Carving a place in the heart

The Weberding brothers stand by the 10-foot high, 400-pound wood 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.

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 Marcone 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.”

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 Freedom” campaign.

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, Weberding Carving Shop in Batesville that their father started 70 years ago.

The year was 1922, and the boy was 6-year-old Bill. The Catholic owner of a public golf course wanted to create a grotto in honor of the Blessed Mother near one of the holes, and a statue depicting Jesus with a statue of the Holy Family—the Blessed Mother, St. Joseph and the baby Jesus—reflects the story of the parish or the person who requested it.

The huge carving of the Holy Family, 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 Weberdings, long-time members of St. Louis Parish in Batesville.

Weberding family have prided themselves on the one-of-a-kind religious carvings and creations that their company, Weberding Carving Shop in Batesville that their father started 70 years ago.

The Weberdings, longtime members of St. Louis Parish in Batesville.

see LEGACY, page 8
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—“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 rests only on the human person to religious freedom, to make decisions according to a well-formed conscience.

Sue Szywage, 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.”

Szywage 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,” Szywage 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.

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 this threat to 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.”

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

Criterion staff report

The fight has moved beyond just defending human life. Msgr. Schaedel added, “It’s an integral part of 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 rests only on the human person to religious freedom, to make decisions according to a well-formed conscience.”

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**See related prayer, page 5.**
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 U.S. bishops’ Secretariat of Child and Youth Protection, said even with these efforts many Catholics are unaware that the Church has taken such an active role to stop and prevent abuse.

In part, this stems from “pockets of indifference,” he said.

Deacon Bernard Nejder, head of the U.S. bishops’ Secretariat of Child and Youth Protection, said at the charter’s 10th anniversary that the charter has changed the way it treats victims of abuse and now is 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.

The bishops’ level of commitment to the charter varies across dioceses. In some, the review board is “the leading edge” of the charter’s implementation, while in others it’s only a “bystander,” Nejder said.

Bishop Conlon noted that many Catholics do not know what the Church is doing to stop abuse, and said people often suggest to him that the church should do more, but Church officials do not follow protocol for reporting abuse “it sets things back for all of us.”

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 past 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 where the Church a safe place for children.

“I want to encourage everyone to stay the course,” he said, “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 long-time 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.

The Mass of Christian Burial was celebrated on June 8 at Good Shepherd Church in Nashville. Burial of his cremains 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 Mass. He represented Bishop Christopher J. Coyne, apostolic administrator, and also was his 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 ordained in the former St. Catherine of Siena Parish in Indianapolis.

After graduating from the former St. Catherine School, he studied at St. Meinrad Archabbey’s minor and major seminaries for 12 years.

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

On Jan. 9, 1964, 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 Aug. 10, 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, Francesc Sister Charity Kraeszig of Oldenburg, Ind.

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The Criterion  Friday, June 15, 2012

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 liturgical services to call attention to the need to define their mission, then we have begun the freedom to follow the principles that are sufficiently religious to be awarded government’s power.

Jenkins, made the point this way, “If the government wants us to think so. But isn’t all this a case of over-reaction? The 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.”

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 participate in or promote such practices.

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.

Our Notre Dame’s president emeritus, 95-year-old Holy Cross Father Theodore Hesburgh, said that he agreed with the necessity of the lawsuits because President Barack Obama “overreached.” He believes that the 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 to this.

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 willing to work with the federal government in the fight for social justice. It noted, “It is clear 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 straining 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 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. Finn

What about ventilators?

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

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 extending life 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 situation.

Consider a young woman with serious pneumonia who is having difficulty breathing. She is in a hospital ward that has 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 a significant burden on her.

In such circumstances, the use of the ventilator could reasonably be considered “ordinary,” and thus considered appropriate.

Whenever there is a considerable hope of recovery from the illness by making use of a patient’s personal means, a ventilator in this case—and when the patient can employ the means without much difficulty or burden, it 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 based 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 particu- larly: “… the physical discomfort of the endotracheal tube is considered “ordinarily” greater than the burden of a feeding tube.

We can consider an example that highlight this burden. 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.

Another problem is that he is unconscious, and that other matters have been taken care of: last sacraments, opportunities for loved ones to provide care. But, he 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 days.

Such an act of withdrawing the ventilator would not be an act of euthanasia because be was not actively trying to end his life. It would be an act of reasonable decision making in the patient’s best interest. Interestingly, the patient was only able to live for several years with a tracheostomy and a ventilator following an emergency situation that severely damaged his spinal cord.

The ventilator, while clearly a burden, offers the only benefit we can see. Clearly, the patient and family had not been informed of his option as well, and, in the final analysis, seemed to be a reasonable and proportionate intervention.

Be Our Guest/Mark Hummer

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

Mothers 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 lives and in our household, especially when it comes time for making life’s decisions. More than ever, so much personal freedom for our young people from the media or Hollywood stars telling them to go ahead and do what they want, to live for today, but 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, Jiming, and I have three daughters—Ava, Lillian, and Valarie, and I am proud to be a Cardinal Ritter High School Father.

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 Dinin. 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-range population in her field.

A few years ago on my way to Indianapolis, I was a member of St. Charles and St. Jude parishes in the Fort Wayne area. In those years, I was a member of my all-time favorite church, Corpus Christi Parish at the University of Toledo in Ohio, under the watchful eye and tutelage of Father Jim Back from Sandusky, Ohio.

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.)
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 their religious beliefs.

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.”

“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 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 situations,” he said. "From here, things will only grow and change, and I look forward to it."

Archbishop: Religious liberty campaign not meant to ‘throw’ election

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 St. 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.

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. We have called you 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 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.
Events Calendar

June 14-16
St. Mark the Evangelist Parish, 5353 E. Edgewood Ave., Indianapolis. Parish festival, 4 p.m.–midnight, rides, food, games, information. 317-787-8246.

St. Bernadette Parish, 4838 E. Fletcher Ave., Indianapolis. Parish festival, Thurs. 5-10 p.m., Fri. and Sat. 5-9 p.m., games, rides, food. Information: 317-536-5867.

June 15
Heartstrings Golfing Links, 6701 S. Heartland Blvd., Camby. Catholic Radio and Catholic Business Exchange. Golf Outing, Mass, 6:30 a.m. breakfast, Anthony Castonzo, presenter, shopping, 8:30 a.m., $125 per person, includes breakfast and lunch, reservation deadline June 1. Register at wkkcbizclergy.org.

June 15-16
St. Bernadette Parish, 4838 E. Fletcher Ave., Indianapolis. Yard sale, June 15-16, 8 a.m.-5 p.m. Information: 317-336-5867.

St. Gabriel the Archangel Parish, 6000 W. 63rd St., Indianapolis. “International Parish Festival,” Fri., 5-10 p.m., Sat. 5-9 p.m., games, information, rides. Information: 317-236-1528 or morcello@saintmeinrad.edu.

June 16

June 18
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. “Divine Wine and Art with Heart,” Katie Sahhn, presenter, 1-4 p.m., $35 per person. Information: 317-545-7661 or menswines@archindy.org.


Mission trips

June 15-21

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.

‘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 for 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.

VIPs

Mike and Linda Alyea, 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 Alyea. They also have three grandchildren.

Robert L. and Margaret Ann (Harmening) Hillian, 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: Audrey Gardner, Beth Hillan-Bearsch, Sue Roberts, Erin Skartvedt, Dru Smith, Clare Trumble, Megan Veigel, Jeff, Nick and Vince Hillian. They also have 28 grandchildren.

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.

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VIPs

Mike and Linda Alyea, 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 Alyea. They also have three grandchildren.

Robert L. and Margaret Ann (Harmening) Hillian, 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: Audrey Gardner, Beth Hillan-Bearsch, Sue Roberts, Erin Skartvedt, Dru Smith, Clare Trumble, Megan Veigel, Jeff, Nick and Vince Hillian. They also have 28 grandchildren.
For Greater Glory brings back memories, provides inspiration

By Sean Gallagher

“That crying ray 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 Cristeeros, 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 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 the Catholics who fought back against that persecution.

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.

But Father Valdes thinks of the influence of St. Christopher Magallanes, he recalls the words of Termination, 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 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 their ancestors.”

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.

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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 had to start over. He was very gentle about it.”

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. 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.”

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 the diocese, including the restoration of Sacred Heart of Jesus 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 really do 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 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 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.”

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 2005. 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.

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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. 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 the 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 it for leisure.

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 benches, 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 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 admire cookie-cutter东部和 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 we perform. 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?
• Leisure allows us time to reflect 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 leisure’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. Some budget carefully—or spend—or sport guaranteed to turn their attention away from life’s daily stresses.

By David Gibson served on Catholic News Service’s editorial staff for 37 years.

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, noblest of trees.” The tenth-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 God’s blessings were bestowed. The Greek theologian Basil of Caesarea, who lived in the fourth century, wrote a book titled “A Guide to the Mountain of God.”

In Hipkens’ view, the beauty of nature—the invisible in the visible—permits us to “see the mountain to which God has called us.”

“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

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, many 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.”

“Leisure gets us busy away from the people who matter most from the daily work grind. Has something gone wrong when leisure allows room for a rewarding, much-needed conversation that demands a lot of us? They ask not only whether leisure’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.”

—By David Gibson

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.

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

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.)

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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 Book of Judges "were really military leaders who, through their heroic deeds, rescued the people from persecution. Twelve tribes appeared at various times, six "minor" judges, who were actually judicial officials, and six "major" judges who formed organized military exploits. The Book of Judges tells their basically unrelated stories."

Bishop of the Diocese of Dodge City in an auxiliary bishop became a priest. He was a priest for the that Bishop Stanley Schlarman had given to his husband, Paul.

"As I grew up. I moved from Alaska to the Midwest, where I was taught how to live 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, a crab apple tree failed to thrive, but the tiny stick we put in the ground in the hopes that it would become a lilac bush became the pride of our front yard. It grew to be huge and round—more than 9 feet tall. It had the most beautiful-smelling blossoms."

"One year, we received a little twig that is now a full-grown perennial tree. Another year, a crab apple tree failed to thrive, but the tiny stick we put in the ground in the hopes that it would become a lilac bush became the pride of our front yard. It grew to be huge and round—more than 9 feet tall. It had the most beautiful-smelling blossoms."

"The neighborhood moose munched on many a bush chopped down, to take its memories and optimistically. Perhaps the happiest among those are the ones who trust in an experience with a burning bush. But he changed his mind."

"One thing that I've become convinced of is that the new owners had chopped down the lilac bush. My children were uniformly hurt and sad that they had heard about."

"But a neighbor told me there might be a compelling reason for the destruction. Alaska had become so contaminated with more than 135 inches last winter, and the voles that normally scrounge underneath the snow were forced to one's path. They had wreaked havoc on bushes and large plants."

"Moving has taught me, once again, that my life can be in bed in the morning."

"For the first time in my life, I felt a deep loneliness. I felt that my family member."

"I attended Cathedral grade school and had copies of National Geographic magazines for me to read."

"I think of Moses, who had his own experience with a burning bush. But he didn't follow him. He took its lesson and its"

"I was going to go for me to see my bush chopped down, to take its memories and its truth, and move on."

"Weal and rural towns to sharing some of his comments about that piece of art."

"Of course, I knew nothing of that when I was baptized as a baby and confirmed as a young girl."

"During that time, my family lived in Overland, Mo., and our parish was far from where we lived. I was also going to a public school that did not, and we made sure that after Sunday Mass I took Catholic instruction. It was important to"

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"My parents wanted me to have the gift of the Catholic faith."

"As a child, I did not know that my father was a Protestant but became a Catholic. I later learned that his parents and siblings did not approve of this decision."

"Through the years, my family eventually realized that he did the right thing."

"I was always "in seventh heaven" when we visited Dad’s parents and extended family. Also, my Grandma Vogler always had copies of National Geographic magazines for me to read."

"Eventually, our family returned to Belleville, Ill., where Dad was promoted to manager of a Goodyear store. In Belleville, I attended Catholic grade school and received a fourth-year scholarship to the Academy of Notre Dame."

"Memories from the early years in our life are wonderful. So are the special gifts that we receive from our family and friends through the years."

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

"The Lord is with you" (Jgs 6:12), just as the Midianite angel appeared to Gideon and said, "The Lord is with you" (Jgs 6:12), just as the Midianite angel appeared to Gideon and said, "The Lord is with you" (Jgs 6:12), just as the Midianite angel appeared to Gideon and said, "The Lord is with you" (Jgs 6:12), just as the Midianite angel appeared to Gideon and said, "The Lord is with you" (Jgs 6:12), just as the Midianite angel appeared to Gideon and said, "The Lord is with you" (Jgs 6:12), just as the Midianite angel appeared to Gideon and said, "The Lord is with you" (Jgs 6:12), just as the Midianite angel appeared to Gideon and said, "The Lord is with you" (Jgs 6:12), just as the Midianite angel appeared to Gideon and said, "The Lord is with you" (Jgs 6:12), just as the Midianite angel appeared to Gideon and said, "The Lord is with you" (Jgs 6:12), just as the Midianite angel appeared to Gideon and said, "The Lord is with you" (Jgs 6:12), just as the Midianite angel appeared to Gideon and said, "The Lord is with you" (Jgs 6:12), just as the Midianite angel appeared to Gideon and said, "The Lord is with you" (Jgs 6:12), just as the Midianite angel appeared to Gideon and said, "The Lord is with you" (Jgs 6:12), just as the Midianite angel appeared to Gideon and said, "The Lord is with you" (Jgs 6:12), just as the Midianite angel appeared to Gideon and said, "The Lord is with you" (Jgs 6:12), just as the Midianite angel appeared to Gideon and said, "The Lord is with you" (Jgs 6:12), just as the Midianite angel appeared to Gideon and said, "The Lord is with you" (Jgs 6:12), just as the Midianite angel appeared to Gideon and said, "The Lord is with you" (Jgs 6:12), just as the Midianite angel appeared to Gideon and said, "The Lord is with you" (Jgs 6:12), just as the Midianite angel appeared to Gideon and said, "The Lord is with you" (Jgs 6:12), just as the Midianite angel appeared to Gideon and said, "The Lord is with you" (Jgs 6:12), just as the Midianite angel appeared to Gideon and said, "The Lord is with you" (Jgs 6:12), just as the Midianite angel appeared to Gideon and said, "The Lord is with you" (Jgs 6:12), just as the Midianite angel appeared to Gideon and said, "The Lord is with you" (Jgs 6:12), just as the Midianite angel appeared to Gideon and said, "The Lord is with you" (Jgs 6:12), just as the Midianite angel appeared to Gideon and said, "The Lord is with you" (Jgs 6:12), just as the Midianite angel appeared to Gideon and said, "The Lord is with you" (Jgs 6:12), just as the Midianite angel appeared to Gideon and said, "The Lord is with you" (Jgs 6:12), just as the Midianite angel appeared to Gideon and said, "The Lord is with you" (Jgs 6:12), just as the Midianite angel appeared to Gideon and said, "The Lord is with you" (Jgs 6:12), just as the Midianite angel appeared to Gideon and said, "The Lord is with you" (Jgs 6:12), just as the Midianite angel appeared to Gideon and said, "The Lord is with you" (Jgs 6:12), just as the Midianite angel appeared to Gideon and said, "The Lord is with you" (Jgs 6:12), just as the Midianite angel appeared to Gideon and said, "The Lord is with you" (Jgs 6:12), just as the Midianite angel appeared to Gideon and said, "The Lord is with you" (Jgs 6:12), just as the Midianite angel appeared to Gideon and said, "The Lord is with you" (Jgs 6:12), just as the Midianite angel appeared to Gideon and said, "The Lord is with you" (Jgs 6:12), just as the Midianite angel appeared to Gideon and said, "The Lord is with you" (Jgs 6:12), just as the Midianite angle
**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 the 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 Babylon itself.

> St. Paul 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 Israel and bemoans the unfaithfulness of the One God of Israel.

> Those long, drawn out days of sunshine and cricket chirps, of sipping and stacking.

The governing Code of Canon Law (Latin word for “wonder” and means “amazing to behold”)

> The Criterion  Friday, June 15, 2012

A miracle is an evident sign of the power or goodness of God which is beyond the usual powers of nature.

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.

> 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.Y.)

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

In this reading, he insists that God will not make only physical healing, but also spiritual healing, which is the focus of the second reading.

**Reflection**

> Life shall be for us, and not merely about us.

In the background is an obvious interest in earthly death and its consequences. By the time that St. Paul wrote and preached, life—but only if we live now with God.

**Welcome, Summer**

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

> In your goodness reflected in the world without you around me.

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

**Daily Readings**

**Monday, June 18**

- 1 Kings 21:1-6
- Psalm 52-3, 5-7
- Matthew 5:38-42

**Tuesday, June 19**

- St. Romuald, abbot
- 1 Kings 21:17-29
- Psalm 31:3-6, 11-16
- Matthew 5:43-48

**Wednesday, June 20**

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

**Thursday, June 21**

- St. Aloysius Gonzaga, religious
- Sirach 48: 1-5
- Psalm 97:1-7
- Matthew 6:7-15

**Friday, June 22**

- St. Paulinus of Nola, bishop and martyr
- St. Thomas More, martyr
- 2 Kings 11:1, 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 71:1-3, 5, 6b, 15b, 17
- 1 Peter 1:3-4
- 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**

**Mr. Kenneth Doyle**

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

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

> It was not one of physical healing.

When an individual is being considered for sainthood, I often read about the need for documented miracles. But I’ve never reviewed was not one of physical healing.

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 broader meaning. It signifies an act brought about by divine intervention that goes beyond all the powers of natural science to explain.

> There are financial miracles, miracles of food, miracles of salvation, miracles of conversions, 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.)

The word “miracle” comes from the Latin word for “wonder” and means “amazing to behold.”

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

(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.)
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
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 credits the retreat house’s beautiful grounds, in loving staff—both paid and volunteer—and the faith-filled retreatants with igniting my life of faith. It was there that I passed long enough to hear what God had to say to me.


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 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.

Who do you feel God is calling you to become a deacon? I grew up in the Catholic Church and took the ministry seriously many 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 I have been prepared to pray together. Our prayer life together has been enhanced tremendously. We have felt this answered this call together.

Who are the important role models in your life of faith? My parents, Father Jim Furrell, the many religious sisters who taught in school and have worked with me in ministry, and Archbishop Emeritus Daniel M. Bechtle.

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. Many of 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 my experiences with others. I have shared my story with many other parishes 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 in 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. I spent many 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 strongly have had very supportive of my calling. There will be times when I will miss family gatherings because someone else is in need of it at the time. My parents showed my siblings and me how important helping others is. I learned that from them so they understand.

Russell Woodard
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 county 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 fifth century. The congregation clapped 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 in the liturgy was designated to remember and seek forgiveness for 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 let 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.”

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.

NEW PRIESTS AND LAY LEADERS ARE NOT GOING TO MIRACULOUSLY APPEAR.

JOIN US AND FIND OUT WHAT WE’RE DOING TO PREPARE NEW LEADERSHIP

At Marian University, we wanted to do more than talk and write our hands about the issue of dwindling leadership in the Church. So we took action. We created the “Rebuild My Church” program to prepare ordained and lay leaders. Then we collaborated with the Archdiocese of Indianapolis and opened the Bishop Simon Bruté College Seminary to prepare college seminarians for major seminary. We also teach Franciscan values such as responsibility, stewardship to every student who attends our university so they will continue to give back to their churches and communities throughout their lives. It’s time to stop talking and to commit to the power of doing. Visit marian.edu/actnow and learn more about our plans for the future and our upcoming 75th Anniversary Gala.

www.marian.edu/actnow

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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.