



The

Criterion

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New Church management group called testament to lay generosity

WASHINGTON (CNS)—Catholic philanthropist Kerry A. Robinson on July 11 called the new National Leadership Roundtable on Church Management a testament to the generosity of lay people.

It is “a magnificent testament to the generosity of highly influential, experienced laity in the fields of management and finances who are deeply committed to the Catholic Church and want to lend their expertise and guidance to the Church in her hour of need,” Robinson said following her appointment as the round table’s first executive director.

To take up the new post, Robinson, 38, is leaving her job as development director of St. Thomas More Chapel at Yale University, where over the past eight years she has raised nearly \$70 million to build and endow the university’s new Catholic center.

At its founding meeting on July 11, the board adopted bylaws incorporating the round table as a tax-exempt charitable organization and elected Geoffrey T. Boisi, a philanthropist and retired vice chairman of JPMorgan Chase, as board chairman.

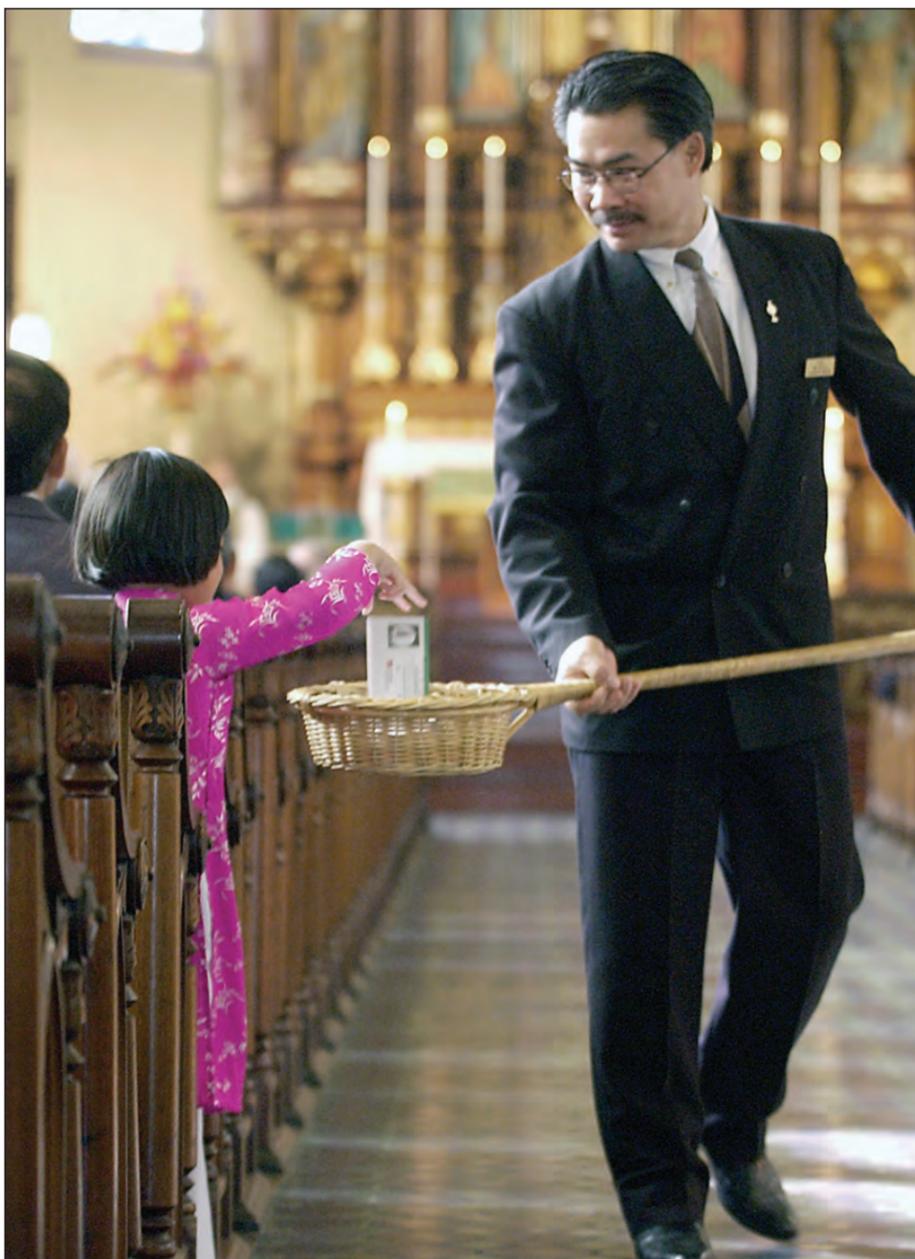
Boisi, 58, was one of the leading figures behind a landmark meeting of Catholic business, academic and institutional leaders with several Catholic bishops in Philadelphia last year on Church management, personnel and financial practices. That meeting led to the launch of the round table and resulted in a nationally distributed set of recommendations



Geoffrey T. Boisi

See **MANAGEMENT**, page 2

CNS file photo by Sam Lucero, Catholic Herald



A girl drops an offering in the collection basket at St. Anthony Church in Milwaukee in an October 2004 file photo. A group of U.S. Catholic bishops and lay Church and business leaders have formed a new nonprofit organization to promote excellence and best practices in managing Church finances and human resources. Formation of the National Leadership Roundtable on Church Management was announced in Washington on March 14.

Fine-tuning synod: New procedures, but bishops won't make decisions

VATICAN CITY (CNS)—Whether suggesting fine-tuning or lobbying for a major overhaul, most bishops around the world agree that something has to be done with the Synod of Bishops.

Pope Benedict XVI—who as Cardinal Joseph Ratzinger participated in 15 of the 20 general, special and regional synod assemblies held since 1965—has demonstrated that he, too, thinks changes are needed.

However, bishops and others who hoped the synod would become a decision-making body rather than an occasion for offering advice to the pope may be disappointed.

The Oct. 2-23 synod on the Eucharist will feature procedural changes reflecting not only the ideas of the new pope, but also the leadership of a new general secretary for the synods.

Croatian Archbishop Nikola Eterovic, general secretary, outlined the changes at a July 7 press conference, saying synods would keep the bishops in Rome for less time, reduce the length of the speeches they have to listen to and give them more time for discussing issues with the entire synod body.

The October gathering will be the 11th general assembly of the Synod of Bishops since the Second Vatican Council. At three weeks, it will also be the shortest.

The longest synod on record was the 1971 gathering, which lasted just more than five weeks but tried to tackle two major topics: the ministerial priesthood and justice in the world.

Since then, the general assemblies have run just more than four weeks and have focused on one issue: the laity, priestly formation, consecrated life, the role of the bishop, catechesis, the family or penance and reconciliation.

See **SYNOD**, page 16

Stem-cell, other biotech bills face coming Senate votes

WASHINGTON (CNS)—As many as five bills related to stem cells and other biotechnology could come before the U.S. Senate by the end of July for an up-or-down vote requiring a 60-vote majority, Sen. Rick Santorum, R-Pa., said in a July 14 teleconference with members of the Catholic press.

Santorum, the Senate’s third-ranking Republican as head of the Senate Republican Conference, said no amendments would be allowed to any of the legislation under terms of a procedural agreement being worked out with Senate Majority Leader Bill Frist, R-Tenn.

Two of the bills passed the House of Representatives on May 25:

- Stem-Cell Research Enhancement Act, which would permit federal funding of embryonic stem-cell research using frozen embryos that would otherwise be discarded; the embryos could only be used with the parents’ consent.

- Stem-Cell Therapeutic and Research Act of 2005, which would promote

increased stem-cell research using umbilical cord blood.

If those two bills are approved by the Senate and sent to the White House, President George W. Bush would veto the former and sign the latter, Santorum said.

Officials of the U.S. Catholic Church have spoken out against any expansion of embryonic stem-cell research, but have supported increased funding for research involving the stem cells in umbilical cord blood.

The other three pieces of legislation that the Senate may deal with at the same time include a bill, still being drafted at the time of the teleconference and to be sponsored by Frist, which would promote the use of alternatives to embryonic stem-cell research to avoid the moral problems caused by destruction of embryos.

The alternatives proposed by some scientists would create stem cells without creating human life.

“I have some concerns about whether we should pursue” the alternatives,

Santorum said, adding that the “most promising” stem-cell research involves adult stem cells. He said the unproven embryonic stem-cell research, by “pulling money away” from the study of adult stem cells, “is not a rational allocation of resources.”

Finally, Santorum said, the Senate may take up under the 60-vote-majority rule two bills sponsored by Sen. Sam Brownback, R-Kan., banning human cloning and the creation of chimeras, or hybrids that are part-animal and part-human.

Both Brownback bills and the Frist bill would require House approval if passed by the Senate.

In the teleconference, Santorum dismissed arguments by a group of Protestant and Jewish leaders and theologians in a recent letter to Frist that religious objections to embryonic stem-cell research should not be raised in the debate over the Stem-Cell Research Enhancement Act.

See **STEM CELL**, page 8

MANAGEMENT

continued from page 1

on how to improve Church practices in those areas at the parish, diocesan and national levels.

Boisi said the recommendations have been well-received. He said 70 bishops who responded to a request for criticisms and suggestions described areas of particular concern to them.

"There's a terrific desire for input on how to make parish life more welcoming," he said.

Among other areas the bishops highlighted as priority concerns were improving ways to evaluate personnel at the parish and diocesan level, training for themselves and pastors in those areas, and finding ways to engage and motivate young people to be more involved in Church life, he said.



Francis J. Butler

Francis J. Butler, president of Foundations and Donors Interested in Catholic Activities, who was elected board secretary, said the bishops' responses to the recommendations were "surprisingly positive."

"They're saying, 'We want to know

how to do this,'" he said.

Butler was also a key figure behind last year's Philadelphia meeting. FADICA member foundations helped fund that meeting and have put up most of the \$1.3 million raised in the past three months to fund the round table and its projects.

One of its projects, already well underway, is a kit of six DVDs with workbooks that is to be sent to every parish in the country, offering concrete ways that parishes and dioceses can assess their personnel, management and financial skills and improve them.

Since the Philadelphia meeting, FADICA's office in Washington had served as the operational base for organizing the round table and developing its initial projects. The new round-table office is adjacent to FADICA's.

Catholic News Service interviewed Robinson, Boisi and Butler following the daylong inaugural board meeting at the Pope John Paul II Cultural Center in Washington.

The initial 22 members of the board—a few seats remain to be filled—include three nationally prominent priests, a nun, an Army lieutenant general, a judge, and top executives of several national and international businesses or nonprofit organizations.

The round table itself, Boisi said, will consist of about 225 Catholic leaders—executives in business, education,

health care and the nonprofit sector, military leaders and others—who will meet annually with bishops from around the country to discuss major finance, personnel and management issues facing the Church and work on ways Church organizations can do a better job in those areas locally and nationally.

He said the next round-table meeting is planned for this October.

"At that meeting the intent is to have a significant number of the hierarchy there," he said.

He said the board also hopes to recruit at least one bishop from each region of the country to serve on an advisory committee.

The board, which is to meet quarterly, has scheduled its next meeting in October. Boisi said there were 22 board members for the first meeting, but they still plan to fill several more seats. Terms will be for four years, renewable once. Some initial terms will be shorter so that the terms are staggered.

At the next meeting, after having had some initial experience interacting, the board plans to elect two vice chairs.

As treasurer, the board elected Thomas J. Healey, advisory director of Goldman Sachs, a senior fellow at Harvard University's John F. Kennedy School of Government and a former assistant secretary of the U.S. Treasury

under President Ronald Reagan.

Boisi said that "we thought about a lot of people" before nominating Robinson as the first executive director. He said she stood out among "people I've interacted with over the past couple of years who have an understanding of the mission of the organization, who have a love of the Church, have executive experience and have a passion and an enthusiasm and can garner other people's enthusiasm."

He said Robinson has all those qualities and "is very inspiring to people, especially young people."

She is "well-respected among the bishops" and "has worked with a lot of leadership organizations within the Church," he added.

Robinson, who is married and a mother of two, has served as a trustee of the Raskob Foundation for Catholic Activities since she was 24. She is also a trustee of the National Pastoral Life Center and the Gregorian University Foundation in New York, the Center for Applied Research in the Apostolate and the Education for Parish Service Foundation in Washington, and the National Catholic AIDS Network in San Francisco.

For the past decade, Robinson has been a consultant to the U.S. bishops' Committee on the Catholic Campaign for Human Development. †

Two priests in archdiocese receive grants to take sabbaticals

By Brandon A. Evans

Two parishes of the archdiocese recently received clergy renewal grants from Lilly Endowment Inc. to be used for their pastors to take sabbaticals.

St. Christopher Parish in Indianapolis received \$45,000 to send Father D. Michael Welch on a sabbatical, and St. Rita Parish in Indianapolis received \$26,930 to send Society of the Divine Word Father Stephan Brown on a sabbatical.

The grants are from the Clergy Renewal Program for Indiana Congregations, and are awarded annually to some who apply for them.

This year, 36 Indiana churches of various denominations were awarded grants for their ordained pastors to enjoy a period of spiritual, mental and physical renewal.

Craig Dykstra, the endowment's vice president for religion, described all those receiving grants as "wise counselors, efficient administrators, effective fundraisers, inspiring orators—and fully present whenever needed."

"Many have served up to two decades without taking an extended leave," he said. "They invariably describe their work as bringing great joy. These sabbaticals give them the opportunity to refresh and renew themselves for their service ahead."

Both Catholic priests in the archdiocese who will be taking a leave from their labors are doing things that will not only help them grow, but also help their parishes grow with them.

Father Stephan will be taking a three-

month sabbatical beginning in June 2006.

A bi-ritual priest in the Latin and Maronite rites, he will spend one month in Ohio studying the ancient languages of Aramaic and Syriac.



Fr. Stephan Brown, S.V.D.

From there, he will travel to Brazil for a couple weeks to learn Portuguese.

"And then I'm going to do a study of Afro-Brazilian spirituality, culture and theology," he said.

After one month in Brazil, Father Stephan will head to

Big Sur, Calif., for a retreat at the New Camaldoli Hermitage.

"And then, following some time of rest, I'll return to the parish," he said.

When he returns, he will bring back with him all that he learned to share with his parishioners.

Especially following the movie *The Passion of the Christ*, there has been a renewed interest in the ancient language of Aramaic, he said, a language used by Christ himself.

Father Stephan said that already he shares with his parishioners aspects of the Maronite Rite, and has introduced Aramaic to the people in some liturgies.

Studying the language will help him to continue to do that.

Also, his time in Brazil will bear fruit for the parish, which is predominantly African-American.

"One of the things that we have been

working on for several years...is the incorporation of our African-American culture in our liturgy, worship and spirituality," Father Stephan said.

In Brazil, he will have a chance to study an African culture that is rich in theology, spirituality and liturgy.

"Our American experience was one where everything that was of our African roots was kind of stripped away," he said. That did not happen in the Afro-Brazilian community, and what resulted is a blend of African spirituality and Christianity that Father Stephan is very interested in.

Without the grant from Lilly Endowment, none of this would be possible, he said.

Likewise, Father Welch said that his sabbatical would not be as extensive without the grant. As it is, the grant covers not just all the costs involved in each pastor's trip, but also the cost of programs for the parish and replacement priests.

"The parish pays nothing," Father Welch said. "The Lilly grant is just an unbelievable thing."

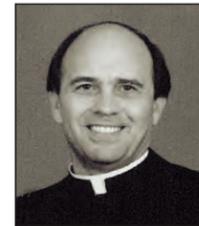
He looked into applying for a clergy renewal grant last year after Archbishop Daniel M. Buechlein approved his request for a sabbatical.

Father Welch will be leaving for his sabbatical on Aug. 22 and returning on Dec. 14—in the interim the associate pastor, Father David Lawler, will take care of the sacramental duties, along with a few other priests.

"The first week of my sabbatical will be spent pursuing a lifelong dream of

spending a week at a tennis camp in Vermont," Father Welch wrote to members of the parish.

From there, he will spend 10 days in contemplative prayer at the Trappist



Fr. D. Michael Welch

Monastery of Gethsemane in Kentucky.

After that, he will travel to Washington D.C., for a month of study at the Washington Theological Union.

He wants to focus on St. Teresa of Avila and St. John of the Cross.

Next, Father Welch will spend time at the Catholic University of Louvain in Belgium, and also travel to the Abbey of Taize in France, where music is composed that many parishes including St. Christopher Parish, use during liturgies.

He will end his sabbatical with friends in Austria and perhaps some early snow skiing.

Beyond sending the parish updates, he hopes to start a program at the parish to teach children more about contemplative prayer and also have a special weekend with a speaker from the Washington Theological Union.

Father Welch said parishioners are excited about his trip.

"The reaction I've gotten is, 'We're really, really happy for you, but we're going to miss you'—so that makes you feel pretty good," he said. †

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Father Justin Martin sought personal connections in his ministry

By Sean Gallagher

Father Justin Martin, administrator of Our Lady of the Springs Parish in French Lick and Our Lord Jesus Christ the King Parish in Paoli, died on July 17 at Bloomington Hospital in Bloomington.

Parishioners at the French Lick parish found the 28-year-old priest ill in the rectory after he failed to arrive at the church to celebrate Saturday evening Mass.

Father Martin had started a new assignment on July 6 as administrator of the two Bloomington Deanery parishes.

Yet, according to his uncle and mentor in the priesthood, Msgr. Frederick Easton, archdiocesan vicar judicial, he had already touched lives there.

A husband and wife who are members of Our Lord Jesus Christ the King Parish drove to Bloomington on Sunday evening to show their gratitude to him for drawing back to the faith their son after he had been away from the Church for some time.

Msgr. Easton said that making personal connections with people was an important part of Father Martin's priestly identity that began to emerge during his theological formation in Rome when, as a young seminarian, he met some of the highest leaders of the Church.

In the years leading up to his 2002 ordination, Father Martin spoke on a number of occasions with then-Cardinal Joseph Ratzinger, now Pope Benedict XVI.

He also became acquainted enough with American Archbishop James Harvey, pre-

fect of the papal household for both Pope John Paul II and Pope Benedict, that on the day of the recent papal election, as its successful conclusion was just becoming known, the prelate sent Father Martin a cell phone text message which simply read, "White smoke."

But one of the most important people that Father Martin would speak with while in Rome and after he returned was his uncle, sharing openly with him in long telephone conversations and dinners together all of the blessings and challenges of his time in the seminary and pastoral ministry.

"We talked gut to gut all the time," Msgr. Easton said. "There was no persona. He was just who he was all the time."

The close bond that Father Martin had with his uncle through their family was increased through their shared priesthood. Msgr. Easton said that he experienced this through intense emotions on the day of his nephew's ordination, emotions which would only be matched by those he felt at the time of his nephew's death.

Despite becoming acquainted with bishops and cardinals in Rome, Father Martin showed in his life and ministry as a priest a desire to make connections with all the faithful.

Father Stephen Giannini, pastor of St. Luke Parish in Indianapolis, said that Father Martin did this especially with the youth of the parish, where he ministered as associate pastor in his first pastoral assignment following his ordination.

He also emphasized that Father Martin paid special attention to those at the other end of the age spectrum, including the residents of the St. Augustine Home for the Aged on the north side of Indianapolis.

No matter what age group he ministered to, Father Martin desired to make personal connections. Father Giannini said he often did this with youth through

his love for electronic gadgetry and with the aged through his hobby of performing magic tricks.

But in all cases, Father Giannini said that it was Father Martin's bright personality that shone through.

"Justin had a joy about him," he said. "I just think that there was a goodness about him and an innocence about him that God calls us all to be. And I think those aspects of Justin's life are things that I hope everybody who knew him will be able to carry forth."

In 2004, Father Martin became the associate pastor of St. Monica Parish in Indianapolis and served under its pastor, Msgr. Paul Koetter.

Ministering to those participating in the parish's Rite of Christian Initiation of Adults was one of Father Martin's primary responsibilities in the parish. But according to Msgr. Koetter, Father Martin made his broadest connection with the parish simply by being the celebrant of Sunday Masses.

"Justin came across as a very approachable person," Msgr. Koetter said. "He had a sense of humor about him. He was a person that a lot of people felt some affection for and I think a lot of that was just his presence at Mass, in how he preached and how he celebrated Mass."

"He did not know a stranger," Msgr. Easton said of his nephew. "He felt comfortable with teenagers. He felt comfortable with the cardinals of the Church. He would be comfortable in the Church wherever it was."

Calling was from 3 p.m. to 8 p.m. on July 21 at St. Charles Borromeo Church in Bloomington, with a prayer vigil at 7 p.m.

The Mass of Christian Burial was celebrated at 11 a.m. on July 22 at St. Charles Borromeo Church.

Archbishop Daniel M. Buechlein was

the principal celebrant. Benedictine Archabbot Justin DuVall, spiritual leader of Saint Meinrad Archabbey in St. Meinrad was the homilist.

Burial followed at the Priests' Circle at Our Lady of Peace Cemetery in Indianapolis.

Justin David Martin was born on Nov. 23, 1976, in Sacramento, Calif. to David and Beth (Easton) Martin. He graduated from Denhigh High School in Newport News, Va.

As a seminarian for the archdiocese, Father Martin studied at and graduated from Saint Meinrad College in St. Meinrad. He completed his priestly formation at the Pontifical North American College in Rome where he earned a Master of Divinity degree.

Archbishop Buechlein ordained Father Martin to the priesthood on June 29, 2002 at SS. Peter and Paul Cathedral in Indianapolis.

Father Martin celebrated a Mass of Thanksgiving the following day at St. Charles Borromeo Church in Bloomington.

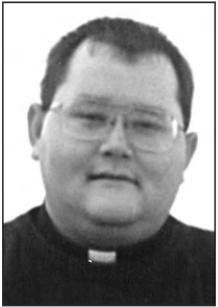
On July 3, 2002, he began his first pastoral assignment as associate pastor of St. Luke Parish in Indianapolis.

He became the associate pastor of St. Monica Parish in Indianapolis on July 7, 2004.

He had served less than two weeks in his current assignment as the administrator of Our Lady of the Springs Parish in French Lick and Our Lord Jesus Christ the King Parish in Paoli.

Surviving are his parents, who are members of St. Charles Borromeo Parish in Bloomington, and his sister, Sheila Kelly, of Newport News, Va.

Memorial gifts may be sent to the St. Augustine Home for the Aged, 2345 W. 86th St., Indianapolis, IN 46260. †



Fr. Justin Martin

Greenwood parish begins initial preparations for new school

By Brandon A. Evans

Archbishop Daniel M. Buechlein has approved plans for SS. Francis and Clare Parish in Greenwood to begin raising funds in the hope of building a grade school.

The plans, discussed for months in the parish and formed by a survey of parishioners, were recently approved by both Father Vincent Lampert, pastor, and the archbishop.

The parish, which contains about 850 families, has been growing each month by about 12 to 15 families—since July 2003, the parish has added 225 families.

The growth is consistent with the surrounding area. About 7,000 new homes are scheduled to be built in White River Township in the next five years, and 2,000 of them are within one mile of the parish grounds, Father Lampert said.

Currently, he added, there are between 500 and 600 children in the parish who would fit the age bracket for an elementary school.

Robert Richardson, chairman of the school feasibility committee and now of the school commission, shared the results of a survey that was sent to every parish household.

Of the 35 percent of families who responded, more than half agreed that a school ministry at SS. Francis and Clare Parish was needed, while about one-fourth disagreed.

Nearly half of those surveyed also said that they would increase their tithing to support a school, and fully two-thirds said that they would participate in a capital campaign for the school.

The results of the survey were shared with the parish during open meetings in April.

Plans for such a campaign are now in the works, Richardson said, and will be ready by this fall.

The desire for a school has been evident in the parish for a long time, Richardson said. It was Father Lampert who decided that it was time to thorough look at the matter and make a decision.

Currently, the parish is closely studying how much money to raise and space requirements. Richardson said it will be a multimillion and multiyear project.

"We're looking at every little detail that you can imagine," Father Lampert said.

Richardson said that the proposed school would probably start with pre-kindergarten through second- or third-grade and work up to eighth-grade.

"I'm very excited about the opportunity," said Annette "Mickey" Lentz, executive director of Catholic education and faith formation for the archdiocese. "It's been a conversation piece for a long time."

She said that it shows the continued interest that parents have in providing a Catholic education for their children, noting that interest and support for the proposed school are both present in the parish community.

"The people in the South Deanery will benefit from another school," Lentz said. "I think the numbers are there, I think the need is there."

Currently, many families living within

the boundaries of SS. Francis and Clare Parish send their children to Our Lady of the Greenwood School in Greenwood or St. Barnabas School in Indianapolis.

But Father Lampert stressed that building a new school is not about taking students away from the other schools.

"We're not looking to compete with neighboring parishes," he said. "We're asking the question: 'Is there a need for a third grade school in this area?'"

Given the unanimous consent of the parish pastoral council, the pastor, and more than half of the parishioners, the answer to that question is a resounding "yes." †

Beach Mass

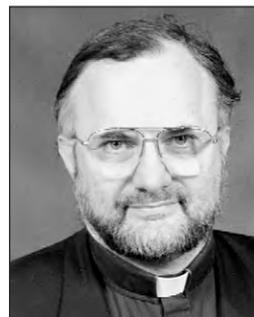
Father Alexander Lewis, with assistance from Mike Norman, celebrates Mass at the 10th annual Catholic Youth Summer Splash at Zuma Beach in Malibu., Calif., on July 17. The annual event drew more than 700 people from across the Archdiocese of Los Angeles.



CNS photo by Tim Rue

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Editorial



Pope Benedict XVI looks at the monstrance as he leaves the Basilica of St. John Lateran in Rome after celebrating Mass on May 26 for the feast of the Body and Blood of Christ. All of Christian life, which flows from and is centered on the Eucharist, involves a sacred duty to be good stewards of the gift of God's love and to share it generously with others.

Christian life is a gift and an obligation

Parents know what a gift children are. They also know that parenting can seem burdensome. From the moment their first child is born, life changes radically for a married couple.

In the early years, parents are obliged to provide for their child's every need (food, shelter, clothing, healthcare, education and formation in faith). Even as a child grows and begins to assume responsibility for his or her own life, the "burden" of parenthood remains. As long as they live, parents feel responsible for their children. The gift of life, which can only come from God, carries with it a sacred duty that is never completely fulfilled.

Parents who want to be good stewards of the gift of new life believe with all their hearts that the "burden" of parenthood is a profound joy. Yes, it can be difficult. It limits their freedom. It is expensive. It causes worry, and sometimes heartache, and it lasts a lifetime.

But there is nothing in life that can compare with the birth of a child, with the miracle of first steps and first word, or with the movement from infancy to adulthood that seems to start so slowly then passes at the speed of light.

Great gifts bring with them great obligations.

Pope Benedict XVI recently made a similar point during a Mass concluding the weeklong Italian eucharistic congress. Speaking about the obligation that Catholic Christians have to attend Mass each Sunday, the Holy Father said, "The Sunday precept is not therefore an externally imposed duty, a burden on our shoulders. On the contrary, taking part in the celebration, being nourished by the eucharistic bread and experiencing the communion of their brothers and sisters in Christ is a need for Christians, it is a joy; Christians can thus replenish the energy they need to continue on the journey we must make every week."

There is no greater gift than the Eucharist, which is Christ's gift-of-self to us. And in a way, there is no more serious obligation than to nourish and protect this sacred gift. We might say that all of Christian life, which flows from and is centered on the Eucharist, involves a sacred duty to be good stewards of the gift of God's love and to share it generously with others.

Yes, this can seem like a burden. It limits our freedom to do whatever we please. It requires that we make sacrifices. It sets us against the culture in which we live—and it sometimes demands that we exchange our very lives (as martyrs do) in return for the right to live like Jesus in perfect obedience to the Father's will.

The so-called burdens of Christian life are really precious gifts. As Pope Benedict reminds us, they are not externally imposed duties. They are obligations that spring from the liberating power of God's grace. They are a need for Christians, and they are intended to be sources of profound joy.

In his earlier writing on principles of Catholic theology, Pope Benedict pointed out that "the history of Christianity begins with the word: 'Rejoice!'" According to the Gospel of Luke, this is the first word spoken by the angel Gabriel to the mother of our Lord. "For Luke, this word, which inaugurates the history of Jesus and, with it, the history of Christianity, is a comprehensive programmatic designation of what Christianity is by nature. In narrating the birth of Jesus, he repeats the introduction with variations and more expansively in the words the angel addresses to the shepherds: 'I bring you news of great joy.'"

Christ's gift to us, which is himself, should be the source of great joy. It is a liberation from the burdens of sin and death. It is the way to true happiness, genuine freedom and lasting peace. Why then do we Christians so often feel burdened? Why do we so often forget that, by their very nature, great gifts (like the gift of children) require us to let go of our own desires and make sacrifices for the greater good?

As the pope reminds us, the Lord does not ask us to carry heavy burdens without the help of his grace. The good news is that Christ is with us—in all the joys and obligations of daily Christian living. Sustained by the Eucharist and by the gifts of the Holy Spirit, we rejoice because the Lord is with us—and because his yoke is easy and his burden is light.

— Daniel Conway

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

Letters to the Editor

There are many social justice issues that need to be addressed

I would like to applaud *The Criterion* for printing the editorial article by Tony Magliano on "Facing America's faults" (*Criterion*, July 8, 2005).

I find that while many Catholics are very politically active when it comes to the issues of abortion and stem-cell research, these same folks are wearing blinders to other pressing social justice issues. Abortion and stem-cell research are certainly worthy of political action; the culture of death is pervasive in many other areas of our country, and the Church and its body needs to address these issues as well.

We have become a very fat society here in America, and "my country, right or wrong" cannot be a slogan that we as Catholics embrace. We are called to be peacemakers. We are called to serve the poor and needy. We are called to uphold social justice in the world.

Deborah Barr-Cair, Indianapolis

Column was 'eye-opening'

My congratulations and appreciation to Tony Magliano for his article "Facing America's faults." He said in an excellent way the very thoughts and ideals I and many of my friends have about our wonderful nation. So many Americans and many Catholics are so passionate and emotional about issues like keeping "under God" in the Pledge of Allegiance, displaying the Ten Commandments in public places, changing the Constitution to prohibit gay-marriage or changing the Constitution to ban flag burning.

But Mr. Magliano really opens our eyes when he says, "When unborn babies are killed legally, when corporate profit is more important than worker's well-being, when making war is chosen over peacemaking, and when countless poor human beings are ignored, a society is sick."

Perhaps we Catholics need to do more to try to heal this sick society.

Gerard Burford, Indianapolis

Column didn't tell the whole story about our society

I don't know which is more disturbing: A supposedly Catholic writer who spews hatred about our great country and uses lie after lie to support his twisted views or a Catholic newspaper which gives space and credence to such a liar. I am writing about the shameful article by Tony Magliano in the July 8, 2005, issue of *The Criterion*.

It is one thing to think that there are imperfections in our society. It is another to lie about these imperfections to hoodwink people.

Magliano writes about "tax breaks for America's wealthiest." I don't know who he means, but millions of Americans are in the same middle class as my wife and I. We work a combined total of 90 to 100 hours per week to provide for our three children. They go to Catholic schools (at full tuition). We don't live extravagantly, drive fancy vehicles or take vacations. President Bush's tax breaks two years ago gave us immediate relief, helping pay for tuition and medical bills. The reduced annual tax burden on us and millions of other families is real and substantial.

Furthermore, even if there were bigger breaks for the "wealthiest," how many panhandlers do you know who will offer you a job? Job creation is a direct result of how much money an employer can afford to spend compared to how much they can make in profit.

Magliano writes about the alleged portion of the federal budget given to "poverty-reduction aid." He fails to mention the billions of dollars given to foreign

countries every year by our country. Additionally, individual gifts to other countries are large and aren't counted in government figures. Magliano also ignores the fact that our country has given half a trillion dollars to Africa over the past 42 years. Is this not an example of "poverty-reduction aid to the world's poorest people?"

Magliano libels the Wal-Mart company. There is not a shred of evidence anywhere to support what Magliano writes about it. It's popular to hate people and companies that are more successful than we are, so maybe Magliano is just jealous of the fact that Wal-Mart employs thousands of people, pays millions in taxes each year, and makes your dollars and my dollars go a bit farther with their cheaper prices. That's capitalism.

Magliano denigrates our brave men and women in the armed forces. He has forgotten that our country exists because of the bravery of our military soldiers. Our country began on a battlefield. Our country was reunited on a battlefield after a civil war. Our country helped save the world on battlefields. Magliano writes that money should not be spent protecting our country.

As for the current wars in Afghanistan and Iraq, the Iraqis killed were done so by their own people, not us. Magliano also fails to mention the millions of people murdered, mutilated and genitally tortured by Saddam Hussein in Iraq. Everyone who cares to look into the truth knows that we have improved living conditions in Iraq, improved healthcare, education, housing, nutrition, sanitation, transportation and more since we deposed Hussein.

Magliano lies about conditions in our great country. We do not "allow" anyone to exist in poverty. We spend billions of dollars each year to feed, clothe, house and educate our citizens. Many choose to not take advantage of such programs, and many choose to not try to better themselves.

Further, Magliano lies about the government's responsibility for health insurance. Whatever statistic he cares to use, he writes from a position of government control over all people. He overlooks the fact that millions of Americans spend thousands of dollars each year to pay for health insurance. The trade-off: It means living without extravagances, sacrificing some aspects of one's life, doing without some things. If Magliano cared about people, he would advocate a Christ-like attitude toward them: Teaching them how to do things for themselves (such as saving money to pay for health insurance) rather than our government just giving things (free health insurance) to them. People cannot learn that "Big Brother" does everything for them.

Mark R. Gasper, Indianapolis

Letters Policy

Letters from readers are published in *The Criterion* as part of the newspaper's commitment to "the responsible exchange of freely-held and expressed opinion among the People of God" (*Communio et Progressio*, 116).

Letters from readers are welcome and every effort will be made to include letters from as many people and representing as many viewpoints as possible. Letters should be informed, relevant, well-expressed and temperate in tone. They must reflect a basic sense of courtesy and respect.

The editors reserve the right to select the letters that will be published and to edit letters from readers as necessary based on space limitations, pastoral sensitivity and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 300 words) are more likely to be printed.

Letters must be signed, but, for serious reasons, names may be withheld.

Send letters to "Letters to the Editor," *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206-1717.

Readers with access to e-mail may send letters to criterion@archindy.org.

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Father Bruté ministers to a future saint and a new mission calls

The life of the future bishop of Indiana was intimately tied to that of a future canonized saint for 20 years.

While living in Maryland, Father Simon Bruté tended to the pastoral and spiritual care of Mother Elizabeth Ann Seton until her death on Jan. 4, 1821. He left detailed accounts of her declining days. On Oct. 6, 1820, he wrote: "I found this morning that she had kept fasting this night for the Communion of the day, though afraid I would not give it. Though I disapproved, I could but give it. Her joy was so uncommon that when I approached, and as I placed the ciborium on the little table, she burst into tears, and sobbing aloud covered her face with her hands."

On the last day of all, he wrote, "Towards midnight, one of the nurses tells me, offering her a drink she refused a moment, 'in hope,' she said, 'that on the morning she might be granted one Communion more...'" Although Father Bruté kept in touch in her last hours, he arrived a quarter of an hour after Elizabeth had died. "Oh so thankful!" were her last words. She was buried in the wood near her convent among other sisters who had died before her.

Father Bruté wrote of her: "O, such a mother! Such faith and love! Such a spirit of true prayer, of true humility, of true self denial in all, of true charity to all! ... But, mark well, that even our love for one another, all, in this world is vanity, except it be for God, of God, in God. ... For eternity! For God and Eternity! All in all... And indeed to live for this, to live for heaven, is at the same time to lead the happiest life upon earth. Is it not so, O Mother? Answer from your little wood. Pray now and then for me."

It is said that profound loneliness descended upon Father Bruté at Mother Seton's passing. She had been his friend. He had been her spiritual director. And she had been his adviser in difficult times. He wrote of her, "No soul has so forcibly excited mine to see what it is to be the priest of my God."

St. Elizabeth Seton had been a calming influence for Father Bruté's restless spirit and his recurring desire to go to India or China as a missionary. She wrote to him on one occasion, "Your restless thoughts strike me to the soul. You make the lesson of the *grace of the moment* so very plain to me, I owe you perhaps my very salvation by the faults and sins it has saved me from; yet

physician you will not heal yourself ... If our God does indeed graciously destine you for China, will He not, seeing the overflowing of your boiling heart for it, open an evident door?"

Now that she was gone, Father Bruté had lost her calming influence.

Missionary he would become, not to India, but to Indiana. Fort Vincennes was a French settlement on the Wabash River. A military post had been established there in the early 1700s and by the middle of that century, a church had been built. By the 1830s, Vincennes was no longer only a French settlement. Catholic settlers who had migrated to Kentucky from Maryland were beginning to drift north. With the construction of railroads, the Irish were coming from the East. Yet Vincennes was still largely a Catholic town.

That could not be said of the larger Indiana-Illinois territory. At the beginning of the 1800s, about 5,000 people lived in Indiana. By the 1830s, there were an estimated half million, but by

most estimates, there were probably less than 25,000 Catholics. Unlike Kentucky or Maryland, the Catholics were not settled in groups in one or other county.

In Indiana and a large part of Illinois (which would become the Diocese of Vincennes), settlements would be found in the four corners of the territory. The missionary trail would cover a couple of hundred miles from one settlement to another. There was a predominance of French in one corner, Irish or German in another. And there was a tribe of mostly Catholic Pokagon Potawatomi near South Bend, expecting to be removed to a western reservation.

This missionary territory would become home to Father Bruté, the first bishop of the Diocese of Vincennes.

Next week: Rome calls upon Father Simon Bruté to lead a new diocese in Indiana. †

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 Bruté funge como pastor de una futura santa y recibe el llamado de una nueva misión

La vida del futuro obispo de Indiana estuvo íntimamente vinculada por 20 años a la de una futura santa canonizada.

Mientras vivía en Maryland, el padre Simon Bruté se encargó de los cuidados pastorales y espirituales de la Madre Elizabeth Ann Seton, hasta su muerte el 4 de enero de 1821. Él dejó relatos detallados de su desmejora. El 6 de octubre de 1820, escribió: "Me enteré esta mañana de que había estado ayunando desde anoche para la Comunion del día, a pesar de que temía que yo no se la administraría. Si bien no estaba yo de acuerdo, no pude más que administrársela. Su alegría fue tan fuera de lo común que a medida que me acercaba y según colocaba la patena en la pequeña mesa, estalló en llanto y sollozando en voz alta se cubrió la cara con las manos."

En el último día, escribió: "Una de las enfermeras me comentó que cerca de la medianoche le ofreció algo de beber y ella se negó de momento, 'con la esperanza' - dijo - 'que en la mañana pudiera concedérsele una Comunion más...' "A pesar de que el padre Bruté se mantuvo en contacto durante sus últimas horas, llegó un cuarto de hora después de que Elizabeth muriera." "¡Ay, tan agradecida!" Fueron sus últimas palabras. Se la enterró en el bosque cerca de su convento entre otro grupo de hermanas que habían fallecido antes que ella.

El padre Bruté escribió acerca de ella:

"¡Oh, qué madre! ¡Cuánta fe y cuánto amor! ¡Qué espíritu de verdadera oración, de verdadera humildad, de verdadera privación de todo, de verdadera caridad a todo! ... Pero, hay que fijarse bien, pues incluso nuestro amor por el prójimo, todo, todo en este mundo es vanidad, salvo que sea para Dios, por Dios, en Dios. ... ¡Por la eternidad! ¡Por Dios y la Eternidad! En su totalidad... Y en efecto, vivir por esto, vivir por el cielo representa, al mismo tiempo, llevar la vida más feliz en la tierra. ¿Acaso no es cierto, oh, Madre? Respóndeme desde tu pequeño bosque. Reza ahora y siempre por mí."

Se dice que una soledad muy profunda se apoderó del padre Bruté a la muerte de la Madre Seton. Ella había sido su amiga. Había sido su director espiritual. Y había sido su consejero en tiempos difíciles. Escribió refiriéndose a ella: "Ninguna alma ha estimulado con tanta fuerza la mía para darme cuenta de lo que significa ser un sacerdote para mi Dios."

Santa Elizabeth Seton había sido una influencia apaciguadora para el espíritu inquieto del padre Bruté en su deseo recurrente de irse a la India o a China como misionario. Ella le escribió en una ocasión: "Tus pensamientos inquietos me sacuden hasta el alma. Me expones la lección de la *gracia del momento* con tanta claridad que quizás te deba mi propia salvación gracias a las faltas y a los pecados de los que me ha salvado; y sin embargo,

médico, no puedes sanarte a ti mismo... Si nuestro Dios, en efecto, te destina en su benevolencia a China, ¿acaso Él, viendo tu rebotante corazón arder por ello, no te abrirá claramente una puerta?"

Ahora que ella no estaba, el padre Bruté había perdido su influencia apaciguadora.

Se convertiría en misionario, pero no en India, sino en Indiana. Fort Vincennes era un asentamiento francés en el río Wabash. A principio de los años 1700 se había fundado un puesto militar allí, y para mediados de ese siglo se había construido una iglesia. Para los años 1830 Vincennes ya no era únicamente un asentamiento francés. Los pobladores católicos que habían emigrado a Kentucky desde Maryland comenzaron a trasladarse hacia el norte. Con la construcción de vías férreas, los irlandeses comenzaron a venir desde el este. A pesar de ello, Vincennes era todavía un pueblo mayormente católico.

Lo mismo no podía decirse del territorio más extenso que abarcaba Indiana e Illinois. A comienzos de los 1800, aproximadamente 5,000 personas vivían en Indiana. Para los años 1830, se calculaba medio millón, pero según la mayoría de

los cálculos, había probablemente menos de 25,000 católicos. A diferencia de Kentucky o Maryland, los católicos no estaban asentados en grupos en ninguno de los condados.

En Indiana, y en gran parte de Illinois (que se convertiría en la diócesis de Vincennes), los asentamientos se encontraban en las cuatro esquinas del territorio. El sendero misionario cubría un par de cientos de millas de un asentamiento al otro. En una de las esquinas predominaban los franceses y los irlandeses o alemanes en otras. Y existía una tribu conformada en su mayoría por Pokagon Potawatomi católicos cerca de South Bend, que esperaba ser trasladada a una reservación occidental.

Este territorio misionario se convertiría en el hogar del padre Bruté, el primer obispo de la diócesis de Vincennes.

La próxima semana: Roma llama al padre Simon Bruté para que guíe una nueva diócesis en Indiana. †

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 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., Clarksville. **Parish picnic**, Fri. 5 p.m.-midnight, Sat. 2 p.m.-midnight, chicken dinner. Information: 812-282-2290.

July 22

Congregation Shaarey Tefilla, 5879 N. Central Ave., Indianapolis. Sabbath service, **Salesian Father Norbert Hoffman**, speaker, 7 p.m., coordinated by the International Center of Indianapolis. Information: 317-955-6213.

July 22-23

St. Anthony of Padua Parish, 316 N. Sherwood Ave., Clarksville. **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., shotgun start, 2 p.m. Information: 317-407-2255 or www.cardinalritter.org.

July 23-24

Cordiafonte House of Prayer, 3650 E. 46th St., Indianapolis. **Silent prayer day**, 9 a.m.-2:30 p.m., brown bag lunch, free-will offering. Information: 317-543-0154.

July 23-24

St. Martin Parish, 8044 Yorkridge Road, Guilford. **Parish**

picnic, Sat. 5-11:30 p.m. (EDT), prime rib dinner, Sun. 11:30 a.m.-8 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.

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 25

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 28-30

St. Mark Parish, 535 E. Edgewood Ave., Indianapolis. **Fun Fest**, Thurs. 5-10 p.m., Fri. 5 p.m.-midnight, Sat. 4 p.m.-midnight, music, food, games. Information: 317-787-8246.

July 29

St. Thomas More Parish, 1200 N. Indiana St., Mooresville. French, German, Italian fest, 5 p.m., **Christian rock concert**, music event for young adults, 6 p.m., free-will offering. Information: 317-831-4142.

July 29-30

St. Lawrence Parish, 6944 E. 46th St., Indianapolis. **Rum-**

mage sale, benefits St. Vincent de Paul Society, Fri. 7 a.m.-6 p.m., Sat. 8 a.m.-noon, "bag sale," 12:15-2:15 p.m. Information: 317-546-4065.

St. Ann Parish, 2862 S. Holt Road, Indianapolis. **Family Fun Fest**, Fri. 4:30-11 p.m., Sat. noon-11 p.m., food, games. Information: 317-244-3750.

St. Susanna Parish, 1210 E. Main St., Plainfield. **Brickyard Festival**, pulled-pork dinner, steak dinner, games, Fri. 6-10 p.m., Sat. 4:30-11 p.m. Information: 317-839-3333.

July 30

Marian College, 3200 Cold Spring Road, Indianapolis. Eco-Lab, two programs, "**Drag-on-fly and Butterfly Hike**" and "**Wacky Wetlands**," 10-11:30 a.m. Information: 317-955-6028.

St. Mary Parish, 777 S. 11th St., Mitchell. **Hog roast**, 11 a.m.-3 p.m. Information: 812-849-3570.

St. Gabriel Parish, loft, 5505 Bardstown Road, Louisville, Ky. **Catholic Single Adults Club, party**, 8 p.m. Information: 812-284-4349.

July 31

Holy Rosary Parish, 520 Stevens St., Indianapolis. Faith Formation Team, "**A Year with the Saints**" and "**Apologetics from A-Z**," sessions for children 4 years and older, sessions for adults, 11:15-11:55 a.m. Information: 317-636-4478.

St. Augustine Parish, 18020 Lafayette St., Leopold. **Parish picnic**, 10 a.m.-6 p.m., chicken dinner, games, quilts. Information: 812-843-5143. †

Check It Out . . .

Retreats

July 22-24

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Tobit Marriage Preparation Weekend**. Information: 317-545-7681.

Saint Meinrad Archabbey, 100 Hill Dr., St. Meinrad. Weekend retreat, "**The Fragile Stone**," Benedictine Father Noel Mueller, presenter. Information: www.saintmeinrad.edu or mzoeller@saintmeinrad.edu.

July 23

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. "**God's Embrace retreat**," 7-9 p.m. Information: 317-788-7581 or e-mail benedictinn@yahoo.com

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **Day of Reflection**, "Facing Mortality," Father Michael Landon, presenter, 9 a.m.-4 p.m. Information: 317-895-9087.

July 24

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

July 25

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Senior Mass and social**. Information: 317-545-7681.

July 25-29

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Spanish Institute**, institute for pastoral leaders to learn and improve Spanish. Information: 317-788-7581 or e-mail benedictinn@yahoo.com

July 29-31

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. Office of Family Ministries, **Retrouvaille Weekend**. Information: 317-545-7681.

July 30

Mount Saint Francis Retreat Center, Floyd County. "**An Introduction to the Enneagram**," 9 a.m.-8 p.m. EDT, \$50 per person, includes lunch, dinner, materials. Information: 812-923-8817 or e-mail retreats@mountsaintfrancis.org.

July 31-August 5

Saint Meinrad Archabbey, 200 Hill Dr., St. Meinrad. "A Monastic Observance," **experience the monastic life**, men age 18 and older. Information: 812-357-6611 or e-mail avinson@saintmeinrad.edu.

August 1-5

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. "**Basketball for Life**," retreat. Information: 317-788-7581 or e-mail benedictinn@yahoo.com

August 4-25

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. "**God in the Ordinary**," **book study**, Thursdays. Information: 317-788-7581 or e-mail benedictinn@yahoo.com

August 7-13

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. "**Grace Abounds: Humility Matters**," retreat,

Benedictine Sister Mary Margaret Funk, presenter. Information: 317-788-7581 or e-mail benedictinn@yahoo.com

August 9-12

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. "**Packing Your Faith for College**," Rick Wagner, presenter. Information: 317-236-1596 or 800-382-9836, ext. 1596.

August 12-14

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. "**Sunflowers and Starry Nights: The Spirituality of Vincent VanGogh**," retreat, Benedictine Father Noel Mueller, presenter. Information: 317-236-1596 or 800-382-9836, ext. 1596.

August 14

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

August 19-21

Saint Meinrad Archabbey, 100 Hill Dr., St. Meinrad. Weekend retreat, "**Lord, Teach Us to Pray**," Benedictine Father Cyprian Davis, presenter. Information: www.saintmeinrad.edu or mzoeller@saintmeinrad.edu.

August 23-25

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Non-directed silent retreat**. Information: 317-236-1596 or 800-382-9836, ext. 1596.

September 2-4

Saint Meinrad Archabbey, 100 Hill Dr., St. Meinrad. Weekend retreat, "**Lectio Divina: Praying with Scripture**," Benedictine Father Brendan Moss, presenter. Information: www.saintmeinrad.edu or mzoeller@saintmeinrad.edu.

September 9-16

Kordes Retreat Center, 841 E. 14th St., Ferdinand, Ind. (Diocese of Evansville). **Directed retreat**. Information: 800-880-367-2777 or e-mail kordes@thedome.org.

September 16-18

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Tobit Marriage Preparation Weekend**. Information: 317-545-7681.

September 17-23

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **School of Lectio Divina**. Information: 317-788-7581 or e-mail benedictinn@yahoo.com

September 24

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Spa day for women**, 8 a.m.-4 p.m., \$100. Information: 317-788-7581 or e-mail benedictinn@yahoo.com.

Daily events

St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. **Liturgy of the Hours**, morning prayer, 7:30 a.m., evening prayer, 5:15 p.m.

Holy Rosary Church, 520 Stevens St., Indianapolis. **Tridentine (Latin) Mass**, Mon.-Fri., noon; Wed., Fri., 5:45 p.m. Information: 317-636-4478.

St. Joan of Arc Parish, 4217 Central Ave.,

Indianapolis. Leave a telephone number to be contacted by a member of the **prayer group**. Prayer line: 317-767-9479.

St. Therese of the Infant Jesus (Little Flower) Church, Chapel, 4720 E. 13th St., Indianapolis. **Perpetual adoration**. Information: 317-357-3546.

Pope John Paul II Adoration Chapel, 1723 I St., Bedford. **Perpetual adoration**. Information: 812-279-5814.

Our Lady of the Greenwood Church, Chapel, 335 S. Meridian St., Greenwood. **Perpetual adoration**. Information: 317-888-2861.

St. Thomas More Church, 1200 N. Indiana St., Mooresville. **Perpetual adoration**. Information: 317-831-4142.

Monthly

First Fridays

Christ the King Church, 1827 Kessler Blvd., E. Dr., Indianapolis. Exposition of the Blessed Sacrament after 7:15 a.m. Mass-5:30 p.m. Benediction and service.

Holy Rosary Church, 520 Stevens St., Indianapolis. **Adoration of the Blessed Sacrament** after 5:45 p.m. Mass-9 a.m. Saturday. Information: 317-636-4478.

Our Lady of Lourdes Church, 5333 E. Washington St., Indianapolis. **Exposition of the Blessed Sacrament**, prayer service, 7:30 p.m. Information: 317-356-7291.

St. Anthony Church, 379 N. Warman Ave., Indianapolis. **Exposition of the Blessed Sacrament** after 5:30 p.m. Mass, hour of silent prayer and reflection followed by Benediction of the Blessed Sacrament. Information: 317-636-4828.

St. Joseph Church, 1375 S. Mickley Ave., Indianapolis. **Adoration of the Blessed Sacrament**, 4 p.m., rosary, 5 p.m., Benediction, 5:30 p.m., Mass, 5:45 p.m. Information: 317-244-9002.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., Indianapolis. **Sacred Heart devotion**, 11 a.m., holy hour, 6-7 p.m. Information: 317-632-9349.

St. Charles Borromeo Church, chapel, 2222 E. Third St., Bloomington. **Adoration of the Blessed Sacrament**, noon-6 p.m.

St. Vincent de Paul Church, 1723 "I" St., Bedford. **Exposition of the Blessed Sacrament** after 8:30 a.m. Mass-9 a.m. Sat., 8-9 a.m., "Children of Hope" program, holy hour for children. Information: 812-275-6539.

Holy Name Church, 89 N. 17th Ave., Beech Grove. Mass, 8:15 a.m., **eucharistic adoration** following Mass until 5 p.m. Benediction. Information: 317-784-5454.

St. Peter Church, 1207 East Road, Brookville. **Exposition of the Blessed Sacrament** after 8 a.m. until Communion service, 1 p.m.

Holy Guardian Angels Church, 405 U.S. 52, Cedar Grove. **Eucharistic adoration** after 8 a.m. Mass-5 p.m. Information: 765-647-6981.

St. Michael Church, 519 Jefferson Blvd., Greenfield. Mass, 8:15 a.m., **exposition of the Blessed Sacrament** after Mass until Benediction, 5 p.m. Information: 317-462-4240.

SS. Francis and Clare Church, 5901 Olive Branch Road, Greenwood. Mass, 8 a.m., **adoration**, 8:30 a.m.-5 p.m., Sacred Heart Chaplet, 8:30 a.m., Divine Mercy Chaplet, 3 p.m. Information: 317-859-4673.

Our Lady of Perpetual Help Church, 1752 Scheller Lane, New Albany. **Adoration** concluding with confessions at 6 p.m. Benediction, 6:45 p.m.

St. Mary Church, 212 Washington St., North Vernon. **Adoration of the Blessed Sacrament**, 9 a.m.-5 p.m. Information: 812-346-3604.

St. Joseph Church, 113 S. 5th St., Terre Haute. **Eucharistic adoration**, 9 a.m.-5 p.m. Rosary, noon, holy hour for vocations and Benediction, 4-5 p.m., Mass, 5:15 p.m. Information: 812-235-4996. †

VIPs...

Raymond and Eloise (Hamant) Schnorr, members of Immaculate Heart of Mary Parish in Indianapolis, celebrated their 65th wedding anniversary on June 12 with an open house and family dinner. The couple was married on May 25, 1940, at SS. Peter and Paul Cathedral in Indianapolis. They have five children: Mary Ann Evans, Janet Tosick, Bill, Matthew and Raymond Schnorr. They also have 12 grandchildren and six great-grandchildren. †



Events Calendar policy

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. †

Crossroads walkers take steps to save lives across America

By Mary Ann Wyand

"Taking steps to save lives" is the theme of the 11th annual Crossroads Pro-Life Walk across the United States this summer.

Young adults participating in one of three Crossroads walks from California to Washington, D.C., said during their visit to Indianapolis on July 15-17 that they are encouraged about the future because so many Americans are working and praying for an end to abortion.

Other Crossroads walkers are hiking through the northern and southern states on their way to the nation's capital, where they will gather in mid-August on the steps of the Supreme Court building on Capitol Hill to promote respect for the sanctity and dignity of life.

Some of the Crossroads walkers also will speak during a pro-life program at World Youth Day in Cologne, Germany, in August.

Jeff Newland of Valentine, Neb., a senior at Chadron State College in Chadron Neb., majoring in art and psychology, said he decided to walk across America this year after meeting a group of Crossroads walkers during their journey two years ago.

Newland said the pro-life walk and opportunity to get to know the other walkers have given him a new appreciation for the power of prayer.

"We pray six or seven rosaries a day while we are walking," he said. "I love the Memorare, and had never prayed it before I came on the walk."

Newland said their cross-country walk has been a great opportunity to share pro-life messages with countless people.

"We feel like everybody we meet is walking with us," he said. "Everybody's prayers go with us and our prayers are for them. It's a group effort."

Newland joined the walkers in Nebraska and has walked for four weeks.

"We met a young woman who told us she had been raped and chose life for her baby," he said. "She congratulated us for what we were doing and gave us hugs. That was the first personal experience I had."

Newland said he had never prayed in front of an abortion clinic before joining the national Crossroads effort.

"At the end of the first week when we were in Lincoln, Neb., that was the first time I had ever prayed in front of an abortion clinic," he said. "I was amazed at how emotional an experience it was for me. It was really hard to see all the people going inside [the clinic]. We were standing out there praying a rosary, but that was all we could do."

Angela Beaver, who graduated from the University of Missouri in St. Louis last year, said she is discerning whether to attend graduate school to study theology and is open to God's will so also is considering religious life.

"I feel like praying is the most important part of the walk for me," she said, "especially when we're out there walking miles and miles and miles. I know that sacrificing like that is making a difference. I just trust in God. I know that he is hearing our prayers and that little by little we are definitely making a difference."

"Every human life has the same dignity," she said. "We all have the same intrinsic value in God's eyes so we're not just fighting for the unborn. We're fighting for life all across the board."

Miles Foley, a junior at Franciscan University of Steubenville in Ohio, lives in Sacramento, Calif., and joined the walk in San Francisco.

"I went home for five days in May," he said. "I talked to the people at St. Rose of Lima Parish and raised money so I could go on the walk."

"When we were in Sacramento, we talked at two parishes after Mass," Foley said. "One of the women we met at Holy Family Parish was inspired and started a weekly pro-life rosary. They've had 50 people pray the rosary there every week."

The cross-country walk has been a great experience, he said. "We've had many, many other highlights. I'm sure there are spiritual fruits all across the country because of the walk. We just walk and never know if someone in a car that passes by us has a change of heart. We're out here to change hearts and change minds one at a time. If one life is changed, if one life is touched, then everything we do—giving up the summer, walking every day, the blisters, the soreness, the tiredness, living in an RV [recreational vehicle] with 12 people—is all worth it for that one changed heart."

Foley said after he completes the national walk next month he will join some of the other Crossroads walkers at World Youth Day.

"About a third of us are flying to Europe on Aug. 8 and are going to do a mini-walk for about 10 days across Germany then we're going to be at World Youth Day in support of our Holy Father," he said. "The rumor is that we're going to be one of three groups speaking at a pro-life talk there."

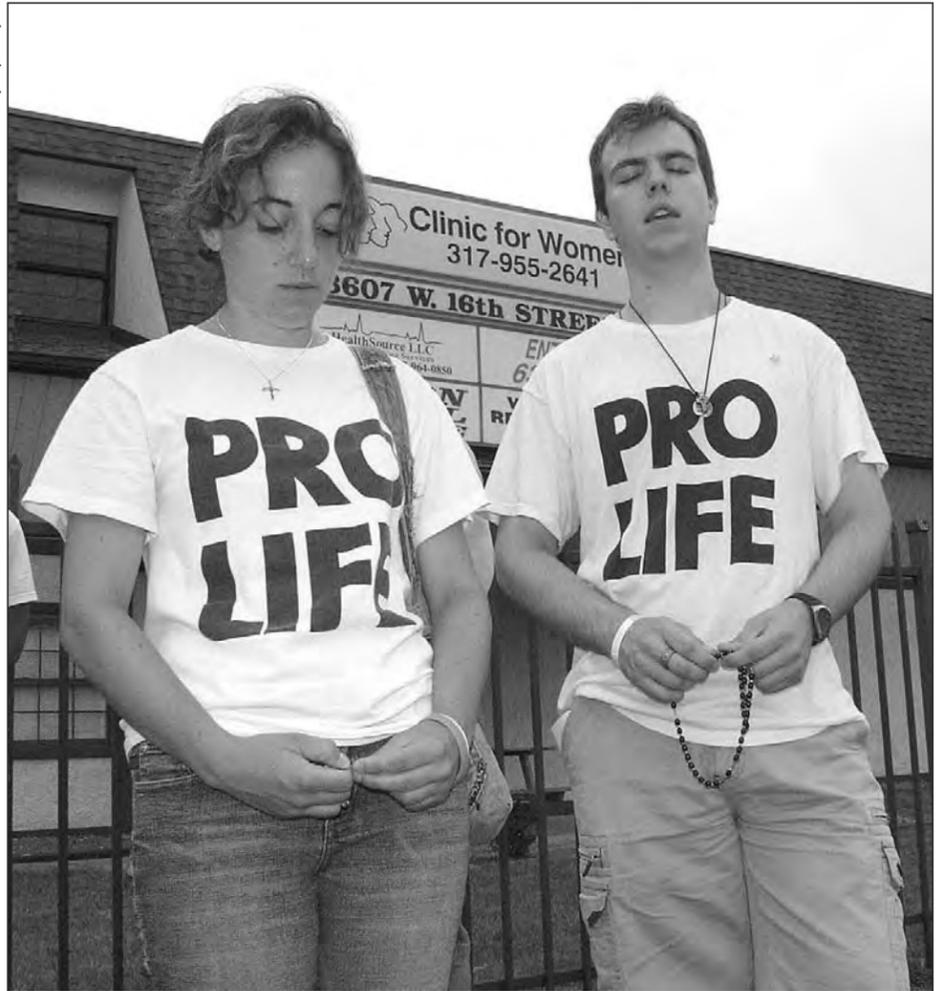
Father Robert Robeson, director of the archdiocesan Office of Youth and Young Adult Ministry, presided at the Helpers of God's Precious Infants monthly pro-life Mass on July 16 at St. Michael the Archangel Church in Indianapolis then led the rosary with pro-life supporters in front of the Clinic for Women on West 16th Street in Indianapolis.

"It is easy to ignore the many ways in which our culture devalues the awesome gift of human life," Father Robeson said in his homily. "... Think for a moment about our own tendency to value some lives over others without recognizing the fundamental value of every human life. ... The life of a convicted serial murderer is just as valuable as the life of the pope. ...

"God became human and so our humanity became sacred," he said. "The value of human life is sacred, and every person's right to live that life with dignity is absolute."

Citing the need to work for an end to abortion, poverty, capital punishment and "other offenses against the dignity of human life," Father Robeson reminded the gathering that, "To be pro-life is to see the dignity of Christ in everyone. To be pro-life is to recognize our own imperfect tendency to value some lives more than others ... then to do something to change that." †

Photos by Mary Ann Wyand



Above, Angela Beaver of St. Louis and Jeff Newland of Valentine, Neb., participants in the 11th annual Crossroads Pro-Life Walk across America, pray in front of the Clinic for Women in Indianapolis on July 16 as part of the archdiocese's monthly Helpers of God's Precious Infants pro-life rosary outside the abortion clinic. The Crossroads walkers also joined archdiocesan pro-life supporters for Mass and Benediction at St. Michael the Archangel Church in Indianapolis before praying in front of the clinic. The walkers also spoke after Masses at Holy Rosary Parish in Indianapolis, St. Malachy Parish in Brownsburg, SS. Francis and Clare Parish in Greenwood and St. Bartholomew Parish in Columbus.

Left, a Crossroads participant leans on a fence as he prays the rosary on July 16 in front of the Clinic for Women on West 16th Street in Indianapolis. The pro-life walkers will pray for an end to abortion during a prayer vigil on the steps of the Supreme Court building on Capitol Hill in Washington, D.C., in mid-August.

Seminarian Andy Proctor, a member of Our Lady of the Greenwood Parish in Greenwood, prays before the Blessed Sacrament during Benediction on July 16 at St. Michael the Archangel Church in Indianapolis as part of the monthly Helpers of God's Precious Infants pro-life Mass and rosary. Proctor is a resident of the Bishop Bruté House of Formation on the campus of Marian College in Indianapolis.



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Illinois governor orders creation of stem-cell research institute

ROMEDEVILLE, Ill. (CNS)—Despite a moral outcry by pro-life Catholics and organizations in the state over embryonic stem-cell research, Illinois has become the first state in the nation to establish a stem-cell research institute without input from the public.

On July 12, Gov. Rod Blagojevich superseded the General Assembly by initiating an executive order to create the Illinois Regenerative Medicine Institute, which he plans to open before the year is over.

At a press conference in Chicago, he said the \$10 million start-up cost for the institute would be funded by taxpayers, but details about ongoing funding, fiscal accountability and research methodology were not disclosed.

The governor said the institute's

scientists would conduct research involving all forms of stem cells, including stem cells from adults, umbilical cord blood and embryos, to develop advanced medical therapies.

The Church opposes embryonic stem-cell research because it destroys the embryo, but it advocates research using stem cells from adults and from umbilical cord blood.

"Since the federal government has chosen to stall the medical advancements that will come with stem-cell research, it is up to the states to take action," said Blagojevich. Federal funding for such research is limited to existing cell lines.

Illinois will be the first state in the Midwest to establish a stem-cell research facility and the fourth state in the nation, after California, Connecticut and

New Jersey. However, in California voters approved funding for such research, and in Connecticut and New Jersey lawmakers authorized the necessary funding.

Micheline Bajaklan, attorney for the Respect Life Office of the Archdiocese of Chicago, said her office is "working with the Catholic Conference of Illinois to see if there are legal grounds" to challenge the order.

In April, the state's Catholic bishops issued a joint letter to lawmakers objecting to establishment of a research facility that would conduct embryonic stem-cell research.

"We recognize human suffering. The call to be compassionate, however, does not justify using public funds for embryonic stem-cell research," they said.

A measure under consideration by the House in April called for instituting a 6 percent tax on cosmetic surgeries to establish the Illinois Regenerative Medicine Institute. It also asked Illinois voters to approve bond issues of \$1 billion over 10 years to provide grants through the institute to fund both embryonic and adult stem-cell research. A similar measure was under consideration by the Senate. But neither measure had come up for a floor vote by mid-July.

"We feel in many ways that [the governor] betrayed his office" by superseding the process of the General Assembly, said Robert Gilligan, executive director of the Catholic conference, the legislative liaison for the state's Catholic bishops.

He told the *Catholic Explorer*, newspaper of the Joliet Diocese, that by his executive order, the governor "has not only signaled his disregard for the deeply held

beliefs of millions of Illinois citizens opposed to spending public funds on embryonic stem-cell research that involves the destruction of live human embryos, but he also has thwarted the democratic process through which this issue could be more fully considered by Illinois citizens."

Calling the Illinois governor's executive action a "shell game," Gilligan said Blagojevich circumvented even the office of Illinois Comptroller Dan Hynes, who introduced in the spring session of the General Assembly a proposal for a referendum to gather public input on the matter of stem-cell research.

The proposal cleared the Illinois House of Representatives' Executive Committee, but lacking enough legislative support, the Hynes plan for a referendum was never formally called up for a vote in the General Assembly.

David Dring, spokesman for House Republican Leader Tom Cross of Plainfield, who co-sponsored the bill, said the budgetary language in the governor's order is vague. But he said that was not unusual for state budgets, which are frequently hammered out in the last 10 to 12 hours before final approval. "It's an imperfect process," he added.

Dring said Cross stood behind the governor's executive order.

The issue is of particular interest to Cross, whose daughter suffers from juvenile diabetes, one of a number of diseases researchers claim could be cured with embryonic stem cells, although such research has not produced any results. Treatments with adult stem cells, on the other hand, have had some success. †

STEM CELL

continued from page 1

"Faith traditions disagree over when a human being becomes ensouled, or as other religious traditions might say, becomes fully human," the letter said. "We strongly believe that this debate is a religious and philosophical one that does not belong in the political sphere.

"To place this debate in that sphere creates the danger that one religious belief will prevail, will be hardened into policy and law, and then be imposed on others—perhaps even a majority who hold different religious and philosophical beliefs," it added.

"That's absurd," Santorum responded. "It's clearly a political issue. We have to have laws that define when life begins.

"It's ridiculous to say there is no place for morality in our laws," he added. "Our laws are based on moral judgments. ... There are moral standards that we need to stand by."

Santorum said he had talked to Bush about the upcoming nomination of a Supreme Court justice to replace Justice Sandra Day O'Connor, and had asked the president to name someone who would "interpret the Constitution in a way consistent with the meaning of the Constitution and the values of the American people." †



Actor Michael J. Fox, who has Parkinson's disease, speaks on July 13 in Washington in support of legislation to expand federal funding of stem-cell research. A bill introduced by Sen. Arlen Specter, R-Pa., pictured at far right, would relax current restrictions on federal funding of embryonic stem-cell research. Cardinal William H. Keeler of Baltimore, head of the U.S. bishops' pro-life committee, urged the Senate to reject legislation that would permit use of federal funds for embryonic stem-cell research.

Iraqi Christian leaders urge legal separation of religion, politics

LONDON (CNS)—Nine Iraqi Christian leaders have written their country's interim officials and the head of the United Nations to urge a constitutional separation of religion from politics.

The leaders said they feared discrimination if the draft Iraq Constitution, due to be completed by Aug. 15, enshrines Shariah, or Islamic law.

"If there is a move toward the confirmation of the role of the Islamic religion in Iraqi society, then it is only natural to confirm the role of other religions that have been historically established in Iraq," the Christian leaders said in a letter to Iraqi Interim President Jalal Talabani, Prime Minister Ibrahim Jaafari and U.N. Secretary-General Kofi Annan. The letter was dated June 24 but was sent from Baghdad, Iraq, in mid-July.

"We are only asking for ... equality, freedom and equal opportunities and [prevention of] racial, religious and denominational discrimination," they added.

The pressure for a Shariah-based

constitution is coming mainly from Iraq's Shiite Muslims, who make up 62 percent of the country's population. Christians object to such provisions because they would effectively turn the country into an Islamic state, in which nonbelievers would automatically be denied rights they have previously enjoyed. Under Shariah, the freedom to worship by adherents of non-Muslim faiths would be sharply curtailed, and there is no equality between men and women or Muslims and non-Muslims.

Attempts to impose Shariah on religiously mixed societies, such as in Nigeria and Sudan, have led to episodes of violence.

During a visit to London, Chaldean Catholic Auxiliary Bishop Andraos Abouna of Baghdad told Catholic News Service that the Christian leaders wanted the constitution to be secular and based primarily on the "principle of citizenship."

"First, we are citizens, so we have rights, the same as others," he said on

See IRAQ, page 16

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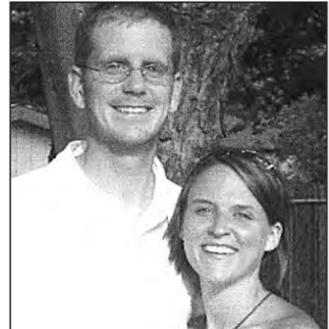
A Lifetime of Love



Kathleen O'Hearn Northam and Charles Alexander Koch were married on July 2, 2005, at St. Augustine Church in Jeffersonville. Bishop Ronald Gainer of Lexington, Ky., was the principal celebrant. Father Clifford Vogelsang, above at left, pastor of St. Augustine Parish in Jeffersonville, and Father James Sichko, above at right, pastor of St. Mark Parish in Richmond, Ky., concelebrated the nuptial Mass. The bride is the daughter of Stephen and Ann Northam of Jeffersonville. The groom is the son of Gus and Theresa Koch of Parish, Ky.

Photography by Melissa Brewer of Fairdale, Ky.

Wedding Announcements



Beaupre-Roberson
Karen Beaupre and Christopher Roberson will be married on Aug. 13 at St. Therese of the Infant Jesus (Little Flower) Church in Indianapolis. The bride is the daughter of Steve and Mary Lou Beaupre. The groom is the son of Patricia Roberson.

married on Aug. 27 at St. Roch Church in Indianapolis. The bride is the daughter of Donald and Lydia Bogemann. The groom is the son of George Albrecht and Barbara Fallowfield.



Boody-Dinn
Heather Nichole Boody and Matthew Patrick Dinn were married on May 21 at St. John the Evangelist Church in Indianapolis. The bride is the daughter of Steven Craig and Diane Boody. The groom is the son of Dennis Dinn Sr. and Connie Dinn Popcheff.



Condon-Alkire
Kathryn E. Condon and Brian M. Alkire will be married on Dec. 30 at Immaculate Heart of Mary Church in Indianapolis. The bride is the daughter of Derry and Patricia Condon. The groom is the son of Ron Alkire and Margo Alkire.



Davis-North
Monica Marie Davis and Jerald Joseph North II will be married on Oct. 22 at Holy Name of Jesus Church in Beech Grove. The bride is the daughter of Charles and Mary Davis. The groom is the son of Jerald and Josephine North.



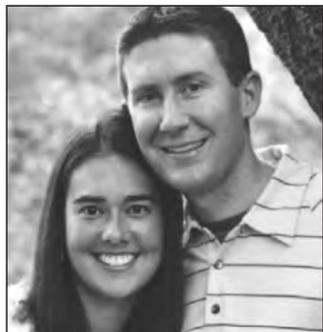
Elson-Lee
Tracy Lynne Elson and Damon Sidney Lee will be married on July 30 at Christ the King Church in Indianapolis. The bride is the daughter of Rick and Linda Elson. The groom is the son of Dennis and Jan Lee.



Finnegan-Wenzel
Natalie Carole Finnegan and Craig Joseph Wenzel will be married on Sept. 10 at Holy Rosary Church in Indianapolis. The bride is the daughter of John and Janice Finnegan. The groom is the son of Eugene and Patricia Wenzel.



Blasdel-Schaefer
Lainey Nicole Blasdel and Joshua B. Schaefer will be married on Dec. 17 at St. Teresa Benedicta of the Cross Church in Bright. The bride is the daughter of Jody and Karen Blasdel. The groom is the son of Tim and Debbie Schaefer.



Cheesman-Reder
Kasey L. Cheesman and Greg W. Reder will be married on July 2 at St. Lawrence Church in Indianapolis. The bride is the daughter of David and Nancy Cheesman. The groom is the son of Jim and Diane Reder.

Curley-Lytle
Sarah Jane Curley and Andrew Landon Lytle will be married on Oct. 15 at Prince of Peace Church in Madison. The bride is the daughter of Edward and Pam Curley. The groom is the son of Andrew and Karen Lytle.



Durkott-Adams
Sarah Katherine Durkott and Stephen Joseph Adams were married on April 29 at SS. Peter and Paul Cathedral in Indianapolis. The bride is the daughter of John F. and Kathy Durkott. The groom is the son of John W. and Mary Beth Adams III.



Bogemann-Albrecht
Lacey Michelle Bogemann and Matthew George Albrecht will be



Cylkowski-Hoffman
Jessica Peregrin Cylkowski and Brandon Eugene Hoffman will be married on Oct. 8 at St. Mary Church in Indianapolis. The bride is the daughter of Joseph and Joan Cylkowski. The groom is the son of David and Judy Hoffman.



Giesting-King
Lisa Marie Giesting and Robert Douglas King will be married on Oct. 29 at St. Louis Church in Batesville. The bride is the daughter of Lee and Mary Lou Giesting. The groom is the son of Ed and Jane King.





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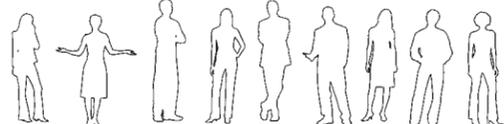
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Wedding Announcements



Gutzwiller-Barker

Theresa Marie Gutzwiller and Travis Lee Barker will be married on July 23 at St. Barnabas Church in Indianapolis. The bride is the daughter of Steve and Joan Gutzwiller. The groom is the son of Wallace and Sue Ellen Barker.

married on July 23 at Our Lady of Lourdes Church in Indianapolis. The bride is the daughter of Dean and Phyllis Illingworth. The groom is the son of Brett and Ruby Safewright.



Johnson-Schaffner

Lisa Marie Johnson and Brandon Cole Schaffner will be married on Aug. 6 at Our Lady of Perpetual Help Church in New Albany. The bride is the daughter of Stewart and Karen Johnson. The groom is the son of Rick Schaffner and the late Bobbi Sue Roberts.

and Paul Cathedral in Indianapolis. The bride is the daughter of Stephen and Beth May. The groom is the son of Edward Rogers and Debbie Urbanski.



McClellan-Forestal

Joni May McClellan and Erik Joseph Forestal will be married on Dec. 31 at Sacred Heart of Jesus Church in Indianapolis. The bride is the daughter of Susan McCauley and the late David McClellan. The groom is the son of Kerry and Kathy Forestal.



Medina-Shope

Daniela Melo Medina and Dr. Bradley George Shope will be married on Oct. 22 at Our Lady of the Greenwood Church in Greenwood. The bride is the daughter of Carlos and Celina Medina. The groom is the son of Robert and Margaret Shope.



Meyer-Bihl

Julie Rae Meyer and Mark David Bihl will be married on Oct. 22 at St. John the Evangelist Church in Indianapolis. The bride is the daughter of Steven and Melody Meyer. The groom is the son of George and Geraldine Bihl.



Myer-Bohannon

Adrienne Ann Myer and Patrick Thomas Bohannon were married on July 2 at St. Charles Borromeo Church in Bloomington. The bride is the daughter of Dale and Sherry Myer. The groom is the son of Tom and Diane Bohannon.



Hansberry-Young

Lauren Michelle Hansberry and Kurtis Matthew Young will be married on Dec. 16 at Our Lady of Lourdes Church in Indianapolis. The bride is the daughter of John and Beverly Hansberry. The groom is the son of Kevin and Vicki Young.



Landers-Powell

Renée Noel Landers and Nathan Clyde Powell will be married on July 23 at Our Lady Queen of Peace Church in Washington, D.C. The bride is the daughter of John Landers and Ellen Landers. The groom is the son of Steve and Sharon Powell.



Molinar-Manzelli

Sherry Lynn Molinar and Peter Christopher Manzelli will be married on Oct. 22 at Immaculate Heart of Mary Church in Indianapolis. The bride is the daughter of Diana Molinar and the late Bill Molinar. The groom is the son of Will and Rita Manzelli.



Naughton-Brown

Emily Marie Naughton and Edward Henry Brown will be married on Oct. 29 at St. John the Evangelist Church in Indianapolis. The bride is the daughter of Joe and June Naughton. The groom is the son of Henry and Carol Brown.



Heisig-Graves

Anita R. Heisig and Richard E. Graves were married on May 28 at Good Shepherd Church in Indianapolis. The bride is the daughter of Wayne and Mary Heisig. The groom is the son of David and Sonja Graves.



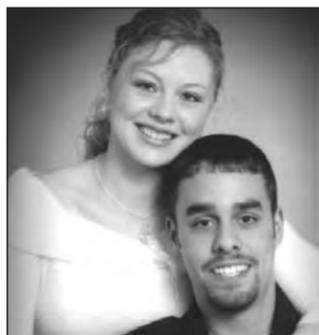
Lecher-Egg

Amelia Claire Lecher and James David Egg will be married on Sept. 10 at St. Mary Church in Greensburg. The bride is the daughter of Ron and Donna Lecher. The groom is the son of David and Pam Egg.



Mendenhall-Cavanaugh

Valerie Mendenhall and Garod Cavanaugh will be married on Sept. 17 at St. Mark Church in Indianapolis. The bride is the daughter of Paul Mendenhall and Debbie Hermann. The groom is the son of Gary Cavanaugh and Mary Lynn Cavanaugh.



Murphy-Lopez

Christina Janis Murphy and Ryan Matthew Lopez will be married on Aug. 6 at St. Therese of the Infant Jesus (Little Flower) Church in Indianapolis. The bride is the daughter of Don and Janice Murphy. The groom is the son of Rick and Cindy Lopez.



Ockomon-Clements

Jan Marie Ockomon and W. Alan Clements will be married on Oct. 22 at St. Pius X Church in Indianapolis. The bride is the daughter of John and Barbara Ockomon. The groom is the son of Bob and Agnes Clements.

Illingworth-Keslar
Letha Marcella Illingworth and Mark Allen Keslar will be

May-Rogers
Michele Elizabeth May and Edward Joseph Rogers will be married on Nov. 19 at SS. Peter



More ANNOUNCEMENTS, page 12

Wedding Photography... Beyond Your Expectations

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Wedding Announcements



Osmanski-Goedecker
Nicole Diane Osmanski and Jeffrey Paul Goedecker will be married on July 30 at Our Lady of the Greenwood Church in Greenwood. The bride is the daughter of Mike and Kim Osmanski. The groom is the son of Paul and Darlene Goedecker.



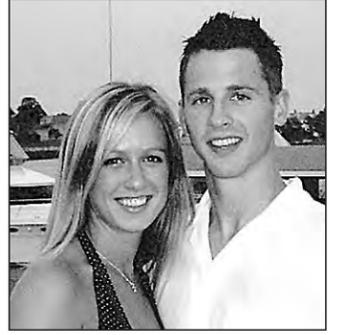
Pieczko-Stumpf
Mary Elizabeth Pieczko and Jeffrey David Stumpf will be married on Oct. 8 at St. Monica Church in Indianapolis. The bride is the daughter of George and Marian Pieczko. The groom is the son of Tom Stumpf and Judy Stumpf.



Robinson-Graf
Andrea Nicole Robinson and Timothy John Graf were married on June 17 at St. Joseph Church in Sellersburg. The bride is the daughter of Dennis and Connie Robinson. The groom is the son of Elmer and Jane Graf.

Schous-Murray

Elizabeth Schous and Evan C. Murray will be married on Sept. 3 at St. Stephen Church in New Boston, Mich. The bride is the daughter of Pieter and Peggy Schous. The groom is the son of John and Sharron Murray.



Wahl-Engelen
Megan Jeanette Wahl and Robert William Engelen will be married on Aug. 27 at St. Mary Church in Lanesville. The bride is the daughter of Steve and Theresa Wahl. The groom is the son of Bill and Kathy Engelen.



Sears-D'onofrio
Kristin Elaine Sears and Gregory Michael D'onofrio will be married on Sept. 24 at St. Mark Church in Indianapolis. The bride is the daughter of Dale and Anita Sears. The groom is the son of Nancy Seaman and the late Robert Seaman.



Wright-Zinser
Myla Ann Wright and Michael Paul Zinser will be married on Dec. 17 at Sacred Heart of Jesus Church in Indianapolis. The bride is the daughter of David and Phyllis Powell. The groom is the son of Paul and Rita Zinser. †

Tobit Weekend helps engaged couples grow in love

Tobit Weekends are retreats designed to help engaged couples make their Christian marriage a success.

Mentor couples and a priest conduct the marriage preparation course at Our Lady of Fatima Retreat House, 5353 E. 56th St., in Indianapolis throughout the year.

The Tobit brochure describes the retreat as "a sacred time, set aside for the two of you to explore how well you complement each other, ... discuss your strengths and weaknesses, and practice techniques of communication."

The brochure explains that the weekend is "an investment in your relationship that takes you away from the tensions and demands of daily life ... Time in this environment gives you a unique opportunity to grow in

your knowledge and love of one another."

Tobit Weekends for the remainder of the year are scheduled on July 22-24, Sept. 16-18, Oct. 21-23 and Nov. 11-13.

No weekend is scheduled in August or December.

The 2006 Tobit Weekend schedule at Our Lady of Fatima Retreat House is Jan. 13-15, Jan. 27-29, Feb. 24-26, April 21-23, May 19-21, June 16-18, July 21-23, Sept. 15-17, Oct. 20-22 and Nov. 17-19.

No weekend is scheduled in March, August or December next year.

The fee of \$270 per couple includes accommodations, meals and programs.

(For more information about the Tobit Weekend, call Our Lady of Fatima Retreat House at 317-545-7681.) †

The Criterion's Spring Marriage Supplement will be published on Feb. 3, 2006.



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Research on marriage confirms value of chastity

By Daniel Sarell
 Director of the archdiocesan Office of Family Ministries

For all of the pastoral teaching that informs our ministries to families, analyzing the latest social data is equally helpful, telling us what is happening in our society and how the Church can respond in a timely way.



At Rutgers University in Camden, N. J., the secular National Marriage Project publishes an annual report called "The State of Our Unions." This report is especially helpful for identifying areas where we as Church might focus our energies for evangelization and in developing ministries that promote chastity.

The 2004 report found that teenagers who get married are up to three times more likely to divorce than those who marry later in life, and women who have children before marriage are less likely to find a spouse.

According to the study, people of similar "values, backgrounds and life goals" are more likely to stay married. That might seem obvious, but how many times have we heard the phrase "opposites attract" in conversations about romance?

The study also indicated that introductions made by "family, friends or acquaintances" are more likely to lead to marriage. These introductions account for 60 percent of marriages and suggest that chance meetings, dating services and nightclubs are not the best ways to meet one's mate.

Singles who are ready for marriage may do well to lay off the Internet chat, get

involved in parish activities and have an open mind when Mom invites her single accountant to Sunday dinner.

The report's findings on divorce are also very telling. Children of divorce are "slightly less likely to marry and much more likely to divorce."

I am reminded of a recent discussion with a married man whose parents were divorced. "Divorce" for him is like a room toward which he is always tempted to escape when times are tough. Awareness of that temptation strengthens him to seek reconciliation with his wife, rather than giving up easily.

As more children of divorce become married adults, we should not minimize the effects that their divorce experience will have on their own marriages, and we must find ways in our parishes to compassionately include younger children of divorce without stigmatizing them.

Despite popular theories that the divorce rate among those who live together before marriage will decline as cohabitation becomes more common and accepted, the data remains consistent, confirming the conclusion that cohabitation leads directly to unsatisfying and conflicted marriages and "eventual divorce."

Challenging young people to resist cohabitation might make us seem "out of touch." But when we are not courageously prophetic through gentleness and compassion, not only are we passively condoning immoral behavior, we also are setting ourselves up for another generation of children from broken homes.

We strongly urge pastoral ministers to educate themselves on these issues and "be not afraid."

Alas, there is good news about marriage in the report.

Marriage leads to "healthy, productive behavior ... wealth accumulation,"

and more satisfying sex than cohabiting couples.

While the divorce rate has held steady at about 50 percent, those couples who delay their first marriage until after college or until their mid-twenties, have not lived with different partners and/or are "strongly religious and marry someone of the same faith" all have divorce rates "far below 50 percent."

The correlation between education and successful marriage is strong, suggesting that education "gaps" by race and gender should be closed because more equal access to education will make for healthier families in the future. Remember this when pledging your annual support to center-city and home

mission Catholic schools.

Still think the Church is out of touch? This research was not conducted by moral crusaders, but by social scientists that impartially collect data.

It is by grace, not by accident, that prudent, chaste and faith-filled behavior leads to healthy and satisfying marriages. We should not judge others harshly, yet how would we be judged if we have not lovingly reached out with integrity to married couples and those discerning marriage, a sacramental vocation so vital to the life of the Church?

(Daniel Sarell is director of Family Ministries for the Archdiocese of Indianapolis.) †

Archdiocese offers Pre Cana program at Our Lady of Fatima Retreat House

Archdiocesan Pre Cana Conferences are scheduled on a Sunday afternoon each month, except in December, at Our Lady of Fatima Retreat House, 5353 E. 56th St., in Indianapolis to help engaged couples prepare for the sacrament of marriage.

"Volunteer couples, priests and other professionals facilitate the afternoon session by sharing their experience and knowledge of Christian marriage," according to the Pre Cana program brochure.

Pre Cana presentations cover "Family of Origin Theory," "Communication

Styles," "Christian Marriage" and "Natural Family Planning."

The program is sponsored by the archdiocesan Office of Family Ministries.

The program fee of \$30 per couple includes the workbook *Perspectives on Marriage* as well as a light lunch.

(For more information about the Pre Cana Conference, call the archdiocesan Office of Family Ministries at 317-236-1596 or 800-382-9836, ext. 1596. The program fee is nonrefundable.) †



Corydon wedding

In this 1950s-era photo preserved in the archdiocesan Archives, a couple exchanges their marriage vows at St. Joseph Church in Corydon.

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From the Editor Emeritus/John F. Fink

Jesus in the Gospels: Opening to the Gentiles

See Matthew 15:21-39, Mark 7:24-8:10



Matthew and Mark tell us about Jesus' trip outside of Palestine—to Tyre and Sidon, in Phoenicia or in what is now the country of Lebanon. We can imagine several reasons for this trip: He wanted to get away from the arguments with the scribes and Pharisees; he needed some private time with his Apostles; he thought it wise to put some distance between himself and Herod Antipas who, Luke's Gospel says, "kept trying to see him" (Lk 9:9). Herod also "liked to listen" to John the Baptist before he had him beheaded.

In the region of Tyre, Jesus was pursued by a Canaanite woman, a Gentile. She wanted Jesus to heal her daughter.

Once again, we find Jesus' actions puzzling. Not only was he discourteous to the woman, but he said, "I was sent only to the lost sheep of the house of

Israel." Why would he say that if he had come to save all humankind? Later, he commissioned his Apostles to teach all nations.

Apparently he thought, at this point, that his personal mission was to the Jews. He refused the woman's request twice, and he was insulting when he did—"It is not right to take the food of the children and throw it to the dogs"—showing Jewish contempt for Gentiles.

The woman, though, refused to be denied because of her love for her daughter and her faith in Jesus. So she got her way. Jesus healed her daughter from a distance.

Afterward, perhaps Jesus thought about what had just happened. As he reflected, maybe he had second thoughts about his mission being only to the lost Jews. Perhaps he remembered that his mother told him of Simeon's prophecy when Jesus was presented in the Temple 40 days after his birth, calling him "a light for revelation to the Gentiles (Lk 1:32).

Or perhaps he recalled Isaiah's prophecy about the Messiah: "I will make you a light to the nations, that my

salvation may reach to the ends of the earth" (Is 49:6).

Whatever Jesus reflected about, he decided to go back to the Decapolis (10 Gentile cities). Check a map and you'll see that this was no overnight journey. He went from the coast of the Mediterranean Sea east across Phoenicia to the Golan Heights, and then south to the east side of the Sea of Galilee. It was a long trip.

When he reached the Decapolis, he discovered that the demoniac he had cured then sent as his first Gentile missionary had done his work well. Large crowds came to see him, bringing with them "the lame, the blind, the deformed, the mute and many others." Jesus cured them and "they glorified the God of Israel" because their mightiest gods couldn't perform wonders like this.

It was here, too, that Jesus performed his second miracle of feeding the multitudes with only a few fish and loaves of bread, as I discussed in a previous column.

Jesus had extended his mission to the Gentiles. †

The Human Side/Fr. Eugene Hemrick

Let's not rush to judgment

(Editor's note: Criterion columnist Cynthia Dewes is on vacation and will return next week.)

These days, articles abound on every book that Pope Benedict XVI ever wrote,



decrees he issued and actions he has taken. The pope isn't the only person scrutinized in this manner. Every public figure is under the same microscope. This can become exasperating, especially when non-stop media coverage

of an individual starts up and particularly when the coverage lacks any show of respect for the person under scrutiny. But can it be stopped?

If it did halt, an awful lot of people would be out of a job. So much these days seems to revolve around figuring out people. Just look at the talk shows, newspapers and magazines that thrive on dissecting and passing judgment on people's lives.

But how do we reconcile all of this with Christ's admonition that we not judge others? Christ zeroed-in on

judgment, but out culture thrives on it.

The word "judgment" means "pointing one in the right direction." Some years ago, I learned the meaning of this word the hard way when cycling through Europe with a college student.

At one point, I asked for directions to Freiburg, Germany. But after receiving the directions, I hesitated to follow them because they were given in German, which I didn't understand well. The college student, who was in a hurry, urged me to go in the direction pointed out to us. In our haste, we ended up on the autobahn and were stopped by the German police. Without any discussion, we were given tickets then accompanied to the road to Freiburg we'd been looking for.

Christ's admonition on not judging others reminds us to be patient in reading the character of another lest we go down the path of misunderstanding and end up slandering the person. Most honest people try to gather as much information as possible before judging another. But no matter how much information is gathered, there are always gaps in it.

To know all sides of another person demands a very close relationship. So being Christian means not rushing to

conclusions about others and what they are like—not rushing to conclusions that lead in the wrong direction, that is. It implies being well-disposed toward another, which comes down to practicing kindness and love.

Our postmodern age conditions us to scrutinize the lives of others. This "dissecting" of others will continue to intensify because we are curious and inquisitive by nature, and because we now have greater means of doing this.

But we need to guard against losing sight of the sacredness of judgment. Our salvation is contingent on the good or bad judgments we make. A nation's security and well-being depend upon good judgments, and our daily lives are guided by them.

Perhaps this business of making judgments, especially about others, won't cease. But judgments that are hurried, biased, based on insufficient evidence and border on disrespect aren't the Christian way.

We should regard the power contained in our judgments with awe.

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

The Bottom Line/Antoinette Bosco

When best-laid plans go awry

Our "best-laid plans" all too often fail due to unexpected developments deriving from circumstances beyond our control. When this happens, we can scream or shout, maybe even have a tantrum—or we can make a list of the reasons our upset plans are not the end of the world.



You get my drift, I'm sure: We're not always in control of what happens to us. The only real control we have is how we respond to our rude awakenings.

Naturally, I'm writing this because I recently experienced another one of these times in my life. I had agreed almost a year ago to be a keynote speaker at The North American Conference of Separated and Divorced Catholics. I was to speak in early July on my personal "journey from darkness to joy," in line with the theme of this year's gathering at the University of Notre Dame in South Bend, Ind.

In conversations with Irene Varley, a conference organizer, we agreed I should share the story of my divorce 38 years ago, leaving me a single mother of six. In these decades, I had learned much, specifically that life doesn't come with built-in guarantees that all will be well at all times. From expecting to live happily ever after, we can be catapulted into a new life situation we are completely unprepared for. Surprisingly, we also can find ourselves calling upon resources that we never knew we possessed—and that is the beginning of a new and challenging journey.

What I learned over these many decades is that if we can believe we have personal powers given to us by our God, we can move, even though sometimes with difficulty, from our darkness to joy.

Well, I never got to tell this to anybody because I never got to the conference. I arrived at the Northwest Airlines terminal at New York's LaGuardia Airport in early morning, ticket in hand, and found myself joining hundreds of people who had been waiting countless hours for planes that hadn't taken off, grounded because of rainstorm conditions. Some planes now were taking off, but not the one I was booked for. The Northwest agents became somewhat testy with people desperately seeking answers as the hours passed. A woman doctor was agonizing for a patient who needed her; a young man was missing his best friend's wedding; I had to call Varley to say I wasn't going to make it to Notre Dame.

In late evening, I got a seat on Connecticut Limo for my 65-mile trip home. A lovely woman named Claudia sat next to me, and in the next hour and a half we shared stories of our work, our Catholic faith, her husband's job as a music teacher in an inner city and, of course, my sadness at not being able to keep my commitment as a conference speaker.

When we arrived at the Connecticut Limo parking lot, I needed a taxi to take me to my home in the next town. To my surprise, Claudia, after speaking to her husband, came back and said, "We'd like to drive you home." I accepted with much gratitude.

At my home, as I left the car, Claudia said something that touched my heart. "I wanted you to consider that, though this was a day that was very hard and sad for you, it ended up good."

I was supposed to be focusing on celebrating the journey from darkness to joy, and I did—not at Notre Dame, but in my own driveway—because of two caring people.

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

Faithful Lines/Shirley Vogler Meister

Observing nature from serene sitting spaces

It took most of one spring and summer to prepare an outdoor sitting space I call Cypress Corner.



After removing and transplanting plants there, I covered the tiny triangular area with cypress chips. A woody scent wafts over the area, especially after rain.

This aroma occurs when the temperatures soar, too.

However, because summer heat reflected from the house and adjacent blacktopped driveway is so intense, the place is uncomfortable except in the early morning or evening.

Prior to that project, I used a carport as my sitting space, but vehicles took over the area. Stronger persons than I then moved my heavy wooden swing to the back yard. I purchased the swing on the last day of the Indiana State Fair one year, using birthday money from my sister and brother-in-law, Beverley and John Thurman. With help, slowly but

surely, I hope to surround the back yard with shade plants. Perhaps some day, through God's grace, my neighbors, Frank and Charlene Gleaves (whose property is always a floral and green delight) might have a more serene and orderly view of my yard.

Meanwhile, on good days, I love my quiet outdoor spaces, especially when praying, meditating and reading. These are enjoyable places for reaching my goal to read the entire Bible in one year. My sister inspired both my desire for a wooden swing and my pursuit of a *Today's Light Bible* study.

One time after I was hospitalized in my Belleville, Ill., hometown, Beverley became my caregiver until I could return to Indiana. Experiencing nature from the Thurman back deck and front porch swings was and still is so enjoyable. In fact, not long ago, Paul and I relaxed there, surrounded by flora and fauna, birds and critters. Besides more than two dozen types of birds, their city property backing onto woods has been visited by deer, a bobcat, a fox, groundhogs, squirrels, chipmunks, rabbits, raccoons,

possums, and domestic animals.

However, when reading the following prose (adapted from my poem, "Convalescence," written during my above-mentioned illness), readers will find a different twist to the observance of nature:

"Nipping and tossing an earthworm, a robin prances on gravel, shortening his victim to quivering quiddity, half alive and slithering slowly toward escape and renewal. Robin prances, unaware of a tabby at twenty paces, preying her way with silent paws into the bird's niche. Too sick to intervene, I view this enigma of existence from the porch swing of my sister's care, flipped by fate like the worm, as nonchalant as the bird, as determined toward survival as is the feline with her fabled lives."

How much I've learned about nature—and God's nature and mercy since that time.

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

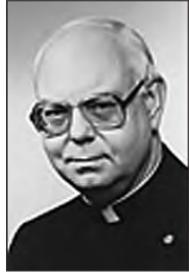
Seventeenth Sunday in Ordinary Time/Msgr. Owen F. Campion

The Sunday Readings

Sunday, July 24, 2005

- 1 Kings 3:5, 7-12
- Romans 8:28-30
- Matthew 13:44-52

The First Book of Kings provides the first reading for this weekend's Liturgy of the Word.



First and Second Kings originally formed one book. An editor, however, eventually divided the book into two parts. Thus, today, all versions of the Bible present Kings as two volumes.

As might be assumed from the name, Kings has to do with the kings of Israel. Actually, only three kings reigned over what was the united kingdom of Israel. They were Saul, David and Solomon.

After Solomon's death, dynastic squabbles resulted in the division of the kingdom.

Great mystique surrounded David and Solomon.

David was the king who confirmed his own—and the nation's covenant—with God.

Solomon was regarded as the wisest of men. This regard for Solomon added credibility to his action described in this weekend's reading. He realized that, despite his own intelligence and access to power, God was supreme.

Solomon asked God not for power or wealth, but for the wisdom to be able to govern well. Governing well, of course, meant bringing the people into accord with God. Possessing this wisdom, for this end, was Solomon's treasure.

St. Paul's Epistle to the Romans is the source of the second reading.

Beginning this reading is a verse that has long been a favorite source of consolation for Christians: "We know that God makes all things work together for the good of those who love him."

Paul wrote this epistle in part to encourage the Christian Romans as they faced the scorn of the culture of the time, and indeed as they faced increasing pressures from the political authorities.

The verses in this reading call for great faith and for commitment to the fact that earthly life is not the "be all and end all" for people.

For its last reading, the Church offers a reading from St. Matthew's Gospel.

The reading contains three short parables. These parables belong uniquely to Matthew. They do not appear in the other synoptic Gospels, otherwise similar to Matthew although not a repetition of

Matthew.

A key phrase in understanding the message of these phrases is in the reference to the eagerness of the pearl merchant who sees a truly precious pearl. He literally sells all that he owns to acquire this pearl.

Being truly wise, in the sense that wisdom means an understanding of life and particularly of God's place in our lives, is a treasure of unbelievable value.

It also teaches us that we must invest every part of ourselves in our quest for God. We must "sell everything," so to speak. We must devote everything to discipleship. Otherwise, our discipleship will not succeed.

The reading reminds us further that the world—and even the kingdom of God on earth—are peopled by saints as well as sinners. God, and only God, will balance the picture. Disciples must seek God on their own regardless of their peers.

Reflection

This Liturgy of the Word calls us directly to face the facts that, as Christians, our kingdom is not of this world.

Jesus insisted before Pilate that the Redeemer's kingdom was not of this world. As followers of Jesus, as part of the Mystical Body of Christ, we are in the same situation.

Realizing that our kingdom is not of this world requires wisdom. Insisting that we belong to another kingdom and live by other standards will require determination on our part. We encounter rebuttals everywhere.

It will require determination to the point that we will invest everything—our instincts, our comforts and our obsession with ourselves—in order to be with God.

However, if we are wise enough to seek God and God alone, we are extraordinarily wise and we will be rewarded eternally. †

Readers may submit prose or poetry for faith column

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

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

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

Daily Readings

Monday, July 25
James, Apostle
2 Corinthians 4:7-15
Psalm 126:1-6
Matthew 20:20-28

Tuesday, July 26
Joachim and Anne, parents of the Blessed Virgin Mary
Exodus 33:7-11; 34:5b-9, 28
Psalm 103:6-13
Matthew 13:36-43

Wednesday, July 27
Exodus 34:29-35
Psalm 99:5-7, 9
Matthew 13:44-46

Thursday, July 28
Exodus 40:16-21, 34-38
Psalm 84:3-6, 8-11
Matthew 13:47-53

Friday, July 29
Martha
Leviticus 23:1, 4-11, 15-16, 27, 34b-37
Psalm 81:3-6, 10-11
John 11:19-27
or Luke 10:38-42

Saturday, July 30
Peter Chrysologus, bishop and doctor of the Church
Leviticus 25:1, 8-17
Psalm 67:2-3, 5, 7-8
Matthew 14:1-12

Sunday, July 31
Eighteenth Sunday in Ordinary Time
Isaiah 55:1-3
Psalm 145:8-9, 15-18
Romans 8:35, 37-39
Matthew 14:13-21

Question Corner/Fr. John Dietzen

Priest must delay baptism if parents don't practice faith

Q Not long ago, you mentioned in your column that a priest should delay the baptism of a child he knew would not be raised Catholic.



right after birth? (New Jersey)

A By Church law, parents should have their children baptized "within the first three weeks after birth" (Canon #867). The law assumes, however, that the parents are practicing Catholics, prepared by their teaching and example to raise their children as good Catholic men and women.

The same law therefore requires that before or after birth the parents approach their parish priest to request the sacrament and to be properly prepared for it.

The Church, in fact, insists that a priest cannot lawfully baptize a child unless he has a solidly founded hope that the baby will be raised properly as a member of the Catholic faith. When this hope is lacking, he should delay the baptism and explain to the parents why this is being done (Canon #868).

More than once during the baptism ceremony, Catholic parents proclaim that they accept and believe the faith in which the child is baptized, and that they plan to give the example and teaching necessary for that faith.

Under normal circumstances, this promise cannot be made by supposedly Catholic parents unless they are faithful to Catholic practice and are not bringing the child for baptism solely out of a sense of family tradition or a vague feeling that "it's the right thing to do."

In other words, the Church is concerned that parents not be placed in the position of making a profession of faith that they do not honestly accept. Thus, the pastor is directed to work with parents who are not yet ready sincerely to profess their faith and assume their baptismal duties then decide on a time to administer the sacrament.

These regulations may still surprise some who remember that children of

baptized Catholic parents were almost always automatically baptized Catholics. But, being realistic, we are in a situation different from when the Church routinely baptized these children, regardless of circumstances.

Anyone aware of the history of the Church during the past few hundred years knows that by unconditional routine baptisms, first Communions and so on, whole populations of people were left at a seriously inadequate level of Catholic faith.

One generation of non-practicing Catholic parents followed another. Seldom were they expected to deal honestly with their own faith, and open themselves and their children to the opportunity to grow toward anything like a full Catholic Christian life.

Several years ago, a respected canon lawyer made a point at a meeting of the Canon Law Society of America. Speaking of the right to baptism and the other sacraments of initiation, he said: "Surely human beings have a right to enter that community and participate in it. But they have no right to enter it to destroy it."

"The community itself has the right of self-preservation and growth. It has the right to be what God intends it to be. And this right of the community conditions the right of individuals to enter it."

Sometimes divorced and remarried Catholic parents cannot for some reason have their marriage validated now in the Catholic Church. They practice their faith as much as possible, however, and wish to raise their children Catholic. In such cases, it is proper, and not uncommon, for the children to be baptized.

Q I do not want to be kept alive by means of a feeding tube if I am ever in a persistent vegetative state. Do I have that right morally? What is the teaching of the Church on feeding tubes? (New York)

A Many dioceses have prepared publications that cover these subjects, including the booklet "In Life and Death We Belong to the Lord: Considering Advance Medical Directives," published by the Respect Life Office of the Archdiocese of St. Paul and Minneapolis.

It treats living wills, powers of attorney, weighing benefits and burdens of medical treatments, and related subjects. A copy may be obtained by writing to that office at 328 W. Kellogg Blvd, St. Paul, MN 55102 or calling 651-291-4515. †

My Journey to God

Family Ties

Let those equipped
teach higher skills;
my child and I
will roam the hills.
While plopping pebbles
in a stream,
we'll sit beneath
a tree and dream.
Perhaps check out
some wildlife tracks,
then search the ground
for artifacts.
And just as sure
as birds have wings,
there will be talk
of many things



Photo by Sean Gallagher

that draw us
closer to the sod,
to one another
and to God.

By Dorothy M. Colgan

(Dorothy M. Colgan is a member of St. Meinrad Parish in St. Meinrad.)

SYNOD

continued from page 1

Archbishop Eterovic said the pope did not just shorten the synod, but asked for "modifications to the synod assembly's procedures to focus the work and promote its collegial and synodal aspects even more."

The first change, he said, is a direct result of the reduced synod length: At the 2005 synod, each bishop will have only six minutes to address the assembly rather than eight minutes, which was the practice in the past.

The second change is the addition of one hour of open discussion at the end of each of the days on which formal speeches are made.

"This will permit the members to ask for and obtain more information from the synod fathers who have spoken in the hall," he said, as well as fostering "an open exchange of opinions and experiences."

The final change is that each bishop will be "strongly urged" to focus his

six-minute speech on only one of the four main parts of the synod's working document: the Eucharist in today's world, in the faith of the Church, in the life of the Church or in the mission of the Church.

Archbishop Eterovic said he hoped all the bishops wanting to speak about a topic from the first chapter of the document would sign up to speak first, but said it was not likely that the synod would be that organized.

The focus on one theme, he said, "should make the speeches more articulate and, in that way, make the discussion about individual themes more fruitful."

At the end of the last general Synod of Bishops, held in 2001, participants formally asked Pope John Paul II to consider calling an "extraordinary assembly" of bishops to discuss how the process could be improved.

The ordinary synods bring together close to 250 bishops, plus experts and guests, almost all of whom can make formal speeches during the first half

of the synod's period.

In addition to the potential aural overload of so many speeches, many bishops complained that the first-come, first-up selection of speakers meant that the content bounced from one topic to another and back again with no chance for follow-up, comment or development.

Pope Benedict's changes should help resolve that problem.

During the 2001 synod, several bishops also advocated modeling the synod process more closely on the synods of Eastern Catholic Churches. Unlike their Western counterpart, which has a purely advisory role, Eastern synods make concrete decisions for their Churches.

However, strengthening the decision-making power of the synod was not one of the changes Archbishop Eterovic announced.

In his 1988 book, *Church, Ecumenism and Politics*, then-Cardinal Ratzinger included an essay on the synod's structure and task,

outlining why he believed the synod should not be a decision-making body.

The College of Bishops makes decisions only when it acts as a whole, for instance, during an ecumenical council, he wrote.

Although most synod members are elected to represent their national bishops' conferences, an individual

bishop cannot delegate his decision-making authority to a representative, the essay said.

"A fundamental task of the synod is without a doubt an exchange of information," strengthening the bonds of communion between bishops and, therefore, helping them better exercise their authority in

their dioceses while recognizing their obligation to be concerned about the universal Church, he said.

In addition, he said, making the synod a decision-making body would further centralize the Church, something most advocates of greater collegiality would oppose. †

IRAQ

continued from page 8

July 17. "We are Iraqis. We are faithful to our country, and we want complete rights."

Bishop Abouna said such rights included, for example, the right to establish Church schools and to worship in peace. He said the Church leaders also asked for "democratic and political government, not religious government."

"There is a danger that we could have religious government," Bishop Abouna said. "If we mix them both together—politics and religion—it will be chaos. It will destroy everything."

"We don't want any religion to control other religions. All are equal because they have their own tradition, their own rights and their own history," he said.

"We ask for freedom, equal opportunity and to be distant from religious and denominational persecution," he added.

In an earlier interview with the British office of Aid to the Church in Need, a Catholic charity set up to help persecuted Christians, Bishop Abouna said that a pro-Shariah constitution would massively speed up the exodus of Christians from Iraq, almost to a point where the Christian presence could all but disappear.

Bishop Abouna is a regular visitor to London, where he served as chaplain to Chaldean Catholics from 1991 to 1994, before he was ordained a bishop. During his most recent visit, he met with Cardinal Cormac Murphy-O'Connor of Westminster and discussed the situation in Iraq.

After the draft constitution is completed in August, it will be sent for revision to a subcommittee of the Iraqi National Assembly.

The Iraqi government has promised that the constitution would be put to a referendum before it is ratified. Until then, Iraq will continue to be under the authority of an interim constitution, prepared before sovereignty was handed over in June 2004.

The interim constitution purposely sidestepped the issue of the Shariah, effectively saying its place in Iraqi law would have to be decided at a later date. †



Iraqi women grieve for a victim of a suicide car bomb attack in Baghdad on July 13. At least 25 people, many of them children, were killed in the attack near a patrol where U.S. forces were handing out candy.

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News briefs

U.S.

Documents on life, virtue of Mother Henriette Delille sent to Rome

NEW ORLEANS (CNS)—A box containing nearly 6,000 pages of testimony and other documents on the life of Mother Henriette Delille has been sent to the Vatican Congregation for Saints' Causes. A June 30 ceremony at the motherhouse of the Sisters of the Holy Family, founded by Mother Henriette, marked the closing of the New Orleans archdiocesan investigation into the life, virtue and reputation of sanctity of the free woman of color whose sainthood cause was endorsed unanimously by the U.S. bishops in 1997. "She is a model that it is possible for people of her race to rise to the highest honor the Church gives," said Sister Sylvia Thibodeaux, the congregation's superior. "I think it's like Pope John Paul II, who was so holy and so good and loved people, and he was a human being like us. It shows that it's possible for any of us to strive for holiness," she added. Mother Henriette's cause was opened in 1988, and she is recognized by the Church as a servant of God.

Cathedral in Santa Fe Archdiocese is named a minor basilica

ALBUQUERQUE, N.M. (CNS)—Pope Benedict XVI is naming the St. Francis of Assisi Cathedral in New Mexico a basilica, Archbishop Michael J. Sheehan of Santa Fe said. The title makes St. Francis the first church in New Mexico to be named a basilica by the pope, and reasons for the honor include the fact that religious pilgrims travel to St. Francis every year to see the statue of Our Lady of Peace, which was brought to Santa Fe in 1625. The cathedral parish was founded in 1610 by Spanish Franciscans. The title of minor basilica is granted to prominent and significant churches throughout the world as a sign of papal honor. The title of major basilica is reserved for a handful of churches and usually refers to the four in Rome, including St. Peter's. The Vatican said the cathedral in Santa Fe is "the cradle of Catholicism" in the southwestern United States, crucial to the establishment of daughter dioceses throughout the region, from Denver to El Paso, Texas, and from Phoenix to Las Cruces, N.M. To become a basilica, a church must be known for leadership in faith life, antiquity, artwork and importance in the history of the Catholic faith.

Nun on front lines battling AIDS in Kenya speaks to Indiana parish

LAPORTE, Ind. (CNS)—Sabina, a 60-year-old Kenyan woman who traditionally would be cared for by her children or grandchildren, is currently caring for her grandchildren, as HIV/AIDS has claimed the children's parents. Sabina's plight is not unique in her native land, where 10 percent of the 33 million people—about 3 million Kenyans—are HIV-positive and only 25,000 Kenyans have access to medication. Some hope for these people can be found in the services offered by Upendo Village, whose founder and president, Sister Florence Muia, spoke on July 9-10 at St. Peter Church in LaPorte. Opened in May 2003, the village has provided shelter, health care, counseling and advocacy for more than 5,000 people. Sister Florence, 48, an Assumption Sister of Nairobi, addressed the continuing struggle with AIDS in her native Kenya, a country with 1.5 million orphans. Adding to the problem, she said, are drought and poverty, which lead to malnutrition. Also, a lack of understanding has led to an AIDS stigma, which in turn leads to isolation, hopelessness and fear.

Catholic Extension celebrates 100 years with exhibition

WASHINGTON (CNS)—In honor of its 100th anniversary, the Catholic Church Extension Society, which supports missions in the United States, brought a multimedia exhibit to the Pope John Paul II Cultural Center in Washington on July 15. The exhibit, which was to remain open until Aug. 31, is organized chronologically, displaying the growth of the society from 1905 to the present day. It features charts that inform the viewer about exactly how the society works—chronicling the steps a mission church takes to become a permanent parish and mapping the U.S. dioceses where there are missions today—along with a documentary and photographs that include historical images and pictures of people who live and work in mission areas today. Bridget Monahan, the group's special events coordinator, said in an interview with Catholic News Service on July 14 that she believed the exhibit was important because "a lot of people don't realize missions exist in

the U.S." Catholic Extension was founded in 1905 by a young priest from what was then the Diocese of Detroit, Father Francis Kelley.

Center for victims of clergy abuse holds open house in Massachusetts

HOLYOKE, Mass. (CNS)—Believed to be the first of its kind in the United States, the Victim Resource Center in Holyoke is helping victims of clergy sexual abuse in the Springfield area. At least one of the architects of the center, himself a victim of abuse, said knowing that others are being assisted has helped him tremendously. "This program was my saving grace," said Martin Bono, one of the 46 who settled abuse cases with the Diocese of Springfield in July 2004 for a total of more than \$7.8 million. "This money that I got from the settlement absolutely meant nothing to me," Bono told those gathered at an open house at the center on June 28. The facility opened last December and is located in the Mount Tom Mental Health Center. The center provides therapy for its clients and also offers a range of community services such as job placement, continuing education, housing and budgeting. Staff members also refer people to other agencies for services they do not offer.

Nominations being accepted for national health care award

LOS ANGELES (CNS)—Nominations are now being accepted for the 2005 Cherokee Inspired Comfort Award, presented to a nurse or other nonphysician health care professional who has been outstanding "in service, sacrifice and innovation," according to an announcement from the award's sponsor, Cherokee Uniforms in Los Angeles. Last year's winner was Lynda Chever, a licensed practical nurse caring for elderly Catholic priests and nuns at Mohun Health Care Center in Columbus, Ohio. Candidates may be nominated in two of the following categories, but may only win in one: registered nurse, licensed practical nurse/registered vocational nurse, student nurse and nonphysician health care professional. Nominations must be submitted via the web site, www.cherokeeeuniforms.com, by July 31. Along with a name, the nomination should include a 100-word description of the person's health care service.

WORLD

Pope says body, soul can benefit from vacation, especially outdoors

LES COMBES, Italy (CNS)—Both body and soul can benefit from a relaxing, getaway vacation, especially one spent in the outdoors, Pope Benedict XVI said from an Alpine mountain retreat in northern Italy. Vacation time with family and loved ones offers the opportunity to spend "more time dedicated to prayer, reading and meditation on the deep meaning of life," he said on July 17 before praying the Sunday Angelus in Les Combes, in Italy's Valle d'Aosta region. Because today's lifestyles, especially in hectic cities, "leave little room for silence, reflection and being in touch with nature," it has become "almost a necessity to be able to refortify one's body and

spirit" with a relaxing vacation, said the pope. Some 6,000 pilgrims gathered at the small mountain village to hear Pope Benedict pray the midday Angelus during his first extended vacation since he was elected pontiff on April 19. "After the first months of the demanding pastoral service that [God] has entrusted to me, this summer pause is a truly providential gift of God," he told the crowd.

Pope calls Italian bishop murdered in Kenya 'heroic missionary'

VATICAN CITY (CNS)—Pope Benedict XVI said an Italian bishop shot and killed in Kenya on July 14 was a "heroic missionary" and a "selfless witness to the Gospel." Bishop Luigi Locati of Isiolo was shot outside the Isiolo pastoral center and died about an hour later at the community hospital. The Italian had worked in Kenya, mainly in Isiolo, for 40 years and had just learned that Pope Benedict had accepted his retirement. Bishop Locati would have celebrated his 77th birthday on July 23. The pope's condolences were expressed in telegrams to the Vatican's nuncio to Kenya and to the archbishop of Vercelli, Italy, Bishop Locati's home diocese. The telegrams, signed by Cardinal Angelo Sodano, Vatican secretary of state, said the pope "gives thanks for the selfless witness to the Gospel and the advancement of human dignity that characterized [Bishop Locati's] priestly and episcopal ministry."

PEOPLE

Combat nurse remembered by family, parishioners

COVINA, Calif. (CNS)—Family, friends and parishioners bid a final farewell on July 8 to one of the most decorated women—and, by all accounts, one of the most dedicated nurses—in U.S. military history. Capt. Lillian Kinkela Keil, a longtime member of Sacred Heart Parish in Covina, died on June 30 of cancer at age 88. A flight nurse with the Army Air Corps (now the Air Force), Keil flew on 425 combat evacuation missions in World War II and the Korean War. She helped load wounded soldiers onto airplanes, and took part in 11 major campaigns, including the Battle of the Bulge during World War II and the Inchon invasion in Korea. By rough calculations, Keil tended to about 10,000 soldiers while they were being flown to military hospitals. "She represented hope for them," Keil's daughter, Adrienne Whitmore, told *The Tidings*, newspaper of the Los Angeles Archdiocese. "She said she always tried to have a look on her face that everything was going to be OK." †

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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.

BARBER, Georgianna Sophia (Schaefer), 87, St. Anne, New Castle, July 5. Mother of Jacqueline Back, Geraldine Birch, Pamela Brake, Patricia Hartwig, Beverly Micomonaco, Burton, Frank, George and Michael Barber. Grandmother of 26. Great-grandmother of 41. Great-great-grandmother of three.

BLEILL, Norbert J., 95, St. Bridget, Liberty, July 7. Husband of Florence Bleill. Father of Arthur and Virgil Bleill. Brother of Marion Haas and Wilbert Bleill. Grandfather of five. Great-grandfather of four.

CHRISTIANSEN, Emily M., 73, St. Mary, New Albany, July 4. Sister of Esther Bennett and Marilyn Christiansen.

DALY, John David, 45, St. Pius X, Indianapolis, July 9. Son of David Daly. Brother of Mary Baniak and Patricia Daly.

HEITHAUS, Charlene, 72, Holy Family, Richmond, July 7. Aunt of several.

JENNINGS, Jason, 27,

St. Pius V, Troy, June 25. Father of Gage and Jordan Jennings. Son of Geoff Jennings and Betty (Fuchs) Jennings.

KARRESS, Myron D., Holy Spirit, Indianapolis, July 3. Husband of Margaret (Richter) Karress. Father of Virginia Kingsbury. Brother of Jim Karress.

LICHTENBERG, William E., 66, Christ the King, Indianapolis, July 4. Husband of Madeleine Lichtenberg. Brother of Mary Ann and Jack Lichtenberg.

LONG, Anita Joan, 91, St. Michael the Archangel, Indianapolis, July 6. Mother of David, Norman, Michael, Stephen, Thomas and Vincent Long. Grandmother of 10. Great-grandmother of seven.

NIEHAUS, Harold Norris, 80, St. Roch, Indianapolis, July 5. Husband of Elizabeth Niehaus. Father of Patty Cain, Kitty Fischer, Jim and John Niehaus. Brother of Charlotte Baxter, Gert Isom, Larry and Robert Niehaus. Grandfather of nine. Great-grandfather of three.

O'NEILL, Estelle, 97, Sacred Heart, Indianapolis, July 4. Mother of Daniel and James O'Neill. Grandmother of three. Great-grandmother of four.

OSBORN, Robert, 76, Holy Family, Richmond, July 8. Husband of Helen Osborn. Father of Susan Burns, Julie Waltermann, Gregory, James and Jeffrey Osborn. Brother of Barbara Osborn. Grandfather of

13. Great-grandfather of two.

OSBORNE, Susan L., 43, St. Michael the Archangel, Indianapolis, July 7. Wife of Patrick Vukin. Daughter of Maria Regina Regis de Alencastro. Sister of Patty Bebko, Kathy Briley, Jeanne Foster, Karen Nauert, Jane Sullivan, David, John and Steve Osborne.

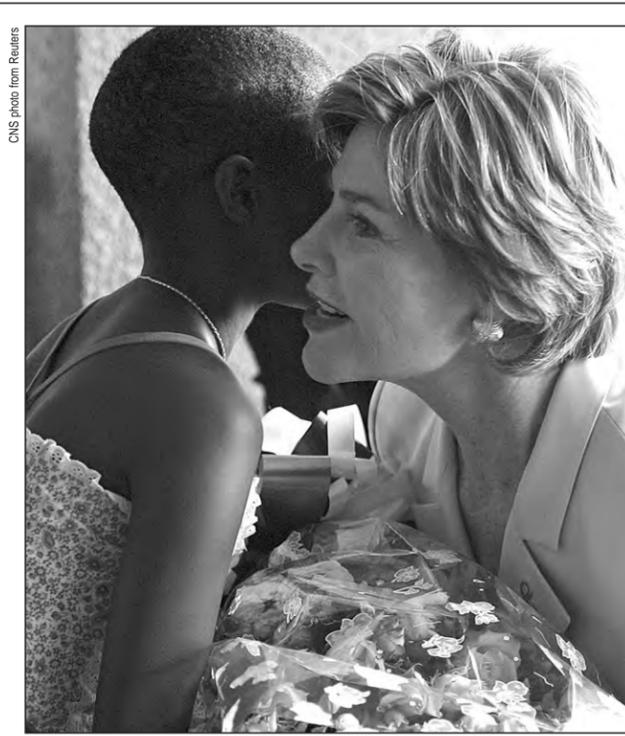
PHELAN, Phyllis A. (Eacret), 68, St. Roch, Indianapolis, July 9. Wife of Hugh Phelan. Mother of Linda Chamberlain, Diana O'Brian, Vicki Sturgeon, Teena, Jeff, Larry and Ted Adam. Stepmother of Elizabeth Ennis, Angie Hornaday, Susan McSwain and Theresa Short. Sister of Kathy Barton, Elaine Roll, Joann Thompson, Chuck and Kenny Eacret. Grandmother of 11. Step-grandmother of nine. Great-grandmother of nine. Step-great-grandmother of one.

SULLIVAN, Mary Helen, 80, Holy Spirit, Indianapolis, July 2. Mother of Maureen Dickerson, Theresa Freeman and Patty Sullivan. Grandmother of eight. Great-grandmother of five.

WALTZ, Sherry, 60, St. Ambrose, Seymour, July 2. Mother of John Waltz. Daughter of Patricia (Dooley) Drischel. Sister of Georgene Drischel, Judith Holcomb and Michaela McKay. Grandmother of three.

ZOBEL, Paul J., 80, St. Vincent de Paul, Shelby County, July 2. Husband of Sue Zobel. Stepfather of Linda and Teresa Burrows. Brother of Betty and Robert Zobel. Stepfather of two. Step-great-grandfather of three.

ZOELLERS, Irma, 95, St. Mary-of-the-Knobs, Floyds Knobs, July 3. Mother of Mary Shawler. Grandmother of two. †



CNS photo from Reuters

African visit

Laura Bush greets a child while touring facilities at the PASADA AIDS center in Dar es Salaam, Tanzania, on July 13. The center is run by the Archdiocese of Dar es Salaam. The U.S. first lady was in Africa for an official visit to promote AIDS prevention and strengthen the role of women on the continent.

Holy Cross Brother Lawrence Miller was 92

Holy Cross Brother Lawrence (Fremont) Miller, a former teacher at Cathedral High School in Indianapolis and social worker at Father Gibault School in Terre Haute, died on June 29 at the Dujarie House on the campus of the University of Notre Dame in Notre Dame, Ind.

He was 92 and had been receiving care for a lengthy illness.

The Mass of Christian Burial was celebrated on July 2 at St. Joseph Chapel at Holy Cross Village at Notre Dame. Burial followed at St. Joseph Cemetery on the village grounds.

Brother Lawrence was born on Jan. 31, 1913, in St. Wendel, Ind. He completed grade school at St. Boniface School in Evansville, Ind., then dropped out of high school after one year to help earn money for his family. From 1928-29, he studied at Lockyear Business College in Evansville then worked for four years.

In 1934, he entered the candidate program of the Brothers of the Congregation of Holy Cross in Watertown, Wis., to finish high school and begin training for the brotherhood. He received the habit of the brothers at the beginning of his

novice year in 1936 in Rolling Prairie, Ind., then professed his first vows on Feb. 2, 1937. He made his perpetual vows on Aug. 16, 1940, at Notre Dame.

From 1940-41, Brother Lawrence served on the faculty at Cathedral High School when it was a boys' school at 1400 N. Meridian St. in Indianapolis then returned to Notre Dame to complete his bachelor's degree in 1941.

Brother Lawrence earned a master's degree in social work at the University of Chicago then served as the director of two boys' homes staffed by the Holy Cross brothers in Milwaukee, Wis. He also served his order as superior of the community there.

He was superior of the brothers' community at Columba Hall on the Notre Dame campus from 1958-62 then served as assistant provincial from 1962-68.

Brother Lawrence served as a social worker at the Father Gibault School in Terre Haute from 1968-73 before beginning a social work assignment at the Evansville State Hospital in Evansville in 1973.

From 1984-91, he assisted in the Archives for the Midwest Providence of the Brothers of Holy Cross at Notre Dame then retired to Dujarie House there.

Surviving are three brothers, Edgar, Eugene and Francis Miller, and three sisters, Anita, Cornelia and Ruth.

Memorial gifts may be sent to the Brothers of the Congregation of Holy Cross, University of Notre Dame, Notre Dame, Ind., 46556. †

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Indianapolis native ordained to the priesthood for French religious order

By Sean Gallagher

On April 24, Pope Benedict XVI enthusiastically declared during the homily of his inaugural Mass that "the Church is alive" and "the Church is young."

This youth and vitality were on display on June 25 when a former Immaculate Heart of Mary parishioner from Indianapolis, Deacon Mary David Hoyt, was ordained to the priesthood in the Basilica of St. Mary Magdalene in Vézelay, France, as a member of the Community of St. John.

This religious order were founded in France only 30 years ago yet now has more than 500 members hailing from more than two dozen countries around the world. The average age of the members of the order is 37. Father Mary David is 31.

The pastoral ministries of the order include parish ministry, teaching, preaching, youth ministry and serving as chaplains in schools, hospitals and prisons.

Father Mary David, who was given the name Michael Paul at his baptism, joined the Community of St. John in 1997 at its priory in Laredo, Texas.

The only other current foundation of the community in the United States is in Princeville, Ill.

Dan Hoyt, a member of Immaculate Heart of Mary Parish, was present for his son's ordination with his wife, Judy, along with several other members of his family and fellow parishioners.

"It was an answered prayer," Dan Hoyt said. "We have nine children. Since we were married, we hoped that we'd have a vocation among one of our children. So this is just a huge victory and we prefer to say that we're thankful rather than proud."

Father Mary David learned about the order as he was discerning a call to religious life while a student at Ball State University, in Muncie, Ind., in the mid-1990s.

But in an interview following his ordination, he noted that the seeds of his vocation were planted many years earlier.

As a member of the Boy Scout troop at Immaculate Heart of Mary Parish, he and other scouts were often accompanied on hikes by the troop's chaplain, then-Msgr. Gerald Gettelfinger, now the Bishop of Evansville.

And in 1988, Father Mary David, when he was 14, served as Msgr. Gettelfinger's bowman during a canoeing trip in the lakes on the border between the United States and Canada on northern Minnesota.

Father Eric Johnson, who was ordained as a priest of the archdiocese in 2002 and now serves as archdiocesan vocations director, also participated in the trip as a teenager.

Looking back on all his experiences with Bishop Gettelfinger, Father Mary David acknowledged that "he was definitely part of my childhood and my early young adult life as a teenager. He was certainly a witness."



Father Mary David Hoyt, a member of the French-based Community of St. John, preaches during a Mass of Thanksgiving on July 17 which he celebrated at Immaculate Heart of Mary Church in Indianapolis. He was raised in the Indianapolis North Deanery parish.

Bishop Gettelfinger, in a recent telephone interview, recalled watching Father Mary David and the other young men he knew "grow up, wondering if any of them would become priests."

He kept in contact with the Hoyt family, knew that Father Mary David had entered religious life and was pleased about his ordination to the priesthood.

"I'm very proud of him," he said. "I'm excited for him and for the Church as well and, especially, for his mom and dad and the whole family."

Judy Hoyt was pleased beyond words about her son's ordination.

"You just can't put it into words," she said. "It's so, so incredible. Words just diminish it, I feel."

She was also struck by and values the youthfulness of her son's religious community that was displayed at a reception following his ordination when young men from around the world were celebrating together.

"As I looked out at them, all smiling and laughing and being wonderful friends together," she said, "I thought, this is the Church and why can't this be the world?"

Father Mary David noted that while the Community of St. John has a decidedly international flavor, the majority of its members were born in France, a country where the Church recently has had a reputation for lacking vitality.

"On one side, there's not a [local] Church which is limping along more than the Church in France," he said. "But on the other, as of about 30 to 35 years ago, there's been a renewal in religious life in France. There are probably about 10 to 15 new, living and fervent new religious communities there."

Father Mary David's first pastoral assignment will be at a Community of St. John priory in Souvigny, France.

Soon after he was ordained to the

priesthood, Father Mary David visited his parents in Indianapolis.

He celebrated a Mass of Thanksgiving

at 11:30 a.m. on July 17 at Immaculate Heart of Mary Church in Indianapolis.

In an interview a few days before that Mass, he said that his first few weeks as a priest have been privileged ones for him, especially as he has heard confession and celebrated the Eucharist.

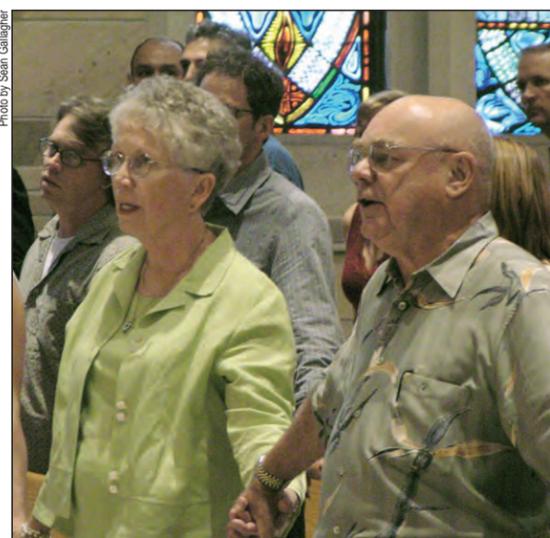
"I've just had a great experience of joy and being able to communicate the mercy of Jesus Christ to people," Father Mary David said, "and especially the unbelievable, profound joy of living the Mass and having this new unity with Jesus Christ in the consecration of the Eucharist."

But Father Mary David has also been pleased with the joy he has seen in others at his ordination to the priesthood, a joy shown on the faces of many people at his Mass of Thanksgiving.

"This new unity and friendship with Jesus Christ over the past couple of weeks has been pretty incredible for me to live," he said. "And just the joy of other people has been a great blessing for me, to see how touched people are by the priesthood, by the mercy of God, that God comes yet again into their lives by the great sacrament of the priesthood. It's been very touching." †



Above, Deacon Mary David Hoyt, the first deacon on the left, kneels during the liturgy in which he was ordained to the priesthood on June 25 at the Basilica of St. Mary Magdalene in Vézelay, France, along with two other members of his religious order, the Community of St. John.



Left, Judy and Dan Hoyt, members of Immaculate Heart of Mary Parish in Indianapolis, hold hands while praying the Lord's Prayer during a Mass of Thanksgiving on July 17 celebrated at their parish church by their son, Father Mary David Hoyt, a member of the Community of St. John, a religious order founded 30 years ago in France.

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