Cemetery employee marks 50 years on the job

By Mary Ann Wyand

TERRE HAUTE—Fifty years. Five decades. A half century. However you describe it, Bob Carpenter’s work as a grounds foreman at Calvary and St. Joseph cemeteries in Terre Haute adds up to a lifetime of dedicated service to Catholic families in Vigo County.

Since July 1, 1955, Carpenter has labored in all kinds of weather to prepare gravesites for burials. He is 74, and has no plans to retire from the ministry he loves so much.

“People joke about how I’m married to my job,” Carpenter said during a recent interview. “That’s not true. His wife’s name is Dora, and they have five children and eight grandchildren.

He will be honored for distinguished service to the Archdiocese of Indianapolis during a celebration in August.

Burying the dead is a corporal work of mercy for the Church, and Carpenter takes this solemn responsibility very seriously.

In his July 7 letter, Bishop Skystad offered his prayers for those who died and those injured in the bombings and for their families. He also extended prayers to the cardinal and his fellow bishops that they would be “strengthened in this sorrowful moment” by their faith.

Several other U.S. bishops also decried the bombings. Los Angeles Cardinal Roger M. Mahony pledged the support and prayers from Catholics in Los Angeles for those who experienced the “tragic day” in London.

“On a day such as this, our world shrinks dramatically, and we are all neighbors, one to another. We feel deeply the suffering that has been inflicted upon your people and your city, and we are linked to you in solidarity of spirit,” he wrote to Cardinal Murphy-O’Connor.

“May we deepen our common resolve to create a world community without fear, terror and suffering,” he added. “People who use terror to promote their own suspect goals cannot prevail.”

During a July 7 Mass at St. Matthew Cathedral in Washington, Cardinal Theodore E. McCarrick said his thoughts and prayers were with the people of London.

WASHINGTON (CNS)—The president of the U.S. bishops called it “tragic” that England now has to face “the terrorism which seeks to divide nation against nation and which shadows the globe with the specter of sudden death perpetrated against the innocent.”

Bishop William S. Skylstad of Spokane, Wash., made the comments in a letter of support and condolences to Cardinal Cormac Murphy O’Connor of Westminster, England, in the wake of bombs that were detonated in three subway trains and a double-decker bus during rush hour on July 7. More than 50 people were killed and hundreds were injured.

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Father Norbert Hoffman

TheCriterion.com

Vatican priest to visit Indianapolis synagogue, Catholic parish

By Sean Gallagher

Less than a month before Pope Benedict XVI makes a historic visit to an ancient Jewish synagogue in Cologne, Germany, a priest from the Holy See will attend a Friday evening Sabbath service at a synagogue in Indianapolis.

Sponsored by the U.S. State Department, a part of a three-week visit to America will be in Indianapolis from July 20-23 as a part of a three-week visit to America sponsored by the U.S. State Department.

On July 21, he will consecrate Mass at 5:30 p.m. at St. Monica Church in Indianapolis.

The next evening, Father Hoffman will attend a 7 p.m. Friday evening Sabbath service at Congregation Shaarey Tefilla at 5879 Central Avenue in Indianapolis. A reception for Father Norbert is scheduled to follow the service. He is expected to address those present either during the service or at the reception.

Both the Mass on July 21 and the Sabbath service on July 22 are open to the public.

At the local level, his trip to Indianapolis will be coordinated by the International Center of Indianapolis. The commission that Father Norbert oversees gives direction on a worldwide basis to the ongoing formal dialogue between the Catholic Church and the Jewish community.

In a telephone interview with The Criterion, Father Norbert said that he is traveling to various parts of the United States to make greater contact with the Jewish community in this country.

His trip, and that of Pope Benedict to a synagogue in Cologne during his Aug. 18-21 participation in World Youth Day, comes 40 years after the promulgation of Nostra Aetate (“In Our Time”), the Second Vatican Council’s “Declaration on the Relation of the Church to Non-Christian Religions,” which laid the foundation for the improvement of Catholic-Jewish relations since then.

He hopes that Catholics in the archdiocese will gain from his visit a greater appreciation of these strides.

“I think it’s important to know that Jews and Catholics have made a lot of progress in our relations and we are now able to trust each other and to have a complete collaboration, especially in the field of social justice,” Father Norbert said.

John Delaney, the vice president of the board of the International Center of Indianapolis and a member of St. Monica Parish in Indianapolis, will host Father Norbert for the first part of his trip here.

He described the visit of Father Norbert as “a tremendous honor” for the archdiocese and said that he is anticipating learning more about Catholic-Jewish dialogue.

“So long as we continue to work on this, there is no limit,” he said.

Father Norbert offered some suggestions of how relations between Catholics and Jews across the world that he oversees can be fostered on the local level.

“This is, I think, is the first step to learn from the Knesset.”

Meanwhile, a Vatican official told reporters on July 6 that “no decisions, no plans” have been made concerning a papal visit to Israel.

Ben-Hur said he imagined such a trip would “not be in the very near future. We have to be patient.”

He added that a visit by the German pontiff “would have a tremendous positive impact” on the people in Israel.

In 1964, Pope Paul VI was the first modern pope to visit Israel, followed by Pope John Paul II in 2000. During that visit, Pope John Paul II and now Pope Benedict the younger, the late pope’s birthday, pictures him at Jerusalem’s Western Wall during his 1964 visit. After Pope John Paul II’s death the Israeli government voted unanimously to issue the stamp.

Ben-Hur said Pope Benedict was “pleased to hear that,” saying he knew “how hard it is to get a unanimous vote from the Knesset.”

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THANKS!

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Strengthening marriage is topic of Church program at Indiana Black Expo

By Mary Ann Wyand

“Beyond Bliss: The Real Deal on Black Marriage,” an educational program sponsored by the archdiocesan Office of Multicultural Ministry, has been rescheduled for 7 p.m. on July 16 at Indiana Black Expo.

Andrew and Terri Lyke of Lyke to Lyke Consultants in Chicago will present the program in the Marriott at the Indiana Convention Center, 100 S. Capitol Ave., in Indianapolis. It is free with admission to Indiana Black Expo, which concludes on July 17.

“The institution of marriage is in crisis in the black community,” Andrew Lyke explained in an e-mail interview on July 11, “and all of the institutions that serve the community have to step up their game to save marriage and thereby save the family.”

Their presentation will address “how marriage has lost its religiosity,” he said, “and has been taken over by the secular culture that would have one believe that it’s all about the couple, that it’s private, and that anyone who would dare to ask, ‘How’s the marriage?’ is getting into their ‘business.’”

He said they also will discuss “how we reclaim marriage as a religious institution, how married couples need stakeholders who hold their feet to the fire, and how serving marriage is not just serving couples—it’s about the whole community.”

Terri Lyke noted that the number of female single parents continues to rise in the U.S.

“Divorce is at an all-time high,” she said. “I believe most women who are single parents] were never married. We females believe that we can do it all. Many of these mothers are doing a great job providing for their children, but we are increasingly seeing a missing element—a marriage.”

She said every child deserves to be part of a healthy family relationship with parents who are united and share parenting responsibilities.

“ar decode and know healthy marriage/relationships in our lives,” Andrew Lyke said. “The possibility for themselves,” Terri Lyke said. “If the parents of the child are not married, it is the responsibility of the par- ent to seek out and find role models for the children. We are raising generations of single head-of-households in all areas of society.”

She said their program challenges single parents and calls married couples to “step up to the plate” and partner in ways to support the “real” needs of our chil-

dren.

When the U.S. Conference of Catholic Bishops announced their “National Pastoral Initiative on Marriage” on Nov. 17, 2004, Bishop J. Kevin Boland, chairman of the U.S. bishops’ Committee on Marriage and Family Life, cited national statistics from the National Marriage Project indicating that “for the average couple married in recent years, the lifetime probability of divorce remains close to 50 percent.”

The bishops’ also listed national statistics from the Barna Group Research Project, which found that “among all adults who have been married, 35 percent have been divorced” and “of those who have divorced, 18 percent have been divorced multiple times.”

The bishops also noted that the Barna Group’s research indicated that “Catholics are still less likely to get divorced than Protestants” by a ratio of 25 percent to 39 percent.

The Lykes have been involved in mar-
riage ministry for the African-American Catholic community in Chicago since 1982. They were married in 1975 and have been involved in marriage ministry since.

He is the coordinator of Marriage Ministry for the Archdiocese of Chicago and is a member of the national advisory council of the U.S. Conference of Catholic Bishops.

Father Kenneth Taylor, director of the archdiocesan Office of Multicultural Ministry and pastor of St. Michael the Archangel Parish in Indianapolis, said their presentation on ways to strengthen marriage in the black community marks the first time that an archdiocesan agency has presented an educational program in the 35-year history of Indiana Black Expo.

In previous years, he said, various arch-
diocesan agencies have sponsored information booths at Indiana Black Expo to pro-

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The Criterion  Friday, July 15, 2005

Stewardship helps us follow Jesus in America today

We often hear it said that the Christian way of life is “counter-cultural.” The values that our Catholic faith proclaims are often contrary to the lifestyles promoted in the media and in the prevailing attitudes of our contempor- ary American culture. How do we resist the temptation to “follow the crowd” and adopt the values of an affluent, consumer-oriented culture? How do we identify—and live—authentic principles of daily Christian living?

The U.S. bishops’ pastoral letter, “Stewardship: A Disciple’s Response,” and the Apostolic Exhortation of Pope John Paul II, “The Church in America,” are two Church documents which describe a simple but powerful antidote to those cultural values that too often have a poisonous effect on authentic Christian living. Aware that their actions and example are especially sig- nificant whenever they discuss principles of daily Christian living, the late pope and the bishops address their readers “open above all to those who are fur- therest away and excluded” (“The Church in America,” #28).

Simpleity, poverty, responsibility for others and the renunciation of personal advantage are the hallmarks of a coun- tercultural, Christian way of life. And this “personal style of Jesus Christ” is a way of living on the margins of society. The “personal style of Jesus Christ” is the “style of a man who renounced the privilege of his advantage were the hallmarks of the apostles.” The power to change our individual lives (no matter who we are) and to transform the world in which we live. This is truly a countercultural notion in America today.

It is really possible that the solution to our restless longing—our cultural rootlessness—can be found in steward- ship, the personal style of Jesus Christ, and not in an endless pursuit of the “lifestyles of the rich and famous!”

The simple answer is “yes!” The way to true happiness is the way of Jesus, the way of the Cross. By surren- dering to the will of the Father, by liv- ing simply and for others, by renounc- ing our insatiable desire for more and more of what the world has to offer (possessions, social status and the pur- suit of pleasure), we find true freedom, real peace and lasting joy. By losing our self-centeredness, we find God. And we find that we are no longer alone in this world fighting desperately for what we want (and deserve) as Americans.

We are members of the one family of God (the universal Church which also includes everyone who has gone before us—the communion of saints). But we are also the proud citizens of a great country which, in spite of its many virtues, is constantly in need of transformation. Simplicity, poverty, responsibility for others and the renunciation of personal advantage are char- acteristics of authentic Christian stew- ards. Our challenge in central and southern Indiana, and throughout the United States, is to live these American values as well.

—Daniel Conway

Pope’s call to memoize prayers in Latin is ironic

I just finished reading the July 1 issue of The Criterion. Is it just me, or does anyone else see something ironic about our pope urging Catholics to memorize our most common prayers in Latin in order “to help the Christian faithful of different languages pray together.”

Once upon a time there was such a gathering prayer, the highest form of prayer we have, the Catholic Mass recited in Latin. You could travel any- where in the world, and that prayer would gather us as one. Now, the Church pre- sents its own version of the Tower of Babel with the Mass in the vernacular. Our family has celebrated Mass in many parts of the world and felt the “aloneness” of being outside the language.

I’ve read the documents of Vatican II, like many of us have, and still I wonder if the baby went out with the bath water?

Robertta Cato, Indianapolis

Thank you, Father Eldred

At St. Thomas More Parish in Mooresville, we—like other parishes—are experiencing change due to new assign- ments for some of the archdiocese’s priests. It is with heavy hearts that we said goodbye to Father Rick Eldred.

Our parish has grown not only in the number of parishioners we have, but in our spirituality and focus on our Lord Jesus Christ. Our parishioners have come to realize that one of the blessings that Father Rick brought to our parish family.

We personally are thankful for the privilege to be blessed with the time we had with Father Rick. He is truly the image of a priest and a friend that I wish every Catholic can experience. The people of Bedford and Mitchell will be blessed to have him as their spiritual leader.

Thank you, Father Rick.

Karen and Darren Cooper and family, Mooresville

The connection between catechesis and the priest shortage

Are you among those who are baffled by the recent announcement that a Marion County parish could be closing? Consider the following: I recently helped at my parish Vacation Bible School. The Christian Seerengei Trek left much to be desired. Yes, we talked about God, but there was no mention of anything that makes us who we are—blessed to be a part of the fullness of the faith in Christ’s one, holy, Catholic and apostolic Church.

Primary formation of the faith should take place in the home, and many Catholic parents are looking to their parishes to sup- port and enhance their efforts to pass on the faith, not to water it down. With so much coming at our children from this modern culture, we need to make twice as hard to show them a Catholic culture. If you’re among those who are baffled by the recent announcement that a Marion County parish could be closing? Consider the following: I recently helped at my parish Vacation Bible School. The Christian Seerengei Trek left much to be desired. Yes, we talked about God, but there was no mention of anything that makes us who we are—blessed to be a part of the fullness of the faith in Christ’s one, holy, Catholic and apostolic Church.

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Father Simon Bruté’s love for being a pastor in the United States shines through.

Although a large part of Father Simon Bruté’s assigned ministry as a Sulpician priest was teaching at Mount St. Mary’s Seminary and College in Emmitsburg, Md., the future bishop of Vincennes was very much a pastor for the people of Emmitsburg.

Simon Bruté was a scholar-priest who was also sought after for the direction of the sacraments. Some of Father Bruté’s notes chart a day in his priestly life. They are not written in prose but in short, pithy observations that reflect how he interacted with the people of Emmitsburg.

Father Bruté would rise at 4:30 a.m. or 5 a.m. The day began with prayer and meditation before the tabernacle. Sometimes he would be present for the Mass of another priest. By 8 a.m., after breakfast, he would return to the chapel on the Mount to take from there on foot the Blessed Sacrament to an elderly sick person. He would pray the rosary on the way. He administered the sacrament to the sick person and, on one occasion, prepared his last communion.

By 1:30 p.m., Father Bruté was back at the church in Emmitsburg to get the Blessed Sacrament, which he then carried to others who were sick. He administered the anointing of the sick to a dying person. He explained the sacraments to those present, several of whom were Protestant.

At 4 p.m., he went to hear the confession of another sick person. On the way back to the Mount, he prayed the Office (Liturgy of the Hours) while on foot. On his return, he prepared instructions to be given for the sacrament of confirmation.

And now, he wrote, “am writing down these notes; but a thousand details, thoughts and acts not told; how wonderful the day of a priest!” On the margins, he had charted the mileage he had walked—almost 30 miles. There are other notes of his moving pastoral concern and care for black slaves in the area.

“What have I done for the house? Reviewed the second Latin class; had a conversation before God with one of the young men; Latin lesson; reviewed the third French class; Latin lesson to Guy Elder; had a conversation with another young man who came to consult me…”

In another set of notes about a day’s pastoral activity, one can read: “I remem- ber to have spoken to 62 persons, more probably, in regard to matters connected with religion and their duty; made a short exhortation at Mass, it being St. Ignatius day.”

There are many other notes of Father Bruté’s continued reading and studying. “Saturday night, 11th, I received from Baltimore a number of the Edinburg Review, and Stuart’s Against the Eternal Generation of Jesus Christ. Sunday, 15th. Already read through Stuart’s book, and wrote a long letter of remarks upon it to Elder. Attended to the duties of the day at Emmitsburg. In the evening, read part on the road, part at home, most of the Edinburg. Monday. This day I finished the Edinburg, made a dozen long notes on Duprat, having investigated in my books in a quarter or a few observations in this matter.”

“Although the plan of Dios no contemplaba que el padre Bruté fuera misionario en la India, pero fue un misionario celoso en el Nuevo Mundo. Le encantaba impartir los sacramentos a las personas. Aun mientras se ocupaba de sus seminaristas, sentía un afecto especial por los pobres y los ancianos. Su corazón pastoral debió de decirles mucho a los seminaristas. La próxima semana: La conexión del padre Simon Bruté con santa Elizabeth Ann Seton.”

La intención de vocaciones del Arzobispo Buechlein para julio.

**Archbishop Buechlein’s intention for vocations this month:**

**Men Religious:** that the special gifts their communities bring to the Church may be more widely appreciated and encouraged.

**El padre Simon Bruté irradiia amor como pastor**

**S**i bien es cierto que gran parte del ministerio de San Simón Bruté como sacerdote sulpiciano fue para enseñar en el seminario y universidad Mount St. Mary en Emmitsburg, MD, el futuro obispo de Vincennes fue también un pastor para el pueblo de Emmitsburg.

Simon Bruté era un sacerdote-académico que también era muy solicitado para la administración de los sacramento. Algunas de las notas del padre Bruté ilustran cómo era un día en su vida sacerdotal. No están escritas en prosa, ni concebidas para publicación, pero es importante transcribir algunas de estas notas para poder apreciar su corazón pastoral.

El padre Bruté se levantaba a las 4:30 o 5:00 a.m. Comenzaba el día con oración y meditación delante del sagrario. En ocasiones estaba presente para la misa con otros sacerdotes, “quien tenía grandes dificultades”. Luego de ello, visitó a un par de personas confiadas a sus hogares.

Al mediodía, cuando regresó a “la montaña”, encontró a una anciana alemana “que lo estaba esperando para verlo. No había recibido el sacramento en 10 años porque estaba enferma y lisiada; preguntó por su ministro pastoral y la convidaron a que se quedara a comer.

A la 1:30 p.m. el padre Bruté estaba de vuelta en la iglesia de Emmitsburg para buscar el Sagrado Sacramento y llevárselo a aquellos que estaban enfermos. Le administró la unción de los enfermos a un moribundo. Le explicó el sacramento a aquellos que se encontraban presentes, muchos de los cuales eran protestantes.

A las 4:30, regresó a la parroquia de Emmitsburg para el exhortación a la misa, ya que era el día de San Ignacio.”

“Hay otras notas sobre la lectura y el estudio constante del padre Bruté. “Sábado, 12 de julio, a las 14:45, el padre Bruté estaba sentado en la carreta, en el camino de Emmitsburg, leyó el Oficio (La Liturgia de las Horas), mientras caminaba. A su regreso, preparó instrucciones para el sacramento de la Confirmación.

“Ahora – escribió – escribo estas notas. Pero, de mil detalles, pensamientos y acciones que no escribo, ¿qué maravilloso es el día de un sacerdote?”

En el margen anotó cuántas millas había caminado: casi 30 millas. Hay otras notas acerca de su contumaz preocupación pastoral y atención a los esclavos negros de la zona.

¿Qué he hecho por la casa? Repasé a...
**Events Calendar**

**July 23**
Saddlebrook Golf Course, 5156 Arabian Run, Indianapolis. Cardinal Ritter Alumni Association, annual golf outing. 175 persons, registration fee 1 p.m. shotgun start, 7 p.m. Information: 317-407-2255, or www.cardinalala.org

**July 24**
St. Martin Parish, 8044 Yorkridge Road, Guilford. Parish Picnic. Sat. 3:30-11:30 p.m. (EDT), fish fry and dinner. Sun. 11:30 a.m.-5 p.m. (EDT), chicken dinner, games, food. Information: 317-622-7530.

**July 24**
Barnabas Parish, 1830 N. Rolling Road, Indianapolis. Father Jim Farrell’s 30th anniversary of ordination celebration. Sat. at 4 p.m., (EDT), followed by the blessing of a new church. Sun. at 11 a.m. (EDT), Thanksgiving, 11 a.m., Atrium, 3143 E. Thompson Road, reception, 1-8 p.m. Reservations: 317-865-0623.

**VIPS**
Donald and Darlene (Siebert) Baehrche, members of St. Louis Parish in Batesville, celebrated their 50th wedding anniversary on June 25. The couple was married at St. Louis Church in 1965 at their first marriage. They are the parents of five children: Deborah Zielinski, Donald, Jeffrey, Robert, and Thomas Baehrche. They also have 11 grandchildren and two great-grandchildren.

**Awards**
St. Francis Hospital and Health Centers’ Beech Grove and Indianapolis campuses have received five-star ratings for clinical quality and performance excellence in overall orthopedic services, joint replacement surgery, total knee replacement, total hip replacement, hip fracture repair, and back and neck surgery, according to a study released by HealthGrades, the nation’s leading healthcare quality company. The campuses rank among the top 5 percent in the nation for overall orthopedic services.

**Events Calendar submissions should include a date, location, name of the event, sponsor, cost, time and a phone number for more information. Requests for coverage must be received by 5 p.m. on Thursday one week in advance of our Friday publication.**

For more information about our Events Calendar policy, log on to www.CriterionOnline.com, click on the “Events” link, then on this link to our events policy.
Cardinal McCarrick says his 75th birthday is ‘just another day’

WASHINGTON (CNS)—As Cardinal Theodore E. McCarrick distributed Communion on July 7 at Washington’s St. Matthew Cathedral, some of the communicants had a special message for him: Happy birthday.

Thanking the congregation in his closing remarks at the Mass, the Washington archbishop asked them “to pray for me, that every day I might do [God’s] will.”

The congregation then surprised him by singing “Happy Birthday” and applauding him.

As all bishops turning 75 are required to do by canon law, Cardinal McCarrick submitted his letter of resignation to Pope Benedict XVI July 7, his 75th birthday. It is up to the pope to determine when the resignation is accepted.

But in a July 1 telephone interview from Rome with the Catholic Standard, Washington archdiocesan newspaper, the cardinal said his 75th birthday would be “just another day.”

“I hope the people continue to pray for me, and I’ll continue to work for them as long as the Lord and the Holy Father want me to,” he added.

The cardinal said he was thankful for his good health, and that “I can still serve how the Lord and the Church want me to serve.”

Other celebrations for the cardinal’s 75th birthday included a family reunion, dinner with priests, lunch with workers at his new family of faith. Within a year of his arrival, he had visited and celebrated Mass at all 140 parishes of the archdiocese.

His new family has been his proudest accomplishment, he said in the interview.

“I rejoice every time the people come together in prayer,” he said. “I’ve been in every parish several times, and I’ve prayed with the people every day. That’s a real gift, a real joy.”

After coming to Washington, Cardinal McCarrick asked that prayers for vocations be said at every public Mass. In Washington, he has presided at the ordinations of 31 priests and the ordinations of the archdiocese’s three current auxiliary bishops, and at ceremonies marking the final vows of women religious.

He praised the generosity of people toward the annual Cardinal’s Appeal and the archdiocese’s Forward in Faith capital campaign, and he also praised the unsung heroes in every Catholic parish, school and agency who generously give of their time and talent to help those in need.

“I wish I had tried harder to be a holy person so that I could be a better shepherd to all of you,” he wrote. “After 47 years as a priest and 28 as a bishop, I should have prayed more, loved God more, been kinder and more generous, and become a better example to those whom, in God’s mysterious providence, I have been called to serve. As I look back over these long years, that’s the one great regret.”

But he said any regrets were “balanced by a deep and confident joy.”

“I know that you pray for me and that my love for all of you is so often wonderfully returned by so many,” he said. “Because of that, I trust that in whatever years or days God will continue to use me, I will try harder to get it right—to atone for my sins and my stupidities, to beg pardon for my faults and mistakes, to rejoice in God’s overwhelming grace, and to be a good father and brother and friend.”

OSTEOPOROSIS

Physician specialists in the field of Osteoporosis are looking for volunteers to participate in a research study involving an FDA approved medication.

To Qualify: 1. Female and 55–84 years old 2. At least 5 years postmenopausal 3. Not currently taking Fosamax, Actonel, Evista or hormones

Free study related care including:
• Free lab work
• Free bone density measurement
• Free consult with a physician
• Free investigational study drug
• Compensated if accepted into a study

Risks will be disclosed prior to participation

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Be sure of our prayerful sympathy and our union with you in striving for the defeat of hatred and violence everywhere in the world,” the cardinal wrote.

He also wrote to Cardinal Murphy-O’Connor from New York Cardinal Edward M. Egan called the London bombings a “tragic crime.”

Cardinal Egan said he was “mindful of the great finds of the British people experienced in New York in the Sept. 11 attacks and assured Cardinal Murphy-O’Connor that New Yorkers would be praying for the people of England “in this time of extraordinary trial.”

Bishop John B. McCormack of Manchester, N.H., released a July 7 statement calling on Catholics to unite in prayer for those killed and injured in the explosions in London.

“We struggle to understand why persons attack innocent men, women and children,” he said, but he also offered a prayer that those who “planned and carried out this horrible, inhuman act experience a conversion of heart.”

President George W. Bush, in a July 7 statement from Scotland, where he was attending the Group of Eight summit, said he was impressed by the resolve of the world leaders to fight terrorism upon learning of the attacks in London.

“Their resolve is as strong as my resolve,” he said. “And that is, we will not yield to these people, will not yield to terrorists. We will find them. We will bring them to justice, and at the same time, we will spread an ideology of hope and compassion that will overwhelm their ideology of hate.”

Speaker of the House Dennis Hastert, R-Ill., in a July 7 statement said that Americans extend “their deepest sympathies to Prime Minister Tony Blair and the people of London.”

“These terrorist attacks are an attempt to shatter our resolve and to disrupt our way of life,” he said. “Just as the United Kingdom stood with America after the Sept. 11 attacks, we stand with the British people today and continue to stand firm in waging the war on terrorism.”

Several other parishes across the archdiocese regularly pray the Liturgy of the Hours, either throughout the year or in the seasons of Advent or Lent. These include St. Barnabas Parish, St. Gabriel the Archangel Parish and Sacred Heart of Jesus Parish in Indianapolis and St. Andrew Parish in the Richmond Catholic Community in Richmond.

Still, the Liturgy of the Hours is just starting to catch on among some Catholics. Many others may be wary about what they perceive to be a complicated prayer form, with its combination of hymns, antiphons, Psalms, readings, canticles and prayers.

The complete Liturgy of the Hours for the entire year is contained in four-volume set of books commonly referred to as the Breviary. There is a slightly abbreviated version of it in a one-volume book known as Christian Prayer: The Liturgy of the Hours. There are other even shorter versions of this available.

The official English text of the Liturgy of the Hours can also be accessed online at no charge at www.liturgyhours.org.

Despite people's unfamiliarity with the Liturgy of the Hours, Father Noah encourages all Catholics to try it out.

“Don’t worry about getting it right, just get in there and do it,” he said. “I’m convinced that once people begin to discover the richness of the Psalms, it just takes off. It sets the tone before I go home right after the busy day that I’ve had at work,” he said. “It just kind of calms me down a little bit and focuses me to be a better father and husband when I get home.”

But a parish doesn’t need the hustle and bustle of downtown workers and conventioners to gather people to pray the Liturgy of the Hours.

Members of St. Agnes Parish in the hills of Brown County have been gathering on weekday mornings for 15 years to pray Morning Prayer for much of that time under the leadership of its former parish life coordinator, Benedictine Sister Mildred Wannemuehler, who retired in June.

St. Agnes parishioner Dee Suding said that her participation in Morning Prayer helps her face her day’s challenges with spiritual strength.

“Morning Prayer with the community helps to get my day off to a great start and helps remind me that whatever the rest of the day brings I have the Spirit to guide me,” she said.

Ray McGlothlin, another St. Agnes parishioner who frequently prays Morning Prayer, said the liturgy helps him to open himself to God’s will for him for that day.

“Morning prayer puts my day into focus as to how I can serve God and do everything for his greater honor and glory,” he said.

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New compendium addresses social doctrine of the Church

By Fr. Lawrence Boadt, C.S.P.

The Church has an enormous body of social teaching that guides major pastoral efforts directed to the modern world. Central to this teaching are concern for the rights and dignity of all human beings; efforts to provide social support for the most underprivileged poor, ethically despised and working people, working toward a world free of fear and grinding poverty; cooperation among nations to solve social and economic injustice that derives from multinational institutions and national exploitations; and working toward world peace.

Catholic thought, based on Scripture, moral theology and natural law reflection, sees a fundamental equality among humans that must be addressed by societies and individuals in their relationships to reflect the outlook of Old Testament prophets and Jesus’ teachings. The Bible opens with the assertion that all humans are made in God’s image and likeness (Gen 1:28), and so have both rights and moral responsibilities.

The “Holiness Code” of Leviticus (Lv 17-25) gets its name because it provides a model for respecting the rights and dignity of every individual in society. It demands that we treat one another as God treats us. Sections of the Bible’s first five books insist on care for the poor and the alienated (such as foreigners without legal status) and the powerless (such as widows and orphans).

The prophets had the role of calling people back to their relationship with God and its commands. They foresaw war and destruction as the fruit of evil ways, and expressed concern for justice in concrete images and examples. They said only a world seeking the just ways of God can prosper, and warned that human injustice to humans destroys dignity, respect between people and the possibility of hope while tolerating nations and individuals of their God-bestowed rights.

The prophets still call us to restore God’s way.

(Paulist Father Lawrence Boadt is the publisher of Paulist Press in Malwath, N.J.)

Church’s social teaching guides pastoral ministries

By Fr. W. Thomas Faucher

If a sportswriter would issue an ongoing “compendium” of baseball—a book that would not explain the foundations of the game, but would simply keep up with all the events and updates in the game—my brothers would be among the first in line to buy it.

That is how the new Compendium of the Social Doctrine of the Church should be understood. It is a book that takes the rich and great social doctrine of Catholicism—found in 100 years of papal writings, in the great documents of Vatican II and in the Catechism of the Catholic Church—and makes those doctrines relevant and applicable to changing times and circumstances.

The compendium was issued by the Pontifical Council on Justice and Peace in 2004 and is now available in English. It is a big book, 480 paperback pages.

Like most Church documents, it has a broad and rambling style of prose. But it is a gold mine of teaching on the great social issues of our time and how the dogmas and doctrines of the Catholic Church apply to those issues.

A partial list of topics covered by the compendium shows that it includes politics, family and marriage, abortion, birth control, work, women and work, war, business, environment and private property. These and other topics are commented upon with an up-to-date understanding of where the topic stands at the beginning of the 21st century.

The compendium breaks no new ground and is not supposed to do that. It is not a doctrinal statement of the Church in the strict sense of foundational teaching. Rather, it is what sometimes is called in Church language an “instruction.”

An instruction is a Church document that takes foundational teaching that already has been proclaimed and brings it down to a practical level to help people understand it.

Pope John Paul II realized the need for such a book. He said that it was important that the Church go one step beyond the catechism. He wanted people to be able to understand how the Church’s doctrines are to be lived out in the world.

The excellent material in the compendium includes this comment regarding Church teaching on the preferential option for the poor: “The principle of the universal destination of goods requires that the poor, marginalized and those whose living conditions interfere with their proper growth should be the focus of particular concern.”

Speaking of business, the compendium says that “all those involved in a business venture must be mindful that the community in which they work represents a good for everyone and not a structure that permits the satisfaction of someone’s merely personal interests.”

The Pontifical Council for Justice and Peace says that just as the present compendium makes Church teaching relevant for the present day, it too will be revised and reissued on a regular basis in order to enable the Church always to have its teaching speak to changing times.

For people involved in Church teaching, in preaching, in all aspects of explaining the teachings of the Church, the compendium will be very helpful. It is going to be a valuable addition to many personal libraries and is sure to be one of the best Christmas gifts for that hard-to-buy-for priest or teacher.

There would be some similarities and some differences between this Compendium of the Social Doctrine of the Church and a comparable book on baseball.

One similarity is that in both baseball and Church teaching there is a great need to explain over and over again something whose foundation does not change, but whose lived experience varies at times.

One difference is that the baseball book would have a more catchy title.

(Father W. Thomas Faucher is pastor of St. Mary Parish in Boise, Idaho.)

Faith Alive!

This Week’s Question

Why does the Church promote social justice?

“Social justice is an integral part of what Jesus was about and therefore what his Church is about—taking care of those who are marginalized and those most in need.” (Bernadette Rixner, Sioux City, Iowa)

“It is our mission to treat people as Jesus would have, and he would have helped the homeless, poor, sick and dying. We’re called to be his hands and feet, and to stand up for those—and be the voice of those—who can’t speak for themselves.” (Judy Townsend, Bountiful, Utah)

“It’s the role of the Church to advise, instruct and assist the people of God in living the Gospel of Christ and the Beatitudes. In Matthew (Mt 28:19-20), Jesus says, ‘Go therefore and make disciples of all nations... Teach them to observe all that I’ve commanded you.’ This mandates the Church to speak out on matters of faith and morals that permeate today’s social issues.” (Pam Bremseth, Plymouth, Minn.)

Lend Us Your Voice

An upcoming edition asks: What passage or book is most memorable for you from the writings of St. Paul? Why?

To respond for possible publication, write to Faith Alive! at 3211 Fourth St. N.E., Washington, D.C. 20017-1100.

Discussion Point

Gospels promote social justice

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Jesus in the Gospels: He rejects traditions

Jesus immediately took the offensive and accused his adversaries of breaking God’s commandments while preserving man-made traditions. He said that their traditions allowed them to break the man-made traditions. He said that their human laws that the scribes and Pharisees had been taught, from childhood, to respect the scribes and Pharisees, and here was Jesus calling them hypocrites. (But how about that “Do you know?” As if Jesus was surprised.) The Apostles, dense as always, didn’t get the point of what Jesus had said and questioned him about it. Jesus was shocked by their bluntness and showed some impatience: “Are you even without understanding?” He repeated that nothing goes into the mouth but can defile, but this time he made it quite clear to whom he was referring.

Jesus didn’t stop with contrasting God’s commandments and the shallow interpretation of it. He said that what enters one from outside can defile that person, thus in his own words, breaking the Jewish laws concerning clean and unclean foods. It’s what comes out of a person’s mouth that defiles, he said.

Later, when they were away from the crowd, Jesus’ Apostles said to him, “Do you know that the Pharisees took offense when they heard what you said?” They had been taught, from childhood, to respect the scribes and Pharisees, and here was Jesus calling them hypocrites. (But sometimes, suddenly tragedy changes our lives. When our daughter, Andy, was 23 he had a serious accident and died within hours. At the time, our other children were raised, without a problem, on our own, so our lives revolved mainly around Andy’s current needs and plans for his future care. We were now forced to face what we had experienced the “empty nest” syndrome after he died, because we expected our “empty nest” phase to arrive as a family. Life doesn’t always hand us bad surprises or unwelcome changes, thank the Lord. There are just enough happy and unexpected events around to keep us cheerful, things like the birth of a much-longed-for baby or finding a new job which proves to be better than the one we lost.

There are moments in life we need to just hang it up, though, by whatever hand we’re holding up the cross, keeping faith. But there are other times, lovely moments of romantic or parental love, friendship, entertainment and intellectual stimulation. But every moment means we’re truly alive in the world. Praise God.

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

Faithful Lines/ Shirley Vogler Meister

Ideas for encouraging children’s faith

My husband and I sometimes wonder why not one of our three daughters still practices Catholic faith. Once, I even wondered if Catholic Church should boycott my work if they knew. Then I learned even minor criticism regarding my work with the same questions we have. To encourage children in formative years, it behooves parents to follow some precautionary guidelines. For, this should be done in a natural, good, humored, encouraging way. Also, compared to yesterday’s generation, we have more faith support provided now through activities like Vacation Bible School and youth and teen groups in parishes.

The July/August issue of Catholic Parent magazine (www.gw.com) has an excellent article about this titled “Enhance Your Child’s Faith Life” by Gerri Ryan. Like me, she is a Catholic freelance writer, but could be an artist. A Michigan native, she recently moved to Garland, Texas, with her husband, Jim, and their 11-year-old son, Devin, after living in Frankfurt, Ky. They are members of St. Paul the Apostle Parish in Garland.

“Besides going to Sunday Mass,” Ryan writes, “parents may offer many options for practicing Catholicism as a family. Our souls need nourishment and support and parents need an outlet for the church and family. As Paul and I followed many of these practices and benefits in the right way, it is likely they will come to the Mass and Masses, Brady went into high gear, enlisting volunteers to help paint the church. Brady gave a lively pitch, with good humor and great salesmanship, allowing at the end that some may not be able to paint but could still help by making a donation toward the cost of the paint.

Panting day was June 4, and by that time word had gotten around that some terrific team work was about to happen that day at St. Margaret’s. A reporter spotted it as considerable, and interviewed Brady’s mother, saying “the group was so impressive spread of desserts for the volunteers.” Brady said, “It’s red is the color of the Holy Spirit,” said Brady. He attributes his “gifts of organization and motivation” to the Holy Spirit.

The painters didn’t go hungry, either, thanks to Brother Francis Brady, who came from another state with a cart that provided 400 hotdogs and an impressive spread of desserts for the volunteers.

Father George called this “a landmark event for us, working in tandem with St. Joseph’s and so many others who helped us.”

So many news stories about parishes in the past few years have been of the doom- and gloom variety. I am happy to report that belonging to a like St. Mike’s, St. Margaret Bourgeoys gives me confidence that such tales may be greatly exaggerated! (Antonette Bosco is a columnist for Catholic News Service.)
The Book of Wisdom provides this weekend’s first reading.

This book originally was written to reassure the Jews who were living outside the Holy Land, in environments unfriendly to their ancestral religious values, that the God of Abraham was indeed supreme over all.

Moreover, belief in God and obedience to God’s commandments were at best scorned and at worst perverted. The vast Roman Empire, the political and commercial heart of the Holy Land, in environments unfriendly to their religious values, that the God of Abraham was indeed supreme over all.

The reading in this case is a testament to God, an affirmation of God’s majesty and uniqueness. The few people with whom the author wrote verses is evident. The author’s faith quite clearly was intense.

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Reflection

In these readings, as in others in these weekends of mid-summer, the Church brings us face to face with very basic facts of living. We are vulnerable before the fact of an actively conniving enemy, namely the devil. In many ways, the greatest handicap that we experience is in our reluctance to admit our vulnerability, and in this admission the continuing realization of our need for God if we are to live eternally in peace and joy.

These readings warn us. They quite frankly tell us who and what we are. However, they console us. Since long, long ago, God has reached out to us, guiding and strengthening us. But we must resolve to turn to God and to live as true followers of Christ. Our turning to God must be heartfelt and absolute.†

Faith Alive! takes vacation

The weekly Faith Alive! religious education feature, produced by Catholic News Service and published on page 9 in this week’s issue, takes its annual summer break from July 22 until Sept. 2. †

Daily Readings

Monday, July 18
Camillus de Lellis, priest
Exodus 14:5-18
(Responsant) Exodus 15:1-6
Matthew 12:38-42

Tuesday, July 19
Exodus 14:21-15:1
(Responsant) Exodus 15:8-10,
12, 17
Matthew 12:46-50

Wednesday, July 20
Apollinaris, bishop and martyr
Exodus 16:1-5, 9-15
Psalm 78:18-19, 23-28
Matthew 13:1-9

Thursday, July 21
Lawrence of Brindisi, priest
By doctor
Exodus 19:1-2, 9-11, 16-20
(Responsant) Daniel 3:52-56
Matthew 13:10-17

Saturday, July 23
Bridge of Sweden, religious
Exodus 24:3-8
Psalm 50:1-2, 5-6, 14-15
Matthew 13:24-30

Sunday, July 24
Seventeenth Sunday in Ordinary Time
1 John 2:1-5, 7-12
Psalm 119:57, 72, 76-77,
127-130
Romans 8:28-30
Matthew 13:44-52
or Matthew 13:44-46

Question Corner/ Fr. John Dietzen

Can we explain for our family which relatives are forbidden to marry and how this is figured out?

Two cousins on my father’s side—one I think they are called second cousins—want to be married. Is that possible? (Ohio)

Your question deals with the impediment to marriage that in Church and civil law is called consanguinity—literally, common blood. There are two kinds of consanguinity. One is the direct line, meaning the relationship between an individual and his or her parents or grandparents. This kind of relationship is a serious impediment to marriage. In the Church as well as in most cultures, no permission (dispensation) for marriage between such two persons is possible.

The other type of consanguinity, which applies to your question, is indirect, or collateral. This is the relationship between brothers and sisters, first cousins and other relatives.

To be specific, in the collateral line there are as many degrees of relationship as there are persons in both lines together, not counting the common ancestor (Canon #108). Brother and sister are related to the second degree—niece and uncle to the third, first cousins to the fourth and so on. This method of determining degrees of collateral relationship is generally employed also in civil law.

According to Catholic Church law, a collateral relationship up to and including fourth degree is an impediment to marriage (Canon #1091).

Can people related in this way marry each other? It depends.

As with the direct line, no dispensation can be given by the Church for a marriage between brother and sister. In other cases, however, the Church, through the bishop, can (and fairly often does) dispense for a serious enough reason.

Marriage between first cousins is more prevalent in some other parts of the world than it is in our own. In these cultures, dispensions by the Church for such marriages are not uncommon. In the United States, most state laws prohibit first-cousin marriages. Church and civil laws forbidding marriage within certain degrees of consanguinity are based on obvious social and health reasons.

While a few ancient cultures apparently accepted some marriages between brothers and sisters—and even, it seems, between parent and child—marriage of immediate close relatives were forbidden by every major code of law with which we are familiar, including those that predate Jewish law of the Old Testament.

From your description, it sounds as if the relationship you ask about would not be within the degree forbidden by Church law. But you, or they, need to talk with a parish priest or other counselor to be sure where they stand.

An item in our Catholic paper attacked people who raise and hold their hands during the Our Father, and said this is not permitted. Raising hands and holding hands at this time, said, is not permitted because, among other reasons, hand-holding is a gesture of human intimacy. Is this true? We’ve been doing it a long time. (New York)

There is no rule requiring or forbidding lifting or holding hands at the Lord’s Prayer during Mass. Standing and praying with raised hands is an ancient Christian practice and is still beautifully expressive of an attitude of prayer.

As for intimacy, hugging and kissing are even more tender gestures of love. Yet, though some people still don’t like it, they are common and unquestionably accepted signs of oneness at the sign of peace during Mass.

My Journey to God

Peace

Peace, that gentle guest,
The sweetest rest,
Gift from God.

One heart, one mind,
One of a kind,
His love flows.

Come, live in me.
Don’t ever leave;
Please fill my soul.

Giver of life
Without strife,
Eternal peace
Bend the knee;
I adore Thee.
Rise to new life.

By Sandy Bierly

(Sandy Bierly is a member of Our Lady of Perpetual Help Parish in New Albany. She wrote this poem as she meditated on freedom and the Fourth of July.) †
News briefs

Local

Two Catholic colleges given chance to receive more grants from Lilly Endowment

Saint Mary-of-the-Woods College in Saint Mary-of-the-Woods and Marian College in Indianapolis have both been invited to take part in the second phase of Lilly Endowment Inc.’s Special Initiative to Strengthen Philanthropy for Indiana Higher Education Institutions. During the first phase, Saint Mary-of-the-Woods College raised $3.5 million that was matched by Lilly Endowment Inc. During this phase, the college will try to raise up to $2 million in the next year to receive up to a $2.5 million grant. Marian College has the same opportunity. The money given from Lilly will be available to the college for a number of academic purposes. “The Endowment’s continued philanthropy is truly impressive and appreciated,” said Charity Sister Joanne Burrows, chief academic officer and academic dean of Saint Mary-of-the-Woods College.

U.S.

U.S. bishops visit Africa to assess problems

ROCKVILLE CENTRE, N.Y. (CNS) — As he prepared for a 12-day tour of central Africa, Bishop William F. Murphy of Rockville Centre, described it as a land marked by beauty and richness, suffering and violence, and also hope. “Anyone who has been there can tell you that is one of the most beautiful regions in the world” and richly endowed with natural resources, Bishop Murphy told reporters at a press conference in his diocese on June 30, the day before his departure. He was traveling with Bishop John H. Ricard of Pensacola-Tallahassee, Fla., on behalf of the U.S. Conference of Catholic Bishops as part of the conference’s continuing effort to forge closer ties with the Church in Africa. They were to visit Rwanda, Burundi and the Democratic Republic of Congo, nations that have all suffered violent conflict.

Scientific data supports design in evolution, says cardinal

NEW YORK (CNS) — Any evolutionary position that denies the “overwhelming evidence for design in biology is ideology, not science” and incompatible with Catholic teaching, said Austrian Cardinal Christoph Schoenborn of Vienna. Many scientists want “to avoid the overwhelming evidence for purpose and design found in modern science,” he said in an article in the July 7 New York Times. “Scientific theories that try to explain away the appearance of design as the result of ‘chance and necessity’ are not science at all, but, as John Paul put it, an abdication of human intelligence,” he said in the article which quoted the late Pope John Paul II.

World

Philippine bishops say president’s ‘lapse in judgment’ eroded trust

MANILA, Philippines (CNS) — The Philippine bishops did not join the chorus of calls for President Gloria Macapagal-Arroyo’s resignation, but they did not dismiss such calls. “We recognize that nonviolent appeals for her resignation, the demand for a truth commission and the filing of an impeachment case are not against the Gospel,” the bishops said in their statement, released on July 10 at their semiannual plenary meeting, reported UCA News, an Asian Church news agency based in Thailand. Their three-page statement presented theological reflections on political leaders’ “moral accountability” as well as on constitutionality, nonviolence and effective governance. The bishops said that despite Arroyo’s apology, her admission on June 27 to a “lapse in judgment” for calling an election official while votes were still being tabulated in 2004 has “further eroded the people’s trust on the already suspected electoral system.”

Fourth of July

Above, Hispanic children take turns trying to break a piñata after a Fourth of July outdoor Mass at Mount St. Francis Retreat Center in Floyd County. The event also included a picnic and Latin music.

Two Indiana Priests to Host Rose Parade

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Depart December 30, 2005 and join your Spiritual Director Father Melvin Bennett, Senior Associate Pastor at St. Elizabeth Ann Seton Parish in Carmel, Indiana, or Father Paul Cochran, pastor of both St. Mary’s in Alexandria, Ind. and St. Joseph’s in Ewesw, IN, on this river-poplar “Your Man” Tours Rose Parade, Coney Island, Baseball Games. Get away from the colder weather during the first week in January, avoid the post holiday blues, and enjoy the best New Year’s Eve and New Year’s Day you have had in years! Included is five nights in Los Angeles; two nights in Las Vegas on the strip; and two nights in Laughlin, Nevada on the Colorado River. You’ll enjoy Your Man Tour’s city tour of L.A., including Hollywood, Beverly Hills, and pre-parade food and viewing at the Flambeau and Flamingo Eono. And on January 2, 2006 — the day before your departure. He was traveling with Bishop John H. Ricard of Pensacola-Tallahassee, Fla., on behalf of the U.S. Conference of Catholic Bishops as part of the conference’s continuing effort to forge closer ties with the Church in Africa. They were to visit Rwanda, Burundi and the Democratic Republic of Congo, nations that have all suffered violent conflict.

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WASHINGTON (CNS)—The United Church of Christ’s general synod, meeting in Atlanta, endorsed a resolution supporting same-sex marriage on July 4.

In doing so, the 1.3 million-member denomination became the first mainline Christian Church in the nation to formally recognize the traditional definition of marriage as the union only of a man and a woman.

Father Arthur Kennedy, executive director of the U.S. Catholic bishops’ Secretariat for Ecumenical and Interreligious Affairs, said that while individual congregations of the United Church of Christ had supported gay marriage and some of its ministers had blessed such unions, a decision by the entire Church body “makes for a very different situation than before.”

He said that ecumenically it will have consequences for Catholic-United Church of Christ relations similar to those created in Catholic-Anglican relations when the Episcopal Church, the U.S. branch of the Anglican Communion, decided to ordain an openly gay bishop.

That ordination and the decision by an Anglican diocese in Canada to bless homosexual unions led to a two-year interruption in the work of a joint international Anglican-Catholic commission and to a series of high-level Catholic-Anglican talks on the ecumenical difficulties those decisions caused.

The United Church of Christ is part of a group of U.S. Churches in the Reformed tradition that are in dialogue with the Catholic Church. Father Kennedy said he does not foresee a direct impact on the current dialogue, which is on baptism and the Eucharist, but the synod’s decision “introduces a new complexity, really a new division” in their ecumenical relationship.

An estimated 80 percent of the synod’s 884 members approved the resolution by a hand vote. Before the vote, the synod debated motions to postpone action until the next synod in 2007 or to amend the resolution by substituting “covenental relationship” for “marriage.”

A synod news release said the resolution “affirms equal marriage rights for couples regardless of gender” and urges civil government to grant same-sex couples “equal access to the basic rights, institutional protections and quality of life conferred by the recognition of marriage.” It asks member congregations to “consider adopting wedding policies that do not discriminate against couples based on gender” and to work for civil legislation permitting same-sex couples to marry, the release said.

The United Church of Christ action came just days after the Catholic bishops of Massachusetts endorsed a petition campaign for a constitutional amendment that would reverse court-ordered civil recognition of same-sex marriages in their state.

It also came in the wake of a new law in Spain recognizing same-sex marriages and adoption by the House of Commons in Canada of similar legislation. The Canadian legislation was expected to pass in the Senate and become law by the end of July. Same-sex marriages have already been legalized by the provincial courts in most Canadian provinces. Same-sex marriages have also been recognized in law by Belgium and the Netherlands.

In the United States, 16 states have state constitutional amendments defining marriage as only the union of a man and a woman; a 17th, Hawaii, has a constitutional provision that specifically empowers the legislature to recognize only opposite-sex unions as marriages. Most other states prohibit same-sex marriages legislatively but not constitutionally.

While Massachusetts is the only state to have legalized same-sex marriages, Vermont and Connecticut have granted unions as marriages. Most other states prohibit same-sex marriages legislatively but not constitutionally.

The Rev. John H. Thomas, general minister and president of the United Church of Christ, said at a press conference that the synod’s action does not bind member congregations and does not presume a consensus among members on the issue.

“There are clearly great differences among our own members over this,” he said, adding that local congregations “are free and responsible to come to their own mind” on the issue.

**Commission urges speedy completion of new translation of Mass prayers**

**VATICAN CITY** (CNS)—An international Vatican advisory board said the sooner new English translations of Mass prayers are ready the easier they will be for Catholics to accept.

Members of the Vatican-appointed “Vox Clara” Committee, which advises the Vatican on English translations, said they share the concerns of bishops about how the texts will be accepted by their faithful, and “expressed their conviction that this reception would be impeded by delays in a timely completion of the project.”

The committee met on July 5-7 at the Vatican to review “various and recent draft translations” of the Latin edition of the Roman Missal promulgated by Pope John Paul II in 2002.

The missal contains the prayers and readings used for Mass in the Latin rite.

In a July 7 press release, committee members said the recent texts developed by the International Commission on English in the Liturgy constitute “an immense step forward in the translation project of the Roman rite” in accordance with translation rules issued by the Vatican.

ICEL, a body established by English-speaking bishops’ conferences to promote uniformity in the prayer texts used by English-speaking Catholics, translates Latin texts and submits them to the bishops’ conferences.

Each conference must adopt the texts for use in its country, then submit the texts to the Vatican for approval. “Vox Clara,” a committee of 12 bishops led by Australian Cardinal George Pell of Sydney, assists the Vatican in evaluating the texts and deciding whether or not to grant approval.

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Secicina Memorial High School, a Catholic high school in Indianapolis, Indiana, is seeking applicants for a Chem/Phys teacher for the 2005-2006 school year. Secicina is a coeducational, college preparatory school with a diverse student body; it has an enrollment of 400 students, 35 faculty, and is in a vibrant faith community. Certification is preferred. Send confidential resume by July 15, 2005 to:

Mr. Tom Davis

Secicina Memorial High School

5000 Nowland Avenue

Indianapolis, Indiana 46201

Mr. Tom Davis
davis@secicina.org

The search process will remain open until a suitable candidate is found.

**Youth Minister**

St. Luke, a north side Indianapolis parish, is seeking a youth minister to implement and oversee parish middle school, high school and young adult programs, beginning August 1, 2005. This is a full-time position with benefits.

Applicants should have a love for the Catholic faith, be committed to Archdiocesan youth ministry guideline, possess organizational skills, be self-motivated and have the ability to work together with youth, families, catechists and parish staff.

Direct inquiries and resumes by July 22, 2005 to:

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