

The

# Criterion

Serving the Church in Central and Southern Indiana Since 1960



## Olympic dream

Catholic school graduates will lead the U.S. in 2012 Olympics, page 3.

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## Recent papal term offers clues of where Pope Benedict XVI is leading the Church

VATICAN CITY (CNS)—Every year about this time, American legal journalists review the recently ended Supreme Court term, trying to identify trends and themes that cut across the court's most important rulings.

As it happens, the Supreme Court's October-through-June term coincides almost exactly with what might be called the papal year, which starts when the pope returns to the Vatican each fall and ends when he leaves for the papal summer residence at Castel Gandolfo, where he relocated this year on July 3.

Almost all of the Vatican's important business gets done in this span, making it the most relevant unit of time to use when analyzing the papacy's activity and its implications for the Church.

So what can the 2011-12 papal "term" tell us about where Pope Benedict XVI is leading the Church?

If there was one message that the Vatican's agenda and statements this year seemed designed to convey, it was that the world needs the Church's help to solve its most urgent social and economic problems.

In five speeches over the course of six months to U.S. bishops on their

"*ad limina*" visits to Rome, Pope Benedict said that the health and prosperity of American society require the engagement of its Catholic citizens, in fidelity to the Church's teaching on contentious matters, including marriage, abortion, euthanasia, immigration and education.

On a November visit to the West African country of Benin, the pope said that a "Church reconciled within itself can become a prophetic sign of reconciliation in society" on a continent divided by often violent ethnic and religious conflicts.

Conceding no realm of human activity as beyond the Church's scope, the Vatican delved into the highly technical field of international finance with a controversial October document blaming the world's

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Pope Benedict XVI

Photo by Mary Ann Garber



## 'Till Death Do Us Part'

St. Augustine Home for the Aged resident Donald Bird of Indianapolis kisses his wife, Mary, on June 7 in her room at the home operated by the Little Sisters of the Poor. They celebrated their 75th wedding anniversary on June 20 then God called him home on June 27 at age 98.

## Couple celebrates 75th anniversary shortly before God calls husband home

By Mary Ann Garber

Seventy-five years ago, Donald Bird and Mary Angeline McCarthy promised to love each other "in sickness and in health till death do us part."

At the time, the young newlyweds had no idea that their love story would span three-quarters of a century from 1937 until 2012.

She was Catholic and he was Methodist so they were married by a priest in the rectory adjacent to St. Lawrence Church in

Muncie, Ind., as required by canon law.

In 1941, after attending Mass with Mary each week for four years, Don joined the Church on his 27th birthday.

On June 20, Don and Mary, at age 98 and 95, celebrated their diamond wedding anniversary at the St. Augustine Home for the Aged, where the Little Sisters of the Poor, staff members and other residents made sure that their party was festive.

On their anniversary, Mary seemed more alert than she had been in recent days when Alzheimer's disease clouded her mind and caused her to sleep most of the time.

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Photo by Mary Ann Garber



Donald Bird holds Mary's hand while he talks about their 75 years of married life during a June 7 interview at the St. Augustine Home for the Aged in Indianapolis.

## New director strives to stoke fire of faith in college students and young adults

By John Shaughnessy

Matt Faley knows what it's like to be a college student who sometimes feels lost, trying to make sense of where he's headed and what he should do with his life.

He also understands when young adults reach the point where nearly everything in life can be a challenge—jobs not working out, relationships breaking apart and faith being tested or falling away.



Matt Faley

And he also appreciates the struggles that young people in the 18- to 35-year-old age group endure as they

try to figure out their place in the world, their relationships with others and their connection with God.

"With my own journey and my own struggles, I've experienced what these college students and young adults are experiencing," says the 29-year Faley, who was appointed the archdiocese's director of young adult and college campus ministry on July 1.

"I also know that God is calling me to an authentic, joyful life. And that's what young adults are looking for. The Lord put a fire in my heart to be in the trenches with my peers."

Faley's fire has been stoked in the past two years by serving as coordinator of young adult ministry in the archdiocese under the direction of Father Rick Nagel. As the previous director of young adult and college campus ministry, Father Nagel now

serves as the chaplain.

Katie Sahm joined the team on July 16 as coordinator of young adult ministry.

"Matt is so passionate about his relationship with Christ," says Father Nagel, who is also the administrator of St. John the Evangelist Parish in Indianapolis and the Catholic campus minister of Indiana University-Purdue University Indianapolis. "I'm struck by his authenticity in his faith and his desire to bring his peers on board. He also seeks holiness in his life. It's evident in his actions and his journey."

Faley's journey began with an uncertainty about his faith and his future that many young people understand.

'Looking for God's purpose in my life'

When he recalls his college years,

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# FALEY

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Faley says, "I was involved with my faith, but I kept it at arm's length." After graduating from the University of Illinois in 2005, Faley considered pursuing a graduate degree, but instead did a year of service that involved teaching in St. Louis and volunteering in Mississippi after Hurricane Katrina left a trail of destruction and devastation there.

"After that year of service, I was really looking for God's purpose in my life," he says. "Jobs weren't coming through. Everything fell apart. I had a moment of surrender where I told God, 'Do with me what you want.' I kept taking steps, and he kept telling me to come."

His journey led him to the University of Illinois at Chicago as a missionary for the Fellowship of Catholic University Students (FOCUS), a national outreach program with the goal of forming Catholic communities on college campuses so students can live their faith and develop their relationship with Christ.

"It was two of the greatest years of my life, and two of the most humbling years of my life," Faley says. "Every day, I began by spending an hour in front of the Blessed Sacrament. I always knew there was a need for young adults to live their life in a courageous way. But I didn't really become on fire until I spent those two years on a college campus."

The need to spread that fire of faith on college campuses is crucial, Faley says, because "statistics show that 85 percent of

college students—from the time they were freshmen through their senior year—fall away from their faith."

It's why the archdiocese has placed an increasing emphasis on creating connections with students on college campuses in central and southern Indiana, Faley says. And it's all part of the realization that nurturing and developing the faith of college students and young adults is such an important ministry for the archdiocese and the Church.

"It's answering the universal call to holiness in a very real way," Faley notes. "Young adults and college students can flounder about and feel lost—that they don't have a place in the Church. And the opposite is true. Parishes and the Church not only need young people for the future, we need them now. We need holy young adults, people who are striving to that universal call to holiness."

From his own journey, Faley knows that development takes time, even years, so he sees one of his ministry's main goals as reaching out to "fallen away Catholics and to souls who are lost."

"We have a responsibility in our office to plan our events accordingly," he says. "Events like Theology on Tap are an open invitation to those who feel curious or lost to see that the Church is relevant in all areas of their life."

## Making the connections

Faley has a gift for that kind of outreach, according to his friends.

"At events, he's always searching for people he hasn't seen before to reach out to them,"

says Scott Williams, 25, a youth minister at St. Jude Parish in Indianapolis who also is a part of Faley's Bible study group. "A lot of times when people come to these events, they're not comfortable. They come by themselves. If you don't feel welcomed, you won't come back. He looks for these people, and connects them with other young people."

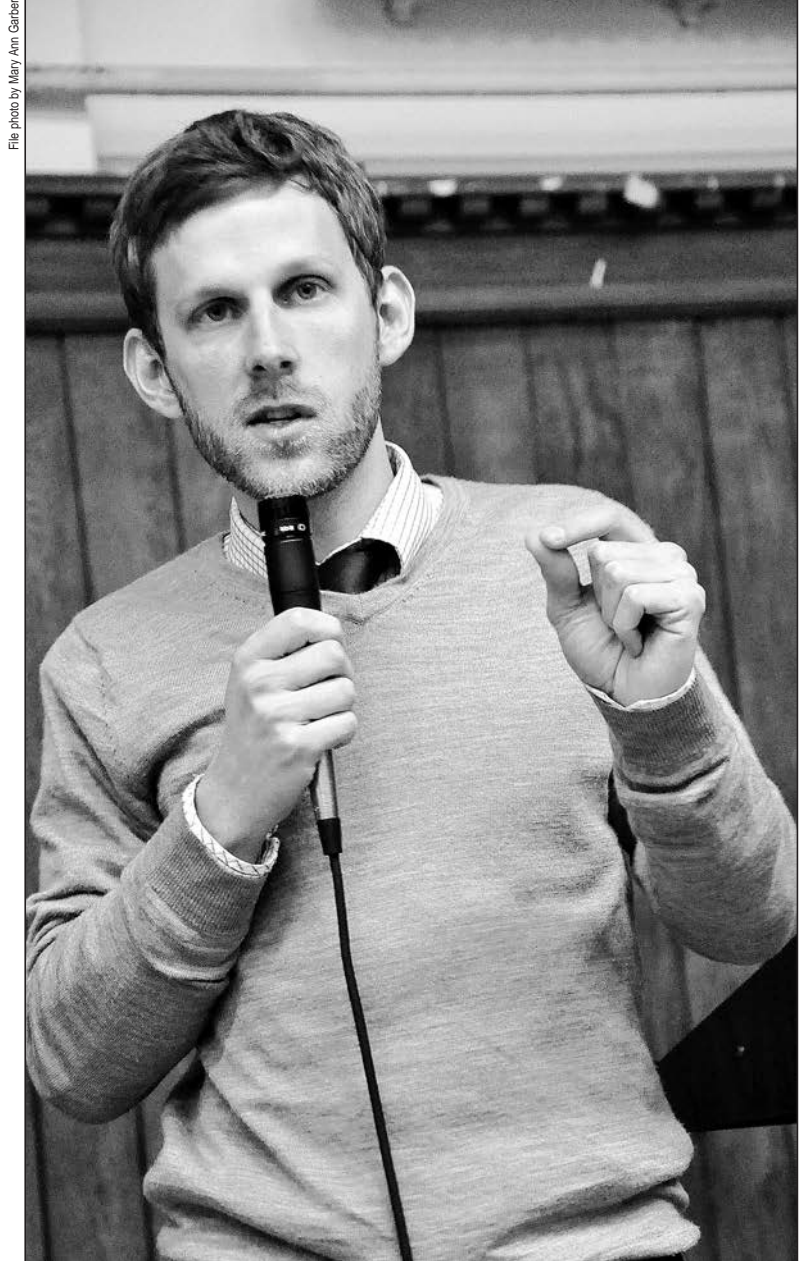
Those efforts to connect young people reflect Faley's overall desire to live his faith in all parts of life, Williams says.

"I went out to lunch with Matt one day, and he was 15, 20 minutes late," Williams recalls. "I asked him about it, and he said he was talking outside to someone who was homeless. At the end of our meal, Matt got a to-go order of a cheeseburger, fries and a drink that he took to the homeless man."

Asked about that moment, Faley views it as another step in the direction of who he wants to become as a follower of Christ.

"In my personal journey, something I've been focusing on a lot is responsibility," he says. "Saying yes to live a life in Christ means we're called to be all things to all people. We're called to be Christ to all people, not just young people. It's something I've been praying about a lot. I'm a firm believer that Christ gives us a lot of opportunities every day to be followers of Christ. It's not just a job. It's an opportunity."

(For more information about the archdiocese's ministry for college students and young adults, log on to [www.indycatholic.org](http://www.indycatholic.org).) †



Matt Faley gives a talk to Catholic high school students during the archdiocesan A Promise to Keep: God's Gift of Human Sexuality peer mentor luncheon on April 23 at the Archbishop O'Meara Catholic Center in Indianapolis. Faley was appointed the archdiocese's director of young adult and college campus ministry on July 1.

# POPE

continued from page 1

economic crisis on a "liberalism that spurns rules and controls," and proposing global regulation of the financial industry and international money supply.

Pope Benedict made it clear that the Church's appeals to secular society should be made not in terms of faith, but in terms of the "natural moral law" accessible to all through the use of reason. He notably included prominent agnostic "seekers of the truth" alongside religious leaders at an October meeting to promote peace and justice in Assisi, Italy.

Yet the pope also insisted that the Church's commitment to social justice must never be separated from a faith that transcends this world. During a trip to Mexico and Cuba in March, the pope said that the "Church is not a political power, it is not a party," and told a crowd of more than 600,000 people at an outdoor Mass that "human strategies will not suffice to save us" from war and injustice.

The following month, the Vatican published a "doctrinal assessment" of the U.S. Leadership Conference of Women Religious.

The document, which had been expressly approved by Pope Benedict, recognized the LCWR's adherence to Catholic teaching in its promotion of social justice. But it also concluded that the group's neglect of the Church's doctrine on a number of important moral issues, including

abortion and euthanasia, reflected a crisis "characterized by a diminution of the fundamental Christological center and focus of religious consecration."

Pope Benedict also emphasized a link between the Church's contributions to society and its right to freedom of religion, which he championed against varying degrees of restriction in communist Cuba, Mexico with its legacy of anti-clericalism, and the U.S., where the Obama administration seeks to make private Catholic institutions provide insurance covering sterilizations, abortifacients and contraception in violation of the Church's moral teaching.

As always, of course, the Vatican made some of its biggest news this year in ways that it had not planned.

The biggest such story was undoubtedly the so-called "VatiLeaks" affair, the publication of dozens of confidential correspondence and reports, including letters to Pope Benedict himself, and the subsequent arrest of the pope's butler on charges of "aggravated theft."

While the documents themselves fuel an image of the Vatican as plagued by infighting, Pope Benedict has said that he expects his collaborators to work together as a family.


In October, the pope removed Archbishop Carlo Maria Vigano, author of several leaked letters accusing specific Vatican officials of corruption and incompetence, from his job as secretary-general of the governor's office of Vatican City. Yet, in an apparent sign of esteem for the archbishop's ability and integrity, the pope appointed him to the key post of apostolic nuncio to the U.S.

After months of furor over the leaks, in July Pope Benedict defended Cardinal Tarcisio Bertone, the Vatican secretary of state, against "unjust criticism" in the Italian media, thus showing his appreciation for his longtime lieutenant, who had served under the future pope as secretary of the Congregation for the Doctrine of the Faith, when then-Cardinal Joseph Ratzinger was the congregation's prefect.

The papal "term" marked another chapter in the ongoing narrative of the Vatican's relationship with the breakaway traditionalists of the Society of St. Pius X, who reject some teachings of the 1962-65 Second Vatican Council and subsequent modernizing changes to the Church.

In September, the Vatican presented the traditionalists with a "doctrinal preamble" outlining certain teachings, presumably including those of Vatican II, which the breakaway group would have to accept as a condition for reconciliation. In June, the Vatican presented them with a draft document proposing that a reintegrated society would hold the canonical status of a personal prelature, in effect an international diocese under the direct authority of the pope.

As the Vatican awaited the traditionalists' final response to these overtures, in late June Pope Benedict named U.S. Archbishop Augustine Di Noia to focus personally on the SSPX negotiations. The appointment of Archbishop Di Noia, a distinguished theologian and longtime collaborator of the pope, underscores Pope Benedict's extraordinary determination to bring a group of separated brethren back into the Catholic family. †



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## Catholic school graduate will lead U.S. women's basketball team

BALTIMORE (CNS)—Angel McCoughtry's dreams keep coming true.

McCoughtry, a 2004 graduate of St. Frances Academy in Baltimore and the leading scorer in the Women's National Basketball Association, is on the 2012 U.S. Olympic women's team.

"It's just an honor," said McCoughtry, 25. "It hasn't really hit me yet. When I get to London and the opening ceremonies, I think everything will start flashing back."

After St. Frances Academy, McCoughtry was a three-time All-American for the University of Louisville, where she earned an undergraduate degree. She was the No. 1 selection in the 2009 WNBA draft and then the league's Rookie of the Year for the Atlanta Dream.

McCoughtry said she "dreamed of being in the WNBA," and being an Olympian is "a dream come true."

McCoughtry was scheduled to fly to London on July 18. The Summer Olympics begin on July 27, and the medal round games in women's basketball will be on Aug. 11, the day before the games close.

The U.S. women are heavy favorites to defend their title. They went 8-0 at the 2008 Summer Olympics in Beijing and are the reigning world champions.

McCoughtry is a major part of the U.S. team. She was the second-leading scorer and the fourth-leading rebounder for the Americans at the 2010 world championships. She was also their high scorer in the gold medal rout of the Czech Republic, the tournament host.

Oblate Sister of Providence John Francis Schilling, president of



Angel McCoughtry, a 2004 graduate of St. Frances Academy in Baltimore, is a member of the 2012 U.S. women's Olympic basketball team.

St. Frances Academy, said that while the school has produced other professional athletes, McCoughtry is the school's first Olympian.

A basketball player since age 8, McCoughtry played on the Panthers' basketball team throughout high school. She was also on the school's track and field and volleyball teams.

Sister John Francis called McCoughtry "a phenomenal athlete" and an "outstanding track star," but said "basketball was No. 1. She did the other things for conditioning."

As a freshman at St. Frances, "you could tell the talent, but she wasn't a centerpiece," said Sister John Francis, a fixture at school sporting events. "I don't think she recognized her talent. I

don't think other people did either."

McCoughtry "was just a regular kid," Sister John Francis said. "She was definitely very much involved in everything we do. I think we have really good athletes. They can come here and be regular students."

A non-Catholic, McCoughtry said she was accepted at St. Frances "for who I was."

"It was a blessing from God," McCoughtry said of her time at St. Frances. "I enjoyed my four years there."

"Angel McCoughtry Day" is being planned at the school in September after the Olympics and when students return to school. McCoughtry said she hopes to return to Baltimore for the event.

Sister John Francis said that McCoughtry periodically visits

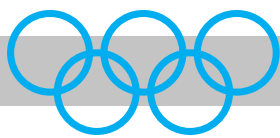
St. Frances and works out with the female student athletes.

"The students, especially the girls, have a real interest in Angel," Sister John Francis said.

The 6-foot-1-inch guard-forward founded the Angel McCoughtry Dream Foundation, a Georgia-based, nonprofit organization that works to teach and empower youths to follow their dreams with self-confidence.

Another motivation for starting the foundation in 2011 was her desire to get girls physically active to lower the obesity rates.

"I'm really passionate about girls and sports," McCoughtry said. "Girls who are busy and active, they're more focused, they're going after a goal." †



2012 OLYMPIC GAMES • LONDON

## Xavier University grad is shooting for medals at London Olympics

WASHINGTON (CNS)—One-tenth of an inch puts Sgt. 1st Class Jason Parker above some of the best marksmen in the country.

Fifty meters away from Parker, a bull's-eye less than the size of a dime has been pockmarked by his air rifle, signaling a trip to the Olympic Games in London.

This is Parker's fourth time competing with his air rifle at the Olympics.

"I'm a little bit more relaxed going into this. I know how to deal with some of the extra things the games bring now," he told Catholic News Service in a phone interview from Fort Benning, Ga.

A Nebraska native, Parker grew up around sport shooting. His dad, Dale Parker, was a competitive shooter for much of his early life. At age 13, Jason Parker's parents bought him a competition air rifle, and he used it to climb the ranks in local and state competitions.

He said his real breakthrough came when he attended Jesuit-run Xavier University in Cincinnati. The university had "just a great atmosphere. It was exactly what I needed during my life," he said.

Parker said his scores increased dramatically under Alan Joseph, Xavier's coach.

Not only did Parker end up making his first international team in 1994 as a junior at Xavier, but he also met his wife, Andrea. They now have two sons, Tommy and Wyatt, ages 8 and 5.

"Shooting is a high-pressure event," Parker said, "so it's a sense of security knowing my family is right behind me cheering me on."

His skills in the 10-meter air rifle competition and 50-meter three-position competition have led to a successful career in the military. Parker said one of the highlights of the past four years was being deployed in

CNS photo/courtesy of U.S. Army Marksmanship Unit



Sgt. 1st Class Jason Parker takes aim during the men's three-position rifle match at the International Shooting Sport Federation Rifle and Pistol World Cup in Milan in May. This will be Parker's fourth time competing with his air rifle at the Olympics.

Afghanistan with the Army Marksmanship Unit.

"We take our competition experiences over to Afghanistan and train the Afghan national army. Passing on our skills to those guys is a great experience because they're fighting right alongside our soldiers," he told CNS.

Parker said his faith helps him tremendously—on the range, with his family and in Afghanistan.

"If I have a bad day on the shooting range, knowing that it is just a small piece of the puzzle makes it more acceptable," he said.

Those bad days on the shooting range do not

come too often for Parker, who last year won bronze for the rifle prone competition and gold for the rifle three-positions competition at the Pan American Games.

He has stopped shooting the 10-meter to focus on the 50-meter competitions.

"I didn't do very well in 2008, and I wanted to focus on the three-position event. It has made things a little easier for me," said Parker.

Despite his professionalism on the range and his more relaxed take on this year's games, Parker said every Olympic event will make him a "ball of nerves." †

LIVING THE OLYMPIC DREAM





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## Editorial

# The Philadelphia story

Perhaps only people of a certain age will recall the movie *The Philadelphia Story*. It was released in 1940, and starred Cary Grant, Katharine Hepburn and James Stewart. It was nominated for six Academy Awards, and Stewart won the Oscar for best actor.

However, we are not writing about that movie, but rather a different, and sadder, Philadelphia story. We are referring to the decline and severe problems in the Archdiocese of Philadelphia—problems that its new archbishop, Charles Chaput, talked about when he delivered a keynote address at the national Catholic Media Conference held in Indianapolis on June 20.

The Archdiocese of Philadelphia has a distinguished history, beginning with its establishment in 1808 along with the dioceses of New York, Boston and Bardonia, Ky. It was the site of the International Eucharistic Congress in 1976.

St. John Nepomucene Neumann, the first American male to be canonized, was the bishop of Philadelphia from 1852 to 1860. During the first three years of his episcopacy, the number of students in diocesan schools increased from 500 to 9,000.

Four of Philadelphia's archbishops have been named cardinals, including Cardinal John O'Hara, a native of Indianapolis, who was archbishop from 1952 to 1960. Previously, he had been president of the University of Notre Dame, where he is buried in Sacred Heart Basilica.

Cardinal John Krol, archbishop from 1961 to 1988, was probably the most powerful Churchman in the country at the time, especially while he was president of the U.S. Catholic bishops' conference.

But now the archdiocese has fallen on hard times, and Archbishop Chaput is faced with the problem of turning it around.

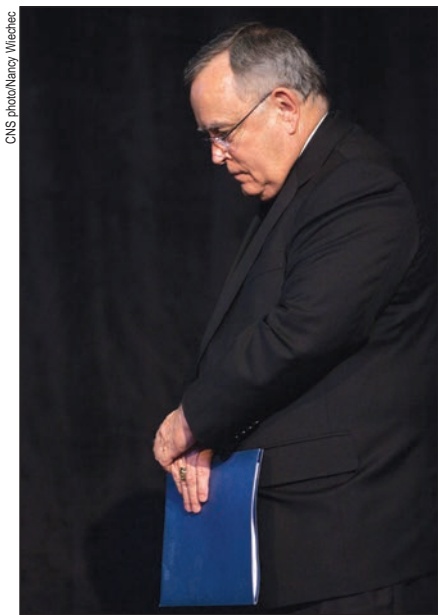
As he told journalists at the Catholic Media Conference, the projected deficit for the archdiocese for 2013 is \$17 million if nothing is done to change that, and two-thirds of the 267 parishes have operating deficits.

Archbishop Chaput was called to Philadelphia from the Archdiocese of Denver. There, he said, Mass attendance was 40 percent. In Philadelphia, it is 18 percent.

"Our laypeople are angry, and they should be," he said. They are angry about the clergy sex-abuse scandals, and the lack of financial transparency that seems to be prevalent in many of the large dioceses in the East.

Two days after the archbishop's talk in Indianapolis, a lengthy jury trial in Philadelphia found Msgr. William Lynn, former archdiocesan secretary for clergy, guilty on one count of child endangerment, but acquitted him of two other charges. Msgr. Lynn was accused of covering up abuse complaints and recommending assignments for some priests who had been charged with sex abuse of children.

To fix the financial problems in Philadelphia, Archbishop Chaput has



**Philadelphia Archbishop Charles J. Chaput waits offstage as he is introduced as a speaker at the Catholic Media Conference in Indianapolis on June 20. He told the gathering of the deep deficits and other challenges facing his archdiocese. The following day, he announced a reorganization that will result in the loss of 40 jobs. The reorganization aims to save the archdiocese from a projected deficit of \$17 million in the upcoming year.**

taken drastic action. His reorganization of the archdiocesan administration resulted in the loss of 40 jobs.

His most drastic decision, though, was to close *The Catholic Standard and Times*, the archdiocesan newspaper. It had served the Catholics in Philadelphia since 1866, and was considered one of the best Catholic newspapers in the country.

Msgr. John Foley, who earned a master's degree in journalism at Columbia University, was its editor until he was appointed an archbishop and president of the Pontifical Council for Social Communications at the Vatican. Later, he was named a cardinal and grand master of the Equestrian Order of the Holy Sepulchre. He died on Dec. 11, 2011.

The unfortunate state of the Archdiocese of Philadelphia teaches us a good lesson. We in the Church in central and southern Indiana can also be proud of our storied past.

But it is no guarantee of a bright future.

Instead, the example of such holy women and men like St. Theodora Guérin and Servant of God Simon Bruté, first bishop of Vincennes, should spur us on to embrace fully, here and now, the Church's mission of evangelization.

This sacred task is never-ending. The Good News of Jesus Christ and the life of grace he offers us through the Church have to be proclaimed and shared anew to each new generation.

The task facing us may seem daunting given the relatively large number of non-practicing Catholics.

But the intercession of the saints who have gone before us will bring us the grace that we need to persevere in this mission handed down to us from the Apostles and Christ himself.

—John F. Fink

## Making Sense Out of Bioethics/Fr. Tad Pacholczyk

# The embryo that grew up

Those who seek to justify abortion often try to minimize or deny the humanity of the embryo.



In a recent online forum, for example, one participant wrote, "I became a human being at the point that my senses functioned as those of a human being. Before that, I was just a mass of cells."

Another person followed up, "A pile of cells in a woman's uterus is not a human being. It lives off of and is part of that woman's body."

The implication, of course, is that a woman ought to be able to do what she wants with her body, including the removal of any particular "pile of cells" that might pose a threat to her freedom.

Yet, those cells are not posing a threat in the same way that cancerous tumor cells might.

Instead, the cells of the embryo will upset her lifestyle by demanding that several months hence, she focus her attention on a bubbly, gurgling baby and then, a few years later, on a young child who needs an education, and then on a boisterous and strong-willed adolescent transitioning into adulthood, and then, possibly, on grandchildren, and so on.

The cells of the embryo are not "just" a pile of cells, but an orchestration of living humanity known as a human being, marvelously complex, highly ordered and structured, growing, expanding and developing in precise ways with each passing hour of intrauterine life.

Embryos, of course, do not spontaneously transform into human beings at the moment that their senses start to function any more than they spontaneously transform into human beings at the moment that their kidneys start to purify waste, or their intestines start to process nourishment, or their heart starts to beat, or their limbs start to move, or their brain begins to function, each of which occurs at different timepoints along the embryo's normal path of growth and development.

The embryo's growth and development involves carefully choreographed biochemical steps and physiological changes that can be partially derailed by certain drugs.

In the late 1950s and early 1960s, for example, the drug thalidomide was prescribed to pregnant women as a cure for morning sickness, but was quickly found to cause severe developmental defects and malformations in the newborn.

Thalidomide's devastating effects resulted in the drug being banned worldwide, after more than 10,000 children had been born with

major thalidomide-related problems, including shortened or missing arms, hands extending from the shoulders, missing thumbs and similar problems with the lower extremities, as well as abnormalities in the eyes, ears, heart, genitals, kidneys and other organ systems.

Philosophers and politicians will sometimes argue that an embryo prior to eight weeks of gestation is not yet a human being, and suggest that early abortions, embryo experimentation, etc., should therefore be acceptable.

The thalidomide drama of the late 1950s and early 1960s makes it clear that if women were not pregnant with a human being prior to eight weeks of age, then taking a teratogen—causing embryo malformations—like thalidomide would not raise any concerns since no human being would be present to be harmed by the drug.

If there was no being that was human during the first trimester, then no disabilities would have occurred.

But it is well known that the most drug-susceptible time during a pregnancy is the first trimester, specifically between the fourth and seventh week of gestation.

Most of the children born without limbs were exposed to thalidomide during this time when abortion advocates like to dissimulate and pretend that no human being is actually present.

Each human being arises at fertilization and exists as a biological continuum thereafter. At the joining of the sperm with the egg cell's membrane, a measurable depolarization occurs across that membrane that sets in motion a cascade of biochemical events and changes that will continue in a step-by-step, uninterrupted fashion leading to the adult taxpayer.

Meanwhile, the egg, if simply left to itself in the absence of sperm, will manage to live but for a few hours and then die.

Upon fusion with a sperm, however, the egg *qua* egg no longer exists, and an embryo, a human being at the earliest stage of his or her existence, genetically distinct from his or her mother, will be simultaneously engendered and launched onto the trajectory of "growing up," representing a new entity that can live for more than 100 years.

Such embryos are first nourished in the maternal womb, then at the maternal breast, then at the family dinner table and restaurants.

Each of us is precisely such an embryo who has been allowed to grow up.

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

## Be Our Guest/Marcy Renken

# Priest's celebration of Mass is gift to family of campers

Over the past several years, members of my mother's family and extended family have had a tradition of camping out over a long weekend in June at Versailles State Park. Each year, many families camp for two or three nights.

Others join in for the reunion day on Saturday. Last year, my cousin put on a silent auction for her Haiti mission. Also, last year, a local priest came out to the camp and celebrated Mass with more than 100 family members.

Having Mass at camp is a great way to spread God's word to the world around us. Not everyone at camp attends Mass regularly so it is an opportunity to reach out to those who have fallen away from the Church.

This year, my mom arranged for a priest at her parish to come and celebrate Mass.

Then, later on, the priest realized he had a prior commitment. The search was on to find another priest.

After several attempts, there were not any available priests to celebrate Mass with our family. We know it is a gift to have a priest available so we were OK with attending the local parish in Osgood.

Several of us were browsing the amazing selection of beautiful handcrafted items for the Haiti auction on Saturday evening when my cousin pointed out a camper across the street. She mentioned that the man had just been ordained as a priest. Father Jerry Byrd's home parish is St. Louis Parish in Batesville. Father Byrd was visiting some friends at the camp.

My uncle walked over and asked him what he would be doing for the rest of the

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## 'God has a plan for each of us. There are things that have happened in my life and Mary's life which had something to do with why we are together and why we've lived so long.' —Donald Bird

### BIRD

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Perhaps it was God's grace that stirred Mary from her dementia as the Little Sisters and staff members styled her hair, dressed her in a new outfit for the party and pinned a pink rose corsage on her lace-trimmed jacket.

Mary opened her eyes to the delight of her loving and attentive husband, whom she had not spoken to for three years other than occasional—and often incoherent—mumbled responses to his conversations.

#### A time to cherish

First, the Birds marked their 75th anniversary by attending Mass together at the St. Augustine Home Chapel.

Don walked slowly beside Mary's wheelchair as a staff member helped her get to the chapel.

Then they enjoyed dinner and cake at the home's Lanagan Hall.

It was a joyous day—a time to cherish—for the Birds, who endured more than their share of health problems and other hardships through seven and a half decades of marriage, but continued to grow closer even in the midst of so much adversity.

Don was so excited about reaching this historic milestone, but fell at the home on their anniversary.

The fall led to more health problems.

He died on June 27—just seven days after their long-anticipated anniversary—at the St. Augustine Home, at peace in the knowledge that he was leaving his beloved wife in the wonderful care of the Little Sisters and staff.

His Mass of Christian Burial was celebrated on June 30 at the chapel where he had often served as a lector.

#### Advice for the ages

"God has a plan for each of us," Don said during an interview before their anniversary. "There are things that have happened in my life and Mary's life which had something to do with why we are together and why we've lived so long.

"We have learned that God is running the show," he said. "Don't try to buck the Boss, who is the good Lord."

Couples should "try to stay close to God in order to stay out of trouble," Don said in response to a question about the secret of their long and happy marriage.

"Remember that God is running the show," he said, "and that you get in trouble if you do it by yourself."

#### An enduring love

Their love for each other overcame many challenges from her lifetime of poor health caused by tuberculosis, which prevented them from having children.

Mary was hospitalized several times as a teenager at a sanatorium for tuberculosis patients in Fort Wayne, Ind., and wasn't able

to complete high school.

But it was love at first sight for Don, whose first job after graduating from Muncie Central High School was as a newspaper carrier.

"When I got out of high school in 1932, there weren't any jobs available except for newspaper routes," he said. "I used to see her when I delivered the paper to her parents' home, but I never got to really know her until I was invited to her 16th birthday party."

During the party, they were playing cards with friends at different tables when their eyes met across the room.

"It must have been right away," Don recalled about falling in love with Mary then asking her for a date and later enjoying dances with her at a girls' club.

"The doctors at the sanatorium said we could get married, but she must not have children because she wouldn't be able to withstand that," he said. "We waited for me to get a better job so we could afford to be married. I finally got a job at the General Motors plant in Muncie in January of 1937."

That June, they were married and settled into a small apartment near St. Lawrence Church.

Six months later, the United Auto Workers union went on strike, and he lost his job.

His next job, at Muncie Gear, paid 40 to 50 cents an hour, he said. Their rent was \$35 a month.

"The [second world] war started about that time in 1939," Don said. "I evidently have a knack for mechanics because they put me to work as a foreman for their [engine] overhaul shop. I came up with an idea on how to keep the bearings from burning out all the time."

That experience led to another position at the Allison Division of General Motors in Indianapolis in 1941, where he worked on overhauling engines for the government's war effort.

They lived at an apartment building on North Delaware Street near SS. Peter and Paul Cathedral.

His career with Allison and government contracts took him to Air Force bases in Texas, California and Alabama, where he worked on liquid-cooled, 12-cylinder engines for fighter planes, as well as on assignments to Ohio and New York.

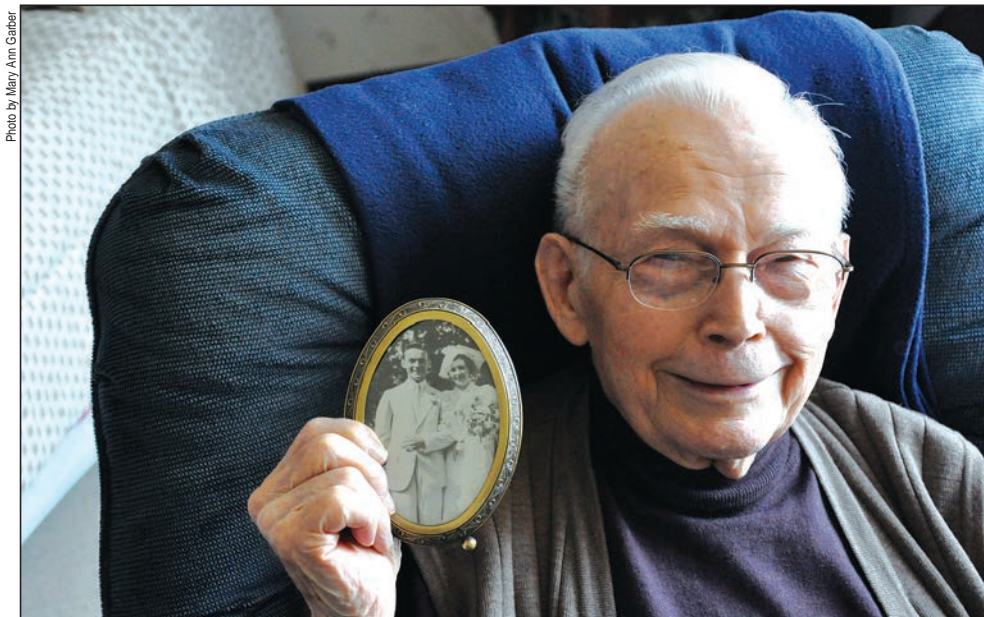
Mary had to return to the sanatorium for several treatments during those years then undergo a thoracoplasty—an operation to remove lesions from her right lung.

The doctors didn't expect her to live past her 40th birthday, but Don never gave up hope.

He changed jobs at Allison, and learned how to do technical writing so he could stay in Indianapolis with her.

Don retired 33 years ago, and later lived alone for six years after Mary was admitted to a nursing home in Zionsville.

When he was 90, the Little Sisters arranged for them to be reunited at the St. Augustine Home.



Donald Bird holds a framed photograph taken on his wedding day 75 years ago during a June 7 interview at the St. Augustine Home for the Aged in Indianapolis.

Two Little Sisters of the Poor help Mary Bird dress for her 75th anniversary party on June 20 at the St. Augustine Home for the Aged in Indianapolis.

#### Roses to mark the years

On their 40th wedding anniversary, Don began buying pink silk roses for Mary. Her bouquet grew steadily over the years, and a gold silk rose was added to the vase for their 50th anniversary.

"There will be 75 roses in the vase on the 20th of June," he said, proudly displaying the flowers kept in Mary's room that date back 35 years.

"I don't know why the good Lord does it, but he seems to get me out of bed every day," Don said. "I guess he wants me to be with Mary. That's what keeps me going, but it's getting more and more difficult as time goes by. I had triple bypass [heart] surgery 25 years ago. Since then, I had three stents put in [my heart]. My hearing and vision have gotten worse, too."

Each morning, Don said, he starts his day by thanking God that they both were able to move to the home eight years ago.

"This is heaven on earth living here," he said. "It's a blessing to be here. I think it was an act of God working through people that we got to live here, and that's why Mary and I are still alive. I have more friends here than I ever had in my life, and better care than I ever had before. I'm going to have my funeral here, and Mary's funeral, too."

Mother Mary Vincent Mannion, superior of the Little Sisters of the Poor, said recently that Don and Mary Bird's lives have been "a beautiful love story."

His room in the independent living area was on the second floor. Her room in the skilled care wing is on the third floor, and he would walk to her room several times each day to hold her hand and talk to her.

"Jesus came and talked to Mary after she had her surgery," Don said, smiling. "She said he came and stood by her bed and said, 'Mary, I'm not going to take you now. I'm going to leave you here a while.' I have no reason to doubt it. On Sept. 27, she will be 96."

God willing, Mary—who may not understand that she is now a widow—will celebrate her birthday with the Little Sisters, staff and residents this fall.

And on the days when she opens her eyes, the Little Sisters will show her the bouquet of pink silk roses from Don that pay tribute to their amazing lifetime of love.

(Memorial gifts may be sent to the Little Sisters of the Poor, St. Augustine Home for the Aged, 2345 W. 86th St., Indianapolis, IN 46260.) †

## 'A beautiful love story.' —Mother Mary Vincent Mannion, superior of the Little Sisters of the Poor

### Pre Cana Conference and Tobit Weekend prepare engaged couples for marriage

Two marriage preparation programs offered in the archdiocese—the Pre Cana Conference and Tobit Weekend—help prepare engaged couples for the sacrament of marriage as well as the challenges of married life.

Pre Cana Conference programs are scheduled on July 22, Aug. 19, Sept. 30 and Oct. 21 as well as during 2013 on Jan. 13, Feb. 10, March 3, April 7, May 5 and May 19 at Our Lady of Fatima Retreat House, 5353 E. 56th St., in Indianapolis.

The program is presented by the archdiocesan Office of Family Ministries with a priest and trained volunteer couples. It begins with check-in at 1:15 p.m. and concludes at 6 p.m. on the Sundays listed above.

Registration is required. A \$45 fee per couple helps pay for the *Perspectives on Marriage* workbook, other

materials and refreshments. The registration fee is non-refundable. To register, log on to [www.archindy.org/fatima](http://www.archindy.org/fatima).

Tobit Weekend retreats are scheduled at Our Lady of Fatima Retreat House on Sept. 14-16 and during 2013 on Jan. 11-13, Feb. 8-10 and May 17-19.

The registration fee of \$286 includes the program presented by trained facilitators, meals and overnight accommodations for the weekend.

Registration is required. A \$150 non-refundable deposit is required at the time of registration. To register, log on to [www.archindy.org/fatima](http://www.archindy.org/fatima).

Early registrations are recommended because both marriage preparation programs fill up quickly. †

#### Couples may announce engagement or marriage

Engagement announcements for couples that are planning to be married at a Catholic church during the spring and early summer months will be published in the Feb. 1 issue of *The Criterion*.

Couples who were married at a Catholic church in recent months may announce their marriage if an engagement announcement was not published before the wedding date.

The wedding announcement form is available online at [www.criteriononline.com](http://www.criteriononline.com) by clicking on the "send us information" link then the "weddings" link.

An engagement or wedding photo may be submitted by e-mail. Digital photos must be clear, high-resolution color images.

There is no charge for the engagement or marriage announcements. †

# Events Calendar

- July 19-21**  
St. Christopher Parish, 5301 W. 16th St., Indianapolis. **"Summer Festival,"** Thurs. 5-10 p.m., Fri. 5-10 p.m., Sat. noon-10 p.m., food, games. Information: 317-241-6314.
- July 20**  
Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange,** Mass, breakfast and program, "Overcoming Obstacles," John Ruckelhaus, 6:30-8:30 a.m., \$14 members, \$20 non-members. Reservations and information: [www.catholicbusinessexchange.org](http://www.catholicbusinessexchange.org).
- Ironwood Golf Club, 10955 Fall Road, Fishers, Ind. (Diocese of Lafayette). **Fourteenth annual Little Sisters of the Poor "Swing Fore Seniors" golf tournament,** registration, 10:30 a.m., lunch 11:15 a.m., shotgun start, noon, dinner following golf. Information: 317-872-6420 or [devindianapolis@littlesistersofthepoor.org](mailto:devindianapolis@littlesistersofthepoor.org).
- July 20-21**  
St. Augustine Home for the Aged, 2345 W. 86th St., Indianapolis. **Little Sisters of the Poor rummage sale,** Fri. and Sat., 10 a.m.-4 p.m. Information: 317-872-6420.
- July 21**  
St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Helpers of God's Precious Infants, pro-life Mass,** 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.
- Our Lady of the Greenwood Parish, 335 S. Meridian St., Greenwood. **"Celebrate Marriage," one-day enrichment program for couples of all ages,** 10 a.m.-8 p.m., \$15 per couple includes meals and materials, complimentary day care provided. Information: 317-888-2861.
- July 22**  
St. Meinrad Parish, St. Meinrad. **Quilt show,** 10 a.m.-12:30 p.m. Information: 812-357-5533.
- July 22-28**  
Jackson County Fairgrounds, Brownstown. **St. Ambrose Parish and Our Lady of Providence Parish, Jackson County Fair, food booth,** 11 a.m.-10 p.m. Information: 812-522-5304.
- July 25**  
Our Lady of the Greenwood Parish, Madonna Hall, 335 S. Meridian St., Greenwood. **"What is Catholicism Anyway? The Sequel,"** session three of five, 7 p.m. Information: 317-888-2861.
- Mallow Run Winery, 6964 W. Whiteland Road, Bargersville.
- Theology on Tap,** young adults ages 21-35, program, 7 p.m. Information: [mfaley@archindy.org](mailto:mfaley@archindy.org).
- July 28**  
Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. **"A Cup of Coffee and a Dose of Conscience,"** Josh Cole and Jerry Mattingly, presenters, 9:30 a.m.-noon. Reservations and information: 317-498-6087 or [jmattin297@yahoo.com](mailto:jmattin297@yahoo.com).
- St. Mary Parish, 777 S. 11th St., Mitchell. **Hog roast and yard sale,** 9 a.m.-3 p.m. Information: 812-849-3570.
- Holy Name of Jesus School, gymnasium, 21 N. 16th Ave., Beech Grove. Altar Society, **summer rummage sale,** 8 a.m.-3 p.m., benefits parish and school. Information: 317-784-5454.
- July 28-29**  
St. Martin Parish, 8044 Yorkridge Road, Yorkville.
- Parish festival,** Sat. 5:30 p.m.-11:30 p.m., barbecue pork dinner, Sun. 11:30 a.m.-5 p.m., fried chicken dinner, food, games, music. Information: 812-623-3408.
- July 29**  
St. Augustine Parish, 18020 Lafayette St., Leopold. **Parish picnic,** 10 a.m.-4 p.m., fried chicken dinner, quilts, games. Information: 812-843-5143.
- August 1**  
Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Solo Seniors,** Catholic, educational, charitable and social singles, 50 and over, single, separated, widowed or divorced, new members welcome, 6:30 p.m. Information: 317-370-1189.
- August 3**  
Sacred Heart of Jesus Church, 1530 S. Union St., Indianapolis. **Lumen Dei meeting,** Mass, 6:30 a.m., breakfast following Mass, Sisters' Place, 215 S. Terrace Ave., Indianapolis. Information: [rhumper69@yahoo.com](mailto:rhumper69@yahoo.com).
- August 3-4**  
St. Joseph Parish, 2605 St. Joe Road W., Sellersburg. **Parish yard sale,** 8 a.m.-3 p.m. Information: 812-246-2512.
- St. Thomas the Apostle Parish, 523 S. Merrill St., Fortville. **Parish festival,** 11 a.m.-10 p.m., games, food, entertainment, silent auction, chicken and noodles dinner. Information: 317-485-5102.
- August 5**  
St. Bernard Parish, 7600 Highway 337, Frenchtown. **Parish picnic,** 10 a.m.-3 p.m., chicken and ham dinners, quilts. Information: 812-347-2326.
- St. Boniface Parish, 15519 N. State Road 545, Fulda. **Parish picnic,** 10 a.m.-6 p.m., famous soup, food, quilts. Information: 812-357-5533. †

## Retreats and Programs

- July 20-21**  
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"A Leadership Blast!" conference for students entering the sophomore year of high school,** \$50 per student. Information: 317-788-7851 or [www.benedictinn.org](http://www.benedictinn.org).
- July 20-22**  
Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **"A Step 11 Retreat for Recovering Alcoholics and Alanons,"** Dave Maloney, presenter. Information: 812-357-6585 or [mzoeller@saintmeinrad.edu](mailto:mzoeller@saintmeinrad.edu).
- July 30**  
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Friends of Fatima monthly Mass, breakfast and social,"** 9 a.m. Information: 317-545-7681 or [marcia.johnson@archindy.org](mailto:marcia.johnson@archindy.org).
- August 3-5**  
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Retrouvaille Weekend—A Lifeline for Marriages,"** Information: 317-489-6811 or [www.Retrouvaille\\_Indy](http://www.Retrouvaille_Indy).
- August 10-12**  
Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **"Benedictine Approaches to Hope and Love,"** Benedictine Father Bede Cisco, presenter. Information: 812-357-6585 or [mzoeller@saintmeinrad.edu](mailto:mzoeller@saintmeinrad.edu).
- August 11**  
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Seventh annual "Missions Helping Missions" bazaar and family picnic,** 10 a.m.-6 p.m., noon-7 p.m. buffet, \$10 per person. Information: 317-545-7681 or [marcia.johnson@archindy.org](mailto:marcia.johnson@archindy.org).
- August 14**  
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Spiritual direction internship program, reflection day,** orientation, 9-11:30 a.m. Information: 317-788-7851 or [www.benedictinn.org](http://www.benedictinn.org).
- August 17**  
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Babette's Feast—A Movie Night with Father Julian Peters,"** \$20 per person includes a light dinner. Information: 317-545-7681 or [marcia.johnson@archindy.org](mailto:marcia.johnson@archindy.org).
- August 17-19**  
Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **"The Letter of James,"** Benedictine Father Eugene Hensell, presenter. Information: 812-357-6585 or [mzoeller@saintmeinrad.edu](mailto:mzoeller@saintmeinrad.edu).
- August 20**  
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Pray All Ways,"** Father Jim Farrell, presenter. Information: 317-545-7681 or [marcia.johnson@archindy.org](mailto:marcia.johnson@archindy.org).
- August 20**  
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Catholic Identity and Doctrine—Spiritual Reading in Faith,"** session one of four, Judith Cebula, presenter, 6:30-9 p.m., \$25 per session includes dinner. Information: 317-788-7851 or [www.benedictinn.org](http://www.benedictinn.org).
- August 21-23**  
Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **"Pray Your Way to Happiness,"** midweek retreat, Benedictine Brother Maurus Zoeller, presenter. Information: 812-357-6585 or [mzoeller@saintmeinrad.edu](mailto:mzoeller@saintmeinrad.edu).
- August 22**  
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Come Away and Rest Awhile—Silent Non-Guided Day of Reflection,"** \$30 per person. Information: 317-545-7681 or [marcia.johnson@archindy.org](mailto:marcia.johnson@archindy.org).
- August 24-26**  
Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **"Tools for Good Works,"** Benedictine Brother Luke Waugh, presenter. Information: 812-357-6585 or [mzoeller@saintmeinrad.edu](mailto:mzoeller@saintmeinrad.edu).
- August 27**  
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Friends of Fatima Mass and Social,"** Mass, 9 a.m., breakfast following Mass. Information: 317-545-7681 or [marcia.johnson@archindy.org](mailto:marcia.johnson@archindy.org).
- August 31-September 2**  
Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **"Vatican II—Rediscover the Treasure,"** Benedictine Father Jeremy King, presenter. Information: 812-357-6585 or [mzoeller@saintmeinrad.edu](mailto:mzoeller@saintmeinrad.edu).
- September 14-16**  
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Tobit Weekend,"** marriage preparation retreat. Information: 317-545-7681 or [cmcsweeney@archindy.org](mailto:cmcsweeney@archindy.org). †

## Parishes adjust Mass schedules for Brickyard 400 race weekend

Due to the Brickyard 400 race next weekend, Mass schedules for parishes on the near-west side of Indianapolis are as follows on July 28 and 29:

- St. Christopher Parish, 5301 W. 16th St., in Indianapolis—4 p.m. and 5:30 p.m. Masses on July 28, and no Masses on July 29.
- St. Gabriel the Archangel Parish, 6000 W. 34th St., in Indianapolis—5 p.m. Mass on July 28, and 7:30 a.m., 9 a.m. and 11 a.m. Masses on July 29.
- Holy Angels Parish, Masses celebrated at Bishop Chartrand Chapel, Marian University, 3200 Cold Spring Road, in Indianapolis—6 p.m. Mass on July 28, and no Masses on July 29. †

## 'Hoosier Haitian Vacation' to raise funds for new church in Port-au-Paix

"Hoosier Haitian Vacation," a fundraiser for the Catholic Church in Haiti, is Aug. 3-5 at the Future Farmers of America Leadership Center, 6595 S. County Road 125 W., near Trafalgar.

Participants are invited to stay at the lodge, camp for the weekend or enjoy a day visit.

On Aug. 4, the celebration will begin in

the late afternoon with an outdoor Mass followed by a hog roast and dance to benefit the construction of Our Lady of Fatima Church in Port-au-Paix, Haiti.

For more information about reservations, events, times and directions, log on to [www.stjohnsyoungadult.org](http://www.stjohnsyoungadult.org) or send an e-mail inquiry to [haitivacindy@gmail.com](mailto:haitivacindy@gmail.com). †



## St. Agnes Academy reunion

Thirteen graduates of the Class of 1952 of the former St. Agnes Academy in Indianapolis posed on June 13 for a 60th reunion photo. They are, front row, from left, Jean (Nickel) Hoffman, Rosemary (Dwyer) Haas, Helen (Hettwer) Schmalz, Shirley (Alterdorf) Wagner, Virginia (Verbarg) Neff and Mardi (Griffin) Clemens. In the second row are, from left, Carolyn (Flynn) Fay, Mary Lou (Meyers) Gorgol, Diana (Sullivan) Chenoweth, Patty (Haigerty) Catton, Margie (Hegarty) Miller, Rosemarie (Honey) DaPuzzo and Carrie (Smith) Kemp.

## Correction

A notice about Leo and Jean (Kennel) Kruthaupt's 60th wedding anniversary in the June 22 issue of *The Criterion* listed an incorrect wedding date. They were married on May 17, 1952, at St. Peter Church in Franklin County. They are members of St. Michael Parish in Brookville. †

# Drought and heat make Midwest corn farmers pray for rain

SEYMOUR, Ill. (CNS)—The desperation of drought-stricken farmers in the Midwest was evidenced by what topped Mary Margaret O'Connor's "day's best memory" list as the July 8 celebration of her parish Church's centennial came to a close.

"It looks like we're going to get rain," said O'Connor, eyeing dark clouds approaching the grounds of St. Boniface Church, where a tent had been erected for a parish luncheon.

Prayers to keep rain away from an outdoor parish celebration months in the planning and including a visit from the diocesan bishop would usually be the norm. But not this summer at St. Boniface Church, a Catholic landmark rising above the fertile corn and bean fields of western Champaign County.

As in much of the Midwest, farmers in Seymour are on the edge of disaster from scorching heat and lack of rain.

"Hopefully, it will come," Father Robert Lampitt, parochial vicar of the rural parish, said of the rain before leading the meal blessing.

"It would be a godsend," agreed Bill Klein, a fourth-generation farmer whose great uncle willed the rural parish an 80-acre tract of land upon his death in 1954. The field north of the church is planted in soybeans this year.

Klein, O'Connor and other farmers of St. Boniface Parish compared the current drought to one in 1988. The region is 10 inches or more below normal rainfall for the year. What rain comes now may already be too late for some corn crops, but would greatly benefit soybeans.

As of early July, about 60 percent of U.S. corn acreage was experiencing moderate to extreme drought, up from 49 percent a week earlier, according to the U.S. Department of Agriculture (USDA).

"This [drought] is one of those events that supposedly comes along once in a lifetime," said Klein, whose two sons also

farm. "I've seen four," he added, though Klein claimed that the fields around St. Boniface Church often seem to get rains that may miss other areas.

Farming brothers Bernie and Greg Magsamen, who served as ushers for the centennial celebration, were among those involved in restoring and painting a century-old bell and building its new brick housing. The refurbished bell, taken down three years ago, was named St. Isidore after the patron saint of farmers by a vote of parishioners.

"We're pretty proud of our little country church," Greg told *The Catholic Post*, newspaper of the Peoria Diocese.

His brother kept an eye on the sky, hoping for what he called "a million-dollar rain," and acknowledging there is little that a farmer can do without needed moisture.

"We're at the mercy of the Lord," said Bernie.

The rain did come down near the end of the afternoon, but the scattered showers totaled just one-tenth of an inch. Areas north of St. Boniface received up to an inch.

But as St. Boniface celebrates its history, the parish must also "be ready for God to amaze us" in the future through the power of his grace, said Peoria Bishop Daniel R. Jenky.

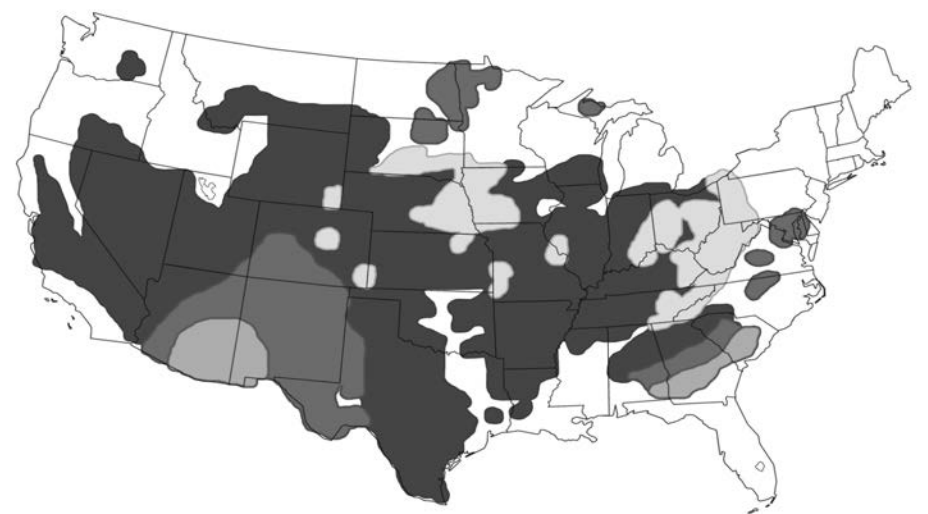
"Let us thank God for everything that has brought us to this moment," said the bishop, "and be open to surprises God may have in store."

The Associated Press reported that in some places in southern Illinois, farmers started mowing down their corn fields—the cobs had no kernels growing on them—and baling the dried and withered stalks to feed as hay to their animals. Rainfall had totaled less than one inch since late April in some parts of southern Illinois.

An organic farm in southwestern Pennsylvania notified its customers on July 9 that it was sending its workers out to the fields at 3:30 a.m. to harvest corn by

**DROUGHT CONDITIONS** are expected to stay the same or get worse in the continental U.S. this summer.

- drought to persist or intensify
- drought ongoing, some improvement
- drought likely to improve
- drought development likely



Valid for July 5-Sept. 30, 2012. Source: Climate Prediction Center

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hand before the sun rose to sear both the corn and the pickers.

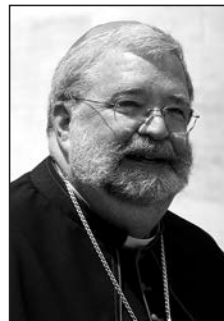
The USDA had said earlier that food prices around the nation would rise up to 3.5 percent this year, although it would not be known until harvest time how much of that increase could be attributed to drought-stricken corn crops.

Farmers had planted an estimated 96.4 million acres of corn this spring, the most since 1937, in

anticipation of continued strong prices for corn. For those farmers fortunate enough to avoid the drought, it could prove a windfall. Corn prices have spiked from just more than \$5 a bushel in May to \$7.33 on July 9 on the Chicago Board of Trade, according to CNN.

Yields will be down because of the drought—the USDA issued an estimate on July 11 of 146 bushels per acre, a drop of about 12 percent from the 166 bushels it had forecast in spring—but advances in hybridization over the past decade have created more varieties of corn that are resistant to drought.

By comparison, the yield in 2002, a nondrought year, was 129 bushels per acre. †



Bishop Daniel R. Jenky

## RENKEN

continued from page 4

evening. He also explained that we had been searching for a priest to celebrate Mass with us at the camp.

Father Byrd was delighted and said he would certainly celebrate Mass. He was especially excited that it was the vigil of

the feast of the Nativity of St. John the Baptist.

A *capella* music was rehearsed with the small impromptu choir. I am a firm believer of music as a part of worship so I faced my fears of singing without accompaniment and led the family.

While we were waiting on Father Byrd to return with his Mass kit, we rehearsed the hymns. It was so amazing to watch as

every little detail came together as if the Holy Spirit was guiding each one of us involved.

Father Byrd pulled out all the stops. From chanting to singing the Mass parts and hymns to the incense and bells, nothing was left out. It was an absolutely beautiful celebration. As I stood up front and peered out over my family, I was in awe of what blessings God has bestowed

upon us.

I want to thank Father Byrd for inspiring and leading us in worship and celebration of the Eucharist that day. His message touched our hearts. We hope to continue the tradition and share our family's love for our Catholic faith.

(Marcy Renken is a member of Our Lady of the Greenwood Parish in Greenwood.) †

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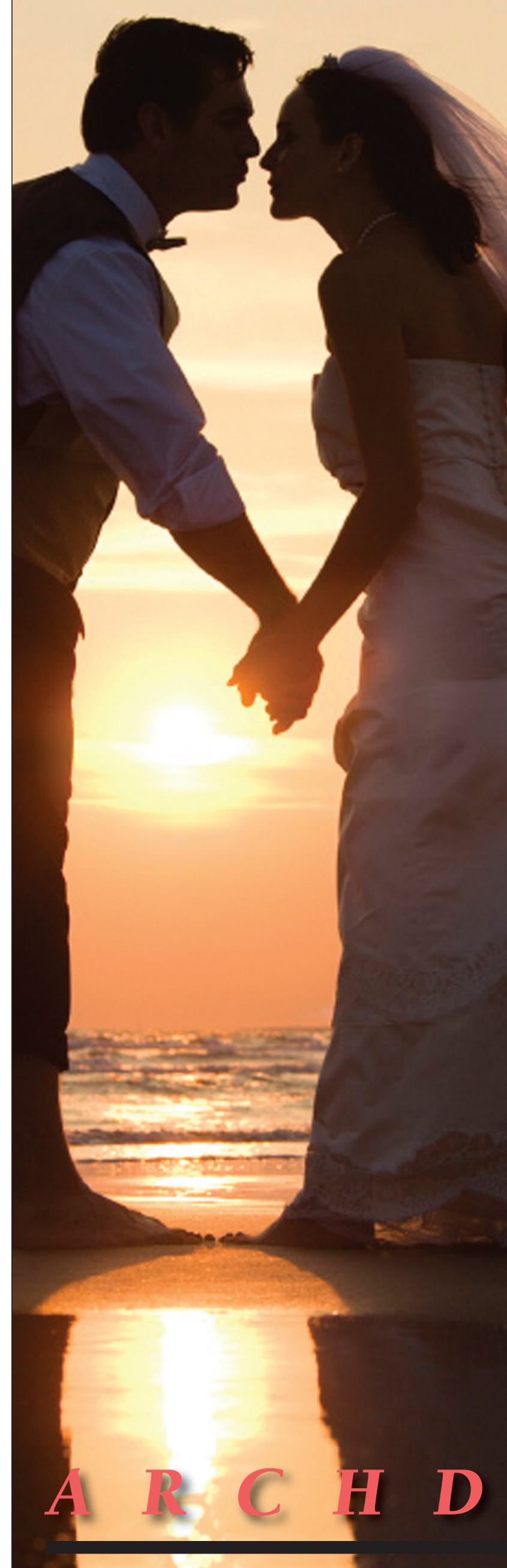
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# W E D D I N G A N N O U N C E M E N T S



**Biehle-Whipple**  
Hannah Biehle and Christopher Whipple will be married on Oct. 27 at St. Mary Church in North Vernon. The bride is the daughter of Mark and Barbara Biehle. The groom is the son of Kenneth and Nancy Whipple.



**Gauck-Belter**  
Angela Catherine Gauck and Kevin Mark Belter will be married on July 28 at St. John the Evangelist Church in Enochsburg. The bride is the daughter of Ernest and Mary Lou Gauck. The groom is the son of Mark and Rita Belter.



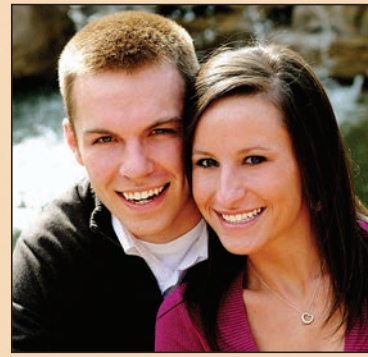
**Kulwicki-Whiteman**  
Sarah Kulwicki and Tyler Whiteman will be married on Oct. 13 at St. Mary-of-the-Knobs Chapel in Floyd County. The bride is the daughter of Dale and Kathy Kulwicki. The groom is the son of Brian and Rita Whiteman.



**Smith-Shields**  
Molly Smith and William Shields will be married on Oct. 6 at St. Mary's Basilica in Minneapolis, Minn. The bride is the daughter of Robert and Maria Smith. The groom is the son of Nancy Shields.



**Bower-Meyer**  
Jessica Elizabeth Bower and Alois Victor Meyer were married on May 26 at Holy Family Church in Oldenburg. The bride is the daughter of Kevin and Julie Bower. The groom is the son of Dennis and Marlene Meyer.



**Hayden-Cook**  
Jessica Nicole Hayden and Logan Joseph Cook were married on June 8 at St. Matthew the Apostle Church in Indianapolis. The bride is the daughter of James and Jamie Hayden. The groom is the son of Dave and Julie Cook.



**Mattingly-Carrico**  
Shannon Michelle Mattingly and Steven Douglas Carrico will be married on Oct. 6 at St. Louis Bertrand Church in Louisville, Ky. The bride is the daughter of Gary Mattingly and the late Debbie Mattingly. The groom is the son of Joseph and Rita Carrico.



**Stahly-Jackson**  
Sylvia Roseanne Stahly and Christopher William Jackson will be married on Oct. 27 at St. Michael Church in Charlestown. The bride is the daughter of Paul and Luanne Stahly. The groom is the son of Gary and Patty Jackson.



**Bowers-Prickel**  
Kelsey Lynn Bowers and Justin Aaron Prickel will be married on Dec. 28 at St. Raphael Church in St. Petersburg, Fla. The bride is the daughter of Richard and Jan Bowers. The groom is the son of Steve and Amy Prickel.



**Heck-Davenport**  
Ashley Brook Heck and Russell Lawrence Davenport were married on June 23 at Our Lady of Lourdes Church in Louisville, Ky. The bride is the daughter of Keith and Lisa Heck. The groom is the son of Scott and Sharon Davenport.



**Miller-Grimm**  
Kathleen Marie Miller and Paul Matthew Grimm will be married on Oct. 6 at St. Therese of the Infant Jesus (Little Flower) Church in Indianapolis. The bride is the daughter of James and Loretta Miller. The groom is the son of Charles and Connie Grimm.



**Stone-McClelland**  
Jayne Anne Stone and Christopher Aaron McClelland will be married on Dec. 1 at St. Bartholomew Church in Columbus. The bride is the daughter of Timothy and Kimberly Stone. The groom is the son of Richard and Patsy McClelland.



**Breen-Duncan**  
Michelle Marie Breen and Mark Anthony Duncan will be married on Nov. 10 at St. Joan of Arc Church in Indianapolis. The bride is the daughter of Joseph and Laurie Breen. The groom is the son of Michael and Elaine Duncan.



**Hession-Gardner**  
Sarah Elizabeth Hession and Barry Gene Gardner will be married on Oct. 20 at St. Christopher Church in Indianapolis. The bride is the daughter of Tim and Molly Hession. The groom is the son of Helen Gardner and the late Larry Gardner.



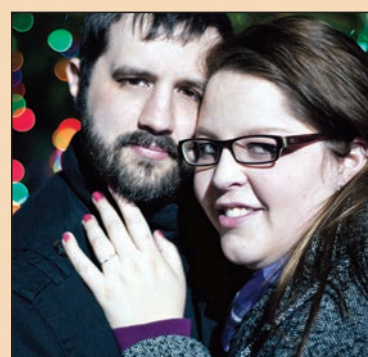
**Paul-Lees**  
Stephanie Anne Paul and Lance Kenneth Lees will be married on Sept. 29 at St. Monica Church in Indianapolis. The bride is the daughter of Michael and Paula Paul. The groom is the son of Jane Lees.



**Thompson-Coughlan**  
Megan Elizabeth Thompson and Douglas John Coughlan were married on July 7 at the Church of the Sacred Heart in Lisvane, County Tipperary, Ireland. The bride is the daughter of Deacon John and Patti Thompson. The groom is the son of John and Margaret Coughlan.



**Bryant-Lis**  
Jennifer Elyse Bryant and Eric Ronald Lis were married on May 5 at St. Pius X Church in Indianapolis. The bride is the daughter of Henry and Sherri Bryant. The groom is the son of Ronald and Sandra Lis.



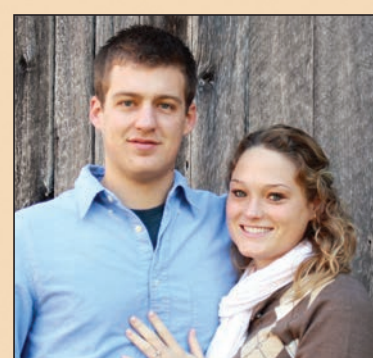
**Horninger-Jarrett**  
Amelia Marie Horninger and Dane Allen Jarrett will be married on Oct. 6 at the Bishop Chartrand Memorial Chapel at Marian University in Indianapolis. The bride is the daughter of Thomas and Mary Horninger. The groom is the son of Michael and Debby Jarrett.



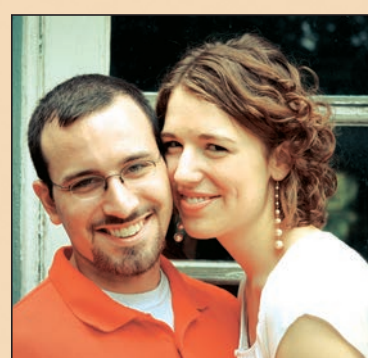
**Sadtler-Hoops**  
Andrea Kirsten Sadtler and Michael Dean Hoops were married on Dec. 31, 2011, at St. Malachy Church in Brownsburg. The bride is the daughter of Jim and Kaaren Sadtler. The groom is the son of Dean and Gina Hoops.



**Wagner-Garcia**  
Laura Christine Wagner and Joe Blas Garcia Jr. were married on July 7 at St. Pius X Church in Indianapolis. The bride is the daughter of Deacon Richard and Carol Wagner. The groom is the son of Joe and Griselda Garcia.



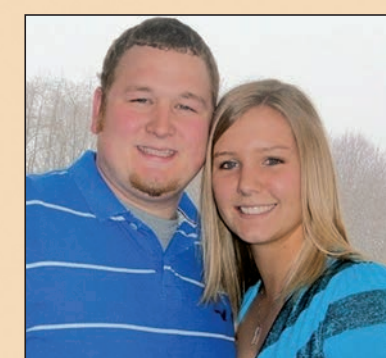
**Fullenkamp-Rose**  
Rachel Kathleen Fullenkamp and Logan Ray Rose will be married on Aug. 11 at St. Louis Church in Batesville. The bride is the daughter of Timothy and Kathleen Fullenkamp. The groom is the son of James and Yvonne Rose.



**Jamison-Escoffery**  
Elizabeth Anne Jamison and William Richard Thornton Escoffery will be married on Oct. 6 at St. Monica Church in Indianapolis. The bride is the daughter of Peter and Laura Jamison. The groom is the son of Dr. William Escoffery and Lucy Thornton.



**Smith-Cuvor**  
Ashley Brooke Smith and Daniel James Cuvor will be married on Sept. 22 at St. Mary Church in Indianapolis. The bride is the daughter of Ron and Angie Smith. The groom is the son of Leonard and Sharon Cuvor.



**Weinzierl-Copass**  
Theresa Marie Weinzierl and Clifford Hugh Copass will be married on Sept. 1 at Holy Spirit Church in Indianapolis. The bride is the daughter of Robert and Janet Weinzierl. The groom is the son of Alvin Copass and Brenda Copass-Israels. †

# A R C H D I O C E S E O F I N D I A N A P O L I S



From the Editor Emeritus/John F. Fink

## Biblical readings: Start of the Second Letter to the Corinthians

After eight weeks of readings from the Old Testament, for the next two weeks the biblical readings in the Office of Readings will be from the Second Letter of St. Paul to the Corinthians. They will cover the first six chapters next week, and the rest of the book the following week.



Paul established his Christian community in Corinth, on the western coast of Greece, around the year 51, after having limited success in Athens. His relationship with the Corinthians was both

his most difficult and most consistent.

After he left there for Ephesus, in modern Turkey, he wrote his first letter back to the Corinthians, which we will read at the end of September.

The second letter was sent around the year 57. It might be a composite of more than one letter because he first expresses disappointment at not hearing from Titus about the situation in Corinth, and later says

that he was happy to receive a good report from Titus. However, perhaps he heard from Titus while he was composing the letter.

There seems to have been a definite crisis between Paul and the Corinthians, but we are not sure what it was. It might have had something to do with the fact that Paul promised to visit Corinth, but then changed his mind.

He apparently sent another letter instead of visiting “for I decided not to come to you again in painful circumstances” (2 Cor 2:1). He mentions that letter, but doesn’t go into detail since the recipients of both letters would have known about the circumstances. Experts have theorized about the nature of the problem, but we don’t know.

In this letter, Paul asks the community to forgive and encourage the man who caused pain, and to reaffirm their love for him. He is not referring to himself, but to someone that the community punished.

Chapter 2:14 through Chapter 6 seems to be a long digression. Paul describes his ministry and his qualifications for it. He does it again later in the letter, and we will

write about that in more detail next week.

Paul says that God himself qualified him and the Corinthians to be ministers of a “new covenant” as contrasted with the “old covenant” that God made with Moses. This is the only place that “old covenant” appears in Scripture. That old covenant, Paul says, was transitory while the new covenant, administered by Paul, lasts forever.

The difference between the covenants shows the contrast between Moses and Christ, Paul says. The covenant made with Moses, therefore, is inferior, he says.

It would seem that the forces hostile to Christianity would quickly overcome the young Church. However, despite all the obstacles Paul has met in his ministry, he says—twice—that he is not discouraged.

“We must all appear before the judgment seat of Christ,” he writes, “so that each one may receive recompense according to what he did in the body, whether good or evil” (2 Cor 5:10). This is a basis for the Catholic doctrine of the particular judgment after death when we will be judged by our deeds. †

For the Journey/Effie Caldarola

## Examining our sense of stewardship in the lazy summer days

My golden retriever is sprawled on the cool vinyl of the laundry room floor,



unwilling to make her usual dash to the window to bark at the mailman. Obviously, this strange behavior, if not a sign of the apocalypse, is at least a sign that it’s way too hot.

My friends in Alaska think it’s hot

when it hits 70 degrees, and I am languishing in a Midwestern summer where it topped 100 before we even hit July.

Although I’m acclimating to life outside Alaska, my home for more than 30 years, I’m feeling warm and sticky and a little irritable. On days like this, I have to refrain from barking at someone.

When I was in bed early this morning, as the large fan above my head pushed cool air downward, I listened to public radio and heard a man from the local food bank talk about the needs faced this summer.

Many people, he said, are generous in the final two or three months of the year, inspired by Thanksgiving and Christmas. They are eager to get their charitable tax deduction before Dec. 31, and many folks

write their checks then. Not so much in the hot, humid days of summer.

He was pleading for donations.

Later in the day, I heard a similar broadcast plea from the blood bank. Their donations locally are way down for this time of year. They attribute it to the warm weather that arrived so early, and got people into summer mode and summer activities much earlier than usual.

It makes me wonder: What happens to us in summer?

Maybe we should re-examine our sense of stewardship and community during these sun-filled days.

It’s easy to hunker down in our air-conditioned homes or offices, moving seamlessly from a cool car to a cool house. Even if we are not on vacation, summer tends to put us in vacation mode. We take opportunities to visit the pool and rev up the grill. It’s easy to get into the “lazy” part of the old song that talks about the “lazy, hazy days of summer.” Just put me in front of my fan with a cool drink and a good book, and I promise not to bark.

Maybe in the old days, when no one had air conditioning and we spent our evenings trying to cool off on the front porch, we maintained a greater sense of community.

You would chat with your passing

neighbor who was out for a walk, hoping for an evening breeze. Voices would waft in through the open windows, reminding us that our neighbors were near.

Maybe, during summer, we need to make a special effort to reconnect.

Does your neighborhood host block parties? Organize one and get to know your neighbors. Invite your pastor over for a cookout. Entertain informally and often. Call a charity and ask if they could use you for an afternoon. Give your children a chance to help at a food kitchen. Write some extra checks to charity. Amid the summer reading—those easy-to-read-at-the-beach mysteries—find a book on prayer. But don’t just read about prayer. Pray. Let the season inspire new, more informal kinds of prayer.

Experiment with getting out of “your” pew and try a different Mass or visit another parish. Never skip Mass when out of town on vacation. Use your trip as a great excuse to see how others in this universal Church celebrate our faith.

No question, this looks to be a hot summer. But it doesn’t have to be a disconnected one.

(Effie Caldarola writes for Catholic News Service.) †

The Human Side/Fr. Eugene Hemrick

## The class reunion came with a lesson—and camaraderie

I had had second thoughts about attending a recent class reunion. I don’t like reminiscing about the “good old days.” Perhaps this is my way of denying my mortality or attempting to make a memorable time stand still, a time in which we dreamt youthful dreams.

I went to school with Italians, Polish, Irish, a Greek and Germans, plus a mixture of other cultures. Each person blessed our class with a wonderful multicultural flavor. Most of all, our class possessed a camaraderie that grew with time.

Ultimately, I ended up attending our class reunion and thank God for doing so. I say this because I realized that much of the spirit I possess today is due in great part to classmates who helped create it. What is this spirit?

As a high school student, I was not well-equipped for learning Latin, Greek, German, algebra and numerous other courses.

I remember receiving 45 percent on one of my algebra tests. Across the aisle, a fellow student also had flunked the test. Together, we commiserated. Thanks to that mutual support, we managed to pass the course. The experience helped us bond. It taught me that, with a good friend, you can get through almost anything.



*None of us is our sole master. We are a composite of spirits spawned in us by those crossing our paths.*

There were days in the seminary that I thought I would be overwhelmed. Philosophy was taught in Latin, plus we had a ton of other courses. When I confided my anxiety to a classmate, he remarked, “The main goal of our studies is to make us think.” The simple observation helped reduce my uneasiness by giving me a new perspective on the meaning of our studies.

Another classmate, who tutored me, remarked one day, “You aren’t stupid, you are afraid. Loosen up, and you’ll get it.” He freed me to the point that I went from the bottom of the class to its top.

While playing the violin during a performance, a fellow orchestra member urged me to put more zest in it. I still play

the violin, and I still take his advice when playing a lively composition.

And then there was the jolly classmate who made us laugh when rules and studies weighed heavily on us. He brought the power that laughter possesses, and got us through anxious moments.

None of us is our sole master.

We are a composite of spirits spawned in us by those crossing our paths.

Yes, attending the class reunion involved recounting old times. But for me, it consisted especially in appreciating a vital spirit that lives in me, thanks to my classmates.

(Father Eugene Hemrick writes for Catholic News Service.) †

Catholic Evangelization Outreach/

Peg McEvoy

## Speaking the truth with love

*A neighbor unexpectedly shares that she has started attending the evangelical*



*non-denominational church a few minutes away. You are stunned because you used to go out for breakfast after Mass regularly a few years ago. She tells you about the incredible faith experience she is having, and how this is the first time she has a real,*

*personal relationship with Jesus Christ. She encourages you to go with her sometime.*

**What do you say?**

*Your longtime friend can’t stop complaining about his parish. He goes every Sunday, but just doesn’t seem to get much from anything at Mass. He is also bothered that there are more and more people from other ethnic backgrounds coming to Mass there. He finds himself distracted and irritated at Mass, and wishes things would just go back to “the way they used to be.”*

**What do you say?**

The situations above are common these days. Each represents one of the three groups of the “new evangelization.” The first friend fits the “faded” Catholic group.

In the second situation, our friend has lost sight of the reality that an important part of the Eucharist is that it’s a community thanksgiving feast for all that God has given us, especially the gift of his son, Jesus. He fits the “Catholics in the pew” group.

In my next column, I’ll talk about the third group—those without a spiritual home.

In the first situation, our friend has become estranged from the real, intimate presence of Christ in the Eucharist. Something went wrong with the deep, personal relationship with Jesus that should characterize all our Catholic Masses, devotions and celebrations.

Although there is great joy in knowing that someone is building their relationship with Jesus, regardless of their place of worship, we must also feel some sadness that they are no longer celebrating with us.

So how do we respond? We know that Jesus is calling each of them to something greater than where they are currently. We need to respond out of love, not exasperation or defensiveness.

Other Christian groups can have beautiful expressions of faith and opportunities for fellowship, and we don’t want to minimize or berate a person’s experience of faith.

However, as Catholics, we know that the fullest expression of Christ’s teaching and desire for his disciples is found in the Catholic Church.

A person who has been a practicing Catholic in the past needs to be invited back. To lovingly remind them that the Eucharist, and our understanding of it, is supported scripturally and by very early tradition may help. But probably the most powerful invitation is our willingness to share how the Eucharist is an integral part of coming to know Christ in our own lives.

For Catholics who seem to have lost their enthusiasm and might even be a little “cranky,” we again need to respond in love. We may feel the need to defend some aspect of our parish or leadership, but that rarely convinces a frustrated person.

To lovingly encourage such a person to focus on the words of the Mass, especially the readings and words of the eucharistic prayer, could help. However, offering to pray *with*—not only *for*—him for openness to the Lord’s spirit may be especially powerful. Also, encouraging him to find an opportunity to prayerfully serve others might help soften his heart.

The reality is that the best response can be as different as the people involved. However, we are given the command to love, and when we speak the truth with love, we will Jesus in the middle of it blessing it all for the glory of our Father.

(Peg McEvoy is the archdiocesan associate director of evangelization and family catechesis. For questions and/or help starting a parish evangelization team, contact her at [pmcevoy@archindy.org](mailto:pmcevoy@archindy.org).) †

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

# The Sunday Readings

Sunday, July 22, 2012

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

The prophecy of Jeremiah provides the first reading.

The reading is about God's authentic messengers as well as those who are not called by the Lord to be prophets.

It was an important question since Jeremiah likely was not alone as a prophet in his time.

In addition, others who were not authentic representatives of God presented themselves to the people. These self-proclaimed prophets, who were misled or deliberately misleading by assuming 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, Jeremiah uses the first person to speak the mind of God in this reading.

Jeremiah wishes to convey the image and authority of being God's voice.

Authenticity is so very important because God, seeing the needs of the people, speaks to them and guides them.

Jeremiah knows that God's word is vitally important, and no imposter, even if not malicious, can be the medium through which God is heard.

The underlying consolation is that God provides for the people. They are not left to the perils that inevitably come when their behavior ignores God.

St. Paul's Epistle to the Ephesians supplies the second reading this weekend.

It is typical of the kernel of Pauline theology itself. For Paul, central and utterly essential to every thought is that 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 people 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.

This reading tells a story, one among so many similar stories in the four Gospels, in which the crucial role of the Apostles in the mission of Jesus is shown.

The Apostles were the Lord's special students. They were chosen for a purpose, namely to be the authentic spokesmen of Jesus wherever eventually they would go. It was critical that they know the Lord's message so Jesus took them aside and taught them.

They heard and saw what was not in the hearing or sight of all the others.

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

Even before Jesus was crucified, even before Jesus ascended, the Apostles were sent into the highways and byways to spread the Good News. They went as the Lord's representatives, and repeated what they had been taught. At the end of a mission, they returned to Jesus to report on their efforts then to be sent out again on behalf of the Lord.

## Reflection

This weekend, the Church brings us face to face with a reality that is 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 even come from within us. Or they may be from other persons or originate in the secular culture and popular attitudes of our 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, that there is no substitute for God and that 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 also provided the Apostles for us. They knew and heard the Lord. He selected them to give us the words of salvation and access to divine life itself.

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



## Daily Readings

Monday, July 23

St. Bridget, religious  
Micah 6:1-4, 6-8  
Psalm 50:5-6, 8-9, 16-17, 21, 23  
Matthew 12:38-42

Tuesday, July 24

St. Sharbel Makhluof, priest  
Micah 7:14-15, 18-20  
Psalm 85:2-8  
Matthew 12:46-50

Wednesday, July 25

St. James, Apostle  
2 Corinthians 4:7-15  
Psalm 126:1-6  
Matthew 20:20-28

Thursday, July 26

St. Joachim and St. Anne,  
parents of the Blessed  
Virgin Mary  
Jeremiah 2:1-3, 7-8, 12-13  
Psalm 36:6-11  
Matthew 13:10-17

Friday, July 27

Jeremiah 3:14-17  
(Response) Jeremiah 31:10-13  
Matthew 13:18-23

Saturday, July 28

Jeremiah 7:1-11  
Psalm 84:3-6, 8, 11  
Matthew 13:24-30

Sunday, July 29

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. Kenneth Doyle

### Catechism assures parents they can entrust stillborn child to God's love and mercy

**Q**A friend of mine gave birth to a child who was stillborn. The priest on duty declined to baptize the baby because, he said, baptism is only for the living.



But I have heard of many stillborn babies who were baptized. Can you explain why this has changed? (Annapolis, Md.)

**A**It is true that the sacraments of the Church are meant for the living. Their purpose is to put us in touch with the power of the risen Christ in our daily lives.

Baptism signifies the entrance of a person into the faith community of Christians with the intention of putting that faith into action.

A priest would never think of trying to give the eucharistic host to someone who had died. Nor could the baptism of a stillborn baby indicate the start of a lifelong effort to live out the Gospel.

And yet, the grieving parents of a stillborn are dealing with such sadness already that a priest may well find it difficult to deny their requests.

Since one is permitted to baptize conditionally if there is any doubt as to whether the moment of death has occurred, pastoral instincts can lead a priest to baptize a newborn on the slightest chance that there might be some life remaining.

There are other situations where the child has clearly died, and these call for special tenderness.

What parents really are asking for when they request baptism for a stillborn baby is whether their child is now with God.

I find it helpful to reference the *Catechism of the Catholic Church* (#1261), which suggests that we can confidently entrust that child to God's mercy, knowing from the Scriptures that God wants all people to be saved and that Jesus said, "Let the children come to me" (Mk 10:14).

It can also be helpful, in the case of a stillborn baby, to use—from the Church's *Book of Blessings*—the "Blessing of Parents After a Miscarriage."

If the body of the child still is present, those prayers could also be combined with the parents naming the child and tracing the sign of the cross on the child's forehead as parents would do at a baptism.

**Q**Some weeks ago, when explaining the concept of a general confession, you said in your column, "Surely any serious sin not already forgiven should be mentioned."

I am 75 years old and have been a Catholic all my life. I first married a Catholic woman in a Church wedding, but after 23 years we were divorced.

I then met another Catholic woman, and we were married in a civil ceremony.

Later, the Church declared that our first marriages were invalid and issued declarations of nullity. Then we were married in a Catholic service.

Now comes the troubling part. After our annulments were granted, we met with our parish priest in his office. He asked whether we would like to go to confession. I was uncomfortable doing this with my wife present—and I know that she was, too. I told the priest the things I had done wrong that my wife already knew about, but I skipped some of the really bad sins from years gone by. The priest said that all of our sins were forgiven.

My wife and I go to church every Sunday and during holy days, and we receive Communion. But I've always wondered whether I need to confess the sins that I skipped over that day.

A couple years ago, at my Easter confession, I asked a retired priest about this, and he said not to worry because those sins had been forgiven. (Wisconsin)

**A**First, let me say that what the parish priest did in his office—inviting you and your wife to confess your sins together—is irregular and unwise.

The whole point of the sacred seal of confession is to give penitents the confidence that only the priest and God have heard their sins, and that the priest is strictly prohibited from disclosing them.

Having said this, it is still true that in nearly every circumstance, serious sins must be confessed to a priest.

In speaking of the sacrament of penance, the Church's *Code of Canon Law* says, "A member of the Christian faithful is obliged to confess in kind and number all grave sins committed after baptism" (#988).

In practice, an exception may be granted by a priest to someone with an overly scrupulous conscience who shows the required contrition but has great difficulty distinguishing the relative gravity of sins. For that person, a specific recitation of sins might be upsetting and virtually endless.

It's possible that the retired priest to whom you made your Easter confession made that judgment in your regard, dispensed you from the "integrity" of confession and absolved you of any past sins in that same Easter confession.

Since you have already done your duty by bringing your question to a priest in confession and have been assured of forgiveness, I would say that the prudent thing to do is to look forward instead of back, and to continue as you are by worshiping God, praying each day and living the Christian life. †

## My Journey to God

### Ascending

Life's journey  
traveled step by step  
slowly  
seldom easily  
on a road not always clearly marked  
lost and found  
entrusted to God's care  
walking in faith

weighed down by inner baggage  
laboring  
struggling  
yearning for inner freedom  
frightening shadows  
dance in dawning sunlight  
fears invite befriending  
Dare I risk?

Glimpsing the goal  
needing to focus on the steps

deliberately planting my feet  
sinking  
slipping  
grasping  
progressing  
caution yields to wonder  
life within and around me

feet still unsteady  
new resolve  
accepting slowness  
embracing tedium  
walking patience into my muscles  
gasping for air  
gasping in awe  
reaching the pinnacle  
only to begin again

By Sister Susan Marie Lindstrom,  
O.S.B.

(Benedictine Sister Susan Marie Lindstrom is a member of the Sisters of St. Benedict of Our Lady of Grace Monastery in Beech Grove. She teaches religion, chairs the religion department and serves as co-sponsor of the senior class at Bishop Chatard High School in Indianapolis.)

# 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.

**ACKERMAN, Wilma Marie**, 79, St. Mary, New Albany, June 26. Wife of Edward Ackerman. Mother of Carol Hentchel, Craig and Neil Ackerman. Grandmother of five.

**BIRD, Donald C.**, 98, St. Augustine Home for the Aged, Indianapolis, June 27. Husband of Mary Angeline (McCarthy) Bird. Brother of Revenna Mink. Uncle of several.

**BRIDGETT, Edna Leah**, 87, St. Gabriel, Connersville, June 22. Mother of Danny and William Lunsford. Sister of Marilyn Noe and Richard Goldey. Grandmother of three. Great-grandmother of eight.

**CAMBRON, Donna M. (Buckman)**, 47, Holy Family, New Albany, July 4. Wife of Greg Cambron. Mother of Caitlin, Loretta and Christian Cambron. Daughter of Judy and John Buckman. Sister of Debbie and Michael Buckman.

**CLARK, Joanne C. (Springmeyer)**, 82, St. Louis, Batesville, July 9. Mother of Cathy Cleveland, Susan Hanley, Mary Jo, Jim, Michael and Paul Clark. Sister of Juanita Scheidler,

John, Vince and Wayne Springmeyer. Grandmother of eight.

**FERRI, Silvana**, 84, St. Jude, Indianapolis, July 3. Wife of Pietro Ferri. Mother of Laura Huckaby and Thomas Ferri. Sister of Mina Bushek, Rosita Cotter, Gianna Richardson and Adriana Suchy. Grandmother of three.

**GOMEZ, Joel**, stillborn infant, St. Bartholomew, Columbus, July 7. Son of Irvin Gomez and Jessica Reyes-Hernandez. Brother of Jasmin Reyes-Hernandez. Grandson of Connie McIntosh.

**GREEN, Dymple Ruth**, 86, St. Mary of the Assumption, Mitchell, June 24. Mother of Christopher Green. Sister of Audrey Wynn. Grandmother of one.

**HORLANDER, Robert M.**, 80, St. Christopher, Indianapolis, July 7. Husband of Carol Horlander. Father of Ellen Challman, Cynthia Pulizzi, Barbara, James and Bob Horlander. Grandfather of two.

**KIRKPATRICK, Patricia T.**, 86, Christ the King, Indianapolis, July 6. Mother of Deborah Beatty, Patricia Hickerson, Margaret Nowicki, Kevin, Kyle, Mark and Robert Kirkpatrick. Sister of Camilla Wottring. Grandmother of 22. Great-grandmother of nine.

**KNOLL, Madelyn M.**, 98, Christ the King, Indianapolis, June 26. Mother of Mary Kirby, Madelyn Larson, Constance, Margaret, Nancy and Thomas Knoll. Grandmother of 14. Great-grandmother of 11.

**LEE, Mark J.**, 26, St. Louis, Batesville, July 1. Son of Jeff Lee and Clay and Debbie Hargitt. Brother of Katie and Samantha Hargitt and Christopher Lee. Grandson of Fred and Estelle Hargitt, Ralph and Nancy Lee and Don and Kay Meyer.

**LOKO, Edwar**, 49, St. Christopher, Indianapolis, June 25. Husband of Suzan Laku. Father of Lula, Bran, Inman, Manalla and Masreya Loko. Brother of Namini Suleiman, Achol, Helen, Comsore, Daniel, Dominic, Jumma and Michael Loko.

**MORE, David C.**, 83, St. Paul the Apostle, Greencastle, July 1. Father of Christine and Paul More.

**MOSTER, Patricia Sue**, 56, St. Gabriel, Connersville, June 9. Wife of George Moster. Mother of Chuck Knippen and Nathan Moster. Sister of Donna, Daryle, Johnny and Rick Webber.

**NICKELSON, Lois**, 87, Good Shepherd, Indianapolis, June 29. Aunt of several.

**NUFRIO, Marie**, 94, St. Mary, Richmond, June 24. Mother of Lisa Deboy, Mary Henson, Janet Stamper, Dan and Ron Nufrio. Grandmother of 12. Great-grandmother of 14.

**RIPBERGER, Paul T.**, 78, St. Gabriel, Connersville, June 20. Father of Henry and Patrick Ripberger. Brother of Patricia Kanies. Grandfather of two. Great-grandfather of three.

**SCHAEFER, Thomas Jacob**, 77, St. Meinrad, St. Meinrad, June 24. Father of Ruth, David and Paul Schaefer. Brother of Jim Schaefer.

**TEIPEN, Anthony**, 56, Sacred Heart of Jesus, Indianapolis, July 1. Brother of Patti Belleau, Jan, Jay, Lawrence and Thomas Teipen. †



## Mountain shrine

A wooden crucifix is seen in front of Mount Ortler in the northern village of Sulden, Italy, on July 11. A popular European tourist destination, Sulden is a pristine, mostly German-speaking hamlet wedged between the Swiss and Austrian borders.

## Benedictine Sister Joan Marie Massura served in education, youth ministry and retreat ministry

Benedictine Sister Joan Marie Massura, a member of the Sisters of St. Benedict of Our Lady of Grace Monastery in Beech Grove, died on July 9. She was 75.

The Mass of Christian Burial was celebrated on July 14 at Our Lady of Grace Monastery Chapel. Burial followed at the sisters' cemetery at the monastery.

Wilma Massura was born in Chicago. She entered the Sisters of Sts. Cyril and Methodius in Danville, Pa., in 1955 then transferred her vows to the Sisters of St. Benedict in 1990.

Sister Joan Marie earned bachelor's degrees in chemistry and mathematics, and a master's degree in pastoral studies.

After ministering as a teacher at Catholic schools in Pennsylvania and northern Indiana, she served as director of youth ministry for the

Diocese of Gary and the Archdiocese of Indianapolis.

She was instrumental in the establishment of the archdiocesan Office of Youth Ministry.

Sister Joan Marie also ministered as director of religious education at St. Barnabas Parish in Indianapolis and director of retreats at LaSalle Manor in Plano, Ill.

She also served her Benedictine community as vocation director then as director of programming for the sisters' Benedict Inn Retreat and Conference Center in Beech Grove.

Surviving are a sister, Joan Wickers of Romeoville, Ill.; a brother, Robert Massura of Cedar Lake, Ind.; and nieces and nephews.

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

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# Arlington diocese requires profession of faith by religion teachers

ARLINGTON, Va. (CNS)—In a move that will go into effect on Sept. 16, Arlington Bishop Paul S. Loverde has directed that a “profession of faith” declaring assent to all Church teachings be made by all teachers of the faith, including catechists, youth ministers and religion teachers in the diocese.

The policy, announced in a letter to pastors and parochial administrators from Bishop Loverde, stressed “the pressing need to hand on our faith in an integral, comprehensive and clear way” and “the need to assure sound teaching in our catechetical programs” so that Catholic youths will “truly be formed as authentic disciples of the Lord Jesus.”

The profession contains the Nicene Creed; a declaration of belief in “everything contained in the word of God,” whether written or handed down in Church tradition; an affirmation to “accept and hold” what the Church definitively teaches on faith and morals; and an affirmation to “adhere with religious submission of will and intellect” to the authoritative teachings of the pope and the bishops.

The last phrase, especially, sparked a response by a handful of Arlington-area catechists in a story for *The Washington Post* on July 11. They took umbrage with what they called the “fidelity oath.”

But Father Paul deLadurantaye, Arlington’s diocesan secretary for religious education and sacred liturgy, said the profession wasn’t an oath at all, but “simply the profession of our faith, which all Catholics are called to do in different circumstances in life.”

“The hope is that all teachers of the faith see Church teaching as true and try to shape their lives to it,” Father deLadurantaye said.

The Church isn’t looking for perfect people to teach catechesis, but rather for all teachers to have the desire to strive for complete understanding of the Church’s teaching, he said, including issues such as contraception, reserving priestly ordination to men alone and traditional marriage. He sees the profession of faith as an opportunity for each teacher of the faith to evangelize not only outwardly, but inwardly.

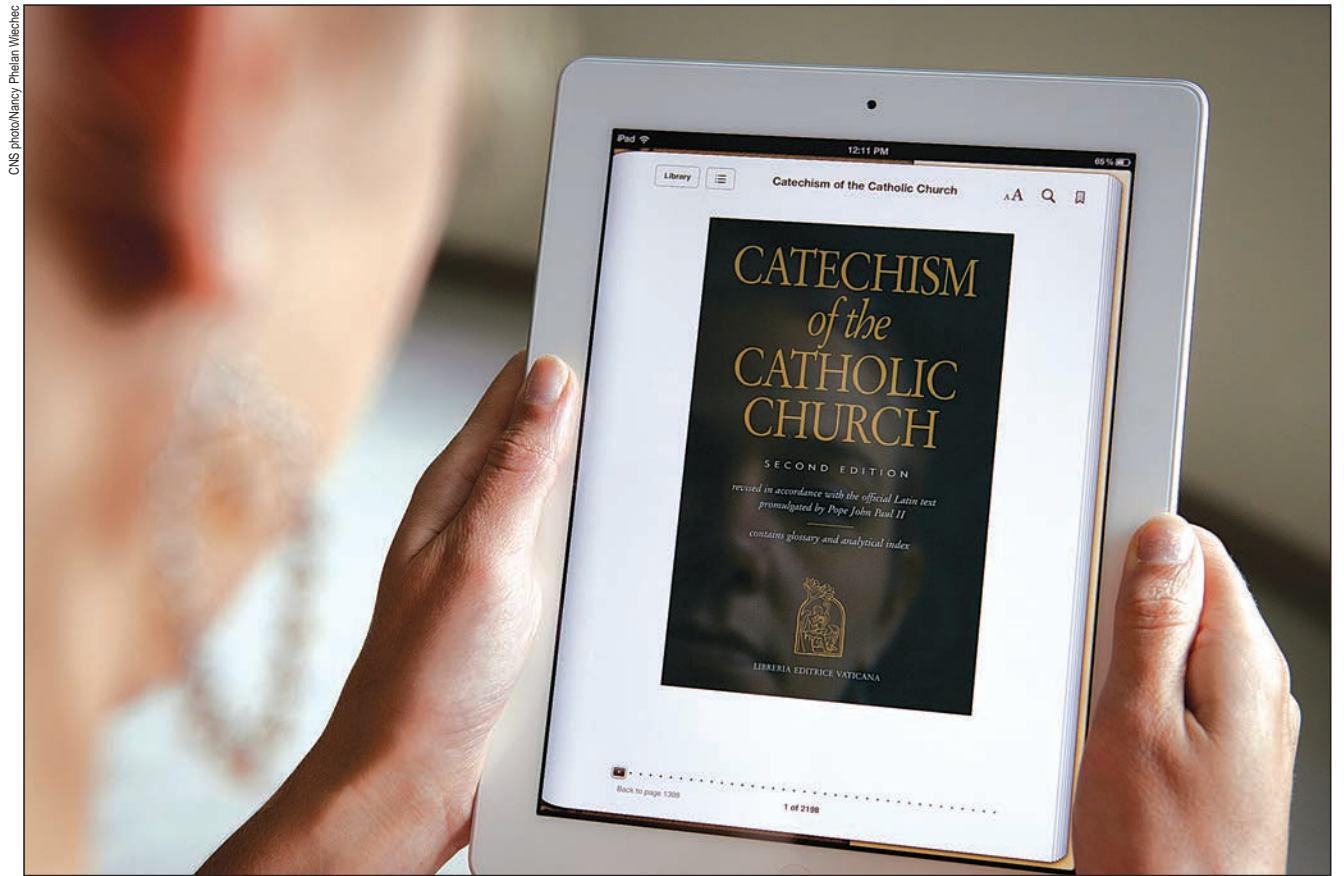
“If I’m going to go out and proclaim the faith to others then I have to look within to say, ‘Do I hold it? Do I believe it? Do I know what I believe? Am I ready to do this?’” he said. “And if somebody does have a question, a concern, a difficulty, [the goal is] that they make a sincere and honest and sustained effort to try to overcome it.”

The idea for implementing a diocesan-wide profession of faith came in part from Pope Benedict XVI’s proclamation of the upcoming Year of Faith, beginning on Oct. 11, and in part from a “grass-roots proposal” from a group of directors of religious education who already had implemented professions of faith at the parish level, Father deLadurantaye said.

This is “a public way of not only witnessing to the faith, but also providing an opportunity for other parishioners to see men and women who generously step forward and give their time and energy, and who are saying this is what I believe, and I’m going to teach it,” he said.

There will be no diocesan level of enforcement regarding the signed professions, and the forms will be kept at the parishes. The Office of Catechetics will send out “an explanatory memo” clarifying what exactly is meant by the profession.

Susan Doyle, director of religious education at Blessed Sacrament Parish in Alexandria, said that while she “is prepared” for some level of difficulty from catechists, the profession is not all that different from an agreement she



Arlington Bishop Paul S. Loverde has directed that a “profession of faith” declaring assent to all Church teachings be made by all teachers of the faith, including catechists, youth ministers and religion teachers in the diocese. A woman displays the e-book version of the *Catechism of the Catholic Church* on an iPad in Washington on June 14. The e-book version, which has been available through iTunes, Amazon and the U.S. Conference of Catholic Bishops’ online bookstore, can now be browsed and read for free on the USCCB website.



*‘The hope is that all teachers of the faith see Church teaching as true and try to shape their lives to it.’*

—Fr. Paul deLadurantaye,  
Arlington’s diocesan secretary  
for religious education and sacred liturgy

asks catechists to sign at the parish level when they are first interviewed.

“It’s not exceptional, really, to have the idea that we promise to adhere” to Church teaching, Doyle said. “There is an element, especially as catechists, of protecting and defending [the faith]. We’re talking about formation of souls, and we don’t get to come up with our own Gospels or agenda.”

She asks her catechists to tell her if they “prayerfully” feel that they can’t teach a lesson so that she can step in and teach it instead.

“We have to be faithful,” she told the *Arlington Catholic Herald*, the diocesan newspaper. “For all of us, believing is a continuum. It’s something we struggle with.”

But the key is that catechists “assent to accept the

teachings and struggle to the best of [their] ability, and to believe this with my will and intellect,” she said. “But that has to be a sincere and genuine struggle.”

Doyle said she has concerns that the requirement will decrease an already small number of catechists, and is already wondering if she will have to pair grades for classes in the fall.

If any teacher of the Catholic faith does have difficulty signing or proclaiming the profession, Father deLadurantaye said, he would encourage the catechist to “dialogue” with his or her pastor.

“But, in the end, it comes down to, ‘This is what our faith is,’” he said. “It is just a public proclamation of faith in word and a visible gesture. And that we are proud of what we believe.” †

## What was in the news on July 20, 1962?

By Brandon A. Evans

This week, we continue to examine what was going on in the Church and the world 50 years ago as seen through the pages of *The Criterion*.

Here are some of the items found in the July 20, 1962, issue of *The Criterion*:

- **Oregon textbook case goes to nation’s Supreme Court**

“WASHINGTON—The U.S. Supreme Court has been asked to review a decision that Catholic school pupils cannot take part in Oregon’s program under which tax-paid textbooks are lent to children attending state-recognized ‘standard schools.’ ... The Oregon [Supreme Court], which upset a 20-year-old textbook distribution program, held that the books were not an aid to the children using them, but to the school as a religious institution, even though it qualified as a standard school.”

- CDA urged to champion Negro cause
- High School Fund payments up
- Spanish-Latin ritual approved by Vatican
- Less dependence on Rome by hierarchy is predicted

“CINCINNATI—More local government of the Church on the national level and less dependence on the bishops of Rome in matters of local significance will be one of the important results of the coming Second Vatican Council in the opinion of Archbishop Karl J. Alter of Cincinnati. The Archbishop, who is a member of the Council’s Central Preparatory Commission, stated in an interview

that the council ‘will review every phase of Church life—doctrine, liturgy, law, missions, training of the clergy, sacraments and revision of liturgical books.’ The *Cincinnati Ordinary* predicted that the council will be a ‘milestone’ in the history of the Church, and in its ‘broad sweep of interests’ will more closely parallel the Council of Trent than any other. (The 19th council met at Trent, Italy, from 1545 to 1563.)”

- United Europe backers reminded of heritage
- Bishop stands firm: Catholic school strike draws sharp criticism in Australia
- Layman given diocesan post
- ‘Ideological Suitcases’
- Marian College class polled on council
- Wanted: Lay views on the ecumenical council
- At doctors’ congress: St. Thomas, not Freud, suggested for neuroses
- Protestant organ backs pupil tax deductions
- Council coverage on satellite TV
- Editorial: Medicare
- 20,000 man hours: Proposals for council take up 2,060 pages
- Lauds clergy-laity cooperation in U.S.
- German exchange student enjoys year at Providence High School
- Spain plans social reforms based on papal encyclical
- U.S. bishops plan meeting in Rome

(Read all of these stories from our July 20, 1962, issue by logging on to our archives at [www.CriterionOnline.com](http://www.CriterionOnline.com).) †

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## Employment

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Review of applications will begin immediately and continue until the position is filled. Candidates should apply to: Marian University, Director of Campus Ministry Search, 3200 Cold Spring Road, Indianapolis, IN 46222; electronic submissions preferred to: [hr@marian.edu](mailto:hr@marian.edu). Please provide a current resume, a letter of application addressing qualifications for the position, and names and addresses of three current references.

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E-mail: [eisakson@archindy.org](mailto:eisakson@archindy.org)

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Seccina Memorial High School, a co-educational Catholic high school of the Archdiocese of Indianapolis serving students in grades 9-12, is accepting applications for the ministry of Vice President of Advancement. Responsibilities include providing leadership to execute and supervise fund development programs, including the Giving Back, Looking Forward annual appeal, special events, Godparent Program (a needs-based scholarship grant initiative), alumni class giving projects, and other special development projects; enrollment management initiatives; community relations initiatives; and marketing strategies. The Vice President of Advancement will cultivate relationships with alumni and friends, invite financial investments to advance the ministry of Seccina Memorial High School, and play an important role in shaping and implementing institutional priorities. The Vice President of Advancement supervises the Advancement staff, is a member of the school Administrative Team and the new Strategic Growth Plan Steering Committee, and is responsible to the President.

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# Nuns join with neighbors in efforts to keep new strip club out

CHICAGO (CNS)—The Missionary Sisters of St. Charles Borromeo and scores of their neighbors in Chicago are really hoping that the owners of a nearby soon-to-open strip club will “get it.”

They don’t want that kind of business in their backyard, and they are not going to be quiet about it.

The Scalabrini sisters and more than 100 neighbors in Stone Park and Melrose Park, and their supporters gathered on July 2 to pray that the club—to be called Get It—will not open.

The bar backs up to the convent’s property line, looming over the sisters’ vegetable garden. An adjoining block of neat, modest single-family homes runs along its side.

The club will feature alcohol and partially nude dancers on a site that was formerly a factory.

The sisters say the club will degrade the community, depress property values and create dangerous situations for children who sometimes play in the alley that runs along the property.

It will also further harm the reputation of the community of about 5,000 people, which already has at least five adult entertainment venues, according to a community group calling itself United for a Better Stone Park.

“We want to create a safe, secure community for our children,” Scalabrini Sister Alma Rosa Huerta Reyes said.

The July 2 vigil started with participants releasing white, helium-filled balloons into the hot evening sky. Markers were available for people to write their prayers on the balloons before sending them heavenward.

“For justice and love,” one read.

“Peace,” read another.

After the balloon launch, the group moved into the convent’s basement, where the air still felt cool, despite the power having been out since a violent storm tore through the

area on July 1.

A gasoline generator powered emergency lights behind the altar on which the Eucharist was exposed while most of the room stayed in darkness. Representatives of local groups—from the Sons of Italy to the Hispanic charismatic prayer group at St. Charles Borromeo Parish in Melrose Park—took turns leading prayers and hymns.

“Today is a testimony of spiritual courage,” said Scalabrini Sister Noemi Silva. “We come together as a community with prayer and hope for the safety of the community, its children and its aged, to eject the strip club and others of its kind. We are a people of hope—hope for a better Stone Park.”

Pat Zito, who lives in Melrose Park across from the convent, doesn’t want to see any more adult entertainment in the area, and especially not adjacent to the convent where she attends daily Mass.

Zito is especially concerned about the message that will be sent to the novices, young women who have come from countries including India, Mexico, the Philippines and South Africa.

“They are missionaries who have come to us,” she said. “They depend on us to support them.”

Melrose Park Village Trustee Arturo Mota also attended the prayer vigil, saying that he will continue fighting the establishment.

“It’s right in their backyard,” he said.

Get It officials received approval from Stone Park in 2010. The village had initially turned down the proposal, but reversed course after the club’s owner sued. The village said it sent out courtesy letters about the necessary zoning change to neighbors, but the sisters never received theirs, apparently



David Cao, a novice in the Society of the Divine Word, joins a community prayer vigil to reject the opening of a strip club in Stone Park, Ill., on July 2. Scalabrini sisters, whose convent is nearby, and their neighbors in Stone Park and Melrose Park have been protesting the opening of the Get It club.

because the village had the wrong address. Such letters are not required by law.

It was originally rumored that the club would open in April—perhaps on Good Friday—but it remains closed and road construction on Lake Street, which the front of the bar faces, makes it difficult for drivers to get access to the site.

The club’s website says only that it is “coming soon,” and it touts the contributions the club will make to the local tax base and charitable contributions to the Stone Park Fire Department.

Peter Breen of the Thomas More Society, a Chicago-based public interest law firm, sent the club owners a “cease and desist” letter, claiming that Get It would violate an Illinois law that does not allow such businesses near churches because of the convent’s chapel. †

## Serra Club vocations essay

# Priests, deacons and religious inspire student to seek God first in life

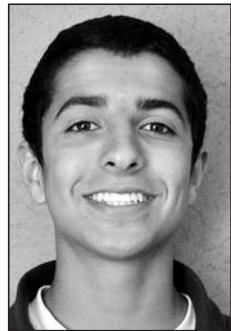
(Editor’s note: Following is the third in a series featuring the winners of the Indianapolis Serra Club’s 2012 John D. Kelley Vocations Essay Contest.)

By Joey Mercho

Special to *The Criterion*

“Seek the Kingdom of God above all else, and live righteously, and he will give you everything you need” (Mt 6:33).

There have been many positive influences in my life which have guided me to seek God above all things in a way similar to this verse in the Gospel of St. Matthew.



Joey Mercho

Priests, religious brothers and sisters, and permanent deacons all play a role in leading me to seek God.

They do so through their holy lives and ministries. They invest so much time in study, prayer, and integrating their work into their prayer life and into their everyday lives.

Growing up in a Catholic

environment and attending a Catholic school for 10 years have really helped make the process of seeking God become very easy and enjoyable.

At my grade school, St. Simon the Apostle School, we had a permanent deacon serving as a teacher in our theology class. His name is Deacon Kerry Blandford.

Every morning, we would begin with prayer and then read from the Bible. Next, we would analyze and discuss God’s message. He always emphasized the importance of God, and how he is above all things.

Deacon Blandford always knew how to make it fun, too. He always had our attention. To this day, Deacon Blandford still inspires me to seek God each and every day.

Every Sunday morning at Mass, I am guided to seek the Kingdom of God through my parish’s pastor, Father Bill Marks.

I pay close attention to homilies. In every single one of Father Bill’s homilies, in one way or another, he tells us to put God before everything in our lives.

Finally, my most recent motivating experience took place at the amazing high school that I am so proud to say that I am currently attending—Cathedral High School in Indianapolis.

Throughout our busy high school lives, Cathedral always makes time for our faith.

Just a few months ago, a few religious brothers and sisters came in from all over the state of Indiana to talk to us students about their lives and ministries. They came to speak to us about vocations.

Once again, the overall message they left me was to serve God and to hold him above all things. Over and over again, we are reminded of how important God is and how big a role he plays in our lives.

Growing up, I didn’t realize how big a blessing it was to learn about my faith at school and at home. As I have grown older and matured, I finally see how important my spiritual life is.

I hope that every single student receives the same opportunity that I did to be surrounded by people who are such strong positive influences.

Priests, religious brothers and sisters, and permanent deacons have played such a big role in my life, and I wouldn’t be the young man that I am today without them.

(Joey and his parents, Hasan and Rowa Mercho, are members of St. Simon the Apostle Parish in Indianapolis. He completed the ninth grade at Cathedral High School in Indianapolis last spring, and is the ninth-grade division winner in the Indianapolis Serra Club’s 2012 John D. Kelley Vocations Essay Contest.) †

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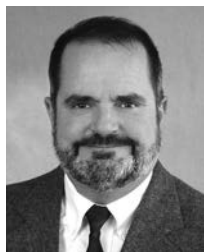
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# Volunteers see outreach to tornado victims as a way to live out faith

By Sean Gallagher

Elizabeth Jamison felt restless when she traveled to Henryville a few weeks after a devastating tornado tore through the southern Indiana town on March 2.

She went with a friend to lend a helping hand in the relief effort, but the magnitude of the needs made her uneasy.

Looking back, she knows those feelings were a way that God spoke to her heart.

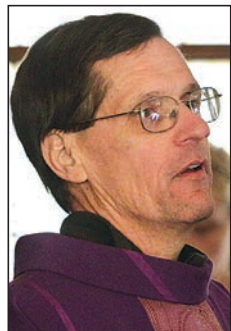
“When you’re taking your faith seriously and living a life of prayer, you should feel a little restless when you come across a situation where somebody needs help,” said Jamison, associate director of the archdiocesan vocations office. “That should make you [feel] a little restless. It’s because you’re called to do something about it.”

When Jamison returned to her Indianapolis home after that first trip to Henryville, she started to organize a service trip sponsored by the vocations office for many volunteers from across the archdiocese.

That day of service brought together approximately 35 adult Catholics from across central and southern Indiana on June 30 at St. Francis Xavier Parish in Henryville.

Some people installed a new deck on a tornado damaged building acquired by the parish. Others helped replace a ceiling and roof on a similar building.

Both buildings will be used to coordinate relief and rebuilding efforts, and to store supplies and tools to be used in providing aid to those affected by the tornado.



Fr. Steven Schaftlein

Another group of volunteers helped clear storm debris and worked on landscaping.

Deacon Thomas Hill, who ministers at St. Joseph Parish in Shelbyville, came with his wife, Judy, and a son.

Deacon Steven House of Holy Trinity Parish in Edinburgh and his wife, Rochelle, also volunteered their time and talents.

A week earlier, Deacon Hill had knelt on the floor of SS. Peter and Paul Cathedral in Indianapolis during his ordination Mass. On June 30, he knelt again while hammering nails into the new deck.

“It was a great living symbol,” said Deacon Hill of the service he gave so soon after his ordination. “It’s just what we do. It just felt so natural to Steve and to me, and also for my wife and son and Rochelle. It’s just what we do, and we felt comfortable in doing that. It was a great affirmation for us.”

The trip also affirmed the desire to serve for Veronica Fuentes, a young adult member of St. Monica Parish in Indianapolis.

“I like to help others,” she said. “I felt like this was a call to go and serve and do something for others. This helped me to be with others, and see how we can serve God in giving something to others.”

Fuentes was especially glad to help alongside Catholics from so many places across the archdiocese.

“It was like we were from one parish,” Fuentes said. “We knew that what brought us there was our love for Jesus and our love to help others. Jesus is the one who actually brought us together. We were like brothers and sisters there, sharing our faith, sharing our experiences and making new friends.”

One of those new friends was Father Steven Schaftlein, St. Francis Xavier’s pastor.

“They were a talented group,” he said. “They came with lots and lots of skills. We got a tremendous amount of stuff done that day.”

Although Father Schaftlein was grateful for the service that the volunteers gave to his parish, he also saw how the disaster which struck his faith community can benefit Catholics who come to volunteer there.

“A situation like this gives an opportunity for a significant number of parishioners to have a personal experience of being of service to others and seeing it over the long haul,” he said. “It’s a tremendous opportunity for education of what our faith is about.”

Deacon Hill was proud of what he and the other volunteers accomplished despite working in the midst of temperatures that were higher than 100 degrees, and he wanted to do more.

“We got a lot accomplished,” he said. “We were moving along so well that I hated to quit.” †



Veronica Fuentes, left, a member of St. Monica Parish in Indianapolis; Tim McCarthy, a member of St. Michael Parish in Greenfield; and Mary Parks, a member of St. Mark the Evangelist Parish in Indianapolis, clear debris from a repair project at St. Francis Xavier Parish in Henryville on June 30. The New Albany Deanery parish and the surrounding area sustained significant damage from a March 2 tornado.



Above, Kyle Richart, left, and Dave Richart of St. Ambrose Parish in Seymour work together to help restore a home in Henryville on June 30.



Left, Veronica Fuentes, center, and Elizabeth Jamison, right, associate director of the archdiocesan vocations office, help with landscaping work at St. Francis Xavier Parish in Henryville on June 30. Also assisting in the project are Letsy McCarthy, left, a member of St. Michael Parish in Greenfield, and Daughter of Charity Sister Theresa Sullivan.

## Episcopal Church approves liturgical resources for blessing of same-sex couples

INDIANAPOLIS (CNS)—In a decision that could strain relations with the Catholic Church and within its own Anglican Communion, the Episcopal Church has approved liturgical resources for the blessing of same-sex relationships.

The church’s House of Bishops voted 111-41 on July 9 in favor of provisional use of the resources until the next General Convention held every three years. About 80 percent of the church’s House of Deputies gave their approval on July 10.

But Bishop Edward Little of Northern Indiana said during the debate that approval would “put the Episcopal Church out of the Christian mainstream.”

“The Christian world is going to understand us as having changed the nature of the sacrament of holy matrimony,” he said. “The Christian world will ... see vows, and exchange of rings, a pronouncement and a blessing, and they will

understand that to mean the Episcopal Church has endorsed same-sex marriage and changed a basic Christian doctrine. I do not believe that we are free to do that.”

The Episcopal Church is a member of the Anglican Communion, which has opposed the blessing of same-sex unions and the ordination of openly gay bishops.

Oblate Father John W. Crossin, executive director of the U.S. bishops’ Secretariat for Ecumenical and Interreligious Affairs, declined an interview request about the move, saying, “We don’t comment on the internal workings of other churches.”

Both houses of the General Convention also voted to approve a resolution titled “Extending the Rights of the Laity” that forbids discrimination against members of the transgendered community.

The resolution added gender expression and identity to the categories in which discrimination is banned. Church

policy will now make clear that the ordination discernment process is open to transgendered people, and that they have an equal place in the life, worship and governance of the church.

Meanwhile in Pittsburgh, the General Assembly of the Presbyterian Church (USA) voted on July 7 to neither reaffirm nor reject the denomination’s definition of marriage as “a civil contract between a man and a woman.”

Accepting a suggestion of its Assembly Committee on Civil Union and Marriage Issues, the body called for two years of “serious study and discernment” about Christian marriage.

By a vote of 338-308, the assembly rejected the committee’s recommendation that the Book of Order’s definition of marriage be changed from a man and a woman to two people. †