



The

Criterion

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Emmaus Walk

Columnist Debra Tomaselli explains how to stay in touch with God and others this Christmas and beyond, page 8.

CriterionOnline.com

November 26, 2010

Vol. LI, No. 9 75¢

Pope creates new cardinals, telling them that authority means service

VATICAN CITY (CNS)—Pope Benedict XVI created 24 new cardinals, including two from the United States, and called them to be strong in spreading and defending the faith and promoting peace and tranquility within the Church.



Cardinal Donald W. Wuerl

Cardinal Donald W. Wuerl of Washington and Cardinal Raymond L. Burke, prefect of the Vatican's supreme canon law court, joined other new cardinals from 13 countries on Nov. 20 in formally professing their Catholic faith and fidelity to the pope.



Cardinal Raymond L. Burke

After the oath, all but one of the new cardinals knelt before the pope to receive a red biretta, a three-cornered hat, which the pope said, "signifies that you must be ready to act with strength, to the point of shedding blood, to increase the Christian faith, for the peace and tranquility of the people of God and for the freedom and growth of the holy Roman Church."

Cardinal Antonios Naguib, the Catholic Coptic patriarch of Alexandria, Egypt, received a new patriarch's hat with a thin red trim added to the traditional black veil.

Pope Benedict concelebrated Mass on Nov. 21 with the new cardinals, and gave each of them a cardinal's ring, telling them it was a sign "of your nuptial pact with the Church."

Rather than precious gems, the gold rings feature a crucifix, which, "for the same reason your clothes allude to blood, is a symbol of life and love" as demonstrated by Christ's ultimate sacrifice for the salvation of all, the pope said.

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'We are all part of the same family'



David Siler poses for a photo with children that he met during a recent visit to Ethiopia. As the director of Catholic Charities and Family Ministries for the archdiocese, Siler made the trip to witness the work of Catholic Relief Services in Africa.

Journey helps director see how Catholics in America are helping people in Africa

By John Shaughnessy

The memorable moment with the women and the sunglasses was so unexpected and fun that David Siler still laughs when he shares the story.

The scene took place as Siler, the executive director of Catholic Charities and Family Ministries for the archdiocese, was traveling through Ethiopia as part of a recent tour by Catholic Relief Services—the international humanitarian agency of the Catholic Church in the United States.

The tour wanted to show Siler and 11 other diocesan representatives from across the United States some of the Catholic Relief Services' projects to help

people in Africa, but the trip through the highlands of Ethiopia also provided Siler with a special memory of the people there.

"Driving up through the highlands, we took a break and got out of the car when all these people flooded toward us," Siler recalls. "These four women in total African garb came up and took our sunglasses off of our faces and tried them on. They laughed, and we laughed. It was this moment of bonding that came from something as silly as trying on sunglasses."

For Siler, those moments of bonding became one of the two major themes of the 10-day journey through Tanzania and Ethiopia. The other theme was his pride in being part of a faith that reaches out to

people in need across the world.

"It was one of my most intense experiences of being proud of being Catholic," he says. "I was proud to see the work of our American Catholic Church in remote areas helping to feed people, making greater access to water, educating children and helping people to start small businesses. Catholic Relief Services has been in Africa so long that they have a very good reputation there. We're living the Gospel there."

Much of the trip focused on the relief organization's efforts to make water accessible to people in areas where water—often described as "liquid gold" in

See **AFRICA**, page 2

In new book, Pope Benedict XVI candidly addresses clerical sex abuse, condoms and possible resignation

ROME (CNS)—Pope Benedict XVI's book-length interview is certain to spark global attention, and not only for his comments suggesting that condom use might be acceptable in some circumstances.

In the 219-page book, *Light of the World: The Pope, the Church and the Signs of the Times*, the German pontiff spoke candidly on the clerical sex abuse scandal, relations with Islam, papal resignation and the "threatening catastrophe" facing humanity.

The wide-ranging interview was conducted by German writer Peter Seewald, who posed questions in six one-hour sessions last summer. The book was released on Nov. 23 at the Vatican, but ample excerpts were published three days earlier by the Vatican newspaper.

The book reveals a less formal side of the pope as he responds simply and directly on topics as diverse as the joy of sex and the ban on burqas. Much of the conversation focuses

on the pope's call for a global "examination of conscience" in the face of economic disparity, environmental disasters and moral slippage.

The pope repeatedly emphasized that the Church's role in a largely broken world is not to impose a "burden" of moral rules but to open the doors to God.

Even before the book's release, media attention centered on the pope's remarks on condoms in AIDS prevention. While repeating his view that condoms cannot be the only answer to the AIDS epidemic, the pope allowed that in some specific cases—for example, that of male prostitutes—use of a condom could be a step toward taking moral responsibility for one's actions.

An entire chapter and parts of others were dedicated to the clerical sex abuse scandal. The pope called it "a great crisis" that left him "stunned by how wretched the Church is, by

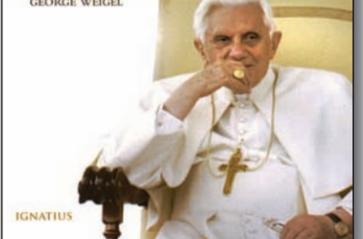
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BENEDICT XVI LIGHT OF THE WORLD

The Pope, the Church, and the Signs of the Times

A CONVERSATION WITH PETER SEEWALD

WITH A FOREWORD BY GEORGE WEIGEL



AFRICA

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Africa—is scarce.

Siler recalls visiting remote villages where the women explained how greater access to water had changed their lives. Where they once traveled several hours every day to gather and haul water for cooking, washing and drinking, the women now use that time to focus more on the education of their children and their care for their family's crops and animals.

Those visits touched Siler's heart, too. He shares the story of a couple in Ethiopia who died of AIDS, and how neighbors immediately welcomed the dying couple's children into their home and into their family.

A father of five, Siler also recalls a visit to a village in Tanzania where he met a young mother, who was about 13, holding a baby.

"Even when you can't speak the language, there are a lot of things you can do with sign language and gestures to connect with people," he says. "I just started making baby noises as we do. I reached out my hands in a gesture to hold the baby. She let me, and I held the little girl. I was struck by the trust. She just trusted me. We just had that moment of connection. I'm a parent. She's a parent. We had that in common."

That feeling of connection stayed with him as he traveled through areas where homes were made of sticks and mud, where disease and death too often haunted the everyday lives of people and their families.

"I always try to make contact with people's eyes," Siler says. "So many people did that there. It was like they were



Photos by David Siler

looking right in my soul, and I was doing the same thing. It was this sense of family. All our differences in those moments of eye contact melted away. We all have the same basic desires. We want to be free. We care deeply about our families. We want our kids to be fed and educated. We all want to feel important, and we all want to have a purpose."

In inviting Siler to see its work in Africa, Catholic Relief Services hoped he would share his impressions of his trip when he returned to the United States—to let people know the value of the organization's work. Siler has already begun to honor that goal while he still tries to sort through all the memories, photos and images of his first trip to Africa.

One more moment adds to Siler's defining memories of Africa—a moment of surprise and joy that curiously connects Blessed Teresa of Calcutta and the pop singer Lady Gaga. The moment occurred when Siler

visited two of the mission clinics that Blessed Teresa established in Ethiopia's capital city, Addis Ababa.

"One [clinic] serves 800 people, and the other serves 1,400 people," Siler says. "Both places are for the truly neglected and forgotten members of the community. We met people with leprosy, a lot with AIDS, the mentally ill, the physically handicapped, orphans, the dying."

"The Missionaries of Charity sisters live right there with the people, serving them. And there were tons of volunteers from all over the world who came to help. One of the volunteers was this woman from Poland in her 20s. She was a recreational therapist who was working with a large group of mentally ill women. She was teaching them to exercise through dance. She had a boom box that was playing Lady Gaga's 'Poker Face.' She was happy, and they were happy."

Siler smiles at that memory. He has the same reaction every time that he hears that



Above, four Ethiopian women pose for a photo after donning the sunglasses of four American Catholics who were part of a mission trip arranged by Catholic Relief Services.

Left, interacting with the children of Ethiopia was one of the highlights of a recent trip to Africa for David Siler, executive director of Catholic Charities and Family Ministries for the archdiocese.

song now.

"Who would have thought that Polish woman's skill would be one that is needed in Ethiopia? It made me realize we all have something to give. It shows the connections we can make if we're creative."

The young woman's example fits with Siler's belief that people must use their abilities to help others in need where ever God has placed them in the world.

"Whether you help people in Africa or at home, it's really the same. Need is need," Siler says.

"Kids here are starving. People here are out of jobs. You don't have to go to Africa to help people in need, but it is important to help somewhere. We all have the same Father, we are all part of the same family, and we all have something to give. We have to be open to the Holy Spirit to tell us where our gifts are needed." †

Situations, emotions come to forefront during 10-day journey to Africa

By John Shaughnessy

During his recent 10-day journey to Africa, David Siler experienced a range of different situations and emotional



Photo by David Siler

An African boy holding his goat stops to get his picture taken.

reactions—from eating goat at meals to adjusting to not having access to e-mail and a cell phone.

Here, the executive director of Catholic Charities and Family Ministries for the archdiocese talks about those experiences during his time of touring projects in Africa that were implemented by Catholic Relief Services—the international humanitarian agency of the Catholic Church in the United States:

Culture shock in Africa: "There's a culture shock going there, and a culture shock coming back. In both Ethiopia and Tanzania, the people, for the most part, live very primitive lives, probably like they lived hundreds of years ago—scratching out an existence through subsistence farming. Their homes are made out of sticks and mud. In some ways, it's hard to relate. The greatest

poverty we saw over and over again had to do with the scarcity of water."

Culture shock in returning to America: "I'd be in conversation with people, and they'd be complaining about things that seemed so hollow in comparison to people trying to exist. Here, people are complaining about the weather and their luxury car. In the capital city of Ethiopia, the largest grocery store had four aisles. Here, our grocery stores have four aisles of cereal. It just makes you realize how many choices we have for everything."

The taste of goat: "We ate a fair amount of goat. It's the most eaten animal in the world. It's not too dissimilar from beef. And they use a lot of sauces."

The pride that comes with a purpose: "With each water project that

it does, Catholic Relief Services wants the local people to take ownership of the project. In one village, I met the man who was in charge of security for the well. He spoke with such pride that he was in charge of security for the well. To him, that was his purpose."

Freedom from electronic connection: "My phone didn't work there, and I didn't have access to e-mail. So there weren't as many distractions. It was very freeing. I had a feeling of jealousy—that the way that people spent their time was with their family. The villages were close-knit, the families were together. Here, we may not know our neighbors or our families are far away. There, you would ask them about their family, and they would talk about the whole village. We've gotten so far away from that in our country." †

Readers are invited to share favorite Christmas memories

The Criterion invites readers to submit a brief story about a special holiday memory for possible inclusion in our annual Christmas issue, which will be published on Dec. 17.

Your favorite Christmas story may be written about a humorous or serious topic related to your

faith, family or friends.

Submissions should include the writer's name, address, parish and telephone number.

Send your story to The Criterion, P.O. Box 1410, Indianapolis, IN 46206 or by e-mail to criterion@archindy.org by the Dec. 8 deadline. †

Correction

Father Donald Schneider was appointed the director of Our Lady of Fatima Retreat House in Indianapolis on Sept. 29, 1976, and served in that

ministry position until August of 1984. His name was omitted from a list of directors in a Nov. 5 story about the 60th anniversary of the retreat house. †

The Criterion

Phone Numbers:

Main office:317-236-1570
Advertising317-236-1572
Toll free:1-800-382-9836, ext. 1570
Circulation:317-236-1425
Toll free:1-800-382-9836, ext. 1425

Price: \$22.00 per year, 75 cents per copy

Postmaster:

Send address changes to The Criterion, P.O. Box 1410, Indianapolis, IN 46206-1410

Web site: www.CriterionOnline.com

E-mail: criterion@archindy.org

Published weekly except the last week of December and the first week of January. Mailing address: 1400 N. Meridian St., P.O. Box 1410, Indianapolis, IN 46206-1410. Periodical postage paid at Indianapolis, IN. Copyright © 2010 Criterion Press Inc. ISSN 0574-4350.

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The Criterion (ISSN 0574-4350) is published weekly except the last week of December and the first week of January.

1400 N. Meridian St.
P.O. Box 1410
Indianapolis, IN 46206-1410
317-236-1570
800-382-9836 ext. 1570
criterion@archindy.org

Periodical postage paid at Indianapolis, IN.
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POSTMASTER:
Send address changes to:
Criterion Press Inc.
1400 N. Meridian St.
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The Criterion

11/26/10

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U.S. trafficking law has led to more awareness of slavery, say advocates

WASHINGTON (CNS)—

Carmen Maquilon never expected she would be on the frontlines of fighting crime.

Her specialty: human trafficking.

Her task: advocating on behalf of trafficking victims and their families in a battle to combat

modern-day slavery—considered the fastest growing criminal activity in the world.

As director of immigrant services at Catholic Charities of the Diocese of Rockville Centre, N.Y., Maquilon, a native of Colombia, and her staff have worked with dozens of trafficking victims since 2003. Their first big case came in 2004 after a raid on a Long Island factory uncovered 60 Peruvians working under grueling conditions and with little hope of escaping.

“It turned into 125 because of the family members and others who came forward,” Maquilon told Catholic News Service during a break in a training program on the needs of crime victims in Washington on Nov. 17.

Maquilon’s office faced the daunting task of finding housing, providing counseling and ushering the Peruvians through legal proceedings so they could remain in the United States. Fortunately, she said, her agency had a useful tool on its side: the highly regarded Trafficking Victims Protection Act of 2000.

The law gave the staff the ability to provide a wide variety of services that previously had been limited because of a lack of money.

The Rockville Centre program is one of 108 nonprofits across the United States and its territories that have been subcontracted by Migration and Refugee Services of the U.S. Conference of Catholic Bishops to provide vital services to foreign-born trafficking victims.

Funding comes through a five-year contract with the Department of Health and Human Services that runs through April. MRS had spent \$8.7 million under the contract through April 2010. As of September, 2,253 victims and their families had been helped, according to “Reflections:

HHS Service Mechanism for Foreign National Survivors of Human Trafficking,” a USCCB report marking the 10th anniversary of the law.

“In 10 years, we have come a very long way,” Maquilon said. “Prior to then, we didn’t have the law. Now there’s much more awareness.

“We’re not there yet. A lot of law enforcement still do not understand what is human trafficking. But even compared to five years ago, lots more is being done,” she said.

The “more” described by Maquilon includes wide-scale training to raise awareness of trafficking, said Nyssa Parampil, associate director of MRS’ Anti-Trafficking Services Program.

“As far as the community level, it’s raised awareness in the last 10 years,” Parampil said. “We’ve seen a shift from people not knowing what trafficking was. They had heard of slavery in the old days, but they didn’t know it was still going on.”

Parampil and her anti-trafficking colleagues consider the law a milestone piece of legislation because it gave the law enforcement community a stronger tool in its pursuit of traffickers who coerce men and women into prostitution or slave labor. Prior to 2000, outdated anti-slavery laws were all that governed trafficking activity, Parampil said.

“Human trafficking today is a lot different than what we saw 200 years ago. So the law had to adapt to the modern form of the crime,” she explained.

Bishop John C. Wester of Salt Lake City, chairman of the bishops’ Committee on Migration, credited the law for bringing greater worldwide attention to the crime of human trafficking.

“Nations around the world have taken note of U.S. leadership on this issue and have taken steps to address the problem in their own countries,” Bishop Wester said in a statement marking the law’s anniversary.

Advocates like to point out that trafficking—what they call modern-day slavery—does not just involve foreign nationals. Thousands of U.S. citizens are victims nationwide, Parampil said.

The Department of State estimated in its 2010 “Trafficking in Persons Report” that about 12.3 million people are trafficked

around the world, netting trafficking syndicates \$32 billion annually.

In addition to raising a awareness, the law has led to new approaches by law enforcement officials in relating to victims such as the Peruvians, who previously would have been charged with being in the country illegally and subject to deportation.

The law established the T visa, which allows trafficking victims to become temporary U.S. residents. Up to 5,000 trafficking victims annually can become permanent residents three years after receiving their visa.

Training is another component of the law, which funds efforts to span the wide expanse of workers who deal with victims—law enforcement officers, federal prosecutors, social service providers, trafficking advocates—to exchange ideas and build networks.

Detective Thomas Stack of the Montgomery County Police Dept. in Maryland, said he found such training programs helpful in understanding how to be more sensitive to the needs of distressed victims.

On the practical side, Stack said, the law allows for stiffer penalties to be imposed upon convicted traffickers because trafficking now is a recognized federal offense.

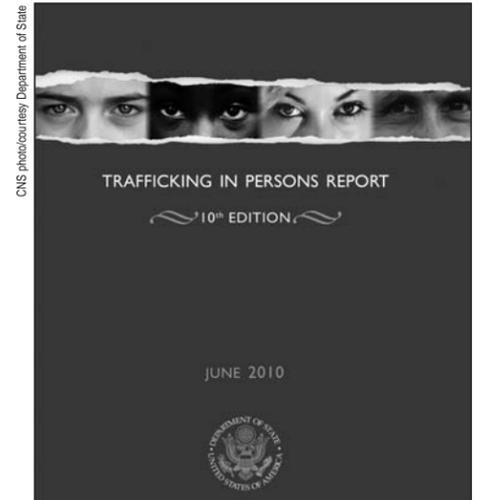
“A person [trafficker] arrested in Maryland and sent to jail is usually out in less than half his prison term. If you get sentenced to 10 years in the federal system, you’re going to do 10 years,” he said.

“It’s much easier and faster to do the state case. It’s more intensive in the federal system, but it’s worth it in the long run because you get a better result,” he said.

Introduced in 1998 by Rep. Chris Smith, R-N.J., the law was reauthorized in 2003, 2005 and 2008. It is up for reauthorization in 2011.

While passage is expected, anti-trafficking advocates still plan to lobby Congress to maintain all funding provisions, especially for training and victim services. They also would like to change several provisions to ease burdens on victims.

Bridgette Carr, director of the Human Trafficking Clinic at the University of Michigan Law School, praised the law



The U.S. Department of State estimates in its 2010 “Trafficking in Persons Report” that about 12.3 million people are trafficked around the world, netting trafficking syndicates \$32 billion annually.

for its victim-centered approach.

Even so, Carr is lobbying for the removal of a provision that requires victims to cooperate with law enforcement officers in their investigations. In some cases, she explained, victims are too traumatized and fear recrimination if they are compelled to talk with an officer.

For every move advocates take, traffickers make a countermove, taking better advantage of technology to entrap new victims and escape detection by law enforcement officials. For that reason, Parampil said, the task of ending human trafficking is far from over.

“It’s going to be a long time before I would say society is saturated and human trafficking becomes every-day language,” she said.

“It takes a while to understand this very hidden crime.”

(Editor’s note: The U.S. bishops’ document issued on the 10th anniversary of the Trafficking Victims Protection Act of 2000 is available online at www.usccb.org/mrs/reflections-letter-20101024-KP.pdf. The U.S. Department of State’s 2010 “Trafficking in Persons Report” is available online at www.state.gov/documents/organization/142979.pdf.) †

POPE

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how much her members fail to follow Christ.

“It was really almost like the crater of a volcano, out of which suddenly a tremendous cloud of filth came, darkening and soiling everything, so that above all the priesthood suddenly seemed to be a place of shame,” he said.

He expressed optimism about the Church’s recovery from the scandal, saying God continues to raise up Catholic saints. But he also said he understands why some Catholics, particularly victims, have responded by leaving the Church in protest.

“It is difficult for them to keep believing that the Church is a source of good, that she communicates the light of Christ, that she helps people in life—I can understand that,” he said.

The pope said media coverage of the abuse scandal was partly motivated by a desire to discredit the Church. But he added that the Church must be “grateful for every disclosure,” and said the media could not have reported in this way “had there not been evil in the Church.”

The pope pointed to the Church’s new rules and policies on sex abuse, but he appeared to acknowledge that more might have been done. He noted that in 2002, the Vatican and U.S. bishops established strict norms to curb sex abuse in U.S. dioceses.

“Would it have been Rome’s duty, then, to say to all the countries expressly: Find out whether you are in the same situation? Maybe we should have done that,” he said.

The pope said that in responding to sex abuse allegations against the founder of the Legionaries of Christ, the late Mexican Father Marcial Maciel Degollado, “unfortunately, we addressed these things very slowly and late.” The allegations were eventually substantiated, and the order has been placed under Vatican leadership for a period of reform.

Pope Benedict said Father Maciel remains for him “a mysterious figure,” one who lived an immoral and twisted life but who built up his religious order with dynamism—

a “false prophet” who nevertheless had a “positive effect.” As for the future of the Legionaries, the pope said it was basically sound, but needed corrections that do not destroy the enthusiasm of its members.

The pope was asked if he considered resigning in the face of such burdens as the sex abuse crisis. He responded: “When the danger is great one must not run away. For that reason, now is certainly not the time to resign.” But he added that if a pope is no longer physically, psychologically and spiritually capable of handling the duties of the papacy, he has a right and perhaps an obligation to resign.

The pope spoke candidly of his age and health, saying his schedule of meetings and trips “really overtaxes an 83-year-old man.

“I trust that our dear Lord will give me as much strength as I need to be able to do what is necessary. But I also notice that my forces are diminishing,” he said.

The pope laughed when Seewald suggested that he looked good enough to be a fitness trainer, and said he has to conserve energy during his busy days. Asked whether he uses an exercise bicycle a doctor had given him, the pope replied: “No, I don’t get it at all—and don’t need it at the moment, thank God.”

He said he spends his free time reading, praying and sometimes watching DVDs—typically with religious themes—with members of the papal household.

Much of the book dealt with the pope’s strategy for presenting the Church’s message in a largely skeptical world. The essential problem today, he said, is that the prevailing model of economic and social progress leaves out God, and thus omits the ethical aspect.

Impending climactic disaster actually provides an opportunity to evangelize and promote moral decisions, he said. The problem, though, is that populations and countries seem unwilling to make sacrifices—which is where the Church can make a difference, he said.

It is urgent to “bring the question about God back into the center,” he said. “The important thing today is to see that God exists, that God matters to us and that he answers us.”

He said the Church can do this only if its own

members live the faith in their daily lives. He said that simple task should be the priority today, rather than embarking on major initiatives like a third Vatican Council.

The pope said the Church’s task is threatened by a “new intolerance” that would limit religious expression in the name of non-discrimination, for example in banning the display of crucifixes in public schools, or in condemning specific Church teachings.

“When, for example, in the name of non-discrimination, people try to force the Catholic Church to change her position on homosexuality or the ordination of women, then that means she is no longer allowed to live out her own identity,” he said.

In that regard, the pope said other religions face similar pressures. He said, for example, that he saw no reason for Western countries to ban the burqa, the Islamic veil, as long as it is worn voluntarily.

On other topics, Pope Benedict had this to say:

- He defended the 1968 encyclical “*Humanae Vitae*,” which taught that artificial contraception in marriage is morally wrong, but said the Church needs to find ways to help people live the teaching.

- The pope noted that the Church accepts natural regulation of conception. He said that method presupposes that couples take time for each other, and is far different from taking a pill “so that I can jump into bed with a random acquaintance.” In general, he said, the Church has to return to the “genuinely Christian attitude” of joy, as well as discipline and responsibility, in sexuality.

- He said dialogue with Muslims has improved during his pontificate, in part because Muslim scholars accept that Islam needs to clarify its relation to violence and its relation to reason.

- The pope took issue with critics of the wartime policies of Pope Pius XII, saying that he “saved more Jews than anyone else” by quietly opening doors to Church institutions.

- He said he began distributing Communion on the tongue during papal Masses not because he was opposed to Communion in the hand, but to “send a signal” about respect for the real presence of Christ in the Eucharist. †

The Criterion

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Editorial



Pope Benedict XVI celebrates Mass outside the cathedral of Santiago de Compostela in Spain on Nov. 6. In his homily, the pope said, "We need to hear God once again under the skies of Europe."

We must return to God and be open to transcendence

"God is the origin of our being and the foundation and apex of our freedom, not its opponent. ... How can it be that there is public silence with regard to the first and essential reality of human life? How can what is most decisive in life be confined to the purely private sphere or banished to the shadows? We cannot live in darkness, without seeing the light of the sun. How is it then that God, Who is the light of every mind, the power of every will and the magnet of every heart, be denied the right to propose the light that dissipates all darkness?"
(Pope Benedict XVI)

In his recent visit to the shrine of Santiago de Compostela in Spain, Pope Benedict XVI challenged the people of Europe to return to God—"the origin of our being and the foundation and apex of our freedom."

The Holy Father has made the new evangelization of Europe one of the signature themes of his papacy.

Where Blessed John XXIII called for the evangelization of South America, and Pope Paul VI and Pope John Paul II called attention to the need for missionary work in Africa and Asia, our current pope has made the Old World, the nations and peoples of Europe a major focus of his own and others' missionary activity.

The pope is convinced that Europe—its leaders and many of its people—has forgotten God and lost touch with their Christian roots.

"Tragically, above all in 19th century Europe, the conviction grew that God is somehow man's antagonist and an enemy of his freedom," the Holy Father explained. "As a result, there was an attempt to obscure the true biblical faith in the God who sent into the world his Son Jesus Christ, so that no one should perish but that all might have eternal life."

For the nations of Europe to find their way, the pope says, there must be a renewed openness to transcendence and a willingness to rediscover the Christian faith that underlies so much of what has distinguished European culture for the past 1,500 years.

"One cannot worship God without taking care of his sons and daughters; and man cannot be served without asking who his Father is and answering the question about him," Pope Benedict

says. "The Europe of science and technology, the Europe of civilization and culture, must be at the same time a Europe open to transcendence and fraternity with other continents, and open to the living and true God, starting with the living and true man.

"This is what the Church wishes to contribute to Europe: to be watchful for God and for man, based on the understanding of both which is offered to us in Jesus Christ."

Many of us Americans can trace our ancestry back to Christian Europe. The waves of European immigrants who came to our country brought with them a vibrant faith. They were motivated by this faith to build churches, schools, hospitals and social service agencies in every region of the New World.

Where the faith of Europe was old and divided by schism—Protestants versus Catholics—the immigrants' hope was to find freedom of worship and expression in the new lands that they sought out as pioneers and missionaries keenly aware that God was their foundation and their ultimate goal.

Sadly, too much in our American culture mirrors the decline in faith of the Old World.

We, too, have come to regard science and technology as the source of our hope in the future.

We, too, have forgotten that the foundation of our American way of life is the deep faith and vibrant devotion that our grandparents and great-grandparents carried with them as their most prized possessions as they left nearly everything else behind.

Pope Benedict's words to the people and nations of Europe are words we should attend to. Without God, we are truly on our own, a people set adrift in the hostile waters of individualism, relativism and materialism.

Europe must be open to transcendence and return to its Christian roots, the Holy Father says. His words—and Europe's response—is of vital interest to us here in Indiana and throughout the United States.

Will we return to God? Or will we go it alone?

Our future and the future of our children and grandchildren depends on our answer.

—Daniel Conway

Be Our Guest/John Garvey

Going postal about video games and their effect on our children

I suppose that we can get general agreement on the proposition that children should not kill, maim or sexually assault people.

In the world of video games, however, they can do all of these things virtually.

"Grand Theft Auto" famously allows players to commit murder and other violent crimes, like slapping around prostitutes.

"Postal II" invites players to set others on fire with napalm, beat police officers to death as they beg for mercy, and urinate on people to make them vomit.

Manufacturers of these games maintain that this is OK because the violence is virtual, not real.

The state of California sees it differently. It passed a law in 2005 forbidding the sale to minors of video games that depict gruesome acts of violence against people. (Parents can still buy the games for their children.)

Courts have issued injunctions against similar laws in other states. That is what happened here, in a case called *Schwarzenegger v. Entertainment Merchants Association*. California has taken the case to the Supreme Court where it was argued in early November.

The question for the court is whether the law is inconsistent with the freedom of speech guaranteed by the First Amendment.

Freedom of speech does not protect literally all kinds of speech. Obscenity—certain kinds of really sexually explicit speech—is carved out. But the court has not carved out a similar exception for violent speech.

There are other exceptions to the First Amendment that depend on the characteristics of the speaker or the audience. Children are the best example. We have different free-speech rules for them than we do for adults because the y are still growing up.

Children are citizens, but they are not allowed to vote until they are 18. States can bar children from buying pornography, even if it is not legally considered obscene.

The government forbids radio stations from broadcasting some vulgar or profane language during hours when young people may be listening. Public schools can punish children for using racist epithets that are, in other contexts, protected by the First Amendment.

So there might be a legal basis for arguing that California can forbid sales

to children.

Let us forget for a minute about the legal rules and think about moral ones.

There is, in the modern liberal view of human relations, a consequentialist view of evil that might be summed up in the phrase "no harm, no foul."

According to this view, the husband who keeps a stash of pornography can still be the model of fidelity because what he does in his fantasy life isn't really cheating, after all.

This approach ignores the real-life consequences of fantasy of the forbidden: brutality and violation of the participants, subtle erosion of marital affection.

The measurable effects are particularly evident with the young, who have a way of imitating in real life what they see others do and what they watch on television.

There are also effects on the soul—no less real, but invisible to the modern mind.

The philosophical disconnect between thought and action is a rejection of a more sophisticated classical and Catholic view of the human soul. Just as every act forms us for good or ill, so do our thoughts. We make ourselves worse each time we entertain evil as a possible option, even if we never have the opportunity to act on our malicious ideas.

This obviously applies when we engage the mind in evil for long periods for the sake of entertainment, and especially when the entertainment is so realistic and brutal.

Prolonged exposure to gratuitous violence is likely to have an even worse effect on children's formation. The state has an interest here because children who play violent video games are learning to think and do bad things.

The Supreme Court will decide the case in June. Whatever it does, parents might want to think twice when shopping for video games this Christmas.

(John Garvey is president of The Catholic University of America in Washington.) †

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.

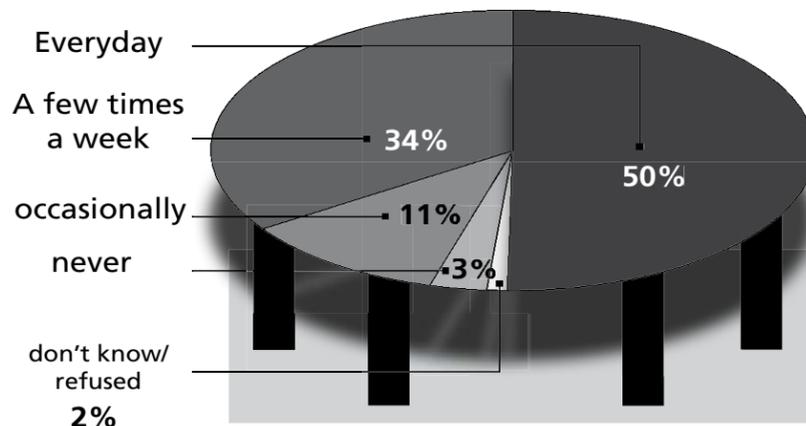
Letters must be signed, but, for serious reasons, names may be withheld.

Send letters to "Letters to the Editor," *The Criterion*, P.O. Box 1410, Indianapolis, IN 46206-1410.

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

Around the Table

Percent of U.S. parents with children age 17 or younger who say their family eats dinner together



Source: Pew Research Center for the People & the Press

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Pray and keep on looking for ward during Advent

For years, I have used a book containing daily meditations as part of my morning reflection. Off and on, I quote from this series in my weekly column.

In order to look ahead to the season of Advent, I took the first volume of *In Conversation with God* by Opus Dei Father Francis Fernandez (Scepter Press) off my book shelf.

I discovered a passage from the life of St. Teresa of Avila that appeals to me. I had not noticed it before. It addresses the reality of distraction in prayer. I want to quote it at length because some of you have told me that you struggle with this challenge of distraction.

St. Teresa wrote: "It would have been impossible, I think, for me to persevere during the 18 years for which I had to bear this trial and these great aridities due to my being unable to meditate. During all these years, except after receiving Communion, I never dared to begin to pray without a book. My soul was as much afraid to engage in prayer without one as if it were having to go and fight a host of enemies. With this help, which was a companionship and a shield with which I could parry the blows of my many thoughts, I felt comforted. For it was not usual for me to suffer from aridity: this only came when I had no

book, whereupon my soul would at once become disturbed and my thoughts begin to wander. As soon as I started to read, they began to collect themselves and the book acted like bait to my soul. Often the mere fact that I had it by me was sufficient. Sometimes I read a little, sometimes a great deal, according to the favor which the Lord showed me" (St. Teresa, *Life*, 4). St. Teresa is down-to-earth.

As I turned to the suggested meditation for the First Sunday of Advent, I found a quotation from an Advent sermon by Msgr. Ronald Knox. He had a way of preaching that hits home. And so I offer another lengthy quotation.

"Everybody knows, even those of us who have lived most unadventurously, what it is to plod on for miles, it seems, eagerly straining your eyes towards the lights that somehow mean home. How difficult it is, when you are doing that to judge distances! In pitch darkness, it might be a couple of miles to your destination; it might be a few hundred yards. So it was, I think, with the Hebrew prophets, as they looked forward to the redemption of their people. They could not have told you within a hundred years, within 500 years, when it was the deliverance would come. They only knew that some time, the stock of David would burgeon anew; some time, a key would be found to fit the door of their prison house; some time the light that only showed now, like a will-o'-the-wisp on the horizon

would broaden out, at last, into perfect day.

"This attitude of expectation is one which the Church wants to encourage in us, her children, permanently. She sees it as an essential part of our Christian drill that we should still be looking forward; getting on for 2,000 years, now, since the first Christmas Day came and went, and we must still be looking forward. So she encourages us, during Advent, to take the shepherd-folk for our guides, and imagine ourselves traveling with them, at dead of night, straining our eyes towards that chink of light which streams out, we know, from the cave at Bethlehem" (R. A. Knox, Sermon on Advent, Dec. 21, 1947).

Msgr. Knox said we must keep on looking forward. How do we do so during this time of Advent?

First of all, it means we must watch and pray with a renewed attentiveness. Vigilance is required of us at all times, but in this season of expectation it is particularly appropriate. We need to examine our values to see if perhaps we are so fixed on the "things of the earth," that we miss the point of Christmas, indeed of life itself.

It might be appropriate for us to practice some sacrifices as part of our way of being a little more watchful for the true values presented to us in Advent and for Christmas. Our parishes offer the sacrament of penance and reconciliation. We might make an extra effort to take advantage of this sacrament as a primary way of making ourselves ready for the celebration of Christmas.

Two Marian feasts also offer a special way to celebrate the Advent season. The Feast of the Immaculate Conception and the Feast of Mary as our Lady of Guadalupe are timely. †

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.

Oren y continúen mirando hacia el futuro durante el Adviento

Por años he utilizado un libro que contiene meditaciones diarias, como parte de mis reflexiones matutinas. De vez en cuando hago citas de dichas series en mi columna semanal.

Con el fin de prepararme para la temporada del Adviento saqué de mi biblioteca el primer volumen de *Hablar con Dios* del padre Francisco Fernández del Opus Dei (Scepter Press).

Descubrí un pasaje de la vida de Santa Teresa de Ávila que me resultó atractivo. No había reparado en él. Dicho pasaje aborda la realidad sobre las distracciones durante la oración. Deseo citarlo extensamente ya que algunos de ustedes me han dicho que luchan contra el desafío de la distracción.

Santa Teresa escribió: "Fuera imposible, me parece, perseverar dieciocho años que pasé [...] en grandes sequedades [en la oración], por no poder [...] discurrir. En todos estos [años], si no era acabando de comulgar, jamás osaba comenzar a tener oración sin un libro [...]. Con este remedio [...], andaba consolada. Porque la sequedad no era lo ordinario, pues era siempre cuando me faltaba el libro que era luego desbaratada el alma; y los pensamientos perdidos, con esto los comenzaba a recoger, y como por halago llevaba el alma. Y muchas veces, en abriendo el libro, no era menester más. Otras leía poco, otras mucho, conforme a la merced que el Señor me hacía." (Santa

Teresa, *Vida*, 4, 9). Santa Teresa tenía los pies sobre la tierra.

Conforme procuraba la meditación sugerida para el Primer Domingo de Adviento, encontré una cita del sermón sobre el Adviento del monseñor Ronald Knox. Su forma de predicar llega muy hondo y por tanto, ofrezco otra cita extensa.

"Todo el mundo ha tenido la experiencia, incluso los que hemos vivido sin mayores osadías, de lo que es caminar en la noche y arrastrar los pies durante kilómetros, alargando ávidamente la vista hacia una luz en la lejanía que representa de alguna forma el hogar; ¡Qué difícil resulta apreciar en plena oscuridad las distancias! Lo mismo puede haber un par de kilómetros hasta el lugar de nuestro destino, que unos pocos cientos de metros. En esa situación se encontraban los profetas cuando miraban hacia adelante, en espera de la redención de su pueblo. No podían decir, con una aproximación de cien años ni de quinientos, cuándo habría de venir el Mesías. Sólo sabían que en algún momento la estirpe de David retoñaría de nuevo, que en alguna época se encontraría una llave que abriría las puertas de la cárcel; que la luz que sólo se divisaba entonces como un punto débil en el horizonte se ensancharía al fin, hasta ser un día perfecto.

Esta misma actitud de expectativa desea la Iglesia que tengamos con sus hijos en todos los momentos de nuestra

vida. Considera como una parte esencial de su misión hacer que sigamos mirando al futuro, aunque ya pronto va a cumplirse el segundo milenio de aquella primera Navidad, que la liturgia nos presenta inminente. Nos alienta a que caminemos con los pastores, en plena noche, vigilantes, dirigiendo nuestra mirada hacia aquella luz que sale de la gruta de Belén." (R.A. Knox, *Sermón sobre el Adviento*, 21-XII-1947).

Monseñor Knox dice que debemos seguir mirando hacia el futuro. ¿Cómo podemos hacer esto durante la época del Adviento?

Primero que nada, significa que debemos observar y rezar con renovada concentración. Se nos exige estar atentos en todo momento, pero en esta temporada de expectativas resulta especialmente adecuado. Debemos examinar nuestros valores para determinar si quizás estamos tan concentrados en las "cosas mundanas" que pasamos por alto el significado de la Navidad, y en efecto, de la vida misma.

Tal vez resulte adecuado practicar algunos sacrificios como parte de nuestra manera de estar un poco más atentos a los verdaderos valores que nos presenta

el Adviento y para la Navidad. Nuestras parroquias ofrecen el sacramento de la penitencia y de la reconciliación. Quizás podríamos hacer un esfuerzo adicional para beneficiarnos de este sacramento como la principal forma para prepararnos para la celebración de la Navidad.

Hay dos festividades marianas que también ofrecen una forma especial para celebrar la temporada del Adviento. La festividad de la Inmaculada Concepción y la festividad de María como Nuestra Señora de Guadalupe resultan oportunas. †

¿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 27

St. Luke the Evangelist Church, 7575 Holliday Drive E., Indianapolis. **"Pro-life Prayer Vigil for All Nascent Human Life,"** 7:30-8:30 p.m. Information: 317-328-0948 or stlukeprolife@gmail.com.

November 27-28

Our Lady of the Greenwood Parish, 335 S. Meridian St., Greenwood. **"Nativity Display,"** Sat. 2-7 p.m.; Sun. 9 a.m.-6 p.m. Information: 317-888-2861 or cmacmill@alumni.iu.edu.

November 28

St. Joseph Parish, 312 E. High St., Corydon. **"Emmanuel—The Story of Christmas,"** concert by Tatiana, Catholic vocalist, 7 p.m., free-will offering. Information: 812-728-2742.

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

November 29-December 7

Mother of the Redeemer Retreat Center, 8220 W. State Road 48, Bloomington.

Novena to the Immaculate Conception, Mon.-Thurs. 6 p.m.; Fri. Mass, 6 p.m.; Sat. and Sun. 4 p.m. Information: 812-825-4642 or marianoasis@bluemarble.net.

November 30

St. Teresa Benedicta of the Cross Parish, 23455 Gavin Lane, Lawrenceburg. **"Emmanuel—The Story of Christmas,"** concert by Tatiana, Catholic vocalist, 7 p.m., free-will offering. Information: 812-656-8700.

December 1

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. Michael School, 275 High St., Brookville. **"The Best Way to Prepare for Christmas,"** Ken Ogorek, presenter, 7 p.m., no charge. Information: 765-647-5462.

December 2

Marian University, Marian Hall, 3200 Cold Spring Road, Indianapolis. **"Catholic High School Choral Festival,"** 7:30 p.m., no charge. Information: cmeyer@marian.edu.

December 3

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. **Lumen Dei meeting,** 6:30 a.m. Mass, breakfast and program in Priori Hall, **"How my mission work with the IU-Kenya partnership affects my spiritual and professional life,"** Susan Cordes, presenter, \$15 members, \$20 non-members. Information: 317-435-3447 or e-mail macmac961@comcast.net.

Marian University, Peine Theatre, 3200 Cold Spring Road, Indianapolis. **Dead Man Walking,** 8 p.m., no charge. Information: cmeyer@marian.edu.

December 5

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., Indianapolis. **African Catholic Ministry, "African Mass and reception,"** 3-6 p.m., African attire encouraged, free-will offering. Information: 317-545-6375 or 317-269-1276.

St. Louis School, 17 St. Louis Place, Batesville. **Eighth-grade class fundraiser, "All-you-can-eat breakfast,"** 7 a.m.-12:30 p.m., free-will offering.

St. Paul Parish, 9788 N. Dearborn Road, New Alsace. **Parents Involved in**

Education (PIE), hot breakfast bar buffet, 8 a.m.-noon, free-will offering, pictures with Santa, 9:30-11:30 a.m. Information: 812-623-2631.

Mount St. Francis Retreat Center, 101 St. Anthony Drive, Mount St. Francis. **New Albany Deanery Catholic Young Adult Ministry, "Advent Renewal,"** day of reflection, Conventual Franciscan Brother Bob Baxter, presenter, 11 a.m. Information: 812-945-2000 or marlene@nadyouth.org.

Marian University Adult Education, 8435 Keystone Crossing Blvd., Ste. 108, Indianapolis. **Open house and information session,** 5:45-6:45 p.m. Information: 317-252-5690 or kwebb@marian.edu.

December 8

Mother of the Redeemer Retreat Center, 8220 W. State Road 48, Bloomington. **Solemnity of the Immaculate Conception Mass, procession and reception,** 6 p.m. Information: 812-825-4642 or marianoasis@bluemarble.net.

December 9

Marian University, Allison Mansion, 3200 Cold Spring Road, Indianapolis. **"Madrigal Dinner and Choral Concert,"** Thurs. and Fri., \$28 per person, \$24 for

students and senior citizens, Sat., \$30 per person, \$24 for students and senior citizens, 6 p.m. Information: cmeyer@marian.edu.

December 10

St. Francis of Assisi Church, 1960 Bardstown Road, Louisville, Ky. **"Merton—From Jazz to Chant,"** 6:30-7:45 p.m., \$10 suggested donation. Information: 502-899-1991.

December 11

St. Roch Parish, Family Life Center, 3603 S. Meridian St., Indianapolis. **Single Seniors,** meeting, 1 p.m., age 50 and over. Information: 317-784-4207.

December 12

Marian University, Hackelmeier Memorial Library, 3200 Cold Spring Road, Indianapolis. Sen. Richard G. Lugar Franciscan Center for Global Studies, speaker series, **"Annual Global Studies Address,"** Sen. Richard Lugar, presenter, 7 p.m., free admission. Registration required. Reservations: <http://www.marian.edu/LFCGS/Pages/SpeakerSeries/Registration.aspx>.

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Carmelite Secular Order, meeting,** noon-4 p.m. Information: 317-259-4936 or cshock803@att.net.

December 14

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild,** Christmas party and pitch-in luncheon, noon. Information: 317-885-5098 or beaglered@aol.com.

December 15

Calvary Cemetery, Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Christmas Mass,** 2 p.m. Information: 317-784-4439.

December 16

Our Lady of Peace Cemetery, Mausoleum Chapel, 9001 N. Haverstick Road, Indianapolis. **Christmas Mass,** 2 p.m. Information: 317-574-8898 or www.catholiccemeteries.cc.

December 18

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Helpers of God's Precious Infants, pro-life Mass,** Father Todd Goodson, celebrant, 8:30 a.m., followed by rosary outside abortion clinic and Benediction at church. Information: Archdiocesan Office for Pro-Life Ministry, 317-236-1569 or 800-382-9836, ext. 1569.

December 20

Richmond Catholic Community, 701 N. "A" St., Richmond. **Charismatic prayer group,** 7 p.m. Information: dicksoncorp@parallax.ws. †

Retreats and Programs

November 29

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Friends of Fatima Monthly Mass and Social,"** 9 a.m., breakfast following Mass. Information: 317-545-7681 or spasotti@archindy.org.

November 30

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Advent—Exploring the Joyous Mysteries in Our Lives,"** an "FBI" (Faith Building Institutions) program, Msgr. Paul Koetter,

presenter, evening prayer, 5:15 p.m., dinner, 6 p.m., presentation following dinner, \$30 per person includes dinner and program. Information: 317-788-7581 or benedictinn@benedictinn.org.

December 3

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Come Away and Rest Awhile,"** silent reflection day, 8 a.m.-4 p.m., \$25 per person includes light breakfast and lunch. Information: 317-545-7681 or spasotti@archindy.org.

December 3-5

Our Lady of Fatima Retreat House, 5353 E.

56th St., Indianapolis. **"Grief—From Darkness to Light,"** weekend retreat, Father James Farrell and Mary Weber, presenters, \$150 per person. Information: 317-545-7681 or spasotti@archindy.org.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Silent Night, Silent Day—A Holy Getaway,"** Advent silent retreat, \$155 per person. Information: 317-788-7581 or benedictinn@benedictinn.org.

December 5

Oldenburg Franciscan Center, Oldenburg.

"Coffee Talk—Advent: Waiting for God," Franciscan Sister Kathleen Mulso, presenter, 10:45 a.m.-noon, free-will offering. Information: 812-933-6437 or center@oldenburgosf.com.

December 11

Oldenburg Franciscan Center, Oldenburg. **"Advent—The Amazing Mystery of God's Word: We Wait for God's Revelation,"** Franciscan Sister Barbara Hileman, presenter, 9:30 a.m.-2:30 p.m., \$45 per person includes lunch. Information: 812-933-6437 or center@oldenburgosf.com. †



Memorial dedication

Father Herman Lutz, chaplain of St. Paul Hermitage in Beech Grove, leads a dedication service of a memorial to deceased members of the Ave Maria Guild at the retirement and nursing home facility on Nov. 9. The guild supports the ministry of the Hermitage. Attending the dedication service were, from left, Benedictine Sister Mary Mark Bartoo, Emily Gutzwiller Vance and Sister Sharon Bierman, administrator of the Hermitage. Several relatives of deceased guild members also participated in the service.

Cathedral Kitchen in need of canned vegetables

The Cathedral Kitchen, a charitable ministry of SS. Peter and Paul Cathedral Parish in Indianapolis, is in great need of canned vegetables for its food pantry that serves those in need.

Donations from individuals, schools

or parishes are welcome.

Those wishing to donate such items to the Cathedral Kitchen should call its director, Margie Pike, at 317-972-4824 or send her an e-mail at margiepike@sbcglobal.net. †



Food drive

Students at St. Mark School in Indianapolis pose outside their school on Nov. 17 with the 9,350 food items that were donated in a recent food drive sponsored by the school. This represented a 56 percent increase over the total of last year's drive. The food items were donated to Food Inc. and the Little Sisters of the Poor.

Find courage in Advent's vision of the kingdom of God

By Fr. Lawrence E. Mick

For many people, life often seems like a slog through the swamp. And as one wit put it, when you are up to your waist in alligators, it is hard to remember that your primary objective is to drain the swamp!

Life is not easy, and there are many obstacles that make it more difficult. We yearn for something better.

At least from the viewpoint of the swamp, life looks better on the top of a mountain.

The prophet Isaiah uses the image of a mountain to portray the kingdom of God for which we long. "The mountain of the Lord's house shall be established as the highest mountain and raised above the hills. All nations shall stream toward it" (Is 2:2).

The nation of Israel will see its faith in God validated, and God's people will know peace. "One nation shall not raise the sword against another, nor shall they train for war again" (Is 2:4).

This reading from Isaiah begins the season of Advent, which is a time to express our yearning for the kingdom of God.

We know that the kingdom has come in Jesus, and yet it is not here fully. So we express our longing during Mass: "We wait in joyful hope for the coming of our Savior, Jesus Christ."

Every Advent, we begin the season by looking forward to Christ's coming—not his first coming at Bethlehem, but his second coming at the end of time.

As we move through the season, the liturgy focuses our attention more and more on Christ's first coming that we will recall and celebrate on Christmas. But at the beginning of Advent, we focus on what is yet to come.

Our awareness of the gap between the vision of the kingdom and the realities of our present world leads us to the prayer of lament during Advent. We cry out to God about the sorry state of our world, asking for help to

survive despite the alligators and to work to drain the swamp—to improve the world in which we live.

Thus we yearn for the coming of God's kingdom in its fullness, but we also commit ourselves to work for justice and peace, to spread God's love so that our world will move a bit closer to the vision.

Of course, sometimes, as Cassius says in Shakespeare's *Julius Caesar*: "The fault, dear Brutus, is not in our stars, but in ourselves."

Not all the evil in the world is outside of us. Some of it has found a home in our minds and hearts.

If the kingdom is to come more fully, it must penetrate our defenses and displace the evil that dwells in us. Thus, Advent is also a season that calls us to repentance and conversion.

While we can legitimately complain to God about the state of the world, God could also complain to us that we are often part of the problem rather than part of the solution.

Advent calls us to change our minds and hearts to come into closer agreement with the will of God. The improvement of our own lives, like the improvement of our world, is a long, slow process.

The challenge, of course, is to continue to live in hope and to persevere in our efforts.

That is where the vision is important. Only if we keep the vision in our minds and hearts will we find the strength and courage we need.

The Responsorial Psalm for the First Sunday of Advent echoes Isaiah's vision and invites us to anticipate what it will be like when God's kingdom has fully come: "Let us go rejoicing to the house of the Lord."

Then we will live in peace with all people. Then we will give thanks to the Lord forever!

(Father Lawrence E. Mick is a priest of the Archdiocese of Cincinnati and a freelance writer.) †

CNS photo by Nancy Wiechec



Michelangelo's painting, "The Last Judgment," adorns the Sistine Chapel in the Vatican. Early in Advent, the Church focuses not on the first coming of Christ in Bethlehem 2,000 years ago, but on his second coming at the end of time.

Be vigilant and embrace new life in Christ during Advent



Giana Gray holds her 13-month-old daughter, Samara, during Mass at St. Agnes Cathedral in Rockville Centre, N.Y. Advent is a time to embrace new life in Christ by rejecting self-centeredness and caring for others.

CNS photo Gregory A. Shemitz, Long Island Catholic

By Fr. Dale Lauderdale, O.S.B.

The Church has designated Advent as a time to step back and reflect on where we are and where we are going.

The busyness that keeps us from tending to what is most important in our lives is evoked in the Gospel of Matthew with reference to routines of people prior to the flood at the time of Noah. The people "were eating and drinking, marrying and giving in marriage, up to the day that Noah entered the ark" (Mt 24:38).

They were caught off guard. They had no chance to get their lives in order: to ask forgiveness, to become reconciled to God and other people, to reach out to that person whom one has been avoiding.

The relationships that we so often take for granted may slip away from us if we always tend to other things first.

Jesus warns us that we need to have our priorities straight and act upon them today

rather than tomorrow, "for at an hour you do not expect, the Son of Man will come" (Mt 24:44).

St. Paul echoes this theme of vigilance. He wants us to be aware that we already live in the end times even though the full realization of that end is yet to come. He says: "You know the time; it is the hour now for you to awake from sleep" (Rom 13:11).

Although we have already been baptized into Christ's death and resurrection, it is urgent for us to embrace now the new life we have been offered.

So St. Paul exhorts us: "Let us then throw off the works of darkness [and] put on the armor of light" (Rom 13:12).

To be clothed in light is to live in faith, hope and love, not squandering our time and energy on activities that tie us up in ourselves and do not contribute to love of God and others.

The network of meaningful relationships that we call family is to be cared for then

extended within our parish communities so that our identity as God's family takes on flesh and bones.

When St. Paul says: "Put on the Lord Jesus Christ, and make no provision for the desires of the flesh" (Rom 13:14), he is calling us to put aside self-centered existence, for it is a way of life that deprives us of a future.

Instead of looking for distractions or activities that will obliterate consciousness, St. Paul urges us to embrace the reality of Christ, who surrounds us and is near to us.

Now is the time of decision.

Jesus Christ is our ultimate concern; therefore, in a special way in this time of Advent, all other concerns should be aligned with this life-giving relationship.

(Benedictine Father Dale Lauderdale is a Scripture scholar at St. John's University in Collegeville, Minn.) †

From the Editor Emeritus/John F. Fink

Wisdom of the saints: St. Francis Xavier

St. Francis Xavier, whose feast is on Dec. 3, is considered the greatest



missionary since St. Paul. He is the patron of Catholic missions, along with St. Thérèse of Lisieux. He is also the patron of the Archdiocese of Indianapolis, along with St. Theodora Guérin.

He met St. Ignatius of Loyola while both men were students at the University of Paris. They and five others founded the Society of Jesus, the Jesuits, in 1534.

Francis was ordained a priest in 1537. In 1541, he was appointed an apostolic nuncio to the East Indies, and left for the Orient, arriving in Goa, India, in 1542.

He spent 10 years as a missionary, first in India, then in Indonesia, and finally in Japan. (Look at a map and see what a great distance this was.)

His many adventures read like a novel. He was on his way to China in 1552 when he died on the island of Shangchwan, or

Sancian, 100 miles from Hong Kong when he was 46.

He sent letters back to his superior, Ignatius, in Rome, telling how busy he was, but how eager the people were to learn about Christianity. In one of his letters, he wrote that the native Christians had no priests, "nobody to say Mass for them; nobody to teach them the Creed, the Our Father, the Hail Mary and the Commandments of God's Law." Nevertheless, he said, they know that they are Christians.

He reported that he conscientiously made the rounds of the villages, and had baptized "a very large number of children." The older children, he said, kept at him to teach them "one prayer or another," keeping him so busy that he scarcely had time to pray the Liturgy of the Hours or to eat. Then, though, he said that he "began to understand: 'The kingdom of heaven belongs to such as these'" (Mt 19:14; Lk 18:16; Mk 10:14).

Francis said that, while teaching "the confession of faith in the Father, the Son and the Holy Spirit" then the prayers

mentioned above, he noticed that some of the people had great intelligence. They would make excellent Christians, he said, if someone could educate them in the Christian way of life, as he was doing.

There was only one reason why people in the East were not becoming Christians, he said: There is nobody to make them Christians. He wrote: "Again and again, I have thought of going round the universities of Europe, especially Paris, and everywhere crying out like a madman, riveting the attention of those with more learning than charity: 'What a tragedy: how many souls are being shut out of heaven, thanks to you!'"

He thought that surely he could stir up most of those students to meditate on spiritual realities as hard as they worked on their books. "They would forget their own desires," he wrote, "their human affairs, and give themselves over entirely to God's will and his choice. They would cry out with all their heart: 'Lord, I am here! What do you want me to do? Send me anywhere you like—even to India!'" †

Cornucopia/Cynthia Dewes

Making sure that we are not the Pharisee in the story

Remember the Pharisee in St. Luke's Gospel who was thankful he wasn't like



the poor sinner sitting behind him in the synagogue (Lk 18:9-14)? After all, the Pharisee practiced pious works all the time, and gave alms to good causes, and followed the letter of the law, unlike that other wretch.

Of course, we like to think that we aren't the Pharisee in the story, but I suspect that is not always the case.

Speaking from personal experience, I must admit that I am thankful that I am not like some others: serial killers, adulterers, child abusers, etc. You know, the people we hear about constantly on TV news and talk shows. I harbor a secret feeling of moral superiority over folks like that.

Not only am I thankful that I am not guilty of serious crimes, but also that I am innocent of other kinds of failings.

I am thankful I am not obese—or, rather, not obese enough—to require stomach surgery like that other lady. I am thankful that I still have all my original bodily equipment, unlike those with artificial this and that. And I am thankful that I have a job when the other guy doesn't, and a place to live when he or she may be homeless.

I am thankful that I am an educated person, when others are ignorant or just dull. I am thankful to be clean when others live in filth and squalor. I am

thankful that I can cook a tasty meal while others can only order in cardboard pizza.

I am also thankful that my kids still treat me with respect and affection while others' families are estranged or dysfunctional. I am thankful for a long and happy marriage when others suffer divorce or separation, sometimes more than once.

I am thankful that my friends are loyal when others can't seem to maintain long-term relationships. I am thankful that I am a woman living in the U.S.A. rather than being a woman in Somalia or Afghanistan. And I am thankful to have faith in God when others struggle with unbelief.

This all sounds pretty mean of me, and it is when I let the Pharisee in me take over. That's because the Pharisee's fault is not in being glad for his good fortune, which is a natural reaction.

Rather, it is in his judgment of the other fellow as morally inferior because he is not as virtuous as the Pharisee thinks himself to be. It is that moral superiority, that blindness to our own sins, and the belief that we are better

than the sinner next to us, that will be our undoing.

Now, there is nothing wrong with pious activity or following the letter of religious practice, as long as we aren't proud of doing it. We shouldn't forget that the right

hand is not supposed to know what the left hand is doing, virtuous as it may be. Nor is it up to us to judge the efforts and motives of the other guy.

It seems to me, instead of dwelling on how good we are or how good we have it because of our own sterling efforts, we should pray for guidance to help that fellow next to us who is beating his breast in penance. In fact, we probably should join him since it takes a sinner to recognize another sinner.

Most of all, I am thankful that God has given me so much to be thankful for ... and thankful for so much

help from others when I need to be forgiven.

Now, that's a Happy Thanksgiving!

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

Emmaus Walk/Debra Tomaselli

Stay in touch with God and others this Christmas and beyond

I just finished reading an e-mail from a dear friend. Our paths hadn't crossed in awhile, and she expressed sadness about that, closing with the following statement:

"Please stay in touch. I think of you so often."

It might as well have been penned by the hand of God himself.

He thought of us more than 2,000 years ago when he sent his Son to redeem the world.

He thought of us while we were yet in our mother's womb.

He thinks of us today, in each moment of our lives, in every circumstance of our day.

The question is: Do we stay

in touch?

In these days of Advent leading to Christmas, as I crawl in traffic snarls around shopping centers, try to make extravagant purchases on a shoestring budget, and stress over holiday obligations, I wonder if my preparations have been more about consumerism than the One whose birth we are to celebrate.

Then, resilient trumpets squeal "Joy to the World" amidst tinkling Salvation Army bells, a fellow shopper extends a courtesy and dusk delivers a chorus of lights shimmering from nearby rooftops.

"Please stay in touch," I hear him say. "I think of you so often."

I open my Bible and study the birth of Christ in the second chapter of the Gospel of Luke.

As I begin to pray, my focus shifts. I ponder Mary and Joseph's trust in God and the unassuming beginnings of his

plan of salvation. There is no worldly possessions; no pressing expectations. There is only love.

I continue to read, and the Christ child appears here, in the manger of my heart, delivering harmony, fellowship and good will. An overwhelming conviction arises that these precious gifts far exceed anything money can buy.

This Christmas, may you discover peaceful joys, quiet moments and the everlasting love of Christ. Born in humble surroundings, his presence transcends all ages and reaches into our times, our activities and our hearts.

And let's promise to stay in touch.

(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

Have a 'holy impatience' this Advent

Patience, we are told, is a virtue.

Given the little trials that we face each



day, let alone the big burdens that come our way from time to time, patience, at the very least, is helpful in being reasonably happy in this life.

Looked at from an eternal perspective, patience can be seen as a key to our salvation.

It is suggested in Christ's teaching that "the one who perseveres to the end will be saved" (Mt 10:22; Mt 24:13).

And we should strive with the help of grace to imitate Christ who is "patient with [us], not wishing that any should perish but that all should come to repentance" (2 Pt 3:9).

But in the face of such trustworthy authorities, might I suggest that we embrace during this Advent season what might be called a "holy impatience?"

Now I see impatience in my home all the time, but it's usually not *holy* impatience. I see it in my young sons who, many times a day, ask for things from my wife, Cindy, or me and want them *right now*. Then I see it in myself when I have asked the boys to do a chore and they drag their feet in doing it.

Every now and then, though, I am blessed to see that impatience transformed by grace into something holy—like this past Halloween.

On that night, my boys didn't go out trick-or-treating. They instead went to a couple of All Saints Day parties and visited their grandparents.

That evening, we weren't planning on handing out candy, mainly because we usually hadn't been home on previous Halloween nights.

But those plans changed when we saw some neighbors and their two young costumed children walk by. So we called out to them and gave the children some candy corn from the two small bags of it that we had on hand.

Welcoming people to our home and giving them candy caught my boys' imagination. They immediately wanted to give away the rest. So we turned on the porch light and soon other trick-or-treaters were knocking on our door. Raphael kept a vigilant lookout at our front window, and Michael was ready at a moment's notice to give away candy at the door.

Soon, however, our small supply of candy corn was depleted. But our boys were so impatient to welcome trick-or-treaters that they started giving away the candy that they had collected at the parties they had attended.

They didn't think twice about it. Cindy and I didn't ask them to do it. They were just so impatient for the next group of ghouls and goblins to come to our door that they gave their own candy away.

That's what I call a holy impatience.

And it is the kind of impatience that is good to foster in our hearts during these weeks of Advent leading up to Christmas.

For centuries, the people of Israel waited and waited for the coming of the long-promised Messiah. We can see their impatience, perhaps a holy impatience, in the psalms:

"How long, O Lord, will you forget me? How long will you hide your face?" (Ps 13:2). "Lord, how long will you look on? Come to my rescue?" (Ps 35:17).

In our own day, we shouldn't be so patient to grow close to the Lord that we are to the point of being indifferent about it.

Ask our heavenly Father to plant in your heart during this Advent season a holy impatience for Christ to come into your life in a new and life-giving way.

Then you will be like Michael and Raphael were on Halloween—always on the lookout for Christ coming to your door. †

First Sunday of Advent/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Nov. 28, 2010

- *Isaiah 2:1-5*
- *Romans 13:11-14*
- *Matthew 24:37-44*

The Church organizes the biblical readings at Mass into three cycles—A, B and C.



This weekend, the First Sunday of Advent, begins the new Church liturgical year. Therefore, the readings for this weekend, and until Advent 2011, will be within Cycle A.

Predominantly, the Gospel readings will come from the Gospel of St. Matthew.

Because of this emphasis, this forthcoming year will be an opportunity to learn about and reflect upon Matthew's Gospel.

This weekend's first reading is from the first section of the Book of Isaiah.

Inevitably, all of Isaiah is eloquent and profound.

In this section, Isaiah is blunt and frank. He often warned the people that if they did not return to religious fidelity then doom awaited them. This is a theme of the first section.

While forbidding, the reading is not hopeless. Isaiah also reassured the people that if they reformed then God would protect them. The faithful should never despair.

After all, such was the ancient Covenant. God promised to protect and secure the people, although the people themselves could, at least for a while, bring catastrophe upon themselves by their sins.

The almighty God will judge the good and the bad. Such is the divine right. It is also, pure and simple, very logical because all behavior must be balanced against the justice and love that are in God. All must conform to God's law. The faithful hasten the day of their security by loving God and obeying God.

St. Paul's Epistle to the Romans is the source of the second reading.

Always, Paul called upon Christians to live as authentic followers of Jesus. While stressing the need to be faithful models of Christ in human living, the Apostle urged disciples to set their priorities by the standard that eternal life is the goal.

Moreover, each Christian may face the end of earthly life at any time. Every

human will face the end of earthly life.

For the Roman Christians of Paul's era, the end very well might have come in the form of a gruesome death after being convicted of the crime of refusing to give up one's faith in Christ.

Because of this harsh reality, Paul had a genuine task to accomplish in encouraging and challenging the Roman congregation of Christians.

The Gospel of Matthew, the last reading, predicts the final coming of Jesus.

Beneficial reading of the Gospels requires understanding three perspectives:

- the Gospel event in the actual time of Jesus,

- the event as its implications came to be understood in the time when the Gospels were written, likely decades after Jesus,

- the place that the event occupies in the general literary structure of the individual Gospel.

Likely composed generations after Jesus, Matthew was written for Christians who yearned to be relieved of the burden, and indeed peril, of living amid harshly antagonistic circumstances by experiencing the triumphant Second Coming of Jesus.

Recalling the Lord's own words, the Gospel reminded those Christians, and reminds us, that Jesus will come again in glory.

Reflection

Advent, which begins in the liturgies of this weekend, calls us to prepare for Christmas.

Preparation is much, much more than addressing Christmas cards and decorating Christmas trees.

It means actually working to make the coming of Jesus into earthly life, commemorated on Christmas, a truly personal experience when the Lord comes into our loving hearts.

The Church calls us to be good Christians and to rid ourselves of anything standing in the way.

It calls us to set our priorities.

Regardless of Christmas 2010, Jesus will come again to earthly existence in a most glorious, victorious and final sense.

We will meet the Lord, as God's judge, after death. We must prepare to meet the Lord. We must refine ourselves as honest disciples of the king born in Bethlehem. We must shape our lives with Christian priorities in mind. †

Daily Readings

Monday, Nov. 29

Isaiah 4:2-6
Psalms 122:1-9
Matthew 8:5-11

Tuesday, Nov. 30

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

Wednesday, Dec. 1

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

Thursday, Dec. 2

Isaiah 26:1-6
Psalms 118:1, 8-9, 19-21, 25-27a
Matthew 7:21, 24-27

Friday, Dec. 3

Francis Xavier, priest
Isaiah 29:17-24
Psalms 27:1, 4, 13-14
Matthew 9:27-31

Saturday, Dec. 4

John of Damascus, priest and doctor
Isaiah 30:19-21, 23-26
Psalms 147:1-6
Matthew 9:35-10:1, 5a, 6-8

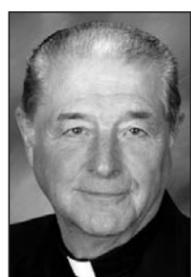
Sunday, Dec. 5

Second Saturday of Advent
Isaiah 11:1-10
Psalms 72:1-2, 7-8, 12-13, 17
Romans 15:4-9
Matthew 3:1-12

Question Corner/Fr. John Dietzen

Heaven is eternal life in God where our bodies will be conformed to God's glory

Your recent column about life after death, which explains that purgatory is not a "place" but a condition of cleansing, strengthens what we have been taught about the afterlife.



But we have a question about heaven as a state or place.

We were taught as children that heaven had to be a physical place so that after the resurrection of our bodies we would have a place to exist.

Mary's assumption and Jesus' resurrection were proof of this.

How do your explanation and your quotations from Pope John Paul II fit in with that? (Pennsylvania)

As you infer, Pope John Paul II, in his remarks about heaven, hell and purgatory, simply made explicit what has always been implicit in our faith.

I think few Christians really believe that heaven is some planet out in the cosmos.

The *Catechism of the Catholic Church* puts the word in quotation marks when it says heaven is a "place"—the word means something different in this context.

Interestingly, Pope Benedict XVI returned to this subject in his homily on Aug. 15, 2010, the feast of the Assumption.

Expanding on Mary's being taken into heaven at the end of her earthly life, he noted that by the word "heaven" we are not referring to a star somewhere in the universe.

"We wish to say that God, the God who made himself close to us, does not abandon us in or after death, but keeps a place for us and gives us eternity," he said. "We mean that in God there is room for us."

We are, Pope Benedict said, "ushered into eternity with the whole of our being in him, in his Creator love," and it is "this love that we call 'heaven.' God is so great that he also makes room for us."

Jesus, said the Holy Father, "is the guarantee for us that the being-man and being-God can exist and live, the one within the other, for eternity."

It is not only part of us that will continue to exist, Pope Benedict explained. "God knows and loves the whole of the human being, what we are. And God welcomes into his eternity what is developing and becoming now, in our life made up of suffering and love, of hope, joy and sorrow."

Our Christian faith, therefore, is not in

some salvation of the soul in a vague afterlife where everything cherished by us in this world will be eliminated.

"Nothing that is precious and dear to us," Pope Benedict proclaimed, "will fall into ruin. Rather, it will find fullness in God."

The pope carries this theme to another level.

In eternity, he said, our world "will also be the fulfillment of this earth, as St. Paul says, 'Creation itself will be set free from its bondage to decay and obtain the glorious liberty of the children of God'" (Rom 8:21).

It is this belief, he added, that makes us Christians desire "to build a world open to God, people full of joy who can glimpse the beauty of the future world amidst the worries of daily life, and in this certainty live, believe and hope."

Heaven is eternal life in God, who "will change our lowly body to conform with his glorified body" (Phil 3:21).

What exactly that means or how it happens is mystery and, as Pope John Paul said, no human words will ever suffice to explain it.

We return ultimately to Jesus' last meal with his disciples for an additional insight.

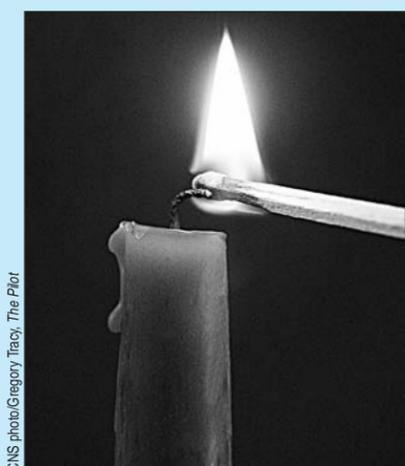
When they prodded him for more information about what is in store for us after this life, Jesus replied, in effect, that if he tried to tell them, they wouldn't understand, and they should just trust him that it will be glorious.

(A free brochure describing basic Catholic prayers, beliefs and moral precepts 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

The Light of the Advent Wreath

Step up
To the Advent wreath.
Lean in
And look closely.
See each candle's unlit wick,
Soon to be progressively lit
One week at a time.
Watch how each flame climbs,
Reaching toward a higher purpose,
Igniting in us an awareness
Of the true meaning for its seasonal
glow—
Not that which is emitted from storefront
windows,
But rather this accumulation of light
That rises above its wreath,
Manifests and radiates the message of
Hope, joy and peace.
It beckons us to allow its brightness to
seep
Into every corner of our hearts
As we expectantly prepare



CNS photo/Gregory Tracy, The Pilot

For the Light of the World to come
And be born there.

By Cathy Lamperski Dearing

(Cathy Lamperski Dearing is a member of St. Barnabas Parish in Indianapolis.)

Readers may submit prose or poetry for faith column

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

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

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

Rest in peace

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

ALLEN, Everett L., 89, St. Joseph, Sellersburg, Nov. 11. Husband of Alleen Allen. Father of Ruth Lile, Dianne, Linda and David Allen. Brother of Mabel Balmer, Irene Ehringer and Raymond Allen. Grandfather of three. Great-grandfather of one.

ARENS, Andrew A., 79, St. Mary, Rushville, Nov. 9. Husband of Gertrude Arens. Brother of Carolyn Bir and Ernestine Johnston. Uncle of several.

BERG, Joan (Scott), 93, Immaculate Heart of Mary, Indianapolis, Nov. 5. Mother of Barbara Leversen, Mary Ann Yates, Matthew, Richard and Stephen Berg. Sister of Jack Scott. Grandmother of 18. Great-grandmother of 22.

BREEN, Rose Marie, 92, St. Luke the Evangelist, Indianapolis, Nov. 3. Mother of Anne Iles, Rose Marie Traylor, Jane, Joseph and Michael Breen. Grandmother of eight. Great-grandmother of five.

FRENCH, Dorothy E. (Ruch), 92, St. Christopher, Indianapolis, Nov. 9. Mother of Luticia Cranfill, Bonieta Gardner, Rosemary Kelley and Mary Ann Williams. Sister of Mary Margaret Meyer and Catherine Weed. Grandmother of 14. Great-grandmother of 21. Great-great-grandmother of four.

GAVAGHAN, William J., 59, Holy Cross, Indianapolis, Oct. 21. Husband of Mary Margaret (Commons) Gavaghan. Father of Kelly Litwin and

Tim Gavaghan. Son of James Gavaghan. Brother of Pattiann Johnson, James, Dennis and Robert Gavaghan. Grandfather of one.

HAAG, Arthur P., 94, Most Holy Name of Jesus, Beech Grove, Nov. 7. Uncle of several.

HAMILTON, Anna M., 86, Holy Spirit, Indianapolis, Oct. 18. Mother of Sondra Branson, Vicki Mattingly, David and Jerry Kuner. Grandmother of nine. Great-grandmother of 18.

HIGGS, Robert F., 87, St. Augustine Home for the Aged, Indianapolis, Oct. 3. Brother of Dorothy Thomas.

JONES, Paul J., 87, Holy Spirit, Indianapolis, Oct. 17. Husband of Betty Jones. Father of Michael Jones. Grandfather of one. Great-grandfather of four.

KLOSTERKEMPER, Anne, 89, St. John the Evangelist, Enochsburg, Nov. 11. Mother of Deborah Clemons, Joey Milburn, Teresa Ward, Anne and Brian Klosterkemper. Sister of Cecilia Rees and Monica McCoy. Grandmother of 10. Great-grandmother of 13.

LUKEMEIER, Antoinette (Ulrich), 81, Holy Family, New Albany, Nov. 7. Mother of Joy Marie Lukemeier. Sister of Frank Ulrich. Grandmother of three. Great-grandmother of one.

MARLEY, C. Christine (Meade), 63, St. Roch, Indianapolis, Nov. 14. Wife of Robert Marley. Mother of Beth Ann and Scott Marley. Daughter of Clyde Meade. Sister of Sharon Meade. Grandmother of six. Great-grandmother of one.

McALOON, Col. James J., 88, St. Anthony of Padua, Clarksville, Oct. 24. Husband of Constance McAloon. Father of Bridget Barber, Deirdre Boelter, Constance Fust, Brendan, James and Sean McAloon. Brother of Margaret Leach. Grandfather of 15. Great-grandfather of seven.

McGUIRE, Veronica (Murtaugh), 88, Holy Cross,

Indianapolis, Nov. 3. Wife of Joseph McGuire. Mother of Jeanne, Charles, David, John, Patrick, Robert and William McGuire. Sister of Marian Rentmeesters. Grandmother of 12.

POTE, Janice Marie Ferstle (Glenn), 79, Our Lady of the Greenwood, Greenwood, Nov. 10. Wife of Robert Pote. Mother of Michael and Robert Glenn. Stepmother of Mariangela and Robert Pote. Grandmother of seven. Step-grandmother of three. Great-grandmother of two.

RIZZI, Karyn Marie (Egan), 37, Most Holy Name of Jesus, Beech Grove, Nov. 8. Wife of Tommy Rizzi. Mother of Hannah, Josie, Mark and Nick Bowles and Nick Rizzi. Daughter of Tom and Angie Egan. Sister of Jackie Shepard, Craig, Pete and Tony Egan. Granddaughter of Ruby Maddox.

RUSSELL, Joseph E., 59, Holy Cross, Indianapolis, Oct. 23. Husband of Darlene Russell. Father of Christy Walton and Andrew Russell. Brother of Agnes Dodd, Eileen Dyson, Mary Jensen, Kathleen, Donald, Ed, John and Leonard Russell. Grandfather of seven.

SHIRLEY, Raymond, 80, St. Mary-of-the-Knobs, Floyds Knobs, Nov. 13. Husband of Martha May (Osterholt) Shirley. Father of Barbara Reynolds, Karen Summers, Angela Thompson, Donna, Daniel and Michael Shirley. Brother of Sharon Heavener and Ronald Shirley. Grandfather of 12. Step-grandfather of three. Great-grandfather of four.

STUCKEY, Hubert G., 83, St. Pius X, Indianapolis, Nov. 11. Father of Cindy Dornick, Diane Eastman, Laura McGrady, Peggy Neese and Bernie Stuckey. Brother of Rita Mariani, Margie Renie, Norma and Tom Stuckey. Grandfather of nine. Great-grandfather of one.

WILLIAMS, McCoy, 74, St. Joseph, Rockville, Nov. 6. Husband of Diane Williams. Father of Kimberly Crawford, Maria Gourley, Debbie Herron and Paul Greene. Brother of Clete Williams. Grandfather of eight. Great-grandfather of two. †



Protecting life to its natural end

Dr. Paul A. Byrne, a clinical professor of pediatrics at the University of Toledo Medical Center in Toledo, Ohio, gave a presentation titled "Protect and preserve life to its natural end" on Nov. 5 at St. John the Apostle Parish in Bloomington. Byrne, a past president of the Catholic Medical Association, discussed brain death and its implications for organ donations. "We get our life from God," Byrne said during his presentation. A member of the Fellowship of Catholic Scholars, he argues that there is no consensus on the diagnosis criteria for brain death. "Brain death is not true death," he said. What one doctor considers death, another does not, leading to great arbitrariness. Byrne is among those asking if "brain death" was created for a solely utilitarian purpose—to acquire organs for transplant so that many lives would be saved. He recommended that people go to the Life Guardian Foundation, <http://lifeguardianfoundation.org>, an organization dedicated to educating the public that the life of the human person is a gift, for more information. "Respect is owed to every human person regardless of their state of health throughout their entire lifespan from conception until his or her natural end," the Web site's mission statement says.

Father Adrian Figuerola Pijoan was former chaplain at St. Augustine Home for the Aged

Father Adrian Figuerola Pijoan, the former chaplain for the Little Sisters of the Poor at the St. Augustine Home for the Aged in Indianapolis, died on Nov. 16 at the home. He was 92.

The Mass of Christian Burial was celebrated on Nov. 20 at the St. Augustine Home Chapel. Burial followed at the Priests' Circle at Our Lady of Peace Cemetery in Indianapolis.

Father Adrian was born on June 16, 1918, in Spain.

He was a priest for the Archdiocese of New Orleans for many years.

He served the Little Sisters as their chaplain for 11 years.

After retiring in 2008, he remained at the St. Augustine Home as a resident priest.

Memorial gifts may be sent to the Little Sisters of the Poor, St. Augustine Home for the Aged, 2345 W. 86th St., Indianapolis, IN 46220. †

Providence Sister Marianne McGriffin was an educator, artist and iconographer

Providence Sister Marianne McGriffin, formerly Sister Trinita Marie, died on Oct. 24 at Union Hospital in Terre Haute. She was 84.

The Mass of Christian Burial was celebrated on Oct. 28 at the Church of the Immaculate Conception at Saint Mary-of-the-Woods. Burial followed at the sisters' cemetery at the motherhouse.

The former Mary Ann McGriffin was born on May 5, 1926, in Linton, Ind.

She entered the congregation

of the Sisters of Providence on Feb. 2, 1944, professed her first vows on Aug. 15, 1946, and professed her final vows on Aug. 15, 1951.

Sister Marianne earned a bachelor's degree in education at Saint Mary-of-the-Woods College, a master's degree in education at the University of Dayton in Dayton, Ohio, and a master's degree in religious education at the University of Notre Dame in Notre Dame, Ind.

During 66 years as a Sister of Providence, she taught at

Catholic grade schools in Indiana, Illinois and Maryland for 22 years.

In the archdiocese, Sister Marianne taught at St. Charles Borromeo School in Bloomington from 1955-58 and again in 1976, and the former St. Benedict School in Terre Haute from 1959-66.

In 1971, she began a new ministry in religious education at parishes.

During those years, Sister Marianne began focusing on the place of art in spiritual development. Initially, clay was her preferred medium.

In 1989, she began Open Spaces, a spiritual formation center, in Elkhart, Ind.

Her book, *Reflections in Clay: Mirror of Truth*, was published in 2002.

In 2006, Sister Marianne returned to the motherhouse, completed training in iconography and worked in that medium until her death.

Her icons have been displayed at the Providence Center, and reproductions are available for sale at the Providence Center Gift Shop.

Surviving are a brother, Philip McGriffin of Maricopa, Ariz., and two sisters, Marjorie Bronsing of South Bend, Ind., and Providence Sister Francine McGriffin of Saint Mary-of-the-Woods.

Memorial gifts may be sent to the Sisters of Providence, 1 Sisters of Providence Road, Saint Mary-of-the-Woods, St. Mary-of-the-Woods, IN 47876. †

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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. 1, 7 p.m. at St. Joseph, Shelbyville
 Dec. 1, 7 p.m. for St. Magdalen, New Marion, and St. John the Baptist, Osgood, at St. John the Baptist, Osgood
 Dec. 1, 7 p.m. at St. Peter, Franklin County
 Dec. 1, 7 p.m. for St. Paul, New Alsace, and St. Martin, Yorkville, at St. Martin, Yorkville
 Dec. 9, 7 p.m. at St. Mary of the Immaculate Conception, Aurora
 Dec. 12, 1 p.m. for Immaculate Conception, Millhousen, and St. Maurice, Napoleon, at St. Maurice, Napoleon
 Dec. 13, 7 p.m. at St. Mary-of-the-Rock, Franklin County
 Dec. 14, 7 p.m. for St. Anne, Hamburg; St. Maurice, Decatur County; and St. John the Evangelist, Enochsburg, at St. John the Evangelist, Enochsburg
 Dec. 15, 6:30 p.m. for St. John the Baptist, Dover, and St. Joseph, St. Leon, at St. Joseph, St. Leon
 Dec. 15, 7 p.m. at St. Vincent de Paul, Shelby County
 Dec. 16, 7 p.m. at St. Mary, Greensburg
 Dec. 16, 7 p.m. at St. Lawrence, Lawrenceburg
 Dec. 20, 7 p.m. at St. Teresa Benedicta of the Cross, Bright
 Dec. 21, 7 p.m. at St. Anthony of Padua, Morris

Bloomington Deanery

Dec. 1, 7 p.m. at St. Charles Borromeo, Bloomington
 Dec. 2, 7 p.m. at St. John the Apostle, Bloomington
 Dec. 9, 7 p.m. at St. Paul Catholic Center, Bloomington
 Dec. 14, 7 p.m. at St. Agnes, Nashville
 Dec. 15, 7 p.m. at St. Martin of Tours, Martinsville
 Dec. 16, 7 p.m. at St. Vincent de Paul, Bedford

Connersville Deanery

Dec. 1, 7 p.m. at St. Gabriel, Connersville
 Dec. 2, 7 p.m. at St. Bridget of Ireland, Liberty
 Dec. 6, 7 p.m. at St. Rose, Knightstown
 Dec. 14, 7 p.m. at St. Elizabeth of Hungary, Cambridge City
 Dec. 15, 7 p.m. at Holy Family, Richmond

Indianapolis East Deanery

Nov. 30, 7 p.m. at St. Rita
 Dec. 1, 7:30 p.m. at Holy Spirit
 Dec. 6, 7 p.m. for Our Lady of Lourdes, St. Bernadette and St. Therese of the Infant Jesus (Little Flower) at St. Therese of the Infant Jesus (Little Flower)
 Dec. 9, 7 p.m. at St. Michael, Greenfield

Dec. 15, 1:30 p.m. for Holy Cross and St. Philip Neri at St. Philip Neri
 Dec. 15, 7 p.m. at St. Thomas the Apostle, Fortville
 Dec. 15, 7 p.m. for St. Mary and SS. Peter and Paul Cathedral at SS. Peter and Paul Cathedral

Indianapolis North Deanery

Dec. 12, 2 p.m. deanery service at St. Pius X
 Dec. 14, 7 p.m. deanery service at St. Pius X
 Dec. 15, 7 p.m. deanery service at St. Pius X

Indianapolis South Deanery

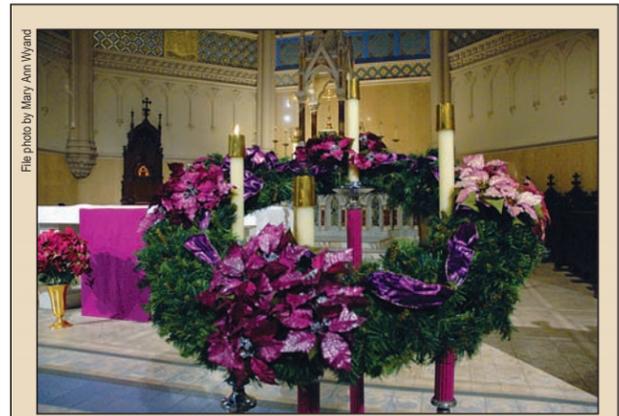
Dec. 1, 7 p.m. at Sacred Heart of Jesus
 Dec. 1, 7 p.m. at Most Holy Name of Jesus, Beech Grove
 Dec. 9, 7 p.m. at St. Roch
 Dec. 12, 3 p.m. at Good Shepherd
 Dec. 13, 6:30 p.m. at Nativity of Our Lord Jesus Christ
 Dec. 14, 7 p.m. at St. Jude
 Dec. 20, 7 p.m. at Our Lady of the Greenwood, Greenwood
 Dec. 21, 7 p.m. at St. Mark the Evangelist
 Daily, 11 a.m. at St. John the Evangelist

New Albany Deanery

Nov. 30, 7 p.m. for Most Sacred Heart of Jesus, Jeffersonville, and St. Augustine, Jeffersonville, at St. Augustine, Jeffersonville
 Dec. 1, 7 p.m. at St. Joseph, Corydon
 Dec. 2, 7 p.m. at St. Mary-of-the-Knobs, Floyd County
 Dec. 5, 4 p.m. at St. Mary, Lanesville
 Dec. 6, 7 p.m. at St. Joseph, Clark County
 Dec. 9, 6:30 p.m. at St. Paul, Sellersburg
 Dec. 9, 7 p.m. at St. Francis Xavier, Henryville
 Dec. 12, 4 p.m. at St. Mary, New Albany
 Dec. 14, 7 p.m. at St. Michael, Bradford
 Dec. 15, 7 p.m. at Our Lady of Perpetual Help, New Albany
 Dec. 15, 7 p.m. at St. Mary, Navilleton
 Dec. 16, 7 p.m. at St. Anthony of Padua, Clarksville
 Dec. 19, 4 p.m. at Holy Family, New Albany

Seymour Deanery

Nov. 30, 6 p.m. at American Martyrs, Scottsburg
 Dec. 9, 7 p.m. for Most Sorrowsful Mother of God, Vevay, and Prince of Peace, Madison, at Prince of Peace, Madison
 Dec. 15, 7 p.m. for Our Lady of Providence, Brownstown, and St. Ambrose, Seymour, at St. Ambrose, Seymour
 Dec. 16, 7 p.m. at St. Bartholomew, Columbus
 Dec. 20, 6:30 p.m. for St. Ann, Jennings County; St. Mary, North Vernon; and St. Joseph, Jennings County, at St. Joseph, Jennings County



Advent, a season of joyful expectation before Christmas, begins on Nov. 28 this year. The Advent wreath, with a candle marking each week of the season, is a traditional symbol of the liturgical period. This Advent wreath was on display at St. John the Evangelist Church in Indianapolis in 2007.

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. 12, 4 p.m. at St. Paul, Tell City

Terre Haute Deanery

Dec. 2, 7 p.m. at St. Margaret Mary, Terre Haute
 Dec. 7, 7 p.m. at Annunciation, Brazil
 Dec. 9, 7 p.m. at Holy Rosary, Seelyville
 Dec. 9, noon and 7 p.m., Sacred Heart, Clinton
 Dec. 10, 7 p.m. at St. Joseph, Rockville
 Dec. 14, 1:30 p.m. at St. Ann, Terre Haute
 Dec. 14, 7 p.m. at St. Joseph University, Terre Haute
 Dec. 15, 7 p.m. at St. Paul the Apostle, Greencastle †

Young organizer receives CCHD's Cardinal Bernardin New Leadership Award

BALTIMORE (CNS)—The executive director of an interfaith community group working to improve the lives of low-income and poor residents near Boston was honored with the Cardinal Bernardin New Leadership Award from the Catholic Campaign for Human Development.

Janine Carreiro, who joined the Brockton Interfaith Community in Brockton, Mass., in 2008, received the award on Nov. 15 at a reception during the annual fall general assembly of the U.S. Conference of Catholic Bishops.

The daughter of immigrants from the Azores, Carreiro, 29, has focused much of her recent organizing efforts to help troubled homeowners avoid foreclosure on their homes.

During the height of the foreclosure crisis in 2009, she helped organize two meetings involving hundreds of residents—many of them of Latino and Portuguese background—who told local, state and federal officials of their concerns related to employment and the prospect of

losing their homes.

Her work involved identifying struggling people, training them to speak for themselves and supporting them as they addressed officials.

Carreiro told the gathering that her work as a missionary in East Timor, which she was forced to leave when violence flared, has guided her work in Brockton and that her Catholic faith plays a key role as she attempts to correct injustices that affected marginalized people. †

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Bishops elect new leadership, pass agreement on baptism

BALTIMORE (CNS)—The 2010 fall general assembly of the U.S. Conference of Catholic Bishops was devoted primarily to internal matters—the election of new conference leaders, discussion of how their own statements should be produced, budgetary and structural questions and information about how they can better integrate new media into diocesan structures.

They also affirmed an historic agreement to recognize baptisms in four Protestant Church communities.

Public sessions made up the first two days of the Nov. 15-18 assembly with the bishops spending the remainder of the meeting in executive session.

The last public action the bishops took was a nearly unanimous vote on Nov. 16 to approve the preparation of a brief policy statement on assisted suicide, which they will debate and vote on at their spring assembly in June.

Before the afternoon vote, Cardinal Daniel N. DiNardo of Galveston-Houston, chairman of the bishops' Committee on Pro-Life Activities, outlined the "increasingly urgent threat" posed by the wider use of assisted suicide in the United States.

The one surprise of the meeting came on Nov. 16 when the bishops voted for new leaders of their conference. Breaking with precedent, the sitting vice president, Bishop Gerald F. Kicanas of Tucson, Ariz., was not elected to succeed Chicago Cardinal Francis E. George, who was completing his three-year term as president.

Bishop Kicanas lost to New York Archbishop Timothy M. Dolan 128-111 in third-ballot voting.

It marked the first time since the bishops' conference was reorganized in 1966 following the Second Vatican Council that a sitting vice president who sought the presidency did not win election. In two elections, in 1974 and 1977, circumstances

dictated that the vice president did not rise to lead the conference.

During the executive session on Nov. 17, Cardinal George named Bishop Kicanas chairman of the board of Catholic Relief Services, the U.S. bishops' overseas relief and development agency. Archbishop Dolan held the post, but had to vacate it upon his election as president.

In other voting on Nov. 16, the bishops also chose treasurer Archbishop Joseph E. Kurtz of Louisville, Ky., as vice president and Bishop Michael J. Bransfield of Wheeling-Charleston, W.Va., as treasurer. They also selected chairmen-elect for six committees.

Archbishop Kurtz and Bishop Bransfield took office at the conclusion of the meeting, while the chairmen-elect were to be in charge of their committees beginning in November 2011.

In other action on Nov. 16, the bishops, by a 204-11 vote, affirmed the "Common Agreement on Mutual Recognition of Baptism." It 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 USCCB, Christian Reformed Church in North America, Presbyterian Church (USA), Reformed Church in America and United Church of Christ.

Archbishop Wilton D. Gregory of Atlanta, chairman of the bishops' Committee on Ecumenical and Interreligious Affairs, called the bishops' vote "a milestone on the ecumenical journey."

The bishops approved a \$180 million balanced budget for the USCCB in 2011, but

Submitter photo

Meeting Highlights

2010 USCCB fall general assembly

- Broke with precedent to elect Archbishop Timothy M. Dolan as president rather than Bishop Gerald F. Kicanas, USCCB vice president.
- Affirmed a historic agreement with four Reformed church communities that will allow mutual recognition of baptisms.
- Elected Msgr. Ronny Jenkins as USCCB general secretary, with his five-year term to begin in June.
- Heard a lengthy update on relief and reconstruction efforts following the January earthquake in Haiti.
- Approved a \$180 million balanced USCCB budget for 2011 but voted to keep the 2012 diocesan assessment at the 2011 level.
- Affirmed a letter from Cardinal Francis E. George to President Barack Obama urging greater U.S. efforts to protect Christians in Iraq.
- Heard a plea from Archbishop Timothy P. Broglio for more chaplains to serve the needs of the military.
- Heard a review by Cardinal George of the debate over health reform and the "wounds to the church's unity" caused by differences over the legislation.
- Approved new guidelines for support of retired bishops, setting their minimum compensation at \$1,900 monthly.
- Authorized the drafting of a brief policy statement on assisted suicide.

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they refused to agree to an increase in the assessment on dioceses to fund the conference's work in 2012.

Cardinal George opened the first day of the meeting with his farewell presidential address. In it, he criticized those who define the Church's usefulness by whether it provides "foot soldiers for a political commitment, whether of the left or the right."

He devoted much of his talk to reviewing the debate over health care reform earlier this year, and the "wound to the Church's unity" caused by differences over the final legislation.

In discussing health reform in his address, Cardinal George said "developments since the passage of the legislation" have confirmed that "our analysis of what the law itself says was correct and our moral judgments are secure." He did not specify

what those developments were.

The USCCB opposed passage of the final health reform legislation, saying it would permit federal funding of abortion, inadequately protect the conscience rights of health care providers and leave out immigrants. Other Catholic groups, including the Catholic Health Association and many orders of women religious, said the final bill and an executive order signed by President Barack Obama would exclude any possibility of federal money going to pay for abortions under the health plan.

Cardinal George said the debate also raised the question of "who speaks for the Catholic Church."

"The bishops ... speak for the Church in matters of faith and in moral issues and the laws surrounding them. All the rest is opinion," he said. †

CARDINALS

continued from page 1

During the consistory on Nov. 20, the pope assigned the new cardinals a "titular church" in Rome, making them members of the Rome diocesan clergy, which is what the Church's first cardinals were. Cardinal Burke's titular church is St. Agatha of the Goths. Cardinal Wuerl's is St. Peter in Chains, the church famous for hosting Michelangelo's statue of Moses.

The consistory to create new cardinals took the form of a prayer service in St. Peter's Basilica. With the exception of the pope's homily and the prayers of the faithful, the service was in Latin.

Outside the basilica a storm was approaching and, as Pope Benedict announced the name of the new Cardinal Laurent Monsengwo Pasinya of Kinshasa, Congo, the applause for him was accompanied by a roll of thunder.

At the end of the service, the College of Cardinals numbered a record 203 members, with 121 cardinals under the age of 80 and eligible to vote in a conclave to elect a new pope. With the induction of Cardinals Wuerl and Burke into the College of Cardinals, the United States has 18 cardinals, 13 of whom are under the age of 80.

Only Italy has more cardinals. With 10 new cardinals, Italy has a total of 48 members of the college, 25 of whom are under 80.

In his homily, Pope Benedict said he chose as cardinals "pastors who govern important diocesan communities with zeal, prelates in charge of dicasteries of the Roman Curia or who have served the Church and the Holy See with exemplary fidelity."

The Gospel reading used for the prayer service was St. Mark's account of the disciples vying for a place of honor with Jesus, and Jesus telling them, "Whoever wishes to be great among you will be your servant; whoever wishes to be first among

you will be the slave of all" (Mk 10:43-44).

Pope Benedict told the new cardinals that Jesus' "style of living became the basis of new relationships within the Christian community and of a new way of exercising authority."

Even after Jesus explained to the disciples that following him would involve suffering, they demonstrated that they had "expectations and plans for greatness, authority and honor in the eyes of the world," the pope said.

Jesus was patient with them, he said, but he also made it clear that to be his disciples they must be totally obedient to God and follow "this road that passes through humiliation, suffering and death for love."

Pope Benedict told the new cardinals they must recognize that becoming "unique and precious" collaborators in the papal mission to serve the Church is not an honor they can take credit for, but is a vocation to which they are called.

Jesus' teaching that authority means humble service is a message that continues to be valid for the Church, "especially for those who have the task of guiding the people of God," the pope said. "It is not the logic of domination, of power according to human criteria, but the logic of bowing down to wash feet, the logic of service, the logic of the cross, which is at the basis of every exercise of authority."

Meeting reporters after the consistory, Cardinal Wuerl said it was "a glorious day" with the basilica filled with people from around the world, showing the universality of the Church.

"Every believer, every Catholic has a tie with the pope, but the cardinals—because they are asked to work very, very closely with him—have a special bond," he said, and the visible sign of that is the red hat.

The cardinals, with their family members and faithful, met Pope Benedict again on Nov. 22 during an audience reserved for the new cardinals and the groups who traveled with them to Rome for the consistory. †

What was in the news on Nov. 25, 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 through the pages of *The Criterion*, which is celebrating its 50th anniversary.

Here are some of the items found in the Nov. 25, 1960, issue of *The Criterion*:

- **Trujillo radio opens drive against religious schools**
- **Government and music: New Albany parishioner combines two careers**

- **Pope praises U.S. bishops' aid program**

- **San Juan prelate retracts chancery office threats**

"CHICAGO—The Archbishop of San Juan has flatly denied that the Church will punish Catholics who failed to heed their Bishops' instructions on how to vote. On the contrary, he said, 'the pardon they desire' is extended to all such Catholics. Archbishop James P. Davis did not directly refer to a San Juan chancery statement calling for denial of Sacraments to disobedient Catholics and public repentance by them, but he said: 'Recent statements reported in the press as coming from the chancery office of the San Juan archdiocese were not authorized by the Archbishop of San Juan and, therefore, are without effect.'"

- **U.S. Bishops stress the need for personal responsibility**

- **Nigerian student alerts homeland to Red threat**

- **Question Box: What is the truth about faith-healing?**

- **Little Flower wins Cadet**

football title

- **Increase is noted in class B films**

"WASHINGTON—The National Legion of Decency rated as objectionable nearly a quarter of the U.S. films it reviewed last year, compared with about 14 percent the year before. The 26-year-old Church agency charted with

classifying films by moral content said 24.33 percent of the 222 U.S. films it looked at were put in class 'B,' morally objectionable in part for all."

- **Dutch Catholics promote dialogue**
- **Decadent films**

- **aid Reds, hurt West, official says**
- **Artificial life creation 'compatible' with dogma**

"ROME—The Italian Catholic Medical Association officially declared that 'the creation of life, or of living beings, by artificial means is not in opposition to the doctrine or dogma of the Catholic Church.' ... Professor Mario Torrioli of the Rome Chemical Institute explained that one of several molecules of the substance now known as ADN and produced in laboratories 'presented a functional, reproductive and formative activity proving the experimental creation of life.' ... 'Science today is almost capable of creating life,' Father [Giuseppe] Bosio said. 'The Church always has admitted the possibility of spontaneous generation, and life in a test tube can be, and will be, considered spontaneous without changing one iota of our religious doctrine.'"

- **Italian bishops charge State bias**

(Read all of these stories from our Nov. 25, 1960, issue by logging on to our archives at www.CriterionOnline.com.) †

