Serving the Church in Central and Southern Indiana Since 1960

Bishops consider historic agreement with Reformed churches on baptism

WASHINGTON (CNS)—As the U.S. Catholic bishops prepare to consider a common agreement on baptism with four Protestant Church communities, they “stand at an important juncture” in the quest for Christian unity, according to the chairman of the bishops’ Committee on Ecumenical and Interreligious Affairs.

Archbishop Wilton D. Gregory of Atlanta said that the “Common Agreement on Mutual Recognition of Baptism,” to be voted on at the bishops’ fall general assembly on Nov. 15-18 in Baltimore, would affirm “the unity that Christ has given to the baptized members of his body, a unity that is ever fragile and always in need of support from the pastors of the Church.”

The proposed agreement, which requires an up or down vote by the bishops and cannot be amended, was drawn up over the past six years by a team of scholars from the Catholic-Reformed dialogue group, made up of representatives of the U.S. Conference of Catholic Bishops, Christian Reformed Church in North America, Presbyterian Church (USA), Reformed Church in America and United Church of Christ.

While other bishops’ conferences around the world have entered into similar agreements with Protestant communities in their regions, the proposed document is unprecedented for the U.S. Catholic Church. The agreement has already been ratified by the Presbyterian Church. If the USCCB approves it, any baptisms performed in either Catholic or Presbyterian churches after that would be mutually recognized as long as the proper formula is used and documented.

The other three Protestant communities are to consider the agreement at their national meetings in the coming months. Calling baptism “the sacramental gateway into the Christian life,” the agreement says baptism “is to be conferred only once.”

See BAPTISM, page 3

Awards honor people who use Catholic school values to make a difference in the world

Lentz receives special ‘Seeking the Face of the Lord Award’

By John Shaughnessy

On a night of celebration, two “small” moments—one of surprise and the other of spontaneous joy—combined to show the huge impact that Catholic education has on the lives of so many people.

Both moments occurred during the Celebrating Catholic School Values: 2010 Scholarship and Career Achievement Awards Dinner on Nov. 3—the 15th annual event that has now raised nearly $4.5 million through the years to provide tuition assistance for disadvantaged students who want to attend archdiocesan schools.

The first moment occurred shortly after the celebration at the Indiana Convention Center in Indianapolis had ended—a celebration that honored Shirley Vancyce Kloesper, William Kuntz, James Schellingen, Dr. Michael Welsh, and the family of Archie and Bettie Smith.

See AWARDS, page 2

Pursuit of Glory

Indianapolis Catholic Youth Conference 2010

Above, St. Teresa Benedicta of the Cross parishioner Deirdre Elfers of Bright, left, and Christ the King parishioners Chris Tyler and Katie Goddecki of Indianapolis, center, clap during the song “Lean on Me” performed by Catholic vocalist Sarah Bauer during the Indianapolis Catholic Youth Conference on Nov. 7 at Bishop Chatard High School in Indianapolis.

Right, Father R. Tony Ricard, the pastor of Our Lady Star of the Sea Parish in New Orleans and Catholic chaplain for the New Orleans Saints, presents the keynote address on the “Pursuit of Glory” on Nov. 7 at Bishop Chatard High School. Father Ricard also thanked the Cathedral High School students who helped repair his parish’s church, school and rectory which were damaged by Hurricane Katrina. A life-size poster of Pope Benedict XVI was displayed on the stage during the youth conference.

See related editorial on page 4, and related story and photos on pages 8 and 9.
While the serving staff started to clear the tables, about 30 members of the Smith family grouped together so a photographer could take their photo. As more friends and family members rushed to be part of the picture, the scene was all smiles and laughs—similar to the earlier response of the 950 people in attendance at the dinner when they learned of the ultimatum that Archie Smith had once given to some of his nine children: “You will finish Catholic high school or you will die.”

The photo captured the pride and the joy of a family for two people who had sacrificed and insisted that their children would receive a Catholic education—a choice that many parents have made for their children for generations.

The second “small” moment—the surprise—occurred during the heart of the celebration when Msgr. Joseph F. Schaedel, the vicar general of the archdiocese, called Annette “Mickey” Lentz to the stage. He praised her for her nearly 50 years of dedication to Catholic education as a teacher, a principal and the executive director of the archdiocesan Office of Catholic Education—the position that she left in July to dedicate her focus to her new ministry as the archdiocese’s chancellor.

The surprise for Lentz continued when Archbishop Daniel M. Buechlein presented her with the “Seeking the Face of the Lord Award,” the highest honor from the archdiocese, called Annette “Mickey” Lentz reinforced all the qualities that marked a special video that was debuted during the celebration.

The video, “Our Catholic Schools: A Legacy of Faith and Leadership” saluted the 175 years of Catholic education in the archdiocese, showing the commitment of parents, the leadership of bishops and archbishops, and the work of priests, lay teachers, and religious sisters and brothers to providing an excellent, faith-based educational experience for children and teenagers.

Then came the moment to honor the 2010 award winners—people who have used their Catholic education and their faith to make a difference in the lives of others.

William “Bill” Kutne has not only benefited from a Catholic education, he has extended its benefits to other generations of students.

In his career, Kutne has taught, coached and served as director at Roncalli High School in Indianapolis. As members of St. Jude Parish in Indianapolis, he and his wife, Martha, have been involved in Christ Renews His Parish, the St. Vincent de Paul Society and the Catholic Youth Organization. Now a businessman, he is also a member and past president of the Archdiocesan Education Commission.

Shirley Yancey Kloepfer was honored for her efforts to create bonds of faith and friendship between people of different backgrounds.

At Prince of Peace Parish in Madison, she helps with Spanish Masses, assists Hispanic families in the Catholic schools and takes part in parish mission trips to Mexico. The former Peace Corps volunteer also started and leads La Casa Amiga Center in Madison, a center that provides Hispanic families with English classes, computer training, job assistance, and translation services for legal and medical needs.

James “Ivy” Schellinger says that one of the most lasting lessons that he learned from his Catholic faith and his Catholic education is the importance of “giving back.”

As the president of CSO Architects in Indianapolis, Schellinger has created a values-based company that has been involved in such projects as Circle Centre in Indianapolis and the Indianapolis International Airport. A member of Immaculate Heart of Mary Parish in Indianapolis, Schellinger has donated architectural services to parishes and high schools in the archdiocese.

The nine children of Archie and Betty Smith grew up knowing how important the Catholic faith and Catholic education were to their parents.

Archie supported the family by working for 41 years as a handyman and chauffeur for the Daughters of Charity at St. Vincent Hospital in Indianapolis. He was also impressed by the faith and compassion of the Catholic doctors, nurses and religious sisters that he became a Catholic. So did Betty. And they insisted on a Catholic education for their children—Betty, Demetria, Carine, William, Bernadette, Doris, Joseph, Roy and Nellie.

Four of the Smith children were among the first black students to integrate Holy Angels School in Indianapolis in 1949. The children have made careers in education, health care, law and government.

Two entered religious life. Roy became a Holy Cross brother and Demetria professed her vows as a member of the Missionary Sisters of Our Lady of Africa.

The recipient of this year’s Community Service Award, Dr. Michael “Mike” Welsh, learned from his parents and his grandparents the importance of using your God-given gifts to help others.

Welsh uses his medical practice to pursue that goal. He does pro bono surgery on the uninsured at St. Vincent Hospital in Indianapolis about once a week. He is also a referral physician for the Trinity Free Clinic sponsored by his parish, Our Lady of Mount Carmel Parish in Carmel, Ind., in the Lafayette Diocese.

The new executive director of the Office of Catholic Education, Harry Plummer, praised the award winners.

“They through their witness, we can catch a glimpse of how great an impact Catholic education has on so many lives in our community,” Plummer said.

“Their witness to the Catholic school values we celebrate tonight gives us cause to thank God for the blessings we’ve received in the past—and confidence to hope in the future of Catholic school education in our community.”

Archbishop Buechlein closed the celebration with a blessing and words of gratitude for all the people who are committed to Catholic education and who make the need-based scholarships possible.

“All this effort to provide scholarships couldn’t bear fruit without the work of the many dedicated parents, teachers, administrators, pastors and volunteers who give so much of themselves every day in caring for our children and making sure that our Catholic schools are providing the best education possible.”

Rev. William M. Williams, returning from sabbatical leave, to pastor of Holy Name of Jesus Parish in Beech Grove.

Rev. Brian G. Esarey, pastor of St. Martin Parish in Yorkville and St. Paul Parish in New Alpsace, to parish sacramental assistance with residence at St. Lawrence Parish in Indianapolis.


These appointments are from the office of the Most Rev. Daniel M. Buechlein, O.S.B., Archbishop of Indianapolis.
**BAPTISM**

because those who are baptized are decisively incorporated into the body of Christ." For baptisms to be mutually recognized by the five Churches, the baptismal rite must use water and the Trinitarian formula, “Father, Son and Holy Spirit,” the document says. It also encourages Reformed Church communities to use baptismal registers, as Catholic parishes already do, and to document the liturgical formula used in the ceremony.

The agreement encourages continued dialogue between Catholic and Reformed leaders “about theology and pastoral practice from local to international settings.” Pastoral leaders engaged in such dialogue embody our hopes for unity, collaborative effort and common witness,” it said. “We believe that respectful dialogue can provide a strong witness to the wider history, diminished and distorted our safeguard against the unreflective can provide a strong witness to the wider practice from local to international settings. The bishops also will vote on

**WASHINGON (CNS)—**When the U.S. bishops gather in Baltimore for their 2011 fall general assembly, there will be no blockbuster topics on their public agenda, unlike in previous years when clergy sex abuse or the issue of Catholic parishioners who support abortion took much of their attention.

Instead, the Nov. 15-18 meeting of the U.S. Conference of Catholic Bishops will be devoted primarily to internal matters—the election of new conference leaders, discussion of how they can better integrate new media structural questions, and information about “how they can better integrate new media structural questions, and information about the bishops also will vote on whether to draft a policy statement on physician-assisted suicide. If they agree to do so, the actual document will come before them at a later meeting. At the 2011 national assembly, the meeting was approved by the USCCB budget, the 2012 assessment on dioceses to support conference work, a timeline for evaluation of the conference reorganization and a one-year break between the biennium and the next planning cycle. Among the topics of oral reports expected to be presented are the Church’s response following the earthquake in Haiti, the work of the Ad Hoc Committee on Defense of Marriage, ways to integrate new media into diocesan communications structures, and the annual report to the bishops on the needs of the U.S. Archdiocese for Military Services.

The bishops also will vote on whether to draft a policy statement on physician-assisted suicide. If they agree to do so, the actual document will come before them at a later meeting.

**VATICAN CITY (CNS)—**Five Anglican bishops have decided to join the Catholic Church and step down from their current positions with the Church of England, a Vatican spokesperson said.

Jesus Father Federico Lombardi, the Vatican's press office, confirmed to reporters a statement issued on Nov. 8 by the Anglican Bishops of Conference of England and Wales welcoming the five bishops.

Father Lombardi said that a “constitutions” which would govern the establishment of former bishops of the Anglican Communion was being studied.

One year ago, Pope Benedict XVI established a special structure in the Anglican Communion to eliminate any aspects of loyalty to the Pope. However, the move was seen as a step in the process towards eventual reconciliation of the Anglican Communion and the Church of England with the Roman Catholic Church while preserving aspects of their Anglican spiritual and liturgical heritage. The move was seen as a step in the process towards eventual reconciliation of the Anglican Communion and the Church of England with the Roman Catholic Church while preserving aspects of their Anglican spiritual and liturgical heritage. The move was seen as a step in the process towards eventual reconciliation of the Anglican Communion and the Church of England with the Roman Catholic Church while preserving aspects of their Anglican spiritual and liturgical heritage.

Father Lombardi said, “Regarding the declaration of five bishops until now belonging to the Anglican Communion who have decided to join the Catholic Church and who therefore are obliged by conscience to resign from their current pastoral duties in the Church of England, we can confirm that the constitution of a first ordinance is under study, according to the terms established by the Apostolic Constitution “Anglicanorum coetibus,” and that any further decisions regarding this will be communicated at the proper moment.”

**Deacon V. Anthony Mappigotto baptizes an infant at Sts. Philip and James Church in St. James, N.Y., in this 2008 file photo. As the U.S. Catholic bishops prepare to consider a common agreement on baptism with four Protestant Church communities, they “stand at an important juncture in the quest for church unity, according to the chairman of the bishops’ Committee on Ecumenical and Interreligious Affairs.**

Richard Mowz, the president of Fuller Theological Seminary and Reformed co-chairman, said the dialogue is “one of the few instances where members of the four Churches of Reformed tradition in the U.S. have an opportunity to speak with one another.” This is a great opportunity for us to dialogue with other Reformed Christians as well as with the Catholic Church,” he added.

Retired Bishop Patrick R. Cooney of Gaylord, Mich., Catholic co-chairman, said that as relationships grew among the dialogue participants, “the need to be definitively evaporated,” and mutual friendship and respect grew. “We all hoped for some tangible result to our deliberations,” he said. “It’s important because it moves what we do here out of our academic lives and out of the dialogue room into the pew and into the life of the Church. I think that’s a tremendous outcome of this dialogue.”

The presence of these five bishops, said the letter writer, will “create a precedent and set a tone for other Anglican bishops and clergy to follow. We look forward to the day when we will see Anglican priests and bishops joining the Catholic Church.”

**Cardinal Francis E. George of Chicago, the meeting will be his last one as president. He has held the post for the past three years. If the conference follows past practice, Bishop Gerald F. Kicanas of Tucson, Ariz., will succeed Cardinal George as president. As USCCB vice president since November 2007, Bishop Kicanas will be among 10 candidates proposed for the post of president and vice president. Once a president has been elected, the vice president will be chosen from the other nine candidates. Even more important to the day-to-day operations of the USCCB will be the election of a new general secretary to succeed Msgr. David Kagan, who has served as executive director for the USCCB Secretariat of Doctrine and a dialogue group member. It is not just comparative theology, he said. “We expect that the other believing what they believed in good faith. As a result, we never felt the need to ask: Why do you believe what you believe? Rather, we clarified our doctrine with each other so that we could find common ground, then we were able to explore the differences to see if they were Church-dividing.”

For Cardinal Francis E. George of Chicago, the meeting will be his last one as president. He has held the post for the past three years.

If the conference follows past practice, Bishop Gerald F. Kicanas of Tucson, Ariz., will succeed Cardinal George as president. As USCCB vice president since November 2007, Bishop Kicanas will be among 10 candidates proposed for the post of president and vice president. Once a president has been elected, the vice president will be chosen from the other nine candidates.
Youth gathering plants seeds for NCYC 2011 in Indianapolis

It isn’t every day that you get 750 teenagers singing, dancing and praising God in unison. But that’s exactly what happened on Nov. 7 at the Indianapolis Catholic Youth Conference 2010 at Bishop Chotard High School in Indianapolis. And God willing, it will happen again—thousands of young people, from across the United States and Canada—when the Archdiocese of Indianapolis hosts the 2011 National Catholic Youth Conference at the Indiana Convention Center and Lucas Oil Stadium on Nov. 17-19, 2011.

If Sunday’s gathering, co-sponsored by the Archdiocese of Indianapolis and the Diocese of Lafayette, was a precursor to what will happen next November, then teenagers need to start marking their calendars—and getting mom and dad’s permission—to be a part of what will truly be a memorable gathering of what we will call the three “Fs”—faith, friendship and fun—in Indianapolis next November.

With energetic youth adults like Dan Harms and Kyle Heimann, who make up the speaker/music team known as Popple, and Catholic vocalist Sarah Bauer on Nov. 7 at Bishop Chotard High School in Indianapolis.

Youth gathering plants seeds for NCYC 2011 in Indianapolis

...
E motions run high concerning the status of immigration in this country. There is pretty much consensus that something needs to be done to correct poor legal situation.

Unfortunately, there is a lot of misleading opinion about the impact of immigration. A lot of people hold perceived myths that cloud the issue.

There is the perceived myth that immigrants take jobs and opportunities away from Americans.

In fact, the largest wave of immigration to the United States coincided with our lowest national unemployment rate and fastest economic growth. Immigrant entrepreneurs also create jobs for U.S. and foreign workers.

While there has been no comprehensive study done of immigrant-owned businesses, there are countless examples: Silicon Valley companies began by Chinese and Indian immigrants generated more than $19.5 billion in sales and nearly 73,000 jobs in 2000 (“Immigration and Unemployment: Evidence,” Alexis de Toqueville Institute).

Today, our immigration laws do not reflect demographic and economic reality. Our laws should be reconciled with the economic laws of supply and demand.

Integration of public and private sectors in a range of workplace realities—legalizing a workforce that is here to stay, providing more legal visas for workers to come in the future, and providing for the temporary employment of foreign workers who help American employers in sectors of the economy that provide seasonal jobs.

“Immigrants don’t pay taxes” is another perceived myth. Immigrants pay taxes in the form of income, property, and sales taxes at the federal and state level.

As far as income tax payments go, sources vary in their accounts, but a range of studies show that immigrants pay between $90 billion and $140 billion a year in federal, state and local taxes. Underreporting of immigrants pay income taxes as evidenced by the Social Security Administration’s “suspect file”—taxes that cannot be matched to workers’ names and Social Security numbers—which grew by $20 billion between 1990 and 1999 (www.immigrationforum.org/about/article/taxstudy.htm).

There is the perceived myth that “immigrants come here to take welfare.” Immigrants come to work and reunite with family members. Immigrant labor force participation is consistently higher than that of native-born, and immigrant workers make up a larger share of the U.S. labor force—12.4 percent—than do the U.S. population—11.5 percent (U.S. Census).

“Aren’t immigrants taking advantage of social services and costing taxpayers? Most immigrants, except for children, are employed. Because most work, most earn lower-paying jobs, the ratio between immigrants and the U.S. workforce and the amount of taxes they pay is favorable. In one estimate, immigrants pay about $90 billion in taxes and use about $5 billion in public benefits. Others estimate that immigrant taxes total $20 to $30 billion more than the cost of government services. There are those who espouse the myth that Catholic bishops, i.e. the Church, support illegal immigration. In fact, the Catholic Church and bishops do not condone unlawful activity or any denigration of our nation’s immigration laws. The bishops believe that reforms are necessary for our immigration system to respond to the realities of separated families, and labor demands that compel people to immigrate to the United States in an authorized and unauthorized fashion. Why is the Church so concerned about immigration? The Church respects the right of nations to control their borders and to enact laws in the best interest of its citizens. Yet the Church teaches that some rights are inherent in the human condition. These are natural rights, which extend beyond national boundaries. All immigrants, legal and illegal, have natural rights from their inherent dignity as persons. Each person is created in the image of God. The Church in the U.S. is especially mindful of the immigrant because we are an immigrant Church, made up of people from all parts of the world.

There is a perceived myth that better border enforcement will solve the immigration problem. From 1986 to 1998, the U.S. Border Patrol’s budget increased six-fold and the number of agents stationed on the southwest border doubled to 8,500. From 1990 to 2001, border enforcement quadrupled. Yet the number of unauthorized arrivals increased.

There is the perception that today’s immigrants are different compared to those of 100 years ago. The percentage of the population that is foreign-born now stands at 11.5 percent. In the early 20th century, it was approximately 15 percent. If we view history objectively, we remember that every new wave of immigrants has been met with suspicion and doubt, and yet, ultimately, every past wave of immigrants has been vindicated.

There is a final perception that most immigrants cross the border illegally. In fact, around 75 percent of today’s immigrants have legal permanent (immigrant) visas. Of the 25 percent that are undocumented, 45 percent overstayed temporary (non-immigrant) visas.

We are talking about real people who need and deserve our respect and our understanding in charity.

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

E xisten fuertes opiniones en contra del mero hecho de que se henda algo para corregir las injusticias de la no legalidad.

Desafortunadamente, existen muchas opiniones engañosas con respecto al impacto que ejercen los inmigrantes. Sin embargo, no existen ideas preconcebidas que empañen la inmigración.

Existe la idea preconcebida de que los inmigrantes le quitan los trabajos y las oportunidades a los estadounidenses.

De hecho, la oleada migratoria más grande hacia Estados Unidos coincidió con nuestra tasa nacional de desempleo más bajo y el crecimiento económico más acelerado. Los inmigrantes empresarios también generan empleos para trabajadores estadounidenses y extranjeros.

Aunque no se ha realizado un estudio extenso sobre empresas propias de inmigrantes, existen innumerables ejemplos: las compañías de Silicon Valley, establecidas por inmigrantes chinos e hindúes, generaron más de $19.5 mil millones en ventas y casi 73,000 trabajos en el año 2000 (fuente: Immigration and Unemployment: Evidence, Alexis de Toqueville Institute).

Hoy día en nuestras leyes migratorias no reflejan la realidad demográfica y económica. Nuestra legislación debería cotejarse con las leyes económicas de la oferta y la demanda.

Unas reforma migratoria abordaría una serie de realidades con respecto a la fuerza laboral mediante la legalización de una fuerza laboral que está aquí para quedar, ofreciendo más visas legales para que vengan trabajadores en el futuro y contem- plando el empleo temporal de trabajadores extranjeros que puedan brindar su aporte a los empleadores estadounidenses en sectores económicos que ofrecen trabajos de temporada.

Otra idea preconcebida es que “los inmigrantes no pagan impuestos.” Los inmigrantes pagan impuestos federales y estatales en forma de impuestos sobre la renta, existen diferencias en las cifras de las distintas fuentes, pero estudiosos han concluido que los inmigrantes pagan de entre $90 mil millones y $140 mil millones anuales en impuestos federales, estatales y locales.

Los inmigrantes indocumentados también pagan impuestos, según lo evidencian los “archivos suspendidos” de la Administración del Seguro Social, los cuales son impuestos que no corresponden con los nombres de los trabajadores y los números de Seguro Social y cuya cifra aumentó a $20 mil millones entre 1990 y 1998 (fuente: http://www.immigrationforum.org/about/arti- cles/taxstudy.htm).

Está la idea preconcebida de que “los inmigrantes vienen aquí para quedarse de la asistencia social”. Los inmigrantes vienen a trabajar y a reunirse con sus parientes. La participación de la fuerza laboral inmigrante es consistentemente más elevada que la de las naciones en el país y los trabajadores inmigrantes representan una proporción más elevada de la fuerza laboral de EE.UU. (12.4 por ciento) en comparación con la población estadounidense (11.5 por ciento) (fuente: Censo de EE.UU.).

¿Acusan los inmigrantes no aprovechado de los servicios sociales? La mayoría trabaja, aunque se trata de empleos de menor remuneración, la proporción entre el aprovechamiento de los beneficios públicos con respecto a la cantidad de impuestos que pagan resulta favorable. De acuerdo a un cálculo, los inmigrantes pagan aproximadamente $90 mil millones en impuestos y utilizan alrededor de $5 mil millones en beneficios públicos. Otros calculan que los impuestos de los inmigrantes ascienden de $20 a $30 mil millones más que el costo de los servicios gubernamentales.

Existen quienes alimentan el mito de que los obispos católicos, es decir, la Iglesia, apoya la inmigración ilegal. De hecho, ni los obispos católicos excusan el ingreso ilícito ni la evasión de las leyes migratorias de nuestro país. Los obispos creen que la reforma es necesaria para que nuestro sistema migratorio pueda responder a la realidad de las familias separadas y de las exigencias de trabajo que obligan a las personas a entrar en este país de manera con o sin autorización.

¿Por qué a la Iglesia le preocupa tanto la inmigración? La Iglesia respeta el derecho de los países de controlar sus fronteras y sancionar leyes que beneficien a sus ciudadanos. No obstante, la Iglesia enseña que existen algunos derechos inherentes a la condición humana los cuales son derechos naturales que van más allá de las fronteras nacionales. Todos los inmigrantes, legales e ilegales, poseen derechos naturales derivados de su dignidad inherente como personas. Cada uno ha sido creado a imagen de Dios.

El ARZOBISPO, la página 15

La gran cantidad de mitos que rodean el debate migratorio

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
November 12
Marion University, Hackett Memorial Library, 3200 Cold Spring Road, Indianapolis. Richard G. Lugar Franciscan Center for Global Studies, speaker series, “Postcards from International Diplomacy,” Dr. Madeleine Albright, please see online announcement. Registration required. www.marion.edu//pgcs

November 13

November 14
St. Simon the Apostle Parish, 1165 E. 27th St., Indianapolis. Franciscan Sister Sharonlu Sheridan, presenter. “Understanding Birth Order,” 9:30 a.m.-2:30 p.m., $45 per person includes lunch, 12:30 p.m.-3:30 p.m., $12 per person. Information: 317-916-7751 or st-simon@saintsimon.com

November 15
Holy Family Church, 1701 UPS Drive, Louisville, Ky. “Practical Training in Marriage Ministry,” Oldenburg Franciscan Center, Oldenburg. 9:30 a.m. to 3:30 p.m., $45 per person includes lunch. Information: 1-800-338-8702 or info@oldenburg.org

November 16
Oldenburg Franciscan Center, Oldenburg. “Carmelite Secular Order, meeting noon-4 p.m. Information: 317-250-4936 or sectiondesk@at.net

November 17
St. Rita Parish, 1713 Dr. Andrew J. Brown Ave., Indianapolis. Facilitator. “Soul: Art As a Prayer Form,” 9:30 a.m.-2:30 p.m., $49 or $43 per couple. Information: 317-689-3355.

November 18
Our Lady of Fatima Retreat House, 5331 E. 56th St., Indianapolis. Carmelite Secular Order, meeting, noon-4 p.m. Information: 317-783-7119

Woodstock Country Club, 1301 W. 38th St., Indianapolis. Little Sisters of the Poor, “Harvest Celebration,” 12:30-4:30 p.m., $575 per person or $925 per couple. Benefits Little Sisters’ ministry to the elderly poor at St. Augustine Home for the Aged. Information: 317-872-6420.

November 19
St. Simon the Apostle Parish, 145 W. Troy Ave., Indianapolis. Mass, 2 p.m. Information: 317-374-8898 or www.catholicindians.org

November 20
St. Michael the Archangel Church, 3534 W. 90th St., Indianapolis. Mother Theodore Catholic Academy, Mass, breakfast and program, Connee Zitman, executive director, Mother Theodore Catholic Academies, presenter, 6:30-8:30 a.m., online registrations only. Reservations and information: www.catholicacademies.com

November 21
St. Michael the Archangel Church, 200 Hill Drive, Old Northside Knights of Columbus Hall, 2100 E. 11th St., Indianapolis. Catholic Business Exchange, Mass and breakfast, and program, Connee Zitman, executive director, Mother Theodore Catholic Academies, presenter. 6:30-8:30 a.m., online registrations only. Reservations and information: www.catholicacademies.com

No Retreats and Programs

November 12-14
Benedict Inn Retreat Center and Conference Center, 1402 Southern Ave., Beech Grove. “Marriage Retreat,” Father Clem Davis and retreat team, facilitators. 8230 per couple. Information: 317-788-7581 or benedictin@benedictin.org

November 13
Kordes Retreat Center, 802 E. 10th St., Ferdinand. Ind. (Diocese of Evansville). “Saturday Morning at the Dome–Art and Soul,” 9 a.m.-12:15 p.m., $45 per person includes lunch. Information: 812-367-1411 or www.thedome.org

Life insurance gifts

Representatives of St. Ambrose Parish, Knights of Columbus Council #1923, and the Boys and Girls Clubs, all in Seymour, pose for a photo with checks they received from Chad Lueken, a general agent for the Knights of Columbus Insurance, on Oct. 5 in Seymour. More than $20,000 was distributed to the organizations from life insurance proceeds from the late Victor “Tom” Fettig of Seymour. Standing, from left, are Rick Fettig; Mike Spalding, the deputy grand knight of Council #4002; Chad Lueken; Father Daniel Staablin, the pastor of St. Ambrose Parish; Barbara (Fettig) Stout; Charlie Fettig; and Steve Stanfield, the executive director of the Boys and Girls Club of Seymour.
Catholic policy agenda unchanged by election results, panelists say

BALTIMORE (CNS)—Despite the “endless, endless commercials” during the 2010 political cycle, “you didn’t hear much about the poor and vulnerable,” said John Carr, executive director of the U.S. bishops’ Department of Justice, Peace and Human Development.

“Not talked about them—Democratic or Republican,” said Carr, who participated with two others in a panel discussion about Catholic policy priorities following the Nov. 2 election.

Nevertheless, the Catholic public policy agenda in the lame-duck Congress, which will complete its work this year, and in the 112th Congress, which convenes in January, will remain focused on the poor, the unborn, the children of undocumented immigrants in ways that help readers understand we are not that different from people at the top on tax policy, “there will be a huge argument in Washington no matter who is in charge.”

“Pro-life agenda picked up 44 votes in the House and six in the Senate, according to NARAL,” said Doerflinger. He added that the contingent of pro-life Democrats in the Senate “increased by 50 percent”—from two to three—with the election of former Gov. Joe Manchin of West Virginia.

Catholic priorities on life-related legislation in the next months, Doerflinger said, will include passage of the Protect Life Act and the No Taxpayer Funding for Abortion Act to ensure conscience protections and a ban on abortion funding in the health reform and other laws, appropriations and reauthorizations bills that could include abortion funding in military hospitals or foreign aid programs, for example, and guarding against any expansion of government funds for embryonic stem-cell research.

Doerflinger said the Catholic priorities on immigration include support for global anti-poverty initiatives that address the root causes of migration, expansion of opportunities for family reunification, and passage of the DREAM Act that would help the children of undocumented immigrants work toward legal status and get a college education.

In addition, he said, the U.S. bishops believe that “comprehensive immigration reform is necessary” for the estimated 10 million to 12 million undocumented immigrants. “They want them to be able to live out of the shadows in safety and dignity,” Odom added.

She urged members of the Catholic press to help “change hearts and minds” on the immigration issue by testing the stories of immigrants in ways that help readers understand “we are not that different from the person who crosses the border.”

What was in the news on Nov. 11, 1960?

By Brandon A. Evans

This week, we continue to examine what was going on in the Church and the world 50 years ago as seen on the pages of The Criterion, which is celebrating its 50th anniversary.

Here are some of the items found in the Nov. 11, 1960, issue of The Criterion:

• An Editorial: The election (of President John F. Kennedy)
  "Our Hunley and David Brinkley get a wry smile out of many U.S. Catholics when they observed in the late hours of their election coverage that the Catholics of this country must be ‘pretty tired of being joked, prodded and analyzed on the so-called religious question.’ Everyone will be happy to hear the end of that issue, they opined, and one of them remarked that he thought Catholics had taken the whole unpleasantness very well. We think so, too. Catholic Republicans were getting mighty tired of being considered somewhat strange this election year, and Catholic Democrats were equally uncomfortable about being suspected of voting their religion.”
  • Heroic bishops, priests risk death behind the curtain
  "Lutheran group lays plans for reunion
  ‘ROME—A German Lutheran theologian said here that the time for groups of Lutherans to join the Catholic Church may be at hand. The Rev. Mr. Max Luckmann … is one of the leaders of the new German Lutheran league that promotes [the] reunion of Protestants and Catholics. … He said in his Vienna lecture that the new reunion league will be a community with its own form of worship, incorporating into the Catholic liturgy all that is true and good in the Lutheran tradition. Catholic elements that have been lost as a result of the Protestant Reformation will be regained, he said. Among them, according to Pastor Luckmann, are the acceptance of the Holy Eucharist as a true sacrifice, confession, and the apostolic succession."
  • Challenge of 1960s: Priest charts program for racial integration
  • Top Masons stop showing of movie, calls it bigotry
  • ‘Dialogue’ on move in Toledo
  • Hoosier writes from Italy: Do we really appreciate our Catholic schools?
  • Two test cases decided on religion in schools
  • Urges Catholic groups to support Civil Rights
  • Democracy’s greatest threat
    "The greater threat to democracy is, we think, what was when God said to man: ‘Subdue the earth and rule over it.’ … Bishop Wright said that communism ‘was a threat to the democratic way of life that was in the beginning created to exist,’ it was always because man forgot two basic principles: his right to choose his rulers, and the divine source of his rights.”
  • Hungarian Church still persecuted, Vatican Daily says
  • Catholic effort urged for poor nations

(Read all of these stories from our Nov. 11, 1960, issue by logging on to our archives at www.CriterionOnline.com)

Vatican urges protection of Christian minorities

VATICAN CITY (CNS)—In the wake of a deadly church bombing in Iraq, a Vatican official urged greater protection of Christian minorities in the Middle East.

“The violation of human rights occurs around the world today in far too many ways. One of the most glaring is that being experienced by the Christian communities of the Middle East,” said Archbishop Carlo Vigano, secretary-general of the Vatican City governor’s office.

The archbishop spoke on Nov. 8 in Doha, Qatar, at a general audience of Interpol, the International Criminal Police Organization. The Vatican’s security forces joined Interpol in 2008.

Vatican Secretary of State Cardinal Tarcisio Bertone said in his Unitas lecture that the new reunited league will be a community with its own form of worship, incorporating into the

Vatican urges protection of Christian minorities

VATICAN CITY (CNS)—In the wake of a deadly church bombing in Iraq, a Vatican official urged greater protection of Christian minorities in the Middle East.

“The violation of human rights occurs around the world today in far too many ways. One of the most glaring is that being experienced by the Christian communities of the Middle East,” said Archbishop Carlo Vigano, secretary-general of the Vatican City governor’s office.

The archbishop spoke on Nov. 8 in Doha, Qatar, at a general audience of Interpol, the International Criminal Police Organization. The Vatican’s security forces joined Interpol in 2008.

Vatican Secretary of State Cardinal Tarcisio Bertone said in his Unitas lecture that the new reunited league will be a community with its own form of worship, incorporating into the

He doesn’t go to bed hungry because he doesn’t have a bed.

Your used household items can become someone else’s new. You can donate them and provide other families with much-needed basic necessities such as appliances, furniture, household utensils and beds. We have a long list of families eagerly waiting to give your old household items a new home, where love and hope can thrive. To schedule pickup of working-condition household items go to wdpindy.org or call 317-887-1806. You can also make a monetary contribution or become a volunteer online.
Teenagers are encouraged to make the right choices in their lives

By Mary Ann Wyand

Punctuating faith stories with his Cajun-style humor, the Catholic chaplain for the New Orleans Saints captivated 750 Indianapolis Catholic Youth Conference participants on Nov. 7 at Bishop Chatard High School in Indianapolis.

Father R. Tony Ricard, the pastor of Our Lady Star of the Sea Parish in New Orleans and author of several books, entertained teenagers from the Archdiocese of Indianapolis and Diocese of Lafayette with jokes and humorous stories during his keynote address on the "Pursuit of Glory." Yet each of his funny monologues ended with reminders that God has a purpose for each of them, and they should pay attention to his call and make the right choices in life.

"After death, … those who live with God in heaven are called saints," Father Ricard said. "… How many of you are planning on being a saint one day?"

As the teens listened attentively, he presented an amusing interpretation of the creation story from the Book of Genesis. But the moral of his talk was serious.

"In the creation story, we realize that God made us to be his disciples," Father Ricard explained, "to know him, to love him and to serve him so that we can indeed reach that ultimate goal of glory in the kingdom of heaven. But the problem is that we mess it up because we forget that, first, God made us and, second, we’re supposed to be living according to his commandments.”

During his childhood in New Orleans, he said, his mother taught the Ricard children an easy-to-understand lesson on how to live out the Ten Commandments in their daily life.

“One of the things my mama told us when we were little is that every time we left the house there was a simple thing we had to keep in mind,” Father Ricard said. “She would always say, ‘Remember who you belong to, and don’t be stupid.’ She taught us that whenever we left the house, we helped our family. And whatever we did, he it good or bad, was going to reflect on how good a job our parents were doing … in teaching us right and wrong.”

When he got in trouble, his mother always seemed to find out about it before he returned home, the priest recalled. "She would ask, ‘Where have you been? What have you done?’"

And he knew there would be major consequences because he had disobeyed her orders.

"The second part of what she always said was ‘Don’t be stupid.’” Father Ricard explained. "She taught us that ignorance is when you don’t know something, and stupidity is when you know it’s wrong but you still do it.”

By the ninth grade, he told the teenagers, they already know right from wrong and should stay out of trouble.

"You may have many talks about drunk driving do you need to drink?” he asked. "You have been to at least four programs and have three T-shirts to prove it. You don’t really need another talk.”

The same rule applies for warnings about the danger of using drugs and problems that arise from premarital sexual relations, Father Ricard said. "All I need to tell you is [that] God told you right from wrong and gave us Ten Commandments. … Follow them and you’re going to be all right. If you’re doing something that you know you’re not supposed to do, you can’t plead ignorance,” he said. "You cannot reach the glory that we’re all striving for by being stupid on earth. So your challenge is to ask yourself, ‘What might I be doing … that is just plain stupid?’ If you’re doing something that you know will not get you into the kingdom of heaven, [then] I’ve got the solution for you. Stop. That’s it. It is not that complicated. And if you’re doing something wrong that you don’t think you can stop on your own, find somebody who can help you stop.”

The Catholic Church “has a way of getting rid of stupid stuff,” Father Ricard said. “It’s called the sacrament of penance. All you have to do is go to [confession].” He then explained how to “bless me, father, for I have sinned” part, and just start off with “I’ve been stupid” then list your degrees of stupidity. “It’s that simple.”

"Your challenge is to be who God made you to be,” the priest emphasized. "Realize that in creating you, he knew what he was doing and he saw that it was very good. And then make sure that you have a life showing him how much you appreciate all that he has done for you, all that he will do for you, and all the ways that he has blessed you and your family. In the end, all God wants is for you to be with him in the kingdom of heaven.”

A call for a ‘new sexual revolution’

Before "The Pill" and the sexual revolution of the 1960s, most couples waited until marriage before they engaged in sexual relations.

When chastity became—in the view of millions—"old-fashioned," social and moral upheaval followed. Abortion was legalized in 1973, divorce rates soared, families splintered and children suffered.

Pope Benedict XVI is continuing Pope John Paul II’s call for a "new sexual revolution"—a countercultural one that stresses real love, respects the sanctity of the body, strengthens families and lays the foundation for marriage that draws both partners closer to God. That was the message delivered by Louis and Rebecca Paiz, youth ministers at Our Lady of Mount Carmel Parish in Carmel, Ind., in the Diocese of Lafayette, during a Nov. 7 workshop at the youth conference.

"Right now, you are starting to prepare for marriage," Louis Paiz told a classroom full of teenagers. The Paezes have been involved in high school youth ministry for 13 years. They were married in 2001, and have four children. They have spoken together and separately at retreats and youth conferences across the United States.

In their presentation, titled "Pursuit of Glory in Others," they talked about their lives before and after marriage, the importance of chastity, and how human relationships should reflect God’s love.

Louis Paiz said he was overweight in high school and hungy for acceptance. He turned to drinking and pornography, and accepted the notion that to be a man was "to conquer a woman." He "intervened, by the grace of God, when I was 18," he said. "There was a newness in my life. God slapped me on the head.”

Rebecca Paiz said that she dated a college man when she was in high school. She wanted to be told that she was beautiful, that she was loved. The relationship turned toxic.

"If you’re in a relationship and you want to keep it a secret, I’d say, ‘Get out,’ ” she said. "God is the father of truth. If what you are doing can’t be seen in the light, ask God to clean it up."

"The priority has to be in our heart,” she continued on next page.
she said. “In a relationship, ask, ‘How close can I lead this person to heaven?’ I want to help my husband get to heaven.”

She said she would rather see her children get to heaven than attain the usual career goals. Wordly “success,” after all, she said, is what you make of it.

Chastity should be seen as a positive lifestyle because it brings a person closer to God. She said that temptations should not be indulged or repressed, but brought to Jesus for redemption.

Boundaries in a relationship should be set in advance through prayer, “not when you’re lying on a couch [with a boyfriend or girlfriend] … in the dark,” Rebecca Praz said. Teenagers who have abandoned chastity should go to confession, receive forgiveness and vow to start their lives anew.

“Jesus says, ‘I love you. Come back higher, my beloved,’ ” she said. “… Jesus says, ‘I have another way for you.’ ”

‘God is calling us all to something’

God has a plan for each of us. Dan Harms and Kyle Heimann are proof of that. The duo, who make up the Catholic musician and speaking team known as Popple, met after Heimann graduated from Purdue University in West Lafayette, Ind., and began working as a full-time youth minister. Harms came in as a student and started volunteering with Heimann’s youth program.

They began playing, writing and recording music, and now travel around the country “sharing their unique blend of contemporary, faith-loving music, and their passion for their faith,” according to their Web site, www.popple.us.

Harms and Heimann were the masters of ceremonies and program presenters at the Indianapolis Catholic Youth Conference. Their message during a workshop resonated with the young people in attendance.

“God is calling us all to something,” said Heimann. “True happiness is following … where God is calling us,” added Harms.

To get there, individuals need to be “quiet for a little bit” to listen to how God is calling them. Harms added.

No matter what one’s vocation is, he said, we each need to strive to be better servants of others.

Being able to live our lives that way, he added, is “one of the gifts of God’s glory.”

Make your heart available to God

Bishop Timothy L. Doherty of Lafayette was the principal celebrant and homilist for the youth conference Mass.

“There are parts of our pursuit of the glory of God that are intellectual.” Bishop Doherty said in his homily.

“… True glory comes by also making our heart available to God.”

Life is a wonderful experience of intellectual discovery and emotional searching, he explained. “God wants our minds and our hearts. Sometimes it is that precise nature of unselfishness in us that keeps us searching … Bring [your mind and heart] to God’s altar and say, ‘Here, God, this is who I am today. … Please help me. … I’m giving you as much of myself as I can today in prayer.’ ”

The pursuit of glory involves a personal relationship with God, Bishop Doherty said. “Trust Jesus. Trust the love of God … When you reach out, … [then] God reaches out to you. … God’s greatest wish for us is that we be happy—and happy certainly in heaven—but that we would enjoy the happiness that comes from our dear Creator even here.”

‘Ask God to show you the way’

During a conference workshops on vocations, Father Ricard reminded the teenagers that “all of us are called by God to do something, and when you get the call you better answer it … Whatever God is calling you to do, do it in the name of Christ. I can guarantee that you will have a great time. … When you are doing what God needs you to do, you will find true peace. Ask God to show you the way.”

St. Matthew parishioner and Bishop Chatard freshman Destiny Whitlock of Indianapolis said after the keynote address that “Father [Ricard’s] talk was really engaging, and he kept our interest the whole time.”

St. Barnabas parishioner Justin Hoch of Indianapolis, who is a senior at Center Grove High School, said after the conference that he “loved hearing Father [Ricard’s] talk. He’s so inspirational and so upbeat. He told the creation story in a way that we can relate to it.”

Elizabeth Stange, a high school senior and member of St. Teresa Benedicta of the Cross Parish in Bright, said her faith is re-energized by attending events like the Indianapolis Catholic Youth Conference.

“I love it,” said Elizabeth, who earlier this year attended the archdiocese’s Consumed retreat and participated in the “One Bread, One Cup” liturgical leadership conference at Saint Meinrad Seminary and School of Theology during the summer.

Listening to the talks, she said, and “getting the spiritual high that it gives you … helps carry you through life’s challenges.”

(Photograph by Mary Ann Wyand. Adherent stylized Motion Photo by Mike Krokos. Photos by Mike Krokos and Kevin Cullen.)
Supreme Court case takes aim at violent video games

WASHINGTON (CNS)—The U.S. Supreme Court entered the world of virtual violence on Nov. 2 when the justices heard oral arguments in a case involving a California law, enacted but never put into effect, that bans the sale of violent video games to minors.

The issues at hand include just how deleterious the effects of violence are on the underage targets of the manufacturers, and whether First Amendment freedom-of-speech rights trump the content of the violent message.

Darcia Narvaez, a professor at the University of Notre Dame in South Bend, Ind., studies the effects of experience on moral development.

“A couple of years ago, my lab did several studies comparing violent versus helping game play,” Narvaez told Catholic News Service in a Nov. 3 e-mail. “We found that people who played the helping game were more pro-social afterwards in the task we gave them.”

Narvaez also discovered one unwanted side effect during her research: “Unfortunately, we found that everyone came in with elevated levels of aggression, suggesting that youth experience so much violence—in media or life—that they are more aggressive than in the past.”

Craig Anderson, a psychology professor and director of the Center for the Study of Violence at Iowa State University in Ames, has been conducting research into video games and behavior since the 1980s. Anderson calls himself a “gamer,” someone who plays video games, dating back to text-based games in the 1970s when he was a university student. He even recalls having one of the early versions of Pong, the video ping-pong game that seems archaic today, but was revolutionary 30 years ago in that players could get their television screen to show something other than broadcast TV.

“There are both short-term and long-term effects to playing violent video games,” Anderson told CNS in a Nov. 4 telephone interview. “In both cases, what we find is that exposure to violent video games increases the likelihood of later aggressive behavior, aggressive feelings, aggressive thinking. Such games also lead to a decrease in pro-social or helping behavior and a decrease in empathy—or what some people would call an increase in desensitization to scenes of violence and victims.”

The Supreme Court got the message on Nov. 2 that the jury is out on the effects of prolonged exposure to violent video games. But “the ones who are claiming the evidence is mixed are ignoring the vast majority of studies that are out there,” Anderson told CNS. “I’ve been a gamer for many, many years, but that hasn’t blinded me to the fact that there can be harmful effects.”

But Donald Greenberg, an associate professor of politics at Fairfield University in Fairfield, Conn., said he believes the studies will not be enough to persuade the court to deny First Amendment rights.

“The only thing I think the legislature can do, and the only thing I think that works, is labeling,” Greenberg told CNS on Nov. 4. The justices would have to define, and score, a test on violence in the same manner as they would on obscenity. Greenberg recalled former Justice Potter Stewart’s quote on obscenity: “I know it when I see it.” “What’s actionable?” Greenberg asked aloud. “It’s still going to be a difficult thing to determine.”

While many held the First Amendment sacrosanct, according to Greenberg, it is not absolute. One of the “classic” limitations on free speech is former Justice Oliver Wendell Holmes’ test: “You cannot yell ‘fire’ in a crowded theater.” Obscenity, likewise, is not immune, Greenberg said. “Whatever it is, it’s not protected,” he added, noting, “the court has not done anything on this in 25 years.”

One other area where the First Amendment is not absolute is in the protection of minors. Even there, though, the high court has preferred a minimalist approach, Greenberg said, citing an Internet censorship case in which the court ruled “not that it was inherently wrong to do, but that parents had less intrusive means to make it work. You can put filters on, you can put caps on ... so there’s no need to go so draconian” as outright censorship.

The other First Amendment exception is commercial speech, which does not enjoy the same level of protection as “social” or political speech. Greenberg said he didn’t know if the state of California made a sufficiently strong argument on Nov. 2 that the commercial speech involved in violent video games warranted government action.

“You can regulate speech or proscribe speech when it presents a clear and present danger to the public,” he said. “The danger has to be clear—very, very obvious—and very immediate.”

Violent media should be considered as unhealthy as cigarettes are for kids so sales should be carefully monitored, declared Notre Dame’s Narvaez. “It’s funny how the U.S.A. is so nonchalant about violence when the empirical evidence shows it is overwhelmingly harmful in the short and long term.

U.S. society is toxic for children these days wherever you look: food, consumer products, air, water, soil, media.,” Narvaez added. “It’s really unfair to put policing all these things onto parents. Plus parents don’t have the information they need on all these things. Society needs to step in and make things safe for kids, like banning BPAs or monitoring violent video game sales.”
Society has a special duty to care for homeless children

By David Gibson

Who first comes to mind for you when homelessness is mentioned? Do you think of children? The number of children in America who have no place to call home seems to be growing. They are the children of homeless families. Many experts believe the recession that began in 2008 drove more and more families into homelessness.

When the job losses of the recession collided with society’s shortage of affordable housing, homelessness frequently resulted for families. The most recent Annual Homeless Assessment Report to Congress by the U.S. Department of Housing and Urban Development said the “recession may be causing an increase in the number of people who are homeless for purely economic reasons.” The recent rise in family homelessness is “almost certainly related to the recession,” the report said.

In the HUD report, a “family” by definition includes an adult and at least one child. Three-fifths of the children in homeless families are under 6 years old, it said. I take it as a given that every child is gifted in inestimable ways.

Adults invest so much hope in children because they know inwardly that children’s minds and spirits are just waiting to spring to fuller life.

And children invest the world around them with tremendous happiness. A 4-year-old’s smile and play activities are wondrous to behold!

Of course, homelessness is poverty’s close cousin. The realities of poverty surely compound the challenges of daily life for homeless children.

Does poverty mean in too many cases that homeless children will not receive the medical or dental or vision care that children in our midst need?

What about the quality and quantity of food that children need to stay healthy?

What about the games, books, music lessons or sports activities that society tends to judge as good for children’s development?

What about the tutors that charge upwards of $35 an hour whose services are often required by children in order to achieve success in school?

Often, homeless people are ignored. It is not easy to ignore or look away from homeless children.

Archbishop Wilton D. Gregory of Atlanta said in 2005 that there is a tendency in society to misjudge people who are hungry, poor or homeless.

These conditions are not confined to developing nations, he said in his remarks during an interfaction service in Atlanta for National Hunger Awareness Day.

“Many of us have grown accustomed to seeing people at expressway exits who carry signs saying that they are hungry,” Archbishop Gregory said. “There are street people who mingle among us and tell us by their very presence that they are hungry and homeless.”

Often, homeless people are considered to be “a nuisance,” the archbishop said. “We regularly see them as a blight on an otherwise prosperous neighborhood. We might even suspect that they are charlatans who are simply too lazy to earn an honest living like us.”

The truth, he said, is that “there are hungry people in our midst, most of whom never parade their hunger because they are too young, too old, too sick or simply too frightened.”

Bishop Robert N. Lynch of St. Petersburg, Fla., examined preconceptions about homeless people in a 2007 column written at a time when a debate over homelessness in St. Petersburg made the national news.

One misconception about homeless people is that “they are too lazy to find jobs and work,” Bishop Lynch said. However, he noted, many homeless people at the center of the debate in St. Petersburg worked at jobs during the day and did “actually earn some money.”

Some of these people, Bishop Lynch said, “are forced into homelessness because they cannot afford shelter due to the lack of affordable housing.”

Another misconception is that homeless people are dangerous, Bishop Lynch said. However, he wrote, “the greatest fear of those who sleep on the streets or under the expressway comes not from their fellow homeless, but from gangs or persons intent on robbing them of what little they have.”

“There are mentally ill and disturbed among the homeless, to be sure,” Bishop Lynch said. He viewed these people as “victims of an increasingly heartless government system that has closed shelters, hospitals for the emotionally and mentally challenged, and put these people on the streets in the first place.”

Efforts to understand and address the phenomenon of homelessness can be approached from a government policy perspective or from perspectives that are sociological, psychological or educational.

For Catholic Christians, another perspective inquires how the Gospel and Church teaching apply to homeless people.

Church teaching may not resolve all the public policy questions related to homelessness, but it sets a high standard when it comes to finding ways to respect the God-given dignity of every human person.

And the Gospels strongly call for recognition of the face of Christ in everyone’s face.

Perhaps looking into the faces of homeless children is a way to begin all over again to understand homelessness.

(Lawrence derf all stereotypes, and the call to nurture children is universally understood.

(David Gibson served on Catholic News Service’s editorial staff for 37 years.)

Discussion Point

People want to help others who are homeless

This Week’s Question

Where do you encounter homeless people? How do you feel when you see someone who is homeless?

“I’ve seen [homeless people] on the streets in New York and Atlanta. I feel bad and think that something needs to be done for them, but haven’t gotten involved in any organized efforts. My daughter and I sometimes will buy a meal—perhaps McDonald’s—and leave it with them.” (Annette Hew, Acworth, Ga.)

“I do a lot in jail ministry, and once a year I visit [people in] state prisons. I interact with a lot of homeless [people], but generally I talk to them in jail … I have an attitude of empathy toward them because I’m there for them. My main focus is … to bring them to God.” (Bob Roleke, Ann Arbor, Mich.)

“I just drove by some [homeless people] this morning as I passed the homeless shelter. I feel sad for them and bad that I don’t count my own blessings. They pique my conscience.” (John Murphy, Papillion, Neb.)

“I see [homeless people] on the streets. But judging from organizations I volunteer for, I know they are usually homeless because of mental problems or by choice. … I know the poor will always be among us and, due to my experience, have found many [homeless people who] resist help. [I might tell friends] who can help … or do what I can.” (Thomas Donohoe, Hastings on Hudson, N.Y.)

Lend Us Your Voice

An upcoming edition asks: What does it mean to be faithful to Christ? What are some areas in our lives where we as Christians are called upon to demonstrate our complete faithfulness to Jesus Christ?

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

A supplement to Catholic News Service, 3211 Fourth Street, N.E., Washington, D.C. 20017-1100. All contents are copyrighted © 2010 by Catholic News Service.
From the Editor Emeritus/John F. Fink

Wisdome of the saints: St. Albert the Great

Albertus Magnus, or Albert the Great, whose feast is on Nov. 15, was called “the great” while he was alive, perhaps such was his reputation for being an expert in every field. He was a prodigy at learning. He wrote books on natural science (geology, botany, chemistry, physics, zoology, agriculture, geology, philosophy and theology. Despite all this, he is best known for being the teacher of St. Thomas Aquinas at the University of Paris from 1245 to 1248. Albert was born in Cologne in 1206. He led a simple life and was a master for hire. Christopher Columbus discovered that “island” more than two centuries later. Albert had a great devotion to the Blessed Virgin. As a youth, he prayed to her for help with his studies. She appeared to him and told him that no one would surpass him in knowledge.

Our Turn/Therese Bochard

Spiritual friendships form a bond like no other

I have long known the truth of what Martin Buber said: “When two people relate to each other authentically and respectfully, they are connected to our God-given mission, and the Worker Bee must act together.” This is the same dynamic that should exist in a family between spouses, and between parents and children. When family members are open with each other about expectations and decisions, they are able to work as a team.

Secrecy leads to brooding over real or imagined slights, conspiracy theorizing and frequently results in an atmosphere of suspicion. It just isn’t good for parents, children or relatives in general. Naturally, all families are not the same. The Alps or the Valley of the temples would be deprived of them before the Eucharist. He said that we should note “the mysteries of the church” and that this sacrament produces love and union. He wrote that Jesus was telling us, “I have loved them and I desire to be with them, and they will receive me so that they may become my members. There is no more intimate or natural means for them to be united to me, and I to them.”

Finally, he said, Jesus could not have commanded anything more like eternal life: “Eternal life flows from this sacrament because God with all sweetness pours himself out upon the blessed.”

Catholic Church does it better in such cases because parishioners do not choose or have a pastorate, anything which is done at the diocesan level. While it is true that pastors are assigned to parishes, that can be done in a way that when pastors and parishioners are suspicious of each other. And thinking about this, I decided that the problem—as it so often is—is one of authority. This is not just an American thing, although I think we are historically opposed to authority.

My friend’s story sound familiar. Since I have heard the same scenario expressed about situations in families, workplaces, schools, government or other communities we belong to. We tend to resist authority when we think it impinges on our needs or rights. Of course, since any organization comes only when those in authority are just, as God, the supreme authority, is just. Like God, the Chief must consider the abilities, needs and aspirations of those whom they lead, and act accordingly. Those who believe that the Chief should consider fairly the reasons for the directions they are given. And finally, dialogue and compromise are also a part of the equation.

This is the same dynamic that should exist in a family between spouses, and between parents and children. When family members are open with each other about expectations and decisions, they are able to work as a team.

Tovah Schechter

A vocation is no minor call

The question on the cover of the November issue of Our Oprah Magazine, caught my eye: “What’s your true calling?” It appears beside a photo of a pared-down Oprah Winfrey—which is to say her fake eyelashes are less dramatic. The cosmetics are an eyeshadow, peach, lipstick. Wrapped in an ivory sweater, Oprah has her hair in a “Catherine.” She is practically down-to-earth—except for the walnut-sized emerald on her right hand. “True calling,” of course, is a safe, secular way of saying “vocation,” and the words have the same origin. “Vocation” comes from Latin—the noun “summons,” based on the verb “to call.” It is, by definition, a call or summons, something that is summoned—a pull—not a could-do or a should-do but a must-do. The life you were born to was described by a talented Catholic columnist who counted the hairs on your head, and stamped you with unmatchable fingerprints. As Catholics, we identify the big picture-vocations to marriage or religious life. When it comes to the smaller, more personal decisions, a person’s work, the options are multiplied exponentially and things get fuzzy. Strategically, it is quite important and fun, exhausting and life-giving.

We can delay or deny, but the summons of a vocation cannot be avoided. When it comes to the smaller, more natural means for them to be united to me, and I to them.”

Finally, he said, Jesus could not have commanded anything more like eternal life: “Eternal life flows from this sacrament because God with all sweetness pours himself out upon the blessed.”

(Cynthia Dewes, a member of St. Paul the Apostle Parish in Greenwich, is a regular columnist for The Criterion.)
Thirty-third Sunday in Ordinary Time

Sunday, Nov. 14, 2010

- Malachi 3:19-20
- 2 Thessalonians 3:7-12

The Book of Malachi is the source of this weekend’s first biblical reading.

The author’s name, contrary to what might seem to be the case, is not Malachi. Rather, the word is a title or description for the author. It means “Messenger of God.”

The book was not dated when it was written. The next leads scholars to think that it was composed about 450 years before Christ.

As in the cases of all the prophets, the purpose of Malachi is to summon the people to greater religious devotion. This book was written, it is generally believed, in the aftermath of religious reforms. It probably was an effort to reinforce these reforms.

Such attempts involved encouraging the people. But warnings also came, reminding the people that digressions from God’s law reap the whirlwind.

These warnings often were bleak and very much to the point. One terrible day will arrive. It will not escape.

As our second reading, the Church offers a passage from St. Paul’s Second Epistle to the Thessalonians.

| Seasonal reflections also are | Revelation 1:1-4; 2:1-5
| revealed when we read the | Revelation 5:1-10
| For the Thessalonians, Paul | Luke 21:5-19
| says he wants to encourage | Luke 23:34-43
| them toward a life of faith. |
| He reminds them that their | Luke 23:35-43
| task is to believe in the | Luke 24:33-42
| Lord Jesus. |
| He tells them to be watchful | Luke 24:44-53
| and to welcome the Lord’s | Luke 24:54-53
| return. |

The message is clear in this reading. Indeed, Jesus warns the disciples that they will be hated simply because they are disciples. He predicts catastrophes that in time actually occurred.

Most shocking of all the predictions was the Lord’s announcement that one day the temple would be destroyed. It was so shocking to the disciples because the temple was regarded as God’s dwelling on Earth and was a symbol of God. To say that the temple would fall could be construed to mean that God, the almighty, the eternal, would fall as well.

Of course, Jesus also said that God would rebuild the temple, and that the new temple, the new dwelling of God, would be the Lord Jesus.

| Reflection |
| This week’s reading from St. Luke’s Gospel is typical of other sections of the same Gospel. It is somber and almost chilling. Terrible things will happen. When the Gospel was written, it was quite likely at the time of Jesus. Christians were seeing their own friends and enemies turn against them. It was a frightening experience to be left alone in the face of enemies. |
| These readings together remind us that we cannot choose our circumstances in every situation. We are often at the mercy of other human beings. Others can gather against us. Circumstances in our lives can be very perplexing. |
| Our task as Christians, indeed our only option, is to be true to the Gospel. As Paul indicates, nothing else truly matters. Being with God for eternity is the only reason to live. |
| Pursuing this ideal of being with God requires deep and uncompromising commitment. We cannot hesitate. We cannot turn away. However, God will assist us. He will reward us with everlasting life. |
| Question Corner |

Fr. John Dietzen

Jesus was once alive then he died and is alive again in the heavenly kingdom.

Q

On the creed at Mass, we say that on the third day Jesus rose “again” from the dead. When and where did Jesus first rise? No one has been able to answer my question. (Maryland)

A

For some reason, it seems that this has confused a number of people lately.

First, the words that you quote are an unfortunate translation. Apart from the prefix of the Latin verb “resurrexit” in both the Nicene Creed and the Apostles Creed, which could—but does not necessarily—mean “again,” the ancient Latin and Greek formulas give no basis for adding that word in the creed.

For some reason, “again” was added when the text was translated into English, meaning, I’m sure, only that Jesus was once alive, died and is now “alive again.”

The word is perhaps unfortunate because it could seem to support the erroneous idea that after the Resurrection, Jesus was alive again the way he was before.

As St. Paul makes clear time and again, the true meaning of the Resurrection goes beyond that.

Jesus was not merely resurrected the way that Lazarus was, for example, when Jesus brought him back to life at Bethany (Jn 11:1-44). Lazarus was raised from death by Jesus, but died finally later on. Jesus, however, has entered a wholly new kind of life where death is no more. It is this spiritual, incorruptible body which he now possesses definitively, and which he invites us to share with the Father. Of it is somewhat misleading, therefore, to say Jesus rose again because he never had that kind of bodily/soul life before his death and resurrection.

The texts of the Nicene Creed and the Apostles Creed are not likely to change. We possess definitively, and which he invites us to share with the Father. Of it is somewhat misleading, therefore, to say Jesus rose again because he never had that kind of bodily/soul life before his death and resurrection.

Readers may submit prose or poetry for faith column

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

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

Send material for consideration to “My Journey to God,” The Criterion, P.O. Box 1410, Indianapolis, IN 46206 or e-mail to criterion@archindy.org.

My Journey to God

All the Saints

All the saints are shining round us, Shining, shining, they surround us. Loving, praying, hoping for us. Like a family who adores us.

Love of God extended through them, Mystic, sacrificial emblem Of God’s never-ending Passion, Of His will to bring us to Him.

Power of God, to change and mold us, Grace of God, to heal and hold us. Saints and angels, leading on— Guide us to our Heavenly home.

Help us to our Heavenly home.

By Linda Abner

Fr. John Dietzen is a member of Our Lady of Lourdes Parish in Indianapolis. She wrote this poem for All Saints Day. Statures of St. Jude and St. Padre Pio overlook the narthex at St. Pius X Church in Plainview, N.Y.

(A free brochure in English or Spanish, answering questions that Catholics ask about baptism practices and sponsorships, 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 in care of adieten@archindy.org.)

Daily Readings

Monday, Nov. 15
Albert the Great, bishop and doctor
Revelation 1:1-4, 2:1-5
Psalm 1:1-4, 6
Luke 18:35-43

Tuesday, Nov. 16
Margaret of Scotland
 Gurttede, virgin
Revelation 3:1-6, 14-22
Psalm 15:2-4b, 5
Luke 19:1-10

Wednesday, Nov. 17
Elizabeth of Hungary, religious
Revelation 4:1-11
Psalm 150 1b-6
Luke 19:11-28

Thursday, Nov. 18
The Dedication of the Basiliq of St. Peter and St. Paul in Rome, Apostles
Rose Philippine Duchesne, virgin
Revelation 5:5-12
Psalm 149 1b-6b, 9b
Luke 19:41-44

Friday, Nov. 19
Revelation 10:8-11
Psalm 119:14, 24, 72, 103, 111, 131
Luke 19:45-48

Saturday, Nov. 20
Revelation 11:4-12
Psalm 144 3-9, 10

Sunday, Nov. 21
Our Lord Jesus Christ the King 2 Samuel 5:1-3
Psalm 122 1-5
Colossians 1:12-20

(A free brochure in English or Spanish, answering questions that Catholics ask about baptism practices and sponsorships, 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 in care of adieten@archindy.org.)
Franciscan Sister Mary Mark Deters was a teacher, principal and administrator for 61 years.

Franciscan Sister Mary Mark Deters, a member of the Sisters of the Third Order of St. Francis in Oldenburg, died on Oct. 13 at St. Clare Hall, the sisters’ health care facility, at the motherhouse. She was 96.

The Mass of Christian Burial was celebrated on Oct. 18 at the motherhouse chapel in Oldenburg. Burial followed at the sisters’ cemetery.

Sister Mary Mark was born on Dec. 9, 1913, in Bowling Green, Mo. She entered the Oldenburg Franciscan community on June 8, 1932, and professed her final vows on Jan. 6, 1938. Sister Mary Mark ministered as a teacher and principal in Catholic education for 61 years. She served an additional seven years as a supervisor for the Office of Catholic Education in the Archdiocese of Cincinnati.

In the Archdiocese of Indianapolis, Sister Mary Mark taught at St. Louis School in Batesville. She also taught at the former St. Vincent Orphanage in Vincennes, Ind., at the Evansville Diocese.

Sister Mary Mark also taught or served as the principal at Catholic schools in Ohio, Illinois and Missouri.

In 1998, Sister Mary Mark was honored as the first recipient of a “Religious of the Year Award” from the Archdiocese of Cincinnati.

In 2000, she was honored at the “Called by Name—A Celebration of Service” banquet in Cincinnati for her 61 years of educational ministry.

Sister Mary Mark’s last assignment was at John XXIII School in Middletown, Ohio, where she spent 26 years in service as the vice principal and in other ministries.

She retired to the motherhouse in 2001. Surviving are a brother, Richard Deters of Columbus, Mo., as well as several nieces and nephews.

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

Franciscan Sister Betty Gittins served the poor and ministered at Holy Cross Parish in Indianapolis

Franciscan Sister Betty Gittins, a member of the Sisters of the Third Order of St. Francis in Oldenburg, died on Sept. 18 at Christ Hospital in Cincinnati. She was 83.

The Mass of Christian Burial was celebrated on Sept. 22 at the motherhouse chapel in Oldenburg. Burial followed at the sisters’ cemetery.

Sister Betty was born on Jan. 7, 1927, in New Castle, Ind. She entered the Oldenburg Franciscan community on Jan. 28, 1955, and professed her final vows on June 10, 1959.

From 1991-94, Sister Betty served as an advocate coordinator for the Metro Advocate Ministry in Indianapolis.

Sister Betty also ministered at Holy Cross Parish in Indianapolis from 1994-96 then retired at the motherhouse.

In later years, Sister Betty lived at St. Clare Hall, the sisters’ health care facility, at the motherhouse.

Surviving are a sister, Mary Elia Kiefer of St. Albans, W.Va., as well as several nieces and nephews.

Memorial gifts may be sent to the Sisters of St. Francis, P.O. Box 100, Oldenburg, IN 47036.
Individuals, art need transcendent values to be complete, pope says

BARCELONA, Spain (CNS)—Pope Benedict XVI warned countries of the danger of no longer being at the loving service of their fellow citizens as he urged the faithful to bring Christ’s message of hope to all people.

During a two-day journey to a once-steeply Catholic Spain, Benedict sought to bolster and renew people’s faith in God and convince an increasingly secular society that the Church wants dialogue, not confrontation.

By noon on Nov. 7, the pope’s 10th trip abroad, brought him first to one of Catholicism’s most popular and ancient pilgrimage sites, Santiago de Compostela, and then Barcelona, where he consecrated the Basilica of the Sagrada Familia.

During the Nov. 7 Mass in which he blessed and announced the basilica’s consecration, Benedict said the Church must remain at the loving service of all people, then arrogance and exploitation risk snuffing out true human development and fulfillment.

Only by loving and serving others like Jesus did, even with the simplest of gestures, will humanity regain a sense of happiness and hope, he said. About 6,000 people filled the tiny square to capacity, and 200,000 more were present in the small city, lining the streets and squares, according to local authorities.

The cathedral bells tolled and pilgrims chanted and screamed, “Viva el papa!”

For the past century, a growing belief has taken hold of Europe suggesting that God is an “antagonist and enemy” of human freedom, he said in his homily in Compostela’s Plaza del Obradoiro.

As a result, he said, human dignity is threatened because it has been stripped of its “essential values and riches” and “the weakest and poorest” in the world are marginalized and left to die.

Even Jesus knew that when the rulers of nations no longer serve the best interests of others, “there arise forms of arrogance and exploitation that leave no room for an authentic human integral promotion,” the pope said.

He took part in some of the traditional pilgrim rituals such as kneeling in prayer in the small crypt housing the Apostle’s tomb, walking through the holy door and admiring the immense stone and silver-plated statue of St. James that most pilgrims embrace.

The pope also lit a large silver incense burner, called a “botafumeiro” in Galician. Nine men pulled on thick ropes attached to a pulley that made the large burner swing across the church at impressive speed.

After the Mass in Barcelona on Nov. 7, the pope visited Obras Nuevos, a center run by the Franciscan Sisters of the Sacred Heart for children with mental disabilities. The pope urged Christians to keep offering financial support for charitable works even at a time of economic crisis.

Strength is nothing without consistency.

At Northwestern Mutual, we’ve received the best possible financial strength ratings for more than 20 years.

Put our strength to work for you.

Call for free evaluation.

317-518-3833

Michael McElderry
Health Management Advisor
317-818-2654
mms@mcmilan.com

Northwestern Mutual

Insurances / Investments / Advise

For information about rates for classified advertising, call (317) 236-1572.
At Mercy Providence
We Treat Mary, George and Ruth.

Not just Replacements, Fractures and Strokes.

At Mercy Providence, our compassionate, caring staff of professionals is hand-picked to assist your loved one with the caring commitment promised by Mercy. Call us today to schedule a personal tour. You’ll feel and see the Mercy difference. It’s all part of the Mercy Circle of Caring.