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 members of the local media.

Bishop-designate Etienne put on hold a fishing trip he had planned with a priest friend. This circumstance led him into the man and priest before you today.

Bishop-designate Etienne said that his appointment and trip to Cheyenne put hold a fishing trip he had planned with a priest friend. This circumstance led him to reflect on Jesus’ calling of the fisherman 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 is coming to a diocese with good and faithful people, priests, deacons and religious, and a beautifully scenic and vast territory.”

Since July, Bishop-designate Etienne, 50, had served as pastor of St. Paul Parish in Tell City, where he was born and grew up, and St. Mark Parish in Perry County. His ordination to the episcopate is expected to occur in early December in Cheyenne.

Ordained in 1992, he received his first appointment as associate pastor of St. Barnabas Parish in Indianapolis and associate vocations director for the archdiocese.

Bishop-designate Etienne served for three years as archdiocesan vocations director and for two years as vicar rector of Bishop Simon Bruté College Seminary in Indianapolis.

He served at different times as pastor of Our Lady of Perpetual Help Parish in New Albany and St. Simon the Apostle and St. John the Evangelist parishes, both in Indianapolis.

He also served as the vice postulator for 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.

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, our 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.

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ETIENNE
continued from page 1
the beatification and canonization cause of the Servant of God Bishop Simon Bruté.
A graduate of Tel e 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," Archdiocese of Indianapolis in 2008.
- Benedic tine Sister Mary Nicolette Etienne
"…It's really Cheyenne's gain and our..." 

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 next ministry in Wyoming that he will be taking up.

"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 priest says, 'Teach me your ways, Oh Lord. In the words of the priestly, 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 your prayers 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 eternal life."

"I do believe that saying 'God doesn't call the equipped, he equips the called.' I just believe that with Paul, and that'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."

- Benedictine Sister Mary Nicolette Etienne

Then-Father Paul Etienne, vice rector of Bishop Simon Bruté College Seminary in Indianapolis, gives a presentation.

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Visit our Web site: www.CriterionOnline.com
Education awards honor people who make a difference

By John Shaugnessy

As he recalls growing up in a tough Indianapolis neighborhood, Oliver Jackson thinks about a friend who was killed—just one of many and had a significant impact on someone else.

“I was living with my grandfather,” says Jackson, a retiree of St. Rita Parish in Indianapolis. “I was always a good kid, and God didn’t give me that type of life. My father didn’t. I was looking for a church to help me, 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 many others. Indeed, the way that Catholic education and faith changed lives will be celebrated on Nov. 10 when Jackson, Patricia “Pat” Cronin, Charlet “Chuck” Lauck, and Eleanor and Robert McNulty will be honored during the archdiocese’s Celebrating Catholic School Values: Scholarship and Career Achievement Awards dinner.

The 14th annual event—which had 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 effort in community service. Key speaker and Colts president Bill Polian will be the featured speaker at the event, which begins at 6 p.m. on Nov. 10 at the Indiana Convention Center in Indianapolis.

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

Here’s 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.

He’s 39 years at a retiree 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 put my effort and care that I had 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 there are always men and women, or children of faith and they’re having trouble. They would show the humiliated side of the police. That’s especially important for minorities.”

The other part that had always been important for Jackson is sharing his faith, which he also credited for leading him to his wife of 41 years, Cora. At St. Rita Parish, Jackson had duties on the parish council, the finance committee and the spiritual committee. He had also planned retreats, revitalization and prayer services.

“I’m just trying to promote Christianity, especially to the young people,” Jackson says. “Christ has entered my life. 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**

Attending the St. Rita Parish in her home, this saying that 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 St. El, Cronin continued to touch many people’s lives for her beauty and heart, living up to the world that a friend used to describe her, “Pat is what a Christian should be. If someone needs help, she’s all there.”

She had been there for her Church, too. In the 1950s, she helped to start the Maria Goretti Club for businesswomen in Indianapolis. She was involved with the Catholic Youth Organization. She had also been a longtime supporter of Our Lady of Fatima Retreat House in Indianapolis.

“I think Fatima is the spiritual jewel of the archdiocese,” Cronin says, a retiree of Christ the King Parish in Indianapolis.

**Charles “Chuck” Lauck**

The Special Moment Surrounding the death of Jack Horn will touch Charles “Chuck” Lauck.

“When my mother passed away several years ago, the was in the Paul Hirtligue [in Beech Grove] recalls Lauck, a minister of St. Barnabas Parish in Indianapolis.

“While she was on her death bed, the family was there. Sister Sharon [Bertig, the hiritligue’s administrative) came in and said we should sing a song. Before song, we were asked if there was any need that he have on his death bed. The place was just roaring with spiritual Rita. She made it a stirring-filled event when our producer packed.

For Lauck, that moment represented the essence of his Catholic faith and the See AWARDS, page 31

St. Paul Hermitage

Memorial Mass

November 1, 2009 • 6:30 p.m.

A Memorial Mass will be held at St. Paul Hermitage for all deceased residents. To honor them, families or friends may purchase a lummery in their memory. For more information, please call 786-2261, Ex. 0.

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

By John Shaugnessy

The late Philip J. Wilhelms, a generous, lifelong 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, dedicated his lifetime to the advice he received forth his parents, “If you have 10 of something, you need to give five of it away.”

Generosity was just one of the leading legacies of Wilhelm, a successful builder 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 Seccin Mettoral High School in Indianapolis and St. Joseph’s College in Renton, Ind.

His significant contributions to those three schools were explicated by the way he served at the chairperson of a $7 million fundraising campaign for St. Joseph’s College. Yet his generosity also extended to 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 titles to Church ministries in the archdiocese, eternally 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 chairperson of Seccin 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 Peterk, the associate executive director of the archdiocese’s Office of Catholic Education.

“After our Phil received his Career Achievement Award in the first celebration in 1996, I visited him at his office,” Peterk 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 preteen 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 represent a $15,000 gift for Catholic Schools. Gold sponsorships 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 pabien@archindy.org.)
the past, the rumors started that the
in the language revert to what we said in
"will be "I
Credo
spirit" instead of "And also with you" as a
fact, revert to previous language.

Perhaps because some of the changes
appear more clearly” (#1390).

What about forbidding girls to be altar
servers? Again, no. That practice is
common among the bloggers that the Vatican will forbid
the practice of receiving Communion in the
hand—wrist 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 M Mass. Whether or not the
recommendation was made, it is not among
the changes presented.

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” (#3940).

Another morally problematic technique
involves cutting along the length of the
tubal pregnancy where the child is
embedded and “scoping out” the living body of the
child, who dies shortly thereafter. The tube
can then be suctioned back up. This approach,
like the use of methotrexate, leaves the
tubal pregnancy 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
rarely used, but 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
located. It is true that the tube's death is
not the means via which the cure occurs. If a
tube, instead of a baby, were present in the tube,
the surgeon would be obligated to remove it.
It is tubal removal, not the subsequent death of the baby, that is cause 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, but we may sometimes
be complicit in the indirect and
unintended loss of life that comes with
trying to properly address a life-threatening
case. (Father Tedeschi Pacholczyk, Ph.D,
edited 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)
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 reminded us that our church seeks culture. 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 present 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 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 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, “Whyy me?”

Maybe God was trying to get me to slow down and be a little more reflective about my mission. I’m grateful to God for making me a better archbishop by having me identify more completely with sick and suffering people. Dr. 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 helpful 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 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.

We might 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 Archdiocese of Indianapolis prayer list? You may mail it to him at:

Archbishop Buechlein’s
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.

Debido a que después de diagnóstico-ticarseme el cáncer, hubo ocasiones en las que me preguntaba: “¿por qué yo?”

Quizás Dios quería que me detuviera un poco y reflexionara sobre mi misión. Tal vez quería que me convirtiera en un mejor obrero 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 seres fríos, no se 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 el propósito de Dios. Puedo decirles lo que Dios me está llamando de mis experiencias con el cáncer.

Cuando amamos a Dios con todo el corazón, mente y alma, nuestra gracia nos permite llevar a cabo la tarea de tres partes que nos se asigna 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 desagradable saber de familias cuyos hijos estaban luchando contra el cáncer o padres que se sentían en jaque 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.

Si decidimos que Dios no nos quiere, entonces seguiremos llevando las cosas un poco más allá de nuestras preocupaciones, e incluso de nuestro propio dolor, para acercarnos a los demás y ayudarles a aliviar sus cargas.

Cuan veces resulta difícil hacer la conexión entre nuestra fe católica y nuestra identidad, y lo que solemos llamar “la vida real.”

Nuestros ministros de caridad, por medio de la palabra de Dios y las enseñanzas de Jesús, participar en los Sacramentos y en el ministerio de la caridad, pero ponernos en práctica en nuestra vida diaria puede resultar todo un desafío. Sentimos este desafío especialmente cuando las cosas no nos van bien.

La misión de cultivar la esperanza: proclamar la Palabra de Dios y las enseñanzas de Jesús, celebrar los Sacramentos como fuente de fortaleza y libertad sanadora. Ofrecemos los Sacramentos como fuente de fortaleza y libertad sanadora. Ofrecemos el Evangelio como fuente de fortaleza y libertad sanadora. Ofrecemos el Evangelio como fuente de fortaleza y libertad sanadora. Ofrecemos el Evangelio como fuente de fortaleza y libertad sanadora.
Retreats and Programs

October 24
East Central Performing Arts Center, St. Leon. “One way conference,” Speaker: Rev. Msgr. Ronald J. Deacon, PC. 6:30 p.m. - 8:30 p.m. $15 meal plan, registration due Oct. 14, walk-in fee $20 with no meal plan available.

VIPS

Joe and Rose (Osterling) Chance, members of the St. Nicholas School, are attending the 50th wedding anniversary on Oct. 10 by attending the dieu Sainte Marie in the school 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, 4641 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 for the diocesan school’s alumni and guests.

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. Teresa de Jesus in Beech Grove on Aug. 22 into the sacred Lateran profession of Jesus, prince of the monastery.

Carmelite Archabbey in St. Mary of the Woods, Ind. Sister Emily Marie was able to be with the Carmelites of Tearee Hauze for Sister Mary Joseph’s solemn profession.

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, 1404 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 Evansville; Father Jonathan Meyer, members of the Knights of Columbus and members of St. Mary Parish in eastern Indiana; and Archabbot Justin DuBuechlein, celebrant, 10 a.m., Nov. 7 to celebrate the school’s 150th Anniversary Mass.

The conference registration fee is $90. Scholarships are available to participate in the conference or provide a free dinner for the diocesan school’s alumni and its guests.

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

A nother 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.

“Why wasn’t I there?” Reece asks. “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 Sclerosing Cholangitis, 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. Malachi 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.

“A few years in February, we took him home,” she recalls. “We left him on the sofa and his rosary fell out of his pocket. I knew 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, getting a degree in aerodynamics 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 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. 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.

“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 attack to attempt history.

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.

Pope Benedict XVI

Rabbi Riccardo di Segni is the chief rabbi of Rome, and president of the Conference of European Rabbis.

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 calmed 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.

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

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 communion with the Catholic Church, he said.

In a letter to top Anglican leaders, Archbishop Williams said on Oct. 19 that the initiative will make “explicit the bond that is already implicit.”

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

“How 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 dispersion for former Anglican clergy is an exception and that the Church continues to uphold the virtue of celibacy.

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 be a former Anglican clergyman, who will not necessarily be ordained a Catholic bishop.
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. Mary 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 breakfast,” he said. “Ninety-nine percent of the time you control the mood of your child in the morning by your breakfast,” he said.

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.

“A letter 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, the 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)

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. Mieczek 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 Mieczek said, “I 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 Mieczek 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 contentious thing to represent it visually,” Kati said. “The key figure in this particular debate was a painter in Seville named Francisco Pacheco, who codified the imagery of the Immaculate Conception. Pacheco was quite deliberate and very explicit. His hefty treatise on painting, first published in 1619, included extensive advice for painting the Virgin of the Immaculate Conception in which he specified her age, the color of her hair, the color of her clothing and the nature of the sibyls that surround her. . . [taken from] the Book of Revelation.”

Among other paintings in the gallery are “The Drean of St. Joseph” by Francisco Rizi of Madrid, which dates to about 1660, and Philip IV’s “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, pearls, sardonyx, and pearls, which was created by an unknown artist during the second half of the 17th century.

“True Likeness,” the second gallery, explored the idea that the sacred Igag was endowed with all the attributes of the biblical personage. 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 reproduced the crucified image on “Veronica’s cloth,” believed to have been impressed with Christ’s features when he wiped blood and perspiration from his face on the way to Calvary.

Another painting of “The Holy Face” by Fray Alonso de Herrera, a Spanish-born Dominican friar, dates to 1624, and includes a rubic note that attests that this image had a miraculously original origin and was divulged 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 2000 and restored for this exhibit. Four roundels in the corners depict the Virgin’s appearance to Juan Diego at Tepeyac in December of 1531 and her Igag’s miraculous origin.

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

“Moving Igag,” the breathtaking third gallery, featured blood-red walls and is dominated by “Dead Christ,” a life-size Sculpture of Jesus’ body 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 Navacerrano since 1652. Around 1735, the corpus was modified to create moveable articulating at the Shoulders so it could be used to enact “The Descent from the Cross” and “The Entombment” during Holy Week. Until now, it had never been exhibited outside of Navacerrano.

“With the Eye 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. Igages 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 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 Mana. It dates to about 1625 and depicts his heart aflutter with the love of God. At one time, it contained a relic of the Jesuit missionary from Spain.

“Living with Igages,” the sixth and final gallery, featured Igages that functioned as visual aids to private prayer and meditation in homes and cloisters.

This gallery featured 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 Igag of the Nativity using polychromed wood and vitreous patte in 1684.

Mary’s hands are joined in prayer at a model of devotion while she gazes at the naked infant Jesus. An exhibition label explained that his newborn nakelcloth sibyls bolstered his poverty, humility and innocence, and a Shawl-like cloth under him alluded 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,” Kati said. “As a curator, I’d like to see people not just looking at the Igag, but also contemplating it.”

[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.imuseumart.org.]

Above, this depiction of “Christ on the Cross” was painted by Spanish artist Sebastian López de Arteaga of Seville in 1636. 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.
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 Willkowski, 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.)

Willkowski’s goal: to display the painting “in its original condition.”

The rejuvenation of Our Lady of Guadalupe is significant because it includes four rounds, 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,” Willkowski 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.”

Willkowski also worked on the conservation team that recently completed a meticulous, two-year restoration of “Virgin Child Enthroned with Sts. Voltaire and St. Margaret of Antioch,” a 16th-century altarpiece painted by Italian artist Sebastiano Mainardi (1486-1538), 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 an 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. A guiding him were Monica Griesbach of New York, a specialist in the structural treatment of paintings on wood panels; museum staff members Willkowski and Milton O’Connell; and graduate student intern Kathryn Campbell, who studied paintings conservation at Buffalo State College in Buffalo, N.Y.

Willkowski 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 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 in the Cloisters 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.

Italian artist Sebastiano Mainardi’s 500-year-old altarpiece titled “Virgin and Child Enthroned with Sts. Voltaire 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.

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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 learn on one another.”

The Catholic community has also learned to 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 it off in making a difference for the Church and their community. Married for 56 years, the couple has been active in the Catholic Church since they met in college, and form a closer relationship with Christ. The McNamaras are also involved with seminarians, serving on the archdiocesan interview committee for men considering the priesthood.

“Every child is a gift that God has given us,” Robert says. “We get as choked up on ordination, just about. We’ve both been so blessed to be born and raised a Catholic.”

Eleanor says. “I just love the Church.”

Robert adds and adds, “We’re just very grateful for the faith our parents have given us. It’s just amazing the people we meet.”

They are 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.”

Indianapolis Colts organization

The Indianapolis Colts organization will receive the Community Service Award for its extensive efforts to make a difference throughout Indiana. A committee of 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 200 signed jerseys 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 high school and college football games, and more than 200 community events.

• The team holds more than 20 community events each year, with support from all the community partners.

• Through more than 25 community programs, the Colts provide more than 10,000 youth services grants and holiday outreach efforts to Indianapolis communities.

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GIFT ALONE DO WE
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 helped her serve the poor in Haiti better. “I could ask why I’d want to give up my great job and become a nun. They asked how I’d have money to live,” Sr. Irene says. “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 converting a classroom into a classroom, and over 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.

“Almost all of my life has come to this point in my mission,” Sr. Irene says. “I'm not working as an engineer, but it’s like my studies — it all comes into play.”

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

“Prayer is my lifeline,” she explains. “Over the years, I've seen how powerful prayer is. Prayer 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.

“I'm able to help because of the varied experiences I've had. I think that was God's plan.”

Sr. Irene says, smiling from ear to ear. “I just smiled and told them that I'm able to help because of the varied experiences I've had. I think that was God's plan. I'm able to help because of the varied experiences I've had. I think that was God's plan.”

Sr. Irene Clare Duval has finally found her true calling in Haiti. “This is where God wants you to be,” Sr. Irene says, smiling from ear to ear. “We are thankful for the unique opportunity we have to help these ministries grow.”

And that’s good news for Sr. Irene, who says, smiling from ear to ear. “God is good, and where you find joy that’s where God wants you to be,” Sr. Irene says, smiling from ear to ear. “We are thankful for the unique opportunity we have to help these ministries grow.”

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.”

As Cross International Catholic Outreach has continued to expand 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 and love to a broken society. 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.

“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 65, Akron, OH 44309-0063.
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 Emiata, 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 Laboseirre, 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 ministries 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 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 therein 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 620 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.
By Kamila Borko
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 Frisch, 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.

“My family was able to see how the church was truly being a part of Bloomington, and they were able to see God’s presence,” said Stephanie Poli, 22, left, and Lorakee Culbert, 19, singing 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.”

Eucharistic procession on IU campus draws breadth of participants

‘Taking Jesus to the streets’

Indiana University students Alicia Munchel, 20, left, and Kayleen Glasier, 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 Glasier, 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 Poli, 22, left, and Lorakee 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 worshiping 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 a prophet, he preached the kingdom of God, and taught what the coming of that kingdom involved here and hereafter.  

As a 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 prophetical 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 priests, 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 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.  

(]esium Father Gerald O’Collins has authored or co-authored 53 books. In March 2018, Oxford University Press will publish Jesus Our Priest: A Catholic 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 the people 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 cast off their life choice in today’s world.” (Elaine Mozdy, Enie, Pa.)

“Make the effort to get to know their parishioners, to make the Church provide in difficult economic times?” (Shirley Cusick, Allen, Texas)

Lend Us Your Voice

An upcoming edition asks: What comfort does the Church provide in difficult economic times? To respond for possible publication, send an e-mail to corenewsletter@catholicnews.com or write to Faith Alive! at 3211 Fourth St. N.E., Washington, D.C. 20017-1100.
From the Editor Emeritus/John E Fink

Basic Catholicism: All human life is sacred

[Thirty-seventh in a series]

From the Editor Emeritus/

Basic Catholicism: All human life is sacred

identify themselves as Catholics and call (Thirty-seventh in a series)

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Explaining the details explaining the details

and prepared for whatever challenges my

No matter our age, each new day we (Cynthia Dewes, a member of St. Paul the

As our population ages, our society is presented with challenges that we never dreamed of before. For many of us, we live many years longer now, a fact which has challenged us to deal with 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 were expected to help out as part of a community. And, since unmarried people usually lived at home, there was often a maiden aunt or bachelor uncle around who could assume the role of a parent 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 family, but this was usually not an attractive option. It could be a bad experience for some, but that was just life. Or death, as often followed the old folks' home.

Indeed, death was simply a fact, not to be avoided if not exactly a popular choice. A medical doctor could not really do anything about it at the time there was a kind of fatalistic belief that the problems of aging would carry us off, rather than us having the ability to stop the aging process. The idea of keeping old people alive just because we could was not yet the general practice.

Today we have the cheerful idea that "is the new 30" or, better yet, "is the new 60." We live longer and longer, we live, and are independent of others' care until much later, and we have opportunity to help in ways that never existed previously. So why do we keep hearing remarks like, "Old age isn't for sissies," "What I did do these are the Golden Years?"

Actually, we hear these things because they are true. It does take courage to bear up under the physical and material infirmities of aging. And "Golden Years" grate on old ears as a euphemistic term coined by kind, if clueless, younger speakers.

The fact is, most of us older folks are grateful to wake up every morning to God's grace, to have the opportunity 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 fully being what we are is greater than ever. We may be older, but we can still learn and contribute to society, if only from a chair or a window. We can still make 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 for 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 Greensville, is a regular columnist for The Criterion.)

Emmanuel Walk/Debra Tomasselli

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

"Deb, how are you?"

My friends, A and B, zigzagged through the crowd as they arrived, but they wanted to make sure that I was not somewhere by the oncologist.

"OK," I said, explaining the details a few weeks before I was to have my next appointment with the oncologist.

Mornings before, I would have been excited to go home for the day, perhaps. I would have left the office of my doctors and nurses and prepared to rest. Instead, I would have had 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 or take care of my homework. By the time they were tucked in at night, I, too, fell fast asleep.

The 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 agreed to delay my next appointment for several weeks ahead, and I left his office knowing that unless my health worsened, I could go on vacation. I was free to go.

Outside the church, B, himself a doctor, listened intently as I described the recent events. When I wanted to talk, he spoke.

"While you are away, I will tell you, why don't you look in the mirror and see if your more than you can?"

"How do you mean," I said, smiling at the thought of the upcoming trip, then glanced back at B as he looked at his words sunk in.

"Yes," I said, "maybe I will." The following week, in the silence of my mind, I could not have anticipated my journey, among the crowds gathered in prayer, B's words surfaced repeatedly as I asked the question, Why do I, indeed, use my life more than I could.

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

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 on my own.

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 compassion, with little patience and selfishness. At our parish, I started a Bible study, cooking meals for a few, organizing rosary groups. I sponsored a friend to the Catholic 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's grace. I could no longer imagine the life that I might have imagined, anymore. The answer to my prayer was clear.

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

Kathleen Leggatt lives in Almonte Springs, Fl. Her column appears in several diocesan newspapers. Her e-mail address is dailone@dlcinfo.com.

For the Journey/Elfie Caldarola

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 the law of nature. Growth is optional." I needed it back then, delivering my youngest child to her first year at a good school. I was 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 easy.

A rising back home, I surveyed M aria'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 M aria had a it.

The once-vital, framed pictures of dear friends were mostly left behind. There were didn't flow from the prom still pinned to the bulletin board, and her good sterling silver rosary from Grandma was left behind for safekeeping.

My little clotheshadow had left rejected garnets on hangers in the closet and a few in the floor. Half-used lipstick, perhaps. I drive down the street in the fall and see the golden leaves glittering in the fall sun. I try to point the view to memory, against the day the street will no longer be mine, against a change I don't even see coming yet.

What a lovely prayer, and yet I find it difficult to accept. Because I don't believe in my love, and change seems to be the constant one challenge to preserving all of that.

"Death is a one-dimensional view of change, isn't it?"

"If you pick change up and turn it all around, you can look at it, you can 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 beaus who once spoke, "I love you." 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 seems means there are more new high school students in my house.

Often, we think of that in terms of our own deaths, but it is not pacifist. It believes that there always available to protect society from the imposition of the death penalty if it is necessary.

The Church condemns any research on medical and prepared for whatever challenges my health might present.

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[Debra Tomasselli lives in Almonte Springs, Fl. Her column appears in several diocesan newspapers. Her e-mail address is dailone@dlcinfo.com]
The Sunday Readings

Sunday, Oct. 25, 2009

**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 more than 40 years.

The book’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 Babylonian (Babylon) completely occupy 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 well-informed. In its references to ancient Jewish beliefs and customs, its author is unknown, but obviously well-informed.

**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 troubles troubled the ancient Hebrews long after they had left Egypt, so sadness and difficulties confront us today.

We cannot do everything ourselves, but we can love the God of the Exodus, with us because of the reconciling death of Jesus, still comes to our aid. The key is that we, as Jeremiah 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 are also appreciated. Please include name, address, parish and telephone number with submissions.

Send material for consideration to the Criterion at 34 W. Main St., P.O. Box 1717, Indianapolis, IN 46206 or e-mail to criterion@actencv.org.

**Question Corner/ Fr. John Dietzen**

Intention of celebrant determines which hosts or wine are consecrated

As an extraordinary minister of Holy Communion in our parish, I assist at Mass as in a nursing home. I notice that, after the offertory, the wine cruets are 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 cruets. 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 for the two species. Other priests intend to consecrate whole 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 for 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.

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

Q

Why does the Catholic Church not recognize the single way of life if one is gay, lesbian, or in religious life? How can priests and religious who are gay provide references to these groups and to married people and families, but not to single persons?

A

I also find that Catholic magazines do not cover the single life very much.

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.

Thirteenth Sunday in Ordinary Time/Mgr. Owen F. Campion

The Sunday 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


Friday, Oct. 30

Romans 9:1-5

Psalm 147:12-15, 19-20

Luke 14:1-6

Saturday, Oct. 31

Romans 11:2-22, 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

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 jdietzen@optel.com].

Intention of celebrant determines which hosts or wine are consecrated

As a 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 a prince among the prophetic and priestly role of our Lord.

Too often, we forget that he is significant. 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 Christian.

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 women are marrying much later than in past generations.

Finally, the Christian message is not all 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 through the prism of your present vocation.

My Journey to God

From a Quiet Place

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

A bove me, clouds roll 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.

(By Cathy Lamperski Dearing)

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(By Cathy Lamperski Dearing)
History of Italy’s celestial studies stars in Vatican exhibit

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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.

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.

Galileo’s first use of the telescope to view the heavens. He was “rehabilitated” in 1992 by a special Vatican commission established by Pope John Paul II. The Church has made significant apologies for the ways it has historically treated scientists who have strayed from tradition.

By His Wounds
you have been healed
I Peter 2:24

November 13-14, 2009
A Catholic Conference on:
• the Power of the Holy Spirit
• Forgiveness • Healing

Hosted by:
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18250 N. Union St.
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(just north of Indianapolis)

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Optional 2-meal plan – $16 (advanced purchase only) boxed lunch Saturday / hot dinner Saturday evening

Conference Speakers

Rev. Christopher J. Crotty C.P.M. (Fathers of Mercy)

Fr. 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 making 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.

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.

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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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Phone: (800) 713-9800

Music Ministry By: Bill Richart and friends

I Peter 2:24

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