After a play during a football game against Park Tudor School on Sept. 25, Father John Hollowell shares a coaching moment with Eddie Creneth, a sophomore wide receiver and defensive back for Cardinal Ritter’s varsity football team.

Father John Hollowell knows joy and passion as a priest, teacher and coach. He said later.

As Father Hollowell took the handoff, the 30-year-old teacher, chaplain and assistant football coach at Cardinal Ritter High School sprinted downhill as the varsity defensive players swarmed toward him, working on their angles of pursuit.

Fifty yards later, the former varsity football player at Roncalli High School in Indianapolis and Hanover College near Madison finally came to a stop. With the defensive players in their red jerseys still watching him and shaking their heads in amused wonder, Father Hollowell spiked the ball.

“I couldn’t believe how fast he was,” laughs Michael, a 16-year-old junior. “No one was sure if you could put a good hit on a priest. Everyone cleared out of his way. He split the Red Sea.”

Living the joy and the passion Father Hollowell enjoyed the moment, too—even if it left him nearly breathless. “Early in the season, as a coaching staff, we try to show them the discipline of the game and the need for developing good habits,” says Father Hollowell, who also serves as a sacramental minister at the school. In the classroom, Father John Hollowell teaches “Modern Catholic Social Ethics” to seniors at Cardinal Ritter Jr./Sr. High School in Indianapolis.

VATICAN CITY (CNS)—The teachings of the Catholic Church and of Islam urge believers to manage resources wisely, providing for the poorest and avoiding all waste and excess, the head of the U.N. Food and Agriculture Organization told the Synod of Bishops for Africa.

Jacques Diouf, director general of the organization, was the only Muslim invited to participate in the Oct. 4-25 synod. And while his focus was on ending hunger and improving food security on the continent, he also spoke of the importance of faith in building a better world.

“The growing number of people in the world who go to bed hungry is “the result of choices made on the basis of materialistic reasons to the detriment of ethical references,” Diouf told the synod on Oct. 12.

“The result of conditions of unjust life and an unequal world where a small number of persons becomes richer and richer, while the vast majority of the population becomes poorer and poorer,” the U.N. official said.

Today’s world has the financial power, the technology, and the natural and human resources needed “to eliminate hunger in the world once for all,” he said, but first it must overcome the power of greed, corruption and selfishness.

The United Nations is holding a world summit on food security in Rome on Nov. 16-18, and the Vatican announced on Oct. 13 that Pope Benedict XVI would attend the opening session.

Diouf presented several statistics to the synod.

“For the first time in the history of humanity, the number of hungry persons has reached 1 billion, which is 15 percent of the global population.”

• More than 270 million Africans, about 24 percent of the continent’s population, are undernourished. The figure is an increase of 12 percent over a year ago.

• Agriculture represents 11 percent of African exports. 17 percent of the continent’s population, are undernourished. The figure is an increase of 12 percent over a year ago.

A tapestry showing St. Jeanne Jugan hangs from the facade of St. Peter’s Basilica at the Vatican. The French nun was one of five new saints proclaimed by Pope Benedict XVI during an Oct. 11 Mass inside the basilica.

St. Jeanne founded the Little Sisters of the Poor, who assist the elderly in the United States, including at the St. Augustine Home for the Aged in Indianapolis, and in more than 30 other countries.
WASHINGTON (CNS)—A new wave of flooding, brought on by the second tropical storm to hit the Philippines within 10 days, has left thousands of people homeless and at least 18 villages underwater, Catholic Relief Services officials reported.

Flooding in the provinces of Pangasinan and Benguet, about 120 miles from the capital Manila, began on Oct. 8 after one of the two downpours from Parma as the storms lingered off the northeastern coast. It caused by downpours from Parma as the tropical storm to hit the Philippines within 10 days, left thousands of people homeless and at least 18 villages underwater, Catholic Relief Services officials reported.

Residents cross a flooded highway in Rosales, Philippines, on Oct. 9. A new wave of flooding, brought on by the second tropical storm to hit the Philippines within 10 days, left thousands of people homeless and at least 18 villages underwater, Catholic Relief Services officials reported.

Catholic aid agencies accept donations for disaster relief in Asia and the South Pacific

WASHINGTON (CNS)—The following international aid agencies are working with partner agencies and local religious leaders in the affected countries, and are accepting donations for victims of earthquakes, tsunamis and typhoons in Asia and the South Pacific.

• Catholic Relief Services, the U.S. bishops’ international relief and development agency, has been reached through the Catholics Confront Global Poverty initiative created by bishops and CRS reaches more than 250,000 U.S. Catholics in parishes, schools and organizations. CRS’ disaster response experience from their work with [hurricanes] Katrina, Gustav, Ike, and the [earthquake] Haiti, Father Snyder said in an Oct. 7 statement. “The preliminary reports and assessments that we have sent to date indicate a huge need for help with basic human services and provisions,” he said, adding that the agency had sent an initial grant of $10,000 to the Diocese of Samoa-Pago-Pago.

Poverty initiative created by bishops and CRS reaches more than 250,000 U.S. Catholics

WASHINGTON (CNS)—More than 250,000 Catholic agencies have been reached through the Catholic Bishops’ Conference’s Global Poverty initiative, a joint effort by the U.S. Conference of Catholic Bishops and Catholic Relief Services to address the root causes of global poverty through education and advocacy.

In less than seven months, the initiative has reached one quarter of its goal to mobilize 1 million Catholics, according to a recent announcement from the USCCB and Catholic Bishops and Catholic Relief Services to address the root causes of global poverty through education and advocacy.

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Priest brings three Richmond parishes together as a family

(Editing note: To help mark the Year for Priests, The Criterion is inviting readers to share stories of priests who have ministered to them in a special way. This week, we share a reflection from Virginia Berheide, a member of the Richmond Catholic Community, which is made up of St. Mary, St. Andrew and St. Mary parishes in that eastern Indiana city. Berheide reflects on the positive influence that Father Todd Riebe has had on the Catholic community in Richmond.)

About 14 years ago, the city of Richmond had three Catholic parishes: St. Mary, St. Andrew and Holy Family. Priests serving at St. Mary and Holy Family parishes in that eastern Indiana city had retired or were transferred. The priest ministering at St. Andrew Parish was trying to cover all three parishes.

God heard our cry [for help] and called a young missionary priest to the Sudan, home to Terre Haute. Father Todd Riebe was asked to help in Richmond, and when a Bishop Daniel M. Buechlein asked him to become the pastor for the parishes in Richmond, his reply was, “If that’s where God wants me, that’s where I’ll go.”

So Father Riebe came to Richmond. He saw, he cared, he loved and he healed. Parishioners returned to the Church and convos joined in our faith. We began to work together as a family, now known as the “Richmond Catholic Community.”

Missions were formed to serve the spiritual and physical needs of our family, and not only our own families, but also all residents of Richmond. We grew into a loving, caring community thanks to the guidance of Father Riebe and his love for each and every one of his sheep.

Father Riebe has given of himself selflessly to the needs of our parishioner. I’ve known him to drive to Dayton or Indianapolis at 2 a.m. or 3 a.m. to get people in hospitals or nursing homes there. He will go wherever or whenever he’s needed.

His concern and love for the young people to continue their Catholic education beyond the eighth grade resulted in the remodeling of a former elementary school into the beautiful Seton Catholic High School, and the dream of a gymnasium was completed this past year.

When our young people have children and grandchildren who ask them if they ever knew a saint, they will say, “Let me tell you about Father Todd.”

When he returned from his three-month sabbatical, an elderly man called out after Mass, “Father Todd, do you remember me?”

Father Riebe smiled and replied, “Of course, I remember you, John.”

He knows all of his sheep by name. Father Riebe once walked over to a hand-capped lady sitting alone off to the side for Mass, and pushed her wheelchair to the end of a pew so she could worship with the rest of us.

“Preach the Gospel and when necessary use words.” That’s Father Riebe.

“Be kind! Be kind! Be kind!” is his motto. He has taught us so much about loving, caring and helping others just by showing the merciful and kind things he does in an easy manner.

We have become a strong, loving and caring “Catholic Community” because of this dear priest.

I can hear God say, as he looks down from heaven, “This is one of my beloved priests.”

Father Riebe will live in our hearts forever. I am proud and feel blessed to be a member of our loving, caring Richmond Catholic Community.

Thank you, Father Riebe!”

Jerry Semler receives Seton Award, NCEAs highest honor

By Sean Gallagher

Jerry Semler, chairman emeritus of the Indianapolis-based Amerian United Mutual Insurance Holding Company and a member of St. Pius X Parish in Indianapolis, received a St. Elizabeth Ann Seton Award from the National Catholic Educational Association (NCEA) on Oct. 4 in Washington, D.C. The award, given in recognition of significant philanthropic, leadership or service contributions to Catholic education, is the highest honor given by the NCEA.

For decades, Semler has strongly supported Catholic education in the archdiocese and Catholic center city schools in particular, all the while inspiring others to do the same. He has done this, in part, through his leadership in the “Legacy of Hope” and “Legacy for Our Mission” campaigns, and sent on the boards of more than 20 Church-related charitable and civic organizations.

Semler has also been a leader in supporting the education of archdiocesan seminarians.

M. Anthony Joseph F. Schaeidel, vicar general, was present at the ceremony during which Semler received the award.

“No one is more deserving than Jerry,” Lentz said. “He has been a leader, along with a rich tradition of Bishops, such as Monsignor M. Buechlein, for many, many years. We have been able to do great things in the center city due to his commitment and generosity.

“Jerry sparks enthusiasm and trust among our benefactors,” he said. “I was proud to be a part of this evening. What a tribute to him and the Archdiocese of Indianapolis.”

—Annette “Mickey” Lentz

“He’s passionate about people of faith, and he has a great love for the people of the archdiocese. He is a wonderful leader with a great sense of humor.”

—Msgr. Joseph F. Schaeidel
Making a Difference

Tony Maglione

Standing for life on the front lines

The front lines are always dangerous. Standing up for just a cause in the face of injustice is often uncomfortable at best and deadly at worst. Jim Pouillon knew that.

I have spoken with the many thousands of pro-life supporters who have been involved in efforts since I began Project Prolife in 1992. I have loved and lost friends, been frightened by vandals and lawsuits, and sometimes we too, are threatened.

We live in a culture that often hides the truth. So when people are presented with the truth — like the reality of what an aborted baby looks like — many react with anger.

But most of the passing motorists are not angry. They are indifferent. It is most often indifference that keeps the barbaric practice of abortion legal. It is indifference that keeps the masses asleep in the midst of evil.

Even the Church is often napping when it comes to confronting the “culture of death.”

I am grateful for Pope John Paul II’s prophetic encyclical letter on “The Gospel of Life.”

Why is it so difficult to persuade Catholics and other believers to join us on the front lines?

Yes, it is potentially dangerous. But genuine Christianity cannot be lived in a protective shell.

It is said that ships are always safest in a harbor, but ships are not meant to stay safely anchored in harbors. They are meant to sail out through the storm even though there are dangerous waters ahead.

At the same time, why are we making donations to organizations simply because they sound like good causes? Is it not time to reevaluate our strategy? Is it not indeed time to ask: Why are we contributing our financial resources in a way that we have no idea what is being done with what we give?

It is certainly not enough to guarantee the moral welfare of society.

As the Holy Father and our Archbishop Daniel M. Buechlein, O.S.B., wrote in one of his homilies, the Holy Father affirmed that “history has demonstrated the absurdities to which man descends when he excludes God from the horizon of his choices and actions, and how hard it is to build a society inspired by the values of goodness, justice and fraternity, because the human being is free and his freedom remains fragile.

In the modern age, both faith and hope ... have been referred to the private and other-worldly sphere,” said the pope, “while in day-to-day public life continuing economic and political progress has been affirmed. We all know that this progress is ambiguous: It opens up possibilities for good as well as evil,” yet it is “not enough to guarantee the moral welfare of society.

“An man needs to be liberate from material oppressions,” he added, “but more profoundly, man must be saved from the evils that afflicting the spirit. And who can save him if not God, who is love and has rescued us [the almighty and merciful Father in Jesus Christ? Our firm hope is therefore Christ.

A bishop Daniel M. Buechlein recently spent many weeks reflecting on the theological virtue of hope in his weekly column, “Seeking the Face of the Lord,” in this newspaper. He has also announced that the archdiocese’s annual appeal is being focused on themes of hope, compassion and community.

“All of us are given the opportunity to offer Christ’s compassion to other members of our community, many of whom suffer and are feeling alone,” the archbishop said.“Christ is our hope because he is the ultimate source of healing and consolation.”

In troubled times, when the economy is uncertain and the world’s peace and stability are threatened from every side, it is easy to lose hope — to give in to the temptation to feel lost and alone.

The late Holy Father and our archbishop clearly remind us, now is the time to look to Jesus Christ, our firm hope in times of adversity.

Where do we find Jesus during these difficulties? How will we recognize him?

Our faith tells us that we will find him in the heart of the struggle, in the eye of the storm, wherever people are hurting or in need. We find him wherever healing and forgiveness are needed — and wherever kindness and encouraging words supply. In other words, we find the Lord in every place where hope is most threatened. We find him in those circumstances that most desperately cry out for compassion and community.

We find him in the center city, in rural communities, in suburban neighborhoods and in small towns. We find him in every region of central and southern Indiana where there are individuals, families and communities that need our help and encouragement in these difficult times.

In his final column on the virtue of hope, a Bishop Buechlein encouraged us to “look to Mary, the greatest witness to hope.”

We look to Mary, the archbishop writes, “because she experienced the conversion of a heart and the Taking of the Son. She had reason to despair because of the ‘sword of sorrow’ that pierced her heart. But Mary never gave up hope.”

I have found hope in God’s promise that her divine Son would be victorious — in spite of all appearances — over the powers of sin and death. A rid she held onto that hope no matter what difficulties came her way.

Recalling Pope Benedict’s words in the encyclical “Spe Salvi” (“Saved by Hope”), a Bishop Buechlein tells us that Mary’s hope made her the model for Christian hope in every century, and the image of the Church in its missionary witness to all peoples and cultures in every time and place throughout human history.

“Christ Our Hope: Compassion in Community” is the new theme for the archdiocesan annual appeal, but there is nothing new about the message it seeks to communicate.

We find hope in acts of compassion and converting service. We find Christ in the witness of Mary and all the saints.

My Christ our hope challenge and inspire us to seek him, today and always, in the missionary witness of our Church.

—Daniel Conway

Letters from readers are published in The Criterion as part of the newspaper’s commitment to “the responsible exchange of freely-held and expressed opinion among the People of God” (Commonweared Progressio. 116).

Letters from readers are welcome and every effort will be made to include letters from as many people representing as many viewpoints as possible. Letters should be informed, relevant, well-expressed and temperate in tone. They must reflect a basic sense of courtesy and respect.

The editors reserve the right to select the letters that will be published and to edit letters from readers as necessary based on space limitations, past editorial work, and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months.

Concise letters (usually less than 300 words) are welcome. Letters must be signed, but, for serious reasons, names may be withheld.

Send letters to: 1. Letters to the Editor. The Criterion, P.O. Box 21717, Indianapolis, IN 46206-2171. Readers with access to e-mail may send letters to criterion@archindy.org.
Todos compartimos la vocación fundamental de amar

La semana pasada escribí acerca de las notas o cartas de estudiantes de primaria y sus preguntas sobre mi condición de arzobispo. "¿Qué es arzobispo?" "¿Por qué tiene tanto poder?" "No tengo mucho poder en la Iglesia. Me gustaría estar en su lugar." "No tengo mucho poder en la Iglesia. Me gustaría estar en su lugar." El Señor, el papa Benedicto XVI, dijo este estudio en su encíclica: "I am bound to serve, not to govern to the Church. I don't look at that as a matter of power, but a strong obligation to serve God and the people of God. Our Church wants to offer hope to anyone "watching at that door." I think of the prayer requests in response to my invitation at the end of this weekly column. I get them daily, and I place them in my chapel. A lot of our people carry a lot of sorrow and heavy burdens, and they ask for prayerful support. A wife and mother asks for prayers for the healing of her 55-year-old husband, who has grave kidney problems. They have five children, and he is unable to work. An 87-year-old man wrote to ask for prayers because he hasn't seen any of his four children in three years. He worries about them and, of course, misses them. A young woman asks for healing for her fiancé, who recently found out he has a grave cancer. These are recent requests. By now, I have a box full of sorrows in my chapel.

I invite all of you to help us be that hope for those folks who carry heavy burdens and need us.

Do you have an interest for Archbishop Buechlein's prayer list? You may mail it to him at:

Archbishop Buechlein’s Prayer List
A Rchdiocese of Indianapolis
1400 N. Meridian St.
P.O. Box 1410
Indianapolis, IN 46202-1410

Argentina/Bishop Daniel M. Buechlein, O.S.B.

Seeking the Face of the Lord
Buscando la Cara del Señor

Archbishop Buechlein’s intention for vocations for October

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

soon, our local Church in central and southern Indiana is launching a new way of looking at our annual parish and archdiocesan stewardship opportunity. We want to look at our participation in a new approach to our mission as a way in which we offer Christ our hope. All of us are given the opportunity to offer Christ’s compassion to other members of our community. We call our new annual initiative “Christ our Hope: Community in Prayer.”

I invite all of you to help us be that hope for those folks who carry heavy burdens and need us.

(Tiene una intención que desee incluir en la lista de oración del Arzobispo Buechlein? Puede enviar su correspondencia a:

Lista de oración del Arzobispo Buechlein
A Rchdiocese of Indianapolis
1400 N. Meridian St.
P.O. Box 1410
Indianapolis, IN 46202-1410

Traducido por: Daniela Guanipa, Language Training Center, Indianapolis.
Events Calendar

Retreats and Programs


October 18 Oldenburg Franciscan Center, Oldenburg. “Coffee Talk: The Luminous Mysteries of the Rosary.” Franciscan Sister Kaitlin M. Also, presenter, 9:30 a.m.-noon, $10 per person. Information: 812-933-6437 or center@oldenburghof.com.

October 19 Oldenburg Franciscan Center, Oldenburg. “Our Lady of Fatima Retreat H.ouse.” 5535 E. 56th St., Indianapolis. Silent, non-guided retreat, “Come Away and Rest Awhile,” 8 a.m.-4:30 p.m., $65 per person, includes continental breakfast and lunch. Information: 317-545-7681 or spasotti@archindy.org.


Three parishes to sponsor pumpkin patch fundraisers

Three central Indiana parishes are sponsoring pumpkin patches this month to benefit their youth ministry groups’ trip to the National Catholic Youth Conference in Kansas City, Mo., in November.

St. Francis and Clare Parish in Greenwood is co-sponsoring a pumpkin patch at the northwest corner of Olive Branch Road and State Road 135 in Greenwood. Pumpkins and gourds will be sold from 9 a.m. to 7 p.m. on weekdays and from 11 a.m. to 7 p.m. on weekends beginning on Oct. 17. On Oct. 18, the two parishes will present a “Children’s Festival” with games, family painting and a bake sale. Halloween is the last day for their pumpkin patch, which will be open from 9 a.m. to noon on Oct. 31. For more information, call 317-666-5774 or send an e-mail to info@stfrancisandclare.org.

St. Anthony Parish will sponsor a pumpkin patch at their parish campus, located at 337 N. Warman Ave., in Indianapolis. Pumpkins and gourds will be sold from 9 a.m. to 5 p.m. on weekdays and after the Masses on weekends. For more information, call the parish at 317-636-4828.

VIPS

Maurice and Mary Ann (Werner) Hartman, members of St. Nicholas Parish in Sunman, will celebrate their 50th wedding anniversary on Oct. 17 during a Mass at 4 p.m. followed by a reception with family members and friends.

The couple was married on Oct. 17, 1959, at Holy Family Church in Oldenburg. They are the parents of nine children: Marilyn Riehle, Marcia Stenger, M. Alcilm, Mark, M., Arvin, M. John, M. and the late Matthew Hartman. They have also 16 grandchildren and five step-grandchildren.

Centennial concert

Priestly Fraternity of St. Peter
Father Michael Magiera, associate pastor of Our Lady of the Most Holy Rosary Parish in Indianapolis, sings with Holy Rosary parishioner Ann Lewis of Indianapolis during the parish’s Centennial Concert on Oct. 7 in downtown Indianapolis.

Beginning before the religious order, he was a professional opera singer in the U.S. and Europe.

Angels of grace

Benedictine Sister Mary Luke (one), left, administrator of the Benedictin Inn Retreat and Conference Center in Beech Grove, presents “Angels of Grace” Award for distinguished Church and community good Shepherd parishioner Bennetita Price of Indianapolis, St. Roch parishioner Marion Mascari of Indianapolis, and Pamela Altmeyer of Indianapolis, the president and chief executive officer of Cleaners Food Bank of Indiana Inc., on Sept. 26 at the Benedict Inn.

The celebration also included a luncheon and fashion show.
Speaker says pro-life supporters must promote adoption

By Mary Ann Wyand

A columnist and TV commentator, Michael Reagan of TLCUSA Lake, Calif., promoted adoption then courageously shared painful experiences from his childhood and how he coped with them during the 27th annual “Celebrate Life” dinner on Sept. 15 at the Indiana Convention Center in Indianapolis.

The adoptive son of the late President Ronald Reagan and Academy Award-winning actress Jane Wyman was the keynote speaker for the Right to Life of Indiana-apolis awards dinner.

His speech focused on promoting adoption as a loving option to women who are experiencing a crisis pregnancy.

Citing national statistics on abortion, he said 27 percent of the teenage girls who get abortions profess to be Catholic, 43 percent say they are Protestant and 13 percent claim to be born again Christians.

Those statistics indicate that “83 percent of your children who have abortions profess a belief in God or to being raised in a home where there is a belief in God,” Reagan said.

“Don’t let that fool you.”

Fear of parental disapproval and peer pressure are the reasons that many teenage girls choose abortion rather than adoption, he said, and their decision to abort becomes a painful, life-changing secret.

“How do we change that fear?” he asked, then emphasized that parents must teach their children that “every life is precious, every life has a purpose, and they need to choose life during a crisis pregnancy.

At the fundraiser, Right to Life of Indiana-apolis members heard Hartman Elen Elliott of Columbus and Cathy Price of Indianapolis for their distinguished service to the cause.

Hartman received the organization’s 2009 Respect for Life Award for founding the Great Lakes Gabriel Project, a Midwest pro-life ministry that helps women experience a crisis pregnancy.

Price was the recipient of the 2009 Charles E. Stimming Sr. Pro-Life Award for her extensive volunteer service that fosters the protection of unborn babies.

Reagan’s candid talk about his childhood included an emotional testimony about his adoption three days after his birth, and the revelation that he was sexually molested by a day camp counselor when he was in the third grade.

The man who molested him gained his trust through friendship, attention and gifts, Reagan said, and “did for me what I thought I would get more of from my family. But they were very, very [with their children]. People like [him] ... take advantage of young boys or girls who, in fact, are looking for something who say they’re not getting somewhere else.”

His molestor took graphic photographs and later threatened to show the pictures to his parents if he told anyone about the sexual abuse.

“ ... At that moment in my life, my relationship with my father and my mother, my relationship with my father ended for me [by far],” he said. “That’s one of the reasons that I ended up going to fifth grade twice and my junior year in high school twice — because I really didn’t care that much.”

In 1987, 12 years after his marriage, he finally told his wife, Colleen, about the molestation.

“ ... That’s one of the reasons that I ended up going to fifth grade twice and my junior year in high school twice — because I really didn’t care that much.”


Reagan said he has “a great heart for children” because of trials and tribulations that he experienced during his childhood and he and Colleen have two children.

“With what’s going on in the world we live in today, I don’t think anybody is surprised by ... [pro-abortion legislation] in Washington, D.C.,” he said. “ ... The issue is what we do about it. Do we look to Washington to help us or do we look within our own communities, within our own selves, and say, ‘What can we do to truly lift up life?’ ... So often, we will quote the Bible, but we won’t live it.”

There are 13,000 children living in foster care in America, Reagan said, and “73 percent will end up on the streets or in jail. We need to be pro-adoption and pro-life, and give those kids a chance at living a wonderful and full life.”

Pope names two leading U.S. geneticists to Vatican sciences academy

VATICAN CITY (CNS)—Pope Benedict XVI has named two prominent U.S. geneticists as members of the Pontifical Academy of Sciences.

Dr. Francis S. Collins, director of the National Institutes of Health, and Dr. Edward M. DeRobertis, a professor of biological chemistry at UCLA, are the newly appointed members.

The Vatican announced their appointments to the pontifical academy on Oct. 10.

Collins, 59, is the former director of the NIH National Human Genome Research Institute, which made a complete map of the human genome under his leadership.

Collins’ research led to the discoveries of a series of important genes, including the gene responsible for cystic fibrosis, and he also isolated genes linked to other diseases, the Vatican said.

Collins, who had been regularly invited to speak at conferences of the Pontifical Academy of Sciences, has long urged scientists not to divorce their work from their spirituality.

He has said that the discovery of a person’s genes “is not who he is as a person.”

He won a Christopher Award in 2007 for his book, “The Language of God: A Scientist Presents Evidence for Belief.” The award honors works that affirm the highest values of the human person.

After leaving the genome project in August 2008, Collins, who has said he became a Christian at age 27, founded the Biologos Foundation in Washington, which says in its mission statement: “We believe that faith and science both lead to truth about God and creation.”

In 2009, President Obama named Collins to head the National Institutes of Health in July.

DeRobertis, 62, was born in Boston. He grew up in Uruguay, where he received his degree in medicine.

For completing his family in Buenos Aires, Argentina, he pursued his post-doctorate research at the Medical Research Council in Cambridge, England, under the pioneering developmental biologist Sir John Gurdon.

DeRobertis isolated the first gene responsible for controlling the development of vertebrates while he was a professor of cellular biology at the University of Basel in Switzerland.

He has taught chemical biology at UCLA’s school of medicine since 1985 and served as president of the International Society of Developmental Biologists from 2002 to 2006.

The Vatican said DeRobertis’ research in development-control genes in the embryos of vertebrates led to the discovery that the molecular mechanisms for embryonic patterning are similar in all animal embryos.

The award honors works that affirm the highest values of the human person.

DeRobertis has explained.

The Vatican has also named current gene reprogramming experiments in human stem cells.

The Vatican said his discoveries have spearheaded the creation of a new scientific field called evolutionary development- mental biology. So-called “de-ovo” compares the developmental processes of different plants and animals to the ancestral relationship between organisms can be determined.

The Pontifical Academy of Sciences, which includes several Nobel Prize winners among its members, advises the Vatican on scientific issues.
A football Friday in the life of Father John Hollowell

By John Shaughnessy

5:30 a.m.—Father Hollowell arrives at St. Michael the Archangel Parish in Indianapolis, located next to Cardinal Ritter J.S.R. High School.

“They have a Blessed Sacrament Chapel where I do an hour of prayer before the start of the day. Sometimes it’s very hard to focus with all of the concerns I know I’ll have during the day. But it’s my desire to have that hour be prayerful. I wouldn’t cut it out of my day for anything.”

6:45 a.m.—Begins his daily workout in the high school’s training room.

“I usually work out for 30 to 45 minutes. They have a treadmill I like and I lift weights. I turn the radio to 107.9 FM. I’ve found that if I’m not able to work out or exercise, I don’t have the same energy for the day. It keeps me in balance, to have the physical and the spiritual in the morning.”

8 a.m.—He often shares a morning prayer with students through the high school’s public address system. It’s a chance to be a presence in the school.

11 a.m.—Lunch time. On one recent Friday, his lunch consisted of two small bags of pretzels and a bottle of water.

12:30 a.m.-3:30 p.m.—In the classroom, teaching “Modern Catholic Social Ethics” to high school seniors. He says, “I have a Catholic understanding of justice, freedom and truth. For me, my journey to the priesthood was a lot of reading and studying. It was an intellectual journey. I was passing along to the kids the things I’ve learned along the way.”

“I love teaching. I just didn’t want to be somebody who kids saw in the hall. I wanted them to see me up close. My students and my players realize that I’m human, that I have moods, and I have some days that are better than others. As a priest that is to see sometimes, it’s better for them in the long run.”

3:15 p.m.-4 p.m.—Celebrates pre-game Mass with the football players and coaches.

“It’s awesome being able to keep teaching, coaching and serving as a chaplain. He gives everything he has while knowing he has been given the greatest blessing of his life.

“For me, being a priest is truly a gift,” he says. “For the first time in my life, I feel like I’m doing what I truly should be doing.”

Father John Hollowell, chaplain and assistant football coach at Cardinal Ritter High School in Indianapolis, celebrates Mass with the team one hour before their game against Park Tudor School.

A football Friday in the life of Father John Hollowell

By John Shaughnessy

5:30 a.m.—Father Hollowell arrives at St. Michael the Archangel Parish in Indianapolis, located next to Cardinal Ritter J.S.R. High School.

“They have a Blessed Sacrament Chapel where I do an hour of prayer before the start of the day. Sometimes it’s very hard to focus with all of the concerns I know I’ll have during the day. But it’s my desire to have that hour be prayerful. I wouldn’t cut it out of my day for anything.”

6:45 a.m.—Begins his daily workout in the high school’s training room.

“I usually work out for 30 to 45 minutes. They have a treadmill I like and I lift weights. I turn the radio to 107.9 FM. I’ve found that if I’m not able to work out or exercise, I don’t have the same energy for the day. It keeps me in balance, to have the physical and the spiritual in the morning.”

8 a.m.—He often shares a morning prayer with students through the high school’s public address system. It’s a chance to be a presence in the school.

11 a.m.—Lunch time. On one recent Friday, his lunch consisted of two small bags of pretzels and a bottle of water.

12:30 a.m.-3:30 p.m.—In the classroom, teaching “Modern Catholic Social Ethics” to high school seniors. He says, “I have a Catholic understanding of justice, freedom and truth. For me, my journey to the priesthood was a lot of reading and studying. It was an intellectual journey. I was passing along to the kids the things I’ve learned along the way.”

“I love teaching. I just didn’t want to be somebody who kids saw in the hall. I wanted them to see me up close. My students and my players realize that I’m human, that I have moods, and I have some days that are better than others. As a priest that is to see sometimes, it’s better for them in the long run.”

3:15 p.m.-4 p.m.—Celebrates pre-game Mass with the football players and coaches.

“It’s awesome being able to keep teaching, coaching and serving as a chaplain. He gives everything he has while knowing he has been given the greatest blessing of his life.

“For me, being a priest is truly a gift,” he says. “For the first time in my life, I feel like I’m doing what I truly should be doing.”

Father John Hollowell, chaplain and assistant football coach at Cardinal Ritter High School in Indianapolis, celebrates Mass with the team one hour before their game against Park Tudor School.
Countless prayers were answered on Oct. 11 when Pope Benedict XVI canonized St. Jeanne Jugan of France and three other saints at St. Peter’s Basilica in Rome. The French-born nun founded the international Little Sisters of the Poor, a congregation in 1839, which currently numbers 2,700 sisters and is dedicated to caring for the elderly poor. Today, there are 2,02 homes in 32 countries.

A couple thousand pilgrims from the Indianapolis area and other Indiana residents, along with thousands from around the world, went to Rome for St. Jeanne Jugan’s canonization. The Indianapolis pilgrims included Sister Elizabeth Kelsash as well as several residents and lay volunteers.

During an Oct. 2 interview, Sister Judith M. Moredich, superior of the 11 Little Sisters of the Poor at the St. Augustine Home for the Aged in Indianapolis, talked about the life of her congregation’s foundress and the sisters’ ministry.

Q. What are your thoughts about the prayers for Blessed Jeanne Jugan’s canonization?

It’s a little bit surreal to know that our foundress, Blessed Jeanne Jugan, would be canonized.

Q. How do you feel the canonization affect the mission of the Little Sisters of the Poor?

It’s like a dream come true really. For so many years, we’ve prayed that — if it would be God’s will — that our foundress, Blessed Jeanne Jugan, would be canonized.

Q. As our country’s economic troubles continue, the elderly are often the hidden victims. How will the sacred teaching of St. Jeanne Jugan help us in this difficult time?

To me, the biggest testimony that our foundress, Blessed Jeanne Jugan, brought them together in a loving home atmosphere. But that’s not possible.

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Q. What lessons can we learn from the humble life of St. Jeanne Jugan?

She had started after all the work had been done with the supernatural inspiration of the Holy Spirit. She was the instrument that God chose, but was not recognized for that.

Q. Did you see the noble intentions of the Little Sisters of the Poor as you were growing up?

It’s such a privilege to care for these people, humanity.

Q. What are your thoughts about the sisters’ ministry to the elderly poor?

For us, as Little Sisters of the Poor, she showed us the loving attitude to the poor in life and death.

Q. Do you feel we can learn from the life of St. Jeanne Jugan?

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Q. How did you come to the awareness that our foundress, Blessed Jeanne Jugan, would be canonized?

For a while, you’re not going to be out on the streets anymore. For us, as Little Sisters of the Poor, she showed us the loving attitude to the poor in life and death.

Q. What is the mission of the Little Sisters of the Poor?

In 1915, she was removed as superior of her religious order and sent out to beg on behalf of the elderly poor.

Q. How will her canonization affect the mission of the Little Sisters of the Poor?

In 1839, the Congregation of the Franciscan Sisters of the Family of Nazareth was established in France. From the very beginning, St. Jeanne Jugan and four other saints at the St. Augustine Home for the Aged in Indianapolis.

Q. What is the mission of the Little Sisters of the Poor?

A. It’s such a privilege to care for these people, humanity.

Q. What was Jeanne Jugan’s canonization affect the mission of the Little Sisters of the Poor?

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Survey finds declining support for legal abortion among varied groups

WASHINGTON (CNS)—Although a new poll showed a significant decline in support for abortion in the United States, an official of the U.S. bishops’ pro-life secretariat said the results would have been even more strongly pro-life if they had been grouped to truly reflect the current state of abortion views.

Deidre A. McQuade, assistant director for policy and communications in the bishops’ Secretariat for Pro-Life Activities, said on Oct. 6 that the survey results from the Pew Forum on Religion & Public Life released on Oct. 1 showed encouraging shifts in a American opinion against legal abortion and for parental consent before a minor’s abortion.

Overall, Pew reported that 47 percent of Americans believe abortion should be legal in all or most cases, while 41 percent said it should be illegal in all or most cases. A year ago in a similar Pew poll, 54 percent said it should be legal in all or most cases, while 41 percent said it should be illegal in all or most cases.

The margin of error for the most recent survey was plus or minus 2 percentage points.

But McQuade said the survey results “do not helpfully reflect the current state of abortion law,” which allows abortions for virtually any reason throughout the issue of abortion,” she said.

That 16 percent said abortion should be legal in all cases. The percentage who said it should be legal in all cases has been as high as 27 percent in July 1995.

“Declines in support for legal abortion are seen among a wide variety of demographic groups,” the Pew report noted. Among those showing declines are of at least 10 percentage points in support for legal abortion were white, non-Hispanic Catholics and white mainline Protestants who attend church at least weekly; Jews: moderate to liberal Republicans; those ages 30-49; white evangelical Protestants who attend church services less than weekly; and Republican-leaning independents.

“Similarly, several groups that were previously divided in their views on abortion now come down clearly on the pro-life side,” the report added. “Among Hispanics, seniors, those with a high school education or less, Southerners and less-observant white evangelicals, abortion opponents now outnumber supporters of abortion rights.”

The survey also asked about the “biggest influence on your thinking on the issue of abortion,” offering the choices of religious beliefs, education, a personal experience, the views of family/friends, and the media.

M ore than half (53 percent) of those who thought abortion should be illegal in most or all cases cited religious beliefs as the biggest influence, while 12 percent said education and 16 percent said personal experience, the views of family/friends, and the media.

A mong those who believe abortion should be illegal in all or most cases, 30 percent said their education was the biggest influence. Twenty percent cited a personal experience, 11 percent said their religious beliefs influenced their decision and 25 percent said something else.

A mong groups that cited religious beliefs as the biggest influence on their abortion views, 60 percent of Catholics who attend church at least weekly did so. For Catholics who attend Church services less frequently, the percentage who said their religious beliefs influenced their abortion views dropped to 19 percent.

McQuade said it was an “encouraging sign that those who are going to church to hear God’s word and what the Church teaches and to have access to the sacraments... oppose the legality of abortion and think it should be more difficult to get.”

Asked whether they support “requiring that women under the age of 18 get the consent of at least one parent before they have an abortion,” 76 percent of Americans said they favor or strongly favor such a requirement. Even 71 percent of those who think abortion should be legal in all or most cases said they supported the requirement.

Currently, 25 states, including Indiana, require parental consent before a minor’s abortion, and another 11 states require notification of at least one parent.

Justice & Compassion Within the Web of Life
October 23, 7 p.m. to October 26, after lunch
Sister Marya Grathwohl, OSF
Sister Helen Prejean, CSJ
Through provocative storytelling, spiritual reflection on the Gospel and Universe Story, and a rhythm of prayer and the arts, we will evoke rediscovery of the well-springs of God’s given creative compassion and courage within each of us.
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Year for Priests is intended to be time of priestly renewal

By Fr. Robert Kinast

In June, Pope Benedict XVI issued a letter announcing the Year for Priests. The occasion for this declaration was the 150th anniversary of the death of St. John Mary Vianney, the Curé of Ars and patron saint of parish priests. The motive behind the letter was less clear, at least to some.

There are those who think the pope wishes to offset the scandal of priests guilty of sexual abuse of minors and the resulting air of suspicion which priests in general now face in society.

A year dedicated to priests may put the scandal in proper perspective, and restore the trust and affirmation that priests deserve.

A second opinion is that by drawing attention to the priesthood in this way, Pope Benedict hopes to encourage men to consider whether God is calling them to this ministry.

Recent surveys indicate that the decline in the number of priests may be leveling off, and in some parts of the world the number of priests is increasing. A year for priests could provide momentum for vocations to the priesthood.

While these motives are legitimate and logical, the pope is more subtle in stating his reasons for inaugurating a year for priests.

In the opening paragraph of his letter, he states that this year is meant “to deepen the commitment of all priests to interior renewal,” which, in turn, will lead to greater witness to the Gospel in today’s world.

The letter ends with a similar exhortation to a renewed commitment of self-giving to Christ and the Church. In this respect, the year may be seen as a kind of 12-month retreat during which priests reaffirm their vocation and become re-energized for their ministry.

While the focus of this appeal is to already ordained priests, it also speaks to those who may be considering a vocation to the priesthood.

In keeping with this call to renewal, the pope praises the services that priests render to the people of God. He affirms the gift which priests are to the Church and humanity at large while recognizing the difficulties and even suffering that priests may face in their ministries.

At the same time, the pope candidly admits to the infidelity of some priests, and calls for a “frank and complete acknowledgment of the weaknesses” of the Church’s ministers, using such occasions for a renewed realization of faithful priestly service. These observations are a clear reference to the recent sexual abuse scandals which the pope wishes to put in a larger and positive context.

The bulk of the pope’s seven-page letter is devoted to a reflection on the life of St. John Vianney, highlighting various qualities of his ministry that are relevant to priests today. Lessons which the pope draws from the saintly priest’s life summarize important aspects of priestly life without being woven into a systematic theology of the priesthood.

There are those who feel that such a theology is needed in view of the development of diverse ministries since the Second Vatican Council. In this respect, the pope’s reflections may be seen as a contribution to such a theology.

The first thing we need to learn, writes the pope, is the complete identification of the man with his ministry. Just as “person” and “mission” coincided in Jesus— and in St. John Vianney— so every priest should strive to harmonize his personal life with his ministry.

It is true that the efficacy of the ministry does not depend on the holiness of the priest, it is greatly enhanced by a priest’s personal dedication and growth in grace.

The pope refers several times to cooperation between priests and the lay faithful in carrying out the mission of Christ. He says the priest’s role in the midst of the faithful is one of leadership, discerning and supporting the gifts of the laity, which in turn strengthen and stimulate the ministry of the priest.

Another aspect of priestly leadership is the witness that a priest gives by the example of his life, especially in celebrating the sacraments.

What the pope calls a virtuous circle begins with the centrality of the Eucharist and extends to cultivating the proper dispositions and preparation for that profound mystery through the sacrament of penance.

The Curé of Ars came to be known for the hours he spent in the confessional, engaged in a “dialogue of salvation.” Similarly, priests today should help people rediscover the meaning of this sacrament as an “inherent demand” of the Eucharist, the pope said, adding that a further expression of a priest’s witness to the Gospel is the extent to which he is permeated by the word of God, which enables him to assimilate the “new style of life” inaugurated by Christ.

For priests, this new style of life is best channeled through the evangelical counsels of poverty, chastity and obedience, not as practiced in religious communities, but as appropriate for the ministry of parish priests.

In the end, all the work and all the witness of priestly life aim at fostering a unity of love, which reflects the ultimate truth that God is love.

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

**Discussion Point**

Priests are admired for care, leadership

This Week’s Question

Who are some priests that you admire, and why?

“I admire the Benedictine priests from St. Vincent Abbey in Latrobe, Pa., where I grew up in the early 1960s. They were down to earth. ... They didn’t own anything, but they loved what they were doing. They were really ‘with it.’ They knew your problems. They were really ‘with it.’”

(Ron Kurpieski, Massillon, Ohio)

“We’re a military family, and at our last duty site ... the military chaplain ... was one of the most awesome priests we’ve ever known. He treated me with respect even if he believed my answers were wrong. He had knowledge of the Bible that reached far in the past of the world. He helped me with my school work, and if I needed money, he would give us a blessing.”

(Robin Weeks, Athens, Ga.)

“Parish priests have an overwhelming burden [especially as parishes merge]. There is so much responsibility for one person. I admire the fact that they have such great administrative abilities. They have to respond like the president of a company, but they also have to remain pastoral and spiritual when making their decisions.”

(Diane Cahal, Appleton, Wis.)

“Mr husband and I and two of our four children were Jesuit-educated. We admire [the order] for their service-oriented way of life. ... Also, we had a priest in our former parish who was so grounded in his faith and so spiritual that he overcame extreme crises both in the parish and on a personal level.”

(Mary Devine, Little Rock, Ark.)

Lend Us Your Voice

A upcoming edition asks: What does charity mean? How is it to be practiced?

To respond for possible publication, send an email to corresp@catholcnews.com or write to Faith Alive! at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. **†**
Basic Catholicism: Veneration of statues

(Thirty-sixth in a series)

While I was writing a monthly column about Catholicism, I came across a Star I naturally received many questions from readers regarding statues. One was: “Why do you people worship statues? Ten Commandments forbid making graven images! But people do people the questioner meant Catholics. The role of statues is one of the things asked most frequently about Catholicism. (Others are Catholic’s belief in the real presence of Jesus in the Eucharist, the reason for devotion to Jesus’ mother Mary, and belief in purgatory—all in columns in this series.)

The short answer to why Catholics worship statues is: We don’t. Religious worship is not directed to images in themselves, considered as mere things, but to that which they represent—namely God if the image in question is, for example, of the Sacred Heart of Jesus. Controversies over the veneration of images aren’t new. They were especially prominent in the first two and one-third centuries in the Eastern Church. There, though, they involved icons (or icons), which are representations of the actual image, and not statues. Ten painted images on a wall, a panorama or a wooden panel. The icons of the Eastern Churches took the place of the statues of the West. In the eighth century, Byzantine Emperor Leo III became convinced that icons fostered idolatry and that they were contrary to the biblical ban on graven images. Therefore, in 726, Leo issued an edict in which he declared that all things painted, that is, icons, were idolatrous, and he ordered them to be destroyed. This began what was called the Iconoclastic Controversy from a Greek word meaning “image-breaking.”

Leo’s edict immediately met bitter opposition from the Eastern Church’s monastics, who had long taught the fine art of painting icons. John of Damoscous wrote a spirited defense of the veneration of icons, saying, “What the written word is to those who know letters, the icon is to the unlettered; what speech is to the eye, the icon is to the eye.” Pope Gregory III condemned iconoclasm in 731. The Eastern emperors, though, continued the iconoclastic policy and in 780, 50 years until Empress Irene ruled as regent for her son, Constantine V. Irene believed in icons so much that when Constantine wrote to Pope Arian I asking for a council to resolve the iconoclastic controversy, the seventh ecumenical council, known as the Second Council of Nicæa, opened on Sept. 27, 787. The council met several times, and finally approved the setting up of images, but said that they were not to be worshipped since the New Testament makes it clear that worship belongs only to God. Distinguished between the worship that is due to God and the “relative honor” that is given to icons. It quoted St. Basil II as saying that the honor paid to sacred images is a “respectful veneration,” and whoever venerates an image venerates the person portrayed in it.

The icons of the Eastern Churches and the paintings and statues of the Western Church keep God and his saints before our minds and hearts just as old photos of our parents or grandparents do.

The Joyful Catholic/Rich Herrmann

In all of life’s hardship, search for God’s love

Ronald Reagan’s favorite jockey featured a little boy whose parents wanted that his son was just too old to be an athlete. They took him to a psychiatrist. The psychiatrist played the boy’s spirits, the psychiatrist showed him how to fly. He learned to fly with nothing but horse mane. The little boy leaped up on top of the pile and began gleefully digging with his bare hands.

“What are you doing?” the psychiatrist asked.

“With all this manure,” the little boy exclaimed, “there must be a pony in here somewhere!”

Like this little boy, we too are called to search for God in all of life’s misfortunes.

Everyone experiences rejection, disappointment, failure and hardship. It is easy to become negative, to see the cup half empty, instead of half full. But if we have faith, which is a gift, we can choose to seek God’s love.

Throughout Scripture, our creator promises us that this is our best bet. Isn’t that wonderful? He cares about us so much. If you seek out the best in all things, including your sorrows and misfortunes, you are seeking his way. God always transforms all of our hardships into blessings because he wants us to come to him. “My self, all the things we do for others, ourselves, we must turn to God as our only hope. Like Jesus on the cross, we may experience ourselves completely into God’s hands. It is precisely at this moment that we find God. In our most extreme suffering, we find God’s love.”

Whatever your hardship today, no matter how discouraged you feel, rejoice in knowing that you are not on your own. Whenever you are feeling right about anyone or anything, your favor. You may not be able to see how he is doing. I just believe his promise that he is redeeming your situation in hidden and marvelous ways.

You may pray, “Thank you for my cross, Jesus.” Now show me the way.

Believe the words, enter into the words, and live your faith with all your body, mind and soul. When you do this, you become like Jesus, a living embodiment of the word of our Lord. You are alive in Christ, sharing his joyful destiny.

So the next time life brings you problems, think to yourself, “There must be a pony in here somewhere!” You may not find the pony you expect, but you will certainly find God.

(Rich Herrmann of St. Louis is a Catholic columnist and speaker. E-mail address is m222@sbcglobal.net.)

Faithful Lines/Shirley Vogler Meister

Promoting a culture of life from beginning to end


My first column this month featured a clever cartoon strip, “Umberto the Unborn,” by artist Gary Cangemi.

One little boy whose parents worried that their son was just too old to be an athlete. They took him to a psychiatrist. The psychiatrist played the boy’s spirits, the psychiatrist showed him how to fly. He learned to fly with nothing but horse mane. The little boy leaped up on top of the pile and began gleefully digging with his bare hands.

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The Sunday Readings

Sunday, Oct. 18, 2009

- Isaiah 53:10-11
- Hebrews 4:14-16
- Mark 10:35-45

The first reading for this weekend is from the Book of Isaiah, precisely from its third and last part. While these verses were written many years before Christ, pious Christians always have seen in them a prefiguration of their great Savior, the innocent lamb of God, sinless and merciful, good and perfect, but the victim of vileness and the indifference of so many people.

As its second reading for this weekend, the Church presents a selection from the Epistle to the Hebrews.

Typically, throughout Hebrews, the reading is strong in its Old Testament imagery, especially in the symbolism of the ancient rituals of the Jewish temple. In 70 A.D., the Romans destroyed the temple as a reprisal for the Jews’ unsuccessful attempt to revolt against Rome. The priests were killed or scattered. The old rituals came to an end. They have not yet been restored.

However, for the first two-thirds of the first century A.D., these ceremonies in which priests and a high priest offer sacrifices—and the victims of sacrifices are figured—the rites of the temple were familiar to young and old, great and small, among the Jews.

Hebrews is more than a chronicle of Jewish custom and history. It sees Jesus as the great high priest. The sacrifice is the Lord’s sacrifice on Calvary. He is the victim. His sacrifice affects true reconciliation with God. The reading also reminds us that Jesus, the Son of God, also was human as we are. He never sinned even though he was tempted. He loves us. He understands us.

St. Mark’s Gospel supplies the last reading. In this reading, two Accepted Questions linearly approach Jesus. (They are) James and John, the sons of Zebedee. The forecasts by Jesus of the coming of a new kingdom to the world, namely the kingdom of God, have intrigued them. Yet they misunderstand the true meaning of the kingdom of God.

Presuming that it has earthly properties, they want to have privileged places in this glorious kingdom. They ask the Lord to give them these high places.

Jesus reminds them that the path to the new kingdom will be neither swift nor smooth. To progress along this path, any disciple must identify with Christ in his fullness, abandoning self, self-interests and comfort to be like Jesus was, to sacrifice self, and indeed to give all of self in the sacrifice.

Reflection

The Lord came into the world as the Redeemer. His mission was to redeem, or rescue, humanity from its own plight, a plight created by willful and voluntary rejection of God.

Sin had disordered and weakened human nature. In many cases, sin reign supreme in the world.

To follow Christ with sincerity means the determination to be true to God despite human weaknesses pointing the other way, and it means resisting sin and its effects throughout earthly life.

These readings call us to face all these realities. We live in a material world. As disciples, we look to the Spirit. We live in a world in which sin is strong, and sinners are many. It is a world with little love, and with little justice.

So we must swim upstream. It will be difficult, accomplished only with God’s help. But, if we ask for it, God’s help will come to us. We can and will succeed in our purpose to be with God in the new kingdom of peace and life.

Readers may submit prose or poetry for faith column

The Criterion invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in the “My Journey to God” column.

Seasonal reflections also are appreciated. Please include name, address, parish and telephone number with submissions.

Send material for consideration to “My Journey to God,” The Criterion, P.O. Box 1717, Indianapolis, IN 46206 or e-mail to criterion@archindy.org.

My Journey to God

The Sound of Silence

The sound of silence is heard
In the recesses of the church,
In the cloister of the abbey,
In the quiet flickering of a prayer candle,
In the wonderful sense of God's presence,
In the solidity place of personal prayer.
Silence heard in the seeking of God.

By Thomas J. Rillo

The First Reading

Catholics must consume the Eucharist immediately after receiving the host

Recently, I approached the altar for Communion at a local Catholic church. I took the host in my hand and turned to return to my seat. An older woman in the front pew grabbed my arm and yelled at me to put the host in my mouth. I always wait a minute or so until I'm back at my seat.

When I told my wife what I said, she asked me if I asked the deacon for an explanation. He said some children were throwing the host out in the parking lot, and others were selling them to devil worshippers for $10.

I've never heard of such a thing. Was the woman out of line to approach me like that? (New Jersey)

Is there a directive which states that Catholics should fast for one hour before receiving Communion? (Wisconsin)

At the end of the third session of the Second Vatican Council, Pope Paul VI considerably simplified the eucharistic fast. According to his 1964 decree, persons should fast for one hour from food and liquids, including alcoholic liquids, before receiving Communion.

Water and medicine do not break the required fast.

The sick and those who care for them should fast for 15 minutes before Communion, if possible.

An older Catholics will remember, fast was formerly required from all food and liquids, including water, from the previous midnight. The change was made partially because that time period was too difficult or impossible, of it happening have been floating around for a long time.

Catholic Q & A: Answers to the Most Common Questions about Catholicism is a 530-page collection of columns by Father John Dietzen, published by Crossroad Publishing Company in New York. Questions may be sent to Father Dietzen at Box 3315, Peoria, IL 61612 or by e-mail at jdietzen@ct.org.
Catholicism combats destructive individualism, Cardinal George says

ROME (CNS) - The Catholic Church is a network of relationships that, if lived faithfully and openly, can show others how to live in harmony and with a sense of responsibility for the common good and the good of the planet, said Cardinal Francis E. George of Chicago.


A central point of the book, which includes revised versions of several of the cardinal's speeches and essays, is that an "ideology of individualism" is leading people, particularly in the United States, to prioritize their personal relationships with God and with one another, he said, the cardinal, who is the president of the U.S. Conference of Catholic Bishops.

"Because all people were created by God, there is the potential to move beyond their individual differences toward 'harmony and peace, mutual love and love of God,'" Cardinal George said in a summary of the book.

"Our mission is to call people to that level, which isn't only higher, but also more global," he said. "It is universal."}

Contemporary Christian artist Nick Cardilino has three CDs: “Discover the Way,” “More” and “The Workings of Grace.” His music includes traditional stories and love ballads. Recently a song he co-wrote with David Smith, “Discover the Way,” was chosen to be the theme song of the 2007 National Catholic Youth Conference. By day, Nick is a Catholic campus minister at the University of Dayton. He's the father of three children. For more information, check out his Web site at www.nickcardilino.com.

Welcome pilgrims, junior high to retirement! Hotel accommodations are available just 15 minutes away in terre Haute and special rates have been arranged for people attending the SMTU Fest.

Cost: $25 per person for the three-day event. (Housing and food are not included in the cost.) Families of four or more: $100 total for the Fest.

For more information: Consect Sister Barbara Doherty, SP, at 812-535-2925 or e-mail bdoherty@spwsm.org.

Saint Mother Theodore Guerin Festival
Oct. 23-25, 2009

Do you live each day purposefully? Would you like to energize your faith? Then join us at Saint Mary’s of the Woods, Ind., Oct. 23-25 for a weekend of prayer, music and inspiration! Learn about Saint Mother Theodore Guerin, the first saint of Indiana

Join with others for a weekend gathering that will include:

- Candlelight procession of song and prayer.
- Keynote speakers: "How to live with purpose and energize our faith."
- Adoration in the historic Blessed Sacrament Chapel.
- Time for personal and group prayer.
- Information on how to live sustainably.
- Time to visit the gentle alpacas; learn about their place in the circle of life.
- Experiences of Providence through art and entertainment.
- Opportunities to learn more about Saint Mother Theodore.

Cardinal Francis E. George

Cardinal Francis E. George

Nick Cardilino

Saturday evening concert

Contemporary Christian artist Nick Cardilino has three CDs: “Discover the Way,” “More” and “The Workings of Grace.” His music includes traditional stories and love ballads. Recently a song he co-wrote with David Smith, “Discover the Way,” was chosen to be the theme song of the 2007 National Catholic Youth Conference. By day, Nick is a Catholic campus minister at the University of Dayton. He’s the father of three children. For more information, check out his Web site at www.nickcardilino.com.

Concert: Saturday, Oct. 24, 7 p.m. (EDT)
Glendon honored as ‘heroine’ of Notre Dame commencement tragedy

NEW YORK (CNS)—Mary Ann Glendon was the “heroine of Notre Dame” in May, an official of the National Right to Life Committee said at the Harvard law professor and former U.S. ambassador to the Vatican received the organization’s Pro-Life Award on Oct. 6.

Anthony J. Lauinger, vice president of the pro-life organization and the father of eight University of Notre Dame alumna, said Glendon’s “principled refusal” of the northern Indiana university’s 2009 Laetare Medal led the National Right to Life Educational Trust Fund to honor her at its awards dinner.

The Laetare Medal, established in 1883, is presented annually to recognize a Catholic “who, through works of charity, or ennobled the art and sciences, illustrated the ideals of the Church, and enriched the heritage of humanity.”

Glendon declined the medal because U.S. President Barack Obama, who supports legal abortion, was invited to give the commencement address and receive an honorary degree from Notre Dame.

In a letter to the Notre Dame president, Holy Cross Father John Jenkins, Glendon called Obama a “prolifer and an unworthy opponent of the Church’s position on iuS and ennobled fundamental principles of justice,” and said the university’s decision disregarded the U.S. bishop’s request that Catholic institutions not honor “those who act in defiance of our fundamental moral principles.”

Lauinger said Notre Dame’s decision to give Glendon the Laetare Medal “begun being portrayed as part of a concerted balancing act by the Notre Dame administration to justify their decision to honor the most aggressively pro-abortion president in our nation’s history.”

Glendon, whose youngest child graduated from Notre Dame last May, said many people were willing to overlook Obama’s policies “in exchange for the pageantry of a presidential visit.”

“It took Mary Ann Glendon, a layperson, a woman, to put the whole sad spectacle into perspective,” he said. “It was her principled refusal, her courageous absence, her silent witness to the dehumanized, dismembered, unborn children of our throwaway society that made Mary Ann Glendon the heroine of the Notre Dame commencement tragedy.”

Glendon said her three decades in the pro-life movement taught her “never to underestimate the power of the culture of death.”

Citing euthanasia and experimentation on human embryos, she said, “Foster the futility that the weak can be at the service of the Church.”

Glendon said today’s atrocities can easily become tomorrow’s routine. She said each little step toward legalizing abortion or eroding truths of cell-cell research, removes, “Shaping the country’s moral economy.”

Glendon said the late Father Richard John Neuhaus accurately described the National Right to Life Committee as the greatest grassroots movement in America’s history.

“He was right because it has marched on despite the lack of support from those who want to gain the wealthy and powerful,” she said. “We are winning the battle for the hearts and minds of our fellow citizens. We will not give up. We will prevail,” she said, citing Oct. 1, a report on the Pew Forum on Religion & Public Life that showed a decline in support for abortion.

Glendon attributed the “headway” to the pro-life movement’s ability to show that its protection of the unborn is consistent with its corruption for women.

She said individual and collective choices Shape society.

“Either we are advancing the cause of life or we are cooperating with the culture of death,” she said. Glendon’s 10-minute remarks were punctuated by applause, and began and ended with standing ovation from the dinner guests, who referred to as “a cloud of witnesses.”

National Right to Life Committee president Wanda Franz called for “pro-life education on a massive scale” that would “inform the public of the inherent dignity of the human person at all stages of the life span.”

As an example of the need, she said opponents “get away with publishing hair- raising ideas” that include calling “the child in the womb ‘a baby’ when it’s wanted and ‘a fetus’ when it’s not.”

She said such reasoning “required a schizophrenic thinness,” and relies on “verbal sleight of hand to dehumanize the child in the womb.”

Franz said this approach is “peculiar because it flak[es] another human being’s right to exist contingent on being wanted by someone else. This is the very opposite of the Declaration of the Declaration of Independence, which speaks of the ‘unanimous right to life’ with which we are ‘endowed by the Creator’—and not by the king or the father or anyone else.”

The National Right to Life Educational Trust Fund is the education and awareness arm of the National Right to Life Committee.

Archbishop Timothy M. Dolan of New York gave the invocation, calling Glendon “a real confidant of the faith.”
Bishops call Catholics to be main agents of change in Africa

VAI CITY (CNS)—African Catholics must become the main forces to end the continent’s wars, promoting reconciliation, fighting corruption, safeguarding the family and protecting Africa’s natural resources, said members of the special Synod of Bishops for Africa.

In the first week of the Oct. 4-25 synod, members of the assembly listened to almost 200 speeches on ways that the Church can be a force for reconciliation, justice and peace on the continent.

The need to overcome lingering ethnic tensions was a predominant theme of the assembly, followed by concern for the family, the importance of protecting the environment, a recognition of the dignity and contributions of women, and the need for dialogue with the continent’s Muslim communities.

Bishops denounced the exploitation of tribal differences by politicians and by multinational corporations seeking control of minerals and oil. But many bishops also urged an examination of conscience by Catholics, saying they have not always acted like members of one family.

“Questions like selfishness, greed for material wealth, ethnicity resulting in ethnic conflicts and others, which are the root causes of the lack of peace in many African societies, must be confronted without fear or favor and be followed up with specific pastoral directives,” Cardinal Polycarp Pengo of Dar es Salaam, Tanzania, told the synod.

The cardinal said the synod “must have the courage to denounce even against ourselves things like the misuse of the role and practice of authority, tribalism and ethnocentrism” as well as partisan political conflicts and others, which are the root causes of the lack of peace in many African societies.

A mother major theme in synod speeches was the importance of the family in African culture. Bishops warned that, for example, families are threatened by wars, disease and violent uprisings.

Another major theme in synod speeches was the importance of religious education: “Africa faces a second wave of colonization, both subtle and ruthless at the same time,” he said.

A Tanzanian prelate also asked the bishops to reconsider their often too accepting approach to blessing the marriages of couples who do not belong to the same Church.

Too often, said Bishop A. Emmanuel Kiyongwa of Kayunga, the result is family tensions over the religious education of children or the total neglect of religious education in order to keep peace in the family.

“Mixed marriages can easily be like building faith on sand, whereby it will be hard to produce fruits of love, reconciliation, justice and peace,” the bishop said.

A nether frequent topic of synod speeches was the environment, and particularly how environmental degradation and the thoughtless exploitation of Africa’s natural resources have increased violence and poverty on the continent and triggered flooding and desertification.

A bishop Denis Kivunwa Lote of Toro, Uganda, told the synod that his country in the past two years has experienced alternating flooding and drought conditions leading to crop failure as a result of recklessly cutting down trees for their wood.

“Natural laws cannot be ignored, just as one cannot ignore the directives contained in the manufacturer’s manual if one wishes his machine to function well,” the bishop said.

Cardinal Bernard Agre, the retired archbishop of Agadez, Ivory Coast, said many African nations had been forced to “mortgage their natural resources” in order to pay the never ending interest on development loans, making it impossible for governments to adequately fund education and health care for their peoples.

The cardinal urged the synod to convene a panel of economic experts to conduct a serious study of which countries’ debts have actually been repaid at a fair rate, to advise a Francophone governments on avoiding loan terms that continue the cycle and to monitor the way development loans are spent.

Bishop George Nkunzi of Kumbo, Cameroon, asked the synod to adopt an extremely cautious attitude toward genetically modified food crops because the long-term impact of such new technology on human and environmental health is still not clear.

While poverty poses “one of the great obstacles to justice, peace and reconciliation” and is “the single greatest cause of hunger” in Africa, the continent cannot be shortsighted in embracing genetically modified food, he said.

As in other parts of the world, the majority of parish members and active participants in Africa are women, and their rights and needs also were repeated topics of concern at the synod.

Sister Florence Amy, the superior general of the Missionaries of Our Lady of the Holy Rosary, said bishops should write a “teach catechism to children, decorate parish churches, clean, mend and sew vestments,” but they also want to be part of Church decision-making bodies.

Sister Pauline Oda Bulaka, superior general of the Ba-Maria Sisters from Congo, echoed Sister Irma’s points when she told the synod, “We, mothers and consecrated women, ask the fathers of this Church-family to promote the dignity of women, and give them the space needed to develop their talents in the structures of the Church and society.”

A bishop of the Episcopal Church of Liberia, Archbisho Prime, told the synod that the “diplomacy of women...their giftedness to humanity [and] their potential massively huge contribution to the Church” are not recognized, utilized or “sufficiently celebrated.”

Several North African bishops urged the synod to replace their fear of the Muslim community with real efforts to understand and learn from Islam, and to collaborate with Muslim leaders to promote development and peace on the continent.

“We all know that fear is a bad counselor,” Bishop Maroun Lahham of Tunis, Tunisia, told the synod.

“I stopped meeting with my friends and found it hard to leave my house.”

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continent’s gross national product and 57 percent of all employment.

• Africa is likely to number 2 billion people, double its current population—by 2050.

• The lack of efficient means of transportation, storage and packaging in Africa means that 40 percent to 60 percent of the harvests of some agricultural products are lost each year.

• Only 5 percent of development aid is dedicated globally to agricultural projects although 70 percent of the world’s poor have farming as their primary means of existence.

D’Iulio told the synod that he agrees with a key point in Pope Benedict’s encyclical, “Charity in Truth,” namely that every economic decision has a moral consequence.

“The problem of food insecurity in this world is primarily a question of mobilization at the highest political levels so that the necessary financial resources are made available,” he said. “It is a question of priority when facing the most fundamental human needs.”

Particularly praising the work of the Catholic Church, its charities and missionarines in Africa, D’Iulio underscored the role of faith in battling poverty.

“A planet free from hunger is what the miracle of an unshakable faith in the omniscience of God and the indefectible belief in human can lead to,” he told the synod.