



The

# Criterion

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## Touched by tornadoes

Surprise gift connects two communities touched by tornadoes, page 3.

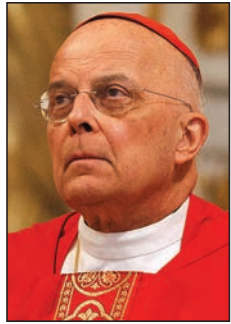
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## Cardinal to plan treatment with doctors after tests show cancer cells

CHICAGO (CNS)—Cardinal Francis E. George of Chicago will work with his doctors to determine a course of treatment after test results showed cancerous cells in his kidney and in a nodule removed from his liver. The archdiocese made the announcement on Aug. 17. The cardinal received the results after undergoing a procedure on Aug. 15 at Loyola University Medical Center.



Cardinal Francis E. George

After resting at home over the weekend, Cardinal George went on retreat for a week. "We have no further information at this time," the archdiocese said.

Prayers were said for the cardinal and all those battling cancer during all weekend Masses.

Cardinal George has headed the Chicago Archdiocese since 1997. He was made a cardinal a year later.

He was president of the U.S. Conference of Catholic Bishops from 2007 to 2010.

In late July 2006, he underwent surgery for bladder cancer. Doctors removed Cardinal George's bladder, prostate gland and sections of his ureters—the tubes that carry urine from the kidneys to the bladder—after a biopsy showed there was cancer in his bladder and a blockage indicated that the disease was moving into one of the ureters.

After his release from the hospital, he recuperated at home and kept a limited schedule. By late fall of that year, he resumed a normal schedule. Pathology tests after his surgery showed that the cancer had not spread and his doctors called him a "cancer survivor."

A native of Chicago, Cardinal George was ordained a priest in 1963 as a member of the Missionary Oblates of Mary Immaculate. He served as bishop of Yakima, Wash., from 1990 to 1996, when he was named archbishop of Portland, Ore. About a year later, he was appointed to the Chicago Archdiocese, succeeding the late Cardinal Joseph L. Bernardin. †

Photo by Mary Ann Garber



## Shelter and support

Submitted photo by Melaine Carr



Above, St. Barnabas School students, then fourth-graders, pose for a class photo after planting flowers in "Lisa's Garden" at "The Good House" in downtown Indianapolis.

Left, thanks to dedicated volunteers, this historic home at 527 N. College Ave. in Indianapolis has become a temporary residence for cancer patients receiving bone marrow transplants and their families, who often need a place to stay for up to 30 days. "The Good House" ministry is sustained by volunteers, mostly from St. Barnabas Parish in Indianapolis.

## Memories of loved ones lead volunteers to care for cancer patients at 'The Good House'

By Mary Ann Garber

Hope and friendship are the focus at "The Good House" in Indianapolis, a temporary home for bone marrow transplant patients and their families.

The historic house at 527 N. College Ave. has been lovingly restored and renovated by volunteers to provide free lodging for people living with cancer and their relatives in need of a place to stay during medical treatments at Indiana University Health's bone marrow transplant clinic several miles away.

The house was named for the late Dr. Robert Alan Good, a native of

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## Dinner is about engaging presidential candidates, not endorsing them, Cardinal Dolan says

NEW YORK (CNS)—The Al Smith dinner in New York brings people of faith together for "an evening of friendship, civility and patriotism to help those in need," not to endorse either candidate running for the U.S. presidency, said Cardinal Timothy M. Dolan of New York.

The purpose of the dinner is to show the nation and the Catholic Church "at our best," he said in an Aug. 14 post on his blog titled "The Gospel in the Digital Age."

"An invitation to the Al Smith dinner is not an award, or the provision of a platform to expound views at odds with the Church," the cardinal said. "It is an occasion of conversation; it is personal, not partisan."

President Barack Obama and Gov. Mitt Romney, his Republican opponent, have accepted the invitation to be the keynote speakers at the 67th annual Alfred E. Smith Memorial Foundation

Dinner on Oct. 18 at the Waldorf Astoria Hotel in New York.

In presidential election years, in a tradition of bipartisanship, the foundation's board has usually invited the presidential candidates of the two major parties to speak.

Cardinal Dolan used his blog to respond to criticism of the invitation to Obama, who supports legal abortion. He said he also has received complaints that Romney was invited.

The dinner "has never been without controversy. ... This year is surely no

exception: I am receiving stacks of mail protesting the invitation to President Obama—and by the way, even some objecting to the invitation to Gov. Romney," he said.

"The objections are somewhat heightened this year since the Catholic community in the United States has rightly expressed vigorous criticism of the president's support of the abortion license, and his approval of mandates which radically intruded upon freedom of religion," Cardinal Dolan said.

"We bishops, including yours truly, have been unrelenting in our opposition to these issues, and will continue to be," he said.

But he pointed out that those who started the Smith dinner 67 years ago were people who "believed that you can accomplish a lot more by inviting folks of different political

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Cardinal Timothy M. Dolan



# HOUSE

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Minnesota who performed the first successful human bone marrow transplant and is considered a founder of modern immunology.

It was aptly named by St. Barnabas parishioner and "Good House" volunteer Becky Armbruster of Indianapolis, who said "it is a good place to be during a difficult time."

Hundreds of St. Barnabas parishioners and students have embraced this hospitality ministry as volunteers since it was organized in 2010 under the leadership of Armbruster, a Roncalli High School graduate, and Reid Latimer, a parishioner and Indianapolis firefighter.

## From grief to service

The desire to help others and honor the memory of their loved ones motivated Armbruster and Latimer to team up as principal volunteers for this unique community ministry after they met at the transplant clinic.

Four years ago, Armbruster's husband, Doug, also a Roncalli graduate, died of complications from graft versus host disease during his cancer treatments.

Two years ago, on Aug. 26, Latimer's wife, Lisa, lost her courageous battle against acute lymphoblastic leukemia—a valiant fight that required undergoing a bone marrow transplant.

Lisa's husband and their son, Grant, now a sixth-grade student at St. Barnabas School, were joined during her cancer journey and later in their grief by many parish friends, who expressed their love and sorrow by organizing a volunteer group in her honor to help other cancer patients and their families.

"Lisa's Warriors," about 100 volunteers from the Indianapolis South Deanery parish, clean the four-bedroom house as well as prepare meals, do yard work and provide welcome baskets for guests.

"We received support from so many people," Reid Latimer said, recalling Lisa's extended illness.

"That's the reason I felt it was important to get involved in trying to provide housing for patients that are going through a bone marrow transplant and their families," he said. "My family and the fire department were incredibly supportive. The St. Barnabas community was just fantastic with meals, rides, support, prayers, everything we needed. It was kind of overwhelming how much support we got and how comforting that is. It takes some of the worries away."

Sometimes he is asked if it is hard to volunteer for this ministry.

"I totally understand what these people are going through, and just want to help in whatever way I can," Latimer said. "This is a fantastic way to do it and honor her."

Even in the face of health setbacks, he said, "Lisa would say, 'When I get through this, I want to try to help other people.' ... She fought very hard."

## The generosity of children

Since their fourth-grade year, Grant's classmates at St. Barnabas School have helped build birdhouses, create a decorative stone pathway, plant a colorful flower garden in Lisa's memory, purchase a stone bench for the yard and clean rooms at "The Good House" to make it more cheerful for guests.

Even more amazing, the children decided to participate in a day of service there instead of going on a class field trip.

"I think it's a tremendous thing for them to learn to give back," Latimer said. "Here are 10- and 11-year-old kids that are making a positive contribution to other people. It's really sweet to see that."

"We want this house and what we're doing here to be very positive," he said. "It's a fantastic ministry. ... I think our goal is just to make people's lives a little easier, a little bit less stressful. ... It's an incredible sense of joy for me to, in some way, honor my wife."

## Long bedside vigils

Armbruster said she "pretty much lived at the hospital and slept in a chair next to his bed" during her husband's illness even though she lived in Indianapolis.

"My family made it possible for me to be there with him all the time," she said. "Everything was taken care of so I was able to spend all that time with him. Your life gets totally interrupted and stopped when you [or a loved one] get a [cancer] diagnosis. You don't think about anything but what you have to do every day."

Bone marrow transplant patients are required to stay within a few miles of the hospital during outpatient treatments that can last for 30 days, Armbruster said, but that becomes very costly if families must pay for their housing and meals.

"I experienced so much compassion [when Doug was sick] that I wanted to give back and help other people experience that compassion," she said. "I was trying to think of something that would be positive. ... People who stay here talk about how amazing and wonderful it is that total strangers want to help them."

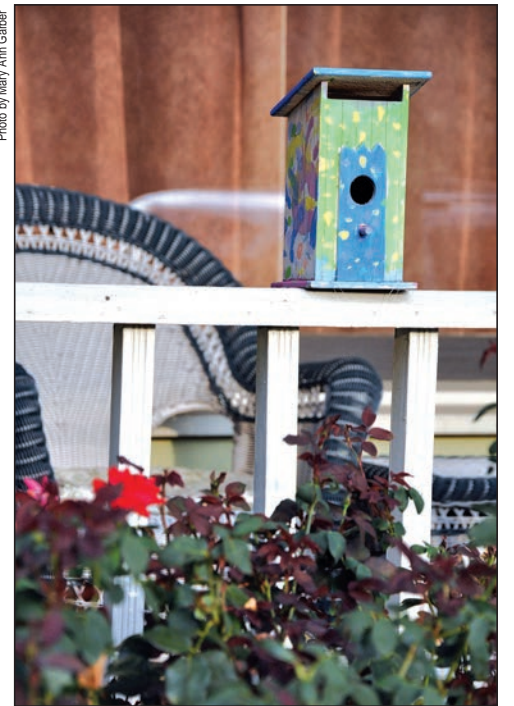
Since the ministry began two years ago, Armbruster said, about 150 patients and families have stayed there.



St. Barnabas parishioners, from left, Lisa, Grant and Reid Latimer of Indianapolis pose for a family photograph after Grant's First Communion a few years ago. Lisa died on Aug. 26, 2010, of acute lymphoblastic leukemia. Parishioners formed a volunteer group and planted a garden in her memory as part of "The Good House" hospitality ministry for bone marrow transplant patients and their families.



Above, Doug and Becky Armbruster of Indianapolis pose for a photograph before he became ill due to complications from his cancer treatments. He died four years ago. They are Roncalli High School graduates. She volunteers at "The Good House" to help other cancer patients and their families.



Right, roses and a colorful birdhouse painted by St. Barnabas School students decorate the front porch of "The Good House" in downtown Indianapolis, a hospitality ministry for cancer patients receiving bone marrow transplants and their families.

"We're so blessed to have a wonderful cancer treatment center in Indianapolis," she said, "and we need to do our part in that to help the patients and their families that come here [from other cities] by providing support for them. ... We're starting small, but we can do this. I have gained so much from all this. I learned that to give back is a huge blessing for yourself."

## New volunteers are welcome

St. Barnabas parishioners Lori Hofmann and Shaune Harlow coordinate meals and household chores by Lisa's Warriors. They appreciate new volunteers.

"We need help with meals, cleaning, maintenance and lawn care," Hofmann said. "The nurses and transplant coordinators help at the house too. We are so thankful

for our volunteers. I needed something like this to give back, and it has helped me in so many ways."

Indianapolis resident Amy Stephens, a relative of the Armbruster family, helps with fundraising and interior decorating accented by flowers from Lisa's garden.

"From a small thing, it's going to grow," Stephens said. "It's exciting."

Prayers are answered in sometimes surprising ways for this hospitality ministry based on love and concern for people in need.

The first patient and family members arrived at "The Good House" on Armbruster's late husband's birthday. It was also the patient's birthday, rather amazing statistical

odds. But with God, all things are possible.

(For information about how to help with "The Good House" ministry, send an e-mail to Lori Hofmann at [hofmannlori@gmail.com](mailto:hofmannlori@gmail.com).) †

## Corrections

A photo that accompanied an article about Father David Lawler in the Aug. 17 issue of *The Criterion* misidentified the date of the ordination Mass of Father Christopher Wadelton. It took place on June 27, 2009.

In the same issue, an article about presumptive Republican vice presidential nominee Paul Ryan misidentified his middle name. It is Davis. †



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# Surprise gift connects two communities touched by tornadoes

By John Shaughnessy

Father Steven Schaftlein is rarely surprised anymore by people's generosity.

Ever since deadly tornadoes roared through southern Indiana on March 2—damaging hundreds of homes and killing 13 people—the pastor of St. Francis Xavier Parish in Henryville has witnessed the “overwhelming goodness” of people who have given their time, skills and money to help the survivors of the disaster.

Still, Father Schaftlein acknowledges being surprised when he received a phone call from the Annenberg Foundation in Los Angeles, informing him that the group wanted to donate \$100,000 to the relief effort in Henryville.

After receiving the check, Father Schaftlein decided to deliver his own surprise.

The pastor met with the parish council and set out his plan. He told the council members that St. Francis Xavier Parish and the community had been blessed with so much generosity following the tornadoes—because the “lion's share” of media publicity had spotlighted the devastation in Henryville. At the same time, the small community of Holton, about 60 miles away, had often been overlooked in the coverage of the tornado damage, resulting in less volunteers and donations for the town.

Father Schaftlein proposed to the parish council that the \$100,000 check be shared with the Holton recovery effort in a 50-50 split.

“We thought it was very important to show we are in this together,” Father Schaftlein says. “And we need to be there for each other.”

After the parish council agreed, Father Schaftlein shared his plan with Father Shaun Whittington, the pastor of St. John the Baptist Parish in Osgood—the closest Catholic community to Holton.

And on July 17, with Father Whittington's help, Father Schaftlein came to the meeting of the Holton Long Term Recovery Group.

The group's members had no idea what the visiting priest planned to do. Instead, their main focus was on trying to find more ways and more money to help the residents of Holton rebuild their homes and their lives. In the midst of that atmosphere, Father Schaftlein stood and presented his plan.

“There weren't a lot of dry eyes in the room,” recalls Jane Crady, coordinator of disaster preparedness and response for Catholic Charities in the archdiocese. “It was pretty cool. The people were just so thrilled.

“It built a bridge between Henryville and Holton. Father Steve said he wanted to reach across the distance between the two communities to bring them together. He basically said the Catholic Church just wants you to know that we haven't forgotten you.”



Father Steven Schaftlein, second from left, wanted to share a \$100,000 donation for tornado relief that he had received as the pastor of St. Francis Xavier Parish in Henryville with the people of Holton, another community devastated by the March 2 storms. So he made the check presentation during a surprise visit at a meeting of the Holton Long Term Recovery Group. He is pictured with, from left, Cynthia Melton, case manager of the group; Norm Knudson, the group's secretary/treasurer; Father Shaun Whittington, pastor of St. John the Baptist Parish in Osgood; Darin Kroger, the group's construction manager; and Philip Diewert, the group's volunteer manager.

As case manager of the Holton Long Term Recovery Group, Cynthia Melton says she will never forget that generosity.

“It meant the world to us,” Melton says. “We were short on grant money. When Father Steve gave the check to us, there were tears in our eyes. It was like God was there for us.”

Father Schaftlein gave the \$50,000 check to Father Whittington.

“One of the things we were able to do right away because of the money is purchase a 16-foot tool trailer,” Father Whittington says. “It's something the Long Term Recovery Group needed yet struggled to find the money. Now, it's being used to go from site to site to help rebuild houses.”

The generous gesture still touches Father Whittington and the people in Holton and the surrounding area.

“They were very much moved by it—to know that a community that has received a lot more press and attention thought of another community that was also suffering,” he says. “It was a great witness of Christian charity. The

incredible generosity that Father Steve and his parish have given to us is very touching to me.”

For his part, Father Schaftlein strives to keep the check from the Annenberg Foundation and his parish's sharing of it in perspective. He views the series of actions as a way of “paying it forward”—a way of extending the same generosity that he has witnessed by so many other people.

“Ever since the tornadoes, this whole experience has been an intense experience of living the Gospel,” Father Schaftlein says. “Most of the time, we water down the Gospel. We make compromises. This donation to Holton is just one of the hundreds of examples of how people have lived the Gospel. We need to keep paying it forward.”

*(There is a great need for volunteer skilled workers in Holton. Expertise in plumbing, drywall and electrical work is needed to help people return to their homes. Volunteers can register to help at [www.archindy.org/cc/disaster/](http://www.archindy.org/cc/disaster/). Volunteers can also offer their assistance by contacting Jane Crady at [jacc1@tds.net](mailto:jacc1@tds.net).) †*

## What was in the news on Aug. 24, 1962? Prayers asked for the success of the Council and a call made for liturgical renewal

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 Aug. 24, 1962, issue of *The Criterion*:

• **Pray for success of the council, U.S. Bishops ask all Christians**

“WASHINGTON—The U.S. Catholic Bishops have appealed to the nation's Christians—Catholics and others—alike to pray for them and for other participants in the Second Vatican Council. They asked the 42 million U.S. Catholics to join in a novena of prayer and penance which they requested in all parishes, schools and religious houses. The intention of the nine-day period of



prayer, they said, will be that ‘God may pour forth His abounding grace on our Holy Father, on all the Fathers of the council, and particularly on the Bishops of this country that none may fail in the council's great work of full evangelical renewal within the Church.’ ... ‘We invite all our non-Catholic brethren who glory in the name of Christian to join us in asking that the Holy Spirit enlighten and guide the ecumenical council so that it may become an instrument for the promotion of Christian unity according to the mind of Christ,’ the Bishops said.

• **Laity given challenge to social action**

• **Renewal of the liturgy urged to aid the laity**  
SEATTLE, Wash.—The president of the national Liturgical Conference has urged the Second Vatican Council to ‘undertake a liturgical renewal which will make the Church and her life more intelligible and attractive.’ Father Frederick R. McManus also asked the council fathers to ‘confirm and stimulate the liturgical apostolate ... [and] continue and accelerate the great

liturgical restoration initiated by the Roman pontiffs.’ ”

- **Trappists get union cards**
- **A new approach to First Communion**
- **Tells why many spurn religious life**
- **300 pastorals issued: Character of ecumenical council foreseen in bishops' statements**
- **New missionary spirit seen Church's need today**
- **‘Do-it-yourself’ approach to spirituality deplored**
- **Diocesan program to rehabilitate young delinquents**
- **At national parley: K of C head stresses layman's changed role**
- **Catholic Negro group pledges racial fight**
- **Attacks of rationalists seen spur to Bible study**
- **Selfishness is rated as top problem**

*(Read all of these stories from our Aug. 24, 1962, issue by logging on to our archives at [www.CriterionOnline.com](http://www.CriterionOnline.com).) †*

## DOLAN

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loyalties to an uplifting evening, rather than in closing the door to them.”

Four years ago, Obama traded quips with Republican Sen. John McCain.

In 2004, President George W. Bush and his Democratic challenger for the presidency, Sen. John F. Kerry of Massachusetts, a Catholic who supports legalized abortion, were not invited to speak. Dinner organizers instead invited former Republican President George H.W. Bush and former New York Gov. Hugh Carey, a Democrat.

The dinner is named for former New York Gov. Alfred E. Smith, who in 1928 became the first Catholic nominated by a major party as a presidential

candidate. New York Cardinal Francis Spellman began the dinner in 1945 to inaugurate a hospital wing in honor of Smith and to raise money for health care programs in the New York Archdiocese.

The annual dinner and the Smith foundation have raised millions to provide support for the sick, poor and underprivileged in the New York area.

Cardinal Dolan noted that Smith “was viciously maligned because of his own Catholic faith.

“Smith was known as the ‘Happy Warrior,’ because while he fought fiercely for what he believed was right, he never sought to demonize those who opposed him,” he explained. “And the dinner named in his honor is truly life-affirming as it raises funds to help support mothers in need and their babies—both born and unborn—of any faith, or none

at all.”

Cardinal Dolan said some people have called the dinner invitation to Obama “a scandal,” but he said the Church's posture “toward culture, society and government is that of engagement and dialogue.”

“It's better to invite than to ignore, more effective to talk together than to yell from a distance, more productive to open a door than to shut one,” he said, adding that recent popes have received “dozens of leaders” with whom they disagree on serious issues.

Pope Benedict XVI received Obama, he noted, and “in the current climate, we bishops have maintained that we are open to dialogue with the administration to try and resolve our differences.

“What message would I send if I refused to meet with the president?” Cardinal Dolan asked.

He said the upcoming dinner does not represent “a slackening in our vigorous promotion of values we Catholic bishops believe to be at the heart of both Gospel and American values, particularly the defense of human dignity, fragile life and religious freedom.”

He suggested that the “vibrant solidarity of the evening” might illustrate for Obama and Romney “that America is at her finest when people, free to exercise their religion, assemble on behalf of poor women and their babies, born and unborn, in a spirit of civility and respect.”

Civility in politics is what a majority of Americans say they want, he added, quoting a recent poll on the topic.

*(To read Cardinal Dolan's entire blog post, log on to <http://blog.archny.org/index.php/al-smith-dinner>.) †*





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## Editorial



In this file photo, Nellie Gray, who led the March for Life since its beginning in 1974, stands on stage at the 34th annual March for Life in Washington on Jan. 22, 2007. Gray died on Aug. 13 at age 86.

## Remembering Nellie Gray

Cardinal Sean O'Malley said she "will be remembered as the Joan of Arc of the Gospel of Life."

Father Paul C.B. Schenck, founding director and chair of the National Pro-Life Center on Capitol Hill, said she was "an inspirational leader, a woman willing to stand against the currents regardless of the cost. As a champion of the right to life, human dignity and the common good, she almost single-handedly sustained the longest enduring public protest in American history, the March for Life."

We, like so many others, were extremely saddened to hear of the sudden passing of Nellie Gray on Aug. 13 because she meant so much to the pro-life movement and our efforts to end abortion during the past four decades. (See related story, page 7.)

Gray, 86, was born in Texas in 1926, served as a corporal in the Women's Army Corps during World War II, and later earned a bachelor's degree in business and a master's degree in economics.

But there was so much more to the life of Nellie Gray—more than we can share and do justice to in this editorial space.

The pro-life advocate worked for the federal government for 28 years at the State Department and the Department of Labor. She also attended Georgetown University Law School. Gray later practiced law before the U.S. Supreme Court.

Gray joined the Catholic Church as a young woman after she met a priest who taught her about the faith. She embraced its tenet of the dignity of all human life and became a staunch pro-life advocate.

With the support of the Knights of Columbus, she founded the annual March for Life in Washington, D.C., in 1974 to protest the 1973 *Roe v. Wade* Supreme Court decision legalizing abortion during all nine months of pregnancy.

For the next 38 years, Gray served as the strongest voice standing up for all life—from conception until natural death—at the March for Life held each January in Washington. She also established the March for Life Education and Defense Fund to sustain the event.

Gray recalled a few years ago how she became by default the emcee for the annual event, which now draws hundreds of thousands of pro-life supporters to our nation's capital each year.

"What I couldn't get was a master of ceremonies for the event," she said. "Politicians didn't want to get involved in a march, and people at that time weren't interested in marches after the civil rights movement and other things. That left the emcee job to me."

It was a job that she would embrace and do extremely well.

When it comes to life principles, she told the crowds each year, there should be "No exception! No compromise!"

And according to many pro-life advocates, she lived her life true to those convictions.

"The indelible mark she has left in this world can be seen in the generations of lives saved as a result of her dedicated work on behalf of the unborn," said a statement from Carol Tobias, president of National Right to Life. "As we approach the tragic 40th anniversary of *Roe v. Wade*, we are confident her legacy of pro-life activism will continue to inspire and affect change."

"The architects of the pro-abortion movement in the United States thought that the opposition would go away, but close to 40 years later the issue is still very much alive, thanks in part to the annual March for Life and because of people like Nellie who are committed to the culture of life," said Cardinal O'Malley.

A beacon of light in the pro-life world has gone home to God, but we believe Nellie Gray has now heard the words, "Well done, good and faithful servant. . . . Come share in your master's joy" (Mt 25:21).

We must continue her tireless work of being voices for the voiceless, speaking out on behalf of unborn children. Our faith demands it of us.

And we should do this not just on that one day each January when we gather in Washington, but every day.

May we build on Nellie Gray's legacy so, please God, one day the horror of abortion will be a thing of the past.

—Mike Krokos

## Be Our Guest/Fr. John Catoir

# Jesus Christ is the guide to joy in this life and in eternity

Later this summer, I will spend some time with the deacons of the Diocese of Paterson, N.J., my home diocese. I hope to share material from my books and videos from the past 25 years, including some lessons on joy.

Joy is a gift of the Holy Spirit. It is given freely to anyone who asks, but it needs to be developed through practice the same way a musically gifted person must practice with his or her voice or instrument. To be joyful, you must will it every day.

Here are some thoughts that I want to share with them and with you.

- Jesus explained his mission in these words: "I have told you this so that my joy may be in you and your joy may be complete" (Jn 15:11).

- Jesus Christ first directs us to be loving and kind, knowing that joy always follows a loving heart.

- Blessed Pope John Paul II restated the same idea: "Christ came to bring joy; joy to children, joy to parents, joy to families and friends, joy to workers and scholars, joy to the sick and elderly, joy to all humanity."

- We are all called to be messengers of joy. The supreme law enables us to do that: Love God with your whole heart, and love your neighbor as you love yourself (Mt 22:37, 39). In other words, ask God to help you to be a good and decent person, and then learn to be your own best friend.

- Cling to God, think of others and don't put yourself down. Those who lack the

discipline necessary to reject needless fear will not be able to control their emotions. Choose joy over gloom.

- The thoughts you allow yourself to think will create the emotions you will have to live with day in and day out. Do not perpetuate your sadness.

- Joy is the byproduct of loving service. Be kind to yourself. Trust God and dismiss fear as a waste of time. When you practice the art of being your own best friend, you will no longer indulge the foolish habit of being your own worst enemy.

- Love leads to service, and service, in turn, leads to sacrifice. Sacrifice often leads to the Cross. Love enables you to embrace the Cross with courage because it will free you from self-absorption. Smile more and frown less. You can create a joyful heart, even in dark times, by simply choosing to be joyful.

- If you are truly wise, you will choose Jesus Christ as your guide to eternal joy. After that, choose mental health as an all-important goal.

- St. Thomas Aquinas is credited by St. Teresa of Avila of saying, "If you want to be a saint, will it." He understood that the center of the personality is the will. The will has only one function—to say yes or no. Say no to thoughts that make you sad and fearful, and yes to thoughts that lift up your spirit.

- To choose joy is to cleanse your mind of needless fear. Refer to the Gospel, "Do not be afraid; just have faith" (Mk 5:36).

(Father John Catoir is a columnist for Catholic News Service. Father Catoir is former president of The Christophers and writes from New Jersey.) †

## Letter to the Editor

### Reader shares appreciation for ministry at A Caring Place

I am writing this letter to acknowledge what an excellent article was published on June 22, 2012, in *The Criterion* about Providence Sister Susan Dinnin and Louise Collet, both of whom helped lead A Caring Place Adult Day Services Program.

From the day I first arrived for my interview in June of 1997 with Sister Susan in the library and main activity room, I instantly felt welcomed by her, the staff and the clients which they were serving until my last day of employment as their activity coordinator in June 2007.

In fact, whenever I find myself in the Butler University area, I still drop by to see my friends at A Caring Place. I still think of the clients and the staff there as friends and family, not just clients to serve or as associates.

After my 10 years of service, I went on to work as the business office manager in Avon at my wife's medical practice at Integrated Psychiatry at IU Hospital West.

Sister Susan left me with those lasting words, "Mark, use your gifts God gave you in working with people and with your writing to go on and serve others."

In all of my 51 years on God's green Earth, I have never met a more caring, humble, down-to-earth and more gracious individual than Sister Susan.

Louise Collet, the nurse at A Caring Place who also retired recently, had a huge heart and knack for caring. These are things not taught, but born deep within. Louise and Sister Susan created an environment which was and still is not only fun, safe and inviting, but also one that enriches the soul.

One of their gifts as well was a great sense of humor. They helped me learn not to take myself so seriously, and instead

stop and smell the roses in life. Whenever you hear that song on the radio about a place "where everybody knows your name," you know you want to go to A Caring Place.

Best wishes and Godspeed, Sister Susan and Louise.

Mark Hummer  
Indianapolis

## Letters Policy

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

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

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

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

Send letters to "Letters to the Editor," *The Criterion*, 1400 N. Meridian Street, Indianapolis, IN 46202-2367.

Readers with access to e-mail may send letters to [criterion@archindy.org](mailto:criterion@archindy.org).



# Crossroads walks conclude with pro-life rally in Washington

WASHINGTON (CNS)—They crossed 2,000 miles of mountains and prairie, sun and sleet, city and country to spread the Catholic Church's pro-life message.

"They" were mostly college-age volunteers who walked from coast to coast in four separate groups, praying at abortion centers along the way, before arriving in Washington for a rally on Aug. 11.

The walk was challenging at times, volunteers Matt Rochefort and Stephanie Culy told Catholic News Service in an interview a day before the rally.

Rochefort's group braved wildlife, including a bear sighting at night. Meanwhile, Culy's group trekked up the Cascade Mountains to cross Washington state, but they remained dedicated to their mission.

"We were climbing 1,600 feet in five miles, and it was windy and raining," said Culy, but any adversity they faced was worth it to take a stand against "the culture of death."

"This is the kind of culture [that] we're working against. I thought of Christ walking to Golgotha. That image really stuck to me," she said.

Rochefort believed the clinic protests were effective.

"Not many people engaged us—most people didn't know what pro-life is. I think a lot of the problem is the ignorance of abortion," said Rochefort. "But we don't use graphic pictures or signs. We try to be a peaceful presence."

"We were very enthusiastic after the first mile in Santa Monica, and this teenager, his name was Gabe, and I will never forget, walks up to this group of us in pro-life shirts and begins to argue with us. It was just so amazing. He really cared about the women. I think it took a lot of courage for Gabe. We prayed for him for the rest of the walk, and I really believe he'll turn around" and see that abortion is wrong, Rochefort said.

The 2012 Crossroads walks started in Seattle, San Francisco, San Jose and Los Angeles. A fifth walk was held in Canada. Participants started in Vancouver and ended their journey in Canada's capital, Ottawa, also on Aug. 11.

There were 41 walkers separated into four groups, one group for each departure city. Each group was split into a night team and day team to ensure that Crossroads was making constant progress eastward.

Within each team, walkers were further separated into smaller groups that walked five-mile intervals. Each smaller group would walk its mileage, then, like a relay, the next smaller group would cover five miles and so on. When they weren't walking, the participants stayed in an RV that traveled with each group.

The Crossroads volunteers did more than just work and pray to end abortion.

"There is always the right person you could talk to. In Cedar Point, Ohio, someone asked us about euthanasia," Culy told CNS, explaining that this person was concerned about the suffering of a woman she knew "who had died a slow and painful death. ... We told her the graces that suffering brought back."

When the groups of walkers finally gathered for the rally at a fountain beside the Capitol, there was a bittersweet feeling among them.

For three months, they had lived together, prayed together and even suffered together after one of their own, Andrew Moore, was struck and killed by a vehicle west of Indianapolis.

Moore was honored by the guest speakers at the rally.

Franciscan Father Daniel Pattee prayed for Moore specifically in his opening prayer, while remaining optimistic for Crossroads. America is a pro-life country, the youth of America are turning, and things are changing for the better, said the priest, who is the head of the theology department at Franciscan University in Steubenville, Ohio.

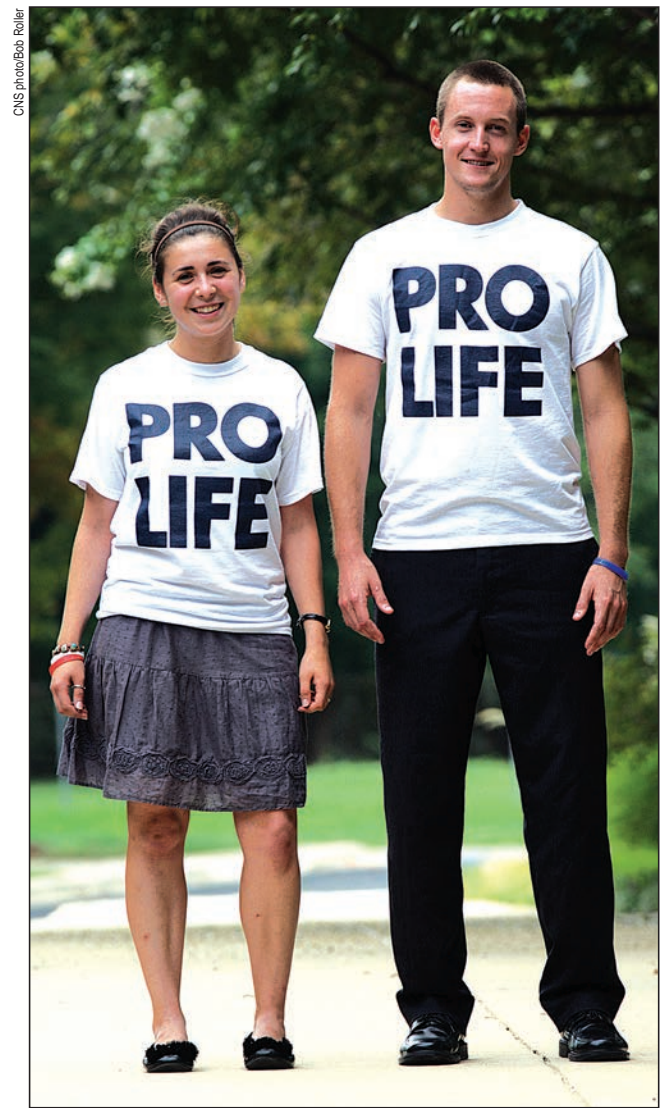
Also invited to speak were Lila Rose from Live Action and Bryan Kempler from Priests for Life.

"No one is promised tomorrow," said Kempler. "Andrew was not promised tomorrow, but he took that day and lived for someone else. We each have been given one more chance to live for someone every day that we wake up."

"I believe, with all my heart, this is the generation that will abolish abortion. Every one of you born after Jan. 22, 1973, survived *Roe v. Wade*. Don't let *Roe v. Wade* survive you." †



Andrew Moore



Pro-life walkers Stephanie Culy, 21, of Franciscan University of Steubenville in Ohio, and Matt Rochefort, 22, of Ave Maria University in Florida, pose during a stop in Washington on Aug. 10. They were among the mostly college-age volunteers with the pro-life group Crossroads who walked along four different routes from the West Coast to Washington over the summer and ended the journey with a rally at the U.S. Capitol on Aug. 11.

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# Events Calendar

**August 24**  
St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., Indianapolis. "Gospel Fest" and comedy, "Men in Fire," gospel singers, 6:30 p.m., \$5 per person. Information: 317-632-9349.

**August 24-25**  
Prince of Peace Parish, 413 E. Second St., Madison. "Community Festival," Father Michael Shawe Memorial Jr./Sr. High School, 201 W. State St., Madison, Fri. 5 p.m.-midnight, Sat. 5 p.m.-midnight, food, rides, games. Information: 812-265-4166.

**August 25**  
Immaculate Heart of Mary Parish, 5692 N. Central Ave., Indianapolis. 5K Run/Walk, 9 a.m., \$15 pre-registration, \$45 pre-registration family of three or more, "Fall Kick-Off Fest," food, music, games, movies, \$1 adults, under 21 free, 4-11 p.m. Information: 317-257-2266.

Mount St. Francis Retreat Center, 101 St. Anthony Drive, Mount St. Francis. Picnic, 11 a.m.-midnight, chicken dinner, games, quilts. Information: 812-923-8817.

**August 25-26**  
St. Mary Parish, 302 E. McKee St., Greensburg. Parish festival, Sat. adult night, 5:30 p.m., Sun. family festival, 11 a.m.-4 p.m., chicken dinner, games.

Information: 812-663-8427.

**August 26**  
St. Paul Parish, 9788 N. Dearborn Road, New Alsace. Ladies Sodality, hot breakfast bar buffet, 7:30 a.m.-noon. Information: 812-623-2349.

**August 31**  
St. Monica Church, 6131 N. Michigan Road, Indianapolis. Office of Family Ministries, "Family Mass and Social for Separated and Divorced Catholics," 7:30 p.m., gathering, 8 p.m., Mass. Information: 317-236-1586 or [dvanvelse@archindy.org](mailto:dvanvelse@archindy.org).

St. Luke the Evangelist Church, 7575 Holliday Drive E., Indianapolis. Charismatic Mass, praise and worship, 7 p.m., Mass, 7:30 p.m. Information: 317-846-0705.

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. Ave Maria Guild, rummage sale, 8:30 a.m.-2:30 p.m. Information: 317-885-5098 or [beaglered@aol.com](mailto:beaglered@aol.com).

Slovenian National Home, 2717 W. 10th St., Indianapolis. "Polka Jam," 6 p.m., music, food. Information: 317-632-0619 or [slovenianindy@gmail.com](mailto:slovenianindy@gmail.com).

**August 31-September 2**  
St. Joseph Parish, 1375 S. Mickley Ave., Indianapolis.

"Fall Festival," food, rides, games, Fri. 5 p.m.-1 a.m., Sat. 5-11 p.m., Sun. 3-11 p.m. Information: 317-244-9002.

**August 31-September 3**  
Sacred Heart Parish, gymnasium, 558 Nebeker St., Clinton. "Spaghetti Dinner," 11 a.m.-9 p.m. Information: 765-832-8468.

**September 2**  
St. John the Evangelist Parish, 9995 E. Base Road, Enochsburg. Parish festival, fried chicken and roast beef dinners, 11 a.m.-5 p.m. Information: 812-934-2880.

Slovenian National Home, 1340 Yates Lane, Avon. "Slovenian Festival" in honor of all veterans, 10 a.m.-9 p.m., \$5 per person, children 16 and under no charge when accompanied by an adult, Memorial Mass, noon. Information: 317-632-0619 or [slovenianindy@gmail.com](mailto:slovenianindy@gmail.com).

**September 3**  
St. Anthony of Padua Parish, 4791 E. Morris Church St., Morris. "Labor Day Picnic," chicken dinner, games, food, 11 a.m.-4:30 p.m. Information: 812-934-6218.

St. Peter Parish, 1207 East Road, Brookville. "Labor Day Festival," 10 a.m.-7 p.m., country style chicken dinner, 10:45 a.m.-2:30 p.m., quilts, games. Information and reservations: 812-623-3670. †

# Retreats and Programs

**August 27**  
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. "Friends of Fatima" monthly Mass, breakfast and social, Mass, 9 a.m. Information: 317-545-7681 or [marcia.johnson@archindy.org](mailto:marcia.johnson@archindy.org).

**August 29**  
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. "Poetry as Prayer-A Brown Bag Lunch with Father Jeff Godecker," 10:45 a.m.-1:30 p.m., \$15 per person. Information: 317-545-7681 or [marcia.johnson@archindy.org](mailto:marcia.johnson@archindy.org).

**August 31-September 2**  
Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. "Vatican II-Rediscover the Treasure," Benedictine Father Jeremy King, presenter. Information: 812-357-6585 or [mzoeller@saintmeinrad.edu](mailto:mzoeller@saintmeinrad.edu).

**September 2-8**  
Saint Mary-of-the-Woods, St. Mary-of-the-Woods. "Personally Directed Retreat," \$400 per person. Registration: 812-535-2932 or [rmorton@spsmw.org](mailto:rmorton@spsmw.org).

**September 5**  
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. Day of Reflection, "Ignatian Spirituality-The Spiritual

Exercises of St. Ignatius of Loyola," Jesuit Father Thomas Widner and Mary Schaffner, presenters, 9 a.m.-2:30 p.m., \$38 per person. Information: 317-545-7681 or [marcia.johnson@archindy.org](mailto:marcia.johnson@archindy.org).

**September 6**  
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. "Come Away and Rest Awhile-Silent Non-Guided Day of Reflection," \$30 per person. Information: 317-545-7681 or [marcia.johnson@archindy.org](mailto:marcia.johnson@archindy.org).

**September 7-9**  
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. "Men's 12 Steps to Recovery Weekend." Information: 317-442-2316.

**September 10**  
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. "Morning for Moms: Children at Church-How Your Kids Are Helping Others to Sainthood!" Father Pat Beidelman, presenter, child care available, \$35 per person. Information: 317-545-7681, ext. 15, or [cmcsweeney@archindy.org](mailto:cmcsweeney@archindy.org).

**September 14-16**  
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. "Tobit Weekend," marriage preparation retreat. Information: 317-545-7681 or [cmcsweeney@archindy.org](mailto:cmcsweeney@archindy.org). †

## VIPs



**James E. and Imogene (Haycraft) Talley Sr.**, members of St. Joseph Parish in Crawford County, will celebrate their 50th wedding anniversary on Aug. 25. The couple was married on Aug. 25, 1962, by a justice of the peace in Jeffersonville. Their marriage was later convalidated at the former Holy Trinity Church in New Albany. They are the parents of four children: Rose Barnett, Brenda Lee Rogers, Dennis and James Talley Jr. They also have six grandchildren and two great-grandchildren. †



**Franciscan Sister Linda Bates**, parish life coordinator of St. Nicholas Parish in Ripley County, received the Franciscan Honors Award at the annual meeting of the Franciscan Federation, an organization of Third Order Regular Franciscan sisters and brothers. They met in Cincinnati on July 27-30. Prior to serving at St. Nicholas Parish, Sister Linda ministered as a Catholic school teacher and administrator, director of campus ministry at Marian University in Indianapolis and pastoral associate at a parish in West Virginia. †

## Two women from archdiocese profess or renew temporary vows

On Aug. 9, two women who were previously members of parishes in the archdiocese professed temporary vows or renewed temporary vows as members of the Sisters of St. Francis of Perpetual Adoration at the order's motherhouse in Mishawaka, Ind.

Franciscan Sister Maria Kolbe Elstro, previously a member of St. Andrew Parish in Richmond, a part of the Richmond Catholic Community, professed temporary vows of poverty, chastity and obedience for a period of three years.

A graduate of Marian University in Indianapolis, Sister Maria Kolbe will begin her ministry at Franciscan St. Anthony Health in Michigan City, Ind., a part of the healthcare apostolate of her community.

On the same day, Franciscan Sister



Sr. M. Madeleine Schumacker, O.S.F.



Sr. Maria Kolbe Elstro, O.S.F.

M. Madeleine Schumacker, previously a member of St. Louis Parish in Batesville, renewed her temporary vows of poverty, chastity and obedience.

Sister M. Madeleine will continue to minister at Franciscan St. Francis Health in Indianapolis. †

## Our Lady of Fatima Retreat House



Fr. Pat Beidelman

### Children at Church: How Your Kids Are Helping Others to Sainthood!

A Morning for Moms with **Fr. Pat Beidelman**

September 10, 2012 • 8:30 am - 1:00 pm

"Let the children come to me; do not prevent them, for the kingdom of God belongs to such as these!" ~Mark 10:14

So often the perception of young children at Mass is one of distraction or disruption, but actually these little ones are leading us all deeper into holiness and into our prayer by their very presence among us. Fr. Pat will challenge families to worship together with their children and suggest ways to help them grow in faith. He will also address how congregations should understand and celebrate the presence of young children in liturgical celebrations!

\$35 per person includes childcare but space is limited! Contact Cheryl at [cmcsweeney@archindy.org](mailto:cmcsweeney@archindy.org) or (317) 545-7681 ext 15 to arrange for childcare.



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# Nellie Gray, 86, dies; was March for Life founder and emcee

WASHINGTON (CNS)—Nellie Gray, who started the annual March for Life parade to protest the 1973 Supreme Court decision legalizing abortion nationwide, has died at age 86.

She was found dead in her home on Aug. 13 in Washington's Capitol Hill neighborhood by a March for Life staffer, Gene Ruane, who said the medical examiner will determine the cause and date of her death.

The March for Life has grown into one of the signature events of the pro-life movement. After the first march in 1974, Gray, a Texas native, established the March for Life Education and Defense Fund to sustain it.

Each year in her remarks, Gray exhorted pro-life supporters to promote and adhere to a series of "life principles" that would eliminate abortion and enhance life, to which she said there should be "no exception! No compromise!"

Ruane, an administrative assistant with the March for Life, told Catholic News Service on Aug. 14 that leadership of the organization would be assumed by Terrence Scanlon, who has been its vice president "since the beginning."

Funeral information was not immediately available. Gray was a member of St. Mary, Mother of God Parish in Washington.

Born on June 25, 1926, in Texas, Gray served as a corporal in the Women's Army Corps during World War II. She later earned a bachelor's degree in business and a master's degree in economics. She worked for the federal government for 28 years at the State Department and the Department of Labor while attending Georgetown University Law School. Gray later practiced law before the U.S. Supreme Court.

In a 2010 profile, Gray said she wasn't a Catholic as a child, but "I had elements of the Catholic faith in my life." As a young woman, she encountered a priest who brought to light what the Catholic Church was about, and he tutored her until she joined the Church.

Gray also spoke of the march's origins. "I received a call from the Knights of Columbus," she recalled. "I didn't even know who they were, but they explained their stance against abortion and needed a place to meet to discuss plans for a march. That place was my living room. About 30 people

gathered there, and they asked if I could help get speakers for the event since I knew Capitol Hill well.

"What I couldn't get was a master of ceremonies for the event," she added. "Politicians didn't want to get involved in a march, and people at that time weren't interested in marches after the civil rights movement and other things. That left the emcee job to me."

Tributes to Gray poured in as news of her death spread. "The indelible mark she has left in this world can be seen in the generations of lives saved as a result of her dedicated work on behalf of the unborn," said an Aug. 13 statement from Carol Tobias, president of National Right to Life. "As we approach the tragic 40th anniversary of *Roe v. Wade*, we are confident her legacy of pro-life activism will continue to inspire and effect change."

"She had a fierce heart that valued all people—born and unborn—fearlessly working to create a picture worth a thousand words—the sight of hundreds of thousands of peaceful Americans calling on their courts and their legislators to defend life in law," said an Aug. 14 statement from Charmaine Yoest, president of Americans United for Life.

"As a colleague in national pro-life leadership, Nellie was always an inspiration to the rest of us," said an Aug. 13 statement by Father Frank Pavone, national director of Priests for Life. "Her devotion was on display [in], 2008, when, despite being in the hospital during the March for Life, she nevertheless was present at an all-day meeting of national leaders the very next morning."

Gray "mobilized millions to protest the injustice of *Roe v. Wade* and to speak out on behalf of unborn children, who have no voice of their own. While Miss Gray did not see *Roe* overturned in her lifetime, the movement she helped build—especially its young members—will not rest until the right to life is restored once again," said Deirdre McQuade, assistant director for policy and communications at the U.S. bishops' Secretariat for Pro-Life Activities, in an Aug. 14 statement.

In 2008, the National Pro-Life Religious Council presented Gray with its Pro-Life Recognition Award. Later that day, she tripped and fell on the stage at the opening rally for the March for Life and had to be taken to the hospital with a head injury.

"My heart is broken by the loss of Nellie Gray, a true pro-life hero and role model. At the same time, I celebrate that Nellie is with our Lord, who she loved so dearly," said an Aug. 13 statement by Bryan Kemper, founder of Stand True Ministry and director of youth outreach for Priests for Life.



Nellie Gray



Nellie Gray, a pro-life leader who founded the March for Life in 1974, has died at age 86. She was found dead in her home on Aug. 13 in Washington's Capitol Hill neighborhood. She is pictured speaking at the March for Life rally in 2009.

"I have had the honor of working with Nellie for years and, every time I march in D.C. in January, I know she will be watching over us and praying for us."

U.S. Rep. Chris Smith, R-N.J., who is co-chairman of the House Pro-Life Caucus, called her an "extraordinary pro-life leader" who was unstoppable as emcee of the march "even in the worst of weather and poor health."

Because of her leadership, the *Roe* decision "has been marked annually with a somber remembrance that gives voice to the defenseless unborn and the women wounded by abortion," Smith said on Aug. 14. "In Nellie's name, we will continue her legacy of unceasing commitment to defending the unborn."

"Many pro-lifers sometimes seem to take the annual march for granted, but the longevity of the March is actually a remarkable achievement," said an Aug. 14 blog posting on *National Review Online* by Michael J. New, an adjunct scholar at the Cato Institute and an assistant professor at the University of Alabama.

"Some 39 years ago, pro-life activists felt a need to properly commemorate the first anniversary of the tragic *Roe v. Wade* decision. That is when the idea for the March for Life was born. Interestingly, there was no plan to repeat the first march, but when deciding what to do with the leftover funds, someone suggested hosting a march the next year," New said. "Since then, the march has been a key contribution to the pro-life cause."

Gray is survived by three nieces and one nephew, all of whom live in Texas. †



stvincentwalkofhope.org

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To learn more and register for this year's Walk of Hope, please visit [stvincentwalkofhope.org](http://stvincentwalkofhope.org)

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Keynote Speaker Eric Scheidler

Executive director of Pro-Life Action League

Eric Scheidler is the executive director of the Pro-Life Action League, founded in 1980 by his father, veteran pro-life leader Joe Scheidler. Eric was the national co-coordinator of the "Stand Up for Religious Freedom Rallies" in March and June of this year. Over 130,000 people from over 140 cities participated in these rallies.

The Pro-Life Action League recruits, equips and trains pro-life Americans to put their convictions into action at the grassroots level, coast to coast. Under Eric's leadership, the League's headquarters city of Chicago has become "ground zero" for pro-life activism nationally.

When Tuesday, September 18  
Registration: 6 p.m.  
Dinner and awards: 7 p.m.  
Eric Scheidler at 8 p.m.

Where Indiana Convention Center  
in the Sagamore Ballroom

To register go to [www.rtlindy.org](http://www.rtlindy.org) or call (317) 582-1526



From the Editor Emeritus/John F. Fink

## Biblical readings: Zephaniah and Jeremiah

The biblical readings in next week's Office of Readings begin with a couple readings from the prophet Zephaniah.



The Book of Zephaniah is a short three chapters. Then the Office moves on to the first seven chapters of the major prophet Jeremiah.

Zephaniah prophesied about 50 years after Isaiah's death during the reign of Judah's King Josiah. It was during Josiah's reign that an early edition of the Book of Deuteronomy was discovered in the temple, prompting Josiah to demand that the people follow the Mosaic tradition found in that book. See Chapters 23 and 24 in the Second Book of Kings. However, Zephaniah's prophecies seem to have preceded that discovery.

Zephaniah's prophecies sound familiar because they are similar to those of other prophets. He warns of the impending divine judgment on Judah and Jerusalem because of corruption and idolatry, but then assures his readers of God's promise

of salvation for a remnant in Judah.

Matthew's Gospel used Zephaniah for Jesus' words in explaining the meaning of the parable about weeds and wheat growing together. He used Zephaniah's introductory words of divine judgment to describe the actions of the angels whom the Son of Man sends to expel from his kingdom all who do evil (Mt 13:41; Zeph 1:3).

Also, during Jesus' Sermon on the Mount, he said that the meek will inherit the Earth. In several places, Zephaniah told the Judahites to examine whether they were the proud or the humble.

Jeremiah began his prophetic mission around 627 B.C., three to five years after Zephaniah's prophecies, when he was still in his late teens or early 20s. It was two years after the Book of Deuteronomy was found and Josiah began his reforms.

Jeremiah's mission among the people lasted more than 40 years during the reigns of five kings and a governor who lived under the dominion of three successive foreign empires.

Jeremiah's life ended in exile in Egypt after the Babylonians destroyed Jerusalem in 587 B.C.

Jeremiah dictated his oracles to Baruch, who wrote them on a scroll. Then Baruch added a biography of Jeremiah that covered about 25 years of his mission until Jerusalem's destruction. So the Book of Jeremiah contains both his words and his experiences. Sometime during the Exile in Babylon, an editor collected them and shaped the material into the book as we know it.

It's interesting that one of the definitions of the word "jeremiah" is "one who is pessimistic about the present and foresees a calamitous future." A "jeremiad" is "a prolonged lamentation or complaint." Obviously, both words come from this prophet.

Next week's readings show why as he warns the people of impending doom.

First, he tells of his appointment by God to be a prophet to the nations despite the fact that he was young.

In Chapter 3, he employs Hosea's earlier marriage symbol as an image of God's relationship with his people. "Like a woman's faithlessness to her lover, even so have you been faithless to me, O house of Israel, says the Lord" (Jer 3:20).

More about Jeremiah next week. †

For the Journey/Effie Caldarola

## Where have all the good dads gone?

When Andy Griffith died on July 3, a prototype of our American national father figure passed on—or at least the prototype of many years ago. Where have all those good dads gone?



Griffith was the star of the long-running "The Andy Griffith Show," a warm-hearted

comedy about a small town sheriff, Andy Taylor, in the fictitious southern hamlet of Mayberry.

I watched Andy when I was a child. He was one of many stars who played the part of the wise, gentle, good dad back in those days. Like the dads on "My Three Sons," "Leave It to Beaver" and "Father Knows Best," Sheriff Andy was kind, virtuous and, most importantly, always there for his son.

Never mind that he was the town sheriff. When motherless Opie needed his dad, he knew where to find him, and the iconic father and son stroll to the fishing hole that opened each episode told us where Andy's priorities were.

Obviously, that was an idealized version of fatherhood. We all know there were lots of dads back then who were neither kind, virtuous nor always there. But it was nice to see that image, wasn't it? Hopefully, that image influenced some young men who grew up to be dads today.

When I was young, the book *To Kill a Mockingbird* had a great impact on the civil rights movement. Has there ever been a more heroic dad, a dad we really wished could be our own, than Atticus Finch?

When I left my home in the Midwest as a young adult to be part of the Jesuit Volunteer Corps, I headed for an isolated Alaskan village. I felt like I was leaving so much of my past behind.

A few nights before I left for Alaska, I turned on the television in my mom's house and the movie "To Kill a Mockingbird" was playing. My father had died a few years before. As I watched, I'm sure I was moved by the injustice playing out on the screen, which reflected our national life at the time. But what I mainly saw was Atticus Finch, the dad.

All of my fears of leaving home, my loneliness for my own dad and my hopes for living out a just life were encapsulated in the stirring performance of Gregory Peck as the lawyer defending the black man unjustly accused. I wanted Atticus Finch to be my dad, and for a little while, as I cried after the movie ended, my dad was just like Scout's dad, the two merging in my memory.

It's not entirely fair to measure our parents against impossible ideals portrayed in fiction. I hope my three children don't regret that they have no memories of me vacuuming while wearing my pearl necklace like the old-time TV moms.

But aren't good role models important? You see a lot of strong mothers portrayed in movies and television today, but have you noticed how men are portrayed? Dads are almost invariably bunglers, not quite as sharp as their female counterparts, or for that matter, their wise-beyond-their-years offspring.

In movie comedies today, the raunchier the male character, the better. Crude, lewd, full of juvenile humor, never as ambitious or successful as the girl, the guys are pathetic, drunks and ne'er-do-wells.

Men even come across as klutzes in television commercials.

Where are Atticus Finch and Andy Taylor? We are sorely in need of better role models. If we find these heroes in fiction, film or television, let's support them. A whole generation of children could use them badly.

(Effie Caldarola writes for Catholic News Service.) †

Cornucopia/Cynthia Dewes

## We are all part of a larger story that leads to God

Tell me a story. Does that sound familiar? Surely, people have been telling each other stories ever since Mr. Cave Man first came home to his wife with a blond hair on his fur shirt. The tradition has continued down to the present day when popular storytelling festivals are sponsored by historical societies, bookstores and many other groups.



We all love stories and use them for amusement, instruction, inspiration or even an alibi as in the case of the Cave Man.

Jesus often told stories, which we call parables, to illustrate concepts he was teaching. He used subjects and metaphors which his mostly rural and uneducated listeners would understand.

For example, he told about the farmer's seeds sown on good ground or rocky soil or shallow dirt, with results that varied from producing fruit to withering away to never germinating at all. We know he was explaining the consequences that would follow the different human responses to the Good News.

Children love to hear stories from their elders, either made up or read aloud from books. The bedtime story is a sacred ritual

in many homes, and Mom and Dad may suffer from such popularity when Junior wants to hear the same story over and over again. And Grandpa can't try to hurry things along by shortening or changing the narrative since Junior knows every word by heart and demands to hear each one.

Sometimes adults use stories to teach moral lessons to children. In the German community in St. Louis to which my husband's family belonged, a book titled *Slovenly Peter (Struwwelpeter auf Deutsch)* was popular. This was a selection of horror stories in which the child protagonists who misbehaved were punished in creative ways.

Take the title character, Slovenly Peter, who wound up wretchedly with fingernails a foot long and filthy hair that looked like an Afro gone wrong. While we thought it was hilarious because of its outrageous cruelty, "experts" today might arrest parents for child abuse if they read it to their children. That doesn't credit the kids with much sense, but that's another, uh, story.

Campfires are a great place for storytelling. Organizations like Girl Scouts and Boy Scouts always use stories to liven up their nighttime campfires. Families do, too. Funny stories are popular at these events, but spooky

ghost stories are the most favored subjects. Many a little camper who attended the dark night campfire has been sleepless in his tent afterward, imagining monsters and evil assaults from the outdoor noises in the woods around him.

Recently, I read an autobiographical piece by the famous writer F. Scott Fitzgerald in which he explained the way he went about creating a story. He said he couldn't help observing people and events all the time so he put his notes in a "story idea" file for later use. Amusingly, he described how even this file didn't always produce imagination, thus causing much pacing and muttering when publication deadlines loomed.

Not only do we tell stories, but also we are part of one. We are part of God's story, in which our lives contribute to the richness of his continuing creation. We encounter people, events, emotions and insights which God knew were coming before we did. We struggle on, living lives which may bring surprises, traumas, joys and contentment, hopefully in sync with God's overall plan. We can only hope that someday we will discover the end of the story, and it will be a happy one.

(Cynthia Dewes, a member of St. Paul the Apostle Parish in Greencastle, is a regular columnist for The Criterion.) †

Emmaus Walk/Debra Tomaselli

## What happened when I decided to 'Eat Mor Chicken'

One night, when I stopped at a fast-food restaurant for dinner, I was served something more than a meal.

You probably heard about Chick-fil-A's recent Appreciation Day. The event,



prompted by former Arkansas governor Mike Huckabee, was in response to the uproar created when the chain's owner, Dan Cathy, said in an interview that he believed in "the biblical definition of the family unit."

Advocates of same-sex marriage, enraged by his comments, called for a boycott of the fast-food chain.

Alternately, Huckabee suggested that supporters of the Christian-run business show their backing by simply purchasing a meal that day.

I wasn't going to participate. I didn't want to be dragged into a mob scene or deal with protestors. I just wanted to go home and relax. But as I left my office

that night, I couldn't resist the nagging inner voice directing me to the nearest Chick-fil-A restaurant. I'm no political activist, but I knew I had to quietly take my stand.

The place was crammed when I arrived. As I waited in the drive-thru lane, I observed the restaurant's patrons.

Inside, I noticed a young family offer their table to an older couple. A grandmother carrying a bushy haired toddler smiled as an employee waved her toward available seating. A teenager laughed as he carried food trays for his younger siblings.

The parking lot, filled to capacity, remained in motion. A big red Ford hovered while a green Toyota backed out. It seemed that spaces became available as needed. A little silver Honda paused to let a black Chevrolet pull in.

Nobody argued. Nobody honked their horns. Nobody fought over parking spaces.

Finally, after making my way around the drive-thru lane, I accepted my order from a cheerful employee and started to

drive away when I noticed a small family, dressed in worn yet clean clothes, leaving the restaurant. Each person carried a little white food sack as though it were a treasure. As they approached their old sedan, they waited for each other before unlocking the doors and getting in.

Their kindness brought it all together for me.

Suddenly, I realized the tempo of gentleness, kindness and thoughtfulness surrounding me. It was like watching a silent movie where all the actions depict the best of humanity.

I devoured half of my chicken strips before arriving home. I'm glad I went. I never saw a protester, never got out of my vehicle, never spoke, except to order, but I believe somewhere, somehow, my voice was heard.

More importantly, I witnessed something of the love of God.

(Debra Tomaselli lives in Altamonte Springs, Fla. Her column appears in several diocesan newspapers. Her e-mail address is dtomaselli@cfl.rr.com.) †



Twenty-first Sunday in Ordinary Time/Msgr. Owen F. Campion

# The Sunday Readings

Sunday, Aug. 26, 2012

- Joshua 24:-2a, 15-17, 18b
- Ephesians 5:21-32
- John 6:60-69

The Book of Joshua provides this weekend's first reading.



The book draws its name from the ancient Israelite leader Joshua, who followed Moses and actually guided the Hebrews into the land that God had promised them.

Fleeing from slavery in Egypt to settlement in the

Promised Land was a long, difficult and, at times, chaotic journey. Natural problems, such as the need for water and food in the Sinai Desert, accounted for much of the trouble.

Another serious problem was the restlessness of the people, who were apt to stray away from the path given to them by God. They had no map or navigation to guide them. In short, they were wanderers.

The greatest task for Moses, and later for Joshua, was to reinforce the people's trust in the guidance given by God.

In this weekend's reading, Joshua summons the leaders of the people. He bluntly calls them to be true to God and none other.

The people respond by declaring their will to follow God. They realize that God alone has led them out of the misery of Egypt. God has guided them so far. They trust that God will guide them until they are settled in the Promised Land.

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

This reading often is misunderstood in the modern context in which the human rights of women are much noticed and appropriately demanded.

To understand Paul's message, it helps to know the environment in which the New Testament was written.

The Jews at the time of Jesus had a better sense of the fact that all persons, male or female, share human dignity—although the Jewish culture of the time is criticized for having at best a paternalistic

attitude toward women.

This epistle, however, was not written for Jews, or at least not for Jews only, or for Jews living in the Holy Land. It was written instead for Christian converts, generally from paganism, who lived in Ephesus, a great center of Roman culture and of the Roman pagan religion.

In this Roman culture, women were treated as little better than animals. Elders arranged marriages. Brokers negotiated prices for brides. Love in marriage was accidental, if ever. Wives had few rights. Abuse and infidelity were, tragically, expected.

The epistle, then, was utterly revolutionary, calling upon spouses, male or female, to see marriage as a true union, characterized by mutual love, and existing to give both spouses the means to happiness and eternal life amid the realities of the times.

St. John's Gospel is the source of the last reading.

It makes a point often forgotten. Never did Jesus meet total acceptance. He was disputed. He was ignored. He was criticized. Perhaps just as many people rejected Jesus as those who accepted the Gospel.

The Gospel and this particular reading do not end with reporting the opposition to Jesus. The Gospel concludes with faith.

In answer to the Lord's question as to their faith, the Apostles profess their trust. It is important to know that Jesus sought their testimony. Their absolute faith was crucial in their roles as builders of the Church. It also is important to note that St. Peter spoke for the Apostles.

## Reflection

The three readings together remind us that the Gospel will never universally be accepted. People at times will prefer their own interpretations. People will sin.

God's love has been proven. He has come to people in need again and again. He offers us life each day. His love never ends. He never forsakes us or forgets us. His strength still comes to us.

Our contact with God is through the Apostles, and the Church they left behind them with Peter as their head.

We respond by loving God, despite the temptations to sin or to ignore God. †

## My Journey to God

### I Am a Catechist

I am a catechist.  
My heart has heard the voice of God.  
My response has brought me life,  
a life I long to share with the people of  
God  
through my words, my actions,  
my interest and involvement.  
I join Jesus daily in the building of the  
Kingdom.

I am a catechist.  
I am a disciple of God,  
anointed by Spirit-wind and flame.  
As God has quenched my thirst,  
I long to invite others to drink  
the living waters that nourish body and  
soul.

I am a catechist.  
Sharing my small light,  
I enkindle the flame in others  
that, together, we might set the world on  
fire,  
set the Earth ablaze with God's glory.

I am a catechist,  
defined not by what I do,  
but by who I am ...

(Benedictine Sister Susan Marie Lindstrom is a member of the Sisters of St. Benedict of Our Lady of Grace Monastery in Beech Grove.)

a child of God,  
a willing follower,  
a teacher,  
an evangelist,  
a lover,  
a living word.

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

## Catechist

Called by God  
Attentive to the Spirit  
Touched by grace  
Empowered by faith  
Centered in Christ  
Helping build the Kingdom  
Inspired by others' stories  
Strengthened by the Eucharist  
Trusting that God works through my  
humanness.

## Daily Readings

Monday, Aug. 27  
St. Monica  
2 Thessalonians 1:1-5, 11b-12  
Psalm 96:1-5  
Matthew 23:13-22

Tuesday, Aug. 28  
St. Augustine, bishop and  
doctor of the Church  
2 Thessalonians 2:1-3a, 14-17  
Psalm 96:10-13  
Matthew 22:23-26

Wednesday, Aug. 29  
The Passion of St. John the  
Baptist  
2 Thessalonians 3:6-10, 16-18  
Psalm 128:1-2, 4-5  
Mark 6:17-29

Thursday, Aug. 30  
1 Corinthians 1:1-9  
Psalm 145:2-7  
Matthew 24:42-51

Friday, Aug. 31  
1 Corinthians 1:17-25  
Psalm 33:1-2, 4-5, 10-11  
Matthew 25:1-13

Saturday, Sept. 1  
1 Corinthians 1:26-31  
Psalm 33:12-13, 18-21  
Matthew 25:14-30

Sunday, Sept. 2  
Twenty-second Sunday in  
Ordinary Time  
Deuteronomy 4:1-2, 6-8  
Psalm 15:2-5  
James 1:17-18, 21b-22, 27  
Mark 7:1-8, 14-15, 21-23

## Question Corner/Fr. Kenneth Doyle

### Perpetual virginity of Mary has been taught by the Church since the early Christian era

Q At a Bible study group in our apartment complex, it was shared with those attending that Jesus had five siblings.



What Bible passage does that information come from and, if it is true, why do we call Our Lady the "Virgin Mary"?

Some people in the group said that Mary was a virgin at the time of Jesus' birth, but had five additional children with her spouse Joseph. (Albany, N.Y.)

A The perpetual virginity of Mary—before, during and after the birth of Christ—has been consistently taught by the Church from the early Christian era.

We reflect that belief at Mass when we say, in the *Confiteor*, "blessed Mary ever-virgin."

What, then, are we to make of such passages as in the Gospel of St. Mark, where Christ's neighbors in Nazareth ask, "Is he not the carpenter, the son of Mary and the brother of James and Joses and Judas and Simon? And are not his sisters here with us?" (Mk 6:3).

Traditionally, Catholic biblical scholars have pointed to the fact that the Greek word "*adelphos*" used in this passage from St. Mark could mean not just "blood brother," but also such relations as step-brother, nephew or cousin.

But there are still other interpretations that are consistent with the perpetual virginity of Mary.

The second-century *Protoevangelium of James*, for example, described these "*adelphi*" as children of St. Joseph by a previous marriage.

Likewise, Orthodox Churches today speculate that Joseph was a widower who had other children before he married Mary, and some Catholic commentators agree with this theory.

They point to the fact that Joseph is often portrayed in art as an older man and that Joseph had clearly died before the public ministry of Christ or else his role in that ministry would have been mentioned in the Gospel accounts.

That Jesus had no "blood brothers" gains support from the fact that Jesus, on the Cross, entrusted his mother to St. John, the beloved Apostle.

Jewish law dictated that the responsibility of caring for a widowed

mother would have been passed to the next oldest son had one existed.

Q Why are so many priests these days wearing beards? Even the priests on EWTN sport them.

There is nothing like a clean-shaven man, especially a priest. I've been a Catholic all my life and now, at the age of 82, the beards bother me.

When I walk into Mass and see a bearded priest, I feel like I am in a synagogue. (Baltimore, Md.)

A Among the Jews in Old Testament times, a beard was cherished as a sign of virility. This carried over to the time of Christ. The Apostles in most ancient monuments and paintings are bearded.

Quite likely, although it cannot be shown conclusively, Jesus wore a beard.

Among Romans, it was customary for men to be clean-shaven. As Christianity spread through the West, Western customs were assimilated and, throughout the Middle Ages, Church law from time to time dictated that Latin-rite clergy should refrain from wearing beards.

Eastern-rite clergy have commonly worn beards down to our day.

At the present time, there is no rule in canon law about the wearing of beards, although individual bishops are free to establish guidelines for their dioceses.

I believe that most Catholics measure priests by what they say and do rather than on the presence or absence of facial hair.

(Questions may be sent to Father Kenneth Doyle at [askfatherdoyle@gmail.com](mailto:askfatherdoyle@gmail.com) and 40 Hopewell St., Albany, N.Y. 12208.) †

## Readers may submit prose or poetry for faith column

The *Criterion* invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in the "My Journey to God" column.

Seasonal reflections also are appreciated. Please include name, address, parish and telephone number with submissions.

Send material for consideration to "My Journey to God," *The Criterion*, Indianapolis, IN 46202-2367 or e-mail to [criterion@archindy.org](mailto:criterion@archindy.org). †



# Rest in peace

Please submit in writing to our office by 10 a.m. Thursday before the week of publication; be sure to state date of death. Obituaries of archdiocesan priests serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and religious sisters and brothers are included here, unless they are natives of the archdiocese or have other connections to it; those are separate obituaries on this page.

**BAUERLA, Frank W., Sr.**, 83, St. Augustine, Jeffersonville, Aug. 1. Husband of Nelta Bauerla. Father of Diana Haffield, Teresa Hoffmeister, Connie Patterson, Frank Jr. and Mike Bauerla. Brother of Betty Hutt and Gary Bauerla. Grandfather of 14. Great-grandfather of 16.

**BOOK, Joseph R.**, 54, St. Joseph, Clark County, Aug. 13. Father of Sarah Beranek, Beth Book and Jennifer Jochim. Son of Raymond Book. Brother of Barbara Burgin, Mary Eurton, Carol Hamm and Doris Konermann. Grandfather of two.

**BROWN, Agnes**, 86, Holy Trinity, Indianapolis, July 30. Mother of Cindy Daugherty and William Brown. Sister of Frank Androjna. Grandmother of five. Great-grandmother of four. Great-great-grandmother of one.

**BRYAN, Loretta C.**, 88, St. Luke the Evangelist, Indianapolis, Aug. 3. Mother of Carol Hendrick and Patrick Bryan. Grandmother of four. Great-grandmother of one.

**CHISHOLM, Richard G.**, 52, St. Bartholomew, Columbus, Aug. 7. Husband of Kate Chisholm. Father of Abby, Mary and Graydon Chisholm. Son of Richard and Elissa Chisholm. Brother of Catherine Blankemeye, Elizabeth, Margaret, Susan and William Chisholm.

**CHUMBLEY, Patricia Ann**, 81, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Aug. 3. Mother of Shelia Hanlin. Grandmother of three.

**CLIFTON, Darryl P.**, 51, St. Gabriel the Archangel, Indianapolis, Aug. 3. Father of

Eric Clifton. Son of Raymond Clifton. Brother of David and Dean Clifton.

**DILLON, Robert E.**, 81, Sacred Heart of Jesus, Indianapolis, Aug. 6. Husband of Denise (Hinson) Dillon. Father of Brenda Eads, Bryan Ellingsworth, Tracie Russell, Gene and Steve Dillon. Brother of Wilma Altenshulte, Mary Sandley and Jack Dillon. Grandfather of 13. Great-grandfather of 34.

**FOUST, LaJoy**, 34, St. Joan of Arc, Indianapolis, Aug. 6. Wife of Curtis Foust Sr. Mother of Curtis Foust Jr. Daughter of Darryl and Debra Perkins. Sister of Martino Perkins. Granddaughter of Clara Perkins.

**GRAHAM, Joann**, 66, Sacred Heart of Jesus, Indianapolis, Aug. 5. Sister of Jana Hayes, Mary Beth, Michael and Patrick Graham.

**GRILL, Mary A.**, 83, St. Joseph, Indianapolis, Aug. 1. Mother of Candy Stinson. Grandmother of several. Great-grandmother of several.

**HAGERDON, Ann Louise**, 82, St. Paul, Tell City, Aug. 11. Wife of Ray Hagerdon. Mother of Karen Doogs, Janice Flamion, Judy Schneider, Donna Seamon and Linda Vojtaskovic. Sister of Mary Taylor and Cletus Mitchell. Grandmother of 17. Great-grandmother of 16.

**HAMMOND, Betty Jo**, 80, St. Mary, New Albany, Aug. 9. Mother of Barbara Sillings, Sheila, Don, John and Larry Hammond. Grandmother of 10. Great-grandmother of four.

**HEILWAGEN, Russell W.**, 89, St. Matthew the Apostle, Indianapolis, Aug. 4. Husband of Audrey Heilwagen. Father of Sharon Donohue and Mary Jo Tarvin. Grandfather of six. Great-grandfather of five.

**HYATTE, William**, 72, Holy Trinity, Indianapolis, July 24. Husband of Natalie Hyatte. Father of Sherri and Michael Hyatte. Stepfather of Hope Pace, Royce, Shane and Troy Thomas. Brother of Deborah Nelson. Grandfather of one. Step-grandfather of nine.

**KIRSCHNER, Robert F.**, 88, St. Louis, Batesville, Aug. 8.

Husband of Marjorie (Laker) Kirschner. Father of Brenda Graham, Elaine Wirth, James, Kevin, Marvin and Roger Kirschner. Brother of Anna Mae Feller. Grandfather of 13. Great-grandfather of two.

**LECHER, William J.**, 95, St. Maurice, St. Maurice, Aug. 13. Father of Rose Ann Bowman, Katherine Schmidt, Kathleen, Raymond and Timothy Lecher. Brother of Ida Nobbe, Ed, Jim, Joseph and Paul Lecher. Grandfather of five. Great-grandfather of four.

**LOHSE, Julia Ann**, 54, St. Joan of Arc, Indianapolis, July 31. Wife of John Miller. Mother of Anja and Luke Miller. Sister of Jennifer, Joy, Jim and Joe Lohse.

**MADDEN, Thomas C., M.D.**, 59, St. Roch, Indianapolis, Aug. 8. Husband of Terri (Robinson) Madden. Father of Erin, Lauren and Austin Madden. Brother of Mary Ann Kaiser, Jeanne, Jim, John and Paul Madden.

**OBERMEYER, Shirley Mae**, 62, Holy Family, Oldenburg, July 29. Wife of Robert Obermeyer. Mother of Jenny O'Connell, Greg and Tim Obermeyer. Daughter of Helen Nunlist. Sister of Judy Combs, Janet Howell, Peg Meyer, Butch Nunlist, Kay and Pat Obermeyer. Grandmother of four.

**PICKETT, Carol Ann**, 76, St. Pius X, Indianapolis, Aug. 8. Wife of Donald Pickett. Mother of Joan Ehman, Kevin, Mark and Mike Pickett. Sister of Patty Cardwell, Linda Yorger, Dennis and Jerry Roembke. Grandmother of 18. Great-grandmother of eight.

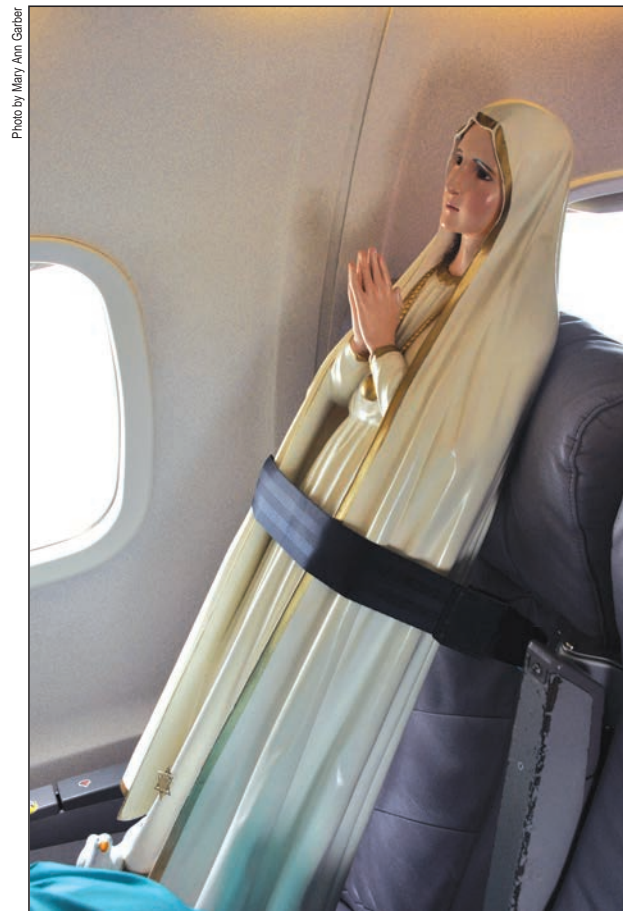
**RENCH, Dolores Elaine**, 83, St. Simon the Apostle, Indianapolis, Aug. 3. Mother of Sabrina Haggard, Daniel and Stephen Rench. Sister of Marjorie Bovard and Charlotte Tennant. Grandmother of four.

**THOMAS, Carolyn Ann (Ready)**, 68, Annunciation, Brazil, July 18.

**WILLIAMS, Stephen Anthony**, 56, St. Simon the Apostle, Indianapolis, Aug. 6. Husband of Mary Ann Williams. Father of Bridget, Holly and Patrick Williams. Brother of Charles and Patrick Williams. †

## Our Lady of the Sky

The United Nations International Statue of Our Lady of Fatima is secured in a passenger seat during a flight from Providence to Cleveland on Aug. 14. Judith Studer, representing the Providence Diocesan Division of the World Apostolate of Fatima, was traveling with the Marian image.



## Providence Sister Maureen Clare Lehmann ministered as a teacher for 47 years

Providence Sister Maureen Clare Lehmann died on Aug. 11 at Mother Theodore Hall at Saint Mary-of-the-Woods. She was 96.

The Mass of Christian Burial was celebrated on Aug. 16 at the Church of the Immaculate Conception at the motherhouse. Burial followed at the sisters' cemetery.

Agnes Eleanor Lehmann was born on Feb. 2, 1916, in Chelsea, Mass.

She entered the congregation of the Sisters of Providence on Feb. 10, 1936, professed first vows on Sept. 8, 1938, and professed final vows on Aug. 15, 1944.

Sister Maureen Clare earned a bachelor's degree in Latin at Saint Mary-of-the-Woods College, master's degree in Latin at Marquette University in Milwaukee, Wis., and master's degree in theology at Boston College in Boston.

During 76 years as a Sister of Providence,

she taught for 47 years at Catholic schools in Indiana, Illinois, Maryland, Massachusetts and Washington, D.C.

In the archdiocese, Sister Maureen Clare ministered on the general administration staff at the motherhouse from 1993 until 2002.

After retiring from teaching, she moved to St. Rose Parish in Chelsea, Mass., her home parish, and ministered there for a number of years.

In 1993, she retired and moved to the motherhouse, where she served nine years as a secretary for the general administration staff.

In 2002, she dedicated herself to the ministry of prayer full-time with the senior sisters.

She is survived by a sister, Mabel Moschella of Revere, Mass.

Memorial gifts may be sent to the Sisters of Providence, 1 Sisters of Providence Road, Saint Mary-of-the-Woods, St. Mary-of-the-Woods, IN 47876. †

## Byzantine Father Sidney Sidor was pastor of St. Athanasius the Great Church in Indianapolis

Father Sidney Sidor, pastor of St. Athanasius the Great Byzantine-Ruthenian Catholic Church in Indianapolis, died on Aug. 14 at the Hooverwood Jewish Home in Indianapolis. He was 84.

The funeral with Hierarchical Divine Liturgy was celebrated on Aug. 18 at St. Athanasius Church.

Interment was at Queen of Heaven Cemetery in McMurry, Pa.

Surviving are four children, 10 grandchildren and two great-grandchildren.

Memorial gifts may be sent to St. Athanasius Church, 1117 Blaine Ave., Indianapolis, IN 46221. †

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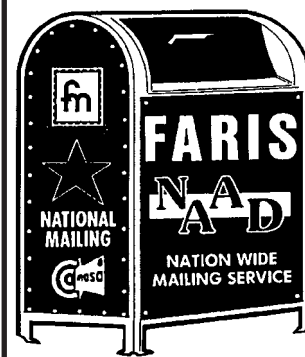
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# On Assumption, pope says Mary is with God, listening to prayers

CASTEL GANDOLFO, Italy (CNS)—Assumed into heaven, Mary is with God and is ready to listen and respond to cries for help, Pope Benedict XVI said.

Joining God in heaven, Mary “does not draw away from us, does not go to an unknown galaxy,” but becomes “even closer to each one of us,” the pope said on Aug. 15 during his homily at Mass for the feast of the Assumption.

With his 88-year-old brother, Msgr. Georg Ratzinger, seated in the front pew, the pope celebrated an early morning Mass in the Church of St. Thomas. Using a white-handled cane, the pope walked to the church across the square from the main entrance to the papal villa at Castel Gandolfo.

Mary’s assumption, he said, gives believers “a sure hope. God expects us, he awaits us. We are not moving toward a void.

“And going to that other world, we will find the goodness of the

Mother [Mary], we will find our loved ones, we will find eternal love,” the pope said.

Pope Benedict, who set aside his prepared text for much of his homily, said that Mary’s closeness to God ensures her closeness to all God’s creatures.

“Mary, totally united with God, has a heart that is so big that all creation can find a place there,” a fact illustrated by the votive offerings people around the world leave at Marian shrines and statues when their prayers are answered, he said.

Mary’s presence in heaven shows that “in God, there is room for man,” he said.

At the same time, he said, she demonstrates that “in man, there is room for God,” and when God is present within individuals and they allow God to influence the way they act in the world, the world becomes a better place.

Many people today speak of their hopes for a better world, he said.

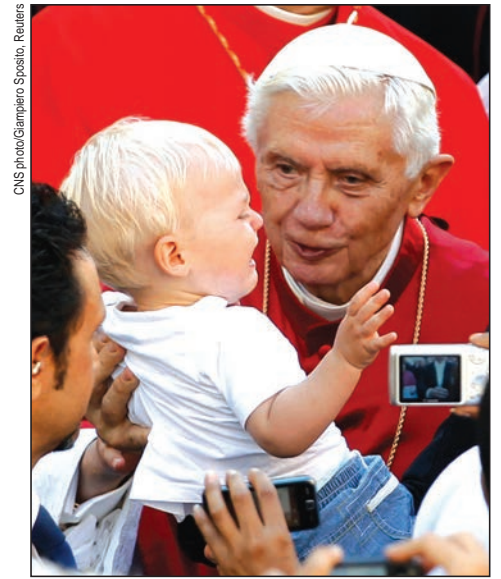
“If and when this better world will

come, we do not know. But one thing is certain—a world that moves away from God will not become better, but worse. Only the presence of God can guarantee a better world.”

The Christian hope for a better world and for finding a place with God for eternity “is not just yearning for heaven,” but allowing one’s desire for God to “make us untiring pilgrims, increasing our courage and strength of faith, which is at the same time the courage and strength of love,” he said.

Later on Aug. 15, Pope Benedict recited the Angelus with visitors crowded into the courtyard of the papal summer villa.

Continuing his reflection on the meaning of the Assumption, he said that “it shows us, in a brilliant way, our destiny and that of humanity and of history. In Mary, in fact, we contemplate that reality of glory to which each one of us and the entire Church is called.” †



A child cries as Pope Benedict XVI greets him after celebrating Mass for the feast of the Assumption at the Church of St. Thomas in Castel Gandolfo, Italy, on Aug. 15.

# In Philippines and U.S., Catholics prepare to welcome new teenage saint



A painting of Blessed Pedro Calungsod shows him holding a palm frond. The young missionary catechist from Cebu, Philippines, was martyred the day before Palm Sunday in 1672 in Guam. He will become the second saint from the Philippines when he is canonized on Oct. 21.

MANILA, Philippines (CNS)—Catholics in the Philippines and the U.S. are preparing to celebrate the Oct. 21 canonization of Blessed Pedro Calungsod, a teenage catechist killed in Guam in the 17th century.

Witness accounts in the records of Jesuit missionaries show Blessed Pedro died trying to protect his mentor, Jesuit Father Diego Jose Luis San Vitores, a missionary who was also killed in the attack. Two Chamorro chiefs pursued the missionaries when they learned Father San Vitores had baptized a chief’s daughter without his consent.

Blessed Pedro, a native of Cebu province in the Philippines, “was the first to be attacked in the assault,” explained Msgr. Ildebrando Leyson of the Cebu Archdiocese. “And they marveled how he was so skillful in evading the darts of the spears ... until finally he was hit in the chest. He fell and the other

assassin split his skull.”

Blessed Pedro’s martyrdom has captured the imagination of some admirers, but it was his intercession that made the Vatican take notice.

Msgr. Leyson, rector of the Shrine of Blessed Pedro Calungsod, spent about 15 years looking into Blessed Pedro’s history. He was part of a team of clergy that had to verify miraculous works attributed to the martyr, who was beatified in 2000. Msgr. Leyson said there were many claims of sick people being healed because they asked for Blessed Pedro’s intercession.

In 2003, an unnamed patient recovered from a type of deep coma that is rarely survived. When such patients do survive, they normally remain in a vegetative state.

One afternoon a doctor in Cebu, who worried he might lose his patient, implored Blessed Pedro to intercede, and four hours later the patient started

showing vital signs, according to Msgr. Leyson. Over several weeks, the patient—who had never heard of Blessed Pedro—was up and about. Scientists could not explain the situation, and the Vatican’s team of expert doctors and clergy studied the phenomenon for six years before deeming it a miracle in 2011.

Msgr. Leyson said the archdiocese is careful not to focus on the identity of the person who was healed to respect their privacy and to help keep a spiritual perspective.

“We would want that the attention should be focused on God, who did the miracle,” he said. “And to Pedro Calungsod, whose intercession it was that occasioned the miracle ... . Otherwise, we would be worshiping something else!”

In Seattle, Deacon Fred Cordova of Immaculate Conception Church took note of Blessed Pedro when he learned about the miracle. The 81-year old

Filipino-American was born to Filipino parents and raised in the United States.

Deacon Cordova is a retired historian, and he helped found the Blessed Pedro Calungsod Guild in 2005. He said he thinks of Blessed Pedro as a friend, and the guild founders thought that, in the spirit of friendship, his impending sainthood would be a good way to bring Filipino-American Catholics together and help them feel at home in their adopted culture.

“They may go into a parish and not feel ownership ... like they’re there just as guests,” Deacon Cordova told Catholic News Service by phone. “We try and make them feel very much a part, to participate in everything of parish life besides just the sacraments, besides just the liturgy.”

Deacon Cordova said the guild has received generous donations toward planned celebrations and events around Blessed Pedro’s canonization. †

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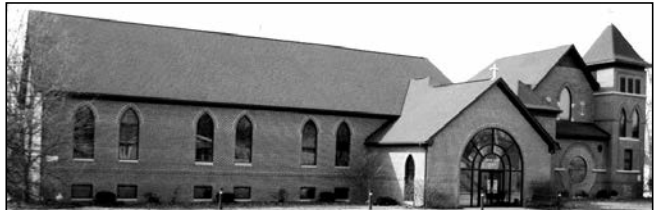
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# Mitchell heir leaves millions, literary rights to Atlanta Archdiocese

ATLANTA (CNS)—The Archdiocese of Atlanta has received a substantial gift from the estate of Margaret Mitchell's nephew, Joseph, including a 50 percent share of the trademark and literary rights to *Gone With the Wind*.

The estate of Joseph Mitchell included a multimillion-dollar bequest to the archdiocese and the donation of his home in Atlanta.

One of two sons of Margaret Mitchell's brother, Stephens, Joseph Mitchell died in October 2011. He was a member of the Cathedral of Christ the King and asked that, if possible, his donation assist the cathedral in a particular way.

"It is a magnificent gift," said

Deacon Steve Swope, who has been overseeing the transition of the bequest on behalf of Atlanta Archbishop Wilton D. Gregory.

The inheritance passed on to the archdiocese includes a collection of signed *Gone With the Wind* first editions published in various



Joseph Mitchell

languages in countries around the world and an unpublished history of the Mitchell family, handwritten by Margaret's father, Eugene Muse Mitchell.

Some of Margaret Mitchell's personal effects, including her wallet with her press card and library card, and furniture from her apartment have been given to the archdiocese.

A library of books includes histories and signed first editions of the late Georgia Catholic author Flannery O'Connor's novels and short stories.

Joseph Mitchell, who died at 76, was the last direct descendant of the Mitchell family. His brother, Eugene, a generous benefactor of Morehouse College and School of Medicine, as was Margaret Mitchell, died in 2007.

Eugene's widow, Virginia, is still living. The two brothers had each inherited a trust with a half share of the literary and trademark rights to the celebrated novel written by their late aunt.

The movie rights were sold immediately after *Gone With the Wind* was published in 1936 to instantaneous success. Two million copies of the novel had been sold by 1939. The work was quickly translated into Arabic, Asian, and eastern and western European languages. Mitchell was awarded the Pulitzer Prize in 1937 for her work and, according to *Publishers Weekly*, the novel continues to sell in the United States at a rate of about 75,000 copies a year.

The Archdiocese of Atlanta has created a corporation with the Eugene Mitchell trust to manage the literary inheritance. The archdiocese also will continue to use the group of attorneys, colleagues of Stephens Mitchell, who have been safeguarding the literary work and its appropriate use on behalf of the Mitchell family for decades.

"We want to continue to make *Gone With the Wind* available to the widest possible audience, and to do it in a way that is respectful and dignified and in line with the wishes of the late Stephens Mitchell," Deacon Swope said.

The "artifacts that were part of the provenance of Margaret Mitchell" are being preserved by the Archdiocese of Atlanta, Deacon Swope said. It is hoped that in the future, the collection can be loaned to a major institution for public display, he said.

From the Joseph Mitchell estate, Archbishop Gregory has designated that \$7.5 million be given to the Cathedral of Christ the King for its building fund.

He also has assigned \$1.5 million to Catholic Charities Atlanta for its immediate use and an additional \$2 million to create an endowment fund for the social services agency to address its long-term need for



Various editions of *Gone With the Wind*—including ones from Spain, Germany, Iran, Finland and Vietnam—are part of a multimillion-dollar bequest made to the Archdiocese of Atlanta by Joseph Mitchell, Margaret Mitchell's nephew. He died last October.

sustaining income.

The archbishop also has asked the Catholic Foundation of North Georgia to create an endowment fund for each parish, mission and Catholic school of the archdiocese with a \$10,000 gift apiece from the Joseph Mitchell estate, totaling more than \$1 million.

He also has assigned \$150,000 to the Deacons' Assistance Fund, \$100,000 of which will be a challenge grant that is in place until May 31, 2013, to match any charitable contributions made to the fund during that time.

The remainder of the Mitchell bequest will be held in reserve and used by the archdiocese for general religious purposes as requested in Joseph Mitchell's will, Deacon Swope said.

Plans call for the cathedral parish, which has limited space on its Peachtree Road site, to use part of the bequest to purchase the nearby archbishop's residence on West Wesley and renovate it as a rectory. A new residence is planned for Archbishop Gregory and future archbishops of Atlanta on the property given to the archdiocese by Joseph Mitchell.

"The Archdiocese of Atlanta has

been blessed with a generous gift through the kindness of Joe Mitchell," Archbishop Gregory said. "This gift is a reservoir of the funds earned through the genius of Margaret Mitchell, and her depiction of the harsh struggles of Southern life during and after the Civil War. The Mitchell family has a proud Catholic legacy, and this gift will allow that legacy and that pride to be shared with many others in the archdiocese."

The Catholic roots of the Mitchell family come through Margaret and Stephens' mother, Maybelle Stephens Mitchell, whose father, John Stephens, was born in Ireland and whose mother, Annie Fitzgerald Stephens, descends from one of the earliest Catholic families in Georgia.

In Finis Farr's biography of Margaret Mitchell, Stephens Mitchell said their mother was educated in a convent school in Quebec, and was so concerned with teaching and defending the Catholic faith that she helped found the Catholic Laymen's Association of Georgia, made up of prominent lay Catholics who wrote and spoke to explain Catholic beliefs and defend the Church against anti-Catholicism. †



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