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.

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 Sharram, national director of Pure Fashion—an apostolate run by Regina 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, Sienna 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, “in an effort to reveal the Christian vision of femininity and how it has been depicted in paintings, frescoes and statuary over the centuries.”

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,” they said. “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 very humbled and know that I’ll have to step up and be a better Knights of Columbus member.”

Humphry 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.”

Humphry 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 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.”

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 humble and know that I’ll have to step up and be a better Knights of Columbus member.”

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

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

Father Daniel Mahan, a priest of the Archdiocese of Indianapolis, is currently preparing an outreach to Catholics in mainland China.

Prayer intentions for 2010 archdiocesan pilgrimage to Austria and Germany

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—Erlat 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. †
‘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 8950 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 inconveniences. But we offer that up as well. … We must sacrifice greatly for us, and we’re only putting up with a little bit of inconvenience. But we offer that up as well.”

“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 this 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 with ‘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.)

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Delicious Chicken or Roast Beef Dinners

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Serving from 11:00 a.m.—4:30 p.m. Evening meal 4:30 p.m.—6:30 p.m.

Evening meal 4:30 p.m.—6:30 p.m.

Games

Sunday, September 24, 2010 Page 3

THE CRITERION
Mike Krokos, ‘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 belong in all society.

In Glasgow, Scotland, the Holy Father told Catholics during a Mass that are not allowed to live their faith privately. They, too, must defend the Church’s teachings in the public square, he said at the Admiralty “Sit up and think.”

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.

The celebration of Mass is more than 2,000 years. It is a belief more universal belief of Catholics for more than 2,000 years. It is a belief more.

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In Glasgow, Scotland, the Holy Father told Catholics during a Mass that are not allowed to live their faith privately. They, too, must defend the Church’s teachings in the public square, he said at the Admiralty.

He quoted the words of 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 civilization 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 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 all human life from conception until natural death. Our faith also calls us.

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

Letters Policy

Letters from readers are welcome and should be informative, 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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Send letters to “Letters to the Editor,” The Criterion, P.O. Box 1410, Indianapolis, IN 46206-1410.

Readers with access to e-mail may send letters to criterion@archindy.org.

Spirituality for Today/Fr. John Catoir

The supernatural power of the Eucharist in our lives of faith

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 withdraws all or suspend 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 ("Ecclesiae 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 his resurrection, 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 forever 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 Carmelitte 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.)

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Poverty in the U.S.

One in seven Americans, or 14.3 percent, is living in poverty.
Follow Jesus example by living in the moment

E n agosto, los obispos de la Región VII (Illinois, Indiana y Wisconsin) inauguraron nuestro retiro espiritual anual con el padre Jean-Pierre Cardinal Stritch. El retiro se realizó en un centro espiritual en Elgin, Illinois. Durante este retiro, reflexionamos sobre los males que vemos y experimentamos en la vida cotidiana. Nos preocupa por las enfermedades y dificultades de la vida, pero también nos preocupa por las mentes y corazones que son trastornados por este mundostial. A veces ayuda refrescar nuestros conocimientos sobre los escritores espirituales clásicos del pasado como el padre Jean-Pierre de Caussade. 

Según asevera: “Dios se esconde tras las preocupaciones por las enfermedades del momento. Su voluntad divina es la realidad y la oportunidad de aceptar de algún modo que Dios permite esta enfermedad o circunstancia. Ha de enfrentarse de manera consciente a la enfermedad o circunstancia.”

El padre de Caussade defiende su tesis. “En cualquier caso, bien vale la pena que consideremos la teoría espiritual y mística del padre Jean-Pierre de Caussade, ya que nos enseña que para acercarnos a Dios, es necesario que nos movamos hacia el futuro de una manera más consciente y humana. Para el mayor bien de nuestra vida, el padre de Caussade nos dice que debemos aceptar los desafíos de la vida con serenidad y paciencia.”

Para darle un ejemplo, el padre de Caussade también insiste en que la actitud espiritual es fundamental en todo momento. Para él, la voluntad divina es el deseo de Dios y nos invita a vivir en el momento presente. El padre de Caussade nos da la enseñanza de que debemos estar dispuestos a enfrentar los desafíos de la vida con serenidad y humildad. Para él, la actitud espiritual es fundamental en todo momento. Para él, la voluntad divina es el deseo de Dios y nos invita a vivir en el momento presente. El padre de Caussade nos da la enseñanza de que debemos estar dispuestos a enfrentar los desafíos de la vida con serenidad y humildad. Para él, la actitud espiritual es fundamental en todo momento. Para él, la voluntad divina es el deseo de Dios y nos invita a vivir en el momento presente. El padre de Caussade nos da la enseñanza de que debemos estar dispuestos a enfrentar los desafíos de la vida con serenidad y humildad.
Fatima Retreat House offers free program for unemployed people

“Seeking Hope, Seeking Employment—A Day for the Unemployed” will be offered without charge from 9:30 a.m. to 2:30 p.m. on Oct. 4 at Our Lady of Fatima Retreat House, 5353 E. 86th St., 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 Employment—A Day for the Unemployed, have seven grandchildren. †

They are the parents of four children: Cathy Arnold, Carol O’Neil, Robert and Frances (Corsaro) Moss, † and a stepchild, Mary Jo Penn. The couple was married on Sept. 19, 1960, at Our Lady of Lourdes Church in Indianapolis. 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 Good Shepherd in Greenwood, join the rest of the student body in wearing blue ribbons on Sept. 17 to celebrate their school being named a 2010 National Blue Ribbon School of Excellence by the U.S. Department of Education.

St. Rita Parish
317-321-7141

St. Michael Parish
317-875-2450

1:30 p.m.-2 p.m., on-site registration, $10 for adults, $5 for children. Information: 317-243-1658.

Lunch at 11 a.m., $10 per person. Information: 317-249-1300.

St. John of the Cross Parish
510 N. Glendale Ave., Indianapolis

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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 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 playoffs 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.”

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.com. 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.)

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.”

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.”

Chicago priest to host weekly national program on commercial TV network

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.
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 context, which usually works in the pope’s favor.

What impressed the British was the pope’s patient and gentle manner, which contrasted with the frequently snarled style of some of his critics.

The pope has “a shyness that attracts,” a commentator said.

“A good sign is the time to champion his guests” read one newspaper headline after the pope lingered with schoolchildren in a London suburb, listening to their testimonials and posing for pictures. His smile seemed genuine, and why not? He was looking out as a beater 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 as clear from the beginning.

In his 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 Daniel Wilson’s efforts to stop the slave trade.

And when describing “atheist extremism,” he said the most sobering example was the Nazi tragedy, 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

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.

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

But to Mau er, 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.

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Providence sisters celebrate 60-year jubilees

(Editors’ 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. Their 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 Elyer, Loretta Maureen Gansemier, Marilyn Rose Ginder, Jeanne Knoerle, Marie Denis Lucey, Catherine Mayer, Sr. Marie Denis Mayer, Sr. Catherine McIntyre, Sr. Maria Rosemary McIntyre, Sr. Regina Maria McKenny, Sr. Catherine Mary McVay, Sr. Catherine Mary McIntyre, Sr. Catherine Mary Mayer, Sr. Mary Rosemary McKenna, Sr. Rosemary M. McKenna, Sr. Catherine Mary Minniti, Sr. Catherine Mary Minniti, and Sr. Catherine Rosemary Minniti.

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. 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. Sister Jean Ann taught at the former St. Joseph School in Terre Haute from 1957-60, and as a spiritual director from 2003-04. At Saint Mary-of-the-Woods, she ministered as an assistant director and director of novices at the motherhouse.

Sister Jeanne, formerly known as Sister Mary Gregory, entered the congregation on July 22, 1949, from Saint Mary-of-the-Woods College in Bloomington, Indiana, and as a spiritual director from 2003-08. In Indianapolis, Sister Jeanne served as the program director for the religion division of Lefroy Endowment from 1998-98, and as the director of religious education from 1988-98. She also ministered in Illinois, Missouri and Kentucky.

At Saint Mary-of-the-Woods College, Sister Jeanne served as a volunteer at Saint Mary-of-the-Woods College and master’s degree in education at Indiana State University in Terre Haute. Sister Jeanne taught at the former St. Joseph School in Terre Haute from 1957-60, and as a spiritual director from 2003-04. She also ministered in Illinois, Wisconsin, D.C., and Taiwan.

A native of Montgomery, Ind., Sister Marilyn Rose Ginder ministers as a volunteer at Saint Mary-of-the-Woods Day Care/Preschool at Saint Mary-of-the-Woods College.

Sister Catherine entered the congregation on Jan. 16, 1949, from St. Mary Parish in Evansville, Ind., and as the director of novices of the motherhouse from 1967-68.

A native of Eaton, Ohio, Sister Regina Marie McIntyre ministers as an organist at Saint Mary-of-the-Woods College and master’s degree in education 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.

Sister Regina entered the congregation on Jan. 6, 1949, from St. Mary Parish in Richmond, Ind., and served as a receptionist at the Woods Day Care/Preschool from 1992-2001.

Sister Mary Rosemary McKenna, a native of New Albany, Sister Jean Ann Daniel ministers as an extraordinary minister of Holy Communion for hospital patients, nurses of nursing homes and homebound senior citizens in the New Albany area.
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 to women’s life, 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 by President Barack Obama in March.†

Patient Protection and Affordable Care Act, 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.†
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 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— a puzzle that we can’t figure out. It is difficult because it is the process of discerning meaning and purpose in life.

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 when we see our vocation as something we can figure out, we lose something. We lose the entire process of discovering meaning and purpose in life.

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.”

“Other people do not want a saint, of course,” he continued. “But your parents never wanted you.”

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 strife 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

By St. 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. Atyrical 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.

Discernment is 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.)
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 day on Sep. 30. He is one of the 33 doctors of the Church who are recognized as the one who translated the Bible into the Latin Vulgate, the language of the people in his day. He began to do that while he was still a young man. He also wrote commentaries about the biblical books.

On Sep. 29, the feast day of St. Damasus’, death, Jerome moved to Bethlehem, where he lived next to the cave where Jesus was born. He died in the year 342.

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.

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 may appropriately and as attractively as possible make our homes reflections of our interests and our ways of thinking about ourselves, while at the same time offering a warm welcome to visitors. We admire classical music or auto racing or whatever else we deem 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 perfectly shaped candles or dried flower arrangements or create clever household items from old thread spools and bits of dryer lint. We are clueless in that department.

Thus, my house is quite bare of certain kinds of artifacts. You know the kind, those cute little items that people love to call “cutesy.” I couldn’t stand for such harsh scrutiny, especially gifts made by their own hands or selected by them to please me. We can only be humbly grateful for such declarations of affection, and eager to display them, as gifts from others.

Hung on my walls are a needlepoint rural scene made by a daughter-in-law, a needlepoint sampler created by another daughter-in-law, a photograph of “See Rock City” painted by a friend, and a crucifix which w I received as a wedding present from the priest who married us, my husband’s uncle.

We have shelves devoted to son Peter’s ceramics, a painting by our daughter Kate and other objects from our children that we like and find delightful. In the dining room are watercolors painted by my moon, 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 me.

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

honing a couple of my husband’s passions, and my own, to boot. Each is another one of them. There are many photographs of our beloveds, and pewter plaques to us by a daughter-in-law. The word “apology” means one is sent, and in the Book of Isaiah God says to whom, “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, and his prophecies that Emmanuel is to be born of a virgin and accomplish marvelous works and bring about the resurrection and judgment and resurrection from the dead as the Savior of all men.” He goes on to say that, “What is proper to the Son of God, 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 Reading 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.

The Criterion Friday, September 24, 2010

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 change in leaves, it could be a beautiful month around Indiana. But it can also bring with it a sense of loss. The bright, warm days of summer—where we can fill our houses with blooming flowers and life seeming just a step away from ever being over—are done. On the other hand, the gray days of winter can seem just around the corner.

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

On Sep. 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 don’t accept and don’t seek to escape suffering and loss in our lives.

The following day, we celebrated the memoria of St. Jerome. In the strongest sense, suffering only leads us to glory when we join it to the suffering of Christ. And the perfect example of that is in the midst of suffering, a parent endures 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 redeemed because it was joined to the pain and death of Christ. Perhaps 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.

We can imagine it like yesterday when my oldest son, Michael, was hospitalized at age 2 with a serious case of pneumonia.

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, 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.)

Do you believe in the power of r econciliation?

I sit outside the confessional, wringing my hands. Tiny beads of sweat collected there is a confession that I will never forget.

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

He comforted me to amend my ways.

"Now, I strive to choose compassion over criticism, helping others over judging them, and giving generously of myself. I still have a long way to go, but knowing that God is a Father who knows my wounds 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 there the footprints of your feet and let God’s mercy be an ocean to wash all the sins that you have done and death of her Son.

"The gray days of winter can seem just around the corner.

"The heat of summer is a step away from ever being over."

"The beauty of autumn is the first sign of winter.

"The white of winter is the prelude to the warmth of spring."

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Faith and Family/Sean Gallagher
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 week’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 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 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 religion and their morally careless living. It was not necessarily a denunciation of utter

The Criterion Friday, September 24, 2010 Page 13

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, look to thehbible stories of 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.

But then the Blessed Mother appeared to these people of Mexico at Guadalupe, and Our Lady has ever since been 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.

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 can live at home and not in the convent or monastery, and work in their godly and honest 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 works of good 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 lives.

Normally, a member of sponsoring religious order would lead these reunions. Down through the ages, many great saints were members of third orders, such as St. Catherine of Sienna (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—Our Lord religious—were often first in establishment. They were followed then by the second order—the nuns and sisters. Finally, the third order, comprised of the laity, was established.
Benedictine Sister Catherine Beach was a teacher and dietician

Franciscan Sister Rosemary Stewart ministered in Catholic education

Papal cross

Benedictine Sister Catherine Beach, a member of the Sisters of St. Benedict at Monastery Immaculate Conception in Ferdinand, Ind., in the Evangeline Diocese, died on Sept. 5 at the monastery’s Hilgrove 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 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.


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


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 Dove, 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 Marion 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. Benedict, Monastery Immaculate Conception, 802 E. 10th St., Ferdinand, IN 47532.
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 from the nation.

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, 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.

“We have to do 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 centennial year 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 “an informal policy statement” to address modern-day poverty. The bill, which Hill expects 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 on 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 join them.

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

“We are going to bring [to Congress] 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.

(For 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 quickly goes through three large baskets of prayer requests 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 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 fifth bishop on Oct. 20, the same day his predecessor was installed as cardinal. Both men are scheduled to celebrate Mass in the newly named Archbishop Brunett Catholic Church.

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.”

Washington has some of the most conservative and least Catholic aspects of the U.S., he said.

What he hopes to do, he said, is “listen to all points of view, and then following it with prayer. He described his leadership style as striving to listen to the people.

“Jesus is the same in every place. All of you are beloved to God and so all of you are also belo ved 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 in 2001, in 2007 and 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,” he said.

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... 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 he serves.

One practice he has is to invite the faithful to send him prayer intentions. “I have three huge baskets of intentions in my chapel right now,” he said, noting that he serves people 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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Fr. Charles Chesebrough

about what lies ahead in regions such as northern Pakistan,
Church World Service, which has provided medical
a medical coordinator for the humanitarian agenc y
examining room, the telltale symptoms of childhood
had been turned into a temporary, makeshift medical

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The original plan was to open the playground to the children after the
dedication ceremony.
But there was something in the warmth and the
warmth of the sun. Sunday morning
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
in the new obstacle course and scaled
the new climbing wall.

“Throughout the entire dedication, you could hear the laughing and the
and giggling of the children,” said
Scott Levy, one of the organizers of the
3 ceremony on the grounds of the
parish school. “It was a very fitting
tribute to the late 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 priest,
Father William Stumpf, and the
associate pastor, Precious Blood
Father Donald Division.

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
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.”

BALAKOT, Pakistan (CNS) — In a small rural home that had
been turned into a temporary, makeshift medical
examining room, the telltale signs 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 atop of the pre-existing problems
of poverty, lack of 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.

New 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 are gushing 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 still bear the evidence of destruction —
trees and other loose debris from destroyed structures could be
seen swiftly moving downstream.

Farms laborer Noor Parars, 72, has 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 Parars, 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 materials, hygiene kits, food and
brought 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.

The 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
notoriously 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 Herberger, 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.

Herberger 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
already neglected before the recent
flooding.