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Criterion

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'Make Em Laugh'

Parish dedicates playground in memory of former pastor, page 16.

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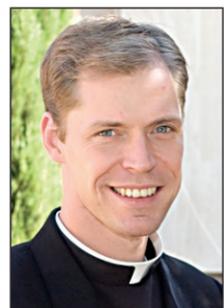
September 24, 2010

Vol. L, No. 50 75¢

Scraping the surface: Special Vatican pilgrimage journeys to the heart of beauty

VATICAN CITY (CNS)—What do Renaissance masters have to teach today's women about feminine beauty? One Vatican official thinks quite a bit.

U.S. Father Mark Haydu, international director of the Vatican Museums' Patrons of the Arts office, has invited mothers and daughters to attend a special pilgrimage to Italy.



Fr. Mark Haydu, L.C.

He will open the doors to the museums' artistic treasures and "provide the beauty of the arts," he said, in an effort to reveal the Christian vision of

femininity and how it has been depicted in paintings, frescoes and statuary over the centuries.

Talks and discussions will be led by art historian Elizabeth Lev, U.S. radio host Teresa Tomeo of Ave Maria Radio, and Brenda Sharman, national director of Pure Fashion—an apostolate run by Regnum Christi members that encourages young women to live and dress with a Christian sense of dignity.

Titled "Feminine Beauty in the Arts," the eight-day pilgrimage will journey to Rome, Siena and Nettuno from Dec. 27 to Jan. 3.

Father Haydu, a member of the Legion of Christ, told Catholic News Service that he came up with the idea because he wanted to help families have a deeper conversation about what makes a woman beautiful.

Female beauty is not revealed by skimpy, faddish fashions, but by an inner quality and "the way you carry yourself," he said.

He said conversations between mothers and daughters about what is appropriate to wear in public may sometimes take place "in a heated moment" in front of a clothes rack at a mall or after the fact when a teenager comes home with her purchases.

Father Haydu said he wanted to give mothers and daughters a chance to fix or

See VATICAN, page 10

A resounding 'yes' for the pope



Pope Benedict XVI celebrates Mass and the beatification of Cardinal John Henry Newman at Cofton Park in Birmingham, England, on Sept. 19. Blessed Newman, a 19th-century theologian and prolific writer on spiritual topics, left the Anglican Church and embraced Catholicism at the age of 44. An image of Blessed Newman appears at left.

In Great Britain, despite protests, Pope Benedict XVI gets a fair hearing

LONDON (CNS)—In terms of his primary objectives—preaching the Gospel to his flock and defending the influence of religion in society—Pope Benedict XVI can look at his four-day visit to Great Britain as a major success.

The big question going into the Sept. 16-19 visit was whether the German pope would be given a fair hearing in a country where skepticism about religion runs high. The answer was a resounding "yes." Not only did the pope speak his mind, but he also received unprecedented

gavel-to-gavel coverage in the British media.

Papal events were broadcast live, and every newspaper devoted several pages each day to the pope's words, which focused largely on the right of the Church to have its voice heard in the public square. Some newspapers even published full texts of his major speeches and sermons—something that rarely happens on papal trips.

The flip side of such interest was that the pope's critics also had their day in the

limelight. Thousands of protesters took to the streets in peaceful but vehement dissent on issues ranging from AIDS and condoms to the Church's record on sex abuse.

Vatican officials said they accepted this as a part of public debate in Britain.

"We expected this. We know there are groups that have differences with the Catholic Church, and they have a right to express it. But in general, the attitude of British society and the faithful has been

See BRITAIN, page 8

Richmond native Charles Maurer appointed supreme treasurer for Knights of Columbus

By Sean Gallagher

Since his grandfather and father were elected the leader of the Knights of Columbus' Richmond Council #580 in Richmond, it might seem natural that Charles Maurer would follow in their footsteps.

He did when he was the council's grand Knight from 1980-82. But now, Maurer has gone far beyond where his father and grandfather trod.

Earlier this month, Maurer, 61, was appointed the Knights of Columbus' supreme treasurer, one of its highest offices. As a result, he and his wife, Tonya, have moved to New Haven, Conn., the home of the Knights' international headquarters. It is the first time that they have lived outside of Richmond.

"[The appointment] is encouraging me to take that extra step in my life of doing more for the Knights," Maurer said. "I'm very

humbled and know that I'll have to step up and be a better Knights of Columbus member."

Humility was one of the first words that Father Todd Riebe used to describe Maurer, who is a member of St. Andrew Parish in Richmond with his wife.

"He is so humble," said Father Riebe, the pastor of the three parishes that make up the Richmond Catholic Community. "The good guys sometimes finish first. It's great. Everybody's so happy for him."

Humility was also a focus of Supreme Knight Carl Anderson's praise of Maurer.

"Quiet and humble and an example of a dedicated Catholic, Maurer has been a mentor and key figure to the Indiana Knights of Columbus for many years," Anderson said. "He is a tireless supporter of the charitable activities of the Knights of

See MAURER, page 8



Charles Maurer, left, shakes hands with Carl Anderson, the supreme Knight of the Knights of Columbus, during a June meeting at the organization's headquarters in New Haven, Conn. Maurer, a member of St. Andrew Parish in Richmond, was recently appointed the Knights of Columbus' supreme treasurer, one of its highest offices.

Mass, Life Chains to highlight Respect Life Sunday events

By Mary Ann Wyand

“The Measure of Love Is to Love Without Measure” is the theme for the U.S. Conference of Catholic Bishops’ national Respect Life Program for 2010-11.

On Oct. 3, Respect Life Sunday will be celebrated with Masses at Catholic churches and pro-life prayer chains in dioceses throughout the United States.

Officials with the U.S. bishops’ Secretariat for Pro-Life Activities said this year’s theme is a reminder that, “There can be no compromise with the standard [that] Jesus set and continually calls us to [follow].”

Msgr. Joseph F. Schaedel, vicar general, will celebrate the archdiocesan Respect Life Sunday Mass at 1 p.m. on Oct. 3 at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis.

The vicar general will represent Archbishop Daniel M. Buechlein, who will lead the archdiocesan pilgrimage to Austria and Germany from Sept. 25 through Oct. 4.

At the conclusion of the liturgy, Msgr. Schaedel will present the Archbishop Edward T. O’Meara Respect Life Award to a longtime adult pro-life volunteer and the Our Lady of Guadalupe Pro-Life Youth Award to a dedicated teenage volunteer in recognition of their distinguished service to the cause of life.

The pro-life award recipients will be announced in the Oct. 1 issue of *The Criterion*.

Catholics from throughout the archdiocese are invited to participate in the archdiocesan pro-life Mass then join the Central Indiana Life Chain, a silent, one-hour prayer vigil for an end to abortion, from 2:30 p.m. to 3:30 p.m. along North Meridian Street.

Servants of the Gospel of Life

Sister Diane Carollo, director of the archdiocesan Office for Pro-Life Activity, said the Church observes Respect Life Month every year in October “with the hope that our society will be transformed into one that supports and respects human life from the moment of conception until natural death.

“The temptation to discouragement is real as we witness the ongoing assault against innocent human life in our country,” Sister Diane said.

“What should console us are the words of the first reading from Habakkuk (Hb 1:2-3, 2:2-4) on Respect Life Sunday. We are instructed that the Lord hears the voices of the oppressed and the poor, which certainly includes the silent voices of the unborn babies that die from abortion. The ultimate victory of good over evil and life over death will be won by God.”

Ecumenical Life Chains also are scheduled in 30 other cities in Indiana and in 49 other

states on Respect Life Sunday.

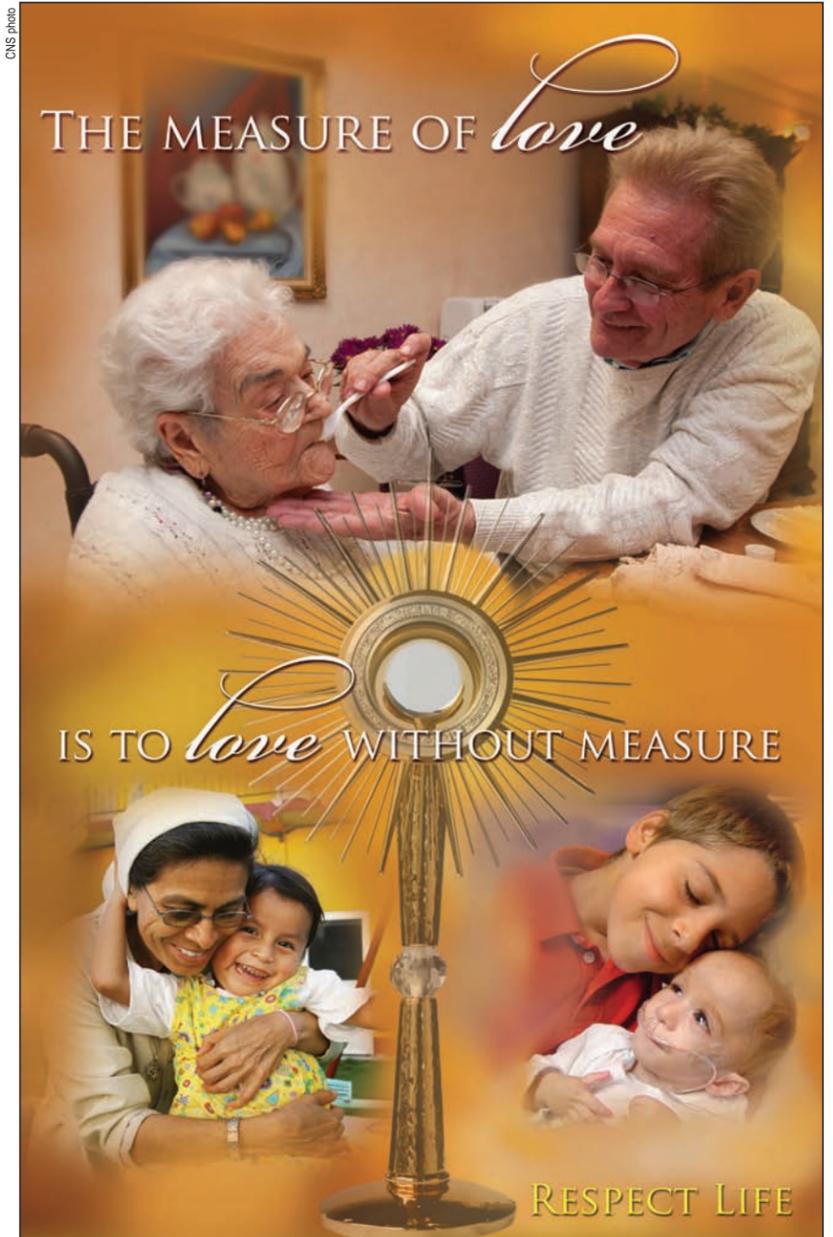
Last October, Life Chains were held in more than 1,450 cities and towns throughout the country.

In addition to Indianapolis, pro-life supporters will be praying along Indiana streets in Bedford, Bloomington, Brazil, Carmel, Columbia City, Columbus, Connersville, Covington, Decatur, Elkhart, Evansville, Frankfort, Greencastle, Hartford City, Highland/Munster, Kokomo, Lafayette, Lebanon, Michigan City, Milan, Muncie, Noblesville, Plymouth, Portage, Rockport, Terre Haute, Valparaiso, Wabash, Warsaw and Westfield. †

‘... with the hope that our society will be transformed into one that supports and respects human life from the moment of conception until natural death.’

—Sister Diane Carollo

Right, this poster is featured with educational materials for the U.S. Conference of Catholic Bishops’ 2010-11 Respect Life Program, which is distributed by the bishops’ Secretariat for Pro-Life Activities. This year’s theme is “The Measure of Love Is to Love Without Measure.”



Center for Catholic Stewardship receives \$500,000 gift from O’Meara Ferguson

Criterion staff report

O’Meara, Ferguson, Whelan and Conway, a consulting firm that assists dioceses and religious communities regarding strategic planning, finance, capital project financing, development counsel and stewardship education, recently pledged \$500,000 to support the Center for Catholic Stewardship at Marian University in Indianapolis.

In recognition of this gift, the university will rename the center the O’Meara Ferguson Center for Catholic Stewardship at Marian University.

The center is led by Father Daniel Mahan, a priest of the Archdiocese of Indianapolis who is an international speaker and educator on stewardship topics.

“I admire the work of O’Meara Ferguson, and the way in which their staff gives expression to Catholic stewardship in their work and in their lives,” Father Mahan said. “This is a perfect opportunity for the center to make a deeper contribution to the life and mission of the Church.”

Marian president Daniel Elsener said the gift supports a core principle of the school.

“Responsible stewardship is one of the four foundational values given to Marian University by the Sisters of St. Francis [in] Oldenburg,” Elsener said, “and we are very pleased to have a national partner in O’Meara Ferguson to help advance the practice of stewardship in parishes across the country.”

Since 2006, the Center for Catholic Stewardship has taught and promoted stewardship as a way of life in more than 50 dioceses in the United States, Canada and the Philippines, and is currently preparing an outreach to Catholics in mainland China.

Under the direction of Father Mahan, the center presents diocesan and regional stewardship days, clergy retreats and days of reflection, parish missions and seminary study days.

“We have frequently been asked to support the work of stewardship in the local dioceses and religious orders across the country where our clients are located,” said Frank Ferguson, O’Meara Ferguson’s managing director of client operations. “After much prayer and discernment, we decided to focus our support on Marian University’s Center for [Catholic] Stewardship, through which the entire Church in America can be served.” †



Fr. Daniel Mahan

Prayer intentions for 2010 archdiocesan pilgrimage to Austria and Germany

Criterion staff report

Prayer intentions for the archdiocesan pilgrimage to Austria and Germany from Sept. 25 through Oct. 4 with Archbishop Daniel M. Buechlein are as follows:

- Sunday, Sept. 26—Vienna, Austria, “for our families.”
- Monday, Sept. 27—Vienna, Austria, “for our priests, deacons and seminarians.”
- Tuesday, Sept. 28—Krems, Austria, and Melk Abbey, Austria, “for our elderly, sick and homebound.”
- Wednesday, Sept. 29—Passau, Germany, “for religious vocations.”
- Thursday, Sept. 30—Deggendorf, Germany, “for ministries of charity.”
- Friday, Oct. 1—Regensburg, Germany, and Freising, Germany, “for our youth and young adults.”
- Saturday, Oct. 2—Ettal Monastery, Bavaria, Germany, and Oberammergau, Germany, “for our education ministries.”
- Sunday, Oct. 3—Munich, Germany, “for the holiness of our archdiocese.”

Attending the famous Passion Play on Oct. 2 at Oberammergau is a highlight of the archdiocesan pilgrimage. †



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'40 Days for Life' prayer campaign aims to end abortion

By Mary Ann Wyand

Heavy rain drenched stalwart pro-life supporters who resolutely marched more than two miles through the storm on Sept. 19 en route to the "40 Days for Life" opening prayer vigil outside the Planned Parenthood abortion center in Indianapolis.

Even with umbrellas, the rain soaked the marchers' clothes and pro-life signs, which attracted the attention of surprised motorists on West 86th Street as they trudged along flooded sidewalks from the St. Augustine Home for the Aged Chapel to the state's largest abortion facility at 8590 N. Georgetown Road.

It didn't matter to them that the abortion center was closed on Sunday. They wanted to witness to people about the horror of infanticide, and to pray the rosary again in front of the building where unborn babies are killed in abortion.

"What a picture it was—stepping out into a stormy and uninviting world in faith and prayer, carrying the banner of life," said Our Lady of the Most Holy Rosary parishioner Joseph Lehner of Indianapolis, the "40 Days for Life-Indy" coordinator.

Later, as they bowed their heads to pray in front of the abortion facility, the rain stopped and the sunshine dried their clothing.

This year's "40 Days for Life" fall prayer campaign began on Sept. 22 and continues until Oct. 31 in front of abortion centers in Indianapolis and hundreds of other cities throughout the United States.

Before the pro-life march, Peter and Margie Breen of Chicago, the prayer rally keynote speakers, emphasized the urgent need to work harder to end abortion.

Margie Breen, the interim director of the Respect Life Office in the Archdiocese of Chicago, also serves on the leadership team for the "40 Days for Life" prayer campaign in Chicago.

"We need to have Jesus at the center of our lives," she said. "We have to start with him, and then everything flows from that. We need to pour ourselves out for others like Jesus did [for us] on the cross. ... We need to go the extra mile. We need to look at the crucifix and Jesus. He sacrificed greatly for us, and we're only putting up with a little bit of inconvenience. But we offer that up as well because that's going to save souls. It's a great witness for the woman going into the [abortion] clinic that is thinking about ending the life of her child in the womb."

Expectant mothers struggling with crisis pregnancies need to see that there is something better than abortion, she said, and the pro-life witness of faith-filled people praying outside clinics is critically important.

"Archbishop Charles Chaput of Denver recently pointed out that, 'Grace doesn't come cheap,'" she said. "... The Church really wants us to do this '40 Days for Life' campaign to help end abortion and heal our land. ... You are answering the call of the Church of Christ and of God to go out there



Determined pro-life supporters brave heavy rain as they begin the more than two-mile march from the St. Augustine Home for the Aged Chapel in Indianapolis to the Planned Parenthood abortion facility on Sept. 19 following the "40 Days for Life" opening prayer rally.

and pray that our culture becomes a culture that respects life, and that protects all people from conception until natural death.

"There is a saying that, 'God doesn't call the equipped. He equips the called,'" she said. "... God will equip you to do what he wants you to do in the world. ... Keep emptying yourself for others—imitating him—and you will be able to do great things for him in this world, and help build a culture of life."

Peter Breen serves as the executive director and legal counsel of the Thomas More Society, a national public interest law firm based in Chicago. He founded two pregnancy care centers and a pregnancy care network of 30 church communities in suburbs west of Chicago.

"You need to take what the Lord is telling you to do and do it," he said. "You all are here today because the Lord touched your heart. Instead of ignoring him, like some folks do, you listened, and you will keep coming out for the next 40 days because you will continue to listen to the Lord."

Indianapolis is the site of the largest abortion clinic in the state, he said. "That is an incredible

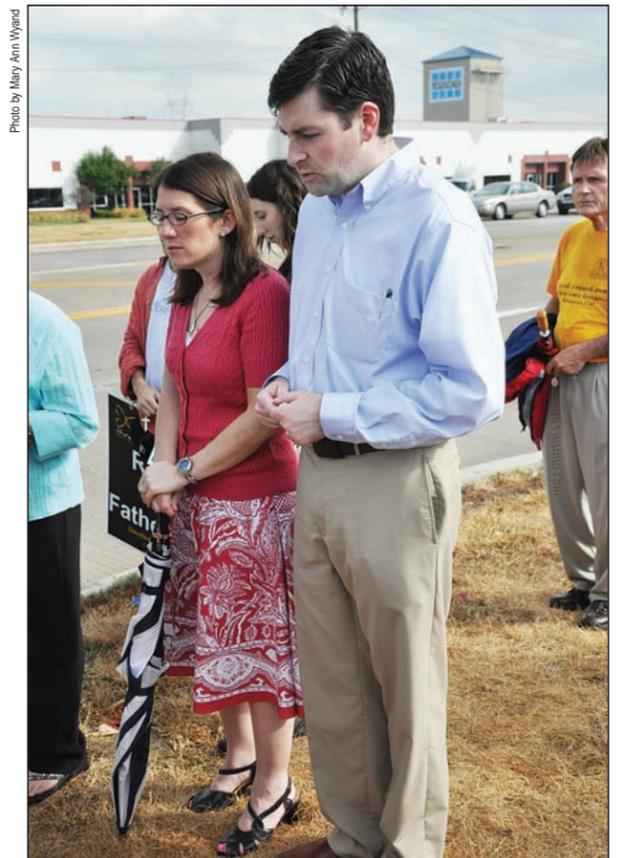
burden and an incredible gift. ... You're it. You are the special forces ... of the pro-life movement in the state of Indiana. ... Half of the abortions in the state are happening at the one place where you are going ... to fight this great evil that you have right in your backyard."

Six years ago, Lehner said, the ecumenical "40 Days for Life" grassroots prayer movement began in College Station, Texas, with "a few people praying about how they could help end abortion."

They felt called to change laws and hearts by starting peaceful prayer vigils outside abortion clinics throughout the U.S., he said. "Now, '40 Days for Life' has extended to 238 cities in six countries. Since it started, ... six facilities have shut their doors forever, and more than 2,800 women decided not to have an abortion because of the interaction and prayers of '40 Days' volunteers."

After the prayer rally, Lehner said, "the Holy Spirit must have been at work because ... we processed two and a half miles through a rainstorm to pray at Planned Parenthood."

(For more information about the pro-life prayer campaign, log on to www.40daysforlife.com.) †



Margie and Peter Breen of Chicago pray the rosary on Sept. 19 in front of the Planned Parenthood abortion facility in Indianapolis after they spoke at the "40 Days for Life" opening prayer rally at the St. Augustine Home for the Aged Chapel.



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Editorial



Pope Benedict XVI holds up the Book of the Gospels as he celebrates Mass at Bellahouston Park in Glasgow, Scotland, on Sept. 16. The pope was on a four-day visit to Great Britain.

‘Sit up and think’ during Respect Life Month

“Sit up and think.”

This is what British Prime Minister David Cameron said Pope Benedict XVI’s Sept. 16-19 visit to Great Britain should cause the people of his nation to do.

The pope’s message about God, religion and the social order, and the challenge that the Holy Father shared during his visit, easily could be applied to countries throughout the world, too.

Not surprisingly, the pope spoke about the right of the Church to have its voice heard in the public square. He also warned against aggressive forms of secularism that risk undermining traditional religious values that the Church believes benefit all in society.

In Glasgow, Scotland, the Holy Father told Catholics during a Mass that it was not enough to live their faith privately. They, too, must defend the Church’s teachings in the public square, he said at the liturgy attended by more than 80,000 people.

“There are some who now seek to exclude religious belief from public discourse, to privatize it or even to paint it as a threat to equality and liberty. Yet religion is, in fact, a guarantee of authentic liberty and respect,” Pope Benedict said.

That message needs to continue to take hold here in America and is providential as we approach Respect Life Month in October, where millions of people are working to change hearts and minds by building a culture of life.

Though recent polls indicate that more and more people in the United States are embracing life issues, we must continue our efforts as people of faith to work to protect all human life from conception until natural death. Our faith also calls us to share our love with all God’s people, and reach out to our brothers and sisters most in need, including the poor, vulnerable and despised of this world.

“Unfortunately, in our culture, we [are held] fast in a grip of deadly

attitudes about human life, about the human person, especially in the moments of his or her beautiful but fragile beginnings, and in the vulnerable times of old age and illness,” said Cardinal Daniel N. DiNardo of Galveston-Houston, chairman of the U.S. bishops’ Committee on Pro-Life Activities, during his homily at the opening Mass for the national Vigil for Life on Jan. 21 at the Basilica of the National Shrine of the Immaculate Conception in Washington, D.C.

“There are some in our culture and in our country ... who think that human civil institutions or some given human subject bestow the right to life. No! Not any of us can bestow the right to life. We can only recognize the right to life, uphold and defend it, and cherish its beauty.”

The pope and Cardinal DiNardo’s words can also serve as a timely reminder to our civic leaders. Too many politicians on both sides of the aisle try and search for politically correct answers when faith enters into the political arena. Or some even go to great lengths to make sure that faith isn’t part of any conversation when important issues of the day and policies are being debated and discussed.

Though it would be unfair to pigeonhole all politicians into this camp, we have seen firsthand how some members of Congress—and even some individuals serving at the local and state level—try to make sure traditional religious values are not part of any discussion.

We must continue reminding those who serve in public office that they work for us, “the people,” and that our faith influences how we live as disciples of Christ. At the same time, we need to remind ourselves that, when it comes to changing hearts and minds, nothing is more powerful than prayer.

“Sit up and think.”

As we begin our annual observance of Respect Life Month in the U.S., we would do well to heed Cameron’s words and encourage others to do likewise.

—Mike Krokos

Spirituality for Today/Fr. John Catoir

The supernatural power of the Eucharist in our lives of faith

Normally, people of faith have quiet minds because they put their trust in the supernatural power of Jesus Christ to save them. This faith gives them a gentle peace, and they manage to persevere through the storms of life, overcoming their fears, confident they are never alone.

Such people find Jesus most perfectly in the Eucharist.

Those who succumb to their doubts often enter a dark world alone with their fears. They lose their spiritual center and journey unprotected through the darkness.

Our precious faith is like a tiny flame that must be guarded. Keep the flame alive—“Stay awake,” as Jesus said—so that you will bear rich and abundant good fruit that will last.

Jesus told us all of this so that our joy may be full.

Some Catholics think they have serious doubts about the real presence of Jesus Christ in the Eucharist, but a person is only in real doubt when he or she withholds assent or suspends belief. Most do not enter into a state of disbelief. They merely experience the discomfort of trying to understand such a profound mystery.

The recently beatified Cardinal John Henry Newman once said that, “Ten thousand difficulties do not make one doubt.” This is true. No one fully comprehends the sacred mysteries of our faith. All we can do is try to grasp the facts that surround the mystery.

Pope John Paul II put it well when he wrote his encyclical on the Eucharist (“*Ecclesia de Eucharistia*”): “Every commitment to holiness, every activity aimed at carrying out the Church’s mission ... must draw the strength it needs from the Eucharistic mystery. ... In the Eucharist we have Jesus, we have his redemptive sacrifice, we have the gift of the Holy Spirit, we have adoration, obedience and love of the Father. Were we to disregard the Eucharist, how could we overcome our own deficiency?”

This faith awareness has been the universal belief of Catholics for more than 2,000 years. It is a belief more precious to us than all of the riches of the world because it heals and nourishes us for our journey in this life and

prepares us for our future life with God in heaven.

St. Augustine recommended that we practice the presence of God every day. He said that, when we converted to Christianity, we did not merely become Christians, we became Christ!

St. Paul put it this way, “In him we live and move and have our being” (Acts 17:28).

The celebration of Mass is more than a Church ritual. It produces the Eucharist and gives us a form of spiritual union with the Divine Presence. United to Jesus, we give ourselves to the Father in an act of faith. Though we do not fully understand the mystery, we know that we are receiving healing, forgiveness and salvation.

A French Carmelite monk named Brother Lawrence excelled in practicing the presence of God. He did it constantly while performing the most menial tasks in his monastery. He was known for his ability to abide in Christ, and to live joyfully because of the knowledge of God’s infinite love.

When Jesus announced himself as the privileged channel of communication with God in heaven, we all became the beneficiaries of this extraordinary supernatural presence and power.

Catholics believe that Jesus leads us to the Father through the Eucharist. By uniting our crosses with his, we become the mystical body of Christ.

In the eucharistic liturgy of the Church, only one person prays, namely Jesus Christ. We unite with him in offering ourselves to the Father in heaven.

(Father John Catoir writes for Catholic News Service.) †

Letters Policy

Letters from readers are welcome and should be informed, relevant, well-expressed, concise, temperate in tone, courteous and respectful.

The editors reserve the right to select and edit the letters based on space limitations, pastoral sensitivity and content.

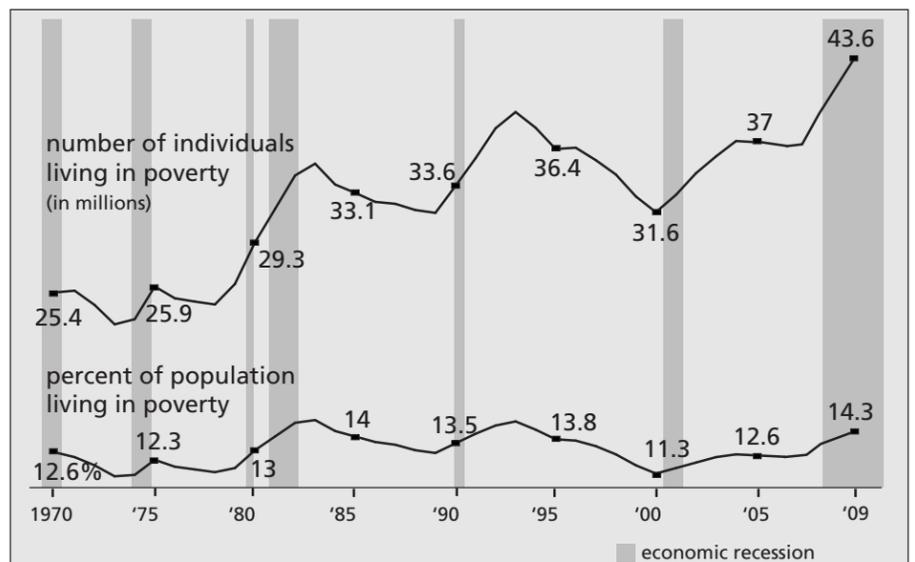
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Poverty in the U.S.

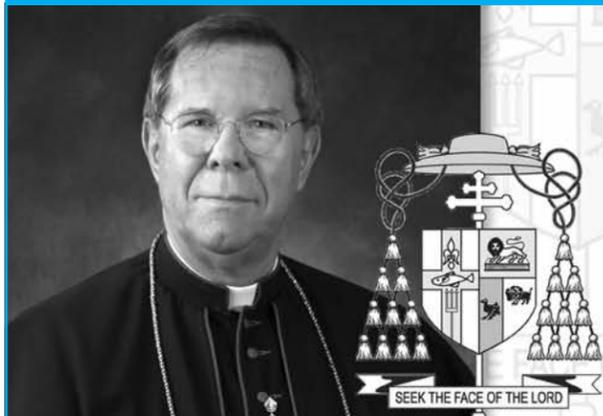
One in seven Americans, or 14.3 percent, is living in poverty.



Source: U.S. Census Bureau

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ARCHBISHOP/ARZOBISPO DANIEL M. BUECHLEIN, O.S.B.



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Follow Jesus' example by living in the moment

In August, we bishops of Region VII—Illinois, Indiana and Wisconsin—had our annual spiritual retreat at Cardinal Stritch Retreat House north of Chicago.

During the days of reflection and prayer, I was preoccupied with a constant theme about holiness, namely that becoming holy is not really complicated, but not necessarily easy.

I read a classic spiritual work of the 18th century for my reflection. I had always heard about Jesuit Father Jean-Pierre de Caussade's classic, *Abandonment to Divine Providence* (*L'Abandon* in the original French) published by Baronius Press in 2008.

His thought is strongly influenced by St. Francis de Sales and St. John of the Cross. He is said to synthesize the Salesian and Carmelite traditions of spirituality. His work is not as arcane as it might seem.

The thesis of Father de Caussade's book is the simplicity of discovering God's will in the present moment. He stakes the claim that doing so is simple. God's will is found behind the shadows of everyday events and experiences, not necessarily in large or dramatic occurrences on life's way.

As he maintains, "God hides behind the simplest of daily activities; finding him is a matter of total self-surrender to his will."

Living in the moment is the challenge of accepting everyday obstacles with humility and love. Father de Caussade repeats this theme over and over again. He asserts that it

is the message of the Gospel in that it describes how Jesus lived—in the moment.

Father de Caussade also insists over and over that someone who truly seeks God does not need to look for dramatic opportunities to find him. If you are like me, this simplicity is appealing.

Nonetheless, it requires keeping one's focus on the appearance of God's will in the present moment. Father de Caussade says this is not a matter of the intellect so much as it is a matter of the will. For him, the will is expressed by the desire and determination of the heart.

The fact is that it is so easy to become distracted by what he considers to be the shadows which, like clouds, hide the divine will.

To use an example, albeit a dramatic one, if I have cancer and am fixated on the negative specter this is on life's way, I miss the reality and the opportunity to somehow accept that God permits this sickness and that in the overall scheme of things it fits his plan. This is not to suggest passivity, but it is to avoid getting completely stuck at the level of "the shadow." If it seems I am oversimplifying the importance of God's action in the present moment, nonetheless, Father de Caussade holds to his thesis.

I think he has a point that is helpful, especially in our day as we are tempted to get caught up in a different kind of immediacy of the moment. We easily get so preoccupied by the sickness or obstacle of

whatever kind and lose God in the process. I would not suggest that we take a Pollyanna-ish view of hard things, but trying to get beyond them can be helpful, certainly as we strive to be close to God.

I think there is another difficulty that we encounter in this way of seeking God. For most of us, praying and reflecting on God's presence to us is an intellectual thing, not so much a matter of the heart, that is, of our will.

Father de Caussade is not anti-intellectual, but he does assert that we can get so stuck trying to figure things out that we set aside the power of our will. We neglect to trust the movement of our hearts in faith.

Anyway, Father Jean-Pierre Caussade's spiritual and mystical theory is well worth our consideration if it gets us to move beyond the shadow of human experiences that hide God's moment-to-moment activity on our behalf as individuals. I think that often we are not inclined to believe that God is so close to us individually that he would be acting in the shadows of our everyday experiences. We may be inclined to underestimate his moment-to-moment love for us.

An example of obstacles that keep us from realizing God's desire to be close to us is our feeling of unworthiness, maybe not a feeling but a fact of our sin. This is why Father de Caussade also asserts that we need the sacraments to fortify us along the way of life.

To carry our example further, we need the sacrament of reconciliation to help us rise above the guilt that overshadows God's love for us.

Sometimes it helps to reclaim our acquaintance with classical spiritual writers of the past like Father Jean-Pierre de Caussade. †

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

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

Archbishop Buechlein's intention for vocations for September

Teachers/Religious Education Directors: that they may rely on the strength and guidance of the Holy Spirit as they hand on the Catholic faith to our youth and encourage them to consider vocations to the priesthood and religious life.

Viva el momento para seguir el ejemplo de Jesús

En agosto los obispos de la Región VII (Illinois, Indiana y Wisconsin) tuvimos nuestro retiro espiritual anual en la casa de retiro Cardinal Stritch, al norte de Chicago.

Durante esos días de reflexión y oración, quedé absorto en el tema recurrente de la santidad; a saber, que llegar a ser santos realmente no es complicado, pero no es necesariamente fácil.

Para mi reflexión leí una obra espiritual clásica del siglo XVIII. Siempre había escuchado sobre el clásico del padre jesuita Jean-Pierre de Caussade, *Abandono en la divina Providencia* (*L'Abandon* originalmente en francés; publicado por Baronius Press en 2008).

Su pensamiento está fuertemente influenciado por San Francisco de Sales y San Juan de la Cruz. Se dice que él condensó las tradiciones espirituales salesianas y carmelitas. Su obra no resulta tan arcaica como podría pensarse.

La tesis que propone el libro del padre de Caussade es la sencillez de descubrir la voluntad de Dios en el momento presente. Sostiene que es muy fácil lograrlo. La voluntad de Dios puede hallarse tras las sombras del acontecer cotidiano y de las experiencias diarias, no necesariamente en sucesos grandes o drásticos a lo largo de la vida.

Según asevera: "Dios se esconde tras las actividades cotidianas más sencillas; hallarlo es sólo cuestión de entregarse totalmente a Su voluntad."

Vivir el momento consiste en el reto de aceptar los obstáculos del día a día con humildad y amor. El padre de Caussade repite este tema una y otra vez. Afirma que se encuentra en el mensaje del Evangelio

cuando describe la forma cómo vió Jesús: vivió el momento.

Asimismo, el padre de Caussade insiste reiteradamente en que aquel que verdaderamente busca a Dios no necesita hallar oportunidades drásticas para encontrarlo. Si usted es como yo, esa sencillez resulta atractiva.

No obstante, requiere que nos mantengamos concentrados en la apariencia de la voluntad de Dios en el momento presente. El padre de Caussade señala que no es cuestión de intelecto sino más bien de voluntad. Para él, la voluntad se expresa mediante el deseo y la determinación del corazón.

El hecho es que resulta demasiado fácil distraerse con lo que él llama las sombras, las cuales, al igual que las nubes, ocultan la voluntad divina.

Para darles un ejemplo, aunque es drástico, si tengo cáncer y esto y obsesionado con el espectro negativo que esto representa en mi vida, esto y ignorando la realidad y la oportunidad de aceptar de algún modo que Dios permite esta enfermedad y que en el orden general de las cosas esto encaja en Su plan. Esto no sugiere una actitud pasiva, sino evitar quedarnos totalmente enfrascados en el ámbito de "la sombra." Sin embargo, si pareciera que estoy simplificando demasiado la importancia de la acción de Dios en el momento presente, el padre de Caussade defiende su tesis.

Si pensamos en ello, creo que su propuesta resulta útil, especialmente en estos tiempos en los que estamos tentados a quedar atrapados en otro tipo de inmediatez del momento. Sucumbimos muy fácilmente a las preocupaciones por las enfermedades

o los obstáculos de cualquier clase y en el proceso perdemos de vista a Dios. No intento sugerir que adoptemos una perspectiva de optimismo irredento ante las dificultades, sino que tratar de superarlas puede ser ciertamente útil mientras nos esforzamos por acercarnos a Dios.

Considero que existe otra dificultad que encontramos en esta forma de buscar a Dios. Para la mayoría de nosotros, orar y reflexionar ante la presencia de Dios es una tarea intelectual, no tanto una cuestión del corazón, es decir, de nuestra voluntad. El padre de Caussade no está en contra de lo intelectual, pero sí asevera que podemos enfrascarnos en tratar de resolver cosas al punto de dejar a un lado el poder de nuestra voluntad. Olvidamos confiar en el devenir de nuestros corazones en la fe.

En cualquier caso, bien vale la pena que consideremos la teoría espiritual y mística del padre Jean-Pierre de Caussade, ya que nos transporta más allá de las sombras de las experiencias humanas que ocultan las actividades cotidianas que Dios realiza en nuestro nombre como individuos. Pienso que a menudo no tendemos a pensar que Dios se encuentra tan cerca de nosotros como personas individuales que actúa a la sombra de nuestras experiencias diarias. Quizás solemos subestimar Su amor cotidiano por nosotros.

Un ejemplo de los obstáculos que nos

impiden darnos cuenta del deseo de Dios de estar cerca de nosotros es nuestra sensación de desmerecimiento; tal vez no sea un sentimiento, pero es un hecho que constituye el pecado. Por esta razón el padre de Caussade también asevera que necesitamos los sacramentos para que nos fortalezcan a lo largo de la vida.

Para ampliar aún más nuestro ejemplo, necesitamos el sacramento de la reconciliación para que nos ayude a superar la culpabilidad que eclipsa el amor de Dios por nosotros.

A veces ayuda refrescar nuestros conocimientos sobre los escritores espirituales clásicos del pasado como el padre Jean-Pierre de Caussade. †

¿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
Arquidiócesis de Indianapolis
1400 N. Meridian St.
P.O. Box 1410
Indianapolis, IN 46202-1410

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

La intención del Arzobispo Buechlein para vocaciones en septiembre

Maestros/Directores de Educación Religiosa: ¡que ellos puedan contar con la fuerza y dirección del Espíritu Santo cuando pasen la fe Católica a los jóvenes y les den ánimo a ellos a considerar las vocaciones al sacerdocio y la vida religiosa!

Events Calendar

September 24-25

Our Lady of Lourdes Parish, 5333 E. Washington St., Indianapolis. **"Fall Festival,"** Fri. 5-11 p.m., Sat. 1-11 p.m., games, food. Information: 317-356-7291.

SS. Francis and Clare Parish, 5901 Olive Branch Road, Greenwood. **"Fall Festival,"** Fri. 5 p.m.-midnight, Sat. noon-midnight, rides, games, music, food. Information: 317-859-4673.

September 25

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Angels of Grace—A Celebration of Women,"** third annual luncheon, awards ceremony and style show, 10:30 a.m.-2 p.m., \$30 per person or \$210 for table of eight. Information: 317-788-7581 or benedictinn@benedictinn.org.

Washington Park, 3130 E. 30th St., Indianapolis. **St. Vincent de Paul Society, "Friends of the Poor Walk,"** 1:30 p.m., on-site registration, virtual walkers welcome to make a pledge. Information:

317-923-6775 or www.svdpindy.org.

St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., Indianapolis. **Eighth annual "Taste of St. Rita,"** 6 p.m.-10 p.m., food, silent auction, \$30 per person. Information: 317-632-9349.

St. Vincent de Paul Parish, 1723 I St., Bedford. **"Oktoberfest, Polka Mass and Fall Festival,"** Mass, 5 p.m., German dinner, 6-7:30 p.m., games, 6 p.m. Information: 812-275-6539.

September 26

St. Christopher Church, 5301 W. 16th St., Indianapolis. **Youth ministry Mass, 5:30 p.m., musician Jimmy Ryser, speaker, following Mass.** Information: 317-241-6314.

Fayette County Fairgrounds, 2690 N. Park Road, Connersville. St. Gabriel Parish, **"Fall Festival,"** fried chicken dinner, country store, 11 a.m.-4 p.m. Information: 765-825-8578.

St. Mark Parish, 5377 Acorn Road, Tell City. **"Picnic and Shooting Match,"** 10 a.m.-6 p.m., shooting

match, quilts, games, homemade pies, chili. Information: 812-836-2481.

St. Michael Parish, 11400 Farmers Lane, N.E., Bradford. **Parish festival,** 10:30 a.m.-5 p.m., dinner, booths, games, quilts. Information: 812-364-6646.

Holy Family Parish, 950 E. Church Ave., Jasper, Ind. (Diocese of Evansville). **Church picnic,** chicken and roast beef dinners, 10:15 a.m.-4 p.m., mock turtle soup, quilts, games. Information: 812-634-9232.

MKVS, Divine Mercy and Glorious Cross Center, Rexville, located on 925 South, .8 mile east of 421 South and 12 miles south of Versailles. **Mass, noon, on third Sunday holy hour and pitch-in,** groups of 10 pray the Marian Way, 1 p.m., Father Elmer Burwinkel, celebrant. Information: 812-689-3551.

September 27-February 28, 2011

St. Vincent Hospital, 2001 W. 86th St., Indianapolis. **Stephen Ministry training for pastoral care volunteers,** 5:30-8 p.m.,

\$100 includes training, manuals and books, scholarships available. Information: 317-338-6335 or gsullivan@stvincent.org.

September 28-October 30

Saint Meinrad Archabbey, Library Gallery, St. Meinrad. **"Holy Ground,"** Joanne Weis, textile artist, wall hangings. Information: 800-682-0988 or www.saintmeinrad.edu.

October 1

Roncalli High School, 3300 Prague Road, Indianapolis. **Alumni Association, "Homecoming Pre-Game Tent Party—On the Circle for the Class of 1961,"** game, 7 p.m., post-game gathering, McQ's Pub and Eatery. Information: 317-787-8277, ext. 242.

October 1-2

St. Vincent de Paul Parish, 4218 E. Michigan Road, Shelbyville. **St. Ann Altar Society, rummage and bake sale,** homemade noodles, 7 a.m.-2 p.m. Information: 765-525-6911 or ebeyer@simon.com.

October 2

Sacred Heart of Jesus Parish, 1530 Union St., Indianapolis.

"Fall Festival," music, food, children's games, 1-11 p.m. Information: 317-638-5551.

St. Paul Parish, 9798 N. Dearborn Road, Guilford. **Youth for Christ Conference, "Jesus Our Hope,"** students grades 7-12, 10 a.m.-4 p.m., Mass, 4 p.m., \$10 per teenager. Information: 812-623-0121 or mschmidl@nalu.net.

October 3

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. **Respect Life Sunday Mass,** 1 p.m., Msgr. Joseph F. Schaedel, vicar general, celebrant, Central Indiana Life Chain along North Meridian Street following Mass, 2:30-3:30 p.m.

St. Joan of Arc Parish, 4217 N. Central Ave., Indianapolis. **"Health Fair,"** 11:30 a.m.-1:30 p.m., no charge. Information: 317-283-5508.

Church of the Immaculate Conception, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **St. Theodora Guérin feast day Mass,** 11 a.m. Information: 812-535-4531.

St. Lawrence Ladies Auxiliary #100 of the Knights of

St. John, 312 S. Wilder St., Greensburg. **"Fall Festival,"** turkey and roast beef dinners, 10:30 a.m.-2 p.m. adults \$8, children \$4. Information: 812-663-7893 or bmhead@verizon.net.

Holy Family Parish, 3027 Pearl St., Oldenburg. **"Fall Festival,"** 9 a.m.-8 p.m., chicken and roast beef dinners, booths, games. Information: 812-934-3013.

Saint Meinrad Archabbey and School of Theology, 200 Hill Drive, St. Meinrad. **Monte Cassino pilgrimage, "Mary, Queen of Peace,"** 2 p.m. Information: 812-357-6501.

October 5

Saint Meinrad Archabbey and School of Theology, gallery, 200 Hill Drive, St. Meinrad. John S. and Virginia Marten Lecture in Homiletics, **"Communicating in a World of Landlines and iPhones—Preaching Across the Generations,"** Dominican Father Andrew Carl Wisdom, presenter, 7 p.m. Information: 800-682-0988 or www.saintmeinrad.edu. †

Retreats and Programs

September 25

Oldenburg Franciscan Center, Oldenburg. **"Earth Walk—How to Notice God in Creation,"** Franciscan Sister Karla Barker,

9-11:30 a.m., \$20 per person. Information: 812-933-6437 or center@oldenburgosf.com.

October 1-3

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Living the Rule of St. Benedict,"** Benedictine Father Harry

Hagan, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

October 5

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Morning for Moms,"**

Benedictine Sister Kathleen Yeadon and Rev. Callie Smith, presenters, 8:30 a.m.-1 p.m., \$30 per person includes breakfast and lunch, babysitting provided. Information: 317-545-7681 or spasotti@archindy.org. †

Fatima Retreat House offers free program for unemployed people

"Seeking Hope, Seeking Employment—A Day for the Unemployed" will be offered without charge from 8:30 a.m. until 2:30 p.m. on Oct. 4 at Our Lady of Fatima Retreat House, 5353 E. 56th St., in Indianapolis.

"We are pleased to offer this unique workshop and day of reflection for those currently out of work and seeking employment," said Sandy Pasotti, the guest services manager at the archdiocesan retreat house. "The day will feature several new approaches for finding gainful employment as well as a discussion of how spirituality can be a

valuable partner to those searching for a job."

Father Jim Farrell, Fatima's director, said the program presenters, St. Barnabas parishioners John Vice and John Post of Indianapolis, have considerable experience in helping people find jobs as well as learn effective networking skills.

"At Fatima, we want to offer job seekers real support during this very difficult time they are experiencing," Father Farrell said. "We will offer real-world tools, action steps and options to advance their goal of finding work. The day will provide an opportunity to come together in a positive, Christian

environment with positive people, and explore together what might be as well as what can't be because of circumstance. With prayer as the thread that will hold the day together, we hope participants will leave here with a renewed sense that they are not alone, and that God is with them."

Father Farrell said the presenters will also review resumés by request and offer suggestions for improvement.

The free program includes a light breakfast and lunch.

(For more information or to make a reservation, call 317-545-7681, ext 18.) †

VIPs

Robert and Frances (Corsaro) Moss, members of St. Michael Parish in Greenfield, celebrated their 50th wedding anniversary on Sept. 5.



The couple was married on Sept. 5, 1960, at Our Lady of

Lourdes Church in Indianapolis. They are the parents of four children: Cathy Arnold, Carol O'Neil, Cheryl Tooley and Bobby Moss. They have seven grandchildren. †



Blue Ribbon school

Stephanie Corbett, from left, Nicole Clifford, Chase Santamaria, McKenna Sayre, Nick Armstrong and Katie Lauer, fifth-graders at Our Lady of the Greenwood School in Greenwood, join the rest of the student body in wearing blue clothing on Sept. 17 to celebrate their school being named a 2010 National Blue Ribbon School of Excellence by the U.S. Department of Education.

Knights help parish festival



Father Thomas Schliessmann, left, the pastor of St. Lawrence Parish in Indianapolis, poses with Bob Blagburn and Tom Underwood during the Indianapolis North Deanery faith community's annual "Fall Festival" on Sept. 17-19. Blagburn, Underwood and other members of the St. Joseph Council #5290 of the Knights of Columbus grilled rib-eye steak sandwiches and hamburgers for sale during the festival.

Fifth annual Catholic men's conference set for Oct. 16

By Sean Gallagher

The fifth annual Indiana Catholic Men's Conference on Oct. 16 at the Indiana Convention Center in Indianapolis will feature speakers who will challenge participants to achieve greatness and not settle for mediocrity.

One of the conference speakers will be Curtis Martin, the president of the Fellowship of Catholic University Students, an organization that sends Catholic young adult missionaries to college campuses across the country, including Indiana University-Purdue University Indianapolis.

In an upcoming interview for Catholic Radio Indy 89.1 FM's "Faith in Action" show, Martin said that while men "still desire greatness," we live in a culture "where we're told we're supposed to be mediocre. Just go with the flow. Buy a nice chair. Buy a nice television. Eat some peanuts and pretzels, and watch the game."

"We're not supposed to be spectators," Martin said. "We're supposed to be participants. There's nothing wrong with watching a little television and having a comfortable chair. But if you allow television and comfort to govern your life and to identify you, you're missing the point. You were not made for mediocrity. You were made for greatness."

Martin, a co-author of *Boys to Men: The Transforming*

'But if you allow television and comfort to govern your life and to identify you, you're missing the point. You were not made for mediocrity. You were made for greatness.'

—Curtis Martin

Power of Virtue, said men can achieve greatness by correcting the problems that plague society.

"Nobody else is going to fix it," he said. "It's going to be the men who believe in God, and believe that we're here for a reason, who will change the world. It's always been the case."

Joining Martin as speakers at the conference will be Father Larry Richards, a priest of the Diocese of Erie, Pa., who spoke at the men's conference in 2007.

Father Richards is the author of *Be a Man!: Becoming the Man God Created You to Be*, published in 2009 by Ignatius Press. In the book, the priest challenges men to become the heroes they long to be by living with courage, compassion and integrity.

Retired National Hockey League (NHL) referee Kerry Fraser will also speak at the men's conference.

During 20 years in the NHL, Fraser refereed more than 1,900 regular season games and more than 260 Stanley Cup playoff games. He also was an official at the 1998 Winter Olympics in Nagano, Japan.

A member of the board of Catholic Athletes for Christ, Fraser now is a frequent speaker on the faith.

The 2010 Indiana Catholic Men's Conference will begin at 8:30 a.m. and conclude at 4:30 p.m. In addition to the speakers, the conference will include Mass and the opportunity for the sacrament of reconciliation.



Curtis Martin



Fr. Larry Richards



Kerry Fraser

For those who register before Oct. 1, the cost of the conference is \$45 per person or \$40 per person for groups of 10 or more. The registration cost increases to \$50 on Oct. 6.

Student registration is \$25 per person. Seminarians and priests can attend the conference free of charge.

Lunch is guaranteed for all who register before the day of the event.

"If you're thinking about coming, bring a friend," said Martin of the conference. "If you're not thinking about coming, change your mind and then bring a friend. We'd really love to see you there."

(To listen to the complete interview with Curtis Martin, log on to www.catholicradioindy.org. For more information about the 2010 Indiana Catholic Men's Conference or to register, log on to www.indianacatholicmen.com or call 317-924-3982 or 317-888-0873.) †

Chicago priest to host weekly national program on commercial TV network



Fr. Robert Barron

CHICAGO (CNS)—A Chicago diocesan priest who teaches systematic theology and is a well-known homilist with a popular evangelization website and radio program is now launching a weekly national program on a commercial TV network.

Beginning on Oct. 3, "Word On Fire With Father Barron" will appear on WGN America Sundays at 8:30 a.m. Central time.

The Chicago-based network, which offers its national programming across North America, is carried on various cable outlets.

An announcement on Father Barron's website, www.wordonfire.org, said his show will be "a groundbreaking broadcast" because he "will become the first priest since Archbishop Fulton Sheen in the 1950s to have a regular, national program on a commercial television network."

The archbishop's show was called "Life Is Worth Living."

Father Barron, a professor at the University of St. Mary of the Lake/Mundelein Seminary since 1992, has a global media

ministry called "Word On Fire," which aims "to educate and engage the culture."

The priest said he has the same mission for his TV show, which is being funded by private donations, according to the announcement.

"Now is the time to reach out to Catholics and others who are searching for meaning in their lives or who have left the Church because they are disillusioned," he said in a statement. "In each episode, our mission will be to encourage believers and bring the transformative power of the Gospel to the culture." †



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BRITAIN

continued from page 1

positive,” Jesuit Father Federico Lombardi, the Vatican spokesman, told reporters.

Not surprisingly, the image of the 83-year-old pontiff seemed to soften during his stay. Many people, Catholics and non-Catholics, often react to sound bites and headlines in forming opinions about Pope Benedict. When he comes to visit, they get a firsthand look and a double dose of content, which usually works in the pope’s favor.

What also impressed the British was the pope’s patient and gentle manner, which contrasted with the frequently strident tone of his critics. The pope has “a shyness that attracts,” a commentator said.

“A guest who took the time to charm his guests” read one newspaper headline after the pope lingered with school-children in a London suburb, listening to their testimonials and posing for pictures. His smile seemed genuine, and why not? He was looking out at a sea of banners and posters that offered friendship in language like, “We [heart] U Papa.”

Pope Benedict came to Britain as a teacher, and his lesson plan was clear from the beginning.

In a meeting on Sept. 16 with Queen Elizabeth II and about 400 civic and cultural leaders in Edinburgh, Scotland, he warned against “aggressive” forms of secularism that risk undermining traditional religious values.

His words came across as reasonable and respectful largely because he drew examples of Christian cultural contributions from British history—the selfless service of Florence Nightingale, for example, or the missionary David Livingstone’s efforts to stop the slave trade. And when describing “atheist extremism,” he said the most sobering example was the Nazi regime, striking a chord with Britons as they commemorated the 70th anniversary of massive Nazi air strikes against the country.

In Glasgow, he donned a Tartan scarf and listened to bagpipe bands, then told Catholics that it was not enough to live



Pope Benedict XVI gives Communion to a young man during Mass on Sept. 18 at Westminster Cathedral in central London.

their faith privately. They should defend the Church’s teachings in the public square, he said.

“There are some who now seek to exclude religious belief from public discourse, to privatize it or even to paint it as a threat to equality and liberty. Yet religion is, in fact, a guarantee of authentic liberty and respect,” he said at a Mass attended by more than 80,000 people.

The pope’s words were clearly aimed at critics such as Richard Dawkins, the popular British author who has championed atheism and who considers religion a destructive force in society. But the pope’s most eloquent answer to high-profile atheists came in his meeting on Sept. 17 in London with some 4,000 young Catholic students, when he described belief in God as a “friendship” that can fill one’s life with love of virtue.

“We need to have the courage to place our deepest hopes in God alone, not in money, in a career, in worldly success or in our relationships with others, but in God. Only he can satisfy the deepest needs of our hearts,” the pope said.

The keynote address of the papal visit came in Westminster Hall later that day, where the pope laid out his vision of how religious belief can help shape the moral and ethical life of a society. He warned against an effort to marginalize religion, and he pointed to an example that resonated with many—the campaign by some groups to ban public celebration of Christmas.

In his meetings with Anglicans, the pope deliberately steered clear of ecumenical differences and instead underlined the common task of fighting for the voice of religion in public affairs. In ecumenical terms, he made his biggest impact simply by his historic presence in two places never before visited by a pope—Lambeth Palace, where he met with Anglican Archbishop Rowan Williams of Canterbury, and Westminster Abbey, where he participated in an Anglican prayer service that a Vatican aide later described as liturgically “wonderful.”

The beatification of Cardinal John Henry Newman in Birmingham on Sept. 19 was the central religious event of the visit. The pope held up Blessed Newman as an inspiration in two significant ways—in the wider culture, for his vision of religion’s “vital” role in society, and in the Church, for his vision of Catholic laity who know their faith well and can defend it articulately.

The pope’s proposals about God, religion and the social order were much-debated in the media, and not everyone agreed with him. But as British Prime Minister David Cameron said in a departure ceremony, the pope’s words had challenged the whole country to “sit up and think.”

Finally, the British trip underscored that the priestly sex abuse crisis will never



Above, Pope Benedict XVI waves while posing with Catholic youths outside Westminster Cathedral in central London on Sept. 18. During Mass at the cathedral, the pope expressed his “deep sorrow” to the victims of clerical sexual abuse, saying these crimes have caused immense suffering and feelings of “shame and humiliation” throughout the Church.

Left, Anglican Archbishop Rowan Williams of Canterbury embraces Pope Benedict XVI after an evening prayer liturgy at Westminster Abbey in London on Sept. 17.

go away when Pope Benedict is on the public stage. The pope has embraced that fact, as illustrated by his decision to address the issue on his plane, at his only public Mass in London and in a private meeting with sex abuse victims.

He used dramatic language, expressing his “deep sorrow and shame,” and acknowledging the failings of priests and the failure of Church officials to respond to abuse allegations with enough speed and vigilance. That was not enough for

some sex abuse victims’ advocacy groups and other critics, who called for greater Church accountability during a large protest demonstration in downtown London.

The image of thousands of protesters marching through the streets is not one Vatican officials will put on the highlight reels of this trip, but it illustrated the price to be paid in a pluralistic society if the Church wants to be part of the public discourse. †

Cardinal John Henry Newman’s ‘Prayer for a Happy Death’

(Editor’s note: In his column in the Sept. 3 issue of The Criterion, Archbishop Daniel M. Buechlein mentioned that he has prayed Cardinal John Henry Newman’s “Prayer for a Happy Death” since turning 50. Several readers asked if the archbishop could share it.)

“O my Lord and Saviour, support me in my last hour by the strong arms of Thy sacraments, and the fragrance of Thy

consolations.

Let Thy absolving words be said over me, and the holy oil sign and seal me; and let Thine own body be my food, and Thy blood my sprinkling; and let Thy mother Mary come to me, and my angel whisper peace to me, and Thy glorious saints and my own dear patrons smile on me, that in and through them all I may die as I desire to live, in Thy Church, in Thy faith, and in Thy love. Amen.” †

MAURER

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Columbus, and a man who brings not only great fraternal experience, but also the invaluable experience and perspective of a successful small businessman. That experience will add in important ways to the extensive experience of our Supreme Council.”

The Supreme Council’s gain is a loss for the Richmond Catholic Community since Tonya has been its secretary for 14 years.

“We’re willing to make that sacrifice for the greater good because of their commitment to the Knights,” Father Riebe said.

Maurer instilled that commitment in his three sons, all of whom are Knights.

His son, Steve, 39, followed in Maurer’s footsteps and served as the grand Knight in Richmond.

“It’s a pretty good thing to just know that you have that connection,” said Steve. “It’s a pretty awesome feeling knowing that you have yourself and three other relatives before you that [have] run the council, [and] been active members trying to keep the council going.”

Now Maurer will be working hard to help councils around the world. And he is committed to doing that, in part, because he knows how important the Knights of Columbus has been in helping him to be a good husband, father and Catholic presence in the broader community.

“[Being a Knight] has brought me closer to my faith,”

Maurer said. “All that we do and stand for as Knights of Columbus members makes you realize that we have a religion that needs to be stood up for and appreciated.”

Now, as one of the Knights’ top officers, he is in a position to help the organization’s 1.6 million members around the world do the same.

“I’m so honored to even know him and to be associated with him,” said Fred Campbell, a longtime friend and fellow Knight. “I know he’ll be a valuable member to the Supreme Council up there, making all of the decisions that affect so many of us brother Knights and our lives and what we do to make a better world.”

Tonya believes her husband’s 44 years as a Knight have prepared him well to help make these decisions.

“When he was younger, he was just so shy,” said Tonya, Maurer’s wife of 42 years. “It was hard for him to get up and talk in front of groups. I think that, over the years as he’s progressed through the [organization], he’s become more confident and his commitment has allowed him to be more verbal about that in front of groups.”

Holding higher positions of leadership in the Knights of Columbus over the years helped Maurer gain that confidence.

He led the Knights of Columbus in Indiana as its state deputy from 1996-98. And for the past decade, he has been a member of the organization’s supreme board of directors, a position that led him to meet two popes and a president of the United States.

Given Maurer’s rise in leadership as a Knight, perhaps it shouldn’t have been a surprise to him that he was asked to serve as the organization’s supreme treasurer.

But to Maurer, who has worked his entire adult life at his family-owned hardware store in Richmond, the offer was not only a surprise, but came with a speed that was even more shocking to him.

In late July, Anderson talked with Maurer about the possibility of him serving as an officer in New Haven in a couple years.

Maurer talked about it with Tonya and told the Knights’ leaders that they would be open to the move. Then things began progressing quickly.

After some officers in New Haven announced their retirements in mid-August, the supreme board of directors elected Maurer as its supreme treasurer effective on Sept. 1. He expects to serve in the position for five or six years then he and Tonya will move back to Richmond.

“It was a total shock when I was asked if I’d be interested in that position,” Maurer said. “I’m just really humbled that they would ask me to make a step of that nature. Everything is just happening so fast. It’s a whirlwind, and our heads are spinning a little bit.”

Speaking from his family’s hardware store on Sept. 2 just days before he and Tonya moved to New Haven, Maurer still had a hard time believing how far he has come since joining the Knights as an 18-year-old in 1966.

“Who would have ever thought that a young man from Richmond, Indiana, would have met two popes, shook hands with a president and even make it to the national board, which has only 24 members?” Maurer asked. “And then to move one step above that into an officer’s position is just unreal.” †

Providence sisters celebrate 60-year jubilees

(Editor's note: Eighteen Sisters of Providence celebrated their 60th jubilees at Saint Mary-of-the-Woods. Eleven of the sisters are featured in this week's issue of The Criterion. The remaining sisters' biographical information will be published next week.)

Eighteen Sisters of Providence recently celebrated their 60th jubilees at Saint Mary-of-the-Woods.

They include Sisters Barbara Ann Bluntzer, Marian Brady, Suzanne Buthod, Jean Ann Daniel, Rosemary Eyler, Loretta Maureen Gansemer, Marilyn Rose Ginder, Jeanne Knoerle, Marie Denis Lucey, Catherine Mayer and Regina Marie McIntyre.

A native of Corpus Christi, Texas, Sister Barbara Ann Bluntzer ministers as a volunteer at St. Pius X Parish in Corpus Christi.

Sister Barbara Ann, formerly known as Sister Mary Martha, entered the congregation on June 7, 1949, from St. John Nepomucene Parish in Robstown, Texas, and professed her perpetual vows on Jan. 23, 1957.



Sr. Barbara Ann Bluntzer, S.P.

She earned a bachelor's degree in education at Saint Mary-of-the-Woods College and master's degree in elementary education at Indiana University in Bloomington.

In the archdiocese, Sister Barbara Ann taught at St. Joan of Arc School in Indianapolis from 1952-54 and the former Sacred Heart School in

Terre Haute from 1954-56.

She also ministered at Catholic schools in Oklahoma, Illinois, Missouri and Kentucky.

A native of Washington, D.C., Sister Marian Brady ministers as an adjunct assistant professor and director of the core program in philosophy at The Catholic University of America in Washington.



Sr. Marian Brady, S.P.

Sister Marian entered the congregation on Feb. 11, 1949, from St. Ann Parish in Washington, and professed her perpetual vows on Aug. 15, 1956.

She earned a bachelor's degree in English at Trinity University in Washington, and master's degree and doctorate in philosophy at The Catholic University of America.

In the archdiocese, Sister Marian taught at the former Ladywood Academy in Indianapolis from 1951-55, Our Lady of Providence High School in Clarksville from 1955-56, and the former Schulte High School in Terre Haute from 1956-57.

At Saint Mary-of-the-Woods College, she served as an assistant professor and associate professor of philosophy from 1962-66 and as dean of students from 1966-67.

She has served in numerous ministries in Washington.

A native of Fort Worth, Texas, Sister Suzanne Buthod ministers as a volunteer for several ministries in West Terre Haute and St. Mary-of-the-Woods.

Sister Suzanne, formerly known as Sister Mary Judith, entered the congregation on Feb. 2, 1949, from St. Benedict Parish in Evansville, Ind., and professed her perpetual vows on Aug. 15, 1956.



Sr. Suzanne Buthod, S.P.

She earned a bachelor's degree in English at Saint Mary-of-the-Woods College and master's degree in religion at Manhattanville College in Purchase, N.Y.

In the archdiocese, Sister Suzanne taught at St. Michael School in Greenfield from 1956-62, the former

St. Catherine School in Indianapolis from 1962-68, and the former Schulte High School in Terre Haute from 1969-74.

From 1969-72, she served the congregation as director of novices at the motherhouse.

Sister Suzanne ministered as a pastoral associate at Our Lady of the Most Holy Rosary Parish in Indianapolis and St. Patrick Parish in Indianapolis from 1985-88, and as a volunteer for several ministries in Indianapolis from 2000-04.

She also taught at Reitz Memorial High School in Evansville from 1974-75 then served the Evansville Diocese as an auditor and advocate for the diocesan Tribunal from 1978-84 as well as a special religious educator from 1978-80 and assistant director of special religious education from 1980-81.

She also ministered at Catholic schools in Illinois and Alabama.

A native of New Albany, Sister Jean Ann Daniel ministers as an extraordinary minister of holy Communion for hospital patients, residents of nursing homes and homebound senior citizens in the New Albany area.

Sister Jean Ann entered the congregation from the former Holy Trinity Parish in New Albany on Jan. 6, 1949, and professed her perpetual vows on Aug. 15, 1956.



Sr. Jean Ann Daniel, S.P.

She earned a bachelor's degree in education at Saint Mary-of-the-Woods College and master's degree in education at Indiana State University in Terre Haute.

In the archdiocese, Sister Jean Ann taught at the former St. Joseph School in Terre Haute from 1956-57 and Holy Family School in New Albany from 1969-93.

She also ministered at Catholic schools in the Diocese of Evansville and in Illinois.

A native of Crawfordsville, Ind., Sister Rosemary Eyler ministers with senior citizens at St. Bernard Parish in Crawfordsville.

Sister Rosemary, formerly known as Sister Mary Luke, entered the congregation on Feb. 2, 1949, from St. Bernard Parish in Crawfordsville, and professed her perpetual vows on Aug. 15, 1956.



Sr. Rosemary Eyler, S.P.

She earned a bachelor's degree in education at Saint Mary-of-the-Woods College, and master's degrees in education and education administration supervision at Indiana State University.

In the archdiocese, Sister Rosemary taught at St. Michael School in Greenfield from 1959-66, served as a teacher and principal at the former

St. Bridget School in Indianapolis from 1966-70, and ministered as a principal at St. Matthew School in Indianapolis from 1979-93.

She also ministered at Catholic schools in Illinois, Massachusetts and New Hampshire.

A native of Missouri Valley, Iowa, Sister Loretta Maureen Gansemer ministers as the director of the Senior Center at Guérin Woods in Georgetown.

Sister Loretta Maureen entered the congregation on Jan. 21, 1949, from St. Joseph Parish in Hawthorne, Calif., and professed her perpetual vows on Aug. 15, 1958.



Sr. Loretta Maureen Gansemer, S.P.

She earned a bachelor's degree in education at Saint Mary-of-the-Woods College and master's degree in theology at Dominican University in San Rafael, Calif.

In the archdiocese, Sister Loretta Maureen taught at St. Patrick School in Terre Haute from 1957-58, and the former St. Catherine School in

Indianapolis from 1958-60. Sister Loretta Maureen also ministered on the infirmary staff at the motherhouse from 1974-75.

She also ministered at Catholic schools in Texas, Illinois and California.

A native of Montgomery, Ind., Sister Marilyn Rose Ginder ministers in prayer at Saint Mary-of-the-Woods.

Sister Marilyn Rose entered the congregation on Feb. 2, 1949, from St. Roch Parish in Indianapolis, and professed her perpetual vows on Aug. 15, 1956.



Sr. Marilyn Rose Ginder, S.P.

She earned a bachelor's degree in Latin and master's degree in pastoral theology at Saint Mary-of-the-Woods College as well as a master's degree in education administration and doctorate in counseling psychology at the University of Notre Dame in Notre Dame, Ind.

In the archdiocese, Sister Marilyn Rose taught at Nativity School in Indianapolis from 1956-58 and the former Ladywood Academy in

Indianapolis from 1962-65.

She completed a post-doctoral internship at the Midtown Comprehensive Mental Health Center in Indianapolis from 1972-73 then served as the director and an assistant professor of clinical psychology at the Midtown Comprehensive Mental Health Center from 1973-82.

Sister Marilyn Rose also ministered in private practice and as the provincial administrator for the congregation's St. Gabriel Province from 1982-86, as an assistant professor of clinical psychology and in private practice from 1986-2002, and as a spiritual director from 2003-04.

At Saint Mary-of-the-Woods, she served as a ministry of care volunteer from 2004-06.

She also ministered in Illinois.

A native of Lakewood, Ohio, Sister Jeanne Knoerle

ministers as a volunteer at Saint Mary-of-the-Woods College and the congregation's White Violet Center for Eco-Justice at the motherhouse.



Sr. Jeanne Knoerle, S.P.

Sister Jeanne, formerly known as Sister Mary Gregory, entered the congregation on July 22, 1949, from St. Angela Parish in Fairview Village, Ohio, and professed her perpetual vows on Jan. 23, 1957.

She earned a bachelor's degree in drama at Saint Mary-of-the-Woods College as well as master's degrees in journalism and business followed by a doctorate in composition and literary Chinese at Indiana University.

At Saint Mary-of-the-Woods College, Sister Jeanne served as a faculty member from 1954-56 and 1957-63, assistant president from 1967-68, president from 1968-83, chancellor from 1984-98, director of endowment funding from 1984-85, and president of the Woods Association from 1985-88.

Also at Saint Mary-of-the-Woods, she ministered as the acting executive director and executive director of residential life and services from 2003-08.

In Indianapolis, Sister Jeanne served as the program director for the religion division of Lilly Endowment from 1988-98, and consultant to the religion division of Lilly Endowment from 1998-2003.

She also ministered in Illinois, Washington, D.C., and Taiwan.

A native of Brighton, Mass., Sister Marie Denis Lucey ministers as a volunteer at the Woods Day Care/Preschool at Saint Mary-of-the-Woods.

Sister Marie Denis entered the congregation on July 22, 1949, from Most Blessed Sacrament Parish in Greenwood, Mass., and professed her perpetual vows on Aug. 15, 1957.



Sr. Marie Denis Lucey, S.P.

She earned a bachelor's degree in education at Saint Mary-of-the-Woods College.

In the archdiocese, Sister Marie Denis taught at the former St. Ann School in Indianapolis in 1952 and 1958, St. Philip Neri School in Indianapolis from 1955-57, and St. Joan of Arc School in Indianapolis from 1958-61.

She also ministered at Catholic schools in Illinois, Massachusetts, Washington, D.C., and Maryland.

A native of Evanston, Ill., Sister Catherine Mayer ministers as an assistant in the transportation of fice at Saint Mary-of-the-Woods.

Sister Catherine, formerly known as Sister Catherine



Sr. Catherine Mayer, S.P.

Alma, entered the congregation on Jan. 16, 1949, from St. Athanasius Parish in Evanston, and professed her perpetual vows on Aug. 15, 1956.

In the archdiocese, Sister Catherine taught at the former St. Joseph School in Terre Haute from 1956-57, and served as a receptionist at the Woods Day Care/Preschool at Saint Mary-of-the-Woods from 2005-08.

She also ministered at Catholic schools in Illinois and Massachusetts.

A native of Eaton, Ohio, Sister Regina Marie McIntyre ministers as an organist at Saint Mary-of-the-Woods and Saint Meinrad Archabbey in St. Meinrad.

Sister Regina Marie entered the congregation on Jan. 6, 1949, from St. Mary Parish in Richmond, and professed her perpetual vows on Aug. 15, 1956.



Sr. Regina Marie McIntyre, S.P.

She earned a bachelor's degree in music at Saint Mary-of-the-Woods College and master's degree in music at Indiana University.

In the archdiocese, Sister Regina Marie taught at the former St. Margaret Mary School in Terre Haute in 1951, St. Philip Neri School in Indianapolis from 1955-56, and

St. Charles Borromeo School in Bloomington from 1956-83. She also served as a liturgist at St. Charles Borromeo Parish from 1979-83.

At Saint Mary-of-the-Woods, she ministered as the director of liturgy, organist, schola director and pianist for the congregation's Sacred Heart Province from 1985-91, director of liturgy from 1992-96, coordinator of liturgy from 1996-2001, and organist, schola director and pianist from 1992-2001.

She also ministered in Maryland, Illinois, Oklahoma and Washington, D.C. †

VATICAN

continued from page 1

pre-empt these problems by “creating a nice atmosphere” to discuss what real beauty is and how best to emulate it.

Lev, a professor of art history at the Rome campuses of Duquesne University and the University of St. Thomas, told CNS that women’s unique quality of feminine genius “has been depicted in Christian art for 2,000 years.”

In early Christian art, she said, women were often adorned with heavy cloaks or clothed like a queen “because we want to see them in a spiritual sense, not a physical sense,” and send the message, “Love me for my soul, not my body.”

With the Renaissance, Lev said, women in art are no longer shapeless forms—they become soft and beautiful “like 1940s movie stars, reclining and languid, exuding an atmosphere of delight and delectation.”

She said the change reflected “the natural recognition of the humanity of Christ,” which meant paying greater attention to the nurturing body of Mary, who bore the son of God.

“Then along comes Michelangelo’s startling and unconventional depiction of women in the Sistine Chapel,” she said.

In a style that lasted well until the 17th-century, Michelangelo turned women into heroes who command space and presence. They stand next to men and show they have an equally critical role to play in salvation, said Lev.

No longer are women just reclining, passive figures who are just a showcase for jewelry and clothes, much like models in many fashion magazines today, she said. The women in Michelangelo’s world come in all shapes and sizes, young and old, she said.

“They’re all strong—strong in faith, strong in who they are and their vocation. That’s what beautiful is in Michelangelo’s world,” Lev said.

The pilgrimage’s tentative itinerary includes a general audience with the pope at the Vatican, and a private visit to the Vatican Museums with guided tours of many of its artistic treasures. Guests will get an after-hours peek of the Sistine Chapel and Raphael Rooms before dining in the

museums’ ancient statue gallery.

One day will be spent in Siena focusing on the life of St. Catherine of Siena, a 14th-century saint who is probably best known for persuading Pope Gregory XI to come back to Rome from exile in France. In her numerous letters to popes, cardinals, monks and priests, she was also very vocal in urging priests to reform and faithfully live their vocation at a time when Church corruption was prevalent.

Mass will be celebrated most days, including at the site of St. Maria Goretti’s martyrdom in Nettuno. The 11-year-old Italian girl was repeatedly stabbed by a young neighbor after she refused his sexual advances. She died in a hospital the next day, on July 6, 1902, after forgiving her attacker.

Father Haydu said he wanted to highlight the life of St. Maria Goretti because “we thought she was a good example for young women. She represents the heart of beauty as being found in one’s own personal integrity.”

She courageously protected her virtues and shows that real love is not about desire for external attractiveness, but entails respecting the other’s inner being and dignity, he said.

Today, if a young woman wants to protect her integrity, he said, “a certain heroic virtue is involved.”

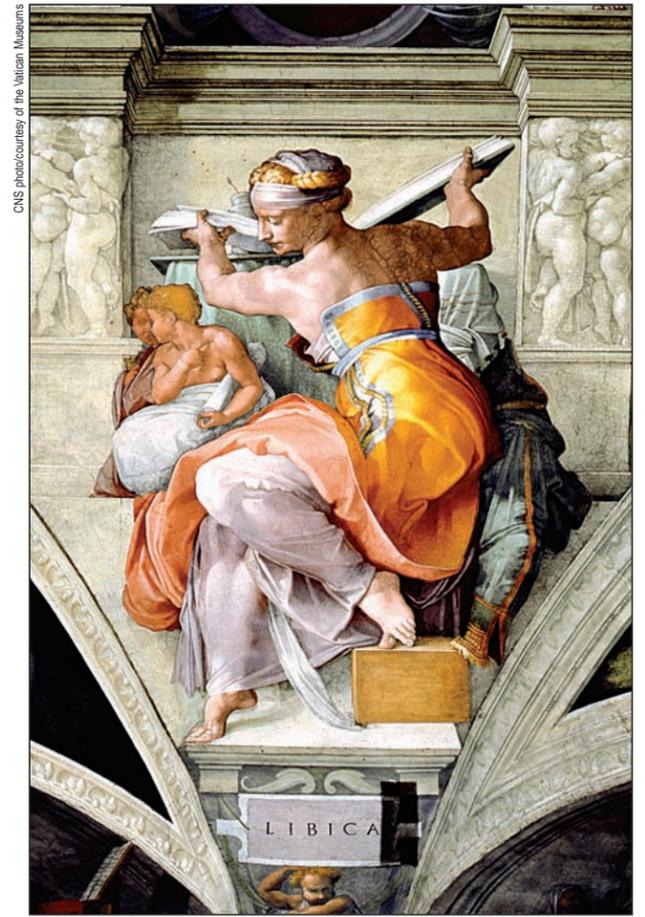
The U.S. priest said fathers and sons are also welcome to join the journey. The men will receive a special itinerary looking at Greek and Roman heroes, and discuss fundamental human virtues like “what it takes to be a man of virtue and a real leader,” he said.

Lev, who is a mother of two teenage girls, said she hopes young women attending the pilgrimage learn to not be driven by powerful commercial and fashion industries, “who do not want the well-being” of young people. She said she hopes to instill in young women a strong self-image and sense of who they really are.

She would also like families to see “how much the Church loves and respects women.”

Most people only look at “the red flag of ordination” in which the priesthood is limited to men and, from that, erroneously conclude that the Church is somehow incapable of appreciating women, she said.

She said sacred art shows that the Church has long recognized the “really extraordinary beauty,” ability and



Michelangelo’s “Libyan Sibyl,” a pagan prophetess, is one of the figures on the ceiling of the Sistine Chapel.

heroism of women.

(More information on the pilgrimage to Rome and how to reserve a place is posted online at www.teresatomeo.com/documents/Patrons%20of%20the%20Arts%20Brochure.pdf.) †

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Bishops urge HHS not to mandate contraception, sterilization coverage

WASHINGTON (CNS)—Two officials of the U.S. bishops’ Office of General Counsel have told the U.S. Department of Health and Human Services that it should not mandate that group and individual health plans include coverage of contraception or sterilization as part of what the federal agency considers preventive care for women.

“These drugs, devices and procedures prevent not a disease condition, but the healthy condition known as fertility,” said Anthony Picarello and Michael Moses, who are general counsel and associate general counsel, respectively, at the U.S. Conference of Catholic Bishops.

They said contraception and sterilization “pose significant risks of their own to women’s life and health, and a federal program to mandate their inclusion would pose an unprecedented threat to rights of conscience.”

Picarello and Moses made the comments in a Sept. 17 letter that was hand-delivered to the HHS Office of Consumer Information and Insurance Oversight.

Their letter was sent as HHS continued its deliberations on a final list of required preventive services under the Patient Protection and Affordable Care Act, the health care reform bill signed into law by President Barack Obama in March. †

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Discernment involves discovering God's will for our lives

By Edward P. Hahnenberg

The best homily that I ever heard was at a baccalaureate Mass at my old high school. All the seniors wore their caps and gowns. They processed in at the start of Mass. They filled the pews in front. Several of them served as lectors, gift bearers and extraordinary ministers of holy Communion.

When it was time for the homily, the priest came down from the sanctuary and stood before the seniors. They sat there, proud as peacocks, with all of their families and friends smiling behind them.

He began, "What a beautiful day! What a happy day! There is so much to celebrate today."

He continued, "But as your pastor, I feel that it is my responsibility to remind you graduates—on this day—of an important truth.

"Your parents never wanted you."

We all sat up.

"Your parents never wanted you.

"Now, don't get me wrong," he went on, having gotten our attention. "I imagine your parents wanted a baby. I am sure they wanted a healthy baby. Maybe they wanted a boy or they wanted a girl.

"But your parents never wanted ... you."

After a pause, he said, "Only God wanted ... you."

He said it again and again, pointing to each graduate in the front row, "Only God wanted ... you."

I feel like I have spent almost 20 years now trying to take those words seriously.

What does it mean to believe that God wanted ... me?

Not me without all my faults and imperfections. Not me without all my insecurities and inner doubts.

God wanted me—just as I am.

For starters, believing that God wanted me means that I ought to spend some time getting to know the "me" that God wanted.

Discernment is the process of finding God's will in our lives. It is the process of listening for and responding to God's call. It is the process of discovering one's vocation.

We get ourselves into trouble, however, when we imagine that God's will is "out there" and apart from us.

We run into problems when we see our vocation as some kind of riddle that we have to decipher or some secret message that we have to decode. Such an approach transforms God's plan into a set of arbitrary instructions—directions for life that we cannot seem to find.

Under such a view, discernment becomes scary. We don't know what God wants. And so we search frantically for some sign telling us what to do. Or we just give up.

Discernment is difficult, but it is not difficult because it is a puzzle that we can't figure out. It is difficult because it involves the coming together of two great mysteries—God and me.

This realization helps us to see that whenever we learn something true about God, we learn something true about ourselves. And whenever we learn something true about



Transitional deacons about to be ordained to the priesthood lie prostrate in prayer on the floor of St. Peter's Basilica in Rome. Discernment—discovering God's will for one's life—involves learning what gives true joy to your life, and how you can use your gifts and talents for the good of others.

ourselves, we learn something true about God.

The theologian Father Michael Himes boils down the difficult work of vocational discernment to three simple questions.

First, what gives me joy?

Joy is not the same thing as happiness.

Happiness comes and goes. It depends on many factors external to us and beyond our control.

Joy speaks to a deeper reality, an abiding sense of consolation and peace. It is not what "feels good," as our culture often defines that today. It is what "feels right" when I stand openly and honestly before God.

Second, what am I good at?

Vocational discernment involves coming to know not only the God who made me, but also the "me" whom God has made. What are my interests and abilities? What are my strengths and limitations?

Here, other people can help. We rely on friends to hold us accountable. They help us to grow. Often, they see those gifts in us that we don't see ourselves, challenging us to put them to use.

Finally, what is the need?

How might my particular talents help the people around

me and serve society at large?

Theologian and author Frederick Buechner called vocation the place where our "deep gladness and the world's deep hunger meet."

Made in the image and likeness of a loving God, we were created to love. And each of us was created to love in our own way.

There is no question that the world needs us. Suffering is great. Sin is real. We are always tempted to turn away from our neighbors in need. But doing so is to deny what we were born to do—love.

The great spiritual writer Thomas Merton once wrote, "For me to be a saint means to be myself."

To be a saint is not to imitate someone else's ideal. Rather, it is to throw off what Merton called the "false self" of sin and strive to love others in a way that no one else can.

To do so is to embrace one's true self, that beautiful "me" that God always wanted.

(Edward P. Hahnenberg is an associate professor of theology at Xavier University in Cincinnati. These reflections are developed in his new book, Awakening Vocation: A Theology of Christian Call, published by Liturgical Press in 2010.) †

Consecrated religious are called to love all, be free for others



Franciscan Sister of the Poor Mary Maloney chats with a guest on April 16 in the cafeteria of the Christian Help in Park Slope building in the Park Slope section of Brooklyn, N.Y. Consecrated religious are called to love and serve all.

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

Discerning one's vocation differs from choosing a career that generates income allowing us to care for responsibilities and future planning. A vocation stems from one's desire to derive meaning and purpose in life, and to share these goals with others.

The call to the sacrament of matrimony, for example, is a choice for lifelong togetherness with a spouse. One's full affectivity is exclusively focused on one person. It is particular and prior to all other human loves.

This commitment shares the totality of one's life with one husband or wife. Atypical are times of separation due to professional demands. Together, they live out the universal vocation to holiness, and sexual intimacy is part of the sacramental experience. Husband and wife build up the domestic Church.

In contrast to the sacrament of matrimony, the vocation to consecrated life chooses "the world for a wedding ring," the title of a poem by Jesuit Father Daniel Berrigan. This commitment is not particularly or exclusively focused on

one person. The vow of celibacy publicly professes that the heart, the seat of affectivity, is committed to all.

It is true that consecrated religious live within various concentric circles of relations, the first of which is their religious institute.

But they stand before God without having had the intimate experience of a spouse. Some religious institutes favor greater separation from the world but, in all cases, the affectivity of a celibate person extends beyond one person and embraces all.

Consecrated religious are totally free for others—for a world that awaits their unencumbered attention.

The process of discernment begins and ends in prayer. The process remains incomplete without asking for the Spirit's wisdom.

Discernment engages the whole person—body and mind, heart, memory, imagination, gifts and limitations. It is based on a felt experience of what that person senses in prayer and is moved in prayer.

One way to discern a religious calling is to walk metaphorically in the shoes of a

religious man or woman for a few weeks. What do I notice? Is this a good fit? Despite my admiration for married life, would I grow in affective universal love as a celibate person? Would I be happy as a consecrated religious? Could I live with a vow of poverty, whose essence is to be free of worldly possessions and the yearning for them? Could I live with a vow of obedience? Am I an emotionally independent person?

For the consecrated life, the concentric circles of companionship help to lighten difficulties that are bound to come.

No vocation can promise utopia. But the cares related to all vocational choices bring the necessary graces to cope with them.

No vocation will be happy without prayer, for prayer is the inner energy that gives meaning to all else.

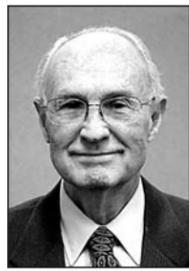
(St. Joseph Sister Joan Roccasalvo earned doctorates in musicology and liturgical studies. Her apostolate is education.) †

From the Editor Emeritus/John F. Fink

The wisdom of the saints: St. Jerome

"Ignorance of Scripture is ignorance of Christ."

If there is just one statement for which St. Jerome is known, that is probably it.



The Church celebrates St. Jerome's feast next Thursday, Sept. 30. He is one of the 33 doctors of the Church, and is most recognized as the one who translated the Bible into Latin, the language of the people in his day. He began to do that while he was secretary to Pope Damasus. He also wrote commentaries about the biblical books.

After Pope Damasus' death, Jerome moved to Bethlehem, where he lived next to the cave where Jesus was born. He died in the year 340.

Jerome was a friend of another great doctor of the Church, St. Augustine. They corresponded through letters between Bethlehem and Hippo in northern Africa.

Augustine wrote about Jerome,

"What Jerome is ignorant of, no mortal has ever known."

The quotation at the beginning of this column was in Jerome's commentary on his translation of the Book of Isaiah. Here is the full quotation: "If, as Paul says, Christ is the power of God and the wisdom of God, and if the man who does not know Scripture does not know the power and wisdom of God, then ignorance of Scripture is ignorance of Christ."

The Catholic Church has always esteemed Isaiah as the premier prophetic book of the Old Testament and, after the Psalms, the most valuable Old Testament book for the New Testament. St. Jerome explains why. He says that we should look at Isaiah not only as a prophet, but as an evangelist and an Apostle as well.

Isaiah was an evangelist, Jerome says, because he preached Good News, as did the other evangelists. And an Apostle? The word "apostle" means one who is sent, and in the Book of Isaiah God says to him, "Whom shall I send, who will go to my people?" And he answers, "Here I am; send me" (Is 6:8).

The Book of Isaiah, Jerome says, contains all the mysteries of the Lord. Indeed, the Church uses readings from the book when it celebrates the various feasts of Christ.

Here are some of the prophecies that Jerome says are in the Book of Isaiah: "It prophesies that Emmanuel is to be born of a virgin and accomplish marvelous works and signs. It predicts his death, burial and resurrection from the dead as the Savior of all men." He goes on to say that, "Whatever is proper to holy Scripture, whatever can be expressed in human language and understood by the human mind, is contained in the Book of Isaiah."

The Church assigns St. Jerome's commentary on the Book of Isaiah to the Office of Readings for his feast day. It includes three other commentaries during other parts of the year: on Ecclesiastes on Wednesday of the seventh week in Ordinary Time when the first readings are from Ecclesiastes; on Psalm 41 on Thursday of the 13th week of Ordinary Time; and on the prophet Joel on Friday of the 21st week of Ordinary Time. †

Faith and Family/Sean Gallagher

Parents carry a heavy cross when their children suffer

The beginning of October is just a week away. With the crisp autumn air and the changing of the leaves, it can be a beautiful month around Indiana.



But it can also bring with it a sense of loss. The bright, warm days of spring and summer, filled with blooming flowers and life seeming to be bursting out all

over the place, are on the wane. The gray days of winter can seem just around the corner.

It is fitting, then, that in the middle of September the Church seemed to prepare us to find a spiritual lesson in this annual change in the seasons.

On Sept. 14, we marked the feast of the Exaltation of the Holy Cross. It is a day when we are reminded of the true glory that God leads us to when we carry our own daily crosses, when we accept and don't seek to escape suffering and loss in our lives.

The following day, we celebrated the memorial of Our Lady of Sorrows. Our own suffering only leads us to glory when we join it to the suffering of Christ. And the perfect model of that is Mary, who surely endured a pain the depths of which we cannot fully imagine when she stood at the foot of the cross.

But it was a pain that was ultimately redeeming because it was joined to the pain and death of her Son.

We might not be able to *fully* imagine Mary's suffering and realize its true power. But we can do so, at least in part.

I can remember like it was yesterday when my oldest son, Michael, was hospitalized at only 14 months old with a serious case of pneumonia.

When medical personnel would poke him for one more IV or a blood gas test and Michael would curl up into a ball with his mouth wide open but feeling so much pain that he couldn't even cry, it felt like my own heart had been pierced.

And as the infection took greater and greater hold of Michael's little lungs, my wife, Cindy, and I could see his life slowly drain out of his frail body.

For nearly two weeks, we kept a constant vigil by his hospital bed—in a sense, at the foot of Michael's cross.

Thanks to the skill and loving care of many medical professionals, our son fully recovered and is now an 8-year-old full of zest for life.

But as we walked along the corridors of the hospital, Cindy and I saw lots of other children in much worse conditions than Michael, and their parents who suffered along with them.

And I know parents, including my own, who have borne the tragic cross of the death of a young child.

So, although Cindy and I suffered along with Michael, we know that other parents had larger crosses to bear.

The feasts of the Exaltation of the Holy Cross and Our Lady of Sorrows might do little to ease the pain of such parents when they are in the middle of it.

They may very well feel that the warmth and light of spring and summer are gone forever, that the beauty of autumn has passed them by and that they are now stuck in an endless winter.

If you know parents in such a sad situation, do what you can materially to ease their pain. Help them carry their crosses. Visit them if they want to have visits. Offer to provide meals, do chores or run errands for them.

And never forget to pray for them. They might not yet be in a place to, like Mary, join their sufferings to those of Christ. Perhaps we can do that for them in our own prayers, trusting all the while that doing so will eventually, in this life or in the next, turn that long winter into an eternal spring where every tear will be wiped away. †

Cornucopia/Cynthia Dewes

In the end, good taste displays love and sharing

We all seem to think we have good taste, don't we? We try to dress



appropriately and as attractively as possible. We make our homes reflections of our interests and our perceptions of ourselves, while at the same time offering a warm welcome to visitors. We admire classical music or

auto racing or whatever other activity is deemed worthy in our particular circles.

My friend, Barb, and I agree that we are the only two non-crafty members of our local Extension Club, both of us being inadequate in that department. We don't produce potently scented candles or dried flower arrangements or create clever household items from old thread spools and bits of dryer lint. We are clueless in this way.

Thus, my house is quite bare of certain kinds of artifacts. You know the kind, those cutesy little items that people exclaim over while secretly wondering, "What was she thinking of?!"

I believe the litmus test for keeping such things is: a) In two years, will we know what it is? or b) Will we care? If the

answers are "no," into the trash they go—or, if we're feeling particularly sadistic, into the church rummage sale bin.

Now, I hasten to add that gifts from loved ones are not eligible for such harsh scrutiny, especially gifts made by their own hands or selected by them to please me—naturally—good taste. We can only be humbly grateful for such declarations of affection, and eager to display them.

My house is full of such treasures. Hung on my walls are a needlepoint rural scene made by a daughter-in-law, a needlepoint sampler created by yet another daughter-in-law, a photograph of a "See Rock City" painted barn from a good friend, and a crucifix which was a wedding present from the priest who married us, my husband's uncle.

We have shelves devoted to our son Peter's ceramics, a painting by our daughter Kate and other objects from our children that we find delightful. In the dining room are watercolors painted by my mom, and calligraphy about the Eucharist made by a longtime friend when she was in the convent. Artistic creations of our dear ones are extremely important to us.

There is a framed display of Lewis and Clark memorabilia, and on the mantel there is a string of model trains, both

honoring a couple of my husband's passions. I like to think that I am another one of them. There are many photographs of our beloveds, and pewter plates sent to us by a Norwegian cousin at Christmastime over the years.

Speaking of Christmas, we have visited a house where every surface, floor or wall decoration is related to Christmas. This person loves the holiday so much that her home is cluttered with reminders of it, many of which, like my things, have been given to her by family members and friends. Others we know are collectors who display Precious Moments figurines or airplane models.

Although these examples of "good taste" don't fit my definition of it, they do illustrate what is meaningful to their owners, what gives them joy and what is meant to give joy to others who see them. And it is the same with the clothes that we wear or the gifts we give or the pictures we display. They are a way to share.

I think "good taste" must be good because it expresses love, and God always makes loving joyous.

(Cynthia Dewes, a member of St. Paul the Apostle Parish in Greencastle, is a regular columnist for The Criterion.) †

Emmaus Walk/Debra Tomaselli

Do you believe in the power of reconciliation?

I sat outside the confessional, wringing my hands. Tiny beads of sweat collected on my forehead as I glanced nervously around the church.



I had been carrying this sin for years. No matter where I went, what I did or how much time elapsed, the gnawing guilt persisted.

Nobody knew.

Finally, unable to bear the weight of the cross alone, I approached the confessional. It was the only safe place to voice my inexpressible shortcomings. I knew, beyond the shadow of a doubt, that I needed the mercy of God.

Had I known that my brother, Jim, was going to die, I would have handled the situation differently. I would have accepted him, atypical as he was, instead of nagging him to meet my standards.

I would have helped him, knowing that he was fulfilling God's unique purpose in life. I would have listened, visited and loved him more.

His death woke me up to the Gospel message.

When it came to loving Jim, I fell short. Horribly short. The pain was so deep, and the realization so excruciating, that I couldn't admit it to anyone. At least, not until this particular Saturday afternoon sitting in the confessional.

I chose the seat behind the veil. The priest welcomed me, and I began, explaining that it had been years since my last confession. I stumbled over the initial words but, once I got going, the floodgates opened. Racked with sobs, every fear, every shame and every sorrow gushed forth. The priest listened quietly.

When I was finally done, I expected the prescribed words of absolution. Instead, my confessor asked, "Do you think God can forgive you?"

My head snapped to attention. What? I thought. Why was he asking me this? Was he, too, questioning whether I was worthy to receive God's mercy? Breathless, I wondered why he didn't just pardon me.

"I don't know," I stammered. "I hope so. ... I mean, I guess that's why I'm here."

"He does," the priest assured me, "and I absolve you in the name of the Father, and of the Son, and of the Holy Spirit."

It was a confession that I will

never forget.

That priest helped me to embrace God's mercy. Had he simply absolved me, I might have hung onto the guilt and drowned. But he helped me to personalize the forgiveness of God.

In so doing, he freed me to amend my ways.

Now, I strive to choose compassion over criticism, helping others instead of judging them, and giving generously of myself. I still have a long way to go, but knowing that God is working with me empowers me to try again and again.

Perhaps you, too, are clinging to sin that is weighing you down. Perhaps you think you could have made a better decision, chosen a more loving response or turned the tide of someone's life. Perhaps you, too, harbor regrets.

Come to the source of all mercy. Lay them down at the foot of the cross. Our God is an awesome God. Don't be afraid to share the unspeakable. He already knows.

Do you believe God can forgive you?

(Debra Tomaselli lives in Altamonte Springs, Fla. Her column appears in several diocesan newspapers. Her e-mail address is dtomaselli@cfl.rr.com.) †

Twenty-sixth Sunday in Ordinary Time/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Sept. 26, 2010

- Amos 6:1a, 4-7
- 1 Timothy 6:11-16
- Luke 16:19-31

The Book of Amos is the source of this weekend's first reading.



The book states that it was written during the reign of King Uzziah of Judah, or between 783 B.C. and 742 B.C.

There are two ways of looking at the conditions at the time. The two Hebrew kingdoms were at

peace. Times were prosperous—at least for most of the people.

But many people were not so fortunate, and perhaps tranquility and ease had dulled in the people's collective mind their sense of needing God. Along with this, apparently many people were lax in their religious observances.

So Amos rebuked them. He condemned their sluggishness in practicing their religion and their morally careless living. It was not necessarily a denunciation of utter vice, but rather of lukewarm attitudes and a pattern of living as if there were no tomorrow and no reckoning.

In the context of all the prophets, Amos saw in such circumstances clear signals that the society was weakening and, as it weakened, perils awaited the people.

St. Paul's First Epistle to Timothy supplies the second reading.

Timothy was an early convert to Christianity. As his life unfolded, he became Paul's disciple and a Christian leader in his own right, destined to be one of the major figures in the development of Christianity.

The epistle calls Timothy to be resolute, citing the example of Jesus during the Lord's trial before Pontius Pilate.

Being distracted from such faithfulness was easy because the people were continually surrounded by the glory, power and excesses prevalent in the mighty Roman Empire.

Despite all the seeming power of Rome, the reading insists that God's goodness and justice will endure, and that Jesus will come again in triumph and vindication.

St. Luke's Gospel furnishes the

last reading.

It is a parable and rather straightforward in its message. The picture vividly presents a setting for the message of the parable.

A rich man is enjoying all the benefits of financial success and well-being. By contrast, Lazarus is desperately poor. He has nothing. He is hungry. He yearns to have the scraps of food that fell from the rich man's table.

In time, Lazarus dies. Then the rich man dies. As the rich man reached the hereafter, he realized that now he was in great need whereas Lazarus was being held close to Abraham, the father of the Hebrew people.

Now the once rich man is desperate. He pleads with Abraham for just a drop of water. Then the once rich man implores Abraham to send Lazarus back to Earth to warn the rich man's brothers that they also will be punished unless they turn to God and forsake their greed.

This end to the story is thought-provoking. Abraham replies that messengers already have been sent, namely Moses and the prophets, and that Moses and the prophets were ignored.

People can wreck their life on Earth and their eternal life. Their doom is their own choice. It is not God's fault.

Reflection

The readings, and especially the Scripture passage from St. Luke's Gospel, are clear, teaching a lesson. It is more than a question of not being greedy or unjust in commercial dealings. Rather, Christians must judge earthly life by a standard that is not embraced very often.

At the time of Jesus, many people thought that earthly riches showed that God had blessed the rich, whereas poverty and want indicated that there had been a great sin somehow in the background of the sinner.

Jesus totally debunks this notion. When we end our earthly lives, riches will mean nothing.

The Christian standard is to put everything secondary, or even irrelevant, in judging life. Only the things of God are worth living or dying for.

The story of the rich man and Lazarus is much more than merely a parable about a person who succeeds in the world and a person who struggles to find enough food to survive each day. †

Daily Readings

Monday, Sept. 27
Vincent de Paul, priest
Job 1:6-22
Psalm 17:1bcd, 2-3, 6-7
Luke 9:46-50

Tuesday, Sept. 28
Wenceslaus, martyr
Lawrence Ruiz, martyr
and his companions, martyrs
Job 3:1-3, 11-17, 20-23
Psalm 88:2-8
Luke 9:51-56

Wednesday, Sept. 29
Michael, archangel
Gabriel, archangel
Raphael, archangel
Daniel 7:9-10, 13-14
or Revelation 12:7-12a
Psalm 138:1-5
John 1:47-51

Thursday, Sept. 30
Jerome, priest and doctor of
the Church
Job 19:21-27
Psalm 27:7-9c, 13-14
Luke 10:1-12

Friday, Oct. 1
Thérèse of the Child Jesus,
virgin and doctor of the
Church
Job 38:1, 12-21; 40:3-5
Psalm 139:1-3, 7-10, 13-14ab
Luke 10:13-16

Saturday, Oct. 2
Guardian Angels
Job 42:1-3, 5-6, 12-17
Psalm 119:66, 71, 75, 91, 125,
130
Matthew 18:1-5, 10

Sunday, Oct. 3
Twenty-seventh Sunday in
Ordinary Time
Hebrews 1:2-3; 2:2-4
Psalm 95:1-2, 6-9
2 Timothy 1:6-8, 13-14
Luke 17:5-10

Go Ask Your Father/Fr. Francis Hoffman

The rosary is a powerful, spiritual weapon for the defeat of the devil

Q What can Catholics do to stop the evil of abortion? I need strength, not this shadow of despair.



A If you need hope, return to Jesus Christ and Mary.

We cannot save ourselves, and we cannot save our country.

Only God can save us, and liberate us from the bondage of sin and

the wickedness of pagan human sacrifice.

He has done so before in the course of human history, and we hope he will do it again.

But I expect such will occur through the powerful intercession of the Blessed Virgin Mary.

If we want to end the pagan catastrophe of abortion, all people of good will, and in the first place the 69 million Catholics in America, all of us, must pray and offer up sacrifice.

Perhaps the day will come when—by means of radio, television or the Internet—we can join together in common recitation of the holy rosary on a daily basis to pray for this intention.

Let us never forget that the rosary is a most powerful spiritual weapon for the defeat of the devil. And Our Lady has triumphed before in history.

Once upon a time, a restless and pagan people were enslaved to their superstitious customs and their wicked ritual practice of human sacrifice.

But then the Blessed Mother appeared to these people of Mexico at Guadalupe, and their lives were changed forever and they swore off their degrading customs.

Such a change of heart can happen again, but it will take a miracle of grace, and more than likely the Blessed Mother will be the protagonist. Let us pray for that.

Q What exactly is a third order, and what must a person do to become a member of one?

A A third order is typically an association of the lay faithful who try to live the spirit of a particular religious order.

The most well-known third orders are the Carmelites, Dominicans and Franciscans.

As an association of the faithful, the members can be male or female, married or single, young or old, but they at least must be a practicing Catholic, and they live at home and not in the convent or monastery, and work in the most diverse occupations as is fitting to their state as laypeople.

Since the third orders are linked to religious orders, sometimes the members will distinguish themselves from ordinary laypeople by the garb or insignia they wear, or even by the letters after their name, as is common with members of religious orders.

Their members, known as tertiaries, do not necessarily live in a religious community, and yet can claim the right to wear the habit and participate in the good works of some great order.

Typically, members of third orders group themselves by region and participate in formative or devotional activities on a periodic basis for the edification of their spiritual life.

Normally, a member of the sponsoring religious order would lead these reunions.

Down through the ages, many great saints were members of third orders, such as St. Catherine of Siena (died 1380), who was a Third Order Dominican, and St. Louis IX of France (died 1270), who was a Third Order Franciscan.

The first order—the male religious—were often first in establishment. They were followed then by the second order—the nuns or sisters. Finally, the third order, comprised of the laity, was established. †

My Journey to God

The Offsetting Statue



The cast concrete formed the great shape Of the strong, ebullient saint. Still producing by its strong scape, It remains—yet grows faint.

There are times when I must wonder Why the figure fades away. But blinded by sun, deafened by thunder, It still emits a mild ray.

Weeks passed and minutes expired. Weeds harass, weather upsets. And the grand statue, though tired, Still empowers, still offsets.

By Mike Keucher

(Mike Keucher is a seminarian for the Archdiocese of Indianapolis. He is from St. Charles Borromeo Parish in Bloomington. He wrote this poem as a tribute to the late Father Charles Chesebrough, his former pastor, who died on May 28, 2008. "Father Charlie loved statues," Keucher wrote. "I suspect because it is within the stable concrete of a statue that we can come to learn—in ways we can grasp—the timeless lessons that help us to concretize our faith here on this side of heaven, ... and bring us closer to God." The remains of a statue of Mary that survived the nuclear bombing of Nagasaki, Japan, during World War II was photographed at St. Patrick Cathedral in New York on May 2, 2010. The statue was exhibited in New York during the U.N. Review Conference of Parties to the Treaty on the Non-Proliferation of Nuclear Weapons.)

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 1410, Indianapolis, IN 46206 or e-mail to criterion@archindy.org. †

Rest in peace

Please submit in writing to our office by 10 a.m. Thursday before the week of publication; be sure to state date of death. Obituaries of archdiocesan priests serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and religious sisters and brothers are included here, unless they are natives of the archdiocese or have other connections to it; those are separate obituaries on this page.

DAVIS, Charles Arthur, Sr., 84, Most Holy Name of Jesus, Beech Grove, Aug. 26. Father of Paula Elliott, Monica North, Bob, Brian, Charles Jr., Larry and Philip Davis. Grandfather of 23. Great-grandfather of two.

FRAZIER, Laura (Logan) Gaddy, 63, St. Michael the Archangel, Indianapolis, Aug. 31. Mother of Patrick Edwards, Elizabeth, Jennifer, Rosemary and Charles Gaddy. Sister of Nancy Harrison, Amy Isreal, John and Tim Logan. Grandmother of 11. Great-grandmother of two.

FULLER, William Edward, 88, St. Mary, Indianapolis, Sept. 6. Husband of Debbie Fuller.

HAYWOOD, Joyce (Weisenberger), 83, St. Paul, Tell City, Aug. 31. Mother of Dick, Doug and Jack Haywood. Sister of Adeline McFarling. Grandmother of five.

KELLY, Virginia J. (Peoni), 88, St. Michael the Archangel, Indianapolis, Sept. 11. Mother of Nancy Schuch, Jim, John and Michael Kelly. Sister of Margaret Horning, Rose Venezia and

Mike Peoni. Grandmother of five. Great-grandmother of one.

LECHER, Harry, 86, St. Mary, Greensburg, Sept. 2. Father of Larry Lecher. Brother of Ida Nobbe, Bill, Ed, Jim, Joe and Paul Lecher. Grandfather of three. Great-grandfather of four.

KRAMPE, Margaret Ann, 84, Annunciation, Brazil, Aug. 29. Mother of Bobbie Gwin, Kathy Norris, Dianna Wetnight and Theresa Krampe. Grandmother of five. Great-grandmother of three.

MAYER, Raymond J., 86, St. Roch, Indianapolis, Aug. 27. Husband of Patricia (Norris) Mayer. Father of Kathryn Delpha, Margaret Odland, Patricia Ralson, Ann, Dr. Mary Lou, Paul and Dr. Richard Mayer. Brother of Dolores Carter. Grandfather of 18.

MAZZA, Phillip, 56, Holy Spirit, Indianapolis, Sept. 1. Son of Albina Mazza. Brother of Mary Rose Miller, Debbie Wallsmith, John, Mario, Mark and Steven Mazza. Uncle of several.

MUELLER, John Louis, 83, Christ the King, Indianapolis, Sept. 5. Husband of Carolyn Mueller. Father of Barbara Cable, Mary Dremonas, Michele Jones, Susie LaFrance, Linda Zerr, Nancy, Jim and John Mueller. Grandfather of 13.

PETERS, Mary Louise, 90, Most Holy Name of Jesus, Beech Grove, Sept. 1. Mother of Sara Morehead and Stephen Peters. Sister of Robert Vandenbosch. Grandmother of six.

PIERCE, Evelyn Pauline (Rubush), 89, St. Therese of the

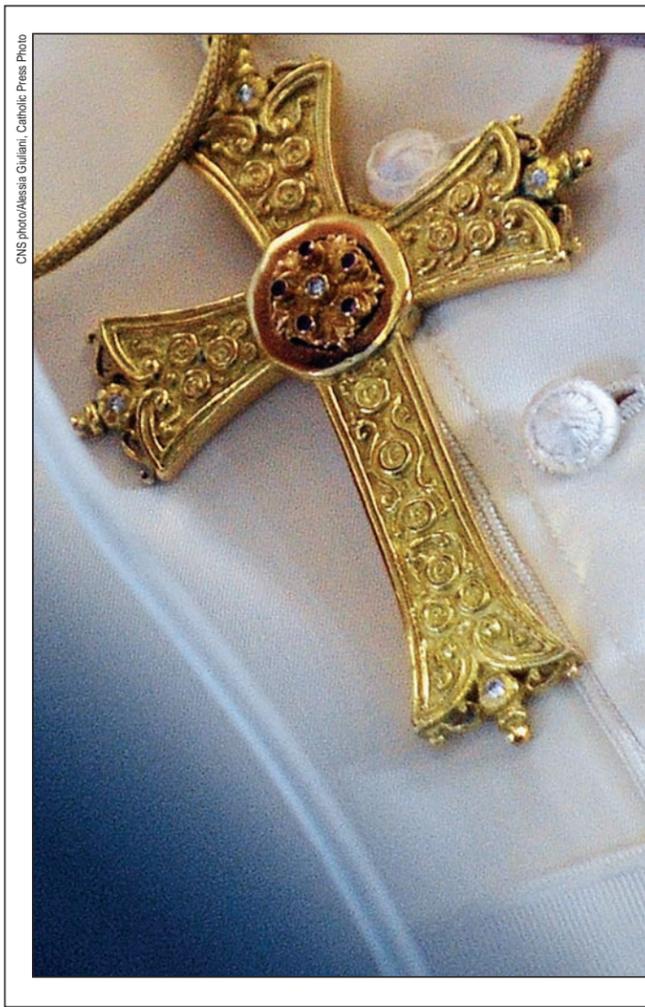
Infant Jesus (Little Flower), Indianapolis, Aug. 28. Mother of Teresa Niese, Toni Sorg, Ruth Street, Linda Wallingford, Dan, Martin, Michael and Steven Pierce. Grandmother of 23. Great-grandmother of 39.

SCHMIDT, Merle, 84, Holy Spirit, Indianapolis, Sept. 2. Father of Peggy Arizona, Jeff and Tim Schmidt. Stepfather of Terry Hagan and Mark Morris. Brother of Harvey and Robert Schmidt. Grandfather of two. Great-grandfather of five.

SCHMITT, Giles F., 86, Holy Spirit, Indianapolis, Sept. 6. Husband of Katherine Schmitt. Father of Theresa Kirkman, Kathy Pierce, Suzanne Schmitt, Yvonne and Jeff Chandler. Grandfather of 20. Great-grandfather of 20.

SCHUMACHER, Rita A., 89, St. Augustine Home for the Aged, Indianapolis, Sept. 10. Aunt of several.

STUEHRENBURG, Dale E., 41, Immaculate Conception, Millhousen, Aug. 28. Husband of Theresa Stuehrenberg. Father of Tara Fleenor, Tyler Powers, Daylen and Derek Stuehrenberg. Son of Martha Stuehrenberg. Brother of Diana Bare, Bill, David, Frank, Jerry and Tom Stuehrenberg. †



Papal cross

Pope Benedict XVI's pectoral cross was photographed on Sept. 16 while he talked to journalists aboard a plane on its way to Edinburgh, Scotland, the first stop on his four-day visit to Great Britain.

Benedictine Sister Catherine Beach was a teacher and dietician

Benedictine Sister Catherine Beach, a member of the Sisters of St. Benedict at Monastery Immaculate Conception in Ferdinand, Ind., in the Evansville Diocese, died on Sept. 5 at the monastery's Hildegard Health Center. She was 92.

The Mass of Christian Burial was celebrated on Sept. 9 at the monastery church. Burial followed at the sisters' cemetery.

Sister Catherine was born in Greenville, Ind., on Aug. 28, 1918. She also lived in Bradford, Ind., during her childhood years.

She entered the Sisters of St. Benedict in 1943, professed her temporary vows in 1945 and professed her perpetual vows in 1948.

Sister Catherine taught at several Catholic schools in the Archdiocese of Indianapolis and the Diocese of Evansville.

She also ministered in food services and as a dietician at

two hospitals in the Evansville Diocese as well as at the monastery.

Also at the monastery, Sister Catherine ministered in the guest department and assisted with other support services for the sisters.

In recent years, she began her ministry of prayer full-time with the senior sisters at the monastery.

Surviving are a sister, Kathleen Kruer of Greenville; four brothers, Herman Beach of Greenville, Robert Beach of New Albany, William Beach of Floyds Knobs and Louis Beach of Alexandria, Va.; as well as several nieces and nephews.

Memorial gifts may be sent to the Sisters of St. Benedict, Monastery Immaculate Conception, 802 E. 10th St., Ferdinand, IN 47532. †

Franciscan Sister Rosemary Stewart ministered in Catholic education

Franciscan Sister Rosemary Stewart, formerly Sister Martha Clare, died on Sept. 5 at St. Clare Hall, the health care facility for the Sisters of the Third Order of St. Francis, in Oldenburg. She was 79.

The Mass of Christian Burial was celebrated on Sept. 9 at the motherhouse chapel in Oldenburg. Burial followed at the sisters' cemetery.

Sister Rosemary was born on May 5, 1931, in Cincinnati.

She entered the Oldenburg Franciscan community on Sept. 10, 1949, and professed her final vows on Aug. 12, 1955.

She ministered as a teacher or principal at Catholic schools as well as a director of religious education at Catholic parishes for 50 years.

In the archdiocese, Sister Rosemary served at Our Lady of Lourdes School in Indianapolis, St. Gabriel School in Connersville, St. Louis School in Batesville, the former St. John the Baptist School

in Dover, the former St. Peter School in Ripley County and St. Lawrence School in Lawrenceburg.

She also taught at Catholic schools in Cincinnati.

In 1972, Sister Rosemary began a new ministry as a special education instructor at Marian College, now Marian University, in Indianapolis.

In later years, she ministered as a director of religious education at St. John the Baptist Parish in Dover and St. Peter Parish in Ripley County.

Sister Rosemary retired in 2000 and returned to the motherhouse. In recent years, she resided at St. Clare Hall.

Surviving are a brother, James Stewart of Louisville, and several nieces and nephews.

Memorial gifts may be sent to the Sisters of St. Francis, P.O. Box 100, Oldenburg, IN 47036. †

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At 100, Catholic Charities works to find answers to end poverty

ALEXANDRIA, Va. (CNS)—Catholic Charities USA officials Father Larry Snyder and Candy Hill say they honestly hope the Church agency never reaches its 200th anniversary in 2110.

If there is no celebration marking the second century of the Church's nationwide charitable network, it means the agency will have achieved the lofty goal of eradicating poverty in the United States.

The goal is no small task, acknowledged Father Snyder, the agency's president, and Hill, the senior vice president for public policy and government affairs, in an interview with Catholic News Service amid preparations for Catholic Charities' 100th anniversary convention in Washington opening on Sept. 25.

But they believe the goal can be met with plenty of hard work and a "sea change" in the country's attitude toward the poor.

"What we have to do now is show people it's not only in our moral best interest as a country, it's also in our economic best interest to reduce poverty and have people be contributing citizens rather than be citizens who rely on others for help," Father Snyder said.

As Catholic Charities concludes a year of activities for the anniversary with its four-day centennial gathering, the agency is planning new approaches to tackling poverty, an undertaking it considers to be among the most important to the country's future.

The effort includes drafting what Hill called "transformational" legislation to address modern-day poverty. The bill, which Hill expected to be introduced in Congress with bipartisan support in mid-September, is one of a series of initiatives related to Catholic Charities' Campaign to Reduce Poverty.

Opened in 2007, the campaign's goal is to cut the number of people living in poverty in half by 2020 through significant improvements in programs related to hunger, health care, housing, economic security, education and employment.

Father Snyder acknowledged the current economic recession, the deepest since the Great Depression, has

hampered progress toward the goal. Months after the campaign was introduced, the current economic recession hit, pushing the number of people living in poverty from 37.2 million in 2007 to 39.8 million in 2008, the most recent year for which U.S. Census Bureau statistics are available.

Still, the bigger challenge, as Father Snyder sees it, is creating the political will to make poverty reduction a priority.

"We're saying right now the system needs attention. We really have to find a new way," he said.

As Catholic Charities' chief legislative advocate, Hill expects to face tough questions and even criticism about the proposed bill from doubtful legislators.

"When we're on the Hill, to be honest, we have those who believe that poverty is a result of a person's individual failure," she explained. "But [poverty] is really the result of the economy that we have."

The legislation being proposed has three objectives:

- Change the way public assistance programs operate by looking at the economics of poverty while providing incentives for people to escape poverty, and for the business community and social service agencies to help people rise out of poverty.

- Develop results-oriented programs so that success is measured by how well people fare as they move out of poverty rather than using statistical measurements of how many people are—or are not—receiving assistance.

- Focus on individuals and their specific needs rather than taking a one-program-fits-all approach or sending people to multiple locations for assistance.

The proposal incorporates suggestions and ideas collected in meetings with Catholic Charities partners, including program participants, Hill said. She and



Volunteer Daniel Wesley Towns Jr. hangs up donated clothing at the Hermano Pedro Day Program in Washington on Aug 27. It is one of several Catholic Charities programs that have provided a variety of services for people since 1910.

other agency officials traveled the country for a year to hear how well public assistance and social service programs work—or don't work.

"What we're going to bring [to Congress] is a holistic approach built on what an individual needs to the national conversation, and look at ways to empower and support people, building on their assets to move them up and not wait until they fall into a safety net," Hill explained.

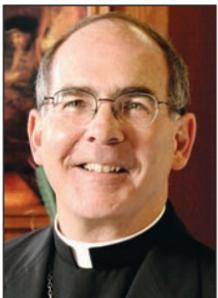
"What we've learned across the country is no surprise—access to a good education and access to a job that pays good wages is the easiest route out of poverty," she said.

(More information about Catholic Charities USA programs can be found online at www.catholiccharitiesusa.org.) †

Seattle's new archbishop says he is a priest who 'loves being a pastor'

SEATTLE (CNS)—The Archdiocese of Seattle's new spiritual leader introduced himself to the media on Sept. 16 as a priest who "loves being a pastor," and who regularly goes through three large baskets of prayer intentions from his people.

Newly named Archbishop J. Peter Sartain, 58, who for the past four years was bishop of the Diocese of Joliet, Ill., was



Archbishop J. Peter Sartain

appointed to Seattle by Pope Benedict XVI. He succeeds Archbishop Alex J. Brunett, who is retiring after 13 years as head of the Church in western Washington.

He will be installed as Seattle's ninth bishop on Dec. 1 at St. James Cathedral. Seattle was established as a diocese in 1850, and made an archdiocese in 1951.

"I love being a pastor," Archbishop Sartain told reporters gathered in a chancery meeting room,

"and so I look forward to my ministry as shepherd of the Church in the Archdiocese of Seattle."

While noting that he has only visited western Washington twice before—for a meeting and to go salmon fishing—he said the "Gospel that I'm sent here to proclaim and the sacraments that I'm sent to celebrate here are the same [as in the Midwest]."

"Jesus is the same in every place. All of you are beloved to God and so all of you are also beloved to me," said Archbishop Sartain, a graduate of the former Saint Meinrad College in St. Meinrad.

A Tennessee native ordained in 1978 for the Diocese of Memphis, then-Father Sartain held numerous positions while a priest in the Diocese of Memphis. He was a pastor for eight years, then served as vocations director, moderator of the curia, vicar for clergy and clergy general. He was named bishop of the Diocese of Little Rock, Ark., in 2000 and six years later went to Joliet.

He described his leadership style as striving to listen to all points of view, and then following it with prayer. He

said collaboration is important because it gives him the knowledge he needs to be able to make a decision while providing him with "the best possible input from those who are in the field, from those who have expertise in a particular area. I do my best to submit all of that in prayer so that ultimately what the Lord wants is what I want."

Asked about his views on immigration reform, Archbishop Sartain, who speaks Spanish, said legal ways must be found to help undocumented immigrants so that enforcement doesn't separate families caught in situations not of their doing.

"The Church also recognizes ... that governments have the right to protect their borders," he said.

The new archbishop said he seeks to relate as best he can to the lives of the people that he serves.

One practice he has is to invite the faithful to send him their prayer intentions. "I have three huge baskets of intentions in my chapel right now," he said, noting that it has helped him feel spiritually drawn to the people. It is a way for him to express his love for them, he said, and also to hear about their lives. †

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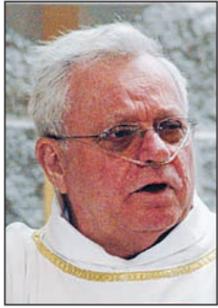
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Parish dedicates playground in memory of former pastor

By John Shaughnessy

The original plan was to open the playground to the children *after* the dedication ceremony.



Fr. Charles Chesebrough

But there was something in the warmth and the sunshine of that Sunday morning that made the organizers of this tribute to the late Father Charles Chesebrough decide that it was

more in keeping with his legacy to not delay the joy of the children.

So as the adults at St. Charles Borromeo Parish in Bloomington dedicated more than \$32,000 worth of playground equipment in honor of their former pastor, the joyful sounds of the children could be heard as they played in the new obstacle course and scaled the new climbing wall.

"Throughout the entire dedication, you could hear the laughing and the giggling of the children," said Scott Levy, one of the organizers of the Sept. 5 ceremony on the grounds of the parish school. "It was a very fitting tribute to Father Charlie."

Since Father Chesebrough died on

May 28, 2008, at age 70, members of St. Charles Borromeo Parish have been searching for an appropriate way to commemorate the former dean of the Bloomington Deanery, who also served as their pastor from 1995 until 2007.

They finally decided on new playground equipment for the school and the day care center because of Father Chesebrough's love of children.

A longtime friend of Father Chesebrough, Levy mentioned the priest's connection with children during a speech he made at the dedication.

"In the last couple of years of his life, he longed for the children of this parish and missed them so much," Levy told the nearly 200 people at the dedication ceremony. "The one thing he always said to me outside of his love for them was that he loved to just 'make em laugh.' The children, not only of this parish but all those that Father worked with over the years, kept him young and vibrant. And so on the memorial plaque you see behind me [includes] the quote from Father Charlie, 'Make Em Laugh.'"

The memorial was blessed at the dedication by the current parish pastor, Father William Stumpf, and the associate pastor, Precious Blood Father Donald Davison.

The dedication ceremony was filled with tears, laughter and memories of Father Chesebrough, according to Levy.



People remembered him as a humble, personable and caring pastor who led the parish and the school to new heights.

"My hope is that he is looking down today and proud of this memorial and the many years of children's laughs that will



Above, a huge stone honoring the late Father Charles Chesebrough stands in the foreground of the new playground equipment that was dedicated in his honor on Sept. 5 at St. Charles Borromeo Parish in Bloomington. The plaque honors the former pastor of the parish, and includes a favorite saying of the priest in regard to children, "Make Em Laugh."

Left, surrounded by her brothers, Grace McVey flashes a smile as she plays on the new playground equipment that was recently dedicated at St. Charles Borromeo Parish in Bloomington in honor of the late pastor, Father Charles Chesebrough. Justin Dyer stands behind Grace while Liam McVey faces his sister. The three children of Robert and Marie McVey attend St. Charles Borromeo School.

rise up from this place," Levy told the crowd at the dedication ceremony. "I also hope over the years that people will come to this memorial and spend some time when they want to reflect on Father Charlie." †

Aid workers worry about what lies ahead for residents of northern Pakistan

BALAKOT, Pakistan (CNS)—In a small rural home that had been turned into a temporary, makeshift medical examining room, the telltale symptoms of childhood malnutrition were evident—thinner-than-usual bodies, darkened eyes, stunting.

So were skin and eye infections and complaints of ongoing diarrhea—the maladies common to children and their families coping with a new disaster on top of the pre-existing problems of poverty, sub-par medical care and finding food to eat.

"They're all cross-cutting themes," said Dr. Qamar Zaman, a medical coordinator for the humanitarian agency Church World Service, which has provided medical assistance to survivors of the recent floods in northern Pakistan. "These people don't have anything left."

Zaman and others responding to the floods are worried about what lies ahead in regions such as northern Pakistan, which were already neglected before the onset of weeks of flooding that, according to the United Nations, has killed close to 2,000 people throughout the country and left some 10 million people homeless.

Now residents of northern Pakistan—still recovering from

a devastating 2005 earthquake—must take care of serious humanitarian challenges that are likely to grow more intense in coming weeks and months as this region of high mountains, steep valleys and isolated villages prepares for the approaching winter.

Aside from the ongoing concerns of feeding and treating hungry people who suffered from malnutrition and other serious medical conditions even before the floods, there are the worries of providing shelter. While the waters in North-West Frontier province have since receded, the full force of floods that hit the area be ginning in late July washed away about 200,000 homes.

In mid-September, as survivors continued the task of trying to determine what to do, the swift and muddy waters of the Indus River still bore the evidence of destruction—logs and other loose debris from destroyed structures could be seen swiftly moving downstream.

Farm laborer Noor Paras, 72, his home severely damaged from the waters of the Indus, said he and his family and neighbors are praying "that God will protect us" as they continue the task of cleaning up and repairing their

damaged property.

The quiet efforts of neighbors and villages trying to recover, often with some assistance from international groups, are not likely to get much attention. While there was a flurry of international media coverage of the disaster for several weeks, the "slow-rolling" flooding in other parts of the country and the continued effects of the floods in areas such as northern Pakistan are likely to remain out of sight or concern for much of the world, said Jack Byrne, Catholic Relief Services' country representative in Pakistan.

"People don't see it. They just don't see it," he said in an interview.

But for those affected, the disaster has "brought people to their knees," Byrne said. And while the mid-September celebration of the Muslim holiday of Eid al-Fitr might have brought some temporary respite for those like Paras, the farm laborer, "people will start to show their frustration and anger" if relief efforts are not stepped up, Byrne said.

CRS, the U.S. bishops' international relief and development agency, has assisted almost 300,000 Pakistanis with shelter material and hygiene kits. Workers have taught more than 11,000 people about the risk of diseases that can arise in flood zones and the need for good hygiene.

The agency has developed programs to assist farmers who have lost crops and livestock. Seed vouchers, seed fairs and cash-for-work projects are being offered to farm families.

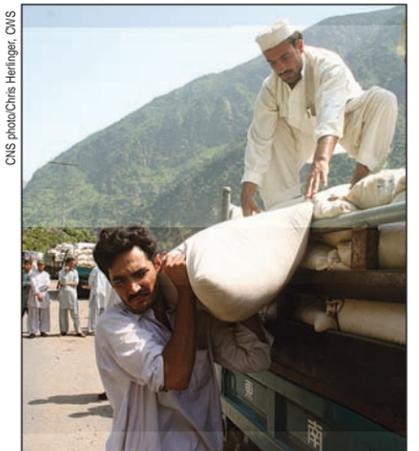
CRS workers plan to construct up to 15,000 transitional shelters for flood victims. The agency also is hiring residents to restore clean drinking water by rebuilding water supply systems. Four systems have been repaired and work is continuing on 17 others, CRS reported.

Yet responding in places like North-West Frontier province is never easy, given its isolation and sparse population density, not to mention its reputation as a noticeably insecure area, being the site of clashes between government forces and anti-government insurgents.

And the overall situation in Pakistan remains perilous, said experts who gathered in Islamabad in mid-September to examine some of the problems ahead, particularly issues related to food security.

At a Sept. 8 forum, Wolfgang Herbringer, Pakistan country director for the World Food Program, said it does not appear that Pakistan faces something as ominous as famine. But that does not minimize the challenges facing the country, Herbringer and others said. †

Men unload food from a truck on Sept. 3 during a food distribution in northern Pakistan. Humanitarian workers are worried about what lies ahead in northern Pakistan, which was already neglected before the recent flooding.



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