Saying yes to the possibilities

By John Shaughnessy

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, 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, Gossett says: “She’s a very strong female character,” Gossett, a member of St. Mark the Evangelist Parish in Indianapolis, “She is the wise woman who gives advice to the teenagers. She strengthens them up.” 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 Theda 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

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.

“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, moderate-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.

“With this going is 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 go.”
The economic growth of poorer countries and their citizens’ demands for 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 intimately 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 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 right to life. TheCriterion (ISSN 0574-4350) is published weekly except the last week of December and the first week of January. 1400 N. Meridian St. P.O. Box 1717 Indianapolis, IN 46206-1717 Periodical postage paid at Indianapolis, IN. Copyright © 2009 Criterion Press Inc. ISSN 0574-4350.
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 Dugop. Father Michael Frithsch, 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 his priests,” he said. “We need prayer. And he’s holding up St. [John] Vianney as an example for us to imitate.”

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

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

Aaccording 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.”

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.

Aaccording 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 purgatory.

For more information on indulgences, see page 12.

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.

Travel with Archbishop Buechlein to historic Vincennes on Sept. 12

Know a good priest? Share your stories with us.

On June 19, Pope Benedict XVI inaugurated the Year for Priests. He has invited Catholics around the world in the coming year to pray for the growth in holiness of the Church’s priests, and to grow in appreciation for their ministry and the witness of their lives.

If a particular priest has meant a lot to you, if you have seen him minister well or if his life has helped you grow, please let us know about him. He may be a priest currently ministering in the archdiocese, one who is retired or is deceased, a member of a religious order or a diocesan priest.

Send your stories to Sean Gallagher by e-mail at gallagher@archindy.org or mail to P.O. Box 1377, Indianapolis, IN 46206.

Msgr. Joseph F. Schaedel

Photo by Mary Ann Wyand

On June 19, Pope Benedict XVI inaugurated the Year for Priests at Holy Rosary Church. Deacon Dand was ordained a priest on June 27.

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.annussacerdotalis.org.
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, which included 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 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 scholarships to children attending private elementary and middle schools. New SGOs in the state—the CHOICE Charitable Trust, including a faith-based curriculum, said Tebbe.

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 children 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.

“School choice proponents saw their legislation as a great step. Our record on life issues is, by Catholic standards, alarming—hence the firestorm of disagreement 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 rebuffing those views,” said Tomislav Peroulis, associate publisher.

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.

The Bishop said he would work through their budget differences, but not work with pro-choice politicians in order to reduce the demand for abortions, for example, even when she has grounds for suspicion as to the other party’s sincerity.

First of all, the Church is very concerned about the respect for human life at all stages from conception to natural death. For example, they must regard as 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.

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 approach to the 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.

Cooperation is necessary to bring about the good

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 Roeper apparently did not understand this basic point (“hate the sin, love the sinner”) when he alleged that Dr. George Tiller to die in a Lutheran church in Kansas on May 31.

Tiller’s actions—he performed countless late-term abortions—were objectively evil. Yet he was still a creature of God, from Christ died. What pro-life Christians should have worked toward was his conversion; what the right of life 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 ends. This is not cooperation in evil, but cooperation in good.

I was among those persons who found the president’s speech and actions very disturbing. Though Catholic Church officials have offered words of encouragement, it is not working with pro-choice politicians in order to reduce the demand for abortions in their state, 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 clear. It is not.

“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 even to work with evil people would in some sense amount to cooperation in evil.

What will happen as the president’s speech and actions influence public opinion? 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.

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.

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 for health care workers who oppose abortion, cannot in conscience participate in this evil, and fear for their jobs.

Letters to the Editor

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 their needs and changes in their activities of daily living.

There are so much that can be done for our seniors that get 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 loss, frustration, even a loss of some dignity.

Sometimes the little things, 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 their respect of home, and the dignity and modesty that they deserve.

There are other agencies that provide such help such as transportation, grooming, light household and companionship; I am a fan of recruiting volunteers to help our community. If you can do something specific in this area—such as preparing a meal or taking someone shopping, find a senior home or hospice that could use your help. If you need these services, there are agencies for those as well. You can work with volunteers and companies to find a service that will work 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!
Fasting and abstinence can help us grow in holiness

Ayuno y abstinencia pueden ayudarnos a desarrollar la santidad

El ayuno voluntario es una práctica que se ha recomendado en el pasado para desarrollar la santidad. Es un acto de renuncia voluntaria que puede ser de valor espiritual y moral. En la iglesia católica, se practica generalmente por periodos prolongados, como el ayuno pascual, o de forma más limitada, como el ayuno durante la Cuaresma. El ayuno y la abstinencia son formas de disciplina espiritual que pueden ayudar a fortalecer la voluntad y a renunciar a las cosas que no son necesarias. También pueden servir como una forma de arrepentimiento y contrición por los pecados.

En los Evangelios, Jesús recomendó el ayuno como una forma de preparación para las celebraciones litúrgicas. El ayuno y la abstinencia son considerados como una forma de experimentar lo que viven aquellos que han tomado el hábito de hacerlo.

El ayuno y la abstinencia tienen un valor espiritual y moral, ya que permiten renunciar a las cosas que no son necesarias y tener conciencia de las necesidades de los demás. En este sentido, el ayuno y la abstinencia pueden ser considerados como una forma de servir a los demás y de expresar caridad.

En la iglesia católica, el ayuno y la abstinencia son considerados como una forma de signo de arrepentimiento y de penitencia. En la constitución apostólica de la Cuaresma, se establecen las reglas para el ayuno y la abstinencia, que incluyen el ayuno voluntario por periodos prolongados, como el ayuno pascual, y el ayuno durante la Cuaresma. En general, el ayuno y la abstinencia son considerados como una forma de experimentar lo que viven aquellos que han tomado el hábito de hacerlo.
Events Calendar

July 10
St. Lawrence School, 6950 E. 46th St., Indianapolis. Open house, 4-7 p.m. Information: 317-842-4070 or ksmit@stlawrence.net. Huber’s Orchard and Winery, 19812 Huber Road, Starlight, Providence J. St. High School Alumni Association, July Fest, 5-8 p.m. Family fun park, 6 p.m.-midnight, food and music, $10 per person. Information: 812-945-3350.

July 10-11

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

July 11
St. Roch Parish, Family Center, 360 S. Meridian St., Indianapolis. Single Seniors, meeting, 1 p.m., age 50 and over. Information: 317-784-4207.

July 12

July 12
K.X.V.S, Divine Mercy and Glorious Cross Center, Reeville, 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 Buninkel, celebrant. Information: 812-859-3551.

July 13
George’s Neighborhood Grill, 6955 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.

July 13
Our Lady of the Most Holy Rosary Parish, 530 Stevens St., Indianapolis. “Theology of the Body,” session four, talks for adults and youth, and on consecutive Mondays, 6:30 p.m. Registration: 317-236-1251 or декабря@archindy.org.

July 14

July 14
Archbishop Edward T. O’Mara Catholic Center, 1401 E. 17th St., Indianapolis. Catholic Adult Fellowship of Indianapolis, United States Catholic Catechism for Adults, “Catholic 101,” 7-8:30 p.m., no charge. Information: 317-295-1687 or nshelp@thecatholicnews.org.

July 15

July 15
Ironwood Golf Club, 10955 Fall Road, Fishers, Ind. (Lafayette Diocese). Little Sisters of the Poor, 14th annual “Swing Fore the Poor,” 10 a.m. registration, $540 foursome, $15 single, single lunch. Information: 317-872-6440 or devoted@angels.org.

July 15-16
St. Christopher Parish, 5301 W. 16th St., Indianapolis. 70th annual “Midsummer Festival,” Thurs. 4:30 p.m.-10 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, 2150 E. 56th St., Indianapolis. Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. “Meet Me at The Shack,” Father J. Farrell, presenter, 6:30-9:30 p.m., $15 per person includes lunch. Information: 317-545-7681 or gosai@archindy.org.

July 16
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. Evening of Reflection, “Eucharistic miracle.” This photo of the eucharistic miracle of Lancellato, Italy, will be on display at St. Mark the Evangelist Parish, 335 E. Edgewood Ave., in Indianapolis as part of an exhibit of more than 150 photos from the Vatican of eucharistic miracles that occurred in 20 countries around the world. St. Mark Parish will host the exhibit July 17-23. 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. to 9 p.m. Tues., June 22, and from 8:30 a.m. to 12:30 p.m. on July 17, 12:30-5 p.m. on July 18 and from 8 a.m. to 4 p.m. on July 19. For more information, call 317-787-8346.

July 17-18
St. Susanna Parish, 1210 E. Main St., Plainfield. "Connervina," Hunter Smith, 7 p.m., $7.50 adults, $5 children. Information: 317-838-7447 or active1@sanctuary.net.

July 18
St. Mary Parish, Navillion, 7500 Navillion Road, Indianapolis. Fords 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.

Week of prayer for immigration reform will be held at cathedral

A week of prayer for immigration reform will be held at St. Peter and Paul Cathedral, 1347 E. Haverstick Road, 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. Father Shaun Whittington, celebrant, 8 a.m., 10 a.m., 4:30 p.m., 6:30 p.m., 8 p.m., and 10 p.m., $35 per person includes lunch and dinner, reservations due July 10, Information: 317-848-9727 or drngale@drinkgospel.net.

Vacation Bible school

July 19-22
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
Mondatory Immaculate Conception, Kordes Center, 841 E. 14th St., Ferdinand, Ind. (Evansville Diocese). “Directed Retreat.” Information: 812-367-1411 or spaulun@archindy.org.

July 12
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. “Woman Power: A Mariological Grace.” Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. “Chapter 3,” Spencer Workshop, 8:30 a.m.-3:30 p.m., presenter, 8:30 a.m.-3:30 p.m., $35 per person includes continental breakfast, lunch and Mass. Information: 317-545-7681 or spaulun@archindy.org.

July 12
Oldenburg Franciscan Center, Oldenburg. Summer Conference and Day of Reflection, “A Way of At One-In-Mind.” 9:30 a.m.-4:30 p.m., $40 per person includes lunch. Information: 812-933-6967 or center@oldenburgosf.com.

Vacation Bible school

July 19-22
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.
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 cardinals continue to influence him, particu-
larly his “saintly garment” approach to a multitude of social justice issues. He also
told a group of eight religion writers that he expects a conscience clause protection for health care workers currently under review by the administration that will be 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 religious writer from The Washing
ton 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 from some Catholic bishops and others in 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 from some Catholic bishops and others in the Vatican, and Obama’s search for a church home in Washington.

The president also clarified that he expects an ongoing review of conscience
clauses regulations will result in a continu-
ation 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 Catholic administration and some U.S. bishops, notably surrounding the president’s commencement address at the University of Notre Dame on May 24. The university’s decision to invite Obama and present him with an honorary degree led to a wave of protest 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 touched on his expectations for that meeting as well as aspects of foreign policy, the public criticism directed at him from some Catholic bishops and others in the Vatican, and Obama’s search for a church home in Washington.

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

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.

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 can’t be found on how to reduce it, President Barack Obama told a round table of religion writers 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 the administration reversed what he called “an imbalance” of the administration and the pro-life movement.

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 identify ways that you and I can do things on both sides, but you can’t wish those differences away.”

He said he has 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, the way we lead to unwanted pregnancies, on the importance of adoption as an option, an alternative to abortion. There are many lives saved 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 contra-
ception in order to prevent unwanted

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neuromuscular disease progressively weakens the arms and legs. They were also
told she wouldn’t live past the age of 3.
As there she was graduating with
teachers and her classmates, when she was named to a national honor society and when she worked in a
classroom helping children 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. He
religion has always been a big part of her life.
Her faith has especially grown as a young
woman.”

Saying yes to the possibilities
For Gossett, it’s all part of an approach
to life she’s formed by never saying “no”
for an answer, it has been defined by saying “yes” — not only to
possibilities, but also to those who helped provide, but also to
Hearing 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 continues from page 2
That’s how the fight of the school choice
advocates like Glenn Tebbe and the many
people who got involved at the grassroots
level that made this happen,” he said.
people who got involved at the grassroots
level that made this happen,” he said. “I’ve
always loved acting,” she says. “I’ve used a
power wheelchair since I was 11, and I’ve never walked,
saying “The Sun Will Come Out Tomorrow” as
She started training for and competing in
career at a young age. She

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 Scholar
giving organizations in

School choice: What you need to know

Income eligibility is based on

option they never had before,” Tebbe said.

For this, we are very excited and grateful.”

Who can get a scholarship tax credit?
A donor who gives $5,000 to a participat-
ing scholarship organization would be able
to claim a $2,500 credit against what they
owing in state income tax liability.

The scholarship granting organization

What’s next?
Gracie Cavanaugh, who is also the director of
the Catholic Schools’ in

Who is eligible for a scholarship?
Scholarship eligibility is based primarily on a family’s income.
Income eligibility is based on

the scholarship granting organizations in Indiana.

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

What is a scholarship granting organi-
ization?
A scholarship granting organization is

School choice: What you need to know

Sen. Teresa Lubbers

It is a major victory for our Catholic
community, which includes the nearly
100 children attending Catholic schools as
well as assisting others with the possibility,” she said.

“The scholarship tax credit is needed
because, without support from
nonprofit or for-profit entities, families cannot make the choices
they want to educate their children in

 Elegant young woman.

Karina Gonzos-
seth did not let her love of theater take a back seat in her college life. In this 2003 photo from the University of Notre Dame in South Bend, Ind., she sings “Hey Big Spender” in the PMusical Revue.

Karina began her theater career at age 7 in Chicago. She says, “The Sun Will Come Out Tomorrow” as Annie in a grade school talent show at age 5.
Pope urges G-8 leaders to listen to poor, continue development aid

VATICAN CITY (CNS)—Pope Benedict XVI signed the decree recognizing as miraculous the healing of a U.S. deacon that 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 Mansfield, Mass., who had a debilitating back injury. Deacon Sullivan had prayed for the intercession of Cardinal Newman, who founded the Oratory movement within the Church of England before becoming a Roman Catholic in 1845. He was a member of the Oratorians 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 yet 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 Juan (Josefa) Cipriana of Spain. The nun, who died in 1932, 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 1972, and of Sister Soutelanne 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 Father Zoltan Meszlenyi, a Hungarian priest, 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. They were another Dachau victim, Marianhill Missionary Father Engelmar Unzeitig, who died in the camp in 1945. The other three involve women: Sister Ana Maria Arquer Aguirregabiria, the Spanish founder of the Sisters of St. John of the Holy Family of Urgel; Sister Ciutilde Michiel, the Italian founder of the Sisters of the Angels; and Teresa Manganelli, an Italian laywoman who died in 1876 at the age of 27.

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 will 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 ensure 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 said that the world’s leaders need to be “farsighted in their discussions and to pay particular attention to the need to re-establish basic education.”

“If it is true that one must invest in people, the objective of providing basic education for everyone without exclusion 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

Bishop William E. Lori of Bridgeport praised the July 1 decision by state ethics officials to stop investigating whether the diocese violated state lobbying laws in its efforts to rally Catholics against legislation that would have given laypeople financial control of their parishes.

“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 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 the law by lobbying groups by organizing a March 15 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 the 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 these laws to ensure that they continue to serve their important purposes—avoidance of corruption or the appearance of corruption—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.”

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 renews 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 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 women feel compelled to obtain an abortion 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 requiring Congress to 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.

But the administration’s new policy allows for emergency and life-saving 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.’ ”

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BERNARDIN

continued from page 7

Obama described as “eleventh-hour change(s) in conscience clause” that would have fairly alerted the Church that its conduct under these specific factual circumstances required it to either get an opinion from 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 renews the statute to address such constitutional concerns,” Blumenthal said.

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

“If I touch those 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 had sought 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 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 a happens so often in the Gospel, healing is connected to faith. Thus, when the woman identifies herself, and tells him 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 29, the day before the feast of Sts. Peter and Paul, during vesper services 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.

A list of the pallium had tickets for the liturgy. A line formed 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.

“And when 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.”

A mong the archbishops who received the pallium from the Holy Father were five American archbishops: 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 “metropolitans.”

“Every bishop is called to promote unity, but an archbishop who serves as ‘metropolitan’ receives a distinctive call to be a sign of unity only among his ordinaries as the bishop of a diocese.”

According to Pope Benedict, every bishop is called to be “metropolitan.” In his diocese, the bishop’s ministry unites him with the entire Catholic community in each parish.

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 bishops’ time and attention have been directed to matters that concern the needs of our Church beyond diocesan boundaries, but this is a critically important part of the bishop’s ministry.

As a bishop, Cardinal 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 Church 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.”

Beyond his immediate see, the archbishop is called to be an ambassador of Christ to the nations of the world. “As a shepherd we are to edify, 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.”

Chosen by the Pope, the archbishop is invited to reflect prayerfully on the meaning of this ancient symbol.

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 to remind him that he is to unite others to Christ, whose yoke is easy and whose burden is light.

Of course, every metropolitan archbishop wears the pallium because they alone have a formal responsibility to promote Church’s unity beyond diocesan boundaries.

“The Holy Father said, ‘This vestment represents the role of the shepherd in his local Churches, that they are called to be shepherds after the Heart of Jesus.”

The pallium becomes all his diocesan’s 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 hope and comfort to the people in the dioceses 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 and an example of humility and deep pastoral sensitivity to the needs of their people.

The archbishops that have been given to the new archbishops, under the symbol of the pallium, to help them carry out their mission and promote a spirit of unity in their archdiocese, in the provinces they serve and in the universal Church.

Archbishops receive pallium, a sign of unity, from pope

By Daniel Conway
Special to The Criterion

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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. The woolen band worn by archbishops is called by him to a unique vocation through which he will spend his or her life as 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 God’s plan 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 we can hear his voice. This will aid us in discovering God’s mission for us and the realizations of service to the Church, to the poor, to the world, and to all those in need of his healing power.

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 need

Many of our religious brothers and sisters learn to nurture their faith 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 and the vocation path we can choose to follow with God and develop a relationship with him.

Priests, deacons, religious brothers and sisters are equipped to teach so that we can come to know that in living God’s call, we shall 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 for the 2009 Indianapolis Serra Club Vocations Essay Contest.)
Basic Catholicism: Belief in indulgences

[From the Editor Emeritus]

Readers might be surprised that I’m including a column about indulgences in this series. I can imagine some people thinking, “What is an indulgence? Why is the Catholic Church ended them a long time ago?"

It’s true that many Catholics haven’t heard about indulgences in recent decades, although they do come up at times. And it’s also true that there’s a lot of confusion about this 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.

A 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.

God’s grace is sufficient when dollars are short

Bated by the prospect of $1 million, she turned down $72,000 and walked away with $5."

"You know, Htwie, money doesn’t make me happy," the defeated contestant told the host of "It’s My Deal." The audience cringed and clapped. At last the viewers were able to see a rerun of this tired reality show, I can flatly confess, even after seeing "The Big Bang Theory" three times.

I was the most conservative person I ever met," actor Johnny Depp recently told Vanity Fair. "But I did enjoy buying the big enough yacht to sail right up to it."

I caught that quote on Twitter, and it made me smile. It’s wonderful to see our fellow humans trying to keep their heads up in a downward economy. Here we are, twenty something/now-thirtysomethings, and even the master’s degrees our alma maters called valuable in a market that doesn’t seem to care.

"The headlines make us dizzy and doubtful," a we negotiate risk and reward, we can hear them calling out. "It’s easy to relate to this month’s readings from St. Paul. Early in his ministry, he is feeling discouraged, preparing himself for a trip to the other "superpowers"—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.’ I have therefore learned to rely completely on the power of the grace of God, which will be yours when I come." (2 Cor 12:9-10)

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

This recession can be a reframe of an overhaul process for our priorities, to launch careers for love, not money, and to seek simple pleasures. Redbox movies, root beer floats, dog walking, earning money. "It’s a great thing to have the finder the hily and the hope. We can discover that profound paradox: weakness and anguish, power and hope to us to better serve Christ."

The early Apostles made tough calculations. They were few, only 5,000 and their sparse resources. "Two hundred days’ workdays" were not enough for each of them to live a lifetime, Philip says.

"I’m the most conservative person I ever met, money doesn’t make me happy," the defeated contestant told the host of "It’s My Deal." The audience cringed and clapped. At last the viewers were able to see a rerun of this tired reality show, I can flatly confess, even after seeing "The Big Bang Theory" three times.

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The Sunday Readings
Sunday, July 12, 2009

- Ephesians 1:3-14
- Mark 6:13-18

The Book of A Mos is the source of this weekend’s first reading.
A Mos is one of the relatively few prophets of whom something is known. Many prophetic books give some details about themselves, but not many give more than a few personal details. By contrast, it is known that A Mos was from Tekoa, a small village about 10 miles south of Jerusalem in Judah. He herded sheep and tended fig trees. He obviously was intelligent, and knew the traditions of his ancestors. He was 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.

A Mos 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 arrangement, other prophets could not be trusted to preach the unfeigned word of God. This weekend’s reading reports a clash between A Mos and a priest in the Jerusalem temple. A Mos reasserts his role, insisting that 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 seafront. 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 and from all practically young members. They seemed to be fervently following the apostles. They obediently went out on 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 reasserted, 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 in a world 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 Apostles, who build up the Church who bring us the words of the Gospels even now.

Readers may submit prose or poetry for faith column
The Citerion 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” column, P.O. Box 1717, Indianapolis, IN 46206 or e-mail to critsrrn@archindy.org.

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 shape.

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.

By Thomas J. Rillo

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?
Benedictine Sister Mary Jane Ofer was a teacher and organist. She was 91.


REST IN PEACE

Sister Mary Jane served at St. Joseph Parish in Sellersburg, St. Michael Parish in Sellersburg, St. Michael Parish in Cambridge, St. John the Baptist Church in Sellersburg. She also ministered at St. Anne Parish in Belarus, N.D., a mission parish serving Native Americans, and at St. Henry Parish in St. Henry, located in the Evansville Diocese.

She had a bachelor’s degree in elementary education from St. Benedict College in 1933 while still in high school.

Benedicente Sister Mary Jane Ofer was a teacher and organist.

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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—it is a great to-do over what it means. In truth, though, the high court reverses itself on average only 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 blockbuster cases. 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 laws.

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 law. 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 overturn Roe v. Wade in the Planned Parenthood v. Casey case, reaffirming its “central holding,” but

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 proceedings.

“I am 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 don’t have to write a book to answer what societal shifts would have to take place. I can’t answer that question,” said Jeffrey M. Shiman, 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,’ says a compromise invoked by 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.”

Shiman said 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.”

“We 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 precedents,” Garnett said.

“We are stuck with the court’s various explanations for why they do, or do not, in particular cases.”

“The court can overrule itself by a 5-4 vote,” Shiman said, adding that the justices may feel more comfortable about reversing an earlier ruling if the majority was 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 5-4 decision.”

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. The Supreme Court most often overturns itself on cases related to business regulation. One business case Shiman cited bore hallmarks of societal shifts. United States v. Darby in 1941, in which the cases reversed their 23-year-old decision in Hammer v. Dagenhart, which permitted child labor.

The number of adults born out of work by the Depression and a decade-long enormous downturn prompted the reversal.

Because an estimated 5 percent of Americans older than 65 are in nursing homes and could 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 56-54 and 54 percent of those age 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 percent of women 65 and older but only 53 percent of men in that age group said religion was very important to them.

Eighty-five 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 to 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.” A bout four-fifths of respondents—79 percent across all age groups—said yes, with little difference among young, middle-aged 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 differences were more about political outlook on life.

“Within the broad category of values, the top volunteered responses are morality, ethics and beliefs (32 percent) and a sense of entitlement (32 percent),” the survey report said. “Young, middle-aged and older respondents cite morality and ethics in roughly equal proportions.”

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 in June 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 felt into the no religion/atheist/agnostic category.

Aging is one of the under-30s also were more than twice as likely as those aged 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 2 this year.

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Vatican unveils restored papal chapel featuring Michelangelo murals

By_-_Antonio Paolucci, director of the Vatican Museums.

Antonio Paolucci, director of the Vatican Museums.

traditionally, the private chapel has been reserved for the pope's celebration of early morning Mass as well as 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’s wall feature other episodes from the lives of the two apostles by Lodovico Sambati and Federico Zuccari, Italians who began their careers in the papal household, finished his first restoration work.

“Where to place them,” Paolucci said, “was not so much a restoration as a threshold [into the Pauline Chapel], you pass into the Church that lives in the dimension of eternity.”

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 it could go to 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 M. arini, master of papal liturgical ceremonies, were involved in deciding what furnishings to use and where to place them.

Bishop Paolo Di Nicola, 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.

“The altar was the not only a spiritual but also a physical object,” Benedict said. “It was placed in the chapel for ecclesiastical adoration, and if the altar were against the wall it would have been very difficult to reach the tabernacle,” which is flush against the wall, Bishop Di Nicola said.

He said the pope also wanted to be able to cleanse 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

The Benedictine monks of Saint Meinrad Archabbey in St. Meinrad celebrated the 50th-anniversary jubilees of Archabbot Lambert Reilly, O.S.B., Father Augustine Davis, O.S.B., and Father Vincent Boniface, O.S.B., and Father Boniface Hardin, O.S.B.

A Benedictine monk of Saint Meinrad Archabbey, Lambert Reilly, O.S.B., Father Augustine Davis, O.S.B., and Father Vincent Boniface, O.S.B., and Father Boniface Hardin, O.S.B.

Archabbot Lambert was born on April 18, 1933, in Pittsburgh. He made his profession August 19, 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 for five years. He also taught at Penn State University and Mount Sacred Heart College in Connecticut.

He earned a hand ministry positions, and also served as assistant pastor of St. Mary Parish in Huntingburg, Ind., in the Evangelical 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 Davis, O.S.B., 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 of divinity degree at Indiana State University in 1966.

Father Augustine taught religious education and industrial arts courses while serving as assistant director of St. Placid Hall from 1959-65.

He served in various capacities at Saint Boni Priory and Seminary in Huaes, Peru, from 1967-79.

Following the Peru earthquake of 1979, he oversaw the construction of the priory’s physical plant. From 1987-98, he was the physical plant director at Saint Meinrad.

Father Augustine served as pastor of Our Lady of Lourdes Parish in South Pittsburgh from 1996-97.

The following year, he ministered at a priory in Missouri, and a master’s degree at Saint Meinrad.

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

Fr. Boniface Hardin, O.S.B., 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 1977, he was appointed spiritual director.

Father Vincent was the first director of the Midwest Association of Spiritual Directors in 1971, and the president of the National Federation of Spiritual Directors in 1979.

From 1996 to 2006, he held various teaching and administrative positions at Saint A’ s Seminary and the Pontifical North American College, both in Rome. He is currently the director of Saint Meinrad’s A’ s Retreat Center and Retreat Center, 1.