Nominee would be fourth Catholic justice on current court

WASHINGTON (CNS)—Judge John G. Roberts would become the fourth Catholic justice on the current Supreme Court if he is confirmed by the Senate for the job, President George W. Bush, who called him "a man of extraordinary accomplishment and ability," has said.

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

Roberts has been a judge of the federal appeals court for the District of Columbia for two years, after working in private practice in Washington. He also served as a clerk for Chief Justice William Rehnquist.

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

In private practice for Hogan and Hartson, and at the Justice Department, he regularly wrote briefs on cases before the Supreme Court and has argued cases there dozens of times.

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

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

A year later, arguing for the government in another abortion-related case, Roberts said blockades of abortion clinics were no more targeted at specific classes of people than were anti-draft protests. Arguing before the Supreme Court in Bray vs. Alexandria Women's Health Clinic, Roberts said military draft protests and clinic blockades only incidentally had anything to do with gender.

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

New director hired for archdiocesan school consortium

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

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

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

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

Zittnan officially started her new job on July 1.

Her responsibilities, she said, include "working directly with the consortium schools and the principals with regard to their individual concerns." She also acts as answer questions about his duties.

Vatican priest visits Indianapolis synagogue

By Brandon A. Evans

Salesian Father Norbert Hoffman, a native of Germany and the secretary of the Commission of the Holy See for Religious Relations with the Jews, ended his recent trip to the United States with a first: He participated in a Kabbalat Shabbat service on July 22 at Congregation Shaarey Tefilla in Indianapolis.

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

The service, which Father Norbert participated in, includes Psalms, biblical passages, a silent devotional prayer and a "Mourner’s Kaddish," which is an affirmation of faith.

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

"After the service, Father Norbert was asked to say a few words about his trip to various cities in the United States as well as answer questions about his duties. It was a trip, he said, in which he sought
The rabbi also gave Father Norbert a "official" Jewish belief than it is to get an official Catholic answer about a belief. Still, he said, the Church will continue, despite any difficulties, to pursue this dia-
logue and to grow in deeper friendship with Jews.

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

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

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

onto a piece of wood. The exhibit, which contains more than 100 cards, is organized by the type of conscious works of art but everyday objects,

one of the primary difficulties with that spiritual dialogue, he said, is that there is far more diversity in theological matters with Judaism—it is harder to determine an
popular devotion, not high art. Because they are not considered precious works of art but everyday objects, holy cards are a wonderful example of folk art that expands spiritual lives,” it said.

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

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Website: www.CriterionOnline.com

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Vatican says refusing vaccines must be weighed against health threats

VATICAN CITY (CNS)—The Vatican urged parents to use caution when decid- ing not to inoculate their children against infectious diseases when so-called “ethi- cal vaccines” are not yet available.

In a paper, the Vatican’s Pontifical Academy for Life reaffirmed a person’s right to choose to accept or decline immunizations that were prepared from cells derived from aborted fetuses, but it said such a choice must be made after carefully con- sidering whether refusing the vaccination would pose serious health risks to the child and the larger public.

“We are responsible for all people, not just ourselves,” Msgr. Jacques Staudeau, a medical doctor and a member of the Pontifical Academy for Life, told Catholic News Service.

“The issue is a question of protecting the whole population and avoiding death and malformation in others, that is more important than decisions made by a family,” the Vatican’s conference noted.

The Pontifical Academy for Life also sent an English synthesis of the same paper to Children of God for Life; the group released the synthesis to the public on July 18. (Vittorino, head of Children of God for Life, told CNS that Catholics who wanted to conscientiously object to the “humanized” vaccines by refusing inoculation had been refused entry into some schools. Children are required to follow a state’s immunization requirements if they wish to attend public or private schools.

Most states, however, allow for a “religi- ous exemption” from receiving vaccines that go against a person’s faith.

According to Father Mahan, the homi- lies collected in his book and his pastoral min- istry in promoting stewardship emerged out of his own experience in parish ministry.

In 1992, after becoming the administra- tor of St. Rose of Lima Parish in Franklin, Father Mahan soon discovered that the parish’s weekly collections were not meet- ing its expenses. There was also a need for more volunteers in the parish.

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

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

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

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

Therese Hartley, a mother of five, is a member of St. Luke Parish who learned from Father Mahan the “importance of your family’s total commitment to motherhood is a fundamental aspect of her life of stewardship." The children are my gift for now to teach,” she said. “They are all, in and of themselves, not mine. But for now, I am the steward for their care. And by attempting to be the best wife and mother that I can be, that, as well, is stewardship in the most basic and truly the most important way.”

Conway noted that an important aspect of Father Mahan’s promotion of steward- ship is that it heart it is eucharistic.

“He’s talking about placing all of our gifts on the altar in the context of worship and in the context of giving back to God what God has given to us in the first place,” Conway said. “I think it’s his spiri- tuality and his focus on the Eucharist."
Faith and Society
Douglas Kmiec

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

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

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

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

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

These are wise, prudent words, and the cardinal reaffirmed the Church’s teaching that homosexual orientation itself, if not acted upon, ought never be the basis for hatred or unkind discrimination. But the cardinal had another important caution that should not escape notice by America’s Catholic faithful: Should same-sex marriage be approved, it will marginalize Catholic belief. In the cardinal’s words, “It will put religious freedom under attack in the very near future.”

The threat to religious freedom is an aspect of the same-sex effort that seldom is appreciated fully. Once marriage is redefined, those who remain opposed will be labeled discriminators. True, Churches and religious bodies likely will be exempted from performing homosexual ceremonies directly, but collateral lawsuits will be filed alleging the homocentric teaching of tradi tional marriage to be a “hate crime.”

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

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

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

Some years ago, the U.S. Supreme Court upheld the IRS’ denial of a tax exemption to Bob Jones University. The university had a policy, based on its fundamentalist read ing of the Bible, to discourage interracial dating. This, said the court, was not in the public interest, whether or not the belief was religiously motivated. Analogous? Maybe. At this moment in time, we are capable of distinguishing immoral racial discrimination from the discrimination of what is and is not objectively valid marriage. But the legal sanctioning of same-sex marriage may make what is now obvious socially unacceptable.

This, as Cardinal Ouellet said, is an invita tion to “juridical chaos.” Or, as the policy director of a Christian fellowship organization said, “Christians are going to inhabit juridical chaos.” We wonder if that’s what’s being done.

Value view: *Poocha O’Connor, we should not the underlying question. It was put nicely not long ago by Cardinal Marc Ouellet of Quebec City in testimony before Canada’s Parliament. He said that the civil foundation of society was being undermined by “subjectivism,” such that “the idea that rights are not based on objective, external reality but upon personal desires.”

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

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

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Lay leaders of Catholic organizations

D oes it matter that most Catholic organizations these days are operated by lay men and women? Does that fact somehow make them less Catholic? Was there a time when all Catholic colleges and universities, hospitals, elementary and high schools, Catholic Charities, and similar organizations were headed by priests, brothers or women religious? That was back when priests and women religious were plentiful, but also a time when they were likely to be the only Catholics with the educational backgrounds that those positions required. Not any more.

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

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

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

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

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

Today there are very few priests still editing Catholic newspapers, but there is no evidence that lay editors are any less
Father Brute is called upon to lead a new diocese in Indiana

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

Cuando el padre Brute se enteró de la nominación enviada a Roma a fines de 1833, trató por todos los medios de convencer a todos los obispos que pudiera, de que no debería nombrarse obispo. En una carta enviada al obispo Joseph Rosati, de San Luis, expresó que había enviado por correo, antes que todo, $240, que Mother Seton’s Provincial de Baltimore sometieron por él. Tal vez nadie le pedía que diera sermones: “había perdido el tiempo en el día, mucho tiempo para hablar en público.”

Sostuvo que el defecto principal que lo descalificaba para convertirse en obispo era su completa carencia de aptitudes administrativas. Este era el tenor de los argumentos que el padre Brute utilizó cuando en julio de 1834 se recibieron los documentos desde Roma erigiendo la Diócesis de Vincennes y nombrándolo a él como obispo. Le escribió a sus amigos obispos Rosati, Flaget y David, Chabrat y Purcell, todos los obispos “del occidente”, San Luis, Bardstown y Cincinnati. Dejó la decisión en sus manos. Únicamente le dijeron que debería aceptar. No vio otra opción en el asunto. En la oración, el obispo electo se entregó a la voluntad de Dios. En efecto, la intención de retirarse a los bosques de Indiana e Illinois leresultaba atractiva a su corazón misionero y pastoral.

El nuevo obispo tuvo que pedir dinero prestado para llegar a la diócesis que se fundaría en el Nuevo Mundo. No pudo costearse el envío de su preciada biblioteca. Eso tendría que ser más adelante. Tenía $240 que las hermanas de la Madre Seton de St. Joseph en Emmitsburg, MD., había recogido para él. Su preciada biblioteca y un reloj de oro que había recibido como obsequio era “un objeto único perteneciente a la casa de Dios.”

Mas tarde pediría que se le enviara el crucifijo de bronce que tenía en la habitación donde vivía. Después de más de 20 años, se había reunido con su viejo amigo y mentor, el obispo Flager de Bardstown, quien registró sus impresiones sobre el obispo electo. “Durante estos cinco días que he estado en com-pañía de este sucesor de los apóstoles, no he hecho más que escuchar, admirar y alabarse de la Providencia que logra sus propósitos por medios inexplicables, lo cual a los ojos del mundo parece un desatino.”

“La figura algo singular de este excelente predicador, el movimiento constante de sus dedos, de sus manos, de su cabeza y de todo su cuerpo al hablar; el inglés con una pronunciación enteramente en francés proveniente de una boca completamente desdentada, perplejaban una y otra vez.”

El obispo electo y su amigo, el obispo Flager sentaron rumbo a San Luis donde el obispo Rosati consagraría a Simón. En esta ocasión viajaron por tierra ya que el antiguo obispo de Vincennes quería visitar su Ciudad Sede en el camino. La próxima semana: Padre Simón Brute llega a Indiana y encuentra mucho trabajo esperándole.

Traducido por: Language Training Center, Indianapolis

La intención del Arzobispo Buechelein para vocaciones en agosto

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

Monthly

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

Fatima Knights of Columbus, 1400 N. Post Road, Indianapolis. Eucharist, 1 p.m. Information: 317-638-8416.

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


First Mondays
Anchorage Brothers O’Mara Catholic Center, 1400 N. Meridian St., Indianapolis. Guardian Angel Guild, board meeting, 9:30 a.m.

St. Bartholomew Church, 1306 27th St., Indianapolis. Holy hour, 11 a.m.-6 p.m. Information: 317-839-9215.

First Tuesdays
Divine Mercy Chapel, 3354 W. 50th St., Indianapolis. Confession, 4-5:45 p.m. Benediction of the Sacred Sacrament for vocations, 7:30 p.m.

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

St. Joseph Church, 2605 St. Joe Road W., Sellersburg. Holy hour for religious vocations, Benediction of the Sacred Sacrament, 11 a.m.-6 p.m. Information: 317-839-9215.

First Wednesdays
Immaculate Conception Church, 201 E. Crooked Stick Rd. S., Greenwood. Family Holy Hour, 7-8 p.m. Information: 317-591-2362.

First Fridays
Christ the King Church, 1287 Kessler Blvd. E., Indianapolis. Holy Hour for Vocations and Adoration of the Blessed Sacrament after 7:30 p.m. Mass. Information: 317-888-2832.

Bereft Jesus Preschool, 2801 W. 86th St., Indianapolis. Indiana Autism and Sertoma Club meeting, 7-9 p.m., child care provided. Information: 317-885-7295.

First Thursdays
Immaculate Conception Church, 201 E. Crooked Stick Rd. S., Greenwood. Family Holy Hour, 7-8 p.m. Information: 317-591-2362.

First Saturdays
St. Therese of the Infant Jesus (Little Flower) Church, 4720 E. 13th St., Indianapolis. Apostolate of Fatima holy hour, 2 p.m. Information: 317-955-6775.

First Sundays

St. Charles Borromeo Church, chapel, 222 E. Third St., Bloomington. Adoration of the Blessed Sacrament, noon-6 p.m.

St. Vincent de Paul Church, 1723 S. St. Bede. Best of the Sacred Sacrament after 8:30 a.m. Mass and 6 p.m. Information: 317-725-6579.

Holy Name Church, 89 N. 17th Ave., Beech Grove. Holy hour for children, 6:45 a.m.-7:30 p.m.

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

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


St. Francis and Clare Church, 750 Olive Branch Road, Greenwood, Mass, 8:30 a.m.-5:30 p.m. Information: 317-839-9473.

Our Lady of Perpetual Help Church, 1751-1753 N. Meridian St., Indianapolis. Holy Hour for Vocations, 7-8 p.m. Information: 317-591-2362.

First Saturdays
Our Lady of Lourdes Church, 5533 E. Washington St., Indianapolis. Exposition of the Blessed Sacrament, prayer service, 7:30 p.m. Information: 317-356-7291.


St. Joseph Church, 1375 S. Mckivy Ave., Indianapolis. Adoration of the Blessed Sacrament, 4 p.m., Mass, 5 p.m. Information: 317-244-0002.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., Indianapolis. Sacred Heart devotion, 11 a.m., Holy Hour, 6:45 p.m. Information: 317-632-9349.

St. Charles Borromeo Church, chapel, 222 E. Third St., Bloomington. Adoration of the Blessed Sacrament, 8 a.m. until Communion service, 1 p.m.

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


St. Francis and Clare Church, 750 Olive Branch Road, Greenwood, Mass, 8:30 a.m.-5:30 p.m. Information: 317-839-9473.

Our Lady of Perpetual Help Church, 1751-1753 N. Meridian St., Indianapolis. Holy Hour for Vocations, 7-8 p.m. Information: 317-591-2362.

First Saturdays
Our Lady of Lourdes Church, 5533 E. Washington St., Indianapolis. Exposition of the Blessed Sacrament, prayer service, 7:30 p.m. Information: 317-356-7291.


St. Joseph Church, 1375 S. Mckivy Ave., Indianapolis. Adoration of the Blessed Sacrament, 4 p.m., Mass, 5 p.m. Information: 317-244-0002.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., Indianapolis. Sacred Heart devotion, 11 a.m., Holy Hour, 6:45 p.m. Information: 317-632-9349.

St. Charles Borromeo Church, chapel, 222 E. Third St., Bloomington. Adoration of the Blessed Sacrament, 8 a.m. until Communion service, 1 p.m.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

“Roe vs. Wade is the settled law of the land,” he said. “It’s a little more than settled.”

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

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Oral arguments in both cases will be heard on Nov. 30. One is the court’s third look at a case over whether the National Organization for Women was legally entitled to use racketeering statutes to sue anti-abortion activists. The other case involves New Hampshire’s law requiring
Married couples need support from family, friends and faith community

By Mary Ann Wyand

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

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

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

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

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

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

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

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

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

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

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

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

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

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

"E" stands for "empowerment" and "enrichment" as a couple.

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

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

The third "P" stands for "prayer," she said, which means keeping God at the center of the marriage. St. Monica parishioner Carrie Kemp of Indianapolis, who has been married for 47 years, said she appreciated the Lykes' advice about faith and commitment.

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

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

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

By Mary Ann Wyand

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

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

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

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

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

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

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

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

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

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

(For more information about "In His Presence—A Call to Chastity" events or Natural Family Planning classes, call Michael and Ann Green at 317-228-9276 or log on to www.nfindy.org)
minors to have parental consent before they may obtain abortions.

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

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

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

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

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

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

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

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

Her statement prompted a quick response from Father Pavone.

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

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

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

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

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

Faith and Family/Sean Gallagher

Faithfully life can be transfigured before our eyes

Jesus was walking with a small group of his disciples when he came upon a larger group of them. What must the other Apostles have thought? Jesus had attempted to cast a demon out of a young boy who was mute. Jesus expressed his frustration at the situation. The crowd grew to their rightful size, and the pace of his parabolic discourse was accelerated. The fervent conversation that Jesus and his Apostles had with the Jews would continue to be so after he rose from the dead.

In between these frequent moments of frustration, the disciples were able to glimpse the glory that Jesus had from the Father in his Transfiguration.

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

They saw him shining in his heavenly glory, with Moses and Elijah with him. They heard a voice from heaven proclaim, “This is my beloved Son with whom I am well pleased. Listen to him.”

Even then, the trio of disciples did not totally understand what was happening before them. But they knew that they had received from this a divine confirmation that the man with whom they walked was the Son of the Most High God. They had walked the roads of Galilee and Judea was somehow much greater than the teacher, prophet and wonderworker that they had initially thought he was.

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

I am aware of something in this feast that families can gain for their lives here and now, something that I believe will help in the building of God’s kingdom.

Marriage is a sacrament, a living sign of God’s grace, his very life. A fruit maturity of Catholic life.

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

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

This might happen when we put our own desires aside and look first to the needs of the person before us. We see the telltale signs that our children are growing in the life of faith.

It is possible to see God present in the natural course of our everyday lives. We happen and we don’t even notice God’s presence every day.

God wants to make the life of our homes a great mystery. It will always con- sist of ordinary things, but one day we will see the telltale signs that our children are growing in the life of faith.

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very clear and strong in the reading is Paul’s encouragement and his admonition. He calls upon those facing temptations and doubts to be strong in their resolve. He urges them to hold to Christ, letting nothing separate them from the Lord. St. Matthew’s Gospel provides the third reading.

It is the familiar and beloved story of the Feeding of the Five Thousand. The story line is well known. A large crowd follows Jesus. Within the crowd are sick people. Typically — and surely the sick people hoped — the compassionate Jesus healed the sick. It should be noted that healing at that time had a meaning far different from healing an injury or disease today. It was overcoming the evil effects of sin. The ancient Jewish idea was that human sin brought every distress into the world.

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

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

Reflection

A great, constant and underlying message of the New Testament is that there is more to life than what humans see or hear around them. A basic lesson of the Church, largely overlooked today, is that human existence is eternal, either in heaven or hell. Everything in the New Testament must be seen in this context. The story in this weekend’s Gospel is not simply about hunger, but also about everlasting life. Important in understanding the message is that humans are weak and unable to provide everything for themselves. They can not earn eternal peace on their own.

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

Daily Readings

Monday, Aug. 1
Alphonsus Liguori, bishop and doctor of the Church
Psalm 95:1-2, 6-9
Matthew 16:13-23

Friday, Aug. 5
The Dedication of the Basilica of St. Mary Major in Rome
Psalm 77:1-12
Matthew 16:24-28

Saturday, Aug. 6
The Transfiguration of the Lord
New Testament Numbers 1:1-8, 13-14
Psalm 97:1-2, 5-6, 9
2 Peter 1:16-19
Matthew 17:1-9

Sunday, Aug. 7
Nineteenth Sunday in Ordinary Time
New Testament Numbers 11:1-14a
Psalm 55:9-14
Romans 9:1-5
Matthew 14:22-33

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

Question Corner/ Fr. John Dietzen

Host of the eucharistic sacrifice is Jesus, not priest

One priest in a parish we visit often prefers to give Communion to the people first before he receives. After all the congregation and ministers receive, he takes the body and blood of Christ himself. His explanation, we are told, is that this procedure is proper since the host at a dinner always serves the guest first and himself or her last.

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

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

First, the “host” at the eucharistic sacrifice, the one who invites and welcomes and feeds us there, is not the priest celebrant but the same one who was host at the Last Supper. Jesus Christ himself.

The eucharistic prayers and, in fact, the whole liturgy of the Eucharist often express this belief. The banquet is his, accomplished by the power of his Spirit, just as the eternal banquet in the kingdom of God, which eucharistic Communion prefigures and anticipates, belongs to him.

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

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

Some odd things are said occasionally today about “whose Mass” it is that we celebrate. The words we hear just before Communion help keep everyone’s perspective on target: “Happy are those who are called to his supper.”

Some people have a distortion of Christian liturgical history to call the congregation “guests” at Mass. The ordained priest is designated the presider at Mass, acting in the name of and in the person of Christ.

The ancient understanding of the Church, however, repeated several times in the present General Instruction of the Roman Missal, is that the celebration of Mass is “the action of Christ and the people of God arrayed hierarchically,” each one carrying out the role which pertains to him or her in the people of God (especially §8-#18).

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

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

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

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

Recently, you referred in your column to the schismatic group started by Archbishop Marcel Lefebvre as the Priestly Fraternity of St. Pius X. I believe you should note that the proper title of that group is the Society of St. Pius X.

I am grateful to this reader for pointing out the error. ♦
Sisters of Providence honor diamond jubilarians

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

Providence Sisters Gerry Cavanaugh, Ruth Eileen Dwyer, Kathleen Mary Gay, Rita Clare Gerardot, Mildred Giesler, Ann Jeanette Gistree, Dorothy Huckoll, Kathryn Koressel, Anne Krause, Dorothy Hucksoll, Kathryn Koressel, Anne Krause, Dorothy Hucksoll, Kathryn Koressel served as the health care local community representative from 1992-96. In Indianapolis, she taught at the former St. Catherine School from 1947-51, served as principal at St. Luke School from 1967-73, taught at St. Simon School from 1973-77 and was parish minister at Cathedral Parish from 1981-89.

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

Sister Mildred Giesler, a native of Indianapolis, serves as a minister of the religious services staff. The former Sister Alma Joseph Giesler entered the congregation on Jan. 10, 1944, from St. Joseph Parish in Jasper and professed perpetual vows on Aug. 15, 1951. She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in music then received a master's degree in music history from Butler University and a master's degree in social work from St. Louis University.

Sister Dorothy Huckoll, a native of Park Hill, Ill., ministers as a member of the resident services staff at Saint Mary-of-the-Woods.

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

Sister Dorothy taught at the former St. Catherine School in Indianapolis from 1950-51 and 1952-56 and Holy Family School in New Albany from 1956-58. She taught at St. Charles Borromeo School in Bloomington from 1969-70 and was principal from 1971-72. At Saint Mary-of-the-Woods, she served as a nursing assistant from 1986-90, on the transportation staff and as an assistant to the executive director from 1990-92, and as a companion to the sick from 1992-2001.

Sister Kathryn Koressel, a native of Evansville, Ind., ministered as a staff member for the St. Vincent de Paul Society in Evansville. The former Sister Alfreda Marie Koressel entered the congregation on July 20, 1944, from Sacred Heart Parish in Evansville and professed perpetual vows on Jan. 23, 1952. She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education then received a master's degree in education from the University of Kentucky.
education from Indiana State University. In the archdiocese, Sister Kathryn Krause, a native of Chicago, volunteers at Saint Mary-of-the-Woods.

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

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

Sister Patricia Melton, also a native of Saint Mary-of-the-Woods.

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

Sister Patricia taught at St. Patrick School in Terre Haute in 1947. At St. Mary Parish in Renshville, she served as parish program coordinator from 1978-79, pastoral associate and administrator of religious education from 1979-82 and director of religious education from 1982-90. In Indianapolis, she taught at Holy Spirit Parish from 1959-67, Immaculate Heart of Mary School from 1967-68, the former St. Agnes Academy from 1969-70, the former St. Agnes School from 1970-76 and the former Latin School from 1976-78. She served as the coordinator of Saint Agnes Alumnas from 1978-1981.

Sister Florence Norton, a native of Chicago, ministers as pastoral associate for Our Lady of Grace Parish in Chicago. The former Sister Thomas Ann Norton entered the congregation on Jan. 10, 1944, from St. Sylvester Parish in Chicago and professed perpetual vows on Aug. 15, 1951. She graduated from Saint Mary-of-the-Woods College with a bachelor’s degree in education then received a master’s degree in education from Saint Louis University.

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

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

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


Sister Miriam Clare Stoll, a native of Clyde, Mo., ministers in prayer and in the sewing room at Saint Mary-of-the-Woods. She entered the congregation on Aug. 12, 1944, from Immaculate Conception Parish in Conception, Mo., and professed perpetual vows on Jan. 23, 1952. She graduated from Saint Mary-of-the-Woods College with a bachelor’s degree in education.

In Indianapolis, Sister Miriam Clare taught at Holy Spirit School from 1954-62 and St. Philip Nerl School from 1966-71 then served as an administrator at St. Elizabeth Home in 1971, as a parish worker at St. Matthew Parish from 1971-72 and as a hospital visitor at St. Vincent Hospital from 1972-74. She ministered to the aging and sick at St. Patrick Parish in Terre Haute from 1986-84. At Saint Mary-of-the-Woods, she served as a driver and helped in community services from 1994-96.


At Saint Mary-of-the-Woods, Sister Ann Clement served as a cook for the priests’ house from 1947-49, 1954-60 and 1964-78, coordinator of health care transport from 1996-2000 and assistant manager of the Providence Co-op from 2001-02. In Indianapolis, she served as a cook at the former Ladywood School from 1949-51 and former St. Agnes Academy in 1952. She also served at the Providence Retirement Home in New Albany as laundress and housekeeper from 1978-79, laundress and food service staff member from 1979-82, executive housekeeper from 1982-86, associate food service director from 1986-87 and dietary manager from 1987-93. At the Providence House, she ministered in food service from 1993-94 and as an intergenerational companion from 1994-96.†
The Mass of Christian Burial was celebrated on July 24 at the motherhouse chapel in Oldenburg. Burial followed at the sisters’ cemetery.

Franciscan Sister Adriana Lentz, a member of the Sisters of the Congregation of the Third Order of St. Francis of Assisi, died at the motherhouse in Oldenburg, July 23. She was 91.

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

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

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

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

Pope condemns wave of ‘abominable terrorist attacks’

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

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

“May God sway the murderous hand of the terrorists, who are driven by ‘fanaticism and hatred,’ and may He convert their hearts” to the ideals of reconciliation and peace, he prayed.

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

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

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

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

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

“Should the intention be far more general and not specifically against Christianity,” he said July 25 after a meeting with priests and deacons of the Valley of Aosta region where he is vacationing.

When asked by journalists whether Islam could be expressed as a religion of peace, the pope said, “I would think of it also has other elements; we must always seek the best elements.”

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

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

The Vatican’s newspaper said the latest attack in Egypt marked another “chilling chapter” of horror.

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

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

The following day, the government of Israel formally expressed its disappointment that Pope Benedict had not listed Israel as one of the countries currently suffering because of terrorism.

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

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

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

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

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forms and degrees of cooperation with evil and “the concerns about public health.” The French priest said the human cell lines used to cultivate the production of most vaccines produced today come from tissue derived from two human fetuses voluntarily aborted in 1964 and 1970.

The paper said the people involved in the original abortions are guilty of coop- erating with evil as well as those “who prepare the vaccines using human cell lines” coming from those abortions. “Those who participate in the mass market- ing of such vaccines” and “those who need to use them for health reasons,” the paper said.

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

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

Those who then utilize the aborted fetus cell lines to produce the vaccines are engaged in “passive material coopera- tion,” which is equivalent to complicity, the paper said.

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

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

“The health of the child or of the whole population” is at risk, then “the parents should accept having their kid be vaccinated if there is no alternative,” he said.

The Vatican study emphasized that being forced to use an unethical vaccine in no way affected Church approval of its production. Msgr. Suauudeau said the paper urged people to lobby “and push government and health officials” to get alternative, effective vaccines on the U.S. market so Catholics would not be forced to “act against their conscience” if they are to safeguard their children’s health.

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

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

Mandatory, universal immunization against these viruses has resulted in proper disease control, Msgr. Suauudeau said. Both he and the Vatican study warned that ongoing disease control through inoc- ulation, even of rare but serious diseases like rubella, is key in preventing fresh outbreaks.

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

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

Parents who do not immunize their children against rubella would be respon- sible for the malformations and subse- quent abortions of malformed fetuses that might result from a pregnant woman being infected by the unvaccinated child, both the study and Msgr. Suauudeau said. In this case, the parent would be in “much more proximate cooperation with evil” than if he had accepted a morally questionable vaccine to begin with, he said.

Children and unborn children must not pay the price for “the licit fight against pharmaceutical companies” that produce immoral vaccines, said the Italian version of the study. “Pro-life supporters pray to stop state execution of inmate

By Mary Ann Wyand

Indiana Death Row inmate Kevin A. Conner said last week that he doesn’t want to grow old in prison and won’t seek clemency. As The Criterion went to press on July 26, Conner was scheduled to be executed by chemical injection shortly after midnight on July 27 at the Indiana State Prison in Michigan City, Ind., for the Jan. 26, 1988, murders of Steven Wentland, Anthony Moore and Bruce Voge in Indianapolis.

Prosecutors said the men had been drinking together before Conner stabbed Wentland and struck him with a car then shot Moore and Voge. Conner, who is 38, was scheduled to be the fourth Indiana Death Row inmate executed by the state this year. Indiana reinstated capital punishment in 1977.

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

St.Susanna parishioner Karen Burkhart of Plainfield, the Indiana death penalty abolition coordinator for Amnesty International on July 25 that abolitionists throughout the state would mourn Conner’s execution dur- ing the solemn vigils in three cities.

“Murder is always wrong and horri- fying, whether it is done by an individ- ual or the state,” Burkhart said.

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

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

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