener” for Catholic Charities in Terre Haute in 1973 and later its director when the organization was made official, he had overseen the creation of many ministries. Among them are the Stimeon House, which provides congregate living for senior citizens; Bethany House, which provides emergency shelter to homeless less along with a soup kitchen; the Terre Haute Catholic Charities Food Bank; the Ryves Hall Youth Center, which provides a latchkey program and preschool; the Christmas House, which gives families new clothes and gifts, and the HouseofExchange, which gives donated household items to needy families.

“A great amount of what we do amounts to evangelization,” Etling said. “And evangelization does not necessarily mean that you’re going to convert people—but you’re converting them at least to a friendly position rather than an antagonistic position.”

“There really is resentment in a lot of Protestant denominations against Catholics, and we have to come up against that.”

Sometimes that resentment can even show through when other Church organizations have to write checks to the Terre Haute Catholic Charities Food Bank, he said.

They manage to do it in a way that Catholic Charities doesn’t get mentioned,” he said, “and I’m sure that’s deliberate.”

Etling also noted that not only are most of their clients not Catholic, but the same goes for their volunteers.
sign advertising the three-day festival on June 10-12 was placed in front of the church several weeks ago and serves as a visual symbol of St. Gabriel’s hospitality. Father Crawford said he was encouraged to hear Pope Benedict XVI emphasize that evangelization is one of the primary missions of the Church during his homily as part of his installation Mass on April 24 at the Vatican.

St. Gabriel Parish lives out God’s call to go forth and spread the good news of the Gospels on an international level. Father Crawford said, by partnering with Westview Christian Church members, just across West 34th Street, to assist a Latino congregation in Santa Maria Treja, Guatemala.

This joint mission effort initiated by Rev. Jim Helleis, pastor of the Disciples of Christ congregation, began about four years ago.

“We’ve gone down three or four times for two weeks at a time,” Father Crawford said, participating with Westview Christian Church members, just across West 34th Street, to assist a Latino congregation in Santa Maria Treja, Guatemala.

This joint mission effort initiated by Rev. Jim Helleis, pastor of the Disciples of Christ congregation, began about four years ago.

“Now they live in a new country with a strange culture and different language, but they’re able to come here once a week and celebrate their faith. They pray, they talk to God, in their first language, which is Spanish. It is an important part of their relationship with God to be able to express that and worship together in a community in Spain. I think it’s very beautiful that they find that here so far away from their homes. We’re one faith, one Church, and we can learn from the Hispanic culture and from their devotion to God. St. Gabriel parishioner Fran Young of Indianapolis, the chairperson of the Evangelization Committee for about 10 years, said the three-year Disciples in Mission process completed last year has helped adults and teenagers become more involved in sharing their faith with others. “I think the main element of evangelization truly is rooted in hospitality and needs to reach out to all people,” Young said. “I think the spirituality of the parishioners has grown generally for the people who participated [in Disciples in Mission]. We try to focus our [evangelization] efforts toward non-practicing Catholics, people who are unchurched and have no faith home, and active Catholics to increase their spirituality. Our goal is to bring all three groups closer to Christ.”

Young said Catholics Returning Home, a six-week program for people who are non-practicing Catholics, “gives them a way to update their faith and ease back in the door so they don’t feel like strangers. We do our best to make them feel welcome to come back and begin practicing their faith again.”

Parish hospitality also means providing opportunities for people from other cultures to celebrate their own faith traditions, she said, adding that Hispanics prefer to use Spanish and Filipino parishioners want to worship in their Tagalog language as often as possible.

“Shall you love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength. The second is this: ‘You shall love your neighbor as yourself.’ There is no other commandment greater than these.”†
to embarrass the Society, and he didn’t want to fight the pope, so he resigned,” Father de Vera said.

The Jesuit spokesman characterized the decision as “very prudent, very wise and very generous” on the part of Father Reese. Considering his improvements at the magazine, Father de Vera said, “he resigns in a moment of glory, so to speak.”

Father Christiansen said on May 6, “Father Reese greatly improved the magazine, adding news coverage, color and the Web edition. His technical expertise, in this age of new media, will be greatly missed. I know I will be calling on his guidance in that and other areas.”

In his statement he added, “By inviting articles that covered different sides of disputed issues, Father Reese helped make America a forum for intelligent discussion of questions facing the Church and the country today.”

Among other issues of Church teaching and practice debated in the pages of America under Father Reese were homosexual priests, mandatory clerical celibacy, inclusive language in the liturgy and the appropriateness of some Vatican actions and documents.

During his tenure, America’s circulation grew and it was frequently quoted in other media. Father Reese, who has written books on how the Vatican and the U.S. bishops operate, is frequently interviewed about Church matters advocating Communion for divorced-remarried Catholics and arguing against censuring teenagers for masturbation.

The papal action came shortly after the order’s superior general reportedly refused demands by Cardinal Ratzinger to rein in the magazine’s editorial independence and to submit all articles to advance review by a panel of theolo-
gians appointed by the cardinal. The controversy ended with the resignation of the magazine’s editor and, shortly after, his departure as a columnist.

In 2002, a Chicago-based Claritarian magazine, U.S. Catholic, ran clarifications of Church teaching on masturbation.

In 2003, the Order of Preachers appointed a panel of theologians appointed by the cardinal. The controversy ended with the resignation of the magazine’s editor and, shortly after, his departure as a columnist.

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**News briefs**

**U.S.**

**Expanded adoration, procession mark Year of Eucharist at Notre Dame**

NOTRE DAME, Ind. (CNS)—With student participation rising in activities for the Year of the Eucharist, the University of Notre Dame’s campus ministry has expanded its eucharistic adoration program from two to five days a week and moved it to a more central location. Formerly in a dormitory chapel, adoration takes place Monday through Thursday in the Colman Morse campus ministry building, adjacent to a popular student study lounge. Meanwhile, students and staff have raised awareness about ongoing Friday to noon adoration at the Lady Chapel of the Basilica of the Sacred Heart on campus. Campus ministry staff estimate there is an average of eight students in the chapel at a time, in addition to visits by the staff members.

**Chicago cardinal meets with lawmakers on several issues**

CHICAGO (CNS)—When Cardinal Francis E. George of Chicago went to Springfield on May 4 for a day of meetings with the governor, legislative leaders and other state lawmakers in the state capital, he did more good for the students and staff have raised awareness about ongoing Friday to noon adoration at the Lady Chapel of the Basilica of the Sacred Heart on campus. Campus ministry staff estimate there is an average of eight students in the chapel at a time, in addition to visits by the staff members.

**Scientists urge separating fact from opinion over Darwin**

BALTIMORE (CNS)—As some 40 states and school districts across the nation struggle with issues of how Charles Darwin’s theory of evolution should be taught in public schools, a leading Baltimore Catholic and member of the President’s Council on Bioethics has urged there be conversation, not confrontation, about the issue. “Scientists, as they engage in dialogue with others, should abandon attempts to close off the conversation by excessive claims for any privileged access to truth,” Dr. Paul McHugh wrote in a recent issue of the national Weekly Standard magazine, which is published in Washington. And, furthermore, he observed, “scientists should tell what they actually know and how they know it as distinct from what they believe and are trying to advance.” McHugh is the former psychiatrist in chief of the Johns Hopkins Hospital and now university distinguished service professor of psychiatry and behavioral science at the Johns Hopkins School of Medicine. He is also an active member of St. Ignatius Parish in Baltimore.

**Year of Eucharist at Notre Dame**

University of Notre Dame’s campus ministry has expanded its eucharistic adoration program from two to five days a week and moved it to a more central location. Formerly in a dormitory chapel, adoration takes place Monday through Thursday in the Colman Morse campus ministry building, adjacent to a popular student study lounge. Meanwhile, students and staff have raised awareness about ongoing Friday to noon adoration at the Lady Chapel of the Basilica of the Sacred Heart on campus. Campus ministry staff estimate there is an average of eight students in the chapel at a time, in addition to visits by the staff members.

**Don’t take chances with chest pain.**

**Or where you treat it.**

The St. Francis Cardiac & Vascular Care Center is the only full-service heart facility on Indy’s south side.

If you are experiencing chest pain seek immediate help. A false alarm is much better than waiting too long to seek treatment. But it’s also important to get help from the right hospital. The St. Francis Cardiac & Vascular Care Center is the only heart hospital on the south side that offers comprehensive surgical and medical care. Continuing a 20-year tradition of making every second count with complete, compassionate care. heart.StFrancisHospitals.org

**ST. FRANCIS CARDIAC & VASCULAR CARE CENTER**

**WORLD**

**Pope says modern media should help ‘tear down walls of hostility’**

VATICAN CITY (CNS)—Pope Benedict XVI called on the world’s media to help “tear down the walls of hostility” by reporting objectively and in a way that respects and humano dignity. Speaking at a noon blessing on May 8, World Communications Day, the pope said news media repre sent an extraordinary resource for modern age, capable of bringing people together. An example came during the death and funeral of Pope John Paul II. He said, “But the media are also capable of tearing people apart, of the contrary feed prejudice and contempt between individuals and populatations. They can help spread peace or foment violence,” he said.

**Vatican, Anglican Communion to resume work of commission**

VATICAN CITY (CNS)—Vatican and Anglican Communion officials have agreed that the work of the International Anglican-Roman Catholic Commission for Unity and Mission will resume. Meetings of the commission, made up of bishops from both denominations, were put on hold in 2003 after the ordination of an openly gay bishop in the U.S. Episcopal Church and the decision of a diocese in the Anglican Church of Canada to bless homosexual unions. †

**Papal power must be used to protect faith, pope says**

ROME (CNS)—The pope’s power is not absolute, but must be used to defend Church doctrine against attempts to water it down, Pope Benedict XVI said as he took possession of his cathedral as the bishop of Rome.

“The pope is not an absolute sovereign whose thoughts and will are law,” Pope Benedict said. “He must not proclaim his own ideas but instead, in the face of all attempts to adapt or water it down, and of every opportunism, he constantly must bind himself and the Church in obedience to the word of God.”

On May 7, Pope Benedict took possession of Rome’s Basilica of St. John Lateran, the diocesan cathedral. In his homily, Pope Benedict said it is the duty of the pontiff to protect the word of God “so it is not torn to pieces by continuous changes in fashion.”

The pope cautioned against studying sacred Scriptures in situations too detached from the “live voice of the Church.”

While the work of scholars can shed light on the Scriptures’ historical development, Pope Benedict said that nevertheless “science alone cannot provide a definitive and binding interpretation. It is not able to give us, in interpreting, that certainty with which we can live and with which we can die.”

Warning against “erroneous interpretations of freedom,” Pope Benedict also cited Pope John Paul II’s calls for the defense of human life “from the moment of conception to natural death.”

“Freedom to kill is not true freedom but rather a tyranny that will reduce human beings to slavery,” the pope said. †
Accountability is hard to practice

By David Gibson

Maybe something about the times we live in is giving accountability the status of a virtue.

It has gotten harder to ignore how our actions affect others; there are instances when others in our families, workplaces or the institutions we are part of have a legitimate need to know what we are doing or not doing or how we are doing it.

Accountability can be a hard virtue to practice. The openness and transparency that are said to be among accountability's essential parts can leave us vulnerable. We may not enjoy opening ourselves up to possible criticism when we are certain that we've been doing our best and conducting ourselves well.

Part of the problem with accountability, I think, is that it probably works best when respect runs along a two-way street.

When we demonstrate the respect for others that accountability entails, we want them to demonstrate reciprocal respect for us. But we can't always be certain they will respect us or even believe what we are saying.

Accountability probably doesn't become a virtue of ours overnight. We have to work toward it. It has a lot to do with being truthful, respectful, trusting and hopeful about our relationships.

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(David Gibson edits Faith Alive!)  †
This week, I’m continuing my thoughts about Jesus’ Sermon on the Mount. I could, of course, write a dozen or more pages on just these three columns about it since there’s so much in it. When I was writing those three chapters in Matthew’s Gospel, I was extremely impressed with the thoughts of your own. Jesus set an exacting standard for us as he spoke about anger, adultery, divorce, oaths, retaliation and love of enemies. It is nothing short of perfect, just as your heavenly Father is perfect.” He then went on to teach us how to pray. The Our Father, which the Catholic Church calls “the fundamental Christian prayer.” Some of the Doctors of the Church have had even more powerful words to say about it. St. Thomas Aquinas, for example, called it “the most perfect of prayers” because “in it we ask, not only for all the things we can rightly desire, but also in the sequence those they should be desired. This prayer not only teaches us to ask for things, but also in what order we should desire them.”

Jesus in the Gospels: What he taught (II)

Qudrat Ullah Wardak, the little Afghan cutie who stole everyone’s heart in America—Santa Fe’s San Miguel—was America—Santa Fe’s San Miguel—was

Qudrat was born with trans-
This weekend, the Church celebrates the Solemnity of Pentecost, one of the most important feasts of the Church’s liturgical year. It is richly biblical in its background, and it is profoundly educational, both in its own message as well as in its place in the chronology of events commemorated during these past weeks—Good Friday, Easter and the Feast of the Ascension being the most important.

Once Christians chiefly were of Jewish race, color, and culture, they observed the Jewish holy days. Very early in the history of Christianity, this fact changed. Missionaries such as St. Paul took the Gospel far and wide, winning converts from paganism. Then, as a result of rebellion against the Romans in 70 A.D., the Jews themselves almost were annihilated.

Consequently, Christians stopped celebrating the Jewish holy days. An exception is Pentecost, although the Christian observance centers upon the distinctly Christian character of the day.

Nevertheless, the Christian character deeply draws upon the Jewish context of the day. In time, Pentecost became for Jews a celebration of Jewish identity, rejecting in the collective role of the Chosen People.

For Christians, Pentecost commemorates the ultimate formation by God of the Church. The process reveals the divinity of Jesus, and the perfect union of the Father, and to the Spirit.†

The divine Spirit comes as God. The Holy Spirit comes as God. The Spirit is honestly convinced of and adheres to a personal faith. The Church, the priest and the Church under-stand-ably assume he is Catholic. This means there are some religious beliefs he is not familiar with. To continue salvation, Jesus called the Apostles. Specially taught, present when no one else was present, they had unique lessons, revelations, from the Lord.

Thus, the story of salvation has one central figure. This figure is Jesus the Lord. He lived a human life. God in every sense, Jesus was human. It is the mystery and miracle of the Incarnation. Jesus ascended to heaven. However, Jesus did not desert us. To continue salvation, Jesus called the Apostles. Specially taught, present when no one else was present, they had unique lessons, revelations, from the Lord.

Their task was to assist us in overcom-ing our human limitations and in under-standing the Gospel. The Apostles too were God’s providential gifts. The community of believers is not a happenstance of people standing side by side. In the Spirit, they share one source of life. They are one.

Thus, the Church offers itself. It is the gathering of true believers, who rely upon the Apostles for their knowledge of the Savior. Through the Apostles, the community links itself to the Savior, to the Father, and to the Spirit.†

The Church concludes its brilliant story of the sacrifice and then resurrection of Jesus. Jesus is the Savior. It was to give all people a place with God, and eternal life in God, that God providen-tially offered the world salvation in Jesus. Thus, the story of salvation has one central figure. This figure is Jesus the Lord. He lived a human life. God in every sense, Jesus was human. It is the mystery and miracle of the Incarnation. Jesus ascended to heaven. However, Jesus did not desert us. To continue salvation, Jesus called the Apostles. Specially taught, present when no one else was present, they had unique lessons, revelations, from the Lord.

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A Catholic in mixed marriage raises children in the faith

An article about mixed marriages on a Catholic website says, “There is a serious responsibility on the Catholic party to do all in his or her power to share the life he or she has received with their children by having them baptized and reared as Catholics.”

I read somewhere else that if children are not raised Catholic, the Catholic parent is committing a mortal sin. This friend is a Mormon. We respect each other’s religion. Is it all right when we have children that they follow the father’s denomination? What happens if a Catholic parent does not raise the children Catholic? (Massachusetts)

The responsibility you refer to involves one of two promises the Catholic is asked to accept before a mixed marriage. The other is: I reaffirm my faith in Jesus Christ and intend to continue living that faith in the Catholic Church. The non-Catholic partner signs promises or promises nothing. It’s a sticky area, but several points need to be made.

First, the promises add little what a Catholic already believes he or she is committed and knowledgeable Catholic.

When a man, for example, presents himself for marriage in the Catholic Church, the priest and the Church under-stan-dably assume he is Catholic. This means there are some religious beliefs he is honestly convinced of and adheres to as a personal faith. Among these are the two statements given above. Any Catholic who does not hold these as basic beliefs is either informed about his faith or very shaky in what he believes. More than anything else that if children are not raised Catholic, the Catholic parent is committing a mortal sin. This friend is a Mormon. We respect each other’s religion. Is it all right when we have children that they follow the father’s denomination? What happens if a Catholic parent does not raise the children Catholic? (Massachusetts)

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A Catholic in mixed marriage raises children in the faith

Author: Fr. John Dietzen

My Journey to God

Stopping for Jesus

Because I could not stop for Jesus, Jesus in his compassion and love stopped for me.

He spoke and I did not fully listen, The words were of salvation and immortality. We walked together slowly for he knew patience, And I began to hear a little on our journey of faith.

He carried me when the way became Jesus. His hand placed on my shoulder, just Jesus and me.

I did not realize how many years had passed, Each step was measured in the passage of time.

Finally knowing our footsteps together were toward eternity.

By Thomas J. Rillo

Catholic in mixed marriage raises children in the faith

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Jim Austerman. Grandmother of 93, St. Andrew, Richmond, Step-grandmother of two.

Inlow. Grandmother of three.

Indianapolis, April 22. Wife of Reel, Michael and Philip Doyle.


Lynch, Barbara and Joseph Cmehil. Brother of Patricia.

Husband of Bernadine Cmehil. Trinity, Indianapolis, April 18. 84, Holy Spirit,

eight. Great-grandmother of 14.

Sister of Agnes Falkenstein and Willard and William Bline.


ADAMS, Virginia L., 70, St. Mary-

78, St. Roch, Indianapolis,

April 19. Cousin to several.

St. Benedict, Terre Haute,

April 22. Mother of Nora Simpson, Deborah Siller and April 22. Husband of Mary C.

HANLEY, Dorothy L. (Bear), Grandmother of six.

HANLEY, James, Jeffrey, Jerrod and Joseph KEEP, Norma Louise Great-grandfather of two.

KIRCH, Alma Anna (Scheerrer), 95, St. Paul Herm-


MATTINGLY, Mabel, 79, Sacred Heart, Indianapolis, April 27. Mother of Pam Ellis and Barry Mattingly. Sister of Kathryn Mcintosh.


MURNANE, Mary Marjory, 91, Holy Spirit, Indianapolis, April 22.


TRACY, Patrick E., Jr., 79, St. Joseph, Jefferso,

1990. The weekly Vietnamese Mass has been celebrated by Father Glenn O'Connor, pastor of St. Joseph and St. Ann Church for four years.

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Vietnamese Mass returns to former church home at

By Mark Ann Wyand

Vietnamese Catholics living in the Indianapolis area will celebrate the Solemnity of Pentecost at 1 p.m. on May 15 in their new church home at St. Joseph Parish, located at 1375 S. Mckee Ave. just south of West Washington Street and east of I-465. Divine Word Father Hien Pham is currently director of the Vietnamese Apostolate in Indianapolis. The weekly Vietnamese Mass has been celebrated by Society of Divine Word priests at St. Rita Church on the near-east side of Indianapolis for several years, but will return to its former home at the West Deaney parish this weekend.

Father Glenn O’Connor, pastor of St. Joseph and St. Ann parishes in Indianapolis, said the Vietnamese Mass was cele-

rated at St. Joseph Church for many years.

“They are delightful people,” he said. “We’re really glad to have them back. We enjoyed having them at St. Joseph [Parish].”

Father Kenneth Taylor, director of Multicultural Ministry for the archdiocese and pastor of St. Michael the Archangel Parish in Indianapolis, said the official Vietnamese Apostolate in the archdiocese was started under the umbrella of the Commission for Multicultural Ministry, had been celebrating eucharistic liturgies at 2 p.m. on Sundays at St. Rita Church for four years.

“When [the lat]e Father Mark Tran Xuan Thanh, who for-

mally had been ministering to the Vietnamese community in the archdiocese, St. Joseph Parish, had his stroke, the com-

munity came to the Multicultural Ministry Commission to see if there was any way we could help,” Father Taylor said. “The Vietnamese community was agreeable to formalizing a Vietnamese Apostolate.”

After Father Than died on April 27, 2001, the Society of Divine Word priests assigned Divine Word Father Joseph Dao Vu to Indianapolis to minister to Vietnamese Catholics in central Indiana at St. Rita Parish, located at 1733 Dr. Andrew J. Brown Ave.

“At that time, the Masses began to be held at St. Rita Church,” Father Taylor said. “They had been at St. Joseph Parish previously under Father Than’s ministry.

Father Taylor said he appreciates St. Rita Parish’s hospi-

tality to the Vietnamese Catholics since 2001 and the Society of Divine Word community for continuing to provide a priest for the archdiocese to direct this apostolate.

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100 percent of its UCA “overages” to the Saint Francis going to continue to bless us,” he said.

Father Burkert said the members of Holy Name wanted to do that for years.”

“I kind of pushed the effort. I fortunate.

stewardship on two levels,” said Joseph Therber, executive director of stewardship and development for the archdiocese.

United Catholic Appeal expands and celebrates parish

missions every day.

Among the miracles that occur in our home principal or teacher into its assemblies to give a first-hand account of the miracles that occur in our home missions every day.

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MISSIONS

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“Their roots are in many of these parishes, and their grandparents and parents,” he said. “St. Philip [Neri Parish in Indianapolis] is our sister parish.”

“Supporting home mission parishes through the United Catholic Appeal expands and celebrates parish stewardship on two levels,” said Joseph Therber, executive director of stewardship and development for the archdiocese.

“First,” he said, “the giving parish is collectively a steward by freely sharing its gifts for the betterment of persons outside it own ‘boundaries.’

“Second, the receiving parish becomes more able to carry out its vital works of prayer, faith formation and social outreach through the partnering spirit of the giving parish.”

This whole process can help parishioners understand that they are part of a larger, archdiocesan family.

Therber said.

“Some say that the parish has been donating the money for about three years.

“I felt like this is something we need to do,” he said.

Knowing that some of the money given to the home mission fund goes to nearby center-city Indianapolis parishes and schools has helped St. Pius X parishioners understand the importance of the fund, Father Kirkhoff said.

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Swiss Guard:

VATICAN CITY (CNS)—It may be one of the world’s smallest armies, but the tiny corps of 110 men who protect the successor of Peter is big in spirit, said Pope Benedict XVI.

“This spirit of the Swiss Guards is nourished by the glorious tradition of almost five centuries of a small army with great ideals,” the pope said on May 6 in his address to new recruits, their family members and friends.

The 31 new recruits met with the pope several hours before they took their oath as members of the Swiss Guard in a colorful swearing-in ceremony in the courtyard of the Apostolic Palace.

The ceremony is held each year on May 6, the anniversary of the date in 1527 when 147 guards died defending Pope Clement VII during a sack of Rome.

The new recruits swear an oath to “faithfully, loyally and honorably” serve the pope, “sacrificing if necessary” their lives to defend him.

In his speech, Pope Benedict thanked them for their dedication, saying by devoutly protecting the pope, the Swiss Guard allow the pontiff to carry out his mission “free of worry for his safety.”

The pope asked the new recruits to seek out and nourish the spirit that makes the Swiss Guard such a special corps. May it also lead to “a true spiritual bond” among the guards, he said. Pope Benedict said the Swiss Guard is built upon the “great ideals” of a “firmness of Catholic faith, a convinced and convincing Christian way of life, unshakeable trust and a profound love for the Church and for the vicar of Christ.”

He said the guards also represent “conscientiousness and perseverance in the small and great tasks of daily service, courage and humility, attention to others and humanity.”

Swiss Guard recruits are required to be Swiss citizens, unmarried Catholic men between the ages of 19 and 30, and at least 5 feet 8 inches tall. Even though they must have completed Switzerland’s required military service, prospective papal guards still undergo a rigorous selection process and further training in defense and security.

Though Swiss Guards are no longer fighting battles with their broadswords and halberds, their daily life includes 24-hour shifts that often require standing for long periods of time guarding the Vatican’s major entrances or working at liturgical celebrations and audiences.

The guards’ one day off every three days tends to be busy as well, since it is often dedicated to inspections, briefings, marches, additional courses and shooting practice.

At the early evening swearing-in ceremony on May 6, the Swiss Guard band played Gloria Gaynor’s 1978 dance hit, “I Will Survive.”

Starting in June, the Swiss Guard will begin a string of jubilee celebrations that will include festivities on Jan. 22 marking their founding 500 years ago.

The guards will create a historical re-enactment of the Jan. 22, 1506, arrival of 150 Swiss soldiers at the Vatican marking the start of their centuries-long service to the see of Peter at the request of Pope Julius II.

The jubilee will conclude on May 6, 2006, when some 100 former Swiss Guards attend the swearing-in ceremony after marching from Switzerland to Rome in 26 days—a much swifter excursion than the seven-month trek it took the first Swiss Guards to make in 1505-06.

The ceremony is held each year on May 6, the anniversary of the date in 1527 when 147 guards died defending Pope Clement VII during a sack of Rome.

The new recruits swear an oath to “faithfully, loyally and honorably” serve the pope, “sacrificing if necessary” their lives to defend him.

In his speech, Pope Benedict thanked them for their dedication, saying by devoutly protecting the pope, the Swiss Guard allow the pontiff to carry out his mission “free of worry for his safety.”

The pope asked the new recruits to seek out and nourish the spirit that makes the Swiss Guard such a special corps. May it also lead to “a true spiritual bond” among the guards, he said. Pope Benedict said the Swiss Guard is built upon the “great ideals” of a “firmness of Catholic faith, a convinced and convincing Christian way of life, unshakeable trust and a profound love for the Church and for the vicar of Christ.”

He said the guards also represent “conscientiousness and perseverance in the small and great tasks of daily service, courage and humility, attention to others and humanity.”

Swiss Guard recruits are required to be Swiss citizens, unmarried Catholic men between the ages of 19 and 30, and at least 5 feet 8 inches tall. Even though they must have completed Switzerland’s required military service, prospective papal guards still undergo a rigorous selection process and further training in defense and security.

Though Swiss Guards are no longer fighting battles with their broadswords and halberds, their daily life includes 24-hour shifts that often require standing for long periods of time guarding the Vatican’s major entrances or working at liturgical celebrations and audiences.

The guards’ one day off every three days tends to be busy as well, since it is often dedicated to inspections, briefings, marches, additional courses and shooting practice.

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