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Celebrating Catholic School Values

Individuals who make a difference, Colts organization to be honored, page 3.

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Father Paul Etienne appointed new bishop of Cheyenne

By Sean Gallagher

Father Paul D. Etienne has been appointed the new bishop of Cheyenne, Wyo., by Pope Benedict XVI.

The appointment of the priest from the Archdiocese of Indianapolis was announced on Oct. 19 in Washington by Archbishop Pietro Sambi, apostolic nuncio to the United States.

On the day of the announcement, Bishop-designate Etienne was introduced at a press conference in Cheyenne, where he had traveled to meet with diocesan staff and members of the local media.

In a statement released afterward, Bishop-designate Etienne thanked Pope Benedict and Father Michael Carr, who had served as the administrator of the Cheyenne Diocese since its previous shepherd, Bishop David L. Ricken, was named bishop of Green Bay, Wis., in July 2008.

Then his thoughts turned to the archdiocese where he had spent most of his life.

"I also wish to thank the people of the Archdiocese of Indianapolis, especially my brother priests, and the people who have allowed me to serve them these past 17 years as a priest," Bishop-designate Etienne said. "Most especially, I thank my parents and my family. These are the people who have formed me into the man and priest before you today."

Bishop-designate Etienne said that his appointment and trip to Cheyenne put on hold a fishing trip he had planned with a priest friend. This circumstance led him to reflect on Jesus' calling of the fishermen who were his first Apostles.

"Jesus has stepped into the boat of my soul and said, 'Put out into the deep

and lower your nets for a catch,' "

Bishop-designate Etienne said. "... And as the first Apostles caught so many fish that it filled two boats to the point of sinking, I pray he will now bless the labors of the people of this diocese."

Established in 1887, the Diocese of Cheyenne is home to more than 53,000 Catholics. It has 36 parishes and 36 missions. There are 52 active priests, 17 retired priests, 22 deacons and 15 women religious.

In an Oct. 19 statement, Bishop Ricken said, "While I

have never met Father Etienne, his biography seems to have prepared him well for service as the eighth bishop of Cheyenne. I want him to know that he is coming to a diocese with good and faithful people, priests, deacons and religious, and a beautifully scenic and vast territory."



Bishop-designate Paul D. Etienne

Pope establishes structure for Anglicans uniting with Rome

VATICAN CITY (CNS)—Pope Benedict XVI has established a special structure for Anglicans who want to be in full communion with the Roman Catholic Church while preserving aspects of their Anglican spiritual and liturgical heritage, said U.S. Cardinal William J. Levada.

The cardinal, prefect of the Congregation for the Doctrine of the Faith, said a new apostolic constitution would establish "personal ordinariates"—similar to dioceses—to oversee the pastoral care of those who want to bring elements of their Anglican identity into the Catholic Church with them.

Anglican priests who are married may be ordained Catholic priests, but married Anglican bishops will not be able to function as Catholic bishops in keeping with the long-standing Catholic and Orthodox tradition of ordaining only unmarried clergy as bishops, Cardinal Levada said.

The cardinal announced the new arrangement at a press conference on Oct. 20 at the Vatican. He said the pope's apostolic constitution and norms for

See **ANGLICANS**, page 8

Connecting art and faith

Historic Catholic artwork and artifacts are celebrated in 'Sacred Spain' exhibit

By Mary Ann Wyand

Stunning. Inspirational. Unforgettable.

"Sacred Spain: Art and Belief in the Spanish World," a unique, one-time exhibition at the Indianapolis Museum of Art, is an incredible assembly of 17th-century Catholic artwork and artifacts from Spain and Latin America.

Free admission to the temporary exhibit—which opened on Oct. 11 and continues through Jan. 3—was made possible by a \$1 million grant from the Allen Whitehill Clowes Charitable Foundation. Tickets are required, and are available at the information desk inside the main museum entrance.

Ronda Kasl, senior curator of painting and sculpture before 1800 and a museum staff member for 17 years, said "Sacred Spain" is "an exhibition I've wanted to do for a very long time."

During a tour of the exhibit on Oct. 8, Kasl said her "interest in this subject comes out of a long-standing preoccupation with how works of art function in the context of belief, which is slightly different from the ways in which works of art are typically viewed in art museums."

This exhibit was specially created for the Indianapolis Museum of Art, she said, and provides viewers with the opportunity to reflect on the original context, use and significance of historic, religious artwork and artifacts from Spanish-speaking countries explained on bilingual labels.

"These are functional objects," Kasl explained. "They weren't made strictly for decoration. They were made to convey meaning. The Church in the 17th century ... had very precise notions of how works of art should function in religious practice."

"This [artwork] comes on the heels of the Reformation and the iconoclasm in northern Europe," she said. "It's very interesting that, during this period, artists, theorists and theologians were rather preoccupied with defending the use of images in religion. They were faced with allegations of idolatry so they wanted to be very, very clear about the fact that these images existed to awaken devotion—to move people to devotion—or to teach them. ... In some ways, their devotional function was to serve as a conduit to the divine."

"In Defense of Images," the title of the first gallery, begins with an explanation that, "In 1563, faced with allegations of idolatry and abuse, the [Church's] Council of Trent [1545-63] reaffirmed the usefulness of images as a means for the instruction and edification of the faithful."

Paintings in this gallery address complicated theological and doctrinal matters like the Immaculate Conception, Kasl said, which wasn't formally defined by the Church as dogma until the 19th century.

The doctrine of the Immaculate Conception—the belief that the Virgin Mary was conceived free of the taint of original sin—

See **'SACRED SPAIN'**, page 10



Above, Indianapolis Museum of Art conservator Christina Milton O'Connell works on restoring the "Virgin of Guadalupe" to prepare the painting for display in the museum's new "Sacred Spain: Art and Belief in the Spanish World" exhibition. The oil on canvas painting was created by an unknown artist in Mexico in about 1700.

Right, the "Virgin of Guadalupe" painting, created in Mexico in about 1700, had become darkened with age and grime. It was recently restored by Indianapolis Museum of Art conservators.



ETIENNE

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the beatification and canonization cause of the Servant of God Bishop Simon Bruté.

A graduate of Tell City High School, Bishop-designate Etienne managed a clothing store there before going to college.

He attended Bellarmine College in Louisville, Ky., and earned a bachelor's degree in business administration in 1986 from the University of St. Thomas in St. Paul, Minn. He also attended the university's St. John Vianney College Seminary.

In 1986-87, Bishop-designate Etienne served with the U.S. bishops' conference as assistant coordinator for papal visits in preparation for Pope John Paul II's September 1987 trip to the United States.

From 1988-92, he attended the Pontifical North American College in Rome and earned a bachelor's degree in sacred theology at the Pontifical Gregorian University there. In 1994-95, he attended the Pontifical Gregorian University in Rome, earning his licentiate in spiritual theology.

Archbishop Daniel M. Buechlein wished Bishop-designate Etienne well.

"All the clergy and faithful of the Archdiocese of Indianapolis are proud of Father Etienne,"

Archbishop Buechlein said in a statement. He added that the bishop-designate and "all of the people of the Diocese of Cheyenne have our prayers. We are grateful for all that he has done for our archdiocese, and we'll miss him."

Among the Catholics of central and southern Indiana who will miss him, Bishop-designate Etienne's parents may miss him the most.

St. Paul parishioners Paul and Kay Etienne of Tell City learned of their son's episcopal appointment a couple of days before it was made public.

"I've been crying for two days," Kay Etienne said. "I have mixed emotions. I'm proud of him. We're going to miss the heck out of him."

"And it's going to give us the chance to get out and go traveling to be with him. There are so many, many feelings. But pride has got to be number one. And I hope God doesn't send me to the devil because of it."

Ever the proud father, Paul Etienne thought that his son might someday be named a bishop.

"But when the call came, it was just a shock," he said. "And then for him to be appointed [to a diocese] so far away from home, in mission

country, I'd call it, it sort of made the hair stand up on the back of your neck, and ripples go up and down your spine, and the whole nine yards."

Bishop-designate Etienne's sister, Benedictine Sister Mary Nicolette Etienne, a member of Our Lady of Grace Monastery and a teacher at Holy Name School, both in Beech Grove, is certain that her brother will do a good job in his new ministry.

"He'll do his very personal best," Sister Mary Nicolette said.

"I do believe that saying that 'God doesn't

call the equipped, he equips the called.' I just believe that with Paul, and that he's going to receive grace from the office, and that if God wants him to do that, he's going to do his very best."

Bishop-designate Etienne also has two brothers, Bernard and Zachary, who are priests of the Evansville Diocese.

Father Zachary Etienne, who serves as

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—Benedictine Sister Mary Nicolette Etienne

File photo by Sean Gallagher



Then-Father Paul Etienne, vice rector of Bishop Simon Bruté College Seminary in Indianapolis, gives a presentation on the virtue of charity to a group of high school campers during Bishop Bruté Days, a vocations camp sponsored by the seminary held at the Future Farmers of America Center in Johnson County on June 12, 2008.

pastor of St. Mary Parish in Ireland, Ind., is keenly aware of the great changes that will be happening in his brother's life.

"It's going to be life-changing in so many ways," he said. "When you think you understand life, you don't. It's going to go in another direction. And you just say, 'By your grace, we'll pull through this, too.'"

Changes will be happening, too, for the members of St. Paul Parish in Tell City, who were just getting used to the happy fact that a son of the parish was serving as their pastor.

Benedictine Sister Mary Emma Jochum, who has served as the director of religious education at the parish for 17 years, knows the parish, the Etienne family and Bishop-designate Etienne well.

"It's going to be super bittersweet," she said. "The [parishioners] were elated and they just loved his presence, his sermons from Sunday to Sunday, his ability to approach people."

"... It's really Cheyenne's gain and our loss."

Sister Mary Emma knows that she is losing a pastor who was a man of prayer that helped her grow in her own life of faith.

"He will definitely be a person of prayer," she said. "That's one thing that struck me that I did not know about him until I saw him in action as a pastor—how much he is a person of prayer."

Father William Marks was ordained the same year as Bishop-designate Etienne and has come to know his classmate well over the past 17 years. He succeeded him as pastor of St. Simon the Apostle Parish in Indianapolis in 2008.

"It's such an honor to know someone who is being named a bishop," he said. "Knowing Paul, he will make a wonderful bishop."

"He has a great love for the Church. He has a great love for Christ. He has a great love for people. And he is a man of prayer."

(Next week: Bishop-designate Paul Etienne talks in depth with The Criterion about his episcopal appointment and his hopes for the future. To read an article about Bishop-designate Etienne and his family reflecting on their religious vocations, log on to www.CriterionOnline.com.) †

Bishop-designate Etienne discusses his episcopal motto, changes in ministry

By Sean Gallagher

At his Oct. 19 press conference in Cheyenne, Wyo., Bishop-designate Paul D. Etienne connected the ministry in

the archdiocese that he is leaving to the new ministry in Wyoming that he will be taking up.

He also spoke about his episcopal motto.

"As [he asked] the rich young man in last Sunday's Gospel, Jesus has once again asked me to leave all behind, and follow him," Bishop-designate Etienne said. "So, from the gently, rolling hills of southern Indiana, he has called me to this beautiful, rugged mountain region of Wyoming."

"From the many farm fields of home, he has called me to the ranching region of

the Great Plains. It is to this beautiful part of God's Kingdom the Lord now calls me to be a fisher of men, women and children.

"... The psalmist says, 'Teach me your ways, Oh Lord.' In the words of the psalmist, I now ask the same of you, my beloved people of Cheyenne. Teach me your ways: the ways of your local customs, your love of the outdoors, the ways of ranching, your ways of praising and serving Christ."

"At the same time, I humbly ask that you grant me the privilege of leading you into the ways of peace, for the dawn from on high, Jesus Christ, is breaking upon us anew this day. Let us walk always in his light that he may teach us the way and the truth that leads to life eternal."

"As one sent by Christ to preach the Good News, I have chosen for my episcopal motto the words of St. Paul to the Ephesians (Eph 4:15), 'Veritas in Caritate,' 'Truth in Love.'

"As Church, we believe Christ is the ultimate expression of truth as well as the ultimate expression and experience of love. As one sent by Christ, I ask for his blessing as we, the Church of Cheyenne, begin this next chapter of faith together. When Christ sent his first disciples, he told them to take nothing with them for the journey. This was because he was to be their sole possession. May we rely only and always upon Christ."

(For more about the Diocese of Cheyenne, log on to www.dioceseofcheyenne.org.) †



File photo by Mary Ann Wyand

Then-Father Paul Etienne prays part of the eucharistic prayer during a March 19 Mass at St. Joseph Church in Jennings County. The Mass celebrated the completion of the restoration of the church, where Father Etienne once served as a sacramental minister.

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Education awards honor people who make a difference

By John Shaughnessy

As he recalls growing up in a tough Indianapolis neighborhood, Oliver Jackson thinks about a friend who was killed and others who struggled on the streets.

He also remembers how he was spared those painful realities.

"I was living with my grandmother," says Jackson, a member of St. Rita Parish in Indianapolis. "I was always aware of God because of her. I was looking for a church home myself, and I went to St. Rita's when I was 12 or 13. I was overwhelmed. I felt such a presence there. I learned you could turn to good people and they would help you. As I grew up in the Catholic faith, I saw how it changed my life."

So have many others. Indeed, the way that Catholic education and faith changes lives will be celebrated on Nov. 10 when Jackson, Patricia "Pat" Cronin, Charles "Chick" Lauck, and Eleanor and Robert McNamara will be honored during the archdiocese's Celebrating Catholic School Values: Scholarship and Career Achievement Awards dinner.

The 14th annual event—which has raised more than \$4 million to support need-based education scholarships—honors individuals who have used the foundation of their Catholic education to make a difference in the world.

This year's event will also pay tribute to the Indianapolis Colts organization for its extensive efforts in community service.

Colts' president Bill Polian will be the featured speaker at the event, which



Bill Polian

begins at 6 p.m. on Nov. 10 at the Indiana Convention Center in Indianapolis.

The late Philip J. Wilhelm, a generous, longtime supporter of Catholic education in the archdiocese, will also be remembered and honored during the dinner. (See related story below.)

Here is a glimpse of this year's winners:

Oliver Jackson

Oliver Jackson has never forgotten his childhood days on the street or the people who helped him. In fact, Jackson has dedicated his life to being the kind of person who turns around the life of a youth.

In his 39 years as a member of the Indianapolis Police Department, Jackson worked tirelessly to establish after-school tutoring and athletic programs in community centers, public schools and Boys and Girls Clubs in Indianapolis.

"I always emphasized that we care for the kids at all times," says Jackson, a father of three children and a grandfather of nine children. "I wanted to let them know [that] they always have someone to come to when they're having trouble. We would show them the human side of the police. That's especially important for minorities."

The other part that has always been important for Jackson is sharing his faith, which he also credits for leading him to his wife of 41 years, Cora.

At St. Rita Parish, Jackson has served on the parish council, the finance committee and the spirituality committee. He has also



Oliver Jackson

planned retreats, revivals and prayer services.

"I'm just trying to promote Christianity, especially to the young people," Jackson says. "Christ has entered my life, and I want to do the same for others. God has been good to me. There are so many things that have happened in my life that if God wasn't there, I don't know where I'd be. If you don't put your faith in God, you won't be able to make it. If you trust in Jesus, he'll be there for you."

Patricia "Pat" Cronin

Among the many Irish-related items in her home, this saying may best reflect the

approach that Patricia "Pat" Cronin brings to life:

"May your troubles be less
And your blessings be more
And nothing but happiness
Come through your door."

At 83, Cronin continues to touch many people's lives with her smile and her heart, living up to the words that a friend used to describe her, "Pat is what a Christian should be. If someone needs help, she's always there."

She has been there for her Church, too.

In the 1950s, she helped to start the Maria Goretti Club for business women in Indianapolis. She was involved with the Catholic Youth Organization. She has also been a longtime supporter of Our Lady of Fatima Retreat House in Indianapolis.

"I think Fatima is the spiritual jewel of the archdiocese," says Cronin, a member of Christ the King Parish in Indianapolis.



Patricia "Pat" Cronin

"Retreats are great for your spirituality. It's about you and God."

Her Celebrating Catholic School Values Award comes in the same year in which she became the first woman to be honored as the Irish Citizen of the Year in Indianapolis.

"My faith and the people I've met through my faith, my Church and my Catholic education are very important to me," she says. "I'm just a single lady who enjoys life. I try to live my Catholic education and my Catholic principles. When I went to Catholic school, we went to Mass every day. I still go to church every day. I don't know what people do without their faith."

Charles "Chick" Lauck

The special moment surrounding the death of his mother still touches Charles "Chick" Lauck.

"When my mother passed away several years ago, she was in St. Paul Hermitage [in Beech Grove]," recalls Lauck, a member of St. Barnabas Parish in Indianapolis.

"While she was on her death bed, the family was there. Sister Sharon [Bierman, the hermitage's administrator] came in and said we should sing a song. Before long, we were all singing out of hymnals. The place was just roaring with spiritual music. She made it such a spirit-filled event when our mother passed."

For Lauck, that moment represented the essence of his Catholic faith and the

See AWARDS, page 11



Charles "Chick" Lauck

Late Philip Wilhelm to be honored at Celebrating Catholic School Values dinner

By John Shaughnessy

The late Philip J. Wilhelm, a generous, longtime supporter of Catholic education, will be honored and remembered during the archdiocese's Celebrating Catholic School Values: Scholarship and Career Achievement Awards dinner on Nov. 10.

Wilhelm, who died on Aug. 28 at the age of 67, lived his life according to the advice he received from his parents, "If you have 10 of something, you need to give five of it away."

Generosity was just one of the lasting legacies of Wilhelm, a successful businessman in the construction industry who always remembered the Catholic foundation of life that he received at Our Lady of Lourdes School in Indianapolis, Father Thomas Scecina Memorial High School in Indianapolis and St. Joseph's College in Rensselaer, Ind.

His significant contributions to those three schools were



Philip J. Wilhelm

exemplified by the way he served as the chairman of a \$7 million fundraising campaign for St. Joseph's College.

Yet his generosity also extended to many other Catholic schools in the archdiocese. A former member of the parish council of St. Matthew the Apostle Parish in Indianapolis, Wilhelm was the co-chairman of a \$2 million fund drive for the parish.

Beyond his financial contributions, Wilhelm also gave his heart and his time to Church ministries in the archdiocese, especially involving the Catholic Youth Organization.

A former president of the CYO board of directors, he received the organization's highest honor—the St. John Bosco Award—for his many years of service in athletics at Our Lady of Lourdes Parish. He was the athletic director, the gym manager, and a coach in basketball and football who influenced the lives of countless young people.

He also served as the chairman of Scecina High School's board of directors.

It's fitting that he will be honored at the Celebrating Catholic School Values: Scholarship and Career Achievement Awards dinner. He was the chairperson of the event in 1999. Three years earlier, he was one of the first winners of the award when the event began in 1996.

Wilhelm was excited to receive the honor, according to G. Joseph Peters, the associate executive director of the archdiocese's Office of Catholic Education.

"Soon after Phil received his Career Achievement Award in the first celebration in 1996, I visited him at his office," Peters recalls. "On a wall filled with many awards, Phil had a special pedestal made especially for this award. He said, 'Joe, this is the best award I ever got!'"

Catholic education efforts always received Wilhelm's best, according to many people who knew him.

The premier annual Catholic school event in the archdiocese brings together corporate sponsors in celebration of archdiocesan Catholic schools. Corporate sponsorships are now being accepted. Platinum partnerships for the event represent a \$15,000 gift for scholarships. Gold sponsors are \$10,000, silver partners are \$5,000 and bronze partners are \$1,750.

Individual tickets for the event are \$250.

(For sponsorships and ticket information, contact Rosemary O'Brien at the archdiocesan Office of Stewardship and Development at 317-236-1568 or 800-382-9836, ext. 1568, or e-mail her at robrien@archindy.org.) †

St. Paul Hermitage

Memorial Mass

November 1, 2009 • 6:30 p.m.

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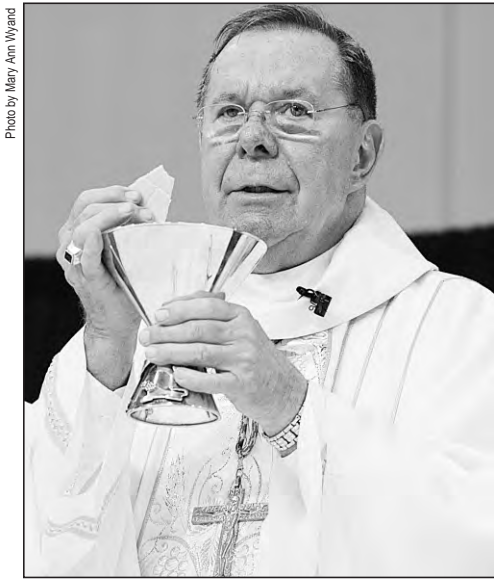
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Editorial



Archbishop Daniel M. Buechlein elevates the body and blood of Christ during an Oct. 1 Mass on the feast of St. Thérèse of the Child Jesus. The Mass was celebrated as part of the archdiocesan Catholic Charities "Spreading Hope in Neighborhoods Everywhere" conference at Lucas Oil Stadium in Indianapolis.

Changes in the liturgy

Yes, there will be changes in the liturgy—but not immediately.

The liturgy has made news during recent weeks. Some of the stories have been true, while others have prompted rumors and cries of alarm by bloggers who often don't know what they are talking about.

Here is a rundown on what is coming and what is not coming, despite the rumors.

There will be changes in the wording of many of the prayers at Mass. This is because the Vatican issued a new edition of the Latin version of the *Roman Missal* back in 2003, and bishops of the English-speaking world have been preparing an English translation ever since. *The Criterion* has reported on the bishops' actions each time they approved parts of the missal.

It is expected that final approval of the translations will happen at the bishops' meeting in November. Then the missal will be sent to the Vatican for its approval.

After that happens, it will take time for publishers to print the new edition of the missal. So perhaps we will start using it in Advent of 2012.

Meanwhile, as we reported in our Aug. 28 issue, the U.S. bishops have launched a new Web site to educate Catholics about the translation: www.usccb.org/romanmissal. However, priests have been told not to jump the gun and begin using the new translation before the date set by the bishops.

Frankly, we don't expect much trouble with the changes. We have done it before—when the present translation was put into effect. Some of the changes, in fact, revert to previous language.

For example, we will translate "*Et cum spiritu tuo*" as "And with your spirit" instead of "And also with you" as we are now saying. "*Credo*" will be "I believe" instead of the present "We believe." The English will be a more accurate translation of the Latin.

Perhaps because some of the changes in the language revert to what we said in the past, the rumors started that the Vatican is intent on "reforming the reform" of the liturgy, as it has been stated. The Holy See's secretary of state, though, has denied that that is the intention.

It is true that the Vatican has approved greater availability of the traditional Latin

Mass. But that is no indication that this form of the Mass will necessarily become more common or replace the Mass in the vernacular.

Actually, most Catholics are not that concerned about that one way or the other. A survey by the Center for Applied Research in the Apostolate found that 63 percent—almost two-thirds—of Catholics polled have no opinion about the availability of the traditional Latin Mass. A quarter of them liked the idea while only 12 percent opposed it.

It is also true that Bishop Edward J. Slattery of Tulsa, Okla., has resumed the practice of facing away from the congregation—*ad orientem*, "toward the East"—when he celebrates Mass in his cathedral. (We wonder how many Catholics even know that altars in churches are supposed to face the East.) But that is an isolated case. It doesn't mean that others will follow suit.

With all this going on, it is probably not surprising that a rumor floated among the bloggers that the Vatican will forbid the practice of receiving Communion in the hand—the way most American Catholics receive the Eucharist. Not to worry. That is not among the changes contemplated.

That rumor started after a journalist assigned to the Vatican reported that the Vatican's liturgy congregation made the recommendation to the pope that Communion in the hand be stopped in order to somehow increase the sense of sacredness at Mass. Whether or not the recommendation was made, it is not among the changes.

What about restricting the reception of Communion to the species of bread and not offering the consecrated wine? Although Christ is sacramentally present under each of the species, the *Catechism of the Catholic Church* says, "the sign of Communion is more complete when given under both kinds, since in that form the sign of the Eucharistic meal appears more clearly" (#1390).

What about forbidding girls to be altar servers? Again, no. That practice is clearly too entrenched now to be changed back to boys only.

Yes, some changes are coming, but not all those that have been the topic of rumors.

—John F. Fink

Naking Sense Out of Bioethics/Fr. Tad Pacholczyk

When pregnancy goes awry

Human pregnancy begins whenever a sperm unites with an egg inside the fallopian tube. The newly minted embryo must then travel along the fallopian tube during the next few days before finally implanting into the wall of the mother's uterus.

In rare instances, the embryo will fail to reach the uterus, and will instead implant in the fallopian tube along the way, which is a very narrow tube not designed to support a pregnancy.

Such "tubal pregnancies" are highly risky because the wall of the tube can stretch only a limited amount before it will rupture from the increasing pressure of the growing fetus, possibly resulting in the death of both mother and child.

Whenever an embryo implants in the wrong place, whether in the fallopian tube or in another place like the abdomen, such a pregnancy is called "ectopic" (meaning "out of place").

Ninety-seven percent of all ectopic pregnancies occur within the fallopian tube. Ectopic pregnancy is one of the leading causes of maternal sickness and death in the United States, and presents a formidable challenge to the physician who is trying to help both mother and child.

Of the three commonly performed procedures for addressing ectopic pregnancies, two raise significant moral concerns while the third is morally acceptable.

The first procedure involves a drug called methotrexate, which targets the most rapidly growing cells of the embryo, especially the placenta-like cells which attach the early embryo to the wall of the tube.

Some have suggested that methotrexate might preferentially target these placenta-like cells, distinct from the rest of the embryo, so that it could be seen as "indirectly" ending the life of the embryo.

Others, however, have noted that these placenta-like cells are in fact a part of the embryo itself (being produced by the embryo, not by the mother) so that the use of methotrexate actually targets a vital organ of the embryo, resulting in his or her death.

A significant number of Catholic moralists hold that the use of methotrexate is not morally permissible because it constitutes a direct attack on the growing child in the tube, and involves a form of direct abortion.

Another morally problematic technique involves cutting along the length of the fallopian tube where the child is embedded and "scooping out" the living body of the child, who dies shortly thereafter. The tube can then be sutured back up. This approach, like the use of methotrexate, leaves the fallopian tube largely intact for possible future pregnancies, but also raises obvious

moral objections because it likewise directly causes the death of the child.

Interestingly, both procedures are normally presented to patients exclusive of any moral considerations. They are framed strictly as the means to assure the least damage possible to the mother's reproductive system. Many doctors will admit, however, that these techniques usually leave the fallopian tube scarred, increasing the chances of yet another tubal pregnancy by setting up the conditions for the occurrence to happen again.

About half of the cases of tubal pregnancy will resolve on their own with the embryo being naturally lost without the need for any intervention.

When an ectopic pregnancy does not resolve by itself, a morally acceptable approach would involve removal of the whole section of the tube on the side of the woman's body where the unborn child is lodged.

Although this results in reduced fertility for the woman, the section of tube around the growing child has clearly become pathological, and constitutes a mounting threat with time. This threat is addressed by removal of the tube, with the secondary, and unintended, effect that the child within will then die.

In this situation, the intention of the surgeon is directed toward the good effect (removing the damaged tissue to save the mother's life) while only tolerating the bad effect (death of the ectopic child).

Importantly, the surgeon is choosing to act on the tube (a part of the mother's body) rather than directly on the child.

Additionally, the child's death is not the means via which the cure occurs. If a large tumor, instead of a baby, were present in the tube, the same curative procedure would be employed. It is tubal removal, not the subsequent death of the baby, that is curative for the mother's condition.

Some say that cutting out a section of the tube with a baby inside is no different than using methotrexate because, in either case, the baby ends up dying.

Yet the difference in how the baby dies is, in fact, critical. There is always a difference between killing someone directly and allowing someone to die of indirect causes.

We may never directly take the life of an innocent human being, though we may sometimes tolerate the indirect and unintended loss of life that comes with trying to properly address a life-threatening medical situation.

(Father Tadeusz Pacholczyk, Ph.D. earned his doctorate in neuroscience from Yale University and did post-doctoral work at Harvard University. He is a priest of the Diocese of Fall River, Mass., and serves as the director of education at The National Catholic Bioethics Center in Philadelphia. See www.ncbcenter.org.) †

Letters to the Editor

Family research in Ireland leads to inquiry for feedback from Indiana residents

I am researching my family history and am hoping to get information on my two great granduncles, Peter and Joseph (Joe) McGrath, who emigrated from Westmeath, Ireland, circa 1909 to Indianapolis.

I have no information on whether they married or when they died, but I understand that a relative of Joe's, Father James Rogers, visited our family here in Ireland in the 1950s or 1960s.

I would love to hear from anyone who might be able to shed some light on my great-granduncles and what became of them.

My e-mail address is sharon.m.newman@gmail.com.
Sharon Newman
Westmeath, Ireland

Letters Policy

Letters from readers are welcome and should be informed, relevant, well-expressed, concise, temperate in tone, courteous and respectful.

The editors reserve the right to select and edit the letters based on space limitations, pastoral sensitivity and content.

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

Send letters to "Letters to the Editor," *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206-1717.

Readers with access to e-mail may send letters to criterion@archindy.org.

ARCHBISHOP/ARZOBISPO DANIEL M. BUECHLEIN, O.S.B.



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Helping our neighbors requires a heart open to God's grace

When Pope Benedict XVI visited the United States in April of 2008, he chose "Christ Our Hope" as the theme of his pastoral visit. He recognized that our culture seeks hope.

When we decided to renew our annual stewardship appeal, we considered what our archdiocesan mission offers to people in need.

Our mission of caring offers a threefold hope: proclaiming the Gospel and the teaching of Jesus, celebrating the sacraments, and participating in the ministry of charity. Pope Benedict says these tasks are of the essence of the Church, and they are inseparable.

What the Catholic Church in central and southern Indiana offers is unique. We offer the Gospel as a source of healing freedom. We provide the sacraments as a source of strength and spiritual healing. And our ministries of charity offer people in need Christ's compassionate love.

It is sometimes difficult to make the connection between our Catholic faith and identity, and what at times we call "real life." Our threefold task of proclaiming God's word and the teaching of Jesus, and our participation in the sacraments and doing the ministry of charity sound right, but translating them into daily living is a challenge. We are especially challenged when things aren't going so good for us.

I'll have to admit there were times

after I was diagnosed with cancer that I would wonder, "Why me?"

Maybe God was trying to get me to slow down and be a little more reflective about our mission. Maybe he was trying to make me a better archbishop by having me identify more completely with sick and suffering people. Or maybe God was just calling me to accept the fact that he is in charge and to surrender in faith.

To be honest, I don't know what God had in mind for me. I can share one thing I learned from going through this: What God really wants from all of us is our love in exchange with his love. Love is our primary vocation as baptized Christians.

When we love God with all of our heart, soul and mind then his grace makes it possible to carry out the threefold task that we received in baptism. Then we can love our neighbor. With God, it is always possible to move beyond our preoccupations, and even our own pain, so that we can reach out to help ease the burdens of others.

It was helpful when I was dealing with cancer to have many people write to tell me that they were praying for me. Many shared stories of their own battles with cancer or asked me to pray for them or someone in their family who was suffering from cancer. At times, it was especially heartbreaking to hear from families whose children were fighting cancer or to hear from a parent who

was exhausted from the physical toll that the cancer treatments were taking on them. And yet, they were going to work every day because they needed to support their family.

Hearing these stories was difficult, and yet it was a gift because it kept me from becoming isolated and only focused on my own problem. These stories were a bridge that connected me to the suffering of others.

The burdens and crosses we have to bear in our lives can turn us inward and separate us from one another, or they can make us more open to the truth that God has a plan for each of us.

How much less hope would we have in our own lives if we failed to answer Christ's call to love another? Can we really afford to turn a blind eye to those in need around us? We all share the responsibility to look after each other, especially those in grave need. Our responsibility is measured by the blessings that are ours.

One of the great demands of charity is the call to care for those we don't know and will probably never know. It is one of the challenges of the Christ Our Hope annual appeal. When I think about caring for those we don't know, I think of Simon of Cyrene.

Simon of Cyrene was pulled out of the crowd to help Jesus carry his Cross. It was unlikely that Simon even knew who Jesus was. He had to be a reluctant helper in the beginning but, along the way to Calvary, divine Providence made it a conversion experience.

Might we feel like Simon of Cyrene when we are called to help someone we don't know? It requires a heart open to the power of God's grace.

Our challenge is to continue to try to overcome the natural self-centeredness that nudges us to sidestep opportunities to help our unknown neighbors. †

Do you have an intention for Archbishop Buechlein's prayer list? You may mail it to him at:

Archbishop Buechlein's
Prayer List
Archdiocese of Indianapolis
1400 N. Meridian St.
P.O. Box 1410
Indianapolis, IN 46202-1410

Archbishop Buechlein's intention for vocations for October

Youth Ministers: that they may always encourage youth to consider service in the Church, especially as priests and religious.

Ayudar al prójimo requiere un corazón abierto a la gracia de Dios

Cuando el papa Benedicto XVI visitó Estados Unidos en abril de 2008, eligió el título "Cristo, nuestra esperanza" como el tema de su visita pastoral. Reconoció que nuestra cultura busca la esperanza.

Cuando resolvimos renovar nuestra convocatoria de corresponsabilidad, tomamos en cuenta lo que nuestra misión arquidiocesana ofrece a los necesitados.

Nuestra misión de compasión brinda una esperanza que consta de tres partes: la proclamación del Evangelio y de las enseñanzas de Jesús, la celebración de los Sacramentos y la participación en el ministerio de la caridad. El papa Benedicto dice que estas tareas son esenciales para la Iglesia y que son inseparables.

Lo que ofrece la Iglesia católica en el centro y sur de Indiana es algo único. Ofrecemos el Evangelio como fuente de libertad sanadora. Ofrecemos los Sacramentos como fuente de fortaleza y consuelo espiritual. Y nuestros ministerios de caridad ofrecen a los necesitados el amor compasivo de Cristo.

A veces resulta difícil hacer la conexión entre nuestra fe católica y nuestra identidad, y lo que solemos llamar "la vida real." Nuestra tarea de tres partes de proclamar la palabra de Dios y las enseñanzas de Jesús, participar en los Sacramentos y en el ministerio de la caridad parece ideal, pero ponerlas en práctica en nuestra vida diaria puede resultar todo un desafío. Sentimos este desafío especialmente cuando las cosas no nos van bien.

Debo admitir que después de diagnos-

ticarse el cáncer, hubo ocasiones en las que me preguntaba: "¿por qué yo?"

Quizás Dios quería que me detuviera un poco y reflexionara un tanto más sobre nuestra misión. Tal vez quería que me convirtiera en un mejor obispo haciendo que me identificara más plenamente con los enfermos y los que sufren. O posiblemente Dios sólo me estaba llamando a aceptar el hecho de que Él está a cargo y que debo someterme a la fe.

Para serles franco, no sé cuál era el propósito de Dios. Puedo decirles lo que aprendí de esta experiencia: lo que Dios verdaderamente quiere de todos nosotros es nuestro amor a cambio del Suyo. El amor es nuestra principal vocación como cristianos bautizados.

Cuando amamos a Dios con todo el corazón, mente y alma, Su gracia nos permite llevar a cabo la tarea de tres partes que se nos asignó en el bautismo. Podemos amar al prójimo. Con Dios siempre es posible ver más allá de nuestras preocupaciones, e incluso de nuestro propio dolor, para acercarnos a los demás y ayudarles a aliviar sus cargas.

Cuando estaba lidiando con el cáncer, me resultó reconfortante que mucha gente me escribiera para decirme que rezaban por mí. Muchos compartían los relatos de su propia lucha contra el cáncer o me pedían que rezara por ellos o por algún familiar que sufría de cáncer. En ocasiones era especialmente desgarrador saber de familias cuyos hijos estaban luchando contra el cáncer o padres que se sentían exhaustos por los estragos físicos causados por los

tratamientos para curar un cáncer. Y sin embargo, iban a trabajar todos los días porque tenían que sustentar a sus familias.

Era difícil leer esos relatos, pero al mismo tiempo fueron una dádiva, porque impidieron que me aislara y me centrara únicamente en mi problema. Esas historias eran puentes que me conectaban con el sufrimiento de los demás.

Las cargas y las cruces que debemos llevar en nuestras vidas pueden volvernos introvertidos y separarnos del resto; o pueden abrirnos más a la verdad de que Dios tiene un plan para cada uno de nosotros.

¿Cuánta esperanza menos nos quedaría en la vida si no atendiéramos el llamado de Cristo de amarnos los unos a los otros? ¿En verdad podemos darnos el lujo de hacernos la vista gorda frente a aquellos que nos necesitan? Todos tenemos la responsabilidad compartida de cuidarnos mutuamente, especialmente a los necesitados. Nuestra responsabilidad se mide mediante las bendiciones que tenemos.

Uno de los mayores retos de la caridad es el llamado a socorrer a aquellos que no conocemos y probablemente nunca conozcamos. Este es uno de los desafíos de la convocatoria anual "Cristo nuestra esperanza." Cuando reflexiono sobre el auxilio a los desconocidos, pienso en Simón Cirineo.

A Simón Cirineo se le sacó de la multitud para ayudar a Jesús a cargar su cruz. Era poco probable que Simón supiera siquiera quién era Jesús. Seguramente fue un ayudante reacio al principio, pero en el camino al Calvario la Divina Providencia hizo que fuera una experiencia reveladora.

Quizás nos sintamos como Simón Cirineo cuando se nos llama a ayudar a un desconocido. Hace falta un corazón abierto al poder de la gracia de Dios.

Nuestro reto es continuar tratando de vencer el egocentrismo natural que nos empuja a esquivar las oportunidades para ayudar a nuestro prójimo desconocido. †

¿Tiene una intención que desee incluir en la lista de oración del Arzobispo Buechlein? Puede enviar su correspondencia a:

Lista de oración del Arzobispo
Buechlein
Arquidiócesis de Indianápolis
1400 N. Meridian St.
P.O. Box 1410
Indianapolis, IN 46202-1410

Traducido por: Daniela Guanipa,
Language Training Center, Indianapolis.

La intención del Arzobispo Buechlein para vocaciones en octubre

Pastores Juveniles: Que ellos siempre puedan animar a los jóvenes a considerar dando servicio a la iglesia, sobre todo como sacerdotes y religiosos.

Events Calendar

October 23

St. Therese of the Infant Jesus (Little Flower) Parish, 4720 E. 13th St., Indianapolis. **Fall luncheon and card party,** 11 a.m., \$8 per person. Information: 317-356-0774.

October 23-25

Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **St. Mother Theodore Guérin Fest,** \$25 per person or \$100 per family. Information: 812-535-2925 or dboherty@spsmw.org.

Flaget Center, 1935 Lewiston, Louisville, Ky. **"Kindle the Flame," Catholic Charismatic Conference.** Information: 502-435-6186 or www.ccrloouisville.org.

Oct. 23-Nov. 23

Clowes Memorial Hall, Butler University, Indianapolis. **"Holy Lands-Journey of a Pilgrim Artist,"** photographs and audio narrative of images from holy sites on four continents by Denis Ryan Kelly Jr., free exhibit, meet the photographer Nov. 1, 12:30 p.m.; Nov. 8, 1:30 p.m.; Nov. 12, 6 p.m. Information: www.deniskelly.com.

October 24

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **St. Pius X Parish and Knights of Columbus, co-sponsors, "Oktoberfest,"** games, family activities, 5 p.m. Information: 317-244-4534.

East Central High School Performing Arts Center, St. Leon. **One-day conference, "Healing of the Heart,"** Father Gregory Bramlage and Deacon Ralph Poyo, presenters, 8 a.m. Late registrations \$50 per person and do not include meal plan. Information: 812-623-8007 or log on to www.HealingThroughThePowerofJesusChrist.org.

October 25

MKVS, Divine Mercy and Glorious Cross Center, Rexville, located on 925 South, .8 mile east of 421 South and 12 miles south of Versailles. Mass, noon, on **third Sunday holy hour and pitch-in,** groups of 10 pray the new Marian Way, 1 p.m., Father Elmer Burwinkel, celebrant. Information:

812-689-3551.

October 28

Hyatt Regency, 1 S. Capitol Ave., Indianapolis. **National Conference on Youth Violence and Technology: "Keeping Our Kids Safe in a Virtual World,"** 8 a.m.-5 p.m. Information and registration: 317-916-3525 or 800-265-3220, or log on to www.clarian.org/communityplunge.

October 29

St. Francis Hospital Joint and Spine Center, 1600 Albany St., Beech Grove. **"Hip and Knee Education Seminars,"** 6 p.m. Information: 317-782-4422 or stfrancishospitals.org.

November 1

Northside Knights of Columbus Hall, 2100 E. 71st St.,

Indianapolis. **The Tamarindo Foundation, "An Evening with John Guilliano,"** dinner, entertainment, 5:30-7:30 p.m. Information: debbiesahm@gmail.com.

Our Lady of Mt. Carmel Parish, 14598 Oak Ridge Road, Carmel, Ind. (Diocese of Lafayette). **"Fighting Pornography,"** The King's Men founders Mark Houck and Damian Wargo, presenters, 12:30 p.m. Information: 317-514-6638 or vdestefa@gmail.com.

St. Paul Church, 814 Jefferson St., Tell City. **150th Anniversary Mass,** Archbishop Daniel M. Buechlein, celebrant, 10 a.m., lunch reception following Mass.

Information: 812-547-9901.

November 2

Our Lady of Peace Cemetery, Mausoleum Chapel, 9001 N. Haverstick Road, Indianapolis. **All Souls Day Masses,** noon and 6 p.m. Information: 317-574-8898 or www.catholiccemeteries.cc.

Calvary Cemetery, Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **All Souls Day Mass,** noon. Information: 317-784-4439.

Calvary Cemetery, 4227 Wabash Ave., Terre Haute. **All Souls Day Mass,** 11 a.m. Information: 812-232-8404. †

Retreats and Programs

October 24

East Central Performing Arts Center, St. Leon. **One-day conference, "Healing of the Heart,"** Deacon Ralph Poyo and Father Gregory Bramlage, presenters, 8 a.m.-8 p.m., \$40 plus \$15 meal plan, registration due Oct. 14, walk-in fee \$50 with no meal plan available. Information:

812-623-8007 or www.HealingThroughThePowerofJesusChrist.org.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Spa Day,"** 8 a.m.-4 p.m., \$100 per person. Information: 317-788-7581 or benedictinn@benedictinn.org.

October 26-30

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **Retreat for priests,**

"Preaching Luke," Benedictine Father Brendan Moss, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

November 2-6

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **Retreat for priests, "Reflections on the Gospel of Luke and Contemporary Ministry,"** Benedictine Father Eugene Hensell, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

November 6-7

St. Monica Parish, 6131 N. Michigan Road, Indianapolis. **Retreat, "Letting Mary Guide Your Family toward Peacefulness,"** Benedictine Sister Paula Hagen, presenter, Fri. 6-9 p.m., Sat. 9 a.m.-1 p.m., \$12 per person or \$20 per couple, child care available. Information: 317-328-1253 or kvangheem@msn.com. †

St. Martin de Porres Mass set for Nov. 3

The sixth annual Mass and *Fiesta/Harambee* in honor of the feast day of St. Martin de Porres will begin at 7 p.m. on Nov. 3 at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis.

Archbishop Daniel M. Buechlein is the main celebrant for the liturgy.

Sponsored by the archdiocesan Multicultural Ministry Commission, the *Fiesta/Harambee* draws Catholics from central and southern Indiana together to remember in worship and song the Peruvian saint who is considered to be the patron of interracial justice.

A reception at the Archbishop O'Meara Catholic Center will follow the Mass. Those planning to attend are invited to bring a favorite ethnic snack to the free *Fiesta/Harambee* event.

La cuarta Misa anual y *Fiesta/Harambee*, en honor del Día Festivo de San Martín de Porres se llevara a cabo

el 3 de noviembre, 2009, a las 7:00 p.m., en la Catedral, ubicada en el 1347 North Meridian Street en Indianapolis. Esta *Fiesta/Harambee* es patrocinada por la Comisión del Ministerio Multicultural de la Arquidiócesis de Indianapolis y atrae a los católicos del centro y del sur de Indianapolis para reunirse y recordar en alabanza y canción un humilde santo Peruano quien se considera ser el patrón de la justicia inter-racial. El Padre Todd Goodson, párroco de parroquia Santa Mónica dará la homilía. Varios grupos de coro del área, junto con bailarines de África, participarán en estas festividades que continuarán después de la Misa en el Assembly Hall en el Centro Católico que está enfrente de la catedral. Se les invita a todos los que asistirán esta Misa y evento especial a que traigan su platillo favorito para compartir y para que otros conozcan otras comidas. La entrada a esta *Fiesta/Harambee* es gratis. †

VIPs



Joe and Rosie (Oesterling) Chance, members of St. Mary Parish in Rushville, celebrated their 50th wedding anniversary on Oct. 10 by attending the wedding of their oldest granddaughter.

The couple was married on Oct. 10, 1959, at St. Mary Church in Rushville.

They are the parents of two children: Cindy Powers and David Chance. They also have five grandchildren. †

St. Nicholas School in Sunman to host alumni fundraising dinner on Nov. 7

St. Nicholas School, 6461 E. St. Nicholas Drive, in Sunman will host a fundraising dinner for alumni on Nov. 7 to celebrate the school's 150th anniversary.

The events begin with Mass at St. Nicholas Church at 4 p.m. followed by a free dinner provided by the parish men's and ladies' sodalities at 5:30 p.m.

at the school. A presentation about the school and its needs will begin at 7 p.m.

A cemetery service to honor the deceased alumni of the school will begin at 1 p.m. on Nov. 8 at the parish cemetery.

For more information or to register for the dinner, call the parish at 812-623-2964. †

Benedict Inn to host conference sponsored by Catholic Charities USA

Catholic Charities USA will host a leadership training conference for Catholics to serve those in need in their parish neighborhoods through social ministry on Nov. 6-7 at the Benedict Inn Retreat and Conference Center, 1402 Southern Ave., in Beech Grove.

Speakers include Bill Purcell of the Center for Social Concerns at the University of Notre Dame in northern Indiana; Rich Fowler of the Diocese of

Stockton, Calif.; and Rachel Lustig of Catholic Charities USA.

The conference registration fee is \$90. Scholarships are available.

For more information or to register for the conference, call Stefanie Anderson at 317-236-1536 or 800-382-9836, ext. 1536.

More information on the conference is posted online, and can be accessed at www.SpreadingHopeEverywhere.com. †

Carmelite nun professes solemn vows

Carmelite Sister Mary Joseph of Divine Mercy, the former Nguyen Diep Cam Tu, professed solemn vows as a Discalced Carmelite nun at the Carmelite Monastery of St. Joseph in Terre Haute on Aug. 22 into the hands of Mother Anne of Jesus, prioress of the monastery.

Benedictine Archabbot Justin DuVall of Saint Meinrad

Archabbey presided at the Profession Mass, with 10 priests concelebrating.

Sister Mary Joseph is a native of North Vietnam. She escaped with her family after many failed attempts in the 1980s, and came to the United States in 1992.

The Nguyen family has given two daughters to God in the Carmelite way of life. Carmelite Sister Emily Marie of the Cross, the former Nguyen Diep Chau Thao, made her profession in the Carmel of Alhambra, Calif., on July 25.

Sister Emily Marie was able to be with the Carmelites of Terre Haute for Sister Mary Joseph's solemn profession. †



Sr. Mary Joseph of Divine Mercy, O.C.D.



Rosary procession

Father Jonathan Meyer, members of the Knights of Columbus and members of St. Mary Parish in North Vernon, where Father Meyer is pastor, pray the rosary while on a procession outside the Seymour Deanery parish church. The procession took place on the memorial of the Nativity of the Blessed Virgin Mary on Sept. 8, which is the patronal feast of the parish. Father Meyer is also pastor of St. Joseph Parish and St. Anne Parish, both in Jennings County.

Hope and heartbreak mark a high school senior's season

By John Shaughnessy

The snapshots capture the high school senior in his last sports season.

In a pre-season photo, the picture focuses on the student-athlete smiling, and greeting his teammates and coaches before another practice that leaves him drained and sweating.

A photo taken before the first game of the season shows the youth putting on the team's jersey, his face revealing a mixture of hope, nervousness and intensity for one last season that is just minutes from starting.

Another photo captures the player in the heat of a game, his heart and his love for the sport reflected in his eyes as he tries to make a play that requires a split-second reaction—all in front of a crowd and against an opponent that wants to win just as much.

And somewhere in that pile of pictures is the painful reminder of a moment that always comes too soon for the senior athlete—and even his parents.

Yet before that photo is viewed, there are a few others to consider, including this difficult-to-look-at snapshot that pictures Reece Gillund in the third game of the 2009 boys' soccer season for Cardinal Ritter Jr./Sr. High School in Indianapolis.

It shows a moment that no high school athlete—especially a senior—wants to experience.

In that moment, Reece charges toward a rolling ball while a player on the other team also races toward it.

"He wasn't going to slow down and neither was I," Reece recalls. "He hit me in the right side of the face and the next thing I knew I was on the ground."

In the collision, Reece suffered a fractured jaw. In the collision, all the dreams and hopes that Reece had for his senior season also seemed to be shattered. As he left the hospital with his jaw wired shut, he just hoped that he would be able to return to play before the season ended.

For anyone who knows Reece, the injury seemed even more painful because of the heartbreak that the 18-year-old youth has had to endure.

A year ago, Reece was diagnosed with a degenerative disease called Primary

Schlerosing Colongitis, which affects the liver and the bile ducts. He had a surgery in February, followed by another one in August.

"Half my liver is already dead, the other side is holding strong," says Reece, a member of St. Malachy Parish in Brownsburg. "Later in my life, I'll likely have to have a liver transplant."

His mother, Pam Gillund, adds a detail that Reece didn't share.

"The doctor is concerned about cancer," she says. "It's one of the fear factors."

Then she shares a telling moment about Reece, the third of her four children with her husband, Kim.

"After he had surgery in February, we took him home," she recalls. "We laid him on the sofa and his rosary fell out of his pocket. I know he's drawing strength from his faith. He's an altar server and a eucharistic minister. He's very spiritual, and he has to be to get through all this. He's just so strong. The doctors tell him to live each day and remain positive. God has given him a lot to deal with, and he's dealt with it very well."

The only time she has seen Reece angry through it all was when he suffered the broken jaw.

Even before the season started, Reece knew this would be his last one for playing a sport he has loved since he was in the first grade. He already had dreams for his future—heading to college, going to Europe some day, earning a degree in aeronautical technology, wanting to get his pilot's license to fly planes.

But there were also his dreams for playing one last season of soccer in high school.

"When the team plays together, strings a few passes together and gets a goal, that's always a great feeling," he says. "So is winning. I love the finesse of soccer. It's not a sport everyone can do. When you do things right, it looks so good."

His ability made him a key player on his high school team.

"His skills have always been in the top tier," says Mike DeChant, an assistant coach of the Cardinal Ritter boys' soccer team. "He's not a big kid, but he's got a lot of heart and a lot of spirit. He always plays hard, he



Reese Gillund poses on Sept. 28 at Lawrence Park in Indianapolis while his teammates on the boys' soccer team of Cardinal Ritter Jr./Sr. High School in Indianapolis practice together.

never complains and he's unselfish as a teammate. Reece personifies everything you want in a player and a person. For him, it's not what he can't do. He chooses to do what he can."

After he suffered the fractured jaw, Reece chose to continue to be there for his teammates, offering them encouragement and advice—even when it crushed him to sit on the bench in his team's uniform and watch game after game of his senior season slip away.

"It's a terrible feeling when you've been on the varsity for four years and you've been on the field," he says. "It's hard not to be able to help your teammates."

As an outlet, he wrote music. He also dreamed of being able to return for the game on Senior Night at the end of the regular season. That dream came true after the wires and screws were removed from his jaw.

"It felt really good to get back out there," he says. "It was a great feeling to be out there playing with all my friends. Just getting touches on the ball felt really good."

Two games into the single-elimination high school state tournament, Ritter's

2009 boys' soccer season came to an abrupt end in a loss on Oct. 10 to Pike High School in Indianapolis. Reece's high school career as a soccer player also ended.

A snapshot shows him walking off the field after that final game. A look of heartbreak marks his face. It's the heartbreak that the vast majority of high school athletes feel after their last game—not just because they have lost the game, but more so because it suddenly hits them that they will never have that high school experience again.

"It was pretty sad stepping off the field for the last time," Reece says. "It was heartbreaking knowing you weren't going to play with these people again and knowing that your soccer career was over."

A person who strives "to look forward to the good things that will happen in the future," Reece allowed himself to look back one more time at a year that has challenged him in so many ways.

"It's hard to get through stuff like that, going through it alone," he says. "I couldn't have done it without my faith, my family and my friends. I don't know what I would have done without them supporting me." †

Pope to visit Rome synagogue in January, Vatican says

VATICAN CITY (CNS)—In a gesture of interfaith reconciliation, Pope Benedict XVI will visit the Rome synagogue and meet with the city's Jewish community in January, the Vatican announced.



Pope Benedict XVI

The pope's visit on Jan. 17, 2010, coincides with the Roman Jewish commemoration of "Lead Mo'ed," which marks a torrential rain in 1793 that saved Jews from a Roman mob's attempt to attack them.

Pope Benedict's predecessor, Pope John Paul II, made history

in 1986 when he became the first pope to visit the Roman synagogue. Pope Benedict's visit comes at the invitation of Rabbi Riccardo di Segni, the chief rabbi of Rome.

In a statement explaining the significance of the date of the visit, the Vatican said "Lead Mo'ed" recalls a historical event considered miraculous by the Roman Jewish community.

In 1793, anti-Jewish tensions ran high throughout the Papal States because Jews were being blamed for supporting new revolutionary ideas coming from France. A Roman mob descended on the city's Jewish ghetto, intent on burning down its gates and doing violence to its residents.

Authorities were unable to stop the rabble and feared the worst, but a sudden and tremendous downpour extinguished the mob's torches and scattered the crowd, saving the ghetto's inhabitants.

The name "Lead Mo'ed" refers to the dark, leaden color of the Roman skies just before the rain began to fall.

Pope Benedict has made Catholic-Jewish relations a priority of his pontificate, and has visited synagogues in New York and Cologne, Germany. He also visited Auschwitz, the Nazi death camp in Poland. During his trip to the Holy Land in May, he met with Holocaust survivors at the Yad Vashem Holocaust memorial in Jerusalem. †

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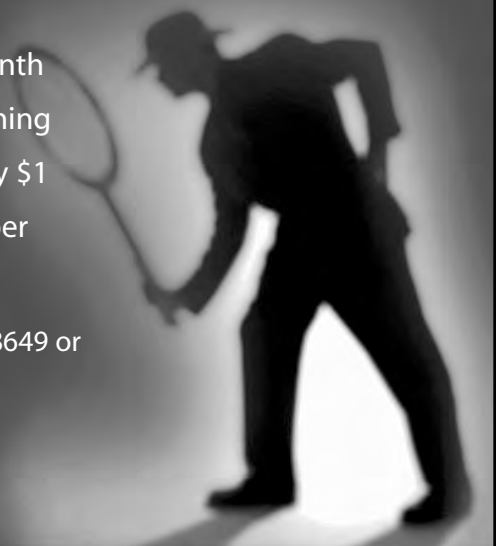
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ANGLICANS

continued from page 1

implementing it were undergoing final revisions and would be published in a couple of weeks.



Cardinal William J. Levada

In establishing the new jurisdictions, Pope Benedict is responding to “many requests” submitted by individual Anglicans and by Anglican groups—including “20 to 30 bishops”—asking to enter into full communion with the Catholic Church, the cardinal said.

At the same time, Cardinal Levada said the new provision does not weaken the commitment of the Vatican to promoting Christian unity, but is a recognition that many Anglicans share the Catholic faith, and that Anglicans

have a spiritual and liturgical life worth preserving.

“It has always been the principal aim—the principal aim—to achieve the full, visible unity” of the Catholic Church and Anglican Communion, the cardinal said.

But given recent changes within many Anglican provinces with the ordination of women priests and bishops, and the acceptance of homosexual acts in some areas, the prospect of full unity “seemed to recede,” he said.

The Church recognizes and welcomes those Anglicans who fully share the Catholic faith, agree with the Catholic view that only men can be ordained priests, and recognize the role of the bishop of Rome—the pope—as the sign and guarantor of Church unity, he said.

At a press conference in London on Oct. 20, Anglican Archbishop Rowan Williams of Canterbury, head of the Anglican Communion, and Archbishop Vincent Nichols of Westminster, president of the Catholic Bishops’ Conference of England and Wales, issued a joint statement saying the new provisions are a recognition of “the substantial overlap in faith, doctrine and spirituality between the Catholic Church and the Anglican tradition.”

“Without the dialogues of the past 40 years, this recognition would not have been possible, nor would hopes for full visible unity have been nurtured,” the two leaders said.

Cardinal Levada told reporters he met personally on Oct. 19 with Archbishop Williams, who had been told about the new arrangement a month earlier.

In a letter to top Anglican leaders, Archbishop Williams said, “In the light of recent discussions with senior officials in

the Vatican, I can say that this new possibility is in no sense at all intended to undermine existing relations between our two communions or to be an act of proselytism or aggression. It is described as simply a response to specific inquiries from certain Anglican groups and individuals wishing to find their future within the Roman Catholic Church.

“For those who wish to enter into full communion with the Roman Catholic Church in the near future, this announcement will clarify possible options, and we wish them God’s strength and guidance in their discernment,” the Anglican leader said.

Cardinal Levada also said Cardinal Walter Kasper, president of the Pontifical Council for Promoting Christian Unity, had been informed about the pope’s decision.

Asked on Oct. 15 about the possible entrance of groups of former Anglicans into the Catholic Church, Cardinal Kasper said, “We are not fishing in the Anglican lake; proselytism is not the policy of the Catholic Church. But if there are people who, obeying their consciences, want to become Catholic, we cannot shut the door.”

U.S. Archbishop J. Augustine Di Noia, secretary of the Congregation for Divine Worship and the Sacraments and former undersecretary of the doctrinal congregation, spoke at the press conference with Cardinal Levada.

“We have been praying for unity for 40 years. We find now that the prayers we have had are being answered in a way that we did not anticipate. So the Holy Spirit is at work here and the Holy See cannot not respond,” the archbishop said.

In 1993, the Catholic bishops of England and Wales asked the Vatican not to implement special structures for former Anglicans in their country, saying that the formation of Anglican-identity Catholic parishes would only further fracture the Christian community and would make the eventual unity of the Catholic Church and Anglican Communion more difficult.

Participants in the Anglican-Roman Catholic dialogue also have expressed concern in the past that the movement of Catholics to the Anglican Communion is making the Anglican Communion more liberal, while the movement of Anglicans to the Catholic Church is making the Catholic community more conservative.

Archbishop Di Noia said, “The ecumenical movement has changed. There has been a tremendous shift” in the prospects for full, complete union.

Many Anglicans already consider themselves to be Catholic, Archbishop Di Noia said, and the pope’s new initiative will make “explicit the bond that is already implicit.”

In 1980, the Vatican made a special pastoral provision for members of the Episcopal Church, the U.S. province of the Anglican Communion, who wanted to become Catholic after the Episcopalians began ordaining women priests. The provision included permission for entire parishes of former Episcopalians to use elements of their liturgy in the Catholic Mass.

Archbishop Di Noia said only a handful of parishes took advantage of that special permission, and in 2003 the Vatican approved *The Book of Divine Worship* for their liturgical use.

But he said many of those now seeking communion with Rome wanted a stronger affirmation of their Anglican heritage and a guarantee that it would continue to have a place in the Catholic Church, which is why the pope ordered the establishment of personal ordinariates.

The number of ordinariates and their headquarters will be determined by the number of Anglicans seeking full communion, Cardinal Levada said. The head of each ordinariate will be a former Anglican clergyman, who will not necessarily be ordained a Catholic bishop.

New priests for the ordinariates will study in seminaries with other Catholic seminarians, but an ordinariate can “establish a house of formation to address the particular needs of formation in the Anglican patrimony,” Cardinal Levada said.

In general, married Anglican priests and bishops who become Catholic will be ordained Catholic priests as will married Anglican seminarians, he said.

But an unmarried man ordained a Catholic priest will not be permitted to marry, and the pope’s apostolic constitution will state a clear preference for a celibate clergy, Archbishop Di Noia said.

Cardinal Levada told reporters that he realizes “for some people it seems to be a problem” that the Vatican is allowing married former Anglicans to be ordained Catholic priests, but will not allow Catholic priests who have left to marry to return to ministry.

“They are two different circumstances,” the cardinal said. Respecting “the authenticity of the call to service” of Anglican clergy who were married when they came to the decision to become Catholic is different from the case of “a Catholic who knowingly commits to a celibate priesthood and then decides for different reasons to leave the priesthood for married life.”

“I do not think it is an insurmountable problem,” Cardinal Levada said, adding that the Church needs to educate Catholics that the dispensation for former Anglican clergy is an exception and that the Church continues to uphold the virtue of celibacy. †

Catholic News Around Indiana



- Diocese of Gary
- Diocese of Evansville
- Diocese of Lafayette-in-Indiana
- Diocese of Fort Wayne-South Bend

Compiled by Brandon A. Evans

DIocese OF LAFAYETTE-IN-INDIANA

Presentation offers tips for creating a calmer home for both parents and children

WESTFIELD—If you can raise a child into an adult who can control his emotions, you are doing a good job as a parent.

That was the message that Kirk Martin delivered to more than 200 parents at St. Maria Goretti Church on Sept. 29. He spoke about ways to create a calm home, help children with special needs, and build confidence, vision and internal motivation.

Martin, a behavioral consultant from Washington, D.C., has worked with more than 1,500 children through Celebrate!Calm, an educational organization for parents, kids and teachers. He is the author of four books and writes a weekly newsletter.

Exercise before breakfast can calm children, Martin said.

"If you have a trampoline, challenge your child to go out and jump a number of times before you finish making breakfast," he said. "Ninety-nine percent of the time you control the mood of your child in the morning by your mood. Start the day with connectors—you can't get compliance until you connect. Either ask your child about something that is interesting to him or start the day with praise.

"Welcome kids into the day in a calm way," Martin said. "Use as few words as possible in the morning. Your voice is as irritating to your kids as your spouse's voice is to you. Bedtime issues begin in the morning."

When parents encounter defiance and disrespect, they should address their own behavior before addressing their child's, Martin said.

"Don't try to change everything at once—change yourself first," Martin said. "Go home and say, 'I want to apologize

for trying to control you.' ... When kids come and tell you something, tell them you appreciate them sharing that."

(For these stories and more news from the Diocese of Lafayette, log on to the Web site of The Catholic Moment at www.thecatholicmoment.org.) †

DIocese OF FORT WAYNE-SOUTH BEND

Indiana diocese suspends administering of holy Communion through chalice

FORT WAYNE—In a letter to parishioners in the Diocese of Fort-Wayne-South Bend, Bishop John M. D'Arcy announced the suspension of receiving holy Communion through the chalice at parishes throughout the diocese.



Bishop John M. D'Arcy

"After consulting with the regional vicars and receiving competent medical advice, I have determined in the best interest of the health of all in our communities, and especially our young children, that we will suspend the administering of holy Communion through the chalice," Bishop D'Arcy said in a letter

published in the Oct. 18 issue of *Today's Catholic*, newspaper of the Diocese of Fort Wayne-South Bend. The suspension went into effect the weekend of Oct. 17-18.

In reaching the decision, the bishop said that diocesan officials consulted medical authorities, including Dr. Deborah McMahan, health commissioner of Allen County.

"Dr. McMahan informs us that the present situation is classified as a pandemic, meaning that individuals do not have any natural immunity to H1N1," Bishop D'Arcy said.

"The H1N1 virus may have run its course in three months or it may last longer. We will monitor the situation, but I want to make it clear that no parish may give holy Communion from the cup until the suspension is lifted."

The suspension applies to all parishes and at all Masses on Sundays, solemnities and weekdays.

(For this story and more news from the Diocese of Fort Wayne-South Bend, log on to the Web site of Today's Catholic at www.todayscatholicnews.org.) †



Bishop Dale J. Melczek speaks with Deacon Christopher Hawkins at the reception following the annual anniversary Mass for deacons of the Diocese of Gary on Oct. 1.

DIocese OF GARY

Deacons bring 'enormous vitality' through their various ministries

GRIFFITH—Deacons may not possess the perfection of angels, but there is a similarity between the two groups, Bishop Dale J. Melczek of the Diocese of Gary told permanent deacons and their wives on Oct. 1.

During his homily at the annual diocesan celebration with deacons at St. Mary Church, Bishop Melczek said, "Like the angels, the Lord calls deacons to speak to his people about his desires and his plans."

Just as God sends angels to remind people of his love and care for them, the bishop continued, "so does he send deacons to persons in everyday places and circumstances to remind them that he loves them and watches over them with his Providence."

With the nine deacons ordained in June, the Diocese of Gary has 48 active permanent deacons and 11 senior deacons. Depending on their time, talents and the needs of their parishes, they serve in various capacities.

"I cannot imagine this local Church without deacons," Bishop Melczek said. "You bring an enormous vitality to the parishes and institutions in which you serve."

(For this story and more news from the Diocese of Gary, log on to the Web site of the Northwest Indiana Catholic at www.nwicatholic.com.) †

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'SACRED SPAIN'

continued from page 1

"was the subject of heated debate in the Spanish world, in particular," she explained. "The Spanish monarchs were great advocates of the doctrine.

"It's a very complicated thing to represent it visually," Kasl said. "The key figure in this pictorial debate was a painter in Seville named Francesco Pacheco, who codified the imagery of the Immaculate Conception. Pacheco was very deliberate and very explicit. His famous treatise on painting, first published in 1649, includes instructions for painting the Virgin of the Immaculate Conception in which he specifies her age, the color of her hair, the color of her clothing and the nature of the symbols that surround her ... [taken] from the Book of Revelation."

Among other paintings in this gallery are "The Dream of St. Joseph" by Francisco Rizi of Madrid, which dates to about 1665, and "Philip IV Swearing an Oath to Defend the Doctrine of the Immaculate Conception" by Pedro de Valpuesta, completed about 1645-50.

Also featured in this gallery is a beautiful Spanish colonial monstrance from Colombia made of silver, gilt, diamonds, emeralds, amethysts and pearls, which was created by an unknown artist during the second half of the 17th century.

"True Likeness," the second gallery, explores the idea that some sacred images exist because of their miraculous origin. St. Luke the Evangelist is recognized in the exhibit as the first Christian painter.

Particularly notable is a painting of Jesus, titled "Holy Face," by El Greco and his workshop in Toledo dating to 1586-95, which reproduces the miraculous image on "Veronica's cloth," believed to have been imprinted with Christ's features when he wiped blood and perspiration from his face on the way to Calvary.

Another image of the "Holy Face" by Fray Alonso López de Herrera, a Spanish-born Dominican friar, dates to 1624, and includes a rubric attesting that this image has a miraculous origin, is genuine and was divinely inspired.

Also in this gallery is a large painting of the "Virgin of Guadalupe" created by an unknown artist in Mexico about 1700. It was acquired by the Indianapolis Museum of Art in December of 2008 and restored for this exhibit. Four roundels in the corners depict the Virgin's appearance to St. Juan Diego at Tepeyac in December of 1531 and her image's miraculous origin.

Nearby is the legendary golden "Crown of the Andes" topped with a cross and created by an unknown artist to adorn a sculpture of the Virgin of the Immaculate Conception venerated at the cathedral in Popayan, Colombia. The crown is decorated with 447 emeralds, the largest collection of emeralds in the world, and has rarely been displayed publicly.

"Moving Images," the breathtaking third gallery, features blood-red walls and

is dominated by "Dead Christ," a life-size sculpture of Jesus made of polychromed wood by Madrid sculptor Juan Sánchez Barba. The torn, bruised and bloody body of the crucified Christ lies on a table in the center of the gallery, and is surrounded by paintings depicting his Passion.

This figure of Christ has been venerated during Good Friday processions in the Spanish town of Navalcarnero since 1652. Around 1735, the corpus was modified to create moveable arms articulated at the shoulders so it could be used to enact "The Descent from the Cross" and "The Entombment" during Holy Week. Until now, it has never been exhibited outside of Navalcarnero.

"With the Eyes of the Soul," the fourth gallery, takes its name from St. Teresa of Avila's writings and demonstrates the challenges that Spanish artists faced in representing the invisible by visible means. Images of St. Teresa, St. John of God, St. Bernard, St. Rose of Lima and St. Francis of Assisi illustrate their visionary experiences.

"Visualizing Sanctity," the fifth gallery, pays tribute to some of the saints that serve as models of Christian holiness.

A large reliquary bust of St. Francis Xavier, the patron saint of the Archdiocese of Indianapolis, is attributed to Seville sculptor Juan de Mesa. It dates to about 1625 and depicts his heart aflame with the love of God. At one time, it contained a relic of the Jesuit missionary from Spain.

"Living with Images," the sixth and final gallery, features images that functioned as visual aids to private prayer and meditation in homes and cloisters.

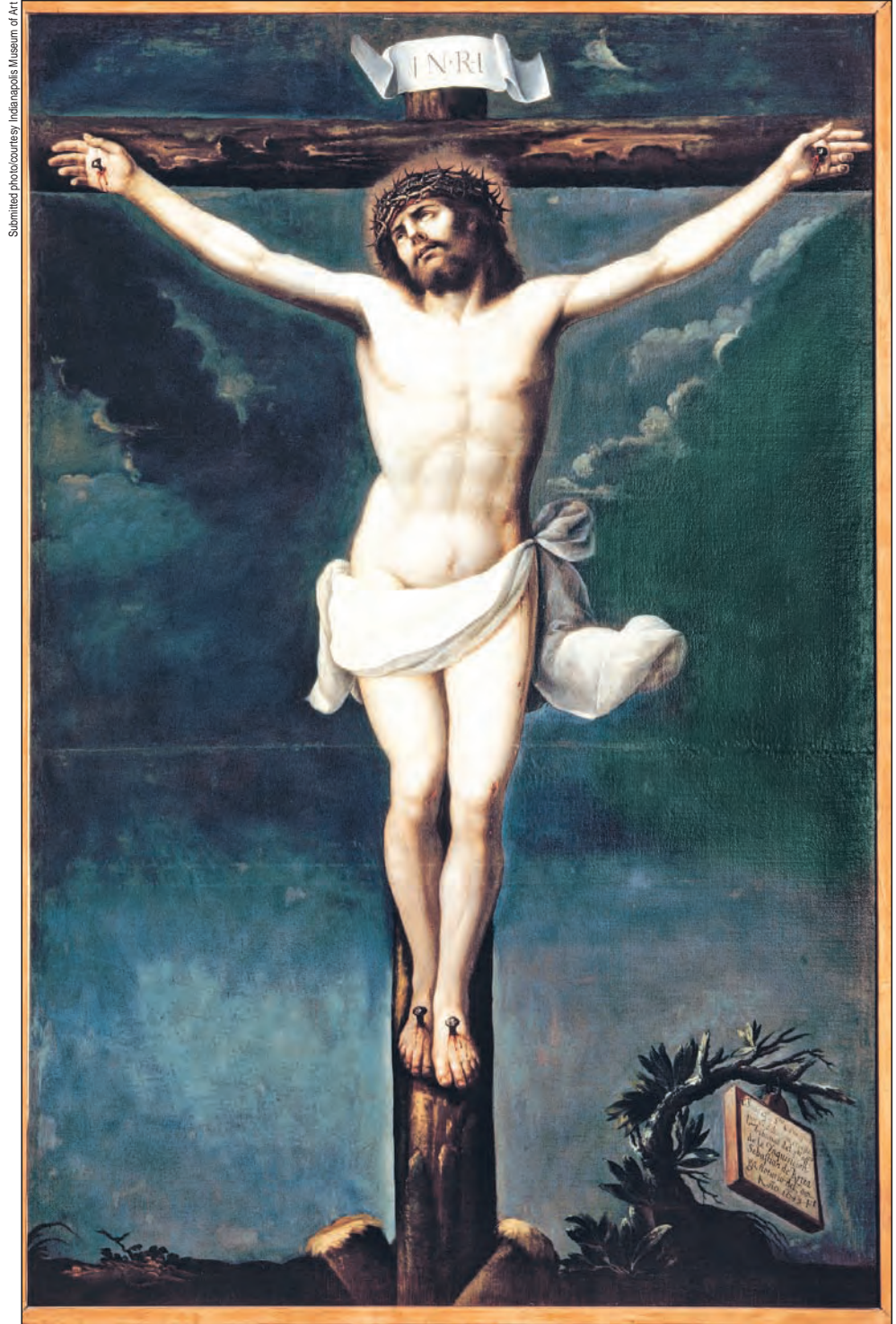
This gallery features an ornately painted, flat wooden crucifix by Juan Carreño de Miranda of Madrid, which was created in 1658 as a gift from the artist to King Philip IV.

Of special note in this gallery is a sculpture of "The Virgin Mary Adoring the Christ Child" after his birth in Bethlehem. Pedro de Mena of Granada sculpted the compelling images of the Nativity using polychromed wood and vitreous paste in 1684.

Mary's hands are joined in prayer as a model of devotion while she gazes at the naked infant Jesus. An exhibition label explains that his newborn nakedness symbolizes his poverty, humility and innocence, and a shroud-like cloth under him alludes to his sacrifice on the Cross, revealing the link between the Nativity and the Eucharist.

"This new exhibit was organized by the Indianapolis Museum of Art and will only be shown here," Kasl said. "As a curator, I'd like to see people not just looking at the images, but also contemplating them."

(For more information about "Sacred Spain: Art and Belief in the Spanish World" and the museum hours, log on to the Web site at www.imamuseum.org.) †



Above, this depiction of "Christ on the Cross" was painted by Spanish artist Sebastián López de Arteaga of Seville in 1643. It is on loan from the museum at the Basilica of Our Lady of Guadalupe in Mexico City. The "Sacred Spain" exhibition opened on Oct. 11 and continues through Jan. 3. During its first week, museum staff members have spoken with visitors from as far away as Mexico City and Madrid.



Right, the legendary golden "Crown of the Andes," topped with a cross, was created by an unknown artist to adorn a sculpture of the Virgin of the Immaculate Conception venerated at the cathedral in Popayan, Colombia. The crown is decorated with 447 emeralds, and has rarely been displayed publicly.

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Restored 'Virgin of Guadalupe' and Mainardi altarpiece are now on display

By Mary Ann Wyand

Restoring priceless and historic art is painstaking work that requires patience, precision and perfection.

Linda Witkowski, senior conservator of paintings-regional services at the Indianapolis Museum of Art, was among several conservators who worked on the restoration of "Virgin of Guadalupe," a unique oil on canvas painting created by an unknown artist about 1700 in Mexico and purchased by the museum in December 2008. (See photos, page 1.)

It is on display in the museum's "Sacred Spain: Art and Belief in the Spanish World" exhibit through Jan. 3.

"Ronda Kasl [senior curator of painting and sculpture before 1800] was instrumental in discovering the painting, and seeing that our museum could acquire it as one of the permanent paintings in

our collection," Witkowski said during an Oct. 8 interview. "Christina Milton O'Connell, an associate paintings conservator, worked on the painting as well and did a lot of preparatory work on it. ... Laura Mosteller, a conservation technician, worked on the [ornate] frame, which also required a tremendous amount of work."

Witkowski said "the painting was executed in Mexico and shipped to Spain, and then we acquired it from Spain so it is back in the Americas again."

Kasl said this depiction of Our Lady of Guadalupe is significant because it includes four roundels, or scenes, that illustrate the story of the Virgin Mary's appearance to Juan Diego at Tepeyac in Mexico between Dec. 9 and Dec. 12 in 1531 and her miraculous image on his tilma, or cloak.

The tilma's perfectly preserved image of the Virgin Mary, shown pregnant with the Christ Child, is displayed for veneration in the Basilica of Our Lady of Guadalupe in Mexico City.

"The conservation of the painting and frame combined required about 1,000 hours of work," Witkowski said. "It takes a certain temperament to be a conservator. You have to have patience as well as an understanding of art, art history and science."

Witkowski also worked on the conservation team that recently completed a meticulous, two-year restoration of "Virgin and Child Enthroned with St. Justus of Volterra and St. Margaret of Antioch," a 16th-century altarpiece painted by Italian artist Sebastiano Mainardi (1466-1513) of Florence, which has been on display in the museum's Clowes Courtyard since June 23.

Commissioned in 1507 during the height of the Italian Renaissance, the

Mainardi altarpiece was owned by American novelist and Indianapolis native Booth Tarkington before his widow donated it to the art museum in 1951.

This noteworthy example of Tuscan High Renaissance art was in storage at the museum for 40 years due to its fragile condition.

David Miller, senior conservator of paintings, was the Mainardi project director. Assisting him were Monica Griesbach of New York, a specialist in the structural treatment of paintings on wood panels; museum staff members Witkowski and Milton O'Connell; and graduate student intern Kathryn Campbell, who studied paintings conservation at Buffalo State College in Buffalo, N.Y.

Witkowski said the Mainardi altarpiece was painted with egg tempera, and had been damaged by dirt, soot from candles and several layers of varnish that had turned yellow over time.

"The Mainardi painting has probably been restored anywhere from three to five times in its history, probably about every 100 years or so, due to the accumulation of grime and soot from candles," she explained. "Certain damages ... made its conservation treatment rather challenging at times as to how to suggestively reconstruct lost and damaged areas of the painting. Fortunately, we had access to another painting executed by Mainardi



After a two-year restoration effort by a team of conservators, this altarpiece titled "Virgin and Child Enthroned with St. Justus of Volterra and St. Margaret of Antioch" is on display in the Clowes Courtyard at the Indianapolis Museum of Art. It was painted by artist Sebastiano Mainardi of Florence in 1507 during the height of the Italian Renaissance.

in which the same figural groups were used. ... We were able to reference that painting as [an example of] studio practices during the 1500s and earlier."

The Mainardi altarpiece was commissioned to adorn the altar of a church, and is similar to a painting by the artist now displayed in an art museum in Italy.

Maxwell Anderson, museum director and chief executive officer, said in a press release last June that the completed conservation of this altarpiece, a magnificent work of art, is "a milestone for the [museum's] conservation program." †



Italian artist Sebastiano Mainardi's 500-year-old altarpiece titled "Virgin and Child Enthroned with St. Justus of Volterra and St. Margaret of Antioch" was badly damaged and required extensive restoration before it could be displayed at the Indianapolis Museum of Art in June.

AWARDS

continued from page 3

Catholic community he has come to rely on in his life.

"The Catholic community is strong and it's healthy and it's good," he says. "You can lean on one another."

The Catholic community has also learned it can lean on Lauck. Long active in the Catholic Youth Organization, he has served on its board and as the board's president. He has also been the chairperson for capital campaigns at Roncalli High School in Indianapolis, helping raise more than \$8 million.

At St. Barnabas Parish, he has served on the parish council, the athletic board and the school commission. He currently is the parish's athletic director. He also is a substitute teacher at Roncalli and St. Barnabas schools.

Still, he is most proud of his wife, Jan—who has taught

18 years at Roncalli—and their five children and 15 grandchildren.

"I want to share this honor with all teachers, especially my wife," Lauck says. "I know she does a wonderful job."

Eleanor and Robert McNamara

Ever since they met in a church choir in college, Eleanor and Robert McNamara have hit high notes in making a difference for the Church and their community.

Married for 56 years, the couple has been active in the Cursillo Movement, which is dedicated to helping people form a closer relationship with Christ.

The members of St. Luke the Evangelist Parish in Indianapolis also serve as extraordinary ministers of holy Communion at Methodist Hospital in Indianapolis, visiting about 30 to 40 Catholic patients once a week.

"It's just amazing the people we meet," Eleanor says. "They're in a scary time in their lives. To be able to share your beliefs with them and then give them the holy sacrament, it's wonderful."

The McNamaras are also involved with seminarians, serving on the archdiocesan interview committee for men discerning the priesthood.

"You get to know these young men," Robert says. "I always tell them, 'We're cheering for you and praying for

you.' We're at every ordination, just about. We get as choked up as their families."

In a life in which the couple has seen the family flower business grow into one of the top 10 florist companies in the United States

and Canada, the McNamaras also appreciate the roots of their faith and their family—a family that includes their seven children and 24 grandchildren.

"I feel so blessed to be born and raised a Catholic," Eleanor says. "I just love the Church."

Robert nods and adds, "We're just very grateful for the faith our parents have given us."

They are also thankful for being honored as a couple with the Celebrating Catholic School Values Award.

"We've been blessed to do so much of what we've done together," Eleanor says. "Having this honor together is just great."



Robert and Eleanor McNamara

Indianapolis Colts organization

The Indianapolis Colts organization will receive the Community Service Award for its extensive efforts to make a difference throughout Indiana.

According to the organization, the Colts' contributions to the community include:

- The team hosts one of the largest single-day blood drives in the country every December.
- Through their Books for Youth initiative, the Colts have collected more than 360,000 books for foster children in Indiana.
- Every Tuesday during the regular season, the players take part in community outreach events. Players and coaches also donate about 3,000 Colts tickets to underprivileged youths and families during the football season.
- Each year, the Colts participate in more than 1,100 community events across Indiana. They host nearly 100 free football and fitness clinics in Indiana schools.
- Through more than 25 community programs, the Colts provide a variety of school initiatives, youth service grants and holiday outreach efforts to Indiana communities.

Concerning its involvement in the community, one part of the team's mission statement reads, "The Indianapolis Colts take great pride in playing an active role in the community and are committed to corporate citizenship throughout Indiana. Leading by example, we hope to encourage and inspire our fellow Hoosiers to participate in the practice of giving back." †



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Missionary Sister, 52, uses unusual background to help Poorest of the Poor in Haiti

Sr. Irene Clare Duval knew she wanted to be a nun since she was 8 years old, but it wasn't until she was 48 that she joined the Missionaries of the Poor, Sisters. During the four decades in between she served in the U.S. military, went to college and worked for the New York City police department as a chemist.

Though she still isn't sure why God told her to wait so long, she knows now that the things she learned while she was waiting help her serve the poor in Haiti better.

"I could ask why for the rest of my life," says Sr. Irene in something in between a Haitian and Brooklyn accent. "But the way I see it, God's timing is perfect and he had me go through what I have for a reason."

"Besides, I figure I'll live until about 112, so I have lots more life to give to God," the 52-year-old says with a broad smile.

Sr. Irene is known now as the dynamic Catholic sister who transformed the lives of hundreds of families in Viloux, a small, remote village in the mountains of southern Haiti. She began important social programs where none existed.

Sr. Irene was born in Haiti but moved with her family to New York when she was in sixth grade. In Haiti she had always attended Catholic school — where she first realized she wanted to be a nun — but in New York her parents could only afford to send her and her siblings to public school.

"I used to get beat up every day at school because I looked and talked different from everyone in my class," Sr. Irene says. "I quickly learned how to deal with bullies — a skill that still serves me well today."

After graduating high school, she considered joining a convent, but she was shy and says "it just didn't feel like the right time." Instead she joined the U.S. army reserves and went to Pratt University in Brooklyn to study chemical engineering. After graduating, she made a pact with God, promising to join an order and help the poor after she paid off her student loans — a task that took more than 15 years. In the meantime, she worked for the City of New York's Department of Environmental Protection and then for the New York Police Department's drug testing lab.

"My classmates and coworkers always



Sr. Irene comforts a child being served at her outreach. Her joy and optimism are infectious.

used to ask why I'd want to give up my great job and become I nun. They asked how I'd have money to live," Sr. Irene recalls. "I just smiled and told them that I had the ultimate sugar daddy — Jesus."

Finally, at age 48, Sr. Irene joined the Missionaries of the Poor Sisters. Just two years later she was sent to Haiti to begin the outreach work she had promised God she would do. And she kept her promise in a big way (see feature on opposite page).

She started a school feeding program that provides meals to 121 children, most of whom were going days without food before she arrived. She opened up the local government school to more children by hiring additional teachers and launched a dispensary, doling out medicine and care to families who had nowhere to turn when they got sick.

Sr. Irene is also planting spiritual seeds. She's begun a new order in the area and already has 53 vocations.

"Everything I've done in my life has come

into play in my mission. I'm not working as an engineer, but it's like my studies — it all comes into play," Sr. Irene says. "People are always coming to me with some need. I'm able to help because of the varied experiences I've had. I think that was God's plan."

One thing Sr. Irene has learned over her life is the importance of prayer. She says it is especially helpful when she makes the trip to Viloux each week. She takes the *tap-tap* — an overcrowded public bus — then walks the last hour-and-a-half through rocky roads winding up the mountains.

"Prayer is my lifeline," she explains. "Over and over, I've seen how powerful prayer is."

Through her strong faith in God and rich life experiences Sr. Irene works diligently to help Haiti's poor, despite the challenges. But she wouldn't be able to do her important work for Christ without Cross International Catholic Outreach, a U.S.-based relief ministry that funds the bulk of her outreach programs. Without the support Cross

provides, Sr. Irene would have never been able to help Viloux or its people, she says.

"Cross is committed to helping strong Catholic missionaries like Sr. Irene," says Jim Cavnar, Cross president. "One of the most important aspects of our work with the poor is supporting small ministries doing great things, ministries that would not be able to run without the support of our donors. We are thankful for the unique opportunity we have to help these ministries grow."

And that's good news for Sr. Irene, who has finally found her true calling in Haiti.

"God is joy, and where you find joy that's where God wants you to be," Sr. Irene says, smiling from ear to ear.

To make a tax-deductible contribution to Cross International Catholic Outreach and its outreach overseas, use either the enclosed postage-paid brochure or send donations to: Cross International Catholic Outreach, Dept. AC00591, 490 White Pond Drive, PO Box 63, Akron, OH 44309-0063.

Cross Recognized, Endorsed by U.S. Catholic Bishops

As Cross International Catholic Outreach has continued to extend the range of its relief work to help the poor overseas, a growing number of Catholic bishops in the United States are taking notice and commending the organization for its efforts.

"We've had many endorsement letters come in the last year or so, and our staff is encouraged by the kind words and well wishes these bishops have shared," explained James Cavnar, president of Cross International Catholic Outreach. "It motivates us to want to push harder and do even more."

Most Reverend Gerald Barbarito shared: "Seeing Christ in the poor and extending assistance in His name is the very core of what we are about as Church. You are to be commended."

Cardinal Daniel DiNardo of was equally enthusiastic, saying: "Your ministry is a fine example of how the Church is called to respond to the needs of the poorest of the poor throughout the world by offering hope in the name of the entire Catholic Community. By standing in solidarity we

witness Christ's love for all, as was expressed in the Holy Father's encyclical, 'Deus Caritas Est.'"

Most Reverend Tod Brown has a similar position, explaining: "As a universal Church, it is our duty to become aware of and support the missionary works of the church. I heartily endorse Cross International Catholic Outreach, its worthwhile mission and its dedicated preachers."

Most Reverend Curtis Gillory, singled out the ministry's good stewardship of funds, saying: "I realize the great assistance that Cross International Catholic Outreach provides for the poor at a very cost effective rate. I want to be supportive of Cross in whatever way we are able to do so."

Cavnar is inspired by these endorsements and the notes of encouragement coming in from other U.S. bishops, but he feels the praise should really be aimed at the thousands of American Catholics who contribute to Cross and make the ministry's work possible.

"None of what we do would be possible without the donations we receive from the



His Eminence William Cardinal Keeler at a recent meeting with Pope Benedict XVI. Cardinal Keeler is now the official patron of Cross International Catholic Outreach.

men, women and children in parishes from across this country. Those gifts, large or small, are what give us the financial power to send the food, dig the wells for water, build the houses, deliver the medicines, open the schools

— everything," Cavnar said. "I say, God bless those benefactors. God bless their generosity and their willingness to sacrifice for the benefit of others. Their commitment to helping the poor has made all of this possible."

PAID ADVERTISEMENT

Catholics Bring Light in Haiti's Darkest Hour

Despite overwhelming adversity, Catholic leaders are making a difference in the lives of Haiti's poor

Two-year-old Kiel's screams cut through the clear morning air, his eyes full of tears and red from crying. His sister Lysins, 5, makes silly faces, hoping for a smile — but gets only more cries.

"He's hungry," says Enita, 7, his other sister, as she rocks him in her arms. "We are all hungry."

Though their mother works as a maid, making the equivalent of \$20 a month, her meager earnings are hardly enough to feed her eight children, especially now that food prices in Haiti have more than doubled in the last year.

"These people had no one to help them... if I don't, who will?"

Sr. Irene
Missionary to Haiti

Though Haiti has long carried the designation of the poorest country in the Western Hemisphere, its problems have intensified over the last year. Rising food prices have led to widespread hunger — several news reports told of Haitian's eating "dirt cookies" to survive. In April and mid July protests broke out against the staggering price of staple foods such as rice, some turning violent. Recently, the country was affected by four storms in less than a month, which killed at least 600 people. Widespread flooding from the hurricanes and tropical storms destroyed crops, intensifying the food crisis, and left hundreds of thousands of Haitians without homes.

But in what seems to be Haiti's darkest hour rays of light are shining through. A bevy of social outreach ministries led by strong Catholic missionaries are making a difference.

"Things are better now that sister is here," says 14-year-old Sanette Labossiere, who partakes in a parish-run feeding program at her school in Viloux, a small, remote village in the mountains of southern Haiti. "We eat every day now."

Sr. Irene Clare Duval, part of the Missionaries of the Poor Sisters, provides hot, nutritious meals to 121 children in Viloux through this school feeding program. The outreach is one of several she began for the people in the area after she arrived in Haiti over a year ago.

"I saw what needed to be done, and I did it," Sr. Irene says. "Malnutrition is a big problem here, like in the rest of Haiti."

Cross International Catholic Outreach, an aid organization that ministers to the poor by partnering with Catholic missionaries around the world, helped Sr. Irene start her outreach programs with cash grants raised through U.S. donors.

"Cross gave me the resources I needed to begin my work," she says. "Without their help, I would never have been able to meet the profound needs of these people."

Before Sr. Irene came to this remote village, which is about an hour's drive through rugged terrain from Haiti's main southern town Les Cayes, there were no teachers in the school, no medicine for the sick and most children would go days without a meal.

"These people had no one to help them," says Sr. Irene, who opened a dispensary from the Catholic mission in Viloux and now pays the salaries of three teachers at the local school. "If I don't, who will?"

That question is exactly what led Fr. Marc, a former U.S. Navy chaplain, to give up



In Haiti, many poor children depend on Catholic outreaches for "their daily bread." There is no other place for these families to turn for help.

his career, move to Haiti and start an orphanage for street children in Les Cayes. He now cares for nearly 700 children, providing them with shelter, food and a chance at a new life.

"I sometimes wonder what all these children would do without this ministry," Fr. Marc says. "Anytime I get discouraged I just remember that we are making a difference and that we are fulfilling God's commission to help the poor."

And theirs is help Haiti desperately needs, especially when it comes to health care. Haiti ranks 146th out of 177 countries in the UN's latest Human Development index. Study after study has shown that women and children bear the brunt of the country's health woes.

Haiti's maternal mortality ratio is 630 per 100,000 live births (compared to eight women in 100,000 in the US), and it has the highest rates of mortality for infants and children under 5 in the Americas, according to UNICEF. These death rates are so high because few pregnant women in Haiti have access to medical care while giving birth. They are either too far away from a hospital when they go into labor, or cannot afford it. This is compounded by the fact that there is one obstetrician for every 40,000 people.

Before the Haitian Health Foundation (HHF) began working in Jeremie, a large, rural town in Haiti's Grand Anse region, mother and child mortality rates soared. It was common for pregnant women in labor to bleed to death as they were transported in wicker chairs down the mountain on the way to the hospital. The lives of more than 200 women have been saved since HHF bought an ambulance to transport these women — theirs is the only emergency vehicle in the region.

"We're here because of the poor, to bring them what they couldn't otherwise get," says Sister Maryann Berard, a Franciscan nun and the administrator for HHF, a Catholic outreach organization running more than 100 programs to improve the health of Haiti's women and children. "The people who come to us keep us motivated. When you see



people healthier and smiling it's worth it."

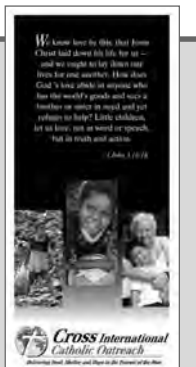
Though their faith in God and the progress they see in the people they help keep them going, these Catholic missionaries need help. Without the financial support of American Catholics and U.S.-based ministries they wouldn't have the resources to do their important work.

"Despite the heartaches and tremendous

pressures these Catholic missionaries face every day, they obey God's calling to help the hurting people of Haiti with earnest compassion and without reservation," says Jim Cavnar, president of Cross, which supports Sr. Irene, Fr. Marc and HHF in their work for Christ. "We count it a privilege to be a partner with them in their holy work."

How to Help...

Your help is needed for Cross International to bring Christ's mercy to the poor of Haiti. Use the enclosed postage-paid brochure to mail your gift or send it to Cross International Catholic Outreach, Dept. AC00591, 490 White Pond Drive, PO Box 63, Akron, OH 44309-0063. **God bless you.**



'Taking Jesus to the streets'

Eucharistic procession on IU campus draws breadth of participants

By Kamilla Benko

Special to The Criterion

BLOOMINGTON—Homecoming week at Indiana University is traditionally a time for football and friends. But for some students, Oct. 14 was set aside for a different kind of homecoming.

"This whole semester, we are focusing on the Eucharist," said Liz Whitmore, a 19-year-old sophomore at IU and member of the Student Life Team, which plans all the events for students at St. Paul's Catholic Center in Bloomington.

"We are taking Jesus to the streets," she added. Hoping to promote a deeper understanding of the Eucharist, Whitmore suggested that the team organize a eucharistic procession—a solemn, prayerful walk of the faithful led by the clergy, who carry the Blessed Sacrament displayed in a monstrance to stir devotion, give thanks and ask for God's help.

The Student Life Team contacted Bloomington-area parishes and invited members of the Catholic community to join them for adoration of the Blessed Sacrament on Oct. 14 during IU's homecoming week. Despite rain that day, nearly 100 people attended the procession, which was led by Father Michael Fritsch, the pastor of St. John

the Apostle Parish in Bloomington.

Participants included Indiana University students, members of the Knights of Columbus, and parishioners from St. Paul, St. John and St. Charles Borromeo parishes.

"I thought it was a tremendous way to become a more visible presence on campus," said Dominican Father Stan Drongowski, the associate pastor of St. Paul Catholic Center.

Monica Siefker, a member of St. John the Apostle Parish and an IU graduate, said she felt God's presence during the procession. Sharing the experience with her six children and her husband, Dale, on the campus where the couple met was an indescribable joy, she said.

"That night was a true homecoming!" she said.

Siefker said her children, who range in age from 4 to 15, were thrilled to be a part of the procession.

"I heard the words 'awesome' and 'beautiful' several times on our drive home," she said. "They all agreed, 'We need to do this again!'"

Organizers hope that the eucharistic procession will become an annual event.

"I was overwhelmed by the breadth of participation," Father Stan said. "I am so excited for the Catholic students here at St. Paul to have such a relationship with the Church." †

Photos by Kamilla Benko



Indiana University students Alicia Munchel, 20, left, and Kayleen Glaser, 19, take part in the eucharistic procession on the Bloomington campus on Oct. 14. Members of the Knights of Columbus also were among those who took part. Despite the rain and cold weather, nearly 100 people participated in the prayerful gathering.



Kayleen Glaser, 19, a sophomore at Indiana University in Bloomington and member of the St. Paul Catholic Center Student Life Team, lights candles in preparation for the eucharistic procession on Oct 14.



Gianna Siefker, 7, and her sister Maria, 4, both members of St. John the Apostle Parish in Bloomington, wait for eucharistic adoration to begin on Oct. 14.



Stephanie Polei, 22, left, and Lorealee Culbert, 19, sing hymns as they take part in the eucharistic procession through the streets of Bloomington on Oct. 14. Culbert, a vocal performance major at Indiana University, said she especially enjoyed the Latin hymns. "Latin hymns are traditional," she said. "They are timeless."

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Priests share in the one priesthood of Christ

By Fr. Gerald O'Collins, S.J.

A modern parish church in Singapore features two tables facing the congregation: the table of the word, where the celebrating priest proclaims the Gospel and in his homily breaks the bread of the Scriptures, and the table where the Eucharist is celebrated.

Placed at the center of the sanctuary in that Singapore church, these two tables indicate two key functions of priests as preachers and teachers, and as leaders in worship.

Priests mediate teaching from God and lead the assembly in worship. They bring the word of God to the people and bring the assembly to share in Christ's self-offering of his body and blood.

By communicating the word, priests act in a prophetic fashion, and by leading the worship, they act in a priestly fashion.

It is expected that Cardinal John Henry Newman, an English convert and theologian highly influential upon English-speaking Catholicism, will soon be beatified. Throughout his lifetime, Cardinal Newman applied to ordained ministers, to all the baptized and to Christ himself the roles of "priest, prophet and king." These roles may be distinguished, but never separated.

As kings or pastors, priests lead those who have assembled for worship or liturgy.

Gathering the baptized for "liturgy," as early Christians used the word, referred both to worshipping together and to meeting the material needs of those in distress.

"Liturgy" involves both worship and the service of those who suffer, both the altar and the soup kitchen.

It is in both settings that priests are called to be kings (or shepherds) and liturgical leaders.

Priests have often been described as acting "in the person of Christ." Those who cite this classical axiom should, however, recall its complete form. Priests "act in the person of Christ, the head of the Church." The role of priests is embedded in Christ and his community, in that living relationship between Christ and his body, the Church.

During his whole lifetime, and not merely at his death, resurrection and sending

of the Holy Spirit, Jesus acted as priest, prophet and king.

- As king or shepherd, he gathered and built up a community of disciples.
- As prophet, he preached the kingdom of God, and taught what the coming of that kingdom involved here and hereafter.
- As priest, he healed the sick and forgave sinners.

Occasionally, artists portray Jesus wearing priestly vestments on the cross. Often, he is pictured in a priestly way at the Last Supper. Unquestionably, the first Holy Thursday and Good Friday proved to be defining moments in the exercise of Jesus' priesthood.

Nevertheless, the years of his public ministry had already shown Jesus acting as a priest—a kingly and prophetic priest.

The full scope of the priesthood exercised by Jesus shows us the full scope of the priesthood of his ordained ministers, too. They act as priests not only when they put on vestments to be the celebrant at the altar or administer the sacraments, but also when they visit the sick, teach the Good News of

the kingdom, feed the hungry and engage in other pastoral ministries.

Wherever and however they exercise their ministry for the good of the body of Christ and the world, ordained priests are visible signs of the invisible Christ who, through his Holy Spirit, is always present and dynamically active.

In a real sense, there is only one priest—Christ himself. The *Catechism of the Catholic Church* quoted the words of St. Thomas Aquinas regarding this: "Only Christ is the true priest, the others being only his ministers" (#1545).

The ordained priesthood draws all its meaning and vitality from Jesus himself, the great high priest.

The axiom about priests acting "in the person of Christ, the head of the Church," derives from what St. Paul wrote about acting "in the presence of Christ" (2 Cor 2:10).

We would do well, however, to speak of priests acting "in the person and the presence of Christ"—always for the body of Christ that is the Church.

Such a Christ-centered vision of the ordained priesthood reminds us also of how Christ himself was utterly vulnerable in

The ordained priesthood draws all its meaning and vitality from Jesus himself, the great high priest.



A priest celebrates Mass at the base of the famous Christ the Redeemer statue in Rio de Janeiro, Brazil. In all facets of their life and ministry, priests show Christ to others. They share in the one priesthood that belongs to Christ.

exercising his priesthood. Calvary cast its shadow over his whole ministry of preaching, healing and community-building.

The New Testament book that explores at depth his priesthood, the Letter to the Hebrews, reaches its highpoint when it portrays Christ, who endured the terrible pain and shame of the cross and has now taken his place at the right hand of God (Heb 12:2).

Christ's self-giving and self-sacrificing love belongs essentially to the job description of those who share in his

priesthood through ordination to the ministry.

For the Church and the world, priests commit themselves to a life and a work that is deeply vulnerable and always under the shadow of the cross.

(Jesuit Father Gerald O'Collins has authored or co-authored 53 books. In March 2010, Oxford University Press will publish *Jesus Our Priest: A Christian Approach to the Priesthood of Christ, which he is co-authoring with Michael Keenan Jones.*) †

Discussion Point

Catholics want their priests to lead them to God

This Week's Question

What are your expectations of your local priests? Do you ever interact with them beyond small talk after Mass?

"No. 1, I'd like to be able to respect them and have them provide some guidance to my spiritual life and to be what they represent—God—as his ministers. ... I interact with priests through being active in church and on committees, ... but not on a personal basis like having them over for dinner." (Kathy Kern, Millcreek, Pa.)

"Help the congregation become closer to the Eucharist and more spiritual. I think they should also try to help the parish to become unified. ... We don't interact with them [socially], although my parents did." (Marge Berkley, Akron, Ohio)

"Bring Christ to me both through the Eucharist and their

example. ... My husband and I do interact with priests, ... and we thank God for men who have the courage and persistence to last through their life choice in today's world." (Elaine Mozdy, Erie, Pa.)

"Make the effort to get to know their parishioners, to recognize those active in ministries, and to follow the tenets of our religion without any outside agenda, ... [and] spiritually help us through hard times and rough spots in life. In the past, we've often had priests to dinner or to visit informally." (Shirley Cusick, Allen, Texas)

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An upcoming edition asks: What comfort does the Church provide in difficult economic times?

To respond for possible publication, send an e-mail to cgreene@catholicnews.com or write to *Faith Alive!* at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. †



CNS photo/Saah, Gathe.com

From the Editor Emeritus/John F. Fink

Basic Catholicism: All human life is sacred

(Thirty-seventh in a series)

Catholics are—and must be—pro-life. Unfortunately, there are people who identify themselves as Catholics and call themselves pro-choice when it comes to abortion, but they have to know that they are in opposition to the teachings of the Church.



We believe that all human life is sacred because, as the *Catechism of the Catholic Church* says, “God alone is the Lord of life from its beginning until its end: no one can, under any circumstance, claim for himself the right directly to destroy an innocent human being” (#2258).

The label “pro-life” usually comes up over the issue of abortion, and the Church has condemned abortion ever since *The Didache (The Teaching of the Apostles)* was written in the first century. It included the commandment, “You shall not kill a child by abortion” (#2).

The admonition not to destroy an

innocent human being doesn’t mean only abortion. At the other end of life, it means euthanasia, the killing of people who are sick, disabled or dying. Even if it might seem to be merciful to put someone out of his or her misery, it is always wrong to take direct action to cause someone’s death or to discontinue procedures that are keeping someone alive.

However, the catechism instructs us, “Discontinuing medical procedures that are burdensome, dangerous, extraordinary, or disproportionate to the expected outcome can be legitimate; it is the refusal of ‘over-zealous’ treatment. Here one does not will to cause death; one’s inability to impede it is merely accepted” (#2278). It is also legitimate to give patients heavy doses of narcotics to relieve pain even if those narcotics have the risk of hastening death.

The Church condemns any research on the human embryo that causes its death. Biology, not religious doctrine, tells us that human life begins at conception—when a human sperm fertilizes a human egg. After that happens, religious belief tells us that we may not kill an embryo. No matter how much good scientists think they might be

able to do by experimenting on embryos, the willful destruction of that embryo is the killing of human life. Every successful experiment has been done with adult stem cells anyway, which doesn’t involve the killing of embryos.

The Catholic Church also opposes capital punishment in most cases, although this prohibition is different from other acts of killing because it doesn’t involve the killing of an innocent human being. This teaching has developed because the Church hasn’t always opposed the death penalty as much as it does today.

The Church still teaches that governmental authority has the right and duty to assure the safety of society, including the imposition of the death penalty if there is no other way to protect society. However, nonlethal means are nearly always available to protect society from murderers.

The Catholic Church also opposes war, but it is not pacifist. It believes that there can be, and have been, just wars. From the time of St. Augustine in the fifth century, the Church has laid down specific conditions for a war to be moral or just. †

Cornucopia/Cynthia Dewes

We need to make the most of each new day

As our population ages, our society is presented with challenges that we never dreamed of before. For one thing, we live many years longer now, a fact which has changed our ideas about medical and long-term care for the elderly.



People used to keep their elderly relatives at home, caring for them until they died. Often, in those less-mobile days, several generations of a family would live in the same house or location, all ages together from birth to death. There was always someone at hand to watch Grandma or Grandpa while the others were busy so retirement homes were few.

Most women worked at home, where the care of elderly parents was part of their job, rather than away in the community. And, since unmarried people usually lived at home, there was often a maiden aunt or bachelor uncle around who became the ultimate caregiver for their parents. Besides all that, children were expected to help out as part of a family rather than being “special,” without

much responsibility for others.

Of course, there was the county old folks’ home for the indigent and those without any family to help them. This could be a bad experience for some, but that was just life. Or death, as often followed at the county home.

Indeed, death was simply a fact, not to be avoided if not exactly a popular choice. And, medical technology being what it was at the time, there was a kind of fatalistic belief that the problems of aging would carry us off sooner rather than later. The idea of keeping old people alive just because we could was not yet the general practice.

Today we have the cheerful idea that “40 is the new 30” or, better yet, “70 is the new 60.” We live longer and healthier lives, we are independent of others’ care until much later, and we have opportunities for personal enrichment that never existed previously. So why do we keep hearing remarks like, “Old age isn’t for sissies,” or “What idiot said these are the Golden Years?”

Actually, we hear these things because they’re true. It does take courage to bear up under the physical and material infirmities of aging. And “Golden Years” grates on old ears as a euphemistic term coined by kindly,

if clueless, younger speakers.

The fact is, most of us older folks are grateful to wake up every morning to God’s new day. It may take us an hour or two to get all the body parts working together, but that’s OK. We have the time, we’re usually retired, and the delay allows for more reflection and prayer in our daily schedule.

Once we’re up and functional, our opportunities to live rich lives are endless. We may be older, but we can still learn and contribute to society, if only from a chair or a sickbed. We can still observe God’s beauty in our world and in those around us, and we can share those insights with others.

To help us, there are daytime church groups, daily Mass, public libraries and their services. There are local colleges and schools, senior centers and organizations like Oasis. There’s the telephone, and other forms of communication. And there’s always sorting out the cluttered files or garage or boxes of “stuff” which have been waiting patiently for years.

No matter our age, each new day we greet is God’s gift to us. I say we should make the most of it.

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

Emmaus Walk/Debra Tomaselli

Do you think God can use your life more than you can?

“Deb, how are you?”

My friends, Anna and Bill, zigzagged through the crowd as Mass ended, meeting me outside the main entrance to our church.



“OK,” I said, explaining the details of my latest visit to the oncologist.

Months before, I was diagnosed with lymphoma. Since it was discovered in its early stages, the doctors decided to monitor my condition and wait to administer chemotherapy.

In recent weeks, however, my throat hurt, my head ached and I barely mustered the energy to fix lunch for my kids, drive them to school and help with their homework. By the time they were tucked in at night, I, too, fell fast asleep.

So when I showed up for my routine oncologist’s appointment days before I was going on a prayer retreat, I feared that the doctor would prescribe chemotherapy and disrupt my plans. Despite my weakened health, I felt an urgency to attend that prayer retreat.

After listening to my symptoms, the oncologist emphasized that if I got sicker, I needed to call him immediately. I was thrilled when he scheduled my next appointment for several weeks ahead, and I left his office knowing that unless my health worsened, I was free to go.

Outside the church, Bill, himself a doctor, listened intently as I described the recent events. When I quit talking, he spoke.

“While you are away,” Bill said, “why don’t you ask the Lord if he can use your life more than you can?”

I looked heavenward, smiling at the thought of the upcoming trip, then glanced back at Bill as the weight of his words sunk in.

“Yes,” I said, “maybe I will.”

The following week, in the silence of my travels, over the blessing at breakfast, among the crowds gathered in prayer, Bill’s words surfaced repeatedly as I asked the Lord if he could, indeed, use my life more than I could.

I came home thankful for the retreat and prepared for whatever challenges my health presented.

Instead, something unexpected happened. My throat lost its hoarseness.

My head quit pounding. I was able to stay awake long after the kids went to sleep. Weeks later, I was rollerblading around the neighborhood with them.

It has taken years for me to absorb the gradual changes that took place, but it happened.

Right within the walls of my own home, I listened more and talked less. Compassion and prayer replaced impatience and selfishness.

At our parish, I started a Bible study, cooked meals for the homeless and organized rosary groups. I sponsored a friend who joined our Church, and addressed young mothers on the importance of raising their kids in faith. I began writing this column.

Throughout the years, I have remained healthy and labored to draw people closer to God in ways that I could never have imagined. The answer to my prayer was clear.

Do you think God can use your life more than you can?

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

For the Journey/Effie Calderola

Change involves little deaths that give way to new growth

Just when I needed it, someone sent me an e-mail with these words by Charles Darwin: “Change is inevitable, growth is optional.”



I needed it because I had just returned from delivering my youngest child to her first year at a good Jesuit university. I’m thrilled for her, and she is happy.

But I don’t always cope with change well, and leaving my baby three hours away by jet was change that didn’t come easily.

Arriving back home, I surveyed Maria’s room. It was, naturally, quite a mess. It looked as if someone had been whisked away to a witness protection program after being told she had an hour to pack rather than the three months that Maria had.

The once-vital, framed pictures of dear friends were mostly left behind. There were dried flowers from proms still pinned to the bulletin board, and her good sterling silver rosary from Grandma was left behind for safekeeping.

My little clotheshorse had left rejected garments on hangers in the closet and a few on the floor. Half-used bottles of perfume too difficult to pack, coins, a candy wrapper, dust, an unmade bed—these were left for Mom.

These things, and a lot of memories. I have recalled many times the prayer a Jesuit friend of mine says every morning: “Lord, surprise me today.”

What a lovely prayer, and yet I find it difficult to say. A control issue, perhaps.

I drive down my street in the fall and I see the golden leaves glittering in the fall sun. I try to commit the view to memory, against the day the street will no longer be mine, against a change I don’t even see coming yet.

I cling to what I love, and change seems to be the one constant challenge to preserving all of that.

But that is a one-dimensional view of change, isn’t it?

If you pick change up and turn it all around in the sunlight, you see more possibilities.

True, each change brings with it a little death.

A wedding is a beginning, but it is also a farewell to all those other beaux who once sought your hand.

The day you first hold your baby daughter is the day you leave behind the promise that that child might have been your son.

The new job you accept closes the door on all the other ones you might have chosen.

And an exciting beginning to college means there are no more high school students in my house.

An empty nest means I am not in the day-to-day mom business any more. I spent a lot of my first 30 years longing to be a mom, and now the detail work on that project is over.

So I look forward to the option of growth.

You can spend a lot of time looking at the door closing behind you, or you can look at all the doors opening up before you. I guess it boils down to that in all of our lives, doesn’t it?

One of my favorite Scripture metaphors is Christ’s description of the grain of wheat. Unless it falls to the ground and dies, it remains but a single grain.

Often, we think of that in terms of our death, but the grain image can follow us around for a lifetime, accompanying us on all the little goodbyes we say, the little deaths we experience that give way to new growth.

I resist asking the Lord to surprise me each day, but I can ask God to make my life not a single grain, but a harvest grown in fertile soil.

(Effie Calderola writes for Catholic News Service.) †

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

The Sunday Readings

Sunday, Oct. 25, 2009

- Jeremiah 31:7-9
- Hebrews 5:1-6
- Mark 10:46-52

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



A few facts about Jeremiah are known from the book itself. He was from Anathoth, a village only a few miles from Jerusalem, and was the son of Hilkiah, a priest. Jeremiah acted as a prophet for more than 40 years.

This weekend's reading is a powerful and expressive acclamation of God's power and goodness, and in the assurance that once more God will protect and lead the people.

As is typical of this book, this reading is very moving in its eloquence and feeling.

Because he was the son of a priest, Jeremiah in all likelihood was quite familiar with the traditions of the ancient Hebrews. He would have been particularly aware of the Exodus, the flight from Egypt and slavery, events that molded the Hebrews into one distinctive race and resulted in their settlement in the Holy Land.

The Hebrews did not escape Egypt simply because they were lucky or clever. Instead, they succeeded in fleeing the miseries they had endured in Egypt only by the mercy and power of God.

Jeremiah saw the events in his lifetime as threatening or as awful as those that confronted his people centuries earlier in Egypt. He lived to see Babylonia completely overtake the Hebrew homeland, and he saw the coercion brought to bear upon his people by Babylon and other imperialistic neighbors.

He addressed the humiliation and destruction of being overtaken by responding with faith that the merciful God of the Exodus again would rescue the people.

For its second reading, the Church presents a selection from the Epistle to the Hebrews.

This New Testament Scripture is abundant in its references to ancient Jewish beliefs and customs. Its author is unknown, but obviously the author knew Judaism and Jewish life in the first century A.D. very well.

Supreme in Jewish culture and many other aspects of Jewish life in the first century A.D. was the high priest, descending in office from Aaron, the brother of Moses. The high priest acted for the entire nation as he offered the sacrifice in the temple.

The Epistle to the Hebrews sees Jesus as the great high priest of the new era of salvation, the era of Christianity. Jesus acts for all humankind in sacrificing to God, causing reconciliation and a new bonding after sin tore humanity away from God.

St. Mark's Gospel furnishes the last reading.

It is the story of Bartimeus, a blind man who begged by the roadside in Jericho. It is no wonder that Bartimeus had to beg in order to survive.

At the time of Jesus, persons with severe physical challenges, such as blindness, were reduced to begging unless their family members helped them with their daily needs.

Blindness, like all other bodily difficulties, had a spiritual component for the ancient Jews. God willed nothing evil or heartless. Disease and incapacity were signs of a heartlessness that came from sin.

When Jesus healed people, the effects of sin also were overcome. The key to Bartimeus' healing was in his faith.

Reflection

Jeremiah was hardly the only ancient Hebrew writer who concentrated on the mercy of God as seen in the Exodus.

God's mercy is everlasting because God is eternal and unchanging. God is not forgiving in one instance then punitive and angry at other times.

Just as hardships and great worries troubled the ancient Hebrews long after they had left Egypt, so sadness and difficulties confront us today.

We cannot do everything ourselves, but the loving God of the Exodus, with us because of the reconciling death of Jesus, still comes to our aid. The key is that we, as Bartimeus did, love and trust in God. †

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*, P.O. Box 1717, Indianapolis, IN 46206 or e-mail to criterion@archindy.org. †

My Journey to God

From a Quiet Place

Lying on the hillside
beneath a tree,
I am still.

Above me,
clouds stroll slowly by
with no particular destination
in mind.

Beside me,
blades of grass wave exuberantly
in the breeze.

I am still,
but not idle.

I am fully alive and aware that
God creates moments such as these.

Lying between earth and sky,

(Cathy Lamperski Dearing is a member of St. Barnabas Parish in Indianapolis. She wrote this poem while on a parish women's retreat at Saint Meinrad Archabbey in southern Indiana. This crucifix is beside trees in front of the Monte Casino Chapel on a hill near Saint Meinrad Archabbey.)



I am exactly in the place
I need to be.

No, not idle—
rather present and being free
for God.

By Cathy Lamperski Dearing

Daily Readings

Monday, Oct. 26
Romans 8:12-17
Psalm 68:2, 4, 6-7, 20-21
Luke 13:10-17

Tuesday, Oct. 27
Romans 8:18-25
Psalm 126:1-6
Luke 13:18-21

Wednesday, Oct. 28
Simon, Apostle
Jude, Apostle
Ephesians 2:19-22
Psalm 19:2-5
Luke 6:12-16

Thursday, Oct. 29
Romans 8:31b-39
Psalm 109:21-22, 26-27, 30-31
Luke 13:31-35

Friday, Oct. 30
Romans 9:1-5
Psalm 147:12-15, 19-20
Luke 14:1-6

Saturday, Oct. 31
Romans 11:1-2a, 11-12, 25-29
Psalm 94:12-13a, 14-15, 17-18
Luke 14:1, 7-11

Sunday, Nov. 1
All Saints
Revelation 7:2-4, 9-14
Psalm 24:1-4ab, 5-6
1 John 3:1-3
Matthew 5:1-12a

Question Corner/Fr. John Dietzen

Intention of celebrant determines which hosts or wine are consecrated

Q As an extraordinary minister of Holy Communion in our parish, I



assist at Mass in a nursing home.

I notice that, after the offertory, the wine cruet is left on the edge of the folding altar table since the room is small.

At the time of consecration, there is still a small amount of

wine left in the cruet.

Would this wine be consecrated along with the wine in the chalice? (New York)

A Which hosts or wine are consecrated at Mass depends on the intention of the priest celebrant.

Some priests intend to consecrate the "body" of wine in the chalice and all containers on the altar for Communion under both species.

Some other priests intend to consecrate whatever hosts and wine are on the square cloth corporal, or on the altar, which can become quite cluttered if there are to be many Communions.

At some large outdoor eucharistic celebrations, containers for hosts and/or wine are often placed on tables somewhat away from the altar.

As long as the celebrant has the intention to consecrate them, they are consecrated as if they were on the altar itself.

From your description, it seems evident that the priest did not intend to consecrate the small amount of wine left in the cruet, even though the cruet remained on the altar.

Q Why does the Catholic Church not recognize the single way of life if one is not clergy or in religious life?

Homilies and prayers of the faithful include references to these groups and to married people and families, but not to single persons.

I also find that Catholic magazines do not acknowledge single life. When I've dropped subscriptions and explain why I'm doing so, there is no reply. (Iowa)

A I'm not exactly sure what you are asking about, but your letter suggests a few important points, not only for single people, but for all of us.

First, the most basic and elementary foundation of our Christian identity is baptism, the sacrament shared by every Catholic.

As Pope John XXIII wrote, the greatest day of his life was not when he was ordained or elected pope, but the day of his baptism, when he was born into the body of Christ as sharer in the prophetic and priestly role of our Lord.

Too often, we forget that or believe it is insignificant. It is impossible for the Church not to recognize the single life because you, as all the rest of us, share the most essential and critical mark of what makes us Christians.

I realize that sometimes insensitive remarks by us priests or others might imply that single folks are ignored or on the sidelines. This is unfortunate, but results, I believe, from the recognition that the vast majority of Catholics in our congregations are one way or another connected with families.

The truth is, of course, that the percentage of unmarried lay people is increasing, not only as a permanent state of life, but also because men and women are marrying much later than in past generations.

Finally, the Christian message is not all that radically different for different vocations.

Sacred Scripture can be applied to the lives of all people, regardless of their state in life. I believe the same is true of most homilies and general circulation Catholic magazines.

A few points may apply more directly to one specific group, but the central message is relevant to all of us.

Perhaps it will help to look more at simply how what is being said or written applies to your life, rather than view everything largely through the prism of your present vocation.

Dear Readers,

In response to my recent column on weddings without an officiating minister, two readers sent the following comments:

The wedding you described sounds like a Quaker ceremony.

Quakers who marry must have a state license, but no officiant is necessary.

The couples receive a certificate signed by members of the congregation, two of whom sign the license before returning it to the state. (Pennsylvania)

(A free brochure answering questions that Catholics ask about Mary, the mother of Jesus, is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 3315, Peoria, IL 61612. Questions may be sent to Father Dietzen at the same address or by e-mail to jjdietzen@aol.com.) †

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.

ANDERSON, Josinah E., 85, St. Joan of Arc, Indianapolis, Oct. 5. Wife of James Anderson. Mother of Stephanie Bertman, Bobbi Jo Lambert, Tina, Jim and Tim Anderson, Gary and John Dietz.

BLANCHARD, Emily J., 81, Most Holy Name of Jesus, Beech Grove, Oct. 9. Wife of Armand Blanchard. Mother of Vivian Troville, Carol Van Slyke, Christopher, Gregory, Michael and Patrick Blanchard. Sister of Jerry Elbrecht. Grandmother of 14. Great-grandmother of nine.

BRAND, Kerry, 55, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Sept. 21. Husband of Vickie Brand. Father of Erin Melerowicz and Adrian Brand. Son of Corinne Brand. Brother of Kelly Wood, Kyle Brand and Kim Brand. Grandfather of two.

BRYAN, Rosemary (Nosker), 62, St. Bartholomew, Columbus, Oct. 5. Mother of Kimberly and Stephanie Bryan. Daughter of Marion (Quinn) Nosker. Sister of

Joan Downie, Dick, Joe and Tom Nosker.

CARRIGER, Robert M., 90, St. Pius X, Indianapolis, Oct. 13. Father of Mary Ann Franklin, Cecelia Rodger, Jim and Richard Carriger. Grandfather of seven. Great-grandfather of six.

COMMISSO, Elsie A., 88, St. Margaret Mary, Terre Haute, Oct. 5. Stepmother of Roger Commisso. Sister of Jeanne Dunlap and Margaret Wilson. Grandmother of two. Great-grandmother of three.

DANEKE, Janet K., 78, Christ the King, Indianapolis, Oct. 4. Mother of Ann Marie Summitt, Jane Snyder, Mary Margaret Vilhelmsen and John Daneke III. Grandmother of four.

FUCHS, Agnes, 82, St. Paul, Tell City, Sept. 23. Wife of Carl Fuchs. Mother of Jeanette Criss, Liz McCallister, Patty, Dennis, James, Mike and Paul Fuchs. Grandmother of 10.

GEHRICH, Mary Esther, 92, St. Bernadette, Indianapolis, Oct. 6. Mother of Helen Stuller and Harry Gehrich. Sister of Ruth Hoffmire. Grandmother of 18. Great-grandmother of 37. Great-great-grandmother of nine.

HYDE, Ann K., 92, St. Matthew the Apostle, Indianapolis, Sept. 25. Mother of Kathy Parker, Robert and William Hyde. Sister of Lois Hansen. Grandmother of eight. Great-grandmother of two.

KAPPES, James Martin, 44, St. John the Baptist, Osgood, Sept. 21. Husband of

Rita Kappes. Father of Faye Johnson and Sue Taulbee. Son of Martin and Kathleen Kappes. Brother of Roxanna Grimes. Grandfather of four.

KENNEDY, James L., 87, Christ the King, Indianapolis, Oct. 1. Husband of Mary M. (Eckrich) Kennedy. Father of John, Michael and William Kennedy. Stepfather of Karen Dutchess, Fran Kendall, Kathy McCaw, Stephen and Timothy Farley. Brother of Mary McMinn, Donald and Thomas Kennedy. Grandfather of 18. Great-grandfather of nine.

MARTIN, Rose Marie, 78, St. Joseph, Corydon, Sept. 19. Wife of Charles Martin Jr. Mother of Susan Atwell, Charles, David and Mark Martin. Sister of Ann Ellison. Grandmother of eight.

MORIARTY, Ellen F., 97, St. Pius X, Indianapolis, Sept. 9. Aunt of several.

MUNCY, Harold W., 82, St. Margaret Mary, Terre Haute, Sept. 13. Father of Dennis, John, Joseph and Steve Muncy. Brother of Carl Muncy. Grandfather of 10. Great-grandfather of two.

OHOLOROGG, Willa F., 57, St. Bernadette, Indianapolis, Oct. 4. Mother of Don McInnes and Ed Oholorogg. Grandmother of two.

ORMAN, Paul R. Sr., 72, Sacred Heart of Jesus, Terre Haute, Oct. 8. Husband of Florence Orman. Father of Georgia Coons, Donnie, John, Paul and Rick Orman. Brother of Mary Gardner, Darrell, Donald, Harvey and Kenneth Orman. Grandfather of 18. Great-grandfather of two.

PARROTT, Joseph Bryant, Jr., 57, St. Rita, Indianapolis, Oct. 5. Husband of Denise Parrott.

Father of Eric Davis, Joseph, Ramon and Xavier Parrott. Brother of Donna Clemons, Patricia Wills, Pamella, Damien, James and Walter Parrott. Grandfather of five.

QUINN, Glenn, 76, St. Anthony, Indianapolis, Sept. 29. Father of Anthony and Stephen Quinn. Grandfather of five. Great-grandfather of two.

RIPBERGER, Clyde W., 81, St. Mary, Rushville, Oct. 12. Brother of Eugene Ripberger. Uncle of several.

SCHULTZ, Kellye Elizabeth, 27, St. Anthony, Indianapolis, Oct. 1. Wife of Larry Schultz Jr. Mother of Liam Mains, Kameron and Sean Schultz. Daughter of Randall Shannon.

STRAHL, Monica M., 84, St. Paul, Tell City, Oct. 7. Mother of Gloria Allen, Mary Ann Kiningham, Phyllis, Dennis, Paul and Steve Strahl.

THERBER, Christopher Jacob, infant, St. John the Evangelist, Indianapolis, Sept. 29. Son of Michael and Alison (Graffis) Therber. Brother of Michael Therber. Grandson of Dr. Richard and Susan Graffis, Lonnie and Linda Therber.

WILSON, Cletus, 89, St. Jude, Indianapolis, Oct. 8. Husband of Patricia Wilson. Father of Thelma Albright, Phyllis Mayer, Kenneth Wilson, Mark and Neal Bowlen. Brother of Stella Hughes. Grandfather of seven. Great-grandfather of seven. †

Angelic



A boy dressed as an angel participates in a religious festival in Belem, Brazil, on Oct. 11 with more than 1 million Catholics.

Mary C. Giannini was mother of Father Stephen Giannini

Mary C. (Schneider) Giannini, a member of St. Anne Parish in New Castle and the mother of Father Stephen Giannini, died on Oct. 14 at the Glen Oaks Health Campus in New Castle. She was 81.

The Mass of Christian Burial was celebrated on Oct. 19 at St. Rose Church in Knightstown. Burial followed on Oct. 20 at St. Andrew Cemetery in Richmond.

She was born on Sept. 22, 1928, in Richmond.

She was a former member of Holy Family Parish in Richmond and a catechist there for 22 years, and a former member of St. Andrew Parish in Richmond for 27 years.

During 32 years at St. Anne Parish in New Castle, she volunteered as a catechist and bookkeeper.

She was a graduate of Richmond High School, and had worked as a bookkeeper in Richmond.

Surviving are her husband, John Giannini; four children, Janet Magee, Joan Michael, Anthony and Father Stephen Giannini; two brothers, John Schneider and George Toschlog; two sisters, Paula Kish and Janet Quinter; and two grandchildren.

Memorial contributions may be made to the St. Anne Catholic Church Building Fund, 102 N. 19th St., New Castle, IN 47362. †

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I certify that the statements made by me above are correct and complete.

History of Italy's celestial studies stars in Vatican exhibit

VATICAN CITY (CNS)—The Vatican and Italian observatories have teamed up to display for the first time numerous precious instruments and books documenting the birth and development of stargazing in Italy.

The Vatican Observatory, the Italian National Institute of Astrophysics and the Vatican Museums have pooled their collections of antique telescopes, astrolabes, celestial globes and manuscripts, such as Galileo Galilei's original handwritten notes detailing his observations of the moon. Many of the 130 items in the exhibit have never been displayed publicly.

The exhibit, called "Astrum 2009," runs at the Vatican Museums from Oct. 16 to Jan. 16, 2010, and commemorates the International Year of Astronomy.

The United Nations declared the special year to mark the 400th anniversary of Galileo's first use of the telescope to observe the cosmos.

The exhibit's curator, Ileana Chinnici, told journalists during a Vatican press conference on Oct. 13 that Italy's unique patrimony of astronomical instruments is the richest in the world.

Popes and the divided Italian states all supported their own observatories, and amassed a large number of historical instruments and valuable documentation, she said.

Some of the unique and valuable objects on display include Galileo's handwritten notes and his publication "Starry Messenger" from 1610, both of which detailed how he perfected the telescope to

magnify distant objects 30 times the size they appear to the naked eye.

There is also a replica of one of Galileo's telescopes created by Massachusetts-based craftspeople Jim and Rhonda Morris. The original is in the Institute and Museum of the History of Science in Florence, Italy.

Also on display is the arithmometer, one of the first commercial calculating machines. Created in 1882, it helped scientists do complex additions, subtractions, multiplications and divisions as well as extract square roots.

A few sections of the 130-piece exhibit are dedicated to the Vatican's history of astronomical research, including its participation in the 19th-century international "Carte du Ciel" ("Map of Heaven") project to catalog and make a map of the stars.

Between 1910 and 1921, the Vatican Observatory assigned three nuns to help with the map project. These Sisters of the Child Mary measured the coordinates of tens of thousands of stars reproduced on photographic glass plates.

Also on display for the first time are photographs of a Vatican-sponsored expedition to Russia in 1887 to witness and document a total solar eclipse. Three Italian priests made the trip, which proved unsuccessful due to poor weather and viewing conditions.

Missing from the exhibit is any mention of the Church's troubled history and

CNS/Paul Hering



This globe of the heavens from 1567, showing the main constellations seen from Europe, is displayed in the exhibit "Astrum 2009" at the Vatican Museums. The exhibit continues through Jan. 16, 2010.

dealings with Galileo.

The Italian scientist was condemned for suspected heresy in 1633 for maintaining that the Earth revolved around the sun. He was "rehabilitated" in 1992 by a special Vatican commission established by Pope John Paul II.

The Church has made significant overtures in recent decades to show that faith and science do not conflict.

Galileo opened up a brand new way of

doing science, which wasn't accepted immediately, said Cardinal Giovanni Lajolo, president of the commission governing Vatican City, in a written introduction to the exhibit's catalog.

These groundbreaking scientific discoveries help people better understand God's creation, he wrote, and the exhibit shows how science "is an inescapable part" of the human spirit and the whole human experience. †

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Father Richard McAlear OMI

(Oblates of Mary Immaculate)



Fr. Christopher Weldon

(St. Francis of Assisi Newman Ctr.)



Mark Nehrbas

(Franciscan University of Steubenville)



Music Ministry By: Bill Richart and friends

Friday Evening, November 13

- 7:00 PM Mass "The Holy Spirit Prepares Us for the End" / (Fr. Christopher Weldon)
- 8:00 PM "Pneumatology of the Holy Spirit" / (Fr. Christopher Crotty)
- 9:00 PM "Yielding to the Fullness of the Holy Spirit" / (Mark Nehrbas)
- 10:00 PM Prayer for Baptism of the Holy Spirit / (Spiritual Team)

Saturday, November 14, 2009

- 8:30 AM Music
- 9:00 AM "Receiving God's Gifts" / (Mark Nehrbas)
- 10:30 AM "The Spirit Brings Healing and Wholeness" / (Fr. Richard McAlear)
- 12:00 PM Lunch
- 2:00 PM "How to Preserve Families from the Culture of Darkness" / (Fr. Christopher Crotty)
- 3:15 PM Break
- 3:30 PM Mass "Docility, Humility, and the Holy Spirit" / (Fr. Christopher Weldon)
- 4:45 PM Dinner
- 7:00 PM "Healing Through Forgiveness" / (Fr. Richard McAlear)
- 8:00 PM Eucharistic Procession
- 9:00 PM Laying on of Hands / (Spiritual Ministry)

ALL TIMES ARE EASTERN STANDARD TIME (E.S.T.)

The Sacrament of Reconciliation will be offered during the lunchbreak. If you have the opportunity for the sacrament prior to the conference, we ask that you participate as a large number of penitents are expected at the conference.

CONFERENCE NOTES:

- Optional Meal Plan is \$16 (advanced purchase only-before 11/2/09) and includes a boxed lunch and hot dinner on Saturday. Payment must accompany your registration. We are unable to provide "special diet" meals.
- NO refunds. In the event of your cancellation, payments will be considered a donation to S.A.C.R.E.D.
- Registration after November 2, 2009 is \$50. If registering after this date, call (800) 713-9800 to assure seating is available before mailing payment. "Walk-ins" are subject to availability as a sell-out is expected.
- Brochures are available online at www.mercyhealing.com or www.instituteoftheholyspirit.com or by mail by calling (800) 713-9800.

✂ Clip along the fold and return ✂

Registration Form

Please include names and addresses of all in your party for pre-printed name badges. **Please duplicate this form for each person.** We are accepting pre-registrations (by mail only) on a first-come, first-served basis. Seating is limited. Early registration is strongly recommended. **An early sell-out is expected!** "Walk-ins" (\$50 per person) are subject to availability.

Name _____

Address _____

City _____ State _____ Zip _____

Home Phone (____) _____ Work Phone (____) _____

Cell Phone (____) _____ Email: _____

Fr., Sr., Deacon, or Br. _____

First Name Preferred on Name Badge _____

The Suggested Registration Donation is \$40 per person, (\$50 after November 2nd). Add \$16 for the Optional 2-Meal Plan

No. people attending conference _____ x registration donation = \$ _____

Optional 2-Meal Plan \$ _____ x \$16 per person = \$ _____

Add'l offering to support S.A.C.R.E.D. \$ _____

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