Pilgrims inspired by pope, saints during their spiritual journey

By Sean Gallagher

ON PILGRIMAGE IN ITALY—

“Viva la papa!”

Trina Trusty shouted these words of love for Pope Benedict XVI at the end of his general audience on Oct. 18 at St. Peter’s Square in Rome.

Trusty, a member of St. Lawrence Parish in Indianapolis, was part of the recent archdiocesan pilgrimage to Italy. Attendance at the audience was one of the last events on the journey’s itinerary.

At the start of the audience, Pope Benedict rode slowly around the crowd, coming just a few feet away from a large group of archdiocesan pilgrims.

“It was pretty awesome to be able to be so close to Pope Benedict when he drove by and to actually look into his eyes,” Trusty said. “I just really admire him. I believe he’s a holy man. It meant a lot to me.”

After a week of visiting the resting places of many saints in Siena, Assisi and Rome, and witnessing the pope’s declaration of St. Theodora Guérin as Indiana’s first saint, the pilgrims shifted gears on their last day, listening to the pope reflect on the meaning of the betrayal of Jesus by Judas Iscariot.

“It is a mistake to think that the great privilege of living in company with Jesus is enough to make a person holy,” said the pope, addressing pilgrims from around the globe that nearly filled the majestic Basilica of St. Paul Outside the Walls in Rome for an Oct. 16 Mass of Thanksgiving in celebration of the canonization of St. Theodora Guérin.

The archbishop went on to ponder the fact that God had blessed the people of Indiana with such an example of holiness.


“Mother Theodore was a timely gift from God to renew the Church in its infancy in Indiana,” Archbishop Buechlein said.

“The seeds of faith and holiness planted in our missionary territory through the agency of Mother Theodore have flourished. ‘She continues today as a witness of God’s unchanging love for us. Isn’t it awesome to reflect that God so loved our little part of the world that he gave us the remarkable Mother Theodore Guérin?’”

Present for the Mass at the basilica built over the tomb of St. Paul were more than 100 members of the Sisters of Providence of Saint Mary-of-the-Woods, the religious community that St. Theodore founded in 1840. Also on hand were hundreds more from Indiana, and pilgrims from other parts of the United States and several countries around the world.

Leo Gasper, a member of St. Anne Parish in Jennings County, was part of the archdiocesan pilgrimage to Italy and attended the Oct. 15 canonization and Mass of Thanksgiving the following day.

He said all of the celebrations related to the canonization were a profound reminder to him concerning “what life is all about.”

“It just reassures me that the only answer to our life is God, and that we have to be good to other people because that is what our saint is known for, how much she sacrificed for other people,” Gasper said. “That was her life.”

For Providence Sister Ann Margaret O’Hara, the holiness of St. Theodora’s life was defined not so much by the great accomplishments that she undertook but by the love with which she did them, much like three great holy women of the Church: Mary, the Virgin; Margaret Mary Alacoque; and St. Theodora Guérin.

For St. Mary Major Basilica in Rome.

Patricia and Raymond Mayer, members of St. Roch Parish in Indianapolis, pray after receiving Communion during a pilgrimage Mass celebrated on Oct. 14 at St. Mary Major Basilica in Rome.

Above, Archbishop Daniel M. Buechlein delivers a homily before hundreds gathered at the Basilica of St. Paul Outside the Walls in Rome for an Oct. 16 Mass of Thanksgiving in celebration of the canonization of St. Theodora Guérin.
PILGRIMS

continued from page 1

communicating with him so that we think and act as he did in total obedience to the Father.”

Entering into communion with Jesus was a continual focus of the archdiocesan pilgrimage, with Mass being celebrated daily on the eight-day spiritual journey.

On their first full day in Italy, Archbishop Daniel M. Buechlein solemnly blessed the pilgrims at the Basilica of St. Francis in Siena with what is described as a eucharistic miracle: 276-year-old consecrated hosts that are as fresh today as on the day they originally became the Body and Blood of Jesus.

For Catherine Creamer-Hadad, a member of Our Lady of Mount Carmel Parish in Carmel, Ind., in the Lafayette Diocese, the solemn Benediction and the subsequent opportunity for individual adoration were powerful.

“I just can’t believe that I was there,” said Creamer-Hadad, who prays regularly at her parish’s adoration chapel.

“I had read about it for years, and there it was. It was very moving. My pictures didn’t turn out, needless to say, because I was so moved.”

For Franciscan Sister Rita Vukovic, an instructor at Cardinal Ritter Jr./Sr. High School in Indianapolis, having the chance to participate in a celebration of the Mass at the Basilica of St. Francis in Assisi, the home of the spiritual father of her Oldenburg-based religious community, was a highlight of the pilgrimage.

“The greatest gift I’ve ever received from St. Francis is his inexhaustible love of the Eucharist,” Sister Rita said. “Almost everything you see here is a living remembrance of St. Francis. What can I say?”

Visiting the tombs of St. Clare and St. Francis was inspiring for archdiocesan pilgrim Jo Donna Crandall, a member of St. Mary Parish in Mitchell.

“It’s amazing, the faith that they had,” she said. “It does make you inspired a little more to try to lead a better life.”

Kristina Quinn and Ron Birchler, participants in the archdiocesan pilgrimage, said they hope the journey as a whole will help them lead a better life together once they are married on Feb. 17 at St. Thomas More Church, their parish in Mooresville.

“As long as we keep God centered in our relationship and remember to love as he loves,” Quinn said, “there probably isn’t too much that we can’t work through.”

PILGRIMS

continued from page 3

Teresea who shared her baptismal name: St. Teresa of Avila, St. Thérèse of Lisieux and Blessed Teresa of Calcutta.

“Mother Theodore defined [holiness] as doing everything with a great love,” said Sister Ann Margaret, who recently completed her service as her community’s general superior.

“It’s a very simple thing to do. And that’s exactly what she did.”

Msgr. Frederick Easton, archdiocesan vicar judicial, was a concelebrant at both the canonization Mass and the Mass of Thanksgiving.

“He echoed the archbishop’s words when considering the meaning of the canonization for the people of Indiana.

“It’s pushing us all in Indiana to think of what it means to be holy and what the journey is all about,” said Msgr. Easton, who oversaw the investigation into the miracle that opened the way to St. Theodora’s canonization.

“Truly, in times of adversity is what comes to mind immediately. We do have a lot of that. And sometimes we don’t immediately think of that trust in providence in times of adversity. Maybe she’ll help us to think of it a lot faster than normal.”

The help that Msgr. Easton said St. Theodora can offer to the faithful of the archdiocese, according to Archbishop Buechlein, is a mark of the friendship that we can have with her here and now.

“Our solemn and joyful prayer, we acknowledge a continuing relationship with Mother Theodore, who lived a heroic spiritual life,” the archbishop said. “She is our friend. She prays for us.

“What an extraordinary joy that we have a formally declared saint from our local Church in Indiana to spur us on to victory—and with her, to share the prize of everlasting glory.”

At right, from left, Prudence Quinn of Northville, Mich., and Rose Warthen, a member of St. Thomas More Parish in Mooresville, pray in adoration at the Basilica of St. Francis in Siena, Italy, before consecrated hosts that have been miraculously maintained in their original condition for 276 years.

Far right, the massive Bernini bronze baldacchino covers the main altar at St. Peter’s Basilica in Rome.

Participants in the Oct. 11 pilgrimage to Italy pose with Archbishop Daniel M. Buechlein in front of St. Mary Major Basilica in Rome.
VATICAN CITY (CNS)—Pope Benedict XVI called on religious and political leaders in Iraq and around the world to rebuild their country, which is so troubled by insecurity and “savage violence.”

The pope expressed his deep concern for Iraq’s Christian community as well as all victims of the increase in violence and intimidation throughout the country.

After praying the Angelus on Oct. 22 with thousands of the faithful gathered at St. Peter’s Square, the pope first sent his “cordial greetings” to Muslims around the world to help the Iraqi people rebuild their country and reach reconciliation between factions by realizing “that the plurality of its components is an integral part of [the country’s] wealth.”

Church leaders in Iraq have expressed concern about a marked increase in violence, especially against Christians.

Since the U.S.-led invasion of Iraq, numerous churches have been bombed, and Christians have been kidnapped, killed or threatened. Half of all Iraqi Christians have fled their country over the past three and a half years, according to Chaldean Catholic Auxiliary Bishop Andreas Abouna of Baghdad. Before the invasion, there were about 1.2 million Christians in the predominantly Shiite Muslim state. Since then, the overall number has dropped to about 600,000, he said.

Chaldean Patriarch Emmanuel-Karim Delly of Baghdad has said that violence, persecution and instability together with the world’s apparent indifference to the plight of the country’s Christians have forced them into exile.

In an Oct. 16 interview with the Rome-based missionary news agency AsiaNews, the patriarch criticized the “role of the international community that is unable to control the dramatic situation in the country.”

He said Christians and Muslims had lived harmoniously in Iraq for more than 1,000 years and, “like Lebanon and Syria, [had been] a model of peaceful coexistence.”

The pope prayed that God would grant them “serenity and peace.”

“Joyous atmosphere” of celebration, however, has been clouded by the “very serious situation of insecurity and savage violence” faced by so many innocent people in Iraq solely “because of their country, which is so troubled by violence, especially against Christians.”

Consolation” were with them as with all victims in the conflict. Losing Christians to emigration would “represent a big loss not only for Iraq, but for the cause of humankind, and it will have serious consequences for Muslims, too,” he said.

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Benedictines are stewards of the mysteries of God

In his holy rule, St. Benedict tells his monks that they should treat the goods of the monastery (tools, furniture, clothing, etc.) with the same reverence and respect that they show the sacred vessels of the altar.

If the monastery proper is called a cloister, a place set apart, and while guests are always welcomed as Christ, only those who have been consecrated for the monastic ministry of poverty, chastity, obedience and ongoing conversion of life may enter the sacred precincts of the monastery.

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Mamá murió en julio de 1982, a los 67 años. Mama cumplía años en septiembre y por lo tanto pienso en ella en ese mes. Su cumpleaños y sus aniversarios de bodas son aún importantes. Al igual que ustedes tienen monedas de aniversarios de bodas, sus vidas son monedas de aniversarios de bodas. Como casados resultan obsequios especiales. Al igual que ustedes tienen amorosas en sus bodas y abuelos, algún día ustedes también dejarán un legado de fe y amor a sus descendientes.

Eso es lo que dejo para ustedes. Si para ustedes es difícil, quizás puedan consolarse en el hecho de que son un legado de fe y amor a sus descendientes. Aún en nuestro momento de fracaso. Si los tiempos se ponen difíciles, quizás puedan consolarse en el hecho de que son un legado de fe y amor a sus descendientes. Aún en nuestro momento de fracaso. Si los tiempos se ponen difíciles, quizás puedan consolarse en el hecho de que son un legado de fe y amor a sus descendientes. Aún en nuestro momento de fracaso. Si los tiempos se ponen difíciles, quizás puedan consolarse en el hecho de que son un legado de fe y amor a sus descendientes. Aún en nuestro momento de fracaso. Si los tiempos se ponen difíciles, quizás puedan consolarse en el hecho de que son un legado de fe y amor a sus descendientes.
Ministry fairs, lay presentations give a new perspective on stewardship

By Sean Gallagher

This fall, 94 parishes across central and southern Indiana will start their participation in the annual archdiocesan Called to Serve: Parish Stewardship and United Catholic Appeal.

The remaining parishes not participating in the Called to Serve appeal have either just completed their involvement in the Legacy for Our Mission: For Our Children and the Future campaign or are in the midst of doing so.

During this time, members of all parishes involved in the Called to Serve appeal will explore the many ways that one can become better stewards of the gifts that God has blessed them with.

Many parishes help their members consider new paths of stewardship by hosting ministry fairs.

Ordinarily held on weekends when people come for Saturday evening or Sunday Mass, a ministry fair features booths manned by people involved in the broad spectrum of ministries found in parishes.

Members of these faith communities can learn about these ministries and consider how their own gifts and talents might help these programs grow. They might also discern an unmet need in the parish and decide that they have the gifts to help meet it.

St. Margaret Mary Parish in Terre Haute will have its ministry fair this weekend. According to the parish’s pastoral associate, Jerome Moorman, approximately 30 ministries—from liturgical ministries to programs that seek to meet the spiritual needs of the homebound to hospitality ministries—will have booths.

The ministry fair’s manager, St. Margaret Mary parishioner Kim Knobloch, is proud of the broad variety of ministries that will be represented and hopes that it will spur other parishioners to action.

“I think that by seeing other people who are already involved in these ministries, they will be more interested in becoming involved in them themselves,” Knobloch said.

The ministry fair at St. Margaret Mary Parish comes at a time when its members will be invited to consider their monetary participation in the Called to Serve appeal.

Moorman thinks that the timing of the ministry fair will help parishioners see stewardship from a broad perspective.

“It’s all a part of total stewardship. Usually when you think of stewardship, people think of treasure right away,” Moorman said. “The ministry fair hopefully will get people looking at overall stewardship, not just coming to Mass and sitting in the pew and throwing your envelope in.”

This money-only perspective was the attitude that Paul Heerdink had about supporting his parish, St. John the Apostle Parish in Bloomington, for more than a year after he became a member.

“But after sitting in the pew for a year and a half, it was kind of like the Lord was tugging on me to do something to help,” Heerdink recently said in an interview with The Criterion.

After doing some spiritual reading, Heerdink called his pastor, Father Michael Fritsch, and asked him if he had a volunteer position “that nobody else wanted to do.”

The two discussed Heerdink’s particular gifts and talents, and eventually concluded that he could help his fellow parishioners come to a broad understanding of stewardship involving time, talent and treasure.

He will be speaking about this topic after Communion at Masses on Oct. 28 and 29.

Like St. Margaret Mary Parish, St. John the Apostle Parish is hosting its ministry fair after each Mass this weekend.

Other members of the parish were planning to give similar presentations during Masses on the three weekends before Heerdink delivers his talk.

Heerdink thinks it’s important for parishioners to hear about the importance of stewardship from people like themselves.

“We hope that they’ll hear an ordinary story … [from] just another parish member and what they’ve been through and, in hearing that story, they’ll be able to relate to that,” Heerdink said.

“The greatest hope is that we’ll have more people participating,” he said, “bringing their gifts that the Lord has blessed them with and to share with all of us.”

Since the time that Heerdink felt “the Lord … tugging” on him to become more active, he’s been given a broad perspective on the needs of the Church and how everyone can contribute.

“No one person can do it all,” he said. “We’re all members of the Body of Christ, and each one of us should bring [forward] our talents. If not, there’s something missing. That part will be missing.

“No matter how large or small that [talent] is, it’s very necessary for the total body.”

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Seniors: Traveling by train makes for a scenic vacation

WASHINGTON (CNS)—Train travel is still one of the most affordable and carefree ways to take a scenic vacation. The North American continent affords many scenic routes to choose from, and almost all railways give discounts to seniors. Three great trips are the Copper Canyon excursion in Mexico, the Toronto to Vancouver trip in Canada and, in the United States, the California Zephyr from Chicago to San Francisco.

Among these, the Copper Canyon is the favorite of many. Traveling between the town of Los Mochis on the Pacific Coast and the regional capital city of Chihuahua in north central Mexico, this train covers almost 435 miles and rises from sea level to more than 7,874 feet as it crosses the Sierra Madres. The excursion passes through the canyons, and the town of Divisadero is a good base camp for excursions into the canyons, and the town of Divisadero affords stunning vistas of the canyons. Los Mochis is a modern city with 300,000 inhabitants and is just a few miles from the Pacific Ocean. The recommended months for travel are June through late October. (For more information, go online to www.coppercanyon-mexico.com, and click on “The Train.”)

VIA Rail Canada offers a 10-percent discount to all passengers 60 and older, and has a bring-a-friend-free policy for seniors (economy class). During the off-peak seasons (spring and fall, usually), prices are lower. At the time of this writing, a one-way senior discount fare from Toronto to Vancouver in Comfort Class (economy) cost $389 (U.S. dollars), $420 with tax. (See www.viarail.ca.) Finally, there is Amtrak’s California Zephyr trip. Running between Chicago and San Francisco, the Zephyr allows passengers to see America’s heartland, to ascend the Rocky Mountains and Sierra Nevadas, descending at the end into the scenic lake lands of Ontario, picturesque plains and the Canadian Rockies, and finishes at the Pacific coast city of Vancouver. Stops along the line include: Ontario’s Sudbury Junction; Winnipeg, Manitoba; Saskatoon, Saskatchewan; Edmonton and Jasper in Alberta; and Kamloops, British Columbia. Outdoor enthusiasts may request special stops to enjoy the wilderness. The trip takes three days.

The Copper Canyon system is four times larger than the Grand Canyon in the United States, and four of the six canyons are deeper than the Grand Canyon—some by 1,000 feet or more! The entire trip takes approximately 16 hours. For a 15 percent surcharge, travelers can make up to two stopovers. And stopovers are recommended. Each town along the way is special in its own way. Chihuahua, for example, was founded in 1707 and has plenty of historical sites to visit. In the Sierra Madres, the town of Creel is a great base camp for excursions into the canyons, and the town of Divisadero affords stunning vistas of the canyons. Los Mochis is a modern city with 300,000 inhabitants and is just a few miles from the Pacific Ocean. The recommended months for travel are June through late October. (For more information, go online to www.coppercanyon-mexico.com, and click on “The Train.”)

VIA Rail trip on the “Canadian” begins in Toronto, spans the modern city with 300,000 inhabitants and is just a few miles from the Pacific Ocean. The recommended months for travel are June through late October. (For more information, go online to www.coppercanyon-mexico.com, and click on “The Train.”)
California and the bay area of San Francisco. The Zephyr runs through cities such as Omaha and Lincoln in Nebraska; Salt Lake City, Utah; Reno, Nev.; and Sacramento, Calif., taking a little more than two days without stopover. Aside from the Rockies and Sierra Nevada Mountains, attractions along the way include the Moffat tunnel, the Gore Range, and the Byers and Glenwood canyons in Colorado, the Truckee River and California’s San Pablo Bay. Amtrak gives seniors (62 and over) a 15 percent discount, but it does not apply to Auto Train or sleeping accommodations. Travelers who book in advance and avoid peak travel season can go the whole route for as little as $106.25 at this writing. (See www.amtrak.com for current information).

For the truly adventurous, Amtrak and VIA Rail Canada offer a North American Rail Pass, with more than 900 destinations and unlimited stopovers on the 28,000 miles of rail. The pass is good for 30 days, starting the first day of its use. (Rates vary significantly depending on the time of year. See www.amtrak.com for more information.)

The Canadian makes its way through the forested hills of the majestic Rocky Mountains. Those 60 and over can take advantage of specials and discounts offered by VIA Rail Canada.

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SAINT MARY-OF-THE-WOODS—
“We must live like saints.”
That spiritual advice from St. Theodora Guérin, the foundress of the Sisters of Providence of Saint Mary-of-the-Woods, was artistically displayed on a banner in the Church of the Immaculate Conception on Oct. 22 as a reminder to people to strive for holiness in daily life.

Providence Sister Denise Wilkinson, general superior, echoed St. Theodora’s words in a reflection during the congregation’s celebration of their Foundation Day Oct. 22 and the canonization of their foundress by Pope Benedict XVI on Oct. 15 in Rome.

Mother Theodore and five other Sisters of Providence began the local congregation’s history 166 years ago. Sister Denise explained, after enduring three months of arduous travel from France to Indiana.

“Succeeding generations of Sisters of Providence have found enough good to do across the United States, in South America, Taiwan and China, and so followed in the footsteps of our foremothers,” she said. “It is this spirit—this legacy—we have celebrated each Oct. 22, our Foundation Day, since 1840.”

This year, she said, the Sisters of Providence “add a new, rich and complex chapter to our history as a congregation—the experience of the institutional Church’s official recognition of our foundress as a saint.”

During the weeks before the canonization Mass at the Vatican, Sister Denise said she was often asked what Mother Theodore’s sainthood means to the Providence “add a new, rich and complex chapter to our history as a congregation—the experience of the institutional Church’s official recognition of our foundress as a saint.”

During the weeks before the canonization Mass at the Vatican, Sister Denise said she was often asked what Mother Theodore’s sainthood means to the Providence “add a new, rich and complex chapter to our history as a congregation—the experience of the institutional Church’s official recognition of our foundress as a saint.”

“We are artistically displayed on a banner in the Church of the Immaculate Conception. The assembly in the packed church is expected to trigger an increase in both the volume of tourists and development activity in French Lick. These changes are expected to result in new jobs and the overall growth of the local economy.”

Father Bernard Head, left, former chaplain of the Sisters of Providence, processes into the Church of the Immaculate Conception with Father Daniel Hopcus, chaplain of the congregation, and Providence Sister Denise Wilkinson, general superior, on Oct. 22 for the celebration of Foundation Day and the canonization of St. Theodora Guérin.

Below, Providence Sister Helene Marie Kelly listens to prelude music performed by the Indiana State University Brass Ensemble and organist Charlotte Norris before the Foundation Day Mass on Oct. 22 at the Church of the Immaculate Conception.

A pair of Saint Francis Xavier Home Mission Fund grants, totalling $2,000, were awarded to parishes such as Our Lady of the Springs in French Lick. The grants are intended to support parishes that need assistance to carry on their work and to care for buildings and grounds,” Father Hall explained. An upcoming parish effort through Legacy for Our Mission will raise additional funds for renovations.

The church, with a seating capacity of 150, features wooden interior walls and ceiling above a tile floor. Also being renovated are the rectory and the 50’s-era Macke Hall (used for gymnasium activities and classrooms, with its kitchen serving up food for countless fish fries, parish dinners and the annual Pumpkin Fall Festival).

They’re good questions and deserve thoughtful conversation among all of us,” she said. “I’d suggest you read or re-read Mother Theodore’s story. Ponder her observations about life, Providence, education, creation, women, the family, justice, prayer, the Church and ministry.

“Then let’s find ways to talk with one another, not only about this remarkable woman, but about our hopes and aspirations and deep-seated convictions about issues important to her,” she said. “Let our conversations be marked by respect for one another, a desire to be in community with one another.”

Sister Denise said when Gov. Mitch Daniels dedicated a portion of Highway 150 as “St. Mother Theodore Guérin Memorial Highway” on Oct. 10, he told her, “As you know, I have Mother Theodore’s portrait hanging in my office. We converse with each other frequently—usually in the evening at the end of my day. I need to tell you that it is impossible to knowingly do anything wrong with her looking over my shoulder.”

Challenging her sisters, the general superior asked them, “Will our love of God, love of one another and life of service with others look like that of Mother Theodore? … What, sisters, must we say and do so that others see in us her unshakable trust in the Providence that never fails? … Will we, as a congregation, so respect her deepest hopes for us that we do ‘lean with all our weight on Providence,’ and thus abandon ourselves totally to the demanding and loving mission of the God of Providence?”

The assembly in the packed church responded to Sister Denise’s remarks with a standing ovation, and some of the sisters wiped away tears.

Before the liturgy, Providence Sister

Legacy for Our Mission: For Our Children and the Future

Historic French Lick Church Gets Facelift As Tourism Grows

Our Lady of the Springs Church in French Lick had fallen into disrepair—not from storm damage or faulty construction or neglect, but simply from age. Built in 1887, time had taken its toll. But now, effort is underway to refurbish the church with the help of the Legacy for Our Mission campaign.

Why the renovation, and why now? The parish’s new administrator, Father John M. Hall, reports there is a hint of growth in the parish membership of just over 100 households. Simultaneously, an increase in the number of visitors is expected as a result of heightened economic development activity in French Lick. These changes are expected to result in new jobs and the overall growth of the local economy.

“One goal is to preserve what has been given us,” he explained.

Driving the renovation project is Father Hall, who in June was appointed administrator of Our Lady of the Springs and Our Lady of the Springs sister parish, Our Lord Jesus Christ the King Church in nearby Paoli. But he is no stranger to either parish, having served as pastor of both from 1989 to 2001.

A pair of Saint Francis Xavier Home Mission Fund grants provided by the United Catholic Appeal in 2005 and 2006 were the source of funding. “These grants support parishes that need assistance to carry on their work and to care for buildings and grounds,” Father Hall explained. An upcoming parish effort through Legacy for Our Mission will raise additional funds for renovations.

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Legacy for Our Mission, the archdiocesan capital campaign, is guided to parishes such as Our Lady of the Springs in French Lick. Our Lady of the Springs is nestled in the rolling hills of Orange County, which counts 19,000 residents, has little industry and ranks as one of the economically poorest areas in the state. “This area is financially challenged,” Father Hall explained. “We need to help people keep going.”

Father Hall also continues to serve as pastor of St. Martin of Tours Parish in Martinsville, where he was appointed in 2005. How does he do it? “I try to keep everything organized, and I rely on the telephone and a very capable staff,” he admitted. And he’s on the road a lot. It’s 80 miles to French Lick and another 10 to Paoli, a trip that makes two or three times a month. “It’s not really an unusual workload,” Father Hall observed. “Several other priests in the archdiocese carry similar responsibilities. A lot of us are stretched thin.”

As the renovation project moves into high gear, parishioners express their support: “It’s important to maintain the church, just like a house,” commented Donna Rohe, bookkeeper for both parishes. “We need to do this to keep Our Lady of the Springs a viable parish.”

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Legacy for Our Mission, the archdiocesan capital campaign, is guided by the principles of Christian stewardship and addresses the needs of archdiocesan ministries such as Home Missions. By contributing to the Legacy for Our Mission campaign through your local parish, a portion of your gift will be allocated to Home Missions and distributed to parishes such as Our Lady of the Springs in French Lick.

Please visit the new online home for Legacy for Our Mission campaign. Our new campaign Web site is http://www.archindy.org/legacy.
Providence Sister Marie Kevin Tighe, the congregation’s promoter of St. Theodore’s cause, said returning home to Saint Mary-of-the-Woods after participating in the canonization felt like walking on holy ground.

“I really believe that this place is a sacred place,” Sister Marie Kevin said, “and made sacred by the wonderful work and the spirit of … St. Mother Theodore.”

For many years, Saint Mary-of-the-Woods has been the home of the National Shrine of Our Lady of Providence, she said, and now the motherhouse is also the shrine of St. Theodora.

“I hope that more and more people will discover the life and the spirit of St. Mother Theodore Guérin,” Sister Marie Kevin said, “and that other young women will have the same courage that she had in leaving her country, her home, her native land [and] her language to come to the wilds of Indiana to establish a congregation and a school.

“I hope that many people will come here to deepen their own prayer life,” she said, “and their own understanding of their call from God—their relationship to God—and that God is calling all of us to sainthood.”

Saint Mary-of-the-Woods College is the oldest Catholic liberal arts college for women in the United States, she said. “We have a long tradition of education, beginning with our foundress, St. Mother Theodore, who was decorated by the French government … in France for her work in education there, and she brought that gift to America.”

Father Daniel Hopcus, chaplain of the congregation, celebrated the eucharistic liturgy with St. Mother Theodore,” Father Head said. “I think Mary’s trust in God, in her Son, is a pattern by which the sisters have tried to live. … They’re very lucky to have worked with them for over 20 years.”

St. Theodore placed her trust in God’s loving Providence, Father Head said, which sustained her throughout her life and led to her canonization.

“Providence was her whole life,” he said. “I think that people who need to be enriched spiritually, if they can turn themselves over to God like she did, that’s a great lift for them and a great direction for their lives.”

Our Lady of Providence also “plays a great role in the lives of all the sisters along with St. Mother Theodore,” Father Head said. “I think Mary’s trust in God, in her Son, is a pattern by which the sisters have tried to live. … They’re very lucky to have two great [spiritual] models like that.”

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Saintly lives at center of Notre Dame film festival

By John Shaughnessy

A teenage girl faces overwhelming odds trying to dedicate her life to God. A young priest stricken by a life-threatening illness confronts a personal crisis of faith. A priest in a Nazi death camp has to weigh the possible executions of family and friends against the pressure to betray his faith and his beliefs.

Those stories are among the six movies being featured in the first “Films and Faith” festival at the University of Notre Dame from Oct. 27-29. "Each of these films will encourage people to talk about the issues shown in the movie and connect them to their own lives," said Donald Crafton, a professor of film, television and theatre at Notre Dame. “Even if we’re not a priest facing a conflict during the Holocaust, we all have conflict in our lives. Hopefully, these films will provide models in dealing with these conflicts.”

Diary of a Country Priest tells the story of the young priest with the life-threatening illness. Thérèse and Household Saints show young women striving to lead lives totally committed to God. The Flowers of St. Francis portrays the saint’s life of humility, compassion and sacrifice. The Ninth Day is based on the experiences of a real priest facing the Holocaust. “We purposely chose films that were not only about real saints but saintly people," Crafton said. “Saintliness is an option for everyone. These are people who have led lives that are in some way exemplary and should be an inspiration for all of us.”

Another film, Into Great Silence, could be the highlight of the series, according to Crafton. "Saintliness is an option for everyone. These are people who have led lives that are in some way exemplary and should be an inspiration for all of us.”

The festival is a way to celebrate films as an art form and as a medium to share messages—an approach that the Catholic Church has embraced, Crafton said. “Film can be a very persuasive medium," he said. “It can bring emotion to concepts like sacrifice and compassion. It can also use drama to convey ideas of redemption. “One of the defining things about the Catholic Church is its attitude to the arts and how it has always embraced cinema as part of its outreach mission. The Vatican has its own film archives. The Church has always accepted film as a way of communicating Christian ideas and attitudes.”

(For more information about the film series, check the Web site at perfomringarts.nd.edu.)

Saint Mother Theodore Guerin

The Sisters of Providence express our gratitude to Archbishop Daniel M. Buechlein and all the people of the Archdiocese of Indianapolis for the outpouring of support, interest and affection shown us on the occasion of the canonization of our foundress, Saint Mother Theodore Guerin.

May all of us respond as generously to the universal call to holiness as this newest Saint of God!

The Criterion Friday, October 27, 2006

Has a movie had an impact on your faith? If so, The Criterion is interested in hearing how the movie made a difference for you. Your story could be used in a future article. Please send your story to John Shaughnessy, assistant editor, in care of The Criterion, P. O. Box 1717, Indianapolis, IN 46206 or send him an e-mail at jshaughnessy@archindy.org. Please include a daytime phone number where you can be reached. †

† This is a film that has just been picked up by a U.S. distributor just a month ago," Crafton said. “It will really be a premiere for us. It’s on a monastery in the French Alps. The monks are silent. The reaction has been very enthusiastic by all the reviewers." The festival is a way to celebrate films as an art form and as a medium to share messages—an approach that the Catholic Church has embraced, Crafton said. “Film can be a very persuasive medium," he said. “It can bring emotion to concepts like sacrifice and compassion. It can also use drama to convey ideas of redemption. “One of the defining things about the Catholic Church is its attitude to the arts and how it has always embraced cinema as part of its outreach mission. The Vatican has its own film archives. The Church has always accepted film as a way of communicating Christian ideas and attitudes.”

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The Sisters of Providence of Saint Mary-of-the-Woods

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Breaking boundaries, creating hope.
Studying other religions helps us understand humanity

By Fr. Robert L. Kinast

When trying to interest people in a study of other religions, the most common reaction I hear is, “I don’t have enough time to study my own faith adequately. Why should I study other religions?”

It’s a good question, and there’s an equally good answer. The study of other religions aims at a correct and adequate presentation of the beliefs and practices of existing religions. The purpose of such study is to come to a correct understanding of other religions and an appreciation for how they deal with the human questions and experiences common to us all.

Over the centuries, in most cultures, people have felt a religious instinct about the existence of a superior, spiritual reality encompassing our world, but they have conceived this reality in different ways:

- A personal being—as in the great monotheistic religions.
- A series of beings—as in the polytheism of Hinduism.
- Or no “being” at all—as in Buddhism.

This common religious impulse naturally is expressed in worship, which also takes many different forms. In addition, some religions, like Islam, regard a particular location as a sacred place, while others, like Buddhism, consider the whole world we experience a passing illusion.

The primary external benefit of a correct understanding of others’ religious beliefs and practices is that it counteracts errors, distortions, stereotypes and oversimplifications.

For example, there is far more to Confucianism than pithy sayings in fortune cookies. And Hindu belief in reincarnation should not be interpreted as a passive acceptance of one’s fate. India’s nonviolent resistance to British colonialism showed that. Rather, it is a way of seeking spiritual perfection through continuous purification—a goal shared in other ways by Christians.

There are two reasons why an accurate understanding of others is important:

In today’s wired world, opinions freely and easily are made available without any obvious control or critique. While writing this article, I entered “comparative religion” in a search engine on the Internet and received more than 16 million possible responses. The sheer number indicates the importance of having accurate information about others’ beliefs.

A second external benefit of comparative religion is that accurately knowing another religion leads to better relations with members of that religion. This in turn can foster cooperation in finding common solutions to common problems, such as helping immigrants from Asian or African countries make the transition to a new nation while preserving their religious practices.

Better personal relationships also can help to prevent a repetition of the persecutions and wars that have been carried out in religion’s name, usually fueled by ignorance or fear.

Probably few Christians had any real understanding of Islam at the time of the Crusades, but many Christians today, aware of terrorist attacks by Islamic extremists, may be no better informed.

Is it really the teaching of Islam that all infidels should be killed? Who qualifies as an infidel?

In addition to these external benefits of the study of comparative religion, there are internal benefits—effects on individual believers.

Studying another religion can clarify my own belief and my understanding of it. The notion of immortality in Judaism provides a context for thinking through my understanding of personal immortality in Christianity.

The emphasis on moral conduct and the golden rule in Confucianism echo norms in the Christian tradition and remind me that Christianity is a way of life.

Studying another religion can strengthen my own belief and convictions.

The importance and predominance of religious narratives in Hinduism in a certain way confirms my appreciation for the stories of the Bible.

The extreme respect for nature found in Native-American religion relates closely to my own belief that God is present in all creation.

Studying another religion sometimes serves to challenge my religious understanding and practice, especially regarding morality and the more demanding aspects of my faith.

The doctrine of fate and the corresponding caste system of Hinduism as well as the sharp dualism of Zarauztanism challenge me to examine my understanding of good and evil in the world.

Likewise, the path of withdrawal and contemplation in Taoism confronts my impulse toward activism and the assumption that I know how to make the world better.

Studying another religion can provide insights and motivation that I might not have had otherwise.

The Hindu quest for discerning the ultimate truth and the Buddhist goal of enlightenment affirm the value of reflection, study and learning.

The zeal of Muslims for spreading their religion may motivate me to engage in more active evangelization.

When Vatican Council II discussed the Church’s relation to non-Christian religions, it did not explicitly mention the benefits that a comparative study of religion offers, but it did urge us “sons and daughters to enter with prudence and charity into discussion and collaboration with members of other religions” (Declaration on Non-Christian Religions, #2). The benefits will follow once the study begins.

(Father Robert L. Kinast is director of the Center for Theological Reflection in Prairie Village, Kan.)

A Muslim prays during Islam’s holy month of Ramadan. Learning about the prayer and meditation practices of a variety of religions can become the foundation for a conversation about whether such practices meet any basic human needs.

FaithAlive!

Religious belief promotes unity

This Week’s Question

Do you think you have anything in common in terms of faith with Muslims or Buddhists?

“When we have faith in one God, our connection to one another through Abraham, and the fact that we see ourselves as the people of ‘God. Our humanity as well.’” (Anne Hysell, Pocatello, Idaho)

“I think we have something in common with some members of those communities, such as the universal truth of ‘Do Good, Don’t Do Harm.’ That is the case of all religions, whether or not it is practiced.” (Sheila Guthrie, Guthrie, Okla.)

“Only the belief in a higher power—nothing much beyond that.” (Tony Stanley, Anchorage, Alaska)

“Probably belief in God.” (Mary Jane Smithmer, Tuscaloosa, Ala.)

Lend Us Your Voice

An upcoming edition asks: What will you do at home to bring the Advent season to life this year?

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

Discussion Point

Religious belief promotes unity

An artisan applies the finishing touches to an idol of a Hindu deity in India. Studying another religion can strengthen our own belief and convictions as well as provide insights and motivation that we might not have had otherwise.

A Muslim prays during Islam’s holy month of Ramadan. Learning about the prayer and meditation practices of a variety of religions can become the foundation for a conversation about whether such practices meet any basic human needs.

Prayer: The practice of discursive meditation

Meditation can engage our thoughts, imagination, emotions and desires, all in the act of praying. South Dakota native Scott Vold备 recommended meditation to vocal prayer. He acknowledges that “it is a good thing” to say vocal prayers, but “if you are in need of a gift of mental prayer, you should always give it a try.”

It’s good that he wrote “if you have the gift of mental prayer” because not everyone has it. I know what he means. It requires a good bit of attunement that is sometimes difficult to achieve. Fortunately, we Christians have plenty of things to help us: the Bible, spiritual books, paintings or statues, liturgical texts for the day, the wonders of God’s creation, even the events of the day.

St. Francis promoted what is known as discursive meditation, a method of prayer that involves three basic steps: thinking of things you can learn if you projected this information in an article for...
The Sunday Readings

Sunday, Oct. 29, 2006

- 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 small village about nine miles from Jerusalem, and he was the son of Hilkiah, a priest. He is described as a prophet for more than 40 years.

Jeremiah, in all likelihood, he was quite familiar with the traditions of the ancient Hebrews. He would have been particularly aware of the importance of the Exodus, the flight from Egypt and slavery, which would have been an integral part of his life. Jeremiah is moving in its eloquence and clarity.

The Epistle to the Hebrews sees Jesus as the great high priest of the new era of salvation. The verse reflects the passionate concern for all humankind in sacrificing to God, causing reconciliation and a new bonding afin of humanity beyond the laws of God. St. Mark’s Gospel furnishes the last reading.

Thus, when Jesus healed, the effects and power of sin also were overcome. The key to Bartimaeus’ being healed was 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 and blessing in one instance, but punitive and angry in another. Just as hardships and great worries troubled the ancient Hebrews 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 today, enables the reconciling death of Jesus, still comes to our aid. The key is that we, as Bartimaeus, love God and trust in the Lord. †

Annullment requires proof that marriage was invalid

Q in your book Catholic Q and A—Answers to the Most Common Questions about Catholicism, I read with great interest your explanation about “marrying heterosexually.”

You describe adulterants in an autocratic phase of development and tell how some men and women never move beyond this level of sexual awareness and maturity.

This describes my ex-husband perfectly. After 28 years of living with such selfishness, I gave up hope and divorced him. Would this be grounds for an annulment? How could permanent autocratic phase be proven? (New York)

A annullment is a formal declaration by a Church (usually diocesan) tribunal that what seemed to be a valid marriage was in fact never a real marriage at all.

What must be proven is that some condition was present in the couple’s relationship that rules out the possibility of authentic, valid marriage promises.

That condition might be physical (impotence, for example), intentional (for example, an intentional, never to be child) or psychological, perhaps a psychic or emotional inability to commit oneself to “a particular purpose of life,” which we believe the marriage covenant entails.

An annulment in your case apparently would be based on that last condition. If you suggest, sufficient proof that one of the marriage partners did not have enough emotional maturity or stability to fully realize the meaning of marriage vows and bind himself or herself to keep them not easy, but it is not impossible.

An annulment given by the couple, statements of friends who knew them well and the testimony of psychiatrists or other professional counselors aid diocesan personnel in making decisions that are fair and reasonable.

According to these alleged predictions, there is only one more pope after the present one. He will be Petrus Romanus, Peter of Rome, who will preside over the destruction of Rome and the end of the present age.

The prophecy was written by the monk Malachy of Ireland, which died in 1148. It claims to designate 111 successors of Pope Celestine II, who lived about the same time as Malachy.

These successors are not identified by name, but by short verses said to characterize the man and his time as pope. The first 60 or so are somewhat clear and bear a bit of resemblance to the pope they refer to. After that, the verses become so generic they could almost refer to anyone anytime. It takes a vivid imagination to pull some meaning out of most references.

The “prophecy” that bears his name was supposedly written by St. John of the Cross, who lived about the same time as Malachy.

The author must have had fun composing this literary and historical curiosities, but it is a fake. Nevertheless, it seems to be rediscovered and gains a new life, new following every 20 or 25 years.

Catholic Q & A: Answers to the Most Common Questions about Catholicism is a 530-page collection of columns written by Father Dietzen, published by Crossroad Publishing Company in New York. It is available through bookstores for $17.95. Questions may be sent to the “Catholic Q & A” box at Box 5515, Porcia, IL 61612 or e-mail in care of jjdietz@msn.com †

My Journey to God

Transformation

Business fills my life, Running here and there, No time to slow down, Activities everywhere.

My search is worldwide, My hunger profound, Things no longer satisfy, I’m lost and want to be found.

You let me find You, Healer of my soul. Escape was not an option, Your love makes me whole.

In the quiet I sit, Just looking anew, My soul’s fire is lit. At last I’m trusting you.

(Sandy Biery is a member of Our Lady of Perpetual Help Parish in New Albany, Ind. She wrote this poem during meditation in the chapel at the Benedict Inn Retreat and Conference Center in Beech Grove on Oct. 7 while participating in a Retreat in Christ retreat. This computer-generated image of Christ is actually a montage of parishioners’ faces at St. Mary Parish in Auckland, New Zealand. The artwork was created by 22-year-old parishioner RORY LEIGHTON, who explained, “I hope that those who view the work will better know the faces they know and instead see Christ working in each of us and helping us grow together in his love.”)

Daily Readings

Monday, Oct. 30

Ephesians 4:32-5:8

Psalm 11:4-6

Luke 13:10-17

Tuesday, Oct. 31

Ephesians 5:21-33

or Ephesians 5:2a, 25-33

Psalm 128:1-5

Luke 15:18-21

Wednesday, Nov. 1

All Saints Day

Revelation 7:2-4, 9-14

Psalm 24:1-4ab, 5-6

1 John 3:1-3

Matthew 5:1-12a

Thursday, Nov. 2

The Commemoration of All the Faithful Departed (All Souls Day)

Wisdom 3:1-9

Psalm 23:1-6

Romans 5:5-11

John 11:17-27

Friday, Nov. 3

Martin de Porres, religious

Philippians 1:1-11

Psalm 111:1-6

Luke 14:1-6

Saturday, Nov. 4

Charles Borromeo, bishop

Philippians 1:18b-26

Philippians 2:1-11

Luke 14:1, 7-11

Sunday, Nov. 5

Thirty-first Sunday in Ordinary Time

Deuteronomy 6:2-6

Psalm 18:2-4, 47, 51

Hebrews 7:23-28

Mark 12:26b-34

Q&A Question Corner/Fr. John Dietzen

Annulment requires proof that marriage was invalid

I’m lost and want to be found. Things no longer satisfy, My hunger profound, No time to slow down, Running here and there, Just looking anew.

Your love is all that’s true. I let go of the old, You’ve quieted my soul, No need to run now, God has taken over well.

I’ll just simply be. No need to run now, God has taken over well and the testimony of psychiatrists or other professional counselors aid diocesan personnel in making decisions that are fair and reasonable.

The book of Hebrews presents a selection from the Epistle to the Hebrews. It is the story of Bartimaeus, a blind man who begged by the roadside in Jericho. It is no wonder that Bartimaeus had to beg in order to survive. At the time of Jesus, people with severe physical challenges, such as blindness, were reduced to begging unless their families assisted them. Blindness, as all other bodily difficulties, had a spiritual component for the ancient Greeks. God willed nothing evil or heartless so disease and incapacity were considered to be signs of a heartlessness that came from sin. Thus, when Jesus healed, the effects and power of sin also were overcome. The key to Bartimaeus’ being healed was his faith.

An annulment in your case apparently would be based on that last condition. If you suggest, sufficient proof that one of the marriage partners did not have enough emotional maturity or stability to fully realize the meaning of marriage vows and bind himself or herself to keep them not easy, but it is not impossible.

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ROME (CNS)—Catholic obstetricians who respect the dignity of motherhood and the life of the unborn risk disappearing in societies where abortion is legal, said the head of an international group of Catholic obstetricians and gynecologists.

Obstetricians who oppose having to perform abortions as part of their training or in their practice at public or private health care facilities sometimes face “a sort of medical totalitarianism” and feel tremendous pressure to “do it this way or not at all,” Dr. Robert Walley, founder and executive director of MaterCare International, told Catholic News Service on Oct. 12.

Walley and some 60 other obstetricians from 14 countries were in Rome on Oct. 11-15 as part of the fourth MaterCare International workshop for Catholic women’s health specialists. Part of the World Federation of Catholic Medical Associations, MaterCare was founded in 1995 to “serve the culture of life” wherever mothers and their children are neglected or abandoned, said the British-born doctor. This year’s workshop looked at ways the dignity of motherhood and the practice of obstetrics could be protected and promoted.

“I realize that it takes a team approach when it comes to patient care. Luckily, we have a dedicated group of individuals who have made it their mission to ensure that our patients receive the highest level care, while never losing sight of the little things that matter, like a caring hand to hold.”

- Dr. Ronald Reisman
physician, Seton Specialty Hospital

It doesn’t matter what side of the argument you’re on with the abortion issue, nobody wants to spend their life doing abortions if you’re a trained surgeon, a trained gynecologist,” he said.

Dr. John Bruchalski
chats with a patient, Iris Ryan, who is 36 weeks pregnant, at the end of her visit to the Tepeyac Family Center in Fairfax, Va., on Oct. 17. As receptionist Maureen Dundon looks on, Bruchalski, who is Catholic, does not prescribe birth control.

“Like the dinosaur who was frozen out by a climatic change, that’s happening to us,” Walley said, explaining that Catholic obstetricians who wish to avoid being involved with abortions are being “frozen out by the climatic change that occurred when abortion was brought in 30 years ago.”

When he started his studies more than 35 years ago, Walley said obstetrics was a prestigious and even joyful profession because the doctors were helping “the co-creators” of life bring a new child into the world and “the outcome was always happy.”

But all that changed with legalized abortion, he said, and most practitioners “became depressed.”

“There’s a crisis in obstetrics because no one wants to go into it,” he said.

“The world now expects perfection, so if you don’t get it, and we can’t guarantee that,” he said, patients often sue the obstetrician, which then discourages people from continuing or even getting into this field.

Walley lived and trained in England, but was soon forced to leave when Britain’s state-run National Health System required him to perform abortions.

“I said, ‘No,’ and they said, ‘No, you have to do it and if not you have to either change your specialty or leave.’ And I chose to leave,” he said.

He moved to Canada, where he joined the faculty of a new medical school, and while the school did not require him to teach or perform abortions, “they weren’t happy I had a particular view of things, and that pursued me until I retired from clinical practice last year.

“Every civilized country has always recognized conscientious objection even in the time of war, but not in the time of abortion, and it’s an outrage,” he said, adding that many countries, especially in Europe, do not protect a doctor’s right of conscience.

However, more than a decade ago, the U.S. Congress passed legislation that provided a protection of conscience clause when new regulations required abortion training in all residency programs.

Dr. John Seeds, professor and chairman of the department of obstetrics and gynecology at Virginia Commonwealth University in Richmond, Va., said half of his residents are practicing Catholics and that they openly enjoy their studies, even at this public, secular university.

“There’s not this evil cloud” hanging over them that would have come with a requirement to study or perform abortions, Seeds, who chairs MaterCare USA, told CNS.

Father George Woodall, professor of moral theology and bioethics at Rome’s Regina Apostolorum university, reaffirmed the importance of protecting the right and dignity of conscience, saying conscience does not reflect mere personal opinion or feelings, but reflects an individual’s desire to pay witness to truth.

Rome Specialty Hospital is a premier long-term, acute care hospital [LTACH] dedicated to improving the quality of life for patients in their journey back from the ICU to a stable health condition.

For more information, call 317.582.8560 or visit seton.stvincent.org.

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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 natives of the archdiocese or have other connections to it; those are separate obituaries on this page.

ANDERSON, Donald C., 57, St. Anthony, Indianapolis, Sept. 27. Father of Pearletta Anderson. 


Exhibit celebrates lives of children who died too soon

Caroline Mecklin knows the pain and confusion of losing a friend during childhood.

So when four children from two nearby Indianapolis parishes died in the past five months, Mecklin wanted to find a way to help students at Holy Cross Central School and St. Philip Neri School celebrate the lives and mourn the deaths of their friends.

As the art teacher at Holy Cross, Mecklin followed the year-and-a-half struggle that 9-year-old Soraya Amy Jackson faced with brain cancer before the Holy Cross student died in September.

She also knew the shock and the heartbreak that overwhelmed St. Philip Neri Parish and the city of Indianapolis when 11-year-old Alberto Covarrubias, 8-year-old David Covarrubias and 5-year-old Luis Albarran were murdered, along with four adult relatives, during a robbery in their Indianapolis home in June.

“This is a difficult time later in their life,” Mecklin said. “From my own experience, what I got is a lesson for everyone to learn, including children.

“We prayed for her in church and she died. My parents took me to her funeral, and it affected me very much at the time.”

“It was devastating to me,” she said. “It was just the beginning of the heartbreak Mecklin has experienced. Twenty-eight years ago, she became the mother of twin girls who were born prematurely. Madeleine lived for just one day. Marguette lived for four months and six days.

“It was devastating to me,” she said. “It was devastating to me.”

She got some kind of illness,” Mecklin said. “We prayed for her in church and she died. My parents took me to her funeral, and it affected me very much at the time.”

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“It was devastating to me,” she said.

“From my own experience, what I’ve done here will help them through a difficult time later in their lives.”

Mecklin believes it’s an important lesson for everyone to learn, including children.

“In our society, we try to shelter children from the whole concept of sadness,” she said. “But, ultimately, death happens to all of us. As a teacher and an artist, being able to introduce students to the entirety of life—the sadness and the joy—gives children a sense of what it is to be human in all its ramifications.

“From my own experience, what they’ve done here will help them through a difficult time later in their life.”

Photographs at a “Day of the Dead” exhibit at the Indianapolis Art Center pay tribute to four children from two parishes who died in the past five months.

Students at Holy Cross Central School and St. Philip Neri School in Indianapolis created artwork to celebrate the lives and mourn the deaths of four friends.

 Classified Directory, continued from page 18

Positions Available

Maintenance

The Archdiocese of Indianapolis has an opening in Maintenance and is seeking an individual with prior experience in carpentry, plumbing, electrical work, painting, and HVAC repair. The position requires working as a member of a team, being flexible, and prioritizing multiple tasks.

Oftentimes required is evenings, weekends, and special events.

Please send cover letter, résumé, and list of references, in confidence, to:

Ed Isakson
Director, Human Resources
Archdiocese of Indianapolis
P.O. Box 1410
Indianapolis, IN 46206
E-mail: eisakson@archindy.org
Fax: (317) 261-5389

Equal Opportunity Employer

Receptionist

The Archdiocese of Indianapolis is seeking a Receptionist to extend hospitality to guests and staff of the Catholic Center. Responsibilities include directing calls to appropriate persons and offices, providing information and directions to visitors, maintaining a schedule of meetings in conference rooms, and viewing building security monitors.

The position requires excellent interpersonal skills, telephone etiquette, organizational skills and the ability to prioritize and handle multiple tasks. The ability to speak Spanish is a plus.

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Director, Planned Giving

The Archdiocese of Indianapolis is seeking a Director of Planned Giving to oversee the growth and administration of assets entrusted to the Catholic Community Foundation for the perpetual mission of the Archdiocese of Indianapolis. The responsibilities are focused on raising donor awareness of planned giving strategies and benefits, supporting and educating donors who are considering or making planned gifts, marketing the foundation to parish, school, and agency leadership, and administering the Office of Planned Giving.

The Director will also guide and support a group of parishes in their annual stewardship education and renewal efforts, while cultivating relationships with benefactors.

Interested individuals should send a cover letter, résumé, and list of references, in confidence, to:

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