Pilgrims come from near and far to Shrine of Our Lady of Monte Cassino

By Sean Gallagher

ST. MEINRAD—On a recent warm Sunday afternoon in October, pilgrims from across Indiana, Kentucky and Tennessee wound their way to the Shrine of Our Lady of Monte Cassino to seek Mary’s intercession.

Some were young children making their first pilgrimage to Monte Cassino. Others drove hours to show their love for the Blessed Mother. Some made a short trip from nearby towns. Others drove hours to show their love for the Blessed Mother.

And it was that love that united the approximately 500 pilgrims that came to the small sandstone chapel built by the Benedictine monks of Saint Meinrad Archabbey in the early 1870s.

The pilgrims who came to Monte Cassino literally followed in the footsteps of the faithful who have made their way to the top of that hill on the outskirts of the village of St. Meinrad for more than 150 years.

In the cold of a January day in 1871, Benedictine monk and pioneer of the shrine movement Father Joseph Ribera, OSB, climbed the hill to pray before a wayside shrine for Mary’s protection.

The continuing emigration of Christians from the Middle East, especially the emigration of the young and the well-educated, threatens the very survival of Christianity in the region in which it was born, the midem report said.

War, conflict, economic and political pressures all have combined to urge people to flee the region, the report said. Christian leaders and all people of good will must pressure their political leaders to work for a resolution of the Israeli-Palestinian conflict, and an end to the ongoing violence and instability in Iraq, it said.

However, Patriarch Naguib said, “the danger that threatens Christians in the Middle East comes not only from their Jewish neighbors but also from an ongoing war in Iraq.”

Pope Benedict XVI plans to lead a Mass of canonization for six new saints, including an Australian nun and a Canadian brother, calling them “shining examples” of holiness and the power of prayer.

VATICAN CITY (CNS)—Pope Benedict XVI proclaimed six new saints, including an Australian nun and a Canadian brother, calling them “shining examples” of holiness and the power of prayer.

Thousands of pilgrims from Australia applauded and waved their national flags after the pope pronounced the formula of canonization on Oct. 17 in St. Peter’s Square for Blessed Mother Mary MacKillop, who educated poor children in the Australian outback in the late 19th century. She became the country’s first saint.

In his homily, Pope Benedict said St. MacKillop, 1842-1909, was a model of “zeal, perseverance and prayer” as she dedicated herself to the education of the poor in the difficult territory of rural Australia, inspiring other women to join her in the country’s first community of religious women.

“She attended to the needs of each young person entrusted to her, without regard for station or wealth, providing both intellectual and spiritual formation,” he said. Her feast day is celebrated on Aug. 8.
SHRINE continued from page 1

May and October—months traditionally dedicated to Mary by Catholics—to pray the rosary every night.” At the Abbey, Oct. 10, he was accompanied by his children and grandchildren. His daughter, Mary Beth Johnson, drove three hours with her children from Elkhart, Ind., to the Abbey. “It brings back memories because we used to come up here as kids,” Johnson said. “And so I bring [my children here]”

On that same day, St. Mary parishioner Nick Wagner of Huntingburg, Ind., in the Evansville Diocese, brought his four young children—ages 8, 5, 2 and 1—in much the same way that Linderer did with his children decades ago. And he made the pilgrimage for the same reasons as Linderer—his parents had brought him here when he was a child.

“I enjoy bringing them here,” Wagner said. “We like to come here a couple of times a year for the pilgrimage and enjoy the afternoon. Then we go get ice cream afterward. It’s a good tradition.”

Some of the pilgrims learned about the shrine in more contemporary ways.

Dawn Leedom of Florence, Ky.—more than a two-hour drive from St. Meinrad—started making the pilgrimage after her now-deceased mother discovered the shrine on the Internet about a decade ago.

Leedom was accompanied on Oct. 10 by her 26-year-old daughter, Courtney and her 15-year-old daughter, Libby. “I just feel so good when I come,” Leedom said. “I look forward to it every May and October. I just love getting closer to Mary. She has been coming on the pilgrimage for the past 20 years, and I just love it,” Greenwood said. “I love the Blessed Mother and I love the faith. My dad and mom drilled it into us. My dad prayed the rosary every night.”

Looking out at the hundreds of pillows who had come from near and far to the shrine like so many people have for so many years, Greenwood said, “It’s wonderful that they give the Blessed Mother and Jesus this devotion.”

For more information about the Shrine of Our Lady of Monte Cassino in St. Meinrad, log on to www.saintmeinrad.edu/shrine.aspx

Pope tells seminarians abuse crisis cannot disrupt priestly mission

VATICAN CITY (CNS)—In a letter to the world’s seminarians, Pope Benedict XVI said that, in the face of widespread religious indifference and the recent moral failings of clergy, the world needs priests and pastors who can serve God and bring God to others.

The pope encouraged seminarians to overcome any doubts about their vocation and the priestly celibacy that may have been prompted by priests who “disfigured” their ministry by sexually abusing children. He said that “even recentře narrowing of the Church’s understanding of sexuality is not a substitute for the whole person.”

The pope recalled that in December 1944 he was drafted for military service, the company commander asked each of us what we planned to do in the future. I answered that I wanted to become a Catholic priest. The lieutenant repeated: “Then you ought to look for something else. In the new Germany, priests are no longer needed.”

I knew that this ‘new Germany’ was already coming to an end, and that, after the enormous devastation that made so many countries unliveable, the countries, priests were needed more than ever,” he wrote.

Today, he said, many people are no longer aware of God, and instead seek escape in euphoria and violence. The priesthood is again viewed as outdated, yet priestly ministry is crucial in helping people see God’s presence in the world, he said.

The pope said the sex abuse scandal shed a light on the need for the seminary to help form “the right balance of heart and mind, reason and feeling, body and soul” among future priests.

This also involves the integration of sexuality into the whole personality,” he said. “It is not integrated within the person, sexuality becomes banal and destructive.”

Recently, he said, he had seen with great dismay that some priests disfigured their ministry by sexually abusing children and young people. Instead of guiding people to greater human maturity and setting an example of the abase behavior caused great damage for which we feel profound shame and regret,” he said.

As a result of all this, many people, perhaps even some of you, might ask whether it is good to become a priest, whether the choice of celibacy makes any sense as a truly human way of life. Yet even the most reprehensible acts cannot discredit the priestly mission, which remains great and pure,” he said.

He expressed gratitude for the many exemplary priests who demonstrate that ordained ministers can live a life of celibacy, and give witness to an “authentic, pure and mature humanity.” At the same time, he said that in the wake of sex abuse cases, the Church “must fulfill all the more watchful and attentive” in evaluating vocations.

Growth in human maturity was one of several elements that the pope underlined in priestly formation. The others were:

• Developing a personal relationship with Christ. The priest is first and foremost a “man of God,” the pope said, and added, “For us, God is not some abstract hypothesis; he is not some stranger who left the scene after the ‘big bang.’ God has revealed himself in Jesus Christ.”

In that sense, he said, the priest “is not the leader of a sort of association whose membership he must to maintain and expand. He is God’s messenger to his people.”

• Dedication to the Eucharist, and to knowing and understanding the Church’s liturgy.

• The importance of the sacrament of penance in their lives, which can help priests resist the “coarsening of our souls” and “develop a tolerance toward the failings of others.”

• Appreciation for popular piety which, although it can at times be somewhat superficial, cannot be dismissed and is indeed “a church of God’s great treasures.”

• The seminary as a place of study. The pope said today’s priest must be familiar with Scripture, the writings of Church Fathers, the teachings of the councils, canon law and the various branches of theology.

• The seminary as a community. Because priestly vocations today arise in very disparate situations—after secular professions, in Catholic lay movements, following deep personal conversions—candidates for the priesthood “often live on very different spiritual continents.” It is important that the seminary draw such experiences together, advancing “above and beyond differences of spirituality,” he said.
‘Christ Our Hope’ appeal supports retired and future priests

By Sean Gallagher

Father Joseph Sheets has ministered as a priest in central and southern Indiana for more than 50 years. But while his ministry assignments have taken him to various corners of the archdiocese, he has only served in six parishes and ministered as the pastor of only two parishes: St. Mary Parish in Lanesville and St. Ambrose Parish in Seymour.

Since retiring in 2001, Father Sheets has assisted in several of the archdiocese’s 151 parishes, often celebrating weekend Masses when a faith community’s pastor or sacramental minister is away or sick.

“I really enjoy getting around to the parishes,” said Father Sheets. “I thought when I retired that it was no use staying in one parish the rest of your life when you’ve never even seen the rest of the archdiocese.”

So it has only been in the past decade that Father Sheets, in his continued ministry in retirement, has come to see many of the Catholics across the archdiocese who contribute to the care of retired priests through their participation in the “Christ Our Hope: Compassion in Community” annual appeal.

In the appeal, the archdiocese is organized in five regions based on its deaneries: Batesville and Connersville, Bloomington and Seymour, Indianapolis, New Albany and Tell City, and Terre Haute.

The financial goal for each region to support the ministry of celebrating the sacraments—caring for retired priests and providing for the formation of permanent deacons and future priests—is based on the number of households in that region.

In the past year, the 78-year-old priest has come to appreciate the care that the archdiocese provides even more as he has experienced some health challenges. The health insurance provided to retired priests by the archdiocese covered the costs of his medical treatment.

“(The health care insurance) is tremendous,” Father Sheets said. “I don’t know what I’d do without it.”

Father Eric Johnson doesn’t know what he would do without Father Sheets’ regular assistance at St. Agnes Parish in Nashville.

Father Johnson, the archdiocese’s vocations director, is also the sacramental minister at St. Agnes Parish. But in his duties as vocations director, he needs to be out of the parish about one weekend a month.

Father Sheets has agreed to fill in for Father Johnson when he needs to be away promoting vocations to the priesthood across the archdiocese.

“That just wouldn’t be possible without the consistent service of Father Sheets,” Father Johnson said. “He frees me up to do the work that I need to do. And if he weren’t there, there would be an element in my vocation work that would be lost.”

Part of that vocation work is supporting the archdiocese’s seminarians—its future priests.

If a priest like Father Sheets, who has ministered for more than 50 years, has served in only a small fraction of the archdiocese’s parishes, a seminarian like Jerry Byrd is likely to have experienced even less of the Church in central and southern Indiana.

Nonetheless, Byrd is encouraged by the fact that people have never met him to contribute to his continued priesthood formation through their contributions to Christ Our Hope.

“Seminarian Adam Ahern, a member of St. Anthony Parish in Morris, is still a number of years away from ordination. He will soon complete his formation at Bishop Simon Brute College Seminary in Indianapolis.

Ahern’s home parish is in southeastern Indiana in a far corner of the archdiocese, and is closer to Cincinnati than to Indianapolis. But knowing that Catholics in Terre Haute, Richmond, Bloomington and Jeffersonville are all supporting his priestly formation through Christ Our Hope means a lot to him.

“It’s such a great encouragement and blessing to know that these people are supporting their Church,” Ahern said. “It’s a humbling feeling to know that they’re putting so much behind these people are supporting their Church,” Ahern said. “It’s a humbling feeling to know that they’re putting so much behind me and yet they may never get to meet me.

“It makes me feel honored to serve them, and hopefully one day bring Christ to them.”

During his time at St. Meinrad, Byrd has seen the number of seminarians from the archdiocese in formation there gradually increase. The cost of their studies and formation are supported by contributions to Christ Our Hope.

Byrd said that this growing community of seminarians “meets the need that there are more men who are at least willing to give [discerning a call to the priesthood] a try. “It’s really nice to have that kind of community,” Byrd said. “I’ve got my friends here … who I’m really close to. But then I’ve got my diocesan brothers who, whether we’re really close or not, we’re going to be working together in ministry, those of us who [will be] ordained.”

(For more information about the “Christ Our Hope: Compassion in Community” annual appeal provides support for the archdiocese’s retired priests.)

Bethlehem University students face obstacles in quest for higher education

BETHLEHEM, West Bank (CNS)—Students travel great distances, and put up with checkpoints and other travel restrictions on a near-daily basis to attend Bethlehem University, the only Catholic university in the Palestinian territories.

Looking from the back row of an outdoor amphitheater on campus, one of the students gazed at the Israeli separation barrier, which many of the students must cross to get to school. The barrier is a series of barbed-wire fences, security roads and looming cement slabs that, if completed as planned, would stretch 400 miles through the West Bank and restrict the movement of 38 percent of the residents of the West Bank.

“You have to have the magnetic ID to go to Jerusalem,” said Chris Jujat, a second-year accounting student from Jerusalem. “This is a long process to go someplace eight kilometers [five miles] away.”

“We need to cross the border to Jordan to go to the airport,” added Jacob Leibi, who is visiting Washington over the summer and who, like his fellow students, chafes at the restrictions on seemingly ordinary travel.

Last December, the Israeli High Court ruled that Berlanty Azzam, a Gaza-born student, was a security risk by virtue of being a resident of the Gaza Strip, and it banned her from attending classes at Bethlehem University. She had managed to complete her education and graduate in January through correspondence courses. Yet despite the difficulties, a sense of hope persists.

“I hope to become a successful travel agent,” after graduation, said Elen Kurt, a first-year Bethlehem University student who spoke with a nearly imperceptible accent. “I hope one day to open my eyes and see peace, really.”

“I support nationwide resistance,” to Israeli rule, Leibi said, “but education is the greatest weapon.”

Yet the students’ thirst for education has led to a remarkable growth in the student body.

The university’s enrollment, which was 2,300 students a few years ago, is now up to 3,000. Students can major in a variety of fields that are apropos to their ongoing reality, including peace studies. There is also an expanded hotel- and restaurant-management curriculum as students prepare for the day when there will be an independent Palestinian state, with tourists flocking to Bethlehem and other Holy Land cities.

Bethlehem University students talk on campus in Bethlehem, West Bank, on Sept. 22.


**Making Sense Out of Bioethics/Fr. Tad Pacholczyk**

**Defend the dignity of our brothers and sisters with dementia**

I once heard a remarkable story from a woman named Cecilia sitting next to me on a long flight. She told me how her mother had suffered from dementia for many years, eventually reaching the point that she could no longer recognize any of her children when they would visit her at the nursing home. She then changed the tone of the conversation immediately when she added, “But there’s also beauty in it.” When I asked what she meant, she explained, “I love singing, and as an African-American, I’ve got a strong voice. I sometimes visit nursing homes near my house just to sing for the patients, to do something different and break up their routine a little. I still remember 12 years ago, I decided I would sing for my Mom.” Cecilia said, “She didn’t have a clue who I was, and didn’t respond to much of anything because the dementia was so advanced. She seemed almost catatonic. "By chance, I had crossed one of her old hymnals with the Baptist songs we used to sing in church back then. She used to know most of them by heart. Well, those old hymns stirred up something inside of her and, after I started singing, she suddenly picked up and began to sing along with me! Yup, there’s always someone there.”

Cecilia’s story is shocking because it runs against a cultural tendency today, which is to dismiss those struggling with dementia as if they were no longer human. Those patients, however, clearly deserve much more from us than the kind of benign neglect—or worse—that they occasionally receive.

Many of us fear a diagnosis of dementia. We worry about “surrounding our core” or “losing our true self” to the disease. Many of us wonder how our loved ones would be able to undergo such challenges.

Steven Sahat, writing in *The Journal of Clinical Ethics*, challenges the reduced view of dementia care with these words: “Is his or her personhood recognized and supported, or neglected in favor of the assumption that he or she is, at all, exists. . . Do we assume that the afflicted rarely if ever recognizes the need for care?”

Sometimes we may view the situation more from our own vantage point rather than the patient’s. A recent report on care for the elderly, physicians Bernard Lo and Laurie Dombrandt put it this way: “Family members and health professionals sometimes project their own feelings onto the patient. Life situations that would be stressful to young healthy people may be [made] acceptable to older, debilitated patients.”

Sahat notes how this raises the prospect of reducing the patient to a kind of object: “The dementia sufferer is not treated as a person, that is, as one who is an autonomous center of life. Instead, he or she is treated in some respects as a lump of dead matter, masquerading as human, drained, poured out, etc.”

The medical profession in particular faces a unique responsibility toward each individual with dementia, a duty to approach each life, especially in its most fragil— and incommunicado—moments with compassion, patience and attention.

When we think about our own personal care, or how to choose freely becomes clouded or even eliminated by dementia, we still remain at root the kind of creature who is rational and free, and the bearer of an inalienable human dignity. We never change from one kind of being into another.

Parents who have children born with a serious birth defect or behavioral problem would never suggest that their defect or impediment transforms them into another kind of being, into an animal or a pet. It never renders them "subhuman," even though their behavior, like those of advanced dementia patients, may at times be frustrating and very hard to bear. As Cecilia remamarked to me on the plane, “There’s always someone in there.”

 Pope John Paul II, in a beautiful passage from “Luminous Mysteries of Life,” speaks of “the god of life, who has created every individual as a ‘wonder.’ We are called to foster an outlook that ‘does not give in to discouragement when confronted by those who are sick, suffering, or at death’s door.’”

Those suffering from dementia challenge us in a particular way toward the beautiful and, at times, heroic response of Pope John Paul II, “perceiving in the face of every person a call to encounter, dialogue and solidarity.”

(Father Tadeusz Pacholczyk, Ph.D., earned his doctorate in neuroscience at Yale University and did post-doctoral work at Harvard University. He is a priest of the Diocese of Fall River, Mass., and serves as the director of education at The National Catholic Bioethics Center in Philadelphia. See www.ncbcenter.org)

**Be Our Guest/Scott Surette**

The Chileans’ miners’ rescue: Some eternal thoughts about our salvation

Watching the rescue of the miners in Chile was a powerful experience for a lot of people all over the world. We join each of the miners being brought up one by one. I was overwhelmed with some eternal thoughts. One of the most impressive things about this rescue is what a testimony it is to how precious each and every human life is. These trapped men were not famous people. They were ordinary miners that the world would not have thought much of outside of this event. And yet, once the world found out that they were alive and trapped, the entire world came together in the desire to bring them home. Even this group of ordinary “names” became very important to the whole world simply because there was the hope of saving them. And, inside, we all felt like we could see ourselves in the experience.

Watching the miners come up one by one was so powerful. With each rescued miner a large crowd gathered around, with the president of Chile and other important people all cheering, clapping, and crying tears of joy.

With every miner, there were always family members standing right there to greet them. I was overwhelmed just imagining that this might be what arriving in heaven will be like.

With God the Father, Son and Holy Spirit, all the angels and saints will gather around, cheering, clapping, and crying tears of joy over our rescue. And our...
El "Christ our Hope: Compassion in Community" stewardship appeal is much more than a financial appeal to the archdiocesan appeal. The success of this appeal is crucial to our ability to fund the many ministries and parishes that depend on church revenue from the Sunday and Holy Day collections as well as our endowments.

We obviously carry out more ministries than those that fall under education, vocations and charities. If you are wondering how we are paying for everything, there is no need to worry. In addition to our annual appeal, we also have revenue from the Sunday and Holy Day collections as well as money from our endowments.

I'm happy about the changes that we have made to our appeal. We have listened to people throughout the archdiocese, and I believe you will respond enthusiastically.

I need your help.

Do you have an intention for Archbishop Buechlein’s prayer list today?

You may email it to him at: Archdiocese of Indianapolis Prayer List Archdiocese of Indianapolis 1400 N. Meridian St. P.O. Box 1410 Indianapolis, IN 46202-1410

Archbishop Buechlein’s intention for vocations for October

Youth Ministers: that they may always encourage youth to consider serving in the Church, especially as priests and religious.

La convocatoria administrativa nos brinda la oportunidad de re-valorar la labor de Cristo

La convocatoria administrativa “Cristo, nuestra esperanza: compasión en nuestras congregaciones” es la convocatoria para financiar nuestras parroquias y de la Arquidiócesis. El éxito de esta convocatoria es crucial para nuestra capacidad para sostener la gran cantidad de parroquias que se encuentran en toda la Arquidiócesis. Este año nos hemos propuesto la meta de recaudar $5.7 millones a lo largo y ancho de la Arquidiócesis.

Tenemos la bendición de contar con muchas personas talentosas y con grandes dones en nuestras parroquias del centro y sur de Indiana, quienes comparten su tiempo, talentos y experiencia en los numerosos ministerios que ofrecemos, tales como nuestras excelentes agencias de obras de caridad católicas (Catholic Charities). Independientemente de si pensamos en los voluntarios que trabajan en Terre Haute, New Albany o Tell City, muchas personas necesitan valorar su donativo de tiempo y de talentos.

El Señor nos llama constantemente a trabajar en su reino, sea usted joven o mayor, nuestra Iglesia local necesita la ayuda de aquellos que dediquen algo de su tiempo, talentos y tesoro a nuestras parroquias y a nuestra Arquidiócesis.

Recientemente en la Misa escuchamos la parábola conocida del Evangelio según San Mateo, en la que Jesús relata a sus discípulos acerca del terrentamiento que contrata trabajadores para su viña. Hubo un tiempo en el que Jesús recompensó a algunos trabajadores más que a otros. Jesús es nuestro Amor, y la intención del Arzobispo Buechlein para vocaciones en octubre

Paso a paso: Quien tú puedas animar a los jóvenes a considerar servir a la Iglesia, sobre todo como sacerdotes y religiosos.

¿Tiene una intención que desee incluir en la lista de oración del Arzobispo Buechlein? ¿Puede enviar su correspondencia a: Lista de oración del Arzobispo Buechlein Archidiócesis de Indianapolis 1400 N. Meridian St. P.O. Box 1410 Indianapolis, IN 46202-1410

Traducido por: Daniela Guanipa, Language Training Center, Indianapolis.
Retreats and Programs

October 25
Our Lady of Fatima Retreat House, 5355 E. 56th St., Indianapolis, “Friends of Fatima Monthly Mass and Social,” 9 a.m., breakfast following Mass. Information: 317-545-7681 or spastof@archindy.org

November 7

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad, “Benedictine Wisdom for Everyday Living,” Benedictine Father Brennan Moss, presenter. Information: 800-581-6905 or MZfozler@stmeinrad.edu

November 6
Kordes Retreat Center, 820 E. 10th St., Ferdinand, Ind. (Diocese of Evansville), “Centering Prayer,” Benedictine Sister Mary Tertsch, presenter, 9:30 a.m.-3:30 p.m., $65 per person. Information: 812-367-1411 or katienr@benedictinn.org

Secular Franciscan anniversary

St. Jude parishioner Jean Maginnis of Indianapolis, center, poses with Holy Spirit parishioner Brian Foust of Indianapolis, left, and Franciscan Father Frank Kordek during a Sept. 26 celebration of the 60th anniversary of her profession as a secular Franciscan. Maginnis is a member of the Sacred Heart Fraternity of secular Franciscans, which meets at Sacred Heart of St. Meinrad. The celebration included assistance to the needy are placed in the items necessary to help local people in need.

Events Calendar

October 22-24

October 23
Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis, Our Lady of Fatima Retreat House, “60th Anniversary Celebration,” Information: 317-545-7681 or spastof@archindy.org

October 27-29
Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad, “Sacred and Soul: Art as a Prayer Form,” Information: 812-357-6501


St. Monica Parish, 6131 N. Michigan Road, Indianapolis, Cardinal Ritter High School “Scholarship Dinner and Dance,” 6:30-10:30 p.m., $25 per couple, $5 per child, $40 maximum charge for family. Information: 317-655-KOCR or webmaster@ctimosinc Ấn độ


October 24
Saint Meinrad Archabbey and School of Theology, 200 Hill Drive, St. Meinrad, Monte Cassino pilgrimage, “The Holy Golden Rule on the Psalms,” Father William Munshower, presenter, 8 a.m.-3 p.m., $35 per person includes continental breakfast and lunch. Information: 317-545-7681 or spastof@archindy.org

MKVS, Divine Mercy and Glorious Cross Center, Reville, located on 925 South, .8 mile east of 421 South and 12 miles south of Versailles. Mass, noon, on third Sunday holy hour and pitch-in, groups of 10 pay the Marian Way, 1 p.m. Father Elmer Burwinkel

October 25

Saint Meinrad Archabbey, 100 Hill Drive, “Reflections on John’s ‘The Marveick Gospel’,” priests’ retreat, Benedictine Father Eugene Hensell, presenter. Information: 800-581-6905 or MZfozler@stmeinrad.edu

November 8
Our Lady of Fatima Retreat House, 5355 E. 56th St., Indianapolis, “St. Faustina and Divine Mercy Retreat,” Information: 812-625-6462, ext. 200, or marianaosu@bluewater.net

November 13
Kordes Retreat Center, 802 E. 10th St., Ferdinand, Ind. (Diocese of Evansville), “Saturday Morning at the Dome–Art and Soul: Art as a Prayer Form,” 9 a.m.-12:15 p.m., $45 per person includes lunch. Information: 317-788-7581 or bendictinn@benedictinn.org

Oldenburg Franciscan Center, Oldenburg, “Understanding Birth Order,” Benedictine Sister Shariola Shireidin, presenter, 9:30 a.m.-2:30 p.m., $45 per person includes lunch. Information: 812-933-6473 or center@oldenburg.org


October 26
Marian University, Hackelmeier Memorial Library, 3200 Cold Spring Road, Indianapolis, Richard G. Lugar Franciscan Center for Global Studies, speaker series, “Christianity in the People’s Republic of China,” Dennis Donahue, presenter, 7 p.m.

October 28
Fairview Presbyterian Church, 4699 N. Capitol Ave., Indianapolis, RVSP of Central Indiana, Caregiver Support Group, 9:30-7 p.m. Information: 317-261-3378 or rvsopw@archindy.org

October 29
St. Therese of the Infant Jesus (Little Flower) Parish, Social Hall, 1410 N. Bosart Ave., Indianapolis, Fall luncheon and card party, 21 a.m., lunch service, $10 per person. Information: 317-356-8102 or 317-356-6774

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis, “St. Joan of Arc Parish,” “Holy Family Ministry,” pasta dinner, 6 p.m., social, 7 p.m., $20 per person. Information: 317-283-5508

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis, “Charismatic Mass, praise and worship,” 7 p.m., Mass, 7:30 p.m.

October 31
Immaculate Conception Parish, 2081 E. County Road 820 S., Millhousen, SMORGASBORD DINNER, 11 a.m.-2 p.m., $8 adults, $5 children 12, $2 children 1-5, no charge for children under 1. Information: 812-591-2362

St. John the Evangelist Parish, 9920 N. Meridian St., Greenwood, Turkey dinner, 11 a.m.-3 p.m. Information: 812-357-6501

November 2
Calvary Cemetery, Manscaup Chapel, 435 W. Troy Ave., Indianapolis.

All Souls Day Mass, 2 p.m. Information: 317-784-4439

Our Lady of Peace Cemetery, Menlo Park, 1071 S. Haverstick Road, Indianapolis.

All Souls Day Masses, noon and 6 p.m. Information: 317-573-8898 or www.catholiccemeteries.com.

St. Vincent de Paul Society estate sale is Oct. 29-30

The Indianapolis chapter of the St. Vincent de Paul Society will hold its annual estate sale from 8 a.m. to 5 p.m. on Oct. 29 and from 8 a.m. to 3 p.m. on Oct. 30 at their distribution center, 1201 E. Maryland St., in Indianapolis.

The volunteer society collects donations of appliances, furniture, clothing and other items, which are given to the poor. Donated items that are of little assistance to the needy are placed in the annual estate sale at the distribution center. The sale is open to the public and includes valuable items, including antiques, art and special-event clothing.

All proceeds from the sale will focus on toward the purchase of items necessary to help local people in need.

For more information about the St. Vincent de Paul Society, including how to donate items for the needy, call 317-687-1006 or log on to www.svdpindy.org

St. Martin de Porres Mass set for Nov. 3

The seventh annual Mass and Fiesta/Huambanae in honor of the feast day of St. Martin de Porres will begin at 7 p.m. on Nov. 3 at St. Thomas Aquinas Church, 46th and Illinois streets, in Indianapolis.

Father John McCaslin, the pastor of St. Anthony and Holy Trinity parishes in Indianapolis, will be the main celebrant for the liturgy.

Sponsored by the archdiocesan Multicultural Ministry Commission, the Fiesta/Huambanae draws Catholics from central and southern Indiana together to remember in worship and song the Peruvian saint who is considered to be the patron of interracial justice.

A reception at St. Thomas Aquinas Parish will follow the Mass. Those planning to attend the Mass and reception are invited to bring a favorite ethnic snack to the free Fiesta/Huambanae.

Ray and Arlene (Lovicek) Krebs, members of Sacred Heart of Jesus Parish in Indianapolis, will celebrate their 50th wedding anniversary on Oct. 22.

The couple was married on Oct. 22, 1950, at St. Michael the Archangel Church in Indianapolis.

They are the parents of four children: Kathleen Baker, Laura Raymer, Lisa Roberts and the late Mary (Krebs) Foster. They also have 10 grandchildren and four great-grandchildren.

VIPS

Sign and school expansion dedicated

This new sign in front of St. Rose of Lima School in Franklin was installed by William Rouah, a recent graduate of the school, as part of a Church service project that he completed to become an Eagle Scout in the Boy Scouts of America. The sign contains a scrolling LED informational unit, which announces school events and activities. Father John Belitals, the pastor of St. Rose of Lima Parish, blessed the sign and other recently completed expansion projects at the Seymour Elementary school on Sept. 29.
Couples honored at Golden Wedding Anniversary Mass

By Mary Ann Wyand

Seven decades of marital love. When St. Mark the Evangelist parishioners Donald and Ruth Allen of Indianapolis celebrate their 70th wedding anniversary on Oct. 26, they will have been married for 25,550 days.

“We’re not quite there yet,” he said, smiling at his wife after they were honored during the annual archdiocesan Golden Wedding Anniversary Mass on Oct. 17 at SS. Peter and Paul Cathedral in Indianapolis.

As the Allens were introduced, they received enthusiastic applause during a standing ovation from Msgr. Joseph F. Schaedel, vicar general, as well as other priests concelebrating the Mass, golden jubilarian couples married for 50 years or longer, and many of the couples’ family members.

The 117 longtime married couples who renewed their vows during the anniversary liturgy are members of many parishes throughout central and southern Indiana, said David Bethuram, director of the archdiocesan Office of Family Ministries.

“All together, they represent 6,321 years of marriage,” Bethuram told the assembly at the conclusion of the Mass. “They have been married for 60 years or longer, and many of the couples’ family members.

Even drove a car, which was hard to do back in those days.”

Asked for their advice on how to have a happy marriage, Donald Allen said, “If there are any disputes between the two of them, talk it out. Don’t fight it out.”

Ruth Allen smiled at her husband. “Definitely, love one another,” she said. “Certainly, love one another.”

“It is the presence of God in a marriage that can make it work,” Msgr. Schaedel said. “Christ has everything to do with it. Thank you for living that out. God be with you in the years to come as he has been with you all of these years.”

After the Mass, the Allens reflected on their wedding in the fall of 1940 at the former St. Catherine of Siena Church in Indianapolis and their many happy together as well as the joy of having nine children, three grandchildren, and 14 great-grandchildren.

“I can’t imagine what it’s like to have 10 or 11 grandchildren,” Donald Allen said his family has a tradition of longevity in marriage.

“My mother and dad were married for 50 years and my grandparents were married for 50 years or more,” he said. “It seems like it runs in the family. I recommend it. It was so easy. We’ve got a wonderful family.”

While he served two years in the U.S. Navy, Donald Allen said, his new wife took care of their infant son and all the household chores.

“She did everything,” he said. “She even drove a car, which was hard to do back in those days.”

Asked for their advice on how to have a happy marriage, Donald Allen said, “If there are any disputes between the two of them, talk it out. Don’t fight it out.”

Ruth Allen smiled at her husband. “Definitely, love one another,” she said. “Certainly, love one another.”
What were the top stories that the newspaper featured in the 1980s?

As part of documenting the 50-year history of The Criterion, online editor Brandon A. Evans is compiling a major biographical update appeared during the last five decades in the archdiocesan newspaper.

This week, we feature some of the stories that appeared in the archdiocesan newspaper during the 1980s.

### January 1981 — Archbishop Edward T. O’Meara is installed as the fourth archbishop of Indianapolis.

The installation Mass of Archbishop Edward T. O’Meara was attended by thousands of people as he became the fourth archbishop of Indianapolis.

### March 1981 — Church responds to the attempting excommunication of cardinal Mar gral Marcel Lefebvre.

From a statement by Archbishop Edward T. O’Meara: “How unacceptable! How outrageous! How reprehensible!”

### June 1981 — Pope John Paul II promulgates the new Code of Canon Law.

“... the new Code of Canon Law will bring the Church closer to the people...”

### January 1982 — Pope John Paul II canonizes 12 saints.

One of 12 children, St. Belarus suffered from a chronic stomach ailment that kept her out of school. Her father and mother were deeply concerned about her education and future. 

When she entered the Congregation of Holy Cross in 1975, she decided to become a nun and entered the community for 40 years. His devotion to St. Joseph and his reputation for being an attentive and hands-on abbot provided a positive influence on her life.

### October 1982 — Pope John Paul II canonizes 12 saints.

The pope canonized 12 saints, including the late Pope John Paul II. The mass was held at the Vatican and was attended by thousands of people.

### March 1983 — Archbishop Edward T. O’Meara is installed as the fourth Archdiocesan Council of Catholic Men convention.

Anonymous, “... whose outlook is limited to home and parish, ‘ Auxiliary Bishop Thomas B. Pearson of Lancaster warned here. Addressing the bishops and priests, Bishop Pearson said...”

### March 1986 — A renovated SS. Peter and Paul Cathedral is opened.

From a statement by Archbishop Edward T. O’Meara: “The church bells, private prayers of thanksgiving, and special Masses in the new cathedral will be a reminder of the joy that can be found...”

### June 1986 — Archbishop Edward T. O’Meara is excommunicated.

From a statement by John F. Fink: “The archbishop’s actions were...”

### January 1988 — Archbishop Marcel Lefebvre is excommunicated.

From a statement by Archbishop Edward T. O’Meara: “... confirmation of the excommunication of...”

### March 1988 — Michael Papandrea is appointed bishop of Evansville.

From a story by John F. Fink: “The archdiocese’s new bishop was announced...”

### October 1988 — Archbishop Edward T. O’Meara is installed as the fourth archbishop of Indianapolis.

The installation Mass of Archbishop Edward T. O’Meara was attended by thousands of people. The archbishop gave a homily on the importance of the Church’s mission.

### January 1991 — Bishops of major archdioceses meet in Chicago.

From a story by Jim Bachmann: “The bishops, who have been...”
SYNOD continued from page 1

VATICAN CITY (CNS)—The Catholic Church in the Middle East should be a leading example of respecting and promoting women in a region where their rights often are limited, a Maronite nun from Lebanon told the Synod of Bishops. Holy Family Sister Marie-Antoinette Saade, an observer at the synod for the Middle East, told the bishops on Oct. 18 that it “indeed would be true witness” if Catholics throughout the region worked to give women “true and rightful place” in the Church and society.

Sister Marie-Antoinette was one of a dozen female experts and observers at the synod, which included 250 participants.

“Should the Church not be at the leading edge in this area, given the practices in some Muslim communities where women are beaten, imprisoned, violated, abused, without rights, treated as domestic slaves?” she asked.

Focusing on the needs of women, who are the heart of the family, will strengthen families and in turn strengthen society, she said.

Lebanese Sister Daniella Harrook, superior general of the Congregation of the Sacred Hearts of Jesus and Mary, said she rejoiced at the opportunity to speak at the synod. “This immense ocean of men where I have been navigating for the past five days.” She pleaded with the synod on Oct. 18 to support Catholic schools in the Middle East and ensure their ongoing survival, including setting up a schools’ fund to which all the dioceses and religious orders in the region would make “substantial, generous and regular” contributions.

Syrian Sister Claudia Achaya Naddaf, superior of the Sisters of Our Lady of Charity of the Good Shepherd, said she was surprised that the synod’s working document and the vast majority of synod speeches did not mention “problems concerning women in a synod of the Middle East, where women are second-class.”

She asked the synod’s voting members—all bishops and priests—to include in the synod proposals a commitment to working in the region for the full implementation of international agreements on the rights of women.

important as their living their faith and effectively transmitting the message” of God’s love for each person.

The heads of the Eastern Churches contribute to making the Church truly catholic, he said, so the patriarchs should be automatic “members of the college that elects the supreme pontiff” without having to be named cardinals first, he said.

Chaldean Bishop Antoine Audo of Aleppo, Syria, told reporters on Oct. 18 that the patriarchs are not looking for power and influence, but for a better way to express to all Catholics the communion that exists between them and the pope, and the importance of the papacy for Eastern Catholics as well as for those of the Latin rite.

Throughout the synod, members discussed the need for full freedom of religion and conscience, for democracy, and for a greater separation between government and religion throughout the region.

But members thought the synod organizers’ use of the term “positive secularism” to describe religion-state separation was problematic because secularism implies ignoring or even denying the religious values of a nation’s people, the patriarch said.

The majority of Catholics in the Middle East belong to Eastern Catholic Churches—the Chaldean, Coptic, Armenian, Maronite or Melkite Churches—and for many of those communities, there are more faithful living outside the Middle East than inside the region. Church law gives the patriarchs and synods of the Eastern Churches a large degree of autonomy and decision-making power over the territory of their traditional homelands, but gives the pope over the Eastern Churches’ dioceses in the rest of the world.

In their speeches to the synod on Oct. 11-16, members “emphasized the need” to extend the jurisdiction of the patriarchs to all members of their Churches, Patriarch Nagub said.

“How can one be ‘father and head’ of a people without a head?” he asked, adding that “communion is a personal relationship, animated by the Holy Spirit,” and not a juridical relationship dictated by geography.

Don’t miss our next Estate Sale!

We hold an estate sale annually to sell items of high intrinsic value that are of little or no value in filling the needs of the poor. Antiques, special event clothing, artwork, linens and unique furniture are just a few examples. We use the funds generated by our estate sales to purchase high-demand items for distribution to the needy. And because each estate sale is organized and operated by an all-volunteer staff, 100% of all revenues go to help the poor.

So visit the next Society of St. Vincent de Paul Estate Sale and pick up some unique items you’re not likely to find elsewhere and help the poor in the process.

When: Friday, Oct. 29, 8 am-5 pm l Saturday, Oct. 30, 8 am-3 pm.

Where: St. Vincent de Paul Distribution Center

1201 E. Maryland St., Indianapolis, IN 46202.

10% off purchases of $50 or more when you bring this ad!

Sisters ask synod to promote women’s dignity in Middle East

Our Lady of Fatima Retreat House

“Rise up, be off to the potter’s house; there I will give you my message.” —Jeremiah 18

An Evening of Reflections with Clay presented by Sr. Karen Vandewalle November 18, 2010 6:00 - 9:30 pm

Sr. Karen Vandewalle, a member of the Congregation of St. Joseph, will use this passage from Jeremiah as a foundation for this fun hands-on evening of reflection. Clay will be the medium used to explore a different way of prayer and inciting God’s presence.

Sr. Karen has a Master of Fine Arts from Indiana State University. She is a former parochial and college teacher and is currently a Spiritual Director and potter.

Cost is $30 per person and includes a light dinner and all materials.

Our Lady of Fatima Retreat House 5553 E. 56th Street Indianapolis, IN 46226 (317) 545-7681 www.archindy.org/fatima
Bishops’ letter on marriage explains purposes of matrimony

By Fr. Robert L. Kinast

Shortly after I began teaching pastoral theology in 1977, I was involved in an ecumenical discussion with married theologians from several denominations. One of the participants made a comment that I have always remembered. “For a Church led by unmarried men, you Catholics show a lot of leadership and concern about marriage and family life.”

He made this observation before the 1980 synod on family life, and the numerous services and programs initiated and sponsored by the Church since the Second Vatican Council. Now, the U.S. bishops have added to this collection of resources with their 2009 pastoral letter on “Marriage: Love and Life in the Divine Plan.”

While addressed primarily to Catholics, it is offered to all people who care about the state of marriage and family life today. Fundamentally, marriage is a blessing and gift from God. It has not been revoked by God because of human sinfulness, but it can be unappreciated due to reluctance by people to commit to marriage, the experience of divorce, the attitude that openness to children is optional, individualistic tendencies or a redefinition of marriage to include same-sex unions.

The bishops begin in Part I by describing marriage in the natural order. Some people may assume that this means looking at marriage from a philosophical or humanistic perspective, but in Catholic tradition the natural order is the way of life created and ordained by God. Accordingly, the bishops turn to Scripture to reassert the timeless plan for married life. It is an exclusive union between a woman and a man, the foundation of the family and a divine plan for marriage. It is an exclusive union between a man and woman, and preclude its procreative intent.

Marriage is a blessing, not simply as aimed at reproduction, but also as an expression in the openness to the procreation of new life. The unitive impulse of the spouses to form a permanent, exclusive relationship comes to natural expression in the openness to the procreation of new life. The procreative outcome of conjugal love implies the upbringing of children in that love, and a participation in the creativity of God. This interconnection recalls the original unity intended by God—both at the beginning of human history and as the foundation for ongoing human life.

Spousal love remains life-transmitting even when marriage partners experience infertility or have passed their childbearing years. There are other, equally natural ways to channel the marital commitment to life and the gift of self to others. This summary of God’s intention for marriage is juxtaposed to four specific challenges.

• The first challenge is contraception, which the bishops, following Pope Paul VI, see as breaking the inherent connection between the unitive and procreative purposes of marriage while diminishing the value of sacrificial love. In addition, the practice of contraception limits the giving of oneself entirely and can be mistakenly thought of as a mere manipulation of technology as if humans were the master of the sources of life.

• The second challenge is same-sex unions, which contradict the meaning of marriage as a union between man and woman, and preclude its procreative intent.

• Divorce is the third major challenge because it conflicts with the nature of marriage as a lifelong commitment to life and love. There are circumstances, such as spousal abuse, where one’s obligation to the good of the other spouse is violated to such a degree that it indicates a marriage in the true sense might not have existed from the start. Such a determination would be made by a marriage tribunal following consideration of the facts and circumstances related to the marriage. Pastoral compassion for persons who divorce under these circumstances calls for support, and encourages participation in the sacraments and life of the Church, if not a petition for a declaration of nullity.

• The final challenge is cohabitation, which contradicts the meaning and purpose of conjugal love as a complete gift of self to the other. It not only violates God’s law regarding sexual intercourse, it is also a mistake to think of it as a trial period before marriage. It more likely points to a reluctance to make the kind of commitment that marriage calls for, and is complicated even further if children are born from the relationship.

I don’t know if my colleague from those years ago has read this latest treatment of marriage by the unmarried leaders of the Church, but I believe he would be just as impressed today as he was then.

(Father Robert L. Kinast is a pastoral theologian in Prairie Village, Kan.)

Discussion Point

This Week’s Question

What can parishes do to encourage couples to take a more serious look at all of the resources—videos, books, websites, activity plans, etc.—available to them to support their marriages?

“Advertise weekly in the bulletin and even make pulpit announcements. … Just listing the USCCB website, www.foryoumarriage.org, every week would be helpful. The name of the website is self-explanatory.” (Vosla Burchett, Salt Lake City, Utah)

“What I’ve seen work is bringing together a select group of couples to try a pilot program. I’ve seen these people not only get interested, but catch fire with a desire to spread the program to other couples on their own. This taking of the initiative has happened not only on a parish [level], but on the regional level.” (Sue Brodfehrer, Salt Lake City, Utah)

“After he assesses their needs, our pastor refers couples to our two married deacons. My wife, Mona, and I have over 30 years experience in marriage preparation, Marriage Encounter, marriage enrichment, Pre-Cana and assessment skills. We feel very comfortable referring couples to appropriate ministries and services available through the diocesan office.” (Deacon Frank Segura, El Paso, Texas)

“Our three cluster parishes are doing a year of prayer for marriage. We also try to keep our resources constantly before people’s eyes, through bulletin announcements, tying the importance of marriage to other programs like Respect Life, and offering blessings for [milestone] wedding anniversaries.” (Father Tom Knoblach, St. Cloud, Minn.)

Lend Us Your Voice

An upcoming edition asks: If, through a sudden loss of income, you realized that you could possibly be homeless in a few months, where would you turn for help?

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

Marriage enrichment resources can help couples

Shibly and Riju Ulahannan stand near a baptismal font during a blessing of couples hoping to conceive and expectant parents at St. Gerald Majella Church in Port Jefferson Station, N.Y. The U.S. bishops’ pastoral letter on marriage explains the beauty of the profound interrelationship between the unitive and procreative purposes of marriage.
**From the Editor Emeritus/John F. Fink**

**WISDOM OF THE SAINTS: ST. ANTHONY CLARET**

It is difficult to decide what to choose from the wisdom of St. Anthony Mary Claret because he wrote so much. He also founded a religious publishing company that distributed copies of his books, and a religious institute of men he called the Claretians.

He was born in 1807, and died in 1870. He had worked as a missionary to the Office of the Holy See, and was called back to Spain to be chaplain to that office. Although it won’t be observed this year, it is possible to lose that zeal, he said, which means that somehow love and charity have been extinguished in our hearts.

**Cornucopia/Cynthia Dewes**

**Native American missions still serve the pagan babies**

Remember the pagan babies? Most Catholic school students now over the age of 40 can’t help but remember them. They were the children of the reservations for most of us, the poor unfortunates who not only lived in poverty, but were also reminded about the existence of God and human dignity through God’s Son.

It was the vocation of the missionaries in the Church to remedy this.

So it was in 1905, the same year, at Christmas and Easter, there were school campaigns for money that the missionaries needed to deliver the pagan babies from squalor and spiritual deprivation. I am not sure how much cash this brought in, but it seemed to help.

Four times a year, they produce a wonderful publication that is a real challenge for addiction counseling, treatment and rehabilitation, including Betty Ford Center publications, although use of marijuana and alcohol abuse create many problems on the Rosebud Reservation. Several new buildings are devoted to this work, and a new school is also under way.

The historic lavender-colored stucco church is large, with a beautiful, traditional interior. Jesuit Father John Hatcher, the president of the mission, showed it to us and celebrated Mass while we were there. He also took us to their gift shop and museum, filled with Indian artifacts, costumes and historic paintings to complement the handmade jewelry and other lovely crafts for sale by local artisans.

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The missions are humble places, striving to achieve all great things and labor strenuously so that the pagans they loved and served in this world and in the life to come, for this holy love is without end.

Consider This/Stephen Kent

**Body fishing: An industry that violates human dignity.**

The first newspaper article headline was “Body fishing,” which contains photographs and stories of the local culture, geography and history. They talk of the priests, religious and laypeople who have served the mission, and describe the flowering of the mission’s expansion, both physically and spiritually.

On the mission grounds today stands the former Indian school, a large building typical of mission school architecture at the time it was built. Now it is used for administrative and social activities. A large, open room that is large is served to carry out the Indian decor.

But the main attraction is St. Stephens Church, an old-fashioned, square building with a large steeple on top. Local Indian artists have decorated it inside and out to enhance and enliven the Northern Native American religion. The altar looks like a large ceramic drum in front of a tall structure made of iron an old wall. Stained-glass windows depict Indian saints or motifs, and the result is reverent and beautiful.

St. Francis Mission in South Dakota serves the Lakota Sioux population. It provides drug and alcohol treatment services, addiction counseling, treatment and rehabilitation, including Betty Ford Center publications.

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Consider This/Stephen Kent

The typical question, “Did you see this in the paper today?” usually attracts few affirmative responses in a time when it is hard to be shocked. But this one did.

The reactions seemed to come from none on religious or even moral grounds, but were based on the common sense that this violated basic human dignity.

The article dealt with Changes Village China, above the Yellow River, concerning a fisher of dead people who scours the river for bodies, and is able to make ends meet with the help of his mother and brother.

The bodies lay down in the river, seeking shore by rope. Keeping the faces in the water preserves the features for identification. Jingpeng’s charges just for turning over the body for identification.

“When does not worry about how the bodies got here, but he’s heard tales from relatives who have come to claim the bodies, haunting portraits of average people crushed in the extraordinary stress of China’s economic boom,” the article said.

The father of the fisher of dead people from China, above the Yellow River, concerning a fisher of dead people who scours the river for bodies, and is able to make ends meet with the help of his mother and brother.

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The Sunday Readings

Sunday, Oct. 24, 2010

• Sirach 35:12-14, 16-18
• 2 Timothy 4:6-8, 16-18
• Luke 18:9-14

The Book of Sirach provides this weekend’s first Scriptural reading.

Thirsty Sunday in Ordinary Time

The Book of Sirach is the section of the Old Testament known as the Wisdom literature. The Wisdom literature developed through an interesting and very believable process. As conditions worsened in the ancient Hebrew religion, devout Jews and conscientious Jewish parents realized that they had to convince their children, and their less fervent Jewish neighbors, about the worth of the ancient Hebrew religion.

The authors of this literature wrote to persuade audiences that the Hebrew religion, in itself, was the summit of human logic, an important claim in the Greek culture, in which human reasoning was so exalted. With this overall objective, each of the Wisdom books was composed in its own time and in the face of its own circumstances. Thus, it is important always to keep in mind the context in which a book was written, despite the fact that a similar purpose was the driving force and paganism was the common concern.

It is easy, and not out of place, to imagine My Journey to God

“God wants us to be with Him in heaven. Love of neighbor extended for prestige, rather than for the poor. Pride and self-centeredness add girth. Pomposity and egotism increase the size of the ego. Only humility will assist in size reduction.”

My Journey to God was composed by a Benedictine oblate of Saint Meinrad Archabbey. Inspiration for the poem came from Cardinal James Francis Stafford of the Congregation for the Clergy, Cardinal Julian Casado Herranz of the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life, Cardinal Bernardin Gantin of the Congregation for Bishops, and Cardinal José Saraiva Martins of the Congregation for the Doctrine of the Faith.

The Second Epistle to Timothy, one of Paul’s discipless, provides the second reading.

The Second Epistle to Timothy was written, despite the fact that a similar circumstances. Thus, it is important always to keep in mind the context in which a book was written, even if the context is not so explicit.

The reading makes two points. It teaches that those who have heartfelt love for God will endure. Gaudy, outward appearances mean nothing. Here, the lesson is not to demean good works, but rather to insist that good works must rise from faith and love. Second, the reading echoes what already has been said in the first reading. God is perfectly just.

The Book of Sirach suggests a time and a condition very long ago, but in reality quite similar to circumstances met in life today or in any day. Humans always exaggerate their ability. It is the result of pride. It is a byproduct of Original Sin.

He despises exaggerations, the fact that God alone is almighty and truly wise. Seeing God’s majesty, it is obvious that God alone is the model of perfection. Humans are imperfect. Earthly rewards are empty and fleeting. God alone provides the only reward. God is everything.

Anyone who seeks an end other than God, as the Pharisee sought others ends in the story told by Luke, chase after phantoms. The humble man in the Gospel story is truly wise. His wisdom causes him to be humble. He receives the reward. He succeeds. He achieves.

Humility is an essential Christian virtue. It is not a denial of who and what we are. Rather, it expresses the deepest insight about who and what we are.

We are limited, but—blessedly and marvelously—we may achieve true life in God through Christ.†

Reflection

The criterion for the GRM simply develops what was stated by the Holy See in 1997: “To avoid creating confusion, certain practices are to be abandoned and diminished, or abolished altogether, where such have emerged in particular Churches—extraordinary ministers receiving holy Communion apart from the other faithful as though concelebrants.”

The use of extraordinary ministers of holy Communion is intended to be just that—extraordinary.

However, this practice has become so common in our country that everyone considers it ordinary, which may, in fact, lead to a diminishment of our high regard for the holy Eucharist, not because the priest is holier, but because he has been consecrated for this task, literally set aside for this task.

For that reason, the priest dresses in an entirely different and ceremonial way for the celebration of the holy sacrifice of the Mass.

It seems to me that the most compelling reason to use extraordinary ministers of holy Communion is for the sake of efficiency and reducing the time spent in the distribution of holy Communion so that the Mass doesn’t last for more than an hour.

Personaliy, I think it is fine for the Mass to exceed an hour since Our Lord’s Passion on the Cross lasted for three hours.

Moreover, if we are interested in squeezing the Mass into 60 minutes on Saturday evening or Sunday, it would be better to compress the hymns and the responsorial refrain is reduced to as little as possible, and to hurry through the sacred moment of holy Communion.

When the extraordinary ministers of holy Communion stand around the altar before the priest has received Communion, they tend to lead to the confusion of roles, and also tends to “cerclize” the laity, leading them to think that their greatest contribution to the Church is to be seen as serving in the sanctuary, whereas most of the time they are called to be serving as Christians in the world—as faithful husbands and wives, generous and loving fathers and mothers, and loyal and honest colleagues.

Indeed, the service that the extraordinary minister of holy Communion provide to the faithful by bringing our Eucharistic Lord to sick and shut-in Catholics is necessary, replaceable and deeply Christian.

But it’s also wise for us to heed the constant reminders of the Holy See about extraordinary ministers of holy Communion, beginning with the unprecedented document.

On Certain Questions Regarding the Collaboration of the Non-Ordained Faithful in the Sacred Ministry of the Priest.”

I categorize this document from Aug. 15, 1997, as “unprecedented” because it was signed by the prefects and presidents of eight dicasteries of the Roman Curia:

• Cardinal Castillo Hoyos of the Congregation for the Clergy,
• Cardinal James Francis Stafford of the Pontifical Council for the Laity,
• Cardinal Joseph Ratzinger—now Pope Benedict XVI—of the Congregation for the Doctrine of the Faith,
• Cardinal Medina Estevez of the Congregation for Divine Worship and the Discipline of the Sacraments,
• Cardinal Bernardin Gantin of the Congregation for Bishops,
• Cardinal Jozef Tomko of the Congregation for the Evangelization of Peoples,
• Cardinal Eduardo Martinez Somalo of the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life,
• Cardinal Julian Casado Herranz of the Pontifical Council for the Interpretation of Legislative Texts.

In this document, the Holy See insisted that extraordinary ministers of holy Communion should not be used at Mass unless there really is a large number of the faithful present for the liturgy.†

Readers may submit prose or poetry for faith column

The Criterion invites readers to submit original prose or poetry relating to faith and belief. Please include name, address, parish and telephone number with submissions.

Send material for consideration to “My Journey to God,” The Criterion, PO Box 1410, Indianapolis, IN 46206, or e-mail to criterion@archindy.org.†
As miners were freed, Chileans united in prayer

COPAPO, Chile (CNS)—As miners were pulled one by one on Oct. 13 from the tunnel in the San Jose mine in Copapo, celebrations of thanksgiving replaced the round-the-clock vigils and special masses appealing for the men’s safety.

Many of the miners, who had last been above ground on Aug. 5, came out of the rescue capsule making some gesture to God—kneeling in prayer, crossing themselves and voicing prayers.

“By their witness of unity and solidarity, these 33 brothers have united all Chileans,” said a statement issued by the standing committee of Chile’s Catholic bishops on the day after the rescue operation was completed.

“There is no saint without a past, nor sinner without a future,” he reminded the congregation in El Sagrario chapel next to Santiago’s Metropolitan Cathedral.

They said they would continue to pray for the miners and their families that “this re-encounter with life will be an opportunity for them and for all of us to appreciate the most precious things we have—life, dignity as children of God, faith, the treasure of family, the value of work justly compensated, and in secure and dignified conditions.”

Now consider that God not only has drilled a hole to reach us and sent a capsule to rescue us, but that capsule would never have seen the light of day again.

There will be great rejoicing in heaven when each one of us is rescued. I can’t wait to see miners and Peter cheering and clapping at my arrival into heaven, and my loved ones standing right there with hugs and tears of joy.

What a vision! Thank you, Jesus!

(Scott Surette is a member of St. Louis de Montfort Parish in Fishers, Ind., in the Lafayette Diocese.)

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For more detailed information visit www.BishopChatard.org. Please send samples of portfolio (including written samples and references by November 1, 2010 to Nicole Beasley at nicole.beasley@bishopchatard.org or Bishop Chatard High School, 5805 Cittern Aven., Indianapolis, IN 46220.
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