Europeans and Vatican officials dominate new cardinal selections

VATICAN CITY (CNS)—“The universality of the Church” proclaimed the headline across the top of the Vatican newspaper as it announced Pope Benedict XVI’s choice of 24 new cardinals from 13 countries. Yet those expecting the cardinal selections to further globalize the College of Cardinals were no doubt disappointed. Fifteen of the 24 new cardinals are European, 10 are from Italy, and 14 are current or former officials of the Roman Curia.

Instead of expanding the geographical reach of the college, the pope appeared to be pulling it back to its historical base in Rome and Europe. Europeans will now make up a majority of voters in a potential conclave, with 62 of the 121 cardinals under the age of 80.

The nomination of so many Europeans and Italians this time around did not surprise close Vatican observers. Over the past three years, Pope Benedict has named more than 10 European prelates to Vatican positions. Instead of expanding the geographical horizon, the pope has been trying to further globalize the cardinal selections to reflect the needs of the worldwide Church.

Words of praise for America’s new cardinal-voters

The nomination of the 37th foster child they have welcomed into their home during the past 28 years. The Petersons, members of St. Christopher Parish in Indianapolis, are also the parents of seven children, including one child they adopted.

Longtime foster parents say children give them energy, purpose and a deeper sense of faith

By John Shaughnessy

The girl was just 2 months old, and the story of her life was already filled with heartbreak. Her father was nowhere to be found, and her mother was addicted to alcohol and drugs—addictions that affected the girl mentally and physically even before she was born. In the first months of her life, she cried and thrashed constantly—so much so that she became sick and had to be cared for at Wishard Memorial Hospital in Indianapolis. Lakasha was a child in need of angels.

Fortunately, two showed up in the form of Jay and Lois Peterson, members of St. Christopher Parish in Indianapolis. The couple became the girl’s foster parents, and Lois—at the time, a mother of six—visited Lakasha in the hospital often, holding her and rocking her. The bond and the foster care continued for about three years until the news arrived that Lakasha’s birth mother had died.

At that moment, Lois looked at Jay and said, “What are we going to do? I can’t give her up.” Jay told his wife, “I can’t give her up either.” Right then, the Petersons decided to adopt Lakasha and make her their seventh child.

It’s just one of the great moments that Lois, 78, and Jay, 83, recall from their 28 years as foster parents. They share that story as their 37th foster child—a 7-month-old boy—scoots merrily through their living room in his walker.

‘God has brought them to us’

Consider their ages, the Petersons—who have been married for 56 years—are sometimes asked why they still offer to be foster parents. A few people have even told Jay and Lois that they should retire. Yet those expectations came due this fall.

As a result, many heads of archdioceses around the world are still waiting—and may want a long time. In this batch of nominees, the most striking aspect was that only 10 were 30 percent of the cardinal-voters.

The Roman Curia grows a recurrent crop of potential cardinals, and that is not going to change anytime soon. Three heads of Vatican officials will comprise a full 30 percent of the cardinal-voters.

The nominations of so many Europeans and Italians this time around did not surprise close Vatican observers. Over the past three years, Pope Benedict has named more than 10 European prelates to Vatican positions. Instead of expanding the geographical horizon, the pope has been trying to further globalize the cardinal selections to reflect the needs of the worldwide Church.

Middle East peace is possible, pope says at closing Mass

VATICAN CITY (CNS)—Closing the Synod of Bishops for the Middle East, Pope Benedict XVI said, “We must never resign ourselves to the absence of peace.”

“Peace is possible. Peace is urgent,” the pope said on Oct. 24 during his homily at the Mass closing the two-week synod.

Peace is what will stop Christians from emigrating from the region, he said.

Pope Benedict also urged Christians to promote respect for freedom of religion and conscience, “one of the fundamental human rights that each state should al ways respect.”

Synod members released a message on Oct. 23 to their own faithful, their government leaders, Catholics around the world, the international community and to all people of goodwill. The Vatican also released the 44 propositions adopted by synod members as recommendations for Pope Benedict to consider in writing his post-synodal apostolic exhortation.

Although the bishops said the main point of the synod was to find pastoral responses to the challenges facing their people, they said the biggest challenges are caused by political and social injustice and war and conflict.

“Our lives have taken account of the impact of the Israeli-Palestinian conflict on the whole region, especially on the Palestinians, who are suffering the consequences of the Israeli occupation—the lack of freedom of movement, the wall of separation and the military checkpoints, the political prisoners, the demolition of homes, the disturbance of socio-economic life and the thousands of refugees,” they said in one of the strongest sentences in the message.

They called for continued Catholic-Jewish dialogue, condemned anti-Semitism and anti-Judaism, and affirmed Israel’s right to live at peace within its “internationally recognized borders.”

Although relations between Christians and Jews in the region often are colored by Israeli-Palestinian tensions, the bishops said the Catholic Church affirms the Old Testament—the
The great-grandparents that they should stop being foster parents because of their ages. Yet the Petersons continue to serve as foster parents for several reasons.

First, there’s still a need for caring people to open their hearts and their homes to children who require a temporary safe haven. Even in tough times, they have remained open to foster care, and Cardinal-designate Donald W. Wuerl, in the pews to top Church leaders, Catholics and Cardinal-designate Burke. In a statement, the university’s president, Niall Gannon, said Cardinal-designate Burke during his time as archbishop of Pittsburgh, and was known as the “education bishop” for his “untiring support for Catholic education,” including development of a unique educational model for children with special needs. Cardinal-designate Wuerl “has proved to be a most zealous” priest, Cardinal Egan said. He described Cardinal-designate Burke as a “brilliant canonist and a most zealous” priest, Cardinal Egan said. He described Cardinal-designate Burke’s appointment was met with joy at The Catholic University of America, where he studied and obtained graduate degrees in the early 1960s. He maintains close ties to the university today. In 1972, John H. Garvey, described Cardinal-designate Wuerl as a “shrewd and astute leader of the world of Jesus Christ.”

“Cardinal-designate Burke served as archbishop for four years before his Vatican appointment, many people were pleased to hear the news.

People who worked with Cardinal-designate Burke in St. Louis and a relative were pleased by the news as well. The cardinal-designate’s sister, Mary Drexler, said she and her husband had seen a report on the Internet that the naming was a possibility so they watched the papal audience on EWTN and heard the pope call out his name. “We’re so proud of him. It’s almost overwhelming,” she told the St. Louis Review, the archdiocesan newspaper.

Father Kevin Schneider, associate pastor of St. Joseph Parish in Cotleville, Mo., was ordained by Cardinal-designate Burke and worked with him during his first years as a priest. “He was such a great example of a priest and bishop, and it’s great to see the Holy Father acknowledge that,” he said.

Niall Gannon, a member of Mary Queen of Peace Parish in the St. Louis suburb of Webster Groves, worked with the cardinal-designate on the Annual Catholic Appeal. “I felt so blessed to be one of his advisers for the four years he was here,” he said. “He deepened my faith, and helped remind all of us that our role as Christians is deeper than ourselves.”

Gannon said Cardinal-designate Burke was “a champion for the workhorses of the Church,” including teachers, priests, religious, laypeople and especially those, such as single mothers, who send their children to Catholic schools.

Words of praise ring from across U.S. on appointment of new cardinals

WASHINGTON (CNS)—From people in the pew to top Church leaders, Catholics across the United States offered words of congratulations and thanksgiving for the two Americans named to the College of Cardinals by Pope Benedict XVI on Oct. 20. Comments emerged throughout the day as word of the announcement spread from diocese to diocese, and reached people who worked at various times with Cardinal-designate Raymond L. Burke, prefect of the Vatican’s highest tribunal, the Roman Law Tribunal of the Supreme Court of the Apostolic Signature, and Cardinal-designate Donald W. Wuerl, archbishop of Washington.

Cardinal Edward M. Egan, retired archbishop of New York, offered his congratulations to both American prelates in personal messages.

He said in a statement that he has known both men for many years, and praised them for their dedication to the priesthood and the work of the Church. In particular, he noted his close working relationship with Cardinal-designate Wuerl during his time with the Roman Rota, the Church’s central appeals court.

Cardinal-designate Wuerl “has proved to be a most zealous” priest, Cardinal Egan said. He described Cardinal-designate Burke as a “brilliant canonist and a most devoted priest of the Church’s highest tribunal.”

News of Cardinal-designate Wuerl’s appointment was met with joy at The Catholic University of America, where he studied and obtained graduate degrees in the early 1960s. He maintains close ties to the university today. In 1972, John H. Garvey, described Cardinal-designate Wuerl as a “shrewd and astute leader of the world of Jesus Christ.”

“Cardinal-designate Burke served as archbishop for four years before his Vatican appointment, many people were pleased to hear the news.

People who worked with Cardinal-designate Burke in St. Louis and a relative were pleased by the news as well. The cardinal-designate’s sister, Mary Drexler, said she and her husband had seen a report on the Internet that the naming was a possibility so they watched the papal audience on EWTN and heard the pope call out his name. “We’re so proud of him. It’s almost overwhelming,” she told the St. Louis Review, the archdiocesan newspaper.

Father Kevin Schneider, associate pastor of St. Joseph Parish in Cotleville, Mo., was ordained by Cardinal-designate Burke and worked with him during his first years as a priest. “He was such a great example of a priest and bishop, and it’s great to see the Holy Father acknowledge that,” he said.

Niall Gannon, a member of Mary Queen of Peace Parish in the St. Louis suburb of Webster Groves, worked with the cardinal-designate on the Annual Catholic Appeal. “I felt so blessed to be one of his advisers for the four years he was here,” he said. “He deepened my faith, and helped remind all of us that our role as Christians is deeper than ourselves.”

Gannon said Cardinal-designate Burke was “a champion for the workhorses of the Church,” including teachers, priests, religious, laypeople and especially those, such as single mothers, who send their children to Catholic schools.

People who worked with Cardinal-designate Burke in St. Louis and a relative were pleased by the news as well. The cardinal-designate’s sister, Mary Drexler, said she and her husband had seen a report on the Internet that the naming was a possibility so they watched the papal audience on EWTN and heard the pope call out his name. “We’re so proud of him. It’s almost overwhelming,” she told the St. Louis Review, the archdiocesan newspaper.

Father Kevin Schneider, associate pastor of St. Joseph Parish in Cotleville, Mo., was ordained by Cardinal-designate Burke and worked with him during his first years as a priest. “He was such a great example of a priest and bishop, and it’s great to see the Holy Father acknowledge that,” he said.

Niall Gannon, a member of Mary Queen of Peace Parish in the St. Louis suburb of Webster Groves, worked with the cardinal-designate on the Annual Catholic Appeal. “I felt so blessed to be one of his advisers for the four years he was here,” he said. “He deepened my faith, and helped remind all of us that our role as Christians is deeper than ourselves.”

Gannon said Cardinal-designate Burke was “a champion for the workhorses of the Church,” including teachers, priests, religious, laypeople and especially those, such as single mothers, who send their children to Catholic schools.

Phone Numbers:
Main office: 317-236-1570
Advertising: 317-236-1572
Toll free: 1-800-382-9836, ext. 1570
 Circulation: 1-800-382-9836, ext. 1425
Price: $22.00 per year, 75 cents per copy
Postmaster: Send address changes to The Criterion, P.O. Box 1410, Indianapolis, IN 46206-1410
Web site: www.CriterionOnline.com
E-mail: criterion@archindy.org

Published weekly except the last week of December and the first week of January. Mailing address: 1400 N. Meridian St. P.O. Box 1410, Indianapolis, IN 46206-1410. Periodical postage paid at Indianapolis, IN. Copyright © 2010 Criterion Press Inc. ISSN 0574-4350.

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

1400 N. Meridian St. P.O. Box 1410, Indianapolis, IN 46206-1410
317-236-1570
800-382-9836 ext. 1570
criterion@archindy.org

Copyright © 2010 Criterion Press Inc.

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

New Address

City
State/Zip

Postmaster: Send address changes to: Criterion Press Inc.
1400 N. Meridian St. P.O. Box 1410, Indianapolis, IN 46206-1410

Note: If you are receiving duplicate copies please send both labels.
Father Patrick Commons also ministered in Indianapolis

By Mary Ann Wyand

Father Patrick M. Commons, a retired diocesan priest, died on Oct. 17 at St. Paul Hermitage in Beech Grove, where he had resided since July 1, 2006. He was 86.

The Mass of Christian Burial was celebrated Oct. 21 at St. Charles Borromeo Church in Indianapolis. Burial followed at the parish cemetery in Milan.

Archbishop Daniel M. Buechlein was the principal celebrant for the Mass. Father John Geis, a retired diocesan priest, was the homilist.

He was a very gentle man,” Father John Geis said. “People loved him. He was a very dedicated priest. He was always very interested in taking care of the people’s needs.

“People came to him for whatever they needed,” Father Geis said. “He was incardinated in the Archdiocese of Indianapolis from 1971 until 1976, Father Geis said, as the associate pastor of St. Lawrence Parish in Knightstown. He began his final pastorates at St. Charles Borromeo Parish in Brown and at St. Rose Parish in Knightstown. He passed over to the priesthood on Aug. 22, 1951, by then Chicago auxiliary Bishop William Conists in Techin for the Society of the Divine Word. He was a member of that missionary order from 1951 until 1970.

From Janus 1953 until December 1966, Father Commons served the Society of the Divine Word as a missionary priest in India. After serving for 13 years at missions in India, he returned to the United States and by gazan parish ministry in the Archdiocese of Indianapolis.

On Sept. 2, 1967, Father Commons was appointed the associate pastor of Holy Cross Parish in Indianapolis then was named the associate pastor of St. Lawrence Parish in Indianapolis on Sept. 30, 1967.

He was inducted in the Archdiocese of Indianapolis on Oct. 9, 1970. On Nov. 22, 1971, Father Commons began his first pastorate at Immaculate Conception Parish in Millhousen.

While continuing to serve as the pastor of Immaculate Conception Parish, Father Commons was appointed the associate pastor of St. Denis Parish in Jennings County on Feb. 23, 1972. On Nov. 29, 1976, he was assigned to serve as the temporary associate pastor of St. Gabriel the Archangel Parish in Indianapolis.

Father Commons was appointed the pastor of St. Martin Parish in Yorkville, Ill., on April 1, 1980.

The following year, he was named the pastor of St. Michael Parish in Charlestown on July 5, 1978.

On July 9, 1998, the new pastor of St. Michael Parish was appointed the pastor of St. Rose Parish in Knightstown.

After moving to the Priests’ Retirement Wing at St. Paul Hermitage in 2006, he enjoyed visiting with Masses in the chapel and taking on house chores and odd jobs for the residents who were unable to participate in liturgy.

Surviving are a sister, Noreen Van Slyke of Indianapolis, as well as many nieces and nephews.

Memorial gifts may be sent to the Archdiocese of Indianapolis, Archbishop O’Meara Catholic Center, 1400 N. Meridian St., P.O. Box 1410, Indianapolis, IN 46206.†

Father Patrick M. Commons, a retired diocesan priest, died on Oct. 17 at St. Paul Hermitage in Beech Grove, where he had resided since July 1, 2006. He was 86.

The Mass of Christian Burial was celebrated Oct. 21 at St. Charles Borromeo Church in Indianapolis. Burial followed at the parish cemetery in Milan.

Archbishop Daniel M. Buechlein was the principal celebrant for the Mass. Father John Geis, a retired diocesan priest, was the homilist.

He was a very gentle man,” Father John Geis said. “People loved him. He was a very dedicated priest. He was always very interested in taking care of the people’s needs.

“People came to him for whatever they needed,” Father Geis said. “He was incardinated in the Archdiocese of Indianapolis from 1971 until 1976, Father Geis said, as the associate pastor of St. Lawrence Parish in Knightstown. He began his final pastorates at St. Charles Borromeo Parish in Brown and at St. Rose Parish in Knightstown. He passed over to the priesthood on Aug. 22, 1951, by then Chicago auxiliary Bishop William Conists in Techin for the Society of the Divine Word. He was a member of that missionary order from 1951 until 1970.

From Janus 1953 until December 1966, Father Commons served the Society of the Divine Word as a missionary priest in India. After serving for 13 years at missions in India, he returned to the United States and by gazan parish ministry in the Archdiocese of Indianapolis.

On Sept. 2, 1967, Father Commons was appointed the associate pastor of Holy Cross Parish in Indianapolis then was named the associate pastor of St. Lawrence Parish in Indianapolis on Sept. 30, 1967.

He was inducted in the Archdiocese of Indianapolis on Oct. 9, 1970. On Nov. 22, 1971, Father Commons began his first pastorate at Immaculate Conception Parish in Millhousen.

While continuing to serve as the pastor of Immaculate Conception Parish, Father Commons was appointed the associate pastor of St. Denis Parish in Jennings County on Feb. 23, 1972. On Nov. 29, 1976, he was assigned to serve as the temporary associate pastor of St. Gabriel the Archangel Parish in Indianapolis.

Father Commons was appointed the pastor of St. Martin Parish in Yorkville, Ill., on April 1, 1980.

The following year, he was named the pastor of St. Michael Parish in Charlestown on July 5, 1978.

On July 9, 1998, the new pastor of St. Michael Parish was appointed the pastor of St. Rose Parish in Knightstown.

After moving to the Priests’ Retirement Wing at St. Paul Hermitage in 2006, he enjoyed visiting with Masses in the chapel and taking on house chores and odd jobs for the residents who were unable to participate in liturgy.

Surviving are a sister, Noreen Van Slyke of Indianapolis, as well as many nieces and nephews.

Memorial gifts may be sent to the Archdiocese of Indianapolis, Archbishop O’Meara Catholic Center, 1400 N. Meridian St., P.O. Box 1410, Indianapolis, IN 46206.†

Father Patrick M. Commons, a retired diocesan priest, died on Oct. 17 at St. Paul Hermitage in Beech Grove, where he had resided since July 1, 2006. He was 86.

The Mass of Christian Burial was celebrated Oct. 21 at St. Charles Borromeo Church in Indianapolis. Burial followed at the parish cemetery in Milan.

Archbishop Daniel M. Buechlein was the principal celebrant for the Mass. Father John Geis, a retired diocesan priest, was the homilist.

He was a very gentle man,” Father John Geis said. “People loved him. He was a very dedicated priest. He was always very interested in taking care of the people’s needs.

“People came to him for whatever they needed,” Father Geis said. “He was incardinated in the Archdiocese of Indianapolis from 1971 until 1976, Father Geis said, as the associate pastor of St. Lawrence Parish in Knightstown. He began his final pastorates at St. Charles Borromeo Parish in Brown and at St. Rose Parish in Knightstown. He passed over to the priesthood on Aug. 22, 1951, by then Chicago auxiliary Bishop William Conists in Techin for the Society of the Divine Word. He was a member of that missionary order from 1951 until 1970.

From Janus 1953 until December 1966, Father Commons served the Society of the Divine Word as a missionary priest in India. After serving for 13 years at missions in India, he returned to the United States and by gazan parish ministry in the Archdiocese of Indianapolis.

On Sept. 2, 1967, Father Commons was appointed the associate pastor of Holy Cross Parish in Indianapolis then was named the associate pastor of St. Lawrence Parish in Indianapolis on Sept. 30, 1967.

He was inducted in the Archdiocese of Indianapolis on Oct. 9, 1970. On Nov. 22, 1971, Father Commons began his first pastorate at Immaculate Conception Parish in Millhousen.

While continuing to serve as the pastor of Immaculate Conception Parish, Father Commons was appointed the associate pastor of St. Denis Parish in Jennings County on Feb. 23, 1972. On Nov. 29, 1976, he was assigned to serve as the temporary associate pastor of St. Gabriel the Archangel Parish in Indianapolis.

Father Commons was appointed the pastor of St. Martin Parish in Yorkville, Ill., on April 1, 1980.

The following year, he was named the pastor of St. Michael Parish in Charlestown on July 5, 1978.

On July 9, 1998, the new pastor of St. Michael Parish was appointed the pastor of St. Rose Parish in Knightstown.

After moving to the Priests’ Retirement Wing at St. Paul Hermitage in 2006, he enjoyed visiting with Masses in the chapel and taking on house chores and odd jobs for the residents who were unable to participate in liturgy.

Surviving are a sister, Noreen Van Slyke of Indianapolis, as well as many nieces and nephews.

Memorial gifts may be sent to the Archdiocese of Indianapolis, Archbishop O’Meara Catholic Center, 1400 N. Meridian St., P.O. Box 1410, Indianapolis, IN 46206.†
Editorial

Time to remember our dead

We have got an exciting weekend ahead, especially for the children. Sunday is Halloween, which somehow has become the second most popular public holiday, behind only Christmas. Halloween and Christmas have at least one thing in common. In our secular society, both have lost most of their original religious significance.

We still celebrate Christmas in our churches, but it has become more and more difficult to “keep Christ in Christmas.” Halloween, on the other hand, has lost its religious connotations entirely.

We have Halloween on Oct. 31 because we have All Saints Day on Nov. 1. The word itself is shortened from “All-Hallows-Eve,” which is the night before All Hallows Day. The word was once spelled “Hallowe’en.”

It appears that us children’s costumes change have over the years. We no longer see as many monsters, ghosts, vampires and witches as we once did. We see more masks of politicians these days, which apparently are scarier.

We are told that the most popular costumes this year are those of the entertainer Lady Gaga. We appreciate what many parishes distribute Communion by themselves to the faithful. Unite your suffering to his as best you can, and if you can’t,”

we do not have All Saints Day in the Church. It is fitting that we should honor the saints, those whom the Church has seen as deserving to be canonized, as well as members of our family who have died and we believe have gone to heaven. They are our role models.

Some day, we hope that we will also be among those honored on that feast. Our purpose on this Earth is to do God’s will so we will be in his presence, and that of our loved ones, for all eternity. As we say in the Apostles’ Creed, we believe in the communion of saints or, as the Catechism of the Catholic Church says, “all the faithful of Christ, those who are pilgrims on earth, the dead who are being purified, and the blessed in heaven, all together forming one Church” (#962).

As part of that communion, we pray for the intercession of the saints, including members of our family who we hope in Christ are now saints. The catechism says, “They do not cease to intercede with the Father for us” (#956).

Then there is that other category that the catechism calls “the three states of the Church” (#954)—the dead who are being purified. We say that they are in purgatory. Purgatory is the name given to a process of purification, not to a place that the soul might go to after death. Not everyone who dies is worthy to immediately enter perfect and complete union with God. Therefore, there must be some process of purification, and that is what we call purgatory.

We pray for those members of the communion of saints because “it is a holy and wholesome thought to pray for the dead that they may be loosed from their sins” (2 Mc 12:48). The catechism says, “Our prayer for them is capable not only of helping them, but also of making their intercession for us effective” (2 Mc 12:48).

Halloween, All Saints Day and All Souls Day are times to remember our dead.

—John F. Fink

Spirituality for Today

Fr. John Catoir

Carrying one’s cross in daily life

I just turned 77, and I can look back on a variety of ailments that temporarily entered my life and challenged my joy.

Living joyfully because of the knowledge of God’s love is not easy. Through it all, I tried to put on the will to bear discomfort, a feat that I found was only possible with the help of God’s grace. It can be done.

Faith gives us all a huge advantage over those with no faith. We have learned a few things about suffering along the way, and I hope these 10 ideas will help you know how to be more comfortable when your time comes.

• Do all you can to eliminate pain through medication and, if necessary, surgery. When unavoidable suffering comes into your life, toughen up. You can make the burden lighter by turning to the Lord for his help. The will says yes or no to “I will accept this cross.”

• God’s grace, it is possible to have a quiet, uncomplaining spirit in the midst of pain.

• Even Jesus had to pray for help in accepting his cross: “My Father, if it is possible, let this cup pass from me; yet, not as I will, but as you will” (Mt 26:39).

• Jesus did not come to take our suffering away; rather, he came to fill it with his presence. Unite your suffering to his as best you can, and if you can’t,”

• Don’t put yourself down. You’re only human.

• Suffering is the coin that purchased our redemption. We may not be able to understand this completely, but knowing it can give suffering greater meaning.

• Pain and suffering are universal. Always pray for a happy death, one that will be as free of pain as possible. But all along the way, try to live joyfully because of the knowledge of God’s love.

• When your pain becomes unbearable, you have two choices—suicide or courage. Suicide may seem preferable at any given moment, but think of the consequences. You don’t want your children to follow your example when the going gets rough, as a saint. Accept God’s permissive will. It will lift your spirit and inspire others.

• Every soul that we must bear, there is a reason. Only God knows the reason. So hang in there. When you are at your wit’s end, try to understand that a Christian response to unavoidable suffering is far more noble than the pagan resignation and evolution, which usually ends up in self-pity and greater misery.

• Suffering in silence is an act of charity toward your caretakers. Patients always have a responsibility to be charitable to their caretakers. Be a good patient. But always reserve the right to wake them up in the middle of the night when you need medication.

• Many saints prayed for the gift of martyrdom, knowing that it might entail great suffering. When you pray, don’t ask for martyrdom. Just keep it simple. Understand that true prayer is found in the will to give yourself to God just as you are, warts and all.

• Offering your suffering to God is a form of self-giving that is the highest kind of prayer.

• Pray for the grace to rise above your misery. Don’t let it destroy your self-respect. Rather, have hope. All of this will pass.

• Listen to the words of Jesus: “Come to me, all who labor and are burdened, and I will give you rest” (Mt 11:28).

Letters to the Editor

Reader questions priest’s response about extraordinary ministers of holy Communion

I have never written to a newspaper in 69 years of life and I was both sad and upset by the answer that Father Francis Hoffman gave in the “Go Ask your Father” column in the Oct. 22 issue of The Criterion.

Father Hoffman states in his column—and supports it with half of the space in his column—that the Holy Father, along with most of his top advisers, issued an unprecedented instruction to the Church that we should not use extraordinary ministers of holy Communion at Sunday Mass unless there really is a large number of the faithful present for the liturgy.

I also understand from his column that the reason the Church in the U.S. does this is because we do not like a Mass that lasts more than 30 minutes.

Father Hoffman reminds us that Christ himself was on the Cross for three hours.

Maybe the better reason that we don’t like long Masses is due to the logistics involved in having four Masses on Sunday, and the amount of time required for everyone to leave the church, get into their car and exit the full parking lot so that the other church members who are coming to the next Mass can enter the lot, park their cars and get in the church early enough so they can pray before Mass.

Also, we have got 600-plus members attend each of the Masses at our parish (St. Jude). With only one priest—or two in some of the other churches—trying to distribute Communion by themselves to this number of people would not be too efficient.

Also, our one priest presides at all Masses by himself, including giving the homily. We are told that we might also ask if, by what is implied, are we to stop offering the cup to the congregation? Is it going to be hard for our family members who have a fear of consecrated bread and wine at the same time.

David Gaither

Indianapolis

No confusion over role of lay as extraordinary ministers of holy Communion, reader says

I would like to comment on Father Francis Hoffman’s column in the Oct. 22 issue of The Criterion.

Does the hierarchy of the Catholic Church really believe that if the extraordinary ministers of holy Communion stand around the altar before the priest and receive the consecrated host, it will lead to confusion of roles and “clericalize” the laity?

If Pope John Paul II after Vatican II, that was the norm and, in all of those years, I did not hear even one layperson verbalize or even hint that they were “confused.”

The bishops and cardinals need to give us “laypeople” more credit than that. We certainly have been told often enough that our real contribution cannot be serving in the sanctuary. There is no confusion about that on our part.

Helen A. Welter

Indianapolis
E

oSometido cuando piense acerca de los simplemente recordar a los Santos y almas benditas que habían permanecido en tierra, piense en algunos a quienes desearía haber conocido.

Una de esas personas es mi abuela Blessinger, la mamá de mi mamá. Debí ser una mujer grandemente extraordinaria en vida, morir de una enfermedad viral hace tiempo, y dejaría un legado de amor y sacrificio que debemos recordar.

I have been told about a...
October 29
St. Therese of the Infant Jesus (Little Flower Parish), Social Hall, 1410 N. Bosart Ave., Indianapolis. Full information about art  party, 11 a.m., lunch service, noon, $19 per person. Information: 317-586-9812 or 317-586-0774.

Northside Knights of Columbus Hall, 210 E. 71st St., Indianapolis. St. Joan of Arc Parish, “Holy Mary Ministry,” parish dinner, 6 p.m., social, 7 p.m., $20 per person. Information: 317-283-5508.

SS. Peter and Paul Cathedral, 1547 N. Meridian St., Indianapolis. Charismatic Mass, praise and worship, 7 p.m., Mass, 7:30 p.m.

October 29–30, 31
St. Vincent de Paul Society warehouse, 1201 E. Maryland St., Indianapolis. Estate sale, antiques, artwork, furniture, linens, dishes, Fri. 8 a.m.–5 p.m., Sat. 8-11 a.m., Sun. 8 a.m.–11 a.m. Information: www.svdpindy.org.

October 31
Immaculate Conception Parish, 2081 E. County Road 820 S., Millersburg. Smorgasbord dinner, 11 a.m.–2 p.m., $8 adults, $5 children 6–12, $2 children 1–5, no charge for children under age 1. Information: 812-591-2362.

St. John the Evangelist Parish, 9995 E. Base Road, Greenfield. Turkey dinner, 11 a.m.–3 p.m. Information: 317-934-2880.

Saint Meinrad Archabbey and School of Theology, 3000 Prairie View Road, Indianapolis. Open house, 7:30–9 p.m. Information: 317-877-8287.

November 2
Roncalli High School, 3000 Prairie View Road, Indianapolis. Open house, 7:30–9 p.m. Information: 317-877-8287.

November 5
Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. Lumen Dei meeting, 6:30 a.m. Mass, breakfast and program in Priory Hall. “Evangelizing the USCCB: A Catholic Viewpoint,” Dr. Hans Geiger, presenter, 15 members, $20 non-members. Information: 317-435-3447 or ev-munza@comcast.net

November 7–5
St. Vincent de Paul Parish, 1723 E. St. Bedoruf. “Theology of the Body” workshop, Fri. 7 p.m., Sat. 8 a.m.–4 p.m. Information: 317-225-6539, ext. 225, or candrews1148@comcast.net.

St. Meinrad Seminary and School of Theology, 1401 N. Meridian St., Indianapolis. SS. Peter and Paul Cathedral Parish, “Trivida Challenge,” 2013. Must be 21 years of age to attend, $25 per person for food and beverages, 7-11 p.m. Information: 317-634-4519.

St. Malachy Parish, Noll Hall, September 21. “Classic Christmas Bazaar,” crafts, baskets, quilts, chicken noodle dinners, refreshments, 9 a.m.–3 p.m. Information: 317-456-8722 or bloomcath@att.net.


St. Therese of the Infant Jesus (Little Flower) Parish, 1401 N. Bosart Ave., Indianapolis. All-class reunion, school tours, 4:15 p.m., Mass, 5 p.m., dinner following Mass at Marriott East Hotel, reservations required. Information: 317-577-8352 or tonyp@littleflowerparish.org.

SS. Francis and Clare Parish, 5901 presents Branch Road, Greenwood. “Families Under Construction” workshop, Lori Brugman, columnist, speaker, 9 a.m.–3 p.m. Information: 317-275-6539, ext. 225, or candrews1148@comcast.net.

St. Mary of the Woods / St. Philomena Parish, Gregory Hall, 200 Hill Drive, Indianapolis. Reader’s Theater, Richard Il, Fri. and Sat. 7:30 p.m., Sun. 2 p.m., no charge. Information: 317-682-0888 or www.msmtwriters.org.

November 8
Archbishop Edward T. O’Meara Catholic Center, 1400 N. Meridian St., Indianapolis. SS. Peter and Paul Cathedral Parish, “Trivida Challenge,” 2013. Must be 21 years of age to attend, $25 per person for food and beverages, 7-11 p.m. Information: 317-634-4519.

St. Malachy Parish, Noll Hall, September 21. “Classic Christmas Bazaar,” crafts, baskets, quilts, chicken noodle dinners, refreshments, 9 a.m.–3 p.m. Information: 317-456-8722 or bloomcath@att.net.


Saint Meinrad Seminary and School of Theology, 1401 N. Meridian St., Indianapolis. SS. Peter and Paul Cathedral Parish, “Trivida Challenge,” 2013. Must be 21 years of age to attend, $25 per person for food and beverages, 7-11 p.m. Information: 317-634-4519.

Cardinal Ritter High School, 3360 W. 30th St., Indianapolis. Open house, 1–3 p.m. Information: 317-924-433 or Cardinallriebenz@gmail.com.

November 9
St. Paul Hermitage, 501 N. 17th Ave., Brentwood. Ave Maria Guild, Mass, 11 a.m., dedication of memorial following Mass, meeting, 12:30 p.m. Information: 317-885-5089 or brentwood@glsok.org.

St. Charles Borromeo Parish, 2224 E. Third St., Indianapolis. Open House, 1–10 p.m. Information: 812-336-5835 or oprchurch@att.net.

November 10

Our Lady of Peace Cemetery, Mausoleum Chapel, 9001 N. Heverstark Road, Indianapolis. Veterans Day Mass, 11 a.m. Information: 317-574-8998 or www.all-classreunion.org.

St. Lawrence School, 6950 E. 46th St., Indianapolis. Open house, 5–7 p.m. Information: 317-583-4923.

November 12
Marion University, Hackelmeier Memorial Library, 3200 Cold Spring Road, Indianapolis. Richard G. Lugar Franciscan Center for Global Studies, speaker series, “Personal Insights on International Diplomacy,” Dr. Madeleine Albright, presenter, noon.


November 12–13
St. Augustine House for the Aged, 2345 W. 86th St, Indianapolis. “Christmas Bazaar,” gift items, lunch, 9 a.m.–4 p.m. Information: 317-572-6250.

Oldenburg Academy, 1 Twister Circle, Oldenburg. Drama Club, Cinderella, 7 p.m., adults $7, student/child $5. Information: 317-934-2440.

November 13
St. Joe of Aran, 4217 N. Central Ave., Indianapolis. Dr. Ray Guarendi, radio host for EWTN program “The Doctor Is In.” Mass and program, 8:30 a.m.–noon, $5 per person including lunch, reservations required by Nov. 1. Information: 317-225-8902 or tariwl@gmail.com.

St. Roch Parish, Family Life Center, 3040 N. Meridian St., Indianapolis. Singles, meet 1, p.m. Over and over. Information: 317-784-4207.

St. Simon the Apostle Parish, 6155 Old St. Andrews Rd., Indianapolis. 11th annual “Royal Extravaganza,” 6:30 p.m. Information: 317-426-6000.

Woodstock Country Club, 150 W. 38th St., Indianapolis. Little Sisters of the Poor, “Harvest Celebration,” 6–30 p.m., $75 per person or $350 per couple, benefits Little Sisters’ ministry to elderly poor at Augustine Home for the Aged. Information: 317-872-6420.

St. Maurice Parish, 8874 N. Harrison St., Napoleon. Smorgasbord dinner, 4:30-7 p.m., $8 adults, $5 children 7-12 years old. Information: 812-852-4394 or mhel@ecnorth.com.

Slovenian National Home, 2717 W. 10th St., Indianapolis. “Grape Arbor Dance,” 6–30 p.m., $10 per person or $10 includes dinner. Information: 317-632-0619 or www.slovaminternational.org.

St. Nicholas Parish, 6161 E. St. Nicholas Drive, Sunman. Missionaries of Charity, “Practical Training in Evangelization,” 7:45 a.m.–5:30 p.m., $40 per person, $7 lunch if purchased by Nov. 3. Information: 317-623-8007 or mulain@slh.edu.

November 14
Our Lady of Fatima Retreat House, 5553 E. 55th St., Indianapolis. Carmelite Secular Order, meeting, noon–4 p.m. Information: 317-955-3841. Information: cchcock803@att.net.
Death toll tops 250 as spread of cholera slows in rural Haiti

WASHINGTON (CNS)—Even as the death rate slowed in central Haiti a week after the first cases of cholera were reported, a multinational medical response boosted efforts to limit the spread of the disease in the poverty-stricken country. The World Health Organization reported 2,159 people had died as of Oct. 26. Overall, 3,342 cases of the disease had been reported.

The outbreak was confined largely to Artibonite department, although cases also were reported in the Central department to the east as well as in the capital of Port-au-Prince and Haiti’s second largest city, Cap-Haïtien in the north. The cases were discovered among people who had traveled from those areas since the outbreak began on Oct. 19.

Teams from various agencies, including the Pan American Health Organization and the Centers for Disease Control and Prevention in Atlanta, continued monitoring water and food samples in Port-au-Prince in an effort to prevent a massive outbreak of the disease.

The capital and surrounding area are considered extremely vulnerable because an estimated 1.3 million people remain in makeshift tent camps nine months after a devastating earthquake destroyed much of the city. Camp residents have limited access to clean water and sanitation.

Aid workers hustled to stop the outbreak from spreading from communities in southern Artibonite to other parts of the country. Water, hygiene kits and antibiotics continued to be trucked into the affected area by aid agencies.

Daniel Rouzier of Food for the Poor told Catholic News Service from Port-au-Prince that his agency sent 10 solar-powered water filtration systems into the area on Oct. 22-23. Information about the disease’s symptoms and prevention tips were passed on to people by the various agencies working in the country, including Catholic Relief Services.

Prevention efforts were stepped up in the tent camps in the earthquake-battered capital and surrounding communities, about two hours south of where the outbreak erupted.

Robyn Fieser, regional information office for CRS, told CNS on Oct. 26 that agency staff and partners had fanned out across 12 camps, and distributed soup and cholera prevention brochures to more than 10,000 families.

Cholera is a water-borne bacterial disease that causes severe vomiting and diarrhea. Left untreated, it can kill a person within hours of the onset of symptoms because of dehydration. The disease can be treated with fluids and antibiotics. People who receive treatment quickly usually survive.

Pan American Health Organization Deputy Director Jon Andrus told a news briefing in Washington on Oct. 25 that the outbreak is the first in Haiti in 50 years. Even the 1991 outbreak, which affected almost every country in the Western Hemisphere, missed Haiti, he said. “Now that cholera has established itself with a strong foothold in Haiti, this will not go away for several years,” he said, explaining that the disease likely will reappear in cycles.

Public is invited to Bloomington parish’s Nov. 5 program on brain death

Dr. Paul Byrne, a clinical professor of pediatrics at the University of Toledo Medical College in Toledo, Ohio, will present a lecture at Bloomington parish’s Nov. 5 program on brain death.

Byrne is a member of the Fellowship of Catholic Scholars, a group of physicians seeking to examine “what medicine can be at the service of the human person, and to what extent medicine must bend to the needs of other purposes.”

The evening begins with Mass at 5:30 p.m. Byrne’s lecture starts at 6 p.m. then a light dinner will be provided.

The lecture is open to the public.

For more information or to make a reservation, call 812-330-1535 or send an e-mail to monica.siefker@sbcglobal.net.
By Sean Gallagher

It is not unusual for a parish as old as St. Michael Parish in Charlestown to have had more than one church building over the course of its 150-year history. Parishes may have outgrown their church or the church may have burned down at some point in the past. But the 200 households that make up the current membership of the New Albany Deanery Deaf community faith worship are originating in their fifth church. On average, each new generation of St. Michael parishioners has seen the parish build a new place of worship.

This regular transition in church buildings exemplifies the many changes in the parish and in Charlestown since 1860 when St. Michael Parish was founded. “It was a parish of change,” said 92-year-old parishioner John Gelhaus, who has worshiped in four of the five churches in St. Michael’s history. St. Michael Parish celebrated its 150th anniversary with a festive Mass on Sept. 12 at which Archbishop Daniel M. Buechlein was the principal celebrant. Earlier in the year, the anniversary was also marked with a chamber music concert in the parish’s church, and a dance at the parish featuring music from the 1950s and 1960s. According to St. Michael’s current pastor, Father Steven Schaftlein, the parish’s first church was a log cabin on land near a railroad that was built through the area in the mid-19th century. The land where the church was located was donated by two of Gelhaus’ great uncles, and is currently used as the parish’s cemetery.

When Charlestown started to grow, a clapboard church was built in the town. It eventually burned down in 1928, and was replaced by a brick church. After World War II started, a large gunpowder plant that Father Schaftlein said employed 15,000 to 20,000 people was built near Charlestown. When Allgeier was 11, her mother died of cancer. Families in the parish reached out to help, and consol ed her and her family. “When my mom was sick, going through chemo[therapy] and radiation, everyone at the school and in the parish got together and brought us meals,” she said. “They were really a huge support system.”

Father Schaftlein foresees the parish facing many more challenges in the next five years as it likely becomes a bedroom community for people who commute to work in Louisville, New Albany, Jeffersonville and Clarksville.

“Father Schaftlein foresees more young families moving to Charlestown in the next five years as it likely becomes a bedroom community for people who commute to work in Louisville, New Albany, Jeffersonville and Clarksville.”

“Father Schaftlein foresees more young families moving to Charlestown in the next five years as it likely becomes a bedroom community for people who commute to work in Louisville, New Albany, Jeffersonville and Clarksville.”

Father Schaftlein foresees more young families moving to Charlestown in the next five years as it likely becomes a bedroom community for people who commute to work in Louisville, New Albany, Jeffersonville and Clarksville.

Mildred Jefferson, a leader in the pro-life movement for decades who was also the first African-American woman to graduate from Harvard Medical School, died on Oct. 15 at her home in Cambridge, Mass. She was 84. Among the groups praising Jefferson’s pro-life work over the years were the Massachusetts Catholic Conference and the National Black Catholic Apostolate for Life. “Her voice and presence were heard throughout this nation proclaiming the dignity of all human life,” Gerald D’Avolio, executive director of the Massachusetts Catholic Conference, said Jefferson’s role in the pro-life movement “demonstrated the movement’s breadth and depth. “Her respect for the Catholic Church and her willingness to provide compelling legislative testimony over the years in alliance with the Massachusetts Catholic Conference will always be remembered and appreciated,” he added. She was the first female surgical intern at Boston City Hospital and the first woman admitted to membership in the Boston Surgical Society.

She was among the founders of the National Right to Life Committee, and was elected vice chairman of the board in June 1973. She served three consecutive terms as president of the organization from 1973 to 1978.  "
By John Shaughnessy

Like a buffet filled with your favorite foods, the outreach effort in Tell City that is called Table of Blessings has left everyone smiling and satisfied.

Sitting at the table every Thursday evening are young adults who appreciate the free hot meal and the opportunity to spend time with others.

Also at the table are young families, including one family whose mother says that her children look forward to the weekly community meal because “it’s like eating out at a restaurant,” an outing that the family can’t afford otherwise.

Those kinds of connections are exactly what the organizers hope to forge through Table of Blessings—the weekly meal program that is the combined effort of four Churches in Tell City, including St. Paul Parish.

The effort is led by Joan Hess, the agency director of Catholic Charities Tell City, and Susan L. Ulrich, who are members of the Evangelical United Church of Christ. Members of the First Baptist Church and the First United Methodist Church are also involved.

“It’s something I’ve been thinking about for a long time because I didn’t have a meal program in the area,” Hess says. “I talked to Jane, and she said that she and her husband always wanted to do something, too. It’s really been an ecumenical type of thing.

“The focus has also been on providing an extra helping of dignity for the people who come to the dinner. There are no sign-in sheets and no questions, just an invitation to eat at a table with china, silverware and glasses. The menu has included meatloaf, grilled chicken breasts, spaghetti and pink-tinted Sunday comic strips, and even pink shoes and gloves worn by players during the Oct. 10 NFL games. —Darlester’s activities were more muted.

“A little hiking, dinner a couple of nights,” she said.

One reason behind the muted celebration was that her 22-year-old daughter had learned she inherited the gene that likely brought about Darlester’s own breast cancer—and that probably killed Darlester’s mother years before she was diagnosed with breast cancer.

“I had hoped and prayed that it would end with me,” she said. “Father Keller, a Catholic whose faith was restored in the midst of her struggle to beat cancer."

In her book, Beyond the Pink Moon: A Memoir of Legacy, Loss and Survival, Darlester recounts that after she married her Jewish husband, she raised their children as Jews and attended the synagogue weekly.

“Never wanted me to convert,” Darlester said of her husband. “I was the one that needed ritual.”

How did her Catholic reawakening take place?

“People continually ask me about it. I wish [that] I could explain it better,” she replied.

“I hadn’t been in a Catholic church for decades. I think the last time [that] I was in a Catholic church was at my dad’s funeral, which was in May of 1991. But May is the month of the Blessed Mother, and we all prayed to her there. I felt like I had been forsaking her.”

After receiving some hopeful news about her cancer, her “first inclination was to go to church. You’d think I’d go to temple,” Darlester said.

She stopped at the Church of the Good Shepherd in Santa Monica, Calif. “I felt very nervous walking into the church. I’d never been in a church in my entire life,” she said, recalling the times that she would go to Mass or enter a church as a child with her Catholic school classmates.

“Once inside, though, ‘I felt this overwhelming feeling of love. I felt the Blessed Mother, I felt my father, I felt God,’” she said. “I sat in the first pew for this huge release. I just sat there crying this big puddle of tears. I was back where I belonged, where I was meant to be,” she added.

“Today, even though she goes to Sunday Mass at St. Cyril of Jerusalem Church in Encino, her neighborhood parish, ‘I always come back to that place,’” Darlester said of Good Shepherd Church.

Sunday now has become “my favorite time of the week,” she said. “When I go to Mass and when I sit here and do my own reflections, I feel whole. I feel blessed. I feel at peace. I really feel like I’ve been in God’s presence.”

On top of that, she noted, “I went to confession for the first time in 30 years, and that was a very powerful experience. Not that she was treating it like a secret, but the experience was so profound, Darlester said, ‘I can’t tell you what happened there.’”
SYNOD

Hobbes—Scriptures—is the word of God, and that God's promises to the Jewish people, beginning with Abraham, are still valid. However, they said, "access to the rabbinic and scholastic literature means the use of God's word to strongly justify injustices that are unacceptable. Our commitment is to help all who seek to free every person from the domination of love of God and of their brothers and sisters."

Addressing the synod's final document, Bishop Daniel M. Buechlein of Indianapolis said, "one cannot use the theme of the Promised Land to justify the return of Jews to Israel and the expulsion of Palestinians."

In his message, the bishop expressed particular concern about the situation of Jerusalem, particularly given Israel's "exclusive territorial claims," the composition and demographic shifts of the city, and the construction and expansion of the property of Christians and other Arabs.

They also offered to withdraw their support for the construction of the holy places, they did ask them to consider it eventually and to think twice before selling their property in their homeland. Several bishops had told the synod that the Christians selling off their property was raising previously Christian neighborhoods and towns into totally Muslim areas.

One of the synodal propositions said, "We as bishops and members of our Church community must not give in to the temptation to think of the Church's real estate as an asset to be turned into a source of micro-finance and other projects to help people retain their property and make it prosper.

The synod members affirmed their commitment to use synodal authorities to support the pastoral care of the Middle East. They affirmed their support of a "new evangelization for the transmission of the Christian faith," after consulting with the Pontifical Council for Promoting New Evangelization, and that has made a new settlement of the theme of personal pontifical liturgy. They also echoed a repeated call in the synod for the pope to work to expand the jurisdiction of Eastern Catholic patriarchs and major archbishops to allow them greater freedom in providing for their faithful who live on the territory of their Church, and to consider additional norms on ordaining men marries to the priesthood of the particular Church.

Mobile Archdiocesan Chaucer of Huts, local, right, and other priests pray during the closing Mass of the synod of the Bishop of the Middle East St. Peter's Basilica at the Vatican on Oct. 24.

Mobile Archdiocesan Chaucer of Huts, local, right, and other priests pray during the closing Mass of the synod of the Bishop of the Middle East St. Peter's Basilica at the Vatican on Oct. 24.

Archbishop Daniel M. Buechlein of Indianapolis said, "We say to our Muslim fellow-citizens: We are brothers and sisters. God wishes us to be together, united by one faith in God and by the dual commandment of love of God and neighbor," they said.

"We say to our Muslim fellow-citizens: We are brothers and sisters. God wishes us to be together, united by one faith in God and by the dual commandment of love of God and neighbor," they said.

"We say to our Muslim fellow-citizens: We are brothers and sisters. God wishes us to be together, united by one faith in God and by the dual commandment of love of God and neighbor," they said.

"We say to our Muslim fellow-citizens: We are brothers and sisters. God wishes us to be together, united by one faith in God and by the dual commandment of love of God and neighbor," they said.

"What was often evoked was the need for a new evangelization for the Middle East as well. This was quite a widespread theme, especially in the Middle Eastern provinces, where Christianity has ancient roots," he said.

The task of the synod was to "forge in the context of the current situation in the Middle East. The synod's task was to call all men to live in accordance with the Christian faith. The synod's task was to fight against all forms of discrimination, persecution, and war, and to work in solidarity with the Church in the Middle East."

What was in the news on Oct. 28, 1960?

By Brannon A. Evans

This week, we continue to examine what was going on in the Church and the world, as well as the different perspectives on the issues that were shaping the Church.

Here are some of the items featured in the Oct. 28, 1960, issue of The Criterion:

· Church İs enduring suffering against Castro tyranny in Cuba

· ‘Reformation Sunday’ bias campaign limits

· Vatican publishes initial documents for coming Council on Scripture

· MPS—a first official collection of documents pertaining to the Second Vatican Ecumenical Council (1962–65)

· The pope claims he is not a synod type, for the new evangelization for the transmission of the Christian faith, after consulting with the Pontifical Council for Promoting New Evangelization, and that has made a new settlement of the theme of personal pontifical liturgy.

· Mobile Archdiocesan Chaucer of Huts, local, right, and other priests pray during the closing Mass of the synod of the Bishop of the Middle East St. Peter's Basilica at the Vatican on Oct. 24.

· What was in the news on Oct. 28, 1960?

By Brannon A. Evans

This week, we continue to examine what was going on in the Church and the world, as well as the different perspectives on the issues that were shaping the Church.

Here are some of the items featured in the Oct. 28, 1960, issue of The Criterion:

· Church İs enduring suffering against Castro tyranny in Cuba

· ‘Reformation Sunday’ bias campaign limits

· Vatican publishes initial documents for coming Council on Scripture

· MPS—a first official collection of documents pertaining to the Second Vatican Ecumenical Council (1962–65)

· The pope claims he is not a synod type, for the new evangelization for the transmission of the Christian faith, after consulting with the Pontifical Council for Promoting New Evangelization, and that has made a new settlement of the theme of personal pontifical liturgy.

· Mobile Archdiocesan Chaucer of Huts, local, right, and other priests pray during the closing Mass of the synod of the Bishop of the Middle East St. Peter's Basilica at the Vatican on Oct. 24.

· What was in the news on Oct. 28, 1960?

By Brannon A. Evans

This week, we continue to examine what was going on in the Church and the world, as well as the different perspectives on the issues that were shaping the Church.

Here are some of the items featured in the Oct. 28, 1960, issue of The Criterion:

· Church İs enduring suffering against Castro tyranny in Cuba

· ‘Reformation Sunday’ bias campaign limits

· Vatican publishes initial documents for coming Council on Scripture

· MPS—a first official collection of documents pertaining to the Second Vatican Ecumenical Council (1962–65)

· The pope claims he is not a synod type, for the new evangelization for the transmission of the Christian faith, after consulting with the Pontifical Council for Promoting New Evangelization, and that has made a new settlement of the theme of personal pontifical liturgy.

· Mobile Archdiocesan Chaucer of Huts, local, right, and other priests pray during the closing Mass of the synod of the Bishop of the Middle East St. Peter's Basilica at the Vatican on Oct. 24.

· What was in the news on Oct. 28, 1960?
Conference participants moved to take its message home

By Sean Gallagher

The speakers at the fifth annual Indiana Catholic Men’s Conference on Oct. 16 at the Indiana Convention Center in Indianapolis challenged their approximately 700 listeners to stand up to the challenges to their faith in society today, and to boldly carry out the mission that God has given them.

Curtis Martin, the founder and president of the Denver-based Fellowship of Catholic University Students, warmed conference-goers against one aspect of the prevailing culture that can take them away from living out their God-given mission: materialism.

He said that success is often defined in society today by the accumulation of material things—a big house, fancy car and the latest electronic gadget. "If you have all of those things and you die not knowing God, you are an absolute failure, an absolute failure," Martin said. "And if, on the other hand…you never get awards, you never get honors, and nobody says you're the greatest, and you die and you know God, you win. It's just that simple."

Father Larry Richards, a priest of the Fort Wayne-South Bend Diocese, expanded on Father Richards’ message in a homily during Mass celebrated at the conference.

"We can go forth with that spiritual oxygen into a world that so desperately calls for the spirit of Christ to be alive in each one of us," said Father Nagel, the principal celebrant of the Mass. "Without it, we go forth without God. With it, we go forth with him as our armor, our protection, our voice." Retired National Hockey League referee Kerry Frazer invited his listeners to consider how the little things they do each day can have a tremendous impact on others by telling a story about former NHL players Theo Fleury and Tyson Nash.

Fleury had made a comeback in his career after bouts with alcoholism and drug addiction. But during a game, he broke down after Nash, in the midst of typical athletic trash talking, guessed that Fleury had really overcome his addictions and said that he should go right out and do some more cocaine.

Instead of throwing Nash out of the game, which Nash’s coach had suggested, Frazer convinced Nash to go onto the ice and apologize to him later, and described it as a “turning point” in his life. "For me, it was an affirmation that no matter how insignificant we think little things that we do are, they can make such an impact on people," Frazer said. "They can affect their lives. God was at work in that incident. God allows things to happen so that he can ultimately use us and teach us [to be] good. But we can play on the other team just as easily based on the gift of free will that he gave us."
Above, Archbishop Daniel M. Buechlein and Father Patrick Beidelman elevate the Body and Blood of Christ during a eucharistic liturgy celebrated on Oct. 1 at the Cathedral of St. Mary and St. Korbinan in Freising, Germany.

Left, archdiocesan pilgrims, who traveled to Austria and Germany during a Sept. 25 to Oct. 4 pilgrimage led by Archbishop Daniel M. Buechlein, visited the Benedictine monastery in Ettal, Germany, on Oct. 2. The pilgrims also attended the world-famous Passion Play, a production depicting the suffering and death of Christ, on Oct. 3 in Oberammergau, Germany. The Passion Play is only presented from May through October each decade by Oberammergau residents.

Submitted photos/Carolyn Noone

This view of the scenic village of Melk, Austria, was taken from the historic Melk Abbey on Sept. 28.

This magnificent high altar graces the interior of the historic Church of SS. Peter and Paul in Oberammergau, Germany.

Archdiocesan pilgrimage to Austria and Germany

St. Michael the Archangel parishioner Ruth Buening of Indianapolis receives Communion from Father Patrick Beidelman on Sept. 27 at St. Stephen’s Cathedral in Vienna, Austria.

Pilgrims Catherine and William Castillo, at left, from Whitefish Bay, Wis., wait in line to receive the Eucharist.

Father Beidelman serves as the vice rector of the Bishop Simon Bruté College Seminary in Indianapolis, and the director of liturgy for the archdiocesan Office of Worship.

Left, this magnificent high altar graces the interior of the historic Church of SS. Peter and Paul in Oberammergau, Germany.

Above, on Sept. 27, the pilgrims toured the historic St. Stephen’s Cathedral in Vienna, Austria, and participated in a Mass there concelebrated by Archbishop Daniel M. Buechlein and Father Patrick Beidelman.

Left, this magnificent high altar graces the interior of the historic Church of SS. Peter and Paul in Oberammergau, Germany.

Archdiocesan pilgrims begin a horse-drawn carriage ride on Sept. 30, which took them through a beautiful forest in Bavaria in southern Germany.

St. Luke the Evangelist parishioner Peter Boykin of Indianapolis proclaims a Scripture reading during Mass on Oct. 3 at the Church of SS. Peter and Paul in Oberammergau, Germany.
Angels of Grace Awards honor three courageous women

By Mary Ann Wyand

God has a plan for each person. That message was affirmed during emotional speeches by the recipients of the 2010 Angels of Grace Awards presented by the Sisters of St. Benedict of Our Lady of Grace Monastery in Beech Grove during a Sept. 25 fundraiser for their Benedict Inn Retreat and Conference Center ministry. The Benedict Inn’s third annual “Celebration of Women” awards luncheon honored Anne Ryder, Julie Molloy and Caroline Fisher for distinguished Church and community service in central Indiana. The recipient of the Archangel Gabriel Award, St. Pius X parishioner Anne Ryder of Indianapolis, was recognized as a modern-day messenger of hope.

The award-winning television journalist, writer and speaker created the inspirational "Hoping to Tell" series, which was broadcast on WTHR Channel 13 when she worked there as an anchor. Ryder was praised for following her heart by reporting stories of hope, faith and resilience of spirit. Her storytelling mission has taken her to war zones around the world as well as to developing countries to feature peacemakers.

Her trip to Calcutta in 1996 with a videographer resulted in an opportunity to document Blessed Teresa’s ministry to the destitute and dying. She was granted the final media interview with the founder of the Missionsaries of Charity, who died in 1997. Ryder focuses her volunteer efforts on informing people about cancer, and sharing inspirational stories. "Every day you have to say ‘yes’—to be put where he wants you to be, … to accept whatever he gives, and to give whatever he takes with a big smile.”

The Archangel Raphael Award, presented to St. Barnabas parishioner Julie Molloy of Indianapolis, honored her community service as “a companion to children suffering with disabilities and their families, and to the poor and needy.” As the director of the Lord’s Pantry and Anna’s House, which is named for her late daughter, Molloy continues her 11 years of service to the ministries in memory of their founder, the late Lucious Newson, and her daughter, who was an enthusiastic volunteer with him even though severe handicaps led to her death at age 12 on July 31, 2008. Eighteen days later, on Aug. 18, 2008, the elderly Newson lost his battle with cancer.

Molloy insists that “God is the director” of the poverty-relief ministries on the near west side of Indianapolis. She has started a fundraising walk and run as well as educational programs to help the poor. She also founded Anna’s Celebration of Life Foundation, an organization dedicated to providing elevators, wheelchair lifts, specialized bikes and other needs to help children with disabilities.

“Every day you have to say ‘yes’—to be put where he wants you to be, … to accept whatever he gives, and to give whatever he takes with a big smile.”

The Archangel Michael Award recipient, Caroline Fisher, founded and coordinates the Center of Hope at St. Francis Hospital in Indianapolis, which ministers to victims of sexual assault and domestic violence. With a co-worker, she started the Center of Hope for Youth, a sexual assault education and awareness program presented in schools. Fisher also educates public safety workers, health care professionals, clergy and the public about rape and the unique needs of sexual assault victims. “I spend a lot of my time praying that I have the right words to say to a woman to counteract what evil has just been done to her,” Fisher said. “I believe that we should all be able to learn and grow in environments that are safe. … My passion lies in trying to break that destructive cycle that violence creates in our families, in our lives and in our world at large.”

Pope names U.S. cardinal to council studying Vatican’s economic problems


The Vatican announced the appointment on Oct. 23.

The cardinal-members of the council meet regularly with the pope to help oversee the economic management of the Vatican.

The special council was established by Pope John Paul II in 1981 to advise him on the Vatican’s ailing finances and organizational problems that he inherited from his predecessors.
The worship of the Church today has ancient roots

By Sr. Joan Roccasalvo, C.S.J.

The Roman Missal contains the prescribed prayers, chants and instructions for the celebration of Mass. Despite changes over the centuries, the basic architectural plan of the Roman Missal has remained with its two-part structure—the Liturgy of the Word and the Liturgy of the Eucharist.

The Mass prayers in the Roman Missal proclaim the vigorous faith of the early Church and that of the early Church Fathers in a manner that today’s Catholics can understand.

At first, the Mass prayers were improvised, composed of scriptural prayers and readings taken primarily from the teachings of Jesus, especially those related to the paschal meal. From “the breaking of the bread,” the traditional Jewish “blessing” (“berakoth”) prayers were transferred to the Christian “eucharistia,” the great prayer of “thanksgiving” and petition.

Church Fathers, such as St. Clement of Rome (d. circa 99), Sts. Ignatius of Antioch (d. 110) and Justin, Martyr (d. 165), had to deal with factionalism as well as disbelief in the real presence of Christ in the Eucharist. St. Irenaeus of Lyons (d. circa 202) is the first to speak of the primary and definitive relationship between the Church and the Eucharist: “The Eucharist makes the Church, and the Church and the Eucharist: “The Liturgy of the Word and the Liturgy of the Eucharist.

The chief sources for the Roman Missal are the sermons of St. Leo the Great (d. 461), many of which are printed in the four-volume Liber Pontificalis, and the three sacramentaries—the Leonine, the Gelasian and the Gregorian. The first authentic missals were found in monasteries, beginning in the 12th and 13th centuries. These manuscripts are works of art.

In the 16th century, liturgical abuses revealed the need for a reformed missal. Caution had to be taken that the words of institution remained intact and not deleted from the eucharistic prayer.

The Council of Trent decreed the general reform of the Roman Missal, but it was not until 1570 under Pope St. Pius V that the reformed “Missale Romanum” was decreed to be used nearly everywhere. With a handful of small changes in the intervening centuries, it remained the standard missal until the early 20th century.

In 1903, Pope St. Pius X issued “In ea sollicitudine,” an instruction on sacred music, and his initiative gave birth to a liturgical movement in the Church. He was also a strong proponent of active participation in the liturgy.

As a parish priest, he had trained his parishioners to sing Gregorian chant at a high level of proficiency, and he urged that it be restored and sung at the ordinary parts of the liturgy. He called for the frequent reception of holy Communion, lowered the age for its reception and moderated the conditions of the eucharistic fast.

In 1947, Pope Pius XII’s encyclical “Mediator Dei” urged the faithful to participate in the liturgical action by singing the ordinary parts of the liturgy. The laity also was encouraged to live the liturgical year, “the Church’s year of grace.”

In 1955, the Holy Week liturgies were reformed and rubrics were simplified. The 1958 instruction on sacred music and liturgy issued rules regarding music at Mass and made it clear that the people’s active participation at Mass was desired.

These interim reforms led to the full-scale reform of the Second Vatican Council’s “Constitution on the Sacred Liturgy” in 1966. It is the “full, conscious and active participation in liturgical celebrations which is demanded by the very nature of the liturgy” (#14).

The missal of Pope Paul VI, issued in 1970, promoted the wider use of biblical, doctrinal and pastoral references. Again, the active participation of the faithful was stressed. The style of the Roman liturgy is marked by language that is lucid, concise and direct. It creates an experience replete with beautiful symbols, words, gestures and music.

The style of the Roman liturgy is marked by language that is lucid, concise and direct. It creates an experience replete with beautiful symbols, words, gestures and music.

As a parish priest, he had trained his parishioners to sing Gregorian chant at a high level of proficiency, and he urged that it be restored and sung at the ordinary parts of the liturgy. He called for the frequent reception of holy Communion, lowered the age for its reception and moderated the conditions of the eucharistic fast.

In 1947, Pope Pius XII’s encyclical “Mediator Dei” urged the faithful to participate in the liturgical action by singing the ordinary parts of the liturgy. The laity also was encouraged to live the liturgical year, “the Church’s year of grace.”

In 1955, the Holy Week liturgies were reformed and rubrics were simplified. The 1958 instruction on sacred music and liturgy issued rules regarding music at Mass and made it clear that the people’s active participation at Mass was desired.

These interim reforms led to the full-scale reform of the Second Vatican Council’s “Constitution on the Sacred Liturgy” in 1966. It is the “full, conscious and active participation in liturgical celebrations which is demanded by the very nature of the liturgy” (#14).

The missal of Pope Paul VI, issued in 1970, promoted the wider use of biblical, doctrinal and pastoral references. Again, the active participation of the faithful was stressed. The style of the Roman liturgy is marked by language that is lucid, concise and direct. It creates an experience replete with beautiful symbols, words, gestures and music.

The Church’s official worship is not a didactic experience. According to noted theologian Father Romano Guardini in his book The Spirit of the Liturgy, it has no deliberate lesson plan of instruction with a desired set of objectives.

Rooted in the beauty of Scripture and revealed dogmas, the experience washes over the faithful as waves refresh a swimmer lying on the sand at w ater’s edge. Belief in the Eucharist, and the manner of its celebration, are central to Catholic Christianity because “as we pray, so we believe; as we believe, so we pray” (Joe Paprocki, The Catechist’s Toolbox).

The liturgy is the objective norm and measuring rod for our subjective attitude toward God and all reality. Objective piety supports personal piety, and if one’s spiritual outlook is in harmony with the liturgy, it is basically sound.

In early Christianity, it was a crime to attend the celebration of the Eucharist. Because such activity rejected the pagan religion of the state, it was outlawed under pain of death. Yet, the first Christians held fast to their weekly worship. They could not live without the Eucharist.

(St. Joseph Sister Joan Roccasalvo of Brentwood, N.Y., holds doctorates in musicology and liturgical studies. She writes on liturgy, beauty, the arts and Ignatian spirituality.)

**Catholics are still learning about new Mass translation**

**This Week’s Question**

Are you ready for the new English translation of the Roman Missal—the book that contains the texts of the Mass—that is coming to parishes next year? Have you heard anything about it?

“I’ve heard about it, but I’m not familiar with the new translation so I don’t know enough to say how I feel about it. I would love to go back to... more traditional wording.” (Teresa Alonso, Dallas, Ga.)

“I haven’t heard much, except that it’s coming... But I think I’m ready. I adjusted to the changes after Vatican II, and I am sure I can adjust again.” (Judy Nenners, Columbus, Mo.)

“Our family and our parish will be ready. There is a more traditional approach to liturgy at our home parish, and I think the new translation will be in keeping with that.” (Joe Noonan, Houston, Texas)

“I don’t know too many details. I expect the parish will get ready for it. Perhaps they can give us samples of it by presenting the old alongside the ne w so we can see the difference. I think we need the lead time to get the update.” (Judy Donohue, Edina, Minn.)

**Lend Us Your Voice**

An upcoming edition asks: What was a time in your life when you felt the pain of separation from a loved one? Where did you turn for consolation?

To respond for possible publication, send an e-mail to cnpnews@catholicnews.com or write to Faith Alive! at 3211 Fourth St. N.E., Washington, D.C. 20017-1100.
Wisdom of the saints: St. Charles Borromeo

St. Charles Borromeo, whose feast is celebrated on Nov. 4, has been given credit for the convening of the Council of Trent. He was still a young man when his uncle was elected Pope Pius IV in 1559. Nevertheless, his uncle made Charles a cardinal and the administrator of the Diocese of Milan. Later, he elevated him to secretary of state in full charge of the Papal States. After Charles was ordained a priest, he was appointed Archbishop of Milan.

But Charles was too busy in Rome to move to Milan. He convinced his uncle to reconvene the Council of Trent in 1562 after it had been suspended for 10 years, and he kept it in session even when it was on the verge of breaking up.

When the council ended in 1563, Charles went to Milan, where he put into practice the reforms decreed by the council.

Coming of Age/Karen Osborne

Remember that changes in life aren't necessarily endings

On my first day of college, the school president spoke to the freshmen about the grand adventure we would encounter. He spoke about all of the things we expected college to be. We would have to work hard and study, but we would also have a lot of fun.

And then he said a few words about what shocked us all.

Success in school wouldn't happen to all of us. It wouldn't happen to every single one of us even though we all came here for the same reasons. Although none of us was carrying the same bag of knowledge into the university as everyone else, we all came here to find the answers to our questions.

Fortunately, the professor who led the discussion was just like us.

“Look at each other,” he said. “Look around you. Nearly half of you will be gone by the time you graduate.”

He said that although our parents stayed in one job for years, we would probably change our careers five to seven times in the 21st century.

Over the next four years, we watched the president's prediction slowly come true. One by one, we realized that we had changed majors and transferred to different colleges. One of my friends left to care for her sick mother.

In the fall of my second year, my friends and I were wonderfully optimistic about the future. Some of us thought we would find the answer to any question we had. Others thought we would be prepared to change up the playbook a little.

I am reminded of an old phrase that a professor once told me. “When God closes a door, he opens a window.”

It hurts when you don’t get what you want, especially if that something important—a career, fame or relationship. It is hard to stare at that closed door and realize that you might not get to walk through it.

I love that teenagers today are so optimistic. I love the hope teenagers have that they will show the world their light, and change things for the better. And I hope they know that changes aren’t endings. They can also be fabulous, amazing beginnings as awesome as “strawberries as big as apples.”

I hope you get to walk through all of the doors that open for you—and even if those doors are closed, God may have you planned and you face difficult times—that you keep on looking for the open windows which God has left for you!

(Rebecca Jaynes/working for Catholic News Service)

Emmanus Walk/Debra Tomaselli

What does turkey, Thanksgiving have to do with a teenager?

Motivated by deadlines, I awakened at 3 a.m., tiptoed into my darkened office and slipped into the chair. Sometimes in the middle of the night, with responsibilities tugging at me, I would get up. I didn’t even turn on a light. I just sat down, closed my eyes, and waited for the words to come.

Instead, I heard a rapid but brief thumbing noise, like a shudder in the darkened room. Trembling, I jumped off the chair and landed in a combat pose. Heart pounding, I continued to scrutinize the moonlit furniture.

Then I saw the culprit: The definitive silhouette of my 3-year-old brother beside the white closet doors. I froze. He jumped. In one swift hop, the intruder soared two feet. Within seconds, he leaped again.

My heart raced. My palms grew sweaty. I was trapped. I couldn’t dodge in time. I had to catch him and remove him from the house. But how could I? Even at arm’s length, I had the advantage. His leaps were longer than a trapeze artist.

Keeping my gaze focused on the treetop, I backed out of the office and sprinted into the kitchen, where I retrieved the biggest Tupperware container available. I heaped it on top of the microwave and waited to be delivered by an unsuspecting frog and tormented while my 3-year-old brother is probably going to take a tumble. I’ve seen it happen.

But some things in life are relative, and it is important for us to keep that in mind. For example, my 16-month-old son, Victor, is afraid to step off of a sidewalk and run across the lawn. But if he is holding his little brother Philip, his fear vanishes. Victor is only relative, and it is important for us to keep that in mind.

The countless difficulties we have to face every day, we can be overcome through meditation because “in meditation we find the means to find it easily. If we want to reconsecrate ourselves, we need to resist evil, pray, and the avoidance of evil discussions as well as harmful and dangerous friendships.”

What if we come to Mass and find our minds full of distractions, he asked. Perhaps it was because we didn’t prepare for Mass before it started. Did we take the time before Mass began to collect our thoughts?

He said, “If a tiny spark of God’s love already burns within you, do not spurn it to the wind, for it may get blown out. Keep the little fire toughtly so that it will not lose its heat and you will do for his holy mission. He led his priests by example. One of his instructions to those priests is included in the Canon of Requiem. In his feast. His wisdom, though, is just as appropriate for laypeople as it is for priests.

He admonished that we are all weak, but said that, if we want help, God has given us the means to find it easily. If we want to reconsecrate ourselves, we need to resist evil, pray, and the avoidance of evil discussions as well as harmful and dangerous friendships.”

“Always give thanks for everything to God, there is not another frog in here, I hope,” I said. “Thank God. I was able to catch him and chuck him outside.”

Thank God, I don’t live in a three-world mud hut, where the opportunity to learn God’s ways is so much scarcer. Many of us are given powerful messages. The abrupt shift of perspective illuminated the simple, ordinary gifts surrounding us. It calls us to give thanks for our extraordinary blessings as well as for the mundane. It invites us to appreciate everything. As we gather around the roasted turkey to celebrate our blessings this year, I want to remember the blessings delivered by an unsuspecting frog and raise a humble prayer of thanks. I ha ve much to be grateful for.

We adults should strive to be more like Michael and Raphael in this regard. We have loved long and hard, and we have shared our loves with others, which makes some people close to us do the same. If we keep in mind those past trials, we might just be a little more merciful with people who are still struggling. Like kind older brothers, we might also encourage them when they see them making progress, even if they are just baby steps.
The Sunday Readings
Sunday, Oct. 31, 2010

- Wisdom 11:22-12:7
- 2 Thessalonians 1:11-21
- Luke 19:1-10

The Book of Wisdom provides this weekend’s first reading.

An essential component in ancient Hebrew belief—and in contemporary Jewish thought as well—is that God is the Creator of all and the author of all life. For this reason, there is so much respect for natural life and for the processes of nature. It should be recalled that Wisdom was written in a world that was highly influenced by Greek philosophy.

Surrounding Greek philosophy was Greek mythology, which saw gods and goddesses as beings within nature. The Greeks believed that their gods had control over nature, but that they could exercise their control in ways which were not necessarily kind to humanity.

Furthermore, humans could use or misuse nature and the things of nature in this material world.

Greek wisdom cajoled Jews living among the Greeks to remember their own ancient outlook on natural life. For the second reading, the Church gives us a passage from St. Paul’s Second Epistle to the Thessalonians.

While the nature within which humans live while on Earth is God’s loving and generous gift, the greatest of God’s gifts to us is Jesus. The Lord became human, as we are, in the mystery called by the Church the Incarnation.

Through the Incarnation, through the redemption accomplished by Jesus on Calvary and in the Resurrection, and by accepting God’s gift of faith, we gain the supreme result of possessing the gift of Jesus. We gain life eternal with God. Constantly, St. Paul in his epistles summoned us to act like the faithful in Thessalonica, to realize and appreciate the wonder and greatness of God’s gift of Jesus.

Quite realistically, St. Paul, in this reading in particular, reminds believers that the path through which we walk with God is rough and crooked, often beset with dangers and alluring detours. We must be resolute in our determination to be unencumbered by possessions.

Additionally, Zacchaeus was a tax collector, a disgusting occupation among the Jews. Nevertheless, Jesus, the Lord of life, freed Zacchaeus from the heavy burden of his sin and gave him life, which was genuine security. By climbing the tree to see Jesus better, Zacchaeus teaches us two important lessons.

Despite all his wealth, he was subject to the simple obstacles confronting everyone, namely the inability to see through or over or through others. Zacchaeus desperately wanted to see Jesus because he realized that wealth offered him no lasting satisfaction.

Reflection
In just a few weeks, the Church will close its liturgical year. On the following weekend, it will lead us into a new year of worship and reflection. But before the start of the new liturgical year, the Church will call us to close this present year in a mood that is profoundly hopeful and thankful.

Hopefully, in Jesus, we have found what Zaccheus sought. Our life and our security are in Jesus. When we have found Jesus, we hope and we give thanks because we are one with God in Jesus.

The key to finding Jesus is in giving ourselves to him without compromise and without pause. Our union with the Lord must be as if Jesus is our king.

This weekend’s readings point us toward the feast of Christ the King. On the following Church’s great celebration closing this liturgical year, which is celebrated on Nov. 21.

Daily Readings
Monday, Nov. 1
- All Saints
- Revelation 7:2-4, 9-14
- Psalm 24:1bc-4, 5-6
- 1 John 3:1-3
- Matthew 5:1-12a

Tuesday, Nov. 2
- The Commemoration of All the Faithful Departed (All Souls)
- Wisdom 3:1-9
- Psalm 23:1-6
- Romans 5:1-11 or Romans 6:3-9
- John 1:36-40

Wednesday, Nov. 3
- Martin de Porres, religious
- Philippians 2:12-18
- Psalm 27:1, 4, 13-14
- Luke 14:25-33

Thursday, Nov. 4
- Joseph B. Robles, C.S.C.
- Matthew 5:38-48a
- Psalm 7:13-16
- Romans 5:12-15
- John 8:44-58

Friday, Nov. 5
- Philip Neri and companions, saints
- Philippians 3:17-4:1
- Psalm 122:1-2, 5-6, 8, 9
- Luke 16:1-8

Saturday, Nov. 6
- Philip Neri and companions, saints
- Psalm 4:10-11

Question Corner
Fr. John Dietzen

Prayers at funeral Mass asked for God's grace on a holy, peaceful death

My 50-year-old mother died recently. She was in poor health for a long time. She was a strong Catholic all her life, received the anointing of the sick just before her death, and received Communion a few days before that. Since I know my mother is with our heavenly Father, I am curious about what a faithful Catholic or other Mass for the dead benefits such a departed soul.

The Mass at her burial was beautiful, and I am happy that we could be there to celebrate the beginning of her eternal life, but I am wondering about any spiritual benefits for her.

A Masses and other prayers are offered for a deceased person for many reasons.

First, as with all prayer, one intention might be to ask for God’s blessing and grace on that person during his or her entire life, from birth until death.

That may sound strange at first, but we know that God’s actions are not bound by limits of time. Past, present and future are all one eternal moment to God. By our prayers, we place ourselves in that sphere of reference in eternity.

The Church does this often. In funeral liturgies as well as some anit versary liturgies celebrated years after death, the prayers ask God to give that individual the grace of a holy and peaceful death.

Another reason is that, as Christian tradition teaches, our prayers and other good works can help those who have died in any satisfaction for sin that may still be due. Exactly how this works out in God’s Providence, we obviously do not know. But it is still solid Catholic belief.

Finally, and this is, I believe, far more common in people’s intentions than we might think. In our Masses and prayers may simply express thanks and praise to God for the life of the person we love and to have with whom we have shared this earthly life.

I know many men and women who firmly believe that their loved ones are in heaven, and they may even pray to them as among the saints of God.

Yet, they continue to pray for them and to have Masses offered for them. These Masses are wonderful expressions of faith and thanks, a part of remembering and of joy for the eternal happiness of someone close to them.

Q

A

Recently, a parish church in our state was closed by the diocese and quickly demolished.

I know that churches are consecrated. How does a church become unconsecrated or unblessed? "Absolutely prohibited?"

How can churches be taken down so easily? (New Jersey)

A

When something is ritually blessed, normally what you say is true. The blessedness is permanent.

A time usually comes, however, when it is no longer possible to use a blessed or consecrated object for its original purpose.

As you experienced, that can happen with churches. Because of deterioration of the structure, lack of money, insufficient numbers of Catholics living in the area or a shortage of priests to staff the parish church, bishops and their advisers may decide that a parish church should no longer be used.

Church law provides for that situation. When one or more of these reasons exist, or if another serious reason suggests that the church building can no longer be used for divine worship, the bishop can, as the law says, “relegate it to profane but not sordid [repugnant or disreputable] use” (canon #1222).

The word “profane,” which comes from a Latin word that means “outside the temple,” has acquired a more negative, disrespectful implication than this canon law intends in this definition.

In this case, it means merely that the particular church building is from now on not a place where official Catholic worship and liturgy will be celebrated.

According to interpretation by the Canon Law Society of America, the process of “unblessing” a church, as you put it, is simple.

After advice from the priests’ council and others who may have a right to be consulted, the bishop need not decree that the building is no longer dedicated or blessed, and is thus no longer a Catholic church.

The structure may then be sold to another religious denomination for their worship or any other appropriate ways or taken down. Nothing material lasts forever, even churches. ☼
Caldwell, Edward Lytle
of two.

12. Great-great-grandmother
William Powell. Grandmother
II. Sister of Doris Burress and
Christina Lovitt, Rebecca
Mother of Vicki Keller,
Shelby County, Oct. 15.
St. Vincent de Paul,
Beyer, Donetta M., 82,
have other connections to it;
our archdiocese are listed
the week of
Please submit in writing to
our office by 10 a.m.

whether at our Distribution Center or
pursue happiness and in our empathy for the suffering.
churches, rooted in the belief that everyone has the right

The former Agnes Fischer made her first profession as a
Little Sisters of the Poor in the U.S.
She was 91.
The Mass of Christian Burial was celebrated as on Oct. 11
at the St. Augustine Home for the Aged Chapel in Indianapolis.
Burial followed at Holy Cross Cemetery in Indianapolis.
The former Agnes Fischer made her first profession as a
Little Sister in Queens, N.Y., on June 10, 1940. She celebrated
70 years of vows this year.
Sister Mary James had been at the service of the residents
of the St. Augustine Home since April 8, 1992.
She also served as the mother superior at many homes for
the elderly operated by the Little Sisters of the Poor in the U.S.
Memorial gifts may be sent to the Little Sisters of the Poor,
St. Augustine Home for the Aged, 2345 W. 86th St.,
Indianapolis, IN 46260.

Little Sister of the Poor Mary James de St. Helene was 91
Little Sister of the Poor Mary James de St. Helene died on
Oct. 7 at the St. Augustine Home for the Aged in Indianapolis.
She was 91.
The Mass of Christian Burial was celebrated as on Oct. 11
at the St. Augustine Home for the Aged Chapel in Indianapolis.
Burial followed at Holy Cross Cemetery in Indianapolis.
The former Agnes Fischer made her first profession as a
Little Sister in Queens, N.Y., on June 10, 1940. She celebrated
70 years of vows this year.
Sister Mary James had been at the service of the residents
of the St. Augustine Home since April 8, 1992.
She also served as the mother superior at many homes for
the elderly operated by the Little Sisters of the Poor in the U.S.
Memorial gifts may be sent to the Little Sisters of the Poor,
St. Augustine Home for the Aged, 2345 W. 86th St.,
Indianapolis, IN 46260.

Rest in peace

Please submit in writing to
our office by 10 a.m.

memorial gifts may be sent to the Little Sisters of the Poor,
St. Augustine Home for the Aged in Indianapolis.
She was 91.

volunteerism in a tradition in our country and in our
churces, rooted in the belief that everyone has the right
to pursue happiness and in our empathy for the suffering.
Please help us help our tradition alive and make a difference
by volunteering. Whether at our Distribution Center or
our Food Pantries, you’ll give families new hope and keep
children from going hungry. The only requirements are
to have an open heart and appreciate your appreciated.
To schedule pickup of working-condition household items
go to sudipindy.org or call 317-847-1006. You can also make
a monetary contribution or become a volunteer online.

3001 E. 30th St.
Indianapolis, IN 46218

TRI-COUNTY ASPHALT
Paving Indiana Since 1948

CALL FOR YOUR FREE ESTIMATES
• ASPHALT DRIVEWAYS
• SEALCOATING
Discounts for Senior Citizens and non-profit organizations

CALL: 317-849-9901
317-356-1334
317-862-2967
LICENSED & BONDED BY THE CITY OF INDIANAPOLIS

Our volunteers are paid daily in everlasting gratitude.
Volunteering is a tradition in our country and in our
churces, rooted in the belief that everyone has the right
to pursue happiness and in our empathy for the suffering.
Please help us help our tradition alive and make a difference
by volunteering. Whether at our Distribution Center or
our Food Pantries, you’ll give families new hope and keep
children from going hungry. The only requirements are
to have an open heart and appreciate your appreciated.
To schedule pickup of working-condition household items
go to sudipindy.org or call 317-847-1006. You can also make
a monetary contribution or become a volunteer online.

Free Talk Presented by Jeff Cavins
In this inspiring talk, Jeff Cavins explores the reasons why
many Catholics have left the Church for evangelical Christianity. He addresses the most commonly heard complaints
from former Catholics; that they just “lost faith” or were “fed” by their Church and that they longed for a more personal,
spiritually nourishing relationship with Jesus.

With strips of news and humorous anecdotes drawn from his
journey as a “hard-core catholic” who left the Church only
to return, Cavins points out the obvious; no hymn or sermon,
however emotionally satisfying or exciting, can ultimately satisfy without the Holy Eucharist. Jeff Cavins focuses on the
mystagogical experiences that are to be found in the Rite of
Mystagogical Introduction to the Eucharist. The Eucharist
will inspire and strengthen your faith in the Eucharist and in
the truth of the Catholic faith.

Free Talk Presented by Jeff Cavins
In this inspiring talk, Jeff Cavins explores the reasons why
many Catholics have left the Church for evangelical Christianity. He addresses the most commonly heard complaints
from former Catholics; that they just “lost faith” or were “fed” by their Church and that they longed for a more personal,
spiritually nourishing relationship with Jesus.

With strips of news and humorous anecdotes drawn from his
journey as a “hard-core catholic” who left the Church only
to return, Cavins points out the obvious; no hymn or sermon,
however emotionally satisfying or exciting, can ultimately satisfy without the Holy Eucharist. Jeff Cavins focuses on the
mystagogical experiences that are to be found in the Rite of
Mystagogical Introduction to the Eucharist. The Eucharist
will inspire and strengthen your faith in the Eucharist and in
the truth of the Catholic faith.

Are you Being Fed Spiritually?
“By weaing the personal with the historical, Cavins is at his best in describing the spiritual meaning of the Eucharist and in demonstrating the Truth that inheres in Catholicism.”

William A. Donohue, Ph.D.
President, Catholic League for Religious and Civil Rights

Call for your free estimates
• asphalt driveways
• sealcoating

Discounts for senior citizens and non-profit organizations

Call: 317-849-9901
317-356-1334
317-862-2967
Licensed & bonded by the city of indianapolis

Our volunteers are paid daily in everlasting gratitude.
Volunteering is a tradition in our country and in our
churches, rooted in the belief that everyone has the right
to pursue happiness and in our empathy for the suffering.
Please help us help our tradition alive and make a difference
by volunteering. Whether at our distribution center or
our food pantries, you’ll give families new hope and keep
children from going hungry. The only requirements are
to have an open heart and appreciate your appreciated.
To schedule pickup of working-condition household items
go to sudipindy.org or call 317-847-1006. You can also make
a monetary contribution or become a volunteer online.
More volunteers needed to supply food, appliances and hope

Society of St. Vincent de Paul serves more families than ever

Special to The Criterion

When Clarence Hirsch retired from Eli Lilly and Company in 1993, the Indianapolis resident intended to spend most of his time jogging, swimming and playing tennis.

He has since learned that the most satisfying use of his time comes in helping others—a bond that he shares with other people who donate their time and talents to the Society of St. Vincent de Paul in Indianapolis.

Hirsch is now one-third of the management team at the St. Vincent de Paul Food Pantry, located at 3001 E. 30th St. in Indianapolis. Typically, he volunteers three days a week at the food pantry.

“First of all, it’s easy to see the benefits of the work you do, giving encouragement to and getting it from the people [that] we serve,” says the member of St. Pius X arish in Indianapolis.

“Since we opened, the number of people we serve has grown by leaps and bounds. Our deliveries to the homebound, for example, began with about a dozen people and now we’re up to nearly 290 every week. As recently as January of 2007, we served 1,200 families who shopped at the pantry every week. Now it’s more than 3,000. A lot of our increase is due to word of mouth, helped along by the economy.”

Hirsch is moved by the humility of the clients who receive food from the pantry. “I hate to see people xpress any embarrassment at taking our food,” he says.

“That’s what we’re here for. Our mission is supplemental. We can take the pressure off their expenditures for food so they can take what other resources they have to spend on other basics that we can’t help them with.”

His main concern deals with the future leadership of the Society of St. Vincent de Paul.

Betsy Farrell has volunteered for the society for 27 years. She manages the St. Vincent de Paul Distribution Center, located at 1201 E. Maryland St. in Indianapolis. She supervises a wide spectrum of volunteers and their activities, ranging from sorters of donated clothing to handymen who check household appliances to be re-distributed.

Ennergized by her 50-hour work weeks, Farrell credits a loyal group of volunteers who give regularly of their time to make the Saturday morning visit a good experience for the clients, many of whom line up in the wee hours to get the furniture, bedding and appliances which—after a home visit to verify the need—are distributed at no charge.

“I love working, and I like to see people,” says the member of St. Lawrence Parish in Indianapolis. “I enjoy organizing and making this place look as nice as we can.”

There is a lot to organize, including donated reusable appliances, furniture, mattresses, clothing and household essentials, such as dishes, pots and pans, utensils and linens.

The needs of clients have stayed the same through the years, but the age of the clients has changed, Farrell notes.

“Now it’s a younger group of people we serve,” she says.

There is also a need for more people to assist in the outreach.

“We have a need for volunteers especially for truck drivers and helpers who go out on Saturday mornings and make the collection pick-ups,” she says. “It’s disappointing to the people we serve who get their hopes up about getting a stove or refrigerator only to find that we’ve exhausted our supply by the time their number is called (on Saturday morning).”

Theresa Marie Howell agrees with Farrell about the increase in the number of younger people shopping at the food pantry in order to feed their families.

“The economy has affected people lower on the age scale, but further up on the economic scale,” says Howell, a member of Holy Spirit Parish in Indianapolis. “The people who are coming in are, well, just like me.”

She volunteers three days a week, splitting her time between the food pantry and the distribution center. She is also a member of the St. Vincent de Paul Speaker’s Bureau, making presentations to groups and organizations about the work of the society.

“The reason I do it is a very selfish one,” Howell says. “I have met a wonderful group of people whom I consider as friends. They happen to be in an unfortunate situation and need our help. Many of the people [that] I’ve met, I’d like to get to know outside of the pantry or distribution center. I don’t see them as ‘clients. I see them as my neighbors.”

(Betty Farrell sorts donated clothing on Oct. 7 at the St. Vincent de Paul Distribution Center in Indianapolis. A member of St. Lawrence Parish in Indianapolis, Farrell is the volunteer manager of the facility.)

Right, Clarence Hirsch, a member of St. Pius X Parish in Indianapolis, drives a forklift on Oct. 7 at the St. Vincent de Paul Food Pantry in Indianapolis. A volunteer for the Society of St. Vincent de Paul, Hirsch is part of the management team at the pantry.

Theresa Marie Howell, a member of Holy Spirit Parish in Indianapolis and a volunteer for the Indianapolis chapter of the Society of St. Vincent de Paul, speaks on Oct. 7 at the St. Vincent de Paul Food Pantry in Indianapolis. A client receiving donated food at the society’s food pantry in Indianapolis.

For web ad space call 317-236-1572 today!
Open House
Thursday, November 4, 2010, 6:30 – 8:30 p.m.
Optional Mass at 5:45 - 6:15 p.m.
Registration 6:00 p.m.
Register online at www.scecina.org/admissions

On this evening we would like to formally introduce you to Scecina Memorial High School. Our entire faculty and staff will be on hand to answer your questions about everything from the enrollment process and tuition assistance to our challenging, college-preparatory curriculum and rich co-curricular offerings. A tour of our facilities will give you the opportunity to speak with our current students and visit the classes, clubs, and sports of your choice.

Tuition Scholarship
Current eighth-grade students can register for a chance to receive a $5,000 scholarship for their freshman year at Scecina. One lucky student will be chosen at random on January, 16, 2011. To register for your chance:

1. Register online at www.scecina.org/admissions
2. Attend our Open House on November 4th or an In-Home Visit in November 2010
3. Complete Scecina’s Application for Admission
4. Take one of our two Placement Tests offered in the fall
5. Shadow a Scecina Student by January 15, 2011

Be a Crusader for a day!
Throughout the school year, prospective students are invited to visit Scecina for a Shadow Day. Future Crusaders will experience a day in the life of a Scecina student, enjoy a complimentary lunch, and have the opportunity to meet with teachers, coaches, and administrators.

Upcoming Events

CYO Basketball Night
Girls Saturday, November 13, 2010, 7:00 p.m.
Boys Saturday, December 11, 2010, 7:00 p.m.

Placement Test Options (for eighth graders)
Saturday, November 20, 2010, 8:30 a.m.
Saturday, December 4, 2010, 8:30 a.m.
Register online at www.scecina.org/admissions

Christmas Concert
Sunday, December 12, 2010, 3:30 p.m.

For more information, contact Tom Branson ’01, Director of Communications and Admissions, at 317-356-6377, ext. 1312, or admissions@scecina.org
www.scecina.org/admissions

Scecina Memorial High School, a Catholic, college preparatory school, bears witness to Jesus’ Good News by educating our diverse community of students in spirit, mind and body to become servants and leaders who "give that little extra."