



The

Criterion

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CriterionOnline.com

July 17, 2009

Vol. XLIX, No. 40 75¢

Continued blessings, unexpected gifts

One year later, Julie Molloy and volunteers work to continue the legacy of Anna Molloy and Lucious Newsom

By John Shaughnessy

Just moments earlier, Julie Molloy was wiping away tears, but now she's smiling and laughing when she considers the question about the unlikely duo that changed her life and inspired countless people in Indiana and across the country to care for the hungry and the needy.

The question asks Molloy to consider how her daughter, Anna, and her friend, Lucious Newsom, would react to the way she has continued to keep their combined legacy alive during the year since they both died within 19 days of each other.

Flashing a smile first, Molloy imagines the tiny 12-year-old girl in the motorized wheelchair and the larger-than-life 93-year-old man in bib overalls nudging each other as they watch her from heaven.

Then Molloy breaks into a laugh because she is certain that her daughter and her friend are laughing at her.

"I bet they're laughing at me," says Molloy, a member of St. Jude Parish in Indianapolis. "I'm a 'Nervous Nellie' type who is always wondering, 'How are we going to get this done? Do we have enough food? Do we have enough money?'" Lucious would just say, 'Quit worrying, God will take care of everything.'

"They're laughing at me because every time something has come up this year that I thought was too big to overcome, it's been taken care of. God has taken care of everything."

Still, it always takes the longest to take care of the healing.

Trying to fill the void

In late July of 2008, a significant part of the foundation of Julie Molloy's life began to crumble.

For more than 12 years, Anna had lived with a remarkable spirit, a spirit that defied the odds from the time she was born with a rare genetic disorder that causes dwarfism. Her approach to life touched her mom, her father, Pete, her brother, Peter, and so many others before she died on July 31, 2008.

Then, on Aug. 18, came the death of Newsom, the retired Baptist-minister-turned-Catholic who rose above traditional ways of caring for the poor, offering them

Submitted photos



Lucious Newsom and Anna Molloy worked together for years to inspire people to care for the hungry and the needy. In this 2005 photo, Lucious, right, and Anna, second from right, pose during a groundbreaking ceremony for Anna's House, a community service center in Indianapolis that was created to serve people in need. Charlie Caito, left, and Leo Stenz, two loyal supporters of Anna's House, participated in the groundbreaking ceremony.

dignity and everything he had.

When Julie Molloy first heard Newsom give a talk about serving the poor 12 years ago, she felt Newsom and God were speaking directly to her. As she cared for her family, she also became more involved with Newsom's efforts. So did Anna. In fact, Newsom was so touched by Anna's "hard work and love of Jesus" that he thought of her in 2005 when supporters built a community center near downtown Indianapolis that offers food and other services to people in need.

Encouraged to name the center after himself, Newsom instead decided to call it Anna's House.

Their deaths rocked Julie Molloy.

"When Anna died, I didn't know what I was going to do," she says. "It's been a lonely year, a quiet year. Anna was just full of life. She had such a spirit about her, such a drive. She talked all the time, and now it's so quiet. I have an amazing son who will be a sophomore in high school, and he keeps me busy. But when he's in school, it's quiet."

As Molloy struggled with the deaths of her daughter and her friend, there was a growing fear among the supporters of Anna's House and Newsom's take-it-to-the-street ministry that everything would fall apart without his presence. Even as

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Julie Molloy, left, continues the legacy of her daughter, Anna, and Lucious Newsom at Anna's House. Here, Julie Molloy poses with Angie Reyes after the girl, a member of St. Anthony Parish in Indianapolis, made her first Communion in May of 2009. The celebration was held at Anna's House.

Pope discusses bioethics, G-8 summit with Obama at Vatican

VATICAN CITY (CNS)—The Church's position on bioethical issues got marked attention during Pope Benedict XVI's meeting with U.S. President Barack Obama on July 10.

In addition to giving Obama a copy of his latest encyclical, which the pope had been presenting to visiting heads of state since its

See related editorial, page 4.

release on July 7, the pope also presented a copy of the Vatican document on biomedical ethics, "*Dignitas Personae*" ("The Dignity of a Person").

When presenting the gifts after their 35-minute closed-door meeting, the pope gave Obama a signed, white leather-bound copy of the encyclical, "*Caritas in Veritate*" ("Charity in Truth"), then indicated the light-green soft-cover instruction on bioethics issued last December by the Vatican Congregation for the Doctrine of the Faith.

"Oh, what we discussed earlier," said

Obama, referring to their closed-door discussions. "I will have some reading to do on the plane."

Obama was given the instruction to help him better understand the Church's position on bioethics, Msgr. Georg Ganswein, papal secretary, told journalists in the pool covering the visit.

Obama arrived at the Vatican shortly before 4 p.m., and a squad of Swiss Guards saluted him in the St. Damasus Courtyard of the Apostolic Palace.

U.S. Archbishop James Harvey, prefect of the papal household, was the first to greet the president, and he accompanied Obama to a meeting with Cardinal Tarcisio Bertone, Vatican secretary of state.



Pope Benedict XVI greets U.S. President Barack Obama in the pontiff's private library at the Vatican on July 10.

Pope Benedict and Obama sat at a desk in the papal library and discussed the Group of Eight summit—the meeting of the world's wealthy industrialized countries, which concluded that morning in

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MOLLOY

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Molloy tried to fill the void by becoming the director of Anna's House, the concerns grew.

"The fear was that with Lucious gone, we wouldn't get the volunteers continuing to come, and the gifts wouldn't come in either," she says. "He had been the backbone of it. The fear was people would say, 'Who's that girl?'"

Nearly a year later, there are answers. "I think Lucious would feel really good about how things have continued," says Bill Bahler, a Catholic and longtime volunteer at Anna's House who considers Newsom as one of the heroes in his life. "Julie picked up the baton, kept the principles in place, and kept the opportunity to serve in place. There was a huge void when Lucious died, but a lot of people still get to experience a lot of things that Lucious made possible, thanks to Julie's efforts."

Continued blessings, unexpected gifts

Molloy deflects any praise, preferring to give it all to "the many individuals who work so hard to keep this ministry moving."

"I couldn't do it without everyone else," she says. "If you want to talk about the true director, God is the director of it. He just puts me down there to unlock the doors. It's been a good place and a healing place to go there—to keep what Lucious started going and to increase the programs down there."



In this 2005 photo, Lucious Newsom and Anna Molloy pose in front of a sign that marks the future home of Anna's House.

Groups are coming in, wanting to do even bigger projects. An Eagle Scout re-did the basement so we have a wonderful place for the kids to play and we have a nice library down there."

Another Eagle Scout is working to create a community playground on a lot across the street from Anna's House. The Greater Indianapolis Neighborhood Initiative is improving the neighborhood with streetlights and a crime awareness program. And an organization called Common Ground Ministries is planning to repair five houses in the neighborhood.

Molloy has also continued the staples of Lucious' ministry at Anna's House: the community dinners on Wednesday evening and the food distribution to families in need on Saturday mornings.

The unexpected blessings continue, too.

"It's almost like when God took Lucious, he brought in this anonymous donor," Bahler says. "Lucious would go to this wholesaler on Saturday mornings and buy \$800 to \$1,000 of fruits and vegetables. After Lucious died, an anonymous donor came up and started paying the bill."

Another volunteer credits Molloy with making improvements to Lucious' way of feeding the poor.

"We've started registering our guests in the boundaries we serve," says Joe Meade, a volunteer from St. Jude Parish. "That has been tremendous in making things run smoother. And Julie was very involved in that."

More than 300 families from the near-westside of Indianapolis have registered to receive a week's worth of groceries every Saturday at Anna's House. If people from outside that area come seeking food, they receive groceries for that week. They are also given information about food pantries closer to their homes for the future.

"We're not only assisting people from that area with food, but also with rent and utilities to keep them in their homes," Molloy says. "We're adding three to five families to the list every week. People are losing their jobs right and left because of the economy."

"We've changed things up gradually," Meade says. "Julie is not one to change things on her own. She's always looking for input. She's really doing a good job. She's put her heart and soul into this."



Julie Molloy, left, hugs Oriana Reyes during a first Communion party in May at Anna's House, a community service center in Indianapolis that is named in honor of Molloy's daughter, Anna.

'This is part of God's plan for me'

Molloy is putting her heart and soul into another effort as the anniversaries of Anna's and Lucious' deaths near.

On Aug. 8 in Indianapolis, a 5K walk and a five-mile run will be held, with proceeds from the fundraising event split between Anna's House and Anna's Celebration of Life Foundation, an organization that the Molloy family started to provide elevators, wheelchair lifts, specialized bikes and other special needs for children with disabilities.

It's one more way of keeping the legacies of Anna and Lucious alive.

"Those two teased each other like there was no tomorrow," Molloy says with a laugh. "They would sit together and have their own conversations, and you weren't privileged to know what they were saying."

"I have a picture that Anna was doing for a project at St. Jude's—'the hands and feet of Christ.' There's a picture of Lucious' big, old, black hand, and on

top of it is this teeny, tiny, white hand. That picture encompasses everything—the young and the old, the big and the little, the togetherness of the races. For me, it's what this ministry is all about. Through them, people were able to see it didn't matter what you have or didn't have. You can make a difference, if you desire."

Molloy has learned that lesson, and how it offers a touch of healing from the pain.

"I like to think this is part of God's plan for me," she says about leading Anna's House. "He gave me a lot of kids to be responsible for, and helping with their needs. So I have a lot of kids to take care of. He gave me something good to do."

(For information about Anna's House, visit the Web site, www.lordspantry.org, or call Molloy at 317-710-0347. To register for the 5K walk or the five-mile run to benefit Anna's House and Anna's Celebration of Life Foundation, visit the Web site, www.personalbest5.com.) †

Photo reprints from June ordinations are available online

Reprints of nearly 550 photographs taken by our staff at two ordination Masses in June are available for purchase online at www.archindy.org/photos.

The photos, split into three galleries, were taken at the June 6 ordination of Fathers Jeremy Gries, John Hollowell and Peter Marshall, and the June 27 ordination of Fathers Sean Danda and Christopher Wadelton.

The ordination Masses were celebrated by Archbishop Daniel M. Buechlein at SS. Peter and Paul Cathedral in Indianapolis.

Four-inch by 6-inch photographs cost \$4 for one print, and \$2 for each additional print. Other sizes are available for varying costs, up to a 13-inch by 19-inch print.

Visitors to the site will also find numerous other galleries of archdiocesan events and artwork for sale, including eight galleries from the 175th Anniversary Jubilee Mass celebrated in May.

Custom requests are also available for purchase.

For more information, including pricing, or to order reprints, log on to www.archindy.org/photos or contact webmaster@archindy.org. You may also call 317-236-1577 or 800-382-9836, ext. 1577. †

Correction



Fr. Michael Fritsch

On page 3 of the July 10 issue of *The Criterion*, a photograph of Father Michael Fritsch, pastor of St. John the Apostle Parish in Bloomington, was misidentified as a photo of Msgr. Joseph F. Schaedel, vicar general.

Report sexual misconduct now

If you are a victim of sexual misconduct by a priest ministering on behalf of the Church, or if you know of anyone who has been a victim of such misconduct, please contact the archdiocesan victim assistance coordinator:

Jan Link, Archdiocese of Indianapolis,
P.O. Box 1410, Indianapolis, Indiana 46206-1410

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The Criterion

Phone Numbers:

Main office:317-236-1570
Advertising317-236-1572
Toll free:1-800-382-9836, ext. 1570
Circulation:317-236-1425
Toll free:1-800-382-9836, ext. 1425

Price: \$22.00 per year, 75 cents per copy

Postmaster:

Send address changes to *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206

Web site: www.CriterionOnline.com

E-mail: criterion@archindy.org

Published weekly except the last week of December and the first week of January. Mailing address: 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.

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The Criterion (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
317-236-1570
800-382-9836 ext. 1570
criterion@archindy.org

Periodical postage paid at Indianapolis, IN.
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7/17/09

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Will Pope Benedict's encyclical take root? Only time will tell

WASHINGTON (CNS)—Now that Pope Benedict XVI's long-awaited social encyclical, "Caritas in Veritate" ("Charity in Truth"), has been released, a key question arises: Will the pope's call to reform economic and social systems so they encompass broader moral values while

focusing on human development be taken seriously by the world's decision-makers?

It just may happen, said several Catholic business leaders, social

justice advocates and those involved with developing social policy.

Certainly, they concluded, there is no better time than the present—as the world struggles to overcome its deepest economic recession in nearly 80 years—to give ethical concerns greater consideration in policy decisions.

"This [the encyclical] is a message people are open to," said John Carr, executive director of the Department of Justice, Peace and Human Development at the U.S. Conference of Catholic Bishops. "The idea that business as usual, that economics as usual, that economics divorced from ethics is the way forward, has taken a huge hit."

"I think almost everybody understands that what we have here is not only an economic failure but a moral failure,"

Carr added.

Carr's analysis is one shared across a broad cross section of American political, academic and justice networks that have conducted countless studies into how the crisis developed.

Segments of the business community, particularly the financial sector, might agree, but their observations have been guarded.

Overall, however, not many professionals will admit

that their actions led to the massive financial failures in what author Chuck Collins described to Catholic News Service as "a bubble economy based on casino capitalism."

"We've moved to an extreme," explained Collins, a Catholic, who co-wrote *The Moral Measure of the Economy*, published in 2007 by Orbis Books. "You have a value of regard for life over a focus on consumption and material happiness," he said. "We've reached this kind of zenith of a value imbalance."

Collins said he expects that Pope Benedict's message, based on common values that people around the world hold, will lead to new regulations on business practices to prevent recent abuses in the financial markets from occurring again.

"Most people are hungry to live in a society that places values above individual greed, and want to live in communities where human life and opportunity flourish," he said.

Catholic business owner Umberto P. Fedeli, president and CEO of the Fedeli Group, one of Ohio's largest insurance brokerage firms, was more outspoken in his comments. He said the business world can learn much from the recession that started in December 2007.

"If we treated people like we were our brother's keeper and we were more men and women for others, then we would have probably avoided a big part of this economic crisis, which has been an unfortunate moral crisis," Fedeli told CNS from his office in suburban Cleveland.

"I do business the way I want to be treated," said Fedeli, a lifelong Catholic. "You treat your associates like they're an extension of your family. You treat your customers and clients like they're your best friends. You treat your business partners and associates as a member of your extended family.

with wonderful memories."

He said "all of us at Catholic Charities Indianapolis will miss her professionalism and dedication in serving our older citizens."

Ellen Brown, senior service director for Catholic Charities Indianapolis, remembered Baxter as "a compassionate, gifted colleague and friend."

Brown said Baxter "kept abreast of trends and issues affecting frail older adults, and contributed to the professional development of the field of adult day services."

During two decades of ministry to the elderly, Baxter "was recognized among her peers in the adult day services arena as a respected leader," Brown said. "She exemplified the highest of ethical standards. Her staff could always look to her to model cooperation, service and stewardship. The national, state and local adult day services community joins us in mourning the loss of this extraordinary woman."

In 1994, Baxter earned a certificate of public management from the Indiana University School of Public and Environmental Affairs at IUPUI.

She was a member of President Bill Clinton's National



Pope Benedict XVI



John Carr



A man finishes a meal at the Capuchin Soup Kitchen, where hundreds of people receive free meals and groceries in Detroit. In his latest encyclical, Pope Benedict XVI is telling people "to not be me centered, but to be other centered," said U.S. businessman Steve Hayes. The pope's letter, "Caritas in Veritate" ("Charity in Truth"), was released on July 7.

"If you do this, you wouldn't have to compromise," Fedeli said.

Steve Hayes, senior partner and founder of the Human Capital Group Inc., a Nashville, Tenn., executive placement and leadership consulting firm, went a step further, saying that business leaders would do well to adopt Christ's example of being a servant leader.

"As a business leader, it's such a paradox because we're wired to put ourselves first and others second," he explained. "But Christ modeled that that's not the successful path."

"Until we as individuals and as leaders of families and employees and leaders of businesses really get what Christ is teaching us, I think we're always going to have the issues the pope's talking about," Hayes said.

Hayes' 9-year-old company has worked to uphold the strictest ethical standards. His firm has expanded to four other cities in Florida, Georgia and Ohio, and had revenues of \$2.3 million in 2008, placing it among the top 25 percent of executive placement firms in the country. He attributed his success to adhering to ethical business principles and to following the "paradox of the cross."

"That's what the pope is trying to challenge us to be, to not be me-centered, but to be other-centered," he said.

While Hayes and Fedeli have found success running their companies based on strong ethical practices, Carr acknowledged that the moral framework for a just society offered by Pope Benedict in "Charity in Truth" will not be easy to implement.

But that does not mean people should ever stop trying. Just ask Sister Simone

Campbell, executive director of Network, a Catholic social justice lobby, which for 38 years has promoted legislation and policies in Congress to ensure a more equitable world.

"[The encyclical] is not a call to religious conversion," Sister Simone, a Sister of Social Service, told CNS. "It's a call to economic reality. ... It's a very pragmatic, eyes-wide-open approach that gives it greater resonance in the public forum."

In the real world, the pope's call to

action can lead to needed steps that most people can agree upon, said author Collins, who also directs the Program on Inequality and the Common Good at the Institute for Policy Studies. He called for new measures to gauge human progress, much like the Dow Jones industrial average measures the ups and downs of the economy.

"We have to have indicators that actually measure the flourishing of human life, and this should be as important as the Dow Jones," he said.

People of faith, led by the hope that God promises, can lead the way in such reforms, the USCCB's Carr said.

"The crisis has created a moment that could lead to conversion," he said. "And we're in the conversion business. We're in the persuasion business."

"It is a countercultural message. And guess what? The culture we got isn't working, so maybe we're onto something." †



Sr. Simone Campbell, S.S.S.

Encyclical History

An encyclical is a formal papal letter addressed to the whole church and all people of good will.

	Number of Encyclicals	Papacy in Years
Benedict XVI	3	4
John Paul II	14	27
John Paul I	0	<1
Paul VI	7	15
John XXIII	8	5
Pius XII	41	19
Pius XI	30	17
Benedict XV	12	8
Pius X	16	11
Leo XIII	85	25

Source: The Vatican ©2009 CNS

Lula Baxter, program director for Catholic Charities, served the elderly for 20 years

By Mary Ann Wyand

Lula (Emile) Paige Baxter, the long-time program director of adult day services for Catholic Charities



Lula Baxter

Indianapolis, died on July 12 in Indianapolis following a lengthy battle with cancer. She was 71.

The funeral service will be held at 11 a.m. on July 18 at Light of the World Christian Church, 4646 N. Michigan Road, in Indianapolis.

The calling is from 5 p.m. until 8 p.m. on July 17 at Stuart Mortuary, 2201 N. Illinois St., in Indianapolis and from 9 a.m. until 11 a.m. on July 18 at Light of the World Christian Church.

Baxter completed 20 years of service as an archdiocesan employee on Feb. 20.

David J. Bethuram, agency director of Catholic Charities Indianapolis, said Baxter was "a gentle leader who believed in providing compassionate care for vulnerable adults and supporting their loved ones so their later years were filled

Council on Aging as well as the National Association of Adult Day Services and Indiana Association of Adult Day Services, which she formerly served as president.

Baxter also served on the Medicaid Advisory Task Force and Conference on Ministry for Aging, and was a retired board member of the Alpha Home.

She also traveled to Australia and New Zealand as a member of a 16-person delegation to study issues in aging.

Baxter was an accomplished cellist and vocalist. She performed with the L. E. Newsome String Ensemble, and sang in the Community Mass Choir, Indianapolis Opera Chorus and Symphonic Praise Choir of the Indianapolis Philharmonic Orchestra.

She was a member of Light of the World Christian Church, where she sang with the Voices of the Light Choir and Golden Lights Choir.

Surviving are two children, Traci Daniels and Jerry Paige; a brother, Dr. Philip Emile; a sister, Helen Lewis; and two grandchildren.

Memorial gifts may be sent to A Caring Place, 4609 N. Capitol Ave., Indianapolis, IN 46208 or Light of the World Christian Church Building Fund, 4646 N. Michigan Road, Indianapolis, IN 46208. †



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Editorial

The pope and the president search for a path to dialogue

As Catholics, and as Americans, we have reason to be grateful and full of hope when our spiritual and temporal leaders meet face to face as Pope Benedict XVI and President Barack Obama did at the Vatican City State on July 10.

We should be grateful because, unlike earlier periods in our nation's history, the relationship between the United States of America and the Roman Catholic Church is strong, positive and, for the most part, focused on matters of genuine concern to all members of the world community.

We should be filled with hope because history shows that meetings such as these can make a difference—seeds can be planted, relationships are often strengthened and world leaders, if they are at all open, can come to a deeper understanding of each other's convictions.

No one expects that these two men who are of different generations, and who come from markedly different backgrounds, would emerge from a 35-minute state visit having changed each other's minds on issues that define who they are and what they stand for.

But as Jesuit Father Federico Lombardi, the pope's spokesman, told reporters after the meeting, the two leaders spoke frankly "about questions which are in the interests of all and which constitute a great challenge for the future of every nation and for the true progress of peoples, such as the defense and promotion of life and the right to abide by one's conscience."

According to the Vatican, "reference was also made to immigration with particular attention to the matter of reuniting families."

Also as reported by the Associated Press, and confirmed by Catholic News Service, Pope Benedict did not hesitate to affirm two fundamental Church teachings: 1) that every human being is to be respected and treated as a person from the moment of conception (hence the Church's opposition to abortion and to artificial fertilization and stem-cell research); and 2) that responsible human procreation occurs in an act of love between a man and a woman in marriage.

According to a White House spokesman, the topics discussed by the president and the pope "included interfaith dialogue, a shared desire for Middle East peace, the president's efforts to reach out to Muslims, and a mutual desire to fight militarism and extremism."

These are not incidental matters or polite, diplomatic pleasantries. These are issues of vital concern to human beings everywhere. We should be grateful that the president and the pope can talk to one another about such things.

And, while it's clear that there are serious differences between the teaching of the Catholic Church, which the



Pope Benedict XVI meets with U.S. President Barack Obama at the Vatican on July 10.

Holy Father is bound to represent faithfully before God and man, and the stated beliefs and public record of the new American president, we American Catholics should be grateful that the conversation between Benedict XVI and Obama was not polemical but, in the words of the Holy See, "sought to find a path to dialogue."

Is real dialogue possible between leaders who disagree on fundamental issues? We should all pray that the answer is yes. Otherwise, there would be no hope of finding common ground, of developing a better understanding or of changing our minds once our views have been formed.

As Catholics, we believe that openness to God's truth liberates individuals and societies from the tyranny of false and dehumanizing ideologies.

As Americans, we regard freedom—grounded in our inalienable right to life, liberty and the pursuit of happiness—as our most precious possession.

These are not mutually exclusive points of view—far from it. There *is* common ground here, and a path to authentic dialogue, if only we will work for it as openly and honestly as human beings can (with the help of God's grace).

Pope Benedict was right to welcome Obama on behalf of the universal Church. He was also right to share with him a copy of the document "Dignitatis Personae" ("The Dignity of a Person") in an effort to communicate clearly and objectively our Church's position on these critically important issues.

Obama was right to seek this meeting with the spiritual leader of the Catholic Church and to accept graciously (and promise to read!) the Vatican document on bioethics.

The pope told Father Lombardi after the meeting that he believes Obama "listened carefully," and that he "explicitly expressed his commitment to reducing the number of abortions."

As Catholics, and as Americans, we should be grateful for this brief but very significant exchange between our president and our pope.

We should not be naïve about this meeting or its implications for the public policy issues discussed. But we can, and should, be people of hope.

We should trust that God's grace, which can do far more than any president or pope, will inspire all our spiritual and temporal leaders to seek the truth in love and to do whatever is humanly possible to build a world community that truly serves the dignity of every human person.

—Daniel Conway

Making Sense Out of Bioethics/Fr. Tad Pacholczyk

The twisted logic underlying abortion

Many influential people and institutions in our society, including



Hollywood and the mass media, strongly support abortion. To justify their position, however, they must adeptly defy logic and ignore certain obvious facts.

One example of this side-stepping is the oft-repeated

argument for abortion that it's all about a woman's body.

As actress Amy Brenneman, who starred in the TV show "Judging Amy" once put it, "Unless a woman really has sovereignty over her own body, we really haven't come that far."

The obvious flaw in this argument was cleverly exposed a few years back by supermodel Kathy Ireland—who used to favor abortion—during a televised interview: "Some people say, 'Well it's a woman's body; it should be her choice. There's a 50 percent chance the baby she's carrying is a male child, and he would have a penis. Women don't have penises. So it's residing in her body; it is not a part of her body.'"

While it should go without saying that babies have their own bodies, abortion advocates seem all too ready to tiptoe around the obvious to promote their agenda.

That tiptoeing is also evident whenever a breaking news story about the murder of an abortionist grabs the headlines.

After someone recently gunned down Dr. George Tiller, the late-term abortionist in Kansas, almost every major media outlet extolled the genuine tragedy of his death while tiptoeing past the tragedy of the 60,000 deaths that Tiller himself had coordinated within his clinics.

Several TV commentators, however, immediately perceived this double standard. Ann Coulter, for example, satirically mentioned, "... This one random nut who shot Tiller. ... I don't really like to think of it as a murder. It was terminating Tiller in the 203rd trimester."

She then argued: "I am personally opposed to shooting abortionists, but I don't want to impose my moral values on others."

Coulter also couldn't resist exposing the faulty moral logic behind so much pro-abortion rhetoric and sloganeering, as in: "If you don't believe in abortion, then don't have one," to which she replied: "If you don't believe in shooting abortionists, then don't shoot abortionists."

Perhaps no one has so clearly summarized the deadly logic of the pro-abortion position as Blessed Teresa of Calcutta, when she declared in her 1979 Nobel Peace Prize speech: "... If a mother can kill her own child—what is left for me to kill you and you kill me—there is nothing between."

The moral chaos of abortion often

begins when advocates feign not to know when life begins.

George Jonas, in his cleverly titled essay "Thoughts from an Ex-Fetus," observed how advocates must "pretend not to realize that life is an autonomous process, a continuum from zygote to old-age pension, a self-elaborating force that begins when it begins and keeps growing unless it's vacuumed out first. ... They must pretend not to see that if a fetus were not alive, it wouldn't have to be killed."

Perhaps the most plausible explanation of why abortion advocates will so readily defy logic and ignore the obvious came from writer Dale Vree.

He had been invited to a "living-room discussion" on abortion back in 1989, which included six prominent pro-lifers, six prominent pro-choicers and one or two undecided people.

Vree expected that the heart of the debate would hinge on when life began, but it didn't. It didn't even turn on the hard cases—rape and incest.

When one of the radical feminists argued that abortion is simply about the right to make choices, one of the pro-lifers replied that the choice was made back when the woman agreed to have sex.

Then one of the pro-choicers finally blurted out: "We're pro-sex and you're anti-sex," meaning, according to Vree, that "they're for lots of sex in lots of forms while we pro-lifers feel it should be limited to heterosexual marriage. ... They made it abundantly clear that they're committed to the sexual revolution, and that revolution will wither without the insurance which is abortion and this is their bottom-line concern."

This indeed appears to be the crux of the matter, the central concern that has motivated radical feminists, Hollywood and many other advocates of abortion to sacrifice untold millions of unborn babies since the early 1970's.

George Jonas zeroed in on this same bottom-line explanation: "We invent euphemisms, such as 'choice' for killing, and sophomoric dilemmas, such as pretending not to know when life begins, to ensure that nothing hinders Virginia's quest for Santa Claus. No obstacle must interfere with her goal of self-fulfillment—least of all an issue [as it were] of her healthy sexual appetite."

In the final analysis, this stands as probably the single greatest tragedy of our time, that the unordered and inordinate sexual desires of men and women have been allowed to twist the most rudimentary moral logic to the point of death for so many of our children.

(Father Tadeusz Pacholczyk, Ph.D. earned his doctorate in neuroscience from Yale University and did post-doctoral work at Harvard University. He is a priest of the Diocese of Fall River, Mass., and serves as the director of education at The National Catholic Bioethics Center in Philadelphia. See www.ncbcenter.org.) †

Letters Policy

Letters from readers are published in *The Criterion* as part of the newspaper's commitment to "the responsible exchange of freely-held and expressed opinion among the People of God" (*Communio et Progressio*, 116).

Letters from readers are welcome and every effort will be made to include letters from as many people and representing as many viewpoints as possible. Letters should be informed, relevant, well-expressed and temperate in tone. They must reflect a basic sense of courtesy and respect.

The editors reserve the right to select the letters that will be published and to edit

letters from readers as necessary based on space limitations, pastoral sensitivity and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 300 words) are more likely to be printed.

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

Send letters to: "Letters to the Editor," *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206-1717. Readers with access to e-mail may send letters to criterion@archindy.org.

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Worship and stewardship are closely related

The fifth of five precepts of the Church recognizes that the Church lives in the real world. The precept is described in the *United States Catholic Catechism for Adults*: “You shall help to provide for the needs of the Church. This means contributing to the support of the activities of the Church with time, talent, and financial resources, each according to their ability” (p. 335).

This fifth precept addresses our call as individual members of the Catholic Church to be good stewards. The first letter of St. Peter reminds us: “As each one has received a gift, use it to serve one another as good stewards of God’s varied grace” (1 Pt 4:10).

I like to reflect on the obligation of being good stewards by reflecting on the spiritual connection between the Eucharist and stewardship. There is a connection that we can trace back to the beginnings of the Church.

The principle is clear. All baptized Catholics, wealthy and not so wealthy, educated and uneducated, should all be received in the community at Eucharist with the same welcome and respect, and all should share. The ministry of the Church, above all sacramental ministry, is not reserved only to those who are blessed with more personal and financial resources.

This is why collections of money for the poor have been taken up in assemblies of the faithful from the very origins of the Church. All kinds of scriptural references attest to the

fact. It was perhaps best expressed by St. Paul’s conviction that we cannot share the Eucharist while refusing to share our daily bread.

St. Paul goes one step further when he applies the word liturgy to the ministry of love and of fellowship, which is made concrete in the collection of gifts, including money. He uses the term “liturgy” (*leiturgia*), which he says in turn leads to an outpouring of thanksgiving to God (Rom 15:27; 2 Cor 9:12f).

Writing to the Romans, St. Paul said, “I must take a present of money to the saints in Jerusalem, since Macedonia and Achaia have decided to send a generous contribution to the poor among the saints at Jerusalem. A generous contribution as it should be since it is really repaying a debt; the pagans who share the spiritual possessions of these poor people have a duty to help them with temporal possessions” (Rom 15:25-27).

In his second letter to the Corinthians, St. Paul wrote: “The one who provides seed for the sower and bread for food will provide you with all the seed you want and make the harvest of your good deeds a larger one, and made richer in every way, you will be able to do all the generous things which, through us, are the cause of thanksgiving to God. For doing this holy service (*leiturgia*) is not only supplying all the needs of the saints, but it is also increasing the amount of thanksgiving that

God receives.

“By offering this service, you show them what you are, and that makes them give glory to God for the way you accept and profess the gospel of Christ, and for your sympathetic generosity for them and for all. And their prayers for you, too, show how they are drawn to you on account of all the grace that God has given you. Thanks be to God for his inexpressible gift” (2 Cor 9:10-15).

I bring this connection of worship and generous sharing to the forefront to remind us that our generous stewardship mirrors the teaching of St. Paul and, in fact, finds its Christian roots in this ancient tradition. Our generosity gives glory to God and it helps the poor among the “saints” of our local Church in central and southern Indiana.

In 2002, we bishops of the United States issued a pastoral letter on Christian stewardship titled “Stewardship: A Disciple’s Response.” A summary of the letter teaches that Jesus calls us to be disciples, and that call includes our decision to follow Jesus no matter what the cost (cf. the *United States Catholic Catechism for Adults*, pp. 450-452).

The letter reminds us that the Bible contains a profound message about the

stewardship of material creation. We are stewards of creation. Our physical labor, the trades and professions, the arts and sciences, our work, is a participation in the stewardship of creation.

We are to be stewards of vocation. Each of us and all of us are called by God to make a difference in our world. Our response is an act of stewardship.

The fifth precept of the Church reminds us that we are stewards of the Church and there are practical implications. We are co-workers in the mission of proclaiming and cooperating in Christ’s redemptive work.

All of us have our role as stewards of Christ’s mission. †

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.

La adoración y la corresponsabilidad guardan una relación muy estrecha

El quinto de los cinco mandamientos de la Iglesia reconoce que ésta vive en el mundo real. El *Catecismo Católico de Estados Unidos para Adultos* lo describe de la siguiente forma: “Ayudar a la Iglesia en sus necesidades. Esto quiere decir contribuir con tiempo, talentos y recursos económicos, según la capacidad personal, para apoyar las actividades de la Iglesia” (p. 355).

El quinto mandamiento trata sobre nuestro llamado a ser buenos administradores, como miembros individuales de la Iglesia católica. La primera carta de San Pedro nos recuerda: “Cada uno ponga al servicio de los demás el don que haya recibido, administrando fielmente la gracia de Dios en sus diversas formas” (1 Pt 4:10).

Me gustaría meditar sobre la obligación de ser administradores fieles, mediante una reflexión sobre la conexión espiritual entre la Eucaristía y la corresponsabilidad. Existe una conexión que se remonta a los albores de la Iglesia.

El principio es evidente: todos los católicos bautizados, acaudalados y no tan acaudalados, educados e iletrados, deben ser recibidos en la comunidad de la Eucaristía con la misma acogida y respeto que todos debemos compartir. El ministerio de la Iglesia, por encima de todos los ministerios sacramentales, no está reservado únicamente para aquellos que han sido bendecidos con más recursos personales y económicos.

Es por ello que las colectas de dinero para los pobres se han llevado a cabo en las asambleas de los fieles desde los propios inicios de la Iglesia. Existen todo tipo de referencias en las escrituras que dan fe de

este hecho. Quizás su mejor expresión haya sido la convicción de San Pablo de que no podemos compartir la Eucaristía si nos resistimos a compartir nuestro pan de cada día.

San Pablo va más allá cuando aplica la palabra liturgia al ministerio del amor y de la hermandad, que se hace palpable en la colecta de dones, incluyendo el dinero. Utiliza el vocablo “liturgia” (*leiturgia*), que, según expresa, a su vez conlleva a un desbordamiento de acciones de gracias hacia Dios (Rm 15:27; 2 Cor 9:12f.).

En su carta a los Romanos, San Pablo dice: “Por ahora, voy a Jerusalén para llevar ayuda a los hermanos, ya que Macedonia y Acaya tuvieron a bien hacer una colecta para los hermanos pobres de Jerusalén. Lo hicieron de buena voluntad, aunque en realidad era su obligación hacerlo. Porque si los gentiles han participado de las bendiciones espirituales de los judíos, están en deuda con ellos para servirles con las bendiciones materiales” (Rom 15:25-27).

En su segunda Carta a los Corintios, San Pablo escribió: “El que le suple semilla al que siembra también le suplirá pan para que coma, aumentará los cultivos y hará que ustedes produzcan una abundante cosecha de justicia. Ustedes serán enriquecidos en todo sentido para que en toda ocasión puedan ser generosos, y para que por medio de nosotros la generosidad de ustedes resulte en acciones de gracias a Dios. Esta ayuda que es un servicio sagrado no sólo suple las necesidades de los santos sino que también redundará en abundantes acciones de gracias a Dios.

En efecto, al recibir esta demostración de

servicio, ellos alabarán a Dios por la obediencia con que ustedes acompañan la confesión del evangelio de Cristo, y por su generosa solidaridad con ellos y con todos. Además, en las oraciones de ellos por ustedes, expresarán el afecto que les tienen por la sobreabundante gracia que ustedes han recibido de Dios. ¡Gracias a Dios por su don inefable! (2 Cor 9:10-15).

Destaco esta conexión entre la adoración y el desprendimiento para recordarnos que nuestra administración generosa es reflejo de las enseñanzas de San Pablo y, de hecho, tiene sus raíces cristianas en esta antigua tradición. Nuestra generosidad glorifica a Dios y ayuda a los pobres entre los “santos” de nuestra Iglesia local en el centro y el sur de Indiana.

En 2002, los obispos de Estados Unidos emitimos una carta pastoral sobre la corresponsabilidad cristiana, titulada: “Corresponsabilidad: la respuesta del discípulo.” En resumen, esta carta nos enseña que Jesús nos llama a ser discípulos y dicho llamado incluye nuestra decisión de seguirle, sin importar lo que cueste. (Cita del *Catecismo Católico de Estados Unidos para Adultos*, pp. 480-481).

La carta nos recuerda que la Biblia contiene un profundo mensaje acerca de la administración de la creación material. Somos corresponsables por la creación. Nuestro trabajo físico, oficios y profesiones,

las artes y las ciencias, nuestras obras, son la participación en la corresponsabilidad por la creación.

Debemos ser corresponsables por vocación. Todos y cada uno de nosotros hemos sido llamados por Dios para marcar la diferencia en nuestro mundo. Nuestra respuesta es un acto de corresponsabilidad.

El quinto mandamiento de la Iglesia nos recuerda que somos administradores de la Iglesia y esto tiene implicaciones prácticas. Somos compañeros de trabajo en la misión de proclamar y cooperar con la obra redentora de Cristo.

Todos desempeñamos un papel como administradores de la misión de Cristo. †

¿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 Indianápolis
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 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.

Saddlebrook Golf Course, 5516 Arabian Run, Indianapolis. Fifth annual **St. Joan of Arc Parish golf outing,** 8 a.m. shotgun start, \$60 per person includes lunch. Information: 317-557-4027 or jeffknuckles@sbcglobal.net

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-Spiced "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.

St. Meinrad Parish, St. Meinrad. **Quilt show,** 10 a.m.-1 p.m. Information: 812-357-5533.

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 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.

July 20-24

Saint Meinrad Archabbey and School of Theology, 200 Hill Drive, St. Meinrad. **Chant workshop, beginners' session, "Bringing to Life the Word of God in Song,"** Benedictine Father Columba Kelly, presenter. Information: 800-682-0988 or news@saintmeinrad.edu.

July 23

Batesville Memorial Public Library, 131 N. Walnut St., Batesville. **Book signing, Will I See My Dog in Heaven?,** Franciscan Father Jack Wintz, author. Information: 812-934-4706.

July 23-25

St. Mark the Evangelist Parish, 535 E. Edgewood Ave., Indianapolis. **"Fun Fest,"** 5 p.m.-midnight, rides, food, music, games. Information: 317-787-8246.

July 23-26

St. Mark the Evangelist School, 541 E. Edgewood Ave., Indianapolis. **Vatican Inter-**

national Exhibition, "Eucharistic Miracles of the World," Thurs.-Sat., 5-9 p.m., Sun. 8:30 a.m.-12:30 p.m. Information: 317-694-4065.

July 24-25

St. Anthony of Padua Parish, 316 N. Sherwood Ave., Clarksville. **Parish picnic,** Fri. 5 p.m.-11 p.m., Sat. 2 p.m.-midnight, chicken dinner, Sat., food, entertainment. Information: 812-282-2290.

July 25-26

St. Martin Parish, 8044 Yorkridge Road, Yorkville. **Parish festival,** Sat. 4:30 p.m.-12:30 a.m., prime rib dinner, 4:30 p.m.-8 p.m., Sun. 11:30 a.m.-6 p.m., fried chicken dinner, 11:30 a.m.-5 p.m., food, games, music. Information: 812-623-3408.

July 26

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

July 26-August 1

Jackson County Fairgrounds, Seymour. St. Ambrose Parish and Our Lady of Providence Parish, Jackson County Fair, **food booth,** 10 a.m.-10 p.m. Information: 812-522-5304.

July 27

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.

July 27-31

Saint Meinrad Archabbey and School of Theology, 200 Hill Drive, St. Meinrad. **Chant workshop, advanced session, "Bringing to Life the Word of God in Song,"** Benedictine Father Columba Kelly, presenter. Information: 800-682-0988 or news@saintmeinrad.edu.

July 31-August 1

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

August 1

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. Fourth annual **"Missions Helping Missions Bazaar,"** family picnic and summer celebration, bazaar, 10 a.m.-5 p.m., picnic, 1-6:30 p.m., Mass, 4 p.m., dinner, \$10 per person or \$30 per family up to five. Information: 317-546-7681 or spasotti@archindy.org.

Holy Name of Jesus Parish, 89 N. 17th Ave., Beech Grove. **Altar Society, summer rummage sale,** 8 a.m.-3 p.m. Information: 317-784-5454, ext. 2. †

Retreats and Programs

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.

July 21-23

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Mid-week retreat, "Stories of Faith—Stories of Our Lives,"** Father Jim Farrell, presenter, \$160 per person or \$290 married couple. Information: 317-545-7681 or spasotti@archindy.org.

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **Midweek retreat, "Use**

Time—Don't Let It Use You," Benedictine Father Pius Klein, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

July 24-26

Rachel's Vineyard Retreat, Indianapolis. **Spiritual journey and healing process for women, men and married couples experiencing symptoms associated with abortion,** confidential program and location. Information: 317-236-1521 or 800-382-9836, ext. 1521.

July 31-August 2

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Praying the Bible,"** Benedictine Brother Zachary Wilberding, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu. †

Roncalli football coach to speak on July 19 at St. Jude Parish



Bruce Scifres

Roncalli High School's varsity football coach is the keynote speaker for "An Evening with Bruce Scifres" on July 19 at St. Jude Parish, 5353 McFarland Road, in Indianapolis.

The St. Jude Men's Spiritual Focus is sponsoring the free program, which is open to the public and begins at 6:30 p.m. at St. Jude Church.

Program organizers said the talk will be of special interest to fathers and their sons aged 12 and over.

For more information, call St. Jude Parish at 317-786-4371. †



Summer tutoring program

Eight-year-old Brandi Reed, a second-grader at Fayette Elementary School in Vigo County, visits the horses at Saint Mary-of-the-Woods College with her volunteer tutor, Tom Milner, as part of the seven-week summer tutoring program at Educational Family Services in West Terre Haute. A sponsored ministry of the Sisters of Providence of Saint Mary-of-the-Woods and a program of Guérin Outreach Ministries, Educational Family Services offers free tutoring for school-age children and General Education Degree preparation courses for adults. Retired Providence sisters and Saint Mary-of-the-Woods College students are among the summer program volunteer tutors.



Community garden

St. Mary of the Assumption Parish in Mitchell is hosting a community vegetable garden this summer. Last spring, parish council members approved the use of a field behind the church to plow and open to community members for gardening. Six volunteer gardeners are growing vegetables for personal use as well as to provide food for the Lawrence Interfaith Food Endeavor (L.I.F.E.), the local food bank. Father Rick Eldred, the pastor, asked the gardeners to plant pumpkins in one area of the vegetable garden for children to pick in the fall. Other produce includes corn, beets, tomatoes, watermelon, cucumbers, summer squash, onions and beans. It is hoped that this is the first of many successful seasons for the Mitchell Community Garden at St. Mary Parish.

Family recalls newly ordained Archbishop Di Noia's early calling

WASHINGTON (CNS)—It was clear that Archbishop J. Augustine Di Noia would become a priest from the age of 11, when he would regularly celebrate Mass for his younger cousins using a box covered in cloth as an altar and sugar wafers as hosts.

"They all honored him as a priest at that age," said Alfred Mancuso, Archbishop Di Noia's uncle and confirmation sponsor 53 years ago. "He had that feeling way back."

Mancuso was not surprised, then, when Archbishop Di Noia was ordained an archbishop on July 11 at the Basilica of the National Shrine of the Immaculate Conception in Washington. But it was still a big occasion.

An estimated 2,500 people witnessed the ordination of the new secretary of the Vatican Congregation for Divine Worship and the Sacraments, which oversees matters concerning the liturgy and sacraments.

The crowd was the biggest that William Wooten has seen at an ordination in his 12 years as basilica security director.

Concelebrants included three cardinals, two ordaining bishops, 14 bishops and 148 priests.

The Gospel was Jesus' prayer for priests: "As you sent me into the world, so I sent them into the world. And I consecrate myself for them, so that they also may be consecrated in faith" (Jn 17:18-19).

In his homily, Cardinal William J. Levada, prefect of the Vatican Congregation for the Doctrine of the Faith, explained a bishop's Christ-like, threefold role as priest, teacher and shepherd.

"The whole of heaven casts its gaze upon you in response to the prayers of the Church," Cardinal Levada said, addressing Archbishop Di Noia. "Here today, the prayers of all the saints will lift you up from above."

Archbishop Di Noia lay prostrate in a gesture of abandonment to Christ, and the ordaining bishops and other bishops imposed their anointed hands on his head. The Book of the Gospels was held over his head to represent a renewed commitment to the truth of the Gospel while the prayer of ordination was said. His head was then anointed with chrism, which was described as "none other than the Holy Spirit."

The new archbishop received the ring

as a sign of spiritual marriage to the Church, the miter as a sign of his call to be a herald of truth, and the crozier or pastoral staff as a sign of his office as a spiritual shepherd.

Just as his prostration showed humility to Christ, Archbishop Di Noia proved humble in his concluding remarks.

Though there was a temptation to congratulate himself, he said, "it is to God that the glory belongs."

His voice broke when he mentioned his Dominican roots. A native of New York, he was ordained a priest of the order in 1970 and taught at the

Dominican House of Studies in Washington for 20 years.

This was a poignant moment for Dominican Sister Pat Walsh, who traveled to the ordination on a bus with Dominican nuns, lay Dominicans and laypeople from the New York dioceses of Rockville Centre and Brooklyn and the Archdiocese of New York.

"He's my Dominican brother," Sister Pat said, pointing out that his crozier was passed down from a Dominican. The fact that he's an American and a man from the Bronx also makes the day historic, she told Catholic News Service. "He might be the next pope, who knows?"

Dominican Father John Farren of the Manhattan borough of New York City also said he was proud that a fellow Dominican was ordained to this position. Father Farren, who served 12 years in Rome, also knows that Archbishop Di Noia is the right man for the job.

"He's somebody who knows Rome," Father Farren said, adding that he cares about the Church and its deep dimension instead of just politics. "His perspective is one that I think is exactly what's needed in this position."

The importance of the ordination was not lost on others in the crowd.

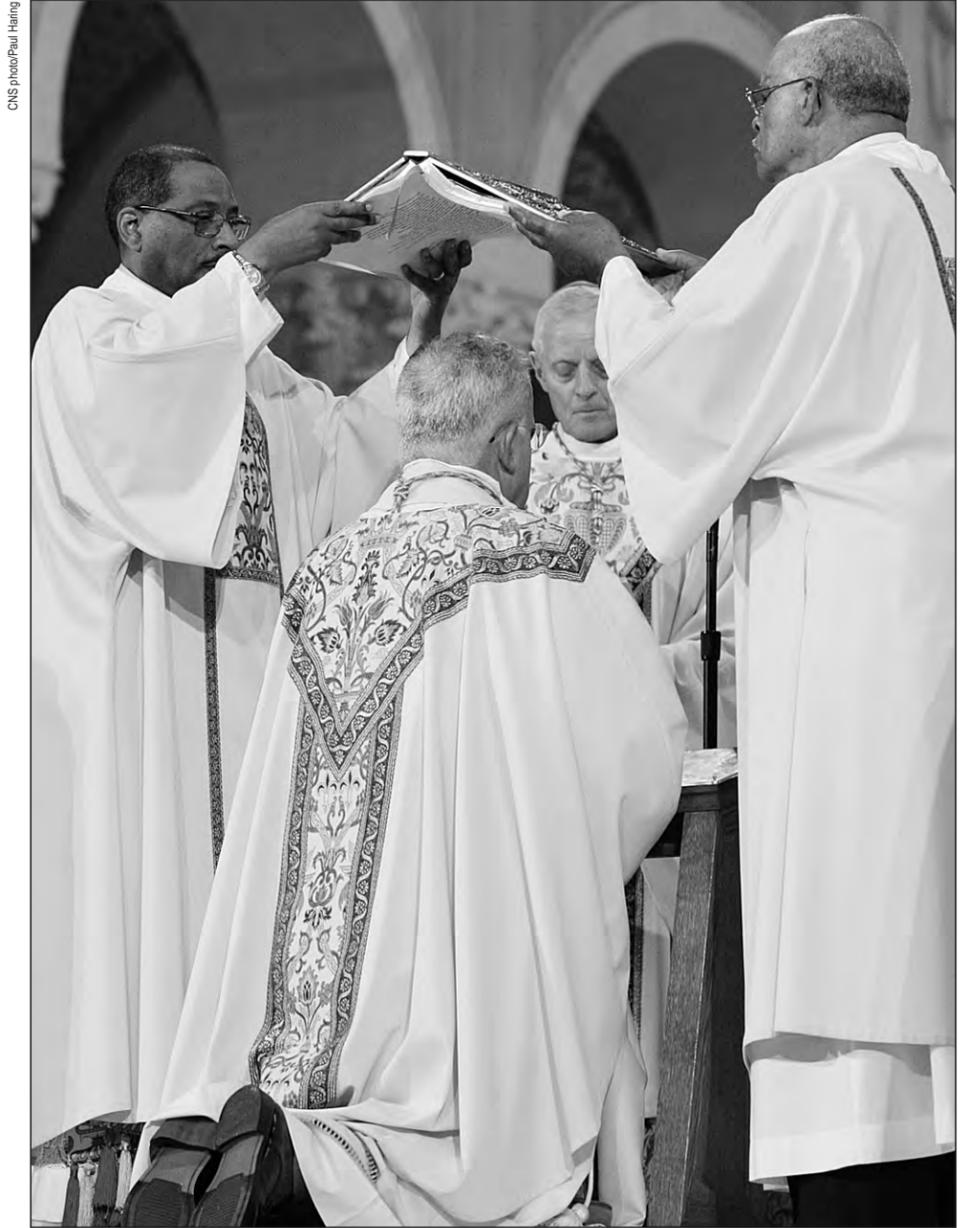
"If you've got somebody coming into the Church whose formation is great, then it's really powerful," said Barbara Lopes-Dias, a parishioner in the Diocese of Oakland, Calif.

Sandi Perez, also from California, was visiting the basilica on ordination day without knowing what was happening.

"It was a very pleasant surprise," Perez told CNS. "You feel good inside after you've seen something like this." †

'The whole of heaven casts its gaze upon you in response to the prayers of the Church. Here today, the prayers of all the saints will lift you up from above.'

—Cardinal William J. Levada, prefect of the Vatican Congregation for the Doctrine of the Faith, addressing Archbishop J. Augustine Di Noia



Above, the Book of the Gospels is held over the head of Archbishop J. Augustine Di Noia during his episcopal ordination at the Basilica of the National Shrine of the Immaculate Conception in Washington on July 11. Archbishop Di Noia was consecrated an archbishop by Cardinal William J. Levada, prefect of the Vatican Congregation for the Doctrine of the Faith. Pope Benedict XVI has named Archbishop Di Noia to serve as secretary of the Congregation for Divine Worship and the Sacraments.



Right, Archbishop J. Augustine Di Noia greets people during his episcopal ordination at the Basilica of the National Shrine of the Immaculate Conception in Washington on July 11.



Archbishop J. Augustine Di Noia lies prostrate during his episcopal ordination at the Basilica of the National Shrine of the Immaculate Conception in Washington on July 11.

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Iraqi bishop says bomb explosion came after prayers for peace at Mass

BEIRUT, Lebanon (CNS)—Chaldean Auxiliary Bishop Shlemon Warduni of Baghdad, Iraq, had just finished celebrating Mass at Our Lady of the Sacred Heart Church and was talking to parishioners in the courtyard. Moments later, while he was in his office, a bomb exploded on the road that runs alongside the church.

The July 12 bomb blast was one of six that targeted Christian churches in Baghdad on July 11-12. Another church was bombed in the northern city of Mosul on July 13.

Contrasting the Mass with the mayhem that ensued, Bishop Warduni told Catholic News Service in a telephone interview, "We had been praying for peace during the Mass."

He said that "all the little children [had been] praying in the church. Then they ran outside to see the death, the destruction, to see the war."

"It was hell," he said. "We cry: Why? Why? What is our fault? That we are Christians?" the bishop said.

The series of church bombings left at least four people dead and more than 30 injured. A flare-up in violence last October claimed the lives of 13 Christians and forced thousands to flee Mosul.

"All the Christians are leaving," Bishop Warduni told CNS on July 13. Iraq's Christian population has dwindled to approximately half of what it was before the 2003 U.S.-led invasion.

He said the attacks were part of a plan to purge Iraq of Christians and added: "We need peace. We need security."

The bishop said he did not know who the perpetrators were, but added, "If I knew who it was, we would pray for them."

The bishop asked the world to pray for Iraq. "Prayer unites us as brothers," he said. "We don't have any weapon but prayer. With prayer, we can kill the war."

The Vatican newspaper *L'Osservatore Romano* reported on July 13 that Cardinal Tarcisio Bertone, Vatican secretary of state, sent a telegram to the Chaldean patriarch, Cardinal Emmanuel-Karim Delly of Baghdad, assuring him of Pope Benedict XVI's prayers for the Catholic community in Iraq.

The pope "prays for the conversion of the hearts of those responsible for the violence and encourages the authorities to do everything possible to promote a just and peaceful coexistence among all sectors of the Iraqi population," it said.

Younadem Kana, an Iraqi Christian lawmaker, told The Associated Press: "The terrorists are determined to hamper the political process in Iraq and not let Iraqis live in peace even after the withdrawal of foreign forces from the cities. ... We demand that the Iraqi government take all necessary measures

to protect Christians in Baghdad and in all of Iraq."

The attacks occurred less than two weeks after the pullback of U.S. troops from Iraqi urban areas.

Iraqi officials announced on July 13 they were stepping up security around all Christian places of worship.

In Washington, the U.S. Commission on International Religious Freedom, a watchdog agency, expressed alarm at the bombings.

A July 13 statement quoted

commission chairman Leonard Leo as saying the Iraqi government "must apprehend and punish the perpetrators of this violence, and must ensure that civilian property and lives, particularly of its most vulnerable citizens, are protected."

The commission said Iraq's small Christian community has been particularly vulnerable to violence because it does not have militia or tribal structures to protect itself and does not receive adequate official protection. †



Mourners grieve as a priest blesses the coffins of car bombing victims during a funeral in Baghdad, Iraq, on July 14. At least four people died when bombs exploded outside six Christian churches in Baghdad on July 11-12. Another church was targeted in the northern city of Mosul on July 13.

Nation called 'fortunate' to have Alabama doctor as surgeon general nominee

WASHINGTON (CNS)—Sister Carol Keehan, president and CEO of the Catholic Health Association, said on July 13 she thinks "this nation is so fortunate to have Regina [Benjamin] as surgeon general."

The Daughter of Charity made this comment in reaction to President Barack Obama's announcement earlier that day that he was nominating Dr. Regina Benjamin, 52, to be the next surgeon general of the United States. The Senate must confirm the nomination.

Benjamin, a Catholic, is founder and CEO of Bayou La Batre Rural Health Clinic in Bayou La Batre, Ala. The town is largely composed of the working poor, and features a diverse population of whites, African-Americans and Asians.

Benjamin is renowned for her outreach to the poor, seeing patients regardless of their ability to pay for her services. When her clinic was destroyed by Hurricane George in 1998 and again by Hurricane Katrina in 2005, Benjamin personally financed a significant portion of its reconstruction.

Benjamin grew up attending Mass at the Shrine of Holy Cross Church in Daphne, Ala., which is in the

Mobile Archdiocese. Benjamin's mother helped found the historically African-American parish on land procured by Benjamin's grandmother.

The family worked to establish the parish after growing tired of the segregation laws that forced them to sit in the back of their previous church. For years, the parish was run by the Josephite priests and today is staffed by the Missionary Society of St. Paul.

Benjamin is now a lector at the Cathedral Parish of the Immaculate Conception in Mobile.

She holds a medical degree from the School of Medicine at the University of Alabama-Birmingham, and a master's degree in business administration from Tulane University in New Orleans.

In 1995, Benjamin became the first African-American woman and the first physician under 40 to be elected to the board of trustees of the American Medical Association. "If you look at her resume, she could have made a ton of money," Sister Carol said. "Instead, she chose to stay in one of the poorest communities in Alabama to take care of people."

Pope Benedict XVI awarded Benjamin the *Pro Ecclesia et Pontifice* Cross, a papal honor, in 2006. She also began a three-year term on the CHA board that year.

Retired Archbishop Oscar H. Lipscomb of Mobile said Benjamin was nominated for the papal honor "first of all for her strong Catholic faith."

Archbishop Lipscomb said Benjamin has been a strong supporter of Catholic education and has served on her parish council. The archbishop added that Benjamin's compassionate care for the poor also was a significant factor in her receiving the honor.

"In the medical profession, she has been outstanding, particularly for poor people," he told Catholic News Service on July 14.

Archbishop Lipscomb said he was pleased with Benjamin's nomination as surgeon general.

"I was delighted," he said. "She is a person who has a great sense of responsibility and is authentic in her Catholicism."

The archbishop's sentiments were echoed by Msgr. Michael Farmer, chancellor of the archdiocese and rector of the cathedral.

"I'm very happy with her being nominated," Msgr. Farmer told Catholic News Service in a phone interview. "She's a very good woman and a very good doctor."

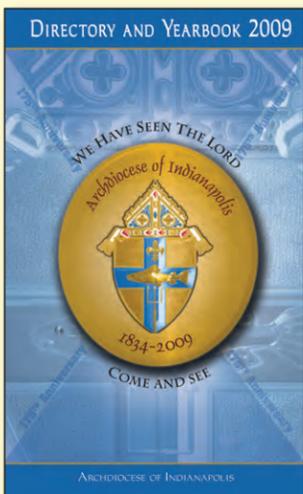
The priest said he asked parishioners at a July 13 Mass at the cathedral parish to pray for Benjamin, noting that the job of surgeon general will not be an easy one.

In his announcement of Benjamin's nomination, Obama indicated that his nominee for the post will be an instrumental voice in his push for health care reform in addition to her duties of promoting awareness about good health. †



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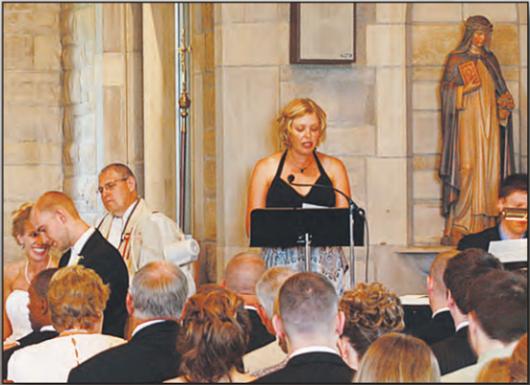
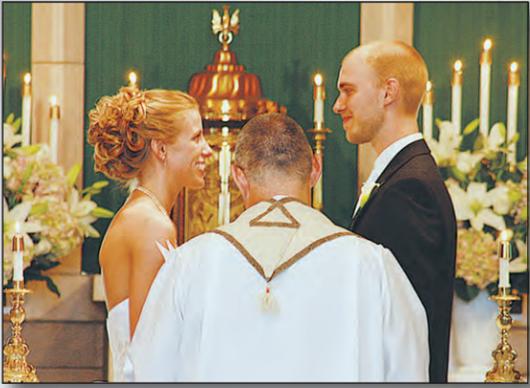
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Photography by Kelly Kimball/Ingalls Photography

Ruth Ann Zeilinga and Steven Brian Moll were married on June 27 at St. Rose Church in Knightstown. The bride is the daughter of Fred and Kathy Zeilinga. The groom is the son of Dan Moll and Jan Johnstone. Father John Kiefer, pastor of St. Francis of Assisi Parish in Muncie, Ind., in the Lafayette Diocese, officiated at their wedding ceremony.



full.
12 This is my commandment, That
ye love one another, ^{rv} as I have loved
you.

(Jn 15:12)

Fall Marriage Supplement



The Criterion

WEDDING ANNOUNCEMENTS



Alvarez-Meneses
Maria Teresa Alvarez and Pablo Hector Meneses will be married on Aug. 15 at St. Louis Church in Batesville. The bride is the daughter of Alfonso and Maria Alvarez. The groom is the son of Vicente and Maria Meneses.



Amberger-Nobbe
Hilary Anne Amberger and Bradley Joseph Nobbe will be married on Sept. 26 at Holy Family Church in Oldenburg. The bride is the daughter of Stephen and Deborah Amberger. The groom is the son of Douglas and Catherine Nobbe.



Bauer-Lally
Anne Juliet Bauer and Martin Jay Lally will be married on Aug. 1 at St. Gerald Church in Oak Lawn, Ill. The bride is the daughter of Gary and Lucinda Bauer. The groom is the son of Michael and Dawn Lally.



Beck-Laker
Corrie Elaine Beck and Adam Matthew Laker will be married on Jan. 2, 2010, at Sacred Heart of Jesus Church in Indianapolis. The bride is the daughter of Benjamin Sipes and Christine Beck. The groom is the son of William and Mary Laker.



Costello-Bishop
Melissa Anne Costello and Matthew James Bishop were married on July 3 at St. Lawrence Church in Indianapolis. The bride is the daughter of Ron and Cindy Costello. The groom is the son of Gary and Kathy Bishop.

Costello-Greenlee
Megan Marie Costello and Woodrow Joel Greenlee will be married on Oct. 17 at St. Pius X Church in Indianapolis. The bride is the daughter of Ron and Cindy Costello. The groom is the son of David and Julie Greenlee.



Curtis-Linberg
Jamie Curtis and Bryan Linberg will be married on July 24 at St. Matthew Church in Indianapolis. The bride is the daughter of Steve and Kelly Curtis. The groom is the son of Bruce and Lee Linberg.



Dall-Wilson
Jane Ann Dall and Bradley Darren Wilson will be married on Oct. 24 at St. Simon the Apostle Church in Indianapolis. The bride is the daughter of Norbert and Carol Dall. The groom is the son of Jeffrey and Barbara Wilson.



Davis-Blair
Susanna N. Davis and Kenneth L. Blair will be married on Oct. 17 at St. Michael Church in Greenfield. The bride is the daughter of Deacon Wayne and Darlene Davis. The groom is the son of David and Shirley Blair.



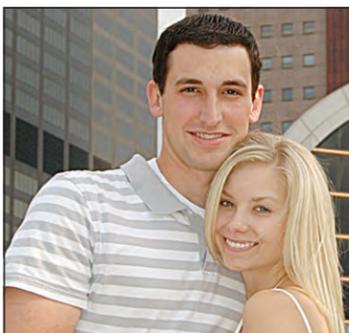
Dezern-Aldridge
Beth Anne Dezern and Zachary Joseph Aldridge will be married on Nov. 14 at Our Lady of the Greenwood Church in Greenwood. The bride is the daughter of David Dezern and Donna Dezern. The groom is the son of Joseph and Donna Aldridge.



Eckstein-Lynch
Lindsey A. Eckstein and Daniel M. Lynch were married on July 11 at Our Lady of the Most Holy Rosary Church in Indianapolis. The bride is the daughter of Garry and Mary Jo Eckstein. The groom is the son of Kathleen and Robert Lynch Jr.



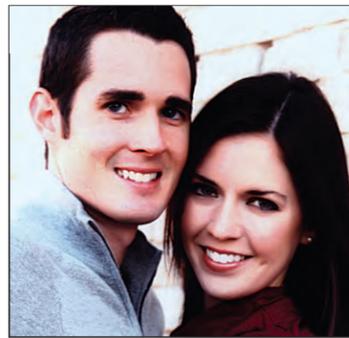
Ennett-Shepard
Alessandra Beth Ennett and Jeron Lee Shepard will be married on Nov. 7 at Holy Family Church in Dale City, Va. The bride is the daughter of Alfred and Dorris Ennett. The groom is the son of Napoleon Rolfe and Sandra Dee Washington.



Feldkamp-Casabella
Mary Katherine Feldkamp and Benjamin Charles Casabella will be married on Sept. 26 at St. Louis Bertrand Church in Louisville, Ky. The bride is the daughter of Joseph and Valerie Feldkamp. The groom is the son of Ronald and Mary Casabella.



Flasch-Record
Samantha Flasch and Adam Record will be married on July 18 at St. Jude Church in Indianapolis. The bride is the daughter of Charles and Cynthia Flasch. The groom is the son of David and Gloria Record.



Gilmore-Williams
Frankie D. Gilmore and Ryan Michael Williams will be married on Sept. 5 at St. Luke the Evangelist Church in Indianapolis. The bride is the daughter of David and Cathy Gilmore. The groom is the son of Mike and Sharon Williams.



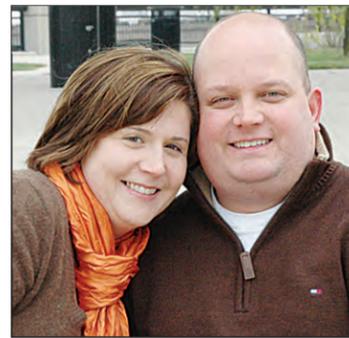
Graham-Downham
Gloria Christine Graham and Chase Alexander Downham will be married on Sept. 19 at St. Monica Church in Indianapolis. The bride is the daughter of Ron and Mary Graham. The groom is the son of Mike and Cynthia Downham.



Green-Jones
Blayr Allyn Green and Stuart David Jones were married on May 23 at St. Vincent de Paul Church in Shelby County. The bride is the daughter of Bret and Alexis Green. The groom is the son of Brian and Tamara Jones.



Haggenjos-Brown
Regina Marie Haggenjos and Bryan Michael Brown will be married on Dec. 19 at SS. Francis and Clare Church in Greenwood. The bride is the daughter of Don and Sharon Haggenjos. The groom is the son of Robert and Carolyn Brown.



Hoffman-Kelly
Erin Hoffman and Joshua Kelly will be married on Nov. 21 at St. Joan of Arc Church in Indianapolis. The bride is the daughter of John and Susan Hoffman. The groom is the son of Gerald and Deborah Kelly.



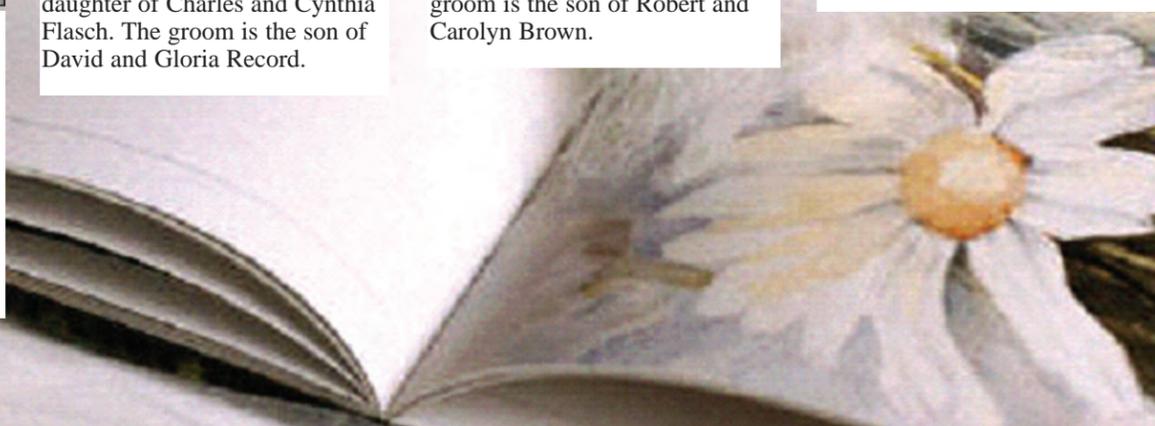
Joerger-Brock
Erica Nicole Joerger and Corey Allen Brock will be married on Oct. 3 at St. Paul Church in New Alsace. The bride is the daughter of Larry and Beth Joerger. The groom is the son of Al and Julie Brock.



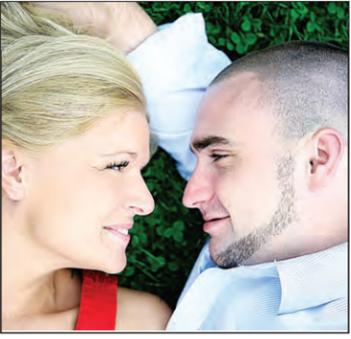
Jones-Paul
Christina Lynn Jones and Craig Anthony Paul will be married on Oct. 17 at St. Vincent de Paul Church in Shelby County. The bride is the daughter of Brian and Tamara Jones. The groom is the son of Jerome Paul and Linda Paul.



Jordan-Harrell
Tiffany Lynn Jordan and Kyle Matthew Harrell will be married on July 18 at St. Andrew Church in Richmond. The bride is the daughter of Brian and Judy Wiles. The groom is the son of Kevin and Mary Harrell.



WEDDING ANNOUNCEMENTS



Kidwell-Dietz

Mary Amanda Kidwell and Tanner Douglas Dietz will be married on Nov. 28 at Sacred Heart of Jesus Church in Indianapolis. The bride is the daughter of William and Denise Kidwell. The groom is the son of Steven Dietz and Joyce Watz.



Maddox-Brown

Samantha Nicole Maddox and Thomas Joseph Brown Jr. will be married on Aug. 1 at Our Lady of the Greenwood Church in Greenwood. The bride is the daughter of Peter and Diane Maddox. The groom is the son of Tom and Martha Brown.



Parsons-Neff

Theresa Rose Marie Parsons and Victor Allan Neff will be married on Aug. 1 at St. Mary Church in Iowa City, Iowa. The bride is the daughter of Mary Suzanne Parsons. The groom is the son of Mark and Janice Neff.



Schmitz-Keefe

Laura Theresa Schmitz and Kevin Tredway Keefe will be married on July 18 at St. Luke the Evangelist Church in Indianapolis. The bride is the daughter of James and Marjorie Schmitz. The groom is the son of Daniel and Christine Keefe.



Timmerman-Sullivan

Beth Joy Timmerman and Adam Aloysius Sullivan will be married on Oct. 16 at St. Leo Church in Minneapolis, Minn. The bride is the daughter of Dennis and Shirley Timmerman. The groom is the son of Mike and Peggy Sullivan.



Kreilein-Hurrle

Nicole Dawn Kreilein and Stephen Francis Hurrle will be married on Sept. 5 at St. Joseph Church in Jasper, Ind. The bride is the daughter of Keith Kreilein and Marcia Corbin. The groom is the son of Steve and Barb Hurrle.



Powers-Wicker

Pamela M. Powers and Jaret M. Wicker will be married on Oct. 10 at St. Mary Church in Greensburg. The bride is the daughter of John and Cindy Powers. The groom is the son of Michael and Carolyn Wicker.



St. Clair-Heim

Sara Elizabeth St. Clair and Patrick Joseph Heim will be married on Nov. 14 at St. Monica Church in Indianapolis. The bride is the daughter of Stephen and Lizabeth St. Clair. The groom is the son of Thomas Heim and Bernadine Heim.



Vaal-Tentler

Corine Theresa Vaal and Gary Nicholas Tentler will be married on Aug. 15 at St. John the Evangelist Church in Indianapolis. The bride is the daughter of Gene and Paula Vaal. The groom is the son of Wayne and Madeline Barnett.



McGill-Miller

Amy Kathleen McGill and Kevin Joseph Miller will be married on Oct. 24 at St. Charles Borromeo Church in Bloomington. The bride is the daughter of Dan and Debbie McGill. The groom is the son of John and Lori Miller.

Scardine-Snyder

Danielle Nicole Scardine and Rick Carl Snyder will be married on Sept. 12 at Holy Family Church in Chicago, Ill. The bride is the daughter of Robert and Dolores Scardine.



Lang-Eddy

Jennifer M. Lang and Timothy J. Eddy will be married on July 19 at St. Pius X Church in Appleton, Wis. The bride is the daughter of David and Debbie Lang. The groom is the son of Carl and Mary F. Eddy.



Schieffer-Braun

Ann E. Schieffer and Warrant Officer Kyle A. Braun were married on March 14 at St. John the Evangelist Church in Enterprise, Ala. The bride is the daughter of Ret. Lt. Colonel Charles and Faye Schieffer. The groom is the son of Timothy Braun and Sandra Harris.



Stephenson-Ripperger

Ashley Marie Stephenson and Joseph William Ripperger will be married on Sept. 5 at St. Barnabas Church in Indianapolis. The bride is the daughter of Dennis and Patti Stephenson. The groom is the son of Robert and Kathy Ripperger.



Winningham-Kashman

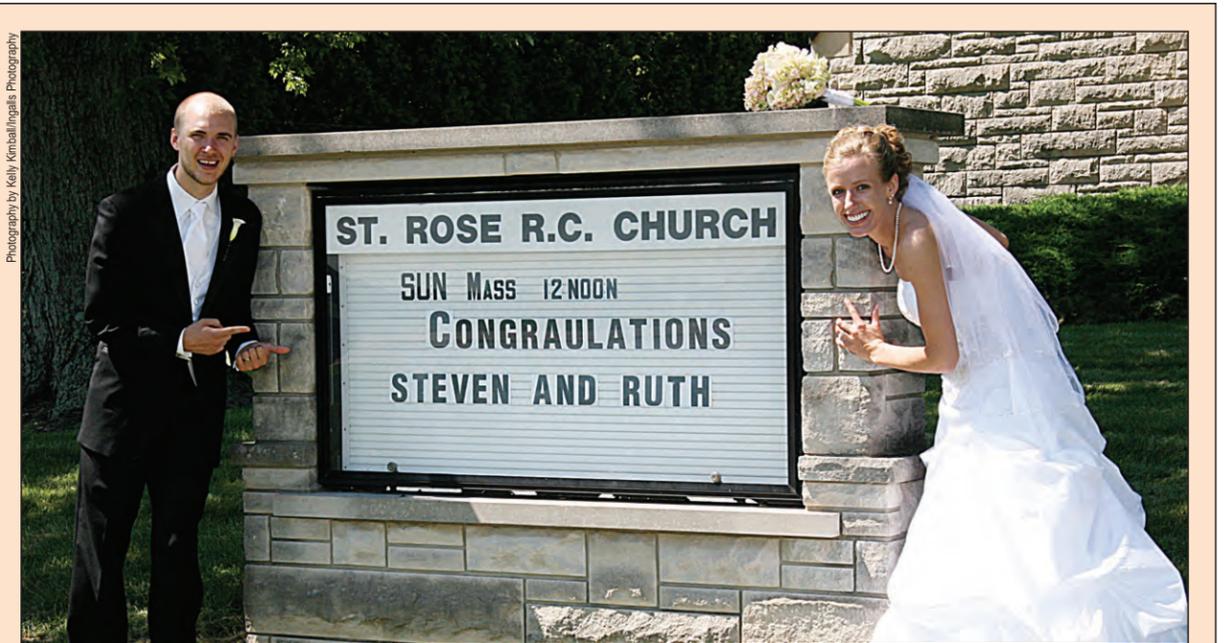
Gillian Elizabeth Winningham and Joseph Edward Kashman will be married on Nov. 21 at St. Christopher Church in Indianapolis. The bride is the daughter of Bruce and Elizabeth Winningham. The groom is the son of Denny and DiAnn Kashman. †

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Nicholson-Martin

Kelly Marie Nicholson and Anthony Ross Martin will be married on Nov. 14 at Our Lady of the Most Holy Rosary Church in Indianapolis. The bride is the daughter of Donald and Ruth Nicholson. The groom is the son of Jeff and Elizabeth Martin.



Wedding at St. Rose Church

Above, newlyweds Steven and Ruth Moll pose beside the sign at St. Rose Church in Knightstown after their June 27 wedding ceremony.

Left, Ruth and Steven Moll pose for a picture with Father John Kiefer, pastor of St. Francis of Assisi Parish in Muncie, Ind., in the Lafayette Diocese, who officiated at their wedding ceremony. The newlyweds met Father Kiefer when they were students at Ball State University in Muncie.

'Love one another'

Tobit Weekend helps couples live God-centered marriage

By Mary Ann Wyand

"Love one another as I love you" (Jn 15:12).

Christ's instructions in the Gospel of John are a simple and straightforward lesson in how to live a happy and holy life.

But in the midst of oftentimes stressful and extremely busy daily living, it can be easy for individuals and married couples to forget those words of wisdom.

That's why the Church requires engaged couples to participate in a marriage preparation program before exchanging vows in the sacrament of matrimony.

The Pre Cana Program, a one-day course sponsored by the archdiocesan Office of Family Ministries, and the Tobit Weekend, a retreat presented by a priest and trained volunteer team of married couples, help engaged couples learn how to grow in love and holiness with God at the center of their marriage all the days of their lives together.

Both marriage preparation programs are offered at Our Lady of Fatima Retreat House, the archdiocesan retreat center at 5353 E. 56th St. in Indianapolis.

Father Jim Farrell, Fatima's director, and Cheryl McSweeney, program manager, invite married couples to help with this important volunteer ministry as Tobit team members.

"Tobit Weekend retreats are a wonderful opportunity for engaged couples to take a weekend away from the hectic schedules that many of them face as they are making preparations for

the celebration of their marriage," Father Farrell explained. "It's an opportunity for them to focus on all the days that follow the wedding—the lifetime of marital commitment."

Married couples on the Tobit teams candidly share their own marriage experiences, he said, to "offer engaged couples an inside view of marriage—the daily blessings and challenges of working out a relationship with your beloved spouse and what all is involved in that."

Tobit presentations and discussions address a variety of relationship skills, including:

- What does it mean to learn the art of communication with your spouse?
- How do you move toward forgiveness in times of difficulty or disillusionment?
- What are the marriage vows really about?

"It's an opportunity to focus on the meaning of 'for better or for worse, for richer or for poorer, in sickness and in health,'" Father Farrell said. "We are blessed to have some couples in the archdiocese, who have been married anywhere from three to five years up to 35 or 40 years, that have been very committed to the Tobit ministry and give up a weekend to be a part of this experience in helping engaged couples prepare for the sacrament of marriage."

Fatima staff members and Tobit volunteer team presenters are "always looking for additional couples who are willing to share the story of their love and their sacrament with engaged couples," he said. "Many of the married

couples who are involved in this ministry speak of the blessing it is for them to have a time to reflect on the meaning of their own commitment, what they have come to value in their marriage, how their sacrament has come to life, how they feel the power of the grace of the sacrament at work within their love, and how this makes all the difference day after day."

For team couples, the Tobit ministry is "an opportunity to renew their own marriage even as they give the gift of their wisdom and experience," he said, "and share their story with couples who are preparing for the sacrament."

The late Franciscan Father Martin Wolter started the Tobit Weekend ministry during the 1980s at the former Alverna Retreat Center in Indianapolis.

Two married couples and a priest serve on the Tobit Weekend team, Father Farrell said. The priest presents a talk on the spirituality and sacramentality of marriage, and also celebrates an explanatory Mass in slow motion, a catechetical tool for young couples preparing for a Catholic or an interfaith marriage.

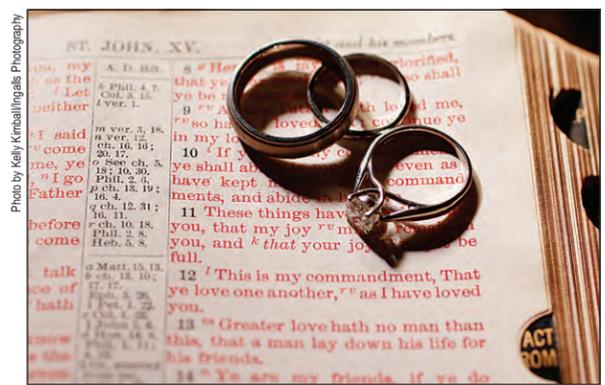
"The experience of being a priest on the Tobit Weekend is an opportunity to witness my own spousal relationship with the Church," he said, "and also to benefit from hearing the witness, the stories, of the presenting couples. It's always very enriching for me to hear about the couples who are living out their marriage in the Church, meeting various challenges, going through periods of disillusionment and sorrow, but then rising to new periods of joy and discovery in their love for each other. ... It's a real blessing.

"As I witness to the engaged couples," he said, "I'm always encouraged by the couples who take this opportunity to enrich their love for each other and deepen their communication with each other."

Cheryl McSweeney, Fatima's program manager for five years, and her husband, Mark, are members of Holy Spirit Parish in Fishers, Ind., in the Lafayette Diocese, and have volunteered as Tobit Weekend presenters for 19 years. They have been married for 19 years and have three children.

"We believe so much in the [Tobit Weekend] message," she said, "and know how crucial—even in our first few years of marriage—that information was for us."

Tobit presentations focus on "the



Newlyweds Steven and Ruth Moll were married on June 27 at St. Rose Church in Knightstown. Her engagement and wedding rings and his wedding ring placed on a Bible symbolize their marital covenant with God.

importance of communication with your spouse and with God," she said, "sharing that conversation with God as a couple and what that will do for your marriage."

Keeping God in the center of your marriage is the key to a lifetime of happiness together, McSweeney said. "In the ins and outs and challenges of daily life, ... it's knowing that not only do we have each other to lean on, we also have our faith in God."

Tobit Weekend presentations are especially important for young couples who live far away from their families, she said, and don't have the benefit of this support in their marriage.

"It's a very personal ministry," McSweeney said, because "presenting couples are sharing their whole life with engaged couples" to help prepare them for a loving, God-centered marriage.

Immaculate Heart of Mary parishioners Larry and Emily Connolly of Indianapolis have been married for 42 years, and have three grown sons and three grandchildren. They have volunteered as presenters on the Tobit Weekend team for 12 years.

"At the retreat house, engaged couples have the ability to spend important one-on-one time communicating with each other," Connolly said. "Emily and I believe that [helping with the Tobit program] has been a blessing to us. We have had a very good marriage, and it's a gift from God. By working with engaged couples, if we can share anything that helps them along the road, it's a matter of sharing that gift. ... If you can help them realize how God is a part of their marriage, that's a victory in itself."

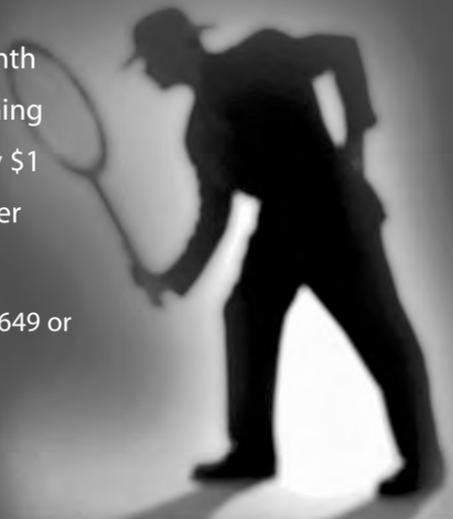
(For information about Tobit Weekends for engaged couples in 2009 and 2010 or to volunteer as a presenting couple, call Cheryl McSweeney at Our Lady of Fatima Retreat House in Indianapolis at 317-545-7681.) †

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Love and respect

Marriage aptitude test examines communication skills

(*PMAT: The Perfect Marriage Aptitude Test* by Mary Carty, Glitterati Inc., New York, 2009, 144 pp., \$18.95.)

Reviewed by David Gibson

Special to *The Criterion*

“Respect is the number one ingredient in a healthy relationship. If you respect your partner, you will set a positive foundation for all of your communication,” Mary Carty writes in *PMAT: The Perfect Marriage Aptitude Test*.

In one sense, this book is really all about communication skills in marriage. In her approach, however, the author differs from many others who have probed this topic.

Carty gets right down to the basics of married life by encouraging husbands and wives to evaluate how well they communicate when it comes to the nitty-gritty issues of daily life.

For example, the book invites readers to think how they might respond—what approach to communication is wise—if their spouse says:

- “You promised to paint the kitchen last year. I can’t stand looking at these dingy walls any longer. When will you take care of this?”
- “You never start conversations. I feel like I am living alone.”
- “You make me so mad when you talk

to me in that tone.”

Carty, a writer and editor, believes that “communication problems account for many of the challenges couples face in marriage, and may even contribute to or be the cause of divorce.”

Her premise, she explains, “is that [couples] create the marriage they will have” through countless, everyday decisions they make “relating to family, household, job, money and health issues.”

Carty’s hope is that couples will develop “partnership power.”

The book includes a 200-question, multiple-choice test that spouses can use to evaluate whether they are an ultimate partner, a competent partner, an inconsistent partner or a clueless partner.

The questions will prompt spouses to reflect upon their way of approaching the tensions that arise in marriage, their manner of communicating about a wide variety of issues and the attitudes that shape their responses to their spouse.

Briefly, the book describes the ultimate married partner as “honest and interested in maintaining a sense of clarity in all actions and thoughts, ... flexible and open, ... encouraging and helpful ... [and] proactive.”

At the other end of the spectrum, the clueless partner is “resistant to discussing issues, ... tends to criticize his/her partner, ... is unwilling to cooperate or compromise ... [and] exhibits a desire not to change.”

Of course, the author notes, “partners may exhibit each of the four styles at different times in their marriage, depending on the situations.”

The test this book offers makes it a

unique resource that can be consulted again and again. Couples will find it valuable, and so will marriage educators.

But the book offers much more than just a test.

Carty gives readers a list of “six marriage communication tools,” which should prove highly beneficial, along with an easy-to-consult list of 11 “communication reminders.”

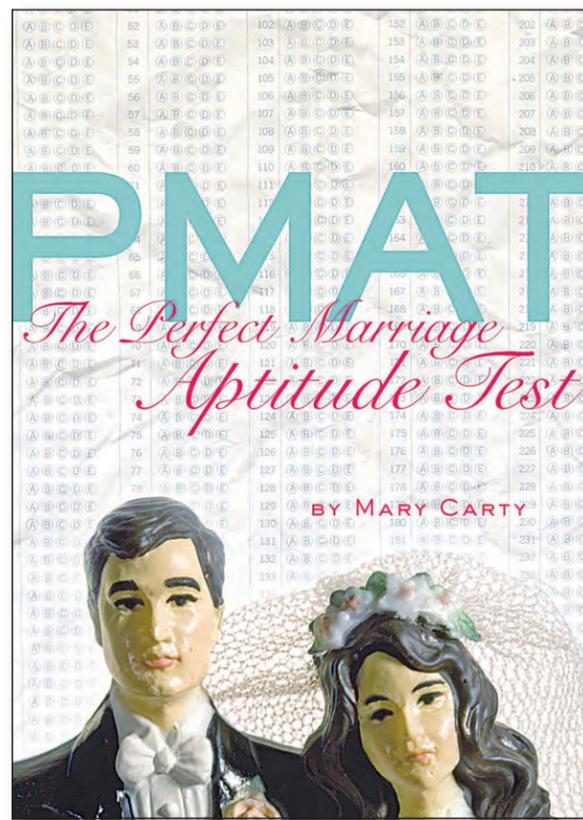
Many readers are sure to profit from the book’s list of 100 ways to show active love—everything from taking care of a husband or wife during an illness to walking together and enjoying nature, and from giving compliments to smiling often at one’s spouse.

Before a husband and wife begin to discuss an issue, Carty advises each partner to “take five seconds and remind yourself of the unconditional love you feel for your partner and of your commitment to act in a respectful manner.”

She counsels that “bored looks and folded arms may give signals that you are not open or interested in what your partner has to say.”

Carty also cautions couples to avoid blaming each other.

“It’s not constructive,” she explains, “and its negativity is damaging and not worth the consequences.”



In their approach to any issue which challenges them, Carty believes that spouses should “strive toward responding with respect, love, empathy, openness and a positive attitude.”

(David Gibson is the former features editor of *Catholic News Service* in Washington, D.C., and editor emeritus of *Origins: CNS Documentary Service*.) †



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Speakers: Help those with mental illness by forming relationships

WASHINGTON (CNS)—The main way that Catholics can help those with mental illness in their parishes and communities is to build relationships with them, speakers told participants at a daylong workshop in Washington.

"We're not here to fix mental illness," said Connie Rakitan of the Archdiocese of Chicago's Commission on Mental Illness. "We're here to care—that's what we do."

Approximately 50 people joined in the workshop on "Increasing Support and Hope in Catholic Parish Communities" held on July 11 at the Washington Archdiocese's pastoral center.

Similar workshops were scheduled for July 21 in Chicago and on July 24 in Portland, Ore., with additional training planned for the fall, as part of a new initiative launched by the National Catholic Partnership on Disabilities Council on Mental Illness.

Rakitan, a co-founder of Chicago's Faith and Fellowship ministry providing spiritual and social support to adults with mental illness, delivered a talk she called "Mental Illness 101" focusing on the biological, psychological, social and spiritual dimensions of severe and persistent mental illness.

Under the umbrella of serious mental illness, she included schizophrenia, bipolar disorder, schizoaffective disorder, major depressive disorder, obsessive-compulsive disorder and post-traumatic

stress disorder.

"We're going to be hearing more about" post-traumatic stress disorder, Rakitan said. "The mental health needs of our [veterans] are going to be bigger and bigger as we go on."

She said that substance abuse and mental illness often go hand in hand, but that the mental health aspect can be ignored. "It's cooler to drink booze to get rid of your problems than to say, 'I'm going to check myself into the psych ward,'" Rakitan added.

She said parishes can have a negative or a positive aspect on those with mental illness within their communities.

"The sad reality is that people with mental illness don't show up, or if they do [they get the message that] we'd really appreciate it if you didn't come back," she added.

Rakitan said various forms of mental illness may manifest themselves in a reluctance to come to Mass, difficulty sitting still, odd behavior, difficulty interacting with others or repeated requests for confession or blessings.

But she said such events as a parish-sponsored Mass for and with those with mental illness or small-group activities that allow relationships to be formed can go a long way toward making people see

the parish as a "safe place" to be themselves.

"It's not just about [including those with mental illness in] worship and" the Rite of Christian Initiation of Adults, Rakitan said. "It's about

committee and social events and doughnuts after church. ... It's simple individual attitudes and actions."

Franciscan Capuchin Father Bob Malloy, pastoral services director at the Capuchin Soup Kitchen in Detroit and a former chaplain at St. Elizabeth's Hospital, the District of Columbia's public psychiatric facility, said the Catholic sacraments "can heal and redeem," with the Eucharist being "one of the greatest healing sacraments we have."

In deciding whether a person with mental illness or any other disability should receive the sacraments, "any case of doubt should be resolved in favor of the person with the disability," Father Malloy said. "We can never presume where a person might be."

In the case of the sacrament of anointing of the sick, he cautioned against giving the impression that the sacrament will remove whatever mental illness the person suffers from.

"But often healing comes in ways we cannot fathom," he added, saying the

sacrament can provide "a deepening assurance of God's presence and love."

Both speakers said it can be important to set boundaries when, for example, a person with mental illness requests repeated blessings or makes repeated confessions.

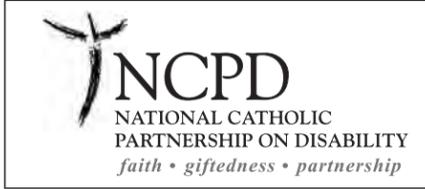
"You do not have to accept inappropriate behavior," Father Malloy said. He and Rakitan suggested that pastoral workers set clear boundaries and then follow through consistently.

"There is so much confusion in their minds, and their social skills can be compromised," Rakitan said. So it is helpful for people with mental illness to know that although the pastoral worker cannot give them an unlimited amount of time to talk, they can be sure that if an appointment is set the commitment will be kept for the time promised, she said.

"It's OK to put limits on our own kindness or we could burn out," Father Malloy said.

Rakitan also urged parishes to "develop a response plan" for cases when someone with mental illness experiences a crisis. The plan should "respect the person but also be mindful of the safety of the community," she said.

Just as you would not ignore someone having a heart attack at Mass, "welcome does not mean that if there is a crisis you just kind of let it go," she said. "You say, 'Oh, man, he's in trouble. Let's get some help.'" †



Obama names geneticist Francis Collins to head National Institutes of Health

WASHINGTON (CNS)—President Barack Obama has nominated Dr. Francis S. Collins, the former director of the National Human Genome Research Institute at the National Institutes of Health, to head the 27 institutes and centers that make up NIH.

The appointment was announced at the White House on July 8, the day that NIH's final guidelines for federal funding of embryonic stem-cell research took effect. It must be confirmed by the Senate.

Collins, 59, has long urged scientists not to divorce their work from their spirituality and has said that the discovery of a person's genes "is not who he is as a person."

"Are we more than the sum of our genes? You betcha," he told a 1998 conference in Washington.

He won a Christopher Award in 2007 for his book

The Language of God: A Scientist Presents Evidence for Belief. The awards honor works that affirm the highest values of the human spirit.

After leaving the genome project in August 2008, Collins, who has said he became a Christian at age 27, founded the BioLogos Foundation in Washington, which says in its mission statement: "We believe that faith and science both lead to truth about God and creation."



Dr. Francis S. Collins

Born on April 14, 1950, in Staunton, Va., Collins was home-schooled until the sixth grade. He earned a bachelor's degree in chemistry at the University of Virginia in 1970 and a doctorate in physical chemistry at Yale University in 1974.

He later became interested in molecular biology and genetics, and enrolled in medical school at the University of North Carolina, where he earned his degree in 1977. He served his residency at North Carolina Memorial Hospital

in Chapel Hill from 1978 to 1981.

After a stint as a fellow in human genetics at Yale Medical School, Collins joined the University of Michigan in 1984 in a position that would eventually lead to a professorship of internal medicine and human genetics. While there, he discovered the gene responsible for cystic fibrosis and isolated genes linked to other diseases.

Collins became director in 1993 of what was then called the National Center for Human Genome Research. He called the work "an adventure that beats going to the moon or splitting the atom."

Under Collins' leadership, the 15-year project of mapping the human genome was completed in April 2003, ahead of schedule and under budget.

In a statement released by the White House on July 8, Obama called Collins "one of the top scientists in the world," and said "his groundbreaking work has changed the very ways we consider our health and examine disease."

Retired Bishop William B. Friend of Shreveport, La., who was a consultant to the Human Genome Project, said that, while his interaction with Collins was limited, he knows that from his own participation "in certain gatherings of scientists that he was appreciated as an excellent scientist and a very able administrator." †

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New prioress seeks to help her sisters be ‘women of prayer’

By Sean Gallagher

BEECH GROVE—On March 7, the Sisters of St. Benedict of Our Lady of Grace Monastery in Beech Grove elected Sister Juliann Babcock as their newest prioress.

The election followed a discernment process of several months where members of the community prayerfully considered and discussed what kind of leader they needed for the future.

Sister Juliann was installed and began her six-year term on June 7.

She leads a community of 69 sisters who minister in the archdiocese in a variety of ways, including two ministries based on their grounds in Beech Grove: St. Paul Hermitage, a retirement and nursing facility, and the Benedict Inn Retreat and Conference Center.

Other sisters from Our Lady of Grace minister in various parts of the archdiocese in educational, health care and parish ministries. They also have sisters who minister in Newburgh, Ind.; Louisville, Ky.; Dayton, Ohio; and Clearwater, Fla.

Sister Juliann, 60, grew up in Our Lady of Lourdes Parish in Indianapolis and graduated from the former Our Lady of Grace Academy in Beech Grove in 1966. She joined the monastic community that same year, and made her first profession of vows in 1968 and perpetual profession of vows in 1973.

During 43 years of religious life, Sister Juliann was an educator for 10 years, on the staff at the Benedict Inn, and served as vocation director, formation director and sub-prioress (second in leadership in the monastery).

She talked with *The Criterion* for an interview a month after she was installed.

Q What was your reaction when you realized that the sisters in your community had chosen you to be their next prioress?

A It was very humbling to hear people speak of gifts they feel you have to serve the community. It's hard to put into words what that felt like. It was just humbling, and I felt a great love for the community at that time.

I said to myself, "Can I really do this? Do I really have these gifts that they're speaking about? Is this what the community needs?"

Yet I also tried to trust God and trust the Spirit.

We went into this process praying that whoever God chose would be the right person for us at this time. My prayer was to offer her my support and my service. So when you hear your own name, it's just very humbling.

Q How would you say that growing up in Our Lady of Lourdes Parish had a formative influence on you and your vocation? Did any of the first sisters of Our Lady of Grace teach at Lourdes and have an influence on you?

A My family was very much involved in Lourdes Parish. Our parish was a big part of our life growing up. My mom was active in the women's club, and was our Scout leader all the years that my brother and sister and I were at Lourdes. She also had a booth each year at the Fall Festival which involved the whole family. My father also did a lot of volunteer work at the parish. So we were taught, by word and example, the importance of our faith and our parish community.

The Franciscan sisters from Oldenburg taught me all eight years. They certainly did influence me greatly. My seventh-grade teacher, Sister Bernice, was especially influential in my life. My mom would often drive the sisters to Marian College on Saturdays and I would ride along. I got to be with them both in the classroom and also in informal settings.

I also have an aunt who is a Sister of Charity of the Blessed Virgin Mary [in Dubuque, Iowa]. She would often come and visit during those grade school years. My dad had a couple of good friends who were



Benedictine Sister Juliann Babcock stands in front of Our Lady of Grace Monastery in Beech Grove on July 9. She was elected the new prioress of the monastic community on March 7, and was installed and began her six-year term of office on June 7.

Holy Cross brothers. They taught him when he went to Cathedral High School. So I was used to having religious sisters and brothers as part of our family.

Then I went to high school here at Our Lady of Grace. And that's when I met the Benedictines. It wasn't really until my senior year that I decided to join the community. I hadn't given it serious thought until then.

One thing that was significant to me during those years was that I was the editor of the school newspaper. I spent a lot of hours at the academy in the evenings and on Saturdays. Often, sisters would stop by and talk with us. I felt like the sisters enjoyed their life and enjoyed one another.

Our principal at that time was Sister Louise Hoeing, who is now working at Bishop Chatard High School. She was very influential and very helpful to me in this discernment. I will always be grateful to her for that.

Q What hopes for the future do you have for your community, both in the years that you'll be leading it and for the long term?

A As a Benedictine community, our charism is prayer, work and hospitality. Our life is centered around our prayer and our community life. Our values are very important to us, and we work to keep deepening them.

My hope is that we continue being the monastic women we are called to be, that we keep deepening our prayer life, serving other people by sharing the gifts we've been given, and welcoming our guests as Christ. We have a lot of guests who visit our monastery, and we're grateful for each one of them.

Our sisters are engaged in a variety of ministries in the archdiocese, and we want to continue serving in those areas as we are able.

I think the most important thing is that we be women of prayer—women of grace. We want our monastery to be a holy place, a place of spiritual growth. We take time every day for *lectio divina*. We gather to pray the Liturgy of the Hours three times a day. So my hope is that we continue to deepen that which is the essence of our monastic life.

... We want to invite more women to join us. Vocations are a very important part of our energy right now. We feel that monastic life has a place in the world and has something to offer: our simplicity, our silence, our prayer, our hospitality, our humility—all those values that Benedict calls us to live in his *Rule*. I think these values have a great deal to offer to the world today.

I find people are longing for simplicity of life and silence. There's so much noise in the world.

I don't think we have to create something new. We just think we have to continue doing what we're doing and doing it well.

We want vocations because community life is so important to us, and we feel a responsibility to pass on the Benedictine charism to future generations. What I heard when I was formation director for many years is that women are searching for two things. They're seeking a prayer life that is supported by a community whose primary work is prayer.

Q You've been involved in vocational discernment and formation for your community as vocation director and formation director. How do you see your role as prioress in the years to come relating to encouraging women to consider a possible vocation to your community and in the formation of its newest members?

A I will teach the *Holy Rule* of St. Benedict to our new members all through these six years, as the past prioresses have done. So I'll be meeting with them on a regular basis.

I'll be working closely with the vocation director and the formation director, and supporting them in their efforts.

Even though we've made our perpetual profession of monastic vows, it doesn't mean the end of our formation. We're in formation all of our lives. So I feel that as prioress I am to be a spiritual leader in offering opportu-

nities for sisters to keep deepening their own monastic life as well as tending to my own. I certainly have to be about ongoing formation for myself, deepening my own prayer life.

... Whenever I'm in the public forum, I'll talk about our community. We want to invite women to consider joining us.

When we have young women here from [Bishop] Chatard or Roncalli, we say to them, "Come and see! Ours is a wonderful way of life. It's something for you to consider as you discern what God is calling you to do."

Who we are also speaks to people. I hope we encourage vocations by the witness that we give. I do love monastic life. I really do. And I hope that my way of living reflects that to people.

Benedict asks in the *Rule*, "Does the novice truly seek God?" I think that's the important thing. Do we seek God? Whether it's someone who's coming in for the first time as a postulant or all of us who've been here for many years, we always keep asking ourselves, "How can we best seek God?"

I think that's one thing I want our community known for, that we truly do seek God through our prayer life, through our community life and through our ministries. That is what will encourage other women to join us in serving the people of God.

(For more information on the Sisters of St. Benedict of Our Lady of Grace Monastery in Beech Grove, log on to www.benedictine.com.) †

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From the Editor Emeritus/John F. Fink

Basic Catholicism: Yes, we believe in angels

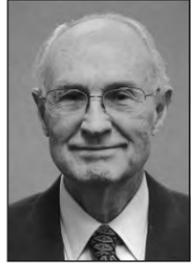
(Twenty-third in a series)

It's surprising how fashionable angels have become in our secular society. From popular television shows to jewelry to books, there seems to be a widespread interest in these messengers from God sent to help us humans.

Unfortunately, many people might acknowledge an interest in angels, but will quickly say, "But, of course, I don't really believe in them."

Why not? I think a disbelief in angels is a form of pride. How do we dare to believe that there couldn't be a higher order of creatures than humans? Because we can't prove their existence scientifically? Because the idea of angels seems like myth?

Most religions do teach the real existence of angels. It's part of the traditional beliefs of Judaism, Christianity and Islam. The *Catechism of the Catholic Church*, for example, says, "The existence of the spiritual,



non-corporeal beings that Sacred Scripture usually calls 'angels' is a truth of faith. The witness of Scripture is as clear as the unanimity of Tradition" (#328).

The word "angel" is the name of their office or function, not of their nature. St. Augustine taught that the name of their nature is "spirit" because they are purely spiritual creatures. They have intelligence and free will, and they surpass in perfection all visible creatures. Their mission is to serve as servants and messengers of God.

Angels have traditionally been assigned to nine "choirs": angels, archangels, principalities, powers, virtues, dominions, thrones, cherubim and seraphim.

Scriptures give us the names of only three angels: archangels Michael, Raphael and Gabriel, although Jewish apocrypha add Uriel and Jeremiel.

Michael first appears in Daniel's vision as "the great prince" who defends Israel. In the Book of Revelation, he leads God's armies to final victory over the forces of evil.

Raphael's only appearance is in the story of Tobit, where he guides Tobiah through a series of adventures and heals Tobit's blindness.

Gabriel also makes an appearance in

Daniel's visions, announcing Michael's role. He then appears in the New Testament, first to Zachariah to announce the birth of John the Baptist then to Mary to tell her that she would become the mother of God.

Angels appear throughout Jewish Scripture and the Christian Old Testament: They closed the earthly paradise, protected Lot, saved Hagar and her child, stayed Abraham's hand when he was going to sacrifice Isaac, communicated the law by their ministry, and assisted the prophets, just to cite a few examples.

The Gospels tell us that angels ministered to Jesus during various times in his life. They protected him in his infancy, served him in the desert, and strengthened him in his agony in the garden.

The existence of Guardian Angels has never been explicitly defined as a matter of faith for Catholics, but belief in them goes back at least as far as St. Basil the Great, who died in 379. He wrote, "Beside each believer stands an angel as protector and shepherd leading him to life."

Angels aren't as they are portrayed on TV, but they do exist. †

The Joyful Catholic/Rich Herman

To find joy in your life, give it away

Once, a rich farmer saw many poor people in his village and he was moved to tears.



So he gave his son a \$100 bill and said, "Son, I want you to take this money and give it to someone in need."

The boy ran into town, looked around and spotted a destitute man on the corner. He stuffed the \$100 bill

into the man's dirty hands.

Surprised, the poor man immediately ran into the food store and purchased \$100 worth of food from the grocer.

Delighted, the grocer ran to pay his debt of \$100 to the butcher.

Eagerly, the butcher ran to pay his debt of \$100 to the baker.

Thankfully, the baker ran to pay his debt of \$100 to the candlestick maker.

Gratefully, the candlestick maker ran to pay his debt of \$100 to the grocer.

The grocer then ran to the boy's house and knocked on his door.

When the boy opened the door, the grocer handed him the \$100 bill and exclaimed, "Thank you, your generosity has paid everyone's debts! The whole town now looks to the future with optimism. Here is your

\$100 bill with my gratitude."

Joyfully, the boy ran to his father to return the money, and his father said, "Well done, my son."

This old-fashioned story shows what each of us can do with a dollar, a smile or a kind word.

Whenever you give someone a dollar, a smile or an encouraging word, it's like tossing a pebble into a pond. The ripples spread outward, infinitely, until they cover the entire pond.

Try it today and remember "One man gives freely, yet gains even more" (Prv 11:24).

The next person you meet, smile and pay him a sincere compliment or say an encouraging word.

Watch as your words bring a smile to his face and brighten his day.

Imagine him, inspired by you, giving a similar compliment to another person, and so forth.

Your one compliment may multiply endlessly.

This phenomenon is described by scientists as "The Butterfly Effect." When a butterfly flaps its wings, it creates tiny changes in the atmosphere that may ultimately cause or prevent a tornado on the other side of the planet.

This idea that one butterfly could eventually have a far-reaching ripple effect on subsequent historic events was made famous by meteorologist Edward Lorenz, who said, "One flap of a butterfly's wings could change

the course of weather forever."

If one flap of a butterfly's wings can change the weather on the other side of the Earth, imagine what you can do with a kind deed or an encouraging word!

Let's be generous and spread our blessings around. Give your gifts freely to others and watch them multiply.

We cannot know the extent of our influence, especially when we allow God to work through us.

When we cooperate with God, even the smallest things we do may cause big changes in others.

You may be happy and healthy, or sad and uncertain about your future, but you can still toss a pebble of joy into the sea of life.

Your Creator is waiting to help, so just pray, "Thy kingdom come, thy will be done, in me and through me, on earth as it is in heaven" (Mt 6:9-10).

Then stand by and let the mighty power of God work through you. Let him redeem you and use you to help change the world.

Jesus said, "A farmer went out to sow his seed ... it came up and yielded a crop, a hundred times more than was sown" (Lk 8:5).

(Rick Hermann of St. Louis is a Catholic columnist and speaker. His e-mail address is rh222@sbcglobal.net.) †

Faithful Lines/Shirley Vogler Meister

'Love: anterior to life ... posterior to death'

My 83-year-old mother, Irene Rose, died 13 years ago in January after a lengthy illness.



Because I said "goodbye" many times, I thought I was ready for her death. Not so!

Nothing prepared me for that kind of pain, not even my father's sudden death at age 49 in July of 1962. When that happened, I also thought

no grief could be as heart-wrenching. I was wrong then, too.

With Mom's death, I felt as though temporal ties with our ancestors were broken. One sobering thought was: I am the next in line.

However, my brother, Michael, a Salvation Army minister, gave an upbeat eulogy at her funeral, reminding us that parental ties are never broken. He said our parents' virtues and attributes live on through us.

I am the eldest. Then came my siblings: Stanley, Beverley and Michael. Between my

birth and my first brother's birth, my mother suffered a dreadful fall down a flight of stairs and lost a baby.

As was custom then, his tombstone simply says "Baby Vogler." Later, when my sister and her husband also lost a baby boy, they named him for our father so "Lester Vernon" is on the tombstone.

In his eulogy for Mom, my brother, Michael, also shared this, written by Kentucky-born poet and lawyer William Ross Wallace: "The hand that rocks the cradle is the hand that rules the world."

This was a tribute to Mom as a homemaker in our childhood home. Michael also used the healing touch of humor so family members and friends often laughed through our tears. He quoted Archie Bunker of former TV sitcom fame: "Dying is like being born. It's God's business."

Another Bunkerism from "All in the Family" is: "Everybody's scared of death until it hits you—and then you don't give it another thought."

That's because, hopefully, the deceased loved one is already in heaven.

Another TV program, a documentary about

death, referred to it as "the last frontier."

If so, then we are all pioneers in a spiritual adventure. My sister, Beverley, claimed that Mom's transition to heaven must have been happy because a peaceful smile graced her face as she died. Bev kissed Mom and whispered, "Didn't I tell you it was beautiful?"

A week after Mom's burial, Bev's daughter, JoAnne, called to share how she and a nursing colleague at the hospital prayed for solace. Her friend, Terry, recalled Psalm 38:18: "The Lord is near to the broken-hearted and saves the crushed spirit."

When Terry returned to her patients, one of them asked her to pull the paper sheets off a daily calendar so it would be updated. On that page was Psalm 38:18.

"Such a coincidence," I exclaimed. My niece said, "We call it a confirmation."

As poet Emily Dickinson explained, "Love is anterior to life and posterior to death."

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

The Green View/

Patricia and Conrad Cortellini

Sabbath convergence

In discussing the issues revolving around green and sustainability with our Catholic brothers and sisters, we have come to appreciate that there exists a sizable faction in the Church that views sustainability as a secular issue having little to do with our spiritual life.

Respectful of this position, we have given considerable thought to the matter and have come to the realization that, even as the spiritual and sustainability interest may differ, there appear many instances where the interest of the two converge. Among the most prominent of these instances is in keeping the Sabbath.

Quoting the *Catechism of the Catholic Church* on the Third Commandment: "Remember the Sabbath day, to keep it holy. Six days you shall labor, and do all your work; but the seventh day is a Sabbath to our Lord thy God, in it you shall not do any work" (Ex 20:8-10), (p. 523).

Additionally, "Sunday is a time for reflection, silence, cultivation of the mind, and meditation which furthers the growth of the Christian interior life" (CCC, #2186).

In essence, the same pressures of commercialism that have led to the degradation of our environment also have worked to dilute our keeping the Sabbath holy.

The Sunday Mass and Eucharist are important and obligatory, but are not the whole story of keeping the Sabbath holy. Sunday, the whole day, needs to be set apart from our secular life, and dedicated to rest and the life of the Spirit.

Another salient point: "Every Christian should avoid making unnecessary demands on others that would hinder them from observing the Lord's Day" (#2187)—no work and no activity that would cause others to work.

Now, is this really possible in our culture where commercial interests fill our waking day with 3,000 messages directed at each one of us that persuade, seduce, cajole and intimidate, using snappy phrases like "shop till you drop" and "rolling back prices" to get us to consume ever larger quantities of goods irrespective of our need? Would our spiritual life benefit from stepping out of the commercial maelstrom and the hectic activities of our everyday life one day out of seven?

Stop! Keeping the Sabbath provides an opportunity to stop—getting off our well-worn paths in order to reflect on our busy lives from a detached vantage point.

This "deliberate awareness" is an empowering practice—the first step in the living of an intentional Catholic life.

Once in this new space, we can foster peace and quiet within to make room for God's voice to reach us for we are made aware through Elijah that God speaks in a "tiny whispering sound" (1 Kgs 19:12).

Freed from the demands of our busyness, we can devote our attention to the connections within family, friends and community, and rejuvenate the virtue of "caring."

Coupled with a respite from schedules and deadlines, these acts of the Sabbath replenish our mind, body and spirits, and fortify us in the face of the inevitable Monday.

From the "green view," keeping the Sabbath by Catholics around the world could reduce all forms of pollution by as much as 10 to 14 percent and conserve finite resources by the same amount.

Reinvesting time in family and community would illuminate that happiness is not dependent on our level of consumption, but on the level of caring we show to one another.

Taking the time to rest and do nothing except to experience each other and the world around us would bring us to the realization that this world of God's creation is the most beautiful, most precious object in the known universe.

(Patricia and Conrad Cortellini are members of Christ the King Parish in Indianapolis.) †

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

The Sunday Readings

Sunday, July 19, 2009

- Jeremiah 23:1-6
- Ephesians 2:13-18
- Mark 6:30-34

The prophecy of Jeremiah provides this Liturgy of the Word with its first reading.

While the writings of prophets are plentiful in the Bible, in reality today we have access to the words of only a few of the many prophets who certainly were active among God's people during the many centuries before Christ.

Of course, the words of Jeremiah, or at least some of those words, are available to us. They are contained in the Book of Jeremiah, an important inclusion in the Hebrew Scriptures.

However, Jeremiah likely was not alone as a prophet in his time and, surely to his distress, others who were not authentic representatives of God presented themselves to the people. These misled or deliberately misleading figures, who assumed for themselves the prophetic mantle, easily could point the people away from God.

Understandably, Jeremiah looked upon these interlopers with dismay and even alarm.

To emphasize the falseness and peril of these would-be prophets, in this reading Jeremiah writes on behalf of God. The prophet uses the first person to speak the mind of God. Clearly, God speaks through Jeremiah. This precisely is the impression that Jeremiah wishes to convey to the people.

God rejects these falsely constituted prophets. Obviously, God has not appointed them. They should be ignored.

Jeremiah is God's chosen representative. Jeremiah's voice is the voice of God.

Authenticity is one issue. Another fact is that God has provided for the people. He instructs them and guides them.

The Epistle to the Ephesians supplies the next reading this weekend.

This message is typical of this epistle and of Pauline theology. Christ is everything. In Christ, all the faithful are redeemed. In Christ, the faithful possess true life and can anticipate eternal life.

The Lord Jesus, the Son of God, the

lamb of Calvary, reconciled fallen, sinful humankind with God. His redemption, sealed in the Crucifixion, bridged the gap created between God and humanity by sin.

St. Mark's Gospel provides the last reading.

Throughout all four of the Gospels, the Apostles were crucial figures in fulfilling the divine plan of salvation achieved in and by Jesus.

This reading makes quite evident two aspects of their role.

First, they were the Lord's special students, hearing and seeing what was not said or shown to others.

More than any of the contemporaries of Jesus, they were prepared to teach the Good News of salvation.

Second, they were commissioned to teach the Good News. Even before Jesus was crucified, even before Jesus ascended to heaven, they were sent out to the highways and byways. They went as the Lord's representatives, repeating what they had been taught.

At the end of a mission, they returned to Jesus to report their efforts and be assigned to a new area of ministry.

Reflection

This weekend, the Church brings us face to face with a reality very important as we seek our own salvation.

Voices contrary to the Gospel, or even vying with God for our allegiance, surround us. The voices may come from within us. They may be from other persons or they may have their origin in the culture and popular attitudes of the time.

These voices lure us to our own distress and danger. God is still our Savior. He provides for us. This weekend, in these readings, the Church insists that we need God, and God reaches out to meet our needs.

Always, God has reached out to guide people. Long, long ago, he provided the prophets, such as Jeremiah, to help the people.

Then God gave us Jesus. The Lord provided the Apostles for us. They knew the Lord, and he taught them. God sent them to us.

They formed the Church, which still endures, relying upon the Apostles and upon those whom they selected to follow them in continuing Christ's redemption of the world. †

Daily Readings

Monday, July 20
Apollinaris, bishop and martyr
Exodus 14:5-18
(Response) Exodus 15:1-6
Matthew 12:38-42

Tuesday, July 21
Lawrence of Brindisi, priest and doctor
Exodus 14:21-15:1
(Response) Exodus 15:8-10, 12, 17
Matthew 12:46-50

Wednesday, July 22
Mary Magdalene
Exodus 16:1-5, 9-15
Psalm 78:18-19, 23-28
John 20:1-2, 11-18

Thursday, July 23
Bridget of Sweden, religious
Exodus 19:1-2, 9-11, 16-20b
(Response) Daniel 3:52-56
Matthew 13:10-17

Friday, July 24
Sharbel Makhluf, priest
Exodus 20:1-17
Psalm 19:8-11
Matthew 13:18-23

Saturday, July 25
James, Apostle
2 Corinthians 4:7-15
Psalm 126:1-6
Matthew 20:20-28

Sunday, July 26
Seventeenth Sunday in Ordinary Time
2 Kings 4:42-44
Psalm 145:10-11, 15-16, 17-18
Ephesians 4:1-6
John 6:1-15

Question Corner/Fr. John Dietzen

Extraordinary ministers of holy Communion may distribute ashes

Q The following questions have been hot topics among us, especially as we look forward to next year's liturgies.



We have received different answers to these questions. (Indiana)

A Regarding the distribution of ashes, a response to the American bishops from the Vatican Congregation for Divine Worship and the Sacraments (Jan. 30, 1975) stated that extraordinary ministers of holy Communion may not bless ashes, but may assist the celebrant in distributing them or impose ashes already blessed if no priest is present.

The response would provide also for other lay persons to distribute ashes if there is a pastoral need in the parish.

Some pastors are reluctant to ask extraordinary ministers of holy Communion to assist with the ashes, partly I suppose out of concern for the sensibilities of some parishioners who may find it startling. But it is permitted.

Lay persons may assist in blessing throats on the feast of St. Blaise by using the same formula as the priest but without making the sign of the cross (*Official Book of Blessings*, #1634).

Q At a recent Catholic symposium, one speaker claimed that, according to Pope John Paul II, we can follow our conscience only when it is in accord with Church teachings.

The speaker said that, regardless of what we believe is right, we must always follow what the Church demands.

Is this what the pope taught? (Ohio)

A Pope John Paul II dealt with this subject often, but perhaps nowhere more explicitly than in his 1994 book *Crossing the Threshold of Hope* (pp. 190-191). He quotes

approvingly the Second Vatican Council document on religious freedom, which "treats human freedom very seriously."

In the book, the pope explained that, "Man cannot be forced to accept the truth. He can be drawn to the truth only by his own nature, that is, by his own freedom."

The pope refers to St. Thomas Aquinas, who "is so consistent in his respect for conscience that he maintains that it is wrong for one to make an act of faith in Christ if in one's conscience one is convinced, however absurdly, that it is wrong to carry out such an act" (*Summa Theologiae I-II*; 19, 5).

According to the pope, Cardinal John Henry Newman did not proclaim anything new in the teaching of the Church when he placed conscience above any outside authority, civil or religious.

People must search for the true and the good, especially when conscience itself becomes almost blind because of a habit of sin. But an honest conscience, which searches for what is right, always retains its dignity.

(A free brochure in English or Spanish, answering questions that Catholics ask about baptism practices and sponsors, 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 in care of jjdietzen@aol.com.) †

My Journey to God

Ode to Joy

We watched you marry, promise your love, pledge your lives, to God and each other beneath the crucifix, the tabernacle and the mural of St. Joan of Arc on a sunny and seventies spring day that was picture perfect and holy in the joy you will share forever.

By Mary Ann Wyand



Submitted photo by Rich Miller/www.richweddings.com

(Mary Ann Wyand, the senior reporter for The Criterion, is a member of Our Lady of the Most Holy Rosary Parish in Indianapolis. She wrote this poem for J.P. and Kelly (Heider) Wyand, her son and new daughter-in-law, who were married on April 18 at St. Joan of Arc Church in Indianapolis.)

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. †

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.

ALBERT, Wesley John, 81, St. Gabriel the Archangel, Indianapolis, June 17. Husband of Hazel (Dake) Albert. Father of Iris, Lila and William Albert. Grandfather of five. Great-grandfather of two.

AUGSBURGER, Joseph K., 86, St. Joseph, Indianapolis, June 30. Father of Terry Hubele and Tony Augsburg. Grandfather of four.

BARR, Stephen Thomas, 54, St. Barnabas, Indianapolis, July 9. Son of Jacqueline Rose (Brunke) Barr Suprenant. Brother of Mary Baker, JoAnn Kane, Theresa Lawrence, Pat Roe, Jennifer Zigler, Chuck, Dale and Robert Barr.

CHEEK, Carol, 86, St. Jude, Indianapolis, July 2. Mother of Barbara, John, Michael and Paul Cheek. Sister of Katherine

Nelson. Grandmother of five. Great-grandmother of two.

DEEM, Paul R., Sr., 70, SS. Francis and Clare, Greenwood, June 23. Husband of Trudie Deem. Father of Pamela Brooks, Laurie Wasser, Jennie, Karen, Kathryn and Paul Deem. Grandfather of 12. Great-grandfather of one.

DUDLEY, Peter K., 7, St. Thomas, Fortville, June 28. Son of Mark and Christine Dudley. Brother of Anna, Catherine, Maria, Monica, Sarah and Teresa Dudley. Grandson of Underwood Dudley, Marcele Everest, Charles and Carol Krenk.

FULLENKAMP, Harold J., 73, St. Mary, New Albany, July 1. Husband of Ruth Ann (Bothast) Fullenkamp. Father of Heidi Weber. Brother of Mary Lou Shawver and Richard Fullenkamp. Grandfather of one.

HABERMEL, Joyce K., 83, St. Mary, New Albany, July 3. Mother of Lana Celton, Laura Mullins, Connie Perrot, Kathy Redden, Jeffrey, John, Robert and William Habermel. Grandmother of 14. Great-grandmother of two.

HENDRICKS, Janice Ann (Seng), 56, Holy Family, New Albany, June 30. Mother of Corey Riall, Heather Williams and Heidi Wynn. Daughter of

Dorotha Seng. Sister of Joan Banet. Grandmother of five.

JACOBS, Jerome W., 75, Immaculate Conception, Millhouses, July 6. Husband of Elaine Jacobs. Father of Lisa Pulskamp, David, Derek, Gordon and Michael Jacobs. Brother of Daniel and James Jacobs. Grandfather of 12. Great-grandfather of three.

LOFTUS, Mary Ella (Via), 64, St. Joseph, Indianapolis, June 22. Mother of Jennifer and Jason Loftus. Sister of Alice Benjamin, Susan Nalley, Bill, Fred, Jim and Joe Via.

OALDON, Matthew Lynn, Jr., infant, St. Monica, Indianapolis, June 25. Son of Matthew and Danielle Oaldon. Brother of Gianna, Dominic and Lucus Oaldon. Grandson of Patricia Ensley, Lois McKinney and Becky Oaldon.

PRATT, Richard Armor, 80, St. Luke the Evangelist, Indianapolis, June 19. Husband of Mary (Sheehy) Pratt. Grandfather of one.

PROVENCAL, Raymond L., 40, St. Barnabas, Indianapolis, June 27. Son of Robert and Deborah Provencal. Brother of Rebecca Tietsworth and Robert Provencal Jr.

SCHNIEDERS, Joan F., 88, St. Luke the Evangelist, Indianapolis, June 23. Mother of Mary O'Brien, Ann, David, James, Major and Paul Schnieders. Grandmother of 18. Great-grandmother of three.

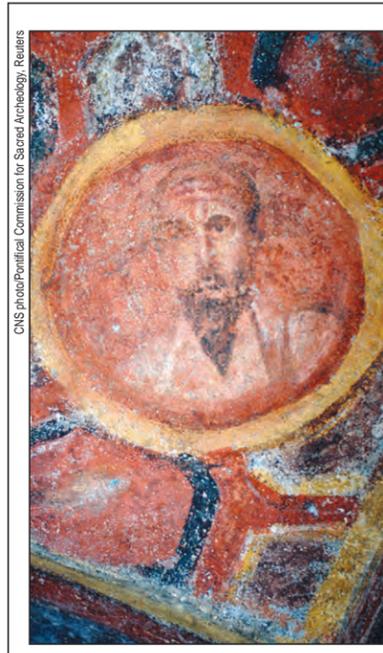
SHIRLEY, Mark A., 41, St. Mary-of-the-Knobs,

Floyds Knobs, July 4. Father of Nathan Shirley. Son of Chester and Thelma Korfhage. Brother of Jeanne Landrum and Kent Shirley.

SHRADER, Robert F., 61, St. Anthony, Indianapolis, June 23. Son of Carolyn Shrader. Brother of Thomas Shrader. (correction)

SIENER, Joseph F., 70, St. Mary, North Vernon, June 30. Husband of Rita Sue (Rhinehart) Siener. Father of Theresa Thompson, Marjorie and Andrew Siener. Brother of Barbara Diekhoff, Clara Lauth and Charles Siener. Grandfather of 10.

SPRONG, Marie (Wood), 95, St. Joseph, Shelbyville, July 6. Mother of Chree Kysar. Sister of Jeanne Bergman, Paula Herod and Betsy Pope. Grandmother of three. †



CNS photo/Pontifical Commission for Sacred Archeology, Reuters

Image of St. Paul

A fourth-century image of St. Paul the Apostle that Vatican archaeologists believe is the oldest in existence is seen on the walls of the Santa Thecla catacomb beneath Rome in an undated photograph released on June 29. Experts of the Pontifical Commission for Sacred Archeology made the discovery on June 19 in the catacomb.

Sister Alma Lents taught at Indian mission school

Benedictine Sister Alma Lents died on July 5 at St. Francis Hospital in Beech Grove. She was 90.

The Mass of Christian Burial was celebrated on July 8 at Our Lady of Grace Monastery Chapel in Beech Grove. Burial followed at the sisters' cemetery.

The former Mary Sue Lents was born on March 2, 1919, in Loogootee, Ind.

She entered Monastery Immaculate Conception in Ferdinand, Ind., during her senior year in high school in 1936.

She earned a bachelor's degree in education at the former

St. Benedict Normal College in Ferdinand.

Sister Alma began her teaching ministry in 1940 at St. Benedict School in Evansville, Ind. She also taught at St. Mary-of-the-Knobs School in Floyds Knobs as well as Christ the King School and St. Theresa School in Evansville.

In the early 1960s, Sister Alma transferred from Ferdinand to become a founding member of Queen of Peace Monastery in Belcourt, N.D.

Her greatest love was teaching American Indian children at St. Ann's Mission in Belcourt.

In 1970, she left her teaching ministry and worked at St. Ann Parish in Belcourt, where she taught religious education classes and visited the sick until her retirement in 1997.

In 2003, the Benedictine community at Queen of Peace Monastery disbanded and she transferred to Our Lady of Grace Monastery in Beech Grove.

Surviving are two cousins, Frank and Norma Weber.

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



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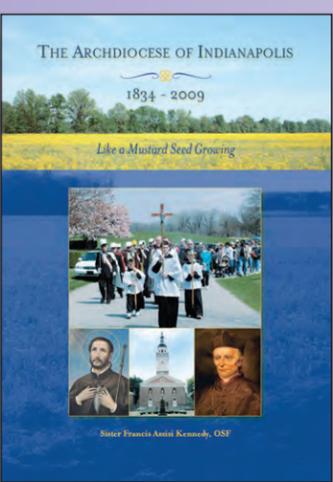
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Serra Club vocations essay

Msgr. Francis Tuohy helped student grow in faith

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

By Allie Ferraro

Special to The Criterion

When I was 6 years old, I started attending Christ the King School. Now that I am in high school, I still attend Sunday Mass there sometimes. As far back as I can remember, my parents never really discussed religion in our house. They divorced when I was still a baby so I never knew the importance of religion or faith. But when I started first grade at Christ the King School, everything changed. Everything changed because of one man, Msgr. Francis Tuohy. Msgr. Tuohy played a beneficial role in

my development as a Catholic. He helped where my parents could not.



Allie Ferraro

He was the first priest that I confessed to in the sacrament of reconciliation in second grade. He was also the first priest to give me my first Eucharist. He always led our school Masses, and he was loyal to all of the events at the school. He attended everything that he could and that set a great example. He encouraged me to talk to my Dad about coming back to church so that I could attend Mass every Sunday. He helped me to see that I would need God in my life as I grew older.

He was the first priest that I confessed to in the sacrament of reconciliation in second grade. He was also the first priest to give me my first Eucharist. He always led our school Masses, and he was loyal to all of the events at the

I didn't really know God before starting school at Christ the King, but Msgr. Tuohy really helped show me the way. He knew me by name and, for me, he was the Christ-figure in my life.

In 2004, he retired because his health was declining. Sadly, Msgr. Tuohy passed away when I was in the seventh grade.

The ways in which my community joined together in remembrance and thanks for him really hit me. While at Christ the King, he headed the whole process to build its new parish community center and, after his death, this new building was named Tuohy Hall.

Throughout his time at Christ the King, he instilled in me a lot of values and beliefs that I still hold true today. Humbly, he gave his time every day to better the lives of the students and parishioners.

This was not his job; this was his way of life. He let me know that God will always be

a major part of my life. I know not to stray away; God will lead me in the right direction.

Msgr. Tuohy made everyone feel special, and made them feel they had a place in the world.

I may not know exactly what I want to do for my vocation or where I even want to go with my personal life, but I know I will always follow God. And Msgr. Tuohy showed me this.

He made me believe God is my path. If I trust in God, he will bring me out of any trouble I may be having.

(Allie and her parents, Robert Ferraro and Melanie Cooksie, are members of Christ the King Parish in Indianapolis. She graduated from Bishop Chatard High School in Indianapolis last spring, and is the 12th-grade division winner in the 2009 Indianapolis Serra Club Vocations Essay Contest.) †

New Jersey parishioner collects sewing machines for poor in Africa

HILLSBOROUGH, N.J. (CNS)—Clare S. Liptak is combining her Catholic faith with a love of sewing to help the poor in Africa stitch together a better life.

Liptak, a member of Mary, Mother of God Parish, collects fabric and sewing machines to send to women in Tanzania to sew clothes for themselves and their families. She and her friend, Kathleen "Kat" Wilson, have 140 sewing machines in storage at Mary, Mother of God Parish and another 19 machines at Liptak's home.

Liptak shipped 30 machines to Tanzania in 2008. This summer, she hopes to send 50 more along with fabric, sewing supplies, carpentry tools, equipment for a culinary program and children's books. The container being used to ship the items is scheduled to be loaded on Aug. 7.

The machines remaining in storage are awaiting shipment to poor families in rural Kentucky, she said.

"It is really a lot of fun to do this, and the people who donate are very generous," Liptak told *The Catholic Spirit*, newspaper of the Metuchen Diocese. "Often, the machine has been in their family a long time and they want it to be used. They don't want their grandmother's sewing machine

to be thrown away."

Liptak traveled to Tanzania in 2008 and plans to return in June 2010.

Liptak and Wilson call their project "Give It Up for Good." They began collecting sewing machines in 2004 to send to the poor in Appalachia.

In 2006, Liptak heard about the daughter of a co-worker who was going on a humanitarian mission to Tanzania coordinated by the Brotherhood of Hope. Six students from the Catholic Center at Rutgers University in Brunswick participated in the mission.

In 2007, Liptak said her interest in Tanzania increased when a visiting priest from that country, Father Venance Ndalichako, spoke during a Mass at Mary, Mother of God Church about his association with schools in that country. After the Mass, Father Ndalichako visited Liptak's home, where she lives with Joe, her husband of 27 years and "No. 1 volunteer."

"Kat and I were in the living room cleaning sewing machines," Liptak said. "I guess Father Ndalichako realized [that] we were serious."

The meeting went so well, Liptak added, that Father Ndalichako, who teaches economics at St. Augustine University in Mwanza, Tanzania, served as their tour guide when Liptak and Wilson visited Tanzania in November.

Liptak and Wilson visited several schools in Tanzania, including the St. Gaspar Vocational Training Center in Dar es Salaam, which teaches tailoring.

"The principal at St. Gaspar's told us enrollment has increased because of the supplies we sent," Liptak said. "We were really thrilled to have made a difference like that."

Liptak said that the sewing machines make valuable tools in Tanzania, where the unemployment rate in some areas tops 90 percent.

All the machines sent by Liptak are electric, but some of the older models have a treadle, which allows for manual operation. This is important in areas where power outages are frequent, Liptak said.

For machines in need of repairs, Liptak said money would be included in the next shipment because it is cheaper to repair them in Tanzania and the repairs will create jobs. †

Classified Directory

For information about rates for classified advertising, call (317) 236-1572.

Announcement

The Flaget Alumni Association will hold a lunch meeting @ noon on Wednesday August 12, 2009 at the Elks Lodge 2824 Klondike Lane in Louisville. Gary Roedemeier of WHAS TV will be the speaker. Open to the public.

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Obama is 12th U.S. president to visit Vatican

VATICAN CITY (CNS)—When President Barack Obama stepped into the pope's private library in the Vatican on July 10, he became the 12th U.S. president to do so.

And while the Vatican has a protocol handbook governing visits by heads of state—a handbook that covers everything, including the number of Swiss Guards and papal gentlemen in tails present—the way each visit unfolds is determined by the schedules of the pope and his guest.

The fact that Obama came to the Vatican directly from the Group of Eight meeting in L'Aquila, Italy, and left immediately afterward to fly to Ghana meant timing was tight.

The time constraints meant the Vatican and the White House made no plans for an exchange of formal speeches—an optional part of papal receptions of presidents.

But there is always time for an exchange of gifts.

The Baltimore province of the Redemptorists announced that it had given Obama a stole that had been placed on the remains of St. John Neumann, a 19th-century Redemptorist and the first male naturalized U.S. citizen to become a saint. Obama gave the stole to the pope.

While the gifts that presidents and prime ministers give popes are quite

varied—but tend heavily toward old books, statues and vases—Pope Benedict always gives heads of state a gold medal marking the current year of his pontificate.

The pope gave Obama a medal as well as a mosaic of St. Peter's Basilica and Square, and an autographed copy of his recent encyclical. Sometimes—like when Australian Prime Minister Kevin Rudd met the pope on July 9—the pope gives his guests a special limited-edition pen shaped like the twisting columns of Gian Lorenzo Bernini's baldacchino over the main altar of St. Peter's Basilica.

It would appear that visiting presidents have a lot more leeway in choosing the gifts they want to give the pope.

In former U.S. President George W. Bush's three Vatican visits to Pope John Paul II, he presented an 1849 first edition of an anthology of American poetry, a silver medallion with a hand-painted image of Mary, and the Presidential Medal of Freedom.

Bush met Pope Benedict at the Vatican twice. In 2007, he gave the pope a walking stick into which the Ten Commandments had been carved by a formerly homeless man. And in 2008, the pope and the president gave each other photographs taken during Pope Benedict's April 2008 visit to the White House.

Some may find it interesting that Obama, who is not Catholic, chose a very Catholic gift for the pope while Japanese Prime Minister Taro Aso, a Catholic, gave the pope a digital video recorder during a similar audience on July 7.

The Vatican protocol playbook divides presidential and prime ministerial visits into three categories with an increasing degree of ceremony: private visit, official visit and state visit.

The Obama visit was considered private, but with a bit of flair. He was met in the St. Damasus Courtyard by U.S. Archbishop James Harvey, prefect of the papal household, and a small contingent of Swiss Guards.

In a reversal of the usual order of things, the president met with Cardinal Tarcisio Bertone, Vatican secretary of state, before going to meet the pope.

After a private discussion with Pope Benedict, Obama introduced his wife, Michelle, and daughters, Sasha and Malia, to the pope.

A group photo was taken, then the pope and president exchanged gifts, and the first family left for the airport.

Obama continued a tradition that is only 90 years old.

The first U.S. president to visit the Vatican was Woodrow Wilson, who met with Pope Benedict XV in 1919 while on a European tour after World War I.

The next presidential visit was a full 40 years later when Dwight D. Eisenhower met Pope John XXIII in 1959.

Since then, each U.S. president has made a trip to the Vatican.

Meeting Pope Paul VI were John F. Kennedy in 1963, Lyndon B. Johnson in 1967, Richard M. Nixon in 1969 and 1970, and Gerald R. Ford in 1975.

Jimmy Carter was the next to visit, meeting Pope John Paul in 1980.



Pope Benedict XVI and U.S. President Barack Obama clasp hands as they exchange gifts in the pontiff's private library at the Vatican on July 10. The president was accompanied by his wife, first lady Michelle Obama, right. Among the gifts was a stole the U.S. leader presented to the pope and a framed mosaic of St. Peter's Basilica that the pope gave the president.

Ronald Reagan met him in 1982 and 1987 as well as after leaving office.

George H.W. Bush met him in 1989 and 1991. Bill Clinton came to the Vatican in 1994.

George W. Bush met Pope John Paul in 2001 at the papal villa in Castel Gandolfo, and at the Vatican in 2002 and 2004. In addition to attending Pope John Paul's funeral in 2005, he visited the Vatican in 2007 and again in 2008 to meet with Pope Benedict.

Beginning with Carter's visit, the pope's remarks to his presidential visitors focused on two themes: the need for world peace and the obligation to protect human life, particularly the life of the unborn.

The two topics still top the list of the pope's concerns for the United States. †



When U.S. President Barack Obama met with Pope Benedict XVI on July 10, he gave this stole to the pope as a gift. It has a unique connection to St. John Neumann, a Redemptorist priest who served as the bishop of Philadelphia from 1852 until his death in 1860.

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L'Aquila, Italy. The summit focused on the economic crisis, climate change and global tensions.

After the pope welcomed Obama, the president said: "Thank you so much. It's a great honor for me. Thank you so much."

Pope Benedict told the president, "You must be tired after all these discussions."

Obama responded that the meetings were "very productive" and marked "great progress" and "something concrete," although the precise topic they were discussing at that point was unclear.

The pope and Obama discussed issues that represent "a great challenge for the future of every nation and for the true progress of peoples, such as the defense and promotion of life and the right to abide by one's conscience," according to a Vatican statement released after the audience.

The two men also discussed world issues addressed at the G-8 summit, as well as immigration and the issue of reuniting families, the Vatican statement said.

The meeting with the pope and a separate 20-minute meeting with Cardinal Bertone also touched on international politics, such as the peace process in the

Middle East, "on which there was general agreement."

"Dialogue between cultures and religions, the global economic crisis and its ethical implications, food security, development aid—especially for Africa and Latin America—and the problem of drug trafficking" were discussed, the Vatican said.

"Finally, the importance of educating young people everywhere in the value of tolerance was highlighted," it said.

At the end of the meeting, Pope Benedict told the president, "A blessing on all your work and also for you."

The president responded: "Thank you very much. We look forward to building a strong relationship between our countries."

The Vatican spokesman, Jesuit Father Federico Lombardi, told reporters after the audience that "great serenity and great cordiality" characterized the meeting.

Father Lombardi said he spoke with the pope after the meeting and the pope "seemed extremely satisfied with how the meeting went."

He said the pope found Obama to be "attentive and ready to listen."

"The president explicitly expressed his commitment to reducing the numbers of abortions and to listen to the Church's concerns on moral issues," he said.

After their closed-door meeting, Obama introduced the pope to his wife, Michelle, their daughters, Malia and Sasha, and Michelle Obama's mother, Marian Robinson.

There was a private exchange of gifts and moment for photographs. The pope gave each of the girls a silver key chain with a bas-relief image of the pope, and Michelle Obama and Robinson each received a papal medal.

In addition to the encyclical and Vatican bioethics document, Pope Benedict gave Obama a mosaic showing St. Peter's Basilica and Square, and a medal marking the fifth year of his pontificate.

The president told the pope the mosaic, which was made in the Vatican's mosaic studio, "was very beautiful" and would have "a place of honor" in the White House.

The president gave the pope a liturgical stole that had been on the remains of St. John Neumann, the first U.S. male citizen to be proclaimed a saint.

St. John Neumann, Philadelphia's fourth bishop, is enshrined in a glass casket under an altar at St. Peter the Apostle Church in Philadelphia. New vestments have been placed on his remains four times since his 1860 death—in 1903, 1962, 1989 and 2008.

The pope thanked the president for the gift and looked very pleased, saying the saint had been "a wonderful person."

The saint was a Redemptorist priest, and the Baltimore province of the order gave Obama the stole, which had been removed from the casket in 2008.

Father Lombardi told pool reporters that giving the pope such a relic was "a sign of care, of sensitivity." †

Spokesman says pope wants honest dialogue with Obama on life issues

VATICAN CITY (CNS)—When Pope Benedict XVI gave President Barack Obama a Vatican document on bioethics, he was trying to be clear with him about Church teaching and open a path to further dialogue, the Vatican spokesman said.

Jesuit Father Federico Lombardi, the spokesman, told reporters after the meeting between the pope and the president that, in giving Obama the document on July 10, "the intention was not to be divisive or political, but for clarity and objectivity; to say that, for us, this is extremely important."

Pope Benedict gave Obama the document "*Dignitas Personae*" ("The Dignity of a Person"), which was published in December by the Congregation for the Doctrine of the Faith.

In discussing issues such as abortion, artificial fertilization and stem-cell research, the document started with two fundamental Church teachings: that the human

being is to be respected and treated as a person from the moment of conception, and that responsible human procreation occurs in an act of love between a man and a woman in marriage.

"There was no intention to be polemical," Father Lombardi said. "I do not agree with the idea that the pope was trying to point out their differences."

"It is important to talk about these things and to find a path to dialogue," he said.

The spokesman said Pope Benedict told him after the meeting that he felt Obama listened carefully, and the pope said that "the president explicitly expressed his commitment to reducing the number of abortions" and demonstrated his attentiveness to the Church's concerns on a variety of moral issues.

In a briefing aboard Air Force One for reporters accompanying Obama to Accra, Ghana, Denis McDonough, deputy national security adviser for strategic

communications, said the president and the pope had an extensive conversation about bioethics and abortion.

McDonough said the president emphasized his interest in finding common ground on reducing abortion and that Obama said he was looking forward to reading "*Dignitas Personae*."

Father Lombardi said the Vatican is very well aware of and supports the U.S. bishops in their efforts to try to convince the Obama administration to respect human life.

But, he said, the Vatican did not consult with the bishops in preparing for the visit, which the pope had been looking forward to for months.

"The election of Obama had an impact of global importance," and his policies have been known and followed "by everyone, including the pope and the [Vatican] secretary of state," Father Lombardi said.

"I think here we are talking about a level of attention and knowledge that I would say is very broad," he said. †