



The

Criterion

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'Viva Cristo Rey!'

For Greater Glory brings back memories, provides inspiration, page 7.

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Carving a place in the heart



The Weberding brothers stand by the 10-foot high, 400-pound carving of the Holy Family that they created in honor of their late parents, William J. and Monica Weberding. The brothers—Tim, left, William G., right foreground, and Terry, right background—have continued to operate the Weberding Carving Shop in Batesville that their father started 70 years ago.

Religious creations help brothers continue to shape parents' legacy of faith, family

By John Shaughnessy

BATESVILLE—When the 10-foot-high, 400-pound wood carving of the Holy Family was unveiled before a large crowd, the five children of William J. and Monica Weberding watched with a mixture of joy, pride and deep emotion.

For 70 years, members of the Weberding family have prided themselves on the one-of-a-kind religious carvings and creations that their company has made for many parishes across the archdiocese and even the country.

Indeed, the approach of the family business has always been that each work

of art and each restoration effort tells part of the story of the parish or the person who requested it.

Like the Catholic owner of a public golf course who wanted to create a grotto in honor of the Blessed Mother near one of the holes, and a statue depicting Jesus with two children near the clubhouse.

Or the extensive effort involved in re-creating the beautifully ornate partition wall behind the altar of Sacred Heart of Jesus Church in Indianapolis after a fire gutted the church in 2001.

Still, the huge carving of the Holy Family—the Blessed Mother, St. Joseph and the baby Jesus—reflects

the most personal story for the Weberdings, longtime members of St. Louis Parish in Batesville.

It's a story that began 90 years ago when a 6-year-old boy received a special gift as he began his recovery from pneumonia and an appendectomy.

Carving a place in the heart

The year was 1922, and the boy was William J. "Bill" Weberding. As for the gift, no one expected that it would change Bill's life and shape future generations of the Weberding family, but it did.

Bill's father gave him the gift—a set
See LEGACY, page 8

Ministry of deacons to expand after June 23 ordination

By Sean Gallagher

The reach of deacons ministering in central and southern Indiana—which only began on a wide-scale basis four years ago—will soon grow considerably.

On June 23, Bishop Christopher J. Coyne, apostolic administrator, will ordain 16 new permanent deacons for the Archdiocese of Indianapolis. They

have participated in the archdiocese's deacon formation program for the past four years.

The ordination will take place at 10 a.m. at SS. Peter and Paul Cathedral in Indianapolis. A limited amount of public seating will be available during the ordination liturgy.

Also to be ordained that day to the transitional diaconate will be seminarians Douglas Marcotte and Martin Rodriguez. They expect to be ordained to the priesthood in June 2013.

When the candidates for the permanent diaconate start ministering in July after their ordination, 48 parishes in central and southern Indiana will have deacons assigned to them—nearly one-third of the faith communities in the archdiocese.

They will also minister at a growing number of hospitals, nursing homes and correctional facilities that have not had a regular Catholic ministerial presence in the past.

The prospect of being a part of this expansion of diaconal ministry has impressed deacon candidate Rick Cooper, a member of St. Mary Parish in Lanesville in the New Albany Deanery.

"It's exciting, but it's also a very humbling thing," he said. "We get to be a minister for the Church. We get to expand the Church and what the Church is able to do. That's really an important thing because there are places that we will go that others haven't been to before."

See DEACONS, page 5

Hundreds stand up for religious freedom—again

'Fortnight for Freedom' is June 21 to July 4

By Mike Krokos

Maureen Devlin called it "religious persecution." Msgr. Joseph Schaedel said it is about the defense of "our very souls."

They were among the estimated 800 people who participated in the second religious freedom rally on the grounds of the Indiana Statehouse in Indianapolis on June 8.

"I actually took the day off from work it was so important for me to be here today," said Devlin, a member of Mary, Queen of Peace Parish in Danville.

"If we don't stand up and start letting people know that we will not tolerate what's going on, our rights will be eroded while we're asleep at night," she said. "It's time for Catholics, especially, to double back, rethink our faith, and rethink why it's important to live our faith, and how important it is that we have the freedom to do that."

Right to Life of Indianapolis organized the city's "Stand up for
See FREEDOM, page 2



Maureen Devlin, a member of Mary, Queen of Peace Parish in Danville, displays a sign during the religious freedom rally on the grounds of the Indiana Statehouse in Indianapolis on June 8.

FREEDOM

continued from page 1

Religious Freedom” rally, which was repeated in nearly 160 cities across the country on the same day.

It was the second such gathering held nationwide during the past 11 weeks in response to the mandate of the U.S. Department of Health and Human Services (HHS) that nearly all employer health plans must provide free coverage for abortifacients, sterilizations and contraceptives even if they are in conscience opposed to these medicines or procedures.

“The reason we have to have a second rally is partly because, after our first rally [in March], the [Obama] administration unfortunately dug in their heels,” said Marc Tuttle, president of Right to Life of Indianapolis. “The threats against religious freedom are slowly escalating, and slowly percolating.”

Msgr. Schaedel, pastor of St. Luke the Evangelist Parish in Indianapolis, said that while the outcry against the HHS mandate had sanctity of life issues at its forefront, “it’s about more than human life issues. This is about religious freedom, the primacy of conscience, ‘life, liberty and the pursuit of happiness.’”

Msgr. Schaedel shared how Bishop Frank Dewane of Venice, Fla., lived in Moscow before the Iron Curtain fell while working for NBC prior to becoming a priest.

While he enjoyed “freedom of worship”—attending Mass each Sunday there—there was no “freedom of religion” at the time, Msgr. Schaedel said.

“People were not free to practice their religion—follow their consciences—make free moral choices without unnecessary government interference,” Msgr. Schaedel said, “even though they could worship when or where or how they pleased. This is one of the word games coming out of Washington. Freedom of worship does not guarantee freedom of religion!”

As Cardinal Timothy M. Dolan of New York noted, because of the narrowly defined “religious exemptions” laid out in the health care mandate, “Jesus Christ and his 12 Apostles would not qualify for a religious ministry exemption!”

Msgr. Schaedel said. “Make no mistake. Religious freedom is the issue,” Msgr. Schaedel added. “For years, we have fought the battle for the sanctity of human life. We march on Washington every year to protest the *Roe v. Wade* decision by the Supreme Court. We will continue to



Msgr. Joseph Schaedel, pastor of St. Luke the Evangelist Parish in Indianapolis, speaks during the religious freedom rally on the grounds of the Indiana Statehouse in Indianapolis on June 8.



Above, Dr. Hans Geisler, a retired gynecologist-oncologist and member of St. Luke the Evangelist Parish in Indianapolis, speaks during the religious freedom rally on June 8.

fight. And since God is on the side of human life, we will win. It’s just a matter of time—God’s time.”

The fight has moved beyond just defending human life, Msgr. Schaedel added. “We have moved into the defense of spiritual life—the core of our souls—our conscience before God! Our battle today is about spiritual lives. We are fighting to defend our very souls. Our cause today defends the right of every human person to religious freedom, to make decisions according to a well-formed conscience.”

Sue Swayze, program director for the Indiana Family Institute, thanked President Barack Obama for bringing people together at religious freedom rallies across the country.

“He sure has awakened the pro-life sleeping giant in this country,” she said, “and maybe it took a little persecution for us to come out today.”

Swayze said our forefathers “had the vision to protect our free expression of religion. They also had the explicit understanding that Congress would pass no law that would stop our free expression of religion, and that’s exactly what’s happening here.”

Standing up against the mandate, she added, is not about limiting services to people.

“We’re talking about the overreach of government into our lives, into our protected religious values and practices,” Swayze said. “Government has no business defining the scope of religious ministry.”

(For more information on the U.S. bishops’ defense of conscience rights, log on to www.usccb.org/conscience.) †



Left, Sharon and Robert Teipen, members of St. John Vianney Parish in Fishers, Ind., in the Lafayette Diocese, hold signs during the religious freedom rally on June 8.

Bishop Coyne encourages parishes to participate in ‘Fortnight for Freedom’ from June 21 through July 4

Criterion staff report

The bishops in the United States have called for a “Fortnight for Freedom”—a two-week period of prayer, education and action in support of religious freedom—from June 21 through

July 4. Bishop Christopher J. Coyne, apostolic administrator of the Archdiocese of Indianapolis, is encouraging all parishes in the archdiocese to take part in the campaign.

“This is not a partisan issue. It’s not about contraception or forcing our beliefs on anyone,” Bishop Coyne said. “This is about religious liberty. We need to defend our right to practice our religious beliefs without government interference. Religious freedom is a cornerstone of our democracy. Everyone who treasures the

First Amendment should be concerned about the threat to this basic freedom.”

Bishop Coyne said he is asking pastors in the archdiocese to preach about the importance of religious liberty during the “Fortnight for Freedom,” and for Catholics to pray for religious liberty and to learn more about the issue.

More information about the “Fortnight for Freedom” and educational and prayer resources can be found on the archdiocesan website at www.archindy.org by clicking on the buttons for “Fortnight for Freedom Resources” and “Religious Liberty Resources.” †

See related prayer, page 5.

Official Appointments

Effective July 1, 2012

Rev. James R. Wilmoth, pastor of St. Roch Parish in Indianapolis, dean of the Indianapolis South Deanery and chaplain of Roncalli High School in Indianapolis, reappointed chaplain of Roncalli High School in Indianapolis, including enlisting the help of other Indianapolis South Deanery clergy to assist, and continuing as pastor of St. Roch Parish in Indianapolis and

dean of the Indianapolis South Deanery.

Rev. George F. Plaster, returning from a temporary leave of absence, given permission to provide spiritual care at Franciscan St. Francis Health in Indianapolis, and assigned to residency at St. Pius X Parish rectory in Indianapolis, and providing sacramental assistance at St. Pius X Parish in Indianapolis.

Rev. Msgr. Paul D. Koetter, V.F., pastor of Holy Spirit Parish in

Indianapolis and dean of the Indianapolis East Deanery, reappointed dean of the Indianapolis East Deanery and continuing as pastor of Holy Spirit Parish in Indianapolis.

Rev. Jeremy M. Gries, administrator of St. Mary (Immaculate Conception) Parish in Rushville, appointed dean of the Connersville Deanery and continuing as administrator of St. Mary (Immaculate Conception) Parish in Rushville, and as sacramental minister at St. Rose

Parish in Knightstown, beginning on July 3, 2012.

Rev. Todd M. Goodson, pastor of St. Monica Parish in Indianapolis, appointed dean of the Indianapolis West Deanery in Indianapolis and continuing as pastor of St. Monica Parish in Indianapolis.

These appointments are from the office of the Most Rev. Christopher J. Coyne, apostolic administrator of the Archdiocese of Indianapolis. †

Correction

St. Ann School in Terre Haute was closed due to low enrollment in 1979, not 1976 as previously reported in a June 1 story about the closing of St. Ann Parish. †



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Charter is framework for making abuse response ‘part of our culture’

WASHINGTON (CNS)—The “Charter for the Protection of Children and Young People”—now 10 years old—was not meant to be “the last word” in solving the abuse crisis, according to the chairman of the U.S. bishops’ Committee on the Protection of Children and Young People.

Instead, Bishop R. Daniel Conlon of Joliet, Ill., said the charter has provided a framework for ongoing efforts. Its requirements are “not a temporary fix,” but have to “become part of our culture,” he added.

The charter was part of the U.S. bishops’ response to the clergy abuse scandal that was a top concern when they met 10 years ago in Dallas.

Their June meeting took place just five months after *The Boston Globe* began publishing articles about the sexual abuse of minors by priests, and accusations of a systemic cover-up by Church officials. The reports prompted other victims across the country to come forward with allegations of abuse that put the scandal in the national spotlight.

The bishops responded by developing a national policy to oust predators and protect children. They adopted the charter and approved a set of legislative norms to enforce implementation in all dioceses. They also established a lay-run National Review Board to monitor compliance, commission studies of the causes and context of the crisis, and recommend further actions. Later that year, the bishops formed a national Office for Child and Youth Protection.

A decade later, the review board was scheduled to report on the effectiveness of the bishops’ response to the abuse crisis at

their June 13-15 meeting in Atlanta.

According to Al J. Notzon III, chairman of the National Review Board, “striking changes” have occurred in the Church’s efforts to prevent and report abuse, but said more work still needs to be done.



Al J. Notzon III

The charter outlined how the Church leaders would provide a safe environment for children and young people in Church-sponsored activities. It established uniform procedures for handling sex-abuse allegations, and adopted a “zero tolerance” policy. It also required background checks and training in child protection for Church employees, and required dioceses facing allegations made about priests or other Church workers to alert civil authorities, conduct an investigation and remove the accused person from duty.

Deacon Bernard Nojadera, head of the U.S. bishops’ Secretariat of Child and Youth Protection, said even with these efforts many Catholics are often unaware that the Church has taken such an active role to stop and prevent abuse.

In part, this stems from “pockets of allegations” that continue to surface, he said.

Notzon also said that many Catholics do not know what the Church is doing to stop abuse, and said people often suggest to him that the Church do things it is

already doing.

“Word needs to get out about what’s being done,” he told Catholic News Service on May 25 from his San Antonio home.



Deacon Bernard Nojadera

He said the general public also should know what the Church is doing since abuse is a societal problem.

“The Church is on the leading edge and needs to share its information, and let others know there are valuable things they can learn without the pain the Church had to go through.”

When abuse allegations emerge in the Church, he said, they could stem from a failure to implement charter policies, which the review board investigates. Notzon said in recent years the Church has changed the way it treats victims from “immediately getting defensive” with them to taking a more pastoral role. He also said the credibility of the audit—measuring how dioceses comply with the charter—has improved. “Compliance auditors are trained to look to make sure not just the law, but the spirit of the law is followed.”

The bishops’ level of commitment to the issue proves they know the charter is something that needs to be “supported over time,” he added, noting that the review board’s role is to “continually hold up a mirror to the bishops to say, ‘Here is your commitment, and here is your

response.’ ”

A report released in April on the implementation of the charter showed that nearly all U.S. dioceses are in full compliance.

James Marasco, director of StoneBridge Business Partners, the Rochester, N.Y., company that conducted the most recent audits, said in the audit that StoneBridge hopes to help the Catholic Church in the U.S. “continue to restore the trust of the faithful and heal the wounds caused by abuse.”

Deacon Nojadera said healing is still a major aspect of the crisis as the Church continues its outreach to survivor victims and families, and addresses how abuse affected the entire Church.

“As with any deep wound, it takes time to heal,” said Bishop Conlon.

He said the Church’s efforts to restore credibility “take a step forward and then a step backward,” noting that when Church officials do not follow protocol for reporting abuse it “sets things back for all of us.”

The bishop said he is grateful to pastors and laypeople who have taken a leadership role at diocesan and parish levels to raise awareness of abuse, and put standards of safety and codes of conduct in place to make the Church a safe place for children.

“I want to encourage everyone to stay the course,” he told CNS on May 25.

“We have to make assurances that what happened in the past never happens again,” he added, noting that Church officials have to be “as transparent as we possibly can and have to be prayerful about it.” †

Father Charles Kraeszig was longtime pastor of Holy Cross Parish in St. Croix

By Mary Ann Garber

Father Charles Joseph Kraeszig, a diocesan priest who was granted early retirement for health reasons in 1975, died on May 10 in New Port Richey, Fla. He was 84.



Fr. Charles Kraeszig

The Mass of Christian Burial was celebrated on June 8 at Good Shepherd Church in Indianapolis. Burial of his remains followed at the Priests’ Circle at Calvary Cemetery in Indianapolis.

Father Gerald Kirkhoff, pastor of Good Shepherd Parish as well as archdiocesan vicar for advocacy for priests and director of the archdiocesan Mission Office and Society for the Propagation of the Faith, was the principal celebrant for the funeral liturgy. He represented

seminaries for 12 years.

Bishop Christopher J. Coyne, apostolic administrator, and also was the homilist.

Father Kraeszig had suffered from fibromyalgia. “He was retired for 37 years,” Father Kirkhoff said. “During most of his 60 years [as a priest], his ministry was kind of quiet and subdued. It was a good example ... to the people—his neighbors and other folks—in Florida.

“Because of some health issues, he wasn’t able to be real active although he did do some parish ministry as much as he could,” Father Kirkhoff said. “But even though he was retired, he gave a great witness. His ministry was a little different. Like a lot of people who have failing health and medical difficulties, he still lived out his vocation but in a different way.”

Charles Joseph Kraeszig was born to Edward L. and Francis Margaret (Elder) Kraeszig on Aug. 14, 1927, in Indianapolis and grew up in the former St. Catherine of Siena Parish in Indianapolis.

After graduating from the former St. Catherine School, he studied at Saint Meinrad Archabbey’s minor and major

seminaries for 12 years.

He was ordained to the priesthood by Archbishop Paul C. Schulte on May 3, 1952, at the Church of Our Lady of Einsiedeln at Saint Meinrad Archabbey in St. Meinrad.

His first ministry assignment on May 10, 1952, was as associate pastor of the former Assumption of the Blessed Virgin Mary Parish in Indianapolis.

On May 18, 1954, Father Kraeszig was appointed associate pastor of St. Mary Parish in New Albany.

His next ministry assignment on May 20, 1961, was as associate pastor of St. Augustine Parish in Leopold and two missions—the former St. Mary Chapel in Derby and former Sacred Heart of Jesus Chapel in Perry County.

On Jan. 9, 1964, Father Kraeszig was named to his first pastorate at Holy Cross Parish in St. Croix, where he served until July 21, 1975, when he retired due to ill health and moved to New Port Richey, Fla.

He is survived by a sister, JoAnn Olsen of Santa Fe, N.M., and a niece, Franciscan Sister Charity Kraeszig of Oldenburg †

Congratulations, Fr. Jerry.

We are happy to congratulate Saint Meinrad graduate Rev. Jerry Byrd on his ordination to the priesthood.

Very Rev. Denis Robinson, OSB, and the students, faculty, monks and staff of Saint Meinrad Seminary & School of Theology

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Editorial



Nearly 800 people participated in a religious freedom rally on the grounds of the Indiana Statehouse in Indianapolis on June 8. The Church in the United States is so concerned with attacks on its religious freedom that it has scheduled a "Fortnight for Freedom" from June 21 to July 4.

The 'Fortnight for Freedom'

As we have been reporting, the Catholic Church in the United States is so concerned about attacks on its religious freedom that it has scheduled a "Fortnight for Freedom" from June 21 to July 4. It will start on the vigil of the feast of Sts. Thomas More and John Fisher, two English saints who were executed over the issue of religious freedom, and conclude on the Fourth of July.

All across the country, dioceses are planning special Masses and other liturgical services to call attention to the threats against the Church, and highlight the importance of religious liberty and conscience protection.

This comes on the heels of the lawsuits filed by 43 Catholic dioceses and organizations against the Department of Health and Human Services (HHS) because of its mandate that they, as employers, must provide abortion-inducing drugs, sterilization and contraceptives to their employees.

But isn't all this a case of over-reaction? The secular media, when they bother to report on it at all, want us to think so.

For example, *The New York Times* called the lawsuits "a dramatic stunt, full of indignation but built on air."

It scolded Catholic institutions, saying that the "First Amendment is not a license for religious entities to impose their dogma on society through the law."

But the Church is doing nothing of the sort. Women are still free to buy relatively inexpensive contraceptives and legal abortion-inducing drugs. The Church simply believes that it has a right to refuse to pay for them.

The University of Notre Dame's president, Holy Cross Father John Jenkins, made the point this way, "If the government wants to provide such services, means are available that do not compel religious organizations to serve as its agents."

He added, "If the government can force religious institutions to violate their beliefs in such a manner, there is no apparent limit to the government's power."

"If we concede that the government can decide which religious organizations are sufficiently religious to be awarded the freedom to follow the principles that define their mission, then we have begun to walk down a path that ultimately leads to the undermining of those institutions."

Notre Dame's president emeritus, 95-year-old Holy Cross Father Theodore Hesburgh, said that he agreed with the necessity of the lawsuit because President Barack Obama "overreached."

We believe that word "overreached" is precisely what happened. The president was determined to force religious institutions and private business owners opposed to the mandate to do his political will, and he didn't seem to understand why anyone would be opposed.

The Wall Street Journal understood the implications of the lawsuit. It editorialized that the outcome of the struggle will determine "whether the entitlement state can pound everything, including religious belief, to its political will."

The *Journal* also pointed out that many of the nation's most prominent Catholic institutions have been allies with the federal government in the fight for social justice.

It also said that, no matter how hard the administration tries to make this debate about the Church denying contraception, it is about religious freedom.

The Obama administration could easily have avoided all this simply by exempting religious organizations from the mandate.

Of course, the administration says that it did do that, but, as New York Cardinal Timothy Dolan said, "The exemption given to the Church is so strangling and so narrow, and it's also presumptuous, that a bureau of the federal government is attempting to define for the Church the extent of its ministry and ministers."

The "Fortnight for Freedom" is not just about the HHS mandate. It will also cover several other examples of how religious liberty is under attack.

For example, Catholic Charities in some places has been forced out of placing children for adoption because they have refused to place them with same-sex couples.

Of course, if the U.S. Supreme Court were to strike down the Patient Protection and Affordable Care Act, the lawsuits could be withdrawn. It is that act which allowed HHS to mandate abortifacients, sterilizations and contraceptives as "preventive care," as if pregnancy were a disease.

That decision is expected on June 25, during the "Fortnight for Freedom."

—John F. Fink

Making Sense Out of Bioethics/Fr. Tad Pacholczyk

What about ventilators?

The use of ventilators can pose particularly challenging problems during end-of-life situations for families.

When should we place a loved one on a ventilator? If somebody is on a ventilator, can we ever "pull the plug?"

Understanding our moral duty depends upon whether the use of a ventilator in a particular case can be considered "ordinary" or "extraordinary."

Ordinary interventions can be understood as those medicines, operations and treatments that offer a reasonable hope of benefit for the patient, and that can be obtained and used without excessive pain, expense or other significant burden. Use of a ventilator will sometimes satisfy these criteria, and other times it will not, depending on the specifics of the patient's situation.

Consider a young woman with serious pneumonia who is having difficulty breathing, and is placed on a ventilator. The physicians treating her believe that the pneumonia eventually can be controlled so that she can be weaned off the ventilator and breathe on her own in a few days or a week.

They believe the device will be needed mostly as a temporary "bridge to healing," that it will be effective while in use, and that it will not impose much burden on her.

In such circumstances, the use of the ventilator could reasonably be considered "ordinary," and thus morally obligatory.

Whenever there is a considerable hope of recovery from the illness by making use of a particular means—a ventilator, in this case—and when the patient can employ the means without much difficulty or burden, it is likely to be "ordinary" treatment.

Thus, in the experienced hands of a well-trained physician, in a developed country with access to proper medication and equipment, intubation and ventilation of a patient can be a low-burden intervention.

The difficulties associated with using a ventilator, however, can become notable depending on the details of a patient's situation.

Dr. Stephen Hannan, a pulmonary and critical care specialist in Fort Myers, Fla.,

recently summarized some of the burdens associated with ventilation, noting particularly "... the physical discomfort of the endotracheal tube going from the mouth, traversing the oropharynx, crossing the larynx and reaching the trachea. Sedation, analgesics and physical restraints are often necessary.

"The patient cannot talk while ventilator support is in use. The ventilator exposes the patient to greater risks of infection and barotrauma [damage to the lung tissue from the pressure of ventilation]. Even an untrained observer will recognize that the burden imposed by a ventilator with a standard endotracheal tube is much greater than the burden of a feeding tube."

We can consider an example that highlights these burdens. An 85-year-old grandfather is placed on a ventilator after suffering several serious strokes that damaged his brainstem so that he cannot breathe on his own. The physicians treating him are convinced that the damage from his most recent stroke will continue to get worse with the nearly certain outcome that he will die in a few hours or days.

Assuming that he is unconscious, and that other matters have been taken care of—last sacraments, opportunities for loved ones to say goodbye, etc.—the family could reasonably conclude that continued ventilation would be "extraordinary," and decide to have the ventilator disconnected even though it would mean their grandfather would be expected to die in a matter of minutes without it.

Such an act of withdrawing the ventilator would not be an act of euthanasia because he would be dying due to the underlying condition. It would be a recognition of the burdensomeness of continued ventilation, and an acknowledgement that heroics are not required, especially when death is imminent.

Occasionally, ventilators may end up being part of a long-term solution for a patient. Christopher Reeve, who played Clark Kent in the movie *Superman*, for example, was able to live for several years with a tracheostomy and a ventilator following an equestrian accident that severely damaged his spinal cord.

The ventilator, while clearly a burden, offered many benefits to his situation as well and, in the final analysis, seemed to be a reasonable and proportionate intervention

SEE PACHOLCZYK, page 16

Be Our Guest/Mark Hummer

On Father's Day, don't forget to thank Dad for all the cherished memories

Moms have always been a strong pillar of strength and a firm foundation in our life, especially in those critical years of growing up in this day and age that we live in.

But also in this fast-paced world and modern society that we live in, our children more than ever need the presence of a strong father in their life and in the household, especially when it comes time for making life's decisions. More than ever, there is so much peer pressure on our young people from the media or Hollywood stars telling them to go ahead and do what they want to, live for today, do it because it feels good or go ahead and do what everyone is doing with no consequences.

I am 51 years old and a proud member of St. Christopher Parish in Indianapolis. My wife, Siming, and I have three daughters—Ava, Lillian and Valarie, and I am proud to be a Cardinal Ritter High School Raider.

And like dear old dad, I am proud to pass on the heritage of my Catholic faith and upbringing to our children.

In 1997—shortly after we moved to Indianapolis from the Toledo, Ohio, area for my wife's medical residency—I began

working for the Adult Day Services Program in Indianapolis under the auspices of my role model and mentor, Providence Sister Susan Dinnin. She will be moving to the Saint Mary-of-the-Woods area near the end of June, but her much-needed ministry will still go on with her there to serve the sisters and the families of that part of the state.

Those were 10 great years, which also led to my being able to work with my wife and serve a wide-age-range population in her private psychiatric practice at IU Hospital West in Avon.

Growing up as a youth in Genesee County, Mich., our family belonged to Holy Redeemer Parish in Flint, Mich.

Along the way on my journey to Indianapolis, I was a member of St. Charles and St. Jude parishes in the Fort Wayne area. And for eight years, I was a member of my all-time favorite church, Corpus Christi Parish at the University of Toledo in Ohio, under the watchful care and wisdom of Father Jim Bacik from Sandusky, Ohio.

Of course, none of the above or much else in life would have been attained without the guidance of my dad all these years.

So on this Father's Day 2012, let's hear it for Dad and relive some of those glory days with him, and be sure and thank him for all the memories that come to mind.

(Mark Hummer is a member of St. Christopher Parish in Indianapolis.) †

DEACONS

continued from page 1

Deacon Michael East, director of deacons for the archdiocese, shares Cooper's excitement.

"It's more boots on the ground, if you will," said Deacon East, who ministers at Our Lady of Providence Parish in Brownstown and St. Ambrose Parish in Seymour. "With each of these gentlemen comes another perspective, another set of eyes, another understanding of the needs of a particular parish or community."

Deacon East and other members of the archdiocese's first class of permanent deacons, who were ordained in 2008, have

See our final deacon profiles, page 15. helped form the 16 men to be

ordained deacons. That is especially true for Deacon Kerry Blandford, director of deacon formation for the archdiocese.

After spending four years with the candidates, Deacon Blandford sees them as family.

"It's kind of like turning your kids loose and sending them off to college," said Deacon Blandford, who also

ministers at St. Mark the Evangelist Parish in Indianapolis. "They're graduating. Our kids are gone. There's an emotional attachment there."

Cooper has appreciated the help that he has received in the formation program from the deacons ordained in 2008. He is just as thankful for how their life and ministry as deacons have led so many Catholics across central and southern Indiana to come to understand the diaconate and its place in the Church.

"They've helped the archdiocese understand who a deacon is and what a deacon does," Cooper said. "It will make things easier for all of us as we go forward."

Deacon East has visited many parishes with deacons during the past four years. He agrees with Cooper's assessment of the growth of knowledge about deacons in the archdiocese, a growth that he attributes in large part to the lay Catholics in central and southern Indiana who have ministered with deacons.

"You can't do anything in any parish without the cooperation and the help of the parishioners," Deacon East said. "I know that I couldn't be the deacon that I am



Members of the first class of men ordained as permanent deacons in the Archdiocese of Indianapolis lay prostrate in prayer during the June 28, 2008, Mass at SS. Peter and Paul Cathedral in Indianapolis when they were ordained. The next class of deacons in the archdiocese will be ordained on June 23 at the cathedral.

without the support of my parishes."

As the presence of deacons in the archdiocese continues to grow, Cooper said that growth will also continue within the

hearts and minds of the men being ordained on June 23.

"This is a new beginning," he said. "From here, things will only grow and change, and I look forward to it."

(To learn more about deacons in the Archdiocese of Indianapolis and the archdiocesan deacon formation program, log on to www.archindy.org/deacon.) †

Archbishop: Religious liberty campaign not meant to 'throw' election

WASHINGTON (CNS)—The U.S. Catholic Church's challenges to the federal government's contraceptive mandate under the health care law are not an attempt to "throw" the presidential election in favor of one candidate or against another, said the chairman of the bishops' Ad Hoc Committee on Religious Freedom.

Speaking with members of the Catholic Press Association in a conference call on June 6, Baltimore Archbishop William E. Lori said the bishops' campaign emerged because of the federal

government's attempt to force religious organizations to pay for health services that violate fundamental religious principles.

The mandate was announced on Aug. 1, 2011, as part of the rules that the Department of Health and Human Services (HHS) is issuing to implement the Patient Protection and Affordable Care Act passed in 2010.

Along with the mandate, HHS released a four-pronged religious exemption that has raised objections among Catholic Church officials and others who say it is so narrow that most religious employers will not qualify.

On Jan. 20 of this year, HHS announced that nonprofit groups that do not provide contraceptive coverage because of their religious beliefs will get an additional year "to adapt to this new rule."

"It's important to say the struggle we are

engaging in here is not a partisan issue," Archbishop Lori said in the 45-minute session. "We didn't choose the time. We didn't choose the place.

"We're not trying to throw an election. We're simply trying to defend fundamental freedoms. It's not a Republican or Democratic issue. It's not a Catholic issue. It's a freedom issue," he said.

The issue has been portrayed in the media and by supporters of the mandate, however, as a "war on women," Archbishop Lori said, making the bishops' stance much more difficult to explain to the public.

That challenge, he explained, led to the development of the "Fortnight for Freedom" campaign, a two-week period of prayer, education and action aimed at explaining how the mandate violates religious principles.

The fortnight kicks off on June 21 with Mass at the Basilica of the National Shrine of the Assumption of the Blessed Virgin Mary in Baltimore, and ends in Washington on July 4 with Mass at the Basilica of the National Shrine of the Immaculate Conception. Prayer services, vigils, educational sessions and marches are planned across the country during the period.

A wide-ranging effort is needed to help the public understand the dangers that the mandate poses, he added.

"One step about defending religious liberty is to talk about, to make sure people understand, religious liberty is not given by government but by God. It means more than going to Mass on Sunday, but to live one's life and conduct one's professional existence in accord with one's convictions," the archbishop said.

The U.S. campaign has taken on added importance, he said, because people are struggling to maintain their religious freedom around the world. "We are engaged in the domestic struggle because we believe we have to keep the torch of freedom alive at home so as to be a beacon around the world," he said.

The bishops' conference planned to closely monitor the lawsuits filed on May 21 by 43 Catholic dioceses, schools, hospitals, social service agencies and other institutions challenging the HHS mandate, Archbishop Lori said. Twelve lawsuits were filed in federal court around the country.

The bishops and dioceses across the country must plan for any and all alternatives, whether the Catholic entities win or lose, he said. †

Prayer for the Protection of Religious Liberty

O God our Creator,
From your provident hand we have received our right to life, liberty and the pursuit of happiness. You have called us as your people and given us the right and the duty to worship you, the only true God, and your Son, Jesus Christ. Through the power and working of your Holy Spirit, you call us to live out our faith in the midst of the world, bringing the light and the saving truth of the Gospel to every corner of society.

We ask you to bless us in our vigilance for the gift of religious liberty. Give us the strength of mind and heart to readily defend our freedoms when they are threatened; give us courage in making our voices heard on behalf of the rights of your Church and the freedom of conscience of all people of faith.

Grant, we pray, O heavenly Father, a clear and united voice to all your sons and daughters gathered in your Church in this decisive hour in the history of our nation, so that, with every trial withstood and every danger overcome—for the sake of our children, our grandchildren, and all who come after us—this great land will always be "one nation, under God, indivisible, with liberty and justice for all."

We ask this through Christ our Lord.

Amen.

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Events Calendar

June 14-16

St. Mark the Evangelist Parish, 535 E. Edgewood Ave., Indianapolis. **Parish festival**, 4 p.m.-midnight, rides, food, music, games. Information: 317-787-8246.

St. Bernadette Parish, 4838 E. Fletcher Ave., Indianapolis. **Parish festival**, Thurs. 5-10 p.m., Fri. and Sat. 5 p.m.-midnight, games, rides, food. Information: 317-356-5867.

June 15

Heartland Crossing Golf Links, 6701 S. Heartland Blvd., Camby. **Catholic Radio and Catholic Business Exchange Golf Outing**, Mass, 6:30 a.m., breakfast, Anthony Castonzo, presenter, shotgun start, 8:30 a.m., \$125 per person, includes breakfast and lunch, reservation deadline June 11. Register at www.catholicradioindy.org.

June 15-16

St. Bernadette Parish, 4838 E. Fletcher Ave., Indianapolis. **Yard sale**, 8 a.m.-5 p.m. Information: 317-356-5867.

St. Gabriel the Archangel Parish, 6000 W. 34th St., Indianapolis. **"International Festival,"** Fri. 5 p.m.-midnight, Sat. 3 p.m.-midnight, food, games, rides. Information:

317-291-7014.

Johnson County Fairgrounds, 250 Fairground St., Franklin. **St. Rose of Lima Parish, "St. Rose Festival,"** rides, games, dinners, Fri. 5-11, Sat. 1-11 p.m. Information: 317-738-3929.

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

June 15-17

St. Lawrence Parish, 542 Walnut St., Lawrenceburg. **Parish festival**, food, music, rides, Fri. 5:30 p.m.-midnight, Sat. 4 p.m.-midnight, Sun. 11 a.m.-6 p.m., chicken dinner. Information: 812-537-3992.

June 16

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

June 17

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

June 19

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

June 20

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

Cathedral High School, 5225 E 56th St., Indianapolis. **World Refugee Day, "Crossing Salween,"** 6 p.m., \$35 per person or \$250 for table of eight. Information: 317-236-1528 or 800-382-9836, ext. 1528, or www.catholiccharitiesindpls.org.

St. Vincent de Paul Parish, 1723 I St., Bedford. **Catholic Answers Study, "What the Church Teaches about Eucharistic Adoration,"** Kevin Lents, presenter, 7 p.m. Information: 812-275-6539 or

parish@svsbedford.org.

St. Nicholas Parish, 6461 E. St. Nicholas Drive, Sunman. **Healing prayer service**, Father Jerry Byrd, presenter, 6:30 p.m. Information: 812-689-4244 or secretary@stjohnsosgood.org.

June 21-23

St. Jude Parish, 5353 McFarland Road, Indianapolis. **"Summer Festival,"** Thurs. and Fri. 5 p.m.-closing, Sat. 4 p.m.-closing, Thurs. Father Carlton's dinner, Fri. Iaria's Italian food, Sat. fried chicken dinner, food, games, rides. Information: 317-786-4371.

June 22-23

Christ the King Parish, 1827 Kessler Blvd., E. Drive, Indianapolis. **"Summer Social,"** Fri.-Sat. 5 p.m.-midnight, food, music, games, entertainment. Information: 317-255-3666.

Manley's Irish Mutt, 7041 E. 10th St., Indianapolis. **Father Thomas Scecina Memorial High School, Class of 1967 reunion**, 6 p.m.; Sat. Good Shepherd Church, 2905 Carson Ave., Indianapolis, Mass, 4:30 p.m., reunion, Primo South, 2615 National Ave.,

Indianapolis. Information: 317-849-9449.

St. Mary Parish, 415 E. Eighth St., New Albany. **"Street Dance Weekend,"** Fri. 5:30-10 p.m., Sat. 7 p.m.-midnight, games, music, dance Sat. night with \$10 cover charge. Information: 812-944-0417.

June 24

St. Luke the Evangelist Parish, 7575 Holliday Drive E., Indianapolis. **Parish Mass and picnic for 50th anniversary celebration**, Mass, 11:30 a.m., picnic following Mass. Information: 317-259-4373.

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Divine Wine and Art with Heart,"** Katie Sahn, presenter, 1-4 p.m., \$35 per person. Information: 317-545-7681 or cmcsweeney@archindy.org.

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Office of Family Ministries, "Summer's Evening of Music, Hope and Healing,"** Tami Briggs, harpist, 7 p.m., free-will offering. Information: 317-637-2620, ext. 406, or 317-236-1475.

Marian University, 3200 Cold Spring Road,

Indianapolis. **Right to Life of Indianapolis, "Sunday Night Run,"** 6 p.m. Registration: www.SundayNightRun.com.

St. Maurice Parish, Decatur County, St. Maurice exit off I-74 then north four miles. **Parish picnic**, 10 a.m. Mass, chicken and roast beef dinners, mock turtle soup, sandwiches, games, country store, 10:30 a.m.-3:30 p.m. Information: 812-852-4237.

St. Nicholas Parish, 6461 E. St. Nicholas Drive, Sunman. **Parish picnic**, fried chicken and roast beef dinners, famous turtle soup, games, 11 a.m.-6 p.m. Information: 812-623-2964.

St. Vincent de Paul Parish, 4218 E. Michigan Road, Shelbyville. **Homecoming picnic for 175th parish anniversary celebration**, noon. Reservations: 317-364-2292 or 317-402-3991.

June 27

Broad Ripple Tavern, 745 Broad Ripple Ave., Indianapolis. **Theology on Tap**, young adults ages 21-35, program, 7 p.m. Information: mfaley@archindy.org. †

Retreats and Programs

June 15-21

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **"The Image as a Window to the Spiritual—An Artist's Six-Day, Hands-on Workshop and Retreat,"** Benedictine Brother Martin Erspamer and Passionist Brother Michael Moran, presenters. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

June 18

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Pray All Ways,"** day of reflection, Father James Farrell, presenter, \$38 per person. Information: 317-545-7681 or marcia.johnson@archindy.org.

June 18-19

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Finding God in the Garden,"** 10th annual garden retreat, 9 a.m.-4 p.m., \$45 per person each session includes breakfast and lunch. Information: 317-788-7581 or benedictinn@benedictinn.org.

June 24-30

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"A Monastic Retreat—Let Us Set Out on This Way with the Gospel for Our Guide,"** Benedictine Abbot Jerome Kodell, presenter, 6:30-9 p.m., \$425 per person. Information: 317-788-7581 or benedictinn@benedictinn.org. †

'Sunday Night Run,' pro-life and fitness event, is June 24

Right to Life of Indianapolis will sponsor "Sunday Night Run," a family running and walking event, from 6 p.m. to 8 p.m. on June 24 at Marian University, 3200 Cold Spring Road, in Indianapolis.

The event will include a 5K run/walk, a 1-mile family fun walk and a 50-meter "kiddie dash" for children under age 6.

Participants will also be able to tour

Marian's outdoor eco-lab.

Registration before June 24 is \$20 per person for the 5K run/walk and \$15.50 for the 1-mile family fun walk. The "kiddie dash" is free. All fees are raised by \$5 on June 24.

To register or for more information, call the Right to Life of Indianapolis office at 317-582-1526, send an e-mail to life@rtlindy.org or log on to www.SundayNightRun.com. †

Mission trips



Students from the eighth-grade class at Holy Cross Central School in Indianapolis pose with chaperones on May 24 after helping with disaster relief in Marysville, which was severely damaged by tornadoes that struck southern Indiana on March 2.



Alexis Owens and Holly Czachura, members of Girl Scout Troop #750, sponsored by St. Lawrence Parish in Indianapolis, sort baby shoes on May 5 during a mission trip taken by their troop to Versailles to help people in southern Indiana affected by the March 2 tornadoes.

VIPs

Mike and Linda Aleya, members of St. Thomas Aquinas Parish in Indianapolis, celebrated their



50th wedding anniversary on June 9.

The couple was married on June 9, 1962, at Christ Church Cathedral in Indianapolis.

They are the parents

of two children: David and Kathryn Aleya. They also have three grandchildren. †

Robert L. and Margaret Ann (Harmening) Hillan, members of St. Barnabas Parish in Indianapolis, will



celebrate their 50th wedding anniversary on June 16.

The couple was married on June 16, 1962, at St. Roch Church in Indianapolis.

They are the parents of 10 children: Audi Gardner, Beth Hillan-Bearsch, Sue Roberts,

Erin Skartvedt, Drue Smith, Clare Trumble, Megan Veigel, Jeff, Nick and Vince Hillan. They also have 28 grandchildren. †

For Greater Glory brings back memories, provides inspiration

By Sean Gallagher

“Viva Cristo Rey!”

That rallying cry echoed across the grounds of the Indiana Statehouse during a June 8 gathering held there in support of religious freedom.

Tim O'Donnell, grand knight of the St. John Vianney Council of the Knights of Columbus in Fishers, Ind., in the Lafayette Diocese, led the approximately 800 people at the event in shouting those words after speaking about *For Greater Glory*, a movie that premiered in the U.S. on June 1.

It tells the story of Mexicans who took up arms to defend their religious freedom in the 1920s after the government there started a severe persecution of the Church.

“Viva Cristo Rey” was the rallying cry of the *Cristeros*, the Catholics who fought back against that persecution.

Teresa Trujillo de Aguayo, 61, participated in the Indianapolis rally with her children and grandchildren.

The daughter of parents who experienced the horrors of that time of persecution 85 years ago, she grew up living with its consequences and hearing stories about it.

While working outside near a cemetery in her Mexican hometown of Tala in the 1950s, her parents would point out trees where they had seen people hanged during the struggle. And her husband's grandfather was executed by

government forces simply for displaying religious images on the outside of his home.

Her parents' memories led them to instill the Catholic faith strongly in Aguayo and her siblings.

Hearing so many people shout the *Cristeros'* rallying cry made her feel proud.

“I was so overwhelmed with happiness,” said Aguayo, a member of St. Patrick Parish in Indianapolis. “My family was there. My kids, my grandkids, were there. It would have



Teresa Trujillo de Aguayo

been a great moment to die—listening to that. I would have been happy to have died at that moment.”

The story shared in *For Greater Glory* may seem a world away for Catholics in central and southern Indiana

who have lived their entire lives with religious liberty as a way of life.

But to Aguayo and Catholics in the archdiocese, the story of that struggle for freedom in Mexico, known as the *Cristiada*, serves as the bedrock of the faith that they strive to live out here and now.

The blood of martyrs

Father Juan Valdes, administrator of St. Mary Parish in Lanesville, is a distant relative of a priest portrayed at the beginning of *For Greater Glory*, St. Christopher Magallanes, who was martyred in 1927.

For 17 years, St. Christopher Magallanes was the pastor of the parish in Totatiche, Father Valdes' hometown. He gave first Communion to Father Valdes' father, and founded the minor seminary in Totatiche that he attended. And Father Valdes was ordained a priest in the parish church where St. Christopher Magallanes ministered for many years.

When Father Valdes thinks of the influence of St. Christopher Magallanes, he recalls the words of Tertullian, the third-century Christian writer, who wrote that the “blood of the martyrs is the seed of Christians.”

In Totatiche, that blood was also the seed of vocations, including his own.

“Before the killing of Magallanes, there had been no priests from my hometown,” Father Valdes said. “Since then, there have been a lot of priests from there.

“You were always hearing people speaking about him, his good example, his martyrdom, his hard work in serving the people. That was an inspiration for me.”

Father Valdes wants the stories of St. Christopher Magallanes and other saints from the *Cristiada* to inspire young immigrants from the region of Mexico where that struggle occurred.

Because some of these youths and young adults have moved to central and southern Indiana, they may not have heard these inspiring stories like Father Valdes did during his childhood.

While he shares those memories with them, he hopes



Fr. Juan Valdes



Andy Garcia stars in a scene from the movie *For Greater Glory*. Garcia, a Catholic, plays a Mexican Revolution-era general lured out of retirement a decade later to fight his own government's severe curbing of religious freedoms.

they can visit their homes in Mexico to make those stories come alive.

“Many of them don't know about it,” Father Valdes said. “They can visit the churches where the saints are [buried]. When they come back, they know about it.”

He said that *For Greater Glory* can also help young Mexican immigrants who are unfamiliar with their heritage to “reflect on our faith, our traditions and our ancestors.”

Heroes for the faith

Seeing *For Greater Glory* brought back many memories for Franciscan Brother Moises Gutierrez, whose parents grew up in the Mexican state of Jalisco, where the *Cristiada* was centered.

“We sat around the dinner table, and my mom told us all the stories of her father, my grandpa, helping priests and sisters hide for their safety,” said Brother Moises,

See MOVIE, page 9

St. Maurice Church Festival

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 Also St. Nicholas Famous Turtle Soup
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LEGACY

continued from page 1

of chisels and wood—to help him pass the time during his recovery. But his interest in woodcarving continued long after he recovered, and he became an apprentice at a furniture company in Batesville in 1932 when he was 16.

He spent his evenings carving religious statues. After a few years, a young woman from the neighborhood, Monica Dirks, carved a place in his heart. They were married in 1940. Two years later, he started the Weberding Carving Shop, building it from the orders for statues and religious carvings that he received from priests in the area.

“The shop started in a little 10-foot by 12-foot building,” notes Tim Weberding, one of the five children of Bill and Monica, along with William G., Terry, Mary Anne and Shirley. “My dad worked all day, every day.”

Both their family and the business were built on a foundation of faith.

“They were very Catholic and very religious,” Tim says. “They wanted us to have the religious, Catholic upbringing. They did a lot for the community. Every Christmas, they would decorate the property with Nativity scenes, the three kings, the Holy Family and lots of lights.”

Their father also shared his gift for carving with his children.

“He gave us all chisels, and we’d be working with him late at night,” Terry recalls.

“He was my professor,” Tim says. “Sometimes he would tell you that you had to start over. He was very gentle about it, but it made you mad. Yet, you knew he was right. There are still times when those words stick in the back of your mind.”

The three sons continued in the family business, complementing each other in their talents.



Fr. David Kobak, O.F.M.



Fr. Randall Summers

William G. is now the president of the company. Terry is a master cabinet and furniture maker. Tim is a master wood carver.

“We were raised to treat people right and do things to the best of our ability,” says William G. “Bill” Weberding. “Our father always said that if you give people respect, they’ll give it back to you. That’s the way he ran the business, too. For us to follow in his footsteps is a great thing.”

A legacy that endures

Even in his retirement and his later failing health, their father kept coming every day to the woodworking shop, which has grown to 22,000 square feet today. He also attended Mass every day.

Surrounded by their children and grandchildren, he and his wife celebrated their 65th wedding anniversary in 2005, the year he died. Three years later, Monica passed away. Their commitment to their family, its business and their faith remains their legacy.

The family’s talent and influence have beautified churches across the archdiocese, including the restoration effort at Sacred Heart of Jesus Church in Indianapolis that still makes Tim glow.

“It was a major job for a small shop of 10 [employees],” he says. “We do the things that most people don’t want to mess with or don’t have the people who can do what we do. It was a year’s project for our shop. It was very rewarding for us.”

So was the opportunity to create a grotto at Cricket Ridge Golf Course in Franklin County, a public course owned by Dan Tekulve, a member of



Workers use a crane and scaffolding to place the 10-foot-high, 400-pound carving of the Holy Family on the front of the workshop of the Weberding Carving Shop in Batesville in late November of 2011. The carving serves as a permanent tribute from the Weberding children to their late parents.



Above, Monica and William J. Weberding pose for a picture during their 60th wedding anniversary celebration in 2000. The couple left a legacy of faith and family for their five children.

Right, a master carver who learned the art of carving from his father, Tim Weberding uses a chisel to shape a corpus of Christ, one of the countless religious wood creations that the family business in Batesville has made since it started in 1942.



Holy Family Parish in Oldenburg.

“Dan cut down a lot of trees and said he wanted to make a Madonna and Child from it,” Tim says. “We did that for him, and a statue of Jesus with the children. Someone made a comment that this was a public golf course, and there were religious statues on it. Dan said, ‘If they don’t like it, they don’t have to play golf here.’ Of course, that never stopped a golfer.”

Tekulve says, “Tim did a great job. It was just something I thought I had to do. I believe in the Blessed Mother and the Sacred Heart of Jesus.”

The Weberdings have created Stations of the Cross for St. Louis Church in Batesville, an 8-foot-high corpus and cross for Our Lady of the Greenwood Church in Greenwood, and a statue of the Blessed Mother with children at St. Mary Church in North Vernon.

Other parishes that have benefited from their skills include St. Anne Parish in New Castle, Sacred Heart of Jesus Parish in Terre Haute, and St. John the Evangelist Parish, St. Simon the Apostle Parish and Good Shepherd Parish, all in Indianapolis.

“The quality of their work is superb,” says Franciscan Father David Kobak, pastor of Holy Family Parish in Oldenburg. “That quality of craftsmanship is so hard to find in the United States anymore. They do really quality work by hand.”

A gift of love, family and faith

Their approach to their faith is similar, says their pastor.

“They’re very faithful,” says Father Randall Summers, pastor of St. Louis Parish in Batesville. “I think they view their business not only as a business, but [also] as a ministry to the Church. They’re just good people.”

They’re also people who are amazed by

Photo by John Staughnessy



The wood images of two angels, on display in a workshop, show the beautiful and intricate details that mark the creations made at the Weberding Carving Shop in Batesville.

the blessings that have come from a long-ago gift of wood and chisels, and their parents’ legacy of faith and family.

“It’s amazing to us that the business has held together this long,” Tim says. “We hope it continues on. My brother, Bill, has two sons—Brian and Colt—who are very interested in this, and they work here full time. We’re always trying new things and coming up with new designs.”

The creation they most embrace as a family is the 10-foot-high, 10-foot-wide, 400-pound wood carving of the Holy Family. They view it as a tribute to their faith, their family’s 70 years of business, and the love and example of their parents.

“We wanted a nice, big wood

carving because that’s what the business started as,” Tim says. “It’s going to stay there as a permanent fixture of the business. It’s because my parents were so Christmas-oriented. And they loved kids, their grandkids and the Batesville community.”

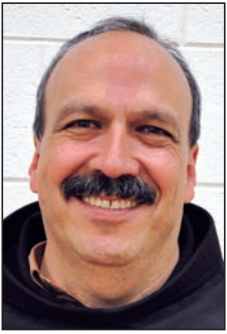
When the carving was unveiled in late 2011, the moment overflowed with emotion for the Weberding children.

“It was overwhelming—a lot of emotions. Satisfaction, pride, a feeling of success,” Bill says. “It’s such a beautiful piece. With my dad being a very religious man, I think he would be overwhelmed by the beauty of it and the reason for doing it. I think our parents would be very proud of what we did because we did it for them.” †

MOVIE

continued from page 7

archdiocesan coordinator of Hispanic ministry. "I never met my grandfather. But by hearing those stories, I thought of my grandfather as a hero."



Br. Moises Gutierrez, O.F.M.

Those stories played a key role in forming the faith of Brother Moises as a boy. Like Father Valdes, he is concerned that young Mexicans who have immigrated here or were born here won't be able to hear those stories like he did.

He thinks that helping them to learn about their past—something that a film

like *For Greater Glory* can do—would benefit them in many ways.

"One of the things that we're trying to teach our young generation of Latinos is to embrace their identity," Brother Moises said. "If we don't embrace our identity, then we are lost. We're rootless. This [movie] is a good chance to help them understand their identity, and that there are good things about their history as Latinos, as Mexicans, as people coming from Jalisco."

"You can be proud of that. Embrace your identity. And the repercussion of that is that you can become a better American."

Sharing a common bond

Brother Moises thinks that *For Greater Glory* can bring immigrant Catholics and Catholics whose families have lived in the U.S. for generations closer together, especially during this time when religious liberty is in question because of

the federal government's abortifacient, sterilization and contraception mandate.

"I believe that it is important for all of us to find common experiences because they will help us appreciate each other," Brother Moises said. "By understanding the history of people, we become more compassionate people."

Aguayo grew up with the consequences of the *Cristiada*. Until the mid-1990s, Catholics in Mexico still had restrictions on how they could live out their faith in public.

"When I was in school, if we heard that the supervisor from the government was coming for an inspection, we had to run and hide our religious images," she said. "We would hide our catechisms. Sometimes I had to sit on top of it to hide it."

After living in Indianapolis for the past 15 years, Aguayo is concerned about the future of religious liberty in the U.S.

"If this tendency with the government

keeps on going, we will go back to that period of time [of the *Cristiada*]," she said. "That's painful to me."

Father Valdes knows that pain. When he was ordained a priest in Mexico in 1991, he lost his Mexican citizenship, and his right to vote and be protected by Mexican law.

But after ministering in central and southern Indiana among both immigrant Catholics and those with deep roots here, he knows that both groups can help each other grow in their faith.

"The practice of religion affects others," Father Valdes said. "When immigrants come here, they enrich the faith of others. And the faith of the people here enriches the faith of immigrants who come here. It is an interchange."

(For more information about *For Greater Glory*, including theaters where it is being shown, log on to www.forgreaterglory.com.) †

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Meeting with doctrinal office opportunity for dialogue, says LCWR head

VATICAN CITY (CNS)—After meeting with top officials of the Congregation for the Doctrine of the Faith, the head of the Leadership Conference of Women Religious said she was thankful for the chance to have an open dialogue about a recent Vatican-ordered reform of the organization.

Franciscan Sister Pat Farrell, LCWR president, and St. Joseph Sister Janet Mock, executive director, met with U.S. Cardinal William J. Levada, prefect of the doctrinal congregation, and with Archbishop J. Peter Sartain of Seattle on June 12 to talk about the mandate.

"We are grateful for the opportunity for open dialogue, and now we will return to our members to see about the next step," and decide how to proceed in light of discussions with the doctrinal office, Sister Pat told journalists immediately after the meeting.

The LCWR will have an assembly in August, she said, and "we have no plan other than to take what came from the meeting today to our members" and decide as a group what the next step should be.

"We were able to directly express our concerns to Cardinal Levada and Archbishop Sartain," Sister Pat said in a statement released by the LCWR headquarters.

The Vatican statement about the meeting said the encounter "provided the opportunity for the congregation and the LCWR officers to discuss the issues and concerns raised by the doctrinal assessment."

The Vatican said the gathering took place "in an atmosphere of openness and cordiality."

According to canon law, the Vatican said, the LCWR "is constituted by and remains under the supreme direction of the Holy See in order to promote common efforts" and cooperation.

"The purpose of the doctrinal assessment is to assist the LCWR in this important mission by promoting a vision of ecclesial communion founded on faith in Jesus Christ and the teachings of the Church as faithfully taught through the ages under the guidance of the magisterium," the Vatican said. †

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MEN AND WOMEN FOR OTHERS

Leisure can help us find the meaningful moments in life

By David Gibson

A fond hope for many of us is that our leisure time will prove rewarding, enjoyable, relaxing and fun. Tacked onto our leisure time are some great expectations.

Some people plan far in advance for a few days away from the “business” of life. Some budget carefully—or spend recklessly—to assure their time off is satisfying.

Still others invest time and energy in an engaging hobby or sport guaranteed to turn their attention away from life’s daily stresses.

Leisure time clearly matters to most people.

Yet, there are those who feel ambivalent about leisure time. They may sense that leisure takes them away from work, which they view as life’s real business.

They may see leisure’s true value solely in its capacity to restore physical energy, to clear one’s head and get ready for a return to work.

Could that be leisure’s main purpose?

I find that leisure improves my sight and hearing. When I am not in a hurry, I see my grandchildren’s faces differently. I hear the sound of their voices in ways that help me understand what really interests or concerns them.

Children, I suspect, need our leisure time even when we, suffering the pressures of real life, experience difficulty making time for it.

To believe that leisure’s main purpose is work-related is to risk feeling guilty about setting work aside. Alternatively, people could conclude that leisure is a waste of time.

Everywhere I go I see people working—on beaches, while eating out with a spouse, in theaters, in cars. For many, having technology at arm’s length means that work must not be left behind.

During a 2007 visit to Austria, Pope Benedict XVI spoke about leisure time as “something good and necessary, especially amid the mad rush of the modern world.”

However, the pope said that “if leisure time lacks an inner focus, an overall sense of direction, then ultimately it becomes wasted time that neither strengthens nor builds us up.”

That’s how leisure can become wasted time, but not because it takes us away from work.

Pope Benedict’s remarks focused on Sunday, suggesting that this day of rest offers opportunities to learn to live and discover what truly matters.

If my notion of leisure confines it to a narrow field of options, it might be hard to imagine how it could build me up. What is leisure, especially in societies that ceaselessly advertise costly events and exotic getaways?

• Leisure encompasses entertainment. No problem there. But has leisure run off track if sometimes it is not

entertaining?

• Leisure tends to get us busy with activities that differ from the daily work grind. Has something gone wrong when leisure gets us busy away from the people who matter most to us?

• Leisure and relaxation go hand in hand. But do we fail when leisure allows room for a rewarding, much-needed conversation that demands a lot of us?

Granting conversation its place on our list of rewarding leisure activities seems vital in light of a concern that many social commentators and religious leaders describe.

They ask not only whether life’s rapid pace leads many to short-change leisure, but whether our devotion to the new technologies keeps us from devoting time to each other.

Canadian Bishop Donald Bolen of Saskatoon, Saskatchewan, talked about the value of conversation in a 2011 pastoral letter.

He acknowledged the countless ways that the Internet, cellphones, text messaging, social media and other means of communication constitute a blessing. He also noted that these technologies have dramatically changed the way that human beings relate to each other.

Social networking, Skype and other new technologies enable many to communicate rewardingly with relatives and friends in distant places.

Yet, the powerful draw of these technologies may in turn pull family members under the same roof away from each other.

Besides communicating with others outside the home, some may spend their leisure time alone, playing games and watching films online.

“Developing technologies are changing our leisure,” Bishop Bolen said. He expressed concern that these technologies can isolate people, with the result that they rarely engage “in heart-to-heart, face-to-face communication.”

A similar concern preoccupied Basilian Father Thomas Rosica during an April speech at DePaul University in Chicago. Father Rosica heads the Salt and Light Catholic Television network based in Toronto, Ontario.

Nowadays, people rush everywhere with wires in their ears, laden with smartphones, iPads and other communications devices, Father Thomas observed. He asked his listeners when they last “had a significant one-on-one conversation with another human being?”

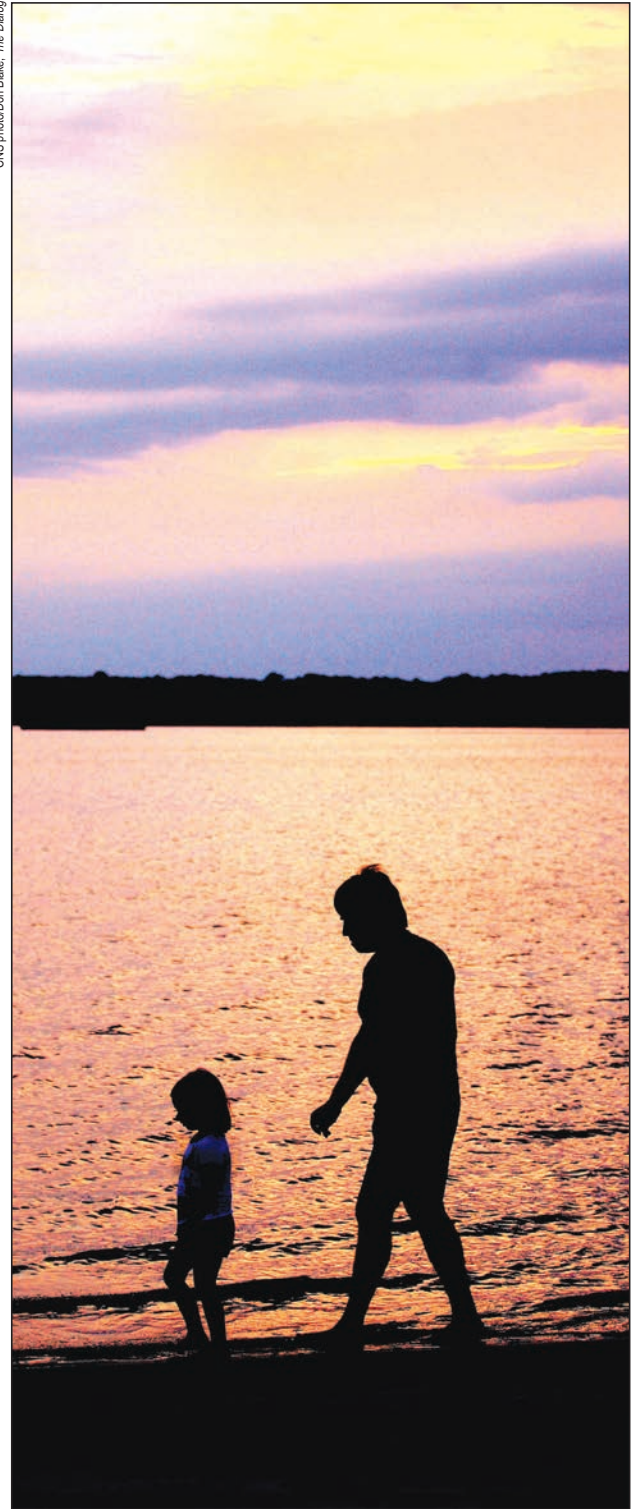
Calling attention to “Jesus’ style of being present to others and communicating with them,” Father Thomas said the Lord never allowed “anything to distract him from the person in front of him.”

(David Gibson served on Catholic News Service’s editorial staff for 37 years.) †

‘If leisure time lacks an inner focus, an overall sense of direction, then ultimately it becomes wasted time that neither strengthens nor builds us up.’

—Pope Benedict XVI

CNS photo/Don Blake, The Dialog



A father and daughter walk along the shoreline at sunset on Little Bay in South Bethany Beach, Del., on June 29, 2010. Time given over to leisure can help people renew their relationships and themselves.

The beauty and power of nature can bring us closer to the holiness of God

By Nancy de Flon

When the American poet William Cullen Bryant declared that “the groves were God’s first temples,” he was pointing out that human beings, from time immemorial, recognized the sacredness of the created world by worshiping God in the open, especially among the trees.

Many ancient religions claimed certain trees were sacred. In Christianity, this tree is the Cross on which Jesus was crucified. A Latin hymn, written some 1,500 years ago, addresses it as “O faithful cross,



CNS photo/Michaela Rehe, Reuters

Hikers walk in front of the Wetterstein Mountains next to a cross on Wank Mountain near Garmisch-Partenkirchen, Germany, on Aug. 18, 2010.

O noblest tree.”

The ninth-century Byzantine theologian Theodore the Studite movingly described how the trees of the forest exult on Good Friday to see one of their own “being honored with kisses and embraces.”

Mountains, too, have been significant places of encounter with the Divine. Ancient peoples believed that the gods lived on mountaintops.

It was on Mount Sinai that Moses had an intimate encounter with the living God. Jerusalem, the holy city of Israel, stood on a height. The psalms offer vivid descriptions of the people winding their way up to Jerusalem for the big feasts. Jesus was transfigured before his friends Peter, James and John on a high mountain.

From the “still waters” near which the Lord leads me in Psalm 23 to the waters that have “raised its pounding waves” (Ps 93:3), water is another significant natural element in our religious tradition. Jesus walked on water to show his power over the forces of nature. In water, we die with Christ in baptism.

Our Christian tradition clearly regards nature as holy. But aside from having these tidbits of information at our fingertips, how can we actually experience that holiness?

First, don’t try too hard. If you’re out walking or hiking, enjoy it for its own sake. Stop now and then to enjoy a view or to stoop down and look closely at a little flower.

Avoid the “achievement” mode—“I must walk so

many miles” or “I must make it to the very top.” It’s not about what you can boast about to your friends later. It’s about being open to God’s presence.

If you don’t live near forests, walking trails, hills or mountains, try your own garden or a local park.

Also, don’t imagine that you must consciously think explicitly “religious” thoughts while out enjoying nature. That’s not the Catholic way. Our sacramental imagination perceives the beauty of God reflected in the beauty of nature—the invisible in the visible.

The Jesuit poet Gerard Manley Hopkins said it best—“The world is charged with the grandeur of God.” Natural beauty isn’t something upon which a religious character must be externally imposed. You don’t need a religious excuse to enjoy it.

The Scottish-American conservationist John Muir invites us to “climb the mountains and get their good tidings.” Those good tidings are the Lord’s peace and joy.

Whether in “lofty mountain grandeur” or a red maple in the fall, a tall stately sunflower or tender young buds in springtime, a delicate butterfly or the squirrel that persistently invades your bird feeders, holiness is there.

Be open to it, and it will make itself known to you.

(Nancy De Flon is an editor at Paulist Press and the author of *The Joy of Praying the Psalms*.) †

From the Editor Emeritus/John F. Fink

Biblical readings: The Book of Judges

Next week, the biblical readings in the Office of Readings, for the 11th week of Ordinary Time, are taken from the Book of Judges in the Old Testament.



The Israelite “judges” were really military leaders who, through their heroic deeds, rescued the people from

persecution. Twelve of them appeared at various times, six “minor” judges, who were apparently actually judicial officials, and six “major” judges, famous for their military exploits. The Book of Judges tells their basically unrelated stories.

The previous book in the Old Testament, the Book of Joshua, gave the impression that the Israelites controlled Canaan by the time of Joshua’s death. Judges corrects that impression.

The fact is that Israel’s conquest of the land wasn’t complete until the time of King David. Until then, the tribes existed in a sort of confederation while the people made their living by farming and raising livestock, especially sheep.

For the Journey/Effie Caldarola

Sometimes it’s best to grab on to the memories and move on

During the past year, my husband and I moved from Alaska to the Midwest, where I grew up.

Alaska is a unique place, and it was hard to leave. A friend who moved from Fairbanks to Spokane, Wash., described her experience about leaving as “homesickness washing over me like waves.”



Yes, that was just how I felt. I would lie in bed in the morning, the alien warm wind off the Plains blowing through my window in a most unfamiliar way, and a surge of pain would register inside me and move through me, leaving emptiness in its wake.

Alaska was where I met my husband, where all of our children were born, and where I matured and grew older in so many ways. Alaska is a huge territory with a small-town feel. I felt a deep loneliness.

But only for a while.

Moving has taught me, once again, that most people think of their home as the center of the universe, and that, even though we Alaskans called anywhere that wasn’t Alaska “outside,” life goes on when you leave.

Faithful Lines/Shirley Vogler Meister

An interesting story about the meaning for our holy cross

The gifts we receive in life are sometimes tangible items from a friend or family member.



And sometimes the gifts we receive are a moment or a belief shared by a friend or family member.

I received both types of gifts when our friends, Bob and Alice Arndt, came from our hometown of

Belleville, Ill., to visit me and my husband, Paul.

During their visit, Alice gave us a gift that Bishop Stanley Schlarman had given to them—a gift that she wanted us to have.

The bishop had been Paul’s classmate and our friend for many years before he became a priest. He was a priest for the Diocese of Belleville, and later appointed as an auxiliary bishop of the diocese.

Eventually, he was appointed as the Bishop of the Diocese of Dodge City in Kansas, until he retired to our hometown.

What Alice gave us was an unusual piece of art on paper showing Jesus with his

They also were not true to their covenant with God, and that is why, according to Judges, they were ruled by other people—the Philistines, Canaanites, Hittites, Amorites, Perizzites, Hivites and Jebusites (see Jgs 3:5). The Israelites intermarried with these people and worshiped their gods.

Therefore, according to Judges, God punished them by sending oppressors. When they repented and turned back to the true God, he sent a deliverer, a judge, to rescue them. The judge secured peace during his or her lifetime, but then the people returned to idolatry. The cycle continued over and over.

The Office of Readings skips over the stories of some of the judges, including Jephthah, who sacrificed his own daughter because of a vow that he made. It includes mainly the stories of Deborah, Gideon and Samson. It does not include Chapters 17-21.

Deborah was both a judge and a prophet. As a bit of trivia, she is the first prophet named in the Old Testament. The last prophet named is also a woman, Huldah. Deborah organized the Israelites to defeat a Canaanite army commanded by Sisera, who was killed by another woman, Jael, to the

humiliation of the Israelite commander, Barak.

In the canticle of Deborah, sung after the victory, she referred to Jael as “blessed among women” (Jgs 5:24). The Gospel of St. Luke uses that expression when Elizabeth greeted Mary at the Visitation (Lk 1:42).

Gideon was called upon to lead the Israelites against the Midianites. An angel appeared to Gideon and said, “The Lord is with you” (Jgs 6:12), just as the Archangel Gabriel did when he appeared to Mary (Lk 1:28).

Samson is a tragic figure, endowed with great strength but lacking in wisdom, as his affair with Delilah showed. The announcement of his conception, by an angel to his mother, is echoed in Luke’s narrative of the announcement of the conception of John the Baptist by an angel to his father. Both men were born to women who had been sterile, and both men take a Nazarite vow to abstain from wine and strong drink.

Samson also seems to prefigure Solomon to some extent. Both men became involved with foreign women, and that became their downfall. †

that the new owners had chopped down the lilac bush. My children were uniformly hurt when they heard about it.

But a neighbor told me there might be a compelling reason for the destruction. Anchorage had broken a snow record with more than 135 inches last winter, and the voles that normally scrounge underneath the snow, nibbling on grass, were forced to aim higher. They had wreaked havoc on bushes and large plants.

That bush had grown along with my marriage and my family, and now it was gone, and I was gone from Alaska.

One thing that I’ve become convinced of as I’ve grown older is that the happiest people are those who accept change easily and optimistically. Perhaps the happiest among those are the ones who trust in an unchanging God, one who mysteriously moves creatively with them through life’s changes.

I think of Moses, who had his own experience with a burning bush. But he didn’t loiter there. He took its lesson and its truth, and moved on.

Maybe it was good for me to see my bush chopped down, to take its memories and its truth, and move on.

(Effie Caldarola writes for Catholic News Service.) †

Catholic Evangelization Outreach/

Ken Ogorek

Pie and coffee, professional and spiritual development are a healthy combination

“You had me at pie.”

Recently, I tried describing at a lunch table how the archdiocesan finance office and archdiocesan Office of Catholic Education were collaborating on a series of events throughout southern and central Indiana.



“Pie, Coffee and

Parish Budgets: An Evening for Business Managers, Bookkeepers and Additional Parish Staff” gathered bookkeepers, parish secretaries, business managers and more for two plus hours of professional and spiritual development.

About 100 parish staff members representing more than one-third of our 148 parishes and missions participated in one of five opportunities offered at strategic locations throughout the archdiocese.

One message that was emphasized to participants drew from the Church document “Co-workers in the Vineyard of the Lord.” It is our U.S. Conference of Catholic Bishops’ statement on lay people who serve the Church in one or more ministry roles.

“Co-workers in the Vineyard of the Lord” states clearly that ongoing formation—professional and spiritual development—isn’t a luxury for women and men who serve the faithful in Church-related duties, but rather is a necessity for this work to be effective by God’s grace.

Parish policies, practices and procedures should allow for time away as well as reimbursing reasonable costs associated with ongoing spiritual and professional development of staff members—both part time and full time, paid and volunteer.

These pie, coffee and parish budgets’ evenings are good examples of collaboration among archdiocesan offices—e.g. finance and Catholic education—as well as the fact that adult catechesis sometimes occurs within groups who share a common profession or interest—e.g. doctors, lawyers, lay ecclesial ministers, etc.

During these evenings, participants were reminded that Jesus serves as priest, prophet and king.

While all baptized persons share in this threefold ministry of Jesus, parish staff members do well to recall that they have unique opportunities to manifest Jesus in action—to be the face of our Church for those who they serve.

Does your profession require ongoing education? We all rely on workers in various fields who must constantly deepen their well of knowledge and skill.

How might you help your pastor see to it that his staff has sufficient resources for ongoing formation?

Prayer, encouragement and excellent stewardship can help your parish staff members have access to the tools they need for effective service to God’s people.

Access to reasonably priced professional and spiritual development opportunities—of reasonable frequency and duration—should be as easy as ... pie!

(Ken Ogorek is director of catechesis for the archdiocesan Office of Catholic Education. Send an e-mail to him at kogorek@archindy.org.) †

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

The Sunday Readings

Sunday, June 17, 2012

- Ezekiel 17:22-24
- 2 Corinthians 5:6-10
- Mark 4:26-34

The first reading for this weekend's liturgy is from the Book of Ezekiel, who is regarded as one of the great Hebrew prophets.



Not interested in themselves, but only in imparting the revelation of God, the prophets rarely left any biographical details about themselves. This does not mean, however, that mystery surrounds them all.

It is clear that Ezekiel was active as a prophet during the Hebrews' exile in Babylon. Apparently born in Judah, he was in Babylon as one of the original exiles rather than being descended from an exile who came earlier while he was born in Babylonia.

It is interesting to imagine the psychological state in which the exiles lived in Babylon, and how their mental frame of mind affected the fervor of their religious belief and practice.

Despite all the differences between their time and our own, basic human feelings pertained for them as these emotions would for us.

Ezekiel encountered great faith, without doubt, but also most surely experienced despair, anger and disbelief in the power and fidelity of the One God of Israel.

In preceding verses, the prophet bemoans the unfaithfulness of the kings of Judah and their people, but not God's infidelity.

In this reading, he insists that God will restore the people to safety and security. God is faithful. People must also be faithful to God.

St. Paul's Second Epistle to the Corinthians is the source of the second reading.

In the background is an obvious interest in earthly death and its consequences. By the time that St. Paul wrote and preached, Christians already were being held in suspicion by the culture and, even more

ominously, by the political authority.

The Apostle urges the Corinthian Christians to see heaven as "home," and to prepare for an end of earthly existence when they will have to answer before the judgment throne of Christ.

For the last reading, the Church presents a parable from St. Mark's Gospel.

It is the familiar Scripture story of the mustard seed. The Lord likens the kingdom to the growth of a plant into a mighty bush. The implication for us is that we may grow in our place in the kingdom if we follow Jesus.

This story confronts us with our own potential, and also with our responsibility as disciples.

The growth of the mustard seed from the moment of being planted to its budding until it reaches full maturity is inevitable. It is God's will and God's plan, unfolding in nature. Belonging to God, planted by God, it will become the greatest of all plants.

In our humanity, we are small and limited. Still, God wills us to be great and mighty in our holiness, and to grow into the strength and majesty of the fully developed bush.

This is God's will and God's plan for us. However, we must make of ourselves the rich produce to be gathered by God in the great harvest that will come at the Last Judgment.

Reflection

In these readings, the Church brings us to face that event common to all things living, but rarely acknowledged and always feared by humans.

In fact, other species of living beings place nothing above their instinct to survive.

Never denying death or belittling the will to survive, the Church—as the teacher of genuine truth—places life, death and survival in context. It presents this teaching in these readings.

Earthly life is not the be all and end all, whether we believe it or not. Life shall endure after physical death.

What will this mean? It is a question to be answered personally from deep within each person's heart. It will mean everlasting life—but only if we live now with God. The choice belongs individually to each of us. †

Daily Readings

Monday, June 18

1 Kings 21:1-16
Psalm 5:2-3, 5-7
Matthew 5:38-42

Tuesday, June 19

St. Romuald, abbot
1 Kings 21:17-29
Psalm 51:3-6, 11-16
Matthew 5:43-48

Wednesday, June 20

2 Kings 2:1, 6-14
Psalm 31:20-21, 2
Matthew 6:1-6, 16-18

Thursday, June 21

St. Aloysius Gonzaga, religious
Sirach 48:1-14
Psalm 97:1-7
Matthew 6:7-15

Friday, June 22

St. Paulinus of Nola, bishop
St. John Fisher, bishop and martyr
St. Thomas More, martyr
2 Kings 11:1-4, 9-18, 20
Psalm 132:11-14, 17-18
Matthew 6:19-23

Saturday, June 23

2 Chronicles 24:17-25
Psalm 89:4-5, 29-34
Matthew 6:24-34
Vigil Mass of the Nativity of St. John the Baptist
Jeremiah 1:4-10
Psalm 71:1-4a, 5-6b, 15ab, 17
1 Peter 1:8-12
Luke 1:5-17

Sunday, June 24

The Nativity of St. John the Baptist
Isaiah 49:1-6
Psalm 139:1-3, 13-15
Acts 13:22-26
Luke 1:57-66, 80

Question Corner/Fr. Kenneth Doyle

Chewing gum violates one-hour fast before reception of holy Communion

Q I often witness adults chewing gum during Sunday Mass and then going right up to receive holy Communion.



Am I wrong in thinking that chewing gum breaks the one-hour fast that Catholics are required to observe before receiving the precious Body and Blood? (Galloway, N.J.)

A The governing canon (#919 in the Church's *Code of Canon Law*) says that "one who is to receive the most holy Eucharist is to abstain from any food or drink, with the exception only of water and medicine, for at least the period of one hour before holy Communion."

I don't think that you will find any official rule book that details what is food and what is not. So we should simply use our common sense as God and the Church expect us to do in a lot of things.

I have heard one opinion that if gum is sugar-free, it does not break the fast since it has no nutritional value.

To me, such reasoning is silly and artificial—the height of casuistry.

Let's look at the reason for the rule and then seek to apply it.

The Eucharist is special food, nourishing not just our bodies for a day but our souls for eternity. To remind us of just how special this gift is, the Church requires that no other food enter our mouths for an hour before receiving it so as not to mix the profane with the sacred.

Gum, whether you chew it or swallow it, whether it has sugar or not, profanes the mouth and makes it less worthy as a receptor for the body of Christ.

So, yes, gum is food and people should not chew it during the hour before they receive Communion.

Q When an individual is being considered for sainthood, I often read about the need for documented miracles. But I've never seen an instance when the miracle under review was not one of physical healing.

Yet, those are not the only type of miracle. There are financial miracles, miracles of reconciliation, miracles of peace, etc.

Does the Church ever consider any miracles other than physical cures when determining whether someone should be honored as a saint? (Mount Sinai, N.Y.)

A The word "miracle" comes from the Latin word for "wonder" and means "marvelous to behold."

In common parlance, "miracle" is used broadly, and people often apply the term to natural events, such as the sunrise or birth of a baby, or to scientific developments, such as retinal transplants that can restore sight to the blind.

In the Church's use of the word "miracle" in the canonization process, it has a much stricter meaning. It signifies an act brought about by divine intervention that goes beyond all the powers of natural science to explain.

In the 18th century, Pope Benedict XIV laid down strict standards for recognizing a miraculous cure: The original disease must be incapacitating, with a sure and precise diagnosis; the cure, which should be instantaneous and without convalescence, must not result from medical treatment; and recovery must permanently restore normal function.

When considering a reported miracle, the Church conducts a lengthy investigation, consulting with scientific and medical experts in order to be able to rule out natural explanations.

At Lourdes, for example, only four healings among the hundreds of "cures" reported passed the Church's rigid scrutiny over the last four decades.

Commonly, the documented miracles concern physical illnesses—for example, the French nun whose cure from Parkinson's disease led to the beatification of Blessed John Paul II last year.

I am not aware of miracles other than those of physical healing that have been used in the canonization process. I suspect that other developments, such as what you describe—financial recovery or the reconciliation of enemies—though they may certainly be remarkable results produced through intercessory prayer, might be much harder to document.

Physical healings, on the other hand, can readily be weighed by the scientific community to determine the absence of natural causes. †

My Journey to God



CNS file photo/Thomas Lorusso

Welcome, Summer

Summer is upon us, Lord, those long, drawn out days of sunshine and cricket chirps, of lounge chairs and hammocks.

In the midst of my busyness, summer beckons me to pause and ponder, to drink in the flavors and sights and sounds of a world fully alive.

The slow pace of sultry mornings invites me to rest in You, God,

to bask in Your love and care, in Your goodness reflected in the world within me and around me.

Grant me long moments, Lord, to relax and revel in Your gentle presence, to join my voice with nature's summer song.

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. Sunflowers bloom on a warm summer day on Maryland's Eastern Shore on July 15, 2010.)

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.

ACKMANN, Marianne (Masters), 64, St. Luke the Evangelist, Indianapolis, May 29. Mother of Elizabeth Elias, Allison Gibbs and John Ackmann. Grandmother of two.

AUSTGEN, Michael George, 57, SS. Francis and Clare, Greenwood, May 25. Husband of Donna Austgen. Father of Allison Wilkins, Stephanie and Brian Best. Son of Robert and Rosemary Austgen. Brother of Mary Campagna, Margaret Coffey, Nancy Ellis, Barbara Hannigan, Jane Swibel, Christopher, David and Joseph Austgen. Grandfather of five.

BAXTER, Aletha M., 58, Holy Angels, Indianapolis, May 22. Mother of Kiley Baxter. Daughter of Benjamin Scott and Shirley Mallory. Sister of Daphne Barbee, Veachel Dillworth, Melissa, Michael, Terrow and Zachary Mallory, Anthony, Benjamin Jr., Erick, Phillip and Steven Scott. Grandmother of three.

BRYANT, Omer E., 91, St. Paul, Tell City, May 24. Husband of

Betty Bryant. Father of Judy Brothers, David, Omer Jr., Randy and Rodney Bryant. Brother of Garnet Hammack. Grandfather of seven. Great-grandfather of two.

DURBIN, Agnes Elizabeth, 86, St. Anne, New Castle, May 25. Mother of Elizabeth, Mary, Blaise, Christopher, James, Mark and Paul Durbin. Sister of Mary Ann Trulley, James and Peter Schetgen. Grandmother of 23.

EBERLE, Patricia Ann, 64, Our Lady of Perpetual Help, New Albany, May 26. Sister of Donna Hoying, Marie Kaufman, Diana Owens, Marilyn Shumate, Benedictine Sister Anita Eberle, Jim, Larry, Paul and Tom Eberle.

HANNON, Terrence P., 68, Most Holy Name of Jesus, Beech Grove, May 24. Husband of Roberta (Cheesman) Hannon. Father of Cheri Bush and Emily Radisich. Brother of Thomas Hannon. Grandfather of four.

HAYES, James F., Sr., 74, St. Philip Neri, Indianapolis, June 3. Husband of Yelba Hayes. Father of Jacqueline Backus, Martha O'Connor, Sarah Stevenson and James Hayes Jr. Grandfather of 10. Great-grandfather of one.

JERGER, Robert M., 84, St. Lawrence, Lawrenceburg, May 30. Husband of Eileen Jerger. Father of Dan and Kenn Jerger. Brother of Maryanne Standriff. Grandfather of one.

KOEHL, Alicia D., 45, St. Pius X., Indianapolis, May 30. Wife of Paul Koehl. Mother of Victoria and Thomas Koehl. Daughter of

Patricia Lunte. Sister of Nichole Masters.

KRININGER, Kevin A., 54, Holy Family, New Albany, May 23. Father of Jessica Stenger, Dalton and Dawn Krininger. Son of Jack and Janet Krininger. Brother of Kelly Diedrich, Keith, Kerry and Kirk Krininger. Grandfather of five.

LUCKETT, Bernard L., 75, St. Therese of the Infant Jesus (Little Flower), Indianapolis, May 2. Husband of Sandra Luckett. Father of Constance Bryan, Deborah Miller and Frances Hayes. Brother of Maryellen McKinney and Donald Luckett. Grandfather of three.

MAY, Judith A., 59, St. Bernadette, Indianapolis, April 11. Mother of Rachel Neubauer. Daughter of Marilyn May. Sister of Karyn DePari, Teresa Reckley, Mary Lynn, Donald and Stephen May. Grandmother of three. (correction)

McFARLING, Adeline, 90, St. Paul, Tell City, May 25. Mother of Vicki Brewer. Grandmother of three. Great-grandmother of five.

NEWLAND, James George, 93, St. Luke the Evangelist, Indianapolis, May 19. Father of Jane Coraz, Christine Darling, Suzanne Graham, Margaret Paul, David, James, Mark and Robert Newland. Grandfather of 14.

PHILLIPS, Mary A., 84, St. Christopher, Indianapolis, May 28. Mother of Chris Hill, Patty Sickmeier and Daniel Phillips. Sister of six. Grandmother of several. Great-grandmother of several. †



St. Anthony's Bread

A stained-glass window that depicts St. Anthony's Bread at the Shrine Church of St. Anthony of Padua in New York was photographed on June 4. St. Anthony's Bread is a term used for offerings made in thanksgiving to God for blessings received through the prayers of St. Anthony. The feast of St. Anthony of Padua is celebrated on June 13 each year.

Daughter of Charity Delphine Fleming taught nursing and promoted nursing education

Daughter of Charity Delphine Fleming died on May 4 at the Seton Residence in Evansville, Ind., in the Evansville Diocese. She was 97.

The Mass of Christian Burial was celebrated on May 7 at the Seton Residence Chapel in Evansville. Burial followed at St. Joseph Cemetery in Evansville.

Eliska Marie Fleming was born on Jan. 24, 1915, in New Orleans.

After graduating from St. Joseph High School in New Orleans in 1932, she entered the Daughters of Charity in December of that year.

After completing her initial formation in St. Louis, Sister Delphine taught at a Catholic high school for one year then began her ministry in health care in 1934.

In the archdiocese, she served as an operating room supervisor at St. Vincent Hospital in Indianapolis.

After completing a bachelor's degree and master's degree in nursing education at

DePaul University in Chicago, Sister Delphine taught student nurses at St. Vincent Hospital and other Daughter of Charity hospitals for 23 years.

During this time, she was active in working with the National League for Nursing to obtain better standards for nurses.

President Lyndon B. Johnson appointed her to a four-year term on the Advisory Council to the Nurses Training Act of 1964, and called her to give testimony before the Senate Judiciary Committee in support of the Civil Rights Act of 1967.

Sister Delphine was one of five U.S. delegates who participated in the International Council of Nurses meeting in Frankfurt, Germany.

After retiring to the Seton Residence in 2003, Sister Delphine served in the ministry of prayer.

Surviving are a brother, David Fleming; a sister, Toby Bassett; and several nieces and nephews.

Memorial gifts may be sent to the Daughters of Charity, Seton Residence, 9200 New Harmony Road, Evansville, IN 47720. †

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Permanent Deacons
Archdiocese of Indianapolis

Meet our future deacons

On June 23, the second class of permanent deacons for the Archdiocese of Indianapolis will be ordained at SS. Peter and Paul

Cathedral in Indianapolis. This week's issue of *The Criterion* concludes a series of profiles of these 16 men.



Richard Wagner

Age: 52
Wife: Carol
Home Parish: **St. Pius X Parish in Indianapolis**
Occupation: **Principal of Guérin Catholic High School in Noblesville, Ind., in the Lafayette Diocese**

Who are the important role models in your life of faith?

I served as director of Our Lady of Fatima Retreat House in Indianapolis for four years. I credit the retreat house's beautiful grounds, its loving staff—both paid and volunteer—and the faith-filled retreatants with igniting my life of faith. It was there that I paused long enough to hear what God had to say to me.

What are your favorite Scripture verses, saints, prayers and devotions?

My favorite Scripture verses are Luke 6:16-18 and Luke 24:13-25. My favorite saint is St. Joseph. Among my favorite prayers are the Liturgy of the Hours and daily Mass.

Deacons often minister to others in the workplace. How have you experienced that already, and what do you anticipate doing in the future?

I share Morning Prayer with several school staff members daily, and lead prayer over the public address system. In a weekly letter to the school community, I reflect on the many blessings that God has given us. I

challenge parents to be a part of their children's lives, and to take seriously their role as primary educators. I look forward to these ministries being enhanced once I am ordained.

Why do you feel that God is calling you to become a deacon?

I grew up in the Catholic Church and took the practice of my faith seriously, but I had the nagging feeling for years that I was not doing enough to live my faith. I have been blessed in so many ways, and now believe that nagging feeling was a call to serve others—to give back in gratitude for the many blessings in my life. When I learned more about the permanent diaconate, I knew that it would provide me with the opportunity to serve others and serve the Church.

How will being ordained a deacon have an impact on your life and family?

The formation preparing me to be a deacon has already had an impact on my life and my family. My wife and I have grown closer as we have been on this journey together. Our prayer life together has been enhanced tremendously. We feel we have answered this call together. †



Russell Woodard

Age: 50
Home Parish: **Good Shepherd Parish in Indianapolis**
Occupation: **Parish Life Coordinator of St. Anne Parish in New Castle and St. Rose of Lima Parish in Knightstown**

Who are the important role models in your life of faith?

My parents, Father Jim Farrell, the many religious sisters who taught me in school and have worked with me in ministry, and Archbishop Emeritus Daniel M. Buechlein.

What are your favorite Scripture verses, saints, prayers and devotions?

My favorite Scripture verses are Matthew 25:31-46 and Jeremiah 1:5. My favorite saints are St. Stephen and St. Paul. Among my favorite prayers is the Liturgy of the Hours. The rosary and chaplet of Divine Mercy are favorite devotions of mine.

Deacons often minister to others in the workplace. How have you experienced that already, and what do you anticipate doing in the future?

I try to share with my parishioners where God has made a difference in my life, and help them to know his love for them. This is also my intention for many others with whom I come into contact through the course of any given day. I strive to share the Gospel and encourage a conversion of

heart among those I encounter in my ministry at the New Castle Correctional Facility.

Why do you feel that God is calling you to become a deacon?

I have come to recognize that God's call to me has been persistent. He spent years preparing me for this ministry. For a long time, I didn't listen to that call. About six years ago, I heard about the permanent diaconate in the archdiocese. It was something which caught my attention. People started encouraging me to pursue it. It seemed like something that I had been preparing for my whole life, yet I did not know it at the time. As I prayed and discerned my call, it became obvious to me that God was indeed beckoning me.

How will being ordained a deacon have an impact on your life and family?

My family has been very supportive of my calling. There will be times when I will miss family gatherings because someone else is in need of my help. My parents showed my siblings and me how important helping others is. I learned that from them so they understand. †

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

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Church leaders tell eucharistic pilgrims Ireland is on path to renewal

DUBLIN (CNS)—The Church in Ireland is on the path to renewal, Church leaders told pilgrims at the opening Mass of the 50th International Eucharistic Congress on June 10.

Welcoming pilgrims from more than 120 countries at an open-air Mass, Dublin Archbishop Diarmuid Martin said, “The Church in Ireland rejoices today in the presence of pilgrims from many parts of the world, who witness to the universality of our Catholic faith and who show their faith-filled fellowship and solidarity with the Church in Ireland.”

Ominous-looking rain clouds that had threatened proceedings receded as pilgrims began to arrive for the Mass. Delegates from the four provinces of Ireland carried their country flags and symbols of Ireland’s Christian heritage which, pilgrims were reminded, dates back to St. Patrick in the fifth century. The congregation clapped and cheered as a young man spoke of Ireland’s faithfulness to the Mass during centuries of persecution in which many priests and Catholics were martyred.

International visitors took an opportunity to toll the congress bell and “ring for renewal.” The bell has been crisscrossing the country over the past two years, and an estimated 250,000 people have rung it as a concrete symbol of hopes for renewal.

In his homily, the papal legate, Cardinal Marc Ouellet, head of the Vatican’s Congregation for Bishops, prayed

that the congress would “bring a special blessing to Ireland at this turbulent time.”

He noted how “the Church in Ireland is suffering, and faces many new and serious challenges of the faith.

“Well aware of these challenges, we turn together to our Lord, who renews, heals and strengthens the faith of his people.”

Archbishop Martin told the 12,500 pilgrims gathered on a rugby field that “the Church in Ireland is on the path to renewal. It will be a lengthy journey. It requires renewed and vigorous new evangelization, a renewal in faith, and in coherent and authentic witness to that faith in the world and in the culture in which we live.

“The 50 years since the Second Vatican Council have brought many graces to the Church in Ireland. The message and teaching of the council still constitute the blueprint for our renewal,” he said.

However, he added that “those 50 years have also been marked with a darker side of sinful and criminal abuse and neglect of those weakest in our society—children, who should have been the object of the greatest care and support and Christ-like love.

“We recall all those who suffered abuse, and who still today bear the mark of that abuse and may well carry it with them for the rest of their lives. In a spirit of repentance, let us remember each of them in the silence of our hearts,” he said.

While the mood was decidedly upbeat and celebratory during the Mass, one point



Women from Dublin wear scarves bearing the colors of the 50th International Eucharistic Congress as they wait for the start of the event's opening Mass in Dublin on June 10.

in the liturgy was designated to remember and seek forgiveness from those who had been abused by priests and religious.

Officials unveiled a “healing stone” engraved with a prayer originally used in the Liturgy of Lament celebrated in Dublin’s pro-cathedral in February 2011.

The prayer, which was sent to Archbishop Martin by a survivor of abuse, reads, “Lord, we are so sorry for what some of us did to your children—treated them so cruelly, especially, in their hour of need. We have left them with a lifelong suffering. This

was not your plan for them or us. Please help us to help them. Guide us, Lord, Amen.”

Following consultation, including abuse survivors, it was agreed the stone would be an appropriate symbol for the congress.

Father Kevin Doran, secretary-general of the congress, said, “Stone speaks of permanence. To say something is ‘carved in stone’ is to say that it is here to stay rather than just a passing thought. The stone represents the firm determination to work for healing and renewal.” †

PACHOLCZYK

continued from page 4

for his particular set of circumstances.

Other cases with ventilators can be more difficult to decide because a prognosis may be uncertain or debated.

Sometimes the expense of providing long-term ventilation and critical care may need to be factored into the judgment about whether ventilation is ordinary or extraordinary.

Determining whether there will be a “reasonable hope of benefit” to a particular patient by using a ventilator

can be challenging.

Each case must be considered on its own merits as we seek to make a good prudential judgment, and to provide for our loved ones in a way that corresponds to their real medical needs so that we neither neglect nor overburden them in the face of powerful medical technology.

(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.) †

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