



The Criterion

Serving the Church in Central and Southern Indiana Since 1960

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July 8, 2005

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Pope urges G-8 to take measures to eradicate global poverty

VATICAN CITY (CNS)—As leaders of some of the world's wealthiest nations got ready for the Group of Eight summit in Scotland, Pope Benedict XVI urged them to take "concrete measures" to eradicate global poverty.

After praying the Angelus July 3, the pope appealed to summit participants to

reduce the debt of poorer countries and to foster "authentic development" in Africa, a continent "often overlooked."

The pope said he hoped the G-8 summit would enjoy full success by having nations agree to share, "in solidarity, the costs of debt reduction, to enact concrete measures for the eradication of poverty

and promote authentic development in Africa."

The previous day in Edinburgh, Scotland, Cardinal Keith O'Brien of St. Andrews and Edinburgh read a papal message to a crowd of 225,000.

Signed by the Vatican's secretary of state, Cardinal Angelo Sodano, the mes-

sage greeted all those "united by their concern for the welfare of millions of our brothers and sisters afflicted by extreme poverty."

"As the Second Vatican Council teaches, 'God intended the earth and all it contains for the use of everyone and of all

See **POVERTY**, page 2

Art in new catechism illustrates the 'infinite beauty of God'

VATICAN CITY (CNS)—Pope Benedict XVI believes classical works of Christian art can educate people in the faith and lead them to deeper prayer just as the images did hundreds of years ago.

When he released the *Compendium of the Catechism of the Catholic Church* at the Vatican on June 28, he said the 14 works of art in the book were not meant to be decorative.

"The choice was made to illustrate the doctrinal content of the compendium," said the pope, who was in charge of producing the book in his previous post as prefect of the Congregation for the Doctrine of the Faith.

"Art always 'speaks,' at least implicitly, of the divine, of the infinite beauty of God, which is reflected in the icon par excellence: Christ the Lord, the image of the invisible God," the pope said.

Sacred images function as a proclamation of the Gospel, "demonstrating the supreme harmony between the good and the beautiful," he said.

While the works in the compendium are all European, Byzantine or Coptic, Pope Benedict said the same 14 images will be included in every language version so the text can be identified as Catholic no matter where it is published.

The use of the same images around the world is a testimony that "one faith is professed by each of the faithful in a multiplicity of Church and cultural contexts," he said.

Of the works reproduced in the
See **ARTWORK**, page 8

Jesus and his Apostles at the Last Supper is one of 14 pieces of art included in every language version of the *Compendium of the Catechism of the Catholic Church*.

Pope Benedict XVI said that the works of art in the compendium are not meant to be decorative, but to be a proclamation of the Gospel.

CNS photo from Catholic Press Photo



O'Connor retirement ends career of 'most powerful person' in U.S.

WASHINGTON (CNS)—The pending retirement of Justice Sandra Day



Sandra Day O'Connor

O'Connor from the Supreme Court has set in motion a battle over her replacement that will run through the summer, but it also highlights a remarkable judicial career.

O'Connor's July 1 announcement that she would retire as soon as her replacement can be confirmed ends an era for not only the first woman on the Supreme Court but of someone who for years was "the most powerful person in America," as she was described by Mark Chopko, general counsel for the U.S. Conference of Catholic Bishops.

"She sits smack in the middle" of many crucial decisions made by the court since she was named to it in 1981, Chopko explained.

Chopko said that O'Connor always took great pains to decide a case based on the facts of the individual case. That made it difficult to predict which side she would take, he said.

"For her the issues were always fact-intensive," said Chopko. "You had to persuade her your side was correct. You couldn't say going in 'this is where she'll be.'"

When O'Connor, then an Arizona
See **O'CONNOR**, page 13

Helping those in need in the Terre Haute Deanery is a family affair for the Etlings

By Brandon A. Evans

John Etling has led Catholic Charities of Terre Haute for more than three decades and although he retired recently the Etling name will remain synonymous with the agency.

John C. Etling replaced his father as

the director of the agency after the senior John Etling retired at the end of April.

"John will be sorely missed," said David Siler, executive director of Catholic Charities for the archdiocese. "Basically, he is Catholic Charities—the definition of it in Terre Haute."

It's not hard to see why that's the case.

Of the various programs that Catholic Charities runs, John Etling was there at the start of each, rounding up the volunteers and providing the catalyst.

In 1973, there was no Catholic

See **ETLING**, page 12

Marriage seminar to be held on July 18 at Indiana Black Expo

By Mary Ann Wyand

For the first time in the 35-year history of Indiana Black Expo, the archdiocesan Office of Multicultural Ministry will present an educational seminar to help married couples strengthen their relationship.

"Beyond Bliss: The Real Deal on Black Marriage" will be presented by Andrew and Terri Lyke of Lyke to Lyke Consultants in Chicago at 11 a.m. and 3 p.m. on July 16 in Room 105 of the Indiana Convention Center in Indianapolis.

Father Kenneth Taylor, director of the archdiocesan Office of Multicultural

Ministry and pastor of St. Michael the Archangel Parish in Indianapolis, said the marriage enrichment seminar is free with admission to Indiana Black Expo.

"The Catholic Archdiocese of Indianapolis has been involved with Indiana Black Expo from the beginning," Father Taylor said. "Each year, there would be an exhibit booth to not only provide information on the Catholic faith, but also to provide information on the Catholic schools and agencies that serve the African-American community of Indianapolis."

"This year, as Black Expo celebrates its 35th anniversary, the archdiocese is

adding a new feature to its Black Expo presence," he said. "This year will see the inauguration of the Catholic Church's Black Expo seminar."

Andrew and Terri Lyke have been involved in marriage ministry for the African-American Catholic community of Chicago since 1982.

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

As part of a team of married couples and clergy, they have prepared thousands

of engaged couples for married life through marriage enrichment and preparation programs in the Chicago area.

The Lykes have presented speeches, workshops, retreats and seminars on marriage and family issues to Church, community and business audiences. They also have appeared on television programs and written articles for several publications.

(For more information about Indiana Black Expo programs and activities from July 7-17 at the Indiana Convention Center in Indianapolis, log on to indianablackexpo.com.) †

POVERTY

continued from page 1

peoples, so that the good things of creation should be available equally to all," said the message, quoting from the Second Vatican Council's document on the Church in the modern world, "Gaudium et Spes."

"For this reason, people from the world's richest countries should be prepared to accept the burden of debt reduction for heavily indebted poor countries and should urge their leaders to fulfill the pledges made to reduce world poverty, especially in Africa, by the year 2015," the pope's message said.

Cardinal O'Brien told rally participants they were there because they recognized their solidarity with the world's poor.

"We are here today because we are scandalized by the needless suffering that poverty causes. To be passive or indifferent in the knowledge that one child dies needlessly every three seconds is to be an accomplice in barbarity," he said. "We say to the leaders of the world's richest nations: We have no intention of being accomplices in barbarity."

He added: "The poor do not seek charity but justice. Canceling debt, increasing aid, making the rules of trade fair are not acts of charity: They are long overdue acts of justice. We demand generosity and justice in our giving and in our politics."

Cardinal O'Brien was accompanied by church leaders, including Cardinal



Thousands of demonstrators take part in an anti-poverty rally in Edinburgh, Scotland, on July 2. Pope Benedict XVI appealed to G-8 summit participants to reduce the debt of poorer countries and to foster "authentic development" in Africa, a continent he said is "often overlooked."

Cormac Murphy-O'Connor of Westminster, England, who told the crowd that the church was asking for trade justice, more aid and the cancellation of unpayable debt.

"In the past, people sat up straight and asked themselves why some people had to be slaves, or why tuberculosis had to kill off generations of poor people in Britain's cities," he said. "Now, people all over the Western world are sitting up straight and asking why it is that our poorest brothers and sisters must go to bed hungry or die needlessly."

At the end of the rally in Meadows Park, the cardinals led the demonstrators, winding hand in hand on a march through the streets of Edinburgh to the sound of whistles and drums. Many who took part wore white, the color adopted by the Make Poverty History campaign, a coalition of development, human rights and public interest groups.

Using data provided by Bread for the World, UNICEF and the World Health Organization, the campaign estimates that

30,000 children die each day from malnutrition and preventable diseases.

Campaigners believe an opportunity to wipe out extreme poverty has been presented by the British government, which holds the rotating G-8 presidency and has said Africa would be a priority at the summit. Other G-8 industrialized countries are the United States, France, Russia, Germany, Japan, Italy and Canada.

Campaigners hope world leaders will resolve to take action to fulfill the Millennium Development Goals when they meet at the Gleneagles Hotel, about 40 miles northwest of Edinburgh, July 6-8. The goals were set in 2000 by the United Nations with the aim of halving global poverty—defined by the number of people surviving on less than a dollar a day—by 2015. Aid agencies say many African nations will not meet the targets.

The demonstration in Edinburgh took place on the same day as Live 8 concerts in each of the G-8 member countries and South Africa. Organizers said the concerts attracted a combined television audience

of 5 billion people.

More than 200,000 people attended a 10-hour concert in London's Hyde Park where they saw such acts as Coldplay, Madonna, Pink Floyd, Paul McCartney, Joss Stone and U2.

U.S. actor Brad Pitt told the audience that the deaths of 30,000 people a day did not make sense.

"Let us be the ones who say we do not accept that a child dies every three seconds simply because he does not have the drugs you and I have," said Pitt. "Let us be the ones to say we are not satisfied that your place of birth determines your right to life."

The biggest audience, however, was in Philadelphia, where almost a million people saw actor and rapper Will Smith open the event in his home city.

In a reference to the Declaration of Independence signed in Philadelphia, Smith said: "We make a declaration of interdependence today that we hold to be a self-evident truth that we are all in this together." †

Official Appointments

Effective July 1

Rev. Robert J. Keller, O.P., to pastor of St. Paul Catholic Center in Bloomington from pastor, campus ministry at St. Thomas Aquinas Center in Albuquerque, N.M.

Rev. Stanley A. Drongowski, O.P., to associate pastor of St. Paul Catholic Center in Bloomington from ministry at Friends of God-Dominican Ashram in Kenosha, Wisc.

Rev. Richard F. Litzau, O.P., ordained on May 7, 2005 to associate pastor of St. Paul Catholic Center in Bloomington. †

The Criterion

7/8/05

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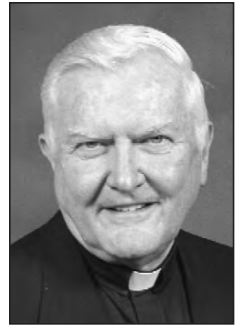
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Msgr. Ryan was pastor of St. Anthony Parish for 35 years

By Mary Ann Wyand

Msgr. John T. Ryan, pastor of St. Anthony Parish in Indianapolis for 35 years and dean of the Indianapolis West Deanery since 1981, died unexpectedly at 2:45 a.m. on July 5 at St. Vincent Hospital in Indianapolis.



Msgr. John T. Ryan

He was 74 and would have celebrated the 50th anniversary of his ordination on May 3, 2006.

He had been diagnosed with cancer on June 28 and was hospitalized for treatment of pneumonia at the time of his death.

Calling was scheduled from 3 p.m. until 8 p.m. on July 7 at St. Anthony Church, with a 7 p.m. prayer vigil and rosary, and from 9 a.m. until 10:45 a.m. on July 8.

The Mass of Christian Burial was celebrated at 11 a.m. on July 8 at St. Anthony Church.

Archbishop Daniel M. Buechlein was the principal celebrant for the funeral liturgy. Bishop Gerald Gettelfinger of Evansville and a number of diocesan priests were concelebrants. Msgr. Frederick Easton, vicar judicial of the archdiocesan Metropolitan Tribunal and a longtime friend, was the homilist.

Burial followed at the Priests' Circle at Calvary Cemetery in Indianapolis.

Msgr. Easton said Msgr. Ryan "had a very keen sense of his responsibilities as a parish priest. He was very dedicated to his people and was there for them whenever he could be, which was almost all the time, and people knew that. People had a great deal of confidence in him. He inspired all those to whom he ministered pastorally."

In addition to his parish and deanery

responsibilities, Msgr. Ryan was dedicated to his part-time ministry as a hospital chaplain for patients with mental illnesses at the former Central State Hospital in Indianapolis, which was located across the street from St. Anthony Church, and later at Larue Carter Hospital in Indianapolis.

"He was very dedicated to the patients there," Msgr. Easton said. "He was faithful to the Thursday morning Mass at Central State Hospital for years, until the state closed it, then he went over to Larue Carter Hospital, ministering to the patients there. Ministry to people with mental illnesses was very important to him, and he was particularly good at that. Ministry to the sick was a high priority item for him. He always spoke of it to me when I worked with him for almost 16 years."

Msgr. Ryan also was dedicated to serving the poor and the elderly, Msgr. Easton said. "He had a good sense of ministering to the poor, the disadvantaged and the marginalized. That's what he was particularly known for."

Father William F. Stumpf, vicar of the Vicariate for Clergy and Parish Life Coordinators: Formation and Personnel, said Msgr. Ryan "was one of our greatest priests and ... one of our holiest priests. His death is a great loss for the archdiocese."

His mother, St. Andrew parishioner Pauline Witt of Richmond, and his sister, Elizabeth Pope, also of St. Andrew Parish in Richmond, remembered Msgr. Ryan's care and concern for the sick and the poor.

"He also helped the street people," Pope said. "He would let them in at the parish and talk to them and give them food. He was a scoutmaster for years, and on Oct. 21, 2001, he was invested in the Knights of the Holy Sepulchre."

Pope said Msgr. Ryan "couldn't have been a more wonderful brother and friend. He was a very, very dedicated priest. That

was his calling and he strived to be the best. He was just an all-around good guy. He loved everybody."

St. Anthony parishioner Rob Bullock of Indianapolis has known Msgr. Ryan for 35 years.

"I started as an altar boy with him when he came to the parish 30 years ago," Bullock said. "He was a priest's priest, and there was never a day he wasn't there for his parishioners. To the very end, he was concerned about his parish and about the people in his parish."

John T. Ryan was born on Aug. 19, 1930, in Richmond to John D. and Pauline Ryan. He attended St. Andrew School in Richmond and Saint Meinrad's minor and major seminaries, where he earned a bachelor's degree in philosophy.

He was ordained to the priesthood on May 3, 1956, by the late Archbishop Paul C. Schulte at Saint Meinrad Archabbey. His first Mass was celebrated on May 6, 1956, at St. Andrew Church in Richmond.

Father Ryan's first assignment was as associate pastor of St. Anthony Parish in Indianapolis. In 1958, he was named associate pastor of Immaculate Heart of Mary Parish in Indianapolis.

In 1967, he was appointed archdiocesan chaplain of the Boy Scouts. The following year, he was named associate pastor of the former St. Catherine Parish in Indianapolis and also served as a high school instructor.

On June 24, 1970, he was appointed pastor of St. Anthony Parish, a ministry he continued until his death. He was named dean of the Indianapolis West Deanery on Jan. 1, 1981. Also that year, he was appointed to the archdiocesan Board of Consultors and named administrator of the former Assumption Parish in Indianapolis.

Father Ryan was reappointed to the Board of Consultors in 1982 and 1983 and reappointed dean of the West Deanery in

1984, 1987, 1990, 1999 and 2003 while retaining his assignment as pastor of St. Anthony Parish.

For a period of three years beginning in 1993, Father James Wilmoth served as dean of the West Deanery, until Father Ryan was appointed to the post again in 1996.

In 1997, he served for a short period as administrator of St. Michael the Archangel Parish in Indianapolis.

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

Msgr. Ryan was named administrator of Holy Trinity Parish in Indianapolis on July 7, 2004, while continuing as pastor of St. Anthony Parish and dean of the West Deanery. His assignment at Holy Trinity ended on Feb. 22, 2005.

On May 3, 2005, the 49th anniversary of his ordination, Msgr. Ryan was appointed administrator of St. Anthony Parish for a period of one year, a ministry position he held until his death.

Msgr. Ryan also served as chaplain of the Indiana School for the Blind and held several executive and chaplaincy positions for the Boy Scouts. He also coordinated the Archbishop's Annual Appeal in 1981.

Surviving are his mother, Pauline (Kutter) Ryan Witte, and step-father, Walter Witte, who are members of St. Andrew Parish in Richmond, as well as three sisters, Carolyn Green, Elizabeth Pope and Mary Ann Witte, all of Richmond, and two brothers, Walter Witte of New Castle and Joseph Witte of Richmond. He also is survived by many nieces and nephews.

Memorial gifts may be sent to St. Anthony Parish, 379 N. Warman Ave., Indianapolis, IN 46222. †

Tell City parish breaks ground for Catholic Ministry Center

By Sean Gallagher

Following a successful capital campaign, the parishioners of St. Paul Parish in Tell City recently broke ground on a new Catholic Ministry Center.

The 13,000-square-foot facility, slated to be completed by the end of next May, will replace the building owned by the parish that once housed a public elementary school, which was closed in 1999. It will be demolished in the coming months.

For many years, the older building was the location of religious education classes and some youth ministry activities. The Tell City-Troy Township School Corp., also used the building for a public elementary school, but vacated it several years ago.

Parts of the old school building are nearly 100 years and the building is much larger than what the parish needs.

Benedictine Father Carl Deitchman, pastor of St. Paul Parish, said the new ministry center will be one-fifth the size of the old building and will save the parish a substantial amount of money each year in utility bills and insurance premiums.

When complete, the center will house the parish's offices and several technologically driven religious education classrooms. The parish's former convent, where its offices are currently located, will become an outreach center both for parish-based charitable ministries and for Tell City Catholic Charities.

All of these changes were made possible through the completion in 2004 of a capital campaign that Father Carl said reached its "miracle goal," bringing in pledges for \$2.4 million, a total that is six times the annual amount brought in through Sunday collections in the parish.

"A typical campaign is one and a half times annual giving," Father Carl said. "So it was a real record breaker kind of effort. And it shows the parish was ready for this and ready to respond and step up."

Dan Schipp, a member of the parish, is the chairman of St. Paul's facilities committee that was charged with developing a 25-year master plan for its campus, which

Photo by Sean Gallagher



As depicted in this architectural drawing, the Catholic Ministry Center of St. Paul Parish in Tell City, when completed in May 2006, will stand to the right of the carport and covered entryway. The Catholic Ministry Center will house the faith community's parish offices and religious education classrooms.

included the plans for the new center.

Schipp knows a lot about building projects and raising funds. He is vice president for development for Saint Meinrad Archabbey and Saint Meinrad School of Theology. Still, even with his experience, he was taken aback by the campaign's results.

"I was surprised," he said. "But I think the people in the parish recognized the need and they also got caught up, in a positive sense, in the dream that this offered, the vision it presented for the parish going forward and that what we were about truly was, as the name of the campaign stated, building our future."

As pastor, Father Carl is pleased with the excitement in the parish for the new facility.

"I think it is indicative of the faith alive in Tell City, among the people here in this area, and their practical commitment to their faith," he said.

Schipp sees in the new Catholic Ministry Center St. Paul Parish working to fulfill its ultimate mission: evangelization.

He said he hopes that the new center and the vibrant faith community at St. Paul Parish will lead people to find out more about the Catholic faith and will inspire inactive Catholics in the area to return.

"I think that is what is key in what that building really is saying to not only our parish but to the community," Schipp said. "This is what we're committed to." †

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Fr. Daniel J. Mahan

Fr. Mahan will help you to respond to God's invitation to a personal relationship with Him, to use your gifts for building up the Kingdom of God and to make a positive difference in the world in your everyday life.

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Cost for the evening is \$25.00 per family

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Editorial



(CNS photo from Reuters)

Iraqi Christians pray for Pope John Paul II during a service at St. Joseph Chaldean Catholic Church in Baghdad on April 2, shortly before the pope's death. Despite risks, Iraqi Christians gathered to mourn the death of the pope. In Iraq, only 200 priests minister to the 600,000 Chaldeans.

Comparisons aid perspective

Over the past several weeks, in discussions in this newspaper and over coffee and donuts in parish meeting halls throughout the archdiocese, Catholics have been talking about the recent recommendations for the staffing of our parishes in the future.

An earlier editorial in this space pointed out that as difficult as some of the changes called for in the recommendations might seem to be at first, this Church of ours in central and southern Indiana has in many ways "been there before." As one example, we cited the historical record that our first bishop started the diocese with three priests—and one of those priests was on loan from a neighboring diocese. We pointed out that our pioneer ancestors in the faith really knew something about sharing priests!

A recent news story distributed by Catholic News Service caught our eye because it once again challenged us to keep things in perspective.

The news item reported on an around-the-world trip by His Beatitude Mar Emmanuel III (Emmanuel-Karim) Delly, patriarch of Babylon of the Chaldeans, headquartered in Baghdad.

During the U.S. leg of his journey, the patriarch asked Americans to pray for the people of Iraq—both Christians and Muslims—that they can achieve the peace and security necessary to lead normal lives.

The Chaldean Christians are a minority of a tiny minority of Christians in Iraq. The Chaldeans were part of the of the Nestorian Church of the East, or East Syriac Church, until they reunited with Rome in 1551.

What is most informative for us in

the Archdiocese of Indianapolis and in other dioceses facing a future with fewer and fewer priests is that in Iraq, 200 priests minister to the 600,000 Chaldeans. That's a priest-to-parishioner ratio of 1 to 3,000. In the United States, only 20 Chaldean priests are available to minister to about 160,000 Chaldeans now living here, mostly in southeast Michigan. That's a priest-to-parishioner ratio of 1 priest for every 8,000 parishioners.

And now for the perspective that gives us: the current priest-to-parishioner ratio in our archdiocese is 1 to 1,900. In 2012, projections indicate that the ratio will increase in our archdiocese to 1 priest for every 2,700 parishioners.

While that's not good news for either the Chaldean Catholics or for us, it does show that the Church continues despite difficulties. It should also motivate us to pray and work for more vocations to the ordained priesthood.

Underlying this situation is the immediate need to find ways to support the hardworking priests who serve us and to work with them in effective and positive ways. At installation ceremonies for new pastors, Archbishop Daniel M. Buechlein often urges parishioners to do three things: to pray for and invite vocations to the priesthood, to focus on what unites us instead of what might divide us, and to always ask their pastor if he has been praying, resting, exercising, and playing.

To us, that sounds like a solid approach of caring for the priests we have. Let's see to it!

— William R. Bruns

Making a Difference/Tony Magliano Facing America's faults

The days before and after the Fourth of July are a special time to cherish the



many freedoms and opportunities most of us enjoy as Americans.

But real patriotism also demands that we take an honest look at the dark side of our society. After all, how can we genuinely claim to love our

nation if we ignore its many illnesses?

Living in a state of denial aids the disease, not the cure. A healthy patriotism recognizes evil for what it is and works to transform it into virtue.

Our government permits the brutal dismembering of more than 4,000 unborn babies—through abortion—every day. Adding to this genocide is the fact that a growing number of state legislatures, as well as many members of Congress, have voted to kill human embryos for their stem cells.

Other infections come from the "entertainment" industry. Every moment it is pounding on our doors, seeking entry into our homes with its violent and sexually explicit content, and millions give welcome.

Although our nation is the world's richest, we allow 35 million Americans—including 12 million children—to exist in poverty. Forty-five million have no health insurance, and between 1 and 3 million are homeless.

Huge tax breaks for America's wealthiest, combined with deep cuts in essential social programs, have helped to widen the income gap between rich and poor as at no other time in history.

Only 0.4 percent of the federal budget is given as poverty-reduction aid to the world's poorest people. Every other industrialized nation gives more.

Millions of American workers have seen real wages decline, benefits decrease, pensions disappear and jobs

relocated to economically depressed nations.

But don't be fooled into thinking that American corporations are moving to the developing world to help the poorest of the poor—quite the opposite. Corporations are moving to wherever they can pay workers the least and make the most.

Greedy U.S. corporations like Wal-Mart pressure contract suppliers in poor countries to pay workers pennies an hour in sweatshop conditions in order to sell products more cheaply to American consumers.

This year the United States will spend more than \$500 billion on war and war preparation. This is more than the next 20 nations combined—including Russia and China. Our nation worships its military; it is our sacred cow. And while the cow gets fatter, the poor get poorer. Most of this money could, and should, be spent on basic human needs.

With more than 1,700 American troops dead, more than 100,000 innocent Iraqi civilians killed, the country's infrastructure in shambles, more than \$200 billion wasted, our national reputation ruined, terrorist groups growing and no end in sight, the decision to attack Iraq continues to be a disaster.

Instead of fully committing our nation to worthy goals like job creation, education, clean water and sanitation, medical care and food for everyone, we have instead become the world's leading arms merchant.

When unborn babies are killed legally, when corporate profit is more important than workers' well-being, when making war is chosen over peacemaking, and when countless poor human beings are ignored, a society is sick.

Yes, we celebrate our nation's virtues. But let's also admit that we need healing.

With God's help, the cure is in our own hands!

(Tony Magliano is a columnist for Catholic News Service.) †

Letters to the Editor

A judge's politics do make a difference

I would like to briefly respond to Patrick Kelly's letter to the editor of June 24. It sounds very civil to claim to be unconcerned about whether our judges are liberal or conservative. However, liberals certainly know the importance of appointing like-minded judges, and we pro-lifers can no longer afford to stick our heads in the sand concerning the power of judges in our country.

In 1973 our U.S. Supreme Court usurped the will of the people to give us abortion on demand. Those that choose to ignore that fact are ensuring our country of another 30 years of abortion on demand and another 40 million dead babies.

Joyce Deitz, Richmond

Recent Supreme Court decisions raise concerns

I find it ironic, but hopefully educational, that Walter Aldoriso's letter in the June 24 issue of *The Criterion* warning of the potential loss of freedoms under conservatives was published between two radical decisions of the liberals on the U.S. Supreme Court. The first took away the constitutional protection of property rights by allowing municipalities to take a private home to give to a different private owner. The second further limited our religious freedoms by restricting where the Ten Commandments may be displayed.

The conservative justices issued sting-

ing dissents to both, but could not pull even one of the liberals over to support the original intent of the constitutional framers.

When it comes to the courts, just who is it we should fear when the issue is loss of freedoms?

James Allison, 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 critterion@archindy.org.

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Father Bruté's reputation as a pastor, theologian and teacher grows

Until he became the bishop of Vincennes, Father Simon Bruté spent most of his priestly life at Mount St. Mary's Seminary and College in Emmitsburg, Md., opened as a minor seminary in 1808 by Father Jean Dubois.

This was the beginning of what would come to be called "the mountain," or "the Mount." Father Dubois envisioned the minor seminary at Mt. St. Mary's as a "feeder" to St. Mary's, the major seminary in Baltimore. The Mount was sponsored by the Society of St. Sulpice until eventually it would become an independent major seminary and college.

Father Dubois, later bishop of New York, became the patron of Elizabeth Ann Seton and her companion Sisters of Charity, a community in its infancy, following the charism of the French Daughters of Charity founded by St. Vincent de Paul. When the Sisters of Charity moved from Baltimore, their first home in Emmitsburg was the log cabin that had belonged to Father Dubois. Minor seminarians assisted in the settlement of the sisters.

Father Bruté was assigned to Mount St. Mary's Seminary in the fall of 1812. He and Elizabeth Ann Seton became acquainted and almost immediately sensed a spiritual kinship that would develop into a storied spiritual relationship.

She taught Simon English as he continued to struggle with the language. He, in turn, became the spiritual director of the

future St. Elizabeth Ann Seton and chaplain to her community of sisters. On her deathbed, Mother Seton bequeathed her Bible with her marginal notations to Simon. He used it in teaching Scripture to the seminarians. The Bible now resides at the old Cathedral in Vincennes.

Father Bruté became a revered presence at the Mount. He was an effective teacher of the sacred sciences to the seminarians. Because of the circumstances and developing culture in America, he had deep convictions about the need of solid philosophical and theological formation for the future priests. He was considered an exemplary priest, noted for his holiness and for his pastoral dedication as well as for his theological expertise. His austerity was considered both edifying and, at times, eccentric.

In addition to a full teaching schedule, he was much sought after to hear confessions and to bring the Eucharist to the homebound and elderly in and around the environs of Emmitsburg, mostly going on foot. "How wonderful the day of a priest," he would remark. He was a frequent contributor to the infancy of Catholic newspapers on the East Coast.

In 1815, Simon returned to France to visit his elderly mother. She was failing but was under the good care of his brother, Augustine, who had a successful medical practice in Rennes. His mother died in 1823. Simon was unable to be at her deathbed, but

he returned to Rennes in 1824 to help arrange matters related to her property.

Madame Bruté had been a decisive and profound influence in the religious and spiritual development of her priest-son. She had never wanted him to enter the priesthood but eventually was resigned to God's will and supported him with her letters and prayers.

Simon's trip to France in 1815 was for two other purposes as well. He went to bring back his beloved books, which would come to be considered the most prestigious personal library in America. He needed them for teaching and as an esteemed theological consultant.

He also went to France to be an advocate for Mount St. Mary's College in Emmitsburg to the general superior of the Sulpicians. Upon his return to the United States, Father Bruté found himself appointed president of St. Mary's College in Baltimore, an office he held from 1815-1818. His letters to Mother Seton during this period were absent of their usual joyful spirit. He was lonely. He had few friends in Baltimore, but of historical note to us, he would visit a Dr. Ferdinand E. Chatard, the father of a future bishop of Vincennes.

Apparently Father Bruté was made president of St. Mary's College because of his reputation for being learned, not because of his administrative abilities. John Quincy Adams reportedly said on one occasion that Simon Bruté was the most learned man in America. He was known for "flashes of brilliant insight."

When the bishops of the United States began to hold provincial councils, Father Bruté was a strong advocate for unity in Catholic teaching and practice. He was concerned for the integrity of the faith in the fledgling Church in the United States. Not surprisingly, during the Councils of Baltimore he was a primary theological consultant.

Our first bishop was an esteemed theologian and teacher, a ready confessor for those seeking God's mercy, a pastor for the poor homebound and a spiritual companion for a religious foundress who would become a canonized saint. As it turned out, his mother must have died with pride in a son who lived as she had taught him. †

Next week: Father Simon Bruté lives the life of a zealous missionary in the New World.

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.

Crece la reputación del padre Simon Bruté como pastor, teólogo y maestro

Hasta convertirse en obispo de Vincennes, el padre Simon Bruté pasó la mayor parte de su vida sacerdotal en el seminario y universidad Mount St. Mary en Emmitsburg, MD, que abrió sus puertas como un seminario menor en 1808, gracias al padre Jean Dubois.

Este fue el comienzo de lo que se llamaría "la montaña" o "el monte". El padre Dubois vislumbraba el pequeño seminario de Mt. St. Mary como un "ramal" del seminario mayor de St. Mary en Baltimore. La Sociedad de San Sulpicio auspició "la montaña" hasta que finalmente convertirse en un seminario principal y universidad independiente.

El padre Dubois, quien fuera el obispo de Nueva York más reciente, se convirtió en patrón de Elizabeth Ann Seton y sus Hermanas de la Caridad, una comunidad incipiente, seguidora del carisma de las Hijas Franciscas de la Caridad, fundada por San Vicente de Paul. Cuando las Hermanas de la Caridad se mudaron a Baltimore, su primera morada en Emmitsburg fue la cabaña de leña que perteneció al padre Dubois. Los seminaristas menores colaboraron en la instalación de las hermanas.

En el otoño de 1812 se asignó al padre Bruté al seminario de Mount St. Mary. Él y Elizabeth Ann Seton se conocieron y casi inmediatamente sintieron una afinidad espiritual que se desarrollaría hasta llegar a convertirse en una conocida relación espiritual.

Ella le enseñó inglés a Simon, mientras él continuaba luchando con el idioma. Él, a cambio, se convirtió en el director espiritual de la futura Santa Elizabeth Ann Seton y el capellán de su comunidad de hermanas. En

su lecho de muerte, la Madre Seton le legó su Biblia con notas marginales a Simon. Él la utilizó para enseñar las Escrituras a los seminaristas. La Biblia se encuentra hoy en día en la vieja Catedral de Vincennes.

El padre Bruté se convirtió en una presencia reverenciada en "la montaña". Era un maestro eficiente de las ciencias sagradas para los seminaristas. Debido a las circunstancias y a la cultura en desarrollo en América, tenía la profunda convicción de que era necesaria una sólida formación filosófica y teológica para los futuros sacerdotes. Se le consideraba un sacerdote ejemplar, reconocido por su santidad y por su dedicación pastoral, así como también por su experiencia teológica. Su austeridad se consideraba edificante y, en ocasiones, excéntrica.

Además de tener un horario de clases completo, era muy solicitado para escuchar confesiones y para llevar la Eucaristía a aquellos que se encontraban confinados en sus hogares y a los ancianos, en Emmitsburg y sus alrededores, y generalmente se desplazaba a pie. "Qué maravilloso es el día de un sacerdote", resaltaba. Era un contribuidor frecuente para los periódicos católicos incipientes de la costa este.

En 1815 Simon regresó a Francia para visitar a su anciana madre. Estaba desfalleciendo pero se encontraba bajo los buenos cuidados de su hermano, Augustine, quien tenía un consultorio médico exitoso en Rennes. Su madre murió en 1823. Simon no pudo estar en su lecho de muerte, pero regresó a Rennes en 1824 para ayudar a arreglar los asuntos relativos a sus propiedades.

La señora Bruté había tenido una profunda y decisiva influencia en el desarrollo religioso y espiritual de su hijo sacerdote. Nunca quiso que él se dedicara al sacerdocio, pero finalmente se resignó a aceptar la voluntad de Dios y lo apoyó a través de sus cartas y sus oraciones.

El viaje de Simon a Francia tenía también otras dos finalidades. Fue para llevarse sus queridos libros, los cuales llegarían a ser considerados como la biblioteca personal más prestigiosa de Estados Unidos. Los necesitaba para poder enseñar y también como una fuente de consulta teológica respetable.

También fue a Francia para abogar por la universidad de Mount St. Mary en Emmitsburg ante el superior general de los sulpicianos. A su regreso a Estados Unidos, el padre Bruté descubrió su nombramiento como presidente de la universidad de St. Mary en Baltimore, un cargo que conservó de 1815 a 1818. Durante este período sus cartas a la Madre Seton carecían del espíritu alegre que las caracterizaban. Se sentía solo. Tenía algunos amigos en Baltimore, pero desde nuestra perspectiva histórica, visitaría al Dr. Ferdinand E. Chatard, el padre de un futuro obispo de Vincennes.

Aparentemente el padre Bruté se convirtió en presidente de la universidad de St. Mary gracias a su reputación de ser una per-

sona culta, no debido a sus capacidades administrativas. Según se cuenta, John Quincy Adams dijo en una ocasión que Simon Bruté era el hombre más culto de Estados Unidos. Se le conocía por sus "destellos de brillante perspicacia".

Cuando los obispos de Estados Unidos empezaron a celebrar concejos provinciales, el padre Bruté fue un defensor enérgico de la unidad de la enseñanza y las prácticas católicas. Le preocupaba la integridad de la fe en la Iglesia novicia de Estados Unidos. No es de sorprender que durante los Concejos de Baltimore, fungiera como consultor teológico principal.

Nuestro primer Obispo fue un respetado teólogo y maestro, un confesor presto para aquellos que buscaban la misericordia de Dios, un pastor para los pobres confinados a sus hogares y un compañero espiritual para la fundadora religiosa quien se convertiría en una santa canonizada. Por todo esto, su madre ha de haber muerto orgullosa de un hijo que vivió tal y como ella le había enseñado. †

La próxima semana: El padre Simon Bruté lleva la vida de un celoso misionero en el Nuevo Mundo.

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 7-9

Holy Spirit Parish, 7243 E. 10th St., Indianapolis. **Parish festival**, 5:30-11 p.m., rides, food, music, entertainment. Information: 317-353-9404.

July 8

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

St. Bartholomew Church, 1306 27th St. (US 31 and Home Ave.), Columbus. **Healing Mass**, 7 p.m. Information: 812-379-9353.

St. Aloysius Church, 187 S. Plum St., Shepherdsville, KY. **Charismatic Mass**, 7 p.m. Information: 502-239-0208.

July 8-9

St. Benedict Parish, 111 S. 9th

St., Terre Haute. **Community Fun Fest**, Fri. noon-midnight, Sat. 4 p.m.-midnight, games, food. Information: 812-232-8421.

July 8-10

St. Lawrence Parish, 542 Walnut St., Lawrenceburg. **Parish festival**, Fri. 6 p.m.-midnight, pork chop dinner, Sat. 2 p.m.-midnight, German dinner, Sun. 11 a.m.-7 p.m., chicken dinner. Information: 812-537-3992.

July 9

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. Catholic Charismatic Renewal, **retreat for discernment and direction of the Charismatic Renewal**, 8:30 a.m.-5 p.m. Information: 797-2460.

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 10

Harrison County Fairgrounds, 341 Capitol Ave., Corydon. St. Joseph Parish, **parish picnic**, 10 a.m.-4 p.m., chicken dinner, quilts. Information: 812-738-2742.

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 11

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 12

St. Paul Hermitage, 501 N 17th Ave., Beech Grove. **Ave Maria Guild, meeting**, 12:30 p.m. Information: 317-881-5818.

Saint Mary-of-the-Woods College, St. Mary-of-the-Woods. Distance education summer visit, **Women's External Degree Program (WED)**, 2-4 p.m. Information: 800-499-0373 or 812-535-5104 or e-mail wedadms@smwc.edu.

July 13

Ironwood Golf Club, 10955 Gulf Road, Fishers (Diocese of Lafayette). Little Sisters of the Poor, **"Swing Fore Seniors Golf Outing"**, benefiting St. Augustine's Home,

10:30 a.m., shot gun start, noon, \$500 regular foursome, \$600 corporate foursome, \$125 individual, \$50 dinner guests. Information: 317-872-6420.

July 15

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

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

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

July 15-16

St. John the Apostle Parish,

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

July 16

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

July 17

St. John the Baptist Parish, 25743 State Road 1, Dover. **Summer Festival**, 11 a.m.-6 p.m. (EDT), fried chicken dinner, 11 a.m.-5 p.m. (EDT), games, country store. Information: 812-576-4302.

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

Check It Out . . .

Retreats

July 8-15

Kordes Retreat Center, 841 E. 14th St., Ferdinand, Ind., Diocese of Evansville., The Teachings of Catherine of Siena, **guided retreat**. Information: 800-880-367-2777 or e-mail kordes@thedome.org.

July 8-16

Carmelite Monastery, 59 Allendale, Terre Haute. Our Lady of Mount Carmel **novena**. Information: 812-299-1410 or e-mail carmeldev@heartssawake.org.

July 15-17

Our Lady of the Redeemer Retreat Center, St. Road 48 West, Bloomington. **Eucharistic Principles of the Spiritual Life retreat**, Fr. Emmerich Vogt, O.P., presenter. Information: 924-3982.

July 15-18

Pilgrimage to Schoenstatt International Center, Waukesha, Wis. Exile Shrine in Milwaukee and the Rosary Campaign Center in Madison, \$175 per person. Information: 812-689-3551.

July 18-24

Saint Mary's Notre Dame, Notre Dame, Ind. Sisters of the Holy Cross, **program on religious life**, single women post high school-40 years of age. Information: 574-876-1599 or e-mail mlavonis@cscsisters.org.

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 & 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

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.

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 & 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, **Retrouville 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 & 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 & 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 & 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 van Gogh" 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. †

Monthly Events

Second Mondays

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

Second Tuesdays

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

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

Second Thursdays

St. Luke Church, 7575 Holliday Dr. E., Indianapolis. **Holy hour** for priestly and religious vocations, 7 p.m. Information: 317-259-4373.

Oaklawn Memorial Gardens, Our Lady of Miraculous Medal Chapel, 9700 Allisonville Road, Indianapolis. **Monthly Mass** (except December), 2 p.m. Information: 317-849-3616.

Second Saturdays

St. Agnes Parish, Brown County Public Library, Nashville. Brown County Widowed **Support Group**, 3 p.m. Information and directions: 812-988-2778 or 812-988-4429.

Third Sundays

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

St. Therese of the Infant Jesus (Little Flower) Parish, parish center, 4720 E. 13th St., Indianapolis. **Bereavement support group** meeting, 7:15 p.m. Information: 317-357-8352.

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

Saint Mary-of-the-Woods, Church of the Immaculate Conception, St. Mary-of-the-Woods. **Mass**, 11 a.m., sign-interpreted. Information: 812-535-3131, ext. 434.

Third Mondays

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

Third Tuesdays

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

Third Wednesdays

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

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

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

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

Third Thursdays

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

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

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

St. Vincent de Paul Church, 1723 I St., Bedford. **Catholic Women in Faith meeting**, 7-9 p.m., open to women 18 yrs. and older. Information: 812-275-6539.

Third Saturdays

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

Fourth Tuesdays

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

Fourth Wednesdays

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

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. †

Retrouvaille weekend helps married couples strengthen relationship

By Mary Ann Wyand

Help for couples who are experiencing the pain of a hurting or broken marriage is available during a Retrouvaille weekend on July 29-31 at Our Lady of Fatima Retreat House, 5353 E. 56th St., in Indianapolis.

The confidential Catholic marriage reconciliation program provides tools for couples to repair problems that challenge or threaten their future together.

"Retrouvaille" is French and means "rediscovery." The weekend, follow-up sessions and support group are open to couples of all faith traditions, and are offered in cities throughout the United States and in other countries.

Weekends are held twice a year at the archdiocesan retreat center in Indianapolis and are sponsored by the archdiocesan Office of Family Ministries.

The international faith-based program expands on the initial retreat experience with six post-sessions and Continuing Our Retrouvaille Experience (CORE) support group meetings throughout the year.

Holy Spirit parishioners Paul and Debbie Bykowski of Indianapolis serve as a coordinating couple for the Indianapolis Retrouvaille community and assist with the weekend, post-sessions and CORE meetings.

They want couples who are struggling in troubled marriages to know that the Retrouvaille program offers hope as well as help for repairing broken relationships.

"We went on our [Retrouvaille] weekend in June of 2003," Paul Bykowski said. "We were both previously divorced and were married in 1999, so we had been married about three and a half years when we went on the weekend."

At the time, the Bykowskis said, they were separated and he had filed for divorce because of "emotional baggage" they brought into their second marriage.

Because of challenges in their blended family and several other difficulties, he said, "we started living what we call a married singles lifestyle ... and were growing apart more and more.

Communication broke down between us and there was a lot of blaming. I got an apartment and I began divorce proceedings. Neither one of us really wanted a divorce, but we didn't know how to save our marriage."

The Bykowskis met with Father Henry Tully, former associate pastor of Holy Spirit Parish and now pastor of St. Mark Parish in Indianapolis, who recommended that they register for a Retrouvaille retreat.

"When we went on the weekend," Paul Bykowski said, "it gave us the tools that we needed to get on an equal playing field to really get to know each other on a deeper level. For us, it was almost a miracle. On Monday, I had the divorce proceedings dismissed and moved back into the house."

Through the post-sessions and support group, he said, "we continued to progress in our relationship, learning how to communicate with each other without blaming."

They still participate in CORE meetings, he said, which are "totally confidential."

Couples are not asked to share their story during the retreat, post-sessions or support group meetings, he said, but often find that it is helpful to discuss similar experiences.

"We're not counselors," he said, "so most of the work is between the husband and the wife themselves. It gives them tools to communicate better with each other."

Marital love requires trust, respect and friendship, he said. "But going into the Retrouvaille weekend, you may not have much respect or trust for your spouse. It helps to slowly rebuild that trust. You can liken it to building a house. You get the

foundation re-poured then slowly work on that trust, respect and love, and hopefully you can build it back into a home that a family can survive in."

The Retrouvaille weekend and follow-up sessions were "a night-and-day experience for us," he said. "We just want to share and give back to others what we received so that's why we are continuing in this ministry. If one couple can see the light and have their marriage saved by something we said then it will be worth it."

The weekend includes Mass and an opportunity for confession as well as presentations by a priest and trained team couples who help participants rediscover emotional intimacy then work on healing their strained or broken marital relationship.

'Going into the Retrouvaille weekend, you may not have much respect or trust for your spouse. It helps to slowly rebuild that trust. You can liken it to building a house. You get the foundation re-poured then slowly work on that trust, respect and love, and hopefully you can build it back into a home that a family can survive in.'

"It's emotional work, intellectual work and spiritual work," he said. "It's all these things. You look inside yourself then share with your spouse, and try to come to an understanding with each other. It's an attempt to get in touch with feelings, but men are not always good at that. If they want to honestly work on saving their marriage, they need to get down to some of these core issues.

They have to make a decision that this is what they want to do. They have to ask themselves, 'Is the marriage worth it?' It's not going to be easy, but maybe it will be the answer."

Debbie Bykowski said she struggled with "fear of the unknown" when they registered for the Retrouvaille weekend.

"As you go through it together as a couple, it can be a very emotional experience," she said. "As the weekend evolves, you see the tension kind of melting away. There's a little bit more openness, a little

bit more eye contact. Couples put their arms around each other again and talk about how—through this weekend—they feel that spark again. They're more in touch with each other because the walls begin to break down."

Retrouvaille helps couples communicate better by identifying and interpreting defense mechanisms, she said. "It brings about a new awareness, ... and provides the ability to increase communication. ... The people involved in Retrouvaille are very warm, very caring, very open. They've all been at the brink of despair and disaster, and understand the emotions that couples are experiencing because they've been there."

Retrouvaille programs have a high success rate, she said, but are hard work.

"It takes effort," she said. "It's not an easy fix, but it's a wonderful fix, and you do it yourself with some guidance."

Marilyn Hess, associate director of healing ministries for the archdiocesan Office of Family Ministries, said Retrouvaille is different than regular marriage counseling.

"Both are helpful," Hess said, "but Retrouvaille gives couples an opportunity to hear from other couples who have also experienced difficulties in their marriage and have been able to resolve those difficulties. The post-sessions which follow the weekend and CORE meetings give couples more opportunities to figure out what happened, what went wrong, and learn how to correct it.

"It's worth doing even if a couple thinks that there is no chance that they can keep their marriage together, particularly if there are children involved," Hess said, "because it does help them communicate better. It's really worth the effort to do the weekend and see what happens."

(For more information on Retrouvaille, registration information or an opportunity to talk with a coordinating couple, call Marilyn Hess at the archdiocesan office of Family Ministries at 317-236-1596 or 800-382-9836, ext. 1596, or log on to www.retrouvaille.org.) †

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ARTWORK

continued from page 1

compendium, Jesuit Father Marko Rupnik's mosaic of Mary embracing Jesus on the cross is the only one that is less than 400 years old. The image is from his work in the Vatican's Redemptoris Mater Chapel, inaugurated in 1999.

Other images include: El Greco's "St. John Contemplates the Immaculate Conception" and "The Agony in the Garden", Gentile da Fabriano's "Adoration of the Magi", Beato Angelico's "Sermon on the Mount" and Jan van Eyck's "Angels Singing."

Msgr. Timothy Verdon, a New Jersey native who is director of the Office of Evangelization Through Art in the Archdiocese of Florence, Italy, said it may take time for some people to get beyond just glancing at the images and move toward "reading" them, then praying with them.

Most images today "do not have much content and are ephemeral—we expect them to change every five seconds," he told Catholic News Service.

But when calling people to prayer—whether before the Blessed Sacrament or before a sacred image—"the Church asks people to step out of the functional rhythms of their daily life and be in harmony with the rhythms of eternity," Msgr. Verdon said.

Quiet and calm are needed, he said, and enough discipline to acknowledge distractions, then refocus.

Sacred art in the Catholic Church was not meant to be "merely decorative or even catechetical; it is meant to teach people how to gaze upon God," he said. "The Church must prepare people for eternity."

In heaven, he said, people will not sit around reading the Scriptures; they will be contemplating God.

"God, when he sent his Word into the world, sent him as an image," as a person who could be seen, Msgr. Verdon said. "Seeing is not only part of the deal; it is the main part of the deal."

The compendium includes the Latin versions of traditional Catholic prayers, which Pope Benedict asked Catholics to memorize to strengthen their sense of the universality of the Church.

Msgr. Verdon said people should be able to have a similar experience through sacred art, even if it was not born out of their native culture.

"Just as once it was possible for Catholics to feel their catholicity by singing the same *Pater Noster* (Our Father), certain images—like the Madonna or the crucifix—unite Catholics," he said.

The culture of Catholics around the world is not made up simply of language, music, gestures and images flowing from their own ethnic group, he said, but includes religious cultural expressions originally brought by European missionaries and adopted with the new faith.

Recognizing the content and beauty of classical images is not a denial of the need to find particular expressions of the holy in every culture, he said.

While explaining the importance of common images, Pope Benedict also encouraged artists to discover the "inexhaustible fascination of the mystery of redemption, giving new impulses to the lively process of its inculturation in time."

The new compendium itself speaks of the importance of sacred images: "They proclaim the same Gospel message that the sacred Scriptures transmit through words and help reawaken and nourish the faith of believers." †



CNS photo from Catholic Press Photo



These images are two of 14 works of art included in the *Compendium of the Catechism of the Catholic Church*. Pope Benedict XVI said that the works of art in the compendium are not meant to be decorative, but to be a proclamation of the Gospel.

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True justice is respecting and protecting God's creation

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

The first chapter of Genesis is remarkable. It describes God creating all things in a single week.

In its order of events, Genesis 1 also summarizes a key insight into the message of the whole Bible.

This chapter describes the plan of creation in God's intention: God chose each object and every natural operation in our universe as good in themselves and put them all in right relationship with each other in the world.

Nothing created by God is evil. It becomes bad when an intelligent mind misuses it, and Genesis emphasizes that only humans have that capacity because we alone are made in God's image and likeness.

Since we know that in the Old Testament God is never pictured to "look" like us, that "image" is our capacity to know and make decisions, as God does. He shared his qualities of knowledge and free will with humans, thus gifting us with the ability to speak with him, understand his will and choose to love him.

So Genesis 1 establishes the basis for our being partners with God.

Based on this realization of a unique partnership with God, we can understand the two powers that Genesis 1 specifically confers on humanity: to multiply and fill the earth (Gn 1:28) and to have dominion over its living creatures (Gn 1:26 and Gn 28). These are God's own roles first as Creator—but also as ruler—of his subjects in the universe.

We might notice that God gives dominion over the fish, birds, beasts and creeping things, but not over physical forces and natural objects.

Does this mean that changing the courses of rivers or seeding clouds are not intended to be within our power?

I don't think so. We read that, "God blessed them and said to them, 'Be fruitful and multiply and fill the earth and subdue it'" (Gn 1:28a).

Subdue? That most naturally can be interpreted as the intelligent management of the material world we live in, but not arbitrary power over it.

The first three chapters of Genesis teach that God put the man and woman into a garden with the task of cultivating it and tending it, while also "naming" the animals, that is, knowing them and caring for them.

As partners, we share God's concern

and loving attitude toward all creation. We respect its goodness and order, leading us to praise God and work to protect his divine plan.

All of this suggests that human "rule" operates in the light of God's will and intention. Human rule does not exploit creation for purposes that cause other parts of it to become disordered or harmful. It does not seek wealth or advantage through actions that create disaster for generations after us.

Genesis sets a pattern followed throughout the Old Testament:

- God makes a covenant with nature and humans alike after the flood (Gn 8:22-9:7).
- In due time, God forms an equal covenant with all Israel, defining a "dominion" that encompasses care for widows, orphans, foreigners and the poor (Ex 22:21-23, 23:6,11) and even demands sabbatical rest for the fields (Lv 25:2-4).

The biblical sense of dominion over the earth prompts us to imitate God in his concern for all things in their proper goodness. In a real sense, "dominion over the earth" is the biblical teaching on justice itself.

True justice is respecting and protecting the right relationships among all in the partnership: God, myself, all humans and the earth itself.

As Psalm 72 declares: It is the mark of the ideal ruler.

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



A dove returns to Noah with an olive branch in this stained-glass window depicting a Genesis passage about the Great Flood. Christians are called to share God's concern and loving attitude toward all creation. God chose each object and every natural operation in our universe as good in themselves, and put them all in right relationship with each other in the world. Nothing God created is evil. It becomes bad when an intelligent mind misuses it, and Genesis emphasizes that only humans have that capacity because we alone are made in God's image and likeness.

Gratitude sees God's work in all experiences

By Fr. Herbert Weber

Sometimes people interpret the creation account of Genesis as putting humans in charge of all other creatures to do with as they wish. The *New American Bible* translation uses the phrase "have dominion over" other living beings.

The New Jerome Biblical Commentary explains that this passage follows a verse that says people are created in the image of God. Thus, human "dominion" is to be God-like in nature.

When we try to imitate God in establishing a relationship with the rest of creation, it has to be life-giving because God as Creator is the source of life. Thus, we ought to approach creation with a spirit of reverence and gratitude. There has to be

genuine respect for all the gifts that God has provided for us in the world.

God has an affinity with all of creation. In the image of God, humans are blessed when they discover this relationship.

St. Francis of Assisi, in his "Canticle of the Sun," depicts this relationship by calling the sun his brother or the moon his sister. His ability to be in tune with God's creation was a reflection of his oneness with God.

Reverence usually leads to gratitude. Real gratitude goes beyond courtesy and sees the work of God in all experiences.

An awareness of God's graciousness helps people maintain a humble perspective and know their role in life. Those who are immersed in gratitude know that

God is in charge, and that realization leads to stewardship because it becomes clear that we are caretakers of God's graciousness.

Stewardship doesn't have only to do with our giving to the Church and worthy causes. Stewardship also is an awareness that we are called to act in God's name and to take care of, develop and provide for what has been entrusted to us.

Good stewards know that what is placed in their hands is to be returned again. As stewards of the earth, we have the responsibility to practice stewardship of service and return the world to God in keeping with the way God presented it to us.

(Father Herbert Weber is pastor of St. Peter Parish in Mansfield, Ohio.) †

Discussion Point

Good stewards protect creation

This Week's Question

What do good stewards of God's creation do?

"Everything, whether alive or inanimate, comes from God. He has given us these gifts so we can't misuse or abuse them. We must use everything respectfully." (Marie Horgan, Chelsea, Mass.)

"We should look at the resources we use ... and challenge kids to find ways to use less resources so that others may have what they need. We must not answer our wants before the needs of others are met." (Juanita Mitchell, Dallas, Texas)

"We're entrusted with God's precious gifts and, as stewards, we must preserve and protect the environment and animals to pass them on to our children.

Stewards look out for one another as well because we are part of creation." (Jon Ribeiro, Stratford, Conn.)

"Not everyone can do the formal type of stewardship, but they can help in the parish, doing volunteer work, offering help in many other ways because religious education, music ... all [ministries] have needs." (Marcelyn Benson, South Sioux City, Neb.)

Lend Us Your Voice

An upcoming edition asks: Who among Jesus' 12 Apostles most appeals to you? Why?

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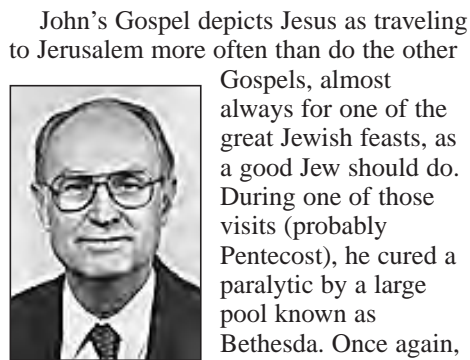


CNS photo by Paul Haring

From the Editor Emeritus/John F. Fink

Jesus in the Gospels: The Son of God

See John, Chapter 5



John's Gospel depicts Jesus as traveling to Jerusalem more often than do the other Gospels, almost always for one of the great Jewish feasts, as a good Jew should do. During one of those visits (probably Pentecost), he cured a paralytic by a large pool known as Bethesda. Once again, as if deliberately to rouse Jewish indignation, he did it on a Sabbath.

He got the reaction he expected. Not only did he cure on the Sabbath, but he told the cured man to pick up his mat—more work on the Sabbath. The Pharisees were furious, both at the man for carrying his mat and at Jesus for curing him. How dare he break the Sabbath!

Jesus' answer must have really startled them: "My Father is at work until now, so I am at work." Philo and some rabbis

insisted that God's providence remains active on the Sabbath, keeping things in existence, giving life in birth and taking it away in death. Jesus here claimed the same authority to work, making him equal to God.

This is some defense! If Sabbath-breaking wasn't bad enough, he now claimed that God was his Father—clear blasphemy, a far worse offense! Jesus continued with a lengthy discourse in which he explained his relationship with his Father. He explicitly called himself "the Son of God" (verse 25).

He told his listeners that he did everything the same way his Father did and, therefore, all should honor the Son just as they did the Father. In fact, he said, if you don't honor the Son you don't honor the Father "who sent him."

Two distinct persons are clearly involved here—the Father and the Son. Jesus said that they are equal, which obviously meant that he, too, is God. To the Jews listening to him, that meant that Jesus was asserting that there were two Gods. Later he would say, "The Father

and I are one" (Jn 10:30), but for now he only claimed to be equal to his Father.

In his discourse, Jesus said that the Father sent him into the world to accomplish certain works. What works? Two in particular: First, to give eternal life to anyone who "hears my words and believes in the one who sent me." Second, "to exercise judgment" over the dead.

Jesus said that the dead will rise from their tombs: "Those who have done good deeds to the resurrection of life, but those who have done wicked deeds to the resurrection of condemnation." We will be judged, he clearly said, by our deeds.

Then Jesus said something that really puzzled the Jewish scribes. He said that the Scriptures testified on his behalf and "Moses wrote about me." The chapter ends at that point, but perhaps we can imagine some of the Jews going home and searching their scriptures to see where they might find even hinted at the possibility that God had a Son. They wouldn't have found it in their Scriptures. There is only one God. †

Cornucopia/Cynthia Dewes

No need to justify God's generosity

Next to laying blame, justification has to be one of the most common human practices. It can be challenging, creative and downright fun.



Recently my husband was delighted when he could say truthfully, "The dog ate my homework (map)!" after our niece's dog playfully chewed up the directions to her home.

This is a small example of the pleasure we take in justifying events in our lives, not to mention our own actions.

Most of the time we're trying to justify something we've done that we sense or know is wrong, and for which we feel guilty. Indeed, the dictionary defines justification as "The act of God, whereby man is made or accounted just, or freed from the guilt or penalty of sin."

However, the justification we practice often has nothing to do with an act of God. For instance, we justify dropping a lonely dollar in the second collection plate because we don't have change for a five, or the kids will need lunch money next week, or maybe we'll pay that library fine on Monday. Would God

"act" that way?

What we put in the collection basket each week also may depend, not upon imitating God's generosity, but rather worrying about having "extra" money we can spare. Or we deny charitable appeals because we heard that most of the money doesn't really get to the needy anyway. Besides, their TV give-athons are tacky.

Justification, in the theological sense was, and continues to be, a big issue between Roman Catholics and many Protestants. They understand that faith in God's grace is the operative factor in justification—that is, we must believe that God alone has the power to free us from sin. It's a gift without strings attached. But Roman Catholics also understand that if we have faith, we'll naturally try to avoid sin and perform good works.

This is where the generosity of God in his infinite grace takes over. God gives us so many things, just for the heck of it. We have the beauty of the earth, the seasons and every kind of plant and animal to admire. Lovely wildflowers grow where few people can see them, birds sweetly care for their young whether we're watching them or not, and geographical wonders are everywhere, all

demonstrating further evidence of God's grace.

We have the richness of relationships with other beings and the surprises of everyday existence, which both startle and delight us. Strangers smile at us on the subway or store clerks help us pack our purchases carefully or pets stick by our sides. People are kind, helpful and attentive when no reward is offered or nobody else can see.

Mathematical formulas or scientific proofs or philosophical ideas thrill us with their brilliance. Well-written, insightful books enrich our understanding, and beautiful music warms our senses. Intelligence and loyalty, as well as kindness and moral strength, keep us aware that God is present in all people and in all gifts.

How, then, do we justify the goodness God freely gives us?

In short, we can't. There's no accounting for the grace that gives us human life and, at the end, saves us. We can only say "Thank you" for the ultimate justification, which is Christ's sacrifice.

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

Faithful Lines/Shirley Vogler Meister

Hawks Crossing and Hoosier connections

For 15 years, Sandra Marek Behringer worked for the Archdiocese of



Indianapolis. She retired two years ago as director of gift planning for the Catholic Community Foundation.

During work-related travel, she "fell in love with rural Indiana," being especially impressed with

the Paoli area. She knew some day she would include these areas in her writing. After 10 years of penning a novel on lunch hours, evenings, and weekends, her dream was fulfilled this year with publication of the book, *Hawks Crossing*.

She has captured the ambience of southern Indiana and other places well. Coincidentally, when she and her husband, John, stayed at a bed and breakfast in Paoli, they found the daughter of the owners had the same name as one of her characters—and a carved rocking chair echoed the craft of yet another fictional character.

As I read *Hawks Crossing*, I often found situations or settings that felt familiar, almost like having *déjà vu* moments. However, the story itself is unusual and intriguing. According to the book's back cover: "Haunted by an inexplicable dream, 22-year-old Kate Brady returns to Hawks Crossing to uncover the mysteries of her past. At the age of 5, after a tragic fire that claimed her parents, Kate was sent away. From her remaining family, she seeks the truth ... about her past ... the events that shaped her childhood and persisting insecurities. Even a long awaited romance begins to flourish... Readers, beware, once you enter *Hawks Crossing*, it will be hard to leave ..."

How true! In fact, my interest was fully captured when finishing the book's prologue, which sets the stage for rich and rewarding reading time ahead. When reaching the end, I felt I not only knew the characters but cared about many of them.

If the author's name seems familiar to *Criterion* readers, you won't be surprised when I share this: Sandra's poetry has been appearing in "My Journey to God"

for years. In fact, she has even penned a published poem, "The Wider Sky," which reflects her knowledge of hawks and her experiences when flying one in Ireland. Yes, she is a gifted poet, too.

Readers can meet her at a book signing from noon to 5 p.m. on July 16 at The Village Dove, 722 E. 65th St., Indianapolis. In June, she signed books after Sunday Masses at St. Luke Parish in Indianapolis, where she worships.

Spirituality, the Catholic faith, and a struggle between good and evil are woven well into *Hawks Crossing*. In fact, Sandra worked closely with Christian-based Tate Publishing & Enterprises (www.tatepublishing.com) to get her book in print.

Readers can learn more about the author, her book and her poetry at www.sandramarekbehringer.com. The book is also available by contacting the author at sbehringer@comcast.net.

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

Research for the Church/

James D. Davidson

America's changing religious landscape

Historically, Protestantism has been the majority religion in the United States.



But, if recent trends continue, it will not be long before Protestants are less than half of the U.S. population.

That conclusion is reported in an article in the June 2005 issue of the *Journal for the Scientific Study of*

Religion. The article is written by Tom W. Smith, Director of the highly reliable General Social Survey (GSS), which is located at the National Opinion Research Center (NORC), and Seokho Kim, a research assistant at NORC. Using GSS national survey data, Smith and Kim examine the religious identification of Americans.

Protestants were 60-65 percent of the American population from 1972 to 1991, but since then they have declined to 52 percent. Catholics have been 25-28 percent of the population throughout the same period. Likewise, the percentage of the population that is Jewish has fluctuated between 1.3 and 3 percent.

The biggest gains have been made by people with no religious preference (aka "Nones") and people belonging to other religious groups, such as Hindus, Buddhists, and Muslims (aka "Others"). Nones were only 5 percent of the population in 1972 and 6 percent in 1991, but they were 14 percent in 2002. Others have increased from 2 percent in 1972 and 1991 to 7 percent in 2002. Smith and Kim demonstrate that these recent changes in America's religious landscape also are found in other national surveys.

The researchers show that Protestant identification has been declining across birth cohorts for some time. The oldest cohort (born pre-1910) was 73 percent Protestant. The Protestant percentage slipped steadily through the 1950s, but Protestants were still a majority (56 percent) of the cohort born between 1950 and 1959. Protestant identification has declined to the point that only 41 percent of the 1980+ cohort considers itself Protestant. Essentially the same pattern appears in the data on the religion people were born into. In the pre-1910 cohort, 75 percent of Americans were raised Protestant. In the 1980+ cohort, only 49 percent were.

Once again, the big gains are among Nones and Others, with both groups increasing markedly among the youngest cohorts. For the data on current religious preference, the 1950-59 cohort was 11 percent Nones and 4 percent Others (15 percent total). The 1980+ cohort was 27 percent Nones and 7 percent Others (34 percent total). The data for Catholics and Jews are relatively stable, indicating no significant changes.

The explanation for these trends is rooted in a combination of factors, especially the decline in Protestant retention rates and religious identities of new immigrants. Protestant denominations are retaining fewer and fewer of their members, especially among the youngest cohorts, and only about a quarter of new immigrants are Protestant.

According to Smith and Kim, "the Protestant share of the population will continue to shrink and Protestants will soon lose their majority position in American society."

The percentages for Nones and Others are likely to increase. The percentages for Catholics and Jews are not likely to change much in the years ahead.

We are living through significant changes in America's religious landscape.

(James D. Davidson is professor of sociology at Purdue University in West Lafayette, Ind. His new book, *Catholicism in Motion*, will be published in October.) †

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

The Sunday Readings

Sunday, July 10, 2005

- Isaiah 55:10-11
- Romans 8:18-23
- Matthew 13:1-23

The third and last section of the Book of Isaiah is the source of the first reading for this weekend.



This reading was composed when pious Jews easily could have become disillusioned and uncertain in their devotion to God.

For decades, Jews exiled in Babylon, the capital and center of the once powerful

Babylonian Empire, longed to leave the pagan environment of the great city in present-day Iraq and return to their own homeland.

At last, as Middle Eastern political fortunes changed, these Jews were allowed to go back to their ancestors' homes. However, they found upon returning to their homeland that there was no "land flowing with milk and honey." Life was hard and difficulties were many there.

For so long, they had dreamed of hurrying from Babylon to the security, order and peace of the Jewish land. Yet, they found little there to prompt joy in their lives. God had spared them, but for what? Many of the people were probably angry with God.

The author of this third section of Isaiah was one of several, or even many, prophets who reminded them that God's work must be their own. God had freed them, but they had to create a society of justice and prosperity.

St. Paul's Epistle to the Romans supplies the second reading.

Written to the Christians of Rome about two generations after Jesus, Paul refers to their "sufferings." In any case, the culture of the Roman Empire in the first century A.D. stood directly opposite the values of the Gospel. Much more acutely, the legal and political systems in the empire were turning against Christianity. After all, it was a time on the very threshold of persecution.

The Apostle consoles and challenges the Roman Christians. He emphasizes that sin ultimately enslaves humans,

demeaning them and robbing them of freedom. Sin has disordered creation itself so creation "groans" in agony.

Jesus is the Redeemer. He gives true freedom to people. This freedom opens the way to peace and eternal life despite the hostility or chaos all around them.

St. Matthew's Gospel furnishes the last reading.

It is the familiar parable of the farmer who sows seed in different places. Some of the seeds are conducive to growth, but others are not.

The reading refers to the great crowd waiting to hear Jesus. This situation underscores the fact that people were, and still are, thirsty for the truth and peace that only God gives to people.

Of course, the crowd, probably almost exclusively Galilean, was of a rural background and circumstance. The imagery of a farmer, and the sowing of seed, would have been very familiar and easily understood by the people.

Agriculture even now is often a game of chance. It all the more was such when Jesus preached in Galilee. Hot days easily scorched seeds that fell on shallow soil. Birds and pests were everywhere, but here and there was good soil, able to receive the seeds and produce a yield.

The message is clear. God sows the seeds in our heart. We must be able to receive them if we are to grow in faith.

As they so often did, the disciples have privileged access to Jesus. They question the Lord about the technique of speaking in parables. Jesus explains that parables assist people in understanding great mysteries then he explains the parable itself.

Reflection

A theologian once said that Christians should pray as if salvation depended solely upon God and live as if salvation depended solely upon their own virtue.

Actually, salvation is a combination of receiving in all humility God's truth and grace, and of living as devoutly as possible.

The key, of course, is to recognize our own limitations. We need God. Additionally, we also must rejoice in, and rely upon, God's help and revelation. God reaches out to us, but we must turn to God in our hearts. †

Daily Readings

Monday, July 11
Benedict, abbot
Exodus 1:8-14, 22
Psalm 124:1-8
Matthew 10:34-11:1

Tuesday, July 12
Exodus 2:1-15a
Psalm 69:3, 14, 30-31, 33-34
Matthew 11:20-24

Wednesday, July 13
Henry
Exodus 3:1-6, 9-12
Psalm 103:1-4, 6-7
Matthew 11:25-27

Thursday, July 14
Blessed Kateri Tekawitha, virgin
Exodus 3:13-20
Psalm 105:1, 5, 8-9, 24-27
Matthew 11:28-30

Friday, July 15
Bonaventure, bishop and doctor of the Church
Exodus 11:10-12:14
Psalm 116:12-13, 15-18
Matthew 12:1-8

Saturday, July 16
Our Lady of Mount Carmel
Exodus 12:37-42
Psalm 136:1, 10-15, 23-24
Matthew 12:14-21

Sunday, July 17
Sixteenth Sunday in Ordinary Time
Wisdom 12:13, 16-19
Psalm 86:5-6, 9-10, 15-16
Romans 8:26-27
Matthew 13:24-43
or Matthew 13:24-30

Question Corner/Fr. John Dietzen

Married Episcopal, Lutheran priests can be Catholic priests

QIn your column concerning celibacy several months ago, you stated that



there are in the Roman Catholic (Latin) Church today many married converts from other Christian faiths who now serve as ordained priests in the United States and Europe.

We have at least one of these priests serving in our diocese.

What is the process that qualifies a married man to convert to the Catholic faith and become a noncelibate priest in the Latin rite? Is it limited only to certain designated other Christian faiths? (Ohio)

ACatholic policies permitting married converts to become candidates for the priesthood are relatively recent and still developing. A few basic criteria, however, seem to be emerging.

The largest number of married Roman Catholic priests in our country are former Episcopal priests, members of the Anglican Communion. Their situation is to some degree unique among non-Roman Catholic clergy.

As was true in the Oxford movement during the 1800s in England, some Episcopal priests of the present generation who leaned toward Roman Catholicism felt they should remain within the Anglican tradition and work toward a reunion of larger groups of Anglicans with the Church of Rome.

In time, many decided to join the Catholic faith individually, usually with their families, and apply as married candidates for ordination in the Roman Catholic Church.

As Anglicans, they said, they were formed within the Catholic system, and embraced Catholic tradition and teaching.

Some of them, especially those who looked for the larger reunion of the Churches, even accepted the primacy of the bishop of Rome. They maintained that—both in marrying and in their movement toward the Roman Catholic Church with hopes for ordination—they acted in good faith.

The Vatican Congregation for the Doctrine of the Faith accepted this

reasoning, it seems. The Vatican recognized these Episcopal priests and their families as acting in good faith, and approved their reception into the Roman Catholic Church and eventual ordination as married men. They were, in other words, dispensed from the promise and commitment of celibacy.

Some married Lutheran clergy, now Catholic priests, feel that the attitude of Anglican clergy finds a parallel in many Lutherans who consider themselves "evangelical Catholics," temporarily separated from Rome and working for reunion.

One former Lutheran clergyman, now a Catholic priest, holds that this understanding is grounded in the Lutheran Augsburg Confession of 1530, and opens the way for married Lutherans to be received on the same basis as Episcopalians, with the same possibility of ordination to the priesthood.

On the other hand, people who are raised Roman Catholic are presumed to know and be committed to the present Catholic discipline of a celibate priesthood. They may choose either to marry or be ordained, and are aware from the beginning that one of these sacraments precludes the other.

It seems certain that Roman Catholic policies for ordaining married converts to our faith are still developing. Probably many as yet unforeseen factors will become part of the debate, and affect the Church's practice.

How those factors are addressed and resolved as time goes on will partly determine which other Christian faiths might possibly be treated similarly. †

My Journey to God

Mysteries

Father Kos fills a cup with nectar for the hummingbirds outside the rectory window. Vibrant colors

wave the air against soft bellies. Anna scrubs and waxes the linoleum in the entryway

before confessions, braids edges of a Persian rug together hoping no one will notice the worn threads.

Wafers stick to the sides of a bowl engraved with a Roman blessing and around mysteries put to sleep in a square box.

Father drinks the wine left over from morning Mass, spills a drop on his collar. No one arrives for penance. He wipes the chalice

with a linen cloth, opens the drapes,



Photo by Brandon A. Evans

peers outside. Vestments twist and turn on the clothesline. Children gather

on the playground, draw names in green chalk, eat peanut butter sandwiches, rub their eyes, and head for home when rain displaces the nectar.

By Kathleen Vibbert

(Kathleen Vibbert of Indianapolis grew up in Holy Trinity Parish in Indianapolis, and said her childhood memories "center so much around eight years of grade school there." She said her poem speaks of "a typical day—maybe a lonely day—in the life of a parish priest but, more importantly, brings out the mystery and beauty of the Eucharist in a way that I remember as being quite sacred and still.")

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. †

ETLING

continued from page 1

Charities ministry in Terre Haute and Etling was asked to become a "convener" or organizer for such a ministry—though an official organization with Etling at the helm didn't come until later.

In those early years, he balanced his part-time work as a convener with full-time work as an art teacher.

That teaching career ended on the eve of the last day of school in 1980 when he had a heart attack. He was teaching at Chauncey-Rose Middle School in the Vigo County School Corp.

About one year later, he became director of the newly formed Catholic Charities of Terre Haute.

Around that same time Etling's wife, Pat, became the director of the Terre Haute Catholic Charities Food Bank, which she still leads.

Besides the food bank, the ministry of Catholic Charities of Terre Haute

has grown to include Simeon House, which provides congregate living for senior citizens; Bethany House, which provides emergency shelter to the homeless along with a soup kitchen; Ryves Hall Youth Center, which provides a latch key program and preschool for children; the Christmas House, which gives families new clothes and gifts at Christmas each year; and the Household Exchange, which gives donated household items to needy families.

Pat Etling said that she is pleased at how much the ministry has grown over the years.

Siler called the variety of programs an "amazing array," adding that he has incredible admiration for John Etling and confidence in his son.

"He's just kind of a legend," Siler said.

John Etling said that carrying out the various ministries of Catholic Charities of Terre Haute would be impossible without the work of at least 350 volunteers.



John C. Etling, left, the new director of Catholic Charities of Terre Haute, stands with his parents, John and Pat Etling. The senior John Etling recently retired as director of the agency after more than 30 years of service. His wife is still the director of the Terre Haute Catholic Charities Food Bank.

"We really couldn't operate without volunteers," he said. "You're just

constantly recruiting." Pat Etling said she has always helped her husband

as best she could and considers it very much "a part of our relationship."

"I was a volunteer in the beginning, until I had to take on a bigger role," she said.

In addition to their joint work in serving the poor, the Etlings raised 10 children.

And now, as one John Etling steps aside, another one is taking his place.

"Our job is never done," the younger Etling said. "I think my mom and dad have been a team. I'm very proud of them."

"So much of it has been a concerted effort between my mom and my dad."

The senior John Etling has received the *Pro Ecclesia et Pontifice* award—the highest honor a lay person can receive in the Church—from Pope John Paul II, while his wife has received the Mother Theodore Guérin St. Mary-of-the-Woods College Alumnae Award.

Both John and Pat Etling have received the Archbishop Edward T. O'Meara Respect Life Award and the state's Sagamore of the Wabash Award.

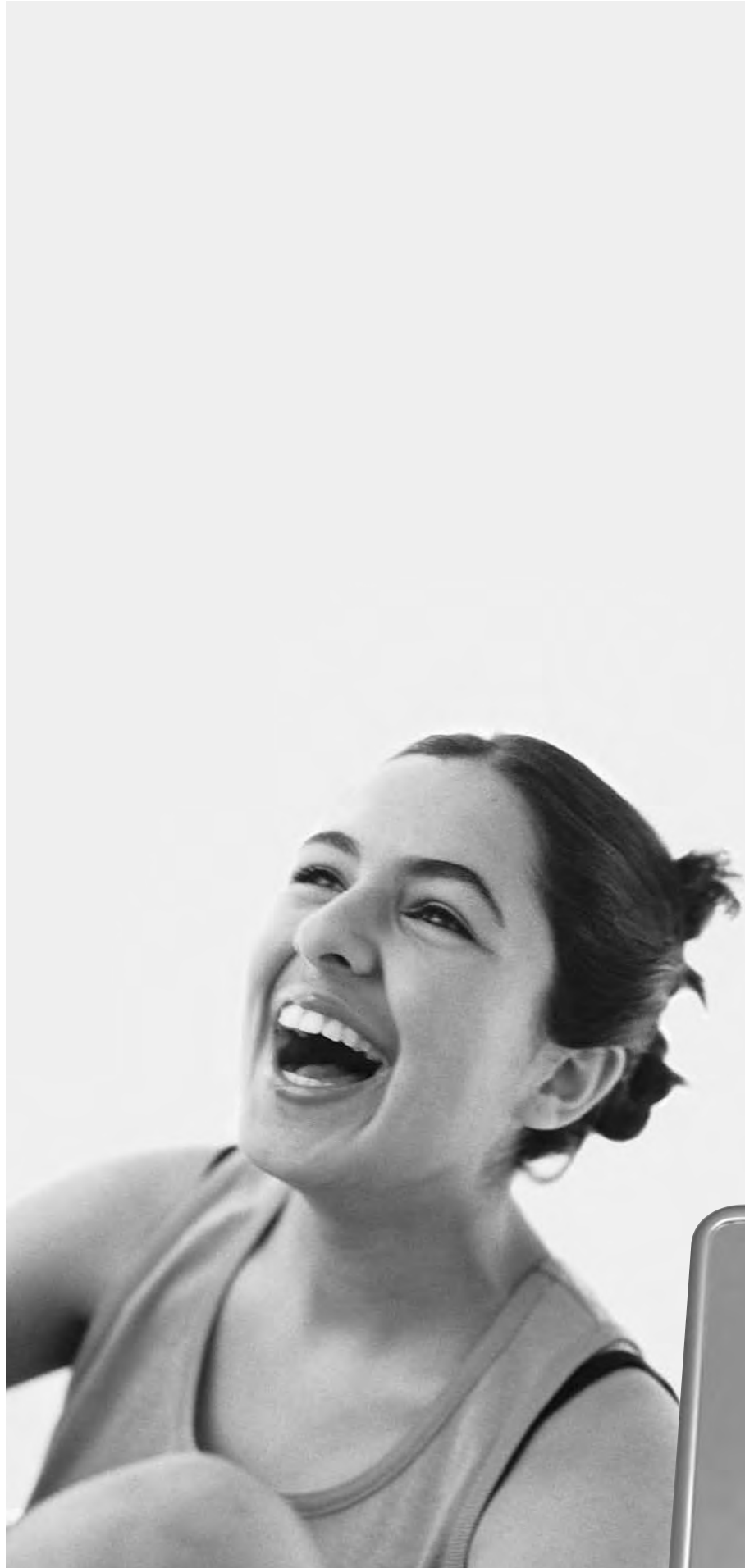
Etling said that he is grateful that God has blessed his family with the chance to serve—and said that service and community were constant themes in his life growing up.

The senior John Etling noted that his son is starting as director about the same age when he first got involved with Catholic Charities. He added that he is very happy that his son is stepping into his shoes—and is also happy to leave all the administrative work behind and focus more on direct volunteering.

For the past 20 years, the younger Etling has worked in the environmental construction industry involving hazardous waste cleanups.

John C. Etling and his wife, Carol, have four children. †

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O'CONNOR

continued from page 1

Appeals Court judge, was nominated, much of the attention focused on her status as the first woman named to the high court. But her record as a former state legislator made the president of the U.S. bishops' conference wary.

Archbishop John R. Roach of St. Paul-Minneapolis wrote in a column in his archdiocesan newspaper that "her record in Arizona on the pro-life issue was questionable." The general secretary of the bishops' conference at the time, then-Bishop Thomas C. Kelly, said he found O'Connor's views on tuition tax credits, the death penalty and abortion to be disturbing.

In her confirmation hearings, O'Connor said she found abortion repugnant and offensive, but said judges' personal views should be ignored when such issues came before the court. Pro-life organizations bitterly attacked her legislative record and contacted the White House to complain about President Ronald Reagan's first selection for the court.

After 24 terms on the court,

O'Connor's record on those issues both validated and contradicted that early wariness about her role.

She has upheld restrictions on abortion, but stopped short of reversing *Roe vs. Wade*. She has upheld death sentences and capital punishment laws, but recently voted to overturn the death penalty for people who are mentally retarded. O'Connor has supported tax-funded programs in religious schools but said states do not have to include religious ministry students in scholarship programs.

Chopko said a measure of the power he attributes to O'Connor is the frequency with which she has been on the majority side in key 5-4 decisions. In many of those cases, she wrote the decisive opinion.

In *Planned Parenthood vs. Casey* in 1992, O'Connor wrote for a 5-4 majority that upheld the central principles of *Roe vs. Wade*, the 1973 decision that legalized abortion. In the same case, she was part of a majority of justices who upheld provisions of the Pennsylvania law requiring informed consent, a waiting period and parental notification before abortions may be obtained.

Other close cases where O'Connor was in the majority included:

- The 1989 5-4 ruling that upheld the right of Missouri to impose restrictions on access to abortion but refused to reverse *Roe*.

- A 1989 5-4 decision that said government-sponsored religious displays are permissible if they do not have the effect of promoting or endorsing religious beliefs. Using that standard, the court said a Nativity scene inside the Allegheny County Courthouse in Pittsburgh was not allowed.

- The 1990 5-4 decision that upheld the state of Missouri's interests in preserving life over the family's wishes to withdraw nutrition and hydration from Nancy Cruzan, who was in a persistent vegetative state.

- The 1992 5-4 ruling in *Lee vs. Weisman* that said even nonsectarian prayers are inappropriate at public school graduation ceremonies.

- A 1995 ruling of 5-4 that said the University of Virginia was wrong to deny funding to a student newspaper because of its religious content.

- A 1997 5-4 decision that reversed the court's own 1985 ruling on tax-funded remedial education programs held in religious schools. O'Connor wrote that "our

Establishment Clause law has significantly changed" and that a New York program permitting state-funded remedial programs did not run afoul of criteria to evaluate whether government aid has the effect of advancing religion.

- A 5-4 decision in 2000 that rejected Nebraska's law prohibiting partial-birth abortions. In a concurring opinion, O'Connor said the question before the court would have been quite different if the statute included an exception for when the pregnant woman's life and health were in danger.

- The 2002 5-4 ruling upholding Cleveland's school voucher program, which includes religious schools. In a separate concurrence, O'Connor noted that the funding involved is not substantial and is not unlike government funding that goes to religious institutions through tax credits and exemptions, public health programs and grants for college education, housing and community development.

O'Connor joined the 6-3 majority in 2002 in overturning the death penalty for people who are mentally retarded. But in another 5-4 ruling in March that overturned the death penalty for juveniles, she was in the minority. †

Report says Supreme Court reversal would not make abortion illegal

WASHINGTON (CNS)—Even if the U.S. Supreme Court were to reverse its 1973 *Roe vs. Wade* decision, abortion would remain available virtually on demand in most states, according to an analysis by the Life Legal Defense Fund.

Only seven states, which together have less than 10 percent of the U.S. population, currently have laws that arguably would restrict access to abortion if *Roe* were overturned, the fund said in a study released on June 28. In all the other states, abortion would be limited only if new legislation were passed, it said.

In the 1973 decision the Supreme Court effectively required states to allow abortion on demand at all stages of pregnancy by saying that even in the third trimester a state could not bar a woman from having an abortion for health reasons—including reasons of mental health, a broad term that includes such things as economic hardship or emotional distress.

The states with some kind of legislation that could be enforced to prohibit most

abortions following a reversal of *Roe*, according to the fund's study, are Rhode Island, Michigan, Wisconsin, South Dakota, Oklahoma, Louisiana and "probably Arkansas."

The study said the Arkansas situation is "complex." It includes a 1988 constitutional amendment declaring that it is the state's policy to protect the unborn child "to the extent permitted by the federal Constitution" and a 1987 law that prohibits abortions with no exception, but there are questions whether subsequent Arkansas laws regulating abortion have implicitly repealed the 1987 law.

South Dakota has a unique "trigger" law saying abortion will be banned there, except to save the pregnant woman's life, effective "on the date that the states are recognized by the U.S. Supreme Court to have the authority to prohibit abortion at all stages of pregnancy."

Louisiana's law would prohibit abortion except to save the life of the mother or in cases of reported rape or incest.

The Michigan, Oklahoma, Rhode Island and Wisconsin laws make an exception only for the life of the mother.

More than two-thirds of the states have repealed their pre-1973 abortion laws or amended them to conform to the requirements of *Roe vs. Wade* and its companion case, *Doe vs. Bolton*, the study said.

It described those high court decisions as allowing "abortion for any reason before viability and for virtually any reason after viability," noting that since 1973 "no reviewing court has ever upheld a law restricting post-viability abortions."

Of the states that have not repealed or amended their pre-*Roe* laws, it said, either by legislation or court rulings:

- Hawaii and New York allow abortion on demand.

- Colorado, Delaware, Massachusetts and New Mexico permit it "for a broad range of reasons, including mental health."

- Alabama permits it for "health" reasons without defining health.

- In several states—Arizona, Massachusetts, Mississippi, New Mexico, New York, Vermont and West Virginia—courts have ruled that abortion is a protected right under the state constitution.

"A review of the relevant statutes and cases leaves no doubt that, in the absence of new legislation, for which there would have to be a contemporary political consensus, abortion would be legal in the overwhelming majority of states at least through viability and very probably after viability as well," the study said.

In 2000, in a vote on a Nebraska partial-birth abortion law, three members of the Supreme Court voted to overturn the *Roe* decision: Chief Justice William Rehnquist and Justices Antonin Scalia and Clarence Thomas.

Rehnquist, because of age and health, is widely expected to retire soon. The study noted that if he retires it would take at least three appointments to get a Supreme Court majority in favor of reversing *Roe*. †

German cardinal says pope's decision to visit synagogue is important

VATICAN CITY (CNS)—Pope Benedict XVI's decision to visit a synagogue in Cologne, Germany, during his visit for World Youth Day is an important gesture for a German-born pope to make, said Cardinal Joachim Meisner of Cologne.

During a July 5 press conference at Vatican Radio, the cardinal confirmed that Pope Benedict would visit the Cologne synagogue during his Aug. 18-21 stay in Germany.

"With a German pope visiting his homeland for the first time and during the year marking the 60th anniversary of the end of World War II, which has left its traces," the pope's decision to accept the Cologne Jewish community's invitation was important, the cardinal said.

"The Holocaust is still a bleeding wound in Germany. This is a very important gesture," Cardinal Meisner said.

"The Jews are not simply another people for us, they are our brothers and sis-

ters," the cardinal said, and the Catholic Church must do its part to ensure that nothing like the Nazi Holocaust ever is allowed to happen again.

"That is why I am very happy that this visit will take place," the cardinal said.

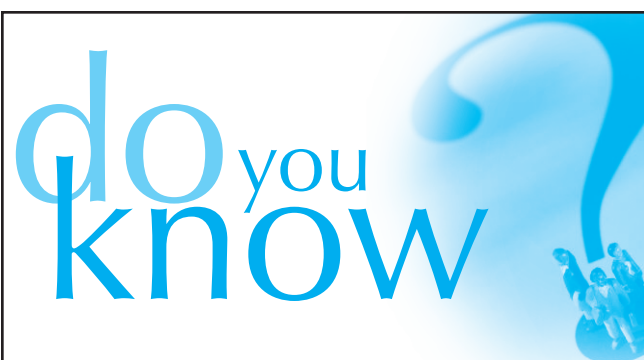
Cardinal Meisner did not give a date for the pope's visit to the synagogue, nor did the Vatican press office.

The cardinal said it was important for the new German-born pope to go to Germany, "the place where many of the

horrors of the 20th century began," to proclaim a new era of hope and faith at the beginning of the third millennium.

Cardinal Meisner also told reporters, "This will be the first World Youth Day with two popes: one watching over us from heaven and one on earth."

Pope John Paul II launched the annual celebrations of World Youth Day and personally presided over the international gathering of Catholic teens and young adults every two or three years. †



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Rest in peace

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

BONOMO, Donald E., 65, Sacred Heart, Clinton, June 14. Husband of Antoinette Ferro-Bonomo. Father of Debbie

Brown, Donna Wilson and D.J. Bonomo. Brother of Louis Bonomo. Grandfather of one.

BRADSHAW, Robert E., Jr., 80, Holy Spirit, Indianapolis, June 19. Husband of Geneva R. (Griffith) Bradshaw. Father of Kathlyn Harnage, Barbara Jones, Vicki Sprague, Robert III and Roger Bradshaw. Brother of Rita Monroe, Dale, Michael and Patrick Bradshaw. Grandfather of nine. Great-grandfather of eight.

CASSIDY, Merle L., 98, St. Christopher, Indianapolis, June 9. Husband of Gladys (Reed) Cassidy. Father of Mary

Anne Greeley, Charles and Wayne Cassidy. Grandfather of five. Great-grandfather of eight.

CONBOY, Julia (Coussas), 59, St. Paul, New Alsace, June 9. Wife of Timothy B. Conboy. Mother of Marianna Coussas, Ann Margaret and Fred Conboy. Daughter of Stanley and Mary Fritsch. Sister of Diane Berdeguez, Marcella Erhart, Grace Ann Ritzi, Lucille Schenk, Linda Mae Waechter and Nick Fritsch. Grandmother of three.

DICKEY, George R., 76, St. Bartholomew, Columbus, June 20. Husband of Mary Kollmeyer Dickey. Father of Katharine Cunningham, Teresa, Christopher and Kevin Dickey. Grandfather of seven.

GEHRING, Frances C., 86, St. Lawrence, Lawrenceburg,

June 20. Mother of Andrew and Nicholas Gehring. Grandmother of four. Great-grandmother of two.

HANSEN, Anita A., 94, Holy Family, Oldenburg, June 24. Mother of Karen and William Hansen. Grandmother of eight. Great-grandmother of 13.

JENKINS, Mary Elizabeth, 90, St. Augustine, Jeffersonville, June 20. Sister of Patricia Niehaus, Dolores Oliver, Ann Vissing and John Kramer.

MITCHELL, Rickey Allen, 46, St. Thomas More, Mooresville, June 19. Husband of Theresa Mitchell. Father of Melissa Trevino and Joshua Mitchell. Son of Paul and Alice Mitchell. Brother of Brian, Mike and Paul Mitchell. Grandfather of two.

NAVARRA, Nicholas R., 76,

St. Mary, Greensburg, June 25. Husband of Helen Navarra. Father of Paula Bueno, Tricia Burkhart, Anna Edmundson, Julia Hunter and Laura Ricke. Brother of Connie Meyer and Robert Navarra. Grandfather of 10.

NEES, Mary Margaret, 92, Holy Spirit, Indianapolis, June 19. Mother of Nancy Carr, Patricia Klanac, Mary Eileen Wehrmann, Lon and Michael Nees. Grandmother of 15. Great-grandmother of 16.

NEESE, Loretta G., 94, St. Louis, Batesville, June 24. Mother of Charlene Hountz, Kathleen Ditlinger, Lavina Gutzwiler, Virginia Schmeltz, Alvin, Andrew, Harold, John, Raymond and Russell Niese. Grandmother of 42. Great-grandmother of 71. Great-great-

grandmother of six.
SCHEIDLER, Paul C., 85, St. Mary, Greensburg, June 23. Father of Rose Marie Peters, Janet Taylor, Mary Ann Turner, Jerry, Paul and Tim Scheidler. Brother of Franciscan Sisters Janice and Jonette Scheidler and Anthony Scheidler. Grandfather of 14.

SENEFELD, Crystal Nichole, 24, St. Michael, Brookville, June 15. Daughter of John Senefeld and Janet (Burch) Senefeld Melhorn. Sister of Ashley Neeley.

WISE, D.J., 22, St. Teresa Benedicta of the Cross, Bright, June 18. Son of David and Maryann (Wibbels) Wise. Brother of Gregory and Timothy Wise. Grandson of Adell Wibbels and Charlotte Wise. †

Children's books guaranteed to chase away summer doldrums

Reviewed by Barb Frazee
Catholic News Service

Help Wanted Stories, by Gary Soto. Harcourt Inc. (Orlando, Fla., 2005). 216 pp., \$17.

This book has a multifaceted appeal to middle-grade readers: First, it's great story-telling. The main character of each tale is of middle-school or high-school age and faces a problem common to teens, from feeling too gangly to appeal to girls ("Teenage Chimps") to feeling ashamed of siblings and parents ("Sorry, Wrong Family"). Most stories include Hispanic characters and Spanish phrases, and the book includes a three-page translation list in the back. Stories are told from the perspective of girls and boys, yet the problems cross gender lines. The short stories make the book easy to read in short spurts—a fine competitor to TV and computers. (Ages 11-14)

The Prairie Builders: Reconstructing America's Lost Grasslands, written and photographed by Sneed B. Collard III. Houghton Mifflin Co. (Boston, 2005). 72 pp., \$17.

This latest in Houghton Mifflin's "Scientist in the Field" series features scientists and their work at the Neal Smith National Wildlife Refuge in central Iowa. Collard's photography captures multiple aspects of refuge life: a controlled burn, animal activity, workers, wildflowers and butterflies, to name a few. His text tells a good story, but the nature and people photography will open many readers' eyes to a whole new world. (Ages 8-12)

My Very First Bible, by James Harrison, illustrated by Diana Mayo. DK Publishing Inc. (New York, 2005). 80 pp., \$12.99.

Mayo's colorful illustrations make this book, but special children's features add to its charm. Large-font story type blends well with the pictures, but some pages contain even larger type with simple phrases or sentences for beginning readers. Each story has a Bible citation on which the tale is

based, and some stories have small matching or sorting games for nonreaders. For example, "How many colors can you see?" is under the illustration of Joseph's coat of many colors. The book works especially well if older readers read along or read aloud. (Ages 3-8)

Gooney Bird and the Room Mother, by Lois Lowry, illustrated by Middy Thomas. Walter Lorraine Books (New York, 2005). 76 pp., \$15.

When in doubt, go with a Newbery Award-winning author: Lowry's Gooney Bird Greene character makes her second appearance, this time as Mrs. Pidgeon's second-grade class gets ready for the Thanksgiving pageant. Gooney Bird, who likes to be right in the middle of things, finds a room mother so she can star as Squanto, but the room mother's identity remains a secret until the end. Lowry captures the give-and-take of a classroom full of characters and a very patient teacher. (Ages 7-9)

Please Bury Me in the Library, by J. Patrick Lewis, illustrated by Kyle M. Stone. Gulliver Books (Orlando, Fla., 2005). 32 pp., \$16.

This is possibly the most clever book

of poetry I have ever read in my life. From acrostics to haiku to rhymes to free

verse, Lewis proves himself to be an accomplished word-smith with an unlimited imagination. Each poem has something to do with reading, books or stories. Stone's colorful and humorous paintings make this book, to steal

the title of one poem, "Ab-so-lu-tas-tical!" It is billed as a book for beginning readers, but, as Lewis writes, "A children's book is a classic/If at six, excitedly/You read it to another kid/Who just turned sixty-three." (All ages)

Venus and Serena, Serving from the Hip: Ten Rules for Living, Loving and Winning, with Hilary Beard. Houghton Mifflin Co. (Boston, 2005). 133 pp., \$14.

The star siblings of tennis offer value-based and inspirational advice on topics from that range from "Beware of Dream Stealers" to "Don't Rush a Crush" to "Love the Skin You're In" and "Step Back, Setbacks." Each of the 10 chapters has a "sister rule,"

such as "Trophies don't tell whether I'm a winner. I win by doing right by me." The Williams sisters offer some frank advice based very much on family values. The book is incredibly teen savvy: colorful photographs and graphics; pull-out, inspirational quotes; sections with quizzes and advice. Even teens who don't like to read will pick up this book. (Ages 11-16)

Hotel Deep: Light Verse from Dark Water, poems and paintings by Kurt Cyrus. Harcourt Inc. (Orlando, Fla., 2005). 40 pp., \$16.

The poetry is excellent, the design is catchy, but the illustrations in "Hotel Deep" are out of this world! Cyrus and his imagination take the reader deep into the ocean, where anglerfish, blowfish, mackerel and manatees are just some of the hotel tenants. The detail and texture of his paintings are stunning; he captures the camouflage and color of the ocean not only with his illustrations, but with plenty of adjectives and verbs. (Ages 5-10)

God Made Creepy Crawlies, by Sally Anne Conan, illustrated by Becky Radtke. Augsburg Fortress Publishers (Minneapolis, 2005). 35 pp., \$9.99.

Conan accomplishes the unlikely task of weaving together interesting facts and praise for creation in a book about—you guessed it—insects and other crawling creatures. Simple, rhyming

verse and colorful, humorous illustrations combine to make a fun book for early readers or a read-aloud for nonreaders. The back few pages include games and recipes ("Tasty Spider Cookies") as well as "Fun Facts About Creepy Crawlies." Your child will be bugging you to read it! (Ages 3-6)

(Barb Frazee, who has three children, is international editor for Catholic News Service.) †

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Send résumés before July 15th to:
DRE Search Committee
Saint Anthony Parish
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Direct inquiries and résumés by July 22, 2005 to:

YM Search Committee
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Vatican artisans work to restore tip of St. Peter's Basilica

VATICAN CITY (CNS)—Scaffolding now covers the tip of St. Peter's Basilica as Vatican workers restore the highest point of the centuries-old church.

The basilica undergoes constant maintenance and repairs by the Vatican's team of *sanpietrini*, the church's specialized artisans and workers. Now one of their latest projects is cleaning and mending the lantern—an open, circular structure—and a gold-coated, bronze sphere, both of which top the basilica's massive dome.

"It's a huge task, taking almost a month just to put up the scaffolding," said Archbishop Angelo Comastri, head of the Fabbrica di San Pietro, the Vatican office responsible for the basilica.

The difficulty lay in transporting and mounting the heavy scaffolding to heights of more than 400 feet, he told Catholic News Service.

That task was delegated to the Fabbrica's team of *pontarolli* or "catwalkers," so called because of their expertise in climbing and working at dizzying heights.

Besides setting up the scaffolding, the *pontarolli* also erected a cable that now shuttles equipment and supplies to the dome's tip.

Archbishop Comastri said part of the restoration project includes putting up a new lightning rod "since a lot of lightning bolts hit the basilica."

He said artisans will clean and repair the 16 stone candelabra that dot the top of the lantern, and specialists will tackle the rust and corrosion that has encrusted the dome's gold-plated, bronze sphere.

Though from St. Peter's Square the sphere looks no larger than a beach ball, the archbishop said the hollow globe can actually fit up to 14 people.

A large cross adorns the sphere, atop of which will be affixed the Vatican's hi-tech lightning rod, which marks the highest point of the basilica at almost 450 feet, he said.

Until February, Archbishop Comastri had been the papal delegate of a small Italian sanctuary on the Adriatic coast, the Holy House of Loreto, a squat, stone cottage traditionally marked as Mary's house from Nazareth. Now he oversees the care of the largest church in the world, a charge he finds daunting, but invigorating.

"My love for St. Peter and love for the Church have



The domes of St. Peter's Basilica are seen at sunset in Rome on May 4. Vatican workers are restoring the highest point of the massive dome designed by Michelangelo.

given birth to a new passion" for the basilica and its artistic treasures, he said.

The archbishop said he has found great inspiration in a letter he found while digging around in the Fabbrica's archives "just out of curiosity."

The letter is from artist Michelangelo Buonarroti and is dated Feb. 18, 1562.

"He wrote, 'I am not working for money; for St. Peter I

dedicate my body and soul.' I found this so moving," the archbishop said, noting he now keeps a copy of the letter on his desk.

The Fabbrica has preserved numerous documents and letters it received from the various architectural masters such as Donato Bramante, Carlo Maderno, Michelangelo and Giovanni Bernini, who all worked on designing or building St. Peter's Basilica and Square.

"Perhaps these letters will someday be published. I think the best occasion would be next year, which will be the 500th anniversary of the start of work on the new basilica," when Pope Julius II ordered a larger, more grandiose basilica to replace the smaller, deteriorating original, he said.

The restoration work on the dome's summit was expected to wrap up early this fall. The archbishop said the work would not disrupt or block the view of some 5,000 to 6,000 tourists who climb the 349 steps to the top of the cupola every day.

Workers also installed a taller fence at the top of the cupola to keep acrobatic tourists from mischief. Italian media had reported at the end of March that a protester had climbed over the railing and perched himself on the cupola.

Archbishop Comastri said the new fence is now more than four and a half feet high, surpassing European regulations "so now it's much more difficult for someone to go and do something foolish." †



Scaffolding is seen on the highest part of the dome of St. Peter's Basilica at the Vatican on June 16 as workers restore the lantern and the gold-coated bronze sphere on top of the dome.



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