



The Criterion

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Faith and Family

Find joy in hardships during Advent and Christmas, page 8.

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Pro-child proponent



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

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 in Indiana—including the importance of Catholic schools and his support for vouchers for Catholic school parents—his eyes frequently sear 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 become a lightning rod figure in his efforts to change the direction and improve the success rate of education in the state.

The 1979 graduate of Our Lady of Providence High School in Clarksville—and a former teacher and basketball coach there—doesn't shy from controversy in setting a goal of a 90 percent graduation rate for high school students, in advocating changing the licensing requirements for teachers, in demanding that students be in school for the required 180 days each year, and in supporting charter schools and vouchers for private

and Catholic schools.

Bennett even has a scoreboard outside his office that displays how Indiana's educational statistics compare to national numbers. The scoreboard also has a running clock of the time that remains in his four-year term. And 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

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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 weeklong 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 false 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

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Religious leaders pledge commitment to conscience issues

WASHINGTON (CNS)—More than 140 Christian leaders issued a joint declaration on Nov. 20 pledging renewed zeal in defending the unborn, defining marriage as a union between a man and a woman and protecting religious freedom.

The 4,700-word statement, called the "Manhattan Declaration: A Call of Christian Conscience," was signed by 14 Catholic bishops, evangelical and Orthodox leaders and other Catholics. The document pledges the group's "obligation to speak and act in defense of these truths" and stressed that "no power on Earth, be it cultural or political, will intimidate us into silence or acquiescence."

About 16 religious leaders who signed the document attended the Nov. 20 press conference in Washington to unveil it. Washington Archbishop Donald W. Wuerl, who welcomed the group to Washington, said the document echoed "what needs to be said" today and did so "with a collective voice."

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 member of the document's drafting committee and 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

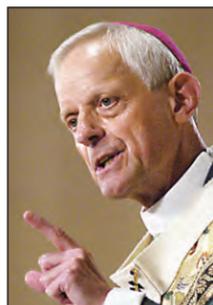
not comply with any edict that purports to compel our institutions to participate in abortions, embryo-destructive research, assisted suicide and euthanasia, or any other anti-life act; nor will we bend to any rule purporting to force us to bless immoral sexual partnerships, treat them as marriages or 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 pass.

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

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Archbishop Donald W. Wuerl

BENNETT

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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 social studies and my junior U.S. history teacher—a gentleman by the name of Ron Veleta, who passed away a long time ago. Mr. Veleta was a guy who demanded that every day in class you gave your best. He was also my freshman basketball coach, and he demanded it after school as well. One time, he made the comment, 'The greatest sin we can commit is when we don't make the most of our skills.' That's always stuck with me.

"I would also tell you that Bob Larkin, a former principal, was an influence. Bob is a paraplegic. He's still alive. He was in a terrible car accident a long, long time ago. He took over Providence in the early '70s. He was just a profile in courage. His faith and his belief in what we did at Providence and what Providence could do for students was galvanized in his heart. I look at the impact those people had on my life as a student. They modeled the passion and the values I try to live by."

Q. What influence does your experience at Providence High School have on your approach as superintendent of public instruction of Indiana?

A. "As you look at our action plan [for education in the state], it's based on 90-25-90. We want 90 percent of our students to pass the ISTEP [Currently, 73 percent do.]. We want 25 percent to get an Advanced Placement or international baccalaureate credit. [Currently, 10 percent do.] And we want 90 percent of our students to graduate from high school. [Currently, 77.8 percent do.]

"We believe that sits on a foundation of three issues: competition, freedom and accountability. I can't think of a better example of a school competing than Providence because they offer a competitive alternative to schools in that area. They also operate in a very free environment. And they're incredibly accountable to the Providence community, to the [New Albany] deanery and the archdiocese. I've always appreciated that Providence isn't afraid to compete. Our schools in this state shouldn't be afraid to compete."

Q. Talk about your faith and its role in your life.

A. "I was raised in a very strict Catholic family. I spent 12 years in Catholic education. I went to grade

school at St. Anthony's [of Padua] in Clarksville.

"Going forth, I look at all the blessings I have in the world. God has blessed me with four beautiful children and a wonderful family. I was fortunate that I went to, and was part of, two Catholic school communities that instilled a system of belief in yourself. My kids always say, 'Hey, Dad, how do you put up with the fact that so many people are against you?' I say, 'I was pretty lucky because people at St. Anthony and Providence taught me that if I believe in doing the right thing for the right reasons, I'll like myself.' That's a pretty strong faith statement for me."

Q. What is your view of the role and the impact that Catholic schools in Indiana have on education in the state?

A. "First of all, in terms of all private education, there's little question in my mind that the Catholic school system has done the best job of organizing itself. It's got great organization, and they know how to replicate schools. But they are competitors. They stand up and put themselves on the line every day.

"I came out of the public school superintendent ranks, but I'm a strong believer that people should have choices and that money should follow children. For that very reason, our Catholic schools, our private schools, all options, should be available to kids, to meet the needs of kids.

"This shouldn't be about protecting the establishment of public schools or even the establishment of Catholic schools. This should be about protecting the opportunities to allow kids to have the opportunities they need to make themselves competitive. I believe Catholic schools are instrumental in that."

Q. When you say that you believe that money should follow children, Catholic school parents will ask about school vouchers.

A. "Does Tony Bennett advocate school vouchers? Yes, I do. Again, this is not an issue where I say that to try to promote the demise of public schools. That's not it at all.

"In this state, we are charged with providing education for students to be successful. Now, if that delivery model is best purchased from Catholic schools or private schools, we should do that. So many people try to paint this as an anti-public school discussion. It's not. It's a pro-child discussion."

Q. It's said that in terms of education, parents are the first educators. What have you tried to share with your children?

A. "First of all, you have to have a passion for life. I hope if I model one thing, it's the fact that I get up every day and the first thing I do is put my foot on the accelerator to see what we can do harder and faster and with more passion. We only have one linear life, one chance to get through fourth grade and fifth grade and sixth grade. As a superintendent, I only have one shot at these four years.

"So I try to instill those same values in my kids. Every day that they get up, they need to make the most of that day.

"The other thing is, we have an

incredibly close family. I talk to my children every day. We end every conversation with the three most powerful words in the world, 'I love you.' My kids would tell you their dad is a passionate, emotional guy who is driven to be better than everybody else."

Q. Drawing from your days as a high school basketball coach at Providence and Scottsburg high schools, you have said, "We're going to keep score" when it comes to

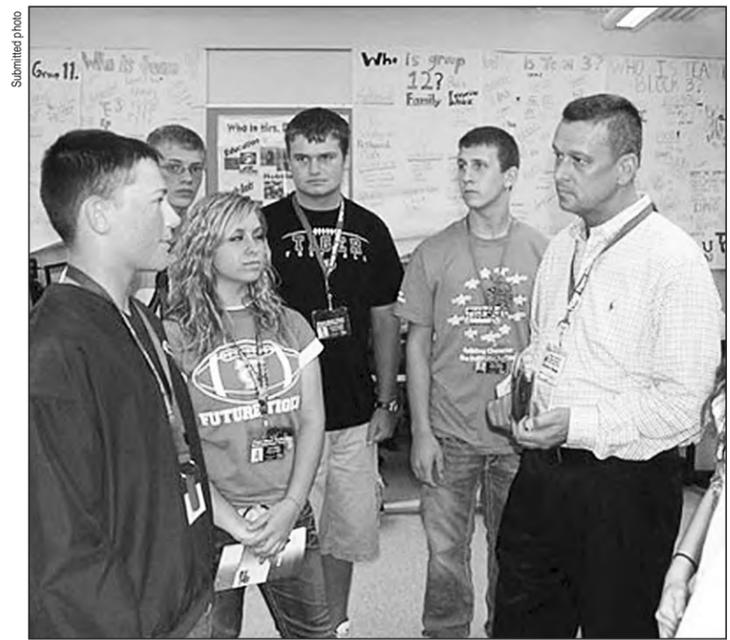
education. Part of that approach is your 90-25-90 goal. Talk about how you want to keep score in education.

A. "Look at the scoreboard outside my office. It's counting down my term in days, hours, minutes and seconds. We don't have much time to get it done so there's a sense of urgency.

"I'll go back to my days of coaching at Scottsburg. We didn't try to do a whole lot of things. We tried to do two or three things and do them well. That's what we're trying to do here. One, we're focusing on reading. We have 25,000 third-graders that leave third grade and go to fourth grade, and they don't read at the third-grade level. We have to stop that.

"Two, [we have to emphasize] math. And a spin-off of that is a focus on science. Then there is [the approach of] multiple pathways. Not all kids need the same thing, which goes back to the idea of competition. We have to invest in a robust system of alternative education, and career and technical educational opportunities for kids. We believe if we do all that in an environment of competition, freedom and accountability, we'll reach 90-25-90."

Q. You have established that schools can't count snow days and teacher development days toward the 180 days that the state requires for student instruction. What is your response to



Indiana superintendent of public instruction Tony Bennett talks with students at Triton Central High School during a visit to the Shelby County school on Sept. 4.

people who have balked about this change?

A. "I could cop out and say, 'It's the law.' But let's be honest. Let me frame it this way, and I'm going to go back to my coaching days. I'm going to talk about our international competition. European children go to school 195 days times 12 years. That's 2,340 days of education. If you follow our plan of 180 days times 12 years, that's 2,160 days. If you do the mental math and subtract 2,160 from 2,340, you get 180 days.

"So the kids from Europe get one more whole year of instruction than our kids get. And we're expected to be competitive with them. Now, I can tell you that when I coached at Providence, if someone told me that Jeffersonville got to practice 195 days and I only got to practice 180 days, I'd be really mad. My point is, 'Why wouldn't we be that angry about the educational opportunities for our children?'"

Q. What stands out to you from your first 10 months on the job?

A. "I think we're moving the needle every day. I get up every morning thinking, 'How am I going to make sure the other 49 state school superintendents are behind me?'"

"I've been given every opportunity in the world to succeed. It would be terribly wrong for me not to fight so that everyone has that same opportunity." †

Correction

In a Nov. 20 article regarding Courage, an apostolate that gives support to people with same-sex attractions that want to live according to the Church's teachings on homosexuality, it was stated that such people are "called to lives of celibacy, as are all who are unmarried."

This statement did not take into account the fact that some people who have same-sex attractions are married, and thus called to a chaste sexual relationship with his or her spouse, not celibacy. †

Official Appointment

Effective Nov. 12, 2009

Rev. Jae Hyeu Choi, Diocese of Pusan, South Korea, to associate pastor of St. Lawrence Parish in Indianapolis, with special ministry to the Korean Catholic Community.

This appointment is from the office of the Most Rev. Daniel M. Buechlein, O.S.B., Archbishop of Indianapolis. †

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'Christ Our Hope' appeal provides support for retired priests

By Sean Gallagher

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.

There are currently 40 retired archdiocesan priests. Among them, 14 priests are still in good health and want to assist in parishes in central and southern Indiana without necessarily taking on the full duties of a pastor or administrator.

Father Frank Eckstein is one of them. 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 see to the sacramental needs of that parish and St. Pius Parish in Ripley County.

"I just felt like if I retired completely that I 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 Masses in the parishes where Father Gregory Bramlage 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.

"It's been excellent," Father Eckstein said. "I'm just busy enough ... and I'm not

stretched out."

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

"He's very accessible to us," Bruner said. "It's just a matter of us going up there and knocking on his door or giving him a phone call and saying, 'We've got this issue or that issue.' Whatever our needs are, he's there for us."

At 47, Bruner said he often marvels at how much Father Eckstein does at 79.

"I sit back and just watch him and say, 'That's amazing,'" said Bruner. "He's an inspiration to all of us."

Father Eckstein is an inspiration to the people of the two Batesville Deanery 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 life, either at home or in an extended care facility.

One of them is Father Gerald Burkert. Soon after he retired in 2007 as the pastor of Holy Name of Jesus Parish in Beech Grove, Father Burkert suffered a stroke that led him to take up residence at the nearby St. Paul Hermitage, a retirement and nursing home operated by the Benedictine Sisters of Our Lady of Grace Monastery.

His health has recovered enough

that he can serve as the facility's chaplain, but not enough to assist in archdiocesan parishes.

Father Burkert is satisfied, though, in tending to the spiritual needs of his fellow residents.

"I look at it as a parish," he said. "I'm still able to do something to help out if anybody needs anything, any advice. You feel like you're still helpful."

At the St. Paul Hermitage, Father Burkert celebrates Mass several times a week, hears confessions, anoints the sick, presides over funerals and gives pastoral counseling to residents who request it.

He and Father Eckstein are able to continue their ministry in part because of the support they receive as retired priests from Catholics across the archdiocese.

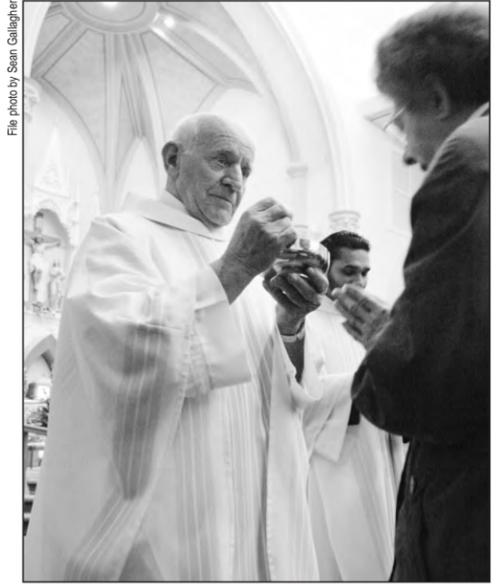
This support, which includes health insurance, comes in large part from contributions made to "Christ Our Hope: Compassion in Community," the annual archdiocesan community appeal.

Father Eckstein, who had heart bypass surgery in 2004, is especially appreciative of the support he receives in his health care, calling it "outstanding."

"It's almost unbelievable, especially in the face of what's going on in health care currently," he said. "I would think that it would be such a weight and a cause of worry and anxiety on account of the insurance [if I had to provide for it on my own]. We're well taken care of just about in every aspect [of health care]."

Not only does Father Eckstein value the continued support, he has a deep awareness that it is coming from the Catholics he has served as a priest for more than 50 years.

"It's very, very humbling, but certainly very much appreciated,"



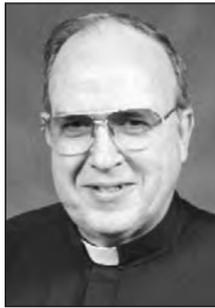
Retired Father Frank Eckstein gives Communion to a worshipper at a Feb. 26, 2007, Mass at St. Louis Church in Batesville. In retirement, Father Eckstein has been the sacramental minister for eight years at St. Charles Borromeo Parish in Milan and St. Pius Parish in Ripley County.

Father Eckstein said.

Bruner said that Father Eckstein's example of service well into his 70s is a powerful example of stewardship for him and his fellow parishioners.

"He's a good example of what [Christ Our Hope] is all about because he lives it," Bruner said. "We can all see what he does. If we emulated what he's doing, we'd be doing well."

(For more information on "Christ Our Hope: Compassion in Community," log on to www.archindy.org/christourhope.) †



Fr. Gerald Burkert

Pope urges support for deaf, including access to basic health care

VATICAN CITY (CNS)—

Pope Benedict XVI lamented the serious lack of public programs and measures to address the needs of deaf people and a lack of even basic health care, which often can prevent hearing impairment.

He spoke on Nov. 20 to some 400 people attending a Vatican conference addressing the role of the deaf in the Church. A handful of interpreters signed the pope's words to deaf participants during the audience in the Clementine Hall of the papal palace.

The Nov. 19-21 conference was organized by the Pontifical Council for Health Care Ministry and was dedicated to "The Deaf Person in the Life of

the Church."

The pope said it is impossible to forget "the grave situation in which [the deaf] still live today in developing countries, both for the lack of adequate policies and legislation and for the difficulty in gaining access to basic health care." Deafness "is often the consequence of easily preventable diseases," he added.

"Therefore, I appeal to political and civil authorities, as well as international bodies, to offer the necessary support to promote, even in these [developing] countries, the needed respect for the dignity and rights of nonhearing people and to promote with adequate assistance their full integration into society," the pope said in his address.

The pope lamented the ongoing prejudice and discrimination against the deaf, calling it "deplorable and unjustifiable."

He praised those groups and individuals that promote the rights of the deaf, especially Catholic initiatives that

offer education and assistance aimed at developing the full potential of deaf people.

The pope also spoke of another kind of deafness affecting the world—people who are unable to hear the voice of God and the cries of those who suffer.

Humanity must be healed and saved from a "deafness of the spirit, which raises barriers ever higher against the voice of God and the other, especially the cries of the weak and the suffering for help, and locks people into a deep and ruinous self-centeredness," he said.

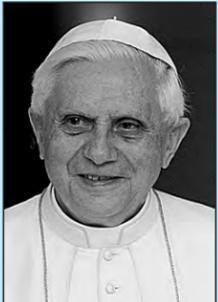
Jesus wishes to save people from "the solitude and incommunicability created by selfishness and to give rise to a new humanity," which listens, communicates and enters into

communion with God, he said.

Archbishop Zygmunt Zimowski, president of the health care ministry council, said that of the more than 278 million people with a hearing impairment and 60 million deaf people in the world, 80 percent of them live in low- and medium-income countries.

That is a sign that more must be done to improve health care in developing nations so more people have access to care that will prevent and cure such disabilities, he said in an interview with the Vatican newspaper, *L'Osservatore Romano*, on Nov. 20.

There are 1.3 million deaf Catholics in the world, he said, and the Church has much to do to improve the kind of pastoral care it offers them. †



Pope Benedict XVI

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December 8th, 2009 Cardinal Ritter High School Gymnasium

5:30 p.m. - 6:30 p.m.	Meet & Greet - Book Signing
6:30 p.m. - 7:30 p.m.	Presentation
7:30 p.m. - 8:30 p.m.	Questions & Discussion

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Editorial

Evangelicals and Mary

“Mary is for all Christians. The Reformation has been called a ‘tragic necessity.’ The neglect, almost the disappearance, of Mary in Protestant theology belongs to the tragic side.”

That is not the statement by a Catholic, but rather by Evangelical Protestants. It’s included in a new statement about devotion to Mary by the ecumenical organization Evangelicals and Catholics Together. This group has been trying to find common ground for the past 15 years since it issued its first statement in 1994. This year it has released its seventh statement, titled “Do Whatever He Tells You: The Blessed Virgin Mary in Christian Faith and Life.”

The statement acknowledges that the subject of the Blessed Virgin has been a source of conflict between Catholics and Evangelicals since the 16th century. Even though such Protestant figures as Martin Luther, John Calvin and Ulrich Zwingli retained a special reverence for Mary, this dimension of their teaching and piety was lost by their followers because of the animosity between Protestants and Catholics. Today, though, the statement says there is a renewed interest in Mary among Evangelicals.

We must not think, though, that Evangelicals are accepting all that the Catholic Church teaches about Mary. Since Evangelicals acknowledge only the authority of Scripture and not of the Catholic magisterium, they accept only what the Bible says about Mary. That, however, is quite a lot.

Therefore, the statement says, “There is a place for a biblically precise, theologically robust love and honor of Mary among Evangelicals—one that sees her as the figure the Bible presents her to be: the handmaiden of the Lord, divinely chosen to give birth to the Messiah, she who stood loyally by Jesus at the cross. . . . Mary’s aim was to exalt her Son and to point others to him. We do not detract from Christ by showing proper reverence to his mother.”

“Evangelicals affirm both Mary’s virginity and her maternity,” the statement says. They accept the historicity of the virginal conception of Jesus and the fact that she was the human mother of the eternal Son of God.

However, they aren’t as quick to accept the Catholic belief that Mary remained a virgin during Jesus’ birth and thereafter.

“Mary’s perpetual virginity is [a] . . . teaching,” the statement says, “neither required nor forbidden by Scripture itself.” According to Evangelicals, scripture says that Jesus had brothers and sisters, but these could have been subsequent children of Joseph and Mary, children of Joseph by a previous marriage or close relatives.

Despite finding some common ground, the statement says that both



A woman holds a statue of Mary and a Vatican flag during a visit by Pope Benedict XVI to the village of Botticino, near Brescia, Italy, on Nov. 8.

Marian dogma and Marian devotion remain contentious issues. It says, “Evangelicals understand that the Catholic Church does not equate adoration of God and veneration of Mary. It seems to many Evangelicals, however, that the devotion of some Catholics to Mary can obscure the preeminence, unique sinlessness, and sole salvific sufficiency of Jesus Christ.”

In that regard, the Evangelicals said that “recent statements by Pope Benedict XVI declaring Jesus Christ the one and only Savior are an encouragement to all faithful Christians.”

It is not surprising that the Evangelicals do not accept two dogmas defined by the Catholic Church during the 19th and 20th centuries: the 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 triune God of holiness and love.”

However, “Evangelicals do not think that such evocation 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 more 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

Parish Diary/Fr. Peter Daly

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 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 I like about both the Little Sisters of the Poor and their founder is 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 wondering 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 rugged province of Brittany. The Britons are an independent sort 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.

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

At age 47, she 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 do that at any age, but to do it in late middle age is really an act of faith.

One night, she brought home Anne Chauvin, an old blind woman she found 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 in the loft 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 Coeuru. She also cared for her until she died.

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

St. Jeanne died in August 1879 when the congregation she founded had some 2,400 women religious and 177 homes for the elderly. Months 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 her, the lives of all the sisters revolve around two poles: God and the poor.

(Father Peter Daly writes for Catholic News Service.) †

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 “Cardinal praises vote 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 reform bill, namely:

- \$500 billion to be taken from Medicare to help keep it deficit neutral;
- A committee to determine the health care a person/family should have;
- A fine and/or jail time if you decide to not have what the committee determines;
- A tax on items such as pacemakers, prostheses, electric wheelchairs (to keep things deficit neutral);
- An increase in already existing taxes and some new taxes, again, to keep things deficit neutral.

Planned Parenthood was a large contributor to President Barack Obama’s campaign, and they will not be forgotten.

Did you notice the silence from pro-choice groups when this (Stupak) amendment was added? That should tell you something. Any bill reaching the president’s desk will cover abortion.

Many of us were pleased that the House bill does not cover people who are in the country illegally.

The bishops speak of the “right” to health care. Please explain.

My first reaction is, “Everyone talks

about rights; who is talking about responsibilities?”

And I don’t mean the responsibility of those who have to give up to those who don’t. I mean the responsibility of those ignoring valid laws and expecting to have their demands met by a country other than their own.

We need to get back to the basics of God’s law, especially the one I am fond of quoting: “Render, therefore, to Caesar the things that are Caesar’s” (Mt 22:21).

We all need to respect each other—we for them trying to better their lives and they for us, our country and what we hold dear.

Has anyone considered the constitutionality of these bills?

Barbara L. Maness Vevay

Letters Policy

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

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

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 critterion@archindy.org.

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Priests are intercessors for God's human family

I continue my reflections on the priesthood in this Year for Priests. On Dec. 9, Bishop-designate Paul D. Etienne will be ordained to the fullness of the priesthood.

A priest chooses to accept God's call to live at the very heart of human and divine reality. We can't imagine a way of life that touches people more deeply and that lives more closely to God.

It is a beautiful and challenging life that mirrors that of Jesus. The life and ministry of priests help countless numbers of people understand more fully the beauty of the Christian life. They help countless numbers of people grasp a little better how the mystery of our Christian life can make "life-giving poetry out of the hum-drum prose of everyday life" (Cf. *In Conversation With God*, Sixth Week of Easter, Friday, p. 546).

Priests are intercessors: intercessors in mystery, intercessors in prayer, intercessors in blessing, intercessors of the Word, intercessors of the sacred and intercessors of love and mercy.

One time, people asked a lawyer from Lyons in France who was returning from a pilgrimage to Ars where a simple priest, Father John Vianney, was pastor what he had seen there.

He answered, "I saw God in a man."

A priest is a mediator between God who is in heaven and our human family which is still on pilgrimage in this earthly world. That aspect of priestly ministry can be

overwhelming!

The Curé of Ars gives us consolation—he was not learned, he was not healthy or wealthy. He did have love for the Lord in his heart. Carrying that love worked pastoral miracles.

That simple priest's love for God was the vehicle that broke open the mystery of God's love for people; his love for God broke open the mystery of the supernatural. Love for God—not for self—made this simple man an intercessor of mystery.

A priest mediates divine mystery as an intercessor in prayer. By ordination, priests are invested with the office of lifting up to God, in the name of the people of God, praise of God's goodness and beauty and the gift of salvation.

Priests intercede for the people of God in prayer. Often, we intercede for the community at prayer, often we pray for and in the name of the community in private.

Though most often we pray the Liturgy of the Hours in private, we do not pray for private things.

Already at the transitional diaconate ordination, future priests promise to be an intercessor in prayer, and not just at Eucharist. Our prayer goes beyond private piety, important as that is.

As conscientious intercessors, we are obliged to foster a profound love for the Liturgy of the Eucharist and the Liturgy of the Hours.

Priests are intercessors of blessing. Often folks ask us for our blessing. They ask us to

bles things: medals, rosaries, candles, their homes and Bibles and other things.

Msgr. Ronald Knox once wrote: "Watch a Catholic ordination and you will see that the priest is being dedicated to God not only in soul and body, not only as a man but a thing. When the ordinand lies prone and motionless during the litanies, you would take him for an inanimate object. ... The priest in fact corresponds in a sense to Aristotle's definition of a slave—he has become a living tool. ... In priest's consecrated hands the faithful catch an echo of the supernatural" (Knox, *The Belief of Catholics*, p.151).

And so they ask for blessings. Difficult as it may be for a priest to see how his consecrated hands can bestow God's blessing, by our ordination we become intercessors of mystery and blessing.

A primary role in ministry is to be intercessors of God's Word revealed in Jesus Christ. At ordination, we are invested with the charism of proclaiming God's Word.

We are authorized as stewards of the Word of God. We are charged to be faithful stewards of his Word in season and out. The words of our diaconate ordination ring in our ears: "Believe what you read, teach what you believe and practice what you teach."

Priests are intercessors of the Sacred Mysteries on the journey of life wherever they are called to serve. We accompany sisters and brothers from birth to the gates of heaven.

From the cradle to the grave, we are to be a guide, a consolation, a minister of salvation and an agent of sacramental grace at the side of countless sisters and brothers.

Celebration of the sacraments, above all the Eucharist, is an incredible privilege and responsibility. It is true to say that it is the primary reason for our ordination.

Christ calls us through the Church, through the voice of the bishop, to bring his salvation to the People of God. †

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

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

Archbishop Buechlein's intention for vocations for November

Catholic high schools: that they may be a continued source for promoting the Catholic values of service and giving of one's life as a gift for others, especially as priests or religious.

Los sacerdotes son intercesores de la familia humana de Dios

Continúo mis reflexiones sobre el sacerdocio en este Año del Sacerdote. El 9 de diciembre el obispo designado, Paul D. Etienne, recibirá la ordenación en la plenitud del sacerdocio.

El sacerdote elige aceptar el llamado de Dios a vivir en el corazón mismo de la realidad humana y la divina. No podemos imaginarnos un modo de vida que llegue a las personas de manera más profunda y que habite más cerca de Dios.

Es una vida hermosa y desafiante que refleja la propia vida de Jesús. La vida y el ministerio de los sacerdotes ayuda a innumerables personas a entender más plenamente la belleza de la vida cristiana. Ayudan a un sinnúmero de personas a comprender un poco mejor cómo el misterio de nuestra vida cristiana puede convertir en una "poesía dadora de vida la monotonía de la prosa cotidiana" (Cf. *In Conversation With God* [En conversación con Dios], Sexta semana de la Pascua, viernes, p. 546).

Los sacerdotes son intercesores: intercesores en el misterio, intercesores en la oración, intercesores en la bendición, intercesores en la Palabra, intercesores en lo sagrado e intercesores en el amor y la misericordia.

En una ocasión, a su regreso de una peregrinación a Ars, donde el humilde padre Juan Vianney era pastor, la gente le preguntó a un abogado de Lyons en Francia, qué había visto en aquella localidad.

Respondió: "Vi a Dios en un hombre."

El sacerdote es un mediador entre Dios que se encuentra en el cielo y nuestra familia humana, todavía peregrina en este mundo terrenal. ¡Ese aspecto del ministerio del sacerdocio puede resultar abrumador!

El Cura de Ars nos brinda consuelo: no era un letrado, no era rico ni tenía salud.

Pero en su corazón albergaba amor a Dios. Ese amor le permitía realizar milagros pastorales.

El amor de ese humilde sacerdote hacia Dios fue el vehículo que reveló el misterio del amor de Dios hacia las personas; su amor a Dios reveló el misterio de lo sobrenatural. El amor a Dios, no a sí mismo, convirtió a este hombre en intercesor del misterio.

Los sacerdotes son mediadores del misterio divino como intercesores en la oración. Mediante la ordenación, se otorga a los sacerdotes el deber de ensalzar a Dios, en el nombre del Pueblo de Dios, alabar las bondades y la belleza de Dios y el don de la salvación.

Los sacerdotes interceden por el pueblo de Dios a través de la oración. A menudo intercedemos por la comunidad por medio de la oración; a menudo rezamos por la comunidad y en su nombre.

Si bien por lo general rezamos la Liturgia de las Horas en privado, no rezamos para obtener gracias particulares.

Ya en la ordenación como diáconos, los sacerdotes prometen ser intercesores en la oración y no solamente en la Eucaristía. Nuestras oraciones van más allá de la piedad particular, pese a la importancia que ésta reviste.

Como intercesores conscientes estamos obligados a fomentar un profundo amor por la Liturgia de la Eucaristía y la Liturgia de las Horas.

Los sacerdotes son intercesores de bendiciones. Con frecuencia las personas nos piden que las bendigamos. Nos piden que bendigamos objetos: medallas, rosarios, velas, sus hogares y las Biblias, así como otras cosas.

El monseñor Ronald Knox escribió en una oportunidad: "Si observamos una

ordenación católica veremos que el sacerdote se entrega a Dios no sólo en cuerpo y alma, no sólo como hombre sino como un objeto. Cuando el ordenado yace tendido e inmóvil durante las letanías se pensaría que se trata de un objeto inanimado. ... En efecto, el sacerdote concuerda, en cierto sentido, con la definición de Aristóteles de un esclavo: se ha transformado en una herramienta viviente. ... En las manos consagradas del sacerdote los fieles pueden atisbar un eco de lo sobrenatural" (Knox, *The Belief of Catholics*, [La fe de los católicos] p.151).

Y por tanto, nos piden que los bendigamos. Si bien puede ser difícil para el sacerdote entender que sus manos consagradas puedan imponer la bendición de Dios, mediante nuestra ordenación nos convertimos en intercesores del misterio y la bendición.

Uno de los papeles fundamentales en el ministerio es ser intercesores de la Palabra de Dios revelada en Jesucristo. En nuestra ordenación se nos otorga la cualidad de dirigentes para proclamar la Palabra de Dios.

Se nos autoriza como administradores de la Palabra de Dios. Se nos encomienda y se nos reviste como servidores leales de Su Palabra todo el tiempo. Las palabras pronunciadas durante nuestra ordenación como diáconos retumban en nuestros oídos: "Cree en lo que lees, enseña lo que crees y practica lo que enseñas."

Los sacerdotes son intercesores de los Sagrados Misterios en el sendero de la vida, donde quiera que sean llamados a servir. Acompañamos a nuestros hermanos desde el momento de su nacimiento hasta las puertas del cielo.

De la cuna a la tumba, debemos servir de guías, ofrecer consuelo, ser ministros de salvación y agentes de la gracia sacramental junto a innumerables hermanos y hermanas.

La celebración de los sacramentos, por encima de todo, la Eucaristía, es un privilegio increíble y una responsabilidad. Ciertamente se puede decir que es la principal razón de nuestra ordenación.

Christo nos llama por medio de la Iglesia, por medio de la voz del obispo, para llevar su mensaje de salvación al Pueblo de Dios. †

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

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

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

La intención del Arzobispo Buechlein para vocaciones en noviembre

Las escuelas secundarias católicas: que ellas sean una fuente continua para promover los valores católicos de servir y dedicar su vida como regalo a los demás, especialmente en el cargo de sacerdotes o religiosos.

Events Calendar

November 28

St. John Vianney Church, 15716 Blessed Mother Blvd., Fishers, Ind. (Diocese of Lafayette). **Missionary image of Our Lady of Guadalupe**, Mass, 9 a.m., adoration and confessions, Mass, 4:30 p.m. Information: 317-585-9689 or 317-485-0150.

St. Mary Church, 2300 W. Jackson St., Muncie, Ind. (Diocese of Lafayette). **Christmas concert, "Emmanuel,"** Tajci, vocalist, 7 p.m. Information: 765-288-5308 or maburford@stmarymuncie.org.

November 29

St. John Vianney Church, 15716 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.

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

December 1

St. Mary-of-the-Knobs Parish, 3033 Martin Road, Floyds Knobs. **"Medicare Seminar,"** 6 p.m. Information: 502-376-9618 or Jackie.taylor@insightbb.com.

December 2

Vito's on Penn, 21 N. Pennsylvania St., Indianapolis. **Theology on Tap, "Refugee Resettlement Services of Indianapolis,"** Gabrielle Campo, presenter, 7 p.m. Information:

www.indytheologyontap.com.

St. Mary Parish, 317 N. New Jersey St., Indianapolis. **Solo Seniors**, Catholic, educational, charitable and social singles 50 and over, single, separated, widowed or divorced, new members welcome, 6:30 p.m. Information: 317-370-1189.

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

December 3

St. Francis Education Center, 5935 S. Emerson Ave., Suite 100, Indianapolis. **Support group for oral, head and neck cancer patients**, 7-8:30 p.m. Information: 317-782-4422.

December 3-5

Marian University, 3200 Cold Spring Road, Indianapolis. **"Madrigal Dinner and Choral Concert,"** 6 p.m., Thurs. and Fri., \$28 per person, \$24 for students, senior citizens and groups of 10 or more; Sat. \$30 per person, \$26 for students, senior citizens and groups of 10 or more, reservations required. Information: 317-955-6110 or kijovsky@marian.edu.

December 5

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. Santo Rosario Knights of Columbus Council #14449, **"Evening 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.koc14449.org.

St. Andrew the Apostle Parish, 4050 E. 38th St., Indianapolis. **Holiday Rummage Sale**, 8 a.m.-6 p.m. Information: 317-546-1571.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Shop INN-Spiced "Christmas Shoppportunity,"** 9 a.m.-3 p.m. Information: 317-788-7581 or benedictinn@benedictinn.org.

December 6

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., Indianapolis. **African Catholic Ministry, African Mass**, 3 p.m. Information: 317-269-1276 or African_catholic_ministry@yahoo.com.

St. Monica Parish, Emmaus Center, 6131 N. Michigan Road, Indianapolis. **Forum on the uninsured**, information session on the truth behind the need for health care reform and what the

Catholic Church teaches on the right to health care, 4:30-5:45 p.m. Information: sanderson@archindy.org.

St. Gabriel the Archangel Parish, 6000 W. 34th St., Indianapolis. **Christmas concert and benefit for Dennis Braun**, a choir member waiting for a heart transplant, 7 p.m., \$5 suggested donation. Information: 317-890-4454.

Seton High School, 235 S. 5th St., Richmond. **Catholic Women United of Richmond, "Advent Afternoon of Reflection,"** Franciscan Sister Norma Rocklage, presenter, 1-3:30 p.m., lunch served.

St. Paul School, 9788 N. Dearborn Road, New Alsace. **Sausage, pancake, egg, biscuit and gravy breakfast**, pictures with Santa, 8 a.m.-noon, free-will offering. †

Retreats and Programs

December 4-6

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Weekend retreat, "Grief: From Darkness to Light,"** Mary Weber and Father Jim Farrell, presenters.

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

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Advent Silent Retreat,"** Information: 317-788-7591 or www.benedictine.com.

December 10

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. Our Lady of Fatima Retreat House and Benedict Inn Retreat and Conference Center combined event, **"Advent: Waiting with Joyful Hope,"** Benedictine Sister Antoinette Purcell, presenter. Information: 317-788-7591 or www.benedictine.com.

December 12

Oldenburg Franciscan Center, Oldenburg. **"Reflecting the Light: Advent Day of**

Retreat," Franciscan Sister Barbara Leonhard, presenter, 9:30 a.m.-3:30 p.m., \$40 adults includes lunch. Information: 812-933-6436 or center@oldenburgosf.com.

December 13

Oldenburg Franciscan Center, Oldenburg. **"Coffee Talk: Open Home-Open Heart,"** Jeanne Hunt, presenter, 10:45 a.m.-noon, free-will donation. Information: 812-933-6436 or center@oldenburgosf.com. †

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 at the Indiana State Prison in Michigan City, Ind., and is scheduled to be executed on Dec. 11.

Wrinkles' children and Mary Winnecke, Natalie Fulkerson's mother, have forgiven Wrinkles and campaigned for clemency for him.

A Mass will be celebrated for Wrinkles, his victims and family members beginning at noon on Dec. 2 at SS. Peter and Paul Cathedral, 1347 N. Meridian St.,

Indianapolis. Msgr. Joseph F. Schaedel, 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 Pro-Life Ministry. The event will take place at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St. in Indianapolis.

Steidl spent 17 years on death row for a crime he did not commit.

For more information, call 317-236-1521, 800-382-9836, ext. 1521 or send an e-mail to dcarollo@archindy.org. †

L. H. Bayley receives philanthropic award



L. H. Bayley

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-Indiana Chapter's Lifetime Achievement Award on Nov. 19 at the Conrad Indianapolis Hotel.

Given by AFP-IC, 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 service through the years has inspired others to find their own purpose and mission with a nonprofit or community organization." †



Crèche 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 Archabbey Library in St. Meinrad from Dec. 4-Jan. 12. 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 free and 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 Saint-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 newfound path leads to canonical and mission novice years, and, finally, to temporary profession of vows. Born in Elizabethtown, Ky., Corbin, 25, is a graduate of New Albany High School in New Albany and the University of Indianapolis in Indianapolis. Before becoming a postulant, Corbin was a member of St. Thomas Aquinas Parish in Indianapolis. At her right is Providence Sister Mary Ryan, archivist for the Sisters of Providence.

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. Still, 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. The storm had brought a light rain. I was tempted to stay in my truck and watch the fire slowly burn itself out. 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 the promise and have a good result.

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, Jeremiah promises a Savior (Jer 33:14-16). This is a good promise, one that we like to listen to.

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 3:12-4:2) 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 of being vigilant, prayerful and filled with love worth doing for just the promise of a Savior?

Isn't there an easier way and a way that eliminates all the dangers of that Gospel passage?

The answer to this last question is simple: No.

Just as I 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.

Redemptorist 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 you are. 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.) †



Just as the young Forest Service firefighter had to cross a river and climb a hill to put out a small fire, so we have to be patient, vigilant, prayerful and loving to be able to receive the Savior. The Gospel reading for the first Sunday of Advent 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.

Advent is reminder to proclaim Christ as our light and hope

By Carole 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.

"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!) †

Discussion Point

It is our duty to live like Christ

This Week's Question

What does it mean for you personally to "be vigilant at all times and to pray"?

"To be aware of our Catholic faith, ... of what we've learned, ... and practice it through everyday actions ... [with] God's help and direction." (John Alfieri, Pinehurst, N.C.)

"To always be ready spiritually in case our time is near." (Sharon Henggeler, Ross, Ohio)

"In Advent, I'm deeply reminded of the birth of Christ, ... and how we should use his example in our everyday living. It is our everyday duty to live like Christ." (Julie Carrig, Sterling, Ill.)

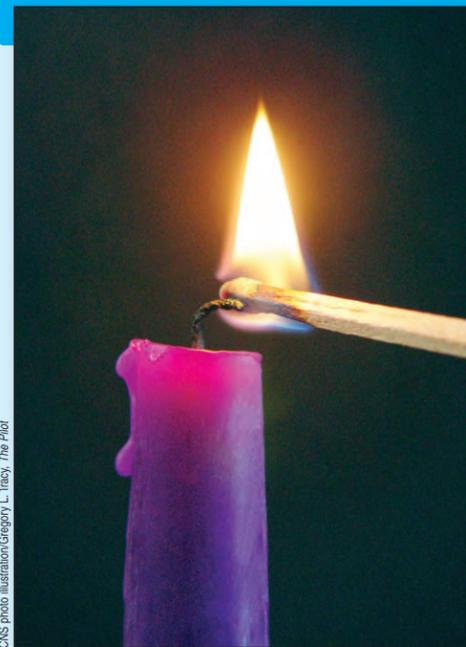
"[To] set aside things of the regular world and spend time 'visiting' with him [Jesus], ... remembering that [this world] is not our final home, but a stopping place or a resting place on the way home [to God]."

(Gina Nakagawa, Winterville, Ga.)

Lend Us Your Voice

An upcoming edition asks: Mankind was created to worship God. To what extent do you offer God worship and reverence in your daily life?

To respond for possible publication, send an e-mail to cgreene@catholicnews.com or write to *Faith Alive!* at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. †



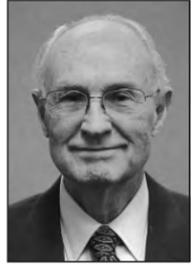
CNS photo illustration/Gregory L. Tracy, The Phot

From the Editor Emeritus/John F. Fink

'Charity in Truth': The pope's encyclical

(First in a series of columns)

Pope Benedict XVI issued his encyclical "*Caritas in Veritate*" ("Charity in Truth") this past July.



As I was reading it, I thought that I should write about it because it was so good and Catholics should know more about it. I realized that few Catholics would read the whole encyclical, which is too bad.

In July, though, I was in the middle of my series of columns about basic Catholicism and thought that I'd better finish that series before writing about the encyclical. However, what Pope Benedict had to say in July is certainly as true five months later.

Besides, what the pope wrote in the encyclical is not just about social justice—although that is its main focus. He covers numerous basic teachings of the Catholic Church. Therefore, in a sense, this series is a follow-up to my previous series.

The encyclical is about human

development—both of the individual and society. The pope writes about it in the context of "charity in truth," the first words of the letter. Charity in truth, he says, is the driving force behind authentic development of every person and all humanity.

Charity, he says, "is at the heart of the Church's social doctrine." However, charity is sometimes misconstrued and, therefore, must be linked with truth.

St. Paul linked the two in his letter to the Ephesians when he wrote, "Living the truth in love, we should grow in every way into him who is the head, Christ" (Eph 4:15). Pope Benedict, though, says that the inverse sequence is also true, that charity must be practiced in the light of truth.

Both Pope Benedict and his predecessor, Pope John Paul II, have emphasized the importance of truth in our society that relativizes truth, sometimes denying that there is such a thing. But Pope Benedict insists that "only in truth does charity shine forth," and, in another place, "Without truth, charity degenerates into sentimentality."

Therefore, charity in truth is the principle around which Church social doctrine turns.

The Church's social doctrine is summed up simply as "the proclamation of the truth of Christ's love in society."

Charity must include justice, but it goes beyond justice: "If we love others with charity, then first of all we are just towards them." We must recognize and respect individuals' and people's legitimate rights, which is justice. But charity does more. It manifests God's love in human relationships, giving "salvific value to our commitment to justice in the world."

Also important, the pope said, is the common good: "To love someone is to desire that person's good and to take effective steps to secure it." That's true not only for individuals but for all of society. Therefore, "To desire the common good and strive towards it is a requirement of justice and charity."

Every Christian is called to practice this charity, the pope said, in accordance with his influence in society.

The pope said this (and much more) in his extended introduction.

Next week: Chapter One of "*Caritas in Veritate*." †

Cornucopia/Cynthia Dewes

A great opportunity for human enrichment

Spirit and Place are two essential ingredients for fulfilling a human life. Spirit



empowers us with imagination and reverence and every grace that comes from God. And Place secures us as persons in who we are, what we do, and where we live in the world.

That's why we can be proud and grateful that a

Spirit and Place "Civic Festival of the Arts, Humanities and Religion," which took place on Nov. 6-15, is held annually in the Indianapolis area. It is a project of The Polis Center, Indiana University School of Liberal Arts, and Indiana University-Purdue University Indianapolis, and its advisory board includes a wide community of civic, business and religious leaders, including Franciscan Sister Sandra Schweitzer as a liturgical design consultant.

For 10 days, people may participate in mostly free events all around the city and the surrounding area. This year, they included a public conversation about community development between two very different mayors of two very different cities: the venerable Bill Hudnut, former mayor of Indianapolis, and the tattooed John Fetterman of Braddock, Pa.

There was a cross-cultural evening of spiritual Japanese performance art combined

with the place-centered literary work of William Faulkner. There were sessions featuring jazz or sacred music, discussions of local organic gardening or a visit to "a faith-based garden for wildlife and people" at Marian University in Indianapolis. It seemed no matter where our interests lay or where our curiosity took us, the Spirit and Place event had something to offer us.

One day-long automobile trip sponsored by WFYI was called the "Spirited Chase," with a cost of \$20 for a carload of four. Beginning on a Saturday morning with a continental breakfast, welcoming remarks and music by Time for Three at the radio station, it featured a kind of scavenger hunt for lesser-known sacred places around town.

Participants were given directions to the next destination at each of five stops, with the final stop being a wine and cheese reception and wrap-up session.

The first stop was Martin Luther King, Jr. Memorial Park, where Robert Kennedy gave a famous speech announcing the assassination of Reverend King on that day. This speech has been credited with keeping Indianapolis racially cool in a time when emotions ran destructively high in other cities, and it was a moving testimonial to true American unity.

Next up was a visit to the Central Library's Special Collection Room, which included original works of Indiana authors

and artists, one Hoosier's lifelong collection of historic cookbooks, and an impressive autograph collection. At each stop, participants were given substantial goodie bags of information, books and other pertinent items.

Stop three was the Albert & Sara Reuben Holocaust Memorial Garden at the Jewish Community Center. The guide, who was the daughter of a Holocaust survivor, gave a gripping summary of her father's experience.

Stop four was equally inspiring, a visit to the Sweeney Chapel at Christian Theological Seminary, where Professor Edie Johnson played a short recital on its magnificent organ.

At the fifth stop, visitors could tour the Stutz Artists Association building, with its antique car display, an art gallery and the chance to watch artists at work.

The day concluded with refreshments and funny remarks by Dick Wolfsie. It was indeed a Spirited Chase which contributed much sacred spirit and pride of place to its participants.

Many sites on the "Chase" were unfamiliar to the participants, who were delighted to discover them.

With the Advent season close at hand, the Spirit and Place Festival was an appropriate and inspiring preparation for its observance.

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

Emmaus Walk/Debra Tomaselli

Who is your role model in today's world?

Like Mary, the little girl from Nazareth, we, too, are invited to bring Christ into the world. The story began more than 2,000 years ago, and continues today.



Balancing a water jug on her head, Mary strolled along the path that led to the well. The early morning solitude was broken only by the twittering of sparrows.

There, near the well, someone appeared. A supernatural glow

surrounded the figure, and Mary trembled at the sight. "Hail, favored one," the angel Gabriel said. "The Lord is with you" (Lk 1:28).

Mary froze. We are told she was confused and distressed. I can only imagine. I would be, too.

In the moments that followed, Mary's carefree world turned upside down.

"Do not be afraid, Mary," the angel began (Lk 1:30). He explained that God had plans for her to become pregnant, have a child, and that she was to name him Jesus.

Mary shifted her clay jar to the ground, absorbing the words. She wrinkled her nose and

scratched her head, wondering how this could happen. She was, after all, a virgin.

The angel replied, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore, the child to be born will be called holy, the Son of God" (Lk 1:35).

This made about as much sense as turning water to wine, inviting a paralytic to walk or feeding multitudes with seven loaves and two fish. It made about as much sense as an unexplainable healing, restoration of a difficult marriage or an unexpected provision during economic struggles.

How could these things happen?

But there was something convincing in the message, something beyond human understanding, something divine.

So, despite the contradictions, the young virgin believed.

And in that belief, Mary put herself at risk.

If she became pregnant out of wedlock, Joseph, her betrothed, was entitled to leave her. Under Jewish law, she could be stoned. Shame, abandonment, even death threatened her dreams of security, a home and a family. Mary knew that.

Unlike Mary, I've chosen safety and

comfort when the perils were far less than that.

The first time that God called me to carry Christ into the world, I cringed at the risk. A lonely girl sat under the overpass, arms folded around bended knees, head ducked down.

As I sat in my vehicle waiting for the light to change, an angel whispered to me, "Stop. She needs your help. Do something. Offer an encouraging word."

Instead, I winced at the ramshackle neighborhood and shut my window. I wanted to help, but I was afraid, confused and distressed. I watched the traffic light turn green, and zoomed away.

Mary, however, offers a different response.

Somewhere, somehow, deep within, her reply came, without hesitation, without trepidation, and without faltering. It arrived with strength, conviction and composure. It was unfettered by the dangers involved.

"Behold, I am the handmaid of the Lord," Mary said. "May it be done to me according to your word" (Lk 1:38).

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

Faith and Family/Sean Gallagher

Find joy in hardships during Advent and Christmas

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



It won't be too long before you'll hear songs—both sacred and secular—singing its praises. You'll see Christmas ornaments and other holiday decorations emblazoned with "joy" for all to see.

We wouldn't necessarily disagree 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 joyful 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 devoid of meaning.

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

Is this how we Catholics understand joy?

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

We find joy in serving the needs of others, even when we are tired and weary.

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 have failed in those duties.

That's not the kind of joy that you will see praised in holiday greeting cards sold at Wal-Mart or Hallmark stores.

But it's the joy that we're invited to meditate upon in the joyful mysteries of the rosary that many Catholics pray frequently during Advent and Christmas.

In the Annunciation, Mary humbly accepted a mission that God had planned for her from all eternity, but which she could not have anticipated in any way, shape or form. For us, this is joy.

In the Visitation, we see Mary, in that often tiresome first trimester of pregnancy, serving the needs of her kinswoman Elizabeth in her equally tiresome last trimester. For us, this is joy.

In the Nativity, Mary's hopes for the way that she would give birth to her special son were probably totally upset when she found herself far away from home and with Joseph as the only loved one at her side. Yet she accepted it as humbly as she did Gabriel's message. For us, this is joy.

In the Presentation, Mary and Joseph were simply fulfilling the duty imposed on them by the Law of Moses when they took the baby Jesus to the Temple. Yet, in Simeon and Anna's message to them, this ordinary obligation was transfigured. For us, this is joy.

And 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 care for their holy son. But when they heard his mysterious words to them after they found him, they surely knew they were hearing the voice of God. For us, this is joy.

Parents today continue to share in these joy-tinged trials that Mary underwent 2,000 years ago, even if our experience of them isn't as dramatic as hers.

But do we see them through her joy-filled eyes? With the help of her 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. †

First Sunday of Advent/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Nov. 29, 2009

- Jeremiah 33:14-16
- 1 Thessalonians 3:12-4:2
- Luke 21:25-28, 34-36

This weekend begins the Church's liturgical year. Advent is here. Once again, the Church begins its proclamation of eternal life in Jesus.



Usually, Advent simply is 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.

Jeremiah 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. Misery is their lot. Sin has produced this unhappy situation.

However, always merciful, always good and always protective, God will send into their midst a Savior, 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 St. Luke's Gospel. Quoting Jesus, it states that signs suddenly and overwhelmingly will come in the sky. Nations will be in anguish. The seas will roar. People will die of fright.

Amid all this great drama, Jesus will come in might and glory. Instead of being a dreadful event, the Lord's arrival will be an occasion to rejoice. He will bring final redemption.

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.

Reflection

Christmas, in every culture, is lovely, befitting the commemoration of the birth of the loving and forgiving Redeemer, universally celebrated among Christians. It is the acclamation of life itself and of redemption.

Still, the forthcoming feast of Christmas has profoundly personal, individual considerations, and in some respects it is a warning.

As St. Luke's Gospel so bluntly says and as Advent reminds us, Christ one day will confront us all. It may be a personal meeting, as many Christians already have experienced. It may be at the end of time, in some manner yet unknown, but about which the Scriptures offer such colorful hints.

In any case, we all shall meet Christ. It may be a victorious reunion for us. It will be such a day if we have followed the Lord in our own lives. Jeremiah looks to such a day of salvation and victory.

However, it will be final and intense. Good will stand starkly opposite evil. We must choose the side toward which we will go. If we choose the side of right, and of God, we will need strength. Evil is powerful, and it lures us to death.

God will strengthen us. We must ask for the strength, and our request must be sincere. It must be honest and uncompromised.

Thus, in Advent, by prayer and sacrifice, we strengthen our own resolve to turn to God, to meet Christ as our Lord and Savior. †

Readers may submit prose or poetry for faith column

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

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

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

Daily Readings

Monday, Nov. 30

Andrew, Apostle
Romans 10:9-18
Psalm 19:8-11
Matthew 4:18-22

Tuesday, Dec. 1

Isaiah 11:1-10
Psalm 72:1-2, 7-8, 12-13, 17
Luke 10:21-24

Wednesday, Dec. 2

Isaiah 25:6-10a
Psalm 23:1-6
Matthew 15:29-37

Thursday, Dec. 3

Francis Xavier, priest
Isaiah 26:1-6
Psalm 118:1, 8-9, 19-21, 25-27a
Matthew 7:21, 24-27

Friday, Dec. 4

John of Damascus, priest and doctor
Isaiah 29:17-24
Psalm 27:1, 4, 13-14
Matthew 9:27-31

Saturday, Dec. 5

Isaiah 30:19-21, 23-26
Psalm 147:1-6
Matthew 9:35-10:1, 5a, 6-8

Sunday, Dec. 6

Second Sunday of Advent
Baruch 5:1-9
Psalm 126:1-6
Philippians 1:4-6, 8-11
Luke 3:1-6

Question Corner/Fr. John Dietzen

Bibles that are published under Catholic auspices include deuterocanonical books

Q I recently received a *New International Version New Testament Bible* as a gift.



When I stopped at a bookstore to exchange it for a Catholic Bible, I was assured that this is a “universal” Bible.

The clerk said there is no longer a difference in the New Testament, only in the Old Testament.

I was not aware that there is a Bible approved by Catholics and Protestants. Please clarify this for me.

I know there is a Catholic edition of the *New International Version*.

Doesn't it differ from the Protestant translation? (Nebraska)

A It is not possible to discuss the reasons for these differences here due to space constraints, but Bibles published under Catholic auspices contain all or parts of several books in the Old Testament that do not appear as canonical books in most Protestant traditions.

Labeled as deuterocanonical, these books are Tobit, Judith, Baruch, First and Second Maccabees, Sirach (Ecclesiasticus), Wisdom, and parts of Daniel and Esther.

Some Protestant Bibles today, including the *Revised Standard Version* and the *New International Version*, print “Catholic” editions with the deuterocanonical books included.

The other major difference is that “Protestant” Bibles historically have not included much in the way of footnotes, explanations or introductions.

Protestant tradition that the Holy Spirit alone guides each individual in his or her reading of Scripture has moved publishers of these Bibles to avoid anything that could seem to place a sort of intervention between the reader and the Holy Spirit. However, that is changing somewhat.

Otherwise, there is little difference between most Protestant and Catholic Bibles.

One may still find a few apparent doctrinally slanted translations of words, but they would be minor for the ordinary reader. The science of selecting and translating Scripture manuscripts is now so highly developed that any deliberate skewing of this kind is rejected by reputable scholars of any faith.

Because modern languages are continually developing, as languages in daily use tend to do, new Bible translations are always in process.

The most authoritative current translation for Americans in the Catholic tradition is arguably the *New American Bible*, which

has undergone and still is undergoing revisions, especially in passages proclaimed in the liturgy.

In particular, the St. Joseph edition of the *New American Bible* is a gold mine of valuable information, including the Second Vatican Council Dogmatic Constitution on Divine Revelation, background on the formation and literary forms of the Bible, plus introductions to each book and hundreds of textual footnotes.

It's largely true, as someone has noted, that the best Bible is the one you read. You may as well get one that will be most useful for you.

Perhaps the clerk in the bookstore was not familiar with some of this background about Catholic Bibles.

Q We read your interesting column about the three kings, explaining that we don't know how many “kings” there were and cannot be sure the story may have been embellished, intended to call attention to the prophecies referred to by Matthew.

I remember reading somewhere that Joseph sold the gifts given to the Holy Family by the Magi to finance the flight into Egypt.

As usual, our loving Father provided a way for them to keep from struggling.

Is that story true? (Florida)

A I must admit that I've never heard that story about the Holy Family's flight to Egypt.

You may be right.

Q I have heard that a Catholic may fulfill this Sunday Mass obligation on Saturday evening only if he cannot get to Mass on Sunday morning. Is this true? If so, it's news to me.

A It's news to me, too. The Vatican instruction on Eucharistic Worship which deals with this privilege places no such restrictions on one's right to fulfill the Sunday obligation on Saturday evening.

The *Code of Canon Law* (#1248) simply says: Anyone satisfies the precept to participate in the Mass by assisting wherever it is celebrated in the Catholic rite either on the day (Sunday or holy day) itself, or in the evening of the preceding day.

(A free brochure on ecumenism, including questions on intercommunion and other ways of sharing worship, is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 3315, Peoria, IL 61612. Questions may be sent to Father Dietzen at the same address or by e-mail to jjdietzen@aol.com.)†

My Journey to God

Centennial Mass

As if to confirm the rightness
Of these festive goings-on,
The sun burst forth through colored glass,
In streams brilliant and solid,
As the faithful here gathered
To celebrate a century of service.

Sweet with memory,
Ripe with promise,
Joyful in hope,
They prayed and thanked their Lord
Who, in light bounteous
And beautiful to behold,
Bestowed His blessing.

By Linda Abner

(Linda Abner is a member of Our Lady of Lourdes Parish in Indianapolis. She wrote this poem after participating in the Centennial Mass celebrated by Archbishop Daniel M. Buechlein on Nov. 8 at Our Lady of Lourdes Church.)



Photo by Mary Ann Weyand

Rest in peace

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

BAUMAN, Richard L., 58, Our Lady of Perpetual Help, New Albany, Oct. 20.

DEASON, Mary Lynne, 75, St. Augustine, Jeffersonville, Nov. 11. Wife of Donald Deason. Mother of Carla Dover, Mark, Michael and Scott Deason. Sister of Carol Botkins, Karen Forrester, Jackie Krueger, Janet Onorato, Charles and Glenn Kamer. Grandmother of eight. Great-grandmother of three.

DUNLAP, Bette A., 78, Our Lady of the Greenwood, Greenwood, Nov. 16. Mother of Donn, Jeffrey and Richard Dunlap II. Sister of Bob and Tom Goebel. Grandmother of two.

KNIGHT, Richard, 89, St. Mary, Richmond, Nov. 12. Husband of Clara Knight. Father of James Knight. Brother of Judy Gilmore, Carol Mason and Kathy Standa. Grandfather of one.

KNOX, Jean M., 90, St. Michael, Greenfield, Nov. 13. Wife of George Butzin. Mother of Chris and Thomas Knox. Grandmother of three.

KREINHOP, Earl, 90, St. Louis, Batesville, Nov. 16. Husband of Bertha (Senft) Kreinhop. Brother of Karen Frankl.

LEVANDOSKI, Christopher C., 49, St. Pius X, Indianapolis, Nov. 11. Father of one. Son of Bill and Patti Levandoski. Brother of Jane Stookey, Mark and Tim Levandoski. Grandfather of two.

MARSIO, Michael, 85, St. Mary, Richmond, Nov. 11. Father of Linda Ellis, Lisa Greavu and Nancy Reddington. Brother of Ruth Kurtz. Grandfather of seven.

McCORMICK, Melvin P., 82, St. Elizabeth of Hungary, Cambridge City, Nov. 3. Husband of Linda (Ramey) McCormick. Father of Madonna Paskash, Melinda Peters, Michele Smith, Mark, Matthew and Michael McCormick. Brother of Frances Jordan, Susan Lasley and Patrick McCormick. Grandfather of 17. Great-grandfather of four.

MILLER, James E., 80, St. Roch, Indianapolis, Nov. 14. Father of Bernie, Chris, Dan and Tom Miller. Brother of Jane Foris, Marilyn Meiners and Albert Miller. Grandfather of 10.

MORIN, Frank, Jr., 88, Sacred Heart of Jesus, Terre Haute, Nov. 7. Husband of Helen Morin. Father of Nancy Jackson, Rosemary Milner and Sharon Reynolds.

MUNDEN, Catherine L. (Nally) Gabbei, 83, St. Barnabas, Indianapolis, Nov. 15. Mother of Cynthia Brockman, Donna Griffin, Cheryl Maulden and J. Michael Gabbei. Sister of Patricia Robertson. Grandmother of six. Great-grandmother of three.

PRICKEL, Alban D., 89, St. Anthony of Padua, Morris,

Nov. 16. Husband of Coletta (Bedel) Prickel. Father of Ruth Ann Gehring, Joseph, Raymond and Steve Prickel. Brother of Rita Stahley. Grandfather of 10. Great-grandfather of one.

RAY, Helen Margaret, 87, St. Mary, Lanesville, Oct. 23.

ROTH, Gregory J., 81, St. Margaret Mary, Terre Haute, Oct. 28. Husband of Reva (Brown) Roth. Father of Judy Lawler, Teri Rowe, Don and Paul Roth. Brother of Ron Roth. Grandfather of five.

SCHWEGMAN, Sylvan J., 67, St. Elizabeth of Hungary, Cambridge City, Nov. 10. Brother of Brenda Shelton, Rebecca Wainright, Franklin and Stephen Schwegman.

SPENCER, Angie Lee, 82, St. Roch, Indianapolis, Nov. 16. Mother of Willia Stumpf and John Spencer III. Sister of Ina McConnell. Grandmother of six. Great-grandmother of two.

STEARNS, Ruth, 88, Holy Family, Richmond, Nov. 12. Mother of Mark Stearns. Sister of Rose Morrison.

STEMLE, Betty J., 78, Our Lady of Perpetual Help, New Albany, Oct. 21. Wife of Otto Stemle Sr. Mother of Otto Jr. and Rick Stemle. Grandmother of three. Great-grandmother of two.

Bishop says he asked congressman privately not to receive Communion

PROVIDENCE, R.I. (CNS)—The bishop of Providence said he was “disappointed and really surprised” that Rep. Patrick Kennedy, D-R.I., made public a letter he wrote to the congressman almost three years ago about his practice of the Catholic faith and reception of Communion.



Rep. Patrick Kennedy

Nov. 22 statement.

His remarks came after Kennedy told *The Providence Journal* daily newspaper that Bishop Tobin “instructed me not to take Communion and said that he has instructed the diocesan priests not to give me Communion.”

The newspaper said Kennedy declined to give details on when or how the bishop issued such an instruction.

Bishop Tobin said that in a February 2007 letter to Kennedy he stated: “In light of the Church’s clear teaching, and your consistent actions, therefore, I believe it is inappropriate for you to be receiving holy Communion and I now ask respectfully that you refrain from doing so.”

Kennedy supports keeping abortion legal.

Bishop Tobin said he told the congressman he was writing to him “personally and confidentially as a pastor addressing a member of his flock” and had no intention of making the matter public.

What prompted the letter, he said, was a statement approved by the U.S. bishops in late 2006 that outlined the preparation needed to receive Communion worthily and said serious sin is a bar to receiving the Eucharist.

Titled “‘Happy Are Those Who Are Called to His Supper’: On Preparing to Receive Christ Worthily in the Eucharist,” the document says that a Catholic who “knowingly and obstinately” rejects “the defined doctrines of the Church” or repudiates “her definitive teaching on

moral issues” would not be in communion with the Church and therefore should not receive Communion.



Bishop Thomas J. Tobin

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 their 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 *The Rhode Island Catholic*, 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.” †

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December 13, 2009 • Retirement Fund for Religious

Advent penance services are scheduled at archdiocesan parishes

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

Batesville Deanery

Dec. 6, 1 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 Alsace
 Dec. 9, 6:30 p.m. at St. Peter, Franklin County
 Dec. 10, 7 p.m. at St. Lawrence, Lawrenceburg
 Dec. 13, 1 p.m. at Immaculate Conception, Millhousen
 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, Enochsburg
 Dec. 15, 7 p.m. at St. Teresa Benedicta of the Cross, 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. Agnes, Nashville
 Dec. 15, 7 p.m. at St. Vincent de Paul, Bedford
 Dec. 17, 7 p.m. at St. Martin of Tours, Martinsville

Connersville Deanery

Dec. 1, 7 p.m. at St. Elizabeth of Hungary, Cambridge City
 Dec. 3, 7 p.m. at St. Mary (Immaculate 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. Thomas the Apostle, Fortville
 Dec. 2, 7:30 p.m. at Holy Spirit
 Dec. 9, 7 p.m. at St. Thomas the Apostle, Fortville
 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. 15, 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 Jesus Christ

Dec. 14, 7 p.m. for Good Shepherd and St. Roch at St. Roch
 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. Thomas 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, Brownsburg
 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. 2, 7 p.m. for Sacred Heart, Jeffersonville, and St. Augustine, Jeffersonville, at St. Augustine, Jeffersonville
 Dec. 6, 4 p.m. at St. Mary, Lanesville
 Dec. 7, 7 p.m. at St. Joseph, Sellersburg
 Dec. 9, 7 p.m. at St. Mary-of-the-Knobs, Floyds Knobs
 Dec. 9, 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 a.m. at St. Mary-of-the-Knobs, Floyds Knobs
 Dec. 20, 4 p.m. at Holy Family, New Albany
 Dec. 20, 3 p.m. at St. Mary, New Albany (Español)

Seymour Deanery

Dec. 2, 6 p.m. at St. Patrick, Salem
 Dec. 6, 2 p.m. for Holy Trinity, Edinburgh, and St. Rose of Lima, Franklin, at St. Rose of Lima, Franklin
 Dec. 6, 8 p.m. for Most Sorrowful Mother of God, Vevay, and Prince of Peace, Madison, at Prince of Peace, Madison
 Dec. 7, 8 p.m. for Most Sorrowful Mother of God, Vevay, and Prince of Peace, Madison, at Prince of Peace, Madison
 Dec. 8, 8 p.m. for Most Sorrowful Mother of God, Vevay, and Prince of Peace, Madison, at Prince of Peace, Madison
 Dec. 10, 7 p.m. at St. Bartholomew, Columbus
 Dec. 15, 6 p.m. at American Martyrs, Scottsburg
 Dec. 16, 7 p.m. for Our Lady of Providence, Brownstown, and St. Ambrose, Seymour, at St. Ambrose, Seymour
 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



Father Laurence Tracy hears a confession on April 8 during a reconciliation service at Our Lady of Perpetual Help Church in Rochester, N.Y.

Advent resources are available on archdiocesan Web site

During the season of Advent, the Archdiocese of Indianapolis will have a special Web page at www.archindy.org/advent.

The page contains various Advent resources, including links to the daily readings, reflections from Archbishop Daniel M. Buechlein, penance service schedules, images of past *Criterion* Christmas supplement covers and links of interest to other Advent Web sites. †

Tell City Deanery

Dec. 13, 4 p.m. at St. Paul, Tell City
 Dec. 15, 6:30 p.m. at St. Meinrad, St. Meinrad
 Dec. 16, 6:30 p.m. at St. Augustine, Leopold

Terre Haute Deanery

Dec. 3, 7 p.m. at St. Margaret Mary, Terre Haute
 Dec. 15, 1:30 p.m. at St. Ann, Terre Haute
 Dec. 15, 7 p.m. at St. Joseph University, Terre Haute
 Dec. 15, 7:30 p.m. at Annunciation, Brazil
 Dec. 16, 7 p.m. at St. Paul, Greencastle
 Dec. 17, 7:30 p.m. at Holy Rosary, Seelyville †

COMMITMENT

continued from page 1

protection for religious beliefs and would require Catholic Charities to recognize and promote same-sex marriage in employment policies, and adoption and foster-care policies.

Catholic Charities' homeless shelter, counseling and adoption programs are funded with \$20 million in government contracts and about \$10 million in funds from the archdiocese.

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 desperate

need for health care reform and simply stated that "abortion was out of the question."

The current health care debate in Congress, and local discussion about same-sex marriage laws, were not as pronounced last summer when the group of religious leaders first met in New York to draft this statement. Some of the signers noted that although the document could have been written years ago or even years from now, it has particular significance right now.

"We see an increase in the threat to human life," said George, noting that the current administration and Congress have supported abortion measures and also embryonic stem-cell research, an action which he said "ups the ante very much so."

On life issues, the declaration urges "all elected officials in our country, elected and appointed, to protect and serve every member of our society, including the most

marginalized, voiceless and vulnerable among us."

In its defense of marriage as a union between a man and a woman, it notes a progressive erosion of the culture of marriage due to infidelity, high divorce rates and out-of-wedlock births.

The document states that the "impulse to redefine marriage in order to recognize same-sex and multiple-partner relationships is a symptom, rather than the cause, of the erosion of the marriage culture" and it further adds that "no one has a civil right to have a nonmarital relationship treated as a marriage."

On the issue of religious liberty, the document highlights weakened or eliminated conscience clauses that force "pro-life institutions [including religiously affiliated hospitals and clinics], and pro-life physicians, surgeons, nurses, and other health care professionals, to refer for abortions and, in certain cases, even to perform or participate in abortions." †

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Bishops OK marriage pastoral, ethical directives, liturgy translations

BALTIMORE (CNS)—The U.S. bishops took their final 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 of 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 opposed Church 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 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 Martyrology"; the *Roman Missal Supplement*; the U.S. propers, 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.

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.

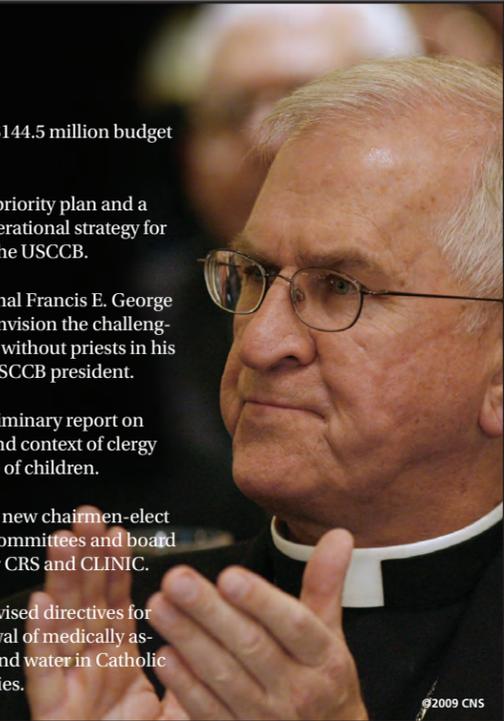
"As a general rule, there is an obligation to provide patients with food and water, including medically assisted nutrition and hydration for those who cannot take food orally," says the revised text of the "Ethical and Religious Directives for Catholic Health Care Services" prepared by the U.S. bishops'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

"This obligation extends to patients in

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 criticizing reproductive technologies.
- 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.
- Agreed to a \$144.5 million budget for 2010.
- Approved a priority plan and a 330-page operational strategy for the work of the USCCB.
- Heard Cardinal Francis E. George of Chicago envision the challenges of a world without priests in his address as USCCB president.
- Heard a preliminary report on the causes and context of clergy sexual abuse of children.
- Selected five new chairmen-elect for USCCB committees and board members for CRS and CLINIC.
- Approved revised directives for the withdrawal of medically assisted food and water in Catholic health facilities.



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 John Jay study of the causes and context of clergy sexual abuse of minors.

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 diocesan responses to incidents of sex abuse have changed substantially over a 50-year-period, with an increase in administrative leave for accused abusers and a decrease in the number of accused abusers reinstated.

They also said information they have gathered so far shows 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 health care reform and reaffirmed as a body Cardinal George's statement expressing the bishops' commitment to keep health reform legislation in the Senate abortion-neutral.

A successful effort by USCCB leaders and staff members to press lawmakers to keep abortion out of the House's Affordable Health Care for America Act provides an example for the future, according to the chairman of the USCCB Committee on Domestic Justice and Human Development.

"It was a 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. †

USCCB

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wants abortion coverage can buy it with their own money; the government does not use taxpayer funds for abortions; and no one who opposes abortion is forced through their health premiums to pay for other people's abortions."

In their letter, the committee chairmen said the Senate bill as currently written "does not live up to President [Barack] Obama's commitment of barring the use of federal dollars for abortion and maintaining current conscience laws."

"The bill provides federal funding for plans that cover

abortion and creates an unprecedented mandatory 'abortion surcharge' in such plans that will require pro-life purchasers to pay directly and explicitly for other people's abortions," they said.

In addition, "the bill seriously weakens the current nondiscrimination policy protecting providers who decline involvement in abortions, providing stronger protection for facilities that perform and promote abortion than for those which do not," the USCCB letter said.

The bishops also urged changes in other parts of the Senate legislation.

"We support the inclusion of all immigrants, regardless of status, in the insurance exchange ... [and] the removal of the five-year ban on legal immigrants accessing federal

health benefit programs," they said.

To bar undocumented immigrants from purchasing health insurance with their own money "would harm not only immigrants and their families, but also the general public health," the letter said. And to penalize legal immigrants would be unfair in light of the praise for them "in past immigration debates for their many contributions and for playing by the rules," it added.

The Senate bill also would leave more than 24 million people without health insurance, the bishops said, urging the expansion of Medicaid eligibility for people living at 133 percent of the federal poverty level or less.

The federal poverty level for a family of four in 2009 was \$22,050; at the 133 percent level, families of four making up to \$29,327 would be eligible for Medicaid.

The letter also recommended changes to help keep out-of-pocket health care costs down for low-income families.

The bishops cited several aspects of the Senate bill that they support and urged that they be retained. "Reforms that will strengthen families and protect low-income and vulnerable people—such as eliminating denial of coverage based on pre-existing conditions including pregnancy; eliminating lifetime caps; offering long-term disability services; and extending dependent coverage of uninsured young adults—are significant steps toward genuine health care reform," the letter said.

The USCCB representatives said choices made in the health reform debate "are not just political, technical or economic, but also moral decisions" and that the questions they raise "are not marginal issues or special-interest concerns."

"They are the questions at the heart of the health care debate: Whose lives and health are to be protected and whose are not? Will the federal government, for the first time in decades, require people to pay for other people's abortions? Will immigrants be worse off as a result of health care reform?" they said. "This legislation is about life and death, who can take their children to the doctor and who cannot, who can afford decent health care coverage and who are left to fend for themselves." †

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