The Lord’s Day Eucharist is the heart of parish life

By Sean Gallagher

(Editor’s note: Over the next year the Catholic Church will be observing the Year of the Eucharist. The Criterion will present a series of articles during the upcoming months exploring the importance of the Eucharist in all facets of the life of the archdiocese.)

Late in the afternoon on Oct. 30, people started to gather in St. Louis Church in Batesville. The observance of the Lord’s Day Eucharist started to gather in St. Louis Church in Batesville. The observance of the Lord’s Day Eucharist will present a series of articles during the Year of the Eucharist.

By Mary Ann Wyand

United by one God, one faith and one baptism, Catholics from several cultures celebrated the life of the first Latin American saint of both African-American and Latino heritage during the bilingual St. Martin de Porres feast day Mass on Nov. 3 at St. John the Evangelist Church in Indianapolis.

Joyfully raising their voices in song, praise and worship in both the Hispanic and African traditions, several hundred Catholics and their guests enthusiastically responded to Divine Word Missionary Father Stephan Brown’s call to work together to build bridges between the two cultures in the larger community.

“There is only one race,” Father Stephan said. “There is only one people—the people of God. That is why we are able to come together in great joy.”

In his ministry as pastor of St. Rita Parish in Indianapolis, Father Stephan said he tries to help people appreciate diversity.

But that isn’t always easy, he said, because of misunderstandings between different cultures.

“In order to celebrate, we have to come before God and ask for mercy,” he said. “We have to ask the Lord for forgiveness because we haven’t been brother and sister to one another.”

Father Stephan was the principal celebrant and homilist for the first bilingual Mass in the Lafayette Diocese. Oldenburg Franciscan Sister Jannette Pruitt provided the ethnic decorations for the liturgy.

Support for marriage seen as crucial to Bush’s win of second term

WASHINGTON (CNS)—Years from now, when all the analysis is over, historians might point to a specific moment in the 2004 campaign for president when the tide turned in favor of Republican President George W. Bush over his Democratic challenger, Sen. John F. Kerry of Massachusetts.

It was early July, two weeks before the Democratic convention, and Bush was speaking out in favor of the Federal Marriage Amendment, which would amend the U.S. Constitution to define marriage as the union of a man and a woman.

“Because families pass along values and shape character, traditional marriage is also critical to the health of society,” Bush said in his July 10 national radio address. “Our policies should aim to strengthen families, not undermine them. And changing the definition of traditional marriage will undermine the family structure.”

Some had warned that it was unwise for Bush to put such emphasis on what they viewed as a divisive social policy when voters cared more about Iraq, the war on terrorism and the economy.

“Our analysis of the swing voters told us that Bush’s win of second term was crucial to his victory because he put such emphasis on what they viewed as a divisive social policy when voters cared more about Iraq, the war on terrorism and the economy.”

Catholic Campaign for Human Development collection is next weekend in archdiocese

By Brandon A. Evans

The Catholic Campaign for Human Development (CCHD) depends heavily on a yearly outreach to Catholics to complete its mission.

More than simply trying to help the poor and those in need, CCHD tries to help them become self-sufficient by funding programs of all stripes—both secular and religious—that strive toward a similar goal.

Each year, the CCHD has one major parish collection. That collection will occur during Mass in parishes throughout the archdiocese on Nov. 20-21.

Last year, Catholics in central and southern Indiana raised about $110,000 for the CCHD.

“This is one of the important ways that the Church fulfills its mission to serve the poor,” said David Siler, executive director of Catholic Charities and family ministries for the archdiocese. “Many CCHD-funded groups seek to empower the poor, who otherwise might not have a voice in their neighborhoods, communities or their state and local government.”

Each year, 75 percent of the money raised locally goes to the national office of the CCHD, while 25 is retained stays for the awarding of local grants.

Those local grants, awarded by the archdiocese after a committee review of all applications, are usually fairly small—only a few thousand dollars each.
showed that they are concerned about Iraq and about the economy, and I don’t think they are likely to be swayed, or have strong feelings, about a constitutional amendment,” Andrew Kohut, director of the Pew Research Center for the People and the Press, told The New York Times back in July. “If anything, they may see it as putting the emphasis on the wrong place when the country has other problems.”

But when it was all said and done, 22 percent of all voters across the United States picked “moral values” as the most important issue facing the nation, followed by the economy and jobs (20 percent) and the war on terrorism (19 percent). Eighty percent of those who saw moral values as the most important issue voted for Bush, according to post-election data released by the National Election Pool.

Eleven state ballots included measures similar to the Federal Marriage Amendment, reviving state constitutions to limit marriage to its traditional definition. The measure was approved in all 11 states, including Ohio, where a Bush win secured his victory in the Electoral College, and eight other states won by Bush.

“Clearly the supporters of traditional marriage helped President Bush down the aisle to a second term,” said Tony Perkins, president of the Family Research Council.

Kerry said during the campaign that he favored restricting marriage to heterosexual couples, but opposed achieving that through the constitutional amendment process. Catholic leaders nationally and in the states looking at the issue this year had called nearly unanimously for approval of the federal and state amendments. Only Oregon and Michigan voters approved the amendment to ban same-sex marriage but chose Kerry over Bush. In each of those states, according to the National Election Pool data, voters picked something other than moral values as the most important election issue. For Ohio alone, 31 percent of voters picked economic issues as the most important issue, 27 percent cited moral values and 10 percent said they were concerned about the war in Iraq or about the war on terrorism. In the rest of the country, 45 percent of voters chose moral values as the most important issue of the campaign.

Ohio and Michigan voters approved the amendment to ban same-sex marriage but chose Kerry over Bush. In each of those states, according to the National Election Pool data, voters picked something other than moral values as the most important election issue. For Ohio alone, 31 percent of voters picked economic issues as the most important issue, 27 percent cited moral values and 10 percent said they were concerned about the war in Iraq or about the war on terrorism. In the rest of the country, 45 percent of voters chose moral values as the most important issue of the campaign.

In Ohio, the “values voters” who supported Bush were expected to make up about half of the electorate. Bush secured his victory in the Electoral College, and eight other states won by Bush.

“Among African-American voters in Ohio, President Bush nearly doubled his support over the 2000 election, from 9 percent to 16 percent,” Daniels said. Bush “also improved his support among Catholics and women by 5 percent,” he added. Indeed, America demonstrated broad-based strength and momentum for our Federal Marriage Amendment, demonstrating that transcends all racial, cultural and religious boundaries.”

Official Appointments

Rev. Lawrence Vioelek to director of spiritual formation, dean formation program, while continuing as pastor of Holy Cross Parish in Indianapolis, effective Jan. 7, 2004.


Rev. Bernard Cox, pastor of St. Vincent de Paul Parish in Bedford and St. Mary Parish in Mitchell, to pastor of Mary Queen of Peace Parish in Danville, effective Jan. 12, 2005.

Rev. Lawrence V. Schleissmann, pastor of Church of the American Martyrs Parish in Scottsburg and St. Patrick Parish in Salem, to pastor of St. Rose of Lima Parish in Franklin and Holy Trinity Parish in Edinburgh, while continuing as archdiocesan chaplain of scouts, effective Jan. 12, 2005.


Rev. Daniel Donohoo, pastor of St. Matthew Parish in Indianapolis, to pastor of St. Vincent de Paul Parish in Bedford and St. Mary Parish in Mitchell, and continuing as archdiocesan judge, Metropolitan Tribunal, effective Jan. 12, 2005.


Clariﬁcation

The caption with a photograph of children at Ryves Hall in Terre Haute on page 2 of the Nov. 3 issue of The Criterion may have implied that Catholic Charities in Terre Haute receives hundreds of thousands of dollars in funding from the United Catholic Appeal each year. More speciﬁcally, the 32 social service programs operating across the archdiocese under the umbrella of Catholic Charities will share $430,000 in funding in 2004-05 from the appeal.

Readers may share Christmas memories

Again this year, The Criterion invites readers to submit personal holiday memories for inclusion in the annual Christmas Supplement, which will be published in the Dec. 24 issue. Christmas memories should be brief stories or poems, written in humorous or serious topics. Submissions should include the writer’s name, address, parish and telephone number, and should be mailed to The Criterion, P.O. Box 1717, Indianapolis, IN 46206 or sent by e-mail in care of criterion@archindy.org by the Dec. 6 deadline.

The Criterion (ISSN 0574-4350) is published weekly except the last week of December and the first week of January.

Moving?

We’ll be there waiting if you give us two weeks’ advance notice!

Christmas Memories

THE CATHOLIC WORLD SUPPLEMENT

Clariﬁcation

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By Sean Gallagher

So much of life today is marked by harried schedules, evenings and weekends filled with business meetings, extracurricular school activities, and more and more shopping.

In the midst of this busyness, people sometimes feel empty, a lack of depth in their lives.

Carmelite Father John “Jack” Welch, in a Nov. 4 presentation at the Carmelite Monastery of the Resurrection in Indianapolis, suggested that this experience could be a sign that there is more to life than racing to and fro from one event to another.

He proposed that what is missing in an overflowing exterior life is an interior life, a journey of prayer in the soul leading one closer to one’s true identity and to God.

A professor at Washington Theological Union in Washington, D.C., Father Jack drew on his knowledge of such Carmelite masters of the interior life as St. Teresa of Avila, St. John of the Cross and St. Thérèse of Lisieux to explain the timeless principles of this form of mental prayer.

“Both Teresa and Thérèse said that the most unexpected part of growth is elimination of the fevered pace of our days,” he said. “As you read and think about these mystics, you think that they’re going to wind up kind of catatonic in the corner,” he said. “But it turns out that the person who has this interior life and becomes more the person that God calls them to be gets freer and freer.

“And interiority for its own sake loses its interest for them. They live and their living expresses their interiority.”

So, in the end, the interior life may not eliminate the feared pace of our days. But according to Father Jack, it might transform it, allowing those who receive it as a gift from God to discern his deep and loving presence in the midst of our own true identities and the steady flow of lives.

Carmelite Father John “Jack” Welch speaks about the interior life before an audience gathered on Nov. 4 at the Carmelite Monastery of the Resurrection in Indianapolis. Father Jack said that a way to begin the habit of mental prayer in the midst of the hectic pace of life is to develop an attitude of gratefulness to God for life itself and everything in it.

Celebrate the diversity that makes Indianapolis a blessed and beautiful center for worship.

Interfaith Thanksgiving Service

Most Rev. Daniel M. Buechlein, O.S.B.
Archbishop of Indianapolis

president

Rt. Rev. Catherine Waynick, Bishop
Episcopal Diocese of Indianapolis

preacher

Tuesday, November 23, 2004
The Cathedral of SS. Peter and Paul
1347 N. Meridian Street, Indianapolis, IN 46202

6:30 p.m. prelude music
featuring the Indianapolis Children’s Choir

What better way to give thanks for all of our blessings than by joining together in prayer and praise?

An offering of canned goods and/or money will be gathered during the service and donated to The Julian Center.

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1. Female and age 90 or less
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• Risks will be disclosed prior to study enrollment
• Free spine x-ray
• Free lab work
• Free consultation with a physician
• Compensated if accepted into the study
• Risks will be disclosed prior to study enrollment

Call the Osteoporosis Nurse for more information:
Annette at (317) 274-0945

Our Lady of Fatima Retreat House

Upcoming Events:

Nov 12-14 “Blending Souls: Deepening God’s Presence In Your Marriage”
Nov 23 Day of Reflection w/ Fr. Wm Munshower “Hints of Immortality”
Dec 3-5 Annual Charismatic Retreat: “Into the Heart of God”
Dec 6 Day of Reflection w/ Fr. Jim Farrell “A Time For Healing”
Dec 10-12 Advent Silent Retreat: “My Soul in Stillness Waits”
Dec 31-Jan 1 New Year’s Eve Retreat: “New Beginnings”
Jan 14-15 Spirituality thru Art: “A Creative Path to God”
Jan 21-23 Healing Retreat with Mgr. Paul Koetter and Dr. Margaret Pike

Our Lady of Fatima Retreat House
5353 E. 56th Street
Indianapolis, IN 46226

(317) 545-7681
fatima@archindy.org
Eucharistic adoration enhances presence of Christ throughout parish

In the Oct. 15 issue of The Criterion, Helen Welker in a letter to the editor quoted Parishioner Daniel M. Buechlein as he reminds us that the Second Vatican Council “rediscovered the Eucharist as an assumed presence which the Lord has united upon us and brings together and makes us one.” She then goes on to ask how “that meaning of Eucharist has been translated into a host in a golden monstrance?” She then asks why we are not emphasizing the Real Presence of the Lord in the eucharistic assembly of the people of God? It sounds as if to emphasize the Real Presence of Christ in the Holy Eucharist is to downplay the Real Presence of Christ in the eucharistic assembly of the people of God. My experience, nothing could be further from the truth!

The conciliar and post-conciliar documents do not place any of the presences of Christ in opposition to each other. Indeed, Christ is present in the Word as it is proclaimed. He is present in the Church’s minister as he acts in the person of Christ. He is present in the baptized people of God as they gather. All of these are real Presences of the Lord. However, all of the documents pre- and post-Vatican II speak of the Real Presence of the Lord in the Eucharist as the Real Presence par excellence! Why? Because only in the Eucharist do we encounter the abiding and substantial presence of the Lord, body, blood, soul and divinity. Only in the Eucharist do we encounter the kindness of Jesus, who walked this earth, as well as the Divine Word, the Second Person of the Blessed Trinity. The side of heaven, we can experience no more complete presence of the Lord.

To believe and hold this constant teaching of the Church does not downgrade the other presences of Christ in his Church, but it does recognize that Christ’s presence is “fullest” in the Most Blessed Sacrament, because unlike all the other “presences” of the Lord, only in the Blessed Sacrament does Christ’s presence abide and substantial. The proclamation of the Word ceases and the congregation will be at the end of Mass, with the Christ’s eucharistic presence—body, blood, soul and divinity—vanishing forever.

To make a difference in “presence.” Although the analogy limps, it is like the difference between talking to a person on the telephone and being face to face with a person. You can say that you are present to the person on the phone and in some way you are, but it is not like being with that person in the flesh. Spending time with our eucharistic Lord, being with him body, blood, soul and divinity, in his abiding, substantial presence changes people and brings them back to celebrate the Eucharist more on fire with his love than ever before.

To give the eucharistic Lord proper respect and adoration will only serve to enhance his other presences in the Church. It helps us hear his Word clearer and discern his presence in each other. To be a eucharistic people is to become like Christ whom we receive. We take Christ our Lord in order to change the world. Spending time with our eucharistic Lord in adoration, heart speaking to divine heart, we allow him to lit up the fire of his love to change the world.

I base this on my firsthand experience of six years of perpetual eucharistic adoration in our parish. I have seen a rise in the number of people celebrating the sacredness of people in which means there is an increased awareness of the reality of sin that keeps us from being eucharistic people. I have witnessed a rise in Mass attendance during these years as well. No doubt after adoring our eucharistic Lord, people desire to receive him as a member of our parish community of faith.

We have seen an increase in a consciousness of sin in our parish—people desiring to bring our Lord to the world! And yes, I have seen a rise in young men wanting to talk about the possibility of a priestly voca- tion. I have seen whole families, including toddlers and teenagers, come to make holy hour together. Is this not strengthening the family as they spend time in prayer together?

One of our parish’s third-graders was coming out of our adoration chapel and I asked him if he had a good visit with Jesus. His reply was that it was very good since he and Jesus had to get some things worked out. In his words, “we had to have a nice discussion.”

A mother told me that he had taken one of the bean bag chairs we have for the youth and put it at the front of the monstrance holding the Lord and proceeded to “work things out.” I am con- vinced the possibility of a priestly vocation of our parish before our eucharistic Lord has solved many problems before they even became problems.

So I do not believe that adoring the abiding, substantial eucharistic Presence of Christ in the Holy Eucharist in some way lessens the other ways Christ is present to us in his Church. On the contrary, I believe that it enhances it. From my own experience, it has changed our parish and thus our corner of the world.

I believe that our Holy Father and all the documents of our Church, when read together and as a whole, call us to spend more time with the Real Presence of our eucharistic Lord precisely because in their wisdom they know that time spent with our eucharistic Lord changes hearts and brings Christ to the world!

Father Stephen McKinley, O.F.M. Conv., Pastor of Holy Family Parish, Parsippany, N.J.

Faith is being manipulated by politics

Whenever a politician publicly attempts to cloak himself in his apparent respect for religious beliefs, he remains a mis- guided stance on abortion.

But the use of religion in politics goes beyond the transparent pandering to the many voters who are truly earnest in their religious beliefs, especially prominent George W. Bush, religion has become an instrument of policy, rather than the other way around.

Increasingly, the Christian right has begun to pervert the very image of Jesus to support its political beliefs. It offers images of a fearsome, retributive, war- rior-like Christ as a conscious marketing tool to promote its policies and political ideology. President Bush himself goes so far as to claim a godly purpose behind U.S. military actions in Iraq despite the fact that our invasion clearly violates Christian just war principles.

And in the present representation of Christ, there is little room for the man of peace, love, forgiveness and hope that I learned about in my own Catholic education. In the post-9/11 world, fear and vengeance sell.

The appointments by right-wing leaders that President Bush splendidly “appointed” by God erroneously confer a special religious right to an administration that has made many grave moral compromises over the past four years.

In the end, I wonder if this cynical manipulation of faith—fully consistent on the basic identity of Jesus, the truth of his teachings and his Church—isn’t a more fundamental affront to our beliefs as Catholics than even Sen. John F. Kerry’s misguided stance on abortion.

Rev. T. Richard, Jr., New Albany

No peace is possible without forgiveness

Pope John Paul II has said repeatedly that there can be no lasting peace unless people and nations who have been at war with one another are prepared to forgive the wrongs (real or imagined) that started the war in the first place and that festered during the war itself. This is the authentic Christian response to the hatred and inhumanity of war.

The Lord’s Sermon on the Mount links those who are merciful and pure of heart with those who “hunger and thirst for justice,” with those who mourn and are persecuted, and with all who would “make peace.” All these are blessed in God’s eye because they can let go of the heavy burdens of anger, vengeance and retribution in order to discover the everlasting peace and joy of the kingdom of heaven.

For many—in the Holy Land, in Northern Ireland, in war-torn areas of Africa, Asia and Eastern Europe—it’s hard to imagine letting go of ancient hatreds. In fact, the more justified people are in their anger and their sense of being wronged, the more difficult it is to forgive their enemies and embrace genuine peace.

The promise made by Christ is not simply the absence of conflict—but even injustice. It is a much richer concept, one that is closely associated with the idea that peacemakers are “blessed” or filled to overflowing with generosity. It means being more than just with who we are as sisters and brothers in the one family of God. It means bearing one another’s burdens (as Christ did) and forgiving those who trespass against us (as we say we will do in the Lord’s Prayer).

There is an old Quaker saying: “There is no way to peace. Peace is the way.” We take this to mean that peace is a dynamic reality. By embracing peace, which the pope tells us requires forgiveness, we let go of our anger and “make peace.”

We overcome enmity with goodness, and we make the world a more just and loving place by being men and women of peace. We replace hatred with love. We let go of our righteous indignation (no matter how justified) and we forgive our enemies. We do not become peacemakers who are blessed by God.

It is too much to hope that in the 21st century we will finally see the peace of Christ, that we will finally heed the solemn exhortation of the Holy Father: “No more war. War never again!” and that the troubled lands and warring peoples of the world will finally know peace.

St. Paul teaches that true peace is essentially linked to reconciliation. “But now in Jesus Christ you who were once far off have been brought near in the Blood of Christ. For he is our peace; in his flesh he has made both groups into one and has broken down the dividing wall, that is, the hostility between us” (Eph. 2:13-14). Let’s pray that the dividing walls, the hostility that separates human beings from one another, may always be broken down by the peace of Christ. We can do our part—by letting go of anger and animosity, by forgiving one another, and by “making peace” in our hearts, our homes, our nations and our world.

Daniel Conway

(Daniel Conway is a member of the editorial committee of the board of directors of Criterion Press Inc.)

Page 4 The Criterion Friday, November 12, 2004

Letters to the Editor

In this photo taken in October, children walk around a new Red Cross camp in eastern Chad for refugees from Sudan’s Darfur region. A Catholic bishop and a Nobel Peace Prize winner joined other religious and human rights leaders at the United Nations on Oct. 27 in a call for the international community to do more to end the crisis in Sudan.

OPINION

Most Rev. Daniel M. Buechlein, O.S.B., Publisher
William R. Brunis, Associate Publisher
Greg A. Ostolski, Editor
John F. Finn, Editor Emeritus

No peace is possible without forgiveness

Faith is being manipulated by politics

Letters to the Editor
El silencio antes de la misa enriquece nuestra presencia ante Dios

José es el silencio que revela en una especie la forma interior del hombre. Las Escuelas de la Iglesia, especialmente el Instituto Vaticano II, han destacado la importancia de la oración en la vida diaria y la celebración litúrgica. Sin embargo, es un silencio que descubre de modo especial el perfil interior de esta figura. Cuando se reflexiona sobre el interior de José, se comprende que no sólo su obra, sino también su palabra, se revelan en los momentos de silencio. La oración, que se realiza en su vida, es un momento de preparación para la celebración de la Eucaristía. Es en momentos de silencio, de contemplación, que uno puede desarrollar una relación profunda con Dios, que le permite ser un modelo para el mundo que lo rodea.

En una carta a San José, el Santo Padre escribió: “Quisiera resaltar que uno no pasa abruptamente de un estado de tensión y expectativa a el silencio. Sin embargo, no podemos estar en silencio por temor a encontrarnos a nosotros mismos, si no es para encontrarnos en un deseo de un encuentro con Dios”. Señalando así la importancia del silencio en nuestras vidas, y cómo se debe vivir en silencio y reflexión sobre el significado de nuestras acciones, y cómo debemos vivir en silencio y reflexión sobre el significado de nuestras acciones.

En el libro “Silence: in the Presence of God”, el escritor Joseph Cardinal Bernardin, refiere la importancia del silencio en nuestra relación con Dios. El silencio es un momento de ser escuchado, y para ello hace falta el silencio. Señala que el silencio no es una huida, sino un retorno a la casa de Dios, de donde todo comienza. Es en el silencio donde uno puede encontrar la paz interior, y donde Dios puede hablar. Es en el silencio donde uno puede descubrir la presencia de Dios, y donde uno puede encontrar la gracia de ser escuchado.

En su carta a San José, el Santo Padre escribió: “El silencio conlleva a una verdadera gracia en el ser escuchado, y para ello hace falta el silencio”. El silencio es un momento de ser escuchado, y para ello hace falta el silencio. Es en el silencio donde uno puede descubrir la presencia de Dios, y donde Dios puede hablar. Es en el silencio donde uno puede encontrar la gracia de ser escuchado.

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En su carta a San José, el Santo Padre escribió: “El silencio antes de la misa enriquece nuestra presencia ante Dios. Sin embargo, es un silencio que revela en una especie la forma interior del hombre. Las Escuelas de la Iglesia, especialmente el Instituto Vaticano II, han destacado la importancia de la oración en la vida diaria y la celebración litúrgica. Sin embargo, es un silencio que descubre de modo especial el perfil interior de esta figura. Cuando se reflexiona sobre el interior de José, se comprende que no sólo su obra, sino también su palabra, se revelan en los momentos de silencio. La oración, que se realiza en su vida, es un momento de preparación para la celebración de la Eucaristía. Es en momentos de silencio, de contemplación, que uno puede desarrollar una relación profunda con Dios, que le permite ser un modelo para el mundo que lo rodea.

En una carta a San José, el Santo Padre escribió: “Quisiera resaltar que uno no pasa abruptamente de un estado de tensión y expectativa a el silencio. Sin embargo, no podemos estar en silencio por temor a encontrarnos a nosotros mismos, si no es para encontrarnos en un deseo de un encuentro con Dios”. Señalando así la importancia del silencio en nuestras vidas, y cómo se debe vivir en silencio y reflexión sobre el significado de nuestras acciones, y cómo debemos vivir en silencio y reflexión sobre el significado de nuestras acciones.

En el libro “Silence: in the Presence of God”, el escritor Joseph Cardinal Bernardin, refiere la importancia del silencio en nuestra relación con Dios. El silencio es un momento de ser escuchado, y para ello hace falta el silencio. Señala que el silencio no es una huida, sino un retorno a la casa de Dios, de donde todo comienza. Es en el silencio donde uno puede encontrar la paz interior, y donde Dios puede hablar. Es en el silencio donde uno puede descubrir la presencia de Dios, y donde Dios puede hablar. Es en el silencio donde uno puede encontrar la gracia de ser escuchado.
Check It Out...

The Visiting Nurse Service will hold a flu vaccine clinic for those at high risk from 4 p.m. to 6 p.m. on Nov. 18 at Our Lady of the Greenwood Parish, 335 S. Meridian St., in Greenwood. The clinic will be first-come, first-served. All participants will be assessed to confirm that they meet the high-risk requirements. For more information or to learn about the high-risk requirements, call 317-722-8200 or 800-248-6450, or log on to www.vnii.org.

The Oldenburg Franciscan Center in Oldenburg is offering a retreat titled “Grieving for Your Loved Ones” from 9 a.m. to 3:30 p.m. on Nov. 20. The retreat for those grieving the loss of a loved one will place a special focus on the holidays, and will be presented by grief counselor Ken Czillinger. The cost is $45 per person and includes a noon meal. There will be two “Young Artists’ Gatherings” in November and December. The session on Nov. 13 will focus on how to make pioneer crafts and toys, and the session on Dec. 4 will focus on using new and recycled materials to make Christmas decorations. The cost is $20 per session for the first child and $10 per additional sibling. The limit is 15 young people per session. Franciscan Sister Ann Vieder Mueller will host “Our God in Human Flesh: Advent Retreat” from 9 a.m. to 3 p.m. on Dec. 11. The cost is $45 per person and includes a noon meal. For more information, call 812-923-8817 during business hours.

Mount Saint Francis Retreat Center, 101 St. Anthony Dr., in Mount St. Francis, is hosting a solemn evening prayer service titled “Advent Lessons and Carols” at 4 p.m. on Nov. 28. The event will feature readings from Scripture, traditional music and a guest organist. For more information, call 812-925-8817 during business hours.

Archbishop Daniel M. Buechlein is recording his weekly radio spot and other future local coverage on the Sunday each week. For more information about this, call 812-923-8817.

Scripture, traditional music and a guest organist. For more information, call 317-784-4439.

St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., in Indianapolis. For more information, call 317-784-4439.

Two Little Sisters of the Poor who have archdiocese connections professed their first vows on July 17 at the order’s novitiate in Queens, N.Y. SISTER MARIE DE PORRES TRAN grew up in Indianapolis and Sister MARIN MARIE DE PORRES TRAN is currently serving at the St. Augustine Home for the Aged. The daughter of Carl and Marjory Bates, Sister Mary grew up in St. Luke Parish in Indianapolis and graduated from Bishop Chatter High School. She earned a bachelor’s degree in journalism at Indiana University in Bloomington and a master’s degree in library science at IUPUI in Indianapolis.

She met the Little Sisters of the Poor when Sister Lourdes Marie Miranda hired her to work in food service at the St. Augustine Home, and entered the order with Sister Martin Marie on Oct. 18, 2001. Sister Mary is currently serving the elderly poor at the St. Joseph Home for the Aged in Louisville, Ky. Originally from South Vietnam and, more recently, St. John the Evangelist Parish in New York, Sister Martin Marie has served residents living in the intermediate care unit at the St. Augustine Home for three months.

Indianapolis, is having a parish revival titled “Unity—One Body Under God” at 7 p.m. on Nov. 18-20 as part of the parish’s 85th anniversary celebration. The first evening will be the opening night, the next evening will feature a healing service and the final night will be especially for youth. Divine Word Father Kenneth Hamilton will be the main speaker. For more information, call 317-632-9349.

Tickets are still available for “Casting Our Nets,” an evening of faith, fun and fundraising on Nov. 20 sponsored by St. Thomas Aquinas Parish in Indianapolis. The fundraiser begins at 5:30 p.m. and includes dinner and an auction in the Grand Hall at Union Station in downtown Indianapolis. For more information or for tickets, call the parish office at 317-253-1461 or Kay Swank-Herzog at 317-924-4250.

Little Sisters of the Poor welcome Sisters Mary Bates, Martin Marie de Porres Tran

CATHEDRAL HIGH SCHOOL
cordially invite you to attend our
OPEN HOUSE
Thursday, November 18, 2004
5:30 p.m. until 8:00 p.m.
5:30-7:00 Dinner, Tours, Department Presentations
7:15-8:00 An Official Irish Welcome in the
Faculty, Students and Parents of
cordially invite you to attend our
OPEN HOUSE
Thursday, November 18, 2004
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5:30-7:00 Dinner, Tours, Department Presentations
7:15-8:00 An Official Irish Welcome in the
Faculty, Students and Parents of
Benedictine Father Julius Armbruster, a native of Indianapolis, is celebrating the 60th anniversary of his ordination to the priesthood this year. He professed his first vows as a Benedictine monk on Aug. 7, 1939, and was ordained on May 30, 1944, at Saint Meinrad Archabbey in southern Indiana. Father Julius resides at Blue Cloud Abbey in Marvin, S.D., where he has been active in many of the abbey’s missions for five decades. He moved to South Dakota as a founding member of the Blue Cloud Abbey in 1950. Currently, 29 monks reside at the abbey, which was established as a home for the monks who minister to Native Americans there. The first missionary monks came to the Dakotas in the 1870s. Although Father Julius is officially retired, he still helps maintain the grounds of the abbey. Many members of his family traveled to South Dakota in May to celebrate his 60th anniversary of ordination. †

Maryknoll Sister Rosemary Huber, a native of St. John Parish in Starlight, is celebrating her 50th anniversary as a missionary sister this year. She joined the Maryknoll order in 1954 and celebrated her golden jubilee during a Mass on May 2 at Maryknoll, N.Y. After earning a master’s degree in hospital administration at St. Louis University, she served at the Maryknoll Hospital in Pusan, South Korea. Sister Rosemary went to Indonesia in 1972, where she served as a management consultant in a 1,000-bed Government West Java Provincial hospital then opened a management bureau in Jakarta, Indonesia, serving government and Christian hospitals. In 1991, she was assigned to Dili, East Timor, to serve the mountain parish of Sancho Pedro and Sancto Paolo in Alius, East Timor, and its 12 mission stations. She returned to the U.S. in 1992 to reorganize the order’s health services. In 1998, she went to Nepal to serve as administrative officer of Patan Hospital. In 2004, Sister Rosemary returned to Maryknoll, N.Y., for a renewal program. †
St. Martin's life and ministry. Eleven diocesan or order priests who minister to black and Latino Catholics in central and southern Indiana concelebrated the Mass.

Archbishop Daniel M. Buechlein was the celebrant for a confirmation Mass at SS. Peter and Paul Cathedral in Indianapolis and wasn’t able to join the other clergy for the liturgy sponsored by the archdiocesan Commission for Multicultural Ministry.

“Today is truly a day of great joy,” Father Stephan said in his bilingual homily.

“What is it that brings us together in this church this evening—people of different colors, cultures, backgrounds and languages?” he asked. “I believe that we gather tonight in a celebration of three things—a celebration of joy, a celebration of love and a celebration of hope. We need these three things. Amen.”

St. Martin de Porres is a sign of unity and faith for Catholics of all cultures, Father Stephan said. “His father was a Spaniard and his mother was African, living in a world of slavery. St. Martin was very intelligent and humble, but they wouldn’t let him become a priest because of the color of his skin. He assisted seminarians as a tutor in their studies. Martin was an intelligent man, but he was also a man of service. His life is marked with friendship.

Reminding the gathering that Christians must “rejoice in the Lord always,” Father Stephan so eloquently told us, stands for a tremendous blessing to be bilingual and bicultural, as a tutor in their studies. Martin was an intelligent man, but he was also a man of service. His life is marked with friendship.

“Tonight we need to come together because Jesus did not set up borders, Jesus did not come to steal nothing from black folk or any other folk. They come and bring the gifts of their culture and who they are. They come because they want to have a better life for themselves and for their families. Everyone has the simple basic right to do that. Because of that, this night is important. When we do this, we celebrate love.”

In Matthew 22:37, he said, “Jesus says, ‘Love the Lord your God with all your heart, with all your soul and with all your mind.’ This is the first and most important of the Commandments. And after this, another one is similar. ‘Love your neighbor as yourself.’ ”

It’s easier to build community inside churches than on city streets, Father Stephan said, but people need to learn how to accept others as brothers and sisters.

“This is the first and most important of the Commandments. And after this, another one is similar. ‘Love your neighbor as yourself.’ ”

It’s not only for this night that we’re here,” he said. “We have to go somewhere, we have to do something, with this night in church. We can’t come back to church and only sing hymns in English and Spanish then go out and not teach one another about that.

“There needs to be a commitment on the part of the English speaking community, on the part of the Spanish community, to say [to others] that you are my brother and my sister,” Father Stephan said. “Let’s visit one another. Let’s do other things together. . . . We’re trying to work together to be one family, to be one faith. We want to continue in this spirit of unity, this spirit of faith, giving glory and praise to God.”

Father Kenneth Taylor, director of the archdiocesan Commission for Multicultural Ministry and pastor of St. Michael Archangel Parish in Indianapolis, thanked the participants and said commission members are “trying to address the need for the [Latino and African-American] communities in the Church as well as in our city to come together” in friendship.

St. Martin de Porres, as Father Stephan so eloquently told us, stands for us as a model of one faith, one baptism and one Church,” Father Taylor said. “I want to thank you so much for taking time out of your evening to be with us and to praise and worship our God together.

St. Monica parishioner Maria Pimental-Gannon of Indianapolis serves on the Commission for Multicultural Ministry and the board of directors of the Church Federation of Greater Indianapolis. “I was very proud and honored to be a part of the Mass,” she said. “I felt very privileged to have witnessed it because we had a tremendous turnout. And I am so happy because I am involved in other initiatives that are trying to build bridges of understanding, compassion and hope that will lead us to bridges of dialogue, communication, conversation and action that will take us to godly peace relations.”

Pimental-Gannon said she invited non-Catholic friends to the Mass because she wants to help build God’s kingdom.

“I thought it was very important for them to see how, within the Catholic Church, we are trying to build those bridges,” she said. “I feel it is a tremendous blessing to be bilingual and bicultural, and I know that God is using it for his purpose.”
There is a mystery to friendship. Like our relationship with God, friendship is hard to define.

Yet friendship is a common human experience intrinsic to our humanity. There is joy in friendship, and there also is a strong emotional quality to friendship. We like being with our friends. Friendship with another person involves a certain indefinable attraction.

There are different kinds of friendships. Some friendships may be with colleagues at work, while other friendships may be more spiritual in nature with people we know from church.

Colleagues often talk about solving problems in their field of expertise or attaining mutual goals.

Spiritual friends may talk about prayer, a thing most people find hard to do, or they discuss discerning God’s will for their lives, which is even harder.

Near and dear friendships are the same. Two personalities blend together in unique ways.

Friendship can be tremendously enriching. Each friendship may have a different focus and depth. All friendships have elements of attraction and joy.

Friendships often grow over meals and conversation, which build the bonds of life. In conversation, we begin to reveal who we are by what we say and by how we act toward the other. We build our friendships on trust. Slowly we might move from sharing recreational time to enjoying familiar events like meals to inner events like the recreational time to enjoying familiar events like meals to inner events like the experiences of love and friendship.

In Catholic thinking, friendship is about knowing God and all the neighbors put in our path by God. We know from Scripture how God's presence unfolded in the context of loving human relationships. When we look at the life of Jesus, which is our clearest picture of God, we see divine love revealed in everyday settings of love and friendship.

Good friends have a way of enabling us to “see” God. They make it possible to “see” God. They encourage us to try new things—whether to become district chaplain to the Catholic Engaged Encounter Movement—or to teach a pastoral course or to teach a pastoral course at The Catholic University of America in Washington, D.C.

A friend’s advice can be a treasure. In the major decisions of life—such as marriage, ordination or employment—we need to consult the wisdom of our friends. They often see our strengths, weaknesses, personalities and circumstances more clearly than we see them in ourselves.

Friends reflect on our good qualities. They seek ways to serve us and help us to grow.

Friends offer us encouragement, not only to use our talents but also to be our best selves. Virtues are nourished in relationships.

Spiritual growth occurs with others, not apart from them.

Friends keep us in their prayers. They become part of our own daily round of prayerful conversation with God.

In prayer, we discern the good qualities in our friends that we would like, in some small way, to make our own. In inner conversation, we say, “If only I could have 50 percent of her patience!”

With a true friend, we can share our hopes and discouragements.

It is good to have a friend with an understanding ear who hears our concerns, both spoken and unspoken. It is great to have a “sounding board” where we can vocalize ideas that seem new or unusual.

Friends do not expect us to be perfect, nor do we expect them to be. Sometimes we will share our mistakes and sins with one another. This is a great aid to the healing process. Acknowledging a fault is the hardest thing to do, and asking for forgiveness is second.

Occasionally, we actually will offend one another. Forgiveness is appropriate to friendship. None of us will be perfect in this life, and we need to know that this is true even for our closest relationships.

Friends can pray together.

Sometimes I ask the couples on Engaged Encounter weekends whether they pray together. They often respond with a puzzled look. Sometimes they blurt out that they go to Mass together—which I commend heartily. But many engaged couples don’t seem to have gotten to the point where they realize that the special type of friendship that they share can have its deepest roots in prayer.

In Catholic thinking, friendship is about becoming holy. Thus it is about love. The holy person is the loving person.

Our deepest friendships are spiritual. They are about loving God and all the neighbors put in our path by God. Love reaches out. It builds a network of friends.

(Oblate Father John W. Crossin is executive director of the Washington Theological Consortium in Washington, D.C.)

Friends share love, trust, respect

This Week’s Question
How do you define friendship?

“It’s an emotional connection between two people that allows them to help one another and allows them to share things which they wouldn’t share with people not so close to them.” (Amy Balf, Covington, Tenn.)

“Friendship is an ever-deepening relationship with roots of trust and respect.” (Sue Frey, Springfield, Mo.)

“Friendship is the mutual bond of close trust that people have for one another.” (Sarah McNinch, Greenville, Maine)

“Friendship is your best friend, who cares about you, wants to help, [and even jumps in the water before you do.]” (Merlin Running Crane, Heart Butte, Mont.)

Lend Us Your Voice
An upcoming edition asks:

What new stage of life—one that began with a child’s birth, middle age or retirement—required the greatest reflection and preparation on your part? Why?

To respond for possible publication, write to FaithAlive! at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. †
It's wonderful when we get the chance to eulogize someone who has lived a good life. Uncle Ole is now 90, but thankfully he's still sharp as a tack. Ole always mentioned that he's still sharp, and able to appreciate the sincerity of our regard.

Ole is a farmer, the son of Norwegian immigrants to Wisconsin over a century ago. He and my Aunt Margaret have lived in the same beautiful valley near the Eau Galle River since they were married more than 60 years ago. Although he runs a dairy farm, Ole also maintains many acres of cultivated crops in earlier days. He put a beautiful valley near the Eau Galle River to good use. He and Aunt Margaret have raised seven children, all as bright and intellectually curious as their father. Ole is a historian and archivist for the state of Iowa and another is a microbiologist whose work has brought him international honors. The other “kids” are equally creative, with broad interests and skills that include weaving, teaching, medicine, gardening and keeping abreast of national affairs. They are readers, thinkers and hard workers. Family has always been of the utmost importance to Ole.

Still, Uncle Ole is one of the most humble men we know. At huge family gatherings (and in my family, all gatherings are huge) he’s the quiet one sitting in the back in his John Deere cap, sipping a beer with some of the grandkids. He’s always pleasant and funny in his low-key way. For that reason, it amused all of us that Ole would never again admit that he was gussied up in tuxedo and evening gown to meet the King of Sweden on the occasion of a state visit. We've seen the photos of the event, so we know it happened even though we never heard about it from Ole.

Uncle Ole is one of the kindest men around. He and Aunt Margaret have entertained many guests, including tourists in extended summer visits to their peaceful valley. He’s adored by children and dogs, which he could reason with if he wanted. Ole has been in our family so long we’ve all forgotten that he’s not a blood relative. In fact, it’s possible we might like him more than some of the blood relatives. (Just kidding, relatives!)

The Carmelite sisters in Terre Haute have written of St. Joseph: “I am of all men the most humble, yet from all, I have received the most.” Because of this unqui-silence, and peaceful are all my ways.”

Sounds like a description of Uncle Ole. We are all sincerely grateful that God has allowed us to have this wonderful man in our midst for 90 years.

(Cynthia Dewes, a member of St. Paul the Apostle Church Parish, is a regular columnist for The Criterion. †)
The Book of Malachi supplies this weekend’s Liturgy of the Word with its first reading. Actually, Malachi is not the name of the author of this book. Rather, it refers to a title, “Messaggero di Io, il Giudice.” The book is written in Hebrew and there are most likely several scribes behind this work. The book is written about 400 years before Christ.

As in the cases of all the prophets, the purpose of Malachi is to summon the people to greater religious devotion. This book was written, it can be believed, in the aftermath of religious reforms. It probably was an effort to reinforce these reforms.

Many prophets warned people that if they did not return to a more exacting observance of religion, they would reap the whirlwind. Such is the case in this reading. One terrible day, God will come with swift and final justice. The wicked and the lukewarm will not escape.

For its second reading, the Church this weekend offers us a passage from the Second Epistle to the Thessalonians. In this reading, St. Paul again declares how seriously he took his vocation to be an Apostle. He says that he imposed on no one. Further, he says that he has worked day and night in order to be an example. He was focused on his vocation and on it alone. St. Luke’s Gospel is the source of the last reading for this weekend.

Generally speaking, in reading the four Gospels, the Church teaches that we should be aware of three stages of interest. The first stage is the actual life of Jesus. The events in the Lord’s life, told in the Gospels, are important. Circumstances surrounding these events are important.

The second stage is the experience of the Christian community at the time when the Gospel was written, and for which the Gospel was written.

The third stage is the context that the text of the Gospel itself literally creates. Quite clear throughout Luke, and surely in this reading, is the fact that Christ, and then Christianity, faced serious hostility in the first century A.D. Roman imperial world. The message is crystal clear in this reading. Indeed, Jesus warns the disciples that they will be hated simply because they are disciples. He predicts catastrophes that in time actually occurred.

Most shocking of all predictions was the Lord’s announcement that one day the temple would fall. It was so shocking because the temple was regarded as God’s dwelling on earth—indeed as a symbol of God. To say that the temple would fall could be construed to mean that God, the almighty, the eternal, would fall. Of course, Jesus also said that God would rebuild the temple, and that the new temple—the new dwelling of God—would be himself.

Reflection

The Gospel reading from St. Luke is typical of other sections of the same book. It is somber and almost chilling in its warning that terrible things will happen.

When the Gospel was written, also quite likely at the time of Jesus, Christians were seeing their own friends and enemies turn against them. It was a frightening sight. It was to be left alone in the face of enemies.

These readings remind us that we cannot choose our circumstances in every situation. We are at the mercy of fate and often of other human beings. Others can gather opposition against us. Circumstances in our lives can be very perplexing.

Our task as Christians, indeed our only option, is to be true to the Gospel. As Paul indicates, nothing else truly matters. Being with God for eternity is the only reason to live.

Pursuing this ideal of being with God requires deep and uncompromising commitment. We cannot hesitate. We cannot turn away.

However, God will assist us. He will finally reward us with the everlasting gift of life.

The Sky

a perfect reminder

that our perfect God

lived on this earth

and became the perfect

Sacrifice

then ascended to heaven

in a cloud

day one He will return

in the same way

and we will know

Him

perfectly

By Mary Kuhns

(Mary Kuhns is a member of Holy Name of Jesus Parish in Beach Grove. This column appeared in the desert just north of the Phoenix metropolitan area during brief showers on Sept. 19 in Arizona that were brought on by the remnants of Hurricane Ivan and its meteorological aftershocks.)

My Journey to God

Readers may submit prose or poetry for faith column

The Criterion invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in the “My Journey to God” column. Seasonal reflections also are appreciated. Please include name, address, parish and telephone number with submissions.

Send material for consideration to “My Journey to God,” The Criterion, P.O. Box 1717, Indianapolis, IN 46206 or e-mail to criterion@archindy.org.
November 12
Holy Rosary Church, 520 St.
vens St., Indianapolis. Luman
meeting, Mass, 6:30 a.m.,
breakfast in Parish Hall, free of
charge. Information: 317-782-6704.

St. Rita Church, 8709 Preston
Highway, Louisville, Ky. (Ar-
dioce of Louisville). Charis-
tic Mass, 7 p.m. Information:
502-239-0208.

November 12-13
St. Augustine Home for the
Aged, 234 W. 16th St. Indian-
apolis. Little Sisters of the Poor,
Annual Thanksgiving Dinner,
7:00 p.m. Information: 317-259-4769.

November 12-14
St. Mark the Evangelist Parish,
553 E. Wooded Ave., Indian-
apolis. “Craft Jumble” at “Box
Sale,” 35 craft booths, lunch,
baked goods, pick your own.

November 13-14
St. Thomas Aquinas Church,
4625 N. Kenwood Ave., Indian-
apolis. “Worshiping Creation,”
celebrating the diversity of all
God’s people, Sat., 5:30 p.m.
Mass, Sun., 8 and 10:30 a.m.
Masses. Brindisi Brother Cyber

November 13-14
St. Anthony Parish Church,
9191 Outer Loop, Louisville,

November 13-17
St. Thomas Aquinas Church,
4462 N. Kenwood Ave., Indian-
apolis. “Welcome Weekend,”
celebrating the diversity of all
God’s people, Sat., 5:30 p.m.
Mass, Sun., 8 and 10:30 a.m.

November 13-18
St. Anthony Parish Church,
4461 E. 56th St., Indianapolis.
Parish mission, “A Spirituality for an Evan-
gelizing Parish,” 7:30-15 p.m.
Information: 317-257-4297.

November 14
St. Anthony Parish, 379 N.
Indiana Ave., Indianapolis. Embroidery party, 1-3 p.m., free of charge.

Holy Name Parish, 89 N. 17th
Ave., Beech Grove. Annual
Christmas Bazaar and Chicken
Noodle Dinner, baked goods, children’s games, 12:30-5 p.m. Information: 317-784-5544.

Novak’s and DM Center, RxBiw,
(located on 295 South, 8 mile
east of 421 South, 12 miles south of
Versailles). Mass, 3:30 p.m., with Father Elmer Buwarf. Information: 317-689-3551 or e-mailｋｂｉｗｉｔｂｉｗｉｔｋｂｉｗｉｔｋｂｉｗｉｔ
or log on to Schoenstatt Web site
at www.schoenstatt.org/theway

November 16
St. Thomas Aquinas Church,
4625 N. Kenwood Ave., Indian-
apolis. “Worshiping Creation,”
celebrating the diversity of all
God’s people, Sat., 5:30 p.m.
Mass, Sun., 8 and 10:30 a.m.

November 17
Marion College, Allison Men-
on. 3200 Cold Spring Road,
Indianapolis. Civil Dwi meet-
ing, Mass: 4:45 p.m., Marian
college Chapel, Reservations: 317-253-1678.

November 18
Holy Name Parish, 89 N. 17th
Ave., Beech Grove. Saint
Meinrad School of Theology
workshop, “A Parish: Past,
Present and Future,” 7:30 p.m.
Information: 317-955-6451.

St. Vincent de Paul Parish,
171 St., Richmond. Lawrence
County Catholic Downtown,
“Walking in Holiness,” 6:15 p.m.,
childcare provided. Information:
317-824-6535.

November 18-20
St. Rita Church, 1733 Dr. An-
drew J. Brown Ave., Indian-
apolis. Revival. “Unity-One
Body Under God,” Divine
Word Father Kaperick begins the

November 19
Marion College, Mother Theresa
Hackelmeier Memorial Library,
3200 Cold Spring Road, Indian-
apolis. Alumni Association, Graduation Bash, 6-10 p.m. Information: 317-955-6213.

St. Francis Hospital, 811 S.
Emerson Ave., Indianapolis.
Couple to Couple League,
Natural Family Planning (NFP), 9-11 a.m. Information:
317-426-2226.

Indianapolis Franciscan Center,
22143 Main St., Oldenburg.
“Retreat, ‘Til You’re Sweating,”
no charge. Information: 317-803-4437 or e-mail
kescal@oldenburg.org.

November 20
St. Anthony Parish Church,
4625 N. Kenwood Ave., Indian-
apolis. “Worshiping Creation,”
celebrating the diversity of all
God’s people, Sat., 5:30 p.m.
Mass, Sun., 8 and 10:30 a.m.

November 21
St. Rita Church, 1733 Dr. An-
drew J. Brown Ave., Indian-
apolis. Annual Thanksgiving Dinner, crafts, gifts, decorations, food,
Santa visits, 9 a.m.-3 p.m.

St. Michael Parish, 519 Jeffer-
s, Episcopal. Sunday School,
Church School. Call To Work
Upright–Part II,” 9:30 a.m.,
childcare provided. Information: 317-462-2246.

November 21
St. Rita Church, 1733 Dr. An-
drew J. Brown Ave., Indian-
apolis. 85th Anniversary Mass,
Divine Word Father Kaperick,
Celebrant, 10 a.m. Information:
317-632-9349.

Monthly Second Mondays
Church, 1932 John St. Francis.
Holy hour for vocations to
priesthood and religious life, 7 p.m.

See ACTIVE LIST, page 11
Eucharist
continued from page 11

Mama nobilissimae Domini (“Stay with Us Lord”), which was issued at the start of the Year of the Eucharist. The pope encour-
gaged the faithful to “experience Sunday as the Day of the Lord and as the day of the Church” (#23).

Later in the same letter, he stated that a “revival in all Christian communities of the celebration of Sunday Mass” was one of his primary aspirations for the Year of the Eucharist (#29).

The importance of the Holy Father places on Sunday Mass was shared on that late October Saturday evening by Paul and Rose Eckstein, members of St. Louis Parish for nearly 40 years.

“This is what keeps us going,” Rose said. “We couldn’t do any of the things that we have to do during the week without this nourishment.”

Some of the Eckstein’s children and grandchildren were also coming to worship at the Saturday evening Mass. Paul explained that he likes to make the Lord’s Day “a day for the grandkids also, to try to bring them up with the same beliefs that we were brought up with.

But the Mass that the Ecksteins attended had in it ties that bound more than a couple of generations. Father Daniel Mahan, the pastor of St. Louis Parish, explained afterward that the church in which they worshipped had been built in 1870 by the first members of the parish, which was founded in 1868.

“IT struck me when I arrived here in 2002 at how new the church was,” Father Mahan noted. “Built in 1870, but there is not a single squeak in the floor. There is nothing out of place because every genera-
tion has reinvested in the church building.”

Father Mahan said that the parishioners’ dedication to their church is ulti-
mately a demonstration of their devotion to the Eucharist.

Bringing the past into the present at the Lord’s Day Eucharist extends beyond praying with children and grandchildren, and the churches built by our ancestors.

Pope John Paul II noted in Dei Dominici (“The Day of the Lord”), an apostolic letter issued in 1998, that “at Sunday Mass, Christians relive with particular intensity the experience of the Apostles on the evening of Easter when the Risen Lord appeared to them” (#33).

He went on to emphasize that this expe-
rience was marked by their joy at being in the presence of Jesus, raised from the dead.

This intense joy was in the air at Holy Angels Church in Indianapolis on Sunday morning, Oct. 31, as the members of the traditionally African-American parish wor-
shipped during the Lord’s Day Eucharist. This happiness came out especially as the congregation joined with the parish’s Gospel choir in the music sung at the Mass.

But following the Eucharist’s conclusion,

Father Clarence Waldon, pastor of Holy Angels for 34 years, noted that the joy of those who worship on Sundays there flows from their gratitude to God for bringing them through life’s troubles.

In an announcement before Mass, one parishioner thanked God simply for bringing him through the night.

“I think that’s a real lived experience for many of our parishioners, that [God] really brought them through,” Father Waldon said. “He brought them through last night, and the nights of their lives.”

During the announcements before the dismissal, Daryl Whitley thanked his fel-
low parishioners for their prayers following the recent death of his paternal grand-
mother and the heart bypass surgery of his mother.

Whitley, a lifelong member of the parish, later spoke of the importance of both of these loved ones in nurturing his and his siblings’ life of faith and love for the Eucharist. He grew up in a single-par-
ent household and also grew to see his parish, and especially Father Waldon, as a real extended family.

“It’s small enough to where you can get to know everybody,” Whitley said. “And it

The Active List,
continued from page 12

Second Tuesdays
St. Pius X Parish, 7200 Sarto Dr.,
Indianapolis. Support Group for
Separated and Divorced
Catholics. 7 p.m. Information:
Archdiocesan Office of Family
Ministries, 317-236-1596 or 800-
382-9836, ext. 1596.

Second Thursdays
St. Luke Church, 7750 Holliday
Dr. E., Indianapolis. Holy hour
for priestly and religious voca-
tions, 7 p.m.

Second Saturdays
St. Agnes Parish, Brown County
Public Library, Nashville, Brown
County Widowed Support
Group. 3 p.m. Information and
directions: 812-988-2778 or 812-
988-4429.

Third Sundays
Christ the King Church, 1827
Kessler Blvd., E. Dr., Indian-
apolis. Exposition of the Blessed
Sacrament, 2 p.m.-7 a.m. Mon-
day, rosary, 8 p.m. Open until
midnight.

Third Mondays
St. Matthew Parish, 4100 E. 56th
St., Indianapolis. Young
Widowed Group, sponsored by
archdiocesan Office of Family
Ministries, 7:30 p.m. Informa-
tion: 317-236-1596 or 800-382-
9836, ext. 1596.

Third Tuesdays
St. Francis Medical Clinic, 110
N. 17th Ave., Suite 300, Beech
Grove. Chronic pain support
group, 7-8 p.m. Information:
317-831-1177.

Third Wednesdays
Holy Name Church, 89 N. 17th
Ave., Beech Grove. Holy hour
and rosary, 6 p.m. Information:
317-784-5454.

Third Thursdays
St. Jude Church, 5555
McFarland Road, Indianapolis.
Rosary, 7:30 p.m. Information:
317-783-1445.

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The heart to fight until remission
One of a select few accredited bone marrow transplant programs in the nation.

The courage to listen and anticipate
A comprehensive array of services dedicated to women and children’s health.

Rebuild and restore
One of the top five total joint replacement programs in the country.

With machines, medicine, and faith
A philosophy of healing that incorporates our Franciscan values of compassionate concern, joyful service and respect for life.

We are leading the way
Dr. Richard G. Landini was retired president of Indiana State University, Catholic Community Foundation trustee

Dr. Richard G. Landini, a native of St. Joseph in Terre Haute, died on Oct. 24. He was 80. Landini was the eighth president of Indiana State University in Terre Haute, serving from May 15, 1975, until his retirement on Aug. 1, 1992.

Landini also was active in Church ministries and was a member of the board of trustees of the Catholic Community Foundation for the Archdiocese of Indianapolis. Landini also supported the ministries of the Displaced Carmelite sisters at the Monastery of St. Joseph in Terre Haute.


Landini was born on June 4, 1922, in Pittsburg, in Manhattan, N.Y. After earning his bachelor's degree, he held faculty or administrative positions at the University of Florida, Arizona State University, the University of Notre Dame and the University of Florida, beginning the presidency of Indiana State University in 1975. He was the author of numerous essays, articles and reviews published in more than 17 publications and had received several academic honors. He also served on several national committees related to higher education and traveled throughout the world on behalf of universities and collegiate associations.

Landini also served as a member of the board of directors for a number of community organizations in Terre Haute.

Surviving are his second wife, Barbara Lee (Shelley) Landini; five children, Cynthia Ewicks of Greenwood; Greg Landini of Iowa City, Iowa; Matt Landini of Carmel, Ind.; Richard Landini of Missoula, Mont.; and Vic Landini of Carmel, Ind.; two brothers, Francis father Lawrence Landini of Columbus, Ohio, and Michael Landini of Saunderstown, R.I., and nine grandchildren.

Benedicte Sister Mary Sarah Bramggen served in music ministry

Benedicte Sister Mary Sarah Bramggen of Monastery Immaculate Conception in Ferdinand, Ind., in the Evansville Diocese, died on Oct. 30 in the monastery infirmary. She was 88. The Mass of Christian Burial was celebrated on Nov. 2 at Monastery Immaculate Conception. Burial followed in the monastery cemetery.

Sister Mary Sarah was born Mary Regina Bramggen on Sept. 7, 1924, in Terre Haute. She entered the Sisters and the music and liturgy consultant for the Owensboro Diocese in Kentucky for three years.

Since 1987, she served as organist and church office secretary and in various support ministry positions.

Sister Mary Sarah was served in music ministry in 2004. She was a member of the board of trustees for a number of universities and collegiate associations.

Landini was 80. Landini was the eighth president of Indiana State University in Terre Haute, serving from May 15, 1975, until his retirement on Aug. 1, 1992.

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The Roman Catholic Archdiocese of Indianapolis is seeking a full-time purchasing assistant to assist the director with taking orders from parishes, schools and agencies, placing orders with vendors, and processing invoices. Excellent communications skills, basic computer knowledge, and a high degree of accuracy are required. Previous experience in purchasing is helpful but not required.

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

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really creates more of a family atmosphere. I really feel as though I have just a whole lot more mothers and fathers and sisters and brothers.

“Father [Waldon] has been an instrumental part of my life. He’s truly become not only just a pastor to me, but like a father and a mentor as well. Without his guidance, I know that I wouldn’t be where I am right now in my walk with Christ.”

That same Sunday, Beatriz Novelo worshipped at St. Mary Church in Indianapolis, where she is a member. St. Mary Parish has a large number of Hispanic members. Masses are prayed in Spanish twice each Sunday.

Born in Mexico, raised in California and a resident of Indianapolis for the last 10 years, Novelo, like Whitley, drew a connection between Sunday Mass and her family life. Yet she also connected her worship to her broader Hispanic cultural identity.

“It’s very important because I was born in Mexico and raised in [the United States],” Novelo said. “I’m used to both communities, but I just feel so much a part of my people. I feel more a part of the community when everyone is speaking my own language, and that’s my first language, the language, my parents speak.

“I have two kids who were born here and it’s very important for me to have them involved ... so they won’t lose who they are, their identity.”

The way in which individual families and the parish as a whole draw life and strength from the Lord’s Day Eucharist is a common bond among the diversity found in these three communities.

“I think it’s important to remember that sometimes we keep the Lord’s Day,” Father Mahan said, “[but] more frequently the Lord’s Day keeps us.”

“SUNDAY continued from page 13”

Above, having just been nourished in soul by the Eucharist, Hispanic members of St. Mary Parish in Indianapolis gather in the church’s narthex after Mass on Oct. 31 to buy homemade Mexican food to nourish their bodies as well.

Right, Jaelyn Whitley, left, smiles at her father, Daryl Whitley, during a Mass celebrated on Oct. 31 at Holy Angels Church in Indianapolis. Joining them at the Mass were Daryl’s sister, Rhonda Pack, second from left, and maternal grandmother, Mattie Pillow, right. Daryl said that the parish is an extended family for him that is drawn together by the Eucharist.

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