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CHRISTINA GALLEONE | CFP

Rita Kozel built this shrine to Our Lady of Grace to honor the Blessed Mother who 'puts things in order.'

'Labor of Love' Shrine at St. Gabriel's Parish honors Our Lady of Grace

BY CHRISTINA GALEONE | CFP CORRESPONDENT

UPTON It's the Feast of the Holy Rosary an unusually warm autumn day and the sun is shining on a recently completed shrine outside St. Gabriel the Archangel Parish. Rita Kozel, the former parishioner who built the shrine to Our Lady of Grace, kneels beside a frog pond at the base of a waterfall. With the sound of rushing water in the background, she removes faded blooms from burgundy chrysanthemums. When she raises her eyes beyond the top of the waterfall, she can see the softly smiling statue of Our Lady of Grace nestled in the mosaic grotto that she built overlooking it all.

She's the one who led me to a closer relationship with her Son, says Ms. Kozel. She adds, I think when you give yourself to her, she puts things in order like a good mother would.

Consecrated to Jesus through Blessed Mother, the woman with a humble resolve has used the gifts she's been given to create a shrine that can evoke feelings of hope and serenity in its visitors.

And she did so without formal training. Through practice, she nurtured those gifts and has accomplished masterful restorations since the late-1980s. Not only did she restore the statue of Our Lady of Grace that's in the shrine, but she has also restored other damaged statues including one of St.

Therese de Lisieux that she donated to St. Brendan Parish in Bellingham and a Blessed Mother statue that was buried for years outside the Golden Pond assisted living facility in Hopkinton before it was uncovered and given to her to restore for the residents there.

Ms. Kozel, who recalls that she enjoyed drawing when she was a kid, says that her interest in mosaic probably stemmed from drawing, and her interest in restoration evolved from mosaic.

God gives us a gift, and we can use it if we want to, says Ms. Kozel. She also adds, There's a lot of beautiful statues and paintings of saints, and

SEE SHRINE, 6

Exploring care at end-of-life

Who is in charge? Man or God?

BY MICHAEL O'CONNELL | CFP CORRESPONDENT

WORCESTER Is death an enemy to be overcome at any price or a natural part of the human condition? Do you envision your life as being in God's hands or your own?

These are two of 10 thought-provoking and controversial questions keynote speaker Sister Constance Veit, I.S.P., asked the 4th annual Witness for Life Forum's audience to ponder to help members clarify their own convictions about aging and dying.

It is important, Sister Constance said, for people to ask these types of questions to navigate a polarized climate regarding end-of-life care. With people and institutions aligned on either end of political and ideological spectra, decisions on what's truly best for elders can be hard to negotiate on the fly.

All of these questions should give us pause, and I hope they have suggested to you that there is another perspective than the one proposed by our dominant culture when it comes to elder care, Sister Constance, communications director for Little Sisters for the Poor, told an audience of 70 at the Oct. 22 forum at Assumption College's Hagan Center.

We live in what Pope Francis calls a throw-away culture, characterized by a mentality of contempt and indifference toward the old, who are viewed as a burden to society because they are no longer productive. But the Church proposes a different outlook altogether.

The camps are entrenched. In one corner, Sister Constance said, are people who honestly believe allowing chronically ill and elderly to die is in the best interests of the most vulnerable in our society. Aligning with these people is another group, which includes some government officials, who advocate for health care rationing as a means of cutting

SEE WITNESS, 6

Church clarifies handling of cremains; forbids scattering

BY CINDY WOODEN | CATHOLIC NEWS SERVICE

VATICAN CITY (CNS) Professing belief in the resurrection of the dead and affirming that the human body is an essential part of a person's identity, the Catholic Church insists that the bodies of the deceased be treated with respect and laid to rest in a con-

secrated place. While the Catholic Church continues to prefer burial in the ground, it accepts cremation as an option, but forbids the scattering of ashes and the growing practice of keeping cremated remains at home, said Cardinal Gerhard Muller, prefect of the Congregation for the Doctrine of

the Faith. Caring for the bodies of the deceased, the church confirms its faith in the resurrection and separates itself from attitudes and rites that see in death the definitive obliteration of the person, a stage in the process of reincarnation or the fusion of one's soul with the universe, the

cardinal told reporters Oct. 25. In 1963, the congregation issued an instruction permitting cremation as long as it was not done as a sign of denial of the basic Christian belief in the resurrection of the dead. The permission was incorporated into the Code of Canon Law in 1983 and the Code of Canons of the

Eastern Churches in 1990. However, Cardinal Muller said, church law had not specified exactly what should be done with cremains, and several bishops conferences asked the congregation to provide guidance. The result, approved by Pope

SEE ASHES, 6



Robert V. Ackerman, director of the diocesan cemeteries office, stands at the new section of St. John's Cemetery named for St. Bruno.

WILLIAM T. CLEW | CFP

St. John's Cemetery opening new section

BY WILLIAM T. CLEW | THE CATHOLIC FREE PRESS

A new section of St. John's Cemetery, named after St. Bruno, is opening this week, according to Robert V. Ackerman, director of the diocesan cemeteries office.

St. Bruno was a founder of the Carthusian Order, according to the Catholic Encyclopedia. He was born at Cologne about the year 1030. He died Oct. 6, 1101. His feast is Oct. 6.

The flat, triangular-shaped St. Bruno

section is at the south end of the cemetery and is bordered on one side by trees marking the boundary between St. John's and Hope cemeteries. It has a 573-grave capacity, Mr. Ackerman said.

It has a wide selection of grave sites. They include single full-body or crematory grave sites with flat stones or monuments, two full-body or crematory grave sites with flat stones or monuments; several three full-body or crematory grave sites with flat stones or monuments, and some four-full-body

grave sites with monuments. The section, Mr. Ackerman said, is of non-traditional design. Some of the larger grave sites have a tree in the center with places for graves and monuments or flat stones on the periphery. Rows of shrubbery separate other full-body and crematory grave sites. Mr. Ackerman said that any Worcester Diocesan employee or immediate family member of an employee who buys a grave site will receive a 25 percent discount on the price.

Who was Saint Bruno?

BY FATHER ROBERT D. BRUSO | SPECIAL TO THE CFP

St. Bruno (1035-1101), founder of the Carthusians, the most austere order in the Church, began his ecclesiastical career as a professor and Church official. He became a cathedral canon of Cologne when he was 20 and was ordained shortly thereafter. It was a comfortable sinecure which supplied him with an income while he studied in Cologne, Tours and Reims. A brilliant student, he was named head of the school at Reims Cathedral and served there for 20 years, when he was appointed chancellor of the Diocese of Reims.

Working in close proximity to the bishop, he discovered that the bishop had purchased his office and was living a life

unworthy of a cleric. He joined with several priests to have him removed with the support of Pope St. Gregory VII, but the bishop had the support of the king and retained his office.

Frustrated by the situation, but also aware of his own hypocrisy of being a cathedral canon of Cologne while teaching in Reims, he resigned all his offices and returned to Cologne to reflect on his life. He and some friends put themselves under the direction of St. Robert of Molesmes, a Benedictine reformer who founded the Cistercian Order (Trappist), but he sought an even sterner life with an emphasis on an eremiti-

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Maintaining identity, Eastern Catholics help whole church, bishops say

VATICAN CITY (CNS) Eastern Catholic migrants living in Western Europe help the Catholic Church become more aware of its universality and diversity and, by remaining active in their faith, can help with the new evangelization of the continent, Eastern Catholic bishops said.

Meeting in Fatima, Portugal, Oct. 20-23, the Eastern Catholic bishops of Europe examined the challenges of the pastoral care of the Eastern Catholic faithful who migrate to Western countries and, often, to places where they find themselves without their own pastors, according to a statement.

The Ukrainian Catholic, Maronite, Chaldean and Armenian Catholic Churches have bishops in Europe. The Fatima meeting brought together 57 bishops, including Latin-rite bishops representing the bishops' conferences of France, Germany, Italy and Portugal.

Cardinal Leonardo Sandri, prefect of the Congregation for Eastern Churches, and Melkite Patriarch Gregoire III Laham also attended.

Thanking Latin-rite bishops and priests who have made provisions for the pastoral care of Eastern-rite immigrants, the bishops called for greater efforts to educate Latin clergy about Eastern liturgy and traditions. They also promised better education and preparation for the Eastern priests they will send to Western Europe to minister to their own faithful.

Our commitment and pastoral care of the faithful is based on the principle of integration, not assimilation, the bishops said. We deem it very important that our faithful, organized in their pastoral centers, are well integrated into the local church of the host country, because we are certain that the Oriental Christian traditions are a gift for the Latin commu-

nities, too.

Only by integrating in the local church without being assimilated and without remaining isolated it will be possible to share the heritage of our traditions and witness together that the Catholic Church is the unity of faith in the diversity of traditions, the bishops wrote in their statement.

Today's migration, the bishops said, is an opportunity for the church because it gives Catholics an opportunity to welcome others.

In this way we put into practice what we believe in, that is, that the church is not a reality closed in on herself but it is permanently open to missionary and ecumenical endeavor.

In fact, the mobility of our faithful fosters the culture of encounter and testifies to a spiritual unity lived in Europe, they said.



CNS PHOTO | SERGEY DOLZHENKO, EPA
A Ukrainian girl is seen during an Easter celebration outside St. Sophia's Cathedral in Kiev, Ukraine, April 10, 2015.



CNS PHOTO | ITUA EGBOR, S.J.
Father Arturo Sosa Abascal, new superior general of the Jesuits, Pope Francis, Father Orlando Torres, secretary of the Jesuits' 36th general congregation, and other delegates pose for a photo in Rome Oct. 24. Pope Francis, a Jesuit, met his Jesuit brothers after the election of a new superior but did not participate in the election.

Pope tells Jesuits to walk to peripheries

BY CAROL GLATZ
CATHOLIC NEWS SERVICE

ROME (CNS) Pope Francis, speaking both as pope and a Jesuit, asked members of the Society of Jesus to continue to journey to where Christ is most needed, and always ask God for consolation, compassion and help in discernment.

The Jesuits aim to move forward, overcoming the impediments which the enemy of human nature puts in our way when, in serving God, we are seeking the greater good, the pope told more than 200 Jesuits chosen to represent the more than 16,000 Jesuits at the order's general congregation.

Given that the Society of Jesus way of proceeding for the greater good is accomplished through joy, the cross and through the church, our mother, the pope said he wished to help revive its zeal for mission by reflecting on those three points.

Instead of the usual custom of general congregation delegates going to the Vatican to meet the pope, Pope Francis went to the Jesuits' Rome headquarters Oct. 24 to meet them. He was greeted by Venezuelan Father Arturo Sosa, who was elected superior general of the order Oct. 14, as

well as by other members. He spent more than three hours at the headquarters, including time devoted to a private conversation, according to the Vatican press office.

After taking part in morning prayer with the delegates, Pope Francis delivered a lengthy reflection on how the Society of Jesus can best serve God, the church and the world, while remaining true to its Ignatian identity and zeal for mission.

He said the Jesuit way of journeying and moving forward as followers of the Lord requires: asking God insistently for consolation; allowing oneself to be moved by Jesus crucified on the cross for one's sins; and doing good by being led by the Holy Spirit and by thinking with the church.

The true work of the Jesuits, he said, is to offer the people of God consolation and help them so that the enemy of human nature does not rob us of joy—the joy of evangelizing, the joy of the family, the joy of the church, the joy of creation.

May this joy not be stripped from us, either by despair before the magnitude of the evils of the world or by the misunderstandings between those who intend to do good, he said, and may it not be replaced with

foolish joys that are always at hand in all human enterprises.

Even when feeling unworthy, Jesuits should still pray persistently for consolation so that they may be sincere, joyful bearers of the Gospel, he said.

Good news cannot be given with a sad face. Joy is not a decorative add-on nor is it a cosmetic, special effect, he said. It is a clear indicator of grace; it shows that love is active, working and present.

This joy of the explicit proclamation of the Gospel through preaching the faith and practicing justice and mercy is that which leads the Society to go to all the peripheries, the pope said. The Jesuit is a servant of the joy of the Gospel.

Jesuits can move forward by letting ourselves be moved by the Lord placed on the cross by him in person and by him present in so many of our brothers and sisters who are suffering (and are) the great majority of humankind, he said, quoting the late-Father Pedro Arrupe who said that wherever there is pain, the Society of Jesus is there.

Pope Francis said that serving the Holy Spirit with discernment makes us men of the church—not clerical, but ecclesial—men for others.

BRIEFS

Argentina's 'dirty war' archives to be opened

VATICAN CITY (CNS) Following the authorization and recommendations of Pope Francis, documents housed in the Vatican and Argentine church's archives pertaining to Argentina's 'dirty war' will be made available for review, said a joint press statement.

The aim of cataloging, digitalizing and unsealing the materials for consultation only to people closely affected by the military regime's atrocities was to serve truth, justice and peace, continuing dialogue open to the culture of encounter, it said.

The joint statement was released Oct. 25 by the Vatican Secretariat of State and the Argentine bishops' conference.

In Buenos Aires, Cardinal Mario Aurelio Poli told a news conference: We believe this service is a service to the homeland and for the reconciliation of Argentines. We are not afraid of the archives. The archives contain the truth of history.

The joint statement said the procedures required for consulting the documents were to be detailed shortly.

Fighting over liturgy distorts purpose of Mass

VATICAN CITY (CNS) When a choir director and parish priest differ over liturgical music, the choir should follow in good faith the wishes of the priest for the sake of unity, said the papal liturgist.

When it comes to celebrating the liturgy, we should never fight, Msgr. Guido Marini told choir members, directors and priests. Otherwise, we distort the very nature of what the people of God should be doing during the Mass, which is seeking to be one body before the Lord.

The papal master of liturgical ceremonies spoke Oct. 21 at a conference for choirs.

Heavy damage after typhoon hits Philippines

TOKYO (CNS) Heavy damage was reported to homes and farm land in the northern Philippines Oct. 20 after the strongest storm in three years struck overnight.

Typhoon Haima barreled into northern Cagayan and Isabella provinces, ripping the roofs off homes and flattening crops. By late Oct. 21, 13 people had been reported dead, and Haima hit southern China.

Nearly every building in the city of Tuguegarao was damaged, Philippine media quoted officials as saying.

Manila Archdiocese launches drug rehab program

MANILA, Philippines (CNS) The Archdiocese of Manila officially launched a drug rehabilitation program Oct. 23, with a heavy emphasis on spiritual formation in the wake of the Philippine government's war on drugs.

At the Minor Basilica of the Immaculate Conception in Manila, Cardinal Luis Antonio Tagle celebrated Mass for addicts who surrendered as part of Sanlakbay Para Sa Pagbabagong Buhay (A Journey to Starting Life Anew).

We seek healing justice, not revenge, because only justice heals, the Philippine Daily Inquirer quoted the cardinal saying during his homily. Revenge wounds all the more.

An archdiocesan statement said the program is for those who surrender and for their families to receive healing, rehabilitation and restoration through the church.

Pope: God's law to make us free

VATICAN CITY (CNS) People rigidly bound to the law suffer pain, pride and often live a double life, Pope Francis said in a morning homily.

God's law was made not to make us slaves but to make us free, to make us children of God, he said in his homily Oct. 24 at Domus Sanctae Marthae.

The pope looked at the day's Gospel reading from St. Luke (13:10-17) in which the leader of a synagogue is furious that Jesus heals a woman on the Sabbath. Jesus calls the religious leader a hypocrite because there is no problem releasing livestock from their ties for water on holy days, but it is considered wrong to release a woman from the chains of Satan.

The pope said that in the Gospel Jesus often accuses those who rigidly adhere to the law as being hypocrites; they are not free children of God, but are slaves of the law.

Behind this inflexibility, he said, there is always something else. And that is why Jesus says, Hypocrites!

2018 families meeting to include concrete ideas

DUBLIN (CNS) Archbishop Diarmuid Martin of Dublin said the next World Meeting of Families, which takes place in Ireland in August 2018, would be about developing concrete ideas for the renewal of marriage and family in our Irish church and society.

Archbishop Martin, president of WMF2018, officially launched preparations Oct. 22. The theme chosen by Pope Francis for the World Meeting is The Gospel of the Family—Joy for the World.

Acknowledging that there is no such thing as the ideal family, Archbishop Martin said that did not mean we renounce presenting an ideal, which men and women and young people can aspire to and hope to achieve.



Martin

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BRIEFS

Sulpicians to leave seminary after 118 years

SAN FRANCISCO (CNS) After 118 years, the Sulpicians, who have administered and taught at St. Patrick's Seminary & University in the San Francisco Archdiocese, will withdraw completely from the seminary at the end of this academic year. The abrupt Oct. 21 announcement by the community's U.S. provincial, Father John C. Kemper, to Archbishop Salvatore J. Cordileone will sever a relationship with the Society of St. Sulpice that began with the Menlo Park seminary's founding in 1898. The Sulpicians are a society of apostolic life, composed of diocesan priests who serve as educators of seminarians and priests. The province owns and operates St. Mary's Seminary & University in Baltimore; administers Theological College in Washington and contributes staff to the Archdiocese of San Antonio's Assumption Seminary.

Bishops to elect USCCB president, vice president

WASHINGTON (CNS) U.S. bishops are scheduled to elect the next president and vice president of the U.S. Conference of Catholic Bishops at their upcoming fall general assembly taking place Nov. 14-16 in Baltimore. Each office is elected from a slate of 10 candidates who have been nominated by their fellow bishops. During the meeting, the bishops also will vote for new chairmen of the following five USCCB committees: Committee on Canonical Affairs and Church Governance; Committee on Ecumenical and Interreligious Affairs.

Survey: Economic hardship hit U.S. families'

WASHINGTON (CNS) American families faced some form of economic hardship in the past year, according to the second American Family Survey, which was released Oct. 20. A large number of respondents faced some level of economic deprivation in the last year. About four in 10 delayed at least one thing like eating, paying bills or medical care or they required financial help perhaps housing from friends, family or other sources, said the survey report. A similar number has only enough savings to survive a month or less and this is correlated with but not completely determined by income, as some relatively high-income respondents also could not survive longer than a month, the report added.

Nuncio prays at border for an end to barriers

NOGALES, Ariz. (CNS) The apostolic nuncio to the United States celebrated Mass at the U.S.-Mexico border Oct. 23 offering prayers to break down the barriers that separate people. Archbishop Christophe Pierre faced the immense steel border fence in Nogales as he and the bishop of Tucson and the bishop of Mexico's Diocese of Nogales, Sonora, celebrated the liturgy with people gathered on both sides of the border. The nuncio began the prayer of the faithful with a plea for unity.



CNS PHOTO | NANCY WIECHEC
Archbishop Christophe Pierre, apostolic nuncio to the United States, gives the homily during Mass at the international border in Nogales, Ariz.

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PREPARING TO VOTE

'Faith should permeate all we do'

BY ANDREW BARON
CFP CORRESPONDENT

For Frances X. Hogan, this year's presidential election season has been like no other in recent memory.

I've agonized over this decision as I'm sure many other people have and I've had a million conversations with people who say things like, 'How can you vote for that blankety-blank?' And you fill in the blanks, said Ms. Hogan. Without even mentioning presidential candidates Hillary Clinton and Donald Trump by name, Ms. Hogan, a Boston attorney and nationally recognized pro-life activist, tapped into the mix of angst and ire felt by Catholics over their choices for president.



Hogan

On Oct. 20, Ms. Hogan delivered the third talk in a four-part series known as Conscience and the Catholic Voter, at St. George Parish in Worcester. The series is sponsored by The Catholic Free Press and the diocesan Respect Life Office.

Ms. Hogan's talk, titled 'How and Why One's Faith Should Impact One's Vote in this Extraordinary Election Season,' drew about two dozen area parishioners who came to hear from an attorney who has gained countless awards and attention over the years, including being recognized by Boston Cardinal Sean O'Malley in 2013 for her efforts as co-founder and former president of Women Affirming Life, a national Catholic



ANDREW BARON | CFP

Frances Hogan speaks to potential voters at election forum.

anti-abortion group.

In her 30-minute talk, Ms. Hogan sought to answer both why and how an individual's Catholic faith should impact their vote. At the outset, Ms. Hogan told those assembled how she viewed her platform.

In the interest of full disclosure, let me tell you what I am not: I am not a moral theologian, I am not a philosopher, I am not a politician, she said. I am just a citizen of this great country, as you are, trying to figure out what to do in this election.

Ms. Hogan did not try to suggest a particular presidential candidate to the gathering or even a specific stance on any number of referendum questions.

That's for each one of you to determine for yourselves, she said. Rather, with her background as a grass-roots activist and lawyer, she noted that she has always understood the enormous power of the law to be a teacher of morality because so many people think that what is legal must, there-

fore, be moral.

Ms. Hogan railed against a notion often heard during the political cycle that an individual's religious faith be something that is practiced only on Sundays.

What kind of a faith does not influence how one lives one's life all the time, not just on Sunday? she asked.

Faith, she said, should permeate everything we do, including, without a doubt, our lives as citizens and as voters.

Matthew's Gospel is particularly instructive for Catholics as a guide for how to live their faith all of the time, she noted. The Sermon on the Mount shows what Christ expects of those who follow him.

She then cited the powerful, demanding and really scary words of Matthew 25 when Christ tells us how we will be judged at the end of time.

Ms. Hogan said these biblical messages signal a wholehearted commitment to moral decision-making in a wider commu-

nity and a commitment to changing the world.

Regarding the question of how faith should impact an individual's vote, Ms. Hogan said that every single decision with a moral component must be measured against the moral law.

She added that Catholics need to form their moral consciences and examine the choice, or the object of our vote, whether that means voting for the president or deciding on a referendum question.

The object of our vote is the moral act under consideration, she said, and it's important to know how our consciences must be formed to make such a moral decision.

During a brief question-and-answer session, some in attendance praised her speech while others sought guidance on certain issues.

Michael Cove, 62, of Rutland, told Ms. Hogan that her talk was very helpful in helping him to form his conscience. Asked afterward what the discussion brought him, Mr. Cove, of St. Patrick Parish in Rutland, said simply, 'Peace. It brought me peace.'

Vic Melfa, 80, a parishioner at St. Luke the Evangelist in Westborough, asked Ms. Hogan about the proper procedures for distributing voter guides near church property. Hogan said parishioners may disseminate them on public sidewalks and added that it's up to each pastor as to what can be done on the church property.

Christine Toloczko, an 82-year-old parishioner of Immaculate Conception Parish in Worcester, said the forum was very informative.

Knights offer novena to pray until election

BY CATHOLIC NEWS SERVICE

NEW HAVEN, Conn. (CNS) The Knights of Columbus is urging its members and other U.S. Catholics to pray a novena from Oct. 30 to Nov. 7, the eve of Election Day.

The church teaches that Catholics are called to form their consciences based on church teaching and vote in accordance with that well-formed conscience, said Supreme Knight Carl Anderson, who is CEO of the international fraternal organization based in New Haven.

Pope Francis has said in reference to the U.S. election that we should study the proposals well, pray and choose with your conscience, and this novena is designed to help Catholic Americans do that, Anderson said in a statement.

The Knights novena

nine consecutive days of prayer asks the intercession of Mary, the mother of Jesus, under her title of the Immaculate Conception. Individuals, families, councils and parishes are all invited to participate, the Knights said.

Mary Immaculate is the patroness of the United States. In 1791, Archbishop John Carroll of Baltimore, the first bishop of the United States, dedicated his diocese to her. The first U.S. diocese, it covered the entire country. In 1846, the U.S. bishops reaffirmed that dedication and Pope Pius IX ratified it in 1847.

According to the Knights, the prayer was written for the 1959 dedication of the Basilica of the National Shrine of the Immaculate Conception in Washington, which includes a bell tower known as the Knights Tower.

The Novena

Most Holy Trinity: Our Father in heaven, who chose Mary as the fairest of your daughters; Holy Spirit, who chose Mary as your spouse; God the son, who chose Mary as your mother, in union with Mary we adore your majesty and acknowledge your supreme, eternal dominion and authority.

Most Holy Trinity, we put the United States of America into the hands of Mary Immaculate in order that she may present the country to you. Through her we wish to thank you for the great resources of this land and for the freedom which has been its heritage.

Through the intercession of Mary, have mercy on the Catholic Church in America. Grant us peace. Have mercy on our president and on all the officers of our government. Grant us a fruitful economy, born of justice and charity. Have mercy on capital and industry and labor. Protect the family life of the nation. Guard the precious gift of many religious vocations. Through the intercession of our mother, have mercy on the sick, the tempted, sinners on all who are in need.

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EDITORIAL

Lawsuit seeks court intervention in assisted suicide

The experts have been warning us to beware that the right-to-die movement will be coming back to Massachusetts in 2018 to place a referendum question on the ballot seeking to make physician-assisted suicide legal in Massachusetts. The voters in 2012 narrowly defeated such a ballot question.

The state legislature has apparently considered the issue a hot potato and has, thus far refused to make any changes to the law that would allow people to have a doctor write them a prescription for life-ending drugs.

Thursday morning, however, a news report from the Associated Press announced that two Massachusetts doctors have filed a lawsuit to see if the court will decriminalize the dispensing of lethal doses of medication for the purpose of ending a person's life.

Apparently the death forces don't want to wait any longer for Massachusetts to act so Compassion & Choices, a Denver-based nonprofit organization that works on end-of-life issues, is assisting the doctors in filing the lawsuit.

They are even trying to change the language used to describe the suicidal action. They want to call

it medical aid in dying. How benign that sounds. But don't be fooled.

Two Cape Cod doctors, Roger Kligler and Alan Steinbach, filed the lawsuit.

According to the news report, Dr. Kligler has terminal cancer and he wants to be able to obtain medication to end his life if his suffering become too much for him to bear.

Dr. Steinbach apparently wants to be able to provide the life-ending drugs without fear of criminal prosecution.

Compassion & Choices knows full well that what these doctors want to do is currently not legal in this state. The group's director of legal advocacy claims that Compassion & Choices is concerned that there are no statutory guidelines on what can be done. It seems that it is pretty clear what can and cannot be done. They are trying to push some sort of court action to circumvent the will of the people and the legislative process.

Massachusetts practice of prosecuting people who have encouraged or provided the means for another's suicide creates uncertainty as to whether informing or advising patients regarding medical aid in dying or providing a prescription for medical aid in dying is also a prosecutable offense, the suit says, according to the AP report.

It seems that the law is very clear that Massachusetts will prosecute - and that means it is still illegal. There is no confusion on the part of these doctors, it is just that the law doesn't allow them to do what they wish to do. Their lawsuit is apparently an effort to force the court into reinterpreting a law which clearly does not allow physician-assisted suicide. It is not the job of the court to make law and we would hope that the court is not drawn into this social experiment of allowing - then forcing - a doctor to provide a person with the means of killing himself or herself.

Education on this subject must continue and the local Witness for Life organization, which was formed after the 2012 referendum, will continue its advocacy against doctor-prescribed suicide. Witness for Life held its fourth forum last weekend where discussion of end-of-life care was the topic. Visit www.witnessforlife.com, or follow them on Facebook and Twitter, to keep informed of the current issues regarding assisted suicide and threats to life.

In this week's edition of The Catholic Free Press you will find the lead article on the Witness for Life forum on Page One. There is also a commentary by one of the speakers on Page 5 regarding advanced medical directives, another area of concern. Protect yourself by informing yourself.



Pope Francis walks to the stage to lead his general audience in St. Peter's Square at the Vatican Oct. 19.

CNS PHOTO | PAUL HARING

Works of mercy: Act, don't just think

Dear Brothers and Sisters,
good morning!

POPE FRANCIS

A consequence of so-called well-being is one which leads people to withdraw into themselves, making them insensitive to the needs of others. Everything is done to deceive them, presenting ephemeral models of life, which disappear after a few years, as if our life were a fashion to follow and to change at every season. It's not so. Reality must be accepted and faced for what it is, and often it makes us meet situations of urgent need. It is because of this that the cry of hunger and thirst is found among the works of mercy: to feed the hungry there are so many today and give drink to the thirsty. How many times the media informs us of populations that suffer from the lack of food and water, with grave consequences, especially for children.

In face of certain news and, especially, of certain images, public opinion feels touched and from time to time, aid campaigns are launched to stimulate solidarity. Donations are generous and thus, one can contribute to alleviate the suffering of many. This form of charity is important, but, perhaps, it does not involve us directly. Instead, when we go on the street and come across a person in need, or a poor man comes to knock on the door of our home, it's very different, because we are no longer before an image but we are involved personally. There is no longer any distance between me and him or her, and I feel challenged. Poverty in the abstract does not challenge us, but it makes us think, it makes us lament, but when we see poverty in the flesh of a man, of a woman, of a child, this challenges us! And because of this, we have that habit of fleeing from the needy, of not getting close to them, of falsifying somewhat the reality of the needy with fashionable habits to distance ourselves from it. When I come

across him, there is no longer any distance between me and the poor one. In such cases, what is my reaction? Do I turn my gaze away and pass beyond? Or do I stop to talk to him and to be interested in his state? And if you do this, one won't be lacking who says: This is crazy, why does he talk to a poor one! Do I see if I can receive that person in some way or do I try to be free of him soonest? But perhaps he

is asking only for the necessary: something to eat and to drink. Let us reflect for a moment: how often do we recite the Our Father, and yet we do not really pay attention to those words: Give us this day our daily bread.

Reality must be accepted and faced for what it is...

A Psalm in the Bible says that God is he who gives bread to all flesh (136:25). The experience of hunger is harsh. Someone who has lived in periods of war and want knows it. Yet this experience is repeated every day and it exists beside abundance and waste. The Apostle James words are always timely: What good is it, my brothers, if someone says he has faith but does not have works? Can that faith save him? If a brother or sister has nothing to wear and has no food for the day, and one of you says to them, Go in peace, keep warm, and eat well, but you do not give them the necessities of the body, what good is it? So also faith of itself, if it does not have works, is dead (2:14-17) because it is in-

capable of doing works, of doing charity, of loving. There is always someone who is hungry and thirsty and is in need of me. I cannot delegate it to any other. This poor one is in need of me, of my help, of my word, of my commitment. We are all involved in this.

It is also the teaching of the page of the Gospel in which Jesus, seeing the many people who had been following him for hours, asks his disciples: Where can we buy enough food for them to eat? (John 6:5). And the disciples answered: It's impossible, it would be better if you dismissed them. Instead, Jesus says to them: No, you yourselves give them to eat (cf. Mark 14:16). He has them give him the few loaves and fish they have, he blesses them, breaks them and has them distributed to all. It is a very important lesson for us. It says to us that the little we have, if we entrust it to Jesus' hands and share it with faith, becomes superabundant richness.

In the encyclical Caritas in Veritate, Pope Benedict XVI affirms: Feed the hungry is an ethical imperative for the universal Church. The right to food, like the right to water, has an important place within the pursuit of other rights. It is therefore necessary to cultivate a public conscience that considers food and access to water as universal rights of all human beings, without distinction or discrimination. Let us not forget Jesus words: I am the bread of life (John 6:35) and If anyone who thirsts, come to me and drink (John 7:37). These words are a provocation for all of us believers, a provocation to recognize that our relationship with God passes through feeding the hungry and giving drink to the thirsty, a God who revealed in Jesus his merciful face.

Translation by ZENIT

The end of an era, the internment of an event

Alfred Emmanuel Smith (1873-1944) served as governor of New York for four terms and earned the gratitude of all civilized people by opposing Prohibition when that disastrous experiment in social engineering was, weirdly, at the center of our national politics. In 1928, Al Smith was the Democratic candidate for the presidency and took a bludgeoning from Herbert Hoover, virulent anti-Catholicism helping to defeat the Happy Warrior. Shortly after his death, the Alfred E. Smith Memorial Foundation was created to support children in need. And this year, as in the past, the two major-party candidates for president were on the dais at the Al Smith Memorial Dinner, the Foundation's principal fund-raiser, where they were to show, in the words of the invitation, light humor and political savvy.

No one doubts that raising funds for New York's poorest children is a worthy cause, although the amount raised annually at the dinner is smaller than many would expect. Still, the question posed by the Al Smith Dinner, at least in recent decades, bears serious reflection: What is this white-tie extravaganza at the Waldorf Astoria saying about the Catholic Church in the United States, and particularly in America's greatest city?

It's hard to avoid the impression that the Al Smith Dinner has been, and still is, a public ritual of tribal Catholicism: We're here; we've made it; see, we can deliver the two most important people in the country, a few weeks before the election. That statement of Catholic pride (which not infrequently risks lurching into hubris) may have had its place at a previous moment in U.S. Catholic history. But today it strikes me as moth-eaten, even somewhat sad.



THE CATHOLIC DIFFERENCE

George Weigel

It's also rather out-of-touch with the grand strategy of 21st-century Catholicism, which is the New Evangelization the intentional offer of friendship with Jesus Christ and incorporation into the company of his friends, the Church. By contrast, the Al Smith Dinner seems based on the premise that the old ethnic transmission-belt by which the faith was passed on to new American generations for centuries still works. But it doesn't.

Then there's the problem, every four years, of how to square the dinner's proud, tribal Catholicism with the fact that one (or in 2016, both) of the principal guests advocate public policies that starkly contradict the Church's settled moral teaching, based as it is on both reason and Revelation.

Hillary Clinton is the most perfervid, indeed fevered, supporter of the abortion license ever nominated for the presidency by a major political party: which means that she and the Church are at loggerheads on the most fundamental principle of Catholic social doctrine, the inalienable dignity of every human person at all stages of life and in all conditions of life. Her

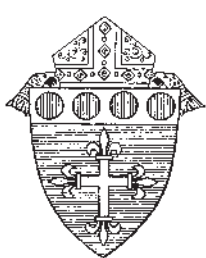
understandings of the nature of marriage and the dimensions of religious freedom are also in sharp contrast to those taught by the Catholic Church.

As for Donald Trump, his concept of the dignity of the human person seems to end at his own mouth, beyond which he spews venom at war-heroes, Mexican-Americans, women who have displeased him, immigrants, political foes, and a variety of others he deems losers. His I, alone authoritarianism is just as serious a contradiction of Catholic social doctrine's principle of subsidiarity as Mrs. Clinton's Leviathan-state progressivism. And Trump's record on right-to-life issues over the years has been, at best, extremely sketchy, and not infrequently off-side.

Yet there they were on Oct. 20, sharing the dais at the Al Smith Dinner, as if their profound differences with the Catholic Church in matters of moral sensibility and moral judgment were small beer.

This is demeaning. And it's a self-inflicted wound. In a city as awash in money as New York, there are any number of ways to raise needed funds for at-risk kids other than this charade of bonhomie, in which the candidates pretend to be witty by reading jokes written by others. Once, the Al Smith Dinner contributed to breaking down anti-Catholic prejudices. Now, its tribalism and its seeming indifference to grave moral issues are an impediment to the New Evangelization.

The Al Smith Dinner has become the Al Smith Embarrassment. It's time to give thanks for what it once did and then give it a decent burial.



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Climbing to see the Lord

Reflections on Luke 19: 1-10

So he ran ahead and climbed a sycamore tree in order to see Jesus, who was about to pass by.

Those of us who are height-challenged can easily identify with Zacchaeus' problem. How many times have you been a spectator in a crowd trying to see what was going on and the people in front of you towered over you? We try desperately to catch a glimpse of what's going on through the empty spaces and cracks in front of us, but that gets annoying! It's like Murphy's Law.

The Story of Zacchaeus and his efforts to see Christ is a beautiful story about the spiritual life. First of all, it reminds us of one important reality: it (spiritual growth) takes effort! That effort is based on a burning desire to experience the Person of Christ in our lives, to fill the emptiness. Whatever we have to do on our part involves determinism and self-sacrifice. Bottom line: Personal encounters with Christ do not come easily! You've got to truly want it and be willing to go to the necessary extremes to obtain it. The spiritual quest involves hard work.

Zacchaeus must have felt a dissatisfaction in his life. He didn't enjoy the way things were going. He was tired of the drudgery and double standards of the tax collectors' life style. The challenge for him was to move beyond the dissatisfaction and the malaise. He had not been true to his inner self. The obstacles that prevented him from encountering Jesus were far more than his height. It involved his very livelihood. Something at the center had to be changed!

Zacchaeus wasn't just looking to see Jesus. He was searching for a missing piece in his life. Some things were out of whack. His life needed redirection and renewal. From what he'd heard, this Jesus seemed to have the answer, the solution to his frustration. His height was just the beginning. It represented the many obstacles that prevented him from meeting Christ personally. It took courage and sincerity of heart to address those obstacles. In order to move on further in



REFLECTING ON THE GOSPEL

Father Conrad S.

Ignatian Reflection

I'm Zacchaeus the Tax Collector. Yes, tax collector, at least for now. So far in life, I've been complacent ... comfortable in my own little shell. However, the frustration has been building up inside of me. I'm sick of the deceit and dishonesty that comes with this job. Talk about actively practicing injustice! That's the tax collector's life. Early in the game, I learned that money was more important than people. It didn't matter how you earned a buck. Profit is what it's all about. Didn't matter how you treated people. It's all part of the game! But I'm fed up with the double standards. My conscience can't take it anymore.

I heard about this man named Jesus. What he's saying appears to make sense; I've got to see him and hear him. Maybe there's something there for me. I've got to see him. That sycamore tree over there will give me a better view of him. I won't have to fight off the crowd.

FUNDAMENTALS OF CATHOLICISM



UNITY OF GOD

Our knowledge of God

BY FATHER KENNETH BAKER, SJ

One of the basic problems currently confronting American society is that of belief in a transcendent God who is the Eternal Judge of each person. I for one do not doubt that loss of belief in a personal God (that is, atheism) is at the root of many of our social problems, such as abortion, divorce, pornography, murder, drug addiction, and so forth.

Our modern technological society, which has helped produce an affluent life style for a large proportion of the population, has been accompanied by a significant decline in church attendance and belief in God. There is nothing new in the observation that man tends to forget his Creator when he is prosperous. That stands out very clearly in the Bible, especially in the Old Testament.

I don't know how obvious it is to you, but it is certainly obvious to me, that atheism has become much more common in the past 20 years than it was before. (This essay was written in 1983.) Of course, there are different kinds of atheism. There are explicit theoretical atheists who will give you arguments why they think there is no God—usually the arguments are based on the presence of evil, disease, poverty, war, and so forth.

In this country, with a long and strong tradition of religious belief, perhaps what is known as practical atheism is much more prevalent. The practical atheist is the person who gives some kind of verbal assent to the

existence of God but lives as if God did not exist and as if he did not have to give an account of his stewardship to God after his death. For every theoretical atheist, such as a convinced Marxist, there are dozens of practical atheists.

It is strange but true that it often takes great suffering or tragedy to bring men back to a realization of their total dependence on God the

Creator. Cancer, blindness, paralysis, imminent death often are much more effective than homilies, C.C.D. classes or college theology courses.

One of the reasons for the growing loss of faith in God is the all-pervading secularism that surrounds us. In this context secularism means the exclusion of God from public life and public affairs. The national government, cities and corporations are run as if God did not exist and as if the persons in charge would not have to give an account of their actions to God Almighty on the day of judgment.

I have been teaching university students for almost 20 years. More than 10 years ago I began to notice the mounting skepticism among Catholic students about the existence of God and especially about the ability of the human mind to be certain about the existence of God and to grasp universal principles of morality. It came to me as something of a shock in 1968 to discover that more than 90 percent of the Catholic college students I was teaching held some form of situation ethics, that is, a theory of moral relativism which holds that no moral act (such as adultery or fornication) is always and in all circumstances evil.

It seems to me that much of this skepticism and practical atheism flows from a lack of clear knowledge of some of the basic principles of philosophy and theology. It is not necessary for me here to belabor the point that in many of our schools Catholic doctrine and faith are not taught with the clarity and conviction that they once were.

In the magnificent Catholic tradition there are immense treasures of wisdom and knowledge available to all who take the trouble to look for them. I am convinced that the Catholic who knows his faith well possesses adequate weapons to defend himself against all the attacks of our contemporary secularism.

What I hope to do in the following essays is simply to expound on the Church's teaching on what we can know about God by the natural light of reason and what we can know about him from faith and divine revelation.

This series is being reprinted with permission from Father Baker, author of Fundamentals of Catholicism: Volume 2: God, Trinity, Creation, Christ and Mary (San Francisco: Ignatius Press and New York: Homiletic and Pastoral Review, 1983).

Next Week: MAN CAN KNOW GOD WITH CERTAINTY: "According to the testimony of the Bible the existence of God can be known from nature."

As the Year of Mercy comes to an end...

Let a pious prayer be said for the spirits of the dead, that their sufferings may cease, that they soon may rest in peace.

I was unable find the author of this once familiar dirge, but I believe it was in a children's choir book composed by the Sisters of Notre Dame. As a child I did not know anyone who had died and the above verse was just a church song that was easy to sing. Now I know many spirits of the dead and frequently pray both for and to them.

Among others, I include my grandparents, my parents, my brother Jack, my aunts and uncles, my friends, especially, Nancy Jones, who was a fourth grade classmate, members of my religious community, those who were not nice to me and those to whom I was not kind and at times even hateful.

Remembering the dead and praying for their release from purgatory is part of our rich Catholic tradition. It was Abbot Odilo, the Abbot of Cluny, France, in 998 AD who designated a specific day to remember and pray for the dead. Originally it was a local feast day but it gradually spread throughout the Church toward the 10th century. Now, few Catholics remember the three Masses a priest was permitted to say on November 2 to pray for the souls in purgatory.

What do I believe about purgatory at this time of my life? I believe what I learned many years ago: that the communion of the saints is the union of the faithful on earth, the souls in purgatory and the triumphant in heaven with Christ as their head. This simple statement helped me to realize then that there was purgatory and that it was a place of holding until a soul was ready for heaven.

What do I now believe about purgatorial suffering? My core beliefs have not changed, but my thoughts on the details of this suffering have changed because I have matured in both age and grace. I have considered the suffering of purgatory and do not doubt that this place exists. I ponder now if the worse suffering in purgatory is being forgotten by the people who once loved them. I wonder if the Church realized this when



YEAR OF MERCY

Sister Paula Kelleher, SSJ

the feast of the Holy Souls was first created.

One of the most crushing experiences of human beings is being lonely. Loneliness is the deep emotional sense that nobody cares about you. It seems to grip your very being and sometimes it is difficult to shake it off. I believe most people long for human companionship. Perhaps the sense of being alone is the greatest pain that can be imagined. I feel that the pain of purgatory is the sense that we are alone and that we are not remembered by anyone. I know that the best and most productive thing to do when loneliness attacks is to reach out to others. There is always someone who would appreciate a phone call or a friendly smile.

I believe that our prayers, especially during this month of remembrance of the Holy Souls are a soothing balm for those in purgatory. Most of us remember our dead on holidays and doing this helps us to recall many memories both good and bad. Perhaps, on November 2, the feast of the Holy Souls, and during this month dedicated to the Holy Souls we could finish our acts of mercy for this Year of Mercy by asking forgiveness from those who have died and who were part of our circle of life and whom we have forgotten.

I do not know much about the souls in purgatory but I do believe that loneliness is part of their suffering. Maybe they will rest in peace sooner if we remember them in our prayers and ask God to show them mercy.

The end of the hymn is like a farewell to this Year of Mercy. Hear us Father while we pray for our loved ones passed away. Show them mercy, grant them rest in the City of the blessed. Amen.

Gethsemane, suffering and advance directives

BY KRIS CORREIRA

Advance directives are the way we tell clinicians about treatments we want or don't want. Medicare pays clinicians to discuss these decisions with you, hospitals are required to ask you about them whenever you are admitted, and Massachusetts health insurers have formed a coalition to promote these conversations.

Why? They tell us that it is to ensure patients do not get treatments they don't want—in other words, they are looking for people to refuse care. The financial benefits to the healthcare system are obvious as our population ages.

We know that most people sign advance directives not because they are suffering but because they fear some treatments or conditions are fates worse than death. Feeding tubes, dialysis, dementia, incontinence, being on a ventilator, or relying on others for care are some top examples of fates worse than death to some people. Those in the disabled community live happily with these forms of assistance; they wonder what those in the abled community think of them if these assistances are supposedly fates worse than death.

No one wants to suffer. Even Jesus, whose very purpose was to save us through his suffering, agonized at what he faced. Then he said to them, My soul is very

sorrowful, even to death; remain here, and keep watch with me. He advanced a little and fell prostrate in prayer, saying, My Father, if it is possible, let this cup pass from me; yet, not as I will, but as you will. (Matthew 26:38-39)

Advance directives refusing treatment before even faced with needing them is imposing our will onto God. Are we too proud to depend on another for care, to live if our minds and bodies are not fully abled? Rather, make decisions about treatments at the time you need them. We do not choose all treatments, only those that are beneficial based on our condition. And we never choose, nor refuse, treatments for the sole purpose of hastening death.

We know from scripture that suffering is redemptive. I find joy in the sufferings I endure for you. In my own flesh I fill up what is lacking in the sufferings of Christ for the sake of His Body, the Church. (Col. 1:24) Pope Saint John Paul II wrote in *Salvifici Doloris*,

In bringing about the Redemption through suffering, Christ raised human suffering to the level of the Redemption. Thus each man, in his sufferings, can also become a sharer in the redemptive suffering of Christ.

We need not seek suffering in this world, only accept what comes to us. Jesus knows our suffering intimately; he hastens to pour out

his love more deeply upon those who are suffering. He, too, knew the agony of anticipation in the Garden of Gethsemane, and suffered tremendous affliction in his Passion before his death. We meditate upon these things in our own trials.

Today, we live in an era of healthcare under-treatment. If a patient does not want a treatment, or wants to stop treatment, clinicians readily respect that decision. Yet if a patient wants treatment, clinicians can refuse if he or she doesn't think the patient has a good enough quality of life. This is why every adult should have a healthcare proxy to make decisions if you are unable to do so. A proxy should share your cherished Catholic beliefs regarding redemptive suffering and refusal to hasten death—someone who can assert those beliefs when needed. And don't sign away care through advance directives.

A Roman Catholic Healthcare Proxy form is available from the Massachusetts Catholic Conference at <http://macatholic.org/proxy>

Kristine Correia, MHP, PA-C, is practicing assistant experiential in emergency medicine and primary care. She currently works in Family Medicine with Dr. Nancy Berube. She is regularly involved with advance directives, MOLST, and palliative care through her work.



MARGARET M. RUSSELL / CFP

Dr. Mark Rollo was on a panel of speakers who told of their personal experiences with end-of-life care. Kristine Correira, a physician's assistant, spoke about dealing with the health decline and death of her stepfather and Msgr. Peter R. Beaulieu, on the ethics committee of St. Vincent Hospital, spoke about distinguishing what is beneficial care.

WITNESS: Caring at end of life

FROM PAGE ONE

federal spending. In the other corner, she said, are well-meaning but overly zealous people of faith who believe all possible means of prolonging life should be used regardless of the cost, the hope of benefit or the burden to those afflicted.

The Church's view, Sister Constance said, is nuanced: strongly for nurturing and sustaining life but not for prolonging life at all costs. She quoted passages from Pope Francis arguing for the sanctuary of life, the need for humane assistance and the rejection of impatience toward old age. She also quoted Pope John Paul II maintaining that those facing imminent and inevitable death can refuse forms of treatment that would only secure a precarious and burdensome prolongation of life.

Catholic teaching has long recognized that despite its great dignity and value, earthly life is not our ultimate end, and death is not something that should be avoided at all costs, Sister Constance said.

Ironically, an elder care situation of her own forced Sister Constance to deliver her address by telephone. She was unable to attend because she was tending to her ill mother in New York.

Other speakers offered their own individual case studies regarding elder care, illustrating the theme

of Society at the Crossroads: End of Life Care.

Dr. Mark Rollo, a Fitchburg physician, described how signed forms directing physicians to withhold care (MOLST - Medical Orders for Life Sustaining Treatment - forms) can work against patients true wishes. He related the case of a mother who lost a second son to suicide being hospitalized with a heart condition. While in the hospital, the mother, in a despondent state, signed a form that put her at risk of being denied basic care that would save her life. Arriving at the hospital later, Dr. Rollo, her regular physician, discussed the form in detail with her and she agreed to change the terms. Years later, the woman is alive and well.

In Martha's case, there was an abdication of duty to care in favor of an over-reliance on patient preference, Dr. Rollo said.

Another keynote speaker focused on issues relating to the person charged with giving care to the elderly and terminally ill. Nicki Verploegen, a spiritual consultant who runs programs as far away as Africa, stressed that the caregiver herself needs to tap into her own spirituality to carry out her mission.

The caregiver needs to show tenderness, mercy and forgiveness to herself and others, to acknowledge her own vulnerabilities and stave off depletion. She needs to build in moments of stillness and solitude.

ST. BRUNO: Founder of the Carthusian monks

FROM PAGE ONE

cal community. One of his former students, St. Hugh, Bishop of Grenoble, gave him a mountain valley, La Grande Chartreuse, where he put his vision into practice.

Each monk's cell is divided into a work place, a chapel and a sleeping alcove, with an enclosed garden. They stay in their cell, praying alone, gardening alone, doing manual labor alone. Their daily food allotment is slipped through a pass-through in

the morning. They come together only on Sundays and solemnities for Mass, Lauds, Matins, a meal and a two-hour recreation period.

He was not allowed to enjoy his monastic solitude for long. One of his former students from Reims, Odo, was elected pope as Urban II and called Bruno to Rome to be his adviser. While serving this reforming pope, he also established two monasteries in Calabria on the model of La Grande Chartreuse; La Torre and St. Stephen's. The

ruler of Calabria, Count Roger, was a great supporter of his foundations. It is in the letters which Bruno wrote to the monks at La Grande Chartreuse that we get the clearest outline of his thoughts on monastic life, since he never wrote a rule per se. The rule was composed by Guigno I, the prior of La Grande Chartreuse from 1109 to 1136, based on Bruno's writings.

At the request of Count Roger, Pope Urban named Bruno Bishop of Reggio di Calabria, but he declined the honor and retired to La

Torre, where he died.

The Carthusians have the distinction of being the only order in the Church which has never had a reform or an amendment to their rule, so rigidly do they adhere to St. Bruno's teaching. There is one Carthusian Monastery in the United States, in Arlington, Vermont. The award winning film, *Into Great Silence*, is a documentary about the Carthusians of La Grande Chartreuse today.

Fr. Bruno is pastor of St. Cecilia Parish, Leominster.

ASHES: Scattering of ashes not compatible with the faith

FROM PAGE ONE

Francis after consultation with other Vatican offices and with bishops' conferences and the Eastern churches' synods of bishops, is *Ad resurgendum cum Christo* (To Rise with Christ), an instruction regarding the burial of the deceased and the conservation of the ashes in the case of cremation.

Presenting the instruction, Cardinal Muller said, shortly, in many countries, cremation will be considered the ordinary way to deal with the dead, including for Catholics.

Cremation, in and of itself, does not constitute a denial of belief in the immortality of the soul and the resurrection of the body, the instruction says. Nor does it prevent God, in his omnipotence, from raising up the deceased body to new life.

However, the Catholic Church wholeheartedly recommends continuing the pious practice of burying the dead, Cardinal

Muller said. It is considered one of the corporal works of mercy and, mirroring the burial of Christ, it more clearly expresses hope in the resurrection when the person's body and soul will be reunited.

In addition, he said, when a person is buried in the ground and, at least to some extent when the urn of the person's ashes is placed in a columbarium or tomb, the final resting place is marked with the person's name, the same name with which the person was baptized and by which the person is called by God.

Belief in the resurrection of the flesh is fundamental, he said. A human cadaver is not trash and an anonymous burial or scattering of ashes is not compatible with the Christian faith. The name, the person, the concrete identity of the person is important because God created each individual and calls each one to himself.

In fact, when asked if there was any way to rec-

tify the situation when a person's ashes already had been scattered, Cardinal Muller suggested making a memorial in a church or other appropriate place and including the name.

What is more, he said, labeling an urn or tomb in a public place is an expression of belief in the communion of saints, the unending unity in Christ of all the baptized, living and dead.

Other believers have a right to pray at the tomb and to remember the deceased on the feast of All Saints and All Souls.

Keeping ashes at home on the mantel, he said, is a sign not only of love and grief, but also of not understanding how the loved one belonged to the entire community of faith.

Only in grave and exceptional cases, the instruction says, local bishops may give permission for ashes to be kept in a private home. Cardinal Muller said it was up to local and national bishops' conferences to determine

what those circumstances might be.

Placing the ashes in a sacred place also prevents the faithful departed from being forgotten or their remains from being shown a lack of respect, which is more likely to happen as time goes on and the people closest to the deceased also pass way, the instruction said.

In the United States a growing number of Catholic cemeteries set aside sections for green burials for bodies that have not been embalmed and are placed in simple wooden caskets that eventually will biodegrade along with the body.

We believe in the resurrection of the body and this must be the principle of our understanding and practice, Cardinal Muller told CNS, noting that there is a difference between allowing for the natural decay of the body while protecting the environment and seeing the body primarily as fertilizer for plants and trees.

SHRINE: Builder finds gifts she never knew she had

FROM PAGE ONE

I just had an idea of what I could do, she says

MORE WORK TO DO

they elevate your mind to thinking above.

That spiritual connection to her work (for which she doesn't accept payment) is apparent. It helped me to focus on something more positive, confides Ms. Kozel, who also built the shrine to honor her son, Joseph Joey Kozel, who passed away from lifelong health issues in 2002 at age 7. She adds, We all run into challenges in our life very heavy burdens. We have to work toward the Kingdom. Sometimes that cross gets heavy, but we keep going and offer up the carrying. Everything that was done, I was offering it up to God.

The work she offered up, while creating the shrine, began around nine years ago, when she was a parishioner at Holy Angels Parish in Upton. She says that not too long after she had lost her son, she noticed the statue of Our Lady of Grace was on a cinderblock at the church. God inspired her to take action.

However, after restoring the statue, building the grotto and creating a shrine, she realized she had more work to do. That's because, in 2011, Holy Angels Parish merged with St. Michael the Archangel Parish in Mendon to form St. Gabriel the Archangel Parish at a new Upton location. Ms. Kozel asked permission of Father Laurence V. Brault to move the shrine to St. Gabriel's. Once she received his approval, she was inspired to make the new shrine bigger than the last one.

But with big dreams comes big challenges. With no nearby water source, creating a frog pond and waterfall was difficult. The lack of electricity also made cutting stones with a wet saw equally challenging. Ms. Kozel admits. It seems like we kept running up against the wall.

Additionally, she discovered that frost heaving had caused the grotto's foundation to crack so much that she needed about 14 bags of cement and new rebar

to build a new foundation. But by doing research, running hoses, lugging stones and working hard, Ms. Kozel overcame all the obstacles.

She also overcame some financial challenges through donations of a wet saw by Frederick and Betty Slaney and granite and marble from Granites of America in Smithfield, R.I. and Sudbury Granite and Marble of Mendon.

HILL OF THE UNBORN

Another new aspect of the shrine is a knoll that will become the Hill of the Unborn. Kathy Hewitt, the St. Gabriel parishioner and employee who initiated the project, says it will be a place where people can pray for women and family members who have lost infants to miscarriage or abortion.

Ms. Hewitt says the shrine Ms. Kozel created is a labor of love.

To me, it's a place where we can go to be quiet but when we need support, we always go to Our Mother, and she can make our prayers more beautiful, like a bouquet of flowers at the foot of the Cross,

says Ms. Hewitt. She adds I look at that shrine, and I just love her. And I thank her

Ms. Kozel shares that Marian devotion. I got to meditate and reflect while I was working, and that was meaningful to me. I was grateful I could do something like this. I want everyone to love Our Lady, she says.

Even though Ms. Kozel now lives in Rhode Island and is a parishioner at Precious Blood Church in Woonsocket, her love for the Holy Trinity, Blessed Mother, her son Joseph and her other children is reflected in the shrine. Before she leaves on the Feast of the Holy Rosary she plunges her hands into the muddy water and props up a plant that has been knocked over. Everything matters.

She hopes the shrine will encourage more people to pray to the Blessed Mother.

That's her inheritance from her Son to grant us graces, shares Ms. Kozel. She's very important in our Catholic faith. We need to love her love her and love her Son. She teaches us like a mother and leads us right back to him.

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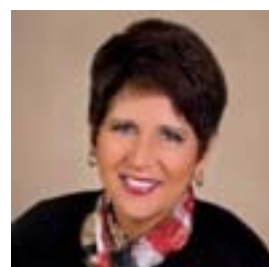
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And please don't fall down

Did you ever see the kind of torrent like the one we had on Friday night a week ago? You will probably say Yes if your memory goes back to the mid- 50s, but it has been a long time since all the low spots around town were under several feet of water and drivers were rescued from their vehicles. It seemed for a while that we were going to make up for the drought in one evening. We ll just have to chalk it up as another example of our notorious New England weather. And speaking of weather, and I hate to remind you, winter and all its hazards are just around the corner.

I apologize for ruining your morning coffee or evening snack, but the ice and snow could be with us any day now and best we should be prepared and have things in order when the weatherman tells us that we have the first snow on the way. Many of these precautions have to do with our outside activities but there are some inside concerns as well.

Stairs are probably the most dangerous area we have to deal with during the winter weather. Ice can melt on them during the day and then re-freeze as the day gets colder. Make sure that before you get to your stairs you have a pail of sand or a bucket of ice-melt to scatter before you and don't forget to have a can or shovel to spread it around.

And speaking of sand, it's a good idea to have a couple of pails in your trunk, one over each wheel so that the weight will provide some additional traction when you need it on icy patches. And again, don't forget to keep warm.

Cold weather experts constantly remind seniors how important it is to stay aware of any exposed areas such as your nose and ears. They also warn us that a great deal of heat escapes through our head and it therefore advantageous to wear a warm hat or cap while we are outside.

Above all, when out of doors, watch where you are walking. With a little precaution you can make sure that your next step is not onto an icy patch and all its consequences. I am no one to preach on that subject because a couple of years ago while walking, I paid no attention to my footing, and wound up with three stitches over an eyebrow. Last year several friends and relatives experienced severe wrist and shoulder problems due to falls on the ice. I know that we cannot avoid all the pitfalls of New England winters, but a few precautions might make life a little easier.

When you are at the store for sand or salt remember to buy batteries for flashlights and small radios. We can all recall The Ice-Storm of a few years ago. Many of us were without electricity for a while and remember that it is not comfortable around the house in the dark without a flashlight. During times like that we also need a transistor radio to keep up with whatever assistance might be available.

We are also told that we might consider keeping a spare jacket or sweater in the car in case we should be stuck or stranded and not be able to move. It is necessary to stay as warm as possible and remember that hypothermia can be insidious and to be aware of it.

Not all of our preparation is necessarily for the outdoors. Make sure that you have enough clothing to keep warm in case of an emergency. If you lose heat it is essential that you let someone know and particularly not to stay in a cold apartment, or try to heat your home with the kitchen stove overnight. Make your plight known to a local Senior Center, a church group or the local police or fire department. Whatever you do, DO NOT TRY TO KEEP THE KITCHEN WARM BY USING THE OVEN. This condition can very easily become deadly!

It's a good idea to have a couple of phone pals and to stay in contact at a regular time each day. Not only will you be keeping up on the latest news daily, but you will be alerted to possible trouble when your friend is off a regular schedule.

Let's hope that with a little preparedness now and caution during the winter, we will all be back in April or May, proudly reporting that we got through another New England winter without a fall. It does not seem possible but before another issue comes out, we will have celebrated Thanksgiving. A very happy turkey day to you and your family and may we be truly thankful for all that has been given to us. God Bless!



Senior Scene
Bob Cronin

It's a good idea to have a couple of "phone pals" and to stay in contact at a regular time each day.

Bishop reminds grandparents of important role

BY PATRICIA O'CONNELL
CFP CORRESPONDENT

Bishop McManus came to Leominster this week to celebrate grandparents day at St. Anna Elementary School.

During his homily, he talked about the sanctity of marriage, as well as the important role grandparents play in shaping the future generation.

Very often grandparents ensure that the most important values are passed on to their children, the bishop told the students, as well as their extended family members, who filled the church.

Grandparents can also play a crucial role in passing along the Catholic faith.

For instance, when Pope Francis was discerning a vocation, his mother was disappointed that he wasn't going to be a doctor. His grandmother, however, supported his call to the priesthood. That was something she had been praying for, and her prayers were answered,

Bishop McManus explained. In fact, he noted, she was the only one who supported his vocation to the priesthood.

Bishop McManus also noted that grandparents play a critical role during the present crisis in the Church. He spoke about his own grandparents, who helped shape his faith. He said both of his grandmothers had a tremendous influence on his life.

While he was growing up, one grandmother took him to visit local churches. She also took him to a church in Fall River that was a place of healing, evidenced by the crutches and braces left behind.

Bishop McManus stressed the importance of praying for grandparents, as well as for the grandchildren, so the faith will



PATRICIA O'CONNELL | CFP
Students and teachers attend Mass with Bishop McManus.

take root in their hearts and they can be vibrant members of the Church.

Following Mass, the bishop was given a large tray of Italian cookies.

Father Frederick D. Fraini, pastor of St. Anna Parish, told him it was from the many nonnas in the parish. St. Anna was founded by Italian immigrants and nonna is the Italian word for grandmother.

After Mass the extended families of St. Anna Elementary School gathered in the hall for a reception.

Linda Harmon was one of the grandmothers who attended the Mass along with her three grandchildren, Charlie Costa, Caleigh Leger and Mackenzie Leger. Mrs. Harmon said she attended Catholic school and she sent

her children to Catholic schools. Now her grandchildren are attending St. Anna.

In today's world, it's more important than ever, she said, adding that the school activities benefit the entire family. It keeps the whole family together because there's so many things happening with the kids at church.

Rosanna Kenney and Denise Henri sat at another table. Their four grandchildren sat with them. Mrs. Kenney's son is married to Mrs. Henri's daughter. They noted that the school's grandparents day this year was very well attended.

We were here last year also, said Mrs. Henri. It's gotten much bigger.

Mrs. Kenney said her family has a long tradition of attending Catholic school. Her other son lives in Lowell and sends his daughter to a Catholic school as well.

I went to Catholic schools all my life, she said. It's nice to see the next generation doing that.

Local CCHD grants awarded to fight poverty

WORCESTER A total of \$14,700 in grants were presented to 31 groups as part of the Catholic Campaign for Human Development. The CCHD collection is taken up nationwide each year on the week before Thanksgiving and 25 percent of the donations are used for local organizations who are working to combat poverty and the root causes of poverty.

The grants were presented Monday by Bishop McManus on behalf of the local CCHD committee at a ceremony at Clark University's LEEP Student Engagement Center.

The Catholic Campaign for Human Development is the domestic anti-poverty program of the U.S. Catholic Bishops, working to carry out the mission of Jesus Christ ... to bring good news to the poor ... release to captives ... sight to the blind, and let the oppressed go free.

The following grants were presented

• \$900 grants: A RAW Journey

(Refugee Artisans of Worcester) sponsored by the Xaverian Missionaries; Linking Mothers and Infants to Support, Pernet Family Health Service Inc.; Mary, Queen of the Rosary Parish's Wellness Fund, Spencer; Visitation House, sponsored by Sacred Heart of Jesus Parish, Webster; ESL Program and the Youth Mentoring Program at St. Peter Parish-St. Andrew Mission, Worcester; Marie Anne Center ESL sponsored by the Sisters of St. Anne.

• \$600 grants: St. Bernard Youth Kidz Basketball at Our Lady of Providence Parish, Worcester; Wheels for Change at Catholic Charities of Worcester County; Thanksgiving Meal Project at St. Louis Parish, Webster; Burmese Refugee Outreach sponsored by Blessed Sacrament Parish, Worcester; John 21 Community Breakfast by St. Patrick Parish, Whitinsville;

• \$300 grants: Mercy Fuel/Food Fund by Sisters of Mercy; Reuniting Child and Family by McAuley Nazareth Home for Boys, Leicester; St. Paul Cathedral Outreach Food Pantry, Worcester; POD Installation at St. Anne Church, Shrewsbury; Food Emergency and Stabilization Team at Catholic Charities, Leominster; Personal

Essential Needs Services at Catholic Charities, Worcester; Seasonal Solutions at Catholic Charities, Whitinsville; Our Lady of Providence (Parish) Food Pantry, Worcester; St. Vincent de Paul Food and Energy Assistance at Immaculate Heart of Mary, Winchendon; St. Vincent de Paul Kindergarten Buddies, Worcester; St. Vincent de Paul Outreach, Spencer; St. Vincent de Paul at Sacred Heart - St. Catherine of Sweden, Worcester; St. Vincent

de Paul Housing at St. Mary, Uxbridge; Dismas House Hunger Relief/Utility Fund sponsored by St. Peter Parish, Worcester; Replacing nap cots at St. Joseph Church, Fitchburg; Marie Anne Center Teen Talk sponsored by Sisters of Saint Anne.

• \$200 grants: Worcester Community Action Council; Intergenerational 30-hour Famine Project sponsored by St. Louis Parish, Webster; Garden project at St. Joseph's Church, Fitchburg.

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For more information visit www.40daysforlife.com/worcester or call Lee Crowley at 508-887-1064

UPCOMING EVENTS

CHRISTMAS FAIR: St. Joseph Parish Christmas Fair will be held Nov. 5 from 9 a.m.-2 p.m. in the church hall, 296 Main St., North Brookfield. Booths of homemade crafts, baked goods, raffles and the basket raffle and flea market articles will be featured. A luncheon of homemade soups, sandwiches and apple pie will be served from 11 a.m.-1 p.m.

BAZAAR: The St. Peter Parish and St. Andrew the Apostle Mission Bazaar will be held from 9 a.m.-3 p.m. Nov. 5 in the St. Peter parish hall, 929, Main St., Worcester. Tables of baked goods, crafts, and raffles will be featured.

SHAMROCK AND HOLLY FAIR: The annual Ladies Ancient Order of Hibernians Shamrock and Holly Fair will be held from 10 a.m.-4 p.m. Nov. 5 in the Hibernian Cultural Centre, 19 Temple St., Worcester. Booths of handcrafted items by local artisans and raffles will be featured. Lunch will be served. Proceeds will benefit The Herren Project. For more information visit www.ladiesaoh.com.

KNOLLWOOD AWARDS: Notre Dame Academy will celebrate its annual Knollwood Awards and Scholarship Event at 5 p.m. on Nov. 5 in the Academy's Cuvilly Auditorium, 425 Salisbury St., Worcester. A reception will follow. For further information contact Elizabeth Murphy at 508-757-6200, Ext. 226, or visit the website at www.nda-worc.org/supportNDA.

90TH ANNIVERSARY: St. Leo School will celebrate 90 years of excellence in providing Catholic education at the 11 a.m. Mass on Nov. 6 in St. Leo Church, celebrated by Father William E. Champlin, pastor. An Anniversary Open House will follow from noon-2 p.m. in the Parish Center, 128 Main St., Leominster. Light refreshments will be served and tours of the school will be available.

OPEN HOUSE: Holy Name Central Catholic Junior/Senior High School Open House will be held from noon-2 p.m. Nov. 6. For more information contact 508-753-6371 or visit www.holyname.net.

LECTURE: St. John's High School will present a lecture by Thomas H. Groome, theologian, author and Boston College professor, titled "Sowing the Seeds of Faith, Fostering Faith in the Family" at 7 p.m. Nov. 10 at the school, 378 Main St., Shrewsbury. For more information or to register visit www.stjohnshigh.org/abdellacenter.

OPEN HOUSE: Saint Mary School Open House will be held from 8:30-10:30 a.m. on Nov. 10 at the school, 16 Summer St. For more information, contact Cheryl Dolan, admissions director, at CherylDolan@stmarysparish.org or 508-842-1601 or visit www.stmarysparish.org/school.

CHRISTMAS FAIR: St. Cecilia Parish "Christmas in Acadia" Fair will be held from 5-9 p.m. Nov. 11 and from 11 a.m.-7:30 p.m. Nov. 12 in the parish hall, 188 Mechanic St., Leominster. Booths of traditional French-Canadian foods including fricot, poutines and meat pies will be featured. In addition, baked goods, Chinese auction and large flea market items, theme baskets, handmade crafts, face painting, and games for children will be featured.

SATURDAY OCTOBER 29

PRO-LIFE VIGIL: St. John Parish will hold a Pro-Life Vigil weekly from 7:15 a.m.-8:15 a.m. in the lower chapel, 44 Temple St., Worcester. Devotion will include praying the rosary and other vigil prayers.

SPRED OPEN HOUSE: North County SPRED, Special Religious Education Development for children, teens and adults with developmental disabilities Open House will be held from 10 a.m.-noon in the former rectory of Madonna of the Holy Rosary Church, 118 Theresa St., Fitchburg. For more information contact the diocesan Religious Education Office at 508-929-4303 or the SPRED coordinator Carolyn Oberhelman at 978-422-8512 or carolynprinceton@aol.com.

VATICAN EXHIBITION: St. Joseph Parish will present a Vatican International Exhibition "Eucharistic Miracles of the World" from 2-6 p.m. Oct. 29 and from 9 a.m.-6 p.m. Oct. 30 in the church hall, 10 H Putnam Road, Ext., Charlton.

SUNDAY OCTOBER 30

AFRICAN MASS: The diocesan African Ministry will hold an African Mass weekly at 11:30 a.m. in St. Andrew the Apostle Mission, 5 Spaulding St., Worcester.

HAITIAN MASS: The diocesan Haitian Apostolate Mass will be celebrated in French (primarily) weekly at 12:15 p.m. in Holy Family Parish's St. Joseph Church, 35 Hamilton St., Worcester.

LEGION: The Legion of Mary, Immaculate Conception of the Virgin Mary Praesidium for Vietnamese will meet weekly at 12:30 p.m. in Our Lady of Vilna Church Hall, 151 Sterling St., Worcester.

YOUTH MASS: St. Joseph Parish will hold a LIFE TEEN Mass for children, pre-teens, teenagers and adults weekly at 5 p.m. in the church, 10 H Putnam Road Ext., Charlton.



MARGARET M. RUSSELL | CFP

Bishop McManus led the rosary and Divine Mercy chaplet across from Planned Parenthood on Oct. 14 as part of the 40 Days for Life vigil. About 100 people, including students from Immaculate Heart of Mary School in Still River and St. Thomas Aquinas School in Warren joined the Bishop in prayers for an end to abortion. 40 Days for Life, will continue its daily prayer vigil through Nov. 6 from 7 a.m.-7 p.m. outside 470 Pleasant St., Worcester.

MONDAY OCTOBER 31

ROSARY: St. Anne Parish will pray the rosary prior to and following the 9 a.m. Mass Monday-Friday in the church, 130 Boston Tpke., Shrewsbury.

LEGION: The Legion of Mary, Mirror of Justice Praesidium, will meet weekly at 9:30 a.m. in the rectory of St. Joan of Arc Church, 570 Lincoln St., Worcester.

ROSARY GROUP: Our Lady of Lourdes Rosary Prayer Group will meet weekly at 3 p.m. in Our Lady of Lourdes Church, 1290 Grafton St., Worcester.

PRO-LIFE ROSARY: Blessed Sacrament Parish will pray the rosary and the Chaplet of Divine Mercy for the unborn at 7 p.m. weekly, in the church, 551 Pleasant St., Worcester.

NOVENA: Christ the King Parish will continue the 5th annual Novena to St. Joseph Mondays through Nov. 7 from 7:15-8 p.m. in the church hall, 1052 Pleasant St., Worcester. Tonight's homilist will be Msgr. Thomas J. Sullivan, pastor.

TUESDAY ALL SAINTS DAY NOVEMBER 1

LEGION: The Legion of Mary will meet weekly following the 9 a.m. Mass in the St. Anne Parish Marian Room in the Father Smith Center, 130 Boston Tpke., Shrewsbury.

PRAYER GROUP: Circle of Love Prayer Group at St. John, Guardian of Our Lady Parish will meet weekly at 10 a.m. in the lower church, 80 Union St., Clinton.

SENIORS: Our Lady of Mount Carmel-St. Ann Parish's Golden Years Club will meet weekly at 10 a.m. in the recreation center, 28 Mulberry St., Worcester. Meal at noon.

ROSARY GROUP: St. Ann Parish Rosary Group will meet weekly at 6 p.m. in the church, 654 Main St., North Oxford.

BIBLE STUDY: Immaculate Heart of Mary Parish will hold a full-immersion Adult Bible Study weekly from 6:30-8 p.m. in the parish hall below the church, 50 Spruce St., Winchendon. Participants will read and discuss passages together. For further information call 978-297-0883.

WEDNESDAY ALL SOULS DAY NOVEMBER 2

SEWING MINISTRY: St. Columba Parish Haitian Sewing Ministry will meet weekly from 9 a.m.-noon in the downstairs church hall, 18 Richards Ave., Paxton. For more information contact Judi Mancini at 508-753-2022 or quiltingjudi@yahoo.com.

MEALS: St. Andrew Bobola Parish will serve meals for the needy the first and third Wednesday from 5-6 p.m. in the church hall, 54 West Main St., Dudley.

MASS/NOVENA: A Mass and Novena to St. Joseph will be held weekly at 7 p.m. in St. Joseph Basilica, 53 Whitcomb St., Webster.

FEAST OF ALL SOULS: A Mass for the Feast of All Souls will be held at 7 p.m. at the Notre Dame Cemetery Mausoleum Chapel, 162 Webster St., Worcester. Father Steven M. LaBaire, pastor of Holy Family Parish will be the celebrant. Schola will be under the direction of Lucia Clemete Falco, parish music director.

THURSDAY NOVEMBER 3

MEALS: St. Mary of the Assumption Parish will serve a weekly lunch for the needy from 11:30 a.m.-12:30 p.m. in the parish center, 17 Winter St., Milford.

PRO-LIFE VIGIL: A weekly Pro-Life Vigil will be held at 3:30 p.m. across from Planned Parenthood, 391 Main St. Fitchburg.

ANGELS AUCTION 2016: Emmanuel Catholic Radio 12:30AM/970AM will host a live "Angels Auction" with EWTN's Teresa Tomeo at St. Paul Cathedral's Cenacle from 6-8 p.m., 15 Chatham St., Worcester. For more information, to reserve tickets, or make a pledge, call 508-767-1230. Proceeds will benefit Emmanuel Radio.

FRIDAY NOVEMBER 4

MONASTIC WEEKEND: A Monastic Experience Weekend will be held for single men, 18 to 40 years old from Nov. 4-6 at St. Mary's Monastery, 271 North Main St., Petersham. For more information contact Father Gregory at monks@stmarysmonastery.org or at 978-724-3350.

BINGO: St. Cecilia Parish Bingo will be held with doors open weekly at 4 p.m. and games at 6:30 p.m. in the parish hall, 188 Mechanic St., Leominster.

HOLY YEAR PILGRIMAGE: St. John Paul II Parish will hold the final pilgrimage for the Mercy Jubilee Year with a procession from St. Mary Church, 247 Hamilton St., Southbridge, at 6 p.m. to Notre Dame's Holy Door, 446 Main St., Southbridge, concluding with Mass.

CURSILLO: Meeting of persons who have completed the short course in Christian community living, will be held monthly at 7 p.m. in St. Joseph Church, 10 H Putnam Road, Ext., Charlton.

TAIZE PRAYER: Taize Prayer will be held at 8 p.m. in the chapel of the Holy Spirit at Assumption College, 500 Salisbury St., Worcester, with contemplative prayer, music, silence and light.

FIRST FRIDAY DEVOTIONS AND SERVICES

ADORATION

7:30 a.m.- 3 p.m. in St. Joseph Basilica, 47 Whitcomb St., Webster.

6-7 p.m., with Vespers and recitation of the Rosary, in St. Joseph Parish, 189 Oxford St., Auburn.

7-8 p.m. in St. Denis Parish, 85 Main St., Ashburnham.

FIRST FRIDAY MASSES

8 a.m. Mass followed by Exposition of the Blessed Sacrament and Adoration concluding with Benediction at noon in Our Lady of Loreto Church, 33 Massasoit Road, Worcester.

8 a.m. Mass followed by Exposition of the Blessed Sacrament concluding at 5:15 p.m. with novena prayer to the Sacred Heart and Benediction in Sacred Heart-St. Catherine of Sweden Parish Church, 600 Cambridge St., Worcester.

9 a.m. Mass followed by Benediction of the Blessed Sacrament in St. Christopher Church, 950 West Boylston St., Worcester.

11 a.m. Mass in St. Peter Church, 931 Main St., Worcester.

12:10 p.m. Mass followed by Exposition of the Blessed Sacrament to 3 p.m. in the Cathedral of St. Paul 15 Chatham St., Worcester.

8 p.m. Mass to "save babies through prayer" will be celebrated by Father Donato Infante, associate of St. Joseph Parish, Charlton, followed by Eucharistic Adoration through the night concluding with a Mass celebrated by Father Michael J. Roy, pastor of St. Roch Parish, Oxford, on Saturday at 8 a.m., both in Problem Pregnancy Chapel, 495 Pleasant St., Worcester.



MARGARET M. RUSSELL | CFP

The Catholic Scouting Regional Conference, with the theme of Mercy through Service, was held in Worcester at Assumption College Saturday. Following the daylong conference, Bishop McManus celebrated Mass in the Holy Spirit Chapel for the Scout leaders. Deacon William H. White, the Bishop's liaison for Catholic Scouting, was the homilist. He reminded the Scout leaders that they need to minister to the needs of Scouts of all religions, because God loves each one of us. "In serving others we serve Him, and in serving Him we are justified," Deacon White said.

Exhibit of religious works of art offers 'feast for the senses'

BY GEORGE P. MATYSEK JR. | CATHOLIC NEWS SERVICE

BALTIMORE (CNS) — A 500-year-old oil painting of "The Glorification of the Virgin" now on display at the Walters Art Museum in Baltimore is a genuine feast for the senses.

Inspired by John's apocalyptic vision of a woman clothed with the sun, the image shows a crowned Mary surrounded by an intense radiant glow. Standing atop a black dragon whose eyes are set on the infant Jesus resting in her arms, the woman maintains a tranquil expression with downcast eyes.

A viewer can almost hear a symphony of sound bellowing from an orchestra of angels playing horns, pipes, bells, a clavichord, a dulcimer, drums, flutes, harps and all kinds of other stringed instruments. Even the baby Jesus holds two jingle bells.

The painting, by Geertgen tot Sint Jans of the Netherlands, is half of a diptych on loan from the Museum Boijmans Van Beuningen in Rotterdam, Netherlands. It's just one of more than 100 works of stained glass, precious metals, ivories, tapestries, paintings, prints and illuminated manuscripts from 25 collections in the U.S. and around the world that make up "A Feast for the Senses: Art and Experience in Medieval Europe."

The free exhibition is at the Walters Art Museum from Oct. 16 through Jan. 8. It was organized by the Walters in partnership with the John and Mable Ringling Museum of Art in Sarasota, Florida, where it will be on display Feb. 4 through April 20.

The idea of the late medieval period is that the sense of engagement of the body would allow you to trigger your spiritual senses so that you feel a communion with God while you are still on earth, explained Martina Bagnoli, exhibition curator and the former Walters' curator of medieval art who now serves as executive director of the Gallerie Estense in Modena, Italy.

Many of the works on display were used in Catholic liturgy and devotion. They include reliquaries, prayer books, rosaries and monstrances.

Bells were important because it's through the sound of bells that people could really let the doctrine sink into their soul, said Bagnoli, noting that some of the bells at the exhibition were once



CNS PHOTO | COURTESY MUSEUM BOIJMANS VAN BEUNINGEN, ROTTERDAM/STUDIO TROMP, ROTTERDAM
"The Glorification of the Virgin" by Geertgen tot Sint Jans is part of an exhibition now on display at the Walters Art Museum in Baltimore.

ART EXHIBIT

sounded during Mass at the moment of consecration or to call people to worship. Large bells were often made in foundries

inside churches, she added.

They were christened so that the priests made sure that there was no con-

tamination from evil spirits, she told the Catholic Review, the news outlet of the Archdiocese of Baltimore. If the sound was contaminated by evil spirits, then you could get evil spirits inside your soul.

The idea that one could imbue the faith through your ear, Bagnoli said, also is represented in exhibition depictions of the Annunciation, when the angel Gabriel announced to Mary that she would bear the Savior. An illuminated page in a 14th-century French prayer book, for example, shows the Holy Spirit entering Mary through her ear.

A gold reliquary made by a Bohemian craftsman that dates to the mid-1300s also is featured in the exhibition. It once held what was believed to be a thorn from Christ's crown of thorns, situated between two kneeling angels.

When you see the piece of wood, you are supposed to imagine the whole passion of Christ and the resurrection of Christ, Bagnoli said.

Late medieval Europe was a time of increased secularization of society and humanization of religion, the curator said. Engagement of the senses during religious devotion included such practices as scenting rosary beads, she said, and repeating prayers to incite a sweet taste in the mouth that would serve as a divine communion. The use of sweet-smelling incense at Mass showed the prayers of the faithful literally billowing up to God.

The distinction between being a Catholic in the 16th century, for example, and being a Protestant was precisely the idea and the conviction in the Catholic Church that you could get closer to God based on physical manifestations — precisely the lighted candles, the lighted stained glass, the smell of incense and the beautiful music, she said. For Protestants, your connection with God should be completely immaterial.

The exhibition, which includes the sounds of bells, chirping birds and selected period music piped in to enhance a viewer's experience of various works, also highlights secular art. It includes magnificent tapestries and courtly items such as ivory combs, cups, spoons and mirror cases.

Matysek is assistant managing editor of the Catholic Review, the news website and magazine of the Archdiocese of Baltimore.

Authors offer tips for improving relations, strengthening faith in kids

BY ALLAN F. WRIGHT | CATHOLIC NEWS SERVICE

Keep Your Kids Catholic is a timely book written by husband and father Marc Cardaronella, who draws from his experience of leaving behind the Catholic Church after eighth grade and on into adulthood, to assist parents with strategies that may foster the lived experience of faith in their children. Making a case against the assembly-line religious education programs that many parents blindly trust as a guarantee that the faith will be passed on, Cardaronella shares his own experience that is quite typical of many adult revert Catholics who went through a program without ever experiencing a living relationship with Jesus Christ.

One thing that is perfectly clear from this book is that any hope of having children living the faith must be preceded by parents who are fully engaged in living the faith. Faith formation that seeks adult conversion in children begins with an adult conversion for the parents. After an adult conversion to Christ has taken place, the author suggest four ways that parents are essential in handing on the faith — influence, teaching through relationship, talking about faith and religious practices.

Cardaronella puts it plainly near the end of his book: The real job of faith formation is facilitating encounters with God. The desire of those who have encountered the risen Jesus is to share and accompany others on their faith journey as well united to the body of Jesus, his church. For parents who have an active faith life this book will be a refresher and a reminder to share the faith in the providence of their everyday lives with their children. This book is recommended for parents who have recently encountered Jesus yet didn't have much, if any, Christian witness in their home.

Nina Roesner and Debbie Hitchcock present 40 brief vignettes of parenting situations that anyone with teenagers or tweens will surely recognize in their book;

BOOK REVIEWS

With All Due Respect. Each of these episodes begins with a foundational verse from Scripture and ends with pointed questions for the reader to ponder and reflect upon, as well as a prayer. The dialogues they craft

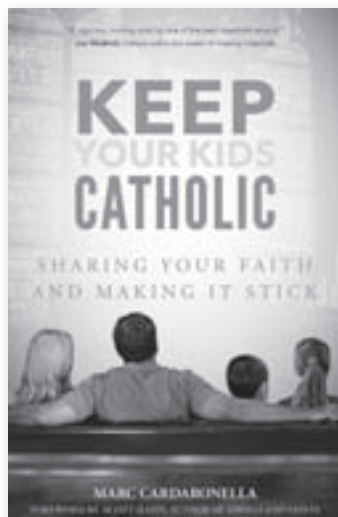
between parent and child, parent to parent and teenager to teenager are relatable and identify situations that put the parent at a crossroads in making a decision. The authors point out a way to resolve the conflict that they perceive is in line with Scripture and trust that God is working in the midst of these relationships.

Teaching moments abound in each of these chapters with the understanding that the Godly way is most often the difficult way yet the way that will be rewarded in the end and strengthen the bond between parent and child. The authors are upfront in the beginning that this book is written for moms of tweens and teenagers. While they do not underestimate the role of fathers in raising children, they realize that moms are the ones who, as they say, are on the

frontlines with their children, typically spending much more time with their children than fathers.

One takeaway from the book is a realization that not every choice our children make (for good or bad) can be traced back to our parenting. Roesner and Hitchcock are not afraid to tackle potentially explosive issues facing parents and teens and tweens in a way that includes God and plants the seeds for dialogue, communication and understanding.

Catholic readers should be aware that the Scripture translations are from a number of non-Catholic Bibles and mention of traditional supports for Catholic parents such as a parish priest, religious sister, the parish or a healthy sacramental life is missing.



"KEEP YOUR KIDS CATHOLIC: SHARING YOUR FAITH AND MAKING IT STICK" BY MARC CARDARONELLA. AVE MARIA PRESS (NOTRE DAME, INDIANA, 2016). 160 PP., \$14.95.

"WITH ALL DUE RESPECT: 40 DAYS TO A MORE FULFILLING RELATIONSHIP WITH YOUR TEENS AND TWEENS" BY NINA ROESNER AND DEBBIE HITCHCOCK. NELSON BOOKS (NASHVILLE, TENNESSEE, 2016). 224 PP., \$16.99.

CATHOLIC QUIZ

CatholicQuiz of the Week™ 31st Sunday in Ordinary Time October 30, 2016

- According to Wisdom, from God's point of view the universe is like a _____ come down upon the earth.
 - piece of dust
 - snowflake
 - drop of morning dew
- According to Wisdom, God overlooks people's sins so that _____.
 - they may be worry free
 - they may repent
 - they may make it on their own
- In the book of Wisdom, there is a limit to how much God will put up with people committing sins.
 - True
 - False
- In the second letter to the Thessalonians, St. Paul warns the reader not to be alarmed about which coming event?
 - the day of the Lord
 - the persecution of Nero
 - the destruction of the Temple
- Who was the tax collector who climbed a tree in order to see Jesus?
 - Matthew
 - Nicodemus
 - Zacchaeus
- After meeting Jesus, how much of his possessions did Zacchaeus give to the poor?
 - one-tenth
 - one-half
 - all
- Why did Zacchaeus climb a tree to see Jesus?
 - Jesus was surrounded by sheep
 - Zacchaeus was short
 - Jesus was far away

Answers and References

- c. drop of morning dew (Wisdom 11:22)
- b. that they may repent (Wisdom 11:23)
- b. False (Wisdom 12:1-2)
- a. the day of the Lord (2 Thessalonians 2:2)
- c. Zacchaeus (Luke 19:2-4)
- b. one-half (Luke 19:8)
- b. Zacchaeus was short (Luke 19:3)

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7 a.m. Boston CatholicTV and CW 56
10 a.m. WWLP-TV CH 22
6 p.m. Charter CH 193

6 p.m. Mondays (re-broadcast) Worcester CH 194
Spanish Language: 8 a.m. and 5:30 p.m.
Charter CH 101; Comcast CH 268; Boston CH 296

DAILY MASSES (Monday -Friday)

9 a.m. Charter CH 193

For list of celebrants/specials: www.worcestercatholicvtv.com

9:30 a.m. Boston CatholicTV and WBPX CH 68
4:30 p.m. Shrewsbury Cable CH 28/328
5 p.m. Clinton Comcast CH 99
7 p.m. Boston CatholicTV
7:30 p.m. WBPX CH 68

FAMILY ROSARY

Sunday: 7 a.m. and 4:30 p.m. Shrewsbury Cable CH 28/328,
8 a.m. Clinton Comcast CH 99,
8:30 a.m. Charter CH 193

Monday: 7 a.m. Shrewsbury Cable CH 28/328

Saturday: 4:30 p.m. Shrewsbury Cable CH 28/328

CATHOLIC RADIO PROGRAMMING

5:27 a.m., Morning prayer, WTAG, 580 AM and 94.9 FM
EWTVN Catholic Radio (24-hours)
Emmanuel Radio, WNEB 1230 AM Worcester
and 970 AM Southbridge
Eternal Life Radio, WQPH 89.3 FM Fitchburg



A view of Grand Canyon National Park in Arizona is seen from the south rim Sept. 12.
CNS PHOTO | NANCY WIECHEC

NATIONAL PARKS

Places of wonder, history, culture, spiritual refuge

BY NANCY WIECHEC AND CHAZ MUTH
CATHOLIC NEWS SERVICE

WASHINGTON (CNS) From the dramatic vistas of the Grand Canyon in Arizona to the glistening waters of Cape Cod in Massachusetts, national parks have stood as places of wonder, history and culture.

John Muir, considered the father of our national parks, petitioned U.S. lawmakers to set aside such places for preservation, play and prayer.

Everybody needs beauty as well as bread, places to play in and pray in, where nature may heal and cheer and give strength to body and soul alike, wrote the 19th-century naturalist and philosopher in his book *Yosemite*.

During the 100th year of the National Park Service, Catholic News Service traveled to a few of the nation's most popular parks and discovered sites of spiritual refuge beside some of America's most beautiful landscapes.

Though the U.S. governmental agencies operate within the guidelines of separation of church and state, there are sacred symbols in many of the national parks, mainly because the Catholic Church and other religious institutions are a part of the nation's story.

Religious men and women



A SERIES MARKING THE CENTENNIAL OF THE NATIONAL PARKS SERVICE AND ITS CONNECTIONS TO THE CATHOLIC CHURCH

often use nature's bounty as a backdrop for spiritual connection.

Archbishop Paul D. Etienne, an angler and outdoorsman, said he understands people's longing for nature. Newly named to head the Archdiocese of Anchorage, Alaska, he has for the last seven years overseen the Diocese of Cheyenne, Wyoming, which includes Yellowstone and Grand Teton National Parks.

Nature stirs something in the human soul that helps to reveal the Creator to us, he said. Through creation we come to know the Creator.

He called national parks a true treasure of this nation and nature God's first book.

To set aside the natural beauty of this country is very important, he said. It helps us to understand the nature of hu-

manity.

Yellowstone, the first national park, was established by Congress in 1872. Today, 412 parks covering more than 84 million acres in the U.S. and its territories are managed by the National Park Service.

Each year, more than 300 million people venture into the parks for recreation, relaxation and renewal.

President Woodrow Wilson created the National Park Service in 1916 to protect and regulate all federal parks and monuments. Under the Department of the Interior, the Park Service was charged with the conservation of scenery, wildlife and natural and historic objects and to provide for the enjoyment of the same in such manner and by such means as will leave them unimpaired for the enjoyment of future generations.

To meet the needs of Catholic visitors, Catholic clergy and laypeople lead weekend liturgical services inside some of the largest parks—Yellowstone, Yosemite, Grand Teton, Grand Canyon, Zion and Glacier—during the busy summer season.

Two Catholic chapels, Sacred Heart in Grand Teton and El Cristo Rey at the south rim of the Grand Canyon, not only offer Mass but are open daily for visits and prayer.

Parishes in park gateway communities, such as St. Mary's in Gatlinburg, Tennessee, also cater to throngs of national park visitors.

A majority of those attending Mass at St. Mary's are visitors of the Great Smoky Mountain National Park, the most visited of the national parks with an estimated 10.7 million people annually, said Carmelite Father Antony Punnackal, pastor of the parish.

We call this parish the parish of the Smokies, because it's basically for the visiting parishioners, Father Punnackal told CNS.

Though the church has about 200 registered families who live within the parish boundaries, an average of 700 people attend Mass each weekend from the spring through fall, he said.

Ed Willis of Delaware, Ohio, said his trip through the Great Smoky Mountain National Park offered him a spiritual experience while witnessing the creation of God, a vision that stayed with him as he worshipped at St. Mary's after leaving the park for the day.

Having this park and church within reach has deepened my relationship with God, he told CNS after attending a Saturday evening Mass in August.

The National Park Service not only preserves America's top wilderness areas, but its cultural and historical places as well, including such sites as the Washington Monument, the White House, the Statue of Liberty, Ellis Island and Independence Hall.

Most of the national parks are cultural sites, said Kathy Kupper, spokeswoman for the Park Service. They tell the story of who we are collectively as a people and as a society.

That story includes the role of Catholicism in the building of the nation.

There are many connections between the National Park Ser-

vice and the Catholic Church, Kupper told CNS. Perhaps the most famous Catholic Church association is at the San Antonio Missions.

Established as a national historical park in 1978, it includes Concepcion, San Jose, San Juan and Espada missions and represents a unique collaboration between the park service and the church. The Park Service maintains mission buildings, landscapes and visitor centers, while the Archdiocese of San Antonio cares for the mission churches and oversees religious services. Visitors can learn about Spanish Colonial Texas and also attend Mass in the still active missions.

In the mix of national historical parks and monuments, are those that tell the stories of some prominent Catholics.

Kalaupapa National Historical Park in Molokai, Hawaii, a memorial to the secluded settlement of people banished from their homes for having Hansen's disease (leprosy), tells the story of the community and those who served as its caregivers, including St. Damien of Molokai (Father Damien De Veuster) and St. Marianne of Molokai (Mother Marianne Cope).

The John Fitzgerald Kennedy National Historic Site in Brookline, Mass., is the Catholic president's birthplace and boyhood home. A reproduction of the baptismal gown worn by JFK and his siblings is among the religious items on display.

Tumacacori National Historical Park south of Tucson, Arizona, contains the ruins of a mission founded by Jesuit Father Eusebio Francisco Kino in 1691.

Cesar E. Chavez National Monument, located northeast of Keene, California, is the home and burial place of the Latino labor leader and civil rights activist. The monument is part of the Chavez property known as Nuestra Señora Reina de la Paz (Our Lady Queen of Peace).

Mass in Yellowstone 'an experience of God unlike any other'

BY NANCY WIECHEC
CATHOLIC NEWS SERVICE

YELLOWSTONE NATIONAL PARK, Wyo. (CNS) Jesuit Father Rick Malloy very much enjoys summers in Yellowstone National Park.

I'm a fanatical fisherman, he admitted. And a good one, too.

But exceptional fishing is not the main thing that brings him to Wyoming summer after summer. He said it's the privilege and beauty of park ministry that keeps him coming back.

Mass in Yellowstone is an experience of God unlike any other, he said. It's a real privilege to be able to celebrate the Eucharist with people here in the park.

Father Malloy is a cultural anthropologist, professor and chaplain at the Jesuit-run University of Scranton in Pennsylvania. For the past seven summers, he has gone west to minister in Yellowstone, do some writing and, of course, fish.

Catholic News Service caught up with him in early August, one of the park's busiest months.

It was a late Saturday afternoon, and Yellowstone's Canyon Area was teeming with people. A steady stream of cars and RVs made its way into Canyon village.

Father Malloy, dressed in black clerics, a jean jacket and a baseball cap, hopped out of



CNS PHOTO | NANCY WIECHEC

Jesuit Father Rick Malloy, chaplain and professor of anthropology at the University of Scranton in Pennsylvania, ministers in Yellowstone National Park in Wyoming in the summer.

a red SUV and placed a sign along the roadway.

It read, Catholic Mass, and pointed to the campground amphitheater, a clearing where a small folding table, wooden benches and surrounding stands of lodgepole pines serve as a makeshift chapel.

The air smelled of pine, fallen rain from a day earlier and campfire smoke.

The priest set up a tiny altar with the help of Dan and Kathleen Golder, parishioners of St. Anthony of Padua Church in Cody. The parish coordinates the Catholic ministry in Yel-

lowstone and its parishioners do what they can to assist.

Actually, we're just here to keep an eye on Father Rick, Kathleen joked as she held up a bag of hosts to be consecrated for Communion.

What's your number, Father? she called out, referring to what number of hosts would be needed. The two quickly determined that there would be 40 or so Massgoers, maybe half as many as the previous Saturday.

After setting up, Father Malloy and the Golders had some time to spare and their conversation turned to news about St. Anthony parishioners and good fishing spots.

Yellowstone is among America's best-loved national parks. Its 3,500 square miles of wilderness showcase the world's largest collection of geothermal features, including its remarkable geysers. Roaring waterfalls, crystal-clear lakes and a great diversity of wildlife are big draws for recreational visitors.

Priests have been coming into the park to celebrate Mass since the 1920s when yearly visitors numbered less than 200,000. Today, with 4.1 million annual visitors, Yellowstone has the potential for more than 600,000 Catholic vacationers a year.

Catholic services—Mass if a priest is available and Communion service if one is not—are held Saturdays at the Canyon



CNS PHOTO | NANCY WIECHEC

Jesuit Father Rick Malloy celebrates Sunday vigil Mass in Yellowstone National Park in Wyoming Aug. 6.

campground, and Sundays at Yellowstone Lake Lodge and Old Faithful Lodge mid-June through mid-September.

St. Anthony's, the nearest Catholic church to much of the park, is a two-and-a-half-hour drive from Old Faithful, and that's if traffic in the park is moving.

Father Malloy waits several extra minutes before he starts each Mass. He knows there could be people stuck in a buffalo jam. The omnipresent park roadways and often cause rubbernecking delays.

When the priest got started this day, he broke the ice with a quip.

I'm originally from Philadelphia, the city of brotherly shove, he said. Where's everyone from?

Members of the visiting congregation shouted out their home states: Wisconsin, North Carolina, Oklahoma, Minnesota, Florida, California, South Dakota, Pennsylvania and other places.

About 75 showed for the Mass, surpassing what the priest had expected.

Father Malloy said giving a homily in Yellowstone Park is like preaching to the world.

It's literally a chance to preach to the whole world. You have no idea who will be here each Sunday.