Transitional Deacon Jerry Byrd kneels at SS. Peter and Paul Cathedral in Indianapolis to receive a blessing from Bishop Christopher J. Coyne, apostolic administrator, prior to proclaiming the Gospel during a celebration of an Easter Vigil Mass on April 7. Bishop Coyne will ordain Deacon Byrd a priest on June 2 at the cathedral.

Deacon Jerry Byrd looks forward to embracing the glory of the priesthood

By Sean Gallagher

In every celebration of the Eucharist, bread and wine are miraculously changed into the Body and Blood of Christ in the moment when the priest prays the words of consecration.

In that same moment during a Mass celebrated in 1998, a high school junior from southeastern Indiana named Jerry Byrd was also changed. He knew beyond a shadow of a doubt that it was Christ who was before him. It was like my little version of Emmaus,” he said. “At the breaking of the bread, my eyes were opened and I recognized Christ present in the Eucharist.”

Emmaus is the name of the town to which two of Christ’s disciples were walking on the first Easter. The resurrected Christ walked with them and ate with them. They only recognized him when he blessed and broke bread (see Lk 24:13-27).

That moment in 1998 led Byrd to become a Catholic and eventually a seminarian for the Archdiocese of Indianapolis in 2006. Ordained a transitional deacon a year ago, Deacon Byrd will be ordained a priest on June 2 at SS. Peter and Paul Cathedral in Indianapolis by Bishop Christopher J. Coyne, apostolic administrator.

“How long does it take a priest to hold up a host?” Deacon Byrd wondered. “In that brief moment, everything in my life changed. … And again, I’m coming to a moment where everything’s about to change again.”

When asked what it will be like for him to say those words that transformed him in 1998 and to lift up that host, Deacon Byrd, who is an admitted extrovert, was at a loss for words. “It’s kind of mind-blowing, to be honest.”

Federal lawsuits by Catholic dioceses and groups seek to stop HHS mandate

WASHINGTON (CNS)—Forty-three Catholic dioceses, schools, hospitals, social service agencies and other institutions filed suit in federal court on May 21 to stop three government agencies from implementing a mandate that would require them to cover contraceptives, sterilization and abortifacients in their health plans.

“This through lawsuit, plaintiffs do not seek to impose their religious beliefs on others,” said one of the suits, filed in U.S. District Court for the Northern District of Indiana by the Diocese of Fort Wayne-South Bend, diocesan Catholic Charities, St. Anne Home and Retirement Community, Franciscan Alliance, University of St. Francis and Our Sunday Visitor.

“They simply ask that the government not impose its values and policies on plaintiffs in direct violation of their religious beliefs,” it added.

Cardinal Timothy M. Dolan of New York, whose archdiocese is among the plaintiffs, said the lawsuits were “a compelling display of the unity of the Church in defense of religious liberty,” and “a great show of the diversity of the Church’s ministries that serve the common good and that are jeopardized by the mandate.

“We have tried negotiations with the [Obama] administration and legislation with the Congress — and we’ll keep at it — but there’s still no fix,” the cardinal said. “Time is running out, and our valuable ministries and fundamental rights hang in the balance so we have to resort to the courts now.”

Cardinal Dolan also is president of the U.S. Conference of Catholic Bishops, which is not a party to the lawsuits.

Catholic organizations have objected to the mandate since it was announced last Aug. 1 by Kathleen Sebelius, secretary of the U.S. Department of Health and Human Services (HHS). Unless they are subject to a

Archbishop Lori installed as head of Baltimore Archdiocese

BALTIMORE (CNS)—In a jubilant liturgy that highlighted the historic roots of the Baltimore Archdiocese while also looking to the future, Archbishop William E. Lori was installed as the 16th archbishop of Baltimore on May 16 at the Cathedral of Mary Our Queen.

A native of New Albany, Ind., a smiling Archbishop Lori wore the same pectoral cross that belonged to Archbishop John Carroll—the first archbishop of Baltimore—as he was led to the bishop’s chair by Cardinal Edwin F. O’Brien and Archbishop Carlo Maria Vigano, apostolic nuncio to the United States.

In front of more than 2,000 people, Archbishop Lori grasped his crosier and began a new era in the 223-year history of the Baltimore archdiocese as he symbolically took possession of his cathedral.

Archbishop Vigano, representing Pope Benedict XVI, extended papal
Deacon Jerry Byrd

Age: 31
Parents: Rose Byrd and the late Mick Byrd
Home parish: St. Louis Parish in Batesville
Seminary: St. Meinrad Seminary and School of Theology in St. Meinrad
Hobbies: Cooking, watching movies, designing and making vestments
Favorite saint: St. Thérèse of Lisieux
Favorite prayer or devotion: The Rosary
Favorite Bible verse: “I came so that they might have life and have it more abundantly” (Jn 10:10)

Transitional Deacon Jerry Byrd incenses a Book of the Gospels during the Nov. 19, 2011, closing liturgy of the National Catholic Youth Conference at Lucas Oil Stadium in Indianapolis.

in Indianapolis. But Father Whittington is convinced that his relationship with his friend won’t suffer as a result.

“We’ve made a commitment to continue to do [things] together,” Father Whittington said. “He’s not losing the guest bedroom at St. John’s. I’m gaining a guest bedroom at some other rectory.”

He is also looking forward to seeing how Deacon Byrd will attract those to whom and with whom he will minister closer to God through beauty and the arts.

“He’ll be able to help people understand true beauty and the beauty of God and the beauty of creation,” Father Whittington said. “That’s another aspect of how God reveals himself.

“Beauty sometimes gets shortchanged a little bit. And to have somebody who can bring that aspect of it will help all of us be more well-rounded in that regard.”

Father Peter Marshall is reminded of his friend’s artistic talents every time he puts on the vestments that Deacon Byrd designed and sewed for him.

“Every time I wear them, I’m prompted to say a prayer of gratitude for Deacon Byrd, and his ministry and his life,” said Father Marshall, associate pastor of St. Pius X Parish in Indianapolis, who begins a new ministry assignment as administrator of Our Lady of the Most Holy Rosary Parish in Indianapolis on July 3.

He thinks that Deacon Byrd’s love of beauty and its connections to the life of faith will help others draw closer to God and the Church.

“Deacon Byrd has such a love for God and his people, and just a real zeal and energy for helping people to journey closer to the heart of God,” Father Marshall said. “I’m really excited to see him launch into formal, full-time ordained ministry.”

For Deacon Byrd, love is at the heart of all he does, including his priestly vocation and the calling of every Christian.

He hopes to make that gift the centerpiece of his priestly life and ministry.

“Beauty is connected to love,” he said. “Authentic beauty and authentic love go hand in hand. It’s not that something is beautiful and that makes us love it. It’s because we love something [that] we recognize the beauty that’s in it.”

Love, beauty and faith are best embodied for Deacon Byrd in the Eucharist.

“What people authentically desire is an intimate connection with God and an intimate connection with divine beauty,” he said. “And, really, the place to find that is in the Eucharist. It’s found in the presence of Christ, not just in the Eucharist, but in the Church gathered at prayer.”

Just as Deacon Byrd’s heart was changed in a celebration of the Eucharist in 1999, now he hopes that the Catholics who will come to the Masses that he will celebrate as a priest will likewise be transformed.

“When we receive the Eucharist and it begins to change us, then we’re driving into a pool,” he said. “We’re kind of overtaken with the reality of divine beauty. We’re immersed in the beauty of God and the beauty of creation. And the culmination of all of that is the celebration of the Eucharist.”

On June 2, Deacon Byrd will be immersed in the beauty of the priesthood, which he has thus far only viewed from the outside.

“There’s a lot that I’ve been taught on how to be a priest and how to lead a holy life and how to be a holy man of God,” Deacon Byrd said. “But there’s so much that I have yet to learn. I’ve only got my toes in the water at this point.

(To learn more about the vocation to the priesthood and the seminarians of the Archdiocese of Indianapolis, log on to www.HearGodsCall.com )

Correction

In the May 18 issue of The Criterion, there was incorrect background information about the late pro-life activist Irene Sendler in Shirley Vogel Merester’s “Faithful Lines” column. Sendler was a native of Poland, and she was still alive when she was passed over for the Nobel Prize in 2007. She died in 2008.

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A Catholic weekly newspaper of the Archdiocese of Indianapolis.
Race for Vocations participants eager to share their faith

By Elizabeth Jamison

More than halfway through the 13.1-mile race, a man noticed the bright blue shirt that Amy Cleeter was wearing—a shirt with a message that read, “Priesthood, Religious Life, Marriage, Sacred Single Life. Vocation…everyone has one. What’s yours?”

“I was on mile eight, and I ran by a man who asked me, ‘What’s a vocation?’” said Cleeter, a member of St. Monica Parish in Indianapolis, who participated in the 2012 Race for Vocations—a race that took place within the OneAmerica 500 Festival Mini-Marathon and the Finish Line 500 Festival 5K, both in Indianapolis, on May 5.

“We continued to talk for the remainder of the race, about the race and faith,” said Cleeter.

That moment was just one of the many highlights of the Race for Vocations. The event drew 350 runners and walkers from the Archdiocese of Indianapolis and the dioceses of Evansville and Lafayette for one common purpose—to pray for vocations in the Church.

The Race for Vocations combined several components which require extreme self-discipline and the sheer grace of God—prayer, discerning one’s own vocational call and training for a 13.1-mile race. Completing any one of these goals is a difficult feat. On May 4, the night before the race, a Mass and pasta dinner were held at St. John the Evangelist Parish in downtown Indianapolis. A large tent housed this year’s dinner festivities, including live music from a band coordinated by Ron Kramer.

Participants had the chance to pick up their bright blue T-shirts that would identify them during the race, and they had an opportunity to share a meal with old and new friends. Priests, seminarians, deacons, religious sisters and brothers as well as families and single people from Indiana and beyond were in attendance, representing a full array of vocations within the Church.

Father Joseph Morarity, director of spiritual formation at St. Meinrad Seminary and School of Theology in St. Meinrad, was the principal celebrant at the Mass. Father Morarity spoke about one of his former teachers, Helen Dulton, who made a tremendous impact on his life and journey of faith.

“It is Ms. Dulton, my fourth-grade teacher, that I owe a debt of gratitude for so many things that she taught me, namely the Memorare of Our Blessed Mother and the importance of honoring Mary for her submission to the will of God,” he said.

“She [St. John the Evangelist Parish] understood, that a life that is not at the service of God is no life at all.”

As the runners trained for the Race for Vocations, they had the opportunity to reflect on God’s will for how they might put their lives at the service of God, ultimate purpose and goal in the Christian life. In some cases, it was to strengthen a vocation to which God had already called them. For others, it was to ask the humbling question, “Lord, how are you calling me?”

Maria Jansen, a pharmacy student at Butler University in Indianapolis, was training for her second Race for Vocations when she faced an unexpected setback. Her knee became severely inflamed and she had to change her plans. She found herself needing to take a break for a couple of weeks to recover.

“At first, my injury really upset me, but after a week I could put it into perspective of why I was really running the race—to pray for vocations,” said Jansen, a member of St. Monica Parish in Indianapolis.

Instead of daily runs, she attended daily Mass whenever possible, and continued to pray for those participating in the race and for an increase in vocations. Her knee healed in time for the race, and she was glad to be able to run alongside her training partner and friend from school.

“In high school, I enjoyed doing sports and being part of a team,” Jansen said.

“The Race for Vocations, we are all working toward the common goal, and this is a way to make a difference.”

Next year’s race will be on May 4. People are encouraged to visit the Archdiocese’s Vocations Office website at www.HesGotsCode.com for information about the next Race for Vocations, and to learn how to stay involved in praying for vocations. The website also highlights vocations events that will be offered in the coming months.

(Elizabeth Jamison is associate director of vocations for the archdiocese. She can be reached at ejamison@archindy.org)

Mears accepts position with NCEA, will treasure archdiocesan school memories

By John Shaughnessy

Kathy Mears smiles as she recalls the two best compliments she’s ever received as an educator.

Her first compliment came from a visitor who entered the school office when Mears was the principal of St. Roch School in Indianapolis.

“The person said, ‘What do you do? All the kids are happy!’” Mears recalls. “That made me happy. I know that school is about academic achievement, but having happy children is important. My number one goal was always to make learning fun for kids.”

Her second favorite compliment came from a teacher who told Mears, “You really make me want to be my best.”

Those two goals—creating a great environment for children to learn and helping teachers reach their potential—represent the approach to education that has marked Mears’ 30 years of service to Catholic education in the archdiocese, including her most recent role as an assistant superintendent of schools.

Now Mears will take that emphasis to a national level as she becomes the executive director of elementary education for the National Catholic Educational Association in Washington. She will lead the Elementary Department of NCEA, directing nationwide services and programs for Catholic elementary education in the United States.

She will start her new position by Aug. 15.

“Kathy has made significant contributions to the archdiocese during her tenure as principal and diocesan leader,” said Annette “Mickey” Lentz, chancellor for the archdiocese, who previously served as executive director of Catholic education and faith formation. “I am both proud of Kathy as a mentor and leader. She is not afraid to work hard for the mission of Catholic education. Her record proves this point.”

In her 30 years with the archdiocese, Mears has influenced Catholic education at every level. She taught at St. Gabriel School and Cardinal Ritter Jr./Sr. High School, both in Indianapolis, and St. Malachy School in Brownsburg. After serving as principal of St. Roch School, she became the archdiocese’s director of learning resources with Project EXCEED, a school improvement initiative funded by Lilly Endowment Inc. and other donors.

She inaugurated Project REACH, a program to help teachers provide for special needs children in regular classrooms,” notes G. Joseph Peters, associate executive director of Catholic education in the archdiocese. “During this project, the number of special needs students in Catholic schools was greatly increased. Project REACH, as well as other programs of Project EXCEED, received national attention.”

So did her work as the Indianapolis chairperson of the National Catholic Educational Association Convention when it was held in the city in 2002, drawing more than 11,000 Catholic educators from across the country.

“Kathy has always been an effective and respected educational leader, particularly in the areas of professional development, special education, public policy initiatives and government programs, such as the introduction of state school vouchers,” says Harry Plummer, executive director of Catholic education and faith formation for the archdiocese.

“She’s always willing to do whatever it takes to help schools succeed.”

Her work ethic is a family trait.

“I work really hard, and I don’t know any other way,” says Mears, a mother of two grown children who has been married to her husband, Brian, for 33 years. “That’s because of my parents. I grew up on a farm. A farmer plants until everything is planted. A farmer cultivates until everything is harvested. I learned to always finish a job.”

She also learned to add a human touch to education—a quality that comes through when she recalls her favorite moments as an educator in the archdiocese.

“I was teaching a special ed child who looked at me and said, ‘I don’t think I’m going to get it today, but I will tomorrow,’ ” Mears says with a smile. “He’s graduated from college now, and married with two children. So it worked.”

She also shares a story from the day that one of her students at Cardinal Ritter Jr./Sr. High School died of leukemia.

“I’m Irish so I get to cry,” she says. “The principal walked away and said, ‘You’re not teaching. The kids in my class said, ‘She’s sad because Adam died, and she would be sad if we died, too.’ The principal walked away without saying anything else. It’s a great moment when kids defend you.”

For Mears, it’s all part of the sense of family and community that marked her life growing up in a small town in Illinois—a sense of family and community that has continued during her 30 years of Catholic education in the archdiocese, she says.

“I’ve learned so much, and there have been so many great people,” she says. “It’s been wonderful.”

Members of the Race for Vocations team pose for a photo after competing in the OneAmerica 500 Festival Mini-Marathon and the Finish Line 500 Festival 5K, both in Indianapolis on May 5.

Above, Franciscan Father John Barnam, center, associate pastor of St. Joseph University Parish in Terre Haute, and other Race for Vocations volunteers hold up a sign on May 5 supporting race participants along the route of the Mini-Marathon.

Left, Father Joseph Morarty, left, director of spiritual formation at St Meinrad Seminary and School of Theology in St. Meinrad, and Father Rick Nagel, director of the archdiocesan Office of Young Adult and College Campus Ministry, Catholic chaplain at Indiana University-Purdue University Indianapolis and administrator of St. John the Evangelist Parish in Indianapolis, take part in the Race for Vocations on May 5.

(Elizabeth Jamison is associate director of vocations for the archdiocese. She can be reached at ejamison@archindy.org)
**Redefining marriage is impossible**

*Members of St. Ann Parish in Charlotte, N.C., form a prayer chain in front of the church on May 6 to voice support for the proposed statewide constitutional amendment defining marriage as a union between one man and one woman by a 3-to-2 margin.*

When President Barack Obama came out in support of the redefinition of marriage on May 10, it was hardly a surprise. It’s surprising that he didn’t do it earlier since he had already instructed the Justice Department not to defend the Defense of Marriage Act. He did it then because polls show that a majority of Americans now favor same-sex marriage even though that is an oxymoron.

The change in attitudes on this question has been extremely rapid, especially among the young, mainly because advocates in the secular media have been able to make it a civil rights issue instead of an attack on marriage as the foundation of society.

Marriage between a man and woman is no longer looked upon as the best way to have children and care for them, as witnessed by the growing percentage of children born out of wedlock. Furthermore, American's attitude toward sex has changed so much that no sex acts except adultery are considered wrong.

Homosexual acts are still considered wrong by the Catholic Church and evangelical Protestants, which is why the voters in North Carolina voted to pass a state constitutional amendment to ban same-sex marriages.

In Indiana, the General Assembly has passed a state constitutional amendment defining marriage as a union between a man and a woman, but it must do so again next year before it will go to the voters in 2014.

The Church objects to the effort to redefine marriage. It insists that marriage isn’t just a label that can be attached to different types of relationships. It’s the unique, fruitful, lifelong union that is possible only between a man and a woman.

Sexual difference is essential to marriage. Sexual behavior between two men or two women cannot arrive at the “two in one flesh” experienced by a man and a woman.

Not only acts be life-giving. The union of man and woman in marriage is so intimate that from it a child can be loved, something that can never happen in any other relationship. Only because of sexual differences can spouses cooperate with God to create a child.

Every sociological study has affirmed the importance of both a father and a mother in the life of a child. Only a woman can be a mother, and only a man can be a father, and each contributes in different ways to the formation of their child.

Yes, of course, there are successful single-parent families in which children grow up with only one parent—usually the mother. There’s a big difference, though, between dealing with the problems of single parenthood and approving families that deliberately deprive a child of a father or a mother.

But isn’t marriage a basic right? Absolutely. All persons have the right to marry, but not to redefine marriage. Having the right to marry does not mean having the right to redefine a relationship that is not marriage, and then to force others by civil law to treat it as marriage.

The Church is greatly concerned about treating homosexuals with the respect that they deserve. The United States Catholic Catechism for Adults says, “The number of men and women who have deep-seated homosexual tendencies is not negligible. This inclination, which is objectively disordered, constitutes for them a particular difficulty in living with others, especially with parents, in the context of responsibility and sensitivity. Every sign of unjust discrimination in their regard should be avoided” (p. 407).

Homosexual men and women are not attracted to those of the opposite sex. Isn’t it discrimination to deny them the right to marry? Treating different things differently is not unjust discrimination. Marriage can only be between a man and a woman for reasons we’ve already expressed. The civil right to marry is the right to enter into a very particular kind of relationship, not the right to enter a relationship that is not a marriage.

Redefining marriage would, in fact, threaten the civil rights of religious freedom since it would compel conscience to same-sex sexual conduct—this is no longer looked upon as the best way to have children and care for them.

Thus, the Church, in line with the teaching of the Second Vatican Council of 1962, when it taught that marriage has the “duty of preserving and generating a new life in a conjugal union,” and its Second Beaches, April 8, 1968, which says, “The Church teaches that every conjugal union is an expression of the will of man to contribute to the life of others by means of procreation.”

**Marian University responds to Pope Benedict's call to strengthen Catholic identity**

Earlier this month, an address to U.S. bishops who were considering their ad limina visits to the Holy See, Pope Benedict XVI called on America’s colleges and universities to strengthen their commitment to Catholic identity.

He urged Catholic institutions of higher learning in the United States to “reaffirm their distinctive identity in fidelity to their founding ideals and the Church’s mission.” At Marian University in Indianapolis, we welcome the Holy Father’s emphasis on the importance of Catholic identity. We agree that the founding ideals of our university, which are summarized in our statements of vision, mission and values, need to be constantly reaffirmed if we are to carry out our mission—to be a thriving Catholic university dedicated to excellent teaching and learning in the Franciscan and liberal arts traditions.

Marian University’s bold vision is “to provide an education that profoundly transforms lives, society and the world.” The university’s Franciscan values, informed by prayer, are dignity of the individual, peace and justice, reconciliation and responsible stewardship.

We take our Catholic identity seriously because it defines who we are, and it compels us to be a transformative community that builds upon a rich history of faith and learning. We also take seriously the Franciscan and liberal arts traditions that shape our vision of the world and work.

Pope Benedict challenged Catholic colleges and universities to comply with Church law in the selection of theology instructors, who are required to possess a “mandate” from “competent ecclesiastical authorities generally the local bishop. This is our practice at Marian University.

During my time as president, every full-time Catholic theology professor has formally requested and been granted a mandate by the archbishop. All of our theology faculty teach in harmony with the Church’s expectations within their areas of professional expertise.

In his audience with Pope Benedict said that preservation of a university’s Catholic identity “entails much more than the teaching of theology and the presence of a chaplaincy on campus.”

We wholeheartedly agree. Visit our campus, and it will become immediately obvious that we are not ashamed of our Catholic identity.

On the contrary, we celebrate who we are, and we invite everyone who becomes part of our university community—regardless of their religious, ethnic, racial, social or economic backgrounds—to grow in their understanding and appreciation of what Catholic higher education contributes to the lives of individuals, society and the world.

As Pope Benedict says, “In every aspect of their education, students need to be encouraged to articulate a vision of the harmony and reason capable of guiding a lifelong pursuit of knowledge and virtue.” The pope contrasts the Catholic ideal of education, which seeks to educate the whole person—mind, body and soul—with views that are too narrowly focused on academic achievement.

Meeting this challenge will require Church leaders and Catholic higher education leaders to collaborate in a creative and sensitive manner as we seek to understand how the search for truth and fidelity to Church teaching and traditionintersect.

**Make Sense out of Bioethics**

*Fr. Tud Pacholczyk*

**Powerlessness or the hidden power in our suffering?**

In a 1999 study published in the *Journal of the American Medical Association*, patients with serious illness were asked to identify what was most important to them during the dying process. Many indicated they wanted to achieve a “sense of control.” This desire is understandable. Most of us fear our powerlessness in the face of illness and death.

We would like to retain an element of control even though we realize that dying often involves the very loss of control over our muscles, emotions, minds, bowel and food—our very human framework. This disorienting experience caused by disintegrative forces.

Even when those disintegrative forces become extreme and our suffering may seem overwhelming, however, a singularly important spiritual journey always remains open to us. This path is a “road less traveled,” a path with serious illness.

The pope also observed that, in some way, each of us is called to “share in that suffering through which the Redemption was accomplished.”

He concluded that through his only begotten Son, God “has confirmed his desire to act especially through suffering, which is man’s weakness and emptiness of self, and he uses this weakness to enrich precisely in this weakness and emptiness of self.” The Holy Father echoes St. Paul’s famous words: “My grace is sufficient for you, for my power is made perfect in weakness” (2 Cor 12:9).

This path enables us to have for achieving control, then, is to align ourselves in our suffering and weakness with God and his spiritual design.

This oblation of radically embracing our particular path to death, actively offered on behalf of others, is how we manifest our concern for the spiritual welfare of others, especially our friends and those who are in the hospital. We are immersed and empowered by a profound need to sacrifice and give of ourselves, a need that manifests our inner capacity to love and be loved.

As no one had ever done before, Jesus charted the path of love-driven sacrifice, choosing to lay down his life for his friends. He was no mere victim in the sense of being see PACHOLCZYK, page 10A
Miter Society membership continues strong growth

By Sean Gallagher

The strong growth of the Miter Society was highlighted during its annual Mass celebrated on May 2 at SS. Peter and Paul Cathedral in Indianapolis, and the reception that followed across the street at the Archbishop Edward T. O’Meara Catholic Center.

The Miter Society is a group of Catholics across central and southern Indiana who contribute at least $1,500 to the “Christ Our Hope: Compassion in Community” annual appeal. In 2010, there were 664 members of the Miter Society who contributed $1.6 million. In 2011, that number rose to 763 members, a growth of 15 percent. The current Miter Society members are spread across 110 parishes in the archdiocese, which is approximately 75 percent of the parishes in central and southern Indiana.

Those 763 current members contributed a combined $1.9 million to Christ Our Hope. Bishop Christopher J. Coyne, apostolic administrator and the principal celebrant of the Miter Society Mass, told the 180 members gathered that he is grateful that they have “used what God has given you … for the greater good, for the sake of others, for the sake of the kingdom, for the sake of salvation for yourselves and hopefully others, to bring them closer to Christ.”

That happens concretely, Bishop Coyne later explained during his remarks at the reception, through the appeal’s support of Catholic education, Catholic Charities, the formation of future priests and deacons, and the care of retired priests.

John and Dottie Soller, longtime members of the Miter Society and St. Joseph Parish in Shelbyville, attended the group’s Mass for the first time this year. Dottie, who recently retired after working for 52 years as a registered nurse, spoke before the Mass about her deep conviction to support the Church.

“When our eight children were growing up, we were sort of desperate,” Dottie said. “But I told John that we needed to increase our donation to the Church. And he said, ‘We don’t have any more to increase.’ And I said, ‘Well, that’s why we need to increase. We just need to see if God will really just let you outgrow him.’ And it was true.”

Tom and Caitlin Landrigan also attended the Mass. The couple, who have been married for three years, are similarly convinced that helping to fulfill the Church’s mission through giving is an important part of their lives of faith.

“I think particularly that in these times, especially with the political and economic climate that we’re in, it’s that much more important to support the Church,” said Caitlin, who along with her husband, is a member of Our Lady of the Most Holy Rosary Parish in Indianapolis.

“And seeing on how many fronts she’s being attacked, we need to be supportive. And it’s nice to see people coming forward.”

Stephen and Diane Keucher, members of St. Charles Borromeo Parish in Bloomington, have been very involved in their faith community for years. And their son, Michael, is an archdiocesan seminarian.

All of this helps them to appreciate the wide and varied ministries in central and southern Indiana supported by Christ Our Hope.

“We’ve both been involved in the nitty gritty levels of parish life, with finances and things like that,” Diane said before the Mass. “And so we know how difficult it is to make things work. These last few years [with the tough economy] have been particularly challenging for the archdiocese.”

At the same time, Diane was encouraged and uplifting to know that there are people who make the sacrifices that they do for the Church. “It’s good to come to things like this, she said, “and meet different people because people serve the Church in so many ways.”

Deacon candidate Ronald Pirau, a member of SS. Francis and Clare of Assisi Parish in Greenwood, is a member of the Miter Society who attended the Mass.

Over the nearly six years that he has been involved in the archdiocese’s deacon formation program, he has become well acquainted with the many ministries supported by Christ Our Hope. He has also met many of the Miter Society members who support them so generously.

“I find it very humbling,” said Pirau about Christ Our Hope’s support of the deacon formation program. “People are giving very generously from their heart to enable this ministry to continue. Having such a wide representation in the Church is very inspiring.”

Bishop Coyne summarized the gratitude of many people present at the Miter Society Mass in remarks made during the reception. “Everything we have come from God,” he said. “We acknowledge that and thank God by our giving back. You are carrying out the Church’s mission in your parishes and our archdiocese by your support of the annual Christ Our Hope appeal and by joining the Miter Society.”

(For more information on the “Christ Our Hope: Compassion in Community” annual appeal and the Miter Society, log on to www.archindy.org/ChristOurHope.)

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Events Calendar

May 25
Slovenian National Home, 2717 N. 106th St., Indianapolis. Slovenian journalist and seamstress Roman Lejlik, presenter, 6:30 p.m. no charge.
Information: 317-632-0619 or roman@stlejlik.com

May 26
St. John the Baptist Parish, Starlight, 8310 S. John Ralston Rd., Union County.
“Strawberry Festival,” 10:30 a.m.-12:30 p.m., make your own strawberry shortcake, chicken dinner, street dance.
7:30 p.m.-1 a.m. Information: 812-923-5785.

May 27
St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., Indianapolis.
“Pentecost Sunday Celebration,” picnic following at 10 a.m. Mass, bring covered dish.
Information: 317-632-9349.

Saint Meinrad Archabbey, St. Meinrad. Monte Cassino pilgrimage, “Mary, A Perfect Response to God’s Invitation.” Benedictine Brother Anusha Fonseka, presenter, 2 p.m.
Information: 317-357-6001.

May 30
St. Joan of Arc Parish, Doyle Hall, 4217 Central Ave., Indianapolis. Ministry through the Arts Project Inc., first and last day of St. Joan of Arc, 600th anniversary of her birth, The Passion of Joan of Arc, 6 p.m.
Information: 317-357-283-5508.

June 1
Sacred Heart of Jesus Church, 1530 S. Union St., Indianapolis. Lumen Dei meeting, Mass, 6:30 a.m., breakfast following Mass, Sisters’ Place.
215 S. Terrace Ave., Indianapolis. Information: rihumphen69@yahoo.com

June 1-2
St. Therese of the Infant Jesus (Little Flower) Parish, 1401 N. Bosart Ave., Indianapolis. Rummage sale, 8 a.m.-4 p.m.
Information: 317-357-8352.

June 1-3
St. Therese of the Infant Jesus (Little Flower) Parish, 1401 N. Bosart Ave., Indianapolis. “Summerfest,” Fri. 5-11 p.m. Sat. 3-11 p.m., Sun. 11:30 a.m.-5 p.m., rides, games, food, entertainment.
Information: 317-357-8352.

June 2-3
Most Holy Name of Jesus Church, 89 N. 17th Ave., Beech Grove. Society of St. Giana Beretta Molla, presentation of holy relics of St. Gallo, Masses, Sat. 5:30 p.m., Sun. 7:30 a.m. and 9 a.m. and 11 a.m.
Information: 317-784-5454 or Karen.Alley@ocemiller.com

June 3
St. Rita Church, 1733 Dr. Andrew J. Brown Ave., Indianapolis.
African Catholic Mass, 3 p.m.
Information: 317-632-9349.

Retreats and Programs

May 31
Oldenburg Franciscan Center, Oldenburg.
“Care of Creation-Healing and the Healing of Creation,” Franciscan Sisters. Olga Witekting and Myra Peine, presenters, 6:30-8 p.m., $15 per person.
Information: 812-933-6437 or center@oldenburgfranciscancenter.org

June 1-3
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. Tobit Weekend, marriage preparation program.
Information: 317-545-7681 or marcia.johnson@archindy.org

June 3
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. Pre-Cana Conference, marriage preparation program, 11:15 a.m.
Information: 317-545-7681 or marcia.johnson@archindy.org

June 8-10
Saint Meinrad Archabbey, Arbutus Hill Drive, 5353 E. 56th St., Indianapolis. “Came Away and Rest With Us—Silent Non-Guided Day of Reflection,” $30 per person.
Information: 317-545-7685 or marzieeller@Saintmeinrad.edu

June 9-12
Oldenburg Franciscan Center, Oldenburg.
“Cultivating a Garden of Grace,” Franciscan Sister Bridget Arnold, presenter.
St. Meinrad. Benedictine Father Eugene Hensell, presenter.
Information: 317-545-7681 or marcia.johnson@archindy.org

June 10
Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. “Pray All Ways,” Benedictine Brother Zachary Wilburding, presenter.
Information: 317-545-7685 or marzieeller@Saintmeinrad.edu

June 11
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove.
“Poverty Management Vitality Sculpting—Healthy Mind Set,” session five of five, 6:30 p.m., $25 per person.
Information: 317-788-7581 or benedictinn@benedictinn.org

June 12
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. “Came Away and Rest With Us—Silent Non-Guided Day of Reflection,” $30 per person.
Information: 317-545-7681 or marzieeller@Saintmeinrad.edu

July 1
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. “Bringing to Life the Word of God in Song,” session one, Benedictine Father Columbus Kelly, presenter. Information: 317-545-6585 or marzieeller@Saintmeinrad.edu

July 9-13
Saint Meinrad Archabbey, Arbutus Hill Drive, 5353 E. 56th St., Indianapolis. “Bringing to Life the Word of God in Song,” session two, Benedictine Father Columbus Kelly, presenter.
Information: 317-545-6585 or marzieeller@Saintmeinrad.edu

July 12
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. “Bringing to Life the Word of God in Song,” session three, Benedictine Father Columbus Kelly, presenter.
Information: 317-545-6585 or marzieeller@Saintmeinrad.edu

July 15-22
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. “Silent Directed Retreat,” Information: 317-545-7681 or marcia.johnson@archindy.org

July 17-19
Information: 812-357-6585 or marzieeller@Saintmeinrad.edu

July 19
Cathedral High School, auditorium, 5225 E. 56th St., Indianapolis. Our Lady of Fatima Retreat House program, “An Evening with Immaculée Ilibagiza—If Only We Had Listened,” 7:30 p.m., $25 per person.
Information: 317-545-7681 or marzieeller@Saintmeinrad.edu

VIPS

Francis and Dorothy (Roedl) Frye, members of Holy Guardian Angels Parish in Cedar Grove, will celebrate their 66th wedding anniversary on May 30. The couple was married on May 30, 1952, at St. John the Baptist Church in Harrison, Ohio. They are the parents of eight children: Kathleen Burns, Karen Carlson, Annette Rosswurm, Frank, Joe, Mike and Victor Frye, and the late Rose Frye. They also have eight grandchildren and one great-grandchild.

‘Pre-Kindy 500’

Students in the pre-kindergarten class at Nativity School in Indianapolis take a pace lap on May 3 prior to the start of their “Pre-Kindy 500” in the school’s parking lot at Nativity of Our Lord Jesuit Parish. The students raced while wearing colorful cardboard race cars with paper plate wheels. Older students at the Indianapolis South Deeney elementary school cheered them for during the race.

Religious freedom rally set for June 8

A “Stand Up for Religious Freedom” rally will take place from noon to 1 p.m. on June 8 by the south steps at the Indiana Statehouse in Indianapolis. Similar rallies in support of religious freedom will take place at the same time at locations across the country.

A coalition of ecumenical and pro-life organizations opposed to the U.S. Health and Human Services Administration’s contraception, abortifacient and sterilization mandate, including Right to Life of Indianapolis, are organizing the rally.

For more information on the rally, call Marc Tuttle, president of Right to Life of Indianapolis, at 317-582-1526 or send an e-mail to him at marctuttle@gmail.com or log on to the rally website at www.standupforreligiousfreedom.com.

Cutting the cake

Mag. Lawrence Moran, who ministers in retirement as the chaplain of the Carmelite Monastery in Terre Haute, cuts a cake during a May 6 dinner in his honor at the monastery to mark the 60th anniversary of his ordination to the priesthood and his 85th birthday.

Several friends and relatives attended the dinner and the Mass that preceded it.
What was in the news on May 25, 1962? Good news about ongoing religious vocations in the U.S. and Canada.

By Brandon A. Evans

This week, we continue to examine what was going on in the Church and the world 50 years ago as seen through the pages of The Criterion. Here are some of the items found in the May 25, 1962, issue of The Criterion:

- Urges Catholics and Jews to work for understanding
- Greek Orthodox view: Infallibility termed Council unity bad
- Public housing called instrument of social justice
- Bills would remove teacher inequities
- Believers infallibility no bar to church unity
- Rabbi's article wins CPA award
- Decision in Equador: A saga of political courage
- Rush of serious problems beset Church in Equador
- A progress report: Latin in the Church
- Say Church shares blame for Afghan bloodshed
- Only U.S. and Canada have adequate clergy

- President urges prayers for peace
- Crusade launched in Latin America
- Future is hopeful; Vocation drive opened by Dominican Bishop
- Foresees apostolate in space
- Challenge for the laity: the making of converts
- Philosophers challenged to tackle moral problems
- Encyclical meant to solve disputes, pontiff explains
- Seeks industrial reforms in strike-ridden Spain
- Five-fold aid program to Latin America cited
- Insulated piety? rapped by speaker
- Online Lay Ministry Formation

The Archdiocese of Indianapolis has partnered with the University of Notre Dame and Catholic Distance University (CDU) to offer not-for-credit online theology classes:

- Courses on the Catechism of the Catholic Church from CDU
- All 12 classes for a Certificate in Lay Ministry available online
- 10% discount for all employees, volunteers, and parishioners
- Employees also receive reimbursement upon course completion

Submit your “favorite parish festival moment or memory” to assistant editor John Shaughnessy by e-mail at js@archindy.org or by mail in care of The Criterion, 1400 N. Meridian St., Indianapolis, IN 46202. Please include a daytime phone number where you can be reached.

What do you love about parish festivals? The Criterion invites readers to tell us.

We are entering one of the most fun seasons in the archdiocese—the season of parish festivals. In celebration of this special season, The Criterion invites readers to share their favorite aspects of their parish festival.

Maybe it’s a special meal or dessert. Or the expressions on your children’s faces when they have just won a prize, had their hair dyed purple or savored the first icy taste of a snow cone.

Or laughing and talking with friends while a musical group plays in the background. Or the sense of camaraderie that comes from helping to plan the festival, cook in the parish kitchen or volunteer in one of the booths.

For more information, please log on to www.archindy.org/layministry

Archbishop William E. Lori concelebrates Mass during his installation as the 11th archbishop of Baltimore at the Cathedral of Mary Our Queen in Baltimore on May 16.

“VATICAN CITY—Only the United States and Canada have the desired ratio of one priest to each 1,000 faithful, statistics released by the Sacred Congregation of Seminaries and Universities reveal. The congregation, which is sponsoring the May 23-26 International Congress Ecclesiastical Vocations in Rome, reported that between 1957 and 1961 diocesan priests in Canada and Italy, but showed increases in the United States and Canada. In 1957, there were 7,976 diocesan priests in Canada and 29,814 in the United States. By 1962, Canada’s diocesan priests rose to 8,583 and those of the U.S totalled 32,298. ... While the figures are heartening, the overall population increases. ... Among the factors working toward the increase of vocations in North America are the Catholic church systems for every age, well organized religious instruction for those not in Catholic schools, the organization of a vocation office in every diocese promoted by the bishops and assisted greatly by the faithful and, lastly, strong lay associations such as the Scuola International.”

President urges prayers for peace
- Crusade launched in Latin America
- Future is hopeful; Vocation drive opened by Dominican Bishop
- Foresees apostolate in space
- Challenge for the laity: the making of converts
- Philosophers challenged to tackle moral problems
- Encyclical meant to solve disputes, pontiff explains
- Mission donations near $2 million
- See school crisis in Great Britain
- “As mayor, I understand all of the great charitable work that the greater Baltimore Catholic community does to help make Baltimore a better place by serving our most vulnerable citizens,” said, “and I look forward to meeting with Archbishop Lori in the coming weeks.”

(Read all of these stories from our May 25, 1962, issue by logging on to our archives at www.CriterionOnline.com.)
narrow religious exemption or have a
grandfathered health plan, employers
will be required to pay for sterilization,
contraceptives and abortion-inducing drugs, as part of their
health coverage beginning as soon as
Aug. 1, 2012. The Archdiocese of Indianapolis has a
grandfathered health plan and would not be
affected by the mandate.

In all, 12 lawsuits were filed
simultaneously on May 21 in various U.S.
district courts around the country. The
defendants in each case were Sebelius,
Labor Secretary Hilda Solis, and Treasury
Secretary Tim Geithner, along with their
departments.

Erin Shields, HHS director of
communications, said Catholic News Service on May 21 that the
department cannot comment on pending
disputes.

In addition to the Archdiocese of
New York and Diocese of Fort Wayne-
South Bend, the dioceses involved are the
archdioceses of Washington and St. Louis,
and the dioceses of Rockefeller Center; N.Y.;
Erie, Pa.; Pittsburgh, Pa.; Fort Worth, Texas;
Jackson, Miss.; Biloxi, Miss.; Springfield,
Ill.; and Joliet, Ill. The Archdiocese of
Chicagonamely, which provides medical benefits to more
than 1,100 Catholic institutions and
approximately 13,000 employees to the
state, also said to the court.

“We need to go to the court and say we
are a Church institution, we are a provider
of health care and, according to the
U.S. Constitution, the laws must protect our
religious freedom,” said Detroit Archbishop
Allen H. Vigneron, who has a very
particular case to make.”

Catholic universities joining in the
lawsuits included the University of Notre
Dame, The Catholic University of America and
Franciscan University of Steubenville, Ohio, as well as
St. Francis University of Steubenville, Ohio, and
University of St. Francis in Indiana.

Holy Cross Father John Jenkins,
president of Notre Dame, said the decision to file the lawsuit “came after much
deliberation, discussion and efforts to find a
solution acceptable to the parties.”

“This filing is about the freedom of a
religious organization to live out its
mission, and its significance goes well beyond
the contours of this case,” he said.

Other filing suit include a Catholic
cemeteries association, an agency that
serves the dead, health care and
social-services organizations, and Catholic
elementary and secondary schools.

Our Sunday Victor, a national Catholic
newspaper, filed suit in Fort Worth, Texas, in an
official filing that it “stands proudly with
our fellow Catholic apostolates and with
our bishops and in response to this challenge.”

The newspaper asked readers “to stand
with us—in charity, praying first and
foremost for conversions of heart; in civility,
arguing the facts of the case without recourse
to bitter partisanship or political rhetoric; and
in solidarity, knowing that whatever sacrifices we
bear and whatever challenges we face,
we are only doing what is our responsibility as
American citizens practicing our faith in
the public square.”

Each of the lawsuits uses similar
wording to make its case and each asks for
a jury trial.

Noting that the Founding Fathers agreed
that the mixture of government and religion is destructive to both
government and divisive to the social fabric upon which
the country depends,” the lawsuits contend that the U.S. Constitution and federal law
“stand as bulwarks against oppressive
government actions even if supported by a
majority of citizen.”

“Despite repeated requests from Church
leaders, the government has insisted that it
will not change the core provisions of the
U.S. government mandate—that plaintiffs
must subsidize and/or facilitate providing
the contraceptives to clients in the
demand that are contrary to plaintiffs’
religious beliefs,” the suits state.

If the government can force religious institutions to violate their beliefs in such a manner,
there is no apparent limit to the
government’s power.”

The suits were filed by Jones Day, an
international law firm with more than
2,400 attorneys on five continents.

Jones Day said in a statement that the
firm “looks forward to presenting its
arguments in court on May 21 to stop three government
clients’ cases in court.”

The contraceptive mandate “unconstitutionally authorizes the federal
government to determine which organizations are sufficiently ‘religious’
to warrant an exemption from the
requirement,” the statement says.

“This regulation is in violation of the
religious belief protected by the First Amendment, the Religious Freedom
Restoration Act and other federal laws.”

List of 43 plaintiffs in 12 lawsuits against HHS mandate

WASHINGToN (CNS)—Among the
Catholic dioceses, archdioceses and
religious orders that have sued the
federal government to seek religious exemptions
and parallel their faith with contraception
and sterilization, are:

• Archdiocese of Washington
• Archdiocese of New York
• Archdiocese of Chicago
• Archdiocese of Detroit
• Archdiocese of St. Louis
• Archdiocese of Los Angeles
• Diocese of Raleigh, N.C.
• Diocese of Greensboro, N.C.
• Diocese of Richmond, Va.
• Diocese of Grand Rapids, Mich.

Archbishop William E. Lori of Baltimore,
president of the U.S. Conference of Catholic Bishops, said the
lawsuits are “a critical step in the
defense of religious liberty.”

Blessed John Paul II and Pope Benedict XVI.

The Eternal Word Television Network will
open and close the “fortnight for freedom”
campaign on religious liberty.

In addition, the site provides several
recommendations for other local efforts, such
activities already planned in particular
dioceses as well as resources and
agents from implementing the mandate.

In addition, other Catholic entities have filed
separate lawsuits against the mandate.

Archbishop Lori of Baltimore, a
petitioner in the lawsuits, said the
suits “have significant implications for the Church’s
efforts to provide health care to
those in need.”

Noting that the Founding Fathers agreed
that the mixture of government and religion is destructive to both
government and divisive to the social fabric upon which
the country depends,” the lawsuits contend that the U.S. Constitution and federal law
“stand as bulwarks against oppressive
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to warrant an exemption from the
requirement,” the statement says.

“This regulation is in violation of the
religious belief protected by the First Amendment, the Religious Freedom
Restoration Act and other federal laws.”

WASHINGToN (CNS)—Masses at
well-known basilicas in Baltimore and
Washington will open and close the “fortnight
for freedom,” a special period of prayer, study,
catechesis and public action proclaimed by the
U.S. bishops for June 21 to July 4.

Bishop William E. Lori of Baltimore will
celebrate the opening Mass at Baltimore’s
historic Basilica of the National Shrine of
the Blessed Virgin Mary on June 21 at 7 p.m. to
kick off the Catholic Church’s national education
campaign on religious liberty.

The closing liturgy will be at 12:10 p.m. on
July 4 at the Basilica of the National Shrine
of the Immaculate Conception in Washington.
Cardinal Donald W. Wuerl of Washington will
celebrate the Mass, and Archbishop Charles J.
Chaput of Philadelphia will be the homi.

The Eternal Word Television Network will
carry the shrine Mass live.

Both national and local efforts will
comprise the campaign that has been launched
by the bishops’ Ad Hoc Committee on
Religious Liberty.

In addition to the Baltimore and
Washington dates, national efforts include
establishment of a website at
www.fortnight4freedom.org. The site
features stories as well as a frequently asked
questions about religious liberty, and
includes quotes from the Founding Fathers,
the Second Vatican Council, and
Blessed John Paul II and Pope Benedict XVI.

Also available is a study guide on
Dignitatis Humanae, the Second Vatican Council’s document on religious liberty.

In addition, the site provides several
one-page sheets outlining current threats to
religious freedom both in the United States
and abroad.

The website also lists a sample
to activities already planned in particular
dioceses as well as resources and
recommendations for other local efforts, such as
special liturgies and prayer services.
Lake Michigan’s MANITOU ISLANDS

The lighthouse on South Manitou Island is visible across the choppy water of Lake Michigan as visitors approach the dock on board the Mishe–Mokwa ferryboat based in Leland, Mich. The scenic shoreline also is home to a shipwreck. The Francisco Morazan was a Liberian freighter which ran aground during a storm on Nov. 29, 1960. Scenic hiking trails on the eight-square-mile south island lead to the lighthouse, shipwreck, grove of giant cedars and high dune bluffs. (Story on page 2B.)
By Mary Ann Garber

SOUTH MANITOU ISLAND—As far as the eye can see, the choppy waves of Lake Michigan blend with the brilliant blue skyline in every direction.

The summer sun shines brightly on the hot, sandy beaches dotted with driftwood, sparkles on the water and casts shadows along the wooded pathways that crisscross South Manitou Island.

High above the scenic shoreline, tourists fill the circular deck of the historic lighthouse and look out at the Great Lake, which separates Michigan and Wisconsin.

Then their gazes shift to the curving landscape that stretches out around them and resolutely defines the resilience of this eight-square-mile mass of earth and rock—a mere 5,280 acres—in the midst of so much water.

How did this island—and the more desolate North Manitou Island—come to be? How did the Indians find the islands in the first place? How did the settlers choose to farm there and withstand the relentless ravages of wind and water for millions of years?

And how did the islands become populated with wildlife like foxes, rabbits, chipmunks and snakes?

Also perplexing, why did the former transportation hub of the Great Lake that is the Manitou Passage, an international shipping lane, become known as Sleeping Bear Dunes National Lakeshore in 1966?

Sleeping Bear Dunes National Lakeshore was established in 1901, after a guided tour of the historic lighthouse, built in 1871, by a National Park Service ranger. From that lofty vantage point, they can see the South Manitou Island shoreline and the expanses of blue water that is Lake Michigan.

But the waves were too large for the exhausted cubs and the shore was too far away. They drowned not far from land. Grief-stricken, the mother bear continued her lonely vigil until her death.

Where the cubs perished, the Great Spirit Manitou created two islands, the legend explains. Then Manitou marked the mother’s resting place with a huge mound of sand that became known as Sleeping Bear Dune.

Science tells us that massive glaciers formed the two islands, the Straights of Mackinac and dune-covered shorelines about 50,000 years ago, but the Indian legend adds to the mystery and romance of the rugged region.

Now, the bear-shaped dune and the twin islands are popular tourist attractions as part of Sleeping Bear Dunes National Lakeshore in northwestern Michigan.

Ferryboats depart from Leland, Mich., daily during the summer months for the 90-minute cruise to the south island across the Manitou Passage, an international shipping lane in the Great Lake that is guarded by the North Manitou Shoal Light to prevent shipwrecks.

Another lighthouse, built in 1871 to replace earlier warning beacons constructed in 1840 and 1858, rises high above the eastern shore of South Manitou Island.

These lighthouses saved many a ship’s crew from coming too close to the shallow waters around the island over the decades.

...
Parish Festivals

May 26
St. John the Baptist Parish, Starlight, 8310 St. John Road, Floyd County. “Strawberry Festival,” 10:30 a.m.-12:30 p.m., make your own strawberry shortcake, chicken dinner, street dance, 7:30 p.m.-1 a.m. Information: 812-923-5785

May 27

June 1-2
St. Therese of the Infant Jesus (Little Flower) Parish, 1401 N. Bosart Ave., Indianapolis. “SummerFest,” Fri. 5-11 p.m., Sat. 3-11 p.m., Sun. 11:30 a.m.-5 p.m., rides, games, food, entertainment. Information: 317-375-8352.

June 3
St. Rita Church, 1733 Dr. Andrew J. Brown Ave., Indianapolis. African Catholic Mass, 3 p.m. Information: 317-632-9349.

June 7-9
St. Simon the Apostle Parish, 8155 Oaklawn Road, Indianapolis. Parish festival, Thurs. 5-11 p.m., Fri. 5 p.m.-midnight, Sat. 2 p.m.-midnight, rides, games, entertainment, food, $10 cover charge includes food and tickets. Information: 317-826-6000.

June 7-10
Our Lady of the Greenwood Parish, 335 S. Meridian St., Greenwood Parish festival, Thurs. 5-11 p.m., Fri. 5 p.m.-midnight, Sat. 2 p.m.-midnight, noon-9 p.m., rides, games, children’s games, food. Information: 317-888-2861.

June 8

June 8-9
Holy Angels Parish, 740 W. 26th St., Indianapolis. “Music Festival,” music, games, Fri. 5-10 p.m., Sat. 3-10 p.m. Information: 317-926-3324.

June 8-10
St. Louis School, 17 S. Louis Place, Batesville. Rummage sale, Fri. 8 a.m.-7 p.m., Sat. 8 a.m.-4 p.m., half-price sale, noon-4 p.m. Sun. 8 a.m.-1:30 p.m., $1 bag sale. Information: 812-934-3204.

June 9
St. Mary-of-the-Knobs Parish, 3033 Martin Road, Floyds Knobs. “Knobs Fest 2012,” music, booths, quilts, homemade fried chicken and ham dinners, 9 a.m.-midnight. Information: 812-923-3011.

June 10
St. Paul Parish, 824 Jefferson St., Tell City. Parish picnic, 11 a.m.-5 p.m., chicken and roast beef dinners, games for all ages. Information: 812-547-7994.

June 14-16

June 15-16
St. Bernadette Parish, 4838 E. Fletcher Ave., Indianapolis. Parish festival, Thurs. 5-10 p.m., Fri. and Sat. 5 p.m.-midnight, games, rides, food. Information: 317-375-5677.

July 22-28
Jackson County Fairgrounds, Brownstown. St. Ambrose Parish and Our Lady of Providence Parish, Jackson County Fair, food booth 11 a.m.-10 p.m. Information: 812-522-5304.

July 28
St. Mary Parish, 777 S. 11th St., Mitchell. Hog roast and yard sale, 9 a.m.-3 p.m. Information: 812-849-3570.

July 28-29
St. Martin Parish, 1044 Yorkridge Road, Yorkville. Parish festival, Sat. 5:30 p.m.-11:30 p.m., barbeque pork dinner, Sun. 11:30 a.m.-5 p.m., fried chicken dinner, food, games, music. Information: 812-623-3408.

July 29
St. Augustine Parish, 18020 Lafayette St., Leopold. Parish picnic, 10 a.m.-4 p.m., fried chicken dinner, quilts, games. Information: 812-843-5143.

August 3-4
St. Joseph Parish, 2605 S. Joe Road W., Sellersburg. Parish yard sale, 8 a.m.-3 p.m. Information: 812-246-2512.

August 5
St. Bernard Parish, 7600 Highway 337, Frenchtown. Parish picnic, 10 a.m.-5 p.m., chicken and ham dinners, quilts. Information: 812-347-2326.

August 11-12
St. Thomas the Apostle Parish, 523 S. Merrill St., Fortville. Parish festival, Sat. 11 a.m.-5 p.m., games, food, entertainment, silent auction, chicken and noodles dinner. Information: 317-485-9112.

August 17-18
St. Mary Parish, 1st. 2605 S. Joe Road W., Sellersburg. Parish picnic, 10 a.m.-4 p.m., music, games, quilts. Information: 812-357-5533.

August 17-18

August 17-18
St. Louis School, 17 S. Louis Place, Batesville. Parish picnic, 11 a.m.-5 p.m., chicken dinner, 11 a.m.-3 p.m. Information: 812-926-3053.

August 19
St. Paul Parish, County Road 500 E., Esenman. Parish picnic, chicken dinner, mock turtle soup, games, 11 a.m.-3 p.m. Information: 812-689-4244.

August 23-25
St. Ann Parish, 6350 Mooresville Road, Indianapolis. Parish festival, rides, games, food, 5-11 p.m. Information: 317-821-2809.

August 24-25

August 25
Immaculate Heart of Mary Parish, 5602 N. Central Ave., Indianapolis. “Sausage Fest,” food, music, games, movies, Sun. 11 a.m.-11 p.m., free admission. Information: 317-257-2276.

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

See FESTIVALS, page 48

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**FESTIVALS**

**August 25-26**
St. Mary Parish, 302 E. McKee St., Greensburg. Parish festival, Fri. adult night, 5:30 p.m., Sat. family festival, 11 a.m.-4 p.m., chicken dinner, games. Information: 812-663-8427.

**August 31-September 2**
St. Joseph Parish, 1373 S. Mckley Ave., Indianapolis.
*Fall Festival*: food, rides, games, Fri. 5 p.m.-1 a.m., Sat. 5-11 p.m., Sun. 3-11 p.m. Information: 317-244-9002.

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

**September 2**
St. John the Evangelist Parish, 9995 E. Base Road, Evansville. Parish festival, fried chicken and roast beef dinners, 11 a.m.-5 p.m. Information: 812-384-3880.

**September 3**
St. Anthony of Padua Parish, 4791 E. Morris Church St., Morris.
*Labor Day Picnic*: chicken dinner, food, 11 a.m.-3 p.m. Information: 812-923-6418.

**September 4**
St. Peter Parish, 1207 East Road, Brookville.
*Labor Day Festival*: 10 a.m.-7 p.m., country style dinner, 10:45 a.m.-2:30 p.m., quilts, games. Information and reservations: 812-623-3670.

**September 7**
St. Anne Parish, 5267 N. Hamburg Road, Oldenburg. Turkey supper, 4:30-7:30 p.m. Information: 812-934-5854.

**September 7-9**
St. Mary Parish, 212 Washington St., North Vernon. Parish festival, rides, music, silent auction, dinners, Fri. 5 p.m.-midnight, Sat. 9 a.m.-midnight, Sun. 10 a.m.-6 p.m. Information: 812-934-6048.

**September 7-8**

**September 8-9**
St. Michael Parish, 145 St. Michael Blvd., Brookville. *Fall Fest*, family style chicken dinner, Sat. 4-10 p.m., Sun. 11 a.m.-7 p.m. Information: 765-647-5462.

**September 9**
St. Mary (Immaculate Conception) Parish, 512 N. Perkins St., Rushville. *Fall Festival*, music, dance, Sun. 8 a.m.-6 p.m. Information. 765-932-2388.

**September 23**
St. Augustine Parish, 315 E. Chestnut St., Jeffersonville. *Harvest Celebration*, chicken dinner, baked goods, 11 a.m.-3 p.m. Information: 812-282-2677.

**September 23-24**

**September 14-15**

**September 14-16**
St. Lawrence Parish, 6644 E. 46th St., Indianapolis. *Fall Festival*, food, rides, games, music, Fri. 5-11 p.m., Sat. 3-11 p.m., Sun. 1-6 p.m. Information: 317-514-4065.

**September 15**

**September 15**

**September 15**
St. Anne Parish, 102 N. 19th St., New Castle. *Fall Bazaar*, 8 a.m.-2 p.m., crafts, bookstore, rummage sale. Information: 765-529-0393.

**September 16**

**September 16**
St. Louis Parish, 13 E. St. Louis Place, Batesville. *Fall Festival*, 10 a.m.-3 p.m., food, games. Information: 812-934-3204.

**September 19**
St. Mary-of-the-Knobs Parish, 3033 Martin Road, Floyds Knobs. *Knobs Harvest*, Desert and card party, 7-10 p.m., $5 per person. Information: 812-923-3011.

**September 21-22**
St. Vincent de Paul Parish, 1723 S. St. Bedford. *Oktoberfest*, 4-11 p.m., Sat. 8:30 a.m.-11 p.m., polka Mass, 5 p.m., German dinner, games. Information: 812-275-6539.

**September 21**

**September 22**
St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., Indianapolis. *Taste of St. Rita*, 6-10 p.m., food, silent auction, $30 per person. Information: 317-632-9349.

**September 22**
St. Michael Parish, 11400 Farmers Lane, N.E., Bradford. Parish picnic, 10:30 a.m.-5 p.m., dinner, booths, games, silent auction. Information: 812-364-6646.

**September 26**
St. Mary Parish, 777 S. 11th St., Mitchell. “Pentecost Festival,” Main Street, Mitchell, Italian dinner, $6 adults, 11 a.m.-7 p.m. Information: 812-849-3570.

**September 28-29**
SS. Francis and Clare Parish, 5901 Olive Branch Road, Greenwood. *“Fall Festival,”* Fri. 5 p.m.-midnight, Sat. noon-midnight, rides, art in the park, music. Information: 317-859-4673.

**September 29**
Our Lady of Lourdes Parish, 5333 E. Washington St., Indianapolis. *Chili Cook-Off and Festival,* chili cook-off, noon-3 p.m., festival, 6-11 p.m., games, food, music, silent auction, festival times may change closer to event. Information: 317-356-7291.

**October 7**
Holy Family Parish, Main St., Oldenburg. *Fall Festival,* 9 a.m.-7 p.m., and roast beef dinners, games. Information: 812-934-3013.

**October 7**
St. Joseph Parish, Clark County, 2605 S. Joe Road West, Sellersburg. *Fall Festival,* 11 a.m., turkey shoot, food, games, quilts. Information: 812-246-2512.

**October 13-13**

**October 14**
St. Andrew the Apostle Parish, 4062 E. 38th St., Indianapolis. *St. Andrew Fest,* homecoming, Mass, 4:30 p.m., dinner, entertainment, games, 5:30-8 p.m. Information: 317-546-1571.

**October 21**
St. Isidore the Farmer Parish, 6501 St. Isidore Road, Bristow. *Fall Festival,* 10 a.m.-6 p.m., food, games, shooting match. Information: 812-843-5713.

**FESTIVALS continued from page 3B**
Sacred Pittsburgh
Churches help preserve history of unique Pennsylvania city

By Sean Gallagher

PITTSBURGH—Several beautiful views of Pittsburgh meet the eyes of visitors to Point State Park in the heart of this western Pennsylvania city.

The park sits at the confluence of the Allegheny and Monongahela rivers, and at the start of the Ohio River.

Tour boats often dock there to take sightseers up and down the city’s three rivers.

Across the Allegheny River are Heinz Field and PNC Park, the respective homes of the Pittsburgh Steelers, the city’s National Football League team, and the Pirates, its Major League Baseball club.

And across the Monongahela River, tourists can see Mount Washington rise above the city and its metropolitan region of nearly 2 million people.

As visitors look at the mountain on the south side of Pittsburgh, a large church stands out at the top of it. It is St. Mary of the Mount Church.

The prominence of this church built above Pittsburgh in a sense symbolizes the importance of the Catholic Church in the history of the city.

As the city’s population slowly grew, the Catholic Church grew with it. In the second half of the 19th century, Pittsburgh’s growth took off as the region’s steel and oil industries established bases there.

Prominent landmarks of the Church in Pittsburgh, including St. Mary of the Mount, date to that time period and are well worth a visit for Catholic tourists.

St. Mary of the Mount Parish, the boyhood home of Cardinal Donald W. Wuerl of Washington, was founded at the start of the city’s heyday in the 1870s.

Its current church, which features many beautiful stained-glass windows, was dedicated in 1897.

Tourists can visit St. Mary of the Mount Church by riding the historic Duquesne Incline, which opened for service in 1877. This railroad track climbs the eastern face of Mount Washington, and has a total rise of 400 feet on a grade of 30 degrees.

The Incline is open year-round, and has a reasonable fair of $4.50 round trip for adults and $2.20 round trip for children ages 6-11.

Many restaurants offer scenic views of Pittsburgh in the neighborhood around Mount St. Mary Church.

St. Anthony’s Chapel in Pittsburgh is quite different from St. Mary of the Mount Church. It is built on the north side of the city instead of its south side, and is hidden in a residential neighborhood rather than perched atop a mountain.

Its calling card is unique with its claim that it houses more saints’ relics—at more than 4,200—than any other church in the world.

A part of Most Holy Name of Jesus Parish in Pittsburgh, St. Anthony’s Chapel was built on Troy Hill in the 1880s through the initiative and financial support of Father Suitbert Mollinger, a Belgian-born priest who began ministering in western Pennsylvania during the late 1850s.

Father Mollinger traveled to Europe several times between 1868 and 1892, and brought back scores of relics that many Church leaders in Germany, Italy and elsewhere wanted to safeguard in the U.S. for the future.

At the time, they were concerned that political leaders might close churches there.

The relics, many of which came with authentication papers, are from saints who lived throughout the history of the Church. Today, the relics line the walls of St. Anthony’s Chapel in beautiful reliquaries inside walnut display cases.

The chapel is open daily, except for Fridays and holidays, from 1 p.m. until 4 p.m.

Between St. Anthony’s Chapel and St. Mary of the Mount Church stands historic St. Paul Cathedral in the middle of Pittsburgh.

Dedicated in 1906, this massive church marked by its Gothic architecture is nearly 250 feet tall.

The cost of construction surpassed $1 million more than a century ago. Inside, visitors will be impressed by its ornate marble main altar and side altars as well as the beautiful ribbed ceiling.

In the neighborhood surrounding St. Paul Cathedral are Carnegie-Mellon University and the University of Pittsburgh with its medical center.

Today, approximately 40 percent of the population of the Pittsburgh metropolitan area is Catholic. That percentage has remained about the same in the Diocese of Pittsburgh for many decades.

When visitors to Pittsburgh tour the sacred sites, they also learn much about the life and history of this unique city built above the beautiful mountain range and curving rivers.

(For links to the websites of the churches mentioned in this article, log on to the website of the Diocese of Pittsburgh at www.dipitt.org )
Scenic Sicily

Mediterranean island even has a volcano

By John F. Fink

SICILY—My initial impression of Sicily was, “What a humongous rock!” In the past, a considerable island dropped into the middle of the Mediterranean Sea. It has a rich history, which isn’t surprising when you realize its location. It’s near the mainland of Italy, but only 70 miles from Africa. My next impression of Sicily was, “What a beautiful island!” Sicily became a province of Rome in 227 B.C. When the Roman Empire was divided in 286, Sicily became part of the Byzantine Empire. The Vandals in Africa conquered the island in 468 A.D. Arab Muslims ruled Sicily beginning in 878 until the Normans came in 1061. Sicily was conquered by Spain. It became part of Italy when the Kingdom of Italy was proclaimed in 1861. In 1860, Giuseppe Garibaldi landed at Marsala, on the west coast, and defeated a Bourbon force. Sicily was freed from Spain. It became part of Italy when Sicily was controlled by the Bourbon force. Sicily was freed from Spain. It became part of Italy when Sicily was controlled by the Bourbon force. Sicily was freed from Spain. It became part of Italy when Sicily was controlled by the Bourbon force. Sicily was freed from Spain. It became part of Italy when Sicily was controlled by the Bourbon force. Sicily was freed from Spain. It became part of Italy when Sicily was controlled by the Bourbon force. Sicily was freed from Spain. It became part of Italy when Sicily was controlled by the Bourbon force. Sicily was freed from Spain. It became part of Italy when Sicily was controlled by the Bourbon force. Sicily was freed from Spain. It became part of Italy when Sicily was controlled by the Bourbon force. Sicily was freed from Spain. It became part of Italy when Sicily was controlled by the Bourbon force. Sicily was freed from Spain. It became part of Italy when Sicily was controlled by the Bourbon force. Sicily was freed from Spain. It became part of Italy when Sicily was controlled by the Bourbon force. Sicily was freed from Spain. It became part of Italy when Sicily was controlled by the Bourbon force. Sicily was freed from Spain. It became part of Italy when Sicily was controlled by the Bourbon force. Sicily was freed from Spain. It became part of Italy when Sicily was controlled by the Bourbon force. Sicily was freed from Spain. It became part of Italy when Sicily was controlled by the Bourbon force. Sicily was freed from Spain. It became part of Italy when Sicily was controlled by the Bourbon force. Sicily was freed from Spain. It became part of Italy when Sicily was controlled by the Bourbon force. Sicily was freed from Spain. It became part of Italy when Sicily was controlled by the Bourbon force. Sicily was freed from Spain. It became part of Italy when Sicily was controlled by the Bourbon force. Sicily was freed from Spain. It became part of Italy when Sicily was controlled by the Bourbon force. Sicily was freed from Spain. It became part of Italy when Sicily was controlled by the Bourbon force. Sicily was freed from Spain. It became part of Italy when Sicily was controlled by the Bourbon force. Sicily was freed from Spain. It became part of Italy when Sicily was controlled by the Bourbon force. Sicily was freed from Spain. It became part of Italy when Sicily was controlled by the Bourbon force. Sicily was freed from Spain. It became part of Italy when Sicily was controlled by the Bourbon force. Sicily was freed from Spain. It became part of Italy when Sicily was controlled by the Bourbon force. Sicily was freed from Spain. It became part of Italy when Sicily was controlled by the Bourbon force. Sicily was freed from Spain. It became part of Italy when Sicily was controlled by the Bourbon force. Sicily was freed from Spain. It became part of Italy when Sicily was controlled by the Bourbon force. Sicily was freed from Spain. It became part of Italy when Sicily was controlled by the Bourbon force. Sicily was freed from Spain. It became part of Italy when Sicily was controlled by the Bourbon force. Sicily was freed from Spain. It became part of Italy when Sicily was controlled by the Bourbon force. Sicily was freed from Spain. It became part of Italy when Sicily was controlled by the Bourbon force. Sicily was freed from Spain. It became part of Italy when Sicily was controlled by the Bourbon force. Sicily was freed from Spain. It became part of Italy when Sicily was controlled by the Bourbon force. Sicily was freed from Spain. It became part of Italy when Sicily was controlled by the Bourbon force. Sicily was freed from Spain. It became part of Italy when Sicily was controlled by the Bourbon force.

The most recent—between 2006 and 2009—the eruption of Mount Etna, Sicily’s active volcano, has destroyed the town of Zafferana Etna, once a lively port town, killing about 60 people and injuring hundreds more. The volcano, which is one of the most active in the world, belches smoke and ash high into the atmosphere, blocking out the sun and making it difficult to see more than a few feet. Local residents are now being forced to evacuate their homes, and the government has ordered a state of emergency in the area surrounding the volcano.

In the meantime, tourists are still flocking to Sicily, drawn by its historic sites, beautiful beaches, and delicious cuisine. But they are also aware of the dangers, and many are taking extra precautions. To avoid being caught in the middle of an eruption, they are staying in hotels and resorts that are far enough away from the volcano to be safe. They are also using their cell phones to stay in touch with their loved ones and stay informed about the situation.

But the volcanoes are just one of the many natural wonders that make Sicily a popular destination. The island is home to some of the oldest and most beautiful architecture in the world, including the great temples of Agrigento and Syracuse, and the stunning mosaics of the Cappella Palatina in Palermo.

It has sandy beaches, and people could see smoke coming from a couple of its more than 150 craters. Regina joined several others to go up the volcano, but I decided not to join them.

We did many other things during this trip to Sicily, including eating delicious Sicilian food. Anyone who makes a trip to Italy might consider visiting this beautiful island.

(John F. Fink is editor emeritus of The Criterion)

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Submitted photos by Regina Fink

Scenic Sicily

Smoke rises from craters in Mount Etna, Sicily’s active volcano, which last erupted in 2006.

St. Luke the Evangelist parishioner John F. Fink of Indianapolis stands in front of the Temple of Concord, which was built in the fifth century B.C. in Agrigento, Sicily.

John Steinbeck, Truman Capote and Tennessee Williams all wrote while they lived here. Movie stars who enjoyed Taormina include Cary Grant, Orson Welles, Greta Garbo and Rita Hayworth.

Nearby is Mount Etna. We could see smoke coming from a couple of its more than 150 craters. Regina joined several others to go up the volcano, but I decided not to join them.

We did many other things during this trip to Sicily, including eating delicious Sicilian food. Anyone who makes a trip to Italy might consider visiting this beautiful island.

(John F. Fink is editor emeritus of The Criterion)
Dominican Republic

Beauty abounds in this Caribbean island nation

By Patricia Happel Cornwell
Special to The Criterion

SANTO DOMINGO, DOMINICAN REPUBLIC—In 1492, Italian explorer Christopher Columbus discovered America while on an expedition by the Spanish monarchy. More precisely, Columbus found a Caribbean island that he named Española, which was home to the Taíno Indians. Spanish conquistadors subsequently decimated the native race, and imported African slaves to work on their plantations and in their mines.

Home to the Dominican Republic and Haiti, the island is now known as Hispaniola. The Dominican Republic is the second largest Caribbean nation, after Cuba, and 95 percent of its 10 million people are Catholic.

Half the size of India, the country constitutes the eastern three-quarters of the island. Its versatile geography encompasses semi-desert land, fertile plains, swamps, rainforests and mountains.

My husband, John, and I visited our friends, Scott and Sandra, in the Dominican Republic in early January. We flew from Miami to Santiago, the capital, then we drove for two hours north to Las Vegas Province in the mountainous center of the country.

We passed roadside vendors offering roasted cashews, sweet potatoes, and whole roast pigs and chickens on sticks, which are traditional foods for New Year’s Eve. Women and girls walked by with large bunches of green, banana-like plantains balanced on their heads.

Motorbikes are used to carry all manner of cargo from entire families to chickens in cages.

As we threaded our way into the mountains, we passed brightly painted concrete block homes and small towns with central plazas.

All of the houses are made of concrete because hurricanes are a fact of life there. In 2010, after a deadly earthquake, Hurricane Tomás struck the island, especially devastating Haiti, where construction is not as strongly constructed as those in the Dominican Republic.

Upon our arrival at Sandra’s mother’s home, we enjoyed a traditional New Year’s Eve supper. The centerpiece was sancocho, a hearty soup of pork, beef, chicken, sausage and vegetables that is seasoned with oregano and other spices then served with rice and avocado.

In rural areas, there is little hot water and not always electricity. Fortunately, the temperatures are moderate all year.

The next evening, we drove to a mountainaintop called Jamacu de Dios, which means “Hammock of God.” After a jolting climb, we reached a fine restaurant to view the sunset over the valley and the city of Jarabacoa.

Military checkpoints are common in the provinces that border Haiti. Soldiers with rifles randomly wave cars to the side of the road to check for illegal immigrants.

We stopped in Bonao to admire the artwork on the plaza outside Museo Candido Bido. The gallery was closed, but a museum docent opened it for us. The pride of the museum is a collection of soulful, colorful works by revered painter Bido. The Fondación de Bonao Para La Cultura, which operates the gallery, offers painting, music and ballet classes for young people.

Driving in the Dominican Republic is definitely a challenge and an art.

The next day, we drove southwest to Barahona Province for a three-day stay at Casa Bonita, a small upscale hotel overlooking the Caribbean Sea. The resort offers spa treatments, zip line excursions and ecological tours.

While there, we drove to Villa Mirian, a popular waterfall. Families on holiday splashed and shouted in mammade pools beneath the waterfall. We climbed a stone staircase to the top and enjoyed our picnic in the midst of the roar and mist of rushing water surrounded by ferns and ancient gnarled trees.

At 5 a.m. on Jan. 2, two strong tremors shook Casa Bonita. A maid told us not to be afraid because “It does this all the time.” It was a 5.3 earthquake on the Richter Scale and was felt on the entire island, but no damage was reported.

From Casa Bonita, we enjoyed a boat tour of Laguna Oviedo, a small island. In contrast to the blue of the Caribbean Sea, the water of the island lagoon was green. We ate a picnic lunch on the “Island of the Iguanas,” where a dozen two-foot-long iguanas surrounded us—all hoping to share a piece of our lunch.

Afterward, we walked across the island, which is largely composed of volcanic rock that looks as though it has just bubbled up. While the rock looks frothy, it is hard to traverse. We leap from one rock to the next, clinging to one another’s hands. We stopped at a small cave to admire petroglyphs, faded ancient drawings of faces, likely scratched at a small cave to admire petroglyphs, faded ancient drawings of faces, likely scratched by one of the indigenous Taínos.

As we left Casa Bonita on Jan. 6, we stopped at the simple workshop of a family there by one of the indigenous Taínos. The gallery was closed, but a museum docent opened it for us. The pride of the museum is a collection of soulful, colorful works by revered painter Bido. The Fondación de Bonao Para La Cultura, which operates the gallery, offers painting, music and ballet classes for young people.

We toured the 1503 Fortress of Santo Domingo and the National Pantheon, where the country’s heroes are buried.

Looking over the ancient city wall, we were startled to see a huge cruise ship discharging tourists from Puerto Rico for a day of sightseeing and shopping.

The Dominican Republic is the Caribbean’s largest tourist destination, no doubt because it is a beautiful place with beautiful people.

Columbus’s brother, Bartholomeo, founded Santo Domingo in 1496. Alcázar, the immense stone palace built by Columbus’s son, Diego, still stands. The city is home to the first fort and the first cathedral in the Americas. Its historic center, Ciudad Colonial, is a United Nations Educational, Scientific and Cultural Organization (UNESCO) World Heritage Site.

In 1697, Spain ceded to France the western portion of the island, which would become the nation of Haiti in 1804.

The Dominican Republic has been governed under seven flags and has three independence days. The date they celebrate is Feb. 27, 1844, when they were freed from Haitian domination.

We visited the 1503 Fortress of Santo Domingo and the National Pantheon, where the country’s heroes are buried.

Looking over the ancient city wall, we were startled to see a huge cruise ship discharging tourists from Puerto Rico for a day of sightseeing and shopping.

The Dominican Republic is the Caribbean’s largest tourist destination, no doubt because it is a beautiful place with beautiful people.

(Patricia Happel Cornwell is a member of St. Joseph Parish in Corydon.)

Left, a horse and its driver wait for a fare outside the historic district of Santo Domingo, Dominican Republic. The Spanish chapel, constructed between 1541 and 1554, has a Gothic interior with a “barrel vault” ceiling. It is still in active use as a Catholic church.

Right, in the center of historic Santo Domingo, the capital of the Dominican Republic, stands a monument topped by a statue of Italian explorer Christopher Columbus, who discovered Hispaniola.

Columbus is depicted with a lantern and anchor as he points the way to the New World. The statue is a popular perch for pigeons.

Above, the fortress of Santo Domingo, built by the Spanish in 1533, is called the “Hub of the Conquest of America.” It is the island’s oldest and most complete military construction, and is made of coral stone extracted from the seabed and embossed with marine fossils. It continued in military use until the 1970s when its modern elements were removed and it was restored to its ancient configuration.

Left, the daughter of a Santo Domingo store owner plays her toy guitar, which she sometimes pretends is a violin, while customers shop for artwork and souvenirs made by artisans in the Dominican Republic.

Lights illuminate the historic Cathedral of Santa María la Menor in 2010 in Santo Domingo, Dominican Republic. The Catholic cathedral is the oldest in the Americas. Construction began in 1514 and was completed in 1540.
Visit Virginia
Colonial sites preserve artifacts from nation’s early years

By Fr. Louis Manna
Special to The Criterion

As much as I like traveling to Western Europe, there is also something to be said for going on a shorter trip to nearby places where I can easily drive.

For a recent vacation, I decided to see some of Virginia, the first British colony in North America, dating back to about a dozen years before the pilgrims founded the settlement in Plymouth, Mass. So I traveled to Charlottesville, Va., for a couple of days to see a number of historical places of interest.

Ash Lawn-Highland is the home of James Monroe, one of our early presidents. We tend to only associate him with the Monroe Doctrine, but there is much more to learn about his life.

I toured his home and found out much about the many failures in Monroe’s life, although he still had his share of successes. We tend to only associate him with the Monroe Doctrine, but there is much more to learn about his life.

I visited Charlottesville—such as Montpelier, his home, and there is a display about the recovery of the first ironclad warship from American history. Many people are aware of its sensory, but there is much more to learn about his life.

In the Hampton Roads area, I went to the Mariners’ Museum, where there is a display about the recovery of the first ironclad warship that sank during a storm. Many people are aware of its sensory, but there is much more to learn about his life.

Recently, the ship’s turret was recovered, and there is a display about the recovery of the first ironclad warship that sank during a storm. Many people are aware of its sensory, but there is much more to learn about his life.

I visited the Mariners’ Museum, where there is a display about the recovery of the first ironclad warship that sank during a storm. Many people are aware of its sensory, but there is much more to learn about his life.

Near Williamsburg are two other important historical sites—Jamestown and Yorktown.

Jamestown is my first settlement from England, and was founded in 1607. Yorktown is the site of the famous battle where a British general, Lord Charles Cornwallis, formally surrendered more than 8,000 British soldiers to Washington—after a hard-fought conflict against the colonial and French armies—on Oct. 19, 1781, effectively ending the Revolutionary War.

(Father Louis Manna is pastor of American Martyrs Parish in Scottsboro and St. Patrick Parish in Salem.)

HOLY ANGELS CATHOLIC CHURCH
2012 Music Festival
Friday, June 8 (5pm – 10pm)
Saturday, June 9 (5pm – 10pm)
Holy Angels Catholic Church is pleased to announce its 2012 Music Festival on the parish grounds.

28th and Dr. Martin Luther King Jr. Streets
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The event will include entertainment and activities targeted to all age groups. The event also includes a raffle and a chance to win over 18 prizes with a grand cash prize of $2,000.

For more information 317-926-3324
HCC Annual License # 126772

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Cleo Kirkhoff makes to his players and families, which is also in his. I realized if I was to do it, I would have to make a deep commitment to my family. She [Suzanne (Armbruster) Sullivan] taught me that sense of fun and camaraderie for players throughout the season.

"We work a lot on how to treat each other right, make it a good atmosphere for the players to be active and have fun when they come back to practice," said Sullivan. "It's not just about our kids. It's about our families too."

The girls' basketball team at the CYO is just one of the many teams that have a church and school focus. The CYO is part of the archdiocese of Indianapolis.

Bennett, who has been in the CYO for about 15 years, said the CYO is part of the city's history.

"The CYO is a part of the city's history. It's a part of the community," said Bennett. "It's a part of our city's fabric."

Cleo Kirkhoff makes to his players and families, which is also in his. I realized if I was to do it, I would have to make a deep commitment to my family. She [Suzanne (Armbruster) Sullivan] taught me that sense of fun and camaraderie for players throughout the season.
Pope exhorts U.S. bishops to build Church unity

CATHOLIC VATICAN CITY (CNS)— Pope Benedict XVI exhorted American Catholics to strive for greater unity, especially among ethnic groups, between the laity and religious orders, in order to carry out the Church’s mission in an increasingly hostile society.

In his speech to the U.S. bishops May 18 in a speech to U.S. bishops from the Chaldean, Ruthenian, Maronite, Armenian, Melkite, Syriac and Romanian Catholic Churches, who were making their periodic ad limina visits to the Vatican.

In his speech, Pope Benedict called for greater “Catholic unity” to counter the “forcible disintegration within the Church which increasingly represent a grave obstacle to our mission in the United States.”

The pope echoed his earlier warnings to other U.S. bishops about the dangers of “immigration brings diversity which is essential to the fabric of American society.”

He also encouraged bishops to strengthen their relations with religious orders, in order to carry out the Church’s mission in an authentic humanism inspired by the Gospel “that the immense promise and the vibrant energies of a new generation of Catholics are waiting to be tapped for the renewal of the Church’s life and the rebuilding of the fabric of American society.”

But he cautioned that the “diversity which immigration brings also poses the ‘demanding pastoral task of fostering a communion of cultures’ within the Church. That task requires a respect for linguistic differences and the provision of social services, the pope said, but also teaching and teaching ‘aimed at inspiring in all the faithful a deeper sense of their communion’ in the faith and their responsibility for the Church’s mission.”

Pope Benedict also praised the U.S. bishops’ “long-standing commitment to immigration reform” as part of an effort to ensure the “just treatment and the defense of the human dignity of immigrants.”

Elsener

Continued from page 4A

be mutually enriching.

A step toward developing good relationships between the bishops and presidents of Catholic higher education, and a step toward mutual respect and continual dialogue as the path to making sure that Catholic higher education is a rich environment in which to speak the truth and successfully address the needs of the human family.

Unfortunately, this has been the case in Indianapolis during my time as president of Marian University. The struggle to bring respect and understanding, to bring mutual respect and understanding, is a continual dialogue as the path to making sure that Catholic higher education is a rich environment in which to speak the truth and successfully address the needs of the human family.

Catholic education for undergraduates and graduate students, it also means providing opportunities for Catholic lay leaders. I believe that the engagement of faculty and Catholic lay leaders is essential if we are to overcome the influences of secularism, and build the kind of ‘authentic humanism’ inspired by the Gospel” that Pope Benedict so rightly challenges us all to pursue aggressively in the name of Catholic higher education.

At Marian University, we are beginning a wonderful new adventure as our College of Osteopathic Medicine in Indianapolis, Indiana’s first new medical school in more than 100 years, has received official word that it may begin to receive applications for its fall 2013 inaugural class.

Our College of Osteopathic Medicine has now been accepted into the American Association of Colleges of Osteopathic Medicine (AACOM), and is now listed among the colleges of osteopathic medicine on the AACOM website at www.aacom.org.

From our unique vantage point, inaugurating a new medical school, it was fascinating to hear what Pope Benedict had to say about the advancement of medical science and surgery at Rome’s Sacred Heart Catholic University on the occasion of the institution’s 50th anniversary.

The pope emphasized the need for our contemporary culture to rediscover “meaning” and “transcendence” even as we pursue advances in medical skill and technology. “By following the path of faith,” the pope said, “we are ‘able to distinguish, even in the reality of suffering and death which traverse human existence, an authentic possibility for goodness and to provide for those who suffer is, then, a daily encounter with the face of Christ, and the dedication of mind and heart becomes the instrument of his mercy and of his victory over death.’

When it is true to itself, a Catholic university draws life from the dialogue between faith and reason. Religion and science make a true humanism possible because, together, they address the whole of humanity, not simply its various parts.

It’s true that the irreplaceable role of the Catholic university comes into play,” the Holy Father says. A Catholic university is one that is true to itself as ‘a place in which education is placed at the service of the person in order to construct an academic competence rooted in that heritage of knowledge which the succeeding generations have distilled into life wisdom; a place where care is not a task, but a mission.’

At Marian University, education—our nation’s most important dimensions—is not just a task. It is a mission that we embrace with both humility and pride. It is a challenge we accept on behalf of the individual human being and all the gifts and graces that are called to transform—along with society and the world—according to the Franciscan and Marian values that are our heritage and our destiny.

In his address to the faculty of medicine and surgery at Rome’s Sacred Heart University, the Holy Father said, “The Catholic university, which has a spiritual essence, is called to bring together the knowledge and skills of creation, abandoning a purely productive and utilitarian view of existence because the human being is made for gift, which expresses and makes present his transcendent dimension.”

At Marian University, we share the pope’s vision for what a Catholic university should be. We are working hard to make this vision a reality in the minds and hearts of every member of the Marian community wherever they are located—whether here in Indianapolis or throughout our nation and our world.

(Daniel Elsener is president of Marian University in Indianapolis.)

Pacholczyk

Continued from page 4A

The Criterium  Friday, May 25, 2012

10A

He also encouraged bishops to cooperate with religious orders with religious orders.

The urgent need in our time for credibility and attractive witnesses to the redemptive and transformative power of the Gospel makes it essential to recapture a sense of the sublime dignity and beauty of the consecrated life,” he said.

In an apparent reference to two recent investigations of particular women religious, Pope Benedict thanked “many consecrated women in your country” for their “example of fidelity and self-sacrifice,” and said he prayed that “this moment of discernment will bear abundant spiritual fruit for the revitalization and strengthening of their communities in fidelity to Christ and to the Church as well as to their founding charisms.”

In April, the Vatican announced that it had discovered “serious problems” in the Leadership Conference of Women Religious, and appointed Archbishop J. Peter Sartain of Seattle to lead a major reform of the group, whose members represent about 80 percent of America’s 57,000 religious women. The reform will aim to ensure fidelity to Catholic teaching in areas that include abuse, euthanasia, women’s ordination and homosexuality.

U.S. religious women are also awaiting results of an apostolic visitation of their communities, ordered by the congregation for religious in 2008, in light of the steep decline in numbers among American religious in consecrated life. The visitation’s final report was submitted in December, but has not been made public.

In his speech to the bishops, Pope Benedict noted the large proportion of immigrants among American Catholics, and celebrated them as a resource for evangelization, saying that the “immense promise and the vibrant energies of a new generation of Catholics are waiting to be tapped for the renewal of the Church’s life and the rebuilding of the fabric of American society.”

“By following the path of faith,” the pope said, “we are ‘able to distinguish, even in the reality of suffering and death which traverse human existence, an authentic possibility for goodness and to provide for those who suffer is, then, a daily encounter with the face of Christ, and the dedication of mind and heart becomes the instrument of his mercy and of his victory over death.’

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(Daniel Elsener is president of Marian University in Indianapolis.)
Faith Alive!

Being present to the liturgy’s mystery makes us holy

By Fr. Lawrence Mick

Why do you go to Mass on Sunday? People might answer that question in various ways. Some still go primarily out of fear. They know that missing Mass for no good reason is a mortal sin, and they fear the fires of hell.

Others go mostly out of habit. It’s just what they do on Sunday morning. Some may go for the sense of community they experience in the midst of other parishioners. Still others may feel pressured by parents or spouses to go with them.

Whatever other reasons people may give, we hope they want their participation in the liturgy of the Church to bring them closer to God. Or to say it differently, they hope the liturgy will make them holy.

Holiness really means coming closer to God and becoming more like God. How can the liturgy help us become holy?

The most important thing that liturgy offers us is a venue in which to experience the presence of God.

God, of course, is everywhere at all times, but the liturgy raises our awareness of His presence and invites us into communion with him. Though God is always present, we are not always consciously present to God. The liturgy can heighten our consciousness and focus our attention on God.

When we speak of encountering God, we are in the realm of mystery, and mystery is the proper realm of liturgy. This does not mean the liturgy needs to use a different language or unusual rituals to seem “mysterious.” It calls us to an experience of life that is deeper than our usual day-to-day activity. It calls us ultimately to share in the very life of God.

This is what many people do not seem to understand about the emphasis in recent decades on the active participation of the whole assembly in the liturgical action. Some think we can only attend to mystery by using Latin and taking an outwardly passive role at Mass as we did before the Second Vatican Council. But the council taught clearly that full, active and conscious participation of the assembly is essential to the liturgy.

Full, conscious and active participation means more than just singing the songs and saying the responses. It entails a deeper awareness of what we are doing through those external forms of participation. When we celebrate the liturgy, we are acting as members of the body of Christ.

Thus, we worship as the body in union with Christ, our head, offering his eternal sacrifice to the Father. In this action, we are invited to share in the very life of the Trinity, aligning our will with the Father’s will as Jesus did, uniting ourselves with Christ in his sacrifice and sharing his body and blood, and being filled with the Holy Spirit who unites us.

Attending to mystery during the liturgy, then, depends on our understanding of what we are doing and paying attention to the deeper levels of reality that are open to us.

To paraphrase Shakespeare in Julius Caesar, if we have lost a sense of mystery, the fault is not in the liturgy but in ourselves. We have to make the effort to pay attention, to go deeper, to open ourselves to the presence of the Divine.

When we hear the word of God proclaimed, for example, do we listen attentively, knowing that it is Christ speaking to us? Or do we listen haltingly as though the readings are just a bunch of ancient words that don’t affect our lives?

When we put our donation in the offering basket, do we make it a symbol of the gift of our whole selves to God or is it just a grudging contribution to the upkeep of the Church?

When the eucharistic prayer is proclaimed, do we listen attentively, respond wholeheartedly with the acclamations and commit ourselves to giving our lives for others as Jesus did, or do we let our minds wander to other things until the priest finishes that long prayer?

When we share in Communion, do we remember that sharing the one bread unites us with all the members of Christ’s body, and that sharing the cup signifies our willingness to pour out our blood for others, or is it just a private moment of prayer?

When we are blessed and sent forth, do we recommit ourselves to carrying out the mission Christ has entrusted to us, or do we just breathe a sigh of relief that our obligation is fulfilled until next week?

In many ways, it all is up to us. We don’t make God come to us, of course, but Christ has promised to be there when we gather in his name. The issue is whether we are really present to the wondrous mystery present to us. If we are, then God will make us holy through the liturgy. Step by step, week by week, year by year, it will gradually transform us more and more into the image of Christ, and thus into the image of God, which is what God intended from the beginning of creation.

Power of music can help us enter into mystery of eucharistic celebration

By Fr. Herbert Weber

Our high school youth group gathered for prayer before the Blessed Sacrament. A contemporary Christian music band, made up mostly of high school students along with the parish music director, provided some meditation songs. Quiet time followed for prayer then more songs.

As one who had grown up with the weekly Benediction, I was used to silence and the traditional hymns “O Salutaris Hostia” and “Tantum Ergo.” For many of today’s high school students, however, music is a mainstay for eucharistic adoration, totally interwoven with prayer. To my delight, I heard them sing a contemporary song based on “Tantum Ergo.” It was moving and powerful. I was eager to hear how they received this prayer experience.

I quickly learned that our students were deeply moved by the worship. With prayer and song, they were brought into the presence of God.

Music can be a significant part of any young person’s life. As such, the right worship music can become a natural bridge between the youth’s daily experience and the presence of God. Music can help transport them from their daily ups-and-downs to a new place where they find holiness.

Youths are not the only ones who find the power of music to move them toward God. As I talk with adults from many parishes, I often hear people describe the importance of music in Sunday worship. Music can help them transcend the mundane. Sadly, poorly executed music or poorly chosen music can also cause them to feel depressed, left out or indifferent.

Years ago, I made a resolution that as a pastor I would not skimp on the liturgical music program of any parish where I served. Without a doubt, music at Mass can vary tremendously. How people respond also can vary. After all, it is an art form and people have different tastes.

What is clear, however, is that regardless of the style and vantage music incorporated into the liturgy, good music can affect people in a unique way. It often moves hearts and minds in ways that words cannot reach them.

On a recent Sunday morning, I sat at my desk catching up on correspondence as Father Tom, a retired priest, celebrated the last Mass. From the hallway speakers outside my office, I could hear most of the liturgy.

I was struck by the back-and-forth dialogue between what was spoken and what was sung. Sung acclamations highlighted various parts of the liturgy, bringing the laity into significant participation. Then there were spoken words, followed once again by the assembly erupting in song.

As an observer, I became conscious of the power of music in liturgy. It provided access for people to enter the mystery of the celebration. It created a bridge to the holy. Without the music, I fear, the experience of the sacred may have been harder for people to attain.

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Faith and Family/Sean Gallagher

Grace makes wedding day love grow deeper

With 10 siblings and dozens of cousins, it’s not unusual for my wife, Cindy, and her extended family to celebrate two or more weddings each year. We’re happy to do it all over again, and another is coming in early June. We were invited to the wedding on June 9, 2001. It was the most wonderful celebration of a lifetime.

For Cindy and me, two children of the ’80s, it was fitting that the song which our wedding party danced to was the song that was to hit “The Lady in Red” by Chris de Burgh. That song was special for us because we had danced to it on our first date in 1991.

All of these and other wonderful memories make up the images that I cherish of our wedding day. Some are similar to the memories that you who are married have of your wedding day. They’re probably not decades old like mine, but they are just as precious. The memories make up the images that I cherish of our wedding day. They’re probably not decades old like mine, but they are just as precious.

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The Sunday Readings

Sunday, May 27, 2012

1 Corinthians 12:3b-7, 12-13
John 20:19-23

This weekend, the Church celebrates the feast of Pentecost. The Acts of the Apostles provides the first reading.

It is the dramatic story of the first Pentecost. In this story, the imagery is very important since the images spoke volumes to those persons in the first century A.D. in Palestine who heard or read the story.

The story relates that suddenly, as the Apostles and the community of Christians were gathered in a secluded place in Jerusalem, a strong, loud wind was heard and felt by them.

In the Old Testament, God often appeared in the form of a strong, loud wind, in the vision of various Jews, multiple languages had not so much evolved as they were the direct result of efforts to avoid God’s justice and to out-manoeuvre God.

After being empowered by the Holy Spirit, the Apostles stood up in all languages. It was a sign that God had willed the Gospel to be heard by all. Additionally, the effect of the sin of attempting to outwit God was set aside.

The reading lists the nationalities represented in Jerusalem on this important Jewish feast day. It actually notes almost every major area of the Roman Empire. All nations were able to hear, and indeed heard, the Apostles’ proclamation of Christ.

St. Paul’s First Epistle to the Corinthians supplies the second reading.

Paul declares that no human conclusion, in and of itself, can truly impel a person to turn to Christ.

Secondly, the very life of Jesus, given in the Holy Spirit, dwells within each Christian, uniting Christians in a very basic bond. They are not ships passing in the night. They are one, as a body is one but composed of parts having different functions. It is a lesson about the Church’s place in salvation.

St. John’s Gospel supplies the last reading.

It recalls the visit by Jesus, crucified but risen, to the Apostles, who are afraid, huddled together in bewilderment. Jesus, underdressed by locked doors, appears in their midst. He brings them peace, which obviously the world cannot give them. Indeed, they cannot find it for themselves.

The Lord commissions them to continue the work of the Holy Spirit on them, conferring powers above all human power. Finally, Jesus empowers them to forgive sins, a divine power, and the right to judge the actions of others.

Reflection

For weeks, the Church joyfully has proclaimed the glory and divinity of Jesus, crucified but victorious over death. Throughout the process, the Church has been careful to say that Jesus did not come and go in human history. He still lives.

Now, in remembering Pentecost, the Church tells us how the Lord remains with us. He remains with us, through the Holy Spirit, in the community of the Church, and specifically with the assistance and guidance of the Apostles.

Pentecost was a feast for the Jews. It was the day when they recognized, and rejoiced in, their national identity and ethnic cohesiveness, and especially in the link between their nation and God.

For Christians, the new Pentecost celebrates their cohesiveness, created by the common realization of life in God. No ethnic or national characteristics are of ultimate importance. All humanity is in the mind of God. The Holy Spirit creates and refreshes this union.

All barriers created by human sin or human limitations fall before the will of God that in Jesus all people should have eternal life. Pentecost celebrates true Christian identity.

Question Corner/ Fr. Kenneth Doyle

A Precious Child

Beneath the olive trees He played
With wooden blocks His daddy made,
Dancing eyes alight with joy.
This very precious little boy
Mary smiled, heart full of love,
This very precious little boy,
Dancing eyes alight with joy,
Beneath the olive trees He played.

Psalm 147:12-15, 19-20

A Precious Child

Carol Mappes is a member of St. Jude Parish in Indianapolis. A crown of flowers is traditionally celebrated with a crowning of a statue of Mary and praying the rosary.

The reading lists the nationalities among people was burdened by the use of languages. Indeed, in the vision of various Jews, multiple languages had not so much evolved as they were the direct result of efforts to avoid God’s justice and to out-manoeuvre God.

Communion is a sign of the unity of faith already existing within the Church.

Children would even allow for a sign-language interpreter. The interpreter could walk around the screen and sit face to face with the confessor.

When you read lips or if you and the priest are trained in sign language, you will understand each other well. That is, of course, removes the option of anonymity, a choice that must be respected.

There are other possibilities. A priest may write the penance for the penitent and any advice for him or her on a note and give it to the hard-of-hearing person. It must be noted, however, that this person still needs to read first his or her sins to the priest. All of the written material, of course, should be properly disposed of when the penitent is finished with it.

The teaching of the Catholic Church, though, has always seen the Eucharist as being not only a source of unity, but also a sign of unity that already exists. So, ordinarily, non-Catholic Christians are not invited to receive holy Communion when attending a Catholic Mass.

The question of intercommunion is a delicate one because the teaching of the Church is sometimes seen as a claim of religious or moral superiority for Catholics over other Christians. It is by no means meant as such, and each of us knows many non-Catholics who are far more Christ-like than some nominal Catholics.

But today’s intercommunion simply says that all those receiving the Eucharist are already of one mind and one heart in their allegiance to the doctrines and practices of the Catholic faith—while the reality is that there is still a lot of hard work to do before Christ’s Last Supper for unity is realized.

There are, though, some exceptional circumstances under which other Christians may be permitted to receive holy Communion at a Catholic Mass.

Canon 844 of the Code of Canon Law says it can happen with the permission of the diocesan bishop when a non-Catholic, in a case of grave necessity and no opportunity to approach a minister of his or her own community, asks to receive, is properly disposed and manifests the same belief about the Eucharist as Catholics do.

Concerning the spiritual gifts or the adoption of Church authority, such as when members of Orthodox Churches present themselves for Communion and are properly disposed.

These Churches, although separated from us,” says the Catechism of the Catholic Church, #1399, “yet possess true sacraments, above all—by apostolic succession—the priesthood and the Eucharist, whereby they are still joined to us in closest intimacy”.

Guidelines published by the U.S. Conference of Catholic Bishops extend this same permission to members of the Polish National Catholic Church.

What should the elderly do, when they are beginning to lose their hearing, about the sacrament of reconciliation?

I can’t always hear the priest from behind the screen and sometimes I’m not sure what my fancy is. Should I simply go to confession to face God? (Sabin, Minn.)

There are some parishes—a minority, to be sure—that have an assistive device for the hearing-impaired in the confessionals. Another option, as you mention, is to walk around the screen and sit face to face with the confessor.

You can read lips or if you and the priest are trained in sign language, you will understand each other well. That is, of course, removes the option of anonymity, a choice that must be respected.

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The Criterion Friday, May 25, 2012
Global Visionaries... 

At Price Vision Group, our pioneering efforts have led to unprecedented advancements in ophthalmic procedures around the world, including:

- Corneal Transplant Procedures
- Cataract Surgery & Lens Implantation
- Artificial Iris Procedures
- Laser Refractive Surgery
- Complicated Reconstruction of the Eye
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Providence Sister Regina Wallace taught at Providence University in Taichung, Taiwan

Providence Sister Regina Wallace died on April 27 at Taiwan University Hospital in Taiwan. She was 77.

The Mass of Christian Burial was celebrated on May 5 at the St. Joseph Chapel at Owens Hall at Saint Mary-of-the-Woods. A second Mass was celebrated on May 5 at the concept chapel at Providence University in Taichung, Taiwan. Burial followed that funeral liturgy at the Daohsi Catholic Cemetery in the Archdiocese of Taipeh in Taiwan.

Rita Ring Wallace was born on July 21, 1934, in Addition, N.Y. She entered the congregation of the Sisters of Providence of Saint Mary-of-the-Woods on July 22, 1953, and professed her first vows on Jan. 23, 1956, and final vows on Aug. 15, 1962. Sister Regina earned a bachelor’s degree in education at Saint Mary-of-the-Woods College and master’s degree in elementary education at the University of Maryland.

During 58 years as a Sister of Providence, she ministered as a teacher at Catholic elementary schools in Indiana, Maryland and Massachusetts for 22 years.

In the archdiocese, she taught at the former St. Patrick School in Indianapolis from 1957-62. In 1978, Sister Regina began her many years of service at Providence College, later Providence University, in Taichung, Taiwan. The school was founded by the Sisters of Providence in 1956. In 1988, the college built a new campus in Shalu.

Sister Regina served as an English teacher then was named director of the evening school. She left that post in 1991, but continued to minister as an English teacher until 2010, when she retired.

During her retirement, she served as the English secretary for the bishop of Taichung.

Surviving are a brother, Christian Brother James Wallace, of Bronx, N.Y.; memorial gifts may be sent to the Sisters of Providence, Saint Mary-of-the-Woods, 1 Sisters of Providence Road, St. Mary-of-the-Woods, IN 47875.

Martyrs

A painting by Mexican artist Martha Orozco features six priests, members of the Knights of Columbus, who were canonized by Pope John Paul II on March 21, 2004. The priests were among 25 martyrs of Mexico’s anti-Catholic persecution during the 1930s that were made saints by the late pope on that day. Depicted clockwise from the top are, SS. Miguel de la Mora de la Mora, Jose Maria Robles Huitron, Mateo Correa Magallanes, Luis Balz Sainz, Rodrigo Aguilar Aleman and Pedro de Jesus Maldonado Lucero. The painting is part of the permanent collection at the Knights of Columbus Museum in New Haven, Conn.

Huge Rummage Sale
Friday and Saturday 8:00am-4:00pm (between church and school, under the tent)

Fun
Monte Carlo Friday and Saturday nights 6:00pm-midnight Texas Hold’Em Tournament Friday and Saturday nights—sign-ups start at 7:00pm
Silent Auction and Raffle with $5000.00 grand prize
Saturday Night is Little Flower Alumni Night

Food
Outdoor Food Court and Beer Garden
Indoor Dinners Friday & Saturday 5-7:30pm
Indoor Sunday Brunch 11:30am-1:00pm

Entertainment
Friday – Seeinca Rock Band (Arisan Maru) starting at 5:00pm
The Mercats starting at 8:30pm
Saturday – No Drama starting at 4:30pm, Art Adams – Rockabilly Legend starting at 7:00pm
The Blind Bears starting at 10:00pm

Sunday – Silly Safari with Coyote Chris starting at 1:00pm and Random Harvest starting at 2:30pm

Rides & Games
Poor Jacks Amusement and the Midway
New games for children of all ages
Ride the carnival rides all day Sunday for just $10.00

For more details including dinner menus, visit our website at www.littleflowerparish.org.

Little Flower Parish
June 1-3, 2012
(Corner of Noeland and Bosart Streets)

Indiana Festival License #127754
Meet our future deacons

On June 23, the second class of permanent deacons for the Archdiocese of Indianapolis will be ordained at SS. Peter and Paul Cathedral in Indianapolis. There are 16 men from across central and southern Indiana who will be ordained. This week’s issue of The Criterion continues a series of profiles of these men that will be published in the weeks leading up to that important day.

James Miller

Age: 57
Wife: Evelyn
Home Parish: St. Mary Parish in the Richmond Catholic Community
Occupation: Retired U.S. Marine, retired technician for Hill’s Pet Nutrition

Who are the important role models in your life and faith?

My parents and my mom’s parents were the role models that set my foundation in the Catholic Church. My dad’s parents were devoted Quakers. From their quiet interior become a deacon?

When I was about 13 I asked Father Kovatch, “Why me?” I am not worthy.” The more we talked, the more I figured out that what I want isn’t really material. It is what God wants for me that matters.

How will becoming a deacon have an impact on your life and family?

I don’t think my life will suddenly change. This journey has been a steady growth, both in faith and actions. Father Riebe has been gradually making me the various ministries making any impact minimal. In any case, it is doubtful I will actually get busier in the Church than my wife!

Who are the important role models in your life of faith?

My wife, Linda, is a role model for me in the ministry of presence. Blessed John Paul II is also a role model for me. He was the spiritual leader of our faith for most of my adult life. Deacon Steve Hodges has been a good role model and mentor for me. Father Vincent Lampert is also a role model for me.

What are your favorite Scripture verses, saints, prayers and devotions?

My favorite Scripture verse is Matthew 11:25-30. My favorite saints are the Blessed Mother and St. Maximilian Kolbe. The rosary and the Little Crown of Mary are favorite devotions of mine.

Deacons often minister to others in the workplace. How have you experienced that already, and what do you anticipate doing in the future?

I have co-workers, and being able to be a good listener, and offer to pray for them. Some are Catholic and some are not, but they know of my involvement in deacon formation and that I am open to minister to them.

Why do you feel that God is calling you to be a deacon?

Throughout my life, I felt a call to serve others, but I could never quite find the right fit of how to do this. In presenting at a Christ Renews His Parish retreat, I first became familiar with the deaconate, and then was able to investigate and discerning a call. How will being ordained a deacon have an impact on your life and family?

Over the four years of the formation program, my family and I have come to a good understanding of the time commitment to diaconal ministry, and the need to have a healthy balance with family and personal time. I know it will have an impact once I am ordained, but I think the wisdom of the Church and guidance over four years and the guidance of the Holy Spirit has helped this transition have a minimal impact.

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My dad’s parents were the religious freedom problem,” the USCCB attorneys said. For religious freedom, the Obama administration is seeking public comment until June 19.

(Continued from page 8A)

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Parishioners at St. Mary Church celebrate unique May crowning

By Leslie Lynch

LANESVILLE—It’s not every day that parishioners get to place an actual crown on Mary’s head for a May crowning. Yet, that is what they did at St. Mary Church in Lanesville on May 6.

A long-held tradition, Catholics place a wreath of flowers on Mary’s head in early May in reverence for her obedience to God and because May is traditionally a month in which to honor Mary. St. Mary Parish is no exception and, this year, parishioners had even more to celebrate.

The crown adorning the Marian statue, which was fragile and in need of repair, had been removed several weeks earlier for refurbishing. Thanks to the generous donation of an anonymous parishioner, the 64-year-old crown was shipped off to be gold-plated.

An air of excitement, anticipation and reverence filled the church as parishioners gathered to replace Mary’s crown. Families, accompanied by the adult choir, lifted their voices in praise and sang several Marian hymns.

Third- and fourth-grade faith formation students led the praying of the Glorious Mysteries of the rosary as Father Juan Valdes, the parish’s administrator, knelt before the statue of Mary, which had been removed from its niche overlooking the altar for the occasion. The juxtaposition of young voices leading the recitation of the rosary in public for the first time and the steadfast, unified response of the congregation made for a particularly touching prayer.

Second-grade faith formation students, who recently celebrated their first Communion, processed up the aisle with bouquets of roses that they placed at Mary’s feet. Ceirwen Abell, a second-grade student, carried the crown and placed it upon Mary’s head with dignity and a clear sense of the significance of the moment. Faith formation students in the fifth- through 12th-grade were seated throughout the congregation. They led the praying of a litany of 64 names of Mary, creating a sense of Our Lady’s presence within and throughout the entire space—a powerful and touching metaphor of her role in our lives.

The May crowning also served as the end-of-year event for faith formation classes. All the catechists, along with Michelle Fessel, director of religious education, helped facilitate the prayerful hour of devotion.

Father Clement Hunger was instrumental in obtaining the current image of the Blessed Mother after the original church in Lanesville burned in 1948. The 40-inch tall representation of Our Lady of Fatima is a plaster copy of the famous “Pilgrim Virgin” carved by Jose Ferreira Thadim (1892-1971). It was blessed by Bishop Giuseppe Alves Correira de Silva at Fatima, Portugal, on Oct. 13, 1949, prior to its delivery to the parish. The fire in 1948 was a blow to the community, but one of the highlights of rebuilding the church was the day the statue arrived in Lanesville.

According to the late Lula Mae Kochert, word spread throughout town, and many people dropped what they were doing to rush to the church and witness the uncovering of the new statue. As beautiful as the Marian statue is now, one can only imagine the reverence and awe of viewing it for the first time.

Mary’s crown is not the only item in the sanctuary which has undergone recent refurbishment. The tabernacle and bronze candle holders have been polished or replaced. New vases, tables and lighting are visible signs of the efforts, dedication and stewardship of many members of the parish family.

This year’s May crowning at the church brought together the parish’s past and future, the old and young, and the visible and invisible facets of our faith—all jewels in the crown placed on Mary’s head.

(Leslie Lynch is a member of St. Mary Parish in Lanesville.)