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

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

As it happens, the Supreme Court’s October-through-June term coincides almost exactly with what might be called the papal year, which begins on July 1 and ends when the pope returns to the Vatican for his summer residence at Castel Gandolfo, where he relocated this year on July 3.

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

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

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

In five speeches over the course of six months to U.S. bishops on their “ad limina” visits to Rome, Pope Benedict said that the health and prosperity of American society require the engagement of its Catholic citizens, in fidelity to the Church’s teaching on contentious matters, including marriage, abortion, euthanasia, immigration and education.

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

Conceding no realm of human activity as beyond the Church’s scope, the Vatican delved into the highly technical field of international finance with a controversial October document blaming the world’s needs the Church’s help to solve its most urgent social and economic problems.

Photograph by Mary Ann Garber

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

By John Shaughnessy

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

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

And he also appreciates the struggles that young people in the 18- to 35-year-old age group endure as they try to figure out their place in the world, their relationships with others and their connection with God.

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

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

Faley’s fire has been stoked in the past two years by serving as coordinator of young adult ministry in the archdiocese under the direction of Father Rick Nagel.

As the previous director of young adult and college campus ministry, Father Nagel now serves as the chaplain.

Katie Sahn joined the team on July 16 as coordinator of young adult ministry. “Matt is so passionate about his relationship with Christ,” says Father Nagel, who is also the administrator of St. John the Evangelist Parish in Indianapolis and the Catholic campus minister of Indiana University-Purdue University Indianapolis. “I’m struck by his authenticity in his faith and his desire to bring his peers on board. He also seeks holiness in his life. It’s evident in his actions and his journey.”

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

“Looking for God’s purpose in my life”

When he recalls his college years, see FALEY, page 2

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

Couple celebrates 75th anniversary shortly before God calls husband home

By Mary Ann Garber

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

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

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Photo by Mary Ann Garber
FALEY
continued from page 1

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

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

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

“It was two of the greatest years of my life, and two of the most humbling years of my life,” Faley says. “I learned a lot about spending an hour in front of the Blessed Sacrament. I always knew there was a need for young adults to live their life in a courageous way. But I didn’t really realize on first run how that would extend to two years on a college campus.”

The need to spread the fire of faith, however, is always crucial, Faley says, because “statistics show that 85 percent of college students—from the time they were freshmen through their senior year—fall away from their faith.”

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

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

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

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

Making the connections

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

“At events, he’s always searching for people who haven’t seen before to reach out to them,” says Scott Williams, 25, a youth ministry director at St. Jude Parish in Indianapolis who also is a part of Faley’s Bible study group. “A lot of times when people come to these events, they’re not comfortable. They come by themselves. If you don’t feel welcomed, you won’t come back. He looks for these people, and connects them with other young people.”

Those efforts to connect young people reflect Faley’s overall desire to live his faith in all parts of life. Williams says. “I went out to lunch with Matt one day, and he was 15, 20 minutes late,” Williams recalls. “I asked him about it, and he said he was talking outside to someone who was homeless. At the end of our meal, Matt got a to-go order of a cheeseburger, fries and a drink that he took to the homeless man.”

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

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

(For more information about the archdiocese’s ministry for college students and young adults, log on to www.indycatholic.org.)

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

After months of fury over the leaks, in July Pope Benedikt defended Cardinal Tarsicio Bertone, the Vatican’s secretary of state, saying “unjust criticism” in the Italian media, thus showing his appreciation for his long-time lieutenant, who had served under the future pope as secretary of the Congregation for the Doctrine of the Faith, when then-Cardinal Joseph Ratzinger was the congregation’s prefect.

The papal “term” marked another chapter in the ongoing narrative of the Vatican’s relationship with the backlash traditionalists of the Society of St. Pius X, who reject some teachings of the 1962-65 Second Vatican Council and subsequent modernizing changes to the Church. In September, the Vatican presented the traditionalists with a “doctrinal preamble” outlining certain teachings, presumably including those of Vatican II, which the breakaway group would have to accept as a condition for reconciliation. In June, the Vatican presented them with a draft document proposing that a reintegrated society would hold the canonical status of a personal prelature, in effect an international diocese under the direct authority of the pope. As the Vatican awaited the traditionalists’ final response to these overtures, in late June Pope Benedikt named U.S. Archbishop Augustine Di Noia to focus personally on the SSPX negotiations. The appointment of Archbishop Di Noia, a distinguished theologian and longtime collaborator of the pope, underscores Pope Benedikt’s extraordinary determination to bring in a group of separated brethren back into the Catholic family. †
Catholic school graduate will lead U.S. women's basketball team

Baltimore (CNS)—Angel McCoughtry’s dreams keep coming true.
McCoughtry, a 2004 graduate of St. Frances Academy in Baltimore and the leading scorer in the Women’s National Basketball Association, is on the 2012 U.S. Olympic women’s team.

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

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

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

McCoughtry was scheduled to fly to London on July 18. The Summer Olympics begin on July 27, and the medal round games in women’s basketball will be on Aug. 1, the day before the games close.

The U.S. women are heavy favorites to defend their title. They won 8-0 at the 2008 Summer Olympics in Beijing and are the reigning world champions.
McCoughtry is a major part of the U.S. team. She was the second-leading scorer and the fourth-leading rebounder for the Americans at the 2010 world championships. She was also their high scorer in the gold medal rout of the Czech Republic, the tournament host.

Oblate Sister of Providence John Francis Schilling, president of St. Frances Academy, said that while the school has produced other professional athletes, McCoughtry is the school’s first Olympian.

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

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

As a freshman at St. Frances, “you could tell the talent, but she wasn’t a centerpiece,” said Sister John Francis, a fixture at school sporting events. “I don’t think she recognized her talent. I think she recognized her talent. I don’t think other people did either.”
McCoughtry “was just a regular kid,” Sister John Francis said. “She was definitely very much involved in everything we do. I think I have really good athletes. They can come here and be regular students.”

“Basketball was No. 1,” McCoughtry said of her time at St. Frances “for who I was.”

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

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

Sister John Francis said that McCoughtry periodically visits St. Frances and works out with the female student athletes.

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

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

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

“I’m really passionate about girls and sports,” McCoughtry said.

“Girls who are busy and active, they’re more focused, they’re going after a goal.”

Xavier University grad is shooting for medals at London Olympics

WASHINGTON (CNS)—One-tenth of an inch puts Sgt. 1st Class Jason Parker above the rest in the Air Force’s rifle competitions.

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

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

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

A Nebraska native, Parker grew up around sport shooting. His dad, Dale Parker, was a competitive shooter for much of his early life.

At age 13, Jason Parker’s parents bought him a competitive shooter for much of his early life.

“Shooting is a high-pressure event,” Parker said. “So it’s a sense of security knowing my family is right behind me cheering me on.”

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

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

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

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

Those bad days on the shooting range do not come too often for Parker, who last year won bronze for the rifle prone competition and gold for the rifle three-positions competition at the Pan American Games.

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

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

Despite his professionalism on the range and his more relaxed take on this year’s games, Parker said every Olympic event will make him a “ball of nerves.”
Philadelphia Archbishop Charles J. Chaput wafts offstage as he is introduced as a speaker at the Catholic Media Conference in Indianapolis on June 20. He told the gathering of the deep deficits and other challenges facing his archdiocese. The following day, he announced a reorganization that will result in the loss of 40 jobs. The reorganization aims to save the archdiocese from a projected deficit of $17 million in the upcoming year.

taken drastic action. His reorganization of the archdiocesan administration resulted in the loss of 40 jobs. His most drastic decision, though, was to close The Catholic Standard and Times, the archdiocesan newspaper. It had served the Catholics in Philadelphia since 1866, and was considered one of the best Catholic newspapers in the country.

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

The unfortunate state of the Archdiocese of Philadelphia teaches us a good lesson. We in the Church in central and southern Indiana can also be proud of our started past. But it is no guarantee of a bright future.

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

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

The task facing us may seem sadder, the Philadelphia story. We are not writing about that movie, but rather a different, and perhaps only people of a certain time. The Philadelphia story is a sadder, Philadelphia story. We are not writing about that movie, but rather a different, and perhaps only people of a certain time. The Philadelphia story is a

archbishop who has some priests who had been charged with sexual abuse of children. To fix the financial problems in Philadelphia, Archbishop Chaput has recommended assignments for four of Philadelphia’s archbishops—problems for the new archbishop, Charles Chaput, talked about when he delivered a keynote address at the Catholic Media Conference held in Indianapolis on June 20.

The Archdiocese of Philadelphia has a distinguished history, beginning with its establishment in 1808 along with the dioceses of New York, Boston and Bardstown, Ky. It was the site of the International Eucharistic Congress in 1961 to 1964.

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

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

Cardinal John Keool, archbishop from 1961 to 1968, was probably the most powerful Catholic person in the country at the time, especially while he was president of the U.S. Catholic bishops’ conference.

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

As he told journalists at the Catholic Media Conference, the projected deficit for the archdiocese for 2013 is $17 million if nothing is done to change that, and two-thirds of the Catholic Media Conference, the country’s gathering of the deep deficits and other challenges facing his archdiocese.

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

Yet, those cells are not posing a threat in the same way that cancerous tumor cells might be. Instead, the cells of the embryo will upset her lifestyle by demanding that several months hence, she focus her attention on a bubby, gurgling baby and then, a few years later, on a young child who needs an education, and then later, a grandchild and a strong-willed adolescent transitioning into adulthood, and then, possibly, on grandchildren.

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

Embryos, of course, do spontaneously transform into human beings at the moment that their senses start to function any more than they spontaneously transform into human beings at the moment that their kidneys start to purify waste, or their intestines start to process nourishment, or their heart starts to beat, or their limbs start to move, or their brain begins to function, each of which occurs at different timepoints along the embryo’s normal path of growth and development.

The embryo’s growth and development involves carefully choreographed biochemical steps and physiological changes that can be partially derailed by certain drugs. In the late 1950s and early 1960s, for example, the drug thalidomide was prescribed to pregnant women as a cure for morning sickness, but was quickly found to cause severe developmental defects and malformations in the newborn.

Thalidomide’s devastating effects resulted in the drug being banned worldwide, after more than 10,000 children had been born with thalidomide-related problems, including shortened or missing arms, hands extending from the shoulders, missing thumbs and other significant problems. As lower extremities, as well as abnormalities in the eyes, ears, heart, genitals and kidneys and other organs.

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

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

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

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

Most of the children born without limbs were exposed to thalidomide during this time when abortion was illegal. If thalidomide did not raise any concerns since no human being is actually present, each human being is arising at fertilization and exists as a biological continuum thereafter. At the joining of the sperm with the egg, a human cell begins. Developmental delay occurs across that membrane that sets in motion a cascade of biochemical events and steps that continue in a step-by-step, uninterrupted fashion leading to the adult taxpayer.

And any embryo, no matter how small, as long as it exists in the absence of sperm, will manage to live for a few hours and then die.

The first cell found with a thalidomide, the egg quiesce no longer exists, and an embryo, a human being at the earliest stage of its or her existence, genetically distinct from his or her mother, will be simultaneously engendered and launched onto the trajectory of “growing up,” representing a new cell that can live for more than 100 years.

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

But all of this is precisely such an embryo that has been allowed to grow up. (Father Tadeusz Pacholczyk, Ph.D. earned his doctorate in neuroscience at Yale University and did post-doctoral work at Harvard University. He is a priest of the Diocese of Fall River, Mass., and serves as director of education at The National Catholic Bioethics Center in Philadelphia. See www.ncbcenter.org)
Perhaps it was God’s grace that stirred Mary from her dementia as the Little Sisters and staff members styled her hair, dressed her, put out her outfit for the party and pinned a pink rose corsage on her lace-trimmed jacket. Don opened her eyes to the delight of her loving and attentive husband, whom she had not spoken to for three years other than occasionally—often incoherent—mumbled responses to his conversations.

A time to cherish
First, the Birds marked their 75th anniversary by attending Mass together at the St. Augustine Home Chapel. Don walked slowly beside Mary’s wheelchair as a staff member helped her get to the chapel.

Then they enjoyed dinner and cake at the home’s Lanagan Hall. It was a joyous day—a time to cherish—for the Birds, who endured more than their share of health problems and other hardships through seven and a half decades of marriage, but continued to grow closer even in the midst of so much adversity. Don was so excited about reaching this historic milestone, but fell at the home on her 75th birthday.

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

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

Couples should “try to stay close to God in order to stay out of trouble,” Don said in response to a question about the secret of their long and happy marriage. “Remember that God is running the show,” he said, “and that you get in trouble if you do it by yourself.”

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

Mary was hospitalized several times as a teenager at a sanatorium for tuberculosis patients in Fort Wayne, Ind., and wasn’t able to complete high school. But it was love at first sight for Don, whose first job after graduating from Muncie Central High School was as a newspaper carrier.

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

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

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

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

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

Six months later, the United Auto Workers union went on strike, and he lost his job. His next job, at Muncie Gear, paid 40 to 50 cents an hour, he said. Their rent was $35 a month.

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

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

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

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

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

The doctors didn’t expect her to live past her 40th birthday, but Don never gave up hope. He changed jobs at Allison, and learned how to do technical writing so he could stay in Indianapolis with her.

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

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

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

“There will be 75 roses in the vase on the 20th of June,” he said, proudly displaying the bouquet in Mary’s room that date back 35 years.

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

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

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

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

“There will be 75 roses in the vase on the 20th of June,” he said, proudly displaying the bouquet in Mary’s room that date back 35 years.

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

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

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

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

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

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

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

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

(Memorial gifts may be sent to the Little Sisters of the Poor, St. Augustine Home for the Aged, 2345 W. 86th St., Indianapolis, IN 46260.)"
July 20-22
Jackson County Fairgrounds, Brownstown. St. Ambrose Parish, 800 E. Main St., Brownstown. “Benedictine Approaches to Marriage.” August 10-12
Our Lady of Providence Parish, Huntingburg. Jackson County Fair, food booth, 11 a.m.-10 p.m. Information: 812-522-5304.

August 27-29
St. Martin Parish, 8044 Young Road, Yorkville.
Parish festival, Sat. 5:30 p.m.-11:30 p.m., bousehan pork dinner. Sun. 11:30 a.m.-5 p.m. fried chicken dinner, food, games. Information: 317-623-3408.

August 29
Augustine Parish, 18102 Lafayette St., Leopold. Parish picnic, 10 a.m.-4 p.m., fried chicken dinner, quilts, games. Information: 812-843-5143.

August 1
ArchBishop O’Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Solea Seniors, Catholic, educational, charitable and social singles, 30 and over, single, separated, widowed or divorced. new members welcome. 6:30 p.m. Information: 317-370-1189.

August 3
Sacred Heart of Jesus Church, 1530 S. Union St., Indianapolis. Lumen Dei meeting, Mass, 6:30 a.m., breakfasting Mass, 7 a.m. Information: mfaley@archindy.org.

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

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

“Hoosier Haitian Vacation” to raise funds for new church in Port-au-Paix
“Hoosier Haitian Vacation,” a fundraiser for the Catholic Church in Haiti, is Aug. 3-5 at the Future Farmers of America Leadership Center, 6505 S. County Road 125 W., near Trafalgar. Participants are invited to stay at the lodge, camp for the weekend or enjoy a day visit.

On Aug. 4, the celebration will begin in the late afternoon with an outdoor Mass followed by a hog roast and dance to benefit the construction of Our Lady of Fatima Church in Port-au-Paix, Haiti.

For more information about reservations, events, times and directions, log on to www.stedoungmacholt.org or send an e-mail inquiry to haitiquiry69@gmail.com.
Drought and heat make Midwest corn farmers pray for rain

SEYRKILL, Ill. (CNS)—The desperation of drought-stricken farmers in the Midwest was evidenced by what topped Mary Margaret O’Connor’s “day’s best memory” list as the July 8 celebration of her parish Church’s centennial came to a close. “It looks like we’re going to get rain,” said the diocesan bishop, eyeing dark clouds approaching the grounds of St. Boniface Church, where a tent had been erected for a parish luncheon.

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

As in much of the Midwest, farmers in Seyrkill are on the edge of disaster from scorching heat and lack of rain. “Hopefully it will come,” said Father Robert Lampitt, parochial vicar of the rural parish, said of the rain before leading the meal blessing. “It would be a godsend,” agreed Bill Klein, a fourth-generation farmer whose great uncle willed the rural parish an 80-acre tract of land upon his death in 1954. The field north of the church is planted in soybeans this year.

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

“As early as July, about 60 percent of U.S. corn acreage was experiencing moderate to extreme drought, up from 49 percent a week earlier, according to the moderate to extreme drought, up from 49 percent a week earlier, according to the U.S. Department of Agriculture (USDA). “This [drought] is one of those events that supposedly comes along once in a lifetime,” said Klein, whose two sons also farm. “I’ve seen four,” he added, though Klein claimed that the fields around St. Boniface Church often seem to get rains that may miss other areas.

Farming brothers Bernie and Greg Magasum, who served as ushers for the centennial celebration, were among those involved in restoring and painting a century-old bell and building its new brick housing. The refurbished bell, taken down 30 years ago, was named St. Idoire after the patron saint of farmers by a vote of parishioners.

“We’re very proud of our little country church,” Greg told The Catholic Post, newspaper of the Peoria Diocese. “We’re at the mercy of the Lord,” said Bernie.

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

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

“Let us thank God for everything that has brought us to this moment,” said the bishop, “and be open to surprises God may have for us today.”

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

An organic farm in southwestern Pennsylvania notified its customers on July 9 that it was sending its workers out to the fields at 3:30 a.m. to harvest corn by hand before the sun rose to sear both the corn and the pickers. The USDA had said earlier that food prices around the nation would rise up to 3.5 percent this year, although it would not be known until harvest time how much of that increase could be attributed to drought-stricken corn crops.

Farmers had planted an estimated 96.4 million acres of corn this spring, the most since 1937, in anticipation of continued strong prices for corn. For those farmers fortunate enough to avoid the drought, it could prove a windfall. Corn prices have spiked from just more than $5 a bushel in May to $7.33 on July 9 on the Chicago Board of Trade, according to CNN.

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

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

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**Wedding Announcements**

**Bichle-Whipple**
Harrah Rachel Bichle and Christopher Whipple will be married on Oct. 27 at St. Mary Church in Norwood. The bride is the daughter of Mark and Barbara Bichle. The groom is the son of Kenneth and Nancy Whipple.

**Bowes-Meyer**
Jessica Elizabeth Bowes and Alex Victor Meyer were married on May 26 at Holy Family Church in Oldenburg. The bride is the daughter of Richard and Jan Bowes. The groom is the son of Steve and Amy Prickel.

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

**Breen-Duncan**
Michelle Marie Breen and Mark Anthony Duncan will be married on Nov. 10 at St. Joan of Arc Church in Indianapolis. The bride is the daughter of Richard and Jan Bowes. The groom is the son of Steve and Amy Prickel.

**Bryant-Lis**
Jennifer Elyse Bryant and Eric Ronald Lis were married on May 8 at St. Pius X Church in Indianapolis. The bride is the daughter of Richard and Jan Bowes. The groom is the son of Steve and Amy Prickel.

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

**Gauck-Belter**
Angela Catherine Gauck and Kevin Mark Belter will be married on July 20 at St. John the Baptist Church in Indianapolis. The bride is the daughter of John and Mary Belter. The groom is the son of Mike and Nancy Gauck. The groom is the son of Mark and Rita Belter.

**Hayden-Cook**
Jennifer Nolte Hayden and Logan Joseph Cook were married on June 8 at St. Matthew the Apostle Church in Indianapolis. The bride is the daughter of James and Mary Hayden. The groom is the son of Steve and Julie Cook.

**Hession-Gardner**
Sarah Elizabeth Hession and Barry George Gardner will be married on Oct. 20 at St. Christopher Church in Indianapolis. The bride is the daughter of Richard and Jan Bowes. The groom is the son of Scott and Sharon Duport.

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

**Jamison-Excoffery**
Elizabeth Anne Jamison and William Richard Thoms Excoffery will be married on Oct. 8 at St. Monica Church in Indianapolis. The bride is the daughter of Peter and Laura Jamison. The groom is the son of James and Yvonne Rose.

**Kalbrick-Whitman**
Sarah Kalbrick and Tyler Whitman will be married on Oct. 12 at St. Mary’s Basilica in Indianapolis. The bride is the daughter of Robert and Martha Kalbrick. The groom is the son of Brian and Rita Whitman.

**Kelleher-Isaacs**
Daniel James Kelleher and Christopher William Isaacs will be married on Oct. 6 at St. Monica Church in Indianapolis. The bride is the daughter of Mark and Barbara Bichle. The groom is the son of Steve and Amy Prickel.

**Knapp-Paul**
Stephanie Anne Knapp and Paul Matthew Paul will be married on Sept. 17 at St. John the Baptist Church in Indianapolis. The bride is the daughter of Richard and Jan Bowes. The groom is the son of Steve and Amy Prickel.

**Libby-Strayer**
Christopher Aaron Libby and Jennifer Elizabeth Strayer will be married on Oct. 6 at St. Therese of the Infant Jesus Church in Indianapolis. The bride is the daughter of Richard and Jan Bowes. The groom is the son of Steve and Amy Prickel.

**Miller-Grissom**
Hope Miller and Vincent Grissom will be married on Oct. 6 at St. Therese of the Infant Jesus Church in Indianapolis. The bride is the daughter of Richard and Jan Bowes. The groom is the son of Steve and Amy Prickel.

**Paul-Lees**
Stephen Paul Lees and Melissa Lees will be married on Sept. 29 at St. Monica Church in Indianapolis. The bride is the daughter of Richard and Jan Bowes. The groom is the son of Steve and Amy Prickel.

**Roger-Jarrett**
Andrew Joseph Roger and Katie Jarrett will be married on Oct. 27 at St. Monica Church in Indianapolis. The bride is the daughter of Richard and Jan Bowes. The groom is the son of Steve and Amy Prickel.

**Sadler-Hoops**
Ashley Brooke Sadler and Daniel Joseph Hoops will be married on Oct. 6 at St. Monica Church in Indianapolis. The bride is the daughter of Richard and Jan Bowes. The groom is the son of Steve and Amy Prickel.

**Smith-Carino**
Molly Smith and William Carino will be married on Sept. 17 at St. John the Baptist Church in Indianapolis. The bride is the daughter of Richard and Jan Bowes. The groom is the son of Steve and Amy Prickel.

**Weinzeil-Coppa**
Theresa Marie Weinzeil and Christopher John Coppa will be married on Oct. 6 at St. Monica Church in Indianapolis. The bride is the daughter of Richard and Jan Bowes. The groom is the son of Steve and Amy Prickel.

The wedding announcements in this issue were submitted by the Archdiocese of Indianapolis. If you would like to submit an announcement, please contact the Office of Public Information at 317-236-5701 or email weddings@archindy.org.
Effie Caldarola
For the Journey/
From the Editor Emeritus/
will be from the Second Letter of St. Paul about the situation in Corinth, and later says disappointment at not hearing from Titus than one letter because he first expressed the end of September. to the Corinthians, which we will read at modern Turkey, he wrote his first letter back

get through almost anything.

taught me that, with a good friend, you can mutual support, we managed to pass the Together, we commiserated. Thanks to that fellow student also had flunked the test. Perhaps this is my way of denying my reminiscing about the “good old days.”

Fr. Eugene Hemrick

As a high school student, I was not ultimately, I ended up attending our German, algebra and numerous this spirit?

I had had second thoughts about deduction before Dec. 31, and many folks inspired by Thanksgiving and Christmas. When I was in bed early this morning, I listened to public radio and air-conditioned homes or offices, moving from cool air to a cool house to cool.

neighbor who was out for a walk, hoping for a bug-free breeze. I would imagine it in through the open windows, reminding us that our neighbors were near.

summer. But it doesn't have to be a great excuse to see how others in this air-conditioned summer need to get through something summer. There also need to create a special to help them through. Does your neighbor block part of your view? Organize others to get your neighbors. Invite your visitor over for a cookout. Entertain informally and often.

Many people, he said, are generous in May, I'm thinking about that community during these summer days. It's easy to hunker down in our air-conditioned homes or offices, moving from cool air to cool.

Some people, they say, are afraid. Loosen up, and you'll get it. “He remarked one day, “You aren't stupid, you are afraid. Loosen up, and you'll get it.” He remarked one day, “You aren't stupid, you

Catholic Masses, devotions and celebrations. Although there is great joy in knowing that something has turned 

resisted, and more people from other ethnic backgrounds coming to Mass. He finds himself distracted and irritated at Mass, and wishes things would just go back to “the way they used to be.”

What do you say?

The situations above are common these days. Each represents one of the three groups of the “new evangelization.” The first friend fits the “fledged” Catholic friend. In the second situation, our friend has lost sight of the important reality that the Eucharist is that it's a community thanksgiving feast for which God has given us, especially the gift of his son, Jesus. He fits the “Catholics in the pew” group.

In my next column, I'll talk about the third group—those without a spiritual home. In the first situation, our friend has become estranged from the real, intimate presence of Christ in the Eucharist. Something went wrong with the deep, personal relationship with Jesus that should characterize all our Catholic Masses, devotions and celebrations. Although there is great joy in knowing that something has turned 

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What do you say?
The Sunday Readings

Sunday, July 22, 2012

**Sixteenth Sunday in Ordinary Time/Msgr. Owen E Campion**

**The Sunday Readings**

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

The prophecy of Jeremiah provides the first reading. The reading is about God’s authentic messengers as well as those who are not called by the Lord to be prophets. It was an important question since Jeremiah likely was not alone as a prophet in his time. In addition, others were attempting to be authentic representatives of God presented themselves to the people. These self-proclaimed prophets, who were misled or deliberately misleading by assuming for themselves the prophetic mantle, easily could alienate the people away from God. Understandably, Jeremiah looked upon these interlopers with dismay and even alarm.

To emphasize the falsity and peril of these would-be prophets, Jeremiah uses the first person to speak the mind of God in this reading. Jeremiah wishes to convey the image and authority of being God’s voice. Authenticity is so very important because God, seeing the needs of the people, speaks to them and guides them. Jeremiah knows that God’s word is vitally important, and no impostor, even if not malicious, can be the medium through which God is heard.

The underlying consolation is that God provides for the people. They are not left to the perils that inevitably come when their behavior ignores God. St. Paul’s Epistle to the Ephesians supplies the second reading this weekend. It is typical of the kernel of Pauline theology itself. For Paul, central and utterly essential to every thought is that Christ is everything. In Christ, all the faithful are redeemed. In Christ, the faithful possess true life and can anticipate eternal life. The Lord Jesus, the Son of God, the Lamb of Calvary, reconciled fallen, sinful people with God. His redemption, sealed in life and can anticipate eternal life. In Christ, the faithful possess true life and can anticipate eternal life.

**Reflection**

This weekend, the Church brings us face to face with a reality that is very important as we seek our own salvation. Voices contrary to the Gospel, or even waging with God, are all too evident around us. The voices may even come from within us. Or they may be from other persons or originate in the secular culture and popular attitudes of our time.

These voices lure us to our own distress and to God’s will is still our Savior. He provides for us. This weekend, in these readings, the Church insists that we need God, that there is no substitute for God and that God reaches out to meet our needs.

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

Then God gave us Jesus. The Lord also provided the Apostles for us. They knew and heard the Lord. He selected them to give us the words of salvation and access to divine life itself.

The Lord forms the Church. It still endures, relying upon the Apostles and those whom they selected to follow them, in announcing Christ’s redemption of the world.

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**Daily Readings**

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

**Tuesday, July 24**
- St. Charbel Makhluf, priest
- *Micah 7:14-15, 18-20*
- *Psalm 85:2-8*
- Matthew 12:46-50

**Wednesday, July 25**
- St. James, Apostle
- *2 Corinthians 4:7-15*
- *Psalm 126:1-6*
- Matthew 20:20-28

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**Question Corner/Fr. Kenneth Doyle**

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

**Q** A friend of mine gave birth to a child who was stillborn. The obstetrician declined to baptize the baby because, he said, baptism is only for the living. But I have heard of many stillborn babies who were baptized. Can you explain why this has changed? (Amapolis, Md.)

**A** It is true that the sacraments of the Church are meant for all the living. Their purpose is to put us in touch with the power of the risen Christ in our daily lives. Baptism signifies the entrance of a person into the faith community of Christians with the intention of putting that faith into action. A priest would never think of trying to give the eucharistic host to someone who had died. But nor could the baptism of a stillborn infant be shown to start the lifelong effort to live out the Gospel.

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

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

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

What parents really are asking for when they request baptism for a stillborn child is whether their child is now with God. If I find it helpful to reference the Catechism of the Catholic Church (#1261), which suggests that we can confidently entrust that child to God’s mercy, knowing from the Book of Genesis that God wants all people to be saved and that Jesus said, “Let the children be come to me” (Mt 10:14). It can also be helpful, in the case of a stillborn baby, to use—from the Church’s Book of Blessings—the “Blessing of Parents After a Miscarriage”.

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

**Q** Some weeks ago, when explaining the concept of a general confession, you said in your column, “Surely any serious sin not already forgiven should be mentioned.” I am 75 years old and have been a Catholic all my life. I first married a Catholic woman in a Church wedding, but after 23 years we were divorced.

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

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

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

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

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

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

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

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

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

It’s possible that the retired priest to whom you made your Easter confession made that judgment in his heart, dispensed you from the “integrity” of confession and absolved you of any past sins in that same Easter confession.

Since you have already done your duty by bringing your question to a priest in confession and have been assured of forgiveness, I would say that the prudent thing to do is to look forward instead of back, and not to continue to be scrupulous about God, praying each day and living the Christian life.

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**My Journey to God**

**Ascending**

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

weighed down by inner baggage laboring struggling yearning for inner freedom

frightening shadows dancing in dawning sunlight fears invite befriending Dare I risk?

Glimpsing the goal needing to focus on the steps

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**(Beneficendine Sister Marie Lindstrom, O.S.B.)**

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**Seventh Sunday in Ordinary Time**

**Friday, July 27**
- Psalm 84:3-6, 8, 11
- Matthew 13:24-30

**Saturday, July 28**
- Jeremiah 7:1-11
- Psalm 84:10-11, 15-16, 17-18
- Ephesians 4:1-6
- John 6:1-15
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.


BIRD, Donald C., 97. St. Augustine Home for the Aged, Indianapolis, June 27. Husband of Mary Angelene (McCarthy) Bird. Brother of Revena Mum. Uncle of several.


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


NICHOLSON, Loki, 87. Good Shepherd, Indianapolis, June 29. Aunt of several.


Be Healthy, Age Wisely

St. Vincent Healthy Aging Services is designed to help adults age wisely. We’re meeting your unique needs and helping you maintain your independence. Whenever possible, we strive to provide personalized medical attention in the comfort of your own home.

Our services include a variety of care options—all with the singular goal of providing professional, quality and effective care while making families feel comfortable too.

Services include:

- Center for Healthy Aging: An interdisciplinary geriatric and gero-oncological clinical practice
- Home Health: Skilled nursing and therapy services to improve quality of life
- Private Duty Home Health Services: Personalized care services
- Medical Alert Services: A personal emergency response service
- Care Manager Program: Navigational support services for seniors and families
- We also offer Hospice, an end-of-life supportive care program.

The Spirit of Caring directs everything we do at St. Vincent. And nowhere is that spirit more evident than in how we care for our seniors. Our mission is to support you and your family while promoting well-being, managing crisis and providing guidance. More information about St. Vincent Healthy Aging Services, call 317-338-7780.

Mountain shrine

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

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

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

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

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

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

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

She was instrumental in the establishment of the archdiocesan Office of Youth Ministry. Sister Joan Marie also ministered as director of religious education at St. Barnabas Parish in Indianapolis and director of retreats at LaSalle Manor in Plato, Ill.

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

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

Memorial gifts may be sent to the Sisters of St. Benedict, Sisters’ Retirement Fund, 1402 Southern Ave., Beech Grove, IN 46107.
Arlington diocese requires profession of faith by religion teachers

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

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

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

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

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

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

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

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

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

This is “a public way of not only witnessing to the faith, but also providing an opportunity for other parishioners to feel that they can’t teach a lesson so that she can step in and teach it instead.”

The e-book version of the Catechism of the Catholic Church on an IPad in Washington on June 14. The e-book version, which has been available through iTunes, Amazon and the U.S. Conference of Catholic Bishops’ online bookstore, can now be browsed and read for free on the USCCB website.

The policy, announced in a letter to pastors and parochial administrators.

What was in the news on July 20, 1962?

By Brandon A. Evans

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

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

- Oregon textbook case goes to nation’s Supreme Court
- Layman given diocesan post
- United States backer predicted to change
- Bishop stands firm: Catholic school strike draws sharp criticism
- LaymenDraft council coverage on satellite TV
-board suggested for neuroses
- Marian College class polled on council
- Laymen suggested for neuroses
- Protestant organ backs pupil tax deductions
- CDA urged to champion Negro cause
- Council coverage on satellite TV
- Catholic school pupils cannot take part in Oregon’s program under which tax-paid textbooks are lent to children attending state-recognized “standard schools.”
- Oregon Supreme Court, which upholds a 20-year-old textbook distribution program, held that the books were not an aid to the children using them, but to the school as a religious institution, even though it qualified as a standard school.
- ‘The hope is that all teachers of the faith see Church teaching as true and try to shape their lives to it.’ —Fr. Paul deLadurantaye, Arlington’s diocesan secretary for religious education and sacred liturgy
Marian University

D I R E C T O R  O F  C A M P U S  M I N I S T R Y
Division of Student Affairs

Marian University seeks qualified candidates for the position of director of campus ministry. Reporting to the vice president for student affairs, the director is responsible for providing or overseeing all ministry programs and efforts directed toward students and the campus community. The director will be the objective leader of the religious and vibrant campus community; supervises all campus ministry; interacts with all areas of the campus, collaborating and serving students; s/he is responsible for ensuring the ongoing development of programming; and reports to the Archdiocese of Indianapolis. The director will support the budget and related planning and evaluation; support orientation programs for students and faculty; support leadership development and spiritual formation of student leaders; provide campus framework; focus on student framework; and coordinate strategic development of student religious organizations; and coordinate all student development programs related to the campus mission.

To provide this job successfully the candidate must have knowledge of and a commitment to the mission of Marian University; must be active in her/his faith and is competent working with persons of many cultures, ethnicities and religious traditions; must demonstrate competency in knowledge of catechesis, faith formation, Catholic social teaching, retreat planning/directing, liturgy planning, supervision and leadership with staff and volunteers. S/he must possess an understanding of the Catholic and Franciscan traditions of higher education, have a minimum of five years experience in Campus Ministry or a related field, and a master’s degree in theology or equivalent. Some evenings and weekends will be required.

Marian University (www.marian.edu) is the only Catholic liberal arts university in central Indiana. It is a private, co-educational school offering classes to both traditional and non-traditional students. Located two miles northwest of downtown Indianapolis, Marian University is a Catholic university dedicated to excellent teaching and learning in the Franciscan and liberal arts traditions. It is one of Indiana’s 31 independent colleges, and one of 244 Catholic colleges and universities in the United States. On July 1, 2009, Marian University became Marian University. On January 15, 2010, Marian University announced it would develop the first college of osteopathic medicine in the state of Indiana.

Review of applications will begin immediately and continue until the position is filled. Candidates should apply to: Marian University, Director of Campus Ministry Search, 5000 Nowland Avenue, Indianapolis, IN 46201, hr@m Marian.edu. Please provide a current resume, a letter of application addressing qualifications for the position, and names and addresses of three current references.

Marian University is an EOE.
Nuns join with neighbors in efforts to keep new strip club out

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

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

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

A gasoline generator powered emergency lights behind the altar on which the Eucharist was exposed while most of the area on July 1. The Scalabrini sisters and more than 100 neighbors in Stone Park and Melrose Park, and their supporters gathered on July 2 to pray that the club—to be called Get It—will not open.

They are not going to be quiet about it.

“Get it.”

Father Bill Marks.

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

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

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

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

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

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

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

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

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

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

Joey Mercho

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

Serra Club vocation essay

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

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

By Joey Mercho

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

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

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

After the balloon launch, the group moved into the convent’s basement, where the air still felt cool, despite the summer heat.

Available for people to write their prayers on the balloons before their release are 5,000 people, which already has at least five adult witnesses who sometimes play in the alley that runs along the property. An adjoining block of neat, green trees provided a reason for the sisters’ vegetable garden. An opposing camera lined the roadblock of neat, green trees.

Over the years, the village had initially turned down the proposal, but reversed course after the club’s owner sued. The village said it sent out courtesy letters about the necessary zoning change to neighbors, but the sisters never received theirs, apparently because the village had the wrong address. Such letters are not required by law.

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

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

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

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

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

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

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

Get It officials received approval from Stone Park in 2010. The village had initially turned down the proposal, but reversed course after the club’s owner sued. The village said it sent out courtesy letters about the necessary zoning change to neighbors, but the sisters never received theirs, apparently because the village had the wrong address. Such letters are not required by law.

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

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

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

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

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

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

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

By Sean Gallagher

Elizabeth Jamison felt restless when she traveled to Henryville a few weeks after a devastating tornado tore through the southern Indiana town on March 2. She went with a friend to lend a helping hand in the relief effort, but the magnitude of the needs made her uneasy.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The church’s House of Bishops voted 111-41 on July 9 in favor of provisional use of the resources until the next General Convention held every three years. About 80 percent of the church’s House of Deputies gave their approval on July 10. But Bishop Edward Little of Northern Indiana said during the debate that approval would “put the Episcopal Church out of the Christian mainstream.

“The Christian world is going to understand us as having changed the nature of the sacrament of holy matrimony,” he said. “The Christian world will ... see vows, and exchange of rings, a pronouncement and a blessing, and they will understand that to mean the Episcopal Church has endorsed same-sex marriage and changed a basic Christian doctrine. I do not believe that we are free to do that.”

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

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

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

The resolution added gender expression and identity to the categories in which discrimination is banned. Church policy will now make clear that the ordination commitment process is open to transgendered people, and that they have an equal place in the life, worship and governance of the church.

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

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

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