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Criterion

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U.S. bishops, government leaders react to London bombings

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 condolence 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.

In his July 7 letter, Bishop Skylstad 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.

See LONDON, page 8



Pilgrims hold up a British flag while awaiting Pope Benedict XVI’s weekly Angelus blessing in St. Peter’s Square at the Vatican on July 10. The pope prayed for those killed in the London terrorist attacks.

Parishes across the archdiocese pray the Liturgy of the Hours regularly

By Sean Gallagher

A busy workday is done. Joe Rivelli leaves his office at the Indianapolis Convention and Visitors Association at the RCA Dome and walks across the street to St. John the Evangelist Church.

After a day of phone calls and conferences, he enters the quiet of the church and, at the same time, seeks to calm his heart and mind.

Rivelli, a member of St. Joan of Arc Parish in Indianapolis, sits down in a small side chapel with a few other people and lifts up prayers of thanks and praise to God in Evening Prayer.

This is a part of the Liturgy of the Hours, which, along with the Eucharist, makes up the official prayer of the Church.

As its name suggests, the Liturgy of the Hours is made up of liturgies that are prayed at different hours of the day, with Morning Prayer and Evening Prayer being the most significant services.

Those who receive the sacrament of holy orders promise to pray the Liturgy of the Hours faithfully, while members of religious communities ordinarily have it as a part of their ordinary day-to-day lives.

But since it is the prayer of the entire Church, praying the Liturgy of the Hours is not the exclusive right of religious and those who are ordained.

And so in order to encourage the laity to take in the spiritual riches it offers, Benedictine Father Noah Casey, pastor of

See LITURGY, page 8

Photo by Sean Gallagher



In the St. Patrick side chapel at St. John the Evangelist Church in Indianapolis, Benedictine Father Richard Hindel, left, joins in praying Evening Prayer with Randa Barrington, a visitor from Long Island, N.Y., and St. Joan of Arc parishioner Joe Rivelli of Indianapolis, who works across the street from St. John Church at the Indianapolis Convention and Visitors Association.

Pope Benedict calls Israeli trip ‘a priority’

VATICAN CITY (CNS)—Responding to a formal invitation by Israel’s prime minister to visit the Holy Land, Pope Benedict XVI said he “would love to go” and that a visit there would be “a priority,” said Israel’s ambassador to the Holy See.

Ambassador Oded Ben-Hur was part of a small delegation of Israeli officials that presented the pope on July 6 with a letter from Prime Minister Ariel Sharon inviting the pontiff to Israel.

The ambassador told Catholic News Service that the pope received the invitation “with joy.”

“The pope said, ‘I would love to go. I would be delighted,’” Ben-Hur said on July 7.

Although the pope told the group that his schedule was very tight, a visit to Israel was “a priority,” he also told them.

Ben-Hur, Dalia Itzik, Israel’s communications minister, and Israel Maimon, government secretary, visited Pope Benedict on July 6 shortly before the pope’s weekly general audience in St. Peter’s Square.

The Israeli officials came to the Vatican to present Pope Benedict with a

See ISRAEL, page 2

The secretary of the Commission of the Holy See for Religious Relations with the Jews will be in Indianapolis from July 20-23. See page 2 for more details.

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.

Calvary Cemetery covers 40 acres and has room for 50,000 graves. St. Joseph Cemetery has 22,000 graves on 10 acres of land.

Carpenter dug 3,500 graves by hand at St. Joseph and Calvary cemeteries in Terre Haute from 1955 until a backhoe was purchased in 1990. His workday starts early

and sometimes ends after dark.

He can tell people from memory where every family’s burial plot is located at both Catholic cemeteries in Terre Haute, which are now operated by the Buchanan Group as part of a management contract with the archdiocese.

The late Father James McBarron, former pastor of Sacred Heart of Jesus Parish in Terre Haute and secretary-treasurer of the Catholic Cemetery Association there, hired Carpenter as the cemetery superintendent in 1955.

“Father McBarron contacted me and wanted me to work for the cemetery,” Carpenter said. “I never applied for

See CEMETERY, page 16

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.



Father Norbert Hoffman

Salesian Father Norbert Hoffman, a native of Germany, is the secretary of the Commission of the Holy See for Religious Relations with the Jews. He 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 concelebrate 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 Ave. 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.

"Even though I feel that I'm a pretty strong practicing Catholic, I don't feel that there's a lot of discussion around that relationship," he said. "I personally look forward to learning more about how that is viewed from the top, from the Holy See, and how practically that can be put into practice on a local basis here in Indianapolis."

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.

But he said that it all boils down to friendship.

"On the grassroots, local level, the issue of friendship is important," he said. "This is, I think, is the first step to learn about each other."

In addition to Indianapolis, Father Norbert is also visiting Washington, D.C., New York, Memphis, Tenn., Salt Lake City and Chicago.

Calling the trip "a feather in Indianapolis' cap," Rabbi Arnold Bienstock, the spiritual leader of Congregation Shaarey Tefilla, values it as a sign of the importance of the ongoing dialogue between the Church and the Jewish community.

"As someone who's seen the progression from Pope John XXIII until Pope John Paul II and now Pope Benedict, the relationships between Catholics and Jews is here to stay," he said. "It's developed over the years, and it's something really profound and serious. And it represents a sort of revolution in the history of these two religious groups."

Like Delaney, he sees Father Hoffman's attendance at his congregation's Friday evening Sabbath service as a way to further this dialogue at the local level.

"All of this helps break down stereotypes and gives more information, clarifies things and brings it down to a lay level," Rabbi Bienstock said. "We have to bring this down to the grassroots."

Wherever Catholic-Jewish dialogue happens—at the Vatican or here in central and southern Indiana—Father Norbert said that it is important for all Catholics and can have a global impact.

"Christianity has Jewish roots," he said. "And Jews and Christians have a common patrimony to discover more and more. We are brothers in faith, according to John Paul II, brothers in the faith of Abraham. So I think our being together can be a blessing for the entire world." †

ISRAEL

continued from page 1

commemorative stamp, issued by the Jewish state, in honor of Pope John Paul II and his efforts to further Jewish-Catholic relations.

The stamp, issued on May 18, the late pope's birthday, pictures him at Jerusalem's Western Wall during his visit in 2000. During that visit, Pope John Paul placed in the wall a written prayer asking God's forgiveness for Christian sins against Jews.

Itzik explained to Pope Benedict that after Pope John Paul'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."

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 tremendously 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 in 2000.

In his few months as pope, Pope Benedict "has already made signals which show his intentions for reconciliation and dialogue" between Jews and Christians, said the Israeli ambassador.

"We read him loud and clear. It's quite reassuring, and it gives us a lot of hope," he said. †



LITURGY of the Hours

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Msgr. Louis Marchino, retired priest, died on July 12

By Mary Ann Wyand

Msgr. Louis H. Marchino, the second oldest priest in the archdiocese and the founding pastor of Holy Family Parish in New Albany, died at 6 a.m. on July 12 at the Providence Retirement Home in New Albany.

He was 92 and had recently suffered a stroke.

Msgr.

Marchino celebrated the 65th anniversary of his ordination in May 2004.

Calling was scheduled from 3 p.m. until 8 p.m. on July 14 at Holy Family Church in New Albany, with a prayer vigil and rosary at 7 p.m., and from 9 a.m. until 10:45 a.m. on July 15.

The Mass of Christian Burial was celebrated at 11 a.m. on July 15 at Holy Family Church in New Albany.

Msgr. Joseph F. Schaedel, vicar general and pastor of Holy Rosary Parish in Indianapolis, was the principal celebrant. Father Harold Ripperger, pastor of St. Mary Parish in Lanesville, was the

homilist.

Burial followed at Holy Trinity Cemetery in New Albany.

Msgr. Marchino retired on July 6, 1983, as the longtime pastor of Holy Family Parish and was living in New Albany at the time of his death.

Diocesan priests and other friends remembered Msgr. Marchino for his smile, sense of humor, love of golf and willingness to provide sacramental assistance to parishes during his retirement.

Father Ripperger said Msgr. Marchino taught him to play golf and they became great golf buddies over the years.

Recently, Msgr. Marchino invited Father Harold Ripperger, Father William Ripperger and Father Joseph McNally to his home for dinner, where they shared golf stories.

When Holy Family Parish celebrated its 50th anniversary last year, Father Gerald Burkert, a former pastor, praised Msgr. Marchino for his leadership in the New Albany Deanery parish.

"I fell into a wonderful situation because of Father Marchino," Father Burkert said. "He was helpful and always supportive."

Father Burkert, who is now the pastor of Holy Name of Jesus Parish in Beech Grove, also remembered Msgr. Marchino for being "instrumental in getting the parish debt paid off. He was well-

organized and a sound financial manager."

The same esteem for Msgr. Marchino came from Father Wilfred "Sonny" Day, the current pastor of Holy Family Parish, who said his "respect for the foundation that Msgr. Marchino put down in his 30 years as pastor increases with every passing day."

Louis Henry Marchino was born on Dec. 21, 1912, in Vincennes, Ind., to Peter and Sophia (Brommelhaus) Marchino. He graduated from St. John School and Gibault High School in Vincennes then enrolled at the former Saint Meinrad College and completed his theology degree at Saint Meinrad School of Theology. He also studied at the Navy Chaplain School at the College of William and Mary in Williamsburg, Va.

He was ordained to the priesthood by then-Bishop Joseph E. Ritter on May 30, 1939, at Saint Meinrad Archabbey Church.

Father Marchino celebrated his first Mass on June 4, 1939, at St. John the Baptist Church in Vincennes, which was then a part of the Diocese of Indianapolis. The Diocese of Evansville was erected in 1944.

His first assignment on June 24, 1939, was as associate pastor of St. Celestine Parish in Dubois County.

On Sept. 13, 1940, he was named

associate pastor of the former Holy Trinity Parish in New Albany.

On June 25, 1943, he began service as a chaplain with the U.S. Navy during World War II. After the war, he resumed his service as associate pastor of Holy Trinity Parish.

On March 17, 1953, he was appointed to establish a new parish on the west side of New Albany, which was named Holy Family Parish. He was named the founding pastor of Holy Family Parish on May 30, 1954, and served there for 29 years.

On Nov. 25, 1975, he was named administrator of St. Mary Parish in Navilleton while retaining his assignment at Holy Family Parish.

Pope John Paul II conferred the title of Prelate of Honor upon Father Marchino on Aug. 26, 1997. Archbishop Daniel M. Buechlein invested him with this title during a liturgy on Jan. 18, 1998, at SS. Peter and Paul Cathedral in Indianapolis.

Although Msgr. Marchino had vision problems in recent years, he assisted at more than 75 parishes during his retirement years.

In an article published in *The Criterion* last year, he said that his years at Holy Family Parish went by quickly.

"It seemed to me that way," he said, "because I was so happy." †

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 Room 105 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 us 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, "however, 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 married and share parenting responsibilities.

"To witness and know healthy marriages exist in their lives allows them that possibility for themselves," Terri Lyke said. "If the parents of the child are not married, it is the responsibility of the parent 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 children.

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 marrying 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 been 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 marriage ministry for the African-American Catholic community in Chicago since 1982. They were married in 1975 and

have been involved in marriage ministry since 1978.

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 archdiocesan agencies have sponsored information booths at Indiana Black Expo to promote Church ministries and parishes.

(For more information about Indiana Black Expo programs and activities, which conclude on July 17 at the Indiana Convention Center in Indianapolis, log on to indianablackexpo.com.) †

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Editorial



CNS photo from Reuters

The late Pope John Paul II waves to youths during a rally for young Catholics during their first national jamboree in Bern, Switzerland, on June 5, 2004. In a society that promotes consumerism, the pontiff urged the youths to listen to the "voice of the Lord" that calls them to higher values.

Stewardship helps us follow Jesus in America today

We often hear it said that the Christian way of life is "countercultural." The values that our Catholic faith proclaims are often contrary to the lifestyles promoted in the media and in the prevailing attitudes of our contemporary 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 significant whenever they discuss principles of daily Christian living, the late pope and the bishops address their admonitions directly to themselves, the leadership of the Church, but their advice clearly applies to all Christians living in America today.

According to Pope John Paul II: "Conversion demands especially of us bishops a genuine identification with the personal style of Jesus Christ, who leads us to simplicity, poverty, responsibility for others and the renunciation of our own advantage, so that like him and not trusting in human means, we may draw from the strength of the Holy Spirit and of the Word all the power of the Gospel, remaining open above all to those who are furthest away and excluded" ("The Church in America," #28).

Simplicity, poverty, responsibility for others and the renunciation of personal advantage are the hallmarks of a countercultural, Christian way of life. And this "personal style of Jesus Christ" is required of every Christian disciple regardless of his or her state in life (rich or poor, advantaged or disadvantaged, members of the "in-crowd" or outcasts living on the margins of society). The U.S. bishops make a similar point in their pastoral letter. "As bishops we recognize our obligation to be models of stewardship in all aspects of our lives," they wrote. "As we ask you to respond to the challenge of stewardship, we pray

that we also will be open to the grace to respond" ("Stewardship: A Disciple's Response," p. 8).

There is something very powerful being described here which goes far beyond our ordinary understanding of stewardship as "gifts of time, talent and treasure." It is the recognition that *stewardship* (understood as a way of life characterized by simplicity, poverty, responsibility for others and the renunciation of personal advantage) has 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.

Is it really possible that the solution to our restless longing—our cultural rootlessness—can be found in stewardship, 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 surrendering to the will of the Father, by living simply and for others, by renouncing our insatiable desire for more and more of what the world has to offer (possessions, social status and the pursuit 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 characteristics of authentic Christian stewardship. Our challenge in central and southern Indiana, and throughout the United States, is to make these American values as well.

— Daniel Conway

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

The Human Side/Fr. Eugene Hemrick

'To be or not to be' a restful summer vacation

Restful summer vacations are becoming a thing of the past. One reason is that we live in times that militate against leisurely rest. Just look at what we experience daily.



Many—most?—of us start the morning with strong cups of coffee that shock our system into action.

Few of us have the luxury of driving to work in a quiet pastoral setting. Instead, on our way to work our ears are bombarded by the sound of semis and radio music interspersed with loud advertisements. In some cases, the air we breathe is air-conditioned; in other cases, the air is permeated by the aroma of gasoline fumes and asphalt.

Nonstop work usually fills the rest of our daylight hours. Then, when we start for home, we once again find ourselves in a setting of gridlock and anxiety that we laughingly call civilization.

After repeatedly jump-starting our systems, enduring nerve-wracking traffic and racing to keep up with our work, we often become like an overtired child who can't go to sleep. We're in no frame of mind to enjoy a leisurely vacation when its time comes. What can we do about this?

The first principle for overcoming stress is to admit it. By admitting it, we are better able to size it up and devise strategies for overcoming it. One strategy is to stop waiting until vacation time to relax. Try to carve out spaces for relaxation in your life long before that time.

For example, list all the stimulants you ingest or experience in a day, and reflect on ways to reduce them. Do you drink too much coffee? Try countering that habit with decaf liquids. Too much noise in your life too much of the time? Try turning it down or off.

Many of us are addicted to the nightly news before we retire to bed. How about substituting soft music and seeing what it does to get us more relaxed?

If your commute to work seems virtually uncivilized, you might try taking note of all the ludicrous things you see and hear then writing a short essay titled "The Decivilizing of Our Civilization." We gain a certain control over our circumstances by acknowledging and naming them, after all.

No doubt our work is often nonstop—if we allow this, that is. A walk to the water cooler or a peek outside every so often might be just the formula for momentarily coming up for air. In some workplaces, meditation rooms are available. If one is available to you, take advantage of it.

Take note of the actions you take and the choices you make that serve to calm you then monitor your progress as more and more you make relaxation a reality in your life.

And remember, preparation is crucial to a restful, leisurely vacation. The more creative we are in gearing down before we go on vacation, the more likely it is that a vacation will do what it is supposed to do: make our lives more civilized.

(Father Eugene Hemrick is a columnist for Catholic News Service.) †

Letters to the Editor

Pope's call to memorize 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 in our faith—the Catholic Mass recited in Latin. You could travel anywhere in the world, and that prayer would gather us as one. Now, the Church presents 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?

Roberta Caito, Indianapolis

Thank you, Father Eldred

Here at St. Thomas More Parish in Mooresville, we—like other parishes are experiencing change due to new assignments 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 adoration chapel is just one of many blessings that Father Rick brought to our parish family.

We personally are thankful that we had 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.

Kelly 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 Serengeti 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 support 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 work twice as hard to show them a Catholic culture.

If we present children with the faith and they reject it, that's one thing. If we fail to teach them our faith, why even call ourselves Catholic?

The recent news has made it clearer than ever that the priest shortage is going to begin to affect us all. Priests don't grow on trees. They come out of parishes that love the faith, embrace it and teach it for all that it is—a way of life and not just our religion.

J. McAllister, Indianapolis

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

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 ministration of the sacraments. Some of Father Bruté's notes chart a day in his priestly life. They are not written in prose intended for publication, but it is important to transcribe some of these notes in order to appreciate his pastoral heart.

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 through the woods 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 her husband for his first Communion.

By 9:30 a.m., he was praying Psalms and singing hymns on his way to the parish church in Emmitsburg. From there, he took the sacrament to a gentleman who had been away from the Church for years. He heard his

confession and visited with him about his faith. By 10:45 a.m., he was back at the parish church to baptize a child. He visited with the mother, "who had great difficulties." After that, he visited a couple of other homebound people.

At noon when he returned to the Mount, he found an elderly German woman waiting to see him. She had not received the sacraments for 10 years because she was ill and lame; she asked for his pastoral ministry and was invited to stay for a meal.

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 Protestants.

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 remember 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 other notes of Father Bruté's continued reading and study. "Saturday night, 14th, 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

the article on O'Meara's *Journal* and two on the article upon Duprat's works, with some search amongst my books in regard to points in these memoranda."

He also notes that he finished a map of the ecclesiastical states for the geography class and taught the theology class and then a philosophy class. And then he went on a sick call "and the usual happy round of a priest, prayer, meditation, Mass, breviary, beads, visit to the Blessed Sacrament, etc." At the end of a set of notes, he wrote, "God, God, God, all the day long!"

It was not God's plan that Father Bruté should be a missionary in India, but he was a zealous missionary in the New World. He loved to provide the sacraments for his people. Even as he took care of his young seminarians, he had a special regard for the poor and the elderly. His pastoral heart must have spoken volumes to the seminarians.

Next week: Father Simon Brute's connection to St. Elizabeth Ann Seton. †

Archbishop Buechlein's intention for vocations for July

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

El padre Simon Bruté irradia amor como pastor

Si bien es cierto que gran parte del ministerio asignado al padre Simon 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 solícito para la administración de los sacramentos. 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 otro sacerdote. A las 8:00 a.m., después del desayuno, regresaba a la capilla en Mount para llevar de allí, a pie por los bosques, el Sagrado Sacramento a los ancianos enfermos. Rezaba el Rosario en el camino. Administraba el sacramento a los enfermos y, en una ocasión, preparó a un esposo para su Primera Comunión.

A las 9:30 a.m. iba rezando salmos y cantando himnos en su camino a la iglesia parroquial de Emmitsburg. De allí le llevó el sacramento a un caballero que había estado alejado de la Iglesia por años. Escuchó su confesión y conversó con él acerca de su fe. A las 10:45 a.m. estaba de

vuelta en la iglesia parroquial para bautizar a un niño. Conversó con la madre "quien tenía grandes dificultades". Luego de ello, visitó a un par de personas confinadas 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 las 1:30 p.m. el padre Bruté estaba de vuelta en la iglesia de Emmitsburg para buscar el Sagrado Sacramento y llevarse lo 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 cuatro de la tarde fue a escuchar la confesión de otro enfermo. En su camino de regreso a Mount, rezó el Oficio (la Liturgia de las Horas), mientras caminaba. A su regreso, preparó instrucciones para el sacramento de la Confirmación.

"Y ahora – escribí – escribo estas notas; pero miles de detalles, pensamientos y acciones quedan sin contar; ¡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 conmovedora preocupación pastoral y atención a los esclavos negros de la zona.

"¿Qué he hecho por la casa? Repasé la

segunda clase de latín; conversé delante de Dios con uno de los jóvenes; la lección de latín; repasé la tercera clase de francés; la lección de latín de Guy Elder; conversé con otro joven que vino a consultarme..."

En otro conjunto de notas sobre la actividad pastoral del día, se puede leer: "Recuerdo haber hablado con 62 personas, aproximadamente, acerca de temas relacionados con la religión y sus tareas; realicé una pequeña exhortación en la Misa, ya que era el día de San Ignacio."

Hay otras notas sobre la lectura y el estudio constante del padre Bruté. "Sábado en la noche, día 14, recibí desde Baltimore un ejemplar del *Edinburg Review* y del *Against the Eternal Generation of Jesus Christ (Contra la generación eterna de Jesucristo)*, de Stuart. Domingo 15. Ya leí el libro de Stuart y escribí una extensa carta de comentarios sobre el mismo para Elder. Me encargué de mis tareas cotidianas en Emmitsburg. En la noche leí casi todo el *Edinburg*, parte en la carretera, y parte en casa. Lunes. Hoy terminé con el *Edinburg*, realicé una docena de notas extensas sobre el artículo titulado *Journal (Diario)* de O'Meara, y dos sobre el artículo acerca de las obras de

Duprat, habiendo investigado en mis libros en cuanto a ciertas observaciones en dichas notas."

También apunta que había terminado un mapa de los estados eclesiásticos para la clase de geografía y que dio la clase de teología y seguidamente la de filosofía. Y luego fue a atender a los enfermos "y la alegre ronda cotidiana de un sacerdote: oración, meditación, misa, breviarios, cuentas, visitas al Sagrado Sacramento, etc." Al final del conjunto de notas, escribió: "¡Dios, Dios, Dios todo el día!"

El plan de 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. †

Traducido por: Language Training Center, Indianapolis

La intención de vocaciones del Arzobispo Buechlein para julio

Hombres Religiosos: Que los dones especiales que sus comunidades traen a la iglesia sean más apreciados y alentados por todas partes.

Events Calendar

July 15

Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Mass, 6:30 a.m., buffet breakfast, \$10 per person. Information: 317-469-1244.

Cardinal Ritter Jr./Sr. High School, 3360 W. 30th St., Indianapolis. **Summer open house**, 6-8 p.m. Information: 317-927-7825.

Our Lady of the Apostles Family Center, 2884 N 700 West, Greenfield. **"Faith and Politics,"** State Sen. Jeff Drozda, presenter, 7 p.m. Information: 317-902-7147.

July 15-16

St. John the Apostle Parish, 4607 W. State Road 46, Bloomington. Daughters of Isabella, **annual rummage sale**, Fri. 8 a.m.-5 p.m., \$1 bag sale Sat. 8 a.m.-noon.

July 16

Indiana Convention Center, 100 S. Capitol Ave., Room 105,

Indianapolis. Indiana Black Expo Seminar, **"Beyond Bliss: The Real Deal on Black Marriages,"** 7 p.m., seminar free with paid admission to Indiana Black Expo.

Village Dove, 722 E. 65th St., Indianapolis. **Book signing**, *Hawks Crossing*, Sandra Behringer, author, noon-5 p.m.

St. Teresa Benedicta of the Cross Parish, 23670 Salt Fork Road, Bright. **Family Festival**, 3-11 p.m., games, live band. Information: 812-656-8700.

July 17

St. Mary Parish, 317 N. New Jersey St., Indianapolis. **Solo piano recital**, benefits restoration of the stained-glass windows, 6 p.m., donations accepted. Information: 317-637-3983.

St. John the Baptist Parish, 25743 State Road 1, Dover. **Summer Festival**, 11 a.m.-6 p.m. (EDT), fried chicken dinner, 11 a.m.-5 p.m. (EDT),

games, country store. Information: 812-576-4302.

St. Mary Parish, 7500 Navilleton Road, Navilleton/Floyds Knobs. **Parish picnic**, 10 a.m.-4 p.m., family-style chicken dinner. Information: 812-923-5419.

MKVS and DM Center, Rexville (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles). **Mass**, 3:30 p.m., Schoenstatt holy hour, 2:30 p.m., with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail frburwink@seidata.com or log on to Schoenstatt website at www.seidata.com/~frburwink

July 18

Holy Rosary Parish, 520 Stevens St., Indianapolis. "Spirituality in the Summer: The Catholic Faith Pure and Simple," **inquiry class**, three sessions, 6:30-8 p.m. Information: 317-236-1521.

July 18-21

Seccina Memorial High School, 5000 Nowland Ave., Indianapolis. **Football camp**, grades 2-8, 9-11 a.m., \$40 first child, \$20 each additional child, \$80 family of 3 or more. Information: 317-356-6377.

July 19

The Hope Chest, 3413 W. Washington St., Indianapolis. Thrift store benefiting "Seeds of Hope" women's recovery home, **opening**, 10 a.m.-6 p.m. Normal hours are 10 a.m.-6 p.m., Tuesday-Saturday. Donated items accepted and volunteers needed. Information: 317-244-9002.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. Shop Inn-spired Books and Gifts, **open house**, 1-8 p.m. Information: 317-788-7581.

Knights of Columbus Hall, 4232 N. German Church Road, Indianapolis. **"Dine with the**

Bishop," dinner with Bishop Michael Elue of Diocese of Issele-Uku, Nigeria, 6:30 p.m., \$25 per person. Information: 317-898-2370.

July 20-23

Saint Mary-of-the-Woods, St. Mary-of-the-Woods. White Violet Center for Eco-Justice, **"Fiber Frolic,"** \$200 per person. Information: 812-535-3131, ext. 538, or e-mail jfuqua@spsmw.org.

July 21-23

St. Christopher Parish, 5301 W. 16th St., Indianapolis. 68th annual **Midsummer Festival**, Thurs., Fri. 4-11 p.m., Sat. noon-11 p.m., carnival, fish sandwiches. Information: 317-241-6314, ext. 100.

July 22-23

St. Anthony of Padua Parish, 316 N. Sherwood Ave., Clarks-ville. **Parish picnic**, Fri. 5 p.m.-midnight, Sat. 2 p.m.-midnight, chicken dinner. Information: 812-282-2290.

July 23

Saddlebrook Golf Course, 5516 Arabian Run, Indianapolis. Cardinal Ritter Alumni Association, annual **golf outing**, \$75 per person, registration 1 p.m., shot-gun start, 2 p.m. Information: 317-407-2255 or www.cardinalritter.org.

July 23-24

St. Martin Parish, 8044 Yorkridge Road, Guilford. **Parish Picnic**, Sat. 4:30-11:30 p.m. (EDT), prime rib dinner, Sun. 11:30 a.m.-6 p.m. (EDT) chicken dinner, games, food. Information: 812-623-3408.

July 24

St. Barnabas Parish, 8300 Rahke Road, Indianapolis. **Father Jim Farrell's 30th anniversary of ordination celebration**, Mass of Thanksgiving, 11 a.m., Atrium, 3143 E. Thompson Road, reception, 1-4 p.m. Reservations: 317-865-0623. †

Check It Out . . .

General announcements

A **reunion** is set for Aug. 6 at St. Vincent School, 1633 N. 11th St., in Vincennes, Ind. (Diocese of Evansville). Any alumni of the school who wish to attend or obtain more information should call 812-886-4178 or e-mail patclark@charter.net.

Weekly events

Sundays

Holy Rosary Church, 520 Stevens St., Indianapolis. **Tridentine Mass**, 9:30 a.m. Information: 317-636-4478.

St. Joseph Church, 1375 S. Mickle Ave., Indianapolis. **Mass in Vietnamese**, 1 p.m. Information: 317-244-9002.

Christ the King Church, 1827 Kessler Blvd., E. Dr., Indianapolis. **Exposition of the Blessed Sacrament**, 7:30-9 p.m., rosary for world peace, 8 p.m. Information: 317-255-3666.

St. Gabriel Church, 6000 W. 34th St., Indianapolis. **Spanish Mass**, 5 p.m. Information: 317-291-7014.

Holy Trinity Parish, 2618 W. St. Clair St., Indianapolis. **Poticas for sale**, after 9 a.m. Mass. Information: 317-634-8025.

Mondays

St. Thomas the Apostle Church, 523 S. Merrill St., Fortville. **Rosary**, 7:30 p.m. Information: 317-485-4102.

Our Lady of the Greenwood Church, Chapel, 335 S. Meridian St., Greenwood. **Prayer group**, 7:30 p.m. Information: 317-888-2861.

St. Roch Church, 3600 S. Pennsylvania St., Indianapolis. **Holy hour**, 7 p.m. Information: 317-784-1763.

Marian Center, 3356 W. 30th St., Indianapolis. **Prayer group**, prayers for priests and religious, 9 a.m. Information: 317-257-2569.

Cordiafonte House of Prayer, 3650 E. 46th St., Indianapolis. **Monday silent prayer group**, 7 p.m. Information: 317-543-0154.

Tuesdays

St. Joseph Church, 2605 St. Joe Road W., Sellersburg. Shepherds of Christ, **rosary**, prayers after 7 p.m. Mass.

Holy Name Parish, 89 N. 17th St., Beech Grove. **Prayer group**, 2:30-3:30 p.m. Information: 317-784-5454.

St. Joan of Arc Parish, 4217 Central Ave., Indianapolis. **Bible sharing**, 7 p.m. Information: 317-283-5508.

St. Luke Church, 7575 Holliday Dr. E., Indianapolis. Marian Movement of Priests, **prayer cenacle**, Mass, 7-8 p.m. Information: 317-842-5580.

Holy Spirit Church, 7243 E. 10th St., Indianapolis. **Bible study**, Gospel of John, 7-8:30 p.m. Information: 317-353-9404.

Cordiafonte House of Prayer, 3650 E. 46th St., Indianapolis. **Tuesday silent prayer hour**, 7 p.m. Information: 317-543-0154.

St. Joseph Church, 125 E. Broadway, Shelbyville. **Rosary and Divine Mercy Chaplet** after 8 a.m. Mass. Information: 317-398-8227.

St. Francis Child and Adolescent Behavioral Health Center, 650 E. Southport Road, Suite C, Indianapolis. "Awesome Kids," **therapeutic program for 5-13-year-olds** grieving from the loss of a loved one. Information: 317-783-8383.

St. Francis Child and Adolescent Behavioral Health Center, 650 E. Southport Road, Suite C, Indianapolis. "Teens Grieving Teens," **therapeutic program for high school students** grieving from the loss of one or more teenage friends, 7-8 p.m. Information: 317-783-8383.

Wednesdays

Divine Mercy Chapel, 3354 W. 30th St. (behind St. Michael Church), Indianapolis. **Marian prayers for priests**, 3-4 p.m. Information: 317-271-8016.

Immaculate Heart of Mary Church, 5692 Central Ave., Indianapolis. Marian Movement of Priests for laity, **prayer cenacle**, 1 p.m. Information: 317-253-1678.

Holy Rosary Church, 520 Stevens St., Indianapolis. **Adoration of the Blessed Sacrament**, between Masses, noon-5:45 p.m. Information: 317-636-4478.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., Indianapolis. **Young adult Bible study**, 6:15-7:15 p.m. Information: 317-632-9349.

Holy Trinity Parish, 2618 W. St. Clair St., Indianapolis. **Poticas** for sale, noon-2 p.m. Information: 317-634-8025.

SS. Francis and Clare Church, 5901 Olive Branch Road, Greenwood. **Mass**, 6:30 a.m., adoration of the Blessed Sacrament, 7 a.m.-8 p.m., rosary and Divine Mercy Chaplet, 11 a.m., Benediction, 8 p.m. Information: 317-859-HOPE.

Our Lady of the Greenwood Church, Chapel, 335 S. Meridian St., Greenwood. **Rosary and Chaplet of Divine Mercy**, 7 p.m. Information: 317-888-2861.

St. Francis Hospital and Health Center, 438 S. Emerson Ave., Greenwood. Wellness Community, **cancer support group**, 6-8 p.m., interview required before joining group. Information: 317-257-1505.

St. Thomas More Church, 1200 N. Indiana St., Mooresville. **Mass**, 6 p.m. Information: 317-831-4142.

Thursdays

Holy Name Church, 89 N. 17th Ave., Beech Grove. **Adoration of the Blessed Sacrament**, 9 a.m.-5 p.m., Benediction, 5 p.m., Mass, 5:30 p.m. Information: 317-784-5454.

St. Malachy Church, 326 N. Green St., Brownsburg. **Liturgy of the Hours**, 7 p.m. Information: 317-852-3195.

Our Lady of the Greenwood Church, Chapel, 335 S. Meridian St., Greenwood. **Faith-sharing group**, 7:30-9 p.m. Information: 317-856-7442.

St. Lawrence Church, Chapel, 6944 E. 46th St., Indianapolis. **Adoration of the Blessed Sacrament**, 7 a.m.-5:30 p.m. Mass. Information: 317-546-4065.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., Indianapolis. Adult **Bible study**, 6 p.m. Information: 317-632-9349.

Christ the King Chapel, 1827 Kessler Blvd., E. Dr., Indianapolis. **Marian prayers for priests**, 5:30-6:30 a.m. Information: 317-255-3666.

Fatima Knights of Columbus, 1040 N. Post Road, Indianapolis. **Euchre**, 7 p.m. Information: 317-638-8416.

Sacred Heart of Jesus Parish, Parish Hall, 1125 S. Meridian St., Indianapolis. **Adult religious education**, 7:30 p.m. Information: 317-638-5551.

Cordiafonte House of Prayer, 3650 E. 46th St., Indianapolis. **Thursday silent prayer group**, 9:30 a.m. Information: 317-543-0154.

St. Mary Church, 415 E. Eighth St., New Albany. Shepherds of Christ **prayers for lay and religious vocations**, 7 p.m. Information: 812-944-0417.

St. Joseph Church, 125 E. Broadway, Shelbyville. **Rosary and Divine Mercy Chaplet** after 8 a.m. Mass.

Fridays

Marian College, St. Francis Hall Chapel, 3200 Cold Spring Road, Indianapolis. **Catholic Charismatic Renewal**, prayer meeting, 7-8:30 p.m., except first Friday. Information: 317-797-2460.

St. Charles Borromeo Church, chapel, 2222 E. Third St., Bloomington. **Adoration of the Blessed Sacrament**, noon-3 p.m., second, third and fourth Fridays. Information: 812-336-6846.

St. Susanna Church, 1210 E. Main St., Plainfield. **Adoration of the Blessed Sacrament**, 8 a.m.-7 p.m. Information: 317-839-3333.

St. Lawrence Church, Chapel, 6944 E. 46th St., Indianapolis. **Adoration of the Blessed Sacrament, Benediction and Mass**, 7 a.m.-5:30 p.m. Information: 317-546-4065.

St. Lawrence Church, 6944 E. 46th St., Indianapolis. **Spanish prayer group and conversation**, 7-9 p.m. Information: 317-546-4065.

Saturdays

Clinic for Women (abortion clinic), 3607 W. 16th St., Indianapolis. **Pro-life rosary**,

9:30 a.m. Information: 317-255-6789.

Holy Rosary Church, 520 Stevens St., Indianapolis. **Tridentine Mass**, 9 a.m. Information: 317-636-4478.

St. Patrick Church, 950 Prospect St., Indianapolis. **Mass** in English, 4 p.m. Information: 317-631-5824.

St. Joseph Church, 2605 St. Joe Road W., Sellersburg. "Be Not Afraid," **holy hour**, 3:30-4:30 p.m. Information: 812-246-2512. †

VIPs...

Donald and Darlene (Siebert) Baechle, members of St. Louis Parish in Batesville, celebrated their



50th wedding anniversary on June 25. The couple was married on that date in 1955 at their parish church. They are the parents of five children: Deborah Zielinski, Donald, Jeffrey, Timothy and the late Thomas Baechle. 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 campus' ratings place them in 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. All information must be received by 5 p.m. on Thursday one week in advance of our Friday publication.

Submissions will not be taken over the phone.

To submit an event, mail to: *The Criterion*, Events Calendar, P.O. Box 1717, Indianapolis, IN 46206.

You may hand-deliver the notice to the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis.

Events may be faxed to 317-236-1593 or e-mailed to mklein@archindy.org.

For more information about our Events Calendar policy, log on to www.CriterionOnline.com, click on the "Events" link, then on the 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



Cardinal Theodore E. McCarrick

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 the archdiocesan pastoral center and spe-

cial get-togethers with friends.

The Mass took place at the cathedral where he was installed as Washington's new archbishop on Jan. 4, 2001. Later that year, he presided at a Mass at the cathedral following the Sept. 11 terrorist attacks on the United States.

This year has also been a historic time, as the cardinal in January traveled to South Africa to visit AIDS orphans and to Asia to visit the tsunami-ravaged region. In April, he traveled to Rome to participate in the funeral Mass for Pope John Paul II and in the conclave that elected Pope Benedict XVI.

As Washington's archbishop, Cardinal McCarrick played a leading role in working with the community and members of Congress, which passed legislation providing opportunity scholarships for children in the nation's capital.

On a national and community level, he has advocated the rights of immigrants, and earlier this year, the archdiocese announced that the Mother Teresa Center in Langley Park, Md., would provide a range of services to families in a predominantly Hispanic neighborhood. The cardinal has also expanded the archdiocese's social outreach, with new housing opportunities for the elderly and working poor.

When he was named Washington's archbishop in November 2000, he said a special priority would be getting to know his new family of faith. Within a year of his arrival, he had visited and celebrated Mass at all 140 parishes of the archdiocese.

Praying with the people of the archdiocese 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



Cardinal Theodore E. McCarrick accepts a gift from Sister Maria de la Caridad, a member of the Servants of the Lord and the Virgin of Matara, following Mass on his 75th birthday at St. Matthew Cathedral in Washington on July 7.

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.

"God's grace is all around us," he said. Despite one's personal failings, the cardinal added, God provides "the grace of another day ... [and] another opportunity to touch another life."

In his column in the July 7 issue of the *Catholic Standard*, Cardinal McCarrick said people often ask him if he has any

regrets.

"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 wondrously 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." †

After the storm

Cubans play soccer near downed power lines on July 9 after Hurricane Dennis hit Cienfuegos. The hurricane killed 10 people in Cuba and 22 in Haiti.



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LONDON

continued from page 1

"It is good for us to gather in prayer, especially on a day like this," he said, noting that the tragedy was reminiscent of the Sept. 11, 2001, terrorist attacks on the United States.

"We can imagine what our brothers and sisters are going through," he added.

The cardinal read the text of a letter he sent that day to British Prime Minister Tony Blair expressing the prayers of the Catholic community in Washington for those affected by the bombings, which he called "a senseless attack."

"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, telling him the attack in London was "not just against our English brothers and sisters, but against all humanity."

In his homily, Cardinal McCarrick said that God "can bring good out of evil, love out of hatred and joy out of sorrow." He also stressed the importance of bringing Christ's love to the world, noting, "God can work miracles, even in these disasters."

A letter 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 suffering" 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 shake 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." †



CNS photo from Reuters

People wearing emergency blankets gather near the site of a bus explosion in Tavistock Square in London on July 7. A series of explosions ripped through London's transportation system that morning, killing dozens and injuring hundreds.

Emergency services personnel work near the site of the wreckage of a bus after an explosion in Tavistock Square in London on July 7. A series of explosions ripped through London's bus and rail system that morning, killing dozens of people and injuring hundreds.



CNS photo from Reuters

LITURGY

continued from page 1

St. John the Evangelist Parish, has made Morning Prayer and Evening Prayer a regular part of his faith community's daily liturgical life.

Morning Prayer is prayed there Monday through Friday at 7:30 a.m., with Evening Prayer being offered on the same days at 5:15 p.m.

In an interview with *The Criterion*, Father Noah explained that the parish's downtown location and its past involvement in ecumenical activities are two reasons why the Liturgy of the Hours have become part of its daily life.

Since the Liturgy of the Hours is made up largely of prayer with Scripture, espe-

cially the Psalms, it is a good way for Catholics and non-Catholic Christians to gather together in prayer, something that Father Noah said happens when different Christian groups have conventions at the nearby Indianapolis Convention Center.

He also said that Morning Prayer and Evening Prayer can serve as an outlet of prayer for the many people who work, like Rivelli.

"It provides a more reflective grounded way of beginning and of bringing the workday to a close," Father Noah said. "It's kind of a calming experience, and it provides kind of a prayerful environment in which the day takes place rather than having prayer be something that is just fit in as catch as catch can."

Rivelli said that his participation in the short Evening Prayer service helps him

make a good transition from work to home.

"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 in order 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.

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.

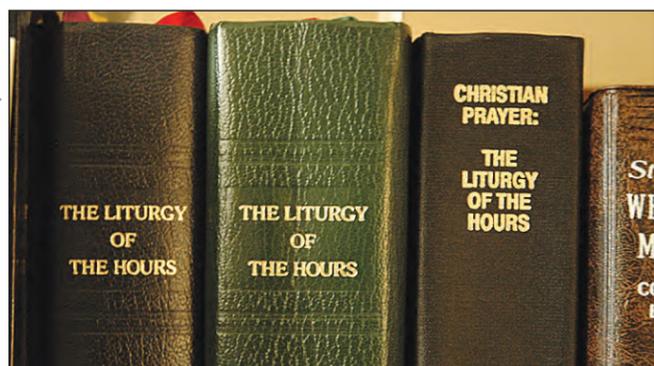
The complete Liturgy of the Hours for the entire year is contained in four-volume set of books commonly referred to as the Breviary. There is a slightly shortened version of it in a one-volume book known as *Christian Prayer: The Liturgy of the Hours*. There are other even shorter versions of this available.

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

Photo by Brandon A. Evans



A partial set of the four volume *The Liturgy of the Hours* sits on a bookshelf beside a condensed version of the universal prayer of the Church. Parishes around the archdiocese are actively encouraging this form of prayer within their communities.

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New compendium addresses social doctrine of the Church

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 modern 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 saw 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.) †

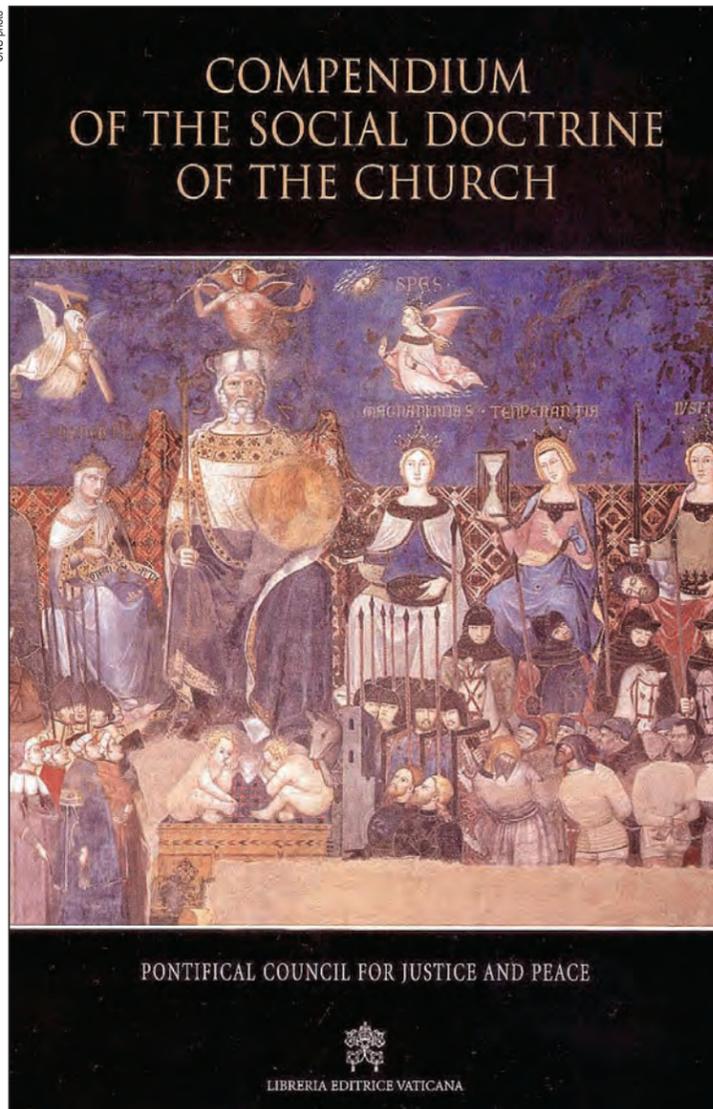
Church’s social teaching guides pastoral ministries

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, ethnically 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



The new *Compendium of the Social Doctrine of the Church* was issued by the Pontifical Council on Justice and Peace in 2004 and is now available in English. It is a book on the great social issues of our time, and how the dogmas and doctrines of the Catholic Church apply to those issues.

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 in creation all humans are made in God’s image and likeness (Gn 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 robbing 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 Mahwah, N.J.) †

Discussion Point

Gospels promote social justice

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)

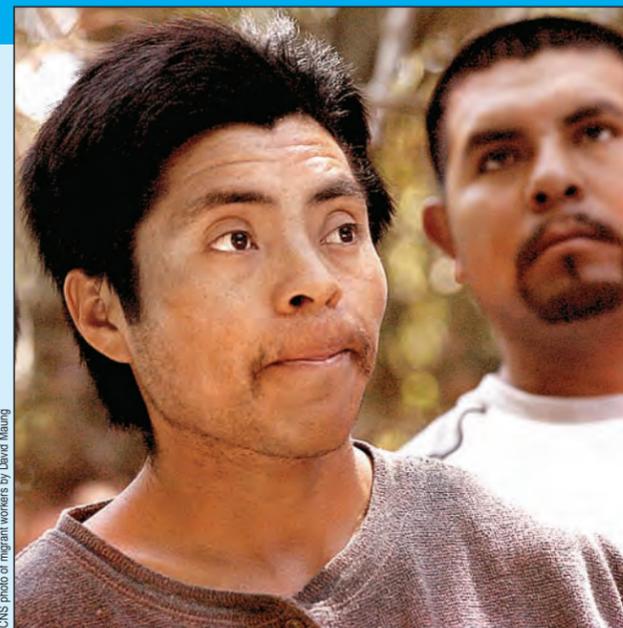
“It’s the role of the Church to advise, instruct and assist the people of God in living the Gospel of Christ

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. †



CNS photo of migrant workers by David Maung

From the Editor Emeritus/John F. Fink

Jesus in the Gospels: He rejects traditions

See Matthew 15:20, Mark 7:1-23



The setting for this confrontation was in Galilee, but the Pharisees and scribes with whom Jesus argued came from Jerusalem. Obviously, Jesus had become sufficiently controversial in Jerusalem for these men to go to the trouble of making a four days' journey to Galilee.

This time the argument was over some of the Jewish rituals. They asked Jesus why his disciples "break the tradition of the elders" by not washing their hands before eating. The Jewish elders had come up with a large body of detailed, but usually unwritten, human laws that the scribes and Pharisees believed had the same binding force as that of the Mosaic Law.

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

Fourth Commandment ("Honor thy father and mother") by telling their parents that any support they might have had from them was dedicated to God then doing nothing more for their parents.

He called them hypocrites and applied to them a derogatory prophecy from Isaiah that said that they would worship God in vain because they taught human precepts as doctrines from God. This wasn't the first time that Jesus referred to hypocrites, but this time he made it quite clear to whom he was referring.

Jesus didn't stop with contrasting God's law and the Pharisaic interpretation of it. He said that nothing that enters one from outside can defile that person, thus in one fell swoop setting aside 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

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 at their failure to understand and showed some impatience: "Are even you without understanding?" He repeated that nothing that goes into a person from outside can defile because it simply passes through the stomach and into the latrine.

(Mark's Gospel adds, in parentheses, "Thus he declared all foods clean," probably because Jewish Christians in Jerusalem continued to follow the Mosaic Law. As the Acts of the Apostles makes clear, whether or not Christians had to follow the Mosaic Law became an important controversy, and the author of Mark's Gospel was clearly coming down on the side of those who said that they did not.)

However, Jesus said, we should be concerned with what comes out of a person because certain evils come from the heart. He names them: evil thoughts, unchastity, theft, murder, adultery, greed, malice, deceit, licentiousness, envy, blasphemy, arrogance and folly. †

Cornucopia/Cynthia Dewes

We never know the day or the moment

You never know. Life happens and we never know what to expect, which is both a charm and a curse. Still, most of us think life is better than the alternative.



Control freaks like myself love to plan everything. We have lists for household chores, lists of bills to pay and itineraries for trips, which we may or

may not take in the future. We make grocery lists and meal plans for days ahead, arrange parties, buy birthday and Christmas gifts as indicated throughout the year for our friends and relatives, and mark dates for rotating tires or changing the oil in the car.

The childhood story of the ant and the grasshopper was not lost on us. We're determined to be the ant in every situation, prudent to the last. Like Boy Scouts, we're always prepared.

But wait. Sometimes, life changes so dramatically, tragically or suddenly that all our lists and arrangements are worthless. And the lesson we learn from these events should be to treasure the moments that God

gives us, plan or no plan.

Our health can change overnight due to illness or accident. One of our granddaughters proved this point recently when riding on a motorcycle with a friend on the highway. As so often happens, a motorist didn't see them, came into their lane and forced them into the side barrier. It could have been a lot worse, but it was a nasty surprise to our granddaughter, who's still skinned up and aching.

And, while we might expect a change in health to come with age, it's not always the old who experience it. Early this spring, a dear friend who's not even retirement age went through a terrible uncertain period in which she was deathly sick without a clear diagnosis. We all feared cancer, but it turned out to be a monstrous infection which thankfully could be treated with antibiotics. Today, she is on a slow road to recovery.

Another young friend, a fit person who runs regularly and watches his diet, suddenly experienced chest pains and discovered he had an arterial blockage. Now, after receiving a stent, he is fine. He jokes that he had another "stent" in the Army back in his younger days, but that doesn't count.

Sometimes, sudden tragedy changes our lives forever. When our handicapped son, Andy, was 23 he had a serious accident and died within hours. At the time, our other children were raised and out on their own, so our lives revolved mainly around Andy's current needs and plans for his future care. We were shocked to find how severely we experienced the "empty nest" syndrome after he died, because we expected our "everlasting baby" to outlive us all.

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 get through, gritting our teeth and keeping the 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 Greencastle, 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 the Catholic faith. Once, I even wondered if Catholic editors would boycott my work if they knew. Then I learned even many of them struggle with the same questions we have.



To better encourage children in formative years, it behooves parents to follow some precautionary guidelines. However, this should be done in a natural, good-humored, encouraging way. Also, compared to yesteryear, there is so much 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 (800-348-2440 or cparent@osv.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 also 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 Frankfort, Ky. They are members of St. Paul the Apostle Parish in Garland.

"Besides going to Sunday Mass," Ryan writes, "the Church offers many options" for practicing Catholicism as a family.

Our souls need nourishment and support as much as our minds and bodies do ... Choose an extra Catholic activity to do this week ..." she advises. Then she shares several possibilities:

Pray a rosary, make a holy hour, celebrate your feast day, receive the sacrament of reconciliation, attend a weekday Mass, pray a novena, participate in first Friday and first Saturday devotions, celebrate your baptismal day, attend Benediction of the Blessed Sacrament, pray the Stations of the Cross, make a five-minute visit in church, read Bible stories aloud, join a small discussion group, pray to your guardian angel, receive ashes on Ash Wednesday, have your throat blessed for the Feast of St. Blase or attend the Easter Vigil.

Readers can add other ideas, such as using various mealtime prayers. Spontaneous prayer can be especially

revealing. Paul and I followed many of the above suggestions with our daughters, but we lacked tenacity with others. If children see parents consistently happy with faith practices, they usually respond well.

Our daughters loved the lighting-of-Advent-candles ritual and they never balked when, during camping trips, we searched for a Catholic church for Sunday Mass. However, we weren't consistent with everything.

In her article, Ryan also notes: "Often, when I attend the Stations of the Cross or a rosary service, I notice how few children are there ... Many of these rituals are rich with traditions passed down for almost 2,000 years."

This is true and sad.

If children consistently understand these practices and benefits in the right way, it is likely they will continue them into adulthood. Of course, there are no guarantees. Often, only God understands why, as adults, children change their minds about their faith.

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

The Bottom Line/Antoinette Bosco

This parish is indeed alive and well

With so many "bad news" stories about parishes dwindling or closing, it is heart-warming to hear about the ones with "good news."



Consider this: Here's a parish, only about 20 years old, but with the outside of its church showing the normal wear that happens after a couple of decades to painted sur-

faces. When the pastor, Father George Sankoorikal—known as "Father George" to all—received an estimate of \$25,000 for painting the outside of the church, he came up with a better idea. He would ask his parishioners to volunteer to do the job.

He knew exactly who to put in charge. This would be a man named Peter Brady, known for devoting his time to helping others. Brady had painted part of the inside of the church a few months earlier.

I know this story well because I am talking about my parish, St. Marguerite Bourgeoys Parish in Brookfield, Conn.

It was at the end of Sunday Masses in early May when our two priests, Father George and Father Peter Towsley, announced that a parishioner, Brady, would speak to us for a few minutes about a need for 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.

Painting 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. Marguerite's. A reporter spelled it out with the headline: "Volunteers paint St. Marguerite Bourgeoys Church in four hours!"

What happened was a great story. We learned that Brady has helped needy people locally and in many surrounding towns through his own nonprofit handyman work, which he calls HDHM Ministry, meaning Handy Dandy Handyman. It relies completely on volunteers and donations.

"The program focuses on helping senior citizens, widows and the handicapped with such services as building sheds, cleaning rain gutters, fixing leaky roofs and locating furniture," explained reporter Angie Jeffrey. "Volunteers also drive seniors to their doctor's appointments."

After he gave the talks at the Sunday Masses, Brady went into high gear, enlisting the help of friends and family as well as parishioners both from St. Marguerite's and nearby St. Joseph's. He had 175 volunteers ages 10 to 79 signed up, and he organized a majority of them into nine teams, with a captain for each. He gave each of them a hat and a red shirt that said "Proud to be a Volunteer with the Handy Dandy Handyman." Why red? Because "red is the color of the Holy Spirit," said Brady. He attributes his "gifts of organization, communication and motivation" to the Holy Spirit.

The painters didn't go hungry, either, thanks to Brady's brother, Bill "Doc" 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 together 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 parish like St. Marguerite Bourgeoys gives me confidence that such tales may be greatly exaggerated!

(Antoinette Bosco is a columnist for Catholic News Service.) †

Sixteenth Sunday in Ordinary Time/Msgr. Owen F. Campion

The Sunday Readings

Sunday, July 17, 2005

- Wisdom 12:13, 16-19
- Romans 8:26-27
- Matthew 12:24-43

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 the ultimate in human logic, hence the name of the book. True wisdom is in the recognition of God.

The reading in this case is a testament to God, an affirmation of God's majesty and uniqueness. The fervor with which the author wrote these verses is evident. The author's faith quite clearly was intense.

Certain important facts are offered. God is supreme. Also evident are the facts that without God people stumble, but nevertheless God has communicated with people and strengthened people.

The reading states that God has "taught" the people. The teaching is not vague or ethereal. It very directly involves concrete details of living. God's people must be kind and just, for example.

The second lesson, from Paul's Epistle to the Romans, is very brief.

Its context is important. Paul wrote in this instance to the community of Christians dwelling in the city that was the center of his world. They lived in Rome, the political and commercial heart of the vast Roman Empire.

They composed a small minority, and were at best scorned and at worst persecuted.

This epistle reassures them and calls them to devotion as followers of Christ.

St. Matthew's Gospel supplies the last reading.

As was the case last week, it presents parables and it reveals the importance of the disciples, who had opportunities to learn from Jesus that were not given to the general rank and file.

The parables have a rural, agricultural theme. It is not surprising. The audience came from the rural areas of Galilee. But

even those people from towns would have known the circumstances of farming and herding.

In this story, an "enemy" who sows weeds in the farmer's fields frustrates a farmer's efforts. The enemy can be construed to be the devil. The weeds are temptations and problems.

In the next story, about the mustard seed, Jesus teaches that true faith must be developed, and if it is developed it can be mighty indeed.

In the third parable, the message of the second is underscored. Faith can be likened to yeast. It must rise.

Finally, Jesus takes the disciples aside and explains the parables to them. In this explanation, the Lord makes clear that there is a struggle in human existence. The devil exists and tempts us. The devil's purposes are not in our interests. Actually, they are intent upon our doom.

By contrast, the Lord, the Son of Man, touches us, heals us and gives us the resources not only to withstand the devil but also to be one, and one forever, with God.

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
(Response) Exodus 15:1-6
Matthew 12:38-42

Tuesday, July 19
Exodus 14:21-15:1
(Response) 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
and doctor
Exodus 19:1-2, 9-11, 16-20b
(Response) Daniel 3:52-56
Matthew 13:10-17

Friday, July 22
Mary Magdalene
Exodus 20:1-17
Psalm 19:8-11
John 20:1-2, 11-18

Saturday, July 23
Bridget 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 Kings 3:5, 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

Canon and civil laws restrict marriage between relatives

Q Please explain for our family which relatives are forbidden to marry and how this is figured out.



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

A 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 two such 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, dispensations 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 allowed some marriages between brothers and sisters—and even, it seems, between parent and child—marriage of individuals closely related 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.

Q 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, she 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)

A 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.

(A free brochure answering questions that Catholics ask about Mary, the mother of Jesus, is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 5515, Peoria, IL 61612. Questions may be sent to Father Dietzen at the same address or by e-mail in care of jjdietzen@aol.com.) †

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



Photo by Brandon A. Evans

(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 Schonborn 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." †

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Submitted photos



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.

Left, Father Dan Atkins, center, pastor of St. Joseph Parish in Corydon, celebrates an outdoor Mass for the area Hispanic community with Conventual Franciscan Father Thomas Smith, who is the Hispanic Ministry Coordinator for the New Albany Deanery and also St. Rita Parish in Louisville, Ky., on July 4 at Mount St. Francis Retreat Center in Floyd County.

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United Church of Christ backing of gay marriage will impact ecumenism

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 reject 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 one 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 defeated motions to postpone action until the next synod in 2007 or to amend the resolution by substituting "covenantal 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 recogni-

tion 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 same-sex civil unions an equivalent legal status without calling them marriages.

Popes John Paul II and Benedict XVI have firmly condemned the notion of same-sex marriage as contrary to the meaning of marriage and its fundamental role in society.

The U.S. Catholic bishops, citing growing campaigns around the country to

legalize same-sex marriages through courts and legislatures, have called for a federal constitutional amendment declaring that marriage is only the union of one man and one woman.

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

BEYER, Marilyn J., 75, St. Vincent de Paul, Shelby County, June 29. Wife of James J. Beyer. Mother of Pamela Hamilton, Anthony, Nicholas and Stephen Beyer. Sister of Richard Thomas. Grandmother of eight. Great-grandmother of one.

BIELANOWSKI, Mildred Hazel, 85, St. Joan of Arc, Indianapolis, July 3. Mother of Debra Condon and Michael Bielanowski. Sister of Vi Compton and Willa Pitcher. Grandmother of three. Great-grandmother of two.

BRODERICK, Rita Anne, 86, St. Bartholomew, Columbus, June 30. Mother of Jill Barland, Sheila Behrman, Margaret Broderick, Joan Conatser, Liza Matucan and Darlene Stillinger. Grandmother of 10. Great-grandmother of four.

CASSIDY, Earl C., 94, Sacred Heart of Jesus, Terre Haute, June 10. Father of Dale Cassidy.

CRAIG, Mildred J., 75, St. Joseph, Sellersburg, June 18. Sister of Ann Yochem and Mary Lou Zeagler.

DAVIS, Ralph J., 77, St. Peter, Harrison County, June 22. Husband of Mary Martha (Ditto) Davis. Father of Martha Ann Bennett, Mary Nichols, David, Jay and Pat Davis. Brother of Margaret Woertz. Grandfather of 12. Great-grandfather of nine.

HELD, Carl B., 86, St. Barnabas, Indianapolis, July 2. Father of Charlene France, Andy, Mike and Ron Held. Brother of Paul Held. Grandfather of eight. Great-grandfather of 13.

HOMMEL, Patricia D., 86, St. Anthony of Padua, Clarks-ville, June 19. Mother of Julia Campbell, Margie and Fred

Hommel. Sister of Michael Devine. Grandmother of six. Great-grandmother of one.

HUSS, Ronald H., 67, Holy Trinity, Edinburgh, June 23. Husband of Judith Huss. Father of Tim Huss. Son of Clara Huss. Brother of Marilyn Klausung. Grandfather of three.

IRISH, Robert B., II, 61, St. Barnabas, Indianapolis, June 24. Husband of Judy Irish. Father of Brian and Robert Irish III. Son of Dorothy Irish. Grandfather of five.

KAMINSKY, Mary Frances, 67, St. Teresa Benedicta of the Cross, Bright, June 26. Mother of Peggy Mardis, Heather Monnin, Michelle Sweitzer, Melanie Wade, Dan, John, Michael and Richard Kaminsky. Sister of Margie Procter and Joe Sowers. Grandmother of 25. Great-grandmother of six.

KRATZ, Eulalia V., 91, St. Augustine, Jeffersonville, June 25. Mother of Thomas Kratz. Sister of Mary Storz. Grandmother of three. Great-grandmother of six.

LAHUE, Donna, 53, St. Mary-of-the-Woods, Floyds Knobs, June 30. Mother of Christina McBride and Jimmy Cock-erill III. Sister of Joan Foster, Esther Fredericks, Mary Paul, Maureen Pierce, Sheila Schmidt, Jean Tevis, Rita Tooley, Bill, Bob, John and Mike Wimsatt. Grandmother of four.

LeCLERE, Joseph E., 51, St. Isidore, Bristow, July 1. Husband of Angie LeClere. Father of Stacey Guillaume and Holly Kern. Son of Kenneth LeClere. Brother of Mary Jane Hawkins, Mindy Hubert, Alice Sommer and Tom LeClere. Grandfather of two.

LEWIS, Camilla Ruth, 82, St. Gabriel, Connorsville, June 23. Wife of Gene Lewis. Mother of Camilla Jackson and Martha Stefanchik. Stepmother of Dennis Jackson. Sister of Rena Kingery and Helen Smith. Grandmother of eight. Step-grandmother of seven. Great-grandmother of three. Step-great-grandmother of 14.

LOGAN, Rita (Shine), 79, St. Barnabas, Indianapolis, June 30. Mother of Rita

Barber, Lisa Clodfelter, Loretta Goddard, Leah Hall, Lynda McGinley, Lanette Mussel-white and Larry Logan. Sister of Mary Clapper, Bill, Bob, Don and Pat Shine. Grand-mother of 14.

LYNN, Dorothy E. Jarbo, 84, St. Mary, Rushville, July 4. Mother of Fran, John, Richard and Ronnie Jarbo. Grandmother of 17. Great-grandmother of 28. Great-great-grandmother of one.

MAUCH, Mary, 89, St. Mary-of-the-Knobs, Floyds Knobs, July 1. Mother of Patricia Laile. Sister of Dorothy Kasse, Lillian Mathers, Jennie Rupp, Ann Schulz and Walter McKnight. Grandmother of two.

McHUGH, Thomas W., 91, St. Louis, Batesville, June 28.

NEVITT, Malvalena F. Riley, 90, St. Barnabas, Indianapolis, June 28. Mother of Mary Laker, Kenneth and Ronald Nevitt. Sister of Alice McIntosh. Grandmother of 13. Great-grandmother of 17.

POWERS, Michael Edward, 51, St. Gabriel, Indianapolis, July 2. Father of Paige, Tara, John and Kevin Powers. Son of Barbara Powers.

REIDY, Betty Jane, 80, Holy Cross, Indianapolis, June 24. Mother of Johanna Gremore and Steven Reidy. Sister of Russell Melton. Grandmother of three.

RICHARDSON, Lois G., 78, Sacred Heart of Jesus, Indian-apolis, June 23. Wife of Robert Richardson. Mother of Judy Drummond, Joyce Dunn and Mike Richardson. Grandmother of two.

ROBERTSON, Charles D., 85, St. Joseph, Corydon, June 25. Husband of Delsie (Pickles) Robertson. Father of

Jennie D'Angelo, Mary Jane Hammontree and Joe Robertson. Brother of Louise Marks, Vivian Landrum and Marie Prestigiacomio. Grand-father of four. Great-grandfather of seven.

SCHREINER, Martina, 83, Nativity, Indianapolis, June 24. Sister of Charity Sister Margaret Seton Williams. Half-sister of Dovie Knox and Ellie Strange.

SULLIVAN, Mary Patricia, 78, Our Lady of Lourdes, Indianapolis, June 23. Sister of Denise, Kathleen, Shelia and Patrick Sullivan.

SUTTON, George J., 88, St. Barnabas, Indianapolis, June 26. Husband of Nellie Sutton. Father of Sara Abell, Vickie Ford and George J. Sutton Jr. Grandfather of eight. Great-grandfather of two.

UHL, Dorothy W., 96, Holy Family, New Albany, July 2. Mother of John Uhl Jr. Grand-mother of nine. Great-grand-mother of 20. Great-great-grandmother of one.

WOLF, George C., 87, Prince of Peace, Madison, June 26. Husband of Janet Wolf. Father of Beverly, Dick and Mike Wolf. Brother of Helen Flock. Grandfather of one.

WOODARD, Mary G., 80, St. Joseph, Jennings County, June 28. Mother of Martha Barber, Elaine Castetter, Karen Miles, Linda Wischmeier, Bob, Darrell and Tom Woodard. Sister of Delbert and Gerald Hayersperger. Grandmother of 21. Great-grandmother of 20.

YOCUM, Frances T., 72, St. Michael, Bradford, June 25. Mother of Jerry England, John, Patrick and Robert Yocum. Grandmother of seven. Great-grandmother of one. †

Franciscan Sister Margaret Mary Stuhrenberg taught for 39 years

Franciscan Sister Margaret Mary Stuhrenberg, formerly Sister Paul Anthony, died on June 30 at the motherhouse of the Sisters of the Third Order of St. Francis of Oldenburg. She was 78.

The Mass of Christian Burial was celebrated on July 5 at the motherhouse chapel. Burial followed in the sisters' cemetery.

Sister Margaret Mary was born on Sept. 8, 1926, in Duncombe, Iowa. She entered the Oldenburg Franciscan community on Sept. 8, 1948, and professed her final vows on Aug. 12, 1954.

She taught at Catholic grade schools in Indiana, Ohio and Illinois for 39 years.

In the archdiocese, she

taught at St. Mark School, St. Michael School, St. Christopher School, St. Gabriel School and the former Holy Trinity School, all in Indian-apolis, as well as at Holy Name School in Beech Grove and St. Lawrence School in Lawrenceburg.

In 1989, Sister Margaret Mary retired to the mother-house at Oldenburg.

Surviving are four sisters, Franciscan Sister Bernetta Stuhrenberg of Oldenburg, Rosemary Maschinco of North Vernon, Mary Ann Wenning of Greensburg and Barbara Sandhage of Westport, Ind.

Memorial gifts may be sent to the Sisters of St. Francis, P.O. Box 100, Oldenburg, IN 47036. †

On feast of St. Benedict, pope begins summer vacation in the Alps

VATICAN CITY (CNS)—Pope Benedict XVI celebrated the feast of his patron, St. Benedict, by flying to the north-ern Italian Alps for a July 11-28 vacation, but first he shared some reflections about the saint.

Addressing visitors in St. Peter's Square on July 10, the pope said St. Benedict of Norcia, the fifth- and sixth-cen-tury Italian monastic whose feast is July 11, is "a saint who is particularly dear to me, as you can intuit from my choice of his name."

The monasteries founded by the saint, he said, gave life "to a fraternal community founded on the primacy of love for Christ, in which prayer and work harmoniously alternate with praise for God."

"Benedict did not found a monastic institution aimed principally at the evangelization of the barbarians, like other great missionary monks of his age, but taught his followers that the basic or even only aim of their existence was the search for God," he said.

St. Benedict's insistence that nothing in their personal or community life should come before love for Christ is as valid a recipe for holiness today as it was in the saint's life-time, the pope said.

Learning to focus on Christ, he said, has become "a real pastoral urgency in our age, when one notices a need to anchor life and history with firm spiritual references."

Pope Benedict left the Vatican mid-morning on July 11 to fly from Rome's Ciampino airport to the airport of St. Christophe-Aosta in northern Italy. He then drove to a villa owned by the Salesian Fathers at Les Combes in the Alps.

The only public events on the papal calendar during his vacation were expected to be the Sunday recitation of the Angelus on July 17 and July 24 with visitors gathered on the lawn around the villa.

Flying back to the Ciampino airport on July 28, Pope Benedict was scheduled to go directly to the papal summer villa at Castel Gandolfo, south of Rome. †



Pope Benedict XVI receives flowers from a girl as he arrives July 11 for his vacation in Les Combes in the northern Italian Alps. The pope will stay in a villa owned by the Salesian Fathers until July 28.

Benedictine Brother Lambert Zink ministered in the Archabbey Library

Benedictine Brother Lambert Zink, a monk of Saint Meinrad Archabbey in St. Meinrad, died on July 8 at Memorial Hospital in Jasper, Ind., several weeks after receiv- ing a diagnosis of leukemia. He

was 76. The Mass of Christian Burial was celebrated on July 11 in the Archabbey Church. Burial followed in the monks' cemetery.

The former Louis Jacob Zink was born on Oct. 26, 1928, in Lancaster, Ohio. He completed his education at Zink School, St. Mary School and St. Mary High School, all in Lancaster.

He served with the U.S. Army in Japan and Korea from 1954-56 then came to Saint Meinrad and was invested as a novice on April 7, 1957. He professed his simple vows on April 16, 1958.

After his profession, Brother Lambert began working as an acquisitions clerk in the Archabbey Library, which was his principal work for the next 43 years.

In 2001, he began an assign-ment to help establish the Archabbey Museum.

He was also a former mem-ber of the St. Meinrad Fire Department.

Surviving are several cousins. Memorial contributions may be sent to Saint Meinrad, 100 Hill Drive, St. Meinrad, IN 47577. †

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The position requires excellent organizational and interpersonal skills. A high school diploma or its equivalent is required and additional education in secretarial studies or information technology is preferred. At least 5 years of secretarial experience in a fast-paced work environment is required, and knowledge of basic accounting is preferred. The ability to speak and read Spanish would be helpful.

Please send cover letter, résumé, and list of references to:

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Bob Carpenter leans on a shovel on June 22 during a break from grounds maintenance work at Calvary Cemetery in Terre Haute. On July 1, he completed 50 years of service, first as the superintendent and later as the grounds foreman for St. Joseph Cemetery in Terre Haute, which dates back to 1857, and Calvary Cemetery, which dates back to 1913. From 1955 until a backhoe was purchased in 1990, Carpenter dug 3,500 graves by hand at both Catholic cemeteries there. In 1997, the Archdiocese of Indianapolis began managing the cemeteries, which formerly were operated by a local board of directors. The Buchanan Group now manages the Catholic cemeteries for the archdiocese.



Photos by Mary Ann Wyand

CEMETERY

continued from page 1

the job.”

Fifty years later, he's still happy to be working there. "When you work for a place, you think about everything and you absorb it all," Carpenter said. "You put it in your mind and create your own pattern of work. I got acquainted with all the families and have made a lot of friends. Anything they needed, that's what I was here for."

Msgr. Joseph F. Schaedel, vicar general and pastor of Holy Rosary Parish in Indianapolis, praised Carpenter for his compassionate service to grief-stricken people.

"I suspect that Bob's long tour of service to the archdiocese is a record for any of our lay employees," Msgr. Schaedel said. "Some of our priests celebrate 50 years of active service, but I don't think I've ever known a layperson who has worked for the Church for 50 continuous years and who is still going strong."

"Bob is one of those humble, quiet, unassuming people in the background who do so much to serve the needs of others in the Church," the vicar general said. "In fact, he reminds me a bit of St. Joseph—always in the background, always there when needed, always faithful. What a record of faithful service. Without people like Bob Carpenter, the Church would not be nearly as effective in ministry."

Kathy Johnson, the location manager for Calvary Cemetery at Terre Haute, said Carpenter takes care of all the grounds maintenance throughout the year with a small staff and is very dedicated to his job.

"He can work circles around most anybody else who works with him," Johnson said. "You would not know that he is 74 years old. He mows the grounds and removes trees. He still digs the cremation graves. He doesn't dig the full-body graves anymore, but he used to do them by hand. He can tell you stories about how sometimes in the winter he had to get a jackhammer to get through the ice to dig the grave."

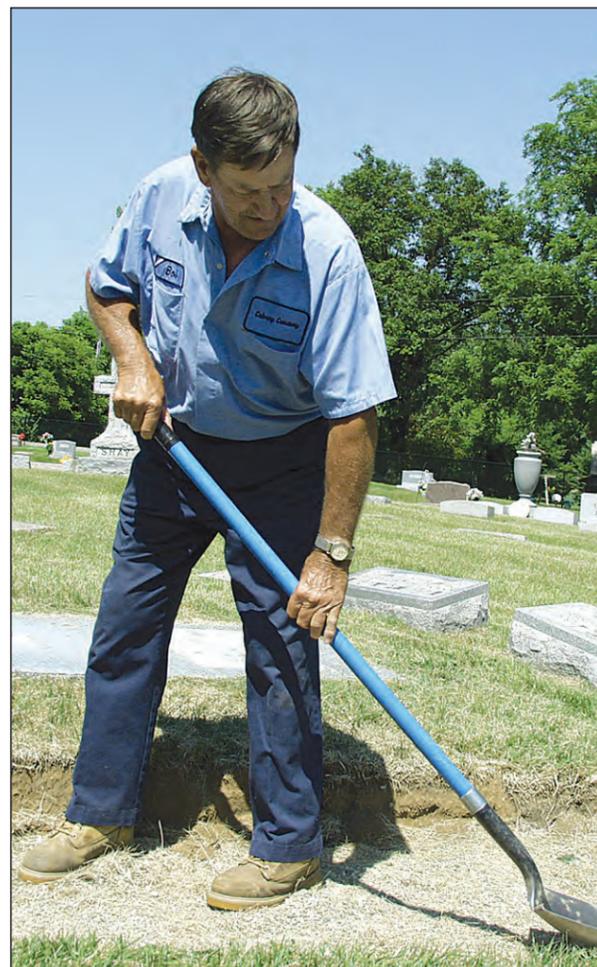
Mike English, the grounds foreman for Calvary, Holy Cross and St. Joseph cemeteries in Indianapolis, said Carpenter "has a big heart and is one of the most dedicated people I've ever met. He has dedicated his life to running the [Catholic] cemeteries there for the people of Terre Haute. He's done a lot of extra things in regard to going the extra mile to make the families happy. After 50 years, he knows everybody."

English has completed 23 years of service at three Catholic cemeteries in Indianapolis, and understands the challenges of preparing gravesites in the heat and humidity of summer or in subzero weather when the ground is frozen and covered with snow.

"It's a physical job," English said. "He just gets out there in the cold and deals with the frozen ground. ... It's amazing to me that anybody could stay in one job that long, let alone stay healthy like he has over the years. Sometimes he's done the work all by himself for periods of time."

Carpenter said he enjoys helping people in their time of need and likes working outdoors every day.

"The work was all done by hand until 1990," he said, "but we always got the graves done on time." †



Bob Carpenter prepares the grave of the late Father John Dede for placement of a large granite ledger, or memorial marker, at the Priests' Circle at Calvary Cemetery in Terre Haute. Father Dede died on April 21, 2005.

 A large advertisement for St. Vincent Children's Hospital. The background is a black and white photograph of a young child with glasses, smiling joyfully as water sprays over their face from a fountain. In the foreground, there is a white graphic element resembling a medical chart or sign.

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