



The

Criterion

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June 25, 2004

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CNS photo by James Baca, Denver Catholic Register

U.S. bishops gather for Mass at the start of their special assembly in Englewood, Colo., on June 14. The bishops were meeting for a five-day closed-door retreat. Their schedule consisted of prayer and reflection plus discussion on the "Charter for the Protection of Children and Young People" and the annual report on its implementation. The bishops' Task Force on Catholics in Public Life reported on its work.

Bishops warn politicians who back abortion

WASHINGTON (CNS)—Politicians who act "consistently to support abortion on demand" risk "cooperating in evil and sinning against the common good," the U.S. Catholic bishops said in a statement released in Washington on June 18.

"Those who formulate the law" are obliged in conscience "to work toward correcting morally defective laws," they said in a 1,000-word statement titled "Catholics in Political Life."

"The killing of an unborn child is

always intrinsically evil. ... To make such intrinsically evil actions legal is itself wrong," they said.

Noting that "the question has been raised" whether it is necessary to deny Communion to Catholics in public life who support abortion on demand, the bishops said that "all must examine their consciences" about their worthiness to receive Communion, including with regard to "fidelity to the moral teaching of the Church in personal and public life."

They added that "given the wide range of circumstances involved in arriving at a prudential judgment" in that matter, the bishops "recognize that such decisions rest with the individual bishop in accord with established canonical and pastoral principles.

"Bishops can legitimately make different judgments on the most prudent course of pastoral action" in confronting individual cases, they said, but the

See ABORTION, page 7

Bishops approve 2004 child sex abuse policy audits

DENVER (CNS)—The U.S. bishops have approved on-site audits this year of all U.S. dioceses and Eastern-rite eparchies to monitor compliance with child sex abuse prevention policies.

The vote was 207-14 in favor with one abstention, according to a June 15 news release issued in Denver by the communications department of the U.S. Conference of Catholic Bishops.

The approval came after controversy

as to whether some bishops wanted to postpone the 2004 audits.

The vote was taken during the bishops' June 14-19 closed-door spring meeting, held this year in the Denver suburb of Englewood.

Kathleen McChesney, executive director of the bishops' Office of Child and Youth Protection, which conducts the audits, told Catholic News Service on June 16 that the vote leaves enough time

to do the 2004 audits.

"Last year's audits began at the end of June. This leaves us approximately the same amount of time," she said.

The hierarchy also directed its all-lay National Review Board to prepare, in conjunction with the bishops' Ad Hoc Committee on Sexual Abuse, proposals for a study on the causes and context of the clergy sex abuse crisis.

See AUDITS, page 7

Campaign 2004: Candidates back Church call for health care reform

Editor's note: The U.S. bishops' Administrative Committee adopted "Faithful Citizenship: A Catholic Call to Political Responsibility" as a blueprint on



how Catholic social teaching should affect political participation by Catholics. Here is one story in an

ongoing Catholic News Service series about how the stands of the Democratic and Republican presidential candidates stack up with "Faithful Citizenship."

WASHINGTON (CNS)—It's been more than a decade since the U.S. Catholic bishops declared in their 1993 document "A Framework for Comprehensive Health Care Reform" that the U.S. health care system "serves too few and costs too much."

With more than 43 million Americans now uninsured, the trend in the past 11 years has gone in the direction of serving fewer and costing more.

Both President Bush and Sen. John F. Kerry of Massachusetts, the expected Republican and Democratic nominees for president, have outlined detailed plans for expanding access to affordable health care, protecting and strengthening Medicare, reforming medical liability law and reducing health care costs.

Bush's plan focuses on expansion of a network of community health centers to serve low-income Americans; establishment of tax-free health savings accounts to pay out-of-pocket health costs; refundable tax credits to help workers buy health insurance; introduction of a prescription drug benefit for seniors through Medicare; formation of association health plans that would allow small businesses to band together for lowered insurance rates; and "common-sense reform to medical liability law" that would reduce "frivolous and time-consuming legal proceedings against doctors and health care providers."

The centerpiece of Kerry's health care reform proposal is a federal guarantee to pay the full cost of more than 20 million children enrolled in Medicaid if states agree to expand coverage to children

See ELECTION, page 8

Longtime educator will lead Indiana Catholic Conference

By Mary Ann Wyand

Glenn A. Tebbe, executive director of the Indiana Non-Public Education Association (INPEA), will direct the advocacy work of the Indiana Catholic Conference (ICC), the public policy organization of the state's five Catholic dioceses, effective July 1.

Tebbe's appointment as executive director of the Catholic Conference was announced recently by the ICC board of directors. He succeeds M. Desmond Ryan, Ph.D., who retires on June 30 after 29 years of service to the conference.

On July 25-28, Tebbe and Ryan will participate in the 2004 gathering of the National Association of State Catholic

Conference Directors. He also will work with the U.S. Conference of Catholic Bishops on legislative issues.

A member of St. Mary Parish in Greensburg, Tebbe also served the Church in central and southern Indiana as a Catholic school teacher and principal.

He taught at St. Lawrence School in Lawrenceburg from 1972-74 and at St. Louis

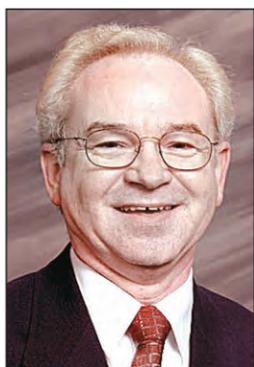
School in Batesville from 1975-76 then served as principal of St. Mary School in Greensburg from 1976-94.

As the first executive director of the INPEA, Tebbe established the office at the archdiocese's Xavier Building next door to the ICC office and adjacent to the Archbishop O'Meara Catholic Center in Indianapolis.

During 10 years in that position, Tebbe provided a voice for non-public educators in public policy discussions at the Indiana General Assembly, often working with Ryan on issues of interest to both the INPEA and ICC.

"Catholic schools have been a part of the INPEA," Tebbe said, "so I have been associated with the bishops and many of

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Glenn A. Tebbe

Catholic authors respond to Dan Brown's *The Da Vinci Code*

By Sean Gallagher

The Da Vinci Code, a novel by author Dan Brown, has been a significant phenomenon in popular culture for the past year.

In that time, more than 7 million copies of the novel have been sold in the United States alone. It is also being translated into 40 languages. Academy Award-winning director Ron Howard has agreed to direct the motion picture adaptation of the novel.

But it has also spurred the publication of more than a dozen books that seek to correct what their authors feel are significant misrepresentations of fundamental Christian beliefs and aspects of the history of the Church that are central to the novel's plot.

The plot of the book surrounds the investigation of the murder of the curator of the Louvre Museum in Paris by Robert Langdon, a professor of religious symbolism at Harvard University, and Sophie Neveu, a French cryptologist.

In the course of their investigation (in which they are being pursued as suspects in the crime), they discover the relationship of the murder to the secret that Jesus, who in the novel is declared to be merely human, was married to Mary Magdalene, with whom he had a child.

Additionally, Brown, through his characters, claims that the Catholic Church has throughout its history gone to great lengths and used violent means to keep this secret.

Two Catholic authors have written books that seek to question this and many

other assertions made in the novel. Amy Welborn of Fort Wayne, Ind., has written



Amy Welborn

Decoding Da Vinci: The Facts Behind the Fiction of The Da Vinci Code (Our Sunday Visitor, 2004). Welborn has published numerous books on the Catholic faith and articles in several Catholic publications.

Carl Olson of Eugene, Ore., and Sandra Miesel of Indianapolis have written *The Da Vinci Hoax: Exposing the Errors in The Da Vinci Code* (Ignatius Press, 2004).

Olson is the former editor of *Envoy* magazine and is the author of several articles in a variety of Catholic publications.



Carl Olson

He is also the author of *Will Catholics Be Left Behind? A Critique of the Rapture and of Today's Prophecy Preachers* (Ignatius Press, 2003).

Miesel, a member of Our Lady of Mount Carmel Parish in Carmel, Ind., in the Lafayette Diocese, earned a master's degree in medieval history from the University of Illinois and has done further graduate

work in this field at Indiana University. She has also published numerous articles in Catholic publications.



Sandra Miesel

These authors in part chose to write their books after observing the negative effect that Brown's novel has had on numerous people. They saw that many Christians were attracted to the

novel's claims and were beginning to question their long-held beliefs.

At the same time, many people have expressed wonder that so many books are now appearing to debate the facts of claims made in a novel. After all, they ask, why get so excited over a piece of fiction?

"Nothing is ever 'just fiction,'" said Welborn. "We don't read something unless it has an impact on us."

"Dan Brown, in this book, presents as fact assertions that are not fact. If he had written a novel and said, 'This is a fictional riff on the possibility of Mary Magdalene and Jesus being married,' some of us would be offended maybe, [but] it would [still] be presented as fiction. But he doesn't do that."

Indeed, the first page of Brown's novel has the word "Fact" in boldface print across the top. He goes on to list various aspects of the background of the novel that he claims to be just that.

It is authors like Welborn, Miesel and

Olson, however, who argue that what Brown asserts to be fact are indeed falsehoods.

These claims and counterclaims are related to an important issue underlying the controversy surrounding the novel: the role of truth in fiction.

"The goal of fiction is to truthfully portray reality, but in a unique manner," said Olson. "*Hamlet* is a great piece of literature because it says things about human nature in a way that, if it was in a dry non-fiction manner, would not appeal to people."

Olson says that a novel "ultimately... presents a particular worldview and perspective on reality."

The worldview that Brown would appear to work from seems to be one in which objective truth either is unknowable or does not exist.

During a recent presentation in Concord, N.H., he emphasized his belief that "history is written by the winners" and asked the question, "How historically accurate is history itself?"

In response to Brown's positions, Olson claims that the novelist "wants it both ways." He argues that Brown approaches with suspicion the long-accepted historical account, yet seems to accept uncritically as true very recent works that question traditional Christian beliefs based upon questionable evidence.

Despite their concerns about the novel's claims, Welborn, Miesel and Olson did not write their books to condemn those who have or will read *The Da Vinci Code*.

See **AUTHORS**, page 3

Positive presentations of Catholicism in contemporary fiction

By Sean Gallagher

One of the motivations that drove Amy Welborn, Carl Olson and Sandra Miesel to write books in which they question the assertions made in *The Da Vinci Code* is their belief in the positive role that fiction can play in the life of faith.

"I think that fiction, like any art form, is essential to the life of the Church," Welborn said, "because it expresses things about the human condition that can only be expressed in that way."

Olson, who felt called to join the Catholic Church, gives credit to such fiction writers as G. K. Chesterton and Flannery O'Connor and the poetry of T. S. Eliot for helping him along the way to full communion in the Catholic Church.

In interviews with *The Criterion*, each author was asked to go beyond simply providing a critique of *The Da Vinci Code* and to recommend contemporary or recent fiction that presents a positive view of the Catholic faith.

Welborn recommended the novels of Ron Hansen who, like his predecessor, Flannery O'Connor, writes fiction that is filled with Catholic themes but are not overtly Catholic. His novels include *Atticus* and *Mariette in Ecstasy*. Hansen has also published a collection of essays titled *A Stay against Confusion: Essays on Faith and Fiction*.

Welborn also recommended two collections of short stories by Tim Gautreaux—*Same Place, Same Things* and *Welding with Children*.

Olson pointed readers to Walker Percy

who, though he passed away nearly 15 years ago, wrote novels such as *The Moviegoer* and *The Thanatos Syndrome*, which explore very contemporary themes from a Catholic perspective.

He also praised *Simon's Night* and *Rookery Blues*, both by novelist Jon Hasler.

Miesel has an interest in science and horror fiction, having written reviews and analyses of works in that genre as well as her own novels.

From this field, she recommended the

See **NOVELS**, page 3

Official Appointments

Rev. Paul D. Etienne reappointed pastor of Our Lady of Perpetual Help Parish in New Albany for a second six-year term, effective July 1, 2004.

John Steven Cole to parish life coordinator of Good Shepherd Parish in Indianapolis, effective July 7, 2004.

Robert W. Decker to parish life coordinator of St. Andrew the Apostle Parish in Indianapolis, effective July 7, 2004.

Sister Mary Beth Klingel, S.P., to parish

life coordinator of St. Margaret Mary Parish in Terre Haute, effective July 7, 2004.

Rev. Todd Goodson to administrator of St. Maurice Parish in Napoleon and sacramental minister of Immaculate Conception Parish in Millhouses and St. Denis Parish in Jennings County from associate pastor of St. Bartholomew Parish in Columbus, effective August 4, 2004.

These appointments are from the office of the Most Rev. Daniel M. Buechlein, O.S.B., Archbishop of Indianapolis. †

CONFERENCE

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the officials within the Catholic community. I'm not a new face or a new name, nor are they to me, so there's some carry-over."

Tebbe said the INPEA also has worked with other lobbying groups, such as the Indiana Family Institute, on legislative issues of interest to many organizations.

Tebbe earned an education specialist degree from Ball State University in Muncie, Ind., with a major in school administration/superintendent, in 1981. He

also earned a Bachelor of Arts degree from Marian College in Indianapolis in 1971 and a Master of Arts degree from Xavier University in Cincinnati in 1972.

In addition to his membership in state and national education associations, Tebbe served as a City Council member in Greensburg from 1987-2000 and began a new council term in 2004.

He also served as president of the City Planning Commission in Greensburg from 1989-2000 and was appointed to the Greensburg Board of Public Works and Safety this year.

Tebbe and his wife, Laura Jo, have four children. †



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AUTHORS

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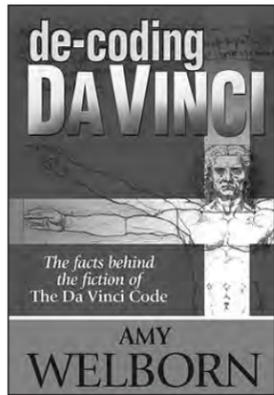
“My book is not censorious,” said Welborn. “I don’t judge people who enjoyed *The Da Vinci Code*. It’s not fruitful to attack something as simply being anti-Catholic.”

“We have no interest in dissuading people from reading the novel,” said Olson. “Our interest is in exposing the errors in the novel, showing where the novel gets its claims from and showing the truth about the issues raised in *The Da Vinci Code*.”

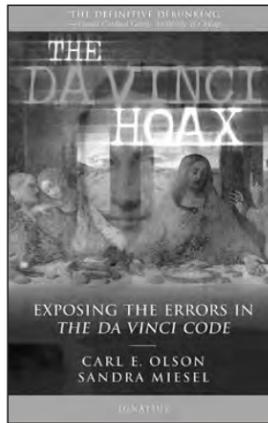
While they are concerned about the negative impact that the novel has had on many Catholics, these writers see the possibility of good coming out of the controversy swirling around it.

Miesel pointed out that it has shown that art can be “a more powerful way of reaching the reader or viewer than a non-fiction work” and that it might present the Church with “an opportunity to wake people up to early Church history and how the Bible came about.”

Welborn sees the ongoing turmoil about the novel as “a call for us to step back and say, ‘We need to understand and



help people understand that our faith has a beginning in Judaism and Jesus.’ It wasn’t just invented by guys in Rome.”



Olson thinks it can be a chance to draw more people to learn about the faith. He said that often, if a parish sponsored a discussion on traditional

Christian beliefs, few people might show up.

“If you say you’re doing a talk on *The Da Vinci Code*, several dozen will show up,” said Olson. “We can actually use this for a good end, to educate and to catechize, to promote authentic Christianity and Catholicism.”

And perhaps Olson’s and Miesel’s books, as well as Welborn’s, can be effective aids for Catholics in moving toward this goal.

(For more information on Decoding Da Vinci, go to www.amywelborn.com/davincicode.html. For more information on The Da Vinci Hoax, go to www.davincihoax.com.) †

For related story, see Archbishop Daniel M. Buechlein’s column on page 5.

NOVELS

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award-winning novel *Declare* by Tim Powers. Miesel described it as “a very powerful, very Catholic novel, superbly researched, [a] cross between John Le Carre and *1001 Arabian Nights*.”

But in order for a novel to present a positive, thought-provoking perspective on Catholicism, the author need not be

Catholic.

Two examples of this recommended by Welborn are *Lying Awake* by Mark Salzman and *Hungry Ghost* by Keith Kachtick.

Welborn is making an effort to bring good Catholic fiction to the reading public. She has been named editor of “Loyola Catholic Classics,” a series of reprinted Catholic classic novels from Loyola Press, written in English, from the 20th century that are currently out of

print in the United States.

The series will contain a mixture of popular and literary works. The plan is to publish 10 novels each year.

Contemporary Catholic authors will write the introductions to the novels that will also include discussion questions aimed at parish study groups.

Among the authors to be included in the series are Evelyn Waugh, Rumer Gooden and Pulitzer Prize-winner Edwin O’Connor.

Welborn thinks that this series has the potential to help heal divisions in the Church today.

“I, personally, am drawn to this project because I am very distressed by the ideological divide in the Catholic Church, how people almost can’t talk to each other anymore,” said Welborn. “Coming together and reading novels that are written about fundamental faith issues is a way, I think, to get people talking about what really matters.” †

Tucson bishop may seek bankruptcy protection for diocese

TUCSON, Ariz. (CNS)—A Chapter 11 bankruptcy filing may be the only option available to the Tucson Diocese in the face of sexual abuse lawsuits seeking millions of dollars, Bishop Gerald F. Kicanas said in a letter to his people.

It could mark the first time a U.S. Catholic diocese utilizes Chapter 11 of the U.S. Bankruptcy Code. The legislation is designed to let a corporation with unmanageable debt continue functioning while reorganizing under a court-approved plan to restore solvency by restructuring and eliminating the debt.

In the letter, dated June 16 and read at parish Masses the weekend of June 19-20, Bishop Kicanas said he is currently engaged in “the proper consultation necessary to begin what now appears to be the only option for the diocese, pursuit of Chapter 11 bankruptcy protection under federal law.”

“We are a mission diocese with few resources,” he wrote. “Previous settlements have severely limited our ability to respond to the present demands.”

The diocese’s audited financial report for the 2002-03 fiscal year showed \$20.7 million in assets but \$21.9 million

in liabilities.

In January 2002, the diocese reached an out-of-court settlement of 11 sexual abuse lawsuits. The amount was not disclosed, but local media reported that it was \$15 million or more.

In the preceding 10 years, eight cases had been settled for about \$155,000.

In 2003, the diocese reached a \$1.8 million settlement with families of five girls who said they were molested by a lay teacher at a Catholic school in Yuma. It reached another settlement for \$35,000.

The 2003 settlements were covered by insurance, but “insurance companies participated minimally” in the 2002 settlement, said diocesan spokesman Fred Allison. He said the insurance situation for the 19 cases currently pending is similar to that of the 2002 cases.

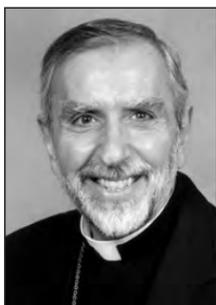
Last summer, the diocese also sold its central headquarters, the Bishop Manuel D. Moreno Pastoral Center, to the private Catholic Foundation for the Diocese of Tucson for \$1.65 million to pay off a \$1.5 million debt it had owed the foundation since the 1980s. Since then, the diocese has rented the property from the foundation for about \$167,000 a year.

In a memo posted on the diocesan Web site on June 21, Bishop Kicanas said he would prefer to settle the pending lawsuits through mediation, but “that is simply not possible at the present time because the current demands are well beyond the means of the diocese. There

are already more cases than the number settled in 2002 and we have no assurance that there will not be more claims.

“Response to victims and assurance that the diocese can continue its mission are the two driving forces involved in

the consideration of Chapter 11,” he said. “The litigation system in the U.S. is a first-come, first-served system. The settlement made in 2002 significantly depleted the resources of the diocese and put the diocese into very serious debt.” †



Bishop Gerald F. Kicanas



Fourth of July

Fireworks explode over the Iwo Jima memorial in Washington last Fourth of July. The U.S. holiday, which falls on a Sunday this year, marks the anniversary of the adoption of the Declaration of Independence in 1776.



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Editorial



CNS photo from Reuters

Ampuls containing a medium for storing stem cells are shown by supervising cell biologist Lesley Young at the UK Stem Cell Bank in London on May 19. The world's first embryonic stem-cell bank opened, breaking ground in one of the most controversial areas of medical research.

President Reagan and stem-cell research

The debate over government funding of human embryonic stem-cell research has flared up again, from a most unlikely cause: the death of former President Ronald Reagan.

There are those who would have us believe that the former president could have been spared from the Alzheimer's disease that afflicted him for the last 10 years of his life if scientists had been permitted to experiment more with stem cells taken from human embryos. The embryos are killed in the process.

We invite you to read the news story on page 14 about this controversy in this issue. It reports on the letter that 58 senators sent to President Bush asking for a relaxed policy along with the Bush administration rejection of a change in the policy. It also quotes criticism of the letter by Richard Doerflinger, deputy director of the U.S. bishops' Secretariat for Pro-Life Activities.

We will not repeat the news story's facts in this editorial. Instead, we would like to quote from Steven W. Mosher, president of the Population Research Institute and a close friend of President Reagan. The quotations are from a briefing that Mosher made on June 10:

"I forget who sent me a copy of *Abortion and the Conscience of the Nation* [written by Reagan] in early 1984, but I do remember that it was one of the first—perhaps the first—pro-life book that I had ever read. I had only returned to the U.S. from the Far East a few months before, and was embroiled in a controversy with Stanford University over the forced abortions and forced sterilizations I had witnessed in China. I was already pro-life, but I couldn't explain my position very well.

"The Great Communicator's book solved that problem. Writing in the clear and lucid prose that was his trademark, Ronald Reagan explained to me just why it was important to defend human life at all its stages. In so doing, he enabled me to explain it in turn to many others over the years.

"I have often used his argument that anyone who is unsure of when life begins 'should give life the benefit of the doubt.' However tiny the human being in question, I have on more than one occasion said, borrowing another line from Reagan, that 'tiny human life has a God-given right to be protected by the law.'"

Later in his briefing, after telling about a speech he wrote for Reagan on foreign policy and the former president's gracious thanks, Mosher said about Reagan: "As president, he saved lives, too, in particular doing all he could to spare the lives of unborn children from the abortionist's knife.

"We need to pray, now, for Nancy Reagan," Mosher continued. "She has apparently been told that fetal stem-cell research could have saved her husband from Alzheimer's. A few weeks before his death, she called for [government funding] of such research, which 'has taken my husband to a distant place where I can no longer reach him.'

"Mrs. Reagan has my complete sympathy. She witnessed her tender-hearted yet tough, brave yet humble husband slowly lose his mind. And, in a magnificent act of selfless love, she spent the past decade caring for him. But on this point she is mistaken.

"President Reagan would not want to become a poster child for fetal stem-cell research. This is not the memorial that he would want, not the crusade that he would have wished his wife to embark upon. For not only is the promise of fetal stem-cell research greatly exaggerated—even *The Washington Post* now admits that 'Stem Cells [Are] an Unlikely Therapy for Alzheimer's'—it violates the sanctity of life that he felt so strongly.

"President Reagan himself, I am convinced, would have been the last one to want to have been saved through the sacrifice of innocent unborn children."

—John F. Fink

Letters to the Editor

Attacking social causes that lead to abortion

Many people write about the evils of abortion, and it is evil, but very few people seem to write about or reflect upon the issues in our society which can lead to abortion. We have to ask, as in all issues of justice, what systems in our society might be behind so many seeking abortion.

The following are some major reasons for abortion: 1.) Sexual promiscuity, which is generally sanctioned by most of society. 2.) Economic poverty faced by single women and even married women. 3.) Lack of family support at the time of pregnancy. 4.) Lack of financial and emotional support on the part of society when a woman is struggling with a pregnancy. 5.) Fear of rejection. 6.) Lack of information on what takes place in an abortion and the after-effects. 7.) The predominant level of violence in our society on many fronts.

Attack these issues and I venture to say that there would be an enormous drop in the number of those seeking to abort. We can be moral in our private lives, but we easily ignore the social systems that create injustice, such as abortion, poverty, warfare, inequality, hatred and revenge.

Indeed, we need to broaden our concern for children, not just those in the womb. Consider the systems in our world that allow the following. According to *Maryknoll* magazine, 30,000 children under age 5 die each day in the world, the majority from preventable causes. Two hundred forty-six million children are exploited through labor, 1 million by the sexual industry (which leads to more abortions), 300,000 in armed conflicts and 3 million children under age 15 are infected with the virus that causes AIDS. Another 30 million children have not been immunized against other diseases.

Jesus said not to scandalize the little children. If we neglect children, are we not a scandal to them both in and out of the womb?

Ronald Stegman, Guilford

Let's not punish Catholic politicians

In reply to previous letter writers who believe that "Action should be taken against politicians supporting abortion," their spirituality is commendable but their "political view" is, definitely, not.

Since "politician" is becoming a bad word, substitute "lawmaker." This "most powerful country on Earth" includes diverse peoples. Since Catholic lawmakers represent all their constituents, I suggest we Catholics resist the temptation to punish or otherwise interfere with their required performance as outlined in the U.S. Constitution.

One of the last things we should want to see, is this country operating with fewer and fewer Catholic politicians.

E. Burkhardt, Indianapolis

Disagrees with Sisters of Providence about war in Iraq

As a longtime reader of *The Criterion*, I was a bit perplexed at the June 11 letter from the Sisters of Providence of Saint Mary-of-the-Woods (Abuse of prisoners must never happen again). In all the time that I have read the Letters to the Editor, I must have missed their letter decrying and condemning Saddam Hussein for the systematic torture, rape, mutilation and murder of hundreds of thousands of Iraqi prisoners. I will wait with baited breath for their moral indignation and condemnation of Al Qaeda for the beheadings of

Nick Berg and Daniel Pearl.

In no uncertain terms am I defending the actions of a few undisciplined soldiers, but I know personally that U.S. soldiers are not trained to commit such acts, nor does the leadership of our Army fail to properly instruct and train all soldiers in the proper treatment of prisoners. The sisters' claim that these acts were pervasive, sanctioned and authorized by the leadership of our Army is specious and lacking in empirical basis.

While some of the pictures showed treatment that was clearly demeaning, not all of the acts shown in the photos were illegal or immoral. The sisters would do well to remember that these prisoners were not altar boys, and that a photo does not always tell the whole story.

The sisters' letter was obviously a thinly veiled political attack on the Bush administration and our military leaders. Full of hyperbole, their letter attempted to give this incident the moral equivalency of what was done to the Iraqi people during the Hussein regime, and was thus intellectually dishonest at best. I would have expected better from such erudite women.

Keith R. Donnelly, Carmel, Ind.
Lt. Col. (ret), U.S. Army

Outrage of Sisters of Providence over war is misplaced

In response to the letter written by the General Council of the Sisters of Providence of Saint Mary-of-the-Woods in their joint position with the Leadership Conference of Women Religious, titled "Abuse of prisoners must never happen again," that appeared in the June 11 *Criterion*:

What a bunch of liberal propaganda hogwash!

Any considerate person would agree the abuse of Iraqi prisoners in the Abu Gharib prison by Americans should not have occurred, was not prudent and was foolish to capture on film and publicize.

But your attitude of blaming America first and your list of seven demands over this matter are entirely out of proportion to the action.

Your sense of self-importance in "expressing [your] abhorrence and shame" and your use of the word "atrocious" is over-reaching, betraying your deeper liberal disdain for this country, our president, and our nation's policy of spreading freedom and liberty against tyranny.

Abortion is an atrocity. The Nazi extermination of Jews in World War II was an atrocity. Saddam's use of torture, executions, rape, cutting off of heads and limbs, etc. was an atrocity. Comparatively, this matter, though not justified, rises to the level of a fraternity hazing prank.

If you would spend the same amount of effort on stopping abortion in this country, that would be a worthwhile endeavor.

Gordon Smith, Indianapolis

Letters Policy

Letters from readers are welcome and should be informed, relevant, well-expressed, concise, temperate in tone, courteous and respectful.

The editors reserve the right to select and edit the letters based on space limitations, pastoral sensitivity and content.

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

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

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

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Fiction, reality and the truth about the Church's divine origins

(Sixth in a series)

One reason the Catholic Church is misunderstood and misrepresented has to do with *how* it is evaluated.

Setting aside the divine origin of the Church and its theological reality, it is frequently viewed through the lens of a sociopolitical “power” model. Through that lens, the Church looks huge and intimidating, especially in a secular culture.

If one were ideologically inclined as a liberal secularist of the 21st century and wanted to disseminate one’s philosophy as widely as possible, a well-written historical novel could be quite effective. I do not know if that was novelist Dan Brown’s intention, but *The Da Vinci Code* could fill that bill.

Over the last year, I have been asked frequently whether I have read the book, and, if so, what did I think of it.

I have read the novel and, like most people, I found it to be an intriguing page-turner. It claims to be historical fiction. I believe there is some pretense in that assertion, but then I guess it is permissible for fiction to be creative with historical features.

Brown is definitely creative if not knowingly manipulative with fanciful touches of history. And he is a clever writer. I am not interested in a historical critique here. If you desire to read a brief and well-constructed critique of *The Da Vinci Code*, I refer you to a pamphlet titled “The Catholic Response:

The Da Vinci Code” by Amy Welborn, published by *Our Sunday Visitor*. (See www.osv.com.)

I share some concerns expressed by critics because *The Da Vinci Code* may well be the closest thing to a catechetical work that many readers, including adult Catholics, might have read in many years. And it has been read by millions.

Because the novel is laced with recognizable historical and religious features, some people have expressed their wonderment about the veracity of the author’s thesis that questions traditional Christian doctrine. I am amazed that more people did not find blasphemous or at least outrageous the assertion that Jesus and Mary Magdalene were husband and wife and that they had offspring. Is this yet another symptom of a post-Christian era? Perhaps, like me, most readers felt that the closer one got to the end of the novel, the cheaper and more preposterous the assertion became.

The novel’s presentation of religion and the Catholic Church is based on a sociopolitical model of “power.” This is not an uncommon mode of evaluating the Church and, from a human perspective, this is not surprising. What is so difficult to communicate about the reality of the Catholic Church is its spiritual and theological foundation rooted in its divine origins.

The Catholic Church is not simply some complex, longstanding historical corporate

structure intent on conquering the world. Christ precisely renounced this kind of political prowess as the orientation of his kingdom. The history and size of the Catholic Church—which necessarily has governance features because of its human dimension—continues to intimidate a secularized culture.

In *The Da Vinci Code*, it is as if the author tried to imagine a way one might turn Christianity upside down. To do so, Christ and his teachings are discredited by introducing the notion that his depiction in the New Testament is an insidious and intentional lie perpetrated by a power-hungry Church eventually epitomized by the Vatican. An underlying secularist premise could be expressed like this: If Christianity is the enemy of the real world, the Catholic Church and the Vatican are the epicenter.

Glorifying Mary Magdalene as representing the “sacred or divine feminine” versus the Trinity is feminist ideology gone extreme.

Good mystery novels play on our human fascination with intrigue and conspiracy. It amazes me how ready people are to wonder about conspiracy theories relative to the functioning of the Catholic Church. It is as if

it is hardly possible to believe in the good intentions of religious leaders, even granted their human limits. *The Da Vinci Code* thrives on a blatant fascination and fear of conspiracy perpetrated by the Vatican. Brown appeals to bogus accounts of history, manuscripts, research and archaeology to craft his novel.

I do not believe it is a stretch to assert that this novel epitomizes the function of secularism in its opposition to revealed, authentic Christianity. More precisely, I believe it intends to undermine the formidable, countercultural moral force particularly represented by the Catholic Church.

The moral doctrines, and especially the pro-life teachings, of the Catholic Church fly in the face of popular opinion in our secular and materialistic culture. Our challenge as Catholics is to try to understand our faith more deeply and to live it more consistently in this culture. To do so, we need God’s grace, which we find in humble prayer.

Being Catholic is not always easy, but it is true! †

(Next week: *Why does God allow bad things to happen?*)

Archbishop Buechlein’s intention for vocations for June

Women Religious: that their love of God and the religious charism may be widely appreciated and encouraged.

Representar a la Iglesia como poder sociopolítico es un esfuerzo por debilitar su fuerza moral

(Sexto de la serie)

Una de las razones por las que se juzga erróneamente y se malinterpreta a la Iglesia Católica tiene que ver con *cómo* se le juzga.

Apartando el origen divino de la Iglesia y su realidad teológica, a menudo se le considera como modelo de “poder” sociopolítico. Desde este punto de vista la Iglesia parece enorme y resulta intimidante, especialmente para la cultura secular.

Si uno estuviera ideológicamente inclinado a ser laico liberal del siglo XXI y quisiera diseminar la propia filosofía tan ampliamente como fuera posible, una novela histórica bien escrita podría ser bastante efectiva. No sé si esa era la intención del novelista Dan Brown, pero el *El Código Da Vinci* encaja perfectamente en esa descripción.

Durante el último año me han preguntado con frecuencia si he leído el libro, y de ser así, qué pensaba de él.

He leído la novela y al igual que la mayoría, me pareció un libro intrigante, de aquellos en que uno no puede parar de leer. Afirma ser un libro de ficción histórica. Opino que dicha aseveración es pretenciosa, pero imagino que es aceptable que la ficción sea creativa con aspectos históricos.

Sin duda, Brown es creativo, por no decir manipulador consciente, con delicados toques de historia. Y es un escritor astuto. No me interesa iniciar aquí una crítica histórica. Si desea leer una crítica breve y bien articulada sobre *El Código Da Vinci*, le sugiero que revise un impreso preparado por Amy Welborn, publicado por *Our*

Sunday Visitor. (Véase www.osv.com.)

Comparto algunas de las preocupaciones expresadas por los críticos ya que posiblemente *El Código Da Vinci* sea lo más cercano a una obra de catecismo que muchos lectores, incluyendo católicos adultos, hayan leído en muchos años. Y millones lo han leído.

Debido a que la novela está bordada con detalles históricos y religiosos reconocibles, muchas personas han expresado su inquietud en cuanto a la veracidad de la tesis del autor que cuestiona la doctrina cristiana tradicional. Me sorprende que más personas no hayan encontrado blasfemo, o al menos increíble, la aseveración de que Jesús y María Magdalena eran marido y mujer y que tuvieran descendencia. ¿Es acaso este otro signo más de la era post-cristiana? Quizás al igual que yo, muchos lectores sintieron que, a medida que uno se acercaba al final de la novela, el argumento se tornaba más absurdo y barato.

El planteamiento de la novela sobre la religión y la Iglesia Católica se basa en un modelo sociopolítico de “poder”. Este no es un modo inusual de juzgar a la Iglesia, y desde la perspectiva humana, no resulta sorprendente. Lo que sí resulta muy difícil de transmitir sobre la realidad de la Iglesia Católica es su fundamento espiritual y teológico, enraizado en su origen divino.

La Iglesia Católica no es meramente una estructura corporativa compleja y antigua que pretende conquistar el mundo. Precisamente, la tendencia del reino de Cristo es renunciar a este tipo de aptitudes políticas. La historia y las dimensiones de

la Iglesia Católica, que necesariamente cuenta con rasgos de estructura de gobierno debido a su aspecto humano, continúa intimidando a la cultura secular.

Con *El Código Da Vinci* pareciera que el autor hubiera tratado de imaginarse cómo podría uno volcar patas arriba al cristianismo. Para lograrlo, se desacredita a Cristo y a sus enseñanzas introduciendo la noción de que su representación en el Nuevo Testamento es una mentira siniestra e intencional perpetrada por una Iglesia sedienta de poder y personificada finalmente por el Vaticano. La premisa secular subyacente podría resumirse de la siguiente manera: si el cristianismo es el enemigo del mundo real, la Iglesia Católica y el Vaticano son su epicentro.

Glorificar a María Magdalena como la representación de la “feminidad sagrada o divina”, en contraposición a la Trinidad, es la ideología feminista llevada a sus extremos.

Las buenas novelas de misterios juegan con nuestra fascinación humana haciendo uso de la intriga y la conspiración. Me sorprende lo dispuestas que están las personas a reflexionar sobre teorías conspiradoras relativas al funcionamiento de la Iglesia Católica. Pareciera que fuera muy difícil creer en las buenas intenciones de los líderes religiosos, incluso a pesar de

sus limitaciones humanas. *El Código Da Vinci* se aprovecha descaradamente de la fascinación y el temor a las conspiraciones perpetradas por el Vaticano. Brown echa mano de falsos relatos históricos, manuscritos, investigaciones y arqueología para confeccionar su novela.

No creo que sea exagerado afirmar que esta novela encarna la función del laicismo de oponerse al cristianismo auténtico y declarado. Más específicamente, creo que pretende socavar la formidable fuerza moral y en contra de la cultura que representa la Iglesia Católica.

Las doctrinas morales y especialmente las enseñanzas en favor de la vida de la Iglesia Católica se burlan de las opiniones populares de nuestra cultura secular y materialista. Nuestro desafío como católicos es tratar de entender nuestra fe más a fondo y vivirla consistentemente en medio de esta cultura. Para lograrlo, necesitamos la gracia de Dios que encontramos en la oración humilde.

Ser católicos no es siempre fácil, ¡pero es verdadero! †

(La próxima semana: *¿Por qué Dios permite que pasen cosas malas?*)

Traducido por: Language Training Center, Indianapolis

La intención de vocaciones del Arzobispo Buechlein para junio

Mujeres Religiosas: Que su amor por Dios y carisma religioso sean apreciados y alentados por todas partes.

Check It Out . . .

There will be a concert and workshop titled **"The Healing Harp"** on July 9-10. The concert, presented by therapeutic harpist Tami Briggs, will begin at 7 p.m. on July 9 in the St. Paul Hermitage Chapel, 501 N. 17th Ave., in Beech Grove. A free-will offering will be accepted. The workshop will be held from 10 a.m. to noon on July 10 at the Benedict Inn Retreat and Conference Center, 1402 Southern Ave., in Beech Grove. Lunch will follow. The cost is \$15 per person, which includes lunch. Registration is due as soon as possible. For more information, call the hermitage at 317-787-2369 or the Benedict Inn at 317-788-7581 or log on to www.benedictinn.org.

St. Jude Parish, 5353 McFarland Road, in Indianapolis, is having its **parish festival** from 5 p.m. to midnight on June 24-25, and from 3 p.m. to midnight on June 26. There will be food, rides, games and crafts. For more information, call 317-786-4371.

Christ the King Parish, 1827 E. Kessler Blvd., in Indianapolis, is having its **Summer Social** from 5 p.m. to midnight on June 25-26. There will be music, games, food and entertainment. On Friday and Saturday morning, there will also be a rummage sale. For more information, call 317-255-3666.

Father James Farrell, pastor of St. Barnabas Parish in Indianapolis, has made available on compact disc a **guided imagery experience** titled "Pathways to Prayer." The meditation follows a path that leads to the loving presence of Jesus. The disc is available at Our Lady of Fatima Retreat House, 5353 E. 56th St., in Indianapolis, or can be ordered online by e-mailing Kmc429@aol.com. The cost of the disc is \$15, plus shipping. Proceeds will be donated to Fatima Retreat House. For more information, call the retreat house at 317-545-7681.

There will be a **Retrouvaille Weekend retreat** from July 16-17 at Fatima Retreat House, 5353 E. 56th St., in Indianapolis. The Retrouvaille program is designed to help married couples that are experiencing difficulties in communicating and loving as well as experiencing disillusionment. The Catholic program is open to married couples of all faiths. Retrouvaille seeks to focus on key problems, present techniques of communication, and provide ways for couples to place and keep their individual, marital and spiritual needs in balance. For more information on the program and the weekend, call the archdiocesan Office of Family Ministries at 317-236-1596 or 800-382-9836, ext. 1596, or leave a message at 317-738-1448.

The Respect Life Committee of St. Therese of the Infant Jesus (Little Flower) Parish, 4720 E. 13th St., in Indianapolis, is conducting a **pro-life prayer service** at 7 p.m. on July 1 in the church. Participants will pray for an end to capital punishment and particularly for Death Row inmate Darnell Williams, whose execution is scheduled for July 9 at the Indiana State Penitentiary in Michigan City, Ind. Petitions will be available and given to Indiana Gov. Joseph Kernan. Father Robert Gilday, pastor, will preside at the prayer service. For more information, call the parish office at 317-357-8352.

The Providence Center at Saint Mary-of-the-Woods is hosting a retreat led by Tom Stella titled **"The God Instinct: Heading Your Heart's Unrest"** on Aug. 1-6. Stella is the author of *The God Instinct* and *A Faith Worth Believing*. The retreat will focus on the fundamental themes of the spiritual and the practical. The cost of the retreat, which includes lodging and meals, is \$400. For more information or to register, call Roz Novotney or Christian Brother Barry Donaghue at the Providence Center at 812-

535-4531 or e-mail SpiritPro@spsmw.org.

There will be a Catholics United for the Faith (CUF) morning of reflection titled **"Called to be Faithful"** on July 10 at Our Lady of the Apostles Family Center, 2884 N. 700 W., in Greenfield. Msgr. Joseph F. Schaedel, vicar general, will lead the event. Registration, with donuts, will begin at 8:30 a.m., and the reflection will start at 9 a.m. There will be a Mass at noon followed by lunch. The cost of the event is \$15 per person, \$25 per couple, \$10 per CUF member, and free for children. For more information, call Eileen Hartman at 877-734-2444. †

VIPs . . .



Albert and Juanita (Crowley) Luken, members of St. Margaret Mary Parish in Terre Haute, will celebrate their 60th wedding anniversary on June 26. The couple was married on that date in 1944 in Charlestown, Mass. They have six children: Rita Cottrell, Theresa McCullough, Karen Shafer, Sheryl Smith, Albert Jr. and Gregory Luken. They have 36 grandchildren and 26 great-grandchildren.



Paul and Mary Stahl, members of Holy Name Parish in Beech Grove, will celebrate their 50th wedding anniversary on July 3 with a 5:30 p.m. Mass at Holy Name Church. The couple was married on June 26, 1954 at St. Mark the Evangelist Church in Indianapolis. They have three children: Barbara Gallamore, Michael and William Stahl. They have six grandchildren and one great-grandchild.



William and Ellen (Wathen) Gale, members of Our Lady of the Greenwood Parish in Greenwood, celebrated their 50th wedding anniversary on May 22 with a renewal of vows during a 5:30 p.m. Mass at Our Lady of the Greenwood Church and an open house. The couple was married on May 29, 1954 in the former Assumption Church in Indianapolis. They have six children: Brenda Clark, Jennifer Flodder, Debra Yates, Steven, William and the late Karen Gale. They have 18 grandchildren and one great-grandchild. †

Awards . . .

The **Saint Mary-of-the-Woods College softball team** won its third consecutive United States Collegiate Athletic Association (USCAA) national title at the USCAA National Championships on April 30-May 1. Several of the team members were also honored with awards for their athletic and academic accomplishments. †



Swing Fore Seniors

Pat Coriden, left, a golfer and resident of St. Augustine's Home for the Aged in Indianapolis, helps Little Sister of the Poor Marthe Pugliese with her swing in preparation for the sixth annual Swing Fore Seniors Golf Tournament on July 14 at the Ironwood Golf Club, 10955 Fall Road, in Fishers, Ind. The tournament raises funds to assist the Little Sisters of the Poor in their work of serving the elderly residents of St. Augustine Home. The cost of the event is \$125 per person, which includes the tournament, lunch and dinner. Tickets may be purchased for the dinner alone for \$50 per person. For more information, call Mary Ann Barothy at 317-872-6420, ext. 211, or e-mail devindydsp@earthlink.net.

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ABORTION

continued from page 1

bishops share an "unequivocal commitment to protect human life and dignity."

They urged Catholics in public life to protect the unborn and oppose legal abortion "lest they be guilty of cooperating in evil"—which in Catholic teaching is itself sinful.

They said they would counsel Catholic politicians who consistently work against restrictions on abortion that their support for abortion on demand "risks making them cooperators in evil in a public manner."

The statement was adopted by a vote of 183-6 during the special assembly of the U.S. Conference of Catholic Bishops held June 14-19 in Englewood, Colo., a Denver suburb.

It was issued following an extensive interim report to the bishops by their Task Force on Catholic Bishops and Catholic Politicians, formed last November and headed by Cardinal Theodore E. McCarrick of Washington.

The statement said respect for the Eucharist "demands that it be received

worthily and that it be seen as the source for our common mission in the world."

They cited the First Letter to the Corinthians, in which St. Paul warns that "whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of profaning the body and blood of the Lord."

Noting "the polarizing tendencies of election-year politics," they warned against misusing Catholic teaching and sacramental practice "for political ends."

Reflecting on the Church's role in promoting public policies that respect human life and dignity, they said there is a need "to continue to teach clearly" and bring Catholic leaders to an "unequivocal commitment" to full legal protection of human life at every stage.

They said there is a need to do more "to persuade all people that human life is precious and human dignity must be defended." They invited political leaders as well as others to take initiatives in that area.

They called on all Catholics "to act in support of these principles and policies in public life."

On release of the statement, Cardinal McCarrick said, "It reflects the bishop's



Jenni Login, right, demonstrates with a small group in front of St. Patrick's Cathedral in New York City on June 16. The group was asking Cardinal Edward M. Egan of New York and other bishops to withhold giving Communion to Democratic presidential candidate Sen. John Kerry due to his stand on abortion. Kerry, a Catholic, supports efforts to keep abortion legal. U.S. bishops meeting in Colorado in mid-June for a retreat discussed the topic of Catholics in public life.

role as teacher, pastor and center of unity. We address the moral issues that our society faces without endorsing parties or candidates."

Cardinal McCarrick noted that last fall the bishops' Administrative Committee "outlined the principles for moral participation in political life and described the

USCCB positions on numerous issues" in their quadrennial election-year statement on political responsibility. That statement, titled "Faithful Citizenship: A Catholic Call to Political Responsibility," and the new statement, "Catholics in Political Life," are available on the Internet at www.usccb.org. †

AUDITS

continued from page 1

The study is called for by the bishops' policies contained in the 2002 "Charter for the Protection of Children and Young People," but the financing has to be approved by the bishops.

The news release quoted Justice Anne M. Burke, interim chairwoman of the review board, as welcoming the bishops' vote.

"The National Review Board is pleased with the decision to move forward with the audits and to begin further research into the causes and context of these crimes," said Burke.

Prior to the decision, she had criticized some bishops for opposing the 2004 audits and seeking to delay a vote until November when it would be too late to conduct the audits for this year.

"Working with the Ad Hoc Committee on Sexual Abuse, the National Review Board will continue to promote strong action to protect children and young people in the Church," said Burke, an Illinois Appellate Court judge.

"The message is clear: Children will be safe from harm in the Catholic Church, and the bishops and lay people will work together on this," she said.

The USCCB news release said that the bishops also discussed whether in the future the audit process should be replaced by a regional oversight system based on the 14 regions into which the USCCB is divided. The bishops will discuss the audit procedures in their upcoming review of sex abuse prevention policies, said the release.

The charter allows for development of

regional monitoring procedures.

The review of the policies contained in the charter is scheduled for the bishops' meeting in November.

The 2004 audits will be the second yearly report on how dioceses and eparchies are complying with policies. The 2003 audits showed 90 percent compliance.

The bishops' Office of Child and Youth Protection, which conducted the 2003 audits, has been directed to conduct this year's audits and any future national audits pending the outcome of the policy review.

Praising the vote was Archbishop Harry J. Flynn of St. Paul-Minneapolis, chairman of the sexual abuse ad hoc committee.

The bishops' actions were "a clear indication of our commitment to the charter and to the protection of children and young people," said Archbishop Flynn in the USCCB news release.

Agreeing was Cardinal Roger M. Mahony of Los Angeles, who had previously supported 2004 audits and said that opponents were a minority among the bishops.

In a separate news release, the cardinal said that the audit vote "indicates that the bishops are serious about continuing the important task of making sure that our Church is safe for everyone, especially for children and youth."

Mercy Sister Mary Ann Walsh, a spokeswoman for the bishops, said that the bishops were also briefed on the procedure for replacing National Review Board members.

The spokeswoman said that the review board and Archbishop Flynn's committee are responsible for drafting a joint list of replacements with each of

the potential nominees being vetted by the local bishop, as was the case in the original appointments.

Bishop Wilton D. Gregory of Belleville, Ill., USCCB president, will then present the names to the bishops' Administrative Committee in September for consultation before he appoints new members, said Sister Mary Ann.

The board originally had 13 members, but one resigned and five others, including Burke, have announced their resignations before the end of 2004. Burke told CNS on June 16 that the five resigning this year would remain on the board until replacements have been named.

Burke added that the bishops also agreed to do further studies with the

John Jay College of Criminal Justice in New York based upon the data the college collected last year for its massive statistical study on the nature and scope of the crisis during the years 1950-2002.

John Jay researchers, using detailed questionnaires sent to dioceses and eparchies, reported last February that 4,392 priests and deacons were credibly accused of child sex abuse involving 10,667 people during the time period.

Burke said that the review board will meet on June 27-28 to chart its future work, make suggestions for the bishops' November policy review and prepare guidelines for new members so they will have some idea of the time involved in board work. †

MARRIAGE SUPPLEMENT

Marriage ANNOUNCEMENTS

Be a part of our Marriage Supplement
July 23, 2004, issue of *The Criterion*

If you are planning your wedding between July 1, 2004, and February 1, 2005, we invite you to submit the information for an announcement on the form below.

Pictures

You may send us a picture of the bride-to-be or a picture of the couple. Please do not cut photograph. The picture must be wallet-size and will be used as space permits. We cannot guarantee the reproduction quality of the photos. Please put name(s) on the back of the photo. Photos will be returned if a stamped, self-addressed envelope is enclosed.

Deadline

All announcements and photos must be received by Wednesday, July 7, 2004, 10 a.m. (No announcements or photos will be accepted after this date). All announcements without photos must be received by the same date.

— Use this form to furnish information —

Clip and mail to: BRIDES, *The Criterion*, ATTN: Mary Ann Klein, P.O. Box 1717, Indianapolis, IN 46206
Deadline with photos: Wednesday, July 7, 2004, 10 a.m.

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ELECTION

continued from page 1

living at 300 percent of the federal poverty level and to the family members of children living at up to 200 percent of the poverty level. The plan would provide insurance to more than 18 million children and adults currently uninsured, according to the Kerry campaign.

Kerry also has proposed the creation of a "premium rebate" pool that would reimburse employee health plans a portion of the cost of care in certain high-risk health cases as long as companies use the savings to reduce the cost of workers' premiums. He would give all Americans access to the same health care plan that covers Congress and the president, offer small business owners refundable tax credits for up to 50 percent of the cost of insuring their workers, and reduce prescription drug costs by closing loopholes in patent laws.

Kenneth Thorpe, chairman of the department of health policy and management at Emory University in Atlanta, recently estimated that Bush's proposal would cost about \$90 billion over 10 years and would provide coverage for 2.5 million people currently uninsured. Kerry's plan would cost an estimated \$690 billion over 10 years and would add 27 million people to the ranks of the insured, Thorpe said.

At a recent campaign appearance in Youngstown, Ohio, Bush said community health centers were the centerpiece of his health plan; he has promised to build or expand 1,200 such centers by 2006, and said he is halfway toward that goal.

"It's a common-sense approach to making sure the system meets the needs without centralizing the decision-making

process in Washington, D.C.," he said.

Kerry's campaign Web site says the Democrat's proposal to reform health care would "save Americans, purchasers and the federal government billions in health care costs every year." Kerry "believes that all parts of the health care system—insurers, providers, lawyers, employers and patients—have a responsibility to help make the health care system more affordable," it adds.

But the Kerry health plan, as outlined on his Web site, also includes among its priorities protecting women's "right to choose"—a stand clearly at odds with the Catholic Church's strong opposition to abortion.

"[Kerry] believes that the Constitution protects their right to choose and to make their own decisions in consultation with their doctor, their conscience and their God," the Web site says. "He will defend this right as president [and] ... support only pro-choice judges to the Supreme Court."

The U.S. bishops do not comment on candidates' specific proposals, but they outlined their hopes for health care reform in the 2003 document, "Faithful Citizenship: A Catholic Call to Political Responsibility."

"This reform must be rooted in values that respect human dignity, protect human life, and meet the needs of the poor and uninsured," they said. "With tens of millions of Americans lacking basic health insurance, we support measures to ensure that decent health care is available to all as a moral imperative. We also support measures to strengthen Medicare and Medicaid as well as measures that extend health care coverage to children, pregnant women, workers, immigrants, and other vulnerable populations."

Father Michael D. Place, president and

CNS photo by Karen Callaway, Northwest Indiana Catholic



Registered nurse Kathy Nix explains a new medication to patient Barbara Krupa at St. Clare Health Clinic in Crown Point, Ind., on June 10. The clinic, associated with St. Anthony Medical Center, opened in 1996 to address the needs of the uninsured in northwest Indiana. More than 43 million Americans have no health insurance.

CEO of the Catholic Health Association, hopes that whoever is inaugurated president in January 2005 will move the health care reform discussion forward by convening "a summit of all those people who fought each other last time [in 1993-94] and killed health care reform."

Quoting Ron Pollack, executive director of Families USA, a national health care consumer organization, Father Place said, "Health care reform failed because everyone thought that their perfect solution was the only solution."

The role of a president should be to bring together all the parties in health care reform—providers, insurers, consumers and special-interest groups—and ask them, "What's your second-best solution?" the priest added.

But health care reform must be systemic, Father Place said in a column for the May-June issue of *Health Progress*, the Catholic Health Association's bimonthly journal.

"The gap between how things ought to be and how they are cannot be overcome by patchwork efforts," he wrote. "Instead, there must be a real transformation of

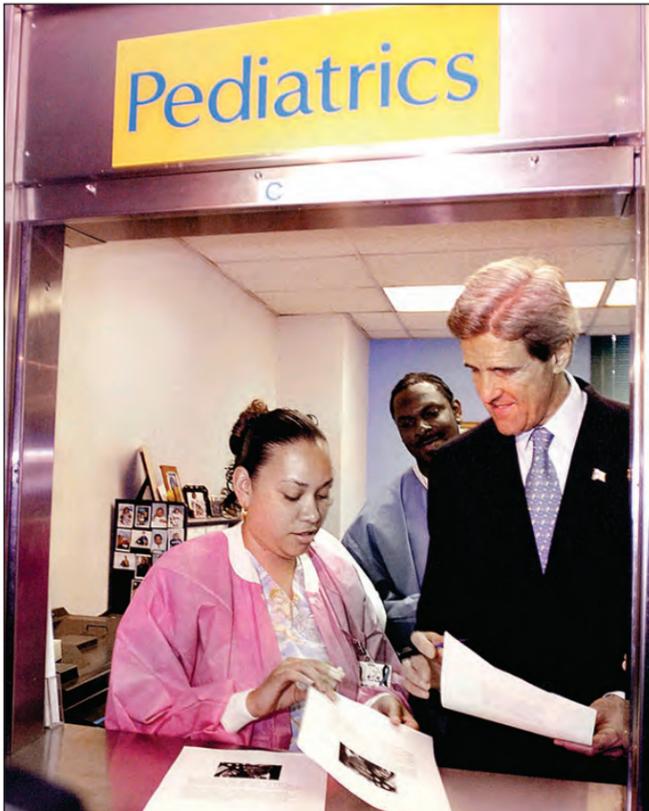
how persons maintain access to health care and how health care is delivered in our country."

Speaking on June 8 at the CHA's annual assembly in Chicago, pollster Celinda Lake, president of Lake Snell Perry & Associates in Washington, said health care still lags behind the economy and the war in Iraq as issues of primary importance to voters.

But she said health care issues will be "more powerful" in the elections if "viewed through an economic lens" by voters. Most Americans are "flabbergasted" when they discover the number of children and working adults who lack insurance, and even those with insurance are worried about job loss or higher health care costs, Lake added.

The place of health care in the 2004 elections "is going to depend on how Iraq plays out, and the war on terrorism," said Father Place. "If, God willing, the transitional government in Iraq is successful, and the focus does get back to domestic policy," he added, then health care reform might get the attention it deserves. †

During early May campaigning, Democratic presidential candidate Sen. John F. Kerry talks with health care workers at the Portland Family Health Center in Louisville, Ky. According to an analyst at Emory University, Kerry's proposed plan for health care reform would cost an estimated \$690 billion over 10 years and would add 27 million people to the ranks of the insured.



CNS photo from Reuters



CNS photo from Reuters

President George W. Bush discusses the role of community health centers during a visit to Youngstown State University in Youngstown, Ohio, in late May. Such centers are the focus of his health care proposal, which according to an Emory University analyst would cost about \$90 billion over 10 years and provide coverage for 2.5 million people currently without health insurance.

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Jesus prayed that all people will be united in faith

By Fr. Ron Roberson, C.S.P.

Ecumenism is the modern movement among divided Christians to achieve the unity that Christ desires for them.

There is a widespread perception these days that the ecumenical movement has slowed down. But this is simply not the case, and there is reason to be optimistic about its eventual success. I would cite just three examples:

- In October 1999, the Catholic Church and the Lutheran World Federation signed a "Joint Declaration on Justification." This text dealt with the key issue of the Protestant Reformation: the role of faith and works in our salvation. The fact that agreement could be reached on this extremely thorny question was a major step toward the reconciliation of our Churches.

- In October 2003, the North American Orthodox-Catholic Theological Consultation issued an agreed statement on the *filioque*, one of the main issues that has divided the Catholic and Orthodox Churches for almost 1,000 years.

In simplest terms, the *filioque* has to do with our understanding of the origin of the Holy Spirit and the fact that the Church in the West added the phrase "and the Son" to the article in the Creed dealing with this ("We believe in the Holy Spirit ... who proceeds from the Father and the Son"). While the consultation can only issue recommendations, the fact that Orthodox and Catholic theologians could agree on this is a big step forward.

- In the United States, there is a movement to establish a new organization that would include all the major Christian denominations. Unlike the present National Council of Churches, it would include the Catholic Church as well as major Evangelical and Pentecostal groups.

Called Christian Churches Together in the USA, this new forum for developing contacts and dialogue could be launched as early as June 2005. If successful, it would be a new milestone in developing closer relations among Christians in the United States.

In his 1995 encyclical "*Ut Unum Sint*," Pope John Paul II said ecumenism is not "some secondary attribute of the community of his disciples. Rather, it belongs to the very essence of this community" (#9).

There can be no doubt that the ecumenical enterprise will encounter many obstacles along the way. But the goal of full unity is clear, and with the help of God's grace it one day will be achieved.

Ultimately, everything about ecumenism goes back to the prayer of Jesus to the Father, on the night before he died, regarding his disciples: "That they may all be one, as you, Father, are in me and I in you, that they also may be in us, that the world may believe that you sent me."

So Jesus makes a direct connection between the unity of his followers and the effectiveness of his message of salvation.

The importance of this movement was underscored by Vatican Council II in its "Decree on Ecumenism."

The council fathers acknowledged that "in recent times

more than ever before, [the Lord] has been rousing divided Christians to remorse over their divisions and to a longing for unity. Everywhere large numbers have felt the impulse of this grace, and among our separated brethren also there increases from day to day the movement, fostered by the grace of the Holy Spirit, for the restoration of unity among all Christians. This movement toward unity is called 'ecumenical' (#1).

In the years immediately following Vatican II, the Catholic Church engaged most of the other Christian communions in theological dialogues. The ultimate goal of all these dialogues is the re-establishment of full communion, although in some cases the immediate goal is simply to understand one another better and to reduce the tensions and misunderstandings that grew up over the centuries.

In any case, this was to be a long-term process because a lot of time and patience are needed to reconcile Christians who have lived apart for so long.

Cardinal Johannes Willebrands, who headed the Pontifical Council for Promoting Christian Unity from 1969 until 1989, once remarked that he never thought that divisions that grew up over many centuries could be overcome in a time as short as 25 or 30 years.

By necessity, much of today's ecumenical effort is devoted to clearing away the debris of division, to clarifying where our divergences really are and to understanding better the underlying unity that always has existed among baptized Christians despite our divisions.

This is a slow, deliberate process that cannot be rushed.

(Paulist Father Ron Roberson is associate director of the U.S. bishops' Office of Ecumenical and Interreligious Affairs.) †

Ecumenism is long journey that takes time

By Cynthia Dewes

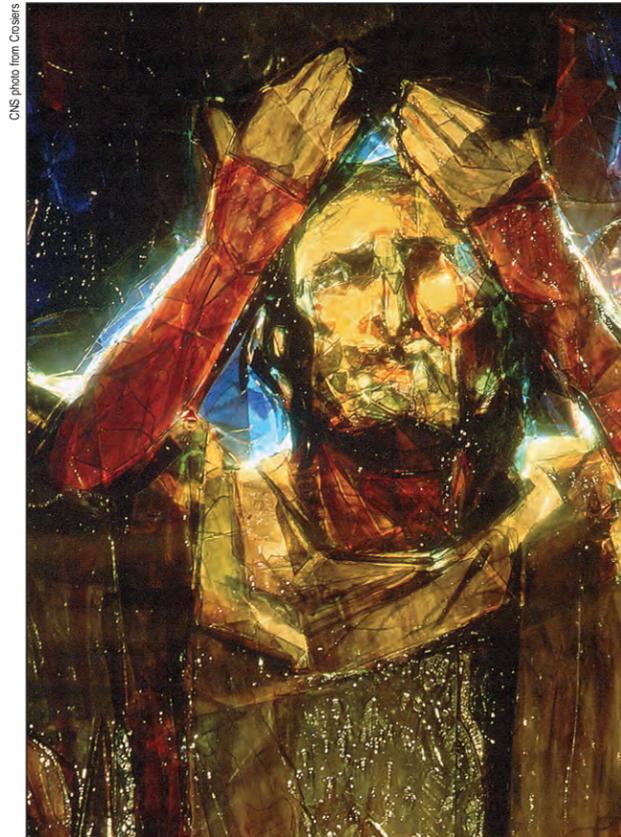
Benedictine Sister Jennifer Horner, a member of Our Lady of Grace Monastery in Beech Grove, believes that ecumenism is "a long journey, and it takes time."

The daughter of a Presbyterian missionary minister, she entered the Catholic Church as an adult. While it was hard at first for her family to accept her decision, they're pleased now to see that following God in her own way gives her such joy. They love to visit her religious community and enjoy the liturgies there.

"Bringing a Presbyterian heritage enriches my Catholic faith," Sister Jennifer said, adding that ecumenism isn't about ignoring differences, but looking for ways to dialogue about them with an eye to unity.

Carl Singer, a professor at DePauw University in Greencastle, also joined the Catholic Church. Singer and his wife, Margaret, who is Catholic, credit the religious unification of their family to the powerful ecumenical thrust following Vatican Council II.

He recalled the 1960s and '70s as exciting times for those seeking Christian unity, with interdenominational



Everything about ecumenism goes back to the prayer of Jesus to the Father on the night before he died. In that prayer, Jesus makes a direct connection between the unity of his followers and the effectiveness of his message of salvation.

Bible studies in homes, new translations of the Bible and strong charismatic movements. At another university, he prayed with faculty members of all faiths and felt that most people were seeking religious unity. Now, he senses a different religious climate, but thinks personal efforts at unity continue to thrive, citing his colleagues' intense interest in the prison ministry sponsored by St. Paul the Apostle Parish.

Another Catholic, retired business executive John Dewes, who is my brother-in-law, believes that the ecumenical spirit after Vatican II encouraged his wife, Taihee, to enter the Church after their marriage. They are active members of their parish and its ministries.

They participate in an ecumenical Bible study group in Walnut Creek, Calif., whose members represent more than 38 Churches, seek a Christian world without divisions and talk about common beliefs. Theological differences arise, he said, but "there's a good deal of openness ... and we all feel united against the secularism of our society."

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

Discussion Point

Ecumenical efforts help the poor

This Week's Question

What joint effort has your parish undertaken with the people of a local Protestant, Anglican or Orthodox community?

"We [Sacred Heart Parish] belong to an active ministerial alliance of about 30 Churches. As an example of the work we do, our Open Door ministry provides food, utility and rent assistance to the needy of the community." (Father Thomas Albers, C.P.P.S., Sedalia, Mo.)

"Our Church [St. James Parish] and other downtown area Churches join annually for an ecumenical Thanksgiving service ... held at a different church each year." (Susan Johnston, Gadsden, Ala.)

"We [Immaculate Conception Parish] have a St. Vincent de Paul Society that serves the poor. We're

mostly Catholic here in Westerly, but the Protestant Churches contribute to our work, making it a joint effort." (Deacon Bob Alessio, Westerly, R.I.)

"St. Rita Parish participated in the weeklong community Holy Week services at midday sponsored by the local ministerial association. We also participate with them in their yearly Thanksgiving Eve Unity Service." (Father Ramon Hernandez, Dade City, Fla.)

Lend Us Your Voice

An upcoming edition asks: Describe someone in the Bible who perhaps is overlooked, but who nonetheless stands out in your mind.

To respond for possible publication, write to *Faith Alive!* at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. †



The Rev. Jim Wallis, principal convener of the Call to Renewal Pentecost 2004 Conference, signs a statement by a wide spectrum of Christian denominations who agree to make poverty their primary electoral issue. Forty churches agreed to the document in late May during a ceremony at the National Cathedral in Washington. Waiting to sign is Washington Episcopal Bishop John B. Chane.

From the Editor Emeritus/John F. Fink

Father Petit and the Potawatomi Indians

The Potawatomi Indian tribe of north-central Indiana was one of the tribes that were forcefully moved during the 19th century when the United States was appropriating their land, and a priest of the Diocese of Vincennes was personally involved.



Benjamin Petit was born in Rennes, France, in 1811. Rennes was also the hometown of Bishop Simon Bruté, the first bishop of Vincennes. In 1835, while visiting his hometown, Bishop Bruté recruited Petit to join him in the Diocese of Vincennes. Petit gave up his law practice, studied for the priesthood under Bishop Bruté, and the bishop ordained him on Oct. 14, 1837.

Bishop Bruté assigned him to work with the Potawatomi Indians, who lived just south of modern South Bend. The year before, though, the Indians had been forced to sign the Treaty of Yellow River, which required them to move to Kansas.

Chief Menominee rejected the treaty because an earlier treaty had guaranteed lifetime occupancy of the tribal lands.

Indiana Gov. David Wallace ordered the Indiana militia to remove the Indians by force. The militia attacked on a Sunday morning while the Indians were at a Mass being celebrated by Father Petit. The militia surrounded the village and fired their muskets. When Chief Menominee left the chapel, he was quickly lassoed, yanked to the ground, tied up and put in the back of a wagon.

The soldiers lined up the Indians and forced them to march out of the village. As he went with them, Father Petit saw smoke rising from the roof of his chapel.

Near present Danville, Ill., Father Petit wrote a lengthy letter to the bishop of St. Louis, asking for faculties to continue to minister to the Indians while he was in the Diocese of St. Louis. The letter also described the Indians' ordeal as they were forced from village to village on the way to Kansas.

Father Petit also kept a journal during what was called the Indians' "Trail of Death."

"Almost all the babies, exhausted by the heat, are dead or dying," Father Petit wrote. He reported that the soldiers had discussed whether or not to kill an elderly woman and finally decided to "let her die a natural death."

By the time the Indians arrived in Kansas Territory, several months after they left Indiana, more than 150 had died.

The whole incident received this comment from Edward A. Leary in *The Indianapolis Star*: "It was not a proud record, less proud when one considers that the white man had made promises he had not kept, and to a good and Christian friend. Chief Menominee's people had been one of the few tribes who had not sided with the British in the War of 1812."

Father Petit also became sick during the journey. He made it back to St. Louis, but he died there on Feb. 10, 1839. He had been a priest for only 16 months. Father Edward Sorin, who founded the University of Notre Dame in 1842, later brought Father Petit's remains back to Notre Dame. †

Cornucopia/Cynthia Dewes

Everything I know I learned at the movies

I like to say I learned an awful lot at the movies about every aspect of life. Of course, they entertained me, but also they educated me spiritually and intellectually. During my childhood, almost everyone went to the movies weekly, since television, cell phones and all the other distractions we enjoy today did not yet exist.



Last fall at Fatima Retreat House, my convictions about the value of watching movies were reinforced when I attended a weekend retreat directed by Jesuit Father Thomas Widner. Father Widner, formerly my boss when he was editor of *The Criterion*, is now secretary for communications at the Jesuit Conference in Washington, D.C.

He called the retreat "Reel Spirituality," and most of us movie-buff retreatants shared that sentiment. We find insights into the human condition, truth and beauty in films. Not all of them, of course, which was part of the message of the retreat.

Father Widner said, "To Jesuits, spirituality is about receiving God's gifts

every day, not about retreating from the world."

Jesuits believe we can find God in all things. So, our task is to reflect upon what we see and note how we respond to it, hoping to improve our spiritual journey to God.

Movies can show us facets of the three major relationships in our lives, he said. These are: relationship between God and the world, between God and ourselves, and between ourselves and others. They also raise questions that help us analyze the Christian life and how to live it.

Father Widner showed scenes from several movies, including *City Lights*, *Grand Canyon*, *The Trip to Bountiful* and *The Dead* to illustrate the question, "What is God saying to us in these powerful or moving movie moments?" He said the answers we find reveal what it is that we want Jesus to do for us, and what we can do for others in his name.

In movies, as in the *Spiritual Exercises of St. Ignatius*, Father Widner said we wonder what God sees looking down at the world from above. What do we see? At what point in life do we find we're vulnerable? How do we respond?

All this introspection should lead to knowing ourselves better, which Father

Widner said we must do in order to connect with God. Using our imagination is one way to connect with him, and movies help us sharpen our imaginations. In fact, all media should help us connect to God.

An article in the Sept. 5, 1999, issue of *Today's Catholic* said media should "tell the truth with love." It should help viewers to see, think and judge more maturely, as opposed to making "presentations that can insult us" with manipulative reporting, demeaning or violent images. Our responsibility as viewers is to "support quality programs."

For help in choosing quality movies and other media presentations, type in movie titles at www.rottentomatoes.com for reviews. Other resources include *Reflections of the Apostles' Creed in Literature and Film* by John R. May (Sheed & Ward); *Let's Watch a Movie: Using Popular Videos to Enrich Your Marriage* by Mary F. Moriarty (Twenty-Third Publications); and *Praying the Movies II: More Daily Meditations from Classic Films* by Ed McNulty (Westminster John Knox Press).

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

Faithful Lines/Shirley Vogler Meister

Ecumenical faith-based ideas for protesting

As our nation prepares for the Fourth of July, I don't have to explain the history behind the holiday. However, I do remind *Criterion* readers that the 1776 Declaration of Independence was a result of protesting against British rule. (The best-known protest from Colonial



days was the Boston Tea Party in Boston Harbor.)

Protests have flourished ever since for one cause or another. The protests of the 1950s, 60s and 70s focused on the civil rights movement, student movement, anti-war movement and woman's movement. One of the most positive protests has been the ongoing pro-life movement.

Protesting can take many forms. This spring, I discovered some in the following thought-provoking words that spoke to me so deeply that I have re-read them repeatedly.

Protest

By Rev. J. Lynn James

My protest shall be:

*To act with kindness when faced with hatred,
To plant a flower, raising beauty as my shield
against the ugliness,*

*To share my food, because others are hungry,
To write a letter instead of wringing my hands
helplessly,*

*To cry tears of grief and anger so numbness
cannot overtake my heart,*

*To refuse to fall for false reassurances and the
tempting comforts of ignorance,*

*To contribute my voice in outrage when others
are forced into silence,*

*To immerse myself in the courage of others
when mine fails me,*

*To speak the truth as I find it, humbly aware
that it is not the whole truth,*

*And, when I do not know how to love my ene-
mies, to find a way to love their children.*

I found "Protest" in a book published by Loyola Press in Chicago: *Looking for God in All the Right Places: Prayers and Poems to Comfort, Inspire, and Connect Humanity*, edited by June Cotner. (To learn more about Cotner's collections, including *Looking for God*, please see www.junecotner.com.)

Through Cotner, I contacted Lynn James, the author of "Protest," finding a kindred spirit with multiple family and connections to Indiana. She and her husband, the Rev. Dr. Jack Skiles, are pastors at The South Church (affiliated with American Baptist Churches USA)—an ecumenical faith community in Mount Prospect, Ill. The church organist/choir director and the secretary are Catholic. A chaplain is Episcopalian.

James' stepfather is pastor of the Presbyterian Church in Shelbyville. She attended the Christian Theological Seminary in Indianapolis, and has worked in Methodist and Disciples of Christ Churches. Her favorite theologian is Elie Wiesel, a Jewish survivor of the Holocaust, whose writings have deeply influenced her since college. She said, "Protest" represents years of struggling to find adequate words..."

Her ideas are certainly appropriate for anyone.

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

Faith and Family/Sean Gallagher

How trees teach us about families

My family recently moved to Indianapolis. One of the things that struck me most about our new home was the enormous pin oak tree in the front yard.



It is far larger than any other tree on the street. I love to look at its enormous trunk, at its branches that seem to stretch in all directions, and at the thousands of leaves that, in the back of my mind, I know I will be raking in the fall.

Some of the recent storms have also turned my mind to trees. They brought down trees in our neighborhood and in many others throughout Indianapolis and in other parts of the archdiocese as well.

But our own oak tree and other trees as well also have helped to turn my thoughts back to my own family and all families. A tree is a rich metaphor for the life of a family.

One of the fallen trees I saw recently had its trunk split open by the winds. That was able to happen because the inside was rotted.

Before the storm came, the untrained eye might have thought that the tall tree would have been quite healthy.

In a similar way, many families might appear to many people to be quite strong, but on the inside their heart—the love that binds them together—is sick and dying.

When the rushing winds of economic hardship or physical disease or disability come pounding against such a family, it might fall, just as so many trees have recently.

What causes a tree to become so diseased that storm winds can easily knock it down?

One reason that comes to mind is damage that is done to roots or the ground in which the roots lie. If the roots cannot send moisture and other nutrients to the rest of the trunk and branches, the whole tree will grow weak, susceptible to all sorts of threats.

Similarly, if the roots of a family are injured or are cut off, then its health, too, will begin to fail.

These roots are the bonds of love given to us by God that bring us together as one. They are the many graces in the sacramental life and teachings of the Church that constantly renew a family's life.

If we cut our families off from this life of faith, hope and love, then the breezes of our everyday challenges will begin to feel like a gale force wind, pushing hard against our trunk and branches.

But the image of the tree isn't just filled with the challenges that face families. If we turn to the way that the Scriptures meditate upon this metaphor, we can find much hope for our homes.

Although the first Psalm describes an individual who meditates upon God's law, I believe that it can be appropriately applied to families as well.

According to this psalm, such a family is "like a tree planted near streams of water, that yields its fruit in season; its leaves never wither" (Ps 1:3).

The source of the stream that nourishes a family, that helps it yield the blessings of new life to which we are invited to be open, is the grace of the sacrament of marriage that brought it about.

Yes, the challenges that face families can seem as ominous as dark storm clouds in the western sky. Left to our own strength, we would fall to the storm's mighty winds.

But the grace that we are given in the sacrament of marriage can transform our families into mighty oaks, maybe just like the one that stands so tall and beautifully in my front yard. †

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

The Sunday Readings

Sunday, June 27, 2004

- 1 Kings 19:16b, 19-21
- Galatians 5:1, 13-18
- Luke 9:51-62

The first reading for this weekend's liturgy is from the First Book of Kings.



While the focus, at least in terms of the books' titles, is upon the kings of Israel, prophets play a major role. Such is the case in this weekend's reading. The king is not mentioned in this selection. The chief figures are the

prophets Elijah and Elisha.

As the Hebrew people gradually were formed into the nation of Israel, and as Moses and his lieutenants passed from the scene in the natural course of events, figures emerged to summon the people to religious fidelity. They were the men whom generations of Jews and then Christians have called the prophets.

These Old Testament prophets spoke for God, proclaimed God's law and called the people to religious devotion. Although the prophets, of whom we have records, and we have records of only a few, often faced rebuke and even outright hostility from the Hebrew people, as a class they were admired and venerated.

In this reading, the prophet Elijah calls Elisha to follow, and to succeed, him in the prophetic mission. Elisha followed Elijah, forsaking everything familiar.

For the second reading, the Church presents a passage from the Epistle to the Galatians.

The theme of this reading is freedom. It expresses Paul's understanding of freedom and Christian understanding of freedom.

Popular conversation would suggest that persons who are truly free live lives of utter abandon—the more outrageous and extreme the departure from standards, the greater the freedom.

Christian wisdom has another opinion. Yielding to instincts and unmanageable

feelings is not a sign of freedom but of slavery. The person who has the perception to see the outcome of certain behavior, and the strength to subordinate actions to an accepted goal, seen as a higher motive, is the person who is free.

St. Luke's Gospel supplies the last reading.

Even today, the route from Galilee to Jerusalem passes through Samaria. (Much of Samaria is included in that contested part of the region frequently mentioned today in news reports as the West Bank.)

At the time of Jesus, people whom pious Jews universally despised inhabited Samaria. Centuries before Christ, when many Jews had died after repeated conquests of their land rather than tolerate the conquerors' paganism, many in Samaria not only had tolerated the conquerors and their paganism, but also had intermarried with the foreigners.

This was more than a matter of religious conflict. The Samaritans had defiled the pure ethnic line of Judaism.

Jesus spoke with Samaritans, a gesture that would have surprised and offended many Jewish people. He heard the complaints about this accommodation. He reminded the disciples that the kingdom was not of this world. In God's kingdom, ethnicity and old scores mean nothing.

Reflection

The message this weekend is about the plan of God to give eternal life to all people who sincerely seek this life, through Christ.

First Kings sets the stage. From the oldest periods of history, God reached out to people. He spoke through the prophets long ago. They came, generation after generation, to call people to God.

Christ came as the Son of God. He brought wisdom and strength that make people truly free. Essential to this wisdom is the realization that the kingdom of God is not of this world.

Our ultimate ambition should not be to find reward in this world, which will pass away for us all. Our eyes must be on heaven and our eternal destiny. †

Daily Readings

Monday, June 28

Irenaeus, bishop and martyr

Amos 2:6-10, 13-16

Psalm 50:16-23

Matthew 8:18-22

Vigil Mass for Peter and Paul, Apostles

Acts 3:1-10

Psalm 19:2-5

Galatians 1:11-20

John 21:15-19

Tuesday, June 29

Peter and Paul, Apostles

Acts 12:1-11

Psalm 34:2-9

2 Timothy 4:6-8, 17-18

Matthew 16:13-19

Wednesday, June 30

The First Holy Martyrs of the Holy Roman Church

Amos 5:14-15, 21-24

Psalm 50:7-13, 16-17

Matthew 8:28-34

Thursday, July 1

Blessed Junipero Serra, priest

Amos 7:10-17

Psalm 19:8-11

Matthew 9:1-8

Friday, July 2

Amos 8:4-6, 9-12

Psalm 119:2, 10, 20, 30, 40, 131

Matthew 9:9-13

Saturday, July 3

Thomas, Apostle

Ephesians 2:19-22

Psalm 117:1-2

John 20:24-29

Sunday, July 4

Fourteenth Sunday in

Ordinary Time

Isaiah 66:10-14c

Psalm 66:1-7, 16, 20

Galatians 6:14-18

Luke 10:1-12, 17-20

or Luke 10:1-9

Question Corner/Fr. John Dietzen

Sacrifice of Mass is 'for' all people, not one person

Q Please explain the custom of having Mass for the dead. Does the benefit of that Mass go for the dead or is it more to remind the family and others to remember and pray for them?



When stipends are offered, some priests announce who the Mass is being celebrated for, but others do not. Why? (Missouri)

A For many centuries, Catholic tradition has included the celebration of the sacrifice of the Eucharist as its most important form of prayer for those who have died.

Often, this accompanied the offering of stipends for the support of the Church's ministers and other needs of the Christian community.

As you suggest, the spiritual and other requirements of those left behind were also among the purposes of those prayers.

The Council of Trent noted nearly 500 years ago that the sacrifice of the Mass is "appropriately offered not only for the sins, penalties, satisfactions and other needs of the faithful still living, but also for those who have died in Christ" (decrees on Mass, Chapter 2).

To place the above in context, however, perhaps a few reminders are needed about who the Mass is celebrated "for."

Among our primary beliefs about the celebration of the Eucharist is that its reach and intentions are as broad, as universal, as the first offering of that sacrifice by Jesus on Calvary.

Our eucharistic prayers make clear that the intentions of every offering of this sacrifice include not only the whole Church, but the whole human family, living and dead.

Even should he wish to do so, no priest can narrow down that worldwide embrace as Jesus renews his sacrificial offering in his Church on Earth.

In other words, no one acquires major ownership in a particular offering of the Eucharist by giving a stipend.

For this reason, a statement like "this

Mass is being offered for" an individual, or to include that name specifically in the prayers for the dead during the eucharistic prayer, generally is considered unsuitable since it places undue attention and emphasis on that particular intention rather than on the entire Church, the true focus of the eucharistic sacrifice.

Some might comment that all Catholics understand this anyway, so such a concern is not needed. My mail and other experiences suggest, however, that this vital, essential, universal aspect of every Mass is not well known to many Catholics. We need to keep clear what we believe is really happening on the altar.

Other appropriate and more theologically correct ways are available to acknowledge Mass intentions.

A bulletin announcement is possible, of course, or a prayer in the general intercessions for "John and Jane Doe, who are being remembered especially at this Mass."

Q Recently I had a conversation with a 42-year-old divorced friend who never receives Communion. I asked if she ever thought of seeking an annulment.

She answered, "No. I love my children [both grown], and was told by 'others' that they would be labeled illegitimate."

Is this true? (Wisconsin)

A No, it is not true. If the couple were free to marry in the first place, children born during their legal union are considered legitimate, even after an annulment.

Even in civil law, such a union is called a "putative marriage." That is, everyone thought it was a marriage, and there was no overt reason to think otherwise.

The fact that some condition was present that enabled the marriage to be annulled years later does not change the fact that this couple was thought to be married by everyone, including even themselves.

Their children are legitimate for all purposes of Church law.

(Send questions to Father John Dietzen, Box 325, Peoria, IL 61651 or by e-mail in care of jjdietzen@aol.com.) †

My Journey to God

Color: The Gift Sublime

Of all our God's entrancing gifts, His most Sublime may be the colors He devised To flood the earth with beauty that surprised His childlike beings dwelling coast to coast.

Drawing light from His seven shining seas, He sent it in lancets through stones called gems. Through jade and emerald, if hues were hymns, Green would have sung angelic rhapsodies.

White light through rubies brought a flaming glow That gives the sunset its fantastic hue. Sapphires suffused the sky to indigo Above laws holding petals small and blue.

Dissolving topaz into purest gold, God sent forsythia to warm the wold, And far beneath the firmament's azure dome,

(Anna-Margaret O'Sullivan is a member of St. Rose of Lima Parish in Franklin. Her poem placed third in the International Open Poetry Contest of 2003 and received a bronze medal. It also received the Editor's Choice Award from the International Society of Poetry.) †



His dandelions, glowing, graced each home.

What recompense, in fairness, did He give the blind? A deepened insight? A creative mind? Lord of our spinning world of stress and strife, Your jeweled colors hallow human life.

By Anna-Margaret O'Sullivan

The Active List

The Criterion welcomes announcements of archdiocesan Church and parish open-to-the-public activities for "The Active List." Please be brief—listing date, location, event, sponsor, cost and time. Include a phone number for verification. No announcements will be taken by telephone. Notices must be in our office by 5 p.m. Thursday 1 week in advance of (Friday) publication: The Criterion, The Active List, 1400 N. Meridian St. (hand deliver), P.O. Box 1717, Indianapolis, IN 46206 (mail); 317-236-1593 (fax), mklein@archindy.org (e-mail).

June 24-26

St. Jude Parish, 5353 McFarland Road, **Indianapolis**. Parish festival, Thurs.-Fri. 5 p.m.-midnight, Sat. 3 p.m.-midnight, food, rides, games, crafts. Information: 317-786-4371.

June 25

Marian College, St. Francis Residence Hall Chapel, 3200 Cold Spring Road, **Indianapolis**. Catholic Charismatic Renewal, prayer meeting, 7-8:30 p.m. Information: 317-927-6709.

Hamilton County 4-H Exhibition Center, main hall, 2003 Pleasant St., **Noblesville, Ind.**, (Diocese of Lafayette). "Get the Faith," Catholic 2004 Home Educators' Curriculum Fair and Conference, 8 a.m.-5 p.m., keynote address, 1:15 p.m., Archbishop Daniel M. Buechlein, presenter. Information: 317-849-9821.

June 25-26

Christ the King Parish, 1827 E. Kessler Blvd., **Indianapolis**. Summer Social, Fri.-Sat. 5 p.m.-midnight, music, games, food, entertainment. Rummage sale, Fri.-Sat. mornings. Information: 317-255-3666.

June 25-27

Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. Retrouvaille program for couples in troubled marriages. Information:

Archdiocesan Office of Family Ministries, 317-236-1586 or 800-382-9836, ext. 1586.

June 26

Marian Inc., 1011 E. St. Clair St., **Indianapolis**. Catholic Social Services, Adult Day Services, "Summer Breezes," \$50 per person. Information: 317-466-0015 or 317-638-8322.

Hamilton County 4-H Exhibition Center, main hall, 2003 Pleasant St., **Noblesville, Ind.**, (Diocese of Lafayette). "Get the Faith," Catholic 2004 Home Educators' Curriculum Fair and Conference, 8 a.m.-5 p.m., keynote address, 1:15 p.m., Archbishop Daniel M. Buechlein, presenter. Information: 317-849-9821.

June 26-June 27

Mother of Redeemer Farm, **Ellettsville**. Women's Summer Retreat, "A Journey to a New Place," Lisa Marie Taylor, presenter. Information: 317-881-0602 or e-mail taylormom4@netzero.net.

June 26-July 3

Kordes Retreat Center, 841 E. 14th St., **Ferdinand, Ind.** Summer retreat, "A Directed Retreat." Information: 812-267-2777 or 800-880-2777 or e-mail kordes@thedome.org.

June 27

St. Christopher Parish, activity center, 5301 W. 16th St., **Indianapolis**. Euchre party, 1:45 p.m., \$3 per person.

Mary's King's Village Schoenstatt and Divine Mercy Center, **Rexville** (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles). "Schoenstatt Spirituality," holy hour, 2:30 p.m., Mass, 3:30 p.m., with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail frburwink@seidata.com or log on to Schoenstatt Web site at www.seidata.com/~frburwink.

June 28

St. Francis Hospital and Health Centers, 8111 S. Emerson Ave., **Indianapolis**. "Freedom from Smoking," seven-week class, session 4, 6-8 p.m., \$50 per person. Information: 317-782-7999.

June 28-July 2

St. Thomas More Parish, 1200 N. Indiana St., **Mooreville**. Vocation Camp. Information: 317-831-4142.

July 2-4

Mount Saint Francis Retreat Center, **Floyd County**. Camping retreat. Information: 812-923-8817 or e-mail mtstfran@cris.com.

July 4

St. Mary Parish, 317 N. New Jersey St., **Indianapolis**. Picnic, 3-9:30 p.m., food, watch city's Fourth of July fireworks, bring a chair. Information: 317-637-3983.

St. Maurice Parish, 1963 N. St. John St., **Greensburg**. Parish picnic, 10 a.m.-6 p.m., games,

quilts, country store. Information: 812-663-4754.

July 8-10

Holy Spirit Parish, 7243 E. 10th St., **Indianapolis**. Parish festival, 6-11 p.m., rides, food, music, entertainment. Information: 317-353-9404.

July 9-10

St. Benedict Parish, 111 S. 9th St., **Terre Haute**. Community Fun Fest, Fri. noon-midnight, Sat. 4 p.m.-midnight, music, games, food. Information: 812-232-8421.

July 9-11

St. Lawrence Parish, 542 Walnut St., **Lawrenceburg**. Parish festival, Fri. 4 p.m.-midnight, Sat. 6 p.m.-midnight, German dinner, Sun. 11 a.m.-7 p.m., chicken dinner. Information: 812-537-3992.

July 11

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

Monthly

First Sundays

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

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

First Mondays

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

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.

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 Fridays

St. Vincent de Paul Church, 1723 "T" St., **Bedford**. Exposition of the Blessed Sacrament after 8:30 a.m. Mass-9 a.m. Sat., reconciliation, Fri. 4-6 p.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.

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.

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.

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.

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.

Sacred Heart of Jesus Church, 1530 Union St., **Indianapolis**. Adoration of the Blessed Sacrament, 7:30-10:30 a.m. Information: 317-638-5551.

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. Joseph Church, 113 S. 5th St., **Terre Haute**. Eucharistic adoration, 9 a.m.-4:45 p.m. Benediction, rosary, noon, Mass, 5:15 p.m. Information: 812-235-4996.

First Saturdays

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

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

—See ACTIVE LIST, page 19

You're Invited...



St. Benedict Parish of Terre Haute
COMMUNITY FUNFEST
July 9 and 10

Free Admission — 5 p.m. to Midnight — 9TH and Ohio Street
Lunch Served 11 a.m. to 2 p.m. on July 9

- Children's Games
- Handmade Quilt Raffle
- \$5,000 Raffle
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- Variety of Food Booths
- Beer Garden
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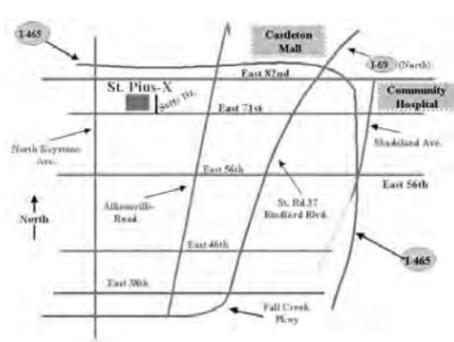
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(317) 255-4534 / (317) 466-3369

Fr. Gerald J. Kirkhoff, *Pastor*
Fr. Eric Johnson, *Associate Pastor*

New Mass Schedule

Effective July 3-4, 2004

- Saturday Evening Mass
5:00 PM
- Sunday Morning Masses
8:00 AM, 9:30 AM, 11:00 AM
- First Sunday of the Month
Youth Mass
5:00 PM



Serra Club vocations essay

God's amazing grace is brought to us by priests, brothers and sisters

By Elizabeth Flood

"Welcome to God's Amazing Grace bus service! Our drivers today will be ordinary priests, brothers and sisters who spread God's grace in extraordinary ways.



Elizabeth Flood

"With the help of God's grace, our drivers will lead you along the road of life. The ride may be bumpy at times, but just follow the example of these holy and grace-filled people and you will make it to our final destination—heaven.

"Fueled by God's love, our drivers will deliver grace to you and your fellow humans in more ways than you can imagine.

"On our long drive, we will have several breaks. At these rest stops, the bus drivers will do what they do best—God's work. For example, you will see that many of our religious drivers teach. Whether it's in a school or at a casual Bible study, they touch numerous lives with their knowledge, gentleness and ability to bring grace to others.

"Our drivers also act as stop signs for people whose lives are out of control. Through counseling, they can prevent them from going down a dead end by showing them how to recognize and embrace the life of God in themselves.

"Our drivers are well-known for establishing schools,

soup kitchens, parishes, hospitals and missions. These institutions are brimming with God's grace, just like those who founded them. We are pleased that our drivers are able to help so many people by giving them a place to get to know God and his amazing grace.

"We live in a diverse world today, and our drivers recognize that. They know no boundaries when it comes to spreading God's grace throughout the world. They travel to foreign countries and preach to unfamiliar people. At home, it's not surprising to find drivers celebrating Masses in Spanish to reach out to a growing Mexican population.

"Don't worry. No age group is neglected, either. Our drivers here at God's Amazing Grace bus service baptize children, confirm teens, marry young couples, work with the elderly and do everything in between! Through these actions and celebrations of the sacraments, our drivers directly bring grace upon God's children on Earth.

"The jobs don't stop there. Our drivers work full-time so they can juggle retreats, parish decisions, committees, Masses, celebration of the sacraments and, of course, driving God's bus. Even praying is no small task as our drivers pray that people like you and me may receive God's grace.

"In conclusion, our drivers work tirelessly so they can bring out the life of God in other people. Here at God's Amazing Grace bus service, we are proud to have drivers who have sacrificed so much of themselves so that they can serve God and others and be vehicles of God's grace to the world.

"In other words, they give the people on Earth the green light to God! If you want to get your ticket to heaven, follow the lead of our drivers—priests, brothers and sisters everywhere—meet God and join one of God's Amazing Grace buses today!"

(Elizabeth Flood is a member of St. Malachy Parish in Brownsburg and an eighth-grade student at St. Malachy School. Her essay won the first-place award in the eighth-grade division of the Indianapolis Serra Club's vocations essay contest.) †

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The Active List, continued from page 12

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

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

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. 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.

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.

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

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

Saint Mary-of-the-Woods, Church of the Immaculate Conception, **St. Mary-of-the-Woods**. Mass, 10 a.m., sign-interpreted.

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

You've done your homework. You understand the importance of getting a mammogram regularly starting at age 40, or at age 35 if you have a family history of breast cancer. But even the most informed woman still runs the risk of having 20-40% of early stage breast cancers going undetected at the time of conventional screenings. That's why we rely on the R2 ImageChecker®, a device that can detect breast cancers that might elude a doctor's initial observations. You've done your part in taking care of your health. So take comfort knowing we're doing our part. The R2 ImageChecker® serves as a proofreader, highlighting areas that the naked eye might have missed. So you and your doctor know you are proceeding based on a complete and accurate diagnosis. Because we all know the only thing better than early detection is earlier detection. Call (317) 865-5865 for more information. www.StFrancisHospitals.org

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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.

- COPPLE, Daniel W.**, 62, Christ the King, Indianapolis, June 8. Father of Joseph and Mark Copple. Grandfather of one.
- CRAMER, Charles B.**, 62, St. Gabriel, Connerville, June 13. Father of Amanda Hignite, Suzette Schmaltz, Joey Smith, Lisa Tuggle and Michael Cramer. Grandfather of 12.
- DAL SASSO, Pauline**, 82, Sacred Heart, Clinton, June 10.

- Sister of Elizabeth Meneghini, Katherine Schmeling and Nick Bello.
- FLAHAULT, Jonathan K.**, 30, St. Luke, Indianapolis, June 8. Son of Denton and Gloria Flahault. Brother of Kimberly Ferrell. Grandson of Ralph Chambers.
- FURMAN, Mary Frances**, 88, Holy Angels, Indianapolis, June 1. Wife of Foster Furman. Mother of Ann Sumler and Jerome Dawson. Sister of Isabelle Walker. Grandmother of three.
- GATES, Mildred M. (Raden)**, 93, St. Barnabas, Indianapolis, June 13. Aunt of several.
- GREEN, Clara (Byars)**, 74, St. Luke, Indianapolis, May 27. Mother of Cynthia Phillips, Janet and Linda Green. Sister of Irene White and William Byars. Grandmother of four.
- HILGENHOLD, Rachelle (Swihart)**, 81, St. Paul, Tell

- City, April 29. Mother of Randy Volpe. (correction)
- HINZY, Ruth**, 77, Sacred Heart, Clinton, June 9. Wife of Garold Hinzy. Mother of Mark Hinzy. Sister of Rose Curry and Gene Dirker.
- KASSELMANN, Robert L.**, 68, SS. Francis and Clare, Greenwood, June 8. Husband of Cheryl Kasselmann. Stepfather of Erik Seidenglanz.
- KLEE, John A.**, 75, St. Luke, Indianapolis, June 9. Husband of Catherine A. Klee. Father of Ann Kartholl, Mary Morrow, Charlie and Tom Klee. Brother of Mary Strayer, Joe and Mike Klee.
- KOCHERT, Lucille M.**, 92, St. Mary, Lanesville, May 28. Mother of Dolores Dotson, Jane Gettelfinger, Diana Schmitz, Eileen Timberlake, Gene and Ronald Kochert.
- LUPATO, Matilda**, 89, Sacred Heart, Clinton, May 31. Mother of Vicki Crawford, Jack, Michael and Stephen Dennis. Grandmother of eight. Great-grandmother of nine. Great-great-grandmother of one.
- MOORE, William T.**, 71,

- St. Mary, Richmond, June 9. Husband of Elizabeth Moore. Father of Peggy Chopra, Kathy Layden, Pattie, Daniel and Michael Moore. Brother of Lillian Sadler. Grandfather of six.
- OHLEYER, Sally (Cornelius)**, 72, Christ the King, Indianapolis, June 10. Wife of Edward J. Ohleyer. Sister of Carol Hutton, Melissa Mates, Sondra Wellman, Cecilia, David and John Cornelius.
- PADISH, Margaret**, 77, St. Joseph, Universal, June 7. Aunt of several.
- PATERCSAK, Jack**, 68, Sacred Heart, Clinton, June 6. Husband of Darlene Patercsak. Father of Lori Bauer and Lecia Bumpus. Brother of Kay Stevenson, Charlene Wilson, Lynn and Henry Carpenter. Grandfather of five. Great-grandfather of one.
- PAYTON, Glenn E.**, 50, Holy Family, New Albany, June 6. Nephew of June Harbison, Margaret Stocksdale, Charles and Marvin Slattery.
- PETERS, Eleanor M. (Stier)**, 95, St. Mary, Greensburg,

- June 16. Mother of Charles Peters. Sister of Margaret Feldman, Loretta Zoellner and Franciscan Sisters Anna Marie, Mary Catherine and Olivia Marie Stier.
- REICHWEIN, Mary H.**, 94, Holy Trinity, Indianapolis, June 7. Brother of Grace Medsker and John Reichwein. Aunt of two.
- RETHLAKE, Robert**, 80, Immaculate Conception, Milhousen, June 9. Uncle of several.
- ROWLETT, Eleanor**, 82, Prince of Peace, Madison, June 5. Mother of Robert Rowlett. Sister of Edwina Hill. Grandmother of 10. Great-grandmother of 13.
- SEXTON, Martha Jean (Monaghan)**, 78, Our Lady of Lourdes, Indianapolis, June 14. Mother of Maureen Hays, Colleen Lahr, Martha Ann McFadden, Patricia Records, Heather Ryan, Camille Sexton-Villalta, Cecelia Tucker, Celeste, Eileen, Virginia, Michael, Patrick and Shaun Sexton. Sister of Dorothy Shartle. Grandmother of 13.

- SPARENBLEK, Louis**, 83, St. Christopher, Indianapolis, June 1. Husband of Dorothy Sparenblek. Father of Allen and Steve Sparenblek. Grandfather of five.
- SPENCER, Mary Agnes**, 98, St. Michael, Cannelton, June 1. Mother of Annette LeMaire, Mary Montgomery, Elaine Seibert, Nancy, David, John and Kent Spencer. Sister of Dorothy Popp, Francis Hubbuch, Anita and Evelyn Powell. Grandmother of 27. Great-grandmother of 28. Great-great-grandmother of one.
- SCHWERING, Barbara Marie**, 76, St. Denis, Jennings County, June 8. Mother of Donna and Sara Schwering. Sister of Martha Fouseth, Agnes Maulief, Dorothy Miller, Betty Rogers and Alvin Manlief.
- WOODS, Warren Desmond**, 77, St. Andrew the Apostle, Indianapolis, May 31. Husband of Marcella Woods. Father of Paula Banks and Gina Washington. Brother of Muriel Bottoms. Grandfather of three. Great-grandfather of five. Great-great-grandfather of one. †

Reagan's death stirs debate over embryonic stem-cell research

WASHINGTON (CNS)—The death of former President Ronald Reagan after his long struggle with Alzheimer's disease has rekindled debate over government funding of human embryonic stem-cell research.

Under scrutiny is President Bush's policy, announced on Aug. 9, 2001, which allowed funding for those embryonic stem-cell lines already developed but prohibited federal funding for future stem-cell lines. The policy does not prevent private funding of embryonic stem-cell research.

Supporters of relaxing current policy—including Reagan's wife, Nancy—said that such research is needed to develop cures for Alzheimer's and other debilitating diseases and conditions.

Opponents of human embryonic stem-cell research, such as the U.S. bishops, argue that such research involves the destruction of human life and that alternative research is available using adult stem cells.

On June 14, the Bush administration rejected the calls to change the policy.

"The president came up with a policy that will allow us to explore the promise of stem-cell research, and do so in a way that doesn't cross a certain moral threshold," said Scott McClellan, White House spokesman.

Nancy Reagan re-ignited the debate about a month before her husband's death when she spoke in favor of human embryonic stem-cell research at a biomedical gathering in Los Angeles.

After Ronald Reagan's June 5 death, Massachusetts Sen. John F. Kerry, the likely Democratic presidential nominee, endorsed Nancy Reagan's position and asked Bush to soften his policy on funding human embryonic stem-cell research.

"I know there are ethical issues, but people of good will

and good sense can resolve them," Kerry said in a June 13 radio address.

Kerry also was one of 58 senators who signed a letter to Bush a few days earlier that asked for a relaxed policy. Among the signers were more than a dozen Republicans, several of whom oppose abortion.

"We would very much like to work with you to modify the current embryonic stem-cell policy," said the letter.

A similar letter was sent to Bush in April by 200 members of the House of Representatives.

The House letter was immediately criticized by Richard Doerflinger, deputy director of the U.S. bishops' Secretariat for Pro-Life Activities.

"Besides demonstrating a lack of respect for developing human life, that letter also relies on demonstrably false factual claims," Doerflinger stated in a letter to House members released on April 29.

Doerflinger added that human embryonic stem-cell lines "may develop genetic abnormalities" thus "preventing their use in humans for the foreseeable future."

U.S. patients have limited access to some new treatments, he said, "in part because the U.S. fixation on embryo research has let other countries take the lead in groundbreaking adult cell therapies" for juvenile diabetes, spinal cord injury and cardiac repair.

Although Reagan's struggle with Alzheimer's is being used to lobby Bush to relax government restrictions, it is questionable whether Reagan, who championed pro-life causes during his 1981-89 presidency, would have favored government funding of human embryonic stem-cell research.

The 40th U.S. president supported the concept that human life begins at fertilization and favored legislation that would have granted constitutional rights to unborn human beings.

William Clark, national security adviser and secretary of the interior under Reagan, said Reagan "consistently opposed federal support for the destruction of innocent human life."



Former U.S. President Ronald Wilson Reagan shares a light moment with his wife, Nancy, during their wedding anniversary on March 4, 1985, at the White House. Reagan, who was president from 1981-89, died on June 5 at his home in Bel Air, Calif., after a long struggle with Alzheimer's disease. Nancy Reagan and their son, Ron Reagan, have endorsed the use of human embryonic stem cells for medical research aimed at curing diseases.

Reagan "began a de facto ban on federal financing of embryo research that he held to throughout his presidency," wrote Clark in an opinion piece published on June 11 in *The New York Times*.

"I have no doubt that he would have urged our nation to look to adult stem-cell research—which has yielded many clinical successes—and away from the destruction of developing human lives, which has yielded none," wrote Clark.

The U.S. bishops have consistently opposed any type of experimentation that destroys human embryos. At their meeting last November, they updated their investment guidelines to prohibit investment in companies involved in human embryonic stem-cell research.

(See related editorial on page 4.) †

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News briefs

Local

New Albany Deanery youths are honored for their service

Fifty-eight teenagers and two adults were recognized for their community and Church involvement during the New Albany Deanery Catholic Youth Ministries' annual award celebration on May 13 at Joe Huber's Farm in Starlight. The event was attended by more than 300 youth and adults. Seventeen young people also received the Outstanding Leadership and Service Award. "The youth of southern Indiana are regularly held up as an example across the Archdiocese of Indianapolis and around the country as examples of young leaders who are making a mark on their community and Church," said Ray Lucas, deanery director

of Catholic youth ministries. "So often, you only hear about the problems that youth face. This event is a chance for our local Catholic parishes to recognize the ways these young leaders have made a positive impact in our community." Also attending the event to present awards were Fathers Robert Robeson and Jonathan Meyer, director and associate director of youth and young adult ministry for the archdiocese, and Edward Tinder, executive director of the Catholic Youth Organization in Indianapolis.

Seventeen youth that received the Outstanding Leadership and Service Award were Ashley Heck, Erin Lehman and Alissa Reidinger of Holy Family Parish in New Albany; Staci Striegel of Our Lady of Perpetual Help Parish in New Albany; Katie Dages, Katie Johnson and Natalie Rodden of Sacred Heart Parish in Jeffersonville; Meghan Weidner of St. Anthony of Padua Parish in Clarksville; Mandi Tash of St. Augustine Parish in Jeffersonville; Whitney Blandford and Katie Harper of St. Mary Parish in New Albany; Lindsey Fischer, Andrew Hamilton, Alan Kruer and Janette Long of St. Mary-of-the-

Knobs Parish in Floyd County; Cindy Kinder of St. Michael Parish in Charlestown; and Kyle Alexander of St. Paul Parish in Sellersburg. Also honored at the celebration were Tony and Donna Newton, members of St. Michael Parish in Bradford, who received the "For God and Youth" Award. The Newtons have volunteered as youth leaders for the high school students in their parish for 30 years. The award, which is sponsored through the National Federation of Catholic Youth Ministries in Washington, D.C., is awarded to youth and young adult ministry volunteers who have given three decades of service to young people. It has only been awarded to three other adults in the New Albany Deanery.

Catholic students in Indianapolis send school supplies to Iraq

The Little Angels of the Poor service club from St. Mark the Evangelist School in Indianapolis recently collected school supplies for shipment to Iraq as part of the Operation Iraqi Children project. Forty-two school kits were assembled and prepared for shipment to Heart to Heart International. Operation Iraqi Children is a grassroots program to provide concerned Americans with the means to reach out to the Iraqi people and help support our soldiers' attempts to assist them. This was the second charity project for the newly formed service club. The Little Angels of the Poor were recently nominated for a Kohl's Kids Who Care Award for their work with the Wheeler Mission for Women and Children in Indianapolis.

U.S.

U.S. Iraqis hopeful June transfer of power will help stabilize Iraq

SAN DIEGO (CNS)—Transferring power to an interim government on June 30 will eventually bring stability to Iraq and curb the escalating violence by terrorists determined to derail the transition, according to Catholic and other Iraqis. "Iraqis are taking their destiny into their hands and will collaborate better with the interim government—which represents the country's largest ethnic groups—than with the U.S.-appointed Iraqi Governing Council," Bishop Ibrahim N. Ibrahim said in an interview. The bishop is head of the Michigan-based Eparchy of St. Thomas the Apostle for Chaldean Catholics in the eastern United States. U.N. special envoy Lakhdar Brahimi has appointed Ghazi al-Yawar as interim president, Iyad Allawi as prime minister and a 35-member council of ministers to govern Iraq. In July, this group will name some 1,000 Iraqis to select a 100-member national council to advise the ministers and prepare for national elections scheduled for January 2005. Elected officials will create a transitional government to draft a constitution and hold elections for a permanent government by the end of 2005, according to a U.N. plan backed by the United States.

Young black Catholics grow in Knights of Peter Claver tradition

NASHVILLE, Tenn. (CNS)—For Junior Knights and Junior Daughters of the Knights of Peter Claver, involvement in the nation's largest lay black Catholic organization is about family and service. Black Catholic teens and pre-teens gathered at St. Vincent De Paul Church in Nashville to talk about serving their communities and their Church. The youths came from Denver, Oklahoma City, Memphis, Nashville and other cities from the mid-South region stretching west to the Rockies. "A black Catholic is a rarity," said Karen Mtshali, a parishioner at St. Vincent de Paul and the Central States Junior Daughters director. "This kind of group reinforces they're part of the Church. It will make them more committed Catholics. Mtshali oversees the activities of local Junior Daughters courts in Arkansas, Colorado, Kansas, Kentucky, Missouri, Oklahoma, Nebraska and Tennessee.

Supreme Court denies appeal to throw out clergy sex abuse lawsuit

WASHINGTON (CNS)—The U.S. Supreme Court June 21 summarily rejected an appeal seeking dismissal of a sexual abuse lawsuit filed in California against the Milwaukee Archdiocese. Archdiocesan attorneys had sought reversal of lower court rulings on the case in California. They argued that a California court should not handle cases involving religious institutions in other states and that the priest accused of the abuse was no longer connected to the Milwaukee Archdiocese when the abuse allegedly occurred. The lawsuit involves the late Siegfried F. Widera, a former priest of the Milwaukee Archdiocese, who moved to California following a conviction for child molestation in the late 1970s and in 1981 became a priest of the Diocese of Orange, Calif. The Orange Diocese removed him from ministry in 1985. In May 2003, Widera, 62, jumped to his death from a hotel balcony in Mazatlan, Mexico, as police were closing in to detain him for extradition to the United States to face more than 40 charges of child molestation in Wisconsin and California. †

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