



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960



'Who touched me?'

Archbishops receive pallium, a sign of unity, from pope, page 11.

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Saying yes to the possibilities



Katrina Gossett and Duke, her aid dog, wear their hoods at the University of Chicago Law School graduation ceremonies on June 12.

Faith is at heart of the law school graduate's mission to open doors for people with disabilities

By John Shaughnessy

She has steered through most of her life in a wheelchair, using a combination of faith and determination—and the help of a dog named Duke—to prepare for a future dedicated to helping others.

Katrina Gossett has also been an actress. In fact, her two favorite roles shine a spotlight on the heart of the 24-year-old Indianapolis woman who recently graduated from the University of Chicago Law School.

Playing the fairy godmother in *Cinderella* in high school connected nicely with Gossett's belief in the power of dreams.

Then came her favorite part as a theater major at the University of Notre Dame—the role of Betty Blast, the owner of a diner in the musical *Footloose*.

"She's a very strong female character," says Gossett, a member of St. Mark the Evangelist Parish in Indianapolis. "She is the wise woman who gives advice to the teenagers. She straightens them out."

And there's the essence of Gossett—a tough-minded, kind-hearted, faith-filled dreamer who has worked to make the Church more inclusive for people with disabilities and now wants to do the same in the world.

It's quite an ambition for someone whose parents were once told that she

likely wouldn't live past her third birthday.

Keeping the faith

For anyone who is a parent, it's easy to understand the wealth of emotions that Thecla and Darrell Gossett experienced when they watched their daughter graduate from the University of Chicago Law School in June.

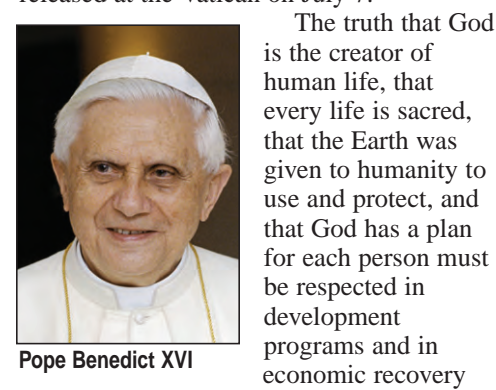
As they saw her in her graduation hood—and a matching graduation hood for her aid dog, Duke—they remembered when she was diagnosed as a child with spinal muscular atrophy. They were told then that the

See GOSSETT, page 8

Pope says moral values must be part of economic recovery and development

VATICAN CITY (CNS)—Ethical values are needed to overcome the current global economic crisis as well as to eradicate hunger and promote the real development of all the world's peoples, Pope Benedict XVI said in his new encyclical.

The document, "*Caritas in Veritate*" ("Charity in Truth") was dated June 29 and released at the Vatican on July 7.



Pope Benedict XVI

The truth that God is the creator of human life, that every life is sacred, that the Earth was given to humanity to use and protect, and that God has a plan for each person must be respected in development programs and in economic recovery efforts if they are to have real and lasting benefits, the pope said.

Charity, or love, is not an option for Christians, he said, and "practicing charity in truth helps people understand that adhering to the values of Christianity is not merely useful, but essential for building a good society and for true integral development."

In addressing the global economic crisis and the enduring poverty of the world's poorest countries, he said, "the primary capital to be safeguarded and valued is man, the human person in his or her integrity."

The global dimension of the financial crisis is an expression of the moral failure of greedy financiers and investors, of the lack of oversight by national governments and of a lack of understanding that the global economy required internationally recognized global control, Pope Benedict said.

"In the face of the unrelenting growth of global interdependence, there is a strongly felt need, even in the midst of a global recession, for a reform of the United Nations organization, and likewise

See ENCYCLICAL, page 2

Lawmakers adopt school choice tax credit in state budget

Catholic grassroots effort pays off

By Brigid Curtis Ayer

School choice has come to Indiana. For the first time in the state's history, the Indiana General Assembly passed a school choice option for low- to moderate-income families when the legislators adopted a \$2.5 million annual scholarship tax credit in the final hours of a special session as part of the state budget, which passed on June 30 with bipartisan support.

"A long hard fight for school choice advocates and grassroots lobbying has paid off," said Glenn Tebbe, Indiana Catholic Conference executive director, who educated



and encouraged lawmakers for many years to pass school choice legislation.



Glenn Tebbe

"It is quite amazing, especially during these tough economic times, that the General Assembly adopted the scholarship tax credit," Tebbe said. "For the first time, many low- to middle-income families statewide will be eligible and awarded scholarships to send their children to a public or private school of their choice."

Individuals or corporations can receive a 50 percent tax credit on their adjusted gross income tax for charitable gifts made to a scholarship granting organization.

Accredited public and private schools can participate in the program. Scholarship

eligibility is based primarily on a family's income.

In addition, students must be enrolling in kindergarten or enrolled in a public school during the preceding school year or have received a scholarship in the previous year from a qualifying scholarship granting organization to be eligible.

Sen. Carlin Yoder (R-Middlebury), original author of the scholarship tax credit proposal, said, "It was definitely a victory getting the scholarship tax credit passed. There's no doubt about it. There are a lot of happy people."

"What this is going to do is to open the door for lower-income families who may be in a failing public school," he said. "Those who didn't have an option before now can look at private schools and now make a decision based on what's best for their [children] instead of being forced to send their [children] where they don't want to

See ICC, page 8

ENCYCLICAL

continued from page 1

of economic institutions and international finance, so that the concept of the family of nations can acquire real teeth," the pope wrote.



"To manage the global economy; to revive economies hit by the crisis; to avoid any deterioration of the present crisis and the greater imbalances that would result; to bring about integral and timely disarmament, food security and peace; to guarantee the protection of the environment and to regulate migration: for all this, there is urgent need of a true world political authority," he said.

Pope Benedict insisted that the idea of the world's richest nations scaling back development aid while focusing on their own economic recovery overlooked the long-term economic benefits of solidarity, and not simply the human and Christian moral obligation to help the poor.

"In the search for solutions to the current economic crisis, development aid for poor countries must be considered a valid means of creating wealth for all," the pope said.

The economic growth of poorer countries and their citizens' demands for consumer goods actually benefit producers in the world's wealthier nations, he said.

The pope said that "more economically developed nations should do all they can

to allocate larger portions of their gross domestic product to development aid," respecting the obligations they made to the U.N. Millennium Development Goals aimed at significantly reducing poverty by 2015.

Pope Benedict said food and water are the "universal rights of all human beings without distinction or discrimination," and are part of the basic right to life.

He also said that being pro-life means being pro-development, especially given the connection between poverty and infant mortality, and that the only way to promote the true development of people is to promote a culture in which every human life is welcomed and valued.

"The acceptance of life strengthens moral fiber and makes people capable of mutual help," he said.

He said the environment, life, sexuality, marriage and social relations are inextricably united.

If society does not respect human life from its conception to its natural end, "if human conception, gestation and birth are made artificial, if human embryos are sacrificed to research, the conscience of society ends up losing the concept of human ecology and, along with it, that of environmental ecology," he said.

Development programs and offers of aid that encourage coercive population-control methods and the promotion of abortion do not have the good of people

CNS photo/Paul Jeffrey



A woman cleans up after cooking a meal for her children in Goma, Congo, in this Dec. 10, 2008, file photo. Left homeless by fighting between rebel and government forces, they had taken refuge with other families in a church and adjacent school. In his latest encyclical, "Caritas in Veritate" ("Charity in Truth"), Pope Benedict XVI said the world's primary capital to protect and value is the human person.

at heart and limit the recipients' motivation to become actors in their own development and progress, the pope said.

In addition, he said, an anti-life mentality in the world's richest countries is related to the lack of concern for the poor.

"How can we be surprised by the indifference shown toward situations of human degradation when such indifference extends even to our attitude toward what is and is not human?" the pope asked.

"While the poor of the world continue knocking on the doors of the rich, the world of affluence runs the risk of no longer hearing those knocks on account of a conscience that can no longer distinguish what is human," he said.

Pope Benedict also emphasized Church teaching that making money and being wealthy are not sins, but that the way the money is made and the way it is used can be.

The encyclical condemned corruption, the exploitation of workers, the destruction of the environment, the continuing practice of wealthy nations imposing such high tariffs on imports that they shut poor countries out of the international marketplace and, especially, an "excessive zeal" for enforcing patents, especially on medications that could save the lives of thousands of poor people if they were available at a reasonable cost.

Pope Benedict called for "a profoundly new way of understanding business," which recognizes that investors are not a company's only stakeholders, no matter how the business is structured and financed.

Employees, those who produce the raw materials, people who live in the communities where the company is based, where its products originate and where its products are sold, all have a stake in the business, the pope said.

He also said that investing always has a moral as well as an economic

CNS photo/Mike Segar, Reuters



Defrauded investors and their supporters hold signs during a rally in New York on June 29 following the sentencing hearing for convicted swindler Bernard Madoff. In his latest encyclical, "Caritas in Veritate" ("Charity in Truth"), Pope Benedict XVI said the global financial crisis is an expression of the moral failure of greedy financiers and investors and the lack of oversight by government.

significance.

"What should be avoided is a speculative use of financial resources that yields to the temptation of seeking only short-term profit without regard for the long-term sustainability of the enterprise, its benefit to the real economy and attention to the advancement—in suitable and appropriate ways—of further economic initiatives in countries in need of development," he said.

(A link to the text of the pope's new encyclical can be found online at www.CriterionOnline.com.) †

Modern Social Encyclicals

- 1891 Rerum Novarum (On Capital and Labor)**
Leo XIII on the rights and duties of capital and labor
- 1931 Quadragesimo Anno (On Reconstructing the Social Order)**
Pius XI on the 40th anniversary of Rerum Novarum
- 1961 Mater et Magistra (Mother and Teacher)**
John XXIII on Christianity and social progress
- 1963 Pacem in Terris (Peace on Earth)**
John XXIII on universal rights and relations between states
- 1967 Populorum Progressio (The Progress of Peoples)**
Paul VI on human development and social justice
- 1981 Laborem Exercens (On Human Work)**
John Paul II on the dignity and rights of workers
- 1987 Sollicitudo Rei Socialis (On Social Concerns)**
John Paul II on the 20th anniversary of Populorum Progressio
- 1991 Centesimus Annus (The Hundredth Year)**
John Paul II on Rerum Novarum in light of the collapse of communism
- 1995 Evangelium Vitae (The Gospel of Life)**
John Paul II on the sacredness of all human life
- 2009 Caritas in Veritate (Charity in Truth)**
Benedict XVI on charity as the heart of the church's social doctrine

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'Our first duty is to pray'

Parishes across archdiocese observe Year for Priests

By Sean Gallagher

On the Solemnity of the Most Sacred Heart of Jesus, which fell on June 19 this year, Pope Benedict XVI inaugurated the Year for Priests during a Vespers liturgy in St. Peter's Basilica in Rome.

The Holy Father has asked Catholics around the world to pray for the sanctification of priests during this special year, which is the 150th anniversary of the death of St. John Vianney, the patron saint of parish priests.

On that same day, parishes across central and southern Indiana began their observance of the Year for Priests.

Included among them are St. John the Apostle Parish in Bloomington, Our Lady of the Most Holy Rosary Parish in Indianapolis, St. Joseph Parish and St. Anne Parish, both in Jennings County, and St. John the Baptist Parish in Osgood.

Father Michael Fritsch, pastor, and members of St. John the Apostle Parish in Bloomington began the year with a feast day Mass on June 19.

"It's very humbling for the pope to ask people to pray for us priests," he said. "We need prayer. And he's holding up [St. John] Vianney as an example for us to imitate and for the people to pray to so that we can imitate him."

One of the ways that the Holy Father is



Standing in front of a statue of the Sacred Heart of Jesus in Our Lady of the Most Holy Rosary Church in Indianapolis before the start of a Mass on June 19, Natasha Mader, left, and Mark Ford, both members of Holy Rosary Parish, write the names of priests they want to be remembered in prayer during Masses celebrated at the church during the Year for Priests, which began that day.



encouraging lay Catholics to pray for priests is by offering them partial indulgences throughout the year if they pray an Our Father, Hail Mary and Glory Be five times for a priest.

On special days throughout the year, plenary indulgences will be offered.

According to Pope Paul VI's 1967 apostolic constitution, *Indulgentiarum Doctrina* ("The Doctrine of Indulgences"), an indulgence "is a remission before God of the temporal punishment due to sins whose guilt has already been forgiven."



Msgr. Joseph F. Schaedel

Depending on the kind of indulgence, it can be a remission of part of that temporal punishment (a partial indulgence) or all of it (a plenary indulgence). An indulgence is obtained when a Catholic fulfills the conditions set forth for them by proper

Church authorities.

According to Pope Paul, the Church can grant indulgences "by virtue of the power of binding and loosing granted her by Christ Jesus" and, in doing so, "opens for them the treasury of the merits of Christ and the saints."

Indulgences obtained by the faithful can be applied to them or to the dead still in the

process of being purified in Purgatory.

For more on indulgences, read paragraphs #1471-#1479 of the *Catechism of the Catholic Church*.

Parishes in the archdiocese that are observing the Year for Priests are putting lists of priests in their weekly bulletin and inviting parishioners to pray for those priests in the week to come.

At Holy Rosary Parish, worshippers are encouraged to put the names of priests they would like remembered in prayer at Masses during the coming year in a basket placed in front of a statue of the Sacred Heart of Jesus in the parish's church. In front of the statue is a special candle that will remain lit during the entire year and a smaller statue of St. John Vianney.

Along with several of her fellow parishioners, Lorraine Rodts, a member of St. John the Apostle Parish, has been praying for priests for some time. She is excited about the Year for Priests, and the impact it can have on all the faithful.

"As the priests become holier, the whole body of the Church becomes holier, too," Rodts said. "... It's a complete trickle-

down [effect] for everybody."

Transitional Deacon Sean Danda spoke about the relevance of the Year for Priests for those not in holy orders during a homily he delivered at a special feast day Mass on June 19 at Holy Rosary Church.

"This Year of the Priest is meant to reawaken in our hearts a reminder of the fatherly love of each one of our pastors, of each priest that we encounter, of every young man preparing for the priesthood," he said. "Without them, we would be like sheep without a shepherd. And we can get very used to wandering away on our own.

"But the priest's voice calls us back. It calls us to the Father. It calls us to the infinite love of Jesus."

In comments made before the June 19 Mass, Deacon Danda, previously a member of St. Malchy Parish in Brownsburg spoke about the importance of the laity's prayers for him over the eight years of his priestly formation.

"I don't think I would be here today if it wasn't for the prayers of other people: the faithful at St. Malachy, my family and the parishioners I've gotten to know over the years around the archdiocese," Deacon Danda said.

"Vocations are fostered and nourished by the



Transitional deacon Sean Danda preaches during a June 19 Mass on the Solemnity of the Most Sacred Heart of Jesus at Our Lady of the Most Holy Rosary Church in Indianapolis, which began the observance of the Year for Priests in that parish. Deacon Danda was ordained a priest on June 27.

prayers of others."

Just eight days after he preached at the Mass at Holy Rosary Church, Deacon Danda was ordained a priest by Archbishop Daniel M. Buechlein.

Msgr. Joseph F. Schaedel, vicar general and pastor of Holy Rosary Parish, was the celebrant at the Mass at his parish, which began its observance of the Year for Priests.

"A priest is always touched when someone asks us to pray for them and for their intentions," he said. "It tells a priest that folks know that—

as the archbishop has always said—our first duty is to pray.

"Even more touching to me is that I know full well that people are out there praying for me and all priests every single day."

(For more information on the Year for Priests, log on to www.usccb.org/yearforpriests or www.annussacerdotialis.org.) †

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Travel with Archbishop Buechlein to historic Vincennes on Sept. 12

Criterion staff report

In celebration of the 175th anniversary of the Archdiocese of Indianapolis, Archbishop Daniel M. Buechlein is leading a second pilgrimage for adults to Vincennes, Ind., on Sept. 12.

This historic city was the original location of the cathedral and home of Servant of God Simon Bruté, the first bishop of the Diocese of Vincennes, which became the Diocese of Indianapolis and, later, the Archdiocese of Indianapolis.

In Vincennes, pilgrims will tour St. Francis Xavier Cathedral (the diocese's original cathedral), visit the crypt church, venerate the remains of Bishop Bruté, celebrate Mass and enjoy lunch.

Archbishop Buechlein said he hopes that this pilgrimage will be an opportunity for prayer, conversion and a deeper understanding of the origins of our Catholic heritage in Indiana.



The pilgrims will depart from the Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis promptly at 8 a.m.

Upon arrival in Vincennes, Mass will be celebrated in the cathedral at 11 a.m., followed by lunch at a nearby restaurant.

After lunch, there will be a tour of the cathedral library and museum. The group will return to Indianapolis between 5 p.m. and 6 p.m.

The cost is \$59 per person and includes deluxe motor coach transportation, continental breakfast, lunch and fees.

The trip will be filled on a first-come, first-serve basis. Pilgrims may register online at www.archindy.org. Click on the 175th anniversary link, select "pilgrimage to Vincennes," then "adult" to register.

You may also register by calling Carolyn Noone, associate director of special events for the archdiocese, at 317-236-1428 or 800-382-9836, ext. 1428. †



Archbishop Daniel M. Buechlein looks at artifacts that are displayed behind glass at the Old Cathedral Library in Vincennes, Ind., on March 18. In celebration of the 175th anniversary of the Archdiocese of Indianapolis, Archbishop Buechlein will lead a second pilgrimage for adults to historic Vincennes on Sept. 12.



The Criterion

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Editorial



File photo by Sean Gallagher
Students answer a teacher's question at Central Catholic School in Indianapolis on Aug. 18, 2008. Indiana lawmakers recently included a \$2.5 million annual tax credit in the state's budget which will encourage donations to organizations that grant scholarships to families in need of assistance to send their children to Catholic and other private schools.

Finally, school choice in Indiana

June 30, 2009, is now a day for the history books. On that day, Indiana lawmakers passed a \$27.8 billion two-year budget during a special session.

But just as important, that day will be remembered as the time when "school choice" became part of the educational landscape in Indiana.

While we were among those people who wondered whether our legislators would ever work through their budget differences, we were especially pleased to see the end result include a \$2.5 million annual tax credit that brings school choice to our state.

Through the program, individuals or corporations can receive a 50 percent tax credit on their adjusted gross income tax for charitable gifts made to a scholarship granting organization (SGO). These organizations will then provide grants to lower- and middle-income families for school tuition or other related costs at the public or private school of the parents' choice.

Currently, there is only one SGO in the state—the CHOICE Charitable Trust, which provides scholarships to children attending private elementary and middle schools in Marion County. New SGOs in other parts of the state may be established in the wake of the passage of this legislation.

Though Catholic Church officials were quick to praise Senate and House Republican leaders, Gov. Mitch Daniels and House Speaker Patrick Bauer, a Democrat, for the outcome, one name not mentioned in most press releases and stories throughout the state—but very deserving of praise for his hard work in this endeavor—is Glenn Tebbe.

As executive director of the Indiana Catholic Conference, Tebbe has spent the last several years lobbying to bring the school choice issue to the forefront of the state legislature's agenda. He worked both sides of the aisle, consistently planting and nurturing the seed of choice where education is concerned.

Tebbe wasn't the only person of faith who brought the issue to lawmakers' attention. People who joined the Catholic Action Network (through the Indiana Catholic Conference) were also very active in contacting their

representatives and asking for support of the scholarship tax credit proposal.

Sen. Carlin Yoder (R-Middlebury), the original author of the scholarship tax credit proposal, said as much.

"It was also the work of school choice advocates like Glenn Tebbe and the many people who got involved at the grassroots level that made this happen," he said.

Finally, on June 30, Tebbe and other school choice proponents saw their efforts come to fruition.

"For the first time, many low- to middle-income families statewide will be eligible and awarded scholarships to send their children to a public or private school of their choice," Tebbe said of the newly adopted school choice initiative.

We, like so many other people, thank Tebbe and all people of faith for their commitment to school children throughout our state.

What will the benefits of the tax credit that brings school choice to Indiana include? First and foremost, it is about the opportunity this initiative presents to families who previously had no other educational options for their children, including a faith-based curriculum, said Annette "Mickey" Lentz, chancellor and executive director of the archdiocesan Office of Catholic Education and Faith Formation.

"The scholarship tax credit is needed because without support from many entities, families cannot make the choice they want to educate their children in a safe, holy and healthy environment," she said.

As has been the case in other parts of the U.S. where similar programs exist, archdiocesan officials hope that students who choose Catholic schools through this newly created school choice initiative will excel in the classroom. We do, too.

Though people of faith cannot support every piece of legislation with the word "choice" in it, this is one instance where having a "choice" is a good thing.

And we pray that individuals and corporations in Indiana embrace the chance to invest in making a difference in young people's lives.

—Mike Krokos

Be Our Guest/Fr. Douglas Clark

Cooperation is necessary to bring about the good

In the aftermath of President Barack Obama's commencement address at



Notre Dame in May, many Catholics have been perplexed by the "official" Church's cautious approval of many of the president's remarks. A divide threatens to open up or under between some of this country's most ardent Catholics and

the hierarchy. Such a divide would be a great pity.

Obama's record on life issues is, by Catholic standards, alarming—hence the firestorm of disapproval directed at the University of Notre Dame for honoring the new president with an honorary degree and affording him a platform to express his views without any possibility of anyone rebutting those views.

Many of the nation's bishops publicly questioned or even condemned the invitation, and many of their diocesan newspapers, including *The Southern Cross*, did likewise. So why, then, were their "postmortem" analyses of the address cautiously positive—from *The Southern Cross* to *L'Osservatore Romano*.

First of all, the Church is very concerned about promoting respect for human life at all its stages from conception to natural death. To do so, she must use all legitimate means and work with anyone who evinces any willingness to reduce the demand for abortions, for example, even when she has grounds for suspicion as to the other party's sincerity.

The question has arisen as to whether or not working with pro-choice politicians in order to reduce the demand for abortion would in some sense amount to cooperation in evil, which is always morally unacceptable. The answer is clearly "no."

"Cooperation in evil" refers to working with others in an objectively evil project. To do so would be objectively sinful and must be avoided.

What about "cooperation with evil," that is, working with "evil" people even to achieve a good end? There is no such category in Catholic moral theology. That is primarily because there is no such thing as an intrinsically evil person. (See the writings of St. Thomas Aquinas.)

While we may judge certain actions to be objectively wrong, we cannot judge those who do them to be subjectively culpable—because we cannot know the extent of their freedom and knowledge—let alone "evil." Hence, the Church cannot condone the "demonizing" of anyone, no matter how wrong we may judge that person to be.

To a Christian, an opponent always remains someone whom we are commanded to love, even if that love is not reciprocated and, indeed, even if that opponent should persecute or even kill us.

Scott Roeder apparently did not understand this basic point ("hate the sin, love the sinner") when he allegedly shot Dr. George Tiller to death in a Lutheran church in Kansas on May 31.

Tiller's actions—he performed countless late-term abortions—were objectively evil. But he was still a creature of God, for whom Christ died. What pro-life Christians should have worked toward was his conversion; what one of them apparently did was to kill him in cold blood. "Killing for life" is an oxymoron.

In this world, those seeking to achieve good ends are constrained to cooperate with others to achieve those ends. Some of these others may have different agendas. They may support some policies that we cannot support. But we can and perhaps must work with them on specific projects to achieve good and moral ends. This is not cooperation in evil, but cooperation in good.

If the president is sincere in his claim that he wants to work with Catholics to reduce the demand for abortion—admittedly, a big "if"—then we would respond positively, provided that the means employed to achieve this end were moral in themselves.

The principal "olive branch" offered by Obama at Notre Dame was to offer some kind of "reasonable" conscience protection to health care workers who oppose abortion, cannot in conscience participate in this evil, and fear for their jobs.

What kind of protection will in fact be offered remains to be seen, but Church leaders are encouraged that the president expressed a willingness to keep some sort of conscience protection, rather than jettison his predecessor's executive order completely.

There is much in Obama's record that is unsettling for those who believe in the sanctity of human life. They may have good reason to be skeptical of the president's words. What he actually does, how he actually follows up on his statements at Notre Dame, will eventually demonstrate how sincere he was and the extent to which Catholics can work with his administration.

We will be watching him closely, praying that his promised initiatives to reduce the number of abortions will be crafted in such a way that we can support them, and that he will act to protect the consciences of health care workers who regard the taking of innocent human life as a monstrous evil.

(Father Douglas Clark is the editor of *The Southern Cross*, the newspaper of the Diocese of Savannah, Ga.) †

Letters to the Editor

Volunteer to help seniors

I noticed how many articles in the July 3 issue of *The Criterion* were related to the aging population. Pages 13 through 16 had articles relating to seniors, their needs and changes in their activities of daily living.

There is so much that can be done for our seniors that gets overlooked. As seniors age, their bodies change. Many times they are not able to do everything they would like to do, and there is a sense of fear, frustration and even a loss of some dignity.

Sometimes the littlest thing, like applying a little lipstick or polishing their nails, can make a big difference in their day and how they feel.

I work with the elderly and the terminally ill on a weekly basis. These two groups of people are some of the greatest people I have met in my life. I give these citizens a sense of TLC with therapeutic massage geared toward their type of condition. If they need

me to listen or hold their hand, I do that, too. I give them the respect of their home, and the dignity and modesty that they deserve.

There are other agencies that provide such help as transportation, grooming, light housework and companionship.

I am a fan of recruiting volunteers to help our community. If you can do something special, whether it's preparing a meal or taking someone shopping, find a senior home or hospice that could use your help.

If you need these services, they are there for the asking, both through volunteers and companies that can help to provide you with the services you require. What a great gift it would be for a family or friend to provide their senior loved one with a gift of therapeutic massage or companionship!

Susan Lallak
Indianapolis

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Fasting and abstinence can help us grow in holiness

Voluntary fasting from good things is countercultural in our materialistic, pleasure-centered milieu.

Of course, there are the myriad varieties of dieting that are a constant offering on television, but their intent is not usually to enhance one's spiritual values or to promote holiness.

Some people are vegetarian by choice, both for health reasons and sometimes for spiritual motives.

In fact, voluntary fasting has a spiritual and moral value while also being wholesome physically if pursued with moderation and a spiritual motivation.

The fourth precept of the Church sets a minimal guide for the spiritual value of fasting and abstinence.

The *United States Catholic Catechism for Adults* describes the fourth precept of the Church: "You shall observe the prescribed days of fasting and abstinence. *Fasting* is refraining from food or drink to some degree. *Abstinence* is refraining from eating meat. The Church identifies specific days and times of fasting and abstinence to prepare the faithful for certain special feasts; such actions of sacrifice can help us to grow in self-discipline and in holiness" (p. 334-335).

The history of these sacrificial practices of the Church comes to us from the earliest days of Christianity. In fact, fasting was rigorously practiced in Judaism.

We know from the Bible that it was strictly practiced by John the Baptist and his followers. We also know from the synoptic

Gospels that Jesus recommended fasting in his teaching, and in his own practice.

Citations can be found in the Gospel according to St. Luke (Lk 4:2), St. Matthew (Mt 6:16-18) and St. Mark (Mk 2:20). The Acts of the Apostles record that fasting was observed by the Twelve Apostles (Acts 13:2; 14:23). In the early Church, there were weekly fast days. The early record in the *Didache* identifies Wednesday and Friday as fast days.

Rigorous fasts identified with the 40 days of Lent waxed and waned through the centuries. In the earliest days of the Church, fasting meant entire abstention from food for the whole day or part of the day.

In our day, the only two remaining fast days in our Church are Ash Wednesday and Good Friday. Fasting is generally understood as having one main meal a day, and having only a light breakfast and lunch or supper.

Abstinence has generally been separated from fasting for some time. In an apostolic constitution, *Paenitemini*, of Feb. 17, 1966, the penitential days were reduced to Fridays, and specifically Ash Wednesday and Good Friday. Abstinence is required from age 15 to age 59.

The endorsement and specification of practices were left to the local episcopal conferences. Almost universally, abstinence and some form of sacrifice on Fridays were no longer a requirement; rather, they were recommended and encouraged, but not required.

With the relaxation of the requirement for ordinary Fridays, acts of charity and piety

were recommended as a replacement.

Abstinence on Ash Wednesday and Good Friday is required. The same is true for the Fridays of Lent.

Besides being a preparation for liturgical feasts, fasting and abstinence have other spiritual and moral values as well.

Saying no to things that are otherwise acceptable is a helpful way to build and strengthen the habit of saying no to what is not acceptable in a faithful moral life.

Sometimes it is useful to look on fasting from a different point of view; for example, as fasting from a particular sin.

Fasting and abstinence are effective ways to work at curbing selfishness; they can be a helpful antidote to self-centeredness.

Sometimes moderate fasting can be viewed as an act of reparation for sins against charity.

These purposes of fasting and abstinence are sometimes referred to as mortification. We don't hear the word used very much lately. One of the dictionary definitions calls it the practice of asceticism by penitential discipline to overcome the desire for sin and to strengthen the will.

Food and drink are not the only things to give up. Curbing television time, and perhaps Internet time, might be wholesome spiritually and morally. An evaluation of our

purchasing habits might suggest that there are some luxuries we can do without.

It is spiritually valuable to learn to do without whether this be for reasons of being environmentally conscious or simply a way to experience what so many people around us experience, often without a choice.

I admire those people who fast as a way of identifying with the poor and the hungry. Some religious communities, such as the Missionaries of Charity, founded by Blessed Teresa of Calcutta, observe a frugal life, including fasting, as an offering to God and as a way to be with Christ's poor.

Fasting can serve as an unspoken gift offered for particular people. Fast and abstinence intended as gift-offerings add even more value to them. †

Do you have an intention for Archbishop Buechlein's prayer list? You may mail it to him at:

Archbishop Buechlein's
Prayer List
Archdiocese of Indianapolis
1400 N. Meridian St.
P.O. Box 1410
Indianapolis, IN 46202-1410

Archbishop Buechlein's intention for vocations for July

Men Religious: that the special gifts their communities bring to the Church may be more widely appreciated and encouraged.

El ayuno y la abstinencia pueden ayudarnos a desarrollar la santidad

El ayuno voluntario en renuncia a alimentos suculentos resulta contrario a la cultura materialista de nuestro entorno social que se concentra en el placer.

Por supuesto, existen una miríada de dietas que se anuncian constantemente por televisión, pero su intención no es generalmente reforzar los valores espirituales ni promover la santidad.

Algunas personas son vegetarianas por elección, ya sea por motivos de salud o, en ocasiones, por razones espirituales.

En efecto, el ayuno voluntario posee un valor espiritual y moral, y además es saludable para el cuerpo si se realiza con moderación y guiados por una motivación espiritual.

El cuarto mandamiento de la Iglesia sugiere una guía mínima para el valor espiritual del ayuno y la abstinencia.

El *Catecismo Católico de Estados Unidos para Adultos* describe así el cuarto mandamiento de la Iglesia: "Abstenerse de comer carne y ayunar en los días establecidos por la Iglesia. El ayuno significa privarse de alimentos o bebidas hasta cierto punto. La abstinencia es reprimirse de ingerir carne. La Iglesia identifica días y horas específicas para ayunar y practicar la abstinencia, con el fin de preparar a los fieles para ciertas festividades especiales; tales sacrificios pueden ayudarnos a desarrollar la autodisciplina y la santidad" (p. 334-335).

La historia de estas prácticas expiatorias de la Iglesia proviene de los albores del cristianismo. De hecho, el ayuno se practicaba rigurosamente en el judaísmo.

Gracias a la Biblia sabemos que Juan el Bautista y sus seguidores lo practicaban estrictamente. También sabemos por los Evangelios sinópticos que Jesús recomendaba el ayuno en sus enseñanzas y

él mismo lo practicaba.

Pueden encontrarse estas referencias en los Evangelios según San Lucas (4:2), San Mateo (6:16-18) y San Marcos (2:20). En Hechos de los Apóstoles figura que los Doce Apóstoles practicaban el ayuno (13:2; 14:23). En los comienzos de la Iglesia existían días de ayuno semanales. El primer registro en la *Didajé* identifica al miércoles y al viernes como días de ayuno.

El ayuno riguroso asociado a los 40 días de la Cuaresma ha aumentado y disminuido en el transcurso de los siglos. En los primeros tiempos de la Iglesia, el ayuno significaba abstenerse completamente de alimentos durante todo el día o parte de éste.

En la época actual, los únicos dos días de ayuno que quedan en la Iglesia son el Miércoles de Ceniza y el Viernes Santo. En general, el ayuno se entiende como ingerir una comida principal en el día y consumir un desayuno y un almuerzo o cena livianos.

Desde hace ya algún tiempo, generalmente se distingue la abstinencia del ayuno. En la constitución apostólica *Paenitemini*, del 17 de febrero de 1966, se redujeron los días de penitencia a los viernes, y específicamente, al Miércoles de Ceniza y al Viernes Santo. La abstinencia es obligatoria desde los 15 hasta los 59 años de edad.

El apoyo a estas prácticas y las especificaciones se dejaron a criterio de las conferencias episcopales locales. Prácticamente en todas partes ya no es un requisito la abstinencia y alguna forma de sacrificio los viernes; en lugar de ello, se recomiendan y se promueven, pero no son obligatorios.

Con la atenuación del requisito de los viernes ordinarios, se recomiendan las obras de caridad y la devoción como sustitutos. La abstinencia el Miércoles de Ceniza y el

Viernes Santo es obligatoria, al igual que todos los viernes durante la Cuaresma.

Además de ser una preparación para las celebraciones litúrgicas, el ayuno y la abstinencia poseen también otros valores espirituales y morales.

Decirle "no" a aquellas cosas que en general son aceptables constituye una forma provechosa para construir y fortalecer el hábito de decirle "no" a aquello que es inaceptable en una vida moral de fe.

A veces resulta beneficioso ver el ayuno desde un punto de vista distinto; por ejemplo, el ayuno por un pecado en particular.

El ayuno y la abstinencia son formas efectivas para doblegar el egoísmo y pueden ser antidotos eficaces para el egocentrismo.

En ocasiones, un ayuno moderado podría tomarse como un acto de preparación por pecados contra la caridad.

La finalidad del ayuno y de la abstinencia se conoce a veces como mortificación. Últimamente no se escucha muy a menudo esa palabra. Una de las definiciones del diccionario la describe como la práctica del ascetismo mediante la disciplina penitente para superar el deseo de pecar y fortalecer la voluntad.

El ayuno de comida y bebida no es la única privación que podemos practicar. Restringir la televisión o quizás el tiempo en Internet puede ser saludable espiritual y moralmente. Una evaluación de nuestros hábitos de compra quizás revelaría que hay algunos lujos de los cuales podríamos prescindir.

Resulta espiritualmente valioso aprender a privarse, ya sea por motivos de conciencia ambiental o simplemente una forma de experimentar lo que viven muchos de los que nos rodean, generalmente sin opción.

Admiro a aquellas personas que ayunan como una forma para identificarse con los pobres y los hambrientos. Algunas comunidades religiosas, tales como las Misioneras de la Caridad, fundadas por la Beata Teresa de Calcuta llevan una vida frugal, incluyendo el ayuno, como una ofrenda a Dios y como una forma para estar junto a los pobres de Cristo.

El ayuno puede servir como un obsequio tácito ofrecido para algunas personas en particular. El ayuno y la abstinencia practicados expresamente como una ofrenda cobran aún más valor. †

¿Tiene una intención que desee incluir en la lista de oración del Arzobispo Buechlein? Puede enviar su correspondencia a:

Lista de oración del Arzobispo
Buechlein
Arquidiócesis de Indianapolis
1400 N. Meridian St.
P.O. Box 1410
Indianapolis, IN 46202-1410

Traducido por: Daniela Guanipa,
Language Training Center, Indianapolis.

La intención de vocaciones del Arzobispo Buechlein para julio

Hombres Religiosos: Que los dones especiales que sus comunidades traen a la iglesia sean más apreciados y alentados por todas partes.

Events Calendar

July 10
St. Lawrence School, 6950 E. 46th St., Indianapolis. **Open house**, 4-7 p.m. Information: 317-543-4923 or ksmith@saintlawrence.net.

Huber's Orchard and Winery, 19812 Huber Road, Starlight. **Providence Jr.-Sr. High School Alumni Association, July Fest**, 5-8 p.m. family fun park, 8 p.m.-midnight, food and music, \$10 per person. Information: 812-945-3350.

July 10-11
St. Benedict Parish, 111 S. Ninth St., Terre Haute. **"Community Festival,"** 5 p.m.-midnight, flea market, children's games, food, music, \$2 admission. Information: 812-232-8421.

St. Peter Family Life Center, 6161 Chambersburg Road, Huber Heights, Ohio. **Fifth annual Dayton Catholic Homeschool Conference**, parents and high school students. Information: www.daytonhomeschool.com.

July 10-12
St. Lawrence Parish, 542 Walnut St., Lawrenceburg. **Parish festival**, food, music, rides, Fri. 5:30 p.m.-midnight, pork chop dinner, Sat. 2 p.m.-midnight, German dinner, Sun. 11 a.m.-6 p.m., chicken dinner. Information: 812-537-3992.

July 11
St. Roch Parish, Family Center,

3603 S. Meridian St., Indianapolis. **Single Seniors**, meeting, 1 p.m., age 50 and over. Information: 317-784-4207.

Knights of Columbus, 2100 E. 71st St., Indianapolis. **"Tropical Tribute in memory of Joe and Barb Krier,"** 7:30 p.m.-midnight, \$30 per person. Information: 317-872-5088.

July 12
Harrison County Fairgrounds, 341 Capitol Ave., Corydon. St. Joseph Parish, **parish picnic**, 10:30 a.m., food, games. Information: 812-738-2742.

MKVS, Divine Mercy and Glorious Cross Center, Rexville, located on 925 South .8 mile east of 421 South and 12 miles south of Versailles. Mass, noon, on **third Sunday holy hour and pitch-in**, groups of 10 pray the new Marian Way, 1 p.m., Father Elmer Burwinkel, celebrant. Information: 812-689-3551.

July 13
George's Neighborhood Grill, 6953 Lake Plaza, Indianapolis. **Theology on Tap, summer series, "Tough Topics for a Tough Life,"** happy hour, 7 p.m., talk, 8 p.m. Information: 317-625-7744.

Our Lady of the Most Holy Rosary Parish, 520 Stevens St.,

Indianapolis. **"Theology of the Body,"** session four, talks for adults 18 and older on consecutive Mondays, 6:30-8 p.m. Registration: 317-236-1521 or dcarollo@archindy.org.

July 14
St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild**, meeting, noon, Mass, 11 a.m. Information: 317-885-5098.

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Catholic Adult Fellowship of Indianapolis, United States Catholic Catechism for Adults, "Chapter 3,"** 7-8:30 p.m., no charge. Information: 317-295-1697 or nshoefer@themoreiknow.info.

St. Nicholas Parish, 6461 E. St. Nicholas Drive, Sunman. **Pro-life Mass**, 7 p.m., discussion on pro-life matters following Mass. Information: 812-623-8007.

July 15
Ironwood Golf Club, 10955 Fall Road, Fishers, Ind. (Lafayette Diocese). Little Sisters of the Poor, **11th annual "Swing Fore Seniors" Golf Tournament**, Florida scramble, 10:30 a.m., registration, \$540 foursome, \$135 single, includes lunch. Information: 317-872-6420 or devsindianapolis@littlesistersofthepoor.org.

Calvary Cemetery, Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Mass**, 2 p.m. Information: 317-784-4439.

St. Nicholas Parish, 6461 E. St. Nicholas Drive, Sunman. **Healing service**, confession, eucharistic procession, praise and worship, laying on of hands, 6 p.m. Information: 812-623-8007.

July 16
Our Lady of Peace Cemetery, Mausoleum Chapel, 9001 N. Haverstick Road, Indianapolis. **Monthly Mass**, 2 p.m. Information: 317-574-8898 or www.catholiccemeteries.cc.

July 16-18
St. Christopher Parish, 5301 W. 16th St., Indianapolis. **70th annual "Midsummer Festival,"** Thurs. 4:30 p.m.-10:30 p.m., Fri. 4:30 p.m.-11 p.m., Sat. noon-11 p.m., food, games, rides. Information: 317-241-6314.

July 17
Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Mass, breakfast and program, Danny O'Malia, former president of O'Malia's Food Markets, speaker, 6:30-8:30 a.m., online reservations only by June 17. Reservations and information: www.catholicbusinessexchange.org.

July 17-18
St. Susanna Parish,

1210 E. Main St., Plainfield. **Parish festival**, Fri. 6 p.m.-11 p.m., pulled pork dinner, Sat. 4:30 p.m.-midnight, chicken dinner, food, games, music. Information: 317-839-3333.

July 18
St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Helpers of God's Precious Infants Pro-Life Mass**, Father Shaun Whittington, celebrant, 8:30 a.m., followed by rosary outside abortion clinic and Benediction at church. Information: Archdiocesan Office for Pro-Life Ministry, 317-236-1569 or 800-382-9836, ext. 1569.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **ARCH Educators Day of Reflection, "The Beatitudes,"** 8 a.m.-8 p.m., \$35 per person includes lunch and dinner, **reservations due July 10**. Information: 317-848-9772 or dmjirgal@sbcglobal.net.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Shop INN-Spied,"** summer social, 9 a.m.-3 p.m. Information: 317-788-7581 or benedictinn@benedictinn.org.

St. Susanna Parish, 1210 E. Main St., Plainfield. **Summer music concert**,

"Connersvine," Hunter Smith, 7 p.m., \$7.50 adults, \$5 children. Information: 317-838-7447 or activities@saintsusanna.com.

St. Mary Parish, Navilleton, 7500 Navilleton Road, Floyds Knobs. **Chicken fun run and walk**, 8 a.m., \$15 adults, \$7 children. Information: 812-923-5419.

July 19
St. John the Baptist Parish, 25743 State Road 1, Dover. **"Summer Festival,"** 11 a.m.-6 p.m., fried chicken dinner, 11 a.m.-8 p.m., games. Information: 812-576-4302.

St. Mary Parish, Navilleton, 7500 Navilleton Road, Floyds Knobs. **Parish picnic**, 10 a.m.-4 p.m., chicken dinner, games. Information: 812-923-5419.

Richmond Catholic Community, 701 N. "A" St., Richmond. **Charismatic prayer group**, 7 p.m. Information: dicksoncorp@parallax.ws.

July 19-23
St. Lawrence Parish, 6944 E. 46th St., Indianapolis. **Vacation Bible school**, Sun. 1-4 p.m., Mon.-Thurs. 6-8 p.m., \$5 per child, \$10 per family. Information: 317-546-4065. †

Retreats and Programs

July 10-17
Monastery Immaculate Conception, Kordes Center, 841 E. 14th St., Ferdinand, Ind. (Evansville Diocese). **"Directed Retreat."** Information: 812-367-1411 or spirituality@thedome.org.

July 12
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Woman Prayer: A Morning of Grace,"** Benedictine Sister Rachel Best, presenter, morning prayer and Sunday Mass, 8:45 a.m.-1 p.m., \$25 per person includes lunch. Information: 317-788-7581 or benedictinn@benedictinn.org.

July 14
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Evening of Reflection**,

"Meet Me at The Shack," Father Jim Farrell, presenter, 6:30-9:30 p.m., \$15 per person includes light dinner. Information: 317-545-7681 or spasotti@archindy.org.

July 16
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Day of Reflection, "Meet Me at The Shack,"** Father Jim Farrell, presenter, 8:30 a.m.-2:30 p.m., \$35 per person includes continental breakfast, lunch and Mass. Information: 317-545-7681 or spasotti@archindy.org.

July 18
Oldenburg Franciscan Center, Oldenburg. **Summer Celebration and Day of Reflection, "A Way of At-One-Ment,"** 9:30 a.m.-4:30 p.m., \$40 per person includes lunch. Information: 812-933-6437 or center@oldenburgosf.com. †

Week of prayer for immigration reform will be held at cathedral

A week of prayer for immigration reform will be held at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis, starting with a 7 p.m. Mass on July 17 and ending with Mass at 7 p.m. on July 24.

Eucharistic adoration will occur continuously throughout the week and is open to the public.

Franciscan Thomas Fox, who ministers

to Hispanic Catholics at St. Bartholomew Parish in Columbus, St. Joseph Parish in Shelbyville, St. Louis Parish in Batesville and St. Mary Parish in Greensburg, said the week is a time for people to come together in prayer "to ask God to intercede for immigration reform."

For more information, contact Father Thomas at 317-430-6568 or at tomfoxofm@yahoo.com. †



Eucharistic miracle

This photo of the eucharistic miracle of Lanciano, Italy, will be on display at St. Mark the Evangelist Parish, 535 E. Edgewood Ave., in Indianapolis as part of an exhibit of more than 150 large photos from the Vatican of eucharistic miracles that occurred in 19 countries around the world. St. Mark Parish will host the photo exhibit from July 23-26. The exhibit will be displayed in the parish school, and will take place during the parish's annual Funfest. It will be available for viewing from 5 p.m. until 9 p.m. on July 23-25, and from 8:30 a.m. to 12:30 p.m. on July 26. The exhibit is free and open to the public. For more information, call 317-787-8246.



Top fundraiser

Daughter of Charity Mary John Tintea is the top fundraiser so far for The Weekend to End Breast Cancer, a two-day, 60-kilometer walk scheduled on Sept. 26-27 in Indianapolis, which benefits the St. Vincent Foundation. Proceeds go toward breast cancer research and education efforts. Sister Mary John dresses in pink to promote breast cancer awareness at St. Vincent Hospital in Indianapolis. She celebrated her 80th birthday on June 20, and has already raised \$7,829 toward her goal of \$10,000. All donations will be used for breast cancer awareness efforts in Indiana. To help Sister Mary John reach her goal or to register for the event, call 317-879-9255 or log on to www.endcancer.org.

Obama cites influence of Cardinal Bernardin, prepares to meet pope

WASHINGTON (CNS)—President Barack Obama told a round table of religion writers on July 2 that he continues to be profoundly influenced by the late Cardinal Joseph Bernardin of Chicago, whom he came to know when he was a community organizer in a project partially funded by the Catholic Campaign for Human Development.

Obama said his encounters with the cardinal continue to influence him, particularly his “seamless garment” approach to a multitude of social justice issues. He also told the group of eight reporters to expect a conscience clause protection for health care workers currently under review by the administration that will be no less protective than what existed previously.

In addition to Catholic News Service, the round table included reporters and editors from other Catholic publications—*National Catholic Reporter*, *America* magazine, *Catholic Digest*, *National Catholic Register* and *Commonweal* magazine—and Vatican Radio. A religion writer from *The Washington Post* also participated.

It was held in anticipation of Obama’s audience with Pope Benedict XVI at the Vatican on July 10. The 45-minute session touched on his expectations for that meeting as well as aspects of foreign policy, the public criticism directed at him by some Catholic bishops and others in the Church, and the Obamas’ own search for a church home in Washington.

The president also clarified that he expects an ongoing review of conscience

clause regulations will result in a continuation of protections that have long existed, allowing people who are morally opposed to abortion or contraceptives to decline to provide them in the line of work without repercussions.

Obama said in some ways that he sees his first meeting with the pope as the same as any contact with a head of state, “but obviously this is more than just that. The Catholic Church has such a profound influence worldwide and in our country, and the Holy Father is a thought leader and opinion leader on so many wide-ranging issues. His religious influence is one that extends beyond the Catholic Church.”

He said he considers it a great honor to be meeting with the pope, and that he hopes the session will lead to further cooperation between the Vatican and the United States in addressing Middle East peace, worldwide poverty, climate change, immigration and a whole host of other issues.

Several of the questions addressed the sometimes contentious relations between the Obama administration and some U.S. bishops, notably surrounding the president’s commencement address at the University of Notre Dame in May. The university’s decision to invite Obama and present him with an honorary degree led to a wave of protests at the university and a flurry of criticism by more than 70 bishops, who said his support for legal abortion made him an inappropriate choice by the university.

Statements by the U.S. bishops also have chastised Obama for administrative actions,

such as the reversal of the Mexico City policy, which had prohibited the use of federal family planning funds by organizations that provide abortions or counsel women to have abortions.

But Obama said he is not going to be deterred from continuing to work with the U.S. Catholic hierarchy, in part “because I’m president of all Americans, not just Americans who happen to agree with me.”

“The American bishops have profound influence in their communities, in the Church and beyond,” Obama said. “What I would say is that although there have been criticisms leveled at me from some of the bishops, there have been a number of bishops who have been extremely generous and supportive even if they don’t agree with me on every issue.”

He said part of why he wants to establish a good working relationship with the bishops is because he has fond memories of working with Cardinal Bernardin when Obama was a community organizer, working with Catholic parishes on the south



U.S. President Barack Obama holds a round-table briefing with journalists from the Catholic press and *The Washington Post* in the Roosevelt Room of the White House in Washington on July 2. The briefing was held in advance of the president’s scheduled meeting with Pope Benedict XVI on July 10 at the Vatican.

side of Chicago.

“And so I know the potential that the bishops have to speak out forcefully on issues of social justice,” Obama said.

On conscience clauses, the president said he has consistently believed in them. As a state legislator, he said, he supported “a robust conscience clause in Illinois for Catholic hospitals and health care providers.” Soon after he took office as president, the administration reversed what

See BERNARDIN, page 10

Obama: Impasse on abortion legality inevitable, but reduction is possible

WASHINGTON (CNS)—There will always be solid differences of belief over whether abortion should be legal, but that doesn’t mean common ground isn’t possible on how to reduce abortion, President Barack Obama told a round table of religion reporters on July 2.

In a session timed in advance of Obama’s scheduled July 10 meeting at the Vatican with Pope Benedict XVI, the president reiterated that while he continues to seek common ground on reducing the number of abortions, he recognizes that there will always be firm differences between people who believe abortion should be legal and those who do not.

The round table touched on a wide range of domestic and international policy issues.

He told the eight reporters, most of whom were from the Catholic press, that he sees “an irreducible difference ... on

the abortion issue. ... The best we can do is suggest that people of good will can be on either side, but you can’t wish those differences away.”

He said he has never “been under the illusion that ... we were going to simply talk all our differences away on these issues.”

A task force he has formed to seek common ground on reducing abortion is still developing recommendations, the president said.

But he expects agreement on significant areas, such as “on the idea of helping young people make smart choices so that they are not engaging in casual sexual activity that can lead to unwanted pregnancies, on the importance of adoption as an option, an alternative to abortion, on caring for pregnant women so that it is easier for them to support children.”

It will be more difficult to find

common ground on other areas, he added.

“I personally think that combining good sexual ... and/or moral education

needs to be combined with contraception in order to prevent unwanted

See ABORTION, page 10

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GOSSETT

continued from page 1

neuromuscular disease progressively weakens the arms and legs. They were also told she wouldn't live past the age of 3.

And there she was graduating with honors from one of the country's top law schools—a fitting end to a three-year period when she was in the top 5 percent of her class, when she was named to a national honor society and when she worked in a legal clinic helping people with disabilities.

"She's pretty amazing," her mother says. "She has more ambition than I dreamed of having. She makes me so proud. Her faith is strong. She's always been a very faithful person and a very Christian person. Her religion has always been a part of her life."

Her faith has especially grown as a young woman.

"Going to Notre Dame and my time at Chicago has really strengthened my faith," Gossett says. "I know to thank God for all the successes I've had. To go off to Chicago and do the things [that] I have been able to do, it would have been impossible without the help of God and my family. The longer I live, the more I realize what an important part of my life that is."

Open doors and a dog named Duke

As Gossett talks, Duke rests by her wheelchair. They have been together for nearly four years—a relationship that began from necessity. The older Gossett gets, the more her disease progressively weakens her muscles. And Duke has been trained to help her when she needs it by picking up things, turning on lights, opening doors and moving her arms.

Now, Gossett is nearly inseparable from Duke, who is a mix of Labrador and golden retriever.

"He spends almost every waking hour with me," she says. "Whenever I leave him home, I feel like I've left my right arm at home. I got him right before my senior year at Notre Dame and had him all through law school. He's been through two graduations."

Duke was by her side when she worked

in a legal clinic that helped people facing job discrimination. Duke was also by her side when she volunteered as an intern in the Chicago mayor's office that assisted people with disabilities.

"I think that was a great way to try to have an impact," Gossett says.

It's similar to the impact she has tried to have at St. Mark Parish, working on the inclusiveness committee.

"We do disability awareness events," she says. "We also worked to do some physical changes to the church to make it accessible. Sometimes it's just being aware of simple things, like making sure that a door that's open doesn't block the ramp to the church."

Following God's will

As the pastoral associate at St. Mark Parish, Mary Lynn Cavanaugh knows the difference that Gossett has made to the parish.

"I've known her for 15 years," says Cavanaugh, who is also the director of religious education for the parish. "She liked going to religious education classes and sharing her faith. That was very unusual for a young child to want to do. As she grew up, that stayed with her. She knew God was working in her."

"She's just a huge role model for faith in so many ways. She lives the fruits of the Holy Spirit. She has courage and fortitude, and she shows great reverence to Jesus, the sacraments and life. She prays to God about what to do and then she does it."

Right now, Gossett is studying for the bar exam to become a lawyer. She has also accepted a job with an Indianapolis law firm, but the start of the job has been delayed until next year because of the current economic crisis. Yet Gossett is still determined to use her law degree to make a difference as soon as possible.

"I plan to do *pro bono* work for disability rights," she says. "I've had a lot of opportunities that a lot of people with disabilities haven't had. There are still a lot of barriers, and I'd like to help remove those barriers to show what people with disabilities are capable of."

Submitted photos



Katrina Gossett did not let her love of theater take a back seat in college. In this 2003 photo from the University of Notre Dame in South Bend, Ind., she sings "Hey Big Spender" in the Pemco Musical Revue.

Saying yes to the possibilities

For Gossett, it's all part of an approach to life that begins with this principle: "I never let anything stop me from doing what I think I should be doing."

That approach has led her to embrace acting throughout most of her young life.

"I've always loved acting," she says. "I did some acting in children's theater programs when I was young, and I did more than 10 plays in high school. I just love being on the stage. It's a great place to be and a great place to meet really interesting people."

That approach has also led her to embrace all the joys and challenges of life.

"I've used a power wheelchair since I was 3, and I've never walked," she says. "I'm part of the first generation [of people that have had the disease] that has lived as long as we have because of technology and medical advances. So we are the pioneers. I don't mind that. Seeing people like myself gives hope to parents of younger children with the



Katrina began her theater career at a young age. She sang "The Sun Will Come Out Tomorrow" as Annie in a grade school talent show at age 5.

same diagnosis. Seeing us survive and have careers gives hope to them."

So while Gossett's approach to life has been formed by never taking "no" for an answer, it has been *defined* by saying "yes"—not only to the possibilities, but also to those who helped provide them.

"Having faith helps me do what I do," she says. "And having the support of my family helps me. I try to do the best I can, and help others along the way." †

ICC

continued from page 1

send them."

When asked if he was aware of any scholarship granting organizations getting



Sen. Carlin Yoder

ready to be created in his area of the state, Sen. Yoder said, "Yes, I'm planning on getting together with private schools in northern Indiana to work on coming up with a consortium or group of schools to see if we can get one started. There is

a real need in our area."

Sen. Yoder said he attributed passage of the school choice provision to a coming together of House and Senate Republicans along with a push from Gov. Mitch Daniels.

"It was also the work of school choice advocates like Glenn Tebbe and the many people who got involved at the grassroots level that made this happen," he said. "The years of work by other lawmakers who laid the groundwork for this also made it possible."

"The most important thing was to get this started, and that's what we were able to accomplish," Sen. Yoder said. "When you boil this down, it's an issue about kids. There's no question, this benefits kids and it's a good thing—that's the bottom line."

Sen. Teresa Lubbers (R-Indianapolis), a longtime school choice advocate and Senate Education Committee chair, said, "It was a great success of the session."

"Since this is my last session, it was especially gratifying walking out of there knowing we had accomplished some kind of private school choice. It was a great victory," said Sen. Lubbers, who is leaving the Senate to become state

Commissioner of Higher Education.

When asked who the program will benefit the most, Sen. Lubbers said, "Because it is need-based, I think it will primarily provide options for those who may have had a preference to exercise choice like this, but who didn't have the means to do so. This will allow scholarship granting organizations to be created all around the state like the CHOICE [Charitable Trust] program in Indianapolis."

Currently, the CHOICE Charitable Trust is the only scholarship granting organization in the state.

Annette "Mickey" Lentz, chancellor and executive director of the archdiocesan Office of Catholic Education and Faith Formation, reacted to the good news enthusiastically.

"It is a major victory for our Catholic community, which impacts our children attending Catholic schools as well as affording others with the possibility," she said.

"The scholarship tax credit is needed because, without support from many entities, families cannot make the choices they want to educate their children in a safe, holy and healthy environment."

Exactly when the scholarships will be available is not yet clear.

"It will take some time to set up the scholarship granting organizations, and for them to raise money and begin awarding scholarships," Tebbe said. "The



Sen. Teresa Lubbers



Annette "Mickey" Lentz

Indiana Department of Revenue and the Indiana Department of Education will also need time to promulgate specific rules and guidelines which will govern the scholarship granting organizations.

"There's still work to be done, but more families will have access to a school choice

option they never had before," Tebbe said. "For this, we are very excited and grateful."

(Brigid Curtis Ayer is a correspondent for The Criterion. To learn more about the Indiana Catholic Conference, log on to www.indianacc.org.) †

School choice: What you need to know

(Editor's note: The following is a primer on the school choice tax credit. The information is from the *School Scholarship Tax Credit—House Bill 1001a (2009)*. The fact sheet is provided by the Indiana Catholic Conference.)

What is a scholarship granting organization?

A scholarship granting organization is a 501 (c-3) non-profit organization which would be created for the purpose of receiving donations and granting scholarships.

A scholarship granting organization could be established within a county, city or diocese, and must provide scholarships to multiple schools. The scholarship granting organization would provide scholarships to multiple schools, including public and private institutions.

The CHOICE Charitable Trust in Indianapolis is currently the only scholarship granting organization in Indiana. Scholarship granting organizations will be created throughout the state to serve low- to moderate-income families.

Who is eligible for a scholarship?

Scholarship eligibility is based primarily on a family's income. Income eligibility is based on 200 percent or twice the income for the federal free and reduced lunch program. For example, a family of four could have an annual maximum income level of

\$78,000. Larger families with higher income levels may also be eligible.

A student must be enrolling in kindergarten or enrolled in a public school during the preceding school year to be eligible.

If a student has received a scholarship in the previous year from a qualifying scholarship granting organization, they may also be eligible.

Who can get a scholarship tax credit?

A donor who gives \$5,000 to a participating scholarship program would be able to claim a \$2,500 credit against what they owed in state income tax liability.

The scholarship granting organization program receives \$5,000 in the private donation, which would then be used to fund scholarships for lower-income students. Thus, a \$2,500 state tax credit helped leverage \$5,000 in private scholarship donations.

What's next?

Glenn Tebbe, ICC executive director, and diocesan education officials will be meeting with Catholic and other non-public school leaders within their dioceses, and begin discussing how to create scholarship granting organizations in their area.

The Indiana Department of Revenue and Indiana Department of Education will begin the rule-making process to provide specific guidelines for the scholarship granting organizations that are created. †

Masses of Thanksgiving

Photo by Mary Ann Wyard



Father Sean Danda consecrates the Eucharist during his Mass of Thanksgiving on June 28 at St. Malachy Church in Brownsburg. Concelebrants include Father Patrick Riffle, left, from the Archdiocese of Washington, D.C., who is a friend from the Pontifical North American College in Rome, and Father Stanley Pondo, right, pastor of Holy Name of Jesus Parish in Beech Grove. Father Danda is the first son of St. Malachy Parish to be ordained to the priesthood in 140 years. In October, he will return to Rome to complete graduate studies. For several months, Father Danda will provide sacramental assistance and be in residence at Holy Name of Jesus Parish in Beech Grove.

Submitted photo



Father Christopher Wadelton, right, elevates the Eucharist as Society of St. John Father David Hoyt, left, raises the chalice during Father Wadelton's Mass of Thanksgiving on June 28 at Immaculate Heart of Mary Church in Indianapolis. Both priests are sons of the parish. On July 1, Father Wadelton began his first ministry assignment as associate pastor of Holy Spirit Parish in Indianapolis.

U.S. deacon's healing clears way for Cardinal Newman's beatification

VATICAN CITY (CNS)—Pope Benedict XVI signed the decree recognizing as miraculous the healing of a



Cardinal John Henry Newman

U.S. deacon, which clears the way for the beatification of British Cardinal John Henry Newman.

While the Vatican announced on July 3 that the decree had been signed, it did not provide information about when Cardinal Newman would be beatified or where the liturgy would be held.

The decree recognized as a miracle the healing in 2001 of Deacon John Sullivan of Marshfield, Mass., who had a debilitating back injury.

Deacon Sullivan had prayed for the intercession of Cardinal Newman, who founded the Oxford movement within the Church of England before becoming a Roman Catholic in 1845. He was a member of the Oratories of St. Philip Neri.

A press statement from England's Birmingham Oratory, founded by the cardinal, quoted Deacon Sullivan as saying, "Upon hearing of the recent developments in Rome regarding Cardinal Newman's cause for beatification, I was left with an intense sense of gratitude and thanksgiving.

"I have dedicated my vocation in praise of Cardinal Newman, who even now directs all my efforts," the deacon said in the July 3 statement.

The press statement said the date and place of beatification had not been decided, but encouraged supporters of Cardinal Newman's cause to make donations to help pay for the liturgy.

The pope signed the decree regarding Cardinal Newman's cause along with 11 other decrees, including the recognition of the miracle needed for the canonization of Blessed Juana Josefa Cipitria Barriola of Spain. The nun, who died in 1912, is the founder of the Daughters of Jesus.

Two other decrees recognized the miracles needed for the beatification of Italian Carmelite Father Francesco Paoli, who died in Rome in 1720, and of Sister Saultaneh Maria Ghattas, co-founder of the Dominican Sisters of the Holy Rosary of Jerusalem. She died near Jerusalem in 1927.

Four decrees declared eight individuals martyrs, which means they can be beatified without the need of a miracle attributed to their intercession. The decrees involved six priests killed in 1936 during the Spanish Civil War; German Father Georg Hafner, who was killed by the Nazis in 1942 in the Dachau prison camp; and Auxiliary Bishop Zoltan Meszlenyi of Esztergom, Hungary, killed by communists in 1951.

Other decrees declared that four candidates for sainthood heroically lived the Christian virtues, a recognition marking the initial stage in their causes.

One was another Dachau victim, Marianhill Missionary Father Engelmar Unzeitig, who died in the camp in 1945.

The other three involve women: Sister Anna Maria Janer Anglarill, the Spanish founder of the Sisters of the Holy Family of Urgell; Sister Clotilde Micheli, the Italian founder of the Sisters of the Angels; and Teresa Manganiello, an Italian laywoman who died in 1876 at the age of 27. †

Pope urges G-8 leaders to listen to poor, continue development aid

VATICAN CITY (CNS)—Pope Benedict XVI asked leaders of the world's wealthiest countries to "listen to the voice of Africa" and poor countries during their summit in Italy.

The global economic crisis threatens not only to derail efforts to end extreme poverty in the world, but also could plunge other countries into ruin as well, the pope said in a July 4 letter to Italian Prime Minister Silvio Berlusconi, host of the Group of Eight summit.

The only way to find solutions that will match the global dimensions of the crisis and have long-term positive effects for all peoples is to "listen to the voice of Africa and the countries least-developed economically," the pope said in his letter.

The G-8 summit on July 8-10 in L'Aquila, Italy, was to bring together the heads of governments of Canada, France, Germany, Italy, Japan, Russia, the United Kingdom and the United States.

Italy also invited the leaders of Brazil, China, India, Mexico, South Africa, Egypt, Australia, Indonesia and South Korea to participate in some of the summit sessions.

Pope Benedict said the invitations were important for ensuring the success of the summit's decisions on matters dealing with the economy, peace and international security.

Wise discernment and new ideas "to 'convert' the model of global development" are needed to address the economic crisis as well as "the worrying data regarding the phenomenon of climate change," the pope said.

Pope Benedict said his encyclical "*Caritas in Veritate*"

("Charity in Truth"), which was released on July 7, would discuss the importance of "the values of human solidarity and of love in truth" in development programs and international cooperation.

In order to function, the technical solutions adopted by the G-8 must keep in mind certain ethical values because real people are involved and will be impacted, he said.

"One must keep in mind concrete human and familial needs. I am referring, for example, to the creation of jobs for everyone to allow working men and women to provide for the needs of their families in a dignified way, and permit them to fulfill their primary responsibility to educate their children and to be active in the communities to which they belong," he said.

Pope Benedict also pleaded with the G-8 leaders not to cut their development aid to the world's poor as they struggle to rebuild their own economies.

"I appeal to the member nations of the G-8, the other national representatives and to governments around the world to ensure that development aid, particularly aid that gives priority to 'human resources,' is maintained and increased, not only despite the crisis, but precisely because this is one of the principal ways of solving it," he said.

Before the year 2000, Pope John Paul II called the G-8's attention to the poorest countries' crushing burden of foreign debt and to the wealthier nations' responsibility to act in solidarity with them, he said.

"This responsibility has not weakened, but rather has become more pressing," he said.

For a time, he said, many developing nations enjoyed a period of economic growth, "which allowed many of them to hope" that the U.N. Millennium Development Goals for eliminating extreme poverty by 2015 would succeed.

"Unfortunately, the financial and economic crisis, which has enveloped the entire planet since the beginning of 2008, has changed the panorama so that there is a real risk not only of extinguishing hopes for ending extreme poverty, but also that populations that have benefited from a minimum of material well-being may fall into poverty," the pope said.

Pope Benedict said there is an urgent need to put "an equitable international trade system" into action to promote development.

And, he said, "it is necessary to reform the architecture of international finance to assure the effective coordination of national policies" to avoid risky financial speculation, and to provide credit to businesses and projects that will create employment, especially in the poorest countries.

The pope also asked the G-8 leaders to be farsighted in their discussions and to pay particular attention to the need to ensure basic education for all the world's children.

"If it is true that one must invest in people, the objective of providing basic education for everyone without exclusion by the year 2015 not only must be maintained, but it must be generously reinforced," he said.

"Education is indispensable for the functioning of a democracy, for the battle against corruption, for the exercise of political, economic and social rights, and for the effective recovery of all nations, rich and poor," the pope said. †

Diocese hails decision to end state probe of Church lobbying efforts

BRIDGEPORT, Conn. (CNS)—The Diocese of Bridgeport praised the July 1 decision by state ethics officials to stop investigating whether the diocese violated state lobbying laws with its efforts to rally Catholics against legislation that would have given laypeople financial control of their parishes.



Bishop William E. Lori

"This is welcome news, not only for the diocese but for all citizens who cherish the fundamental rights guaranteed by the First Amendment," said Joseph McAleer, diocesan

spokesman, in a July 1 statement.

The diocese also has since withdrawn a lawsuit seeking a court order to stop the investigation.

The decision by the Office of State Ethics came a day after Connecticut Attorney General Richard Blumenthal had urged the action.

Bishop William E. Lori of Bridgeport had called the attorney general's opinion "a truly significant announcement that stands not just with our state's

Catholics, but with all citizens of the state whose fundamental civil liberties were placed in jeopardy" by application of the lobbying laws in this case.

The controversy centered on whether the diocese violated laws governing lobbying groups by organizing a March 11 rally at the Connecticut Capitol in Hartford to oppose a bill that would have changed how parishes were governed in the state.

The legislation had been withdrawn on March 10, but the rally "proceeded as an expression of protest against what the Church perceived as an unconstitutional and unacceptable intrusion on its internal affairs,"

Blumenthal noted in his opinion.

The diocese filed suit on May 29 in U.S. District Court in Hartford, seeking a court order to stop state officials from what it called "an unconstitutional application of state lobbying laws" to Church activities.

On July 2, after receiving written confirmation the Office of State Ethics had ended its investigation, the diocese announced that it would drop its lawsuit.

"Serious constitutional and other legal concerns raised by this lawsuit compel me to conclude that Connecticut's lobbying registration laws cannot and should not be enforced in this factual situation against the Church,"

Blumenthal wrote.

He urged the state Legislature to "clarify or revise those laws to ensure that they continue to serve their important purposes—avoidance of corruption or the appearance of corruption arising from paid lobbying—while also preserving and encouraging legally protected political expression."

But Blumenthal affirmed that "the Church's free expression activities—communicating with its members on legislative issues of paramount importance and holding a rally at the seat of the Legislature to protest government action—are clearly and unquestionably protected by the First Amendment.

"There are no opinions, rulings or regulations that would have fairly alerted the Church that its conduct under these specific factual circumstances required it to either register with the [Office of State Ethics] or face enforcement action," he added.

The ethics office "should abandon its investigation or enforcement as to Church activity regarding [the legislation] or similar future conduct—and halt such future investigative or enforcement efforts—unless and until the Legislature clarifies or revises the statute to address such constitutional concerns," Blumenthal said. †

ABORTION

continued from page 7

pregnancies," he said.

"I recognize that contradicts Catholic Church doctrine, so I would not expect someone who feels very strongly about this issue as a matter of religious faith to be able to agree with me on that, but that's my personal view," he said. "We may not be able to arrive at perfectly compatible language on that front."

The Catholic Church teaches that artificial contraception is immoral and that abortion is the killing of innocent human life. Representatives of many Churches, including Catholics, are among those who have been participating in the administration's common ground efforts.

On the other hand, Obama said, "I would be surprised if those who believe abortion should be legal would object to language that says we should try to reduce the circumstances in which women feel compelled to obtain an abortion.

"If they took that position, I would disagree with them," he continued. "I don't know any circumstance in which abortion is a happy circumstance or decision, and to the extent that we can help women avoid being confronted with a circumstance in which that's even a

consideration, I think that's a good thing. But again, that's my view."

The U.S. Conference of Catholic Bishops has urged Obama to oppose any expansion of access to abortion, whether through loosening of legal restrictions or measures such as legislation passed by Congress that would allow the District of Columbia to resume paying for abortions for poor women using local tax funds.

When Obama reversed the Mexico City policy, Cardinal Justin Rigali of Philadelphia, chairman of the U.S. bishops' Committee on Pro-Life Activities, called it "very disappointing." The policy had prohibited the use of federal family planning funds by organizations that provide abortions or counsel women to have abortions.

"An administration that wants to reduce abortions should not divert U.S. funds to groups that promote abortions," the cardinal said.

In a speech to a convention of Louisiana priests in April, Cardinal Francis E. George of Chicago, president of the bishops' conference, reported on his private meeting with Obama in March, criticizing the president's position on abortion.

The cardinal said he told the president, " 'You've given us nothing but the wrong signals on this issue.' So, we'll see, but I'm not as hopeful now as I was when he was first elected." †

BERNARDIN

continued from page 7

Obama described as "eleventh-hour change(s) in conscience clause provisions that were pushed forward by the previous administration."

According to Obama, the Bush administration change, which took effect two days before the new president was sworn in, hadn't been "properly reviewed and thought through," and he added that there were some concerns about how broad it might be and what its manifestations would be once implemented.

In general, that change codified longtime federal statutes that prohibit discrimination against health professionals who decline to participate in abortions or other medical procedures because of religious or moral objections.

In his speech at Notre Dame, Obama called for a "sensible conscience clause," and said he wished to "honor the conscience of those who disagree with abortion."


The president of the U.S. bishops' conference, Cardinal Francis E. George of Chicago, has called on Obama to make good on that comment and protect the conscience of health workers.

The cardinal said health care professionals and institutions "should know that their deeply held religious or moral convictions will be respected as they exercise their right to serve patients in need."

Obama told reporters at the White House session that hundreds of thousands of comments for the conscience-clause review had been received.

"We will be coming out with, I think, more specific guidelines," he said. "But I can assure all of your readers that when this review is complete there will be a robust conscience clause in place. It may not meet the criteria of every possible critic of our approach, but it certainly will not be weaker than what existed before the [Bush administration's] changes were made."

Obama said worries that the conscience protections would disappear are an example that "there have been some who keep on anticipating the worst from us, and it's not based on anything I've said or done, but is rather just a perception somehow that we have some hard-line agenda that we're seeking to push." †



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'Who touched me?'

Archbishops receive pallium, a sign of unity, from pope

By Daniel Conway

Special to *The Criterion*

ROME—The Gospel reading for Mass on June 28 included the story of the



Daniel Conway

woman who was afflicted with a disease that many doctors could not cure (Mk 5:25-34).

"If I but touch his clothes," the woman said to herself, "I shall be cured" (Mk 5:28).

St. Mark tells us that this woman was just one of

hundreds of people who jostled Jesus in an attempt to get close to him.

But when she managed to force her way through the crowd, and succeeded in touching him, "Jesus, aware at once that power had gone out from him, turned around in the crowd and asked, 'Who touched me?'" (Mk 5:30).

The disciples were incredulous. How could he possibly expect an answer to that question with so many people pushing, shoving and touching him?

As happens so often in the Gospels, healing is connected to faith. Thus, when the woman identifies herself, and tells Jesus she has been cured as the result of touching him, Jesus tells her, his disciples and us, "Daughter, your faith has saved you. Go in peace and be cured of your affliction" (Mk 5:34).

On June 28, the day before the feast of Sts. Peter and Paul, during solemn vespers at the Basilica of St. Paul Outside the Walls, Pope Benedict XVI formally concluded the Year of St. Paul.

Pilgrims from dioceses around the world were in Rome to witness the conferral of the "pallium," an ancient sign of unity, on 34 newly appointed archbishops from five continents.

All of the pilgrims had tickets for the liturgy. After waiting in long lines to enter St. Paul's, they quickly learned that there were more people than there were seats to accommodate them. The result was lots of pushing, shoving and touching.

"Who touched me?"

Anyone asking that question there that evening, or in St. Peter's Basilica the next morning, would receive the same answer that the disciples gave Jesus.

Even the new archbishops experienced the press of the crowd as well as the heat and confusion of thousands of people eager to get as close as possible to the Holy Father and to them.

But on this occasion, although the question is the same, the answer would be different because the roles were reversed.

As Archbishop Robert J. Carlson of St. Louis told the pilgrims who accompanied him to Rome from Saginaw, Mich.; Sioux Falls, S.D.; and St. Louis, on this solemn occasion the person doing the touching was Jesus himself.

"Wherever two or three are gathered," the archbishop said, "and wherever thousands [or millions] of people come together to worship the Lord with the Holy Father and his brother bishops, Jesus is present. He is not present in a remote or passive way. He reaches out to us—especially in the Eucharist and in the prayer of the Church."

The Lord touches us and power goes out from him once again. The power of his touch reaches out to heal us, to comfort us, to challenge us, to forgive us and to give us hope. If our faith is strong enough, we can feel his palpable presence touching our hearts, our minds and our bodies with the power of his love.

Among the archbishops who received the pallium from the Holy Father were five American shepherds: Archbishops Gregory M. Aymond of New Orleans, Robert J. Carlson of St. Louis, Timothy M. Dolan of New York, George J. Lucas of Omaha and Allen H. Vigneron of Detroit.

As the readings and prayers of the feast day Mass made clear, these new archbishops are called to be a sign of unity within their new archdioceses, but also among the provinces where each now serves as "metropolitan" (Archbishop Daniel M. Buechlein is the metropolitan of the Indianapolis Province, which includes the five dioceses in Indiana.)

Every bishop is called to promote unity, but an archbishop who serves as "metropolitan" receives a distinctive call to be a sign of unity over and above his ordinary duties as the bishop of a diocese.

According to Pope Benedict, every bishop is called to be a sign of unity. In his diocese, the bishop's ministry unites him with the entire Catholic community in each parish.



Pope Benedict XVI celebrates Mass marking the feast of Sts. Peter and Paul in St. Peter's Basilica at the Vatican on June 29. During the Mass the pope bestowed the pallium on 34 archbishops from 20 countries. The woolen band worn around the shoulders is a sign of the archbishops' authority and responsibility as shepherds.

Beyond his diocese, the bishop joins his diocese (the local Church) with the Church of Rome and with all other dioceses throughout the world. Most Catholics don't realize how much of their bishop's time and attention has to be directed to matters that concern the needs of the Church beyond diocesan boundaries, but this is a critically important part of the bishop's ministry.

As Archbishop Carlson said, "The role of metropolitan is a charism. It is a gift that exists for the sake of pastoral unity among neighboring dioceses and with the Bishop of Rome."

Archbishop Carlson added that "Christ is the real source of our unity, not the bishop. But joining others to Christ in love and in truth is what the ministry of a bishop is all about."

(Daniel Conway is a member of *The Criterion's* editorial board, and president and chief executive officer of *Mission Advancement Services for O'Meara, Ferguson, Whelan and Conway, formerly RSI Catholic Services.*) †

The pallium is an ancient symbol rich in symbolism

By Daniel Conway

Special to *The Criterion*

When each archbishop received his pallium, the sign of his new role as a metropolitan archbishop, at St. Peter's Basilica on June 29, Pope Benedict XVI invited him to reflect prayerfully on the meaning of this ancient symbol.

"The pallium is worn by archbishops as a symbol of their hierarchical communion with the successor of Peter in the governance of God's people," the pope said.

The pallium is a band that is worn over the shoulders when a metropolitan archbishop is wearing a chasuble.

As Pope Benedict described it, "It is made of sheep's wool as a symbol of Jesus Christ, the Lamb of God who takes away the sins of the world, and the Good Shepherd who keeps vigilant watch over his beloved flock."

The pallium is also said to be a symbolic yoke or burden placed over the archbishop's shoulders as a reminder that he is called to unite others to Christ, whose yoke is easy and whose burden is light.

Only the pope and metropolitan archbishops wear the pallium because they alone have a formal responsibility to promote the Church's unity beyond diocesan boundaries.

The Holy Father said, "This vestment reminds bishops, as vicars of Christ in their local Churches, that they are called to be shepherds after the Heart of Jesus."

The Lord invites all his disciples to be one with him—as he is one with his Father and the Holy Spirit.

As the Holy Father placed the pallium on the shoulders of each new archbishop, he imposed on them the burden of being a source of unity, and of hope, in the provinces they serve and in a global, worldwide Church that is faced with many divisions and is frequently tempted to despair.

But the pope, as Vicar of Christ, also touched them with the power of Jesus, and he assured them that, if they have faith enough to preach the Gospel boldly and with love, the Lord will strengthen them with his courage and sustain them with his love.

Promoting unity in diversity. Joining others to Christ in love and in truth. Being a model of wisdom and grace with humility, humor and deep pastoral sensitivity to the needs of their people

These are the charisms that have been given to the new archbishops, under the symbol of the pallium, to help them carry out their distinctive ministry as a sign of unity in their archdiocese, in the provinces they serve and in the universal Church. †

Serra Club vocations essay

Ordination ritual offers young people insight into vocations

(Editor's note: Following is the fifth in a series featuring the winners of the 2009 Indianapolis Serra Club Vocations Essay Contest.)

By Kevin Zander

Special to *The Criterion*

"For your part, you will exercise the sacred duty of teaching in the name of Christ the Teacher. . . . Meditating on the law of the Lord, see that you believe what you read, that you teach what you believe, and that you practice what you teach."

This quotation, taken from the ordination rite of priests, clearly represents their vocation to be a living example of Jesus Christ in everything they do.

Just as priests, deacons, and religious brothers and sisters are called to do God's will, each person is called by him to a unique vocation through which he or she will spend his or her life as



Kevin Zander

a testimony to God's love and grace.

One of the goals of priests, deacons, and religious brothers and sisters is to aid us in discerning what God's plan is for us. Through both their words and their deeds, they help us to perceive what God wills.

Teach what you believe

In order to hear God's call, we must first learn to be still so that we can listen to what he is saying.

Priests, deacons, and religious brothers and sisters verbally teach us about God and how to listen to him. Through listening to their words and examining their meaning, we learn to listen to God and develop a closer relationship with him.

As we nurture this relationship by receiving the sacraments and through daily prayer, we develop a better understanding of what our vocation is and how to live it out throughout our life.

Practice what you teach

While forming our relationship with God through hearing his word is important, performing acts of charity is another major part of the Catholic faith.

Priests, deacons, and religious brothers and sisters lead by

example. By following their model of selflessness, we realize the importance of service to the Church, to the poor, and to all those in need.

Through this service to others, we draw closer to God. This will aid us in discovering God's mission for us and the role we are called to play in his world.

Believe what you read

Priests, deacons, and religious brothers and sisters learn to nurture their belief in God through studying our faith and the Church and her mission to all of humanity.

In a similar way, we must come to fully understand our faith so that we can realize our call from God.

Priests, deacons, and religious brothers and sisters are equipped to teach us so that we come to know that in living God's call we will find true happiness.

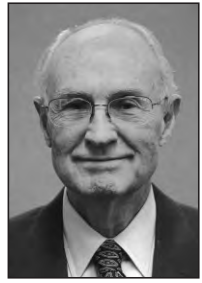
(Kevin and his parents, Tony and Jean Zander, are members of St. Luke the Evangelist Parish in Indianapolis. He completed the 11th grade at Bishop Chatard High School in Indianapolis last spring, and is the 11th-grade division winner in the 2009 Indianapolis Serra Club Vocations Essay Contest.) †

From the Editor Emeritus/John F. Fink

Basic Catholicism: Belief in indulgences

(Twenty-second in a series)

Readers might be surprised that I'm including a column about indulgences in this series. I can imagine some people thinking, "Indulgences? I thought the Catholic Church ended them a long time ago."



It's true that many Catholics haven't heard much about indulgences in recent decades,

although they do come up at times. And it's also true that Martin Luther started his reformation because of them. Perhaps I should have just ignored them for this series because they're too divisive. But at least I can explain what the Catholic Church still teaches about them.

An indulgence is not the forgiveness of sins, either past or future. In the simplest terms, an indulgence is the remission of the temporal punishment due for sins whose guilt has already been forgiven.

It can be either partial or plenary,

depending on whether it does away with either part or all of the punishment due for sins. One gains indulgences through prayers, penance and good works in atonement, or reparation, for the sins that were forgiven.

The American legal system has something similar. Sometimes a judge will sentence someone who has committed a crime to so many hours of community service. The good work the criminal does helps atone for the evil that he or she committed.

Of course, for indulgences to make sense, you have to accept the Catholic concept of sin. The Catholic Church teaches that sin has a double consequence: an eternal punishment that, for grave sin, deprives us of communion with God, and a temporal punishment that must be purified either here on Earth or after death in the state of purification known as purgatory.

The forgiveness of sin in the sacrament of penance, or confession, remits the eternal punishment and restores our communion with God, but the temporal punishment remains. Indulgences, which the Church attaches to works of mercy and various forms of penance, remit the temporal

punishment.

The Catholic Church also teaches that indulgences can be gained both for oneself and for those who have died and might still be in a state of purification before they can enter heaven. This is part of the doctrine of the Communion of Saints that Christians profess to believe when they recite the Creed. Of course, the actual disposition of indulgences applied to the dead rests with God.

How can the Church decide that a certain practice—say, a visit to a church and prayers for the intentions of the pope—will remit temporal punishments due to sin? The Church believes that it can do that by virtue of its power of binding and loosing granted by Jesus. It can open for Christians what is known as the Church's treasury—not material goods, but the infinite value which Christ's merits have before God.

Speaking of treasure and material goods, indulgences cannot be bought. No one can buy his or her, or a departed loved one's, way into heaven. That is what was happening during Martin Luther's time, and he was correct in calling it an abuse. †

Cornucopia/Cynthia Dewes

As time passes, life is still one big learning experience

They say there is nothing new under the sun. This would imply that, if we're attentive



and persevering, we might actually discover everything there is to know about our world and our life in it.

Well, think again. I've been at it personally for many (many!) years, and I've barely scratched the surface of possibilities. Luckily, I find this

energizing rather than depressing.

Relationships, for example, offer a great variety of opportunities to learn. They begin with experiencing total attachment to our moms and, later, dads.

And they continue through surprising disillusionments and joys shared with families, friends and strangers until we are once again on the receiving end of loving care from all of the above.

As time passes, we may learn either from personal experience or from observing others that some relationships can be toxic, sad, even life-threatening. We learn whom to trust and whom to avoid, still always hoping to find Christ in others.

Work morphs into surprising forms throughout life. While I hated picking strawberries for the neighbors as a kid, I liked

the money that I earned. Baby-sitting was more enjoyable, but money was still the driving factor.

Parenting handicapped children furnished me with experience to use in special education. This was something entirely unexpected, but useful and gratifying, not motivated by earning money. And being an only child, and a glib one at that, I found that using words came easy for me so writing became my joy, not to mention my therapy.

We all know that kids offer endless learning experiences, mostly for their parents. Before I had any myself, I knew everything necessary to raise healthy, reverent, virtuous children. You know what happened after that if you're a parent or even acquainted with one.

We've learned as parents that accidents happen, that good kids do bad things occasionally, and that too much attention can be as bad for them as too little.

We've also learned that we're human and need to depend upon advice from our heavenly parent as well as from our human ones.

The inventiveness of the mind that God has given us constantly reveals new things. If they aren't new under the sun, they sure seem like it, as in technology.

In my lifetime alone, we've graduated from transistor radios to twittering, from machine guns to weapons of mass destruction, whatever they are. We used to think such invention

always marked progress, but now we're not so sure.

Medicine also offers something every minute that seems new, including ailments. Who had heard of high cholesterol or swine flu in the days when "hardening of the arteries" and polio were the big medical deals?

There was a "that's life" (or death) attitude about illness in our culture, which has since become a "why not?" desire to remain alive as long, or longer, than possible. And the meds! Watch TV and learn more than you ever wanted or needed to know about how to treat conditions you never knew existed.

We learn that governments fall and even the heirs of Greatest Generations may falter down the line. We learn that as General Motors goes so goes the country. We learn that change is almost more persistent than death and taxes.

Maybe the best not-new thing under the sun that we learn is that people are inherently good because they are made in God's image. And if we're lucky, we may learn how to nurture and dwell in that goodness as well.

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

The Bottom Line/Antoinette Bosco

The surprising origin of the prayer of St. Francis

Several years ago, my late son, Peter, wrote a book on World War I, published by Facts on File for their *America at War* books.



When the publisher decided to reprint the books, they invited me to update Peter's book, which I gratefully did.

One of the surprising discoveries that I found was most uplifting to me as a

Catholic. It had to do with the wonderful prayer of St. Francis that most of us Catholics have prayed for decades.

If anyone had asked me about the origins of that prayer, I probably would have said that it dated back to St. Francis. But that is not the case.

The prayer for peace first appeared in 1913 in a small local magazine in Normandy, France.

"It was unsigned and had been copied from another magazine that was so insignificant that it left no sign in history for it has not been found in any archive in France," wrote Brazilian theologian Franciscan Father Leonardo Boff.

In fact, the prayer of St. Francis was not

known much at all until it appeared in the official Vatican newspaper *L'Osservatore Romano* on Jan. 20, 1916.

A week later, it was picked up by the well-known French Catholic daily paper, *La Croix*, published on Jan. 28, 1916. This was practically the midpoint of World War I, and people living in European countries were so devastated by the war that they had only one recourse: prayer.

People were praying for an end to the war's devastation, especially in Europe. It is not known exactly how the prayer of St. Francis became the prayer for peace that so quickly circulated among the people.

What is known is that the Marquis de la Rochetoulon, founder of the Catholic weekly *Souvenir Normand*, sent Pope Benedict XV several prayers for peace. The St. Francis prayer was one of them.

The question that is asked is how this prayer for peace came to be called the prayer of St. Francis.

According to Father Leonardo, it did so by "a simple historical coincidence." It seems that shortly after the prayer for peace was published in Rome, "a Franciscan from France had a poster printed with the

figure of St. Francis holding in one hand the rule of the lay third order and in the other the prayer for peace with this reference: "This prayer sums up Franciscan ideals and also represents a response to the urgent needs of our age." †

And so, we now have the prayer of St. Francis, thanks be to God:

"Lord, make me an instrument of your peace;
 "where there is hatred, let me sow love;
 "where there is injury, pardon;
 "where there is discord, union;
 "where there is doubt, faith;
 "where there is error, truth;
 "where there is despair, hope;
 "where there is sadness, joy;
 "where there is darkness, light.
 "O Divine Master,
 "grant that I may not so much seek to be consoled, as to console;
 "to be understood, as to understand;
 "to be loved, as to love;
 "for it is in giving that we receive,
 "it is in pardoning that we are pardoned,
 "and it is in dying that we are born to eternal life. Amen." †

(Antoinette Bosco writes for Catholic News Service.) †

Twenty Something/

Christina Capecchi

God's grace is sufficient when dollars are short

Baited by the prospect of \$1 million, she turned down \$172,000 then wound up with \$5.



"You know, Howie, money doesn't make me happy," the defeated contestant told the host of NBC's "Deal or No Deal." The audience cringed and clapped.

Whenever I catch a rerun of this retired reality show, I cannot

flip the switch until the final briefcase is opened and the verdict revealed.

I am fascinated by the quick calculus of risk and reward. Does the chance of luxury override the certainty of comfort? Does the possibility of a mansion trump the elimination of a mortgage? For many contestants, yes.

They are prodded by the deafening chorus, "No deal!" Even the parents and spouses—the ones you expect to inject a little common sense, the ones who actually will be affected by the outcome—join the mob.

"I'm the most conservative person when it comes to this game," a husband wearing khakis and an argyle sweater tells his pregnant wife, given the final offer of \$561,000. "But I have to agree with your mom on this rare occasion and say 'no deal.'"

When the queasy contestant cooperates, the audience voices its approval, cheering on the audacity and the lunacy.

Money has a way of making us all a little crazy—our money, our neighbor's, a stranger's. The gain, the loss, the sheer idea of it. We imagine the power it would wield, the delights it would invite and the problems it would solve.

"Money doesn't buy you happiness," actor Johnny Depp recently told *Vanity Fair*. "But it buys you a big enough yacht to sail right up to it."

I caught that quote on Twitter, and it made me think of my penny-pinching, job-hunting friends trying to keep their heads up in a down economy. Here we are, twenty something and saddled in debt, toting master's degrees our alma maters called valuable in a market that doesn't seem to care.

The headlines make us dizzy and doubtful. As we negotiate risk and reward, we can hear the public chanting, "No deal!"

It's easy to relate to this month's readings from St. Paul. Early in his ministry, he is feeling discouraged, comparing himself with other "superapostles"—such a modern term and temptation!

"Three times I begged the Lord," St. Paul writes, "but he said to me, 'My grace is sufficient for you, for power is made perfect in weakness.' Therefore, I am content with weakness, insults, hardships, persecutions and constraints for the sake of Christ; for when I am weak, then I am strong" (2 Cor 12:8-10).

We, too, are early in our ministries and feeling a bit uneasy, which is OK—good, even, if it helps us recognize the sufficiency of God's grace.

This recession can be a refiner, an overdue prompt to readjust our priorities, to launch careers for love, not money, and to seek simple pleasures: Redbox movies, root beer floats, Catchphrase. We can help each other find the hilarity and the hope. We can discover that profound paradox: weakness clearing space for power, humbling and honing us to better serve Christ.

The early Apostles also made tough calculations, sizing up the crowd of 5,000 and their sparse resources. "Two hundred days' wages worth of food would not be enough for each of them to have a little," Philip says (Jn 6:7).

Then Jesus perfects power in weakness, and everyone is fed.

So are we.

(Christina Capecchi is a freelance writer from Inver Grove Heights, Minn. E-mail her at christina@readchristina.com.) †

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

The Sunday Readings

Sunday, July 12, 2009

- Amos 7:12-15
- Ephesians 1:3-14
- Mark 6:7-13

The Book of Amos is the source of this weekend's first reading.



Amos is one of the relatively few prophets of whom something is known. Many prophets give some details about themselves, but not many give more than a few personal details.

By contrast, it is known that Amos was from Tekoa, a small

village about 10 miles south of Jerusalem in Judea. He herded sheep and tended fig trees. He obviously was intelligent, and knew the traditions of his ancestors.

He wrote during the reign of King Uzziah of Judah, or between the years 783 and 742 B.C. It was a time of prosperity and national security.

Even so, as often has been the case in history, the poor still were in want. The gap between the rich and the less fortunate was evident.

Amos saw himself as an authentic prophet. The other prophets of his time, he thought, were hired by the king ultimately to strengthen the king's rule over the people. Under such arrangements, the other prophets could not be trusted to preach the undefiled word of God.

This weekend's reading reports a clash between Amos and a priest in the Jerusalem temple. Amos reasserts his role, insisting that he was called by God to be a prophet.

St. Paul's Epistle to the Ephesians provides the second reading.

In the first century A.D., Ephesus was a major commercial center in the Roman Empire and an important port on the Mediterranean Sea. Shifts in the soil and collections of sediment have left the ruins of Ephesus in present-day Turkey a distance from the seashore.

Ephesus was a center for the vices and fast business usually associated with such ports.

In addition, it was one of the most popular religious shrines in the empire. Its great temple, dedicated to Diana, the Greek goddess of the moon, was one of the marvels of the ancient world.

Pilgrims came from everywhere in the empire to venerate the goddess. Accommodating these pilgrims was itself a big business in Ephesus.

St. Paul sought in the epistle to reinforce

the Christian commitment of the followers of Christ in the city. He did this by reminding the Christians in Ephesus that Jesus died for them, and that in faith they are one with the Lord.

St. Mark's Gospel furnishes the last reading.

In this reading, Jesus summons the "Twelve," the Apostles whom the Lord called by name. Jesus sends them out into the highways and byways. He tells them not to burden themselves with supplies or provisions because God will supply what they need.

They obediently went out into the countryside and preached what Jesus had taught them. They possessed the Lord's power. They drove devils away. They anointed the sick, using that ancient gesture of healing and strengthening mentioned elsewhere in the Bible, and they cured the sick.

Reflection

The reading from St. Paul's Epistle to the Ephesians is the centerpiece of this weekend's Liturgy of the Word.

Originally, it was written for a group of believers surrounded on all sides by paganism and hostility.

St. Paul reassured them, and this weekend the reading reassures us. We have been redeemed. Our knowledge of Christ is neither accidental nor coincidental. God has chosen us. Christ is with us.

Still, we need nourishment and guidance as we continue to live on Earth. God did not abandon the Chosen People in ancient times. He sent prophets to them.

This divine concern endures today. God sends us messengers, in the person of the Twelve, and in the persons of the bishops in the Church who bring us the words of the Gospels even now.

Through the Apostles and their successors, God heals us in Christ. Healed and renewed, we move forward to eternal life. We will not die. †

Readers may submit prose or poetry for faith column

The Criterion invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in the "My Journey to God" column.

Seasonal reflections also are appreciated. Please include name, address, parish and telephone number with submissions.

Send material for consideration to "My Journey to God," *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206 or e-mail to criterion@archindy.org. †

Daily Readings

Monday, July 13
Exodus 1:8-14, 22
Psalm 124:1-8
Matthew 10:34-11:1

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

Wednesday, July 15
Bonaventure, bishop and doctor of the Church
Exodus 3:1-6, 9-12
Psalm 103:1-4, 6-7
Matthew 11:25-27

Thursday, July 16
Our Lady of Mount Carmel
Exodus 3:13-20
Psalm 105:1, 5, 8-9, 24-27
Matthew 11:28-30

Friday, July 17
Exodus 11:10-12:14
Psalm 116:12-13, 15-18
Matthew 12:1-8

Saturday, July 18
Camillus de Lellis, priest
Exodus 12:37-42
Psalm 136:1, 10-15, 23-24
Matthew 12:14-21

Sunday, July 19
Sixteenth Sunday in Ordinary Time
Jeremiah 23:1-6
Psalm 23:1-6
Ephesians 2:13-18
Mark 6:30-34

Question Corner/Fr. John Dietzen

Diocesan tribunal staff can clarify eligible grounds for annulment

Q Our father died a few years after our parents were married. Until we were all practically young adults, our mother raised us alone.



She then married another Catholic man, who later left the Church and joined another congregation.

The problem is that now he always humiliates her about

her Catholic faith.

Is her situation considered grounds for annulment?

I hate to see her in this situation.

We've talked with other priests, but they differ on the answer.

What can we do to help? (Michigan)

A Going only on what you tell me, the best thing you can do is stay out of it.

Is your mother as disturbed about all this as you are? It's her marriage and her decision about what at least you see as a big problem in their lives.

They've apparently been married a long time. The fact that your mother talks to you or even complains about her husband's behavior doesn't mean that she is looking to you to facilitate a divorce.

Apparently, they have worked out a way to live with their differences. Maybe in spite of all you describe, she still loves him.

If I were you, I would just do a lot of patient listening, tell her that you love her and respect her enough not to try to make her decisions for her.

Regarding your annulment question, no annulment process is begun until a couple's divorce is final.

Unless there's a lot more that you haven't told me, grounds for an annulment in this instance would be at best extremely shaky.

Q I am a 17-year-old Protestant. However, I feel that I belong in the Catholic Church.

I have been reading about the Church and going to Mass. Should I recite the creeds and prayer along with the Church members?

How can I be sure that I am ready to become a Catholic and how do I go about joining the Church?

I have thought and prayed about this for over a year. My heart tells me I'm headed in the right direction. (Illinois)

A Your letter was a cool breeze on a warm day. As a Catholic who loves our Church and our faith a great deal, I'm always pleased when someone like you wants to share it. And I'm happy for you. Obviously, you even now feel God working in your heart through the contacts and experiences you have with the Catholic faith.

My first advice is that you talk with a priest or perhaps to a Catholic friend who might lead you to a parish program for someone like yourself.

While we are always happy that someone wishes to join our faith, we are concerned, as you are, that this decision is made with sufficient understanding of what it means to be a Catholic.

Our faith is not simply a list of doctrines we accept. It is a way of life based on friendship and intimacy with Jesus. This relationship is enlightened and supported by the Scriptures, and by our shared life of prayer, worship and service.

Every Catholic parish has some process to help people know when, as you say, they can be sure they are ready.

For most parishes today, that journey of faith involves what is called the Rite of Christian Initiation of Adults (RCIA). Over a period of several months, you will pray and learn, share your faith and doubts and questions with others, and have plenty of time, guidance and companionship as you weigh the decisions you will need to make.

In the meantime, keep going to Mass every Sunday. Listen and participate attentively. You may stand, kneel, join the prayers and do whatever everyone else does, except receive Communion.

That needs to wait until you finally become a Catholic. Please talk to someone about your desires soon, if you have not already done so, and get moving with your plans.

(A free brochure answering questions that Catholics ask about Mary, the mother of Jesus, is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 3315, Peoria, IL 61612. Questions may be sent to Father Dietzen at the same address or by e-mail to jjdietzen@aol.com.) †

My Journey to God

God's Gift of Summer

All of nature acknowledges the advent of summer.

God has awakened everything and growth is eminent—

The warmth of the sun and warm summer rains.

Summer has placed a magic hand on God's creation.

How can one not lie back and gaze at the azure summer sky,

Trace the billowy clouds as they constantly change?

The earth begins to dry out from incessant spring rains.

Life is a mixture of sunshine and rain as a gift of God's love.

The sky and stars, dew on the grass and

the leaves on trees—

The constant reminders of God's presence and love.

Summer is a time when God proclaims the work of His hands.

God is as close as the wind that caresses a face.

Summer is a season of quiet development and growth.

Flowers bloom in their fragrance from the hand of the giver.

Summer is just another room in the temple of God.

Each seasonal room is a place for silent prayer.

By Thomas J. Rillo

(Thomas J. Rillo is a member of St. Charles Borromeo Parish in Bloomington, and is a Benedictine oblate of Saint Meinrad Archabbey. Inspiration for this poem came from the crossing of the threshold between spring and summer.)

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.

ANDRES, Philip L., 96, St. Paul, Sellersburg, June 23. Father of Dorothy Bertrand, Donna Whiteley and Ronald Andres. Brother of Wilhelmina Beavin and Florence Renn. Grandfather of six. Great-grandfather of 11.

ATON, Juanita Elizabeth (Kirschner), 89, Good Shepherd, Indianapolis, June 29. Mother of Don Jr. and John Aton. Grandmother of five. Great-grandmother of nine.

BAKER, Paula Enid, 90, Holy Spirit, Indianapolis, May 24. Mother of Linda Denemann and Tony Baker. Sister of Elizabeth Hines, Charles and Paul Moates. Grandmother of two. Great-grandmother of four.

BESSE, Leo J., 89, Sacred Heart of Jesus, Indianapolis, June 22. Husband of Elizabeth Besse. Father of Carol Gaboney, Janet Magina, Marjorie, Paul and Timothy Besse. Brother of Josephine Illingworth, Patricia

Koons, Mathilda Lamb and David Besse. Grandfather of seven. Great-grandfather of four.

BONE, Irene A., 87, Holy Spirit, Indianapolis, June 15. Mother of Barbara Grannis, Donna Scheumann, Marilyn Tentler, Cynthia Bone-Heithoff and Ronald Bone. Grandmother of nine. Great-grandmother of one.

BOSLER, Richard Carl, Sr., 83, St. Joan of Arc, Indianapolis, June 12. Father of Ann Barnett, Jody, Laura, Sue and Richard Bosler Jr. Brother of Lucy Collier, Martha Federspiel, Clare and Paul Bosler. Grandfather of 10. Great-grandfather of two.

BUCHANAN, James A., 78, American Martyrs, Scottsburg, June 4. Husband of Margaret (Nalley) Buchanan. Father of Janie Alexander, J.D., Jerry and Tom Buchanan. Brother of Jonell, Mary, Father Don Buchanan and Hubert Buchanan. Grandfather of six.

CAMPBELL, Joyce, 72, St. Augustine, Jeffersonville, June 21. Wife of Milton Campbell. Mother of Angela Kendall, Michelle Kerrick, Christopher, Michael and Tony Campbell. Sister of Rosella Hayes. Grandmother of seven.

CATTERSON, Ideen B., 94, St. Pius X, Indianapolis, June 27. Mother of Nancy Lavelly, Patricia and Michael Catterson. Sister of Charles and Greg Callahan. Grandmother of four.

DAUBY, Kenny, 66, St. Mark, Tell City, June 21. Husband of

Diane Dauby. Father of Phyllis LaGrange, Brad, Jeff and Todd Dauby. Brother of Margie Peter, Darryl, Dennis, Gene, Gerald, Jay, Randy and Steve Dauby. Grandfather of 12.

DeCLUE, Leonard R., 86, St. Bartholomew, Columbus, June 22. Husband of Martha Jane (Dahn) DeClue. Father of Dorothy Lore, Kathy Schubel, Carey McBride, Amy Powell, Kim, Linda, Sue and Curt DeClue. Brother of Doreen Crump, Mildred Klaus, Ann Short and Ed DeClue. Grandfather of 16. Great-grandfather of five.

DRZEWIECKI, Kathy L., 51, St. Lawrence, Indianapolis, June 23. Wife of Daniel Drzewiecki. Mother of Randall Morning. Sister of Cynthia Bowman. Grandmother of two.

FLISPART, Margaret A., 73, Our Lady of Perpetual Help, New Albany, June 21. Sister of John and William Flispart.

GARNER, Billy J., 56, St. Lawrence, Indianapolis, June 15. Husband of Lorraine Garner. Father of Tara Tillberry and Zachary Garner. Stepfather of Andrew, Steven, Thomas and Timothy Kottowski. Brother of Laurie Fields and Joe Mauk. Grandfather of two.

GERLACH, Joan C., 79, St. Luke the Evangelist, Indianapolis, June 12. Mother of Lawrence Gerlach.

HALVELAND, Rita Mary (Risch), 88, St. Gabriel, Connersville, June 25. Mother of Karen Abner, Melinda Hauri, Juliana Powell, Gary, Jerry and Royden Halveland. Sister of Betty Pflum. Grandmother of 17. Great-grandmother of 20.

HICKSON, Adelina, 87, St. Jude, Indianapolis, June 28. Wife of Valjean Hickson. Mother of Carol Hale and Jack Hickson.

Grandmother of five. Great-grandmother of seven.

HOTCHKISS, Mary Jo (Welch), 91, St. Mary, New Albany, June 19. Sister of William Welch.

KOPITZKE, Erich K., 68, St. Mary, North Vernon, June 23. Father of Chris, David and Matt Kopitzke. Brother of Christine Hobbs, David and Frederick Kopitzke III. Grandfather of six.

KRETZER, Marianne, 82, St. Michael the Archangel, Indianapolis, June 21. Sister of Sid Luckett. Aunt of several.

KREUTZJANS, Sylvester H., 86, St. Anne, Jennings County, June 23. Brother of Marcella Magateaux, Aloysius, Edward, George and Joseph Kreutzjans.

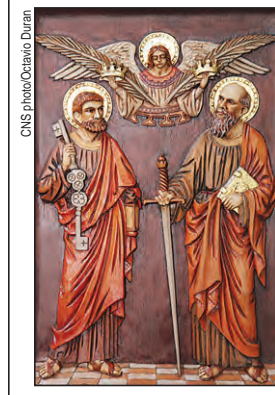
LUNDY, Margo Marie, 70, St. Therese of the Infant Jesus (Little Flower), Indianapolis, June 16. Mother of Laura Foshee, David and John Lundy. Grandmother of seven.

MASTIN, Herbert Dewey, Jr., 84, St. Anne, New Castle, June 24. Husband of Elsie Mastin. Father of Mark and Richard Mastin. Brother of Norma Dishman, Josephine Walters, Clifford, Jerry, John and Larry Mastin. Grandfather of six. Great-grandfather of two.

MELLING, James P., 83, Most Sacred Heart of Jesus, Jeffersonville, June 9. Father of James II and Larry Melling. Brother of Joyce Lynch, Jack and Tom Melling. Grandfather of three.

POLLMAN, Lillian B., 93, St. Vincent de Paul, Shelby County, June 24. Mother of Mary Ann Clifford, John, Joseph, Mark, Paul and William Pollman. Grandmother of four.

ROSNER, James L., 80, St. Michael the Archangel, Indianapolis, June 23. Husband



Sts. Peter and Paul

A Peruvian relief sculpture depicts Sts. Peter and Paul. The Catholic Church commemorates the martyrdoms of both Apostles with a June 29 feast.

of Judith Rosner. Father of Rose Marie Aust, Roberta Baker, Joanne Dowling, Mary Ann Flanary-Schenk, Jennie Gerard, Judith Krebs, Ruth Morby, Sandra Smith, Jeanne Saferight, James, John, Michael and Robert Rosner. Grandfather of 20. Great-grandfather of 11.

SANSOUCY, Barbara, 85, St. Bartholomew, Columbus, Jan. 16. Mother of Noreen Mann, Kim Melton and De Robitaille. Grandmother of 10. Great-grandmother of five.

SAVOY, Christopher Joseph Earl, 28, St. Gabriel, Connersville, June 20. Father of Shaylee and Logan Savoy. Son of Bill Savoy and Teresa Sergent. Brother of Kayla Staples, Kendra Sergent, Andrew and Scott Savoy. Grandson of Doris Savoy.

SHRADER, Robert F., 61, St. Anthony, Indianapolis, June 23. Brother of Carolyn and Thomas Shrader.

STOUT, Elizabeth M., 88, St. Luke the Evangelist, Indianapolis, June 12. Mother of Cathy Bayse, Nancy Hutchins, Wendy O'Brien, Hilary Salatch, Julie and Harry Stout. Grandmother of 18. Great-grandmother of 24.

STROTHMAN, Robert, 65, St. Peter, Franklin County,

May 21. Father of Richard and Ryan Strothman. Brother of Kathy Bauman. Grandfather of three.

SULLIVAN, Madeline M., 86, St. Gabriel, Connersville, June 24. Mother of Anne Hart, Kathleen Riggs, Margaret Wesche, Dennis, John, Joseph and Patrick Sullivan. Sister of Katherine Austin, Anne Lynch and Joseph Speiser. Grandmother of 26. Great-grandmother of 13.

WAIZ, Charles J., 91, St. Paul, Sellersburg, June 17. Father of Peggy Craig, Daniel and David Waiz. Brother of Dolores Gehlbach, Bill, Bob and Joe Waiz Jr. Grandfather of six. Great-grandfather of one.

WARNOCK, Angela M., 38, St. Malachy, Brownsburg, June 22. Wife of Joseph L. Warnock. Mother of Alexis and Autumn Warnock. Daughter of Larry Miller and JoAnne McGrath. Stepdaughter of Gordon McGrath and Gaye Miller. Sister of Emily, Ben and Dusty Miller. Stepsister of Angie Goodwin and Todd McGrath. Granddaughter of Harold Miller.

ZAMORA, Ricardo, 78, St. Jude, Indianapolis, June 24. Father of Gladys Schubach, Ed and Peter Zamora. Brother of Clara Ancheta. Grandfather of six. Great-grandfather of one. †

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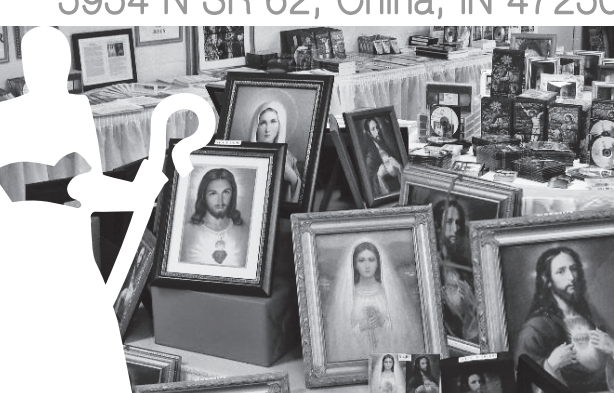
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Benedictine Sister Mary Jane Ofer was a teacher and organist

Benedictine Sister Mary Jane Ofer, a founding member of Our Lady of Grace Monastery in Beech Grove, died on June 30 at the monastery. She was 91.

The Mass of Christian Burial was celebrated on July 3 at Our Lady of Grace Monastery Chapel in Beech Grove. Burial followed at the sisters' cemetery adjacent to the monastery.

The former Mary Joecal Ofer was born on Sept. 22,

1917, in Mount Vernon.

She attended the Academy Immaculate Conception in Ferdinand, Ind., and entered the Monastery Immaculate Conception in 1933 while still in high school.

Sister Mary Jane earned a bachelor's degree in elementary education at the former St. Benedict College in Ferdinand and a master's degree in elementary education at Marquette University in Milwaukee, Wis.

She ministered as a teacher and organist for 56 years until her retirement in 1993.

In the archdiocese, Sister Mary Jane served at St. Joseph Parish in Sellersburg, St. Meinrad Parish in St. Meinrad, St. Michael Parish in Cannelton, St. Mary-of-the-Knobs Parish in Floyds Knobs, St. Pius Parish in Troy and St. Mary Parish in Mitchell.

She also ministered at St. Anne Parish in Belcourt, N.D., a mission

parish serving Native Americans, and at St. Henry Parish in St. Henry, located in the Evansville Diocese.

Surviving are a brother, Hubert Ofer of Thousand Oaks, Calif., and several nieces and nephews.

Memorial gifts may be sent to the Sisters of St. Benedict, Our Lady of Grace Monastery, 1402 Southern Ave., Beech Grove, IN 46107. †



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The Supreme Court: A look at when it has reversed decisions and why

WASHINGTON (CNS)—Sometimes, when the Supreme Court reverses itself on an earlier decision—in some cases, decades earlier—there is a great to-do over what it means.

In truth, though, the high court reverses itself once a year on average. Not every reversal is a full reversal, and not every reversal is stated as such in the majority opinion. But scholars and other experts understand the impact of those decisions.

Only a relative handful of cases in which the Supreme Court reversed itself could be considered blockbusters. One is *Brown v. Board of Education*, the 1954 decision which ruled that the “separate but equal” provisions of state law as it was applied to public accommodations were unconstitutional. The case dealt with racial segregation in Kansas schools.

In that case, the justices reversed a decision which by that time was 58 years old: *Plessy v. Ferguson*, in which Homer Plessy, a black man, intentionally boarded the “white” car of a Louisiana train to test the state’s segregation law.

John Ferguson was the state judge who denied Plessy’s claim for relief, ruling that Louisiana had the right to regulate railroad companies as long as they operated within state boundaries. Ferguson’s decision was upheld by both the Louisiana Supreme Court and, in 1896, by the U.S. Supreme Court.

In 1992, the high court in a 5-4 decision refused to overrule *Roe v. Wade* in the *Planned Parenthood v. Casey* case, reaffirming its “central holding,” but a

7-2 majority rejected *Roe*’s “rigid trimester framework” and—upholding most provisions of a Pennsylvania law—said a state may enact abortion regulations that do not pose an “undue burden” on the pregnant woman.

“I’m not sure I agree that the court in *Casey* really reversed *Roe* even in part, but that’s a quibble,” said Richard W. Garnett, a professor at the University of Notre Dame School of Law in South Bend, Ind., in a July 1 e-mail to Catholic News Service.

The question remains as to what it would take for the Supreme Court to reverse *Roe v. Wade*.

“You’d have to write a book to answer what societal shifts would have to take place. I can’t answer that question,” said Jeffrey M. Shaman, the Vincent de Paul professor of law at De Paul University College of Law in Chicago.

“Regardless of societal shifts, there are some members of the court, who have been on the court for a while, who have always thought *Roe v. Wade* was an incorrect decision, and, societal shifts aside, were willing to overrule it. But there have always been at least five justices who ... have always voted to adhere to *Roe v. Wade*,” he said.

“I do know *Roe v. Wade*, and *Casey* in which the court affirmed *Roe v. Wade* and invoked ‘*stare decisis*,’ or ‘the decision stands,’” said Mary-Rose Papandrea, an assistant professor at the Boston College Law School.

The court “invokes ‘*stare decisis*’ when

it wants to and ignores it when it wants to,” she told CNS in a June 30 telephone interview. “It’s very convenient when it serves your purposes.”

The justices have been reluctant to narrow the scope of rights granted to citizens. In *Roe v. Wade*, she said, “broader societal reliance” likely colored the court’s judgment. Whatever the merits of *Planned Parenthood v. Casey*, Papandrea said, “society had come to rely on the availability of abortions and it became a bigger women’s rights issue.”

Both Papandrea and Shaman cited the Supreme Court’s reversal of itself in the 2003 *Bowers v. Hardwick* case, which overturned a 1986 high court decision ruling that states could pass laws forbidding certain kinds of sexual acts between consenting adults, as an expansion of individual rights.

Both professors noted how the Supreme Court most often overturns itself on cases related to business regulation. One business case Shaman cited bore hallmarks of societal shifts: *United States v. Darby* in 1941, in which case the justices reversed their 23-year-old decision in *Hammer v. Dagenhart*, which permitted child labor. The number of adults thrown out of work by the Depression and a decade-long economic downturn prompted the reversal.



WASHINGTON LETTER

CNS photo/Bob Reier



The U.S. Supreme Court building in Washington is pictured in a 2008 file photo.

The justices could flex those muscles again after it ordered a rehearing in September on the McCain-Feingold campaign finance law on some of its First Amendment principles, also the subject of a 2003 high court ruling.

“There really is no hard-and-fast rule regarding the court’s ability to reverse, abandon, narrow or expand its precedents,” Garnett said. “We are stuck with the court’s various explanations for why they do, or do not, do so in particular cases.”

“The court can overrule itself by a 5-4 vote,” Shaman said, adding that the justices may feel more comfortable about reversing an earlier ruling if the majority were larger. “I imagine that they would try to convince some of the other justices to go along with it, or some justices may decide not to vote for a ruling if it’s only going to be by a 5-to-4 decision.” †

Pew Research poll finds growing ‘religion gap’ between old, young Americans

WASHINGTON (CNS)—There is a growing “religion gap” between older Americans and those under 30, according to a new Pew Research Center Social and Demographic Trends survey.

The study released on June 29 found that one-fourth of Americans ages 18-29 said they were atheists, agnostics or had no religion, while only 7 percent of those 65 and over described themselves that way. Eighteen percent of those ages 30-49 and 13 percent of those 50-64 fell into the no religion/atheist/agnostic category.

At 7 percent, the under-30s also were more than twice as likely as those 65 and over (3 percent) to say they belonged to a religion other than Protestant, Catholic or Jewish.

Catholics made up 24 percent of the 65 and over group and the 30-49 group, 23 percent of those aged 50-64 and 20 percent of those between 18 and 29.

The 152-page study, called “Growing Old in America: Expectations vs. Reality,” addressed a variety of issues related to aging. The margin of error was plus or minus 2.6 percentage points for the survey, which involved telephone interviews with 2,969 adult Americans between Feb. 23 and March 23 this year.

Because an estimated 5 percent of Americans older than 65 are in nursing homes and would not be reachable through normal telephone interviewing, Pew also interviewed more than 800 adults with parents 65 or older and included their responses in a separate section of the study.

The older the respondent, the more likely he or she was to say that religion was very important. Seventy percent of those 75 and older said religion was very important in their lives, while only 44 percent of the youngest group of adults said so.

Sixty-two percent of those between 65 and 74, 61 percent of Americans ages 50-64 and 54 percent of those 30-49 said religion was very important to them.

Pew also found differences in the importance of religion based on gender and race, especially for older Americans. Seventy-six percent of women 65 and over but only 53 percent of men in that age group said religion was very important to them.

Eighty-seven percent of black Americans older than 64 said religion was very important in their lives, compared to 63 percent of older white Americans.

The survey found similar differences by race and

gender across all age groups. By 63 percent to 48 percent, women were more likely to say religion was very important to them. Blacks of all ages (80 percent) also were more likely than whites (50 percent) to say religion was very important in their lives.

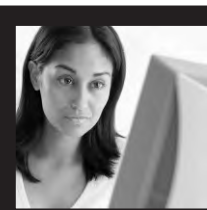
Pew Research Center found widespread agreement when it asked participants in its survey whether they saw “a major difference in the point of view of younger people and older people today.” About four-fifths of respondents—79 percent across all age groups—said yes, with little difference among young, middle-age or older Americans.

In response to an open-ended question about the differences between generations, nearly half of those polled gave an answer that fell into the broad category of “values,” while about a quarter said the generations differed in their general outlook on life.

“Within the broad category of values, the top volunteered responses are morality, ethics and beliefs [12 percent] and a sense of entitlement [12 percent],” the survey report said. “Young, middle-aged and older respondents cite morality and ethics in roughly equal proportions,” it added. †

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Vatican unveils restored papal chapel featuring Michelangelo murals

VATICAN CITY (CNS)—Work on the Pauline Chapel in the Apostolic Palace was not so much a restoration as a restitution of the pope's prayer space, said the director of the Vatican Museums.

Containing the last two murals that Michelangelo ever painted, the private papal chapel had been under scaffolding for more than five years. It was presented to reporters on June 30.

Pope Benedict XVI inaugurated the chapel on July 4 with an evening prayer liturgy in the presence of four dozen members of the Patrons of the Arts in the Vatican Museums. The patrons—laypeople from the United States, England and Ireland—fully covered the almost \$4.6 million it took to clean and restore the chapel's artwork, refurbish it and install a sophisticated new LED lighting system.

The chapel—named after Pope Paul III, who commissioned its construction in 1537—has side walls that feature Michelangelo's paintings of the crucifixion of St. Peter and the conversion of St. Paul.

Access to the chapel is from the "Sala Regia," the "royal room" where popes once met visiting Catholic kings and queens.

While the room's murals focus on the Church's influence and power in the temporal world, "as soon as you cross the threshold [into the Pauline Chapel], you pass into the Church that lives in the dimension of eternity," said



St. Peter's crucifixion is shown in this detail from one of Michelangelo's murals in the newly restored Pauline Chapel in the Apostolic Palace at the Vatican on June 30. The chapel underwent a \$4.5 million, five-year restoration funded by donors.

Antonio Paolucci, director of the Vatican Museums.

Traditionally, the private chapel has been reserved for the pope's celebration of early morning Mass with special guests and for the adoration of the Eucharist during the day by people who work in the Apostolic Palace.

"The body of Christ is at the center, and it is surrounded by the story of the princes of the Apostles"—St. Peter, to whom the popes trace their spiritual responsibility for the Church, and St. Paul, from whom they inherit the mission of preaching the Gospel to all peoples and preserving the unity of Christ's disciples, Paolucci said.

Michelangelo began work on the two murals in 1542 after he had finished "The Last Judgment" in the Sistine Chapel. He completed his contribution to the Pauline Chapel in 1550 at the age of 75.

"It is a kind of spiritual testament marked by a vast sadness and deep pessimism," Paolucci said. "One has the impression that the mystery of grace offered to an unworthy humanity causes anguish for the soul of the artist, a Christian, who lived through and witnessed the religious crisis of his era, which was divided and lacerated by the Reformation."

The chapel walls feature other episodes from the lives of the two Apostles by Lorenzo Sabbatini and Federico Zuccari, Italians who began their work on the chapel about 25 years after Michelangelo finished his.

Restoration of the art was not the only concern of those who worked on the chapel over the past five years, said Arnold Nesselrath, the Vatican Museums official who oversaw the effort.

"The Pauline Chapel is still one of the three papal chapels in the Apostolic Palace, and has a traditional liturgical function so we had to return the space intact" without making modifications for purely educational or documentary purpose, he said.

Paolucci told reporters that almost every pope who has served the Church in the last four centuries made some kind of

modification to the Pauline Chapel.

The modifications, he said, show just how personally connected each pope felt to the chapel, but they complicated the restoration work.

An international commission composed of 13 experts on Michelangelo or on the theory and practice of restoration was formed to advise the Vatican on how far to go not only in cleaning the works, but also in deciding which of the later additions to remove or preserve.

In addition, U.S. Archbishop James Harvey, prefect of the papal household, and Msgr. Guido Marini, master of papal liturgical ceremonies, were involved in deciding what furnishings to use and where to place them.

Bishop Paolo De Nicolò, regent of the papal household, said that, in the end, it was Pope Benedict who decided to remove the altar placed in the chapel by Pope Paul VI after the Second Vatican Council.

Pope Benedict chose to restore the original marble altar, but not to place it completely against the wall where it stood for 400 years.

"The chapel is meant for eucharistic adoration, and if the altar were against the wall it would have been very difficult to



Pope Benedict XVI attends a liturgy inaugurating the newly restored Pauline Chapel in the Apostolic Palace at the Vatican on July 4. The chapel contains murals by Renaissance artist Michelangelo, including one depicting the conversion of St. Paul, shown above.

reach the tabernacle," which is flush against the wall, Bishop De Nicolò said.

He said the pope also wanted to be able to cense the entire altar—front and back—during liturgies, and he wanted the option of celebrating Mass facing the people or facing the cross with them. †

Four Benedictine monks celebrate golden jubilees of priesthood

Criterion staff report

The Benedictine monks of Saint Meinrad Archabbey in St. Meinrad celebrated the 50-year priesthood jubilees of Archabbot Lambert Reilly, Father Augustine Davis, Father Boniface Hardin and Father Vincent Tobin on May 31.

Archabbot Lambert was born on April 18, 1933, in Pittsburgh. He made his profession of vows on Aug. 15, 1956, and was ordained on Sept. 20, 1959.

He earned a bachelor's degree at St. Vincent College in Latrobe, Pa., and a master's degree at Duquesne University in Pittsburgh. He completed his theological training at Saint Meinrad School of Theology.

Archabbot Lambert taught Latin in the seminary at Saint Meinrad following his ordination. He also taught at Penn State University and Mount Sacred Heart College in Connecticut.

At the monastery, he held a number of ministry positions, and also served as assistant pastor of St. Mary Parish in Huntingburg, Ind., in the Evansville Diocese.

Archabbot Lambert was also engaged in retreat work and parish missions for more than 30 years. He was a frequent retreat master for Blessed Teresa of Calcutta's Missionaries of Charity in the United States and India.

He was elected archabbot of the Benedictine monastic community in 1995, and served in that leadership position until he resigned in 2004.

Since his resignation, he has resumed his retreat work across the United States and in several foreign countries. He did parish work for several years in the Diocese of Pittsburgh. He currently resides at a Carmelite monastery in Des Plaines, Ill.

Father Augustine was born on Sept. 21, 1930, in Cedar Rapids, Iowa. He professed his vows on

July 31, 1954, and was ordained on May 11, 1959.

He earned a bachelor's degree at the former Saint Meinrad College in 1955 and a master's degree in industrial arts at Indiana State University in 1966.



Fr. Augustine Davis, O.S.B.

Father Augustine taught religion, mathematics and industrial arts courses while serving as assistant director of St. Placid Hall from 1959-66.

He served in various capacities at San Benito Priory and Seminary in Huaraz, Peru, from 1967-79. Following the Peru earthquake of 1970, he oversaw the construction of the priory's physical plant. From 1979-86, he was the physical plant director at Saint Meinrad.

Father Augustine served as pastor of Our Lady of Lourdes Parish in South Pittsburgh, Tenn., from 1986-96. The following year, he ministered at a priory in Morelia, Michoacan, Mexico.

From 1997 until 2005, he was in charge of mail delivery for Saint Meinrad. He currently helps in the archabbey's Physical Facilities Department, and celebrates Mass and provides pastoral assistance for local Hispanic communities.

Father Boniface was born on Nov. 18, 1933, in Louisville. He professed his vows on July 31, 1954, and was ordained on May 11, 1959.

He earned a bachelor's degree at the former Saint Meinrad College in 1955 and a master of divinity degree at Saint Meinrad School of Theology in 1959.

From 1959-65, Father Boniface served as assistant treasurer at Saint Meinrad Archabbey.

In 1965, he was named associate pastor of Holy Angels Parish in Indianapolis.

Fr. Boniface Hardin, O.S.B.

He became involved in the civil

rights movement, and founded the Martin Center in Indianapolis. Later, he co-founded the Indianapolis Sickle Cell Center and Human Relations Consortium.

In 1977, Father Boniface founded what is now Martin University in Indianapolis, a liberal arts institution designed to educate older and minority students. He served as its president until 2007, and continues to serve as president emeritus.

He has received numerous awards and honorary degrees in recognition for his many contributions to education, community service, public health and global understanding.

Father Vincent was born on Jan. 28, 1933, in Pittsburgh. He professed his vows on July 31, 1954, and was ordained on May 11, 1959.

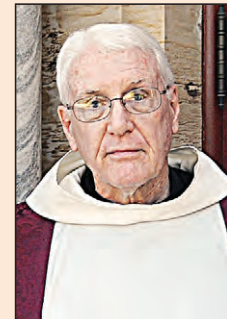
He earned a bachelor's degree in history at the former Saint Meinrad College in 1956 and a master of divinity degree at Saint Meinrad School of Theology. He also earned a master's degree in Latin at St. Louis University, and a Sacred Theology Licentiate at Gregorian University in Rome in 1979.

From 1960-64, Father Vincent taught Latin and English at the former Saint Meinrad High School.

He joined the former Saint Meinrad College faculty in 1965, and taught Latin and Greek until 1991. He was appointed assistant dean of students in 1964 then was named vice-rector and dean of students in 1966. In 1971, he was appointed spiritual director.

Father Vincent was the first director of the Midwest Association of Spiritual Directors in 1971, and the first president of the National Federation of Spiritual Directors in 1973.

From 1996 to 2006, he held various teaching and administrative positions at Sant' Anselmo and the Pontifical North American College, both in Rome. He is currently the director of Saint Meinrad's Archabbey Guest House and Retreat Center. †



Fr. Vincent Tobin, O.S.B.