



August 5, 2010

Camp Prepares Youth Leaders

Teenagers from 10 parishes throughout the Diocese of Memphis participated in the 2010 Youth Leadership Camp held July 25-27 at The Grove at Red Oak Lake in Cordova. In addition to the participants, eight TIM's (Teens in Ministry) from last year's Leadership Camp served as table leaders with eight adults. The young people were commissioned as TIM's at the close of the camp.

Three of the youth were discerned to serve as youth representatives for the diocese. They are Grant Adams from St. Andrew Church in Lexington, Shelby Crull from St. William Church in Millington and Peter Longoria from St. William Church in Millington. Director of Leadership Camp is Mary Lou Stauffer and spiritual director is Father Joey Kaump of St. Mary Church in Camden, TN.

Church Offers Ongoing Support for Those with Disabilities

By Nancy Frazier O'Brien

Catholic News Service

WASHINGTON (CNS) — When the Americans with Disabilities Act was being debated in the U.S. Senate 20 years ago, excerpts from the pastoral statement on people with disabilities issued by the U.S. bishops 12 years earlier were read on the Senate floor in support of its passage.

"It is not enough merely to affirm the rights of people with disabilities," the document says. "We must actively work to make them real in the fabric of modern society. Recognizing that individuals with disabilities have a claim to our respect because they are persons, because they share in the one redemption of Christ, and because they contribute to our society by their activity within it, the church must become an advocate for and with them."

For most of her adult life, Jan Benton has been doing just that. But the executive director of the National Catholic Partnership on Disability is not sure the church's message is getting out to those who need to hear it most.

"Our challenge and our goal is to have people know we exist so they know that the church does care," Benton told Catholic News Service during a July 13 interview in her Washington office. "That's the painful thing, when people say, 'I never heard of you.' We don't want them to think the church is not there for them. We want them to know the church is there and has many opportunities" for them.

When the Americans with Disabilities Act was signed into law on July 26, 1990, it gave people with disabilities "a place at the table" and raised expectations for their lives, Benton said.

She spoke about an 18-year-old friend born with serious disabilities, including hands that grow from her shoulders. But when Benton saw the young woman recently, her fingernails were painted for the high school prom she had attended and she was preparing to begin college at Bucknell University in Pennsylvania.

"Her generation grew up expecting that they had rights, that they could do whatever they set their minds to," she said.

An estimated 54 million Americans have a disability, including 5 percent of children under 18 and 38 percent of adults 65 and older, according to the U.S. Census Bureau. More than 3 million people 15 and older use a wheelchair, while another 10 million use a cane, crutches or walker.

The ADA protects the rights of people with disabilities to equal access in employment; state and local government programs and services; places of public accommodation such as businesses, transportation and nonprofit service providers; and telecommunications.

But as with the implementation of the civil rights legislation of the 1960s, reality sometimes falls short of the law and the expectations it raised, Benton said.

Instead of receiving the respect they deserve, some people with disabilities have been subject to a "misguided compassion" that encourages the elderly to consider physician-assisted suicide and the parents of a child likely to be born with disabilities to abort the child, she said.

"We're so blessed to be in a church that can counter these arguments, a church that says every person is worthy of respect," she added. "It's easy to be able to argue for life."

Benton, a secular Franciscan, witnessed the importance of helping parents cope with a poor prenatal diagnosis when a couple in her community, expecting their third child, got devastating news more than four years ago following a routine sonogram.

The child they were expecting had a heart defect and their doctor advised them to "schedule your abortion on the way out of the door," Benton recalled. The doctor "painted the worst possible picture" of a child who would be unable to feed herself or interact in any meaningful way with her family and the world, she added.

Now Benton brags about her goddaughter Rose, describing her at a recent lunch they shared as "happily smiling, able to eat, running and playing ... like any other sweet 4-year-old."

As Rose and her family have confronted various serious health challenges, "our secular community was able to be a little support for them and they've known that the church recognizes the value of what they did and defends them in their decision," Benton said.

To help combat the attitudes that leave many parents thinking they have no alternative than to abort a child who might face challenges, the National Catholic Partnership on Disability is sponsoring a Webinar Oct. 5 on the issue of poor prenatal diagnosis.

Some parents have told Benton that they support the church's teaching that every child is important and decide not to abort a child likely to face difficulties, but when it comes time to find a school or sacramental preparation for their child, they say, "I can't find a place for my child."

"That's what we (in the church) need to be all about," supporting those families in finding what they need for themselves and their children spiritually, emotionally and in other ways, Benton said.

The October Webinar is part of a series begun three years ago that educates more than 2,000 people a year over the Internet about issues affecting those with disabilities, ranging from liturgical design to mental illness to ways to adapt catechetical programs to meet the needs of all.

"We want people with any disability to be nourished in the faith and to be able to contribute to the life of the parish community," Benton said.

For more information about the Ministry for People with Special Needs and Disabilities in the Diocese of Memphis, call 901-373-1237.

Catholic Schools: Teaching Wisdom, Teaching Love!

The academic year for Catholic Schools begins Thursday, August 12th. Those families interested in a new school for their child, are encouraged to consider one of the 28 Catholic Schools throughout the diocese.

This fall, the Catholic Schools of the Diocese of Memphis are celebrating 159 years of providing quality education and training future leaders.

Catholic Schools have a 99 percent graduation rate and last year the local graduates were offered scholarships totaling more than \$33 million. Catholic School grads in the diocese also have the highest ACT average in the state.

For more information about quality education with a Catholic heart for children from preschool through 12th grade, call the Catholic Schools office at 901-373-1219 or visit the website at www.cdom.org and click on Schools. There's still time to enroll in a Catholic School.

Biblical Scholar to Speak at CBU Lectors Series

Dr. Luke Timothy Johnson, Robert W. Woodruff Professor of New Testament and Christian Origins at Candler School of Theology, at Emory University, will present "How is the Bible True? Complicating the Question" as part of the *Distinguished Catholic Lectors Series* on Thursday, September 16 at 7 p.m. in the University Theater at Christian Brothers University (CBU).

Over the last 30 years, Johnson has played a profound role in reshaping the field of New Testament studies. For many years, debates have raged about the historical accuracy of the Bible. But is historical fact the only or even the most important kind of truth the Bible communicates? Does the obsession with historical accuracy risk making history, rather than Scripture, the touchstone for theology? Rather than insisting that Scripture fit into our contemporary worldview, Johnson invites us to allow Scripture to transform the way we imagine the world.

A former Benedictine monk, Johnson is a noted New Testament biblical scholar and the author of countless articles, reviews, essays and over 25 books, including commentaries on Luke, Acts, Romans, 1 and 2 Timothy, Titus, James, and Hebrews. He is perhaps best known for his book, *The Real Jesus: The Misguided Quest for the Historical Jesus and the Truth of the Traditional Gospels*. Johnson has served as a guest writer for *Commonweal*, the independent journal, published by Catholic lay people. His current research focuses on the literary, moral and religious dimensions of the New Testament. Johnson earned his PhD from Yale University, Masters of Divinity from Saint Meinrad School of Theology, MA from Indiana University, and BA from Notre Dame Seminary.

Johnson's lecture is cosponsored by The Commonweal Speakers Program which is made possible through a generous gift from James H. Duffy. It is free and open to the public. For more information contact Dr. James Wallace at (901)321-3018 or jwallac6@cbu.edu.

Cursillo _ An Encounter with Christ

By Karen Lewis Bobbitt

There are many Catholics throughout the Diocese of Memphis who have never heard of the Cursillo weekend. With God's guidance, this will change over the next several months as parish representatives are assigned to each parish and parishes are more fully enlightened as to how the Cursillo weekends can add to their strength.

I am writing this article from my own personal perspective. I knew nothing about the Cursillo weekend, but somehow had the desire or calling to make the weekend. I

struggled with this calling as I am far from the "ideal" Catholic, if there is such a thing. I had made many u-turns in my life and I was not sure that I would be a good candidate, but still, there was this nudge that would just not go away. In my own parish I could find no one who could sit down and truly explain to me what Cursillo was and I had difficulty finding a sponsor. I did not make the weekend that I felt called to make so I began to ignore the nudge. Then, out of the blue, came a post on Facebook, and my nudge became a push, truly a push in the right direction. My questions about the weekend were answered and I had a sponsor. I did not make the weekend I wanted; instead, I made the weekend God wanted me to make. This weekend changed my life, and it can change your life if you make time to feel the nudge or hear the call of the Holy Spirit.

So, what is the Cursillo weekend all about? First of all, there are separate weekends for men and women. At the present time, there are weekends in English twice a year, one in the fall, and one in the early spring. The English weekends are held at Our Lady Queen of Peace retreat center in Danceyville, TN, (Men's Sept. 23-26, 2010 and January 13-16, 2011; Women's October 21-24 2010 and February 3-6, 2011). Spanish weekends are held at "His Way", (Men's Aug. 26-29, 2010 and Women's September 9-12, 2010). These weekends are open to all Catholic adults, young or old, who have the desire to re-energize their faith in their daily lives. The weekend is made up of teams of "normal" Catholics, not religious freaks, not saints, but those who have struggled with their faith, those who are firmly planted in their faith, and those who are the prodigal sons and daughters welcomed back into the embrace of our Lord. All of these people share one thing in common at the beginning of the weekend and that is the challenge to be a better person, a better Christian, a better Catholic, in a world torn apart by hatred, bitterness and the desire to remove God's name, His love and His mercy.

Many deacons, priests and religious have accepted the call of the Holy Spirit and have experienced their own personal encounter with Christ. After all, they too are human beings, who, like many of us, live in a world where it becomes more and more difficult to set aside time (especially an entire weekend) for ourselves and our spiritual needs. Like many of us blessed with spouses or children, we are too busy taking care of or worrying about someone else or something else. We all have many of the same struggles and many of the same needs, but our greatest need is truly recognized in this weekend. Jesus said to us: "Come to me, all you who labor and are burdened and I will give you rest. Take my yoke upon you and learn from me, for I am meek and humble of heart; and you will find rest for yourselves. For my yoke is easy, and my burden light." (Mt. 11:28-30)

At one point, the husband had to make the weekend first; however, this is no longer the case. The Cursillo weekend can only be made once, as it is *the experience of a lifetime*. The weekend is open to all who are open to God's call. You begin the weekend as total strangers. The weekend is full of talks and discussions, singing, laughter, joy and tears. The Cursillo movement is built upon a tripod of study, piety and action and you learn how incorporating these three things into our lives can truly enrich and change our understanding and practice of our faith. This tripod cannot stand if one leg is missing. Throughout the weekend a change takes place, strangers become friends, "Sunday" Catholics become everyday Catholics as we become more aware that our faith is

challenged every single day in everything we do. Total strangers, in one short weekend, become one strong family, one strong link to join all the former links of past Cursillos. The downfall of the weekend is that it comes to an end. You are secluded in a holy place without television, cell phones, and computers. You are with God and there are no temptations. At the end of the weekend you step back into the "real" world, but somehow the caterpillar that you were Thursday evening, afraid and unsure, emerges into the "real" world as a butterfly, spiritually, emotionally and physically revitalized.

For those of you who were fortunate to make the SEARCH weekend as teenagers, the comparison, according to Mark Underwood, Precursillo Chairperson, is this: "SEARCH is the engagement, Cursillo is the wedding, and Ultreya is the reception."

The Cursillo movement needs you. The Catholic Church needs you. Please don't ignore the nudge, but allow the nudge to become a poke and allow the poke to become a push in the right direction.

If you are interested in getting to know some of the English/Spanish/Korean Cursillistas and finding out more about this unique encounter, please join us for a Marian year Cursillo family picnic, August 22, from 2 - 5 p.m. on the grounds of Our Lady of Perpetual Help Church in Germantown. Also, a special invitation is extended to all Cursillistas who are not involved in group reunions or Ultreya. Come join us. You are part of the backbone of this flourishing movement, and we need your witness and your energy. Please refer to your church bulletin for important information regarding this event.

For additional information regarding the Cursillo or applications for the weekend, contact Mark Underwood at 901-277-4297 or Brenda Kindelan at 901-756-4562.

In the holy Gospel according to Luke, read on July 25 at Mass, we heard: "... ask and you will receive, seek and you will find, knock and the door will be opened to you."

God is knocking. Will you open the door? If you do, you will surely find and receive.

E Pluribus Unum: Can We Americans Sustain Our Founding Motto?

By Father Bruce Nieli, C.S.P.

In 1894, a six year old boy from Menfi, Sicily, Melchior Nieli, in the company of his mother Grazia, on a ship destined for Ellis Island, jubilantly threw his hat into the Atlantic Ocean upon seeing the Statue of Liberty for the first time. He was thrilled to have escaped the poverty of his native village and behold the symbol of the land of hope. He would later fulfill a dream by opening a hardware store along with his little son Anthony (my father) in Merrick, Long Island, New York, and donate the shovel for the groundbreaking of Cure of Ars Church, perhaps the first parish named for Saint John Vianney following his 1925 canonization.

One of the glories of the world's great religions has been the support given throughout history to immigrants and refugees. The Hebrew Scriptures are forthright: "The stranger who sojourns with you shall be to you as the native among you" (*Leviticus 19:34*). Pope John Paul II, in his powerful Apostolic Exhortation promulgated in January, 1999, in the Basilica of Our Lady of Guadalupe, *The Church in America*, gives contemporary voice to this solidarity by quoting from the Special Assembly for America of the Synod of Bishops: "The Church in America must be a vigilant advocate, defending against any unjust restriction the natural right of individual persons to move freely within their own nation and from one nation to another. Attention must be called to the rights of migrants and their families and to respect for their human dignity, even in cases of non-legal immigration."

The United States of America is at this writing embroiled in an identity threatening conflict over the issue of immigration, and especially, in the Pope's phrase, "non-legal immigration." Many immigrants and refugees fear deportation in an increasingly hostile American environment. It is the opinion of this writer that to a great extent the source of this conflict is the hesitancy on the part of many, perhaps due to complacency, reserve, or even fear, to truly get to know persons culturally different from themselves, to deeply enter into their aspirations, struggles, and life experiences. Who are these immigrants *as persons*? Saint Paul the Apostle could serve as a master teacher in this regard: "I have become all things to all people" (*1 Corinthians 9:22*). The crisis over immigration is, sadly, yet another manifestation of the profound polarization we are experiencing as a people. It reflects one more challenge to our founding motto *e pluribus unum*, "out of many, one."

In 1776 our fledgling country was struggling to form itself as one nation from thirteen diversely populated colonies. The Continental Congress appointed Benjamin Franklin, Thomas Jefferson, and John Adams to create a seal and motto for the newly declared United States of America, and the motto they came up with was the Latin *e pluribus unum*. To this day one can see this phrase on the ribbon carried in the beak of the bald eagle within the Great Seal of the United States on the reverse side of the one dollar bill. We were to be a sovereign union of sovereign States, "out of many, one."

Our country was therefore rooted in a philosophy; in fact we were to live out as a people the great philosophical problem of all time—that of the one and the many, unity amidst diversity. In terms of population, this translates into "how do I maintain my own identity while being open to the values, beliefs, and cultures of others?" "How can I be a free person while living in community?" How can we as a people truly be a veritable multicultural beacon of freedom and providential "light to the nations?" This has been for us historically a lifelong and painful struggle, but in an authentic way America has become that beacon and light, the planet's cultural barometer, inviting the world to send us, in the words of Emma Lazarus' famous poem, its "tired, poor, and huddled masses yearning to breathe free." But will that invitation continue?

It is my conviction that Catholic Americans have a providential opportunity to bring our people together and renew our *e pluribus unum* identity. With our incredible human

diversity and mystical unity, we Catholics are an *e pluribus unum* Church with a mission to rebuild an *e pluribus unum* America. "From California to the New York island," "from sea to shining sea," the United States cries out for a *spirituality* of *e pluribus unum*, a guiding light and permeating force to root us historically yet open us up globally.

Catholicism can provide for America such a spirituality by becoming, in the words of Servant of God Isaac Hecker, a "North Star" of the Spirit. Our Table of the Eucharist could serve as Dr. Martin Luther King's "table of brotherhood." In our parishes, schools, institutions, and societies, we can be bridge-builders for our people, facilitators of intercultural bonding and neighborhood intercommunion. As our Catholic bishops have pointed out, we can help our people really get to know persons of diverse backgrounds and become instruments of reconciliation and channels of mutual understanding. We can become both truly human and truly holy by reaching out to the rich diversity of our population.

A similar claim was made early in our American history by the influential Alexis de Tocqueville. In his seminal work, *Democracy in America* (1835), de Tocqueville states, "These Catholics show great fidelity in the practices of their worship and are full of ardor and zeal for their beliefs; nevertheless they form the most republican and democratic class there is in the United States; (Catholicism) likes to intermingle all classes of society at the foot of the same altar, as they are intermingled in the eyes of God." Later on in that century, the aforementioned Isaac Hecker, Paulist founder, would claim that his contact with "all classes" of persons in America would draw him to Catholicism and to his eventual belief that "in the union of Catholic faith, and American civilization," there would result "a future for the Church brighter than any past." Thomas Merton, recently cited by the Dalai Lama as a major influence in his spiritual journey ("*Many Faiths, One Truth*," *NY Times Op-Ed, Tuesday, May 25, 2010*), relates in his autobiography *The Seven Storey Mountain* that it was precisely the great diversity of ages, genders, and classes prayerfully participating in the first Mass he ever attended, at Corpus Christi Church in Manhattan, that prompted him to seek initiation into Catholicism.

It was, in fact, in Manhattan, during my participation in the recovery of bodies at Ground Zero, in the aftermath of the tragic events of September 11, 2001, that a spirituality of *e pluribus unum* really hit me. On opposite ends of what had been the campus of the World Trade Center I was aware of two powerful icons: the steel beams joined in the form of a cross, retrieved from the rubble and planted at the site, and perhaps the earliest painting of our country's Great Seal, with *e pluribus unum* on the ribbon, above George Washington's pew in St. Paul's Chapel. I was reminded of Saint Paul's words: "For by one Spirit we were all baptized into one Body, whether Jews or Greeks, slaves or free, and have all been made to drink of the one Spirit." (I Corinthians 12:13) It is from the cross of Christ that the living water of the Holy Spirit flows, turning a desert of hatred and despair into an oasis of love and hope, and transforming a divided nation into an "America united."

The Diocese of Memphis, like dioceses all over the country, is blessed with thousands of immigrant persons. Many, perhaps most, are undocumented. They share in our parish life

and account for the largest participation in some of our liturgies and religious education classes. They do the landscaping, construction, poultry farming, nannying, hotel maintenance, restaurant servicing, and umpteen other activities not provided for by a retiring American labor force. I am graced to have so many as dear friends and coworkers in the vineyard. May we all share with them what Melchior Nieli and so many like him came to enjoy— "a future brighter than any past."

A History with God

By Dr. Mary C. McDonald

Secretary of Education/Superintendent of Schools

There are moments in time when reason steps back, and wonder takes over. They are those times when you can sense a thread of wisdom that tethers you to the heart of God. They are those times when you step back and say, "Did that really happen?" I experienced such a time while I was on vacation at the beach.

It was almost sunset, my favorite time to walk along the beach. It is like a spiritual experience when the water is so calm and the beach so quiet. As I walked along the Gulf, I picked up tiny tar-like balls of oil that had washed up, and put them in a paper cup. I thought I'd take them home to my grandchildren. Perhaps they could use them for *Show and Tell*, or a Science project. It was a piece of history they might like to see. As I looked down, I saw a bright green object sticking up in the sand. I thought it might be a toy shovel that had been left behind that I could use to scoop up the oil. I leaned down and pulled it up from under the sand. It was a bright green nylon wallet. I thought it might be a child's, but I opened it up and saw that it was packed tightly with credit cards, club memberships, a drivers license, and more money than I thought anyone should carry without a security guard. I had a heartsick feeling for the owner, and the panic he might be feeling to have lost his wallet, and he would have no idea where to look for it.

I walked back to the hotel and spoke to several people at the front desk, and in the security office. No one by the name in the wallet was registered at the hotel, and no one wanted to hold the wallet in case the man returned. The man from Atlanta, who owned the wallet, could be anywhere, but he wasn't at home; I called.

I started calling hotels at the beach. After fourteen "no one by that name is registered here" responses, I finally heard an operator say, "I'll connect you." A man answered in the middle of the first ring. "Are you Mr. Smith" I asked? "Yes, yes," he said quickly. "Did you lose something" I asked? "My green wallet," he answered. "It had everything in it, everything," he said. He went on to describe everything in the wallet, including the amount of cash. "I have it," I said. "Thank God," he whispered, "thank God." I gave him the directions to where I was staying and told him I would meet him in the lobby.

My husband and I had just gotten off the elevator when we saw a man who looked like the one in the picture on the license run in the front door, a little boy running with him. I

called his name and he rushed over and said, "I'm Gene." I handed him the wallet. He hugged me and said, "Thank you. I have been praying all day to St. Paul to find it!" "St. Paul," I said, do you mean St. Anthony?" "St. Anthony!" he exclaimed, "That's right!" "No wonder I couldn't find it! I should have called my mother to check which saint. She knows all the saints. She has a history with God." "I am sure the saints take messages for one another," I assured him. "You can thank both saints." I smiled at his faith, but it was his words about his mother that night that tethered my heart to God: "She has a history with God."

We all have a history with God, whether we realize it or not. I have a history with God that I have thought about many times since that night. It is a history that says, "don't worry; I got your back; it's under control; it will turn out for the best; let me comfort you; you should listen to Me once and awhile; I forgive you; be patient; I am always with you."

God and I, we have a history together. He was with me in the prayers at emergency rooms, hospital beds and fearful situations. He and I shared the crises and heartbreaks of family members and friends. I have a history with God in my friendships, at work, in classrooms, in meetings, in decisions, in having the courage to speak and act when silence and inaction are much easier. We have a history, God and I, in the choices I made, and in the blessings or crisis that followed. I remember the times that I thought that there was no way out of a situation, and God made a way. I remember when I thought all was lost, everything was over, and then God showed me that it was really just the beginning. I remember the times that I said, "Not I, Lord, choose someone else," and then finally did what I knew He was asking. That's part of God's history with me. He gets a little resistance from me every now and then.

I believe that you have a history with God also, especially when you don't feel it. I am sure that you have been through a void and back. That journey you took through fear, illness, death, depression, unemployment, loneliness, divorce or disaster was with God, whether you realized it or not. You have a history together. So why worry now, when you know that His history with you will last forever? You prayed, He delivered you. You had a problem; he solved it, in His way and time. You were troubled, and He came to your rescue. You sinned and He forgave you. You were sad, and He comforted you, lonely and He sent someone into your life. In your suffering you understood what He went through for you. You have a history, you and God. It is prayer that tethers your heart to God, and love that writes that history.

Liturgy of the Hours

Psalter Week III

Lectionary Readings

Year C of the Sunday Cycle

August 8-14, 2010

Sunday, August 8

Nineteenth Sunday in Ordinary Time

Wisdom 18:6-9

Psalms 33:1,12,18-22

Hebrews 11:1-2,8-19 or 11:1-2,8-12

Luke 12:32-48 or 12:35-40

Monday, August 9

Weekday;

Teresa Benedicta of the Cross (Edith Stein), virgin, martyr

Ezekiel 1:2-5,24-28c

Psalms 148:1-2,11-14

Matthew 17:22-27

Tuesday, August 10

Feast of Lawrence, Deacon, Martyr

2 Corinthians 9:6-10

Psalms 112:1-2,5-9

John 12:24-26

Wednesday, August 11

Clare, virgin

Ezekiel 9:1-7;10:18-22

Psalm 113:1-6

Matthew 18:15-20

Thursday, August 12

Weekday;

Jane Frances de Chantal, religious

Ezekiel 12:1-12

Psalm 78:56-59,61-62

Matthew 18:21-19:1

Friday, August 13

Weekday; Pontian, pope, martyr and Hippolytus, priest, martyr

Ezekiel 16:1-15,60,63

or 16:59-63

(Psalm) Isaiah 12:2-3,

4bcd,5-6

Matthew 19:3-12

Saturday, August 14

Maximilian Mary Kolbe, priest, martyr

Ezekiel 18:1-10,13b,30-32

Psalm 51:12-15,18-19

Matthew 19:13-15

Obituaries

BROWN

A funeral home service was conducted July 13 for Robert Russell Brown, 62, at Collierville Funeral Home by Father Jolly Sebastian, M.C.B.S. Burial was in West Tennessee Veterans Cemetery.

Survivors include two daughters, Catherine Brown and Jennifer Brown; a son, Joseph Brown; three sisters, Gloria Ellithorpe, Judith Johnsons and Barbara Merwin; a brother, Steven Born; six grandchildren; 13 great-grandchildren; and two great-great-grandchildren.

GILMORE

A Mass of Christian Burial was celebrated July 26 for Turner Gilmore, Jr., 78, at St. Augustine Church by Father Robert Cary, C.S.P. Burial was in Forest Hill Cemetery.

Survivors include his wife, Marshia Gilmore; six daughters, Gilda Lewis, Kathy Gilmore, Kim Sims, Gail Hernandez, Dawn Peyton and Tracy Ellis; a son, Turner Gilmore, III; two siblings, Desota Gilmore and Verley Meacham; 16 grandchildren; and five great-grandchildren.

GRAF

A Mass of Christian Burial was celebrated July 29 for Sister Mary Mark Graf, O.S.B., 85, at Monastery Immaculate Conception in Indiana.

Sister Mary Mark, a Sister of St. Benedict, served her order and the Catholic Church for 55 years. Included in her service was teaching in Indiana and in Memphis. In 1969, she co-founded and directed Madonna Day School, now known as Madonna Learning Center, a special education facility in Memphis. She served the Memphis community for 32 years.

Survivors include her stepmother, Dorothy Graf McDaniel; a brother, Ralph Graf; four half brothers, Elmer, Alvin, Cletus and Larry; two half sisters, Sister Dorothy Graf and Alice Graf; and members of her Religious Community.

MOFFITT

A funeral home service was conducted July 6 for James L. Moffitt, Sr., 85, at Memorial Park Fireside Chapel by Father Jolly Sebastian, M.C.B.S. Burial was in Memorial Park Cemetery.

Survivors include his wife, Dolores Moffitt; a daughter, Nancy Murdock; a son, James Moffitt, Jr.; a sister, Wanda Papale; a brother, Gary Moffitt; and 11 grandchildren.

ORMEROD

A Mass of Christian Burial was celebrated July 22 for Alan Davenport Ormerod, 74, at St. Mary Church in Jackson, Tennessee by Father Robert Favazza and concelebrated by Father Anthony Onyekwe, assisted by Deacon Jim Moss and Deacon Bill LaFont. Burial was in Calvary Cemetery.

Survivors include his wife, Barbara Ormerod; three sons, Alan Ormerod, Steven Ormerod and Robert Ormerod; and eight grandchildren.

RUGGIERO

A Mass of Christian Burial was celebrated July 26 for Margaret Harnisch Ruggiero, 86, at St. Paul Church by Father James Pugh and concelebrated by Father Mathew Panackachira, M.C.B.S. assisted by Deacon Harold Yarbrough. Burial was in New York.

Survivors include a daughter, Angelina Goolsby; and two sons, Carmine Ruggiero and Michael Ruggiero.

STEELE

A Mass of Christian Burial was celebrated July 3 for Mary Steele, 96, at St. Therese Church by Father Carl Hood. Burial was in Memphis National Cemetery.

Survivors include a son, Robert Steele, Jr.; and four grandchildren.

SUMMERS

A Mass of Christian Burial was celebrated July 23 for Agatha Barre Barnes Summers, 35, at St. Philip the Apostle Church by Father Stephen Kenney. Burial was in Liberty Cemetery in Laconia, Tennessee.

Survivors include her husband, Jay Summers; a daughter, Ava Barre Summers; a son, Dutch Alton Summers; her parents, Chuck and Mary Barre Barnes; and a sister, Angela Beasley.

VICTOR

A Mass of Christian Burial was celebrated July 7 for Lawrence Victor, Sr., 95, at St. Brigid Church by Father Michael Stewart. Burial was in Calvary Cemetery.

Survivors include a daughter, Nicki Knight; a son, Lawrence Victor, Jr.; six grandchildren; and 12 great-grandchildren.

Calendar

AUGUST

7 Infertility Support Group Monthly Meeting

St. Anne School Conference Room, 670 S. Highland

9 a.m.; Email nikkitait@mindspring.com for info.

7 Reunion for Sacred Heart High School Class of 1970

Sacred Heart Church, 1324 Jefferson Ave.

Call 901-730-2264 to register or for info.

12 Serra Club Holy Hour

St. Louis Church, 203 S. White Station Rd.

7 p.m.; Father David Graham presiding.

14 Archbishop James P. Lyke Memorial Golf Tournament

T.O. Fuller State Park Golf Course

7:30 a.m. start; Call 901-323-3420 or 901-830-6114 for info.

14 3rd Annual Ladies of Charity Nutcracker Arts & Crafts Fair

Holy Rosary Church Gym, 4851 Park Ave.

8:30 a.m.-4 p.m.; Call 901-767-0527 for booth rental or info.

14 Blessed Sacrament Homeschool Group Family Picnic

Civic Center Park, Germantown

10 a.m.- 2 p.m.; Visit www.blessedsacramenthomeschool.org

14 Diaconate Ordination of Seminarian Jorge Cespedes

Church of the Holy Spirit, 2300 Hickory Crest Dr.

5 p.m.; Bishop J. Terry Steib, SVD presiding.

20 Back-to-School Dance for 7th & 8th Graders

St. Francis of Assisi Church Gym, 8151 Chimneyrock, Cordova

7-10 p.m.; Call 901-753-1213 for info.

21 A Faithful Imagination Workshop with Rachel Lustig

Church of the Holy Spirit, 2300 Hickory Crest Dr.

8:45 a.m.; Free; Reservations required -call 901-757-9140.

22 Cursillo Marian Year Picnic & Living Rosary

OLPH Pavilion, 8151 Poplar Ave., Germantown

2-5 p.m.; Bring a lunch; Call 901-756-4562 for info.

28 Ministry to the Sick Training Class

The Catholic Center, 5825 Shelby Oaks Dr.

8:45 a.m.-3 p.m.; Call 901-373-1237 for info.

28 Festival of Praise

St. Francis of Assisi Church Gym, 8151 Chimneyrock, Cordova

6:30 p.m.; Call 901-757-1213 for info.

29 15th Annual St. Brigid Golf Classic

Wedgewood Golf Course

1 p.m.; 901-496-9730 or hfulton0371@gmail.com for info.