

THE MAGAZINE
OF THE CATHOLIC
DIOCESE OF
KNOXVILLE

The East Tennessee

Catholic Magazine

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SEPTEMBER 2020

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Children of Catholic art genre carrying on the family tradition





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Sr. Regina

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Oh, I wish God would make it so clear about where my vocation is and what life he wants for me; to be a nun or not. Like fireworks or an earthquake or something REALLY obvious, like an angel telling me clearly!

Yes, you can ask for that but keep in mind what we read in the Bible. The more fantastic the sign, the bigger (and more challenging) the call he is revealing. Think of Abraham, Moses, and Jonah!

Can I go back to liking ambiguity?

+ September 2020 +

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ON THE COVER: Clorinda Galdos Bell, an artist of the Cuzco school of art, is pictured with her husband, Aaron Bell, and their son, Benjamin. PHOTO BY STEPHANIE RICHER.

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SACRIFICE *and* SACRAMENT

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The Mass is Christ's perfect sacrifice of adoration, thanksgiving, atonement, and petition

Purpose is what gives personal meaning to any endeavor and helps to creatively form and direct our heart's energy. Without it, things become confused, and we lose enthusiasm and commitment. So it is sad that more Catholics do not understand the purpose of the Mass. Too many, perhaps, are those who come to Mass with no other intention than to ask for God's help and to receive Jesus in holy Communion.



BISHOP RICHARD F. STIKA

third bishop of Knoxville, Tenn.

But if the Eucharist is a sacrament that we receive, it is first a sacrifice that must be offered — Christ's sacrifice that He longs for us to offer "through Him, with Him, and in Him" to the Father. This is the purpose of the Mass.

The Mass is a sacrifice — Christ's perfect sacrifice of adoration, thanksgiving, atonement, and petition offered to the Father. Jesus is both the High Priest who offers and the Victim who is offered in every Mass. And because He accomplished for us what we could not possibly do for ourselves, He wants us to share in His priestly sacrifice. The reason is because, as Christ is "a priest forever" (Hebrews 7:17, 21), we share in His priesthood by virtue of our baptism as members of His Mystical Body. Great, then, is our dignity as a priestly people who are called to share in Christ's sacrificial offering to the Father.

The purpose of the Mass is joyfully expressed in the verses of the "Gloria" that we recite or sing on Sundays (outside of the seasons of Advent and Lent) and solemnities. In this hymn of great joy, which the angels continue to lead us in proclaiming, we are reminded of the fourfold purpose for which Christ offered Himself upon the Cross.

ADORATION

"Glory to God in the highest. ... We praise you, we bless you, we adore you, we glorify you ..."

Adoration is the glory we give to God in response to the great gift of His love for us — it is our response to God who created us in His image, who calls us to communion and to know ourselves in Him. But because of our sinfulness, we are unable to offer God the praise and glory that is His due. Only Christ as true Man has offered God a perfect sacrifice of adoration pleasing and acceptable to Him. It is His perfect sacrifice that Jesus desires to unite our offering to. But we must come to Mass with the intention of offering our entire self, nothing less.

One additional thought. The prophet Daniel's beautiful hymn of praise (Daniel 3:52-88) that the Church prays on Sundays and solemnities in the Liturgy of the Hours reminds us that as a priestly people we should also give all of creation its voice of praise to God in our worship of Him.

THANKSGIVING

"We give you thanks for your great glory, Lord God, heavenly King, O God, almighty Father."

The very word "Eucharist" means thanksgiving. And as Christ began the Last Supper by giving thanks to the Father, so, too, in the preface that precedes the Eucharistic Prayer we are invited to give thanks. A dialogue between the celebrant and the faithful and the preface that follows serve to prepare us for Christ's perfect sacrifice of thanksgiving:

"Lift up your hearts! / We lift them up to the Lord / Let us give thanks to the Lord our God / It is right and just."

The preface that the celebrant then prays generally begins with words such as:

"It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, Holy Father, almighty and eternal God, through Christ our Lord" (*Preface I of the Sundays in Ordinary Time*).

Because it is Christ who thanks God on our behalf, there is no greater act of thanksgiving we can offer than in the Mass. And to better live our Mass, we must strive to offer constant thanks to God throughout our day, for all our blessings, crosses, and sufferings, and in every sacrifice we are called to make.

ATONEMENT

"Lord God, Lamb of God, Son of the Father, you take away the sins of the world, have mercy on us."

In every Mass, Jesus gives Himself to us in the most incredible way — He wants to offer Himself to the Father through us! As the sacrificial Lamb of atonement for our sins, "Our Lord," Venerable Archbishop Fulton Sheen says, "is the Priest and the Victim — between our sins and His glory, He interposes His eternal sacrifice." But he further reminds us of what we must do:

"It is not Jesus alone who ought to love the Father and atone. It is ALL OF US. When Jesus died, it was to merit for us the strength to love with Him and to make reparation with Him. Now that is the very thing we forget! [We] leave Jesus to love and to make reparation all alone. Thus [we] render useless, inoperative, Christ's reparation and love."

"Live in love, as Christ loved us and handed Himself over for us as a sacrificial offering to God."

—EPHESIANS 5:2

PETITION

"Lord Jesus Christ ... receive our prayer."

As our great High Priest, Christ "lives forever to make intercession for [us]" (Hebrews 7:25). The Mass, as a sacrifice of petition, is the prayer of Christ, who intercedes on our behalf by presenting to the Father all the merits of His most painful sacrifice upon the Cross for the love of us. Don't be the person who comes to Mass and only asks God for help without the intention of first participating in Christ's sacrifice of adoration, thanksgiving, and atonement.

The Mass is not simply a partaking of the Body and Blood of Christ. Most importantly, it is a sharing in His sacrificial offering to the Father. If we are invited to receive Jesus Christ in the most Blessed Sacrament, it is because He first invited us to participate in His sacrificial offering. By receiving Christ sacramentally, He nourishes and strengthens us with His life and merciful love so that we might better live our Mass in the week before us as a living sacrifice of love to God and to neighbor.

The most fitting conclusion we can end with is the beautiful prayer of Pope St. Pius X that I hope you will make a part of your preparation for every Mass and as a daily help in living your Mass every day:

Eternal Father, I unite myself with the intentions and affections of Our Lady of Sorrows on Mount Calvary, and I offer to You the sacrifice that your beloved Son Jesus made of Himself upon the cross, and now renews upon this holy Altar:

to adore You and give You the honor that is due to You, confessing Your supreme dominion over all things, and the absolute dependence of everything upon You, who are our sole and our last end;

to thank You for the countless benefits that I have received;

to appease your justice, aroused against us by so many sins, and to make satisfaction for them;

to implore grace and mercy for myself, for (Name), for all afflicted and sorrowing, for poor sinners, for all the world, and for the holy souls in purgatory. Amen. †



FAITHFUL TO THE MISSION

Sister Mariana Koonce, RSM, reflects on her time establishing St. Mary's Legacy Clinic for the Diocese of Knoxville

BY EMILY BOOKER

Sister Mariana Koonce arrived in Knoxville in the fall of 2012, having recently taken her temporary vows with the Religious Sisters of Mercy of Alma, Mich. As she has grown in her religious life, her mission of establishing a mobile clinic to reach the neediest in East Tennessee has grown, too.

Now the physician who brought free medical care to the Diocese of Knoxville is leaving the diocese to study theology in Washington, D.C., this fall. She has been reflecting on her work starting St. Mary's Legacy Clinic and serving hundreds of uninsured and underinsured patients in rural areas.

"I was in temporary vows. I had completed one year of temporary vows, so I was very much still young in religious life and here given this task of trying to start up a mobile clinic from scratch," she said. "I didn't know how to do that. It's really just, I think, a story of God's providence, of having to trust in Him."

She recalls traveling through Grainger County with Kim Cook of Catholic Charities of East Tennessee and seeing the poverty in which some families live: no running water, no indoor plumbing, no electricity.

"I mean, it's only 30 miles outside of Knoxville as the crow flies, and yet there's conditions that would mimic the Third World," she said.

St. Mary's Legacy Clinic was established in 2013 and saw its first patients in January 2014. The mobile clinic has carried on the legacy of St. Mary's Medical Center in Knoxville, one of only two Catholic hospitals in

East Tennessee that was acquired by a for-profit company in 2011.

The mobile clinic travels hundreds of miles each week to serve those in need — those who are living below the poverty line, unemployed, disabled, or homeless. The clinic is free and helps patients control chronic diseases or get referrals to medical specialists.

"Since we are engaging with treating our patients with chronic diseases, that requires them to come back," Sister Mariana said. "We're providing them with medications, with the labs they need. Our average patient comes back three or four times a year.

"So it's been a bit bittersweet because you've been working with them for so long, and they come to see you as their doctor, and some of them will even brag, 'I have a nun as a doctor.' So it's been bittersweet from that standpoint to have to say goodbye."

Sister Mariana has enjoyed getting to know her regular patients over the years.

She noted one woman in particular, who was there the first day the clinic arrived in Crab Orchard. The same woman was there on Sister Mariana's last day in Crab Orchard.

Before she joined the Religious Sisters of Mercy of Alma, Sister Mariana was a doctor in the Navy. Although operating a mobile clinic in the rural East Tennessee hills is far from a naval ship, she sees similarities in the two. She said her stint in the Navy helped prepare her in making do with the supplies you've

got, working in tight spaces, and properly stowing all the medical equipment for travel.

Travel is a big component for a mobile clinic. The 40-foot-long van is a fully equipped family medicine office and includes two examination rooms, a nurse station, a laboratory area, and an undercarriage wheelchair lift. It travels to the communities of Washburn and Rutledge in Grainger County, Decatur in Meigs County, Crab Orchard in Cumberland County, Athens in McMinn County, and Gatlinburg in Sevier County to reach patients where they are and give them the best care possible.

Sister Mariana's guidance and commitment to this ministry have been profound and far-reaching. Not only did she bring much-needed medical care to people in need, but indirectly she exposed rural areas of the region to the compassion and love that Catholics share. "I was confident Sister Mariana was a good doctor, but she also turned out to be a great driver, mechanic, administrator, and fundraiser. There was nothing she wasn't willing to do to keep the clinic on the road. She worked hard for some of the most disadvantaged people of this diocese, and I will always be appreciative for that," said Bishop Richard F. Stika.

It is each individual encounter that makes the clinic so special to Sister Mariana.

"I think what we do best is treat each individual as an individual created in the image and likeness of God," she said. "So while our numbers, our volume, may not be as high as some of the fixed clinics around the area, I think it's the individual outreach to individual people who are treated as individuals. They know they are loved. And they know that they have value and that their health-care needs are being met to the best of our abilities."

It is that compassion for each person and ambition to serve that led to Sister Mariana being a finalist for Catholic Extension's Lumen Christi Award in 2016. The award honors an individual or group working in one of America's mission dioceses who demonstrates how the power of faith can transform lives and communities.

Sister Mariana and her team of volunteers work to see Christ in each patient and be Christ to each patient.

"I tell the volunteers the most important part of what we do is we love our patients," she said. "Our Lord promised that whatever we do for

the least of our brothers and sisters we do for Him. And so we have the incredible privilege of going out every day that we're out on our sites and meeting Christ. Because in the eyes of society, our patients are the least.

"The medical care is important, obviously, but it's also putting a face on the Catholic Church as well in an area that's not known for being Catholic. Many of our patients had never met a Catholic or knew what a Catholic was."

The volunteers who help run the clinic are essential, along with executive director Brandy Fuesting and clinical nurse manager Beth Ann Arrigo, who have been added to the administrative staff as the clinic has grown. Sister Mariana trusts that God sends the right people at the right time.

"He put the right people in my life and provided when there were needs, and here we are," Sister Mariana said. "It's always been God's providence as far as the volunteers go. They just show up when they're needed."

In August, Sister Mariana moved to Washington, D.C., where she will be studying theology at the Dominican House of Studies. While she expressed a bit of nervousness about being a student again, she said she loves learning and is looking forward to this next step.

As for the clinic, she trusts that God will continue to provide.

"I think we're in a good state. We're past the initial start-up phase. We're in more what I would call a growth and maintenance phase, which is a good time for me to leave and let new people come in with fresh ideas and fresh energy and take the clinic to the next level," she said.

Sister Mary Lisa Renfer, RSM, DO, has been named the clinic's new medical director, carrying on the legacy of caring for bodies and souls across East Tennessee. Joining her on the mobile clinic staff from the Religious Sisters of Mercy of Alma is Sister Joan Miriam Nelson, RSM.

As she closes this chapter in her life, Sister Mariana's advice to her volunteers rings true to anyone no matter what they do: "Be faithful to mission. Remember that you're going out to be Christ whenever you go out.

"I think for me that's been the highlight of the time, just the deepening of the witness and the privilege that it is to go out and be able to provide that service," Sister Mariana said. †



Father David Carter, rector of the Basilica of Sts. Peter and Paul in Chattanooga, leads the rosary in front of the Marian Grotto at the basilica in reparation for sins against holy things.

Bishop Stika joins call for prayers and support to help Beirut after explosion

Bishop Richard F. Stika joins with all bishops of the United States in a stand of solidarity with the people of Lebanon following the devastating explosion in Beirut Aug. 4 that killed more than 150 people and injured thousands more.

The tragedy is even more personal for Bishop Stika, who possesses bi-ritual faculties of the Maronite Church, an Eastern Rite of the Catholic Church, which is prominent in Lebanon and other Middle Eastern countries. "Cardinal Justin Rigali and I were in Lebanon for 10 days in 2000. It is a beautiful country that has suffered in many ways," Bishop Stika said. "The images of the explosion and its devastation are almost hard to comprehend. I pray for the victims and for the recovery of those people who were injured and those who have lost so much. My thoughts are also with the Maronite clergy who are so vital to Catholic spiritual life and who are leading the



Smoldering debris is seen in Beirut on Aug. 5 following two massive explosions the day before near the port of the Lebanese capital, killing scores of people.

Basilica rosary prayed in response to St. Stephen vandalism

Parishioners from the Basilica of Sts. Peter and Paul and St. Stephen Church gathered on Sunday, July 19, in front of the basilica's Marian Grotto to pray the rosary in reparation for sins against holy things.

The rosary was in response to recent vandalism and arson of churches and statues across the country, including at St. Stephen on the weekend of July 11-12.

Father Manuel Pérez, pastor of St. Stephen in Chattanooga, discovered a 5-foot-tall statue of the Blessed Mother outside the church was beheaded as he walked the parish grounds before Mass on July 11. No one was injured, and no other damage was reported.

Father David Carter, rector of the basilica, led the rosary, with more than three dozen faithful participating.

The incident at St. Stephen was the focus of local and national media coverage due to recent similar incidents of desecrated statues and Catholic Church buildings. An official from the U.S. Department of Homeland Security investigated the St. Stephen vandalism on July 16. Homeland Security is investigating the instances of church vandalism across the United States as possible hate crimes. †



"I pray for the victims and for the recovery of those people who were injured and those who have lost so much."

— BISHOP STIKA

recovery efforts in those communities."

The president of the U.S. Conference of Catholic Bishops and the chairman of its Committee on International Justice and Peace expressed solidarity with Lebanon and joined Pope Francis in his call for prayers for the nation following the deadly Aug. 4 explosion in Beirut.

In an Aug. 6 statement, Archbishop José H. Gómez of Los Angeles, USCCB president, and committee Chair Bishop David J. Malloy of Rockford, Ill., added their prayers to the pope's prayer that Lebanon may "overcome the grave crisis they are experiencing," and beseeching the intercession of Our Lady of Lebanon, we place our sure hope in Him who reconciles all things unto Himself."

After a massive fire triggered the explosion that rocked Beirut's port area, Pope Francis on Aug. 5 urged prayers and a united effort to help Lebanon overcome "this serious crisis."

Rescue workers diligently searched for survivors under the rubble. Lebanese President Michel Aoun said the blast was caused by thousands of tons of ammonium nitrate stored in a warehouse that had caught fire.

Archbishop Gomez and Bishop Malloy are supporting an appeal by Lebanon's top Catholic cleric, Cardinal Bechara Rai, Maronite patriarch, for a United Nations-controlled fund to be set up to manage aid for the reconstruction of Beirut and other international assistance to aid the stricken country.

The two U.S. prelates encouraged "Catholics and all people of good will to pray for the afflicted and give generously to Catholic Relief Services' Lebanon disaster response at www.crs.org."

They also urged the U.S. government "to accelerate any and all humanitarian assistance to Lebanon in this hour of critical need." †

SACRIFICIO Y SACRAMENTO

La Misa es el sacrificio perfecto de Cristo de adoración, acción de gracias, expiación y petición

El propósito es lo que da un significado personal a cualquier esfuerzo y ayuda a formar y dirigir creativamente la energía de nuestro corazón. Sin él, las cosas se confunden y perdemos entusiasmo y compromiso. Por lo que es triste que más católicos no entiendan el propósito de la Misa. Muchos, quizás, son los que vienen a misa sin otra intención que pedir la ayuda de Dios y recibir a Jesús en la Sagrada Comunión.

Pero si la Eucaristía es un sacramento que recibimos, en primer lugar es un sacrificio que debe ser ofrecido, el sacrificio de Cristo que Él anhela que ofrezcamos “por Él, con Él, y en Él” al Padre. Este es el propósito de la Misa.

La Misa es un sacrificio. Un sacrificio perfecto de Cristo de adoración, acción de gracias, expiación, y petición ofrecido al Padre. Jesús es tanto el Sumo Sacerdote que ofrece y la Víctima que se ofrece en cada Misa. Y debido a que Él hizo por nosotros lo que no podíamos hacer por nosotros mismos, Él quiere compartir con nosotros su sacrificio sacerdotal. La razón es que, como Cristo es “un sacerdote para la eternidad” (Hebreos 7:17, 21), compartimos su sacerdocio por la virtud de nuestro bautismo como miembros de su cuerpo místico. Grande, entonces, es nuestra dignidad como personas sacerdotales que están llamadas a compartir la ofrenda sacrificial de Cristo al Padre.

El propósito de la Misa se expresa con alegría en los versos del “Gloria” que recitamos o cantamos los domingos (fuera de las estaciones de Adviento y Cuaresma) y solemnidades. En este himno de gran alegría, que los ángeles continúan guiándonos a proclamar, se nos recuerda las cuatro razones por las cuales Cristo se ofreció en la cruz.

ADORACIÓN

“Gloria a Dios en el cielo... Te alabamos, te bendecimos, te adoramos, te glorificamos...”

La adoración es la gloria que le damos a Dios en respuesta al gran regalo de su amor por nosotros: es nuestra respuesta a Dios que nos creó a su imagen, que nos llama a la comunión y a conocernos a nosotros mismos en Él. Pero debido a nuestra pecaminosidad, no podemos ofrecerle a Dios la alabanza y la gloria que le corresponde. Sólo Cristo como verdadero

Hombre ha ofrecido a Dios un sacrificio perfecto de adoración agradable y aceptable a Él. Es a su sacrificio perfecto que Jesús desea unir nuestra ofrenda. Pero debemos venir a Misa con la intención de ofrecer todo nuestro ser, nada menos.

Un pensamiento adicional. El hermoso himno de alabanza del profeta Daniel (Daniel 3:52-88) que la Iglesia reza los domingos y solemnidades en la “Liturgia de las Horas” nos recuerda que como pueblo sacerdotal también debemos dar a toda la creación su voz de alabanza a Dios en nuestro culto a Él.

ACCIÓN DE GRACIAS

“Te damos gracias por tu inmensa gloria, Señor Dios, Rey celestial, Dios Padre todopoderoso”.

La misma palabra “Eucaristía” significa acción de gracias. Y así como Cristo comenzó la última cena dando gracias al Padre, también, en el “Prefacio” que antecede a la “Oración Eucarística” nos invita a dar gracias. El diálogo entre el celebrante y los fieles, y el “Prefacio” que sigue sirve para preparar el sacrificio perfecto de Cristo de acción de gracias;

“¡Levantemos el corazón! / Lo tenemos levantado hacia el Señor / Demos gracias al Señor, nuestro Dios / Es justo y necesario”.

El “Prefacio” que el celebrante reza generalmente comienza con palabras como:

“En verdad es justo y necesario, es nuestro deber y salvación, darte gracias siempre y en todo lugar, Señor Padre Santo, Dios todopoderoso y eterno, por Cristo nuestro Señor” (Prefacio I de los domingos en tiempo ordinario).

Ya que es Cristo quien agradece a Dios en nuestro nombre, no hay mayor acto de acción de gracias que podamos ofrecer que en la Misa. Y para vivir mejor nuestra Misa, debemos esforzarnos por ofrecer gracias a Dios constantemente durante todo el día, por todas nuestras bendiciones, cruces y sufrimientos, y en cada sacrificio que estamos llamados a hacer.

EXPIACIÓN

“Señor Dios, Cordero de Dios, Hijo del Padre, Tú que quitas el pecado del mundo, ten piedad de nosotros”.

En cada Misa, Jesús se entrega a nosotros en la forma más increíble, ¡Quiere ofrecerse al Padre por medio de nosotros! Como el Cordero sacrificial de expiación por nuestros pecados, el Venerable Arzobispo Fulton Sheen dice: “Nuestro Señor es el Sacerdote y la Víctima; interpone Su sacrificio eterno entre nuestros pecados y Su gloria”. Pero además nos recuerda lo que debemos hacer:

“No es solo Jesús quien debe amar al Padre y expiar. Somos TODOS NOSOTROS. Cuando Jesús murió, fue para ser dignos de la fuerza para amar con Él y de hacer reparaciones con él. ¡Eso es lo que olvidamos! Dejamos a Jesús para que ame y repare solo. Por lo tanto [nosotros] hacemos inútil, inoperante, la reparación y el amor de Cristo”.

PETICIÓN

“Señor Jesucristo... recibe nuestra oración”.

Como nuestro gran Sumo Sacerdote, Cristo “esta siempre vivo para interceder por [nosotros]” (Hebreos 7:25). La Misa, como sacrificio de petición, es la oración de Cristo que intercede por nosotros cuando presenta al Padre todos los méritos de Su doloroso sacrificio en la Cruz por el amor de nosotros. No seamos la persona que viene a Misa y sólo le pide a Dios ayuda, sin la intención de primero participar en el sacrificio de adoración, agradecimiento, y expiación de Cristo.

La Misa no es simplemente un compartir del cuerpo y la sangre de Cristo. Lo más importante es que es compartir Su ofrenda sacrificial al Padre. Si somos invitados a recibir a Jesucristo en el Santísimo Sacramento, es

“Vive en amor, como Cristo nos amó y se entregó por nosotros como oblación y ofrenda de suave aroma ante Dios”

—EFESIOS 5:2

porque Él nos invitó primero a participar en Su ofrenda sacrificial. Al recibir a Cristo sacramentalmente, Él nos nutre y nos fortalece con su vida y amor misericordioso para que podamos vivir mejor nuestra Misa, en la semana que viene, como un sacrificio vivo de amor a Dios y al prójimo.

La conclusión más apropiada con la que podemos terminar es la hermosa oración del Papa San Pío X, que espero sea parte de su preparación para cada Misa y como una ayuda diaria para vivir su Misa todos los días:

Padre Eterno, me uno a las intenciones y afectos de nuestra Señora de los Dolores en el Monte Calvario, y te ofrezco el sacrificio que tu amado Hijo Jesús hizo de sí mismo en la cruz, y ahora se renueva en este santo altar:

Para adorarte y darte el honor que se te debe a Ti, confesando tu dominio supremo sobre todas las cosas, y la dependencia absoluta de todo en Ti, quien eres nuestro único y último fin;

para agradecerte por los innumerables beneficios que he recibido;

para apaciguar tu justicia, suscitada contra nosotros por tantos pecados, y para restituirlos;

para implorar gracia y misericordia para mí, para (Nombre), para todos los afligidos, para los pobres pecadores, para todo el mundo y para las ánimas del purgatorio. Amén. †



OBISPO RICHARD F. STIKA
tercer obispo de Knoxville.

Dios nos mandó santificar las Fiestas: El Domingo es el Día del Señor

Si bien el tiempo de la pandemia en el que vivimos nos ha impedido a muchos volver a participar de manera presencial en la Santa Misa dominical, muchos obispos, como nuestro Obispo Richard Stika nos permiten cumplir con este mandamiento de la Iglesia asistiendo a la Misa los domingos mediante la transmisión en vivo por internet. Es muy importante que ahora más que nunca nos aferremos a Dios, nuestro creador, sí, pero sobre todo nuestro Padre amoroso que no nos abandona nunca, para adorarlo y bendecirlo y sigamos santificando el domingo como el Día del Señor.

A diferencia del pueblo judío que guarda el sábado, nosotros los cristianos guardamos el domingo. El Catecismo de la Iglesia Católica nos explica:

1166 “La Iglesia, desde la tradición apostólica que tiene su origen en el mismo día de la resurrección de Cristo, celebra el misterio pascual cada ocho días, en el día que se llama con razón ‘día del Señor’ o domingo”. El día de la Resurrección de Cristo es a la vez el “primer día de la semana”, memorial del primer día de la creación, y el “octavo día” en que Cristo, tras su “reposo” del gran Sabbat, inaugura el Día “que hace el Señor” (Sal 118, 24), el “día que no conoce ocaso”. El “banquete del Señor” es su centro, porque es aquí donde toda la comunidad de los fieles encuentra al Señor resucitado que los invita a su banquete (cf Jn 21,12; Lc 24,30):

«El día del Señor, el día de la Resurrección, el día de los cristianos, es nuestro día. Por eso es llamado día del Señor: porque es en este día cuando el Señor subió victorioso junto al Padre. Si los paganos lo llaman día del sol, también lo hacemos con gusto; porque hoy ha amanecido la luz del mundo, hoy ha aparecido el sol de justicia cuyos rayos traen la salvación» (San Jerónimo, In die Dominica Paschae homilia).

1167 El domingo es el día por excelencia de la asamblea litúrgica, en que los fieles “deben reunirse para, escuchando la Palabra de Dios y participando en la Eucaristía, recordar la pasión, la resurrección y la gloria del Señor Jesús y dar gracias a Dios, que los hizo renacer a la esperanza viva por la resurrección de Jesucristo de entre los muertos”.

«Cuando meditamos, [oh Cristo], las maravillas que fueron realizadas en este día del domingo de tu santa y gloriosa Resurrección, decimos: Bendito es el día del domingo, porque en él tuvo comienzo la Creación [...] la salvación del mundo [...] la renovación del género humano [...] en él el cielo y la tierra se regocijaron y el universo entero quedó lleno de luz. Bendito es el día del domingo, porque en él fueron abiertas las puertas del paraíso para que Adán y todos los desterrados entren en él sin temor».

Según el Padre Pío de Pietrelcina, cuya fiesta celebramos el 23 de septiembre, Jesús, en el altar, revive en su sacerdote indefinidamente su Pasión”.

Nos dice que en la consagración, se nos da el cuerpo de Cristo, entregado de nuevo ahora. Es místicamente la crucifixión del Señor, y por eso el Padre Pío sufría atrocemente en este momento de la Misa, durante la consagración.

En las plegarias inmediatamente posteriores a la consagración nos unimos enseguida con Jesús en la Cruz y ofrecemos desde este instante al Padre el sacrificio redentor. Es el sentido de la oración litúrgica inmediatamente después de la consagración.

La doxología final, “Por Cristo, con Él y en Él...”, corresponde al grito de Jesús “Padre, en tus manos encomiendo mi espíritu...”. Desde este momento, el sacrificio es consumado y aceptado por el Padre. Los hombres desde ahora ya no están separados de Dios, se vuelven a encontrar unidos. Y esa la razón por la que a continuación de la doxología se reza el Padre Nuestro.

La fracción del Pan marca la muerte de Jesucristo.

La intinción es el momento en que el sacerdote, habiendo quebrado la sagrada hostia, símbolo de la muerte, deja caer una partícula del Cuerpo de Cristo en el cáliz de su preciosa sangre. Marca el momento de la resurrección, pues el Cuerpo y la Sangre se reúnen de nuevo y a Cristo crucificado y resucitado a quien vamos a recibir en la comunión.

Con la bendición final de la Misa el sacerdote marca a los fieles con la cruz de Cristo como signo distintivo y, a su vez, escudo protector contra las astucias del Maligno. Es también signo de envío y de misión como Jesucristo, tras su Pasión y ya resucitado, envió a sus apóstoles a hacer discípulos de todos los pueblos. †



Padre Julián Cardona, vicario de la parroquia Santo Tomás Apostol de Lenoir City predica la homilía en la Misa de clausura del Encuentro Diocesano en la escuela de secundaria católica Knoxville Catholic High School.

Help Save Lives from Sept. 23 – Nov. 1, 2020

40 DAYS FOR LIFE™

Join the worldwide movement to protect mothers and babies

With God, all things are possible! With these words as our prayer, Knoxville will again join hundreds of other cities for our eighth and largest **40 Days for Life** campaign ever from Sept. 23 to Nov. 1, 2020. Our witness is prayerful, peaceful, and law-abiding.

Since 2007...

- ... 1,000,000 volunteers have participated in 40 Days for Life campaigns
- ... 17,000 babies have been saved during 40 Days for Life vigils
- ... 206 abortion workers have quit after experiencing conversions
- ... 107 abortion facilities have closed their doors

40 Days for Life features three components:

- 1. PRAYER AND FASTING**
- 2. PEACEFUL VIGIL**

Stand for life in a peaceful public witness outside of

PLANNED PARENTHOOD

710 N. Cherry St. Knoxville, TN

Sept. 23 to Nov. 1

- 3. COMMUNITY OUTREACH**

CONTACT

Paul Simoneau – Diocese of Knoxville psimoneau@dioknox.org

Lisa Morris – lccte@bellsouth.net

Information@40days.com



YOUR LIFE



WORK LIFE



JIM BERLUCCI is co-founder of the Spitzer Center for Visionary Leadership.

REWARDING GOOD WORK WITHOUT INCREASED PAY



As a manager, how can I recognize the good work of my employees in a non-financial way?

Although doable, it's challenging — a bit like inviting one for a swim in a shallow pool.

But your generous intention — liberality — is the most important thing. Aristotle cites liberality as a powerful, enviable virtue. "Actions in accord with virtue are beautiful and are for the sake of the beautiful; the generous person, then, will give for the sake of the beautiful, and in the right way. And generous people are loved practically the most of those who are recognized for virtue, since they confer benefits, and this consists in giving."

Since it comes down to giving, first consider what a given employee likes taking. You probably know what different people value, but don't hesitate to simply ask them. "I'd like to reward you for your recent achievement. What might you like?" Then go ahead and give them that new Mercedes Benz — and never pose that question again.

More realistically, people generally like items such as these:

- A free day off work
- An early Friday leave
- A small gift certificate
- An 8x10 glossy color photo of their boss
- A surprise gift on Monday morning
- A personal note of appreciation
- A surprise celebration of their work anniversary
- A free lunch (there is such a thing)
- A certificate of accomplishment and appreciation
- A public acknowledgment among their colleagues
- A framed poster of their boss on his or her Hawaii vacation

OK, maybe some ingrates won't warm up to the photo or poster. That said, you can prominently display both in the lobby.

God loves a cheerful giver, and the non-monetary bottom line is that love will show you a way, and probably many ways, to express your appreciation for work well done. And when revenues make it possible, don't hesitate to reward with cash, on a special day and in a special way. It always seems to come in handy. †



PARENTING

Help your children face the uncertainties of the new school year

When I was a little girl, a new school year came with some guarantees: a new dress, new shoes, new pencils, and some excited sleepless nights. This new school year is teeming with uncertainty instead of familiar guarantees and expectations. In the face of this uncertainty, here are some strategies to help your children feel more peaceful and prepared.



SHERI WOHLFERT is a Catholic school teacher, speaker, writer, and founder of Joyful Words Ministries. Sheri blogs at www.joyfulwords.org.

► TRUST AND PRAY.

Explain to your children that the people in charge of their school are studying, preparing, and doing absolutely everything they can to make sure school is a safe and healthy place. This is a tough task, so be sure to pray as a family for those making these difficult decisions.

► CAREFUL CONVERSATION.

As you process the new protocol and guidelines, talk through your concerns and questions with your spouse or other adults. Your worries and doubts and

frustrations need to be processed, but they are not for little ears. If you approach things with peace, hope, and trust, so will your children. If you demonstrate respect for the leaders trying diligently to keep your kids safe and healthy, so will they.

► MAKE A LIST.

If your child is worried or nervous about going back, make a list of all the reasons why. Oftentimes, just talking about them brings peace, and it allows you to bring truth to misunderstandings.

► EMPOWER THEM.

Make sure your kids know there are things they can do to protect themselves and others, such as coughing and sneezing into their elbow and properly washing their hands. Teach them to scrub as long as it takes to say an Our Father, and remind them that they can say those Our Fathers for the intention of specific people or situations.

► CHECK IN.

Take time each day to check in with your kids. Since their days will most likely be sprinkled with new routines and practices, you can ask them about something funny, something weird, and something that made them wonder, or simply ask them for a high and a low from their day.

► INFORM AND PREPARE.

Share the ways school will be different. If their day starts with a temp check, let them experience that. Give them all the information you can, and practice what it feels like to wear a face covering and stand six feet apart as they wait in line, as those things may be required. The more variables you can prepare them for before school starts, the more peaceful they will feel when they get there.

► PRAY.

Pray with your kids for a new school year blessed with health and safety for teachers and friends. Pray for your children, especially if they are feeling anxious about the uncertainty. This is the perfect time to get them a patron saint medal to wear. St. Michael the Archangel would be a great choice. If you don't already, begin the practice of blessing each of your children on the way out the door to school by tracing a cross on their forehead with holy water and remind each other to call on the protection of our guardian angels. †

How do I deal with the anger I see on social media?



Dear Father Joe: I am constantly seeing vitriolic posts about politics on social media from my friends — and even my priest. I think they would hate me if they knew my politics. **How do I deal with this?**



I get this question more than I should, and I am so sorry. I hope you don't mind, but I've thought about this a bit and think that I'd like to share my experience with you and then offer some ideas about what you can do.

Sometime around 2007 (I think!), Pope Benedict indicated that he felt priests should be on social media in order to share Christ. I had avoided it up until that point simply because I didn't understand it. A person I worked with shared Pope Benedict's thoughts with me and encouraged me to jump in, so I did.

I learned quickly and painfully that social media are not places for priests to do much outside of entertaining and trying to share Jesus. Nothing else is effective, nothing else is good for our sanity or our spiritual lives. Why?

Because people reading this column are already doing the "I hope those Republicans read this!" or "I hope those Democrats are reading this!" Many readers are, right now, trying to figure out whether I am "with them or against them" and responding accordingly.

It is deeply saddening that so many of us are justifying being faithful servants of political parties that don't care that we are alive. I promise you — you were made for so much more than that. You were not made to simply echo what politicians tell you. You were made to shine Christ. If we actually did this, we would finally succeed in changing the political parties instead of them changing us.

As it is, when it comes to politics, people on social media simply cannot be reasoned with; they only become more deeply entrenched. I quickly realized that this is not conducive to Christ and bringing people closer to Him. As a priest, I have come to see that I need to be obsessed with Jesus, not Democrats. I need to be loyal to Christ, not Republicans.

Parishioners have chastised me for this. People want me to tell people from the ambo who they should or shouldn't vote for. Not only is it illegal of me to do that, but in a system that pretends there are only two parties, I simply will not play that game.

To all of you, priests and laity alike, who post on social media, I invite you to look at your last 30 posts and answer the following questions:

- How many of your posts are about Jesus?
- How many are about your politics?
- If someone saw just your timeline, what knowledge would they gain about what you consider important?
- Would they know you love Jesus before they knew your politics?
- If they disagreed with you politically, would they sense that you love them?

This is a challenge I try to execute for myself a couple times a year and respond accordingly.

With that, I invite you to do a few things that help me when I get stuck because of what people post on social media.

► Recognize that too much social media is really bad for you.

The perpetual indignation, the constant arguing, and the inundation of information are not good for your heart or soul. Make a commitment that you will post or read posts once a day and then not look again until the next one. Take a few days where you simply refuse to look.

► **Wait to respond.** When someone launches a missile, ask if your response will actually help. Do you sense that either of you are open to changing or growing as a result of your response? If not, post a sincere promise of prayer and walk away.

► **Block.** I checked just now and I have blocked more than 500 people on Twitter alone. People who are cruel, people who are more faithful to their political party of choice than they are to Jesus, the constant complainers, the perpetually indignant, all of it. Block, block, block. You don't need that.

► **Be merciful.** I've done it. In a moment of bad judgment, I've launched missiles from my accounts. People's kind challenge or support when I realized my sin has been one of the more lovely parts of social media for me.

Please know that we all need prayer. We all need to grow and change. Jesus is calling some of us to enter what can be the vicious and feral world of social media and bring His light. We need to pray that our presence there lights up the darkness instead of feeding into it.

May Jesus bless our efforts. Enjoy another day in God's presence. †

IN THE KNOW WITH FATHER JOE



FATHER JOE KRUPP is a former comedy writer who is now a Catholic priest.





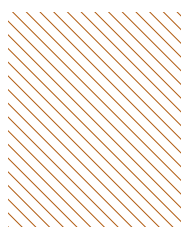
We see 20/20 when Jesus is our prescription

Everyone with glasses or contacts understands the sensation of seeing leaves on trees after putting on glasses for the first time. Prescription lenses bring into sharp focus what was once amorphous and indistinct. In some ways, nothing has changed, but as all you nearsighted readers know, seeing leaves again changes everything.

In a similar way, when we encounter Jesus and, through grace, decide to turn aside from our “old” lives and begin to follow Him, very little may change externally, but everything is different. Our relationships, desires, fears, hopes, joys, sufferings, vocations, money, time, and our very selves look different when they are viewed through a relationship with Jesus. Pope Benedict described it this way in a General Audience from Sept. 3, 2008:

In the ancient Church, baptism was also called “illumination,” because this sacrament gives light; it truly makes one see. In Paul, what is pointed out theologically was also brought about physically: healed of his inner blindness, he sees clearly. Thus St. Paul was not transformed by a thought but by an event, by the irresistible presence of the Risen One whom subsequently he would never be able to doubt, so powerful had been the evidence of the event, of this encounter. It radically changed Paul’s life in a fundamental way; in this sense one can and must speak of a conversion.

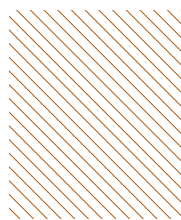
I love that definition of conversion. In a world with so much darkness and twisting truth, we see 20/20 when Jesus is our prescription.



GROW



PETE BURAK is the director of i.d.g:16. He has a master’s degree in theology, and is a frequent speaker at events for youth and young adults.



Assuming many of us can relate to this real and life-changing Jesus-encounter described by Pope Benedict, then it’s fair to ask how to grow in deeper conversion. Here are three tips that have helped me.

- 1. Keep getting your eyes checked.** In other words, few things are more beneficial for maintaining God vision than frequent reception of the sacraments and a daily prayer time. Not an “occasional prayer time.” Not a “when I feel like it” prayer time, but a daily, dedicated, non-negotiable time connecting with Jesus.
- 2. Ask for the faith to believe there is always more.** We will never reach the end of God’s love, mercy, and holiness. Our only limits are those we put on ourselves. If you don’t believe me ask the saints ... in particular St. Catherine of Siena and St. Teresa of Ávila.
- 3. Persevere! Keep coming back to Jesus.** Keep asking for forgiveness. Keep battling temptation. Keep asking for more power. Don’t rest on your laurels; don’t think you’ve arrived. Keep fighting the good fight since we know ...

All of us will finish our race. Scripture says life is like a passing shadow, here today, gone tomorrow. We never know when we’ll be called home, and the soul who’s always striving for deeper conversion can expect to hear the most joyful words ever: “Well done, my good and faithful servant ... enter the joy of your master” (Matthew 25:23), and enter into the beatific vision, seeing the face of God. †

Sarah trusts God to work in His time

WITNESS: Oftentimes, people think that in order to be a witness, you have to be standing on street corners holding a sign or something like that, but that’s not my go-to. When people hear that I’m a director of evangelization and catechesis, they expect an outgoing and forward sense to witness, and for me it’s more so about how you treat people and how you live your daily life. I like to think that the way I live my life is an opportunity for witnessing on its own.

INVITATION: I’ve learned that invitation doesn’t necessarily mean I have to walk up to someone and invite them to church, it’s just asking the Holy Spirit to do His work. I think I spent so much of my younger years trying to get people to be Catholic. Now I realize it’s not about how I’m going to make them Catholic, it’s about how am I going to let the Holy Spirit work through me if He so chooses to lead them to Jesus at that time. And I have to willingly open myself up to whatever He wants me to do.

ACCOMPANIMENT: In my work, I see mothers and fathers who really want Jesus for their children, and accompanying them means finding ways to walk with them rather than simply saying, “Here’s how you do it.” We work at finding ways to help them encounter Christ as people and as parents, and then that naturally flows into families.

PRAYER: Loving people is wanting heaven for them. Often, I look at the people I love who don’t know Jesus, and I’m thinking, “How can we make this go faster?” Instead of trying to force it, I take that step back and pray, instead of acting out of impatience. It forces me to sit back and trust God to work in His time. When I stop and ask, “Come, Holy Spirit, and move hearts,” it opens things up that I wouldn’t have imagined. †

“
*It’s about how
am I going to let
the Holy Spirit
work through me
if he so chooses.*
”



STORY AND
PHOTOGRAPHY
BY MIKE
FRIESEMAN



Sarah Salow, a director of evangelization and catechesis, uses the happenings of everyday life to allow the Holy Spirit to work through her in new ways to share the love of God.

STORY BY
BILL BREWERPHOTOGRAPHY BY
STEPHANIE RICHER

The

Cuzco legacy

Children of Catholic art genre carrying on the family tradition

When Clorinda Galdos Bell presses her intricately woven paint brush against a canvas, she's illustrating her faith for all to see.

It's her vocation, her charisma, her ministry. Will it be her son's, too?

That ministry has been performed through thousands of brush strokes beginning when she was an 11-year-old in Cuzco, Peru, learning the family art.

And although she still describes herself as a student of the unique Cuzco style of painting that dates to the 16th century, she now is teaching that gift to her son, Benjamin, who, as an 11-year-old, shows the same artistic aptitude expressed by his mom, his uncles, his grandfather, and his great-grandfather.



It's a rare talent that blends the spiritual beauty of God, Jesus, the Blessed Mother, the Holy Family, angels, and the saints with the beauty of the artistic style of the Cuzco movement, which is defined by the predominance of red, yellow, and earth colors; the liberal use of gold leaf; and dramatic imagery.

Mrs. Bell's Catholic faith is at the heart of every authentic Cuzco image she paints. And her love of Christianity radiates as her oils dry on the canvas.

"The type of art I'm doing is not just art, it's sharing the love of God. This is my ministry and how I pass my faith on to other people," Mrs. Bell said.

She has done other artwork outside the style native to her Peruvian home, but that isn't where her inspiration lies. Her muse is decidedly spiritual; in fact, it is the Holy Spirit.

"My preference is to keep the art religious and in the Cuzco style. My hope is to reach young people and help new generations to know about God and His wonderful love," the 47-year-old artist said.

She knows she is reaching one young person in particular — her son, who is a sixth-grader at St. Mary School in Oak Ridge.

Mrs. Bell was Benjamin's age when she began practicing with brushes and oil colors. For years before that, she said her mother would have to cajole her into paying attention during Mass because her eyes were always drawn to the paintings in their Cuzco Catholic church.

The similarities are unmistakable. So, does Benjamin possess the talent inherent in his mother's family?

"I think so," Mrs. Bell said. "He has a good touch with the brush. And that's not something that can necessarily be taught."

Clorinda and her husband, Aaron Bell, first noticed a possible artistic flair in Benjamin when he was just 30 months old. Mrs. Bell set up an easel and Benjamin spent two-and-a-half hours straight with it.

"I had to remove him from the easel to eat, and he was not happy," she recalled. "That's also about the time we saw he could read. He could read the names of cars without knowing them. He was also reading in Spanish."

Mr. and Mrs. Bell are careful not to drive Benjamin toward art, instead letting instinct and curiosity take the lead. That strategy seems to be working.

**YOUR STORY
COVER STORY**

"I never pushed him to paint with me. He never touched my brushes or oils. But he would play in my studio with his toys. Then he would ask to paint. Then when COVID-19 hit, he was learning remotely from home and had art homework to do. The art teacher, Cathy Lowden, sent us the homework, and he was so excited to do it," Mrs. Bell said.

Mr. Bell added, "He gets A-pluses in art at school. He also does well in his Spanish class."

Mr. and Mrs. Bell are content to place their son's future in the hands of the Holy Spirit, just as theirs was.

"What I'm hoping is to let God guide him. If he wants to continue this tradition, I can help him. It would be wonderful. But if he wants to pursue other interests, I will respect that. And if he wants to continue showing interest, I will teach him," she said.

"It all depends on what God wants him to do," Mr. Bell noted.

Benjamin has a painting called "Hidden Numbers" hanging on a wall in his room that he did when he was 3 years old. He even signed it. Other paintings also hanging in his room were homework assignments.

He proudly displays them above his desk that is adorned with Lego creations and Pokémon cards. In addition to still-life images of fruit and geometric figures, there is a color drawing

of Jesus that foreshadows paintings to come.

He shows a knack for shapes and colors, and offers a glimpse of detail so prevalent in his mother's images. The Cuzco style and his mother's subtle influence are already apparent. He already knows that he prefers oils to watercolors.

"Mom prevented me from making bad decisions on my colors. I got lucky," Benjamin said as he distinguished his elementary school works of art. "I like the strawberry the most. Two days after my birthday, I decided to finish the strawberry. It was before the virus came."

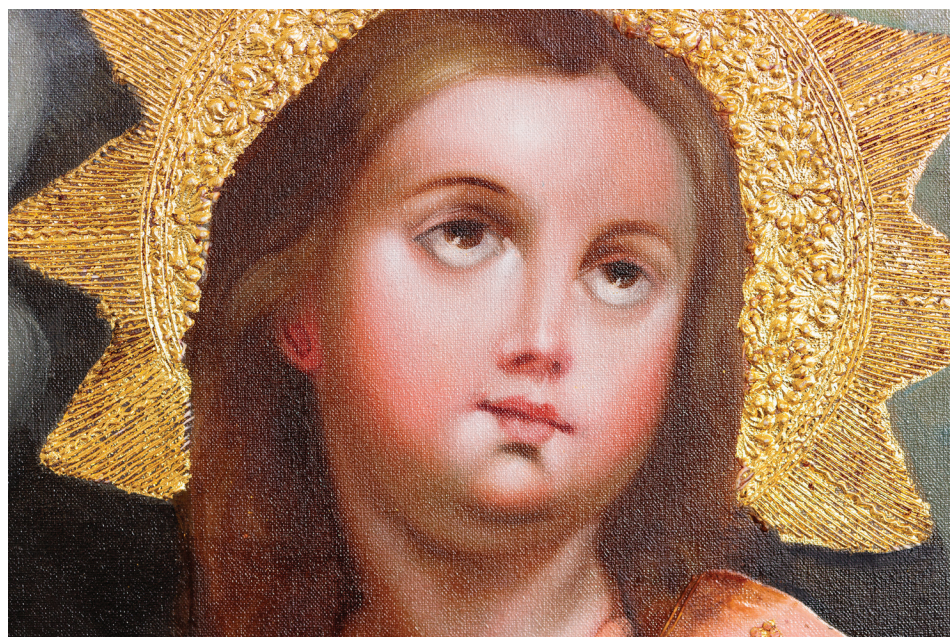
His art teacher at St. Mary School encourages his interest in painting and even highlighted his paintings on a slideshow shown to the St. Mary student body.

When asked about the Cuzco style of painting his mother's family has adopted and practiced to perfect, Benjamin says he might follow in the footsteps of his mom, uncles, and grandfather.

He sees it as a way to hone his interest in painting.

But there is competition for his interest. He also plays soccer in the fall and spring, is on a swim team in the summer, and plays basketball during the winter.

And he likes to shoot target practice with his dad, who is a security officer with the De-



The Cuzco style of art incorporates gold leaf as one of the unique features in depicting Christian images.

"THE TYPE
OF ART I'M
DOING IS NOT
JUST ART,
*it's sharing the
love of God.*
THIS IS MY
MINISTRY AND
HOW I PASS
MY FAITH ON
TO OTHER
PEOPLE."

— CLORINDA GALDOS BELL



Benjamin Bell, 11, is showing signs of following in his mother's footsteps as an artist.

partment of Energy facilities in Oak Ridge and shoots firearms competitively in his spare time.

Mr. and Mrs. Bell are watching with curiosity — and patience — their son's artistic development, content in the fact there's a good chance the authentic Cuzco style will continue in the Galdos lineage.

"They [Clorinda's family members] are very proud, especially my mother. They're also very supportive. My mom says, 'Don't push him. Let him work at his own pace.' That's what I'm doing," Mrs. Bell said.

She recalls that while she showed an aptitude for painting at an early age, her father discouraged her interest. But her persistence eventually overcame his opposition, and he reluctantly began working with her, developing her skills as a Cuzco artist. She also learned by watching her brothers. Her father died when she was 13, so she had to continue without his tutelage. But continue — and improve — she did.

Her early influences were Bernardo Bitti, an Italian Jesuit priest and painter who founded the Cuzco style in Peru, and Diego Quispe Tito, a Peruvian painter and leader of the

Cuzco movement.

"I saw their art and they inspired me," she said, noting that while it was easy for her to learn the Cuzco style, her father preferred that she have a profession or become a nun.

"I had such strong emotions to paint. Without knowing how to use brushes or mix oils, I started to paint. My dad was very impressed. Finally, I was able to get out what I had been feeling," she added. "I was 13 when he died. After he died, most of the time I learned from my mistakes. I'm still learning, and every day is a learning process."

While taking a passive approach to working with her son, Mrs. Bell would be overjoyed if her family's legacy carried on with Benjamin. But unlike her father, she will not try to dissuade her child from painting.

In the meantime, Mr. and Mrs. Bell will gently nurture any interest Benjamin has and let nature — and the Holy Spirit — take their course.

The young man will have an accomplished role model to follow.

Mrs. Bell's intricately detailed works of art have a feel and appearance of a relief painting,

with the images almost rising from the surface. She has spent most every day of the last 36 years trying to perfect her craft.

It has long since progressed beyond a hobby. As she makes a name for herself and her faith, her signature paintings are growing in demand, and she earns a modest living from their sales.

And they're attracting attention.

The Tennessee Art Commission has featured her works with an exhibit in Nashville. Also in Nashville, her painting "Asuncion de Maria al Cielo," or the "Assumption of Mary to Heaven," is hanging in the Dominican Sisters of St. Cecilia motherhouse. Two others are hanging in the Dominican convent chapel and in a retreat house. The Dominican Sisters also featured Mrs. Bell's artwork in a book, and Catholic Extension featured her paintings on the organization's 2017 national calendar.

Mr. Bell noted that Bishop David R. Choby, who died in 2017, commissioned several pieces of Mrs. Bell's artwork for the Diocese of Nashville's Catholic Pastoral Center.

One of her paintings is in a collection at East Tennessee State University.





Benjamin Bell shows off his artwork in his bedroom along with the Lego figures he has built.

And EWTN featured Mrs. Bell and her artistry on the program “*Nuestra Fe en Vivo*,” or “Our Faith in Life,” in 2018, which was seen by a worldwide audience.

As her work attracts more attention, requests for commissioned pieces have been on the rise. Mrs. Bell paints several works of art each year, ranging in size from 4 by 8 inches to 36 by 48 inches. She even was commissioned to complete a painting that was 6 by 8 feet.

“I see the difference in my painting each time. I’m getting better,” she said, noting that she is working more with gold leaf. “For me, being an artist is learning every day.”

Mrs. Bell is careful to stay true to the Cuzco school. She warned there are many imitators of the style who take advantage of cheaper materials and techniques to mass produce in-

expensive, unsigned copies.

She guarantees the authenticity of her work by signing each painting, a trademark of genuine Cuzco artwork.

“I’m very careful what I use. I use only the best oils and brushes. This is not a hobby. It’s a feeling when I do my art like when you wake up in the morning and you want to see and be with that special someone you have met,” Mrs. Bell said in a message to people who might be interested in her art.

“They just need to understand that my painting will not be a copy. It will be my style,” she added. “There are few artists doing quality Cuzco-style artwork with the passion and blessing of God that is required.”

Of all the assets she relies on to be a successful artist, her most important is her husband,

“WHEN YOU SURROUND YOURSELF WITH BEAUTY AND REMINDERS OF FAITH, *it reinforces what you believe.*”

— AARON BELL

who has learned to speak Spanish fluently.

In fact, her artwork is how they first met in February 2004. Mr. Bell was serving in the Coast Guard and, upon the recommendation of friends, was visiting Peru. He was touring the art district of Cuzco and happened into the gallery where Miss Galdos was working.

At that time, Miss Galdos and her paintings

were in demand in Brazil, and she was preparing to open a gallery there. She and her brothers held a Brazil exhibition, and it sold out.

After a long-distance relationship, she instead relocated to East Tennessee, and they married in September 2006. Her family in Cuzco couldn’t attend the wedding, so in February 2008 they were married in the Catholic Basilica of La Merced in Cuzco, where her family could attend.

Since those earliest days of their relationship, Mrs. Bell said her husband has backed her artwork faithfully.

“Aaron supports me a lot. He supports me in using the expensive materials I need for my paintings. I get a lot of support from him,” Mrs. Bell said, describing how their marriage is a partnership, and her art, while very important, isn’t her first priority. “I am a mom, a wife, a housekeeper, and an artist.”

While Mrs. Bell credits her husband with lovingly supporting her ministry, he credits her with introducing him to the Catholic faith.

Mr. Bell, the son of a Protestant minister in

Greenback, wanted to know more about his wife’s faith after watching her dedication to Catholicism, so he attended RCIA classes at St. Mary Church in Oak Ridge.

“I wanted to let them tell me what they believe and why. In that process I learned what Clorinda believes. It was a learning process for both of us,” Mr. Bell said. “It’s been a huge learning experience, having to learn her art, having to learn her language, and having to learn her faith.”

“When you surround yourself with beauty and reminders of faith, it reinforces what you believe. We have constant reminders in our house. Because her ministry is so beautiful, it becomes a common goal to share it with others,” he added.

Mr. Bell believes their faith in the Holy Spirit and the Holy Family has led to miracles through Mrs. Bell’s art. He’s confident his conversion to Catholicism is one of them.

He said his wife’s art crosses denominational boundaries, noting that a woman at First

Presbyterian Church of Greenback, where Mr. Bell’s father formerly pastored before retiring, commissioned a painting of Jesus and the children. Once his wife delivered the painting, the Presbyterian congregation made a prayer box to accompany the painting, and now prayers are submitted to the box with Mrs. Bell’s artwork.

“When she (the Presbyterian woman who commissioned the painting) first saw it, she cried. That is not uncommon. People do cry when they see her work,” Mr. Bell said. “It’s not just a Catholic painting. It’s a Christian painting. It’s universal.”

That is a reaction Mrs. Bell hopes to elicit when delivering a painting. She hopes her son will get to experience that same emotion someday.

“That’s exactly what I want for my art — to touch people, even if they aren’t Catholic,” she said. “Always, every day, I’m working in my studio. I know my paintings will touch someone. I prefer to do this kind of art. It’s important to me to share my faith.” †



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