USCCB calls Senate health reform bill ‘an enormous disappointment’

WASHINGTON (CNS)—The health reform legislation now before the Senate is “an enormous disappointment, creating new and completely unacceptable federal policy that endangers human life and rights of conscience,” the chairmen of three committees of the U.S. Conference of Catholic Bishops said on Nov. 20.

A letter from the three chairmen outlining the USCCB’s problems with the Senate bill’s provisions on abortion and conscience protections, coverage of immigrants and affordability for low-income Americans went out about 24 hours before the Senate voted 60-39 to begin debate on the legislation.

The debate was expected to begin on Nov. 30 after senators returned from a weekend Thanksgiving break.

The Senate’s Patient Protection and Affordable Care Act, drawn up by Senate Majority Leader Harry Reid of Nevada from legislation approved earlier in two Senate committees, “does not meet ... moral criteria” outlined by the bishops, especially on the use of federal funds to pay for abortions, the letter said.

“We believe legislation that violates this moral principle is not true health care reform and must be amended to reflect it,” said Cardinal Daniel N. DiNardo of Galveston-Houston and Bishops William F. Murphy of Rockville Centre, N.Y., and John C. Wester of Salt Lake City. “If that fails, the current legislation should be opposed.”

They head the USCCB committees on Pro-Life Activities, on Domestic Justice and Human Development, and on Migration, respectively.

In addition to their three-page letter, the three leaders sent each senator a copy of a four-page fact sheet designed to refute “a number of misunderstandings and distortions of the claims” about the House-passed Stupak amendment, which they called “a modest and reasonable measure.”

The amendment reflects “existing federal abortion funding policies in the context of health care reform,” the fact sheet says. “Under this policy, anyone who actually needs new, but there is a new urgency to defend them.

Justice demands that we not remain silent,” said Cardinal Justin F. Rigali of Philadelphia.

Some speakers mentioned the possibility of civil disobedience, if necessary, to defend their beliefs. “There are limits to what can be asked or imposed on our consciences,” said Robert George, a jurisprudence professor at Princeton University.

George, who is Catholic, said any protests or acts of resistance “would be carried out respectfully” and with nonviolence. The document states that the signers “will not comply with any edict that purports to compel our institutions to participate in abortions, embryo-destructive research, assisted suicide and euthanasia, or any other anti-life act; nor will we be bound to any rule purporting to force us to bless immoral sexual partnerships, treat them as marriages or the equivalent, or refrain from proclaiming the truth, as we know it, about morality and immorality and marriage and the family.”

When asked by a reporter about the issue of civil disobedience, Archbishop Wuerl said: “We hope it does not come to that.”

Recent news reports have claimed that the Archdiocese of Washington and its social service arm, Catholic Charities, are threatening to stop providing social services if the District of Columbia City Council’s proposed same-sex marriage bill passes.

The archdiocese said it will continue its outreach services, but its work would be significantly limited as the bill offers little

By John Shaughnessy

His heroes are U.S. President Theodore Roosevelt and U.S. General George S. Patton Jr.—two leaders who never backed down from a fight they believed was worth it.

When he talks about education policy in Indiana—including the importance of Catholic schools and his support for vouchers for Catholic school parents—his eyes frequently scan and his jaw sets firm, calling up the image of actor Robert DeNiro in one of his tough guy movie roles.

In less than a year as Indiana’s superintendent of public instruction Tony Bennett has never forgotten the importance of a scoreboard in showing success. He keeps a scoreboard outside his office at the Indiana Statehouse in Indianapolis. It shows how Indiana’s educational statistics compare to national numbers.

Catholic school grad Tony Bennett works to change direction of Indiana education as state superintendent

By John Shaughnessy

From his days as a basketball player and a coach at Our Lady of Providence High School in Clarksville, Indiana’s superintendent of public instruction Tony Bennett has never forgotten the importance of a scoreboard in showing success. He keeps a scoreboard outside his office at the Indiana Statehouse in Indianapolis. It shows how Indiana’s educational statistics compare to national numbers.

Catholic school grad Tony Bennett works to change direction of Indiana education as state superintendent

By John Shaughnessy

Superintendent of public instruction, Tony Bennett has become a lightning rod inside his office, there are prominent pictures of Roosevelt and Patton. “I look at what we’re trying to do today, and I think Indiana education is at a crossroads,” says Bennett, the father of four children in their 20s. “We’re either going to stand still and let our national and international competition

Several speakers pointed out that the issues highlighted in the “Manhattan Declaration” are not new, but there is a new urgency to defend them.

Justice demands that we not remain silent,” said Cardinal Justin F. Rigali of Philadelphia.

Some speakers mentioned the possibility of civil disobedience, if necessary, to defend their beliefs. “There are limits to what can be asked or imposed on our consciences,” said Robert George, a jurisprudence professor at Princeton University.

George, who is Catholic, said any protests or acts of resistance “would be carried out respectfully” and with nonviolence. The document states that the signers “will not comply with any edict that purports to compel our institutions to participate in abortions, embryo-destructive research, assisted suicide and euthanasia, or any other anti-life act; nor will we be bound to any rule purporting to force us to bless immoral sexual partnerships, treat them as marriages or the equivalent, or refrain from proclaiming the truth, as we know it, about morality and immorality and marriage and the family.”

When asked by a reporter about the issue of civil disobedience, Archbishop Wuerl said: “We hope it does not come to that.”

Recent news reports have claimed that the Archdiocese of Washington and its social service arm, Catholic Charities, are threatening to stop providing social services if the District of Columbia City Council’s proposed same-sex marriage bill passes.

The archdiocese said it will continue its outreach services, but its work would be significantly limited as the bill offers little

USCCB calls Senate health reform bill ‘an enormous disappointment’

WASHINGTON (CNS)—The health reform legislation now before the Senate is “an enormous disappointment, creating new and completely unacceptable federal policy that endangers human life and rights of conscience,” the chairmen of three committees of the U.S. Conference of Catholic Bishops said on Nov. 20.

A letter from the three chairmen outlining the USCCB’s problems with the Senate bill’s provisions on abortion and conscience protections, coverage of immigrants and affordability for low-income Americans went out about 24 hours before the Senate voted 60-39 to begin debate on the legislation.

The debate was expected to begin on Nov. 30 after senators returned from a weekend Thanksgiving break.

The Senate’s Patient Protection and Affordable Care Act, drawn up by Senate Majority Leader Harry Reid of Nevada from legislation approved earlier in two Senate committees, “does not meet ... moral criteria” outlined by the bishops, especially on the use of federal funds to pay for abortions, the letter said.

“We believe legislation that violates this moral principle is not true health care reform and must be amended to reflect it,” said Cardinal Daniel N. DiNardo of Galveston-Houston and Bishops William F. Murphy of Rockville Centre, N.Y., and John C. Wester of Salt Lake City. “If that fails, the current legislation should be opposed.”

They head the USCCB committees on Pro-Life Activities, on Domestic Justice and Human Development, and on Migration, respectively.

In addition to their three-page letter, the three leaders sent each senator a copy of a four-page fact sheet designed to refute “a number of misunderstandings and distortions of the claims” about the House-passed Stupak amendment, which they called “a modest and reasonable measure.”

The amendment reflects “existing federal abortion funding policies in the context of health care reform,” the fact sheet says. “Under this policy, anyone who actually
pass us by and really jeopardize our future. Or we’re going to make substantial education reforms that are going to shake up the status quo and they’re going to shake up the education establishment, but we will prosper at the end.”

Bennett shared that assessment in an extensive interview with The Criterion. Here is an edited version of that interview:

Q. You are a 1979 graduate of Our Lady of Providence High School. Talk about your experience there.

A. “There’s no question that some of the most influential people of my life came out of Providence High School.

“One that comes to mind is my freshman year, and the archdiocese. I’ve always appreciated that Providence isn’t afraid to account the fact that some people who... correction.
When a man is ordained a priest, he is called not simply to do a job like any other person might take up a career.

On the day of his ordination, the priesthood becomes truly a part of who he is.

And when a priest retires from active ministry, he still is a priest.

When a man is called not simply to do a job like any other person might take up a career, a job like any other person might take up a career, the priesthood becomes truly a part of who he is.

When a priest retires from active ministry, he still is a priest.

He retired in 2001 as the pastor of St. John the Baptist Parish in Osgood. But instead of moving to his family’s farm near Sunman and enjoying his retirement on his own, he arranged to live in the rectory at St. Charles Borromeo Parish in Milan and St. Pius Parish in Ripley County.

He retired in 2001 as the pastor of St. John the Baptist Parish in Osgood. But instead of moving to his family’s farm near Sunman and enjoying his retirement on his own, he arranged to live in the rectory at St. Charles Borromeo Parish in Milan and St. Pius Parish in Ripley County.

“I just felt like if I retired completely that it would be kind of useless,” said Father Eckstein, who is 79. “I want to be active.”

Father Eckstein is an inspiration to the people of the two Batesville Diocesan parishes he serves because he is in good health and the members of the parishes see him regularly. Other retired priests have challenges to their health that require them to live a less visible, either at home or in an extended care facility.

On the day of his ordination, the priesthood becomes truly a part of who he is.

When a priest retires from active ministry, he still is a priest.

To a new humanity,” which listens, “the solitude and incommunicability of deafness ‘Christ Our Hope’ appeal provides support for retired priests

A retired priest in the archdiocese is Father Burkert, who had heart bypass surgery in 2007 as the pastor of Holy Name of Jesus Parish in Beech Grove, Indiana without necessarily taking on the

He retired in 2001 as the pastor of St. John the Baptist Parish in Osgood. But instead of moving to his family’s farm near Sunman and enjoying his retirement on his own, he arranged to live in the rectory at St. Charles Borromeo Parish in Milan and St. Pius Parish in Ripley County.

“I just felt like if I retired completely that it would be kind of useless,” said Father Eckstein, who is 79. “I want to be active.”

For the past eight years, Father Eckstein has been the main celebrant of the Mass in the parishes where Father Gregory Bruner serves as pastor. Father Eckstein has taken care of the baptisms, weddings and funerals in the parishes.

He has visited the sick and homebound. And he has given counseling to those who seek out his advice.

Doug Bruner is president of the St. Charles Borromeo parish council, and he appreciated how Father Eckstein continues to serve his parish while in retirement.

“St. Charles Borromeo Parish in Milan and St. Pius Parish in Ripley County.

“I just felt like if I retired completely that it would be kind of useless,” said Father Eckstein, who is 79. “I want to be active.”

Father Eckstein has been the sacramental minister to a worshipper at a Feb. 26, 2007, Mass at Our Lady of Grace Monastery.

Father Eckstein has been the sacramental minister to a worshipper at a Feb. 26, 2007, Mass at Our Lady of Grace Monastery.

St. Charles Borromeo Parish in Milan and St. Pius Parish in Ripley County.

St. Charles Borromeo Parish in Milan and St. Pius Parish in Ripley County.

“I just felt like if I retired completely that it would be kind of useless,” said Father Eckstein, who is 79. “I want to be active.”

Father Eckstein has been the sacramental minister to a worshipper at a Feb. 26, 2007, Mass at Our Lady of Grace Monastery.

He retired in 2001 as the pastor of St. John the Baptist Parish in Osgood. But instead of moving to his family’s farm near Sunman and enjoying his retirement on his own, he arranged to live in the rectory at St. Charles Borromeo Parish in Milan and St. Pius Parish in Ripley County.

“I just felt like if I retired completely that it would be kind of useless,” said Father Eckstein, who is 79. “I want to be active.”

There are 1.3 million deaf Catholics in the world, he said, and the Church has much to do to improve the quality of pastoral care it offers them.
Eucharistic adoration of God and veneration of Mary. It seems to many Evangelicals, that Mary was taken body and soul into heaven. They find both dogmas without biblical warrant. Furthermore, the adoration of God and veneration of Mary is a place for a biblically precise, preeminence, unique sinlessness, and immaculate conception, that Mary was preserved from original sin from the time of her conception, and the assumption, that Mary was taken body and soul into heaven. They find both dogmas without biblical warrant. Furthermore, the Evangelicals say, they “confess the sinlessness of Christ but not the sinlessness of Mary.” They also do not pray to Mary, just as they do not pray to the other saints. They say, “We join our voices in communion with the universal Church, with the angels and all the saints in heaven, including Mary, to extol and magnify the true God of holiness and love.” However, “Evangelicals do not think that such exoration of Mary leads to her invocation, intercession or mediation.” Why? Because, according to them, “there is no mention of prayers to Mary or the saints in the witness of the New Testament and the first 200 years of the Church.” It’s good that Evangelicals are paying attention to Mary, but it’s also obvious that they’re still a long way from what the Catholic Church teaches about her.

—John F. Fink

Letter to the Editor

House’s health care reform bill still leaves a lot to be desired, reader says

This letter is in response to the story “Catholic praise for health care reform with federal ban on abortion funding” in the Nov. 13 issue of The Criterion.

Cardinal Francis E. George of Chicago, president of the U.S. Conference of Catholic Bishops, seems very happy that abortions are excluded from this plan.

How do he and the other bishops feel about certain other portions of this House of Representatives bill, which, namely, a $500 billion to be taken from Medicare to fund the $1 trillion health care reform bill, which infringes on the right of conscience of the doctors and nurses, who help patients? That is the only federal money that doctors and nurses really use to do their work.

What I like about both the Catholic and the Evangelical views of this House of Representatives bill, is that both views are right, and both views are wrong. The Catholic view is that the House of Representatives bill infringes on the right of conscience of doctors and nurses, who help patients. The Evangelical view is that the House of Representatives bill infringes on the right of conscience of doctors and nurses, who help patients.

Letter Policy

Letter to readers are welcome and should be informed, relevant, well-expressed, concise, temperate in tone, courteous in intention.

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

Letters must be signed, but for serious reasons, names may be withheld.

Send letters to “Letters to the Editor,” The Criterion, P.O. Box 1717, Indianapolis, IN 46206-1717.

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

Letter to the Editor

The Little Sisters of the Poor

The Little Sisters of the Poor are the best women’s order in the Church. At least that is my opinion.

I really admire them and their founder, St. Jeanne Jugan, who was known as Marie de la Croix after entering religious life. She was was beatified in 1982 by Pope John Paul II and canonized this October by Pope Benedict xvi.

She deserves some attention today. Her life is a key to the revitalization of religious life in our own time. What the Little Sisters of the Poor and their founder are their clarity of mission. They do one thing. They do it well. They care for the elderly poor. That’s it. No confusion about their identity. No worrying about their mission.

Their founder was one tough lady. She was born in 1792, just three years after the French Revolution began. It was a chaotic time for France and for the Catholic Church. Churches were being closed, people were leaving the faith. This was a horrible crisis for the Church.

St. Jeanne was a poor woman herself. She was born in the north of France in the province of Béarn. The Béarns were an independent state from a cold coastline. Ethnically, they are actually Celtic; their distant cousins are the Irish, the Scots and the Welsh.

For the first 47 years of her life, she survived as best she could as a single lay woman. She worked in a hospital/poorhouse and learned to be a nurse. She was a housekeeper for a wealthy family.

France at the time was desperately poor. In the town of 10,000 where St. Jeanne went to work, about 4,000 of the inhabitants were reduced to begging to survive.

The miracle of all this is that St. Jeanne’s great risk of faith continues to bear fruit today. Today, there are 2,700 Little Sisters of the Poor in 32 countries caring for almost 14,000 elderly poor people in more than 200 houses. That must be the power of God because there is no human explanation for such success.

The Little Sisters of the Poor have never deviated from the call of their founder. Like a river, all lives of the sisters revolve around two poles: God and the poor.

(Father Peter Daly writes for Catholic News Service)

Parish Diary

Rev. Peter Daly

The Little Sisters of the Poor

She never married. Her biography says there were two poles around which her life revolved: God and the poor.

St. Jeanne’s life began her true life’s work. In the middle of the winter of 1839, she left her employment as a housekeeper and decided that she would devote her life to helping the destitute old women she saw begging on the streets. It takes guts to be 47 and to do that, but in late middle age is really an act of faith.

One night, she brought home a poor old widow who was begging in the street. St. Jeanne had to carry Anne up the narrow stairs on her back because Anne could not walk. She put Anne in her own bed and slept on the floor while she cared for her guest until she died. St. Jeanne supported them both by begging.

St. Jeanne soon brought home another elderly woman, Isabelle Ceuru. She cared for her until she died.

That was the beginning of the Little Sisters of the Poor, pretty much the whole idea of Blessed Teresa of Calcutta would begin her work. 100 years later. Both women stepped into the flow of an extravagant act of faith.

St. Jeanne died in Aug 1879 when the congregation she founded had some 2,400 women religious and 177 homes for the elderly. M onsieur earlier, Pope Leo xiii had approved the congregation’s statutes.

The miracle of all this is that St. Jeanne’s great risk of faith continues to bear fruit today. Today, there are 2,700 Little Sisters of the Poor in 32 countries caring for almost 14,000 elderly poor people in more than 200 houses. That must be the power of God because there is no human explanation for such success.

The Little Sisters of the Poor have never deviated from the call of their founder. Like a river, all lives of the sisters revolve around two poles: God and the poor.
Priest are intercessors for God’s human family

Conti...
Events Calendar

November 28
St. John Vianney Church, 1576 Blessed Mother Blvd., Fishers, Ind. (Diocese of Lafayette). "Missionary image of Our Lady of Guadalupe," 5:30 a.m., adoration and confessions, Mass, 4:30 p.m. Information: 317-585-9689 or 317-485-0150.

St. Mary Church, 2300 W. Madison St., Muncie, Ind. (Diocese of Evansville). "Christmas concert, "Emanuel,"" Thankyou, vocalist, 7 p.m. Information: 765-288-5308 or mstmary@muncieine.org.

November 29
St. John Vianney Church, 1576 Blessed Mother Blvd., Fishers, Ind. (Diocese of Lafayette). "Missionary image of Our Lady of Guadalupe," Mass 8 a.m. and 10:30 a.m., eucharistic adoration, 1-3 p.m. Information: 317-585-9689 or 317-485-0150.

Mass for death-row inmate, presentation on capital punishment set for Dec. 2

In 1994, Matthew Wrinkles murdered his estranged wife, Debra, her brother, Mark Fulkerson, and his wife, Natalie Fulkerson. Wrinkles was convicted and sentenced to death in 1995. He is an inmate in the Indiana State prison in Michigan City, Ind., and is scheduled to be executed on Dec. 11.

Wrinkles’t children and Mary Winnecke, Natalie Fulkerson’s widow, have forgiven Wrinkles and campaigned for clemency for him.

A Mass will be celebrated for Winkles’ victims and family members beginning at noon on Dec. 2 at St. Peter and Paul Catholic, 1347 N. Meridian St., Indianapolis. Mgr. Joseph F. Schadel, vicar general, will be the celebrant.

Beginning at 6 p.m. on Dec. 2, Randy Steidl will speak about his experience on death row in Illinois in a presentation sponsored by the archdiocesan Office for Missiology. The event will take place at the Archdiocese of the昶 Catechesis Office for Pro-Life Ministry. The event will take place at the Archdiocese of the昶 Catechesis Office for Pro-Life Ministry. The event will take place at the Archdiocese of the昶 Catechesis Office for Pro-Life Ministry. The event will take place at the Archdiocese of the昶 Catechesis Office for Pro-Life Ministry.

Information: 317-236-1521, 800-382-9836, ext. 1521 or send an e-mail to dcrailo@archindy.org.

L. H. Bayley receives philanthropic award

L. H. Bayley, a member of St. Luke the Evangelist Parish in Indianapolis and partner and chairman at David A. Noyes & Company Investment firm, received the 2009 Association of Fundraising Professionals-Indianapolis Chapter’s Lifetime Achievement Award on Nov. 19 at the Conrad Indianapolis Hotel.

Given by A-P-I-C, this honor represents Bayley’s work with the underprivileged, children, faith-based organizations, health care and other nonprofits, including the Archdiocese of Indianapolis and St. Vincent Foundation.

"I respectfully accept this award," Bayley said, "and hope my story over the years has inspired others to find their own purpose and mission with a reaction for community organization."

Cerche display

This is one of several crèches from around the world from the Catherine A. Smith Nativity Collection. They along with crèches in the collection of Saint Meinrad Archabbey are on display at the Archabbbey Library in St. Meinrad on Dec. 6 & 7. The crèches selected for display represent a variety of styles and media, including porcelain, wood, glazed tile, glass, cloth, stone, metals and ceramic. Also part of the exhibit will be a display of artwork depicting the Nativity created by area schoolchildren.

The exhibit is open to the public. For library hours, call 812-357-6401 or log on to www.saintmeinrad.edu.

Retreats and Programs

December 4-6
Our Lady of Fatima Retreat House, 5353 E. 58th St., Indianapolis. "Weekend retreat, "Beyond From Darkness to Light,"" in Weber and Father Jim Farrell, presenters.

Information: 317-545-7681 or spazotti@archindy.org.


December 5

St. Francis Hospital, Cancer Center, 1201 Hadley Road, Mooresville. "Support program for breast cancer patients," 8 p.m. Information: 317-782-4422 or www.saintfrancishospitals.org/cancer.


December 6
St. Rita Church, 1733 Dr. Andrew J. Brown Ave., Indianapolis. African Catholic Ministry, "African Mass," 1 p.m. Information: 317-269-1276 or african.catholic.ministry@yahoo.com.

St. Monica Parish, Emmusas Center, 6131 N. Michigan Road, Indianapolis. "Festival of Reflection," for men of high school and college age, seminarians welcome, light dinner in Priori Hall, 6 p.m., exposition of the Most Blessed Sacrament, 7:30 p.m., holy hour. Information: www.boc1449.org.

December 7

December 8
St. Monica Parish, Emmusas Center, 6131 N. Michigan Road, Indianapolis. "Reflecting the Light: Advent Day of Retreat," sponsor: Franciscan Sister Barbara Leonhard, presenter, 9:30 a.m.-3:30 p.m., $40 at-the-door, includes lunch. Information: 812-933-6436 or center@vicsfood.com.

December 10
Oldenburg Franciscan Center, Oldenburg. "Coffee Talk: Open House/Open Heart," Jeanne Hunt, presenter, 10:45 a.m.-noon, free will donation. Information: 812-933-6436 or center@oldenburgcmap.org.

Carve display

This is one of several crèches from around the world from the Catherine A. Smith Nativity Collection. They along with crèches in the collection of Saint Meinrad Archabbey are on display at the Archabbbey Library in St. Meinrad on Dec. 6 & 7. The crèches selected for display represent a variety of styles and media, including porcelain, wood, glazed tile, glass, cloth, stone, metals and ceramic. Also part of the exhibit will be a display of artwork depicting the Nativity created by area schoolchildren.

The exhibit is open to the public. For library hours, call 812-357-6401 or log on to www.saintmeinrad.edu.

New postulant

Hannah Corbin, left, signs a historical registry of all the women who have ever entered the Sisters of Providence of St. Mary-of-the-Woods at the order’s motherhouse in St. Mary-of-the-Woods on Sept. 14, the day she entered the community as a postulant. In the year to come, Corbin will study the mission, history and traditions of the Sisters of Providence and continue in mutual discernment before her temporary profession. "I respectfully accept this award," Bayley said, "and hope my story over the years has inspired others to find their own purpose and mission with a reaction for community organization."
Faithfulness is our gift and promise to Jesus

By Fr. W. Thomas Faucher

I recall a story that reminds me of the readings for the first Sunday of Advent.

These readings are about a promise, a prediction, a warning—and a good result.

Many years ago, I spent a summer working for the U.S. Forest Service. As an agency of the U.S. Department of Agriculture, it manages public lands in national forests.

I was the headquarters guard for the Lowman, Idaho, Ranger District. That is a fancy name for the worker whose real job is to wait for a forest fire, but in the meantime to build fences and work on roads, etc. It did mean that I had my own Forest Service pickup truck and uniform.

There was a regular group of men who fought the forest fires, but after them I was next in line to fight a fire or to be sent out to a small fire if they were busy.

One evening, that is exactly what happened. A lightning strike triggered a small fire up a river canyon. So I drove there with all of my equipment only to find that the fire was across the river and halfway up a fairly steep hill.

This meant that I would have to leave the pickup, climb down to the river, wade across it with all my stuff in the icy, waist-deep water, climb up to the fire and put it out, then climb back down and return along the challenging route to my truck.

I really did not want to get wet and dirty, but the storm had brought a light rain. I was tempted to stay in my truck and fill my tank with water and drive back to headquarters. The storm had brought a light rain.

I was not really in a hurry, but the river was coming too fast. I was tempted to wait a while. I really did not want to get wet and dirty.

But, in the end, I knew I had to go, and I did.

My boss that summer was an old expert ranger who stressed to all of us that the Forest Service made a promise to the people of America that the forests would be protected. He was a grumpy old man who also predicted that we would find that fighting fires would be a lot harder than we thought it would be.

He warned us that the fire would be dangerous, but also that the forest, the rivers, the animals and a lot of other things would be dangerous, too. But if we did our job right, we would overcome the dangers, keep our commitment and fill our tank.

While crossing the river that night, I fell and nearly drowned. The hill was steep and twice I fell back. A tree was on fire so I had to cut it down, and it nearly fell on me. But somehow I made it back to my bunk alive and well.

When the site was examined the next day, the fire had been totally put out and I received some rare praise.

In the first reading for the first Sunday of Advent, Jeremielah promises a Savior (Is 33:14-16). This is a good promise, one that we like to listen to and reverence.

In the Responsorial Psalm (Ps 25), we tell God we very much want this Savior.

But the Gospel reading, our first passage from St. Luke in this new Church year (Lk 21:25-28, 34-36), is a somber prediction and warning that getting to this Savior is going to be a lot more difficult than we sometimes think it will be.

The Gospel warns us that there are many dangers between us and the Savior. But if we are faithful, we will succeed and life with the Savior will be ours.

How do we do it?

The end of the Gospel and the second reading (1 Thes 3:12-22) tell us that we do this by being vigilant, prayerful and filled with love for each other.

The question we must ask ourselves is the same question I had to deal with as I debated whether or not I would actually put out that fire: Is it worth it?

Is the work being vigilante, prayerful and filled with love worth doing for just the promise of a Savior?

It is not an easier way and a way that eliminates all the dangers of that Gospel passage.

The answer to this last question is simple: No.

It just had to cross that river and climb the hill to put out the fire, so we have to be patient, vigilant, prayerful and loving to be able to receive the Savior.

The Gospel passage is a reminder to proclaim Christ our light and hope.

Recommendation

Father Denis McBride, a Scripture scholar, says that the liturgy gives us the best explanation of why our perseverance is more than worth the effort.

It is found in the special section of Eucharistic Prayer 3 for the dead:

“Welcome into your kingdom our departed brothers and sisters, and all who have left this world in your friendship. There we hope to share in your glory when every tear will be wiped away. On that day we shall see you, our God, as we shall become like you and praise you forever through Christ our Lord, from whom all good things come.”

That is what will make our journey through life worthwhile.

(Father W. Thomas Faucher is the pastor of St. Mary Parish in Boise, Idaho.)

Advent is reminder to proclaim Christ as our light and hope

By Carol Norris Greene

In a December 2008 pastoral letter on the economy that he addressed to the people of the Archdiocese of Detroit, Cardinal Adam J. Maida, who is now retired, pointed to the hopefulness of Advent in the face of our current grim economic conditions.

“A Advent is a season of hopeful expectation,” Cardinal Maida wrote. “At this darkest time of the year, we proclaim that Christ is our light and ... hope.”

While government and businesses throughout the U.S. are looking for viable solutions to the current economic woes, the cardinal said, the Church puts these challenging developments into a spiritual perspective.

“Hope dawns as we cooperate with the grace of God that calls us to conversion and turning away from anxiety about self,” Cardinal Maida said. “God asks us to be purified and simplified so that our awareness of his presence and love will be all the more vital and dynamic.”

Cardinal Maida called prayer “one of the most powerful ‘medicines’ or therapies of all” because it helps us to “see ourselves and our [life] circumstances as God does.”

“Every one of us has the ability to pray and ... be of service,” the cardinal explained. “Charity is a way of life, a virtue to be nurtured daily, through prayer and action.”

(Carole Norris Greene is the associate editor of Faith Alive!)
Perspectives

Faith and Family/Sean Gallagher

Find Joy in hardships during Advent and Christmas

Marketers and songwriters try to convince us that joy is the desired state of this time of year.

It won’t be too long before the carols—songs both sacred and secular—singing its praises arrive, with scenes of Christmas ornaments and other holiday decorations emblazoned with “joy” for all to see.

We wouldn’t need joy if we were already in tune with the conventional wisdom about the tenor of this time of year.

In fact, as much as the broader society tries to gloss over the Christian roots of the “holiday season,” we’d say that it can only be described as doubtful because joy is an essential part of the first coming of Christ that we are preparing to celebrate.

But what exactly is joy?

The pervasiveness of it at this time of year can almost make this important Christian virtue disappear.

Marketers and songwriters seem to equate joy with a life filled with things we like and holly lacking in sadness.

Is this how we Christians understand joy?

Not really. We find joy when God suddenly invites us to a new and wholly unanticipated path in life.

We find joy in seeing the needs of others,

even when our own needs are not met.

We find joy when our plans go awry,

and we’re faced with unexpected crosses.

We find joy in fulfilling the ordinary duties of life.

And we find joy even when we think we may never come out of the flood.

That’s not the kind of joy that you will see praised in holiday greeting cards sent at the end of the year.

But it’s the joy that we’re invited to meditate upon in the joyful mysteries of the liturgy, especially during Advent and Christmas.

In a manger, Mankind humbly accepts us and at the same time provided for your offering.

He took for her from all eternity, but which she could not have anticipated in any way, shape, or form.

In the Visitation, we see Mary, in that often tiresome first trimester of pregnancy,

and Esau in the Torah, who at the command of Jacob in the Tradition of Faith and Family.

In the Nativity, Mary’s hope for the way that she would bring her special son probably totally upset when she found herself far away from home and with Joseph at the only loved one at her side. Yet she accepted it humbly as she did Gabriel’s message.

In the Presentation, M. and Joseph are simply fulfilling the duty imposed on them by the Law of God, the Law that took the baby Jesus to the Temple. Yet, in Simeon and Anna’s message to them, this ordinary obligation was clearly for God. For us, this is joy.

In the finding of the child Jesus in the Temple, we can easily imagine that Mary and Joseph felt they had failed in their duty to bring him to the Temple when they heard his mysterious words to them after they found him, surely they knew the meaning of the voice of God.

For us, this is joy.

Parents today continue to share in these joys for the first time in 2000 years.

And a new generation begins to share with our joy-filled eyes “With the help of your prayers, we can.”

And when we do, we will experience and inevitably share with others a joy that is far more attractive and profound than the one that marketers and songwriters are trying to sell to us at this time of year.
The Sunday Readings

Sunday, Nov. 29, 2009

- Jeremiah 33:14-16
- 1 Thessalonians 3:1-2, 4-5

This weekend begins the Church's liturgical year. Advent is here. Once again, the Church begins its proclamation of joyful life in Jesus. Usually, Advent is simply seen as a time to prepare for Christmas. In the current American culture, a tempered, penitential season seems strange to many people.

Actually, the season calls us to welcome Jesus into our own hearts. Then it calls us to prepare ourselves for the final coming of Jesus at the end of time.

Christmas symbolizes these additional occasions of the Lord's arrival into our hearts—if we are willing to receive the Lord. This is where the penitential season enters the picture. We must prepare ourselves for Jesus.

Jesus now provides the first reading. This ancient Hebrew prophet was forceful and even urgent in his writing. His theme, as was the theme of all the prophets, was that God's people could expect no peace or joy in their lives until they wholeheartedly returned to God.

In this reading, the prophet notes the sad state of affairs for God's people. They have been humbled. Mercy is their lot. Sin has produced this unhappy situation. However, always merciful, always good and always protective, God will send into their midst a Saviour, a descendant of King David, and all will be fine.

The First Epistle to the Thessalonians supplies the second reading. It is an appeal to the Christians of Thessalonica—which is now the Greek city of Saloniki—to love each other. This love will be the sign of inwardly following the Lord. The message ends by “begging” the Christian Thessalonians to live their lives in ways that are pleasing to God.

St. Luke's Gospel provides the third reading. It is forthright, even stark, as is typical of the Gospel of St. Luke. It is Jesus, who, states that signs suddenly and overwhelmingly will come in the sky. Nations will be in anguish. The seas will overwhelmingly come in the sky.

Yet, the Christian Thessalonians—this is now the Greek city of Saloniki—will love each other. This love will be the sign of inwardly following the Lord. The message ends by “begging” the Christian Thessalonians to live their lives in ways that are pleasing to God.

St. Luke's Gospel provides the third reading. It is forthright, even stark, as is typical of the Gospel of St. Luke. It is Jesus, who, states that signs suddenly and overwhelmingly will come in the sky. Nations will be in anguish. The seas will overwhelmingly come in the sky.

Yet, the Christian Thessalonians—this is now the Greek city of Saloniki—will love each other. This love will be the sign of inwardly following the Lord. The message ends by “begging” the Christian Thessalonians to live their lives in ways that are pleasing to God.

All must actively anticipate the Lord's coming, however, by focusing on prayer and sacrifice.

This Gospel was written when the world was becoming a difficult place to be for Christians. Jesus, however, would prevail. His truly devoted followers also will prevail.

The theme, as was the theme of all the prophets, was that God's people could expect no peace or joy in their lives until they wholeheartedly returned to God. In this reading, the prophet notes the sad state of affairs for God's people. They have been humbled. Mercy is their lot. Sin has produced this unhappy situation. However, always merciful, always good and always protective, God will send into their midst a Saviour, a descendant of King David, and all will be fine.

For the First Epistle to the Thessalonians supplies the second reading. It is an appeal to the Christians of Thessalonica—which is now the Greek city of Saloniki—to love each other. This love will be the sign of inwardly following the Lord. The message ends by “begging” the Christian Thessalonians to live their lives in ways that are pleasing to God.

St. Luke's Gospel provides the third reading. It is forthright, even stark, as is typical of the Gospel of St. Luke. It is Jesus, who, states that signs suddenly and overwhelmingly will come in the sky. Nations will be in anguish. The seas will overwhelmingly come in the sky.

Yet, the Christian Thessalonians—this is now the Greek city of Saloniki—will love each other. This love will be the sign of inwardly following the Lord. The message ends by “begging” the Christian Thessalonians to live their lives in ways that are pleasing to God.
Bishop says he asked congressman privately not to receive Communion

In his 2007 letter, Bishop Tobin said, he offered to meet with the congressman to discuss the situation. In a response at the time, Kennedy told the bishop he had the "utmost respect for the work you do on behalf of the Catholic community in Rhode Island."

"I understand your pastoral advice was confidential in nature and given with the best intentions for my personal spiritual welfare," he said. In his Nov. 22 statement, Bishop Tobin said he was disappointed that Kennedy "would make public my pastoral and confidential request of nearly three years ago that sought to provide solely for his spiritual well-being."

He said he did not want to continue public discussion on Kennedy's faith life but "will absolutely respond publicly and strongly whenever he attacks the Catholic Church, misrepresents the teachings of the Church or issues inaccurate statements about my pastoral ministry."

The exchange of comments between Bishop Tobin and Kennedy began when Kennedy criticized the U.S. bishops in October for threatening to oppose health care reform unless the legislation banned the use of federal funds to cover abortion.

In an Oct. 22 interview, Kennedy said his stance was "fanning the flames of dissent and discord." Bishop Tobin asked for an apology from Kennedy at the time and requested a meeting, which was eventually scheduled for Nov. 12 but later postponed.

In an Oct. 29 letter, Kennedy sent to the bishop, he stated: "The fact that I disagree with the hierarchy of the Church on some issues does not make me any less of a Catholic."

In a column in TheRhodeIslandCatholic, his diocesan newspaper, Bishop Tobin asked if as a Catholic, Kennedy really understands what it means to "be a Catholic" and questioned if he could describe himself as Catholic since his stance on abortion was "unacceptable to the Church" and "scandalous to many of our members."
Advent penance services are scheduled at archdiocesan parishes

Parishes throughout the archdiocese have scheduled optional penance services for Advent. The following is a list of services that have been reported to The Criterion.

Batesville Deanery
Dec. 6, 7 p.m. at St. Maurice, Napoleon
Dec. 9, 7 p.m. at St. John the Baptist, Osgood
Dec. 9, 7 p.m. at St. Paul, New Alliance
Dec. 9, 6:30 p.m. at St. Peter, Franklin County
Dec. 10, 7 p.m. at St. Lawrence, Lawrenceburg
Dec. 13, 7 p.m. at Parochial Conception, Millburnton
Dec. 14, 7 p.m. at St. Louis, Batesville
Dec. 14, 6:30 p.m. at St. Mary-of-the-Rock, Franklin County
Dec. 15, 7 p.m. at St. John the Evangelist, Encontroth
Dec. 15, 7 p.m. at St. Teresita Benedicta of the Crucif, Bright
Dec. 16, 7 p.m. at St. Vincent de Paul, Shelby County
Dec. 16, 7 p.m. at St. Anthony of Padua, Morris

Bloomington Deanery
Dec. 2, 7 p.m. at St. Charles Borromeo, Bloomington
Dec. 3, 7 p.m. at St. Paul Catholic Center, Bloomington
Dec. 10, 7 p.m. at St. Jude, Spencer
Dec. 14, 7 p.m. at St. Agnet, Nadville
Dec. 15, 7 p.m. at St. Vincent de Paul, Bedford
Dec. 17, 7 p.m. at St. Martin of Tour, Martinsville

Connersville Deanery
Dec. 1, 7 p.m. at St. Elizabeth of Hungary, Cambridge City
Dec. 3, 7 p.m. at St. Mary (Birchfacial Conception), Rushville
Dec. 9, 7 p.m. at St. Gabriel, Connersville
Dec. 10, 7 p.m. at St. Bridget of Ireland, Liberty
Dec. 15, 7 p.m. at St. Anne, New Castle
Dec. 17, 7 p.m. at Holy Guardian Angels, Cedar Grove
Dec. 17, 7 p.m. at Holy Family, Richmond

Indianapolis East Deanery
Dec. 2, 7 p.m. at St. Thoitus the Apostle, Forville
Dec. 2, 7:30 p.m. at Holy Spirit
Dec. 7, 7 p.m. at St. Thoitus the Apostle, Forville
Dec. 14, 7 p.m. for Our Lady of Lourdes, St. Bernadette, and St. Thérèse of the Infant Jesus (Little Flower) at St. Bernadette
Dec. 16, 1:30 p.m. at St. Philip Neri
Dec. 17, 7 p.m. at St. Michael, Greenfield

Indianapolis North Deanery
Dec. 13, 2 p.m. deanery service at St. Joan of Arc
Dec. 13, 7 p.m. deanery service at St. Joan of Arc
Dec. 16, 7 p.m. deanery service at St. Joan of Arc

Indianapolis South Deanery
Dec. 7, 7 p.m. at Nativity of Our Lord Jesuits Christ

Dec. 14, 7 p.m. for Good Shepherd and St. rock at St. rock
Dec. 15, 7 p.m. at St. Jude
Dec. 17, 7 p.m. at St. Ann
Dec. 21, 7 p.m. at Our Lady of the Greenwood, Greenwood
Dec. 22, 7 p.m. at St. Mark the Evangelist

Indianapolis West Deanery
Nov. 30, 7 p.m. at St. Thoitus More, Mooresville
Dec. 1, 7 p.m. at Mary, Queen of Peace, Danville
Dec. 2, 7 p.m. at St. Michael the Archangel
Dec. 3, 7 p.m. at Holy Angels
Dec. 10, 7 p.m. at St. Malachy, Brownburg
Dec. 14, 7 p.m. at St. Gabriel the Archangel
Dec. 15, 7 p.m. at St. Monica

New Albany Deanery
Dec. 1, 7 p.m. at St. Michael, Bradford
Dec. 2, 7 p.m. at St. Joseph, Corydon
Dec. 3, 7 p.m. at St. Augustine, Jeffersville, and St. Augustine, Jeffersville
Dec. 9, 7 p.m. at St. Mary, Laneville
Dec. 7, 7 p.m. at St. Joseph, Sellersburg
Dec. 9, 7 p.m. at St. Mary-of-the-Knob, Floyd County
Dec. 15, 7 p.m. at St. Michael, Charlestown
Dec. 14, 7 p.m. at St. Anthony of Padua, Clarksville
Dec. 16, 7 p.m. at St. Mary, Navilleton
Dec. 16, 7 p.m. at Our Lady of Perpetual Help, New Albany
Dec. 17, 6:30 p.m. at St. Paul, Sellersburg
Dec. 19, 9:30 p.m. at St. Mary-of-the-Knob, Floyd County
Dec. 20, 4 p.m. at Holy Family, New Albany
Dec. 20, 3 p.m. at St. Mary, New Albany (Elpahol)

Seymour Deanery
Dec. 2, 6 p.m. at St. Patrick, Salem
Dec. 6, 6 p.m. for Holy Trinity, Edinburgh, and St. Rose of Lima, Franklin, Rudolph, Roddy, Lima, Franklin
Dec. 8, 6 p.m. for Most pious Woman of God, Vevay, and Prince of Peace, Madison, at Prince of Peace, Madison
Dec. 7, 8 p.m. for Most pious Woman of God, Vevay, and Prince of Peace, Madison, at Prince of Peace, Madison
Dec. 8, 8 p.m. for Most pious Woman of God, Vevay, and Prince of Peace, Madison, at Prince of Peace, Madison
Dec. 10, 7 p.m. at Bartholomew, Columbus
Dec. 15, 6 p.m. at Attica-Martins, Scottsburg
Dec. 16, 7 p.m. at Our Lady of Providence, Brownstown, and St. Arborete, Seybourn, at St. Arborete, Seybourn
Dec. 21, 6:30 p.m. for St. Anne, Jennings County, St. Mary, North Vernon, and St. Joseph, Jennings County, at St. Joseph, Jennings County

Indianapolis Deanery
Dec. 7, 7 p.m. at St. Bartholomew, Columbus
Dec. 10, 7 p.m. at St. Bartholomew, Columbus
Dec. 15, 6:30 p.m. at St. Mary-of-the-Knob, Floyd County
Dec. 21, 6:30 p.m. for St. Anne, Jennings County, St. Mary, North Vernon, and St. Joseph, Jennings County, at St. Joseph, Jennings County

The Catholic Church also has been vocal in supporting health care reform that does not include coverage of abortion. When asked by a reporter if it would be a sin for a Catholic legislator to vote for health care coverage that included abortion, Cardinal Rigali emphasized the delicate need for health care reform and stiffly stated that “abortion was out of the question.”

The current health care debate in Congress, and local discussion about state laws, were not all about legalizing abortion, but about the need for health care reform and the desire of Catholic leaders at the national level to try to work with the administration to craft a law that is respectful of the Church and faithful to the teaching of the Church.

The Catholic Church also has been vocal in supporting health care reform that does not include coverage of abortion. When asked by a reporter if it would be a sin for a Catholic legislator to vote for health care coverage that included abortion, Cardinal Rigali emphasized the delicate need for health care reform and stiffly stated that “abortion was out of the question.”

The current health care debate in Congress, and local discussion about state laws, were not all about legalizing abortion, but about the need for health care reform and the desire of Catholic leaders at the national level to try to work with the administration to craft a law that is respectful of the Church and faithful to the teaching of the Church.

FINANCE DIRECTORS are valuable in a family's financial health. An experienced finance director can help families manage their finances, plan for retirement, and achieve their financial goals. If you are looking for a finance director, please contact us to schedule a consultation. We can help you find the right finance director for your family's unique needs.

**Two** **NEWSLETTERS HAVE BEEN LAUNCHED**

**Golf Froshgill's Luxury Condos In Bradenton, FL**

**Beachfront Condos in Bradenton, FL**

**BEACHFRONT CONDO, Palma Beach FL**

**Golf Froshgill's Luxury Condos In Bradenton, FL**

**Golf Froshgill's Luxury Condos In Bradenton, FL**

**Golf Froshgill's Luxury Condos In Bradenton, FL**

**Golf Froshgill's Luxury Condos In Bradenton, FL**
Bishops OK marriage pastoral, ethical directives, liturgy translations

BALTIMORE (CNS) — The U.S. bishops took their first look at the English translation of the Roman Missal and approved documents on marriage, reproductive technologies and medically assisted nutrition and hydration during their Nov. 16-18 fall general assembly in Baltimore.

Members of the U.S. Conference of Catholic Bishops completed their public work at midmorning on Nov. 18, and spent the rest of the day in executive session. Bishop Michael J. Hoeppner of Crookston, Minn., was to lead them in a morning prayer and reflection on Nov. 19.

The approximately 300 bishops meeting in Baltimore also heard a preliminary report on the "Causes and Context Study" on clergy sex abuse being conducted by the John Jay College of Criminal Justice and a staunch defense of the Catholic Campaign for Human Development against charges that it funds groups that oppose Church teaching on social or moral teachings.

They passed a $144.5 million budget for the USCCB in 2010 and approved a 3 percent increase in 2011 in the assessment on dioceses to fund the work of the conference, as well as priorities and plans and an operational strategy for the next two years.

The bishops made their own an earlier editorial statement by Cardinal Francis E. George of Chicago, USCCB president, pledging continued efforts to keep health care legislation abortion-neutral and thanking House members who have supported those efforts.

With overwhelming majority votes on Nov. 17, the bishops approved the final five documents related to the Roman Missal — translations of the proper of the saints, specific prayers to each saint in the universal liturgical calendar, the commons, general prayers for celebrating saints listed in the "Roman M. Aranyology"; the Roman Missal Supplement; the U.S. proper, a collection of orations and formularies for feasts and memorials particular to the U.S. liturgical calendar; and U.S. adaptations to the Roman Missal.

Each section must now go to the Vatican for approval before the missal comes into use in the United States, probably in 2011.

A approval of the pastoral letter "Marriage, Love and Life in the Divine Plan" also came on Nov. 17, despite the concern voiced by some bishops about the document's pastoral tone and content.

Nearly 100 changes in two rounds of amendments preceded the 180-45 vote, with three abstentions. Two-thirds of the USCCB membership, or 175 votes, were required for passage of the document. Final approval came after an effort to remand the document to committee failed 56 to 169.

The pastoral on marriage offers support to married couples and affirms true marriage can involve only a man and a woman. It is another component in the bishops' National Pastoral Initiative for Marriage, which began in November 2004.

The 15-page document "Life-Giving Love in An Age of Technology" says that although the Catholic Church shares the pain of married couples facing infertility problems, some reproductive technologies "are not morally legitimate ways to solve those problems;" it was approved on Nov. 17 by a vote of 220-4 with three abstentions.

Cardinal Justin F. Rigali of Philadelphia, the outgoing chairman of the USCCB Committee on Pro-Life Activities, said the new document would "fill a true pastoral need among U.S. Catholics for a better understanding of "the difference between the Catholic understanding and the secular understanding of human life.""

The bishops also overwhelmingly approved a revision to the directives that guide Catholic health care facilities, clarifying that patients with chronic conditions who are not imminently dying should receive food and water by "medically assisted" means if they cannot take them normally.

"As a general rule, there is an obligation to provide patients with food and water, including medically assisted nutrition and hydration for those who cannot take food orally," says the revised text of the "Ethical and Religious Directives for Catholic Health Care Services" prepared by the U.S. bishops' Committee on Doctrine.

"This obligation extends to patients in chronic conditions [e.g., the "persistent vegetative state"] who can reasonably be expected to live indefinitely if given such care," the new text adds.

The bishops spent an hour on Nov. 17 hearing and discussing a preliminary report on the "Life-Giving Love in An Age of Technology" draft document.

Researchers Karen Terry and Margaret Smith told the bishops that early findings confirm "a steep decline" in sexual abuse cases after 1985. The findings also show discrimination responses to incidents of abuse have changed substantially over a 50-year period, with an increase in administrative leave for accused priests and a decrease in the number of accused priests reinstated.

The bishops also said they have gathered so far no indication that homosexuality increases the chance that a person will be an abuser.

Commissioned by the bishops, the full study is expected to be released in December 2010.

In other action on Nov. 17, the bishops approved a $144.5 million budget for 2010, representing an increase of less than 0.2 percent over 2009, and a 3 percent increase in the diocesan assessment to support the work of the USCCB in 2011. They also approved a priority plan titled "Deepen Faith, Nurture Hope, Celebrate Life" and a series of "strategy and operational plans" for offices and departments of the USCCB for the next two years.

On Nov. 16, the first day of the meeting, the bishops heard a report on a "series of policy initiatives and a commitment to keep health reform legislation in the Senate on abortion-neutral," said Cardinal George W. Basil Hickey, who described the effort by USCCB leaders and staff members to press lawmakers to keep abortion out of the House's Affordable Health Care bill and a Merica A Pro, providing an example for the future, according to the chairman of the USCCB Committee on Domestic Justice and Human Development.

"It was an good example of how we as a conference can work together to have a positive influence on legislation," said Bishop William F. Murphy of Rockville Centre, N.Y., in a report to his fellow bishops.

Meeting Highlights 2009 USCCB fall general assembly

- Accepted the English translations and U.S. adaptations of the final five sections of the Roman Missal.
- Heard reports on the Catholic Campaign for Human Development, the Synod of Bishops for Africa, Catholic Relief Services, and a recent survey on religious vocations.
- Approved a document critiquing medical technology legislation.
- Approved a pastoral letter on marriage.
- Viewed the first of several planned videos on protecting and promoting marriage.
- Pledged to continue efforts to keep abortion out of health reform legislation.
- Approved a $144.5 million budget for 2010.
- Approved a priority plan and a 330-page operational strategy for the USCCB.
- Heard Cardinal Francis E. George of Chicago express the challenge he would bring with him as archbishop of his address as USCCB president.
- Heard a preliminary report on the causes and context of clergy sexual abuse.
- Selected five new chairman-elect for USCCB committees and board members for CRH and CIRC.
- Approved revised directives for the U.S. bishops' Committee on Doctrine.

5 minutes north of Madison

Shepherds of Christ Church
Religious Goods
5964 N SR 62, China, IN 47260
1-812-273-8405

High End Remodeling and Renovation Carpenterry Contractor
True Craftsmanship!
Truly custom homebuilding!
Home and Farm Repair
Kitchen • Baths • Basements
Elegant fireplaces built and repaired
Room Additions • Front Entry Doors
Elegant Staircases
Thank you for our 69th year!

Jivoin and Family Construction
(859) 586-6946
Member Northern Kentucky Chamber of Commerce, BBB and HBA
Serving Residents of Dearborn County

©2009 CNS