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Criterion

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Nominee would be fourth Catholic justice on current court

WASHINGTON (CNS)—Judge John G. Roberts would become the fourth Catholic member of the current Supreme Court if he is confirmed by the Senate for the opening created by Justice Sandra Day O'Connor's retirement.



John G. Roberts

Roberts, 50, was nominated on July 19 by President George W. Bush, who called him "a man of extraordinary accomplishment and ability"

who has "a good heart."

Roberts has been a judge of the federal appeals court for the District of Columbia for two years, after working in private practice in Washington and as a U.S. deputy solicitor general from 1989 to 1993. He also served as a clerk for Chief Justice William Rehnquist.

During the Reagan administration, he was an aide to White House counsel Fred Fielding and to Attorney General William French Smith. While in private practice, he was among the legal advisers for Bush during the 2000 battle over Florida's disputed presidential election results.

In private practice for Hogan and Hartson, and at the Justice Department, he

regularly wrote briefs on cases before the Supreme Court and has argued cases there dozens of times.

One brief he co-wrote while deputy solicitor general, in the *Rust vs. Sullivan* case on abortion counseling, is being cited as a clue to his legal philosophy about *Roe vs. Wade*, the 1973 ruling that legalized abortion nationwide.

"We continue to believe that *Roe* was wrongly decided and should be overruled," said the government's brief in the case. The court ruled 5-4 in that 1991 decision that the federal government's ban on abortion counseling in its Title X family planning program does not violate free-speech rights or a woman's right to

an abortion.

A year later, arguing for the government in another abortion-related case, Roberts said blockades of abortion clinics were no more targeted at specific classes of people than were anti-draft protests.

Arguing before the Supreme Court in *Bray vs. Alexandria Women's Health Clinic*, Roberts said military draft protests and clinic blockades only incidentally had anything to do with gender.

Women seeking abortions are targeted "not for who they are but for what they are doing," Roberts said. The court in 1993 ruled 6-3 that abortion clinic blockades do not violate the 1871 Civil Rights

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Washington exhibit features holy cards of famous and obscure saints

WASHINGTON (CNS)—An exhibit at the Pope John Paul II Cultural Center in Washington features holy cards of saints ranging from the extremely popular, such as St. Joseph and Mary, to the less familiar, such as the mostly unknown St. Swithbert the Elder, an English Benedictine monk who was a missionary in the Netherlands in the late seventh century.

The exhibit will be on display until Sept. 15.

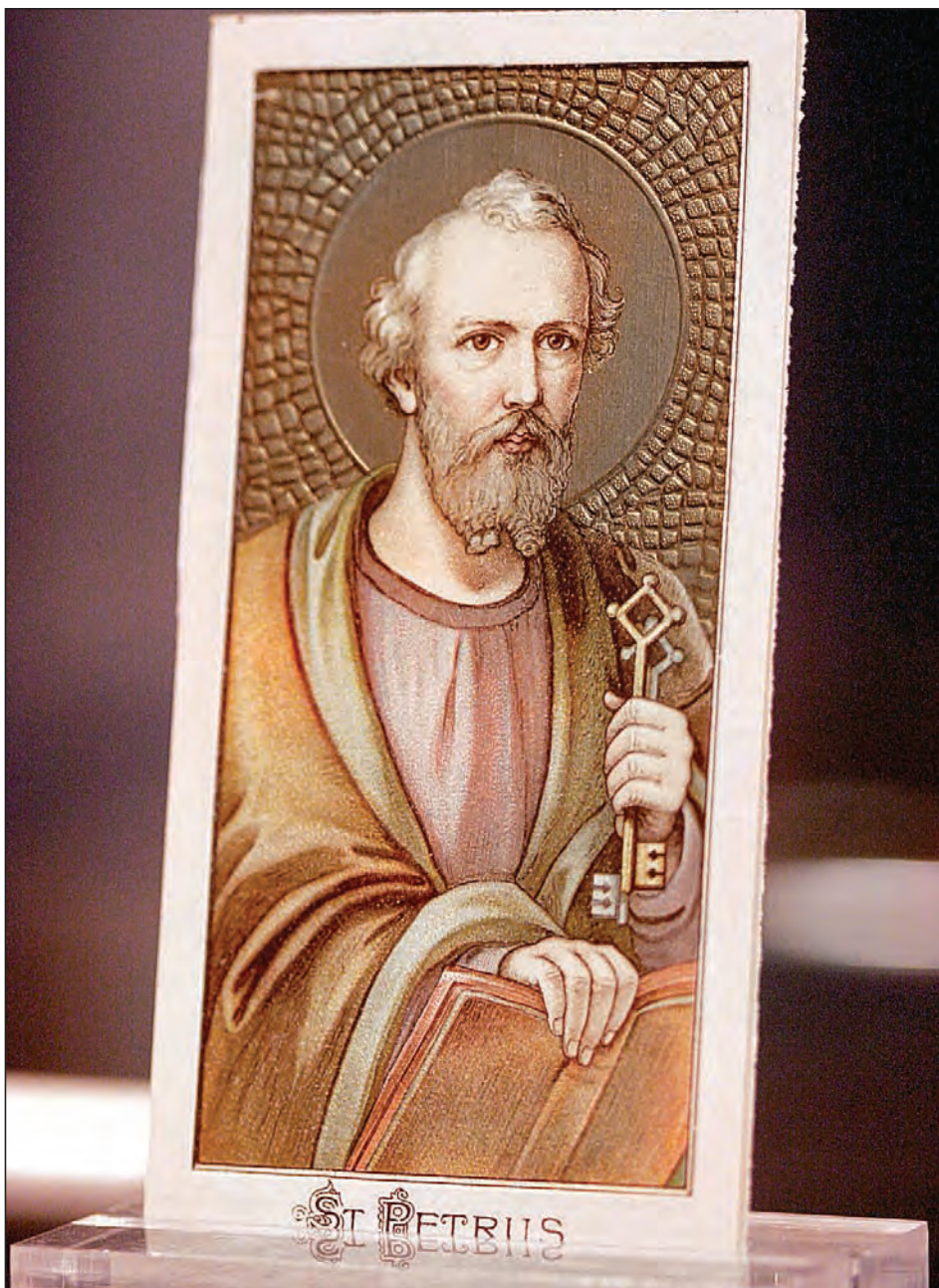
From the beginning of the Church, it has been important to Christians to maintain practices that help them remember holy men and women whose lives they feel are an inspiration and to whom they can pray for intercession. These practices have included telling stories, singing songs and looking at pictures. Holy cards, which are small cards that bear the image of a saint, angel or scene from the Bible, are part of this tradition.

"The pictures represent men and women who are touched by divine grace and whose stories comfort, console and encourage," said Penny Fletcher, the center's museum director. "They are portable reminders of devotion, carried as a keepsake and often given as remembrances of a loved one."

The cards featured in the exhibit were produced in the 19th century using lithography, a technique developed around the year 1800 that involves using acid to burn an image

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Right, a holy card of St. Peter is displayed at the Pope John Paul II Cultural Center in Washington on July 25. An exhibit featuring more than 100 cards of various saints will be displayed at the museum until Sept. 15.



CNS photo by Bob Reller

New director hired for archdiocesan school consortium

By Brandon A. Evans

Connie Zittnan, principal of St. Andrew and St. Rita Catholic Academy in Indianapolis for the past decade, recently began her new job as director of the

Archdiocesan School Consortium.

The consortium, which was called for about a year ago by Archbishop Daniel M. Buechlein, is an umbrella organization for six Indianapolis center-city schools.

The schools are able to operate more efficiently by sharing some resources, such as finances, maintenance and marketing. The schools also have developed a common academic curriculum.

The schools that are part of the consortium are Holy Angels School, Holy Cross School, Central Catholic School, St. Andrew and St. Rita Academy, St. Anthony School (formerly All Saints School) and St. Philip Neri School.

Zittnan officially started her new job on July 1.

Her responsibilities, she said, include "working directly with the consortium schools and the principals with regard to

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Vatican priest visits Indianapolis synagogue

By Brandon A. Evans

Salesian Father Norbert Hoffman, a native of Germany and the secretary of the Commission of the Holy See for Religious Relations with the Jews, ended his recent trip to the United States with a first: He addressed those gathered at a synagogue.

The occasion was a Kabbalat Shabbat (Receiving of the Sabbath) service on

July 22 at Congregation Shaarey Tefilla in Indianapolis.

Envisioning the Sabbath as the bride of Israel, those at the service welcome her as the sun sets each Friday and the Jewish Sabbath begins.

The service, which Father Norbert participated in, includes Psalms, biblical passages, a silent devotional prayer and a "Mourner's Kaddish," which is an affirma-

tion of faith.

Most of the songs and prayers were in Hebrew. Rabbi Arnold Bienstock presided at the service.

After the service, Father Norbert was asked to say a few words about his trip to various cities in the United States as well as answer questions about his duties.

It was a trip, he said, in which he sought

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SCHOOL

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academics and curriculum improvement, facility improvement and maintenance, [and] marketing and development.”

Tony Watt, who served as the administrator of the consortium over the past year, said that it has been difficult for the center-city schools—even with aid from the archdiocese and other groups—to meet all their costs.

Watt said that in the past when a school has had a financial problem, it was only able to turn to its parish base for help. The new consortium provides a much larger base to tap into.

“The consortium has a better chance of dealing with [these issues] collectively for

all the schools than each school trying to deal with it on its own,” Watt said.

The work that the consortium—staffed by Zittnan, Vicki Miller and Watt (as a volunteer)—does allows principals to spend more time focusing on being the educators and mentors that they’re supposed to be, Watt said.

The past year was spent getting the consortium organized, and running and preparing to take on the challenges of another school year.

“It’s going to be another tough but good, long year,” Watt said. “We’re looking forward to it.”

Part of his work will include forming a board of trustees.

Watt said that the new director is able to work well with others and has a passion for the center city.

“She has one of the schools that has demonstrated improvement in academics, which is very important to us,” Watt said. “She has a good understanding of the broader perspective of what we need to get done.”

Having served as a principal in one of

the center-city schools, Zittnan said that when talk of the consortium first began she could see the potential and the benefits of having several schools working together.

“I think that the consortium model is going to be a big plus for the urban schools,” she said. “I see a lot of good things in the future to come from the consortium.”

Zittnan said that she will miss her old job.

“When you’re someplace for 10 years, it becomes part of who you are,” she said.

Still, she will remain a part of the life of the school because her job will require a lot of work at each of the schools.

Watt shares Zittnan’s passion for the center-city schools.

“One of the things that keeps me involved in this is ... the passion and the dedication of the archbishop to the center-city,” he said.

The fact that those schools are still operating is a testament to the commitment of the archdiocese, he said.

“We have to learn different ways of doing things so we can be more efficient

and yet continue to bring up the quality of the education that we provide to our students,” Watt said.

The need for the consortium—and its need for continued donations and support—is something that is part of our modern-day situation, he said.

“I’m from a generation that was fortunate to receive a Catholic education provided by two different religious orders of nuns,” he said, “and the cost to educate my generation ... and many generations prior to that was far less as far as a percentage of my parents’ income than what the cost of a Catholic education is today to these parents’ income.

“It’s a whole different ball game economically,” he said. “I certainly hope that those who feel a passion for what they have become because of their Catholic education might think about what they can do from a stewardship standpoint to help those that are trying now to receive a Catholic education.

“The laity has become the stewards of those schools,” Watt said, “and it’s up to us to keep them going.” †



Tony Watt

VATICAN

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to understand how Jews and Catholics in the United States were getting along and building relationships—and he said that he has found a growing friendship.

Jews and Catholics, he said, can share in the mission of charity, especially on the grassroots level.

But deeper than that, he said, is that despite 2,000 years of separation, both

Jews and Catholics must remember that they share the same spiritual roots and worship the same God.

Father Norbert expressed praise for the Vatican II document “*Nostra Aetate*” (“In Our Time”) and said that ever since that moment in modern Catholic history—a major opening up of the Church to active

dialogue with other faiths—much progress has been made.

Especially with a resurgence of anti-Semitism and related vandalism against Jews in Europe, he said, Jewish people should see that the Church is their ally and that anti-Semitism, as the late Pope John Paul II said, is a sin against God and humanity.

Father Norbert also stressed that his commission, which was founded in 1974, deals nearly exclusively with the spiritual aspects of Jewish-Christian dialogue and stays out of political matters.

One of the primary difficulties with that spiritual dialogue, he said, is that there is far more diversity in theological matters with Judaism—it is harder to determine an

“official” Jewish belief than it is to get an official Catholic answer about a belief.

Still, he said, the Church will continue, despite any difficulties, to pursue this dialogue and to grow in deeper friendship with Jews.

After Father Norbert’s comments, he was presented a key to the city by State Rep. David Orentlicher, and was given a gift of the Jewish Scriptures by Rabbi Bienstock to present to the pope.

The rabbi also gave Father Norbert a gift to put over the door of his Vatican office that contains the words of the Shma—the creed of Judaism as taken from the Book of Deuteronomy: “Hear O Israel, the Lord our God, the Lord is One.” †



Fr. Norbert Hoffman, S.D.B.

Wedding Announcements



Boody-Dinn

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

*We are reprinting this photo because of a production error that occurred. It was of unacceptable quality when it appeared in the July 22 issue.

CARDS

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onto a piece of wood.

The exhibit, which contains more than 100 cards, is organized by the type of life the saints led—in one corner are martyrs, in another hermits and in another members of religious orders. Next to some of the more obscure saints, there is a small plaque informing the visitor about their lives.

In a press release, the center explained that part of what makes holy cards so attractive is that they are a form of

popular devotion, not high art.

“Because they are not considered precious works of art but everyday objects,

holy cards are a wonderful example of folk art that expands spiritual lives,” it said. †

Clarification

St. Joseph parishioners Frank and Alice Fey of Corydon were not identified in a caption in *The Criterion’s* Marriage Supplement published in the July 22 issue. The photograph of their wedding on Nov. 23, 1950, at St. Joseph Church in Corydon was preserved in the Archdiocesan Archives without identification. †



A holy card of St. Matthew is displayed at the Pope John Paul II Cultural Center in Washington on July 25. An exhibit featuring more than 100 cards of various saints will be displayed at the museum until Sept. 15.



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Last-minute speaking role leads to passion for stewardship

By Sean Gallagher

Nearly 10 years ago, Daniel Conway, then the archdiocesan Secretary for Planning, Communications and Development, was in a pinch.

A priest he had arranged to speak about stewardship before leaders in that field had backed out. He needed someone to replace him on short notice.

Conway, now president of RSI Catholic Services Group, a private company that provides stewardship education and fundraising services, asked his friend, Father Daniel Mahan, to fill in.

In the years that followed, according to Conway, Father Mahan, now pastor of St. Louis Parish in Batesville, has become an "outstanding leader in the stewardship movement."

He currently serves as the director of formation for the summer and winter institutes and annual conferences of the International Catholic Stewardship Council (ICSC), founded in 1962 by Cardinal Joseph Ritter, then the archbishop of St. Louis and former archbishop of Indianapolis.

Father Mahan now travels around the country and Canada about once a month, promoting stewardship as a way of life before parish and diocesan gatherings.

He also recently published a collection of his homilies on stewardship. *More than Silver or Gold: Homilies of a Stewardship Priest* is the second book published by Saint Catherine of Siena Press, a publishing company that he owns.

According to Father Mahan, the homilies collected in his book and his international ministry in promoting stewardship emerged out of his own experience in parish ministry.

In 1992, after becoming the administrator of St. Rose of Lima Parish in Franklin, Father Mahan soon discovered that the parish's weekly collections were not meeting its expenses. There was also a need for more volunteers in the parish.

Father Mahan said that at the time he only saw stewardship as a "quick fix," but his perspective soon changed.

He noticed the positive impact that promoting stewardship made on the faith life of many St. Rose of Lima parishioners.

"I changed my view on stewardship from simply something to be done when we needed to do it, when there was a problem, to seeing the value of emphasizing stewardship as a way of Christian living, as a way of discipleship," Father Mahan said.

As he moved on from St. Rose of Lima Parish to St. Luke Parish in Indianapolis and eventually to St. Louis Parish in Batesville, Father Mahan has taken the message of stewardship with him and shared it with his parishioners.

Therese Hartley, a mother of five, is a member of St. Luke Parish who learned from Father Mahan that her own dedication to motherhood is a fundamental aspect of her life of stewardship.

"These children are my gift for now to teach," she said. "They are all, in and of themselves, not mine. But for now, I am the steward for their care. And by attempting to



Father Daniel Mahan, pastor of St. Louis Parish in Batesville, uses a prop in a homily on stewardship. He recently published a book on stewardship titled *More than Silver or Gold: Homilies of a Stewardship Priest*.

be the best wife and mother that I can be, that, as well, is stewardship in the most basic and truly the most important way."

Conway noted that an important aspect of Father Mahan's promotion of stewardship is that at its heart it is eucharistic.

"He's talking about placing all of our gifts on the altar in the context of worship and in the context of giving back to God what God has given to us in the first place," Conway said. "I think it's his spirituality and his focus on the Eucharist."

Vatican says refusing vaccines must be weighed against health threats

VATICAN CITY (CNS)—The Vatican urged parents to use caution when deciding not to inoculate their children against infectious diseases when so-called "ethical vaccines" are not yet available.

In a paper, the Vatican's Pontifical Academy for Life reaffirmed a person's right to abstain from receiving vaccines that were prepared from cells derived from aborted fetuses, but it said such a choice must be made after carefully considering whether refusing the vaccination would pose serious health risks to the child and the larger public.

"We are responsible for all people, not just ourselves," Msgr. Jacques Suaudeau, a medical doctor and official at the Pontifical Academy for Life, told Catholic News Service.

"If it is a question of protecting the whole population and avoiding death and malformation in others, that is more important" than abstaining from vaccines developed from abortions that might have occurred decades ago, he said.

The academy's paper, "Moral Reflections on Vaccines Prepared From Cells Derived From Aborted Human Fetuses," was based on a study of the issue resulting from a request by a Largo,

Fla.-based pro-life group, Children of God for Life. In June 2003, the group asked the Vatican's Congregation for the Doctrine of the Faith for a formal statement on the Church's position concerning the morality of using vaccines associated with human tissue coming from abortions.

The doctrinal congregation approved of the academy's findings, which were published in Italian in the May/June edition of *Medicina e Morale (Medicine and Morals)*, a journal put out by the bioethics institute at Rome's Sacred Heart University.

The Pontifical Academy for Life also sent an English synthesis of the same paper to Children of God for Life; the group released the synthesis to the public on July 18.

Debi Vinnedge, head of Children of God for Life, told CNS that Catholics who wanted to conscientiously object to the "tainted" vaccines by refusing inoculation had been refused entry into some schools. Children are required to follow a state's immunization requirements if they wish to attend public or private schools.

Most states, however, allow for a "religious exemption" from receiving vaccines that go against a person's faith.

But because the Catholic Church lacked a "definitive statement" on the issue, Catholics were not eligible for the religious exemption, she said.

"But for the most part parents were allowed to exempt in accord with Church teaching on moral conscience," she said in a July 23 e-mail.

However, without a formal position on the issue by the Church, state courts and health and school officials could challenge Catholic parents when they applied for a "religious exemption" for vaccines from human cell lines derived from abortions.

When asked what groups were eligible for the exemption, Vinnedge said members of the Lutheran Church were because they have "a stronger statement" concerning the immorality of using such vaccines.

But the Vatican-approved study lacks the kind of absolutes that would give Catholics the backing they would need to

Janet Hansen, a member of St. Louis Parish, has noticed this key to Father Mahan's preaching on stewardship and appreciates it.

She said that on a regular basis in his homilies, Father Mahan will remind his listeners of the great gift that they will soon receive in Jesus' presence in the Eucharist and that they should always be grateful for it.

Father Mahan will give a presentation on stewardship titled "Responding to God's Invitation" at 7 p.m. on Aug. 1 at Our Lady of Fatima Retreat House in Indianapolis. This talk is geared for families with a message for both parents and teenagers.

Father Mahan's book also includes the text and an audio compact disc of a presentation on stewardship. He said he hopes the readers of his new book will broaden their vision of stewardship.

"I would hope that people would have a deeper appreciation for stewardship, that stewardship relates not just to the part of ourselves that we give to the Lord, the part of our income that goes into the offertory or the part of our day that is spent at the service of the Lord," he said, "but that it relates to everything that we have to give and everything that we are that the Lord gives us every minute of every day."

(To order Father Mahan's book, call 888-232-1492 or go to www.morethansilveror-gold.com. To register for Father Mahan's Aug. 1 presentation at Our Lady of Fatima Retreat House, call 317-545-7681.) †

be eligible for the exemption.

"The document says parents could use [the vaccines] or that they could abstain," which is "too gray," said Vinnedge in a July 21 telephone interview from Florida.

"We need a stronger statement" if Catholics are to get the exemption, she said.

Msgr. Suaudeau, who helped oversee the study, said the document "could not be changed" because it accurately reflected Church teaching.

He said the study "in general supports the right of parents to not accept vaccinations" that are connected with abortion. But in particular cases, the use of morally objectionable vaccines can be morally justified according to the principle of proportionate reason and because there is a "hierarchy in morals," he told CNS.

He said the academy's study "takes a balanced stance," explaining the different

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Editorial



CNS photo by Gregory A. Shemitz, Long Island Catholic

Members of the Society of St. Vincent de Paul gather for Mass during the organization's 36th annual northeast regional conference in Melville, N.Y., on June 11. The society is made up of tens of thousands of lay men and women dedicated to serving the poor.

Lay leaders of Catholic organizations

Does it matter that most Catholic organizations these days are operated by lay men and women? Does that fact somehow make them less Catholic?

There was a time when all Catholic colleges and universities, hospitals, elementary and high schools, Catholic Charities, and similar organizations were headed by priests, brothers or women religious. That was back when priests and women religious were plentiful, but also a time when they were likely to be the only Catholics with the educational backgrounds that those positions required. Not any more.

To be sure, priests or sisters still head some Catholic colleges or universities. Here in Indiana, St. Joseph Sister Joan Lescinski is president of Saint Mary-of-the-Woods College and Holy Cross Father John Jenkins assumed the presidency of the University of Notre Dame earlier this summer. But these are the exceptions. Most Catholic organizations are now headed by lay people.

Some people see this as a symptom of a declining Catholic identity and worry that Catholic institutions won't survive as distinctly Catholic.

In the July 18-25 issue of *America* magazine, John O. Mudd worried that too many lay directors of Catholic institutions are "mission illiterate." Mudd is chair of the board of trustees of Ascension Health, the nation's largest Catholic health care system. It operates St. Vincent Health in Indianapolis with the Daughters of Charity.

We agree with Mudd that lay leaders of Catholic organizations "cannot think of ourselves solely as leading businesses, while leaving to sisters and priests the mission dimension of our work. We too must become effective mission leaders."

There was a time when almost all Catholic newspapers and magazines were edited by priests or religious. But that hasn't been true for decades. For about 50 years, the presidency of the Catholic Press Association of the United States traditionally alternated between a priest and a layman, but the last priest to be president of the association was Father John Catoir in 1990.

Today there are very few priests still editing Catholic newspapers, but there is no evidence that lay editors are any less

mission-oriented than were priests. The same should be true of other lay leaders of Catholic organizations.

Mudd wrote in *America*, "Succeeding in mission and identity remains a challenge in Catholic health care as the sisters, who previously embodied Catholic identity by their very presence, become less and less visible." He said that he knows from his behavior that he is comfortable talking about financial and operational performance, but becomes tongue-tied when asked to assess the mission effectiveness of ministries or the quality of spiritual care.

We agree with him that, if this is true, he must change his thinking and behavior. "Speaking about mission and values with clarity and conviction is as essential a part of our leadership responsibilities as speaking about operations and finance," he wrote. "The entire work must be viewed through the lens of mission, not just some aspects of it, like pastoral care in hospitals or campus ministry in universities."

It has been our experience that most effective lay leaders of Catholic organizations—Daniel J. Elsener, president of Marian College in Indianapolis, immediately comes to mind—have been just as concerned about how to maintain and further the Catholic identity of their institutions as were the priests or religious who formerly occupied their positions.

While the number of priests and religious has declined, the number of dedicated and highly educated lay men and women has skyrocketed. They are doing nothing more or less than exercising the vocation to which they have been called.

As the *Decree on the Apostolate of Lay People* of the Second Vatican Council said, the lay apostolate "is exercised when the laity endeavor to have the Gospel spirit permeate and improve the temporal order, going about it in a way that bears clear witness to Christ and helps forward the salvation of men."

This is the age of the laity, far different from the days when only priests, brothers and sisters were educated enough to lead Catholic organizations. Lay leaders can be, and must be, just as dedicated to furthering the ministry of their organizations.

— John F. Fink

Faith and Society/Douglas Kmiec

Where will the high court go with same-sex marriage?

When the U.S. Senate begins hearings on a new Supreme Court justice to replace the retiring Justice Sandra Day O'Connor, we should not forget one of the most blatant acts of judicial activism in modern times: the Massachusetts Supreme Judicial Court's decree that a same-sex relationship can be a marriage.



Canada is barreling toward national approval of same-sex marriage, and judicial challenges to traditional marriage populate lower courts across the United States. It is only a matter of time—likely less than two years—before the U.S. Supreme Court will be petitioned for its view.

Catholics have a well-formed theology on the underlying question. It was put nicely not long ago by Cardinal Marc Ouellet of Quebec City in testimony before Canada's Parliament. He said that the civil foundation of society was being undermined by "subjectivism," the idea that rights are not based on objective, external reality but upon personal desires.

Objective reality is denied by same-sex marriage, Cardinal Ouellet observed, since "a man is a man, and a woman is a woman, and their union is marriage. If you take [the conjugal or unitive aspects] out, you don't have marriage. ... You have a generic sort of union, but you don't have marriage."

These are wise, prudent words, and the cardinal reaffirmed the Church's teaching that homosexual orientation itself, if not acted upon, ought never be the basis for hatred or unmindful discrimination.

But the cardinal had another important caution that should not escape notice by America's Catholic faithful: Should same-sex marriage be approved, it will marginalize Catholic belief. In the cardinal's words, "It will put religious freedom under attack in the very near future."

The threat to religious freedom is an aspect of the same-sex effort that seldom is appreciated fully. Once marriage is

redefined, those who remain opposed will be labeled discriminators. True, Churches and religious bodies likely will be exempted from performing homosexual ceremonies directly, but collateral lawsuits will be filed alleging the homiletic teaching of traditional marriage to be a "hate crime."

As the cardinal reflected to Catholic News Service, in remaining faithful to Church teaching, at a minimum, "I will be accused of homophobia."

Once same-sex marriage is in place, the assault against the Church will not stop with chilling catechetical speech. Efforts will be made to deny Catholic and other Churches maintaining the objective definition of marriage the use of public parks, participation in public contracts—such as the delivery of services to the poor or the homeless through parish-based or faith-based organizations—and ultimately the Church's tax exemption.

How do we know this is the likely scenario? Because these are the measures taken against the Boy Scouts, even after the Scouts vindicated their right before the U.S. Supreme Court not to be compelled by a state "nondiscrimination" law to accept an active homosexual as a leader.

Some years ago, the U.S. Supreme Court upheld the IRS' denial of a tax-exemption to Bob Jones University. The university had a policy, based on its fundamentalist reading of the Bible, to discourage interracial dating. This, said the court, was not in the public interest, whether or not the belief was religiously motivated. Analogous?

Maybe, at this moment in time, we are capable of distinguishing immoral racial discrimination from the discernment of what is and is not objectively valid marriage. But the legal sanctioning of same-sex marriage may make what is now obvious socially unacceptable.

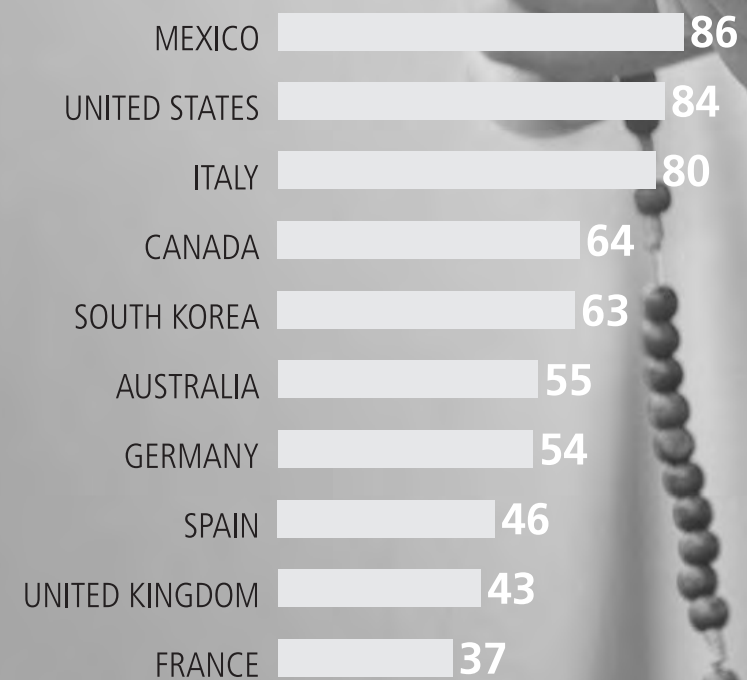
This, as Cardinal Ouellet said, is an invitation to "juridical chaos." Or, as the policy director of a Christian fellowship organization said, "Christians are going to inhabit the closet so recently vacated by gays."

(Douglas Kmiec is a columnist for Catholic News Service.) †

Church Facts

World View

Percent of adults in these countries who say religion is important in their lives



Survey of 1,000 adults in each country taken May 12-26. Sampling error is plus or minus 3 percentage points.

Source: AP
Photo by Nancy Wiechec/CNS

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Father Bruté is called upon to lead a new diocese in Indiana

In October 1833, the bishops at the Second Provincial Council of Baltimore sent the name of Father Simon Bruté to Rome to become the bishop of a new diocese to be erected in Indiana and Eastern Illinois—the Diocese of Vincennes. Father Bruté had become a highly respected theological consultant for many of the bishops of the time, especially at the Councils of Baltimore.

When Father Bruté got wind of the nomination that was sent to Rome at the end of 1833, he tried his best to convince any bishop he could that he himself should not be named a bishop. In a letter to Bishop Joseph Rosati of St. Louis, he said that he was prematurely old at age 54 and pleaded poor health. “This year my health gave way so rapidly that everybody thought I was falling into decline.”

In fact, he may well have already contracted tuberculosis, from which he would die. He claimed that he was disabled and that he would not be able to ride a horse on the missionary trails. He even claimed to be suffering from melancholy.

He argued that he was a recluse. “You saw me avoid all the banquets during the Council. I have acquired none of the American manners and am incapable after all of acquiring them. I am always with my books in my corner in the third story, or at the Sisters’.”

He protested that the sisters and his students “are accustomed to my Dutch or French English.” But he said that nobody asks him to preach; “having lost my teeth at an early age, and having neglected myself more and more in this regard, I am incapable of speaking in public.”

He claimed that the main shortcoming that disqualified him from becoming a bishop was his complete lack of administrative ability.

This was the tenor of the arguments Father Bruté would use when, in July 1834, the documents from Rome erecting the Diocese of Vincennes and naming him the first bishop arrived. He wrote to his bishop friends, Rosati, Flaget and David, Chabrat and Purcell, all the bishops of “the West”—St. Louis, Bardstown and Cincinnati. He left the decision up to them. With one voice, they told him that he should accept. He saw no further choice in the matter. In prayer, the bishop-elect surrendered himself to the will of God. In fact, the thought of going to the wilderness of Indiana and Illinois appealed to his missionary and pastoral heart.

The new bishop had to borrow money to make his way to the 13th diocese to be established in the New World. He could not afford to pack up and send his beloved library. It would have to follow later. He had \$240, which Mother Seton’s sisters at St. Joseph’s in Emmitsburg,

Md., had raised for him. His precious library and a gold watch he had received as a gift were his sole possessions. Later, he would ask that the brass crucifix he kept in the room where he heard the confession of his beloved sisters, including that of the future saint, Elizabeth Ann Seton, be sent to him. He left a farewell note to Mother Rose White, the superior who had succeeded Mother Seton: “Pray, pray for Simon.”

And so he made his way down the Ohio River on a steamboat.

He stopped at Cincinnati and Louisville on the way. There he was reunited with his old friend and mentor, Bishop Benedict Joseph Flaget, of Bardstown, who recorded his impression of the bishop-elect: “During these five days that I have been in the company of this successor of the Apostles, I have nothing to do but listen, admire and bless Providence which attains its ends by inexplicable means, which would seem to be pure folly in the eyes of the world.

“The somewhat singular figure of this excellent prelate, the perpetual motion of his fingers, of his hands, of his head, and

of his entire body while he converses; the English with an entirely French pronunciation, coming from a large toothless mouth would seem to render him entirely useless for the post to which he has been assigned, not so say laughable or ridiculous. But! *mon Dieu*, when he celebrates Holy Mass; when he speaks of Jesus Christ, of His love for men, my heart dilates and is inflamed like that of the disciples of Emmaus. I am beside myself. I then hope against hope and I anticipate miracle upon miracle that will be wrought by the venerable Apostle. Through the ages, the Church has learned that with God all things are possible.”

The bishop-elect and his friend, Bishop Flaget, set out for St. Louis, where Simon was to be consecrated by Bishop Rosati. They traveled by land this time because the new bishop of Vincennes wanted to visit his See City along the way. †

Next week: Father Simon Bruté arrives in Indiana and finds much work waiting for him.

Archbishop Buechlein’s intention for vocations for August

Parish Awareness: that all parishioners will be aware of their role in promoting all vocations and have the awareness especially to encourage our youth to consider the priestly and religious life.

El padre Bruté recibe el llamado a conducir la nueva diócesis en Indiana

En octubre de 1833, los obispos presentes en el Segundo Concejo Provincial de Baltimore sometieron el nombre del padre Bruté a Roma para convertirlo en obispo de una nueva diócesis que se erigiría en Indiana y el este de Illinois: la Diócesis de Vincennes. El padre Bruté se había vuelto un consultor teológico muy respetado por muchos obispos de la época, especialmente en los Concejos de Baltimore.

Cuando el padre Bruté se enteró de la nominación enviada a Roma a finales de 1833, trató por todos los medios de convencer a todos los obispos que pudiera, de que no debería nombrársele obispo. En una carta enviada al obispo Joseph Rosati, de San Luis, expresó que había envejecido prematuramente a los 54 años y alegó su mala salud. “Este año mi salud se ha deteriorado tan rápido que todo el mundo pensó que yo estaba desfalleciendo.”

De hecho, es muy probable que ya hubiera contraído tuberculosis, de la cual morirá. Sostenía que estaba incapacitado y que no podría montar a caballo en los caminos misionarios. Incluso adujo estar sufriendo de melancolía.

Argumentó que era un ermitaño. “Usted me ha visto evitar todos los banquetes durante el Concejo. No he adquirido ninguna de las costumbres americanas y después de todo, soy incapaz de adquirirlas. Siempre estoy con mis libros en mi rincón en el tercer piso o donde las hermanas.”

Protestó de que las hermanas y sus estudiantes “están acostumbrados a mi inglés holandés o francés”. Pero dijo que nadie le pedía que diera sermones: “habiendo perdido los dientes a temprana edad y habiéndome descuidado cada vez más en este aspecto, soy incapaz de hablar en público.”

Sostuvo que el defecto principal que lo descalificaba para convertirse en obispo era su completa carencia de aptitudes administrativas.

Este era el tenor de los argumentos que el padre Bruté utilizó cuando en julio de 1834 se recibieron los documentos desde Roma erigiendo la Diócesis de Vincennes y nombrándolo a él como obispo. Le escribió a sus amigos obispos: Rosati, Flaget y David, Chabrat y Purcell, todos los obispos “del occidente”, San Luis, Bardstown y Cincinnati. Dejó la decisión en sus manos. Unánimemente le dijeron que debería aceptar. No vio otra opción en el asunto. En la oración, el obispo electo se entregó a la voluntad de Dios. En efecto, la idea de retirarse a los bosques de Indiana e Illinois le resultaba atractiva a su corazón misionario y pastoral.

El nuevo obispo tuvo que pedir dinero prestado para llegar a la décima tercera diócesis que se fundaría en el Nuevo Mundo. No pudo costearse el envío de su preciada biblioteca. Eso tendría que ser más adelante. Tenía \$240 que las hermanas de la Madre Seton de St. Joseph en Emmitsburg, MD, habían recolectado para

él. Su preciada biblioteca y un reloj de oro que había recibido como obsequio eran sus únicas pertenencias. Más tarde pediría que se le enviara el crucifijo de bronce que tenía en la habitación donde escuchaba las confesiones de sus queridas hermanas, incluyendo las de la futura santa, Elizabeth Ann Seton. Le dejó una nota de despedida a la Hermana Rose White, la superiora que sucedió a la Madre Seton: “Rece, rece por Simon.”

Y así, se aventuró por el río Ohio en un barco de vapor.

En el camino, se detuvo en Cincinnati y Louisville. Allí se reunió con su viejo amigo y mentor, el obispo Flaget de Bardstown, quien registró sus impresiones sobre el obispo electo: “Durante estos cinco días que he estado en compañía de este sucesor de los apóstoles, no he hecho más que escuchar, admirar y alabar a la Providencia que logra sus propósitos por medios inexplicables, lo cual a los ojos del mundo parece un desatino.

“La figura algo singular de este excelente prelado, el movimiento constante de sus dedos, de sus manos, de su cabeza y de todo su cuerpo al hablar; el inglés con

una pronunciación enteramente en francés proveniente de una boca completamente desdentada, parecerían hacerlo totalmente inepto para la asignación que se le ha encomendado, sin mencionar lo irrisorio y ridículo. Pero... *mon Dieu*, cuando celebra la Santa Misa; cuando habla de Jesucristo, de Su amor por los hombres, mi corazón se expande y se enciende como el de los discípulos de Emmaus. Estoy fuera de mí. Y tengo esperanzas en contra de ella y preveo la forja de milagro tras milagro de este venerable apóstol. A través de los años, la Iglesia ha aprendido que en Dios todo es posible.”

El obispo electo y su amigo, el obispo Flaget salieron rumbo a San Luis donde el obispo Rosati consagraría a Simon. En esta ocasión viajaron por tierra ya que el nuevo obispo de Vincennes quería visitar su Ciudad Sede en el camino. †

La próxima semana: El padre Simon Bruté llega a Indiana y encuentra mucho trabajo esperándolo.

Traducido por: Language Training Center, Indianapolis

La intención del Arzobispo Buechlein para vocaciones en agosto

Conocimiento de la Parroquia: Que cada parroquiano sea consciente de su papel para fomentar todas las vocaciones y anime a nuestros jóvenes a considerar la vida sacerdotal y religiosa.

Events Calendar

July 29

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

July 29-30

St. Lawrence Parish, 6944 E. 46th St., Indianapolis. Super **rummage sale**, benefits St. Vincent de Paul Society, Fri. 7 a.m.-6 p.m., Sat. 8 a.m.-noon, "bag sale," 12:15-2:15 p.m. Information: 317-546-4065.

St. Ann Parish, 2862 S. Holt Road, Indianapolis. **Family Fun Fest**, Fri. and Sat. 5-11 p.m., food, games. Information: 317-244-3750.

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

July 30

Marian College, 3200 Cold Spring Road, Indianapolis. EcoLab, two programs, **"Dragonfly and Butterfly hike and 'Wacky Wetlands,'" 10-11:30 a.m.** Information: 317-955-6028.

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

Michaela Farm, State Road 229, Oldenburg. **"A Day of Prayer: Canning and Preserving,"** Franciscan Sisters Julia Biehle and Elaine Merkel, presenters, \$25 per person. Information: 812-933-0661.

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

July 31

Holy Rosary Parish, 520 Stevens St., Indianapolis. Faith Formation Team, **"A Year with the Saints" and "Apologetics**

from A-Z," sessions for children 4 years and older, sessions for adults, 11:15-11:55 a.m. Information: 317-636-4478.

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

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.

August 1

St. Francis Hospital and Health Centers, 8111 S. Emerson Ave., Indianapolis. **Free workshop for women with cancer**, "Look Good ... Feel Better," noon-2 p.m. Information: 317-782-6704.

St. Francis Hospital and Health

Centers, 8111 S. Emerson Ave., Indianapolis. **"Freedom from Smoking,"** seven-week class, 6-8 p.m., \$50 per person. Information: 317-782-7999.

Mount St. Francis Church, 101 St. Anthony Dr., Mount St. Francis. **Charismatic Mass**, 7 p.m. Information: 502-239-0208.

August 2

St. Bridget Church, 404 E. Vine St., Liberty. **Healing Mass**, 7:30 p.m. Information: 317-765-825-7087.

August 3

St. Augustine Home for the Aged, 2345 W. 86th St., Indianapolis. Little Sisters of the Poor, "Come See and Pray," young ladies 18-35, **learn more about religious life**. Information: 317-872-6420.

St. Francis Education Center, 5935 S. Emerson Ave., Indianapolis. **"Back to Basics—Healthy Eating for Snacks and School,"** 6-8:30 p.m., \$10 per family. Information: 317-782-7525.

August 5

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. Catholic Charismatic Renewal of Central Indiana, **first Friday Mass**, praise, worship, 7 p.m. Information: 317-797-2460.

August 5-6

St. Joseph Hill Parish, 2605 St. Joe Road W., Sellersburg. Parish **yard sale**, 8 a.m.-3 p.m. Information: 812-246-2512.

August 6

Holy Name School, gym, 89 N. 17th Ave., Beech Grove. Altar Society, annual spring **rummage sale**, 8 a.m.-3 p.m. Information: 317-784-5454.

St. Thomas the Apostle Parish, 523 S. Merrill St., Fortville.

Parish festival, 11 a.m.-10 p.m., games, food, entertainment, auction, chicken and noodles dinner. Information: 317-485-5102.

St. John the Baptist Parish, 331 S. Buckeye St., Osgood. **Parish**

festival, Sat. 5-10 p.m., Sun. 10 a.m.-3:30 p.m., chicken dinner, \$8 adults, \$4 children. Information: 812-689-4244.

Valle Vista Golf Club, 755 E. Main St., Greenwood. St. Philip Neri Parish, **golf outing**, shotgun start, 1:30 p.m. Information: 317-787-9885 or 317-372-5892.

St. Vincent School, 1633 N. 11th St., Vincennes, Ind. (Diocese of Evansville). **Alumni reunion**. Information: 317-241-9715; 812-886-4178 or e-mail patclark@charter.net.

August 7

Holy Family Council, Knights of Columbus Hall, 200 N. Lynhurst Dr., Indianapolis. **Breakfast**, 8 a.m.-1 p.m. Information: 317-240-3782.

St. Boniface Parish, 15519 N. State Road, 545, Fulda. **Parish picnic**, 10:30 a.m., chicken or beef dinners, 10:30 a.m.-5:30 p.m., famous soup, quilts, country store. Information: 812-357-5533. †

Check It Out . . .

Monthly

First Sundays

Marian College, Ruth Lilly Student Center, 3200 Cold Spring Road, Indianapolis. **People of Peace Secular Franciscan Order**, (no meetings July or August), noon-2 p.m. Information: 317-955-6775.

Fatima Knights of Columbus, 1040 N. Post Road, Indianapolis. **Euchre**, 1 p.m. Information: 317-638-8416.

St. Paul Church, 218 Scheller Ave., Sellersburg. **Prayer group**, 7-8:15 p.m. Information: 812-246-4555.

St. Thomas More Church, 1200 N. Indiana St., Mooresville. **Holy hour** of adoration, prayer and praise for vocations, 9:15 a.m. Information: 317-831-4142.

First Mondays

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Guardian Angel Guild**, board meeting, 9:30 a.m.

St. Bartholomew Church, 1306 27th St., Columbus. **Adoration of the Blessed Sacrament**, 11 a.m.-8 p.m. Information: 812-379-9353.

First Tuesdays

Divine Mercy Chapel, 3354 W. 30th St., Indianapolis. Confession, 6:45 p.m., **Benediction of the Blessed Sacrament for vocations**, 7:30 p.m.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Women: No Longer Second Class,"** program, 7-8:30 p.m. Information: 317-788-7581.

St. Joseph Church, 2605 St. Joe Road W., Sellersburg. **Holy hour for religious vocations**, Benediction and exposition of the Blessed Sacrament after 7 p.m. Mass.

Brebeuf Jesuit Preparatory School, 2801 W. 86th St., Indianapolis. **Indiana Autism and Sertoma Club meeting**, 7-9 p.m., child care provided. Information: 317-885-7295.

First Thursdays

Immaculate Conception Church, 2081 E. County Road 820 S., Greensburg. **Holy hour**, 7-8 p.m. Information: 812-591-2362.

First Fridays

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

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

Our Lady of Lourdes Church, 5333 E. Washington St., Indianapolis. **Exposition of the**

Blessed Sacrament, prayer service, 7:30 p.m. Information: 317-356-7291.

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

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

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

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

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

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

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

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

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

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

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

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

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

First Saturdays

Holy Angels Church, 740 W. 28th St., Indianapolis. **Exposition of the Blessed Sacrament**, 11 a.m.-noon. Information: 317-926-3324.

St. Therese of the Infant Jesus (Little Flower) Church, Chapel, 4720 E. 13th St., Indianapolis. **Apostolate of Fatima holy hour**, 2 p.m. Information: 317-357-8352.

St. Anthony Church, 379 N. Warman Ave., Indianapolis. **Reconciliation**, 7:45 a.m., Mass, 8:15 a.m. followed by rosary. Information: 317-636-4828.

St. Michael Church, 519 Jefferson Blvd., Greenfield. **Communion service**, 9 a.m., rosary, meditation on the mysteries. Information: 317-462-4240.

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. **Devotions, Mass**, 7:30 a.m., sacrament of reconciliation, rosary, meditations following Mass. Information: 317-888-2861.

St. Thomas More Church, 1200 N. Indiana St., Mooresville. **Mass**, 8:35 a.m. Information: 317-831-4142.

St. Nicholas Church, 6461 E. St. Nicholas Dr., Sunman. **Mass**, praise and worship, 8 a.m., then SACRED gathering in the school. Information: 812-623-2964.

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.

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

St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. **Adoration of the Blessed Sacrament**, noon-4 p.m., **choral Vespers and Benediction**, 4:30 p.m. Information: 317-635-2021.

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. "Life After Loss," **bereavement support group** meeting, 7:15 p.m. Information: 317-357-8352. †



Italian POW Mass

Msgr. Joseph F. Schaedel, vicar general, celebrates Mass during the 15th annual Italian POW's Rosary, Mass and Picnic in August 2004. This year's event will be held on Aug. 14 at Our Lady's Chapel in the Meadow at Camp Atterbury near Edinburgh. Festivities begin at 11 a.m. with the posting of colors followed by a rosary and Mass celebrated by Msgr. Schaedel. A pitch-in picnic begins at 12:45 p.m. There will be singing, music, volleyball and bocce games. All are invited. The occasion commemorates the 62nd anniversary of the building of the chapel in 1943 by the Italian prisoners of war incarcerated at Camp Atterbury. It is sponsored by the Indiana National Guard and the Italian Heritage Society of Indiana. For more information, call Salvatore Petrucci, the event chairman, at 317-849-9731.

ROBERTS

continued from page 1

Act and therefore do not warrant intervention by the federal government.

During confirmation hearings for his appointment to the appeals court, when asked about *Roe vs. Wade*, Roberts made a point of saying the stand on *Roe* in the *Rust vs. Sullivan* brief "was my position as an advocate for a client."

"*Roe vs. Wade* is the settled law of the land," he said. "It's a little more than settled. It was reaffirmed in the face of a challenge that it should be overruled in the *Casey* decision. Accordingly, it's the settled law of the land. There's nothing in my personal views that would prevent me from fully and faithfully applying that precedent, as well as *Casey*."

Planned Parenthood vs. Casey was a 1992 case that upheld states' rights to impose restrictions on abortion. An unsuccessful minority of the justices also attempted to use that case to overturn *Roe*.

Roberts is a native of Buffalo, N.Y., who moved with his family to Long Beach, Ind., when he was in elementary school. There he attended Catholic elementary and high schools. He was captain of the football team and class president at La Lumiere, a Catholic college prep school in LaPorte, Ind., before going on to earn undergraduate and law degrees from Harvard.

His wife, Jane Sullivan Roberts, is also an attorney who graduated from Holy Cross College and Georgetown University's law school. She also has degrees from Brown University in Rhode Island and Melbourne University in Australia.

She has been active in Feminists for Life, and is a member of the board of governors of the John Carroll Society, a Catholic lay organization that sponsors the annual Washington archdiocesan Red Mass before the opening of the Supreme Court term.

The Robertses, who have two children, are members of Little Flower Parish in Bethesda, Md., near their home in Chevy Chase, Md.

If confirmed, Roberts would be the 10th Catholic ever to serve on the court and the fourth among current members, joining Justices Clarence Thomas, Anthony Kennedy and Antonin Scalia.

Senate confirmation hearings are unlikely to begin before early September. The Supreme Court term begins on Oct. 3. †

Groups focused on abortion quick to weigh in on Supreme Court nominee

WASHINGTON (CNS)—Organizations with a main interest in abortion law and policy were among those to quickly weigh in on Judge John G. Roberts' suitability for serving on the U.S. Supreme Court.

President George W. Bush nominated Roberts, 50, on July 19 to fill the vacancy on the court created by the retirement of Justice Sandra Day O'Connor.

Clarke Forsythe of Americans United for Life, a public interest law firm specializing in abortion and other life issues, said Roberts is "an experienced jurist with impeccable credentials. ... Judges are not legislators. We should all appreciate the president's determination to nominate someone he is confident will interpret the law rather than make it."

Forsythe said the Senate "should take care to only question Judge Roberts regarding his judicial philosophy rather than specific issues that would force him to recuse himself when those cases are brought before the court."

A federal appeals court judge for the District of Columbia, Roberts is a Catholic who has represented both Bush and the Reagan administration in private practice and as a deputy U.S. solicitor general and as an aide to the attorney general and the White House counsel.

While working for the Justice Department, he helped write at least one brief to the Supreme Court which said, "We continue to believe that [*Roe vs. Wade*, which legalized abortion nationwide] was wrongly decided and should be overruled."

In confirmation hearings for his current seat in 2003, Roberts said that brief "was my position as an advocate for a client."

"*Roe vs. Wade* is the settled law of the land," he said. "It's a little more than settled."

The National Right to Life Committee issued a press release pointing out that the court has accepted two cases dealing with abortion for the coming term.

Oral arguments in both cases will be heard on Nov. 30. One is the court's third look at a case over whether the National Organization for Women was legally entitled to use racketeering statutes to sue anti-abortion activists. The other case involves New Hampshire's law requiring

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U.S. President George W. Bush nominates federal appeals court Judge John G. Roberts to the Supreme Court in a televised address to the nation from the White House on July 19. Dancing in front of Bush is Roberts' son, John. Also pictured are his wife, Jane, and their daughter, Josephine.

PATIENT: C. SYFERD DOB: 09/02/98

• If you think I feel all better, you should see my mom.

A MEMBER OF ST. VINCENT HEALTH
childrens.stvincent.org the spirit of caring®

St. Vincent Children's Hospital

To treat the most severe of illnesses, it takes more than just our specialists in intensive care and the expertise we have in childhood cancer. It takes a routine practice of turning to the family as some of the best experts of all. After all, a mom can hurt, too, even if it's her child who is sick.

Married couples need support from family, friends and faith community

By Mary Ann Wyand

Nearly half of the marriages in the U.S. end in divorce, Andrew and Terri Lyke of Chicago told Indiana Black Expo participants during a July 16 presentation at the Indiana Convention Center in Indianapolis, and divorce statistics from the 2000 U.S. Census indicate an even higher divorce rate for African-American couples.

The Lykes, who are nationally known for their marriage ministry to African-American Catholics, said there is hope for couples in the early years of their marriage if they pray together and family members, friends and parishioners offer support and hold them accountable to the promises they made to each other on their wedding day.

"Where there is intervention or encouragement, some kind of intentional support provided in the early years, the chances of the marriage lasting longer go way up," Andrew Lyke said. "The early years are the most critical."

During a marriage enrichment program titled "Beyond Bliss: The Real Deal on Black Marriages," the Lykes discussed the importance of building strong interpersonal skills and focusing on the public dimension of marriage.

"Marriage is public," he said, "and the more we honor that public side, the more we place ourselves accountable to the public, to our community, to the village, if you will, the stronger we are as a couple."

Terri Lyke said "data on marriage in the black community in particular is not very promising" based on statistics reported in the 2000 Census.

"Black males and females are more likely to be unmarried than whites, Hispanics, American Indians and Alaskan natives," she said. "Black individuals also are more likely than whites and Hispanics to be divorced. Black families are less likely to contain a married couple than all other groups. ... Single female head of families are more likely in black homes."

"The black community is in crisis mode," Andrew Lyke said. "It's clear that the institution of marriage has failed in the black community."

Studies indicate that families are stronger, he said, and children fare much better in the matrimonial setting.

"Our kids need our attention," she said. "Marriage is the foundation for the community. But we don't prepare ourselves well for marriage. Choosing the right mate is the key."

Marriage is like a public office, he said. "Our culture tells us we should marry for happiness. But if you marry for happiness, what does it mean when you're not happy? If you marry for love, family and faith, then happiness becomes a transient point."

The Lykes recommend that couples focus on a formula they call "PEPP" to achieve success in their marriage.

The first "P" is primacy, which means that the couple puts each other first before children, jobs and other responsibilities.

"The greatest gift we will ever give our children is our marriage," he said. "It's through that effort that they are exposed to a real relationship. They know that marriage isn't perfect, ... marriage isn't bliss because they have experienced it. But they know that marriage is permanent, ... marriage is committed, ... marriage takes skills, ... marriage takes ongoing reconciliation." "E" stands for "empowerment" and "enrichment" as a couple.

"Oftentimes, we don't seek out the skills that we need to sustain ourselves," she said. "We just hope and pray that things will go better or we will make do. So when you have good listening and communication skills, you can build on those things."

The second "P" stands for "protection," Terri Lyke said, which means "having an environment and a community that encourages marriage and helps hold the couple together."

The third "P" stands for "prayer," she said, which means keeping God at the center of the marriage.

St. Monica parishioner Carrie Kemp of Indianapolis, who has been married for 47 years, said she appreciated the Lykes' advice about faith and commitment.

"The most difficult year of your marriage," Kemp said, "is the one you're in right now." †



Terri and Andrew Lyke of Chicago, who are nationally known for their marriage ministry to African-American Catholics, discuss the importance of community support for married couples during a July 16 program as part of Indiana Black Expo at the Indiana Convention Center in Indianapolis. Their seminar, titled "Beyond Bliss: The Real Deal on Black Marriages," was sponsored by the archdiocesan Office of Multicultural Ministry.

Natural Family Planning Week events to be held on July 29-30 in Indianapolis

By Mary Ann Wyand

Natural Family Planning Awareness Week, sponsored by the U.S. Conference of Catholic Bishops, will be observed in the archdiocese on July 29-30 with a Mass, adoration of the Blessed Sacrament, Benediction and a family picnic.

"In His Presence—A Call to Chastity" is the theme of the annual observance, held this year on July 24-30, which promotes Church teachings on marital chastity and Natural Family Planning.

The events in central Indiana are sponsored by the archdiocesan Office of Family Ministries, archdiocesan Office of Pro-Life Ministry and Couple to Couple League of Greater Indianapolis.

Father Daniel Mahan, pastor of St. Louis Parish in Batesville and chaplain of the Couple to Couple League, is the celebrant and homilist for a Mass at 7 p.m. on July 29 at the Blessed Sacrament Chapel of SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis.

Exposition of the Blessed Sacrament is scheduled in the chapel from 8 p.m. on July 29 until noon on July 30 when Father Shaun Whittington, associate pastor of St. Monica Parish in Indianapolis, will lead the gathering in Benediction.

A family picnic is scheduled at 4 p.m. on July 30 at the West Park Picnic Shelter in Carmel, Ind., in the Lafayette Diocese.

St. Luke parishioners Michael and Ann Green of Indianapolis teach Natural Family Planning classes and are helping

coordinate the annual observance.

"We all have to examine how much we put God in charge of our life decisions," Michael Green said on July 25. "While we each pray daily for our Lord's will to be done, statistics show that only 5 percent to 10 percent of Catholics are following the Church's teachings in the area of marital sexuality."

Pope Paul VI's encyclical "Humanae Vitae" ("Of Human Life") "describes the importance of keeping joined the unitive and procreative aspects of the marital embrace," Ann Green said. "Pope Paul was prophetic in 'Humanae Vitae' when he described the breakdown of marital chastity by allowing contraception. He described women being made into objects and foretold an increase in abuse and pornography."

In "Evangelium Vitae" ("The Gospel of Life"), Pope John Paul II emphasized that "contraception and abortion are often closely related as fruits of the same tree," she said. "Attacks on human life begin and have in their root an attack against chastity. To defeat the culture of death, we must first pray for a return to chastity among single men and women as well as among married couples, [and]... that all couples allow God into this very critical area of their life."

(For more information about "In His Presence—A Call to Chastity" events or Natural Family Planning classes, call Michael and Ann Green at 317-228-9276 or log on to www.nfpindy.org.) †

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REACTION

continued from page 7

minors to have parental consent before they may obtain abortions.

The committee said that based on similar past rulings, the court without O'Connor would be likely to split 4-4 on the New Hampshire case. The statement from the organization's legislative director, Douglas Johnson, said that "liberal pressure groups will insist that Senate Democrats filibuster" a vote to approve Roberts, "unless he pledges in advance to vote against allowing elected legislators to place meaningful limits on abortion."

Father Frank Pavone, national director of Priests for Life, issued a statement also warning Senate Democrats "especially those seeking re-election next year ... that we will be watching them carefully. If they again attempt to attack a nominee's faith or pro-life convictions, their constituents will know about it and they will be held accountable."

The National Pro-Life Action Center said Roberts is "uniquely qualified" to meet the organization's ideal that "any nominee to the Supreme Court must meet the 'Rehnquist standard.' Simply put, this means that the nominee must concur with [Chief] Justice [William] Rehnquist's eloquent dissent in the *Roe vs. Wade* decision on the basis that this decision was morally and constitutionally erroneous."

Organizations that support legal abortion also were quick to comment on Roberts' nomination.

The Religious Coalition for Reproductive Choice said Roberts' nomination "is clearly the next step toward the extreme right wing's stated mission to overturn *Roe vs. Wade* and end constitutional protections for women's health and safety."

The Feminist Majority Foundation's president, Eleanor Smeal, said that if Roberts "is to be confirmed by senators who support women's rights, he must say where he stands on *Roe* and the right to privacy." Smeal said his record suggests he "will be a solid vote against women's rights and *Roe vs. Wade*."

Frances Kissling, president of Catholics for a Free Choice, which supports legal abortion, issued a statement saying recent judicial appointments have generated both appropriate scrutiny as well as "some unwelcome and bigoted references to religiosity. Some have claimed that the standard used to judge Catholic nominees to federal courts have constituted religious discrimination.

"These claims are based on the assumption that a faithful Catholic is obliged to follow Church positions on issues like abortion, contraception, access to reproductive health services, end-of-life decision-making, the death penalty and gay rights," but "faithful Catholics hold a wide range of views on what the Constitution demands, regardless of their personal religious views about the morality of these issues," Kissling said.

Her statement prompted a quick response from Father Pavone.

"Nobody is forced to be a Catholic, but if you don't subscribe to Catholic teaching, have the honesty and integrity to say that you are no longer Catholic," he said.

CNS photo from Reuters



U.S. President George W. Bush's Supreme Court nominee, federal appeals court Judge John G. Roberts, listens to Sen. Diane Feinstein, D-Calif., during a meeting in her U.S. Capitol office in Washington on July 25.

"But don't try to have it both ways. That's a game children play, not adults. Because Kissling has played this game for many years, the U.S. Conference of Catholic Bishops has had to publicly state more than once that Catholics for a Free Choice is not a Catholic organization and does not in any way represent the Church.

"The agenda of Catholics for a Free Choice is an agenda of confusion," he said.

Fidelis, a group organized to support the election of candidates and the confirmation of judges who are "pro-life, pro-family and pro-religious liberty," said in a statement that Roberts' confirmation hearing would be "ripe for anti-religious bigotry."

Fidelis president Joseph Cella said the statements of every senator about Roberts "will be watched. If any senator crosses the line and attacks Judge Roberts because of his Catholic faith or family life, they will be held accountable."

Supreme Knight Carl A. Anderson of the Knights of Columbus pointed out that while in private practice, Roberts argued a case pro-bono for some of Washington's "neediest welfare recipients who were about to lose their benefits under the D.C. Public Assistance Act. He is someone who knows and appreciates the plight of the poor, especially those who have the most difficult time getting fair and even-handed treatment in our legal system." †

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From the Editor Emeritus/John F. Fink

Jesus in the Gospels: 'I will build my Church'

See Matthew 16:13-23, Mark 8:27-33,
Luke 9:18-22



Jesus took his disciples on another journey in Gentile territory. This time they went north of the Sea of Galilee into the Golan Heights, the territory of Philip the Tetrarch, the brother of Herod Antipas. They went to Caesarea Philippi, a town that Philip had rebuilt from an earlier town called Paneas for the god Pan. Philip dedicated the town, built at the base of the majestic Mount Hermon, to Caesar Augustus.

It was here that Jesus asked the Apostles who the people said that he was. They gave several answers: John the Baptist, Elijah, Jeremiah. But, said Jesus, "Who do you say that I am?"

That was precisely the question the Apostles had been asking themselves. They had committed their whole lives to Jesus, but had apparently never dared to

ask him who he was. Now, instead of telling them, he asked them.

"You are the Messiah," Peter replied, and Matthew's Gospel adds, "the Son of the Living God"—eliminating any ambiguity attached to the title Messiah.

Jesus' response surely was a surprise to Peter. Jesus said that God in heaven had revealed that to Peter. Therefore, he said, "You are Peter, and upon this rock I will build my Church."

Jesus and his Apostles were standing in front of the largest rock in the Holy Land. With that rock in the background, Jesus called Simon "Rock"—*Kepa* in Aramaic, *Petros* in Greek. (The word for rock was *petra* but it had a feminine ending.)

Jesus had, in fact, changed Simon's name to Peter when they first met, and Peter probably wondered why. Now he got more of an inkling.

It was the first time Jesus had said anything about founding a Church; indeed, he said "my Church."

Jesus then spoke in metaphors. He said that the gates of the netherworld would not prevail against his Church and

he would give Peter the keys to his kingdom. Whoever has the keys has control of the gates to a city.

A strange idea has grown up that Peter has the keys to heaven. But the keys he was given were to the kingdom of heaven, the Church on earth, not to heaven itself. Nevertheless, whatever Peter bound or loosed for the Church on earth would be bound or loosed in heaven.

What must the other Apostles have been thinking by this time? Why would Jesus give the keys to his kingdom to Peter? Why wouldn't he keep them himself? And why Peter of all people?

It was then that Jesus warned them to tell no one that he was the Messiah because he was not the type of Messiah they imagined. When he tried to explain that he had to suffer, be rejected by the leaders of the Jews and be killed, the Apostles couldn't be anything but astonished and appalled.

This wasn't their idea of a Messiah! They wanted someone who would lead the revolt against the Romans. Now they were really confused. †

Cornucopia/Cynthia Dewes

Revisiting that old gang of mine

Summer means reunion time, any old kind of reunion. We have family reunions and class reunions. We even have reunions of work colleagues, fellow members of sports teams or military units or whatever group of people we still feel connected to as friends.



That's because reunion implies that we were in unity with those people at some time. We shared their genes, their work, their beliefs or just about anything else you can think of that cements humans together. Of course, we'll share family genes forever, but wanting to revisit the other groups depends on how much we reconnect whenever we see them.

Recently, I reunited with my high school class many years after graduation. Most of us feel united somehow, and what a revelation that is. For one thing, we all still feel about 30 years upstairs regardless of the condition of the bodies that live downstairs. And, that condition can be scary, believe me.

Sadly, one old classmate suffers from mild dementia. Another suffers from

longing for vanished youth, complete with plastic surgery and too much sun. Some of the men have lost their hair and some of the women have gained fuzz on their chins or upper lips. Many of the body shapes we had in youth have assumed new and interesting variations but, all in all, we're a respectable-looking bunch for our age.

While appearances may change over the years, personalities don't seem to. I was delighted to find that the good-looking super-jock of yesteryear, captain of the football team, idol of the girls and mentor for the boys, is still the modest, nice guy he was in high school. Naturally, he married his high school sweetheart, who's still as cute and sweet as ever.

The clever people are still clever, the energetic are still busy and the kindly ones are still caring for others. Most of us have a shared past spanning the first 13 years of our schooling so nostalgia is big on our agenda. Remember the poor girl whose mom always embarrassed her in public by yanking her hair? Remember the mean bus driver who loved to intimidate the eighth-grade boys?

Two of our former teachers, now in their 90s, also were present for our

reunion. One said he never attends reunions with classes who graduated after 1969 because he has nothing in common with them. At least with us, he can talk about past events without having to explain everything. I know how he feels.

Exchanging life stories is one of the best parts of reunions, especially when we don't see the others very often. One classmate told me she had moved to Idaho, where she knew Ernest Hemingway and his family. Others have led interesting lives as musicians, special education directors, medical professionals, real estate salespersons and more.

I'm pleased to say that all the members of my class share religious faith. One fellow is a Baptist, another is a member of the Church of Christ and others belong to various Protestant Churches. Several of us are Catholic.

But all of us, no matter what form our religion takes, believe in God and his grace, and in our responsibility to follow his will on earth. For that reason if for no other, whenever we get together it's really a reunion.

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

Faithful Lines/Shirley Vogler Meister

Peace revisited: pieces of the peace puzzle

A friend once noted how the subject of peace made its way so often into my writing. She hoped that at some point I would find that elusive peace. This took me aback! Could my friend be right? Had I not found peace?



Actually, I think I was born to be a pacifist, but I only see that now through hindsight. While rearing three daughters, whenever they asked what I wanted for special gift occasions, my answer was the predictable "peace." "Oh, Mom!" they would say in exasperated tones.

I reminisced about such moments after Sunday Mass in our parish over the Fourth of July weekend because Father Thomas Murphy's homily was about peace. What I most remember is his statement that peace is not necessarily the absence of stress; but if we harbor peace within us, we can better deal with stress.

While speaking, he and the congregation were put to a test. Small children in various areas of the church cried or acted out loudly—so much so that we all lost concentration. However, he handled this with his usual good-natured patience and humor, also noting there are no babies in the seminaries where new priests are trained. Perhaps there should be.

Father was so gracious that surely even the parents of the disruptive children could take no offense! However, what struck me most was how unruffled—how much at peace—Father Murphy was during this brief interlude in the homily. I also noticed how the peace and unity of the Mass was not disturbed one iota. As he said, peace is not the absence of stress. It is the ability to remain peaceful despite stress.

I realized this best in the early 1980s. During a time of challenging personal turmoil, I began attending Quaker worship-meetings in addition to practicing my Catholic faith. I felt strongly led by the Holy Spirit to do this. In fact, I

became a better, stronger Catholic because of my Quaker experiences.

The first time I attended an evening of unprogrammed Quaker worship—an hour of silent prayer and meditation—everything felt so right. At one point, however, I noticed through windows that the sun was setting. I had to leave, but knew that doing so would disturb others. Finally, I stood and quietly said to the seated circle of worshipers: "May the peace of the Lord be with you all." To my surprise, everyone stirred and rose too. I apologized for disrupting their prayer. Actually, the hour was over: God's timing was perfect.

Achieving peace need not be puzzling. Through God's grace, peace is what we carry within our souls no matter what we do or where we go. *We are pieces of the peace puzzle.*

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

Faith and Family/Sean Gallagher

Family life can be transfigured before our eyes

Jesus was walking with a small group of his disciples when he came upon a



larger group of them. These disciples had attempted to cast a demon out of a young man but had failed. Jesus expressed his frustration at the situation: "O faithless and perverse generation, how long will I be with you? How long will I endure you?" (Mt 17:17) then did the work himself.

This was but one example of the Gospel writers portraying the disciples as slow-witted. They had been this way from the time they became Jesus' followers, and they would continue to be so even after he rose from the dead.

Yet in between these frequent moments of frustration, the disciples were able to glimpse the glory that Jesus had from the Father from all eternity.

In fact, this happened for Peter, James and John just before the incident described above. When they descended from the mountain with Jesus, after he had been transfigured before their eyes, they came upon the other disciples who were failing in their attempt to do their master's work.

They saw him shining in his heavenly glory, with Moses and Elijah at his side. They heard a voice from heaven proclaim, "This is my beloved Son with whom I am well pleased; listen to him" (Mt 17:5).

Even then, the trio of disciples did not totally understand what was happening before them. But I suspect they knew that they had received from this a divine confirmation that the man with whom they had walked the roads of Galilee and Judea was somehow much greater than the teacher, prophet and wonderworker that they may in the past have thought he was.

This event is so important in the life of the Church that it has its own feast day, the Feast of the Transfiguration of the Lord, which we will celebrate next week on Aug. 6.

But there is something in this feast that families can gain for their lives here and now, something that I believe will help in their journey to the heavenly court.

Marriage is a sacrament, a living sign of God's grace, his very life. A prime fruit of marriage is the gift of new life.

The life of parents and children in the home is thus charged with the glory of God, even if it is often hidden in the shadows of our mundane, day-to-day existence.

But if we are open to the unique blessings that God offers us each day, from time to time we just might see those shadows dispersed and experience the brightness of God shining in our homes.

This might happen when we put our own desires aside and look first to the needs of others. It can occur when we see the telltale signs that our children are growing in the life of faith.

These things often happen in the natural course of our everyday lives. They happen and we don't even notice God's glory shining through them.

God wants to make the life of our homes a great mystery. It will always consist of ordinary things repeated day after day. There will even be more than our fair share of times when we fail in our attempts to cast the demons of unruly behavior out of our kids (and ourselves).

But God is offering us the grace to have our ordinary days transfigured before our eyes more often than we probably expect.

Simply be open to the possibility as Peter, James and John were when they climbed up the mountain with Jesus. When they started out, they probably had no idea what was to come. When we wake up each day, who knows what glories will be revealed in our midst? †

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

The Sunday Readings

Sunday, July 31, 2005

- *Isaiah 55:1-3*
- *Romans 8:35, 37-39*
- *Matthew 14:13-21*

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



The first section of Isaiah was written when the Hebrews were still living in the Promised Land, although clashes among them had divided the land into two kingdoms.

Divided, weakened and small, the two kingdoms were vulnerable before the imperialistic ambitions of neighboring powers.

These vulnerabilities became fact when the strong Babylonian Empire overran the Hebrew kingdoms. It was a fearful day. Many people died, and others were taken to Babylon, the empire's capital, located in modern Iraq. Those who were left in the land anguished in misery and want. At last, Babylonia fell and the exiles returned home to find a sterile and unhappy place. Little had improved as generations passed.

Then came the composition of the third section of Isaiah, a section of which is read this weekend. At the time of this composition, people literally had to worry about their next meal so the prophecy's words were relevant. These words reminded discouraged audiences that God would supply their needs and well may be the only source of life and sustenance.

For its second reading, the Church offers us a selection from Paul's Epistle to the Romans.

This work was written when stress was quite evident. The Christian Romans lived in a culture very hostile to the Gospel and therefore to Christians. The political and legal systems were turning against Christians. St. Paul would be executed.

Very clear and strong in the reading is Paul's encouragement and his admonition. He calls upon those facing temptations and doubts to be strong in their resolve. He urges them to hold to Christ, letting nothing separate them from the Lord.

St. Matthew's Gospel provides the third reading.

It is the familiar and beloved story of the Feeding of the Five Thousand. The story line is well known. A large crowd follows Jesus. Within the crowd are sick people. Typically—and surely the sick people hoped—the compassionate Jesus healed the sick.

It should be noted that healing at that time had a meaning far different from healing an injury or disease today. It was overcoming the evil effects of sin. The ancient Jewish idea was that human sin brought every distress into the world.

There was almost no food, only five loaves of bread and a few fish. Unwilling to send the people away, Jesus provided for them. He took the food, blessed it and gave it to the disciples to distribute to the people. The leftovers filled 12 baskets.

This miracle anticipates the Eucharist. Two elements are important in the story—the role of the disciples and the utter vastness of the number of people.

Reflection

A great, constant and underlying message of the New Testament is that there is more to life than what humans see or hear around them. A basic lesson of the Church, largely overlooked today, is that human existence is eternal, either in heaven or hell.

Everything in the New Testament must be seen in this context. The story in this weekend's Gospel is not simply about hunger, but also about everlasting life. Important in understanding the message is that humans are weak and unable to provide everything for themselves. They cannot earn eternal peace on their own.

The Church's reassuring message is

Daily Readings

Monday, Aug. 1
Alphonsus Liguori, bishop and doctor of the Church

Numbers 11:4b-15
Psalm 81:12-17
Matthew 14:22-36

Tuesday, Aug. 2
Eusebius of Vercelli, bishop
Peter Julian Eymard, priest

Numbers 12:1-13
Psalm 51:3-7, 12-13
Matthew 14:22-36
or *Matthew 15:1-2, 10-14*

Wednesday, Aug. 3
Numbers 13:1-2, 25-14:1, 26-29a, 34-35
Psalm 106:6-7, 13-14, 21-23
Matthew 15:21-28

Thursday, Aug. 4
John Mary Vianney, priest
Numbers 20:1-13

Psalm 95:1-2, 6-9
Matthew 16:13-23

Friday, Aug. 5
The Dedication of the Basilica of St. Mary Major in Rome
Deuteronomy 4:32-40
Psalm 77:12-16, 21
Matthew 16:24-28

Saturday, Aug. 6
The Transfiguration of the Lord
Daniel 7:9-10, 13-14
Psalm 97:1-2, 5-6, 9
2 Peter 1:16-19
Matthew 17:1-9

Sunday, Aug. 7
Nineteenth Sunday in Ordinary Time
1 Kings 19:9a, 11-13a
Psalm 85:9-14
Romans 9:1-5
Matthew 14:22-33

that God provides, most perfectly and finally, in Jesus. The Lord gives us food, or the nourishment to sustain life, when there is no other source.

This great, compassionate gift continues through the Church, founded on the disciples. The lesson is that Christians should give in the name of Jesus. †

Question Corner/Fr. John Dietzen

'Host' of the eucharistic sacrifice is Jesus, not priest

One priest in a parish we visit often prefers to give Communion to the people first before he receives. After all the congregation and ministers receive, he takes the body and blood of Christ himself.



His explanation, we are told, is that this procedure is proper since the host at a dinner always serves the guests first and himself or herself last.

Something seems out of tune here. But maybe we're seeing a problem where there isn't any. (Iowa)

I too have sometimes witnessed this practice. In my judgment, and obviously in the judgment of the Church through the ages, there are at least two serious concerns about it.

First, the "host" at the eucharistic sacrifice, the one who invites and welcomes and feeds us there, is not the priest celebrant but the same one who was host at the Last Supper, Jesus Christ himself. The eucharistic prayers and, in fact, the whole Liturgy of the Eucharist often express this belief.

The banquet is his, accomplished by the power of his Spirit, just as the eternal banquet in the kingdom of God, which eucharistic Communion prefigures and anticipates, belongs to him.

In every consecration, it is Jesus who says, "Take this and eat." It is he who forms those who are nourished by his body and blood into "an everlasting gift" to the heavenly Father (Eucharistic Prayer III). And it is his Spirit who gathers "all who share this one bread and one cup into the one body of Christ," making those who receive it "a living sacrifice of praise" (Eucharistic Prayer IV).

The liturgical tradition of the Church bends over backward to be sure the fact is not missed. The origin, the focus and the climax of the Eucharist is the risen Lord himself.

Some odd things are said occasionally

today about "whose" Mass it is that we celebrate. The words we hear just before Communion help keep everyone's perspective on target: "Happy are those who are called to his supper."

Second, it is a distortion of Christian liturgical history to call the congregation "guests" at Mass. The ordained priest is designated the presider at Mass, acting in the name of and in the person of Christ.

The ancient understanding of the Church, however, repeated several times in the present *General Instruction of the Roman Missal*, is that the celebration of Mass is "the action of Christ and the people of God arrayed hierarchically," each one carrying out the role which pertains to him or her in the people of God (especially #5-#18).

The first Eucharistic Prayer, the so-called Roman Canon, the only one in use for some centuries before Vatican Council II, makes clear several times that while the priest is doing the speaking, he is acting and speaking for all—"All of us gathered here before you ... offer you this sacrifice of praise."

As the *Catechism of the Catholic Church* notes, all the faithful "carry out this command of the Lord by celebrating the memorial of his sacrifice. In so doing, we offer to the Father what he has given us" (#1357).

Those present at Mass, therefore, are not guests of the priest. They are there and participate in the sacrifice because it is their right as baptized members of the body of Christ.

The ancient and the present procedures of the Church regarding Communion are founded on this truth.

Recently, you referred in your column to the schismatic group started by Archbishop Marcel Lefebvre as the Priestly Fraternity of St. Pius X.

I believe you should note that the proper title of that group is the Society of St. Pius X.

I'm grateful to this reader for pointing out the error. †

My Journey to God

Flowers of Our Lady

Walking among the many plants in the garden shop, I look around at the beautiful shapes, luscious colors, and smell the lovely fragrance wafting from every plant.

Roses of every variety and size, the queen of flowers. My mind is drawn to the symbol of the queen of heaven and the rosary, a rose for every "Hail Mary" that becomes a crown of roses at completion.

Roses: pedals of red, a symbol of love, falling as the blood of my Lord. Hope and peace falling from the heart of Mary. Sweet fragrance encircles as pedals of love and blessings fall from heaven into the heart and soul.

Violets: a symbol of Our Lady's humility, The purple a reminder of anticipation and penance.

Lily of the valley: Our Lady's tears, white a reminder of birth and death.

Strong sweet smells silently beaming as is Our Lady softly calling to come to her in our need.

(Trudy Bledsoe is a member of St. Christopher Parish in Indianapolis and the Order of Secular Discalced Carmelites at the Monastery of the Resurrection in Indianapolis.)



Photo by Mary Ann Wyand of statue at Mother of Redeemer Retreat Center

The flowers of Our Lady waiting to be picked and enjoyed, a place of solace, hope and peace.

By Trudy Bledsoe

Sisters of Providence honor diamond jubilarians

Sixteen Sisters of Providence of Saint Mary-of-the-Woods are celebrating their diamond jubilee of profession.

Providence Sisters Gerry Cavanaugh, Ruth Eileen Dwyer, Kathleen Mary Gay, Rita Clare Gerardot, Mildred Giesler, Ann Jeanette Gootee, Dorothy Hucksoll, Kathryn Koressel, Anne Krause, Judith Mangin, Marianne McGriffin, Patricia Melton, Florence Norton, Marie Victoria Podesta, Miriam Clare Stoll and Ann Clement Voegerl were honored by the congregation during a Mass and reception in December.

Sister Gerry Cavanaugh, a native of Chicago, ministers as coordinator of Marywood Evanston alumnae in Illinois.

The former Sister Marie Richard Cavanaugh entered the congregation on July 22, 1944, from St. Genevieve Parish in Chicago and professed perpetual vows on Jan. 23, 1952. She graduated from Saint Mary-of-the-

Woods College with a bachelor's degree in education then received a master's degree in education administration and supervision from Indiana State University.

In the archdiocese, Sister Gerry taught at the former St. John School in Indianapolis from 1947-49, the former Holy Trinity School in New Albany from 1949-50 and the former Sacred Heart School in Terre Haute in 1951.

Sister Ruth Eileen Dwyer, a native of Chicago, volunteers at Saint Mary-of-the-Woods.

She entered the congregation on Feb. 2, 1944, from St. Leo Parish in Chicago and professed perpetual vows on Aug. 15, 1951. She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in business then received a master's degree in theology from St. Xavier University and a doctorate in ministry from St. Mary of the Lake University.

At Saint Mary-of-the-Woods, Sister Ruth Eileen served as an instructor for the sisters' novitiate from 1964-65 and was a general officer of the congregation from 1981-86. Her ministries at Saint Mary-of-the-Woods College included professor, director of continuing education, acting vice president and vice president of academic affairs, associate professor, director of the master's of arts in pastoral theology program and adjunct professor from 1967-2004. She also served as a teacher and principal at Holy Spirit School in Indianapolis from 1955-61.

Sister Kathleen Mary Gay, a native of Woburn, Mass., ministers as a teacher at St. Rose School in Chelsea, Mass.

She entered the congregation on July 22, 1944, from St. Patrick Parish in Stoneham, Mass., and professed perpetual vows on Jan. 23, 1952. She graduated from Saint Mary-of-the-Woods

College with a bachelor's degree in education then received a master's degree in education from Rivier College.

In the archdiocese, Sister Kathleen Mary taught at the former Holy Trinity School in New Albany in 1947, Holy Spirit School in Indianapolis from 1960-62 and St. Joan of Arc School in Indianapolis from 1962-65.

Sister Rita Clare Gerardot, a native of New Haven, Ind., ministers as coordinator of the Wellness Center at Saint Mary-of-the-Woods.

She entered the congregation on July 21, 1944, from St. Louis Parish in New Haven and professed perpetual vows on Jan. 23, 1952. She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in English then received a master's degree in education from Indiana State University.

At Saint Mary-of-the-Woods, Sister Rita Clare

served as the health care local community representative from 1992-96. In Indianapolis, she taught at the former St. Catherine School from 1947-51, served as principal at St. Luke School from 1967-73, taught at St. Simon School from 1973-77 and was parish minister at Cathedral Parish from 1981-89.

Sister Mildred Giesler, a native of Jasper, Ind., ministers as a member of the residential services staff.

The former Sister Alma Joseph Giesler entered the congregation on Jan. 10, 1944, from St. Joseph Parish in Jasper and professed perpetual vows on Aug. 15, 1951. She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education then received a master's degree in education from Indiana State University and a master's degree in religious studies from the University of Seattle.

In the archdiocese, Sister Mildred taught at the former St. Anne School in New Castle from 1955-58, St. Andrew School in Indianapolis from 1959-65 and St. Simon School in Indianapolis from 1981-88. She also served in parish ministry at St. Charles Borromeo Parish in Bloomington from 1979-81.

Sister Ann Jeanette Gootee, a native of Indianapolis, serves as a minister of care at Saint Mary-of-the-Woods.

She entered the congregation on Jan. 10, 1944, from St. Philip Neri Parish in Indianapolis and professed perpetual vows on Aug. 15, 1951. She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in music then received a master's degree in music history from Butler University and a master's degree in social work from St. Louis University.

Sister Ann Jeanette taught at St. Thomas Aquinas School in Indianapolis from 1970-71 then ministered as a social worker and coordinator at the Indiana University Medical Center in Indianapolis from 1976-80. At Saint Mary-of-the-Woods, she served as provincial counselor for the Sacred Heart Province from 1980-88 and as co-coordinator for health care from 2000-02.

Sister Dorothy Hucksoll, a native of Oak Park, Ill., ministers as a member of the residential services staff at Saint Mary-of-the-Woods.

The former Sister Francis Ellen Hucksoll entered the congregation on July 22, 1944, from St. Angela Parish in Chicago and professed perpetual vows on Jan. 23, 1952. She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education then received a master's degree and an education specialist degree in reading from Indiana University.

In the archdiocese, Sister Dorothy taught at the former St. Catherine School in Indianapolis from 1950-51 and 1952-56 and Holy Family School in New Albany from 1956-58. She taught at St. Charles Borromeo School in Bloomington from 1969-70 and was principal from 1971-72. At Saint Mary-of-the-Woods, she served as a nursing assistant from 1988-90, on the transportation staff and as the residents' treasurer from 1990-92, and as a companion to the sick from 1992-2001.

Sister Kathryn Koressel, a native of Evansville, Ind., ministers as a staff member for the St. Vincent de Paul Society in Evansville.

The former Sister Alfreda Marie Koressel entered the congregation on July 20, 1944, from Sacred Heart Parish in Evansville and professed perpetual vows on Jan. 23, 1952. She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education then received a master's degree in

See JUBILARIANS, page 13

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JUBILARIANS

continued from page 12

education from Indiana State University.

In the archdiocese, Sister Kathryn taught at Holy Cross School in Indianapolis from 1951-52, the former St. Paul School in Sellersburg from 1959-65 and the former Annunciation School in Brazil from 1976-86. She served as a receptionist at the Providence Retirement Home in New Albany from 1987-99.

Sister Anne Krause, a native of Chicago, volunteers at Saint Mary-of-the-Woods.

The former Sister Marie Robert Krause entered the congregation on July 22, 1944, from St. Matthew Parish in Chicago and professed perpetual vows on Jan. 23, 1952. She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in commerce then received a master's degree in business administration from the University of Notre Dame.

In the archdiocese, Sister Anne taught at the former St. Joseph School in Terre Haute from 1949-53 then served as a teacher and principal at the former St. Catherine School in Indianapolis from 1956-1962. At Saint Mary-of-the-Woods, she served as general treasurer from 1981-91 and planned giving manager from 1991-99.

Sister Judith Mangin, a native of Washington, Ind., ministers as a member of the residential services staff at Saint Mary-of-the-Woods.

She entered the congregation on July 21, 1944, from St. Mary Parish in Washington and professed perpetual vows on Jan. 23, 1952. She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education then received a master's degree in education from Indiana University.

In the archdiocese, Sister Judith taught at the former Holy Trinity School in New Albany from 1947-48, the former St. Margaret Mary School in Terre Haute from 1961-63, St. Thomas Aquinas School in Indianapolis from 1963-65, St. Philip Neri School in Indianapolis from 1972-74 and the former Annunciation School in Brazil in 1978. In Indianapolis, she served as a cook at the Cathedral Rectory from 1974-78, ministered on the adult education staff for the United Southside Community Organization from 1978-81 and taught at Martin University from 1982-95. At Saint Mary-of-the-Woods, she managed the Providence Co-op from 1996-2001 and served as a tutor for Providence Self Sufficiency Ministries from 2001-02.

Sister Marianne McGriffin, a native of Linton, Ind., ministers as a consultant in spirituality and religious education for Open SPaces in Elkhart, Ind.

The former Sister Trinita Marie McGriffin entered the congregation on Feb. 2, 1944, from St. Peter Parish in Linton and professed perpetual vows on Aug. 15, 1951. She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education then received a

master's degree in education from the University of Dayton and a master's degree in religious education from the University of Notre Dame.

In the archdiocese, Sister Marianne taught at St. Charles Borromeo School in Bloomington from 1955-58 then served as a teacher and principal at the former St. Benedict School in Terre Haute from 1959-66.

Sister Patricia Melton, also a native of Linton, ministers in prayer at Saint Mary-of-the-Woods.

The former Sister Leone Marie Melton entered the congregation on July 22, 1944, from St. Anthony Parish in Indianapolis and professed perpetual vows on Jan. 23, 1952. She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education then received a master's degree in education from Indiana University.

Sister Patricia taught at St. Patrick School in Terre Haute in 1947. At St. Mary Parish in Rushville, she served as parish program coordinator from 1978-79, pastoral associate and administrator of religious education from 1979-82 and director of religious education from 1982-96. In Indianapolis, she taught at Holy Spirit School from 1959-67, Immaculate Heart of Mary School from 1967-68, the former St. Agnes Academy from 1969-70, the former Ladywood-St. Agnes School from 1970-76 and the former Latin School from 1976-78. She served as the coordinator of Ladywood-St. Agnes Alumnae from 1997-2003.

Sister Florence Norton, a native of Chicago, ministers as pastoral associate for Our Lady of Grace Parish in Chicago.

The former Sister Thomas Ann Norton entered the congregation on Jan. 10, 1944, from St. Sylvester Parish in Chicago and professed perpetual vows on Aug. 15, 1951. She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education then received a master's degree in education from St. Louis University.

In Indianapolis, Sister Florence taught at St. Thomas Aquinas School from 1946-50 and at the former St. Catherine School from 1950-52. She also ministered in Arequipa, Peru.

Sister Marie Victoria Podesta, a native of Chicago, volunteers at St. Mark School in Chicago.

She entered the congregation on July 22, 1944, from St. Mel Parish in Chicago and professed perpetual vows on Jan. 23, 1952. She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education then received a master's degree in education from St. Louis University.

In Indianapolis, Sister Marie Victoria taught at St. Philip Neri School in 1947 and St. Joan of Arc School from 1947-50. She served as a teacher and principal at St. Paul School in Sellersburg from 1963-69.

Sister Miriam Clare Stoll, a native of Clyde, Mo., ministers in prayer and in the sewing room at Saint Mary-of-the-Woods.

She entered the congregation on



Sr. Gerry Cavanaugh, S.P.



Sr. Ruth Eileen Dwyer, S.P.



Sr. Kathleen Mary Gay, S.P.



Sr. Rita Clare Gerardot, S.P.



Sr. Mildred Giesler, S.P.



Sr. Ann Jeanette Gootee, S.P.



Sr. Dorothy Hucksohl, S.P.



Sr. Kathryn Koressel, S.P.



Sr. Anne Krause, S.P.



Sr. Judith Mangin, S.P.



Sr. Marianne McGriffin, S.P.



Sr. Patricia Melton, S.P.



Sr. Florence Norton, S.P.



Sr. Marie Victoria Podesta, S.P.



Sr. Miriam Clare Stoll, S.P.



Sr. Ann Clement Voegerl, S.P.

Aug. 12, 1944, from Immaculate Conception Parish in Conception, Mo., and professed perpetual vows on Jan. 23, 1952. She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education.

In Indianapolis, Sister Miriam Clare taught at Holy Spirit School from 1954-62 and St. Philip Neri School from 1966-71 then served as an administrator at St. Elizabeth Home in 1971, as a parish worker at St. Matthew Parish from 1971-72 and as a hospital visitor at St. Vincent Hospital from 1972-74. She ministered to the aging and sick at St. Patrick Parish in Terre Haute from 1986-94. At Saint Mary-of-the-Woods, she served as a driver and helped in community services from 1994-96.

Sister Ann Clement Voegerl, a native of St. Anthony, Ind., ministers in prayer at Saint Mary-of-the-Woods.

She entered the congregation on

July 22, 1944, from St. Joseph Parish in Jasper and professed perpetual vows on Jan. 23, 1952.

At Saint Mary-of-the-Woods, Sister Ann Clement served as a cook for the priests' house from 1947-49, 1954-60 and 1964-78, coordinator of health care transportation from 1996-2000 and assistant manager of the Providence Co-op from 2001-02. In Indianapolis, she served as a cook at the former Ladywood School from 1949-51 and former St. Agnes Academy in 1952. She also served at the Providence Retirement Home in New Albany as laundress and housekeeper from 1978-79, laundress and food service staff member from 1979-82, executive housekeeper from 1982-86, associate food service director from 1986-87 and dietary manager from 1987-93. At the Providence House, she ministered in food service from 1993-94 and as an intergenerational companion from 1994-96. †

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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.

BLOOMENSTOCK, Earl F., 91, St. Bartholomew, Columbus, July 9. Husband of Maxine Bloomenstock. Father of Sharon Ehinger, Cecilia Joslin and David Bloomenstock. Grandfather of six. Great-grandfather of five.

BOWLING, Robert, 49, St. Mary, Aurora, July 9. Husband of Carol (Tyler) Bowling. Father of Kristen and Michelle Bowling. Stepfather of Katie and Tyler Teke. Son of Faye (Smith) Bowling. Brother of Sandy Smith and Vicki Wolf.

BROWN, Rosemary, 80, St. Anne, New Castle, July 13. Mother of Gail MacKay. Sister of Martha Bailey and John Garvey. Grandmother of two.

CASHNER, Henrietta S., 99, St. Malachy, Brownsburg, June 29. Mother of Beverly

Warner. Grandmother of four. Great-grandmother of five.

DAVIS, Ralph J., 77, St. Peter, Harrison County, June 29. Husband of Mary Martha Ditto. Father of Martha Ann Bennett, Mary Slotten, David, Jay and Pat Davis. Brother of Margaret Woertz. Grandfather of 12. Great-grandfather of nine.

DECKARD, Roberta M., 68, St. Philip Neri, Indianapolis, July 9. Mother of Nancy Droppelman, Nettie Hinton and Marvin Deckard. Sister of Antoinette Broshears, Josephine Key, Anthony, Harry, John and Steve Jones. Grandmother of 10. Great-grandmother of four.

GRISWOLD, Josephine, 89, St. Bartholomew, Columbus, June 30. Mother of Sabina Connelly. Grandmother of three.

HALLAL, Jowdat, 65, Holy Spirit, Indianapolis, July 15. Husband of Henriette Hallal. Father of Eva Rivera-Hallal and Tina Hallal. Son of Evalin Hallal. Brother of Zeckaria, Eli, Faris, George and Nadeem Hallal. Grandfather of two.

HAMES, John Frederick, 71, St. Michael, Greenfield, July 9. Husband of July Hames. Father of Jennifer Huczko, Jacqueline McGrath, Jeffrey and John Hames. Brother of Louise

Whitehouse, Barbara Winkle, Betty Schieb, William Hall and Claude Hames. Grandfather of six.

HUBER, Paul, Sr., 78, St. Mary-of-the-Knobs, Floyds Knobs, July 14. Husband of Rosalie Huber. Father of Debbie Harbeson, Gary, Mark, Mike and Paul Huber Jr. Brother of Cecelia D'Apice, Carol Greswall, Benedictine Sister Kathy Huber, Maryknoll Sister Rosemary Huber, Doris Wathen, David, Joe Jr., John and Norbert Huber. Grandfather of 11.

KERNEY, Dorothy R., 81, Mary, Queen of Peace, Danville, June 6. Mother of Dorothy Bowman, Anne Burd, Margaret Shaver, George, John

and Robert Kerney. Sister of Mary Lou Tenbarga, David, Joseph and Richard Seib.

Grandmother of 10. Great-grandmother of two.
LaPLANT, James E., Sr., 65, St. Peter, Harrison County, July 6. Husband of Doris Hoke. Father of Angela Stewart, Anita, Jimmy, Joe and Kevin LaPlant. Brother of Rosemary Roberts. Grandfather of three.

LULEY, Anne, 86, Christ the King, Indianapolis, July 13. Mother of Dr. Theresa, Timothy and Thomas Luley. Sister of Clare Lantagne and John Barnicle. Grandmother of four.

MARTIN, Donald, 72, Holy Family, Richmond, July 15. Husband of Mary Ann Martin.

Father of Jane Scruton and Cathy Stranne. Grandfather of four.

McLAIN, Barbara B., 55, St. Pius X, Indianapolis, July 11. Wife of Robert McLain. Mother of Kelly, Kent and Kyle McLain. Daughter of Virginia Rasmussen. Stepdaughter of Donald Rasmussen. Sister of Susan Kravitz and Gigi Steinbock. Stepsister of Janet Ferris, Ann Maher, Bud and Greg Rasmussen.

PRAKEL, Mark Steven, 50, St. Lawrence, Lawrenceburg, July 7. Husband of Carolyn Prakel. Father of Matt Prakel. Son of Margaret Prakel. Brother of Dawn Jane Rood and Tom Prakel. Grandson of Margaret Yauger.

TAYLOR, Frederick John, 76, St. Mary, Aurora, July 4. Father of Cindy Dibutera and Warren Taylor. Brother of Patricia Gabbard and Helen Terry. Grandfather of one.

THOMPSON, Kathleen (Cesnik), 61, Holy Trinity, Indianapolis, July 4. Mother of Vincent Thompson. Daughter of Mary Cesnik. Sister of Barbara, Anthony, James and Michael Cesnik. Grandmother of two.

WAGNER, Carl, 43, St. Mary-of-the-Knobs, Floyds Knobs, July 13. Husband of Kris Wagner. Father of Megan, Morgan and Nicholas Wagner. Son of Richard Wagner. Brother of Patty Bathgate, Susan Pearson, Kathy Sommer, Daniel and John Wagner. †

Pope condemns wave of 'abominable terrorist attacks'

LES COMBES, Italy (CNS)—Pope Benedict XVI decried a wave of "abominable terrorist attacks" in Egypt, Turkey, Iraq and Britain, and called on God to convert the hearts of those responsible for the bloodshed.

Such violent attacks "offend God and humanity," the pope said after praying the Angelus on July 24 from the Alpine retreat where he was vacationing.

May "God stay the murderous hand" of the terrorists, who are driven by "fanaticism and hatred," and may he "convert their hearts" to the ideals of reconciliation and peace, the pope said.

Bomb blasts on July 23 at the Egyptian resort town of Sharm el-Sheikh were the latest in a string of terrorist attacks to hit Europe and the Middle East. The predawn explosions in Egypt left at least 88 people dead, according to reports from local hospitals.

Upon hearing the news of the Red Sea resort-town blast, Pope Benedict expressed his "heartfelt condolences to the families of the victims" in a telegram sent July 23 to local Church and government authorities.

The message, sent on behalf of the pope by the Vatican's secretary of state, Cardinal Angelo Sodano, reiterated the pope's condemnation of such "senseless acts" of violence that cause "so much suffering to civilian populations."

"His holiness appeals to all to renounce the way of violence" and "instead to embrace the way of peace," the telegram said.

While investigators suspect diverse Islamic militant groups to be behind the different terrorist attacks, Pope Benedict told reporters he believed the violence was not aimed against Christianity.

"I feel the intention is far more general and not specifically against Christianity," he said July 25 after a meeting with priests and deacons of the Valle d'Aosta region where he is vacationing.

When asked by journalists whether Islam could be thought of as a religion of peace, the pope said, "I would not like to use big words to apply generic labels."

Islam "certainly contains elements that can favor peace; it also has other elements; we must always seek the best elements," he said.

The Vatican's newspaper said the latest attack in Egypt marked another "chilling chapter" of horror.

On the front page of its July 24 edition, *L'Osservatore Romano* said the violence has put the Egyptian resort town on "that bleak map of terror" together with the world's other cities that have been targeted by terrorists.

The attacks have increasingly "taken on the shape of a diabolic design against humanity," the paper said.

The following day, the government of Israel formally



Pope Benedict XVI talks to a group of children upon his arrival for a meeting with priests in Introd, in northern Italy's Valle d'Aosta region, on July 25. At his Angelus blessing the previous day, the pope condemned violence in Egypt, Iraq, Turkey and Britain and asked God to convert the hearts of those responsible for the bloodshed.

expressed its disappointment that Pope Benedict had not listed Israel as one of the countries currently suffering because of terrorism.

A July 25 statement from the Israeli Embassy to the Vatican said, "The government maintains that such an omission strengthens the extremists who do not want peace and weakens the moderates."

Israel, the statement said, is "one of the principal victims of Islamic terrorism," and the government would have appreciated it if Pope Benedict had condemned the killing of innocent civilians there.

The statement added that the Israeli Foreign Ministry had called the Vatican's diplomatic representative, Archbishop Pietro Sambri, to a meeting in Jerusalem to express its concern. †

Franciscan Sister Adriana Lentz was a teacher and principal for 55 years

Franciscan Sister Adriana Lentz, a member of the Sisters of the Congregation of the Third Order of St. Francis of Oldenburg, died on July 23 at St. Clare Hall, the health care facility for the sisters at the motherhouse in Oldenburg. She was 91.

The Mass of Christian Burial was celebrated on July 25 at the motherhouse chapel in Oldenburg. Burial followed at the sisters' cemetery.

The former Ann Jeanette Lentz was born on Jan. 20, 1914, in Hamilton, Ohio. She entered the Oldenburg Franciscan Community on Dec. 30, 1932, and professed her final vows on July 2, 1938.

Sister Adriana served as a teacher and principal for 55 years.

She taught at St. Mary School in Greensburg, Little Flower School in Indianapolis, the former St. Francis de Sales School in Indianapolis and St. Michael School in Brookville.

Sister Adriana also ministered as a principal at Our Lady of Mercy School in Dayton, Ohio, from 1964-79 and at other schools in Ohio and Missouri.

In 1996, Sister Adriana retired to the motherhouse, where she served her community by working as a secretary for the Communications Office.

Surviving are several nieces and nephews.

Memorial gifts may be sent to the Sisters of St. Francis, P.O. Box 100, Oldenburg, IN 47036-0100. †

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VACCINES

continued from page 3

forms and degrees of cooperation with evil and "the concerns about public health."

The French priest said the human cell lines used to cultivate the production of most vaccines produced today come from tissue derived from two human fetuses voluntarily aborted in 1964 and 1970.

The paper said the people involved in the original abortions are guilty of cooperating with evil as well as "those who prepare the vaccines using human cell lines" coming from those abortions, "those who participate in the mass marketing of such vaccines" and "those who need to use them for health reasons."

But there are gradations of complicity and immorality of those involved, the text said.

Those who were closely involved with the original abortion and acted with the intent of ending human life acted immorally by formally cooperating with evil, the paper said.

Those who then utilize the aborted fetus cell lines to produce the vaccines are engaged in "passive material cooperation" which is equally illicit, it said.

But the doctors and parents who use the vaccines for health reasons are carrying out "a form of very remote ... material cooperation," reflecting a "very mild" immoral act, the paper said.

Msgr. Suaudeau said that because the abortions occurred some 40 years ago, using vaccines associated with those cell lines "is a very, very remote" form of cooperation with evil, so remote that it "does not indicate any moral value" when compared to the greater good derived from preventing the spread of an infectious disease.

"If the health of the child or of the whole population" is at risk, then "the parents should accept having their kid be

vaccinated if there is no alternative," he said.

The Vatican study emphasized that being forced to use an unethical vaccine in no way reflected Church approval of its production.

Msgr. Suaudeau said the paper urged people to lobby "and push government and health officials" to get alternative, effective vaccines on the U.S. market so Catholics would not be forced to "act against their conscience" if they are to safeguard their children's health.

Vaccines that use animal, not human, cell lines raise no moral questions whatsoever, Msgr. Suaudeau said. But two of those vaccines, one for rubella, another for hepatitis A, are not available in the United States because they still need approval from the Food and Drug Administration. So far, there is no vaccine for chicken pox that does not use human cell lines.

But until ethical vaccines are available in the United States for rubella and hepatitis A, parents should also consider "the common good" when deciding whether to abstain from mandatory vaccinations, he said.

Mandatory, universal immunization against these viruses has resulted in proper disease control, Msgr. Suaudeau said.

Both he and the Vatican study warned that ongoing disease control through inoculation, even of rare but serious diseases like rubella, is key in preventing fresh outbreaks.

Even though rubella has been virtually eradicated from the United States, it is still an epidemic in some parts of the world. The rubella virus causes severe problems, even death, for a fetus in its first trimester.

An unvaccinated child "could get [the virus], not show any symptoms" and, as "a healthy carrier," pass it on to other unvaccinated people, the most vulnerable being pregnant women, said Msgr.

Suaudeau.

Parents who do not immunize their children against rubella would be responsible for the malformations and subsequent abortions of malformed fetuses that might result from a pregnant woman being infected by the unvaccinated child, both the study and Msgr. Suaudeau said. In this case, the parent would be in

"much more proximate cooperation with evil" than if he had accepted a morally questionable vaccine to begin with, he said.

Children and unborn children must not pay the price for "the licit fight against pharmaceutical companies" that produce immoral vaccines, said the Italian version of the study. †

Pro-life supporters pray to stop state execution of inmate

By Mary Ann Wyand

Indiana Death Row inmate Kevin A. Conner said last week that he doesn't want to grow old in prison and won't seek clemency.

As *The Criterion* went to press on July 26, Conner was scheduled to be executed by chemical injection shortly after midnight on July 27 at the Indiana State Prison in Michigan City, Ind., for the Jan. 26, 1988, murders of Steven Wentland, Anthony Moore and Bruce Voge in Indianapolis.

Prosecutors said the men had been drinking together before Conner stabbed Wentland and struck him with a car then shot Moore and Voge.

Conner, who is 38, was scheduled to be the fourth Indiana Death Row inmate executed by the state this year. Indiana reinstated capital punishment in 1977.

Pro-life supporters planned to peacefully protest Conner's execution during prayer vigils on July 26 outside the penitentiary in Michigan City, in front of the Governor's Residence in Indianapolis and near the courthouse in Bloomington.

St. Susanna parishioner Karen

Burkhart of Plainfield, the Indiana death penalty abolition coordinator for Amnesty International, said on July 25 that abolitionists throughout the state would mourn Conner's execution during the solemn vigils in three cities.

"Murder is always wrong and horrifying, whether it is done by an individual or the state," Burkhart said.

Nick Hess of Indianapolis said recently that he has worked to educate people about "the injustice of the death penalty" for 10 years as a member of the Indiana Information Center on the Abolition of Capital Punishment, a statewide umbrella organization working to end the death penalty.

"The more I learn, the more I've considered that the death penalty isn't compatible with the principles of democracy. I know that there will be a day when Indiana will abolish the death penalty," Hess said.

The *Catechism of the Catholic Church* states that life in prison without parole is an acceptable punishment for capital crimes, and that execution is not appropriate in a civilized society because incarceration is an effective way to keep society safe from people convicted of murder. †

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