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

VATICAN CITY (CNS)—As leaders of some of the world’s wealthiest nations get 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 message 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,’” the message said.

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

WASHINGTON (CNS)—The pending retirement of Justice Sandra Day 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 judge, was named to the bench, Chopko said she was described by Mark Chopko, general counsel for the U.S. Conference of Catholic Bishops.

“Sandra Day O’Connor contains for the use of everyone and of all” the pope said.

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
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 & Lyke, consultants in Chicago. The seminar will be at 2 p.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 indiabla Sheriff)
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 West Deanery, died on July 5 at St. Vincent Hospital in Indianapolis. He was 74 and had celebrated 50 years of his ordination on May 3, 2006.

He had been diagnosed with cancer on June 28 and was hospitalized for treatment of the cancer and complications from it.

Calling was scheduled from 3 p.m. until 8 p.m. on July 7 at St. Anthony Church, with a 7 p.m. Mass of Christian Burial on July 8.

The Mass of Christian Burial was cele-
brate d 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 concele-
brates. Msgr. Frederick Easton, vicar judicial of the archdiocesan Metropolitan Tribunal and a longtime friend, was the homilist.

Burial followed at St. Anthony's Circle at Calvary Cemetery in Indianapolis.

Msgr. Easton said Msgr. Ryan "had a very keen sense of his responsibility as a pastor and priest. He was very dedicated to his people and was there for them whenever he could be. He was almost always there for them and people knew that. People had a great deal of confi-
dence in him. He inspired all those to whom he ministered.

In addition to his parish and deanery responsibilities, Msgr. Ryan was dedicated to his part-time ministry as a hospital chap-
lain 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 par-
ticularly 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. He also was dedicated to serv-
ing the poor and the elderly, Msgr. Easton said. "He had a good sense of ministering to the poor and the elderly, and he was organ-
ized. That's what he was particularly known for.

Father William F. Stumpf, vicar of the Vicariate for Clergy and Parish Life, said, "Msgr. Ryan was a Stewardship Priest" will be available for purchase and signing following the Memorial Mass. For details, call 545-7681. Cost for the evening is $25.00 per family

Tell City parish breaks ground for Catholic Ministry Center

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 former carport and covered entryway. The Catholic Ministry Center will house the faith community's parish offices and religious education classrooms.

Our Lady of Fatima Retreat House

"Responding to God's Invitation" an evening reflection and book signing

August 1, 2005
7:00-9:30 PM
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.

Copies of Fr. Mahan's new book, "More Than Gold or Silver: Homilies of a Stewardship Priest" will be available for purchase and signing following the reflection.

Cost for the evening is $25.00 per family

For details, call 545-7681

Our Lady of Fatima Retreat House

5535 E. 56th Street
Indianapolis, IN 46226
(317) 545-7681
fatima@archindy.org

Our Lady of Fatima Retreat House
Comparisons aid perspective

O ver the past several weeks, in dis- cussions in this newspaper and over coffee and donuts in parish meet- ing 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 recom- mendations 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 dio- cese. 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 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 Syrac Church, until they reunited with Rome in 1552. 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-parish- ioner 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-parish- ioner ratio in our archdiocese is 1 to 1,900. In 2012, projections indicate that the ratio will increase in our arch- diocese 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 con- tinues despite difficulties. It should also motivate us to pray and work for more vocations to the ordained priest- hood.

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 cere- monies for new pastors, Archbishop Daniel M. Buechlein often urges parishioners to do three things: to pray for and invite vocations to the priest- hood, to focus on what unites us instead of what might divide us, and to always ask their pastor if he has been making contact with a young man or woman, and play- ing: “To us, that sounds like a solid approach of caring for the priests we have. Let’s see it to it!”

—William R. Buechlein

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, lib- erals 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 the judiciary. We need to approach the issue of appointments in a more political manner;

Joyce Deitz, Richmond

Recent Supreme Court decisions raise concerns

I find it ironic, but hopefully educa- tional, that Walter Aldorin’s letter in the June 24 issue of The Criterion warning of the potential loss of freedoms under conserva- tives has published between two rad- ical 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 stinging dissents to both, but could not pull even one of the libertarians 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 signed, relevant, well-expressed and temperate in tone. They must reflect a basic sense of courtesy and respect. The editors reserve the right to shorten the letters that will be published and to edit letters from readers as necessary based on space limitations, pastoral sensi- tivity 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 (usu- ally less than 300 words) are more likely to be printed. Letters must be signed, but, for serious reasons, names may be withheld. Send letters to “Letters to the Editor,” The Criterion, P.O. Box 1717, Indianapolis, IN 46206-1717.

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

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? Just a few of the ailments in our dis- ease, not the cure. A healthy patriotism recognizes evil for what it is and works to transform individuals into a society we are proud to call our own. Our government permits the brutal dis- membering 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 “enter- tainment” industry. Every moment it is pounds on our doors, seeking entry into our homes with its violent and sexually explicit content, and millions give wel- come. Although our nation is the world’s richest, we allocate 35 million Americans— including 12 million children—to exist in poverty. Forty-four million have no health insurance, and between 1 and 3 million are homeless. Hunger breaks for America’s wealthi- est, combined with deep cuts in essential social programs, have helped to widen the income gap between rich and poor and 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 con- sumers. 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—the United States 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, and should, be spent on basic human needs.

With unborn babies 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. We should celebrate our nation’s virtues. But let’s hope that we never need healing.

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

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

Editorial

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.
Father Brute’s reputation as a pastor, theologian and teacher grows

Habiendo convertido en esbozo de Vincennes, el padre Simon Bruté pasó la mayor parte de su vida sacerdotal en el seminario mayor y variadísimas Saint Mary en Emmitsburg, MD, que abrió sus puertas como un seminario menor en 1808, gracias al padre Jean Dubois.

Este fue el comienzo del lo que se llamaría “la montaña” o “el monte”. El padre Dubois vio el potencial del pequeño seminario de Saint Mary como un “ramal” del seminario mayor de Saint Mary en Baltimore. La Sociedad de San Sulpicio auspició “la montaña” hasta que finalmente se convirtió 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 Francesas de la Caridad, fundadas por San Vicente de Paúl. Cuando las Hermanas de la Caridad se mudaron a Baltimore, se convirtieron en el seminario principal y universidad independiente.

En el sitio 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 convirtirse en una conocida relación espiritual. She taught him 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 wedding rings and a marginal notation to Simon. He used it in teaching Scripture to the nuns. 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 sciences to the seminarians. Because of the circumstances and developing culture in America, he had deep convictions about the need for 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 home-bound 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 infancies of Catholic newspapers on the East Coast.

In 1915, Simon returned to France to visit his elderly mother. She was failing but was still very much a part of his life. The next year, he successfully treated a young woman suffering from bone disease.

The Monte Sulpicio se mudaron a Baltimore, su primera casa en Emmitsburg fue el log cabin que había pertenecido a Father Dubois. Los seminaristas menores colaboraron en la institución de Saint Mary’s, uno de los más prestigiosos en el país, que se convirtió en un seminario parroquial en 1808, una casa para los seminaristas. Debido a las circunstancias y a la cultura en desarrollo en América, se consideraban como la biblioteca personal más prestigiosa de Estados Unidos. Los seminaristas comenzaron a formar grupos de estudios y a desarrollarla 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 vocación para ser el padre de un futuro obispo de Vincennes. Aparentemente, padre Bruté se convirtió en presidente de la Universidad de St. Mary en Baltimore, un cargo que conservó de 1815 a 1818. Durante este periodo sus cartas a la Madre Seton carecían del espíritu de caridad que caracterizaban. Se sentía solo. Tenía amigos en Baltimore, pero desde nuestra perspectiva histórica, visitaría al Dr. Ferdinand E. Chatard, el padre de un futuro obispo de Vincennes.

El viaje de Simon a Francia también tenía 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 seminaristas comenzaron a formar grupos de estudios y a desarrollarla como una fuente de consulta teológica respetable.

La señora Bruté había tenido una profunda e influyente en el desarrollo religioso y espiritual de su hijo sacerdote. Nunca se cansó de sentar y hablar con los futuros sacerdotes. Se le consideraba un sacerdote ejemplar, reconocido por su santidad y por su dedicación pas- toral, así como también por su erudición teológica. Su austeridad se consideraba edi- fiente y, en ocasiones, excentrica.

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 con- tribuidor fértil en los periódicos católicos de la costa este. En 1815 Simon regresó a Francia para visitar a su anciana madre. Estaba desfalleciendo, sin embargo, la salud de su hermana. Augustine, quien tenía un consultorio médico 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.

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July 7-9 Holy Spirit Parish, 7243 E. 50th St., Indianapolis. Parish Festival: 5-10 p.m. rides, food, music, entertainment. Information: 317-233-8904.

July 8 Holy Rosary Church, 520 Stevens St., Indianapolis. Lamun Dei Meeting, Mass, 6:30 a.m.; breakfast in Friz's, 1515 minutes. Information: 317-915-5516.

July 9 St. Bartholomew Church, 1306 27th St. St. 31 and Home Avenue; July 9, 7 p.m. Mass. Information: 812-375-9353.


July 8-10 St. Lawrence Parish, 542 Walnut St., Lawrenceburg. Parish festival, Sat. midnight, pork chop dinner. Sat. 2 p.m. midnight, German Sun. 11 a.m.-7 p.m., chicken dinner. Information: 812-237-3902.

July 9 Our Lady of Fatima Retreat House, 5535 E. 56th St., Indianapolis. Carmelite Charismatic Retreat, retreat for discernment and direction of the Charismatic Life. 8:30 a.m.-5 p.m. Information: 731-2460.

July 9-11 Cordial House of Prayer, 3605 E. 46th St., Indianapolis. Silent prayer day, 9 a.m.-5 p.m.; brown bag lunch, free, according to capacity. Information: 317-543-0154.

July 10 Harmony Lake County Fairgounds, 341 Capitol Ave., Corydon. St. Joseph Parish, parish festival, Sat. 9 a.m.-4 p.m.; chicken dinner, quilts. Information: 812-738-2742.

July 10 St. Paul Hermitage, 501 N 17th Ave., Beech Grove. Ave Maria Guild, 10 a.m. Mass, 1:45-6 p.m., $30 per couple. Information: 317-875-5129 or e-mail wdmcaca@sbcglobal.net. †

July 10 St. Mary-of-the-Woods College, Mary of the-Woods, Mars Hill Retreat, visit, Emmanuel Northern Degree Program (WED). Mass 3:30 p.m., Mass for Expectant Parents Sat. 10 a.m.-11 a.m. or 3 p.m.-5 p.m. Information: 812-699-5551 or e-mail frburrink@seidata.com or www.seidata.com/~frburrink.

July 11 Our Lady of Fatima Parish, 520 Stevens St., Indianapolis. Retreat for Men and Women (abortion clinic), 3607 W. 16th St., Indianapolis. Life Activities, 8:30 a.m., drive to Clinic for Mass for Life and “12-Step Spirituality” tapes, Dominican Father Emmerich Vogt, nar- rator. 7:30 p.m. Information: 317-924-3984.


July 17 St. John the Baptist Parish, 25743 State Road 1, Dover. Summer Festival. 6 a.m.-6 p.m. (EDT), fried chicken dinner, 11 a.m. (EDT), games, country store. Information: 317-576-4302.

July 17 St. Mary Parish, 7500 Navillion Road, Indianapolis. Knights of Columbus. Picnic, 1 p.m.-4 p.m., family-style chicken dinner. Information: 312-935-5419.
Retrouvaille weekend helps married couples strengthen relationship

By Mary Ann Wyand

Help for couples who are experiencing the pain of marriage breakdown is available during a Retrouvaille weekend on July 29-31 at Our Lady of Fatima Retreat House, 5333 E. 56th St., in Indianapolis.

The confidential Catholic marriage reconciliation program provides tools for couples to cope with problems and challenges that 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 Relationship Experiences (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 program and community 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 separated and he had filed for divorce because of ‘emotional baggage’ that we brought into our second marriage.

“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 a home that a family can survive in.”

Marital love requires trust, respect and communication, he said. “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 that are not always good at that. If they want to honestly and openly save 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. They have to ask themselves, ‘Is the marriage worth it?’ It’s not going to be easy, they may have to be the one to ask.”

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 — feel that spark again. The more you 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 leaves couples and community to hear from other couples who have also experienced difficulties in their marriage and have been able to work through them.”

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.

“When you’re doing it — if a couple thinks that there is no chance that they can keep their marriage together, particularly if they have even gone ‘divorced’ — 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.)

(End)
people for eternity.” he said. “The Church must prepare to teach people how to gaze upon God,” said Msgr. Verdon, a New Jersey native who is director of the Office of Evangelization Through Art in the Archdiocese of Florence, Italy, and 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—Christian art almost always 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 help to make your home improvement dollars work harder than ever. Durable vinyl frames and sashes will never chip, peel or crack and never need painting! And simple-to-operate tilt-in sashes allow for safe, easy cleaning from inside your home.

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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 giving 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 (Gen 1:28) and to have dominion over its living creatures (Gen 1:26 and Gen 2:16). These are God’s own roles before 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’” (Gen 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 (Gen 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 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.) †

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. 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 creation.

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 Township, Ohio.) †

Discussion Point

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 entrust 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.

“No one 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?

To respond for possible publication, write to Faith Alive! at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. †
Next to laying blame, justification has to be one of the most common human practices. It can be challenging, creative and downright fun. Most of the time we’re trying to justi- fy something we’ve done that we sense is wrong, and for which we feel guilty. Indeed, the Church’s justi- fication is “The act of God, whereby man is made or accounted just, or freed from the guilt of sin.”

However, the justification we practice often has nothing to do with an act of God. For instance, we justly dropping a lonely dollar in the second collection plate because we don’t have change for a free, or the kid who claims his allowance 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, we often do, and in so doing, we are imitating God’s generosity, but rather worrying about having “extra” money to spend. We don’t want charity appeals because we heard that most of the money doesn’t really get to the needy. But, on the other hand, besides, their TV give-a- ways are tacky.

Justification, in the theological sense was, contrary to the above, a big issue, and in 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 or 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 seas, and every kind of plant and animal to admire. Lovely wildflowers grow where few people can see them, birds swoop to 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 amaze us. Strange churchyard appeals because we heard that most of the money doesn’t really get to the needy. But, on the other hand, besides, their TV give-a- ways are tacky.

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**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 should 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. As last, as Middle Eastern political fortunes changed, these Jews were allowed to go back to their ancestors' homes. However, they found little there to prompt joy in their lives. God had spared them, but for what? Many of the people were probably not ready to turn to 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 accessibly, 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 distorted creation itself so that 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 message 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 and there was good soil, able to receive the seeds and produce a yield.

**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 wipers the chalice with a linen cloth, opens the drapes, peers outside. Vestments twist and hang on the clotheline. Children gather on the playground, draw names in green chalk, eat peanut butter sandwiches, rub their noses, and head for home when rain displaces the nectar.

(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 being quite sacred and still.”)

By Kathleen Vibbert

**Daily Readings**

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

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

**Wednesday, July 13**
- **Hebrews** 3:1-6, 9-12
- **Psalm** 105:1-6, 7-15
- **Matthew** 11:25-27

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

**Question Corner**

Fr. John Dietzen

Married Episcopal, Lutheran priests can be Catholic priests

In 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)

A Catholic 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 look 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 admission 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 Orthodox or 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 whether non-Catholic Christians’ faiths might possibly be treated similarly.

**Readers may submit prose or poetry relating to faith or faith study**

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 submission. 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.

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** 12:37-38
- **Psalm** 11:10-15, 23-24
- **Matthew** 12:24-21

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
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.

“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 Guerin 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.
O’CONNOR

Appeals Court judge, was nominated, much of the attention focused on her sta-
tus as the first woman named to the high
court. But her record as a former state leg-
islature 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 life issue was ques-
tionable.” The general secretary of the
bishops’ conference at the time, then-
 Bishop G. William Graue, had said F."O’Connor’s record on those issues both
validated and contradicted that early wary-
ness 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 pro-
grams in religious schools but said states
do not have to include religious ministry
students in scholarship programs.
Chorpak 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 most of those cases, she
wrote the decisive opinion.
In Planned Parenthood v. 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 provi-
sions 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 ruling that upheld the
right of Missouri to impose restrictions on
access to abortion but refused to reverse
Roe.
• A 1989-5 decision that said govern-
ment-sponsored religious displays are
per-
missible if they do not have the effect of
promoting or endorsing religious beliefs.
Using that standard, the court said a
National Day inside the Pennsylvania
County Courthouse in Pittsburgh was not
allowed.
• The 1990-5 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 ruling in Lee v. 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 1997-4 decision that reversed the
court’s own 1985 ruling on tax-funded remedial education programs held in reli-
gious schools. O’Connor wrote that “our
Establishment Clause law has signifi-
cantly changed” and that a New York pro-
gram 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 ruling upholding
Cleveland’s school voucher program, which
would allow students from poor school districts to use public
funding to a student newspaper because of
its religious content.
O’Connor joined the 6-3 majority in
2002 in a decision overturning a death penalty for people who are mentally retarded. But in
another 5-4 ruling in March that over-
turned 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. popula-
tion, currently have laws that arguably would not accept access to abortions.
Roe was overruled, the fund said in a study released on June 28. In all the other
states, abortions would be limited only if new legislation were passed, it said.
In the 1973 decision the Supreme Court
effectively required states to allow abor-
ton on demand at all stages of pregnancy
by saying that even in the third trimester a state not to 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, West Virginia, Louisiana and “proba-
bly Arkansas.”
The study said the Arkansas situation is
“complex.” It includes a 1988 constitu-
tional 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 pro-
hibits abortions with no exception, but
there are questions whether subsequent
Arkansas laws regulating abortion have
impliedly repealed the 1987 law.
South Dakota has a “universally”
legislation requiring all abortions to
be banned there, except to save the pregnant woman’s life, effective on
the date that they 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 abor-
tion 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.
Massachusetts and two-thirds of the states have
repealed their pre-1973 abortion laws or
amended them to conform to the require-
ments 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.”
“Not since 1973 “no-appeal”
court law 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” rea-
sons without defining health.

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

VATICAN CITY (CNS)—Pope
Benedict XVI’s decision to visit a syna-
gogue in Cologne, Germany, during his
visit for World Youth Day is an important
gesture for 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 ever 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.
“Holocaust is still a bleeding wound in Germany. This is a very impor-
tant gesture,” Cardinal Meisner said.
“Cardinal Meisner said.
The cardinal said it was important for
the German-born pope to go to
Germany, “the place where many of the
horrors of the 20th century began,” to pro-
cede in the year of hope and faith at the
beginning of the third millennium.
Cardinal Meisner also told reporters,
“It was not a 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 per-
sona1ly presided over the international
gathering of young Catholics for the
pre-papal congress.

Eucharistic Adoration begins at noon until 4:30 on
Sunday, July 17
4:30 — Evening Prayer and Benediction
Sacrament of Reconciliation available on the hour
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The Criterion  Friday, July 8, 2005  Page 13

24-hour Information
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Children's books guaranteed to chase away summer doldrums

By Barb Fraze

Catholic News Service

Help Wanted Stories, by Gary Soto


My Very First Bible, by James Harrison


Many colorful images make this book, but special children's features add to its appeal. Large, font story type blends well with the pictures, but some pages contain simple phrases or sentences for beginning readers. Each story has a Bible citation on which the tale is based, and some stories have 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 is packed with wisdom that is especially well if older readers read along or read aloud. (Ages 3-8)

Gooney Bird and the Room Mother, by Lois Lowry


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 Thanksgiving pageant. Gooney Bird, who likes to be right in the middle of things, finds a room mother so shrill, she calls Squanto, but the room mother's identity remains a secret until the end. Lowry captures the give-and-take of a second-grade class, full of characters and a very patient teacher. (Ages 7-9)

Please Buy Me in the Library, by J. Patrick Lewis


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 a writer to be reckoned with. Each of the 10 ‘sister rules’ has an accomplished wordsmith with an unlimited imagination. Each poem has something to do with reading, books or stories. Stone’s colorful and humorous illustrations make this book, to steal the title of one poem, “Ab-so-ly-tas-ti-cil!” It is billed as a book for beginning readers, but, as Lewis writes, “A children’s book is a classic if at six, exactly, 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, by 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 “Trophys 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 teen girls who don’t like to read will pick up this book. (Ages 11-16)


The poetry is excellent, the design is catchy, but the illustrations in ‘Hotel Deep’ are out of this world. And his imagination take the reader deep into the ocean, where anglerfish, blowfish, mackerel and other sea creatures live some of the hotel tenants. The detail and texture of his paintings are stunning; he captures the camouflage and the otherworldliness of the ocean only with his illustrations, but with plenty of adjectives and verbs. (Ages 5-10)


Conan accomplishes the unlikely task of weaving together interesting information and praise for creation in a book about—you guessed it—insects and other creepy crawler creatures. Simple, rhyming verse and colorful, humorous illustrations combine to make this book perfect for early readers or a read-aloud for nonreaders. The back few pages include games and recipes for ‘Tasty Spider Cookies’ as well as ‘Fun Facts About Creepy Crawlies.’ Your child will be bugging you to read it! (Ages 3-6)

Barb Fraze, who has three children, is international editor for Catholic News Service.

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For additional information contact: Fr. Regis Schlageck, OFMConv. (812) 282-2293. Send resumes before July 15th to:

**DRE Search Committee**

Saint Anthony Parish
316 North Sherwood Avenue
Clarksville, IN 47129

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**ESL/ENL Teacher**

The Office of Catholic Education, Archdiocese of Indianapolis, is seeking an teacher currently licensed in elementary education with an ESL/ENL minor or endorsement. This person will have a unique opportunity to launch a multi-grade language acquisition classroom called CRECR-To Grow which will be located at St. Philip Neri Catholic School. This person must have a strong commitment to providing quality education experiences for students, be a self-starter and be able to be part of a team. Knowledge and experience with the Hispanic/Latino culture is required. Bilingual proficiency in Spanish and English is preferred. Please send cover letter, résumé and references to:

Margarita Solis-Deal, Coordinator Hispanic Services St. Philip Neri Catholic School 545 Eastern Avenue Indianapolis, IN 46201 (317) 407-5760 margaritasolis@msn.com

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

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

Direct inquiries and résumés by July 22, 2005 to:

YM Search Committee St. Luke Catholic Church 7575 Holliday Drive East Indianapolis, IN 46260

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Saint Anthony Parish
316 North Sherwood Avenue
Clarksville, IN 47129
VATICAN CITY (CNS)—Scaffolding now covers the top 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 Sanpetruin, 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.

“They’re such 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 said.

Archbishop Comastri said part of the restoration project includes putting up a new lighting 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 said.

“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 Bemini, 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 549 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 regula- lations “so now it’s much more difficult for someone to go and do something foolish.”

Antonio has developed a measure of self-esteem that will carry him into a future that is as bright as his smile. Today, through the monthly gift of sponsorship, Antonio’s life is much improved. He is going to school, eating nutritious meals and receiving regular health care. He has clothing and shoes to wear.

Antonio is from a small Guatemalan village. The small house he shares with his family is made of wooden planks, with sheets of tin for a roof. Their meals are cooked ever an open fire in homemade clay pots. Through CFCA, Antonio has new hope, a restored sense of dignity and a bright future.

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