



**The**

# Criterion

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## It's All Good

Columnist Patti Lamb reflects on our standing invitation to life's most important meal, page 12.

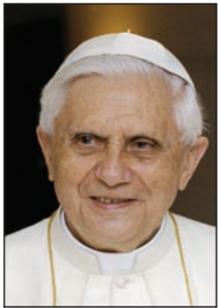
CriterionOnline.com

November 4, 2011

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## Among Assisi participants, there was a sense of deeper crisis in modern society

ASSISI, Italy (CNS)—A common thread ran through many of the speeches and invocations of this year's "prayer for peace" encounter in Assisi—the uneasy sense that the world is facing not merely conflicts and wars, but also a much broader crisis that affects social and cultural life in every country. Environmental damage, the rich-poor divide, erosion of cultural traditions, terrorism and new threats to society's weakest members were cited as increasingly worrisome developments by speakers at the interfaith gathering in the Italian pilgrimage town on Oct. 27.



Pope Benedict XVI

Pope Benedict XVI, addressing the 300 participants, echoed those points in his own analysis of the state of global peace 25 years after Blessed John Paul II convened the first Assisi meeting.

In 1986, he noted, the world was caught up not only in simmering armed conflicts, but also in a cold war between two opposing blocs. Today, the Cold War is over, and there is "no threat of a great war hanging over us," but "nevertheless, the world is, unfortunately, full of discord," he said.

The pope said this discord has taken on "new and frightening guises." He singled out two forms—terrorism, including acts of violence that are religiously motivated, and the spiritual erosion that has occurred in highly secularized societies.

"The worship of Mammon, possessions and power is proving to be a counter-religion in which it is no longer man who counts, but only personal advantage," he said. He cited the illegal drug trade and drug dependency to show how desire for happiness today can degenerate into "an unbridled, inhuman craving."

Twenty-five years ago, the success of the Assisi prayer summit was measured in part by how many warring parties respected Pope John Paul's call for a one-day truce. In the 2011 edition, there was no truce call and no

See ASSISI, page 2

## Celebrating Catholic School Values



An archdiocesan celebration of Catholic education on Oct. 26 honored six individuals whose Catholic values mark their lives. Standing, from left, are honoree Glenn Tebbe, keynote speaker and Indiana superintendent of public instruction Tony Bennett, Bishop Christopher J. Coyne and honoree Dr. Louis Wright. Sitting, from left, are honorees Eduardo Parada, Robert Steiner, Ann Steiner and Msgr. Joseph Riedman.

## Superintendent says educational experience helped shape his support of school vouchers in Indiana

By John Shaughnessy

Two unsettling scenes from his childhood have never been forgotten by Tony Bennett, Indiana's superintendent of public instruction.

Indeed, the two scenes from his days as a student at St. Anthony of Padua School in Clarksville guided Bennett earlier this year as he worked and fought to turn the proposed Indiana voucher program into law—a program which now offers financial assistance to

families of certain income levels to help them select a school of their choice for their children.

"I went to school with a lot of kids that on Sundays I went to church with," Bennett said in his keynote speech during the Celebrating Catholic School Values: 2011 Scholarship and Career Achievement Awards Dinner on Oct. 26. "I also went to church with a lot of kids who didn't go to my school Monday through Friday. That was a little disconnect for me. What I later found out

was that maybe their moms and dads couldn't afford that.

"Later, some of my classmates had to leave St. Anthony's in the middle of the year. I later found out it was because their moms and dads couldn't afford for them to continue either. That memory in grade school days I've carried every day of my life. Because I think the greatest social injustice we have in education is the fact that far too many times the demography of a child determines their

See BENNETT, page 8

## Christ Our Hope appeal has goal of \$5.7 million

By Sean Gallagher

Nov. 5-6 is intention weekend for the archdiocese's "Christ Our Hope: Compassion in Community" annual appeal.

Catholics across central and southern Indiana will be invited at Masses celebrated in their parishes this weekend to prayerfully consider how they will contribute from their time, talent and treasure to the ministries of their parish and archdiocesan community.

The goal for Christ Our Hope is \$5.7 million.

"The Christ Our Hope appeal is an opportunity for Catholics to look beyond just their parishes and support the wider work of the Church in southern and central Indiana," said Bishop Christopher J. Coyne, apostolic administrator. "We are so much more than just our local parish. There are so many good works that are being done in the name of Christ by our larger archdiocesan Church because of the funding we receive from

Christ Our Hope."

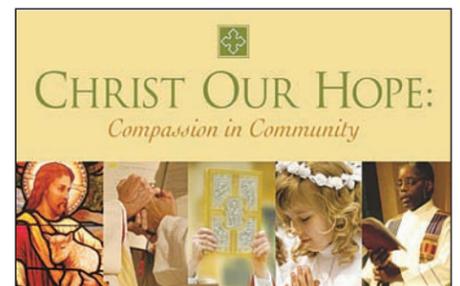
Contributions made to Christ Our Hope will support three spheres of ministry essential to the Church in the 39 counties of the archdiocese—proclaiming the word of God, celebrating the sacraments and exercising the ministry of charity.

Supporting Catholic education and faith formation, providing for the formation of

future priests and deacons, providing for the needs of retired priests, and reaching out to those in need by Catholic Charities agencies are the primary examples of ways that these vital ministries of the Church are carried out in the archdiocese.



Bishop Christopher J. Coyne



Bishop Coyne suggested that we look at the archdiocese as one large parish in order to better understand and appreciate the need to support these vital ministries.

"If we consider the Archdiocese of Indianapolis as one huge parish with the bishop as the pastor, then Christ Our Hope is like the Sunday collection, albeit taken up only once a year," he said. "Just as in parishes, administrative costs like staff, heat, light, repairs, insurance, all have to be

See APPEAL, page 2



Submitted photo

In this 2010 file photo, Our Lady of Perpetual Help School seventh-grade students Allie Orberson, from left, Camryn Gettelfinger, Olivia Stemle and Elaine Slusser take part in an experiment during their science class at the New Albany school.

# APPEAL

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paid in order to support the ministry, the same is true in the archdiocesan parish.

“At the same time, just as in the parish, the remainder of the funding goes directly to good works like the sacraments, the school, [and] religious education outreach to those in need.”

Those participating in Christ Our Hope may designate a specific ministry that they want to support through their contribution. If participants chose this option, they can funnel their contributions specifically to support Catholic education and religious education programs, the formation of future priests and deacons, and the support of retired priests, or the ministries of Catholic Charities agencies across the archdiocese.

Another option in Christ Our Hope is to designate contributions to support ministries that have the greatest need.

Theresa Horton, principal of Our Lady of Perpetual Help School in New Albany, said she appreciates the support given to

the archdiocese’s Office of Catholic Education by contributions to Christ Our Hope.

“I’m extremely grateful because we would not have the quality schools that we do in the archdiocese without the connection to the Office of Catholic Education,” Horton said. “There are webinars that we participate in, and they offer professional development. I contact them whenever I have school issues or questions to get their feedback on it.”

Deacon candidate Steve House, who ministers at Holy Trinity Parish in Edinburgh, has participated in the archdiocese’s deacon formation program since 2006. It is supported by the Christ Our Hope appeal.

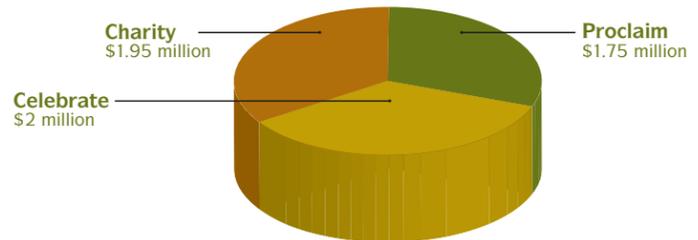
“I think the archdiocese has a top-notch program,” said House, who, along with his 15 classmates, expects to be ordained a permanent deacon next June. “I would have to say, along with all the other deacon candidates, that we’re all thankful for this opportunity to learn, to become better ministers, [and] to be transformed.

“I think we’re being transformed, not just in the roles that we play, not just in the

## CHRIST OUR HOPE: Compassion in Community PARISH AND ARCHDIOCESAN ANNUAL APPEAL

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clothes that we wear, but in who we are as people and how we relate to others and, certainly, how we look to God.”

Transformation is what Bill Bickel and his co-workers at Holy Family Shelter, a ministry of Catholic Charities Indianapolis, see happening every day in the homeless families that come through their doors.

“We’ve seen time and time again broken, suffering homeless families transformed into competent, thriving

families who not only go on to do great things,” said Bickel, director of Holy Family Shelter and Holy Family Transitional Housing. “They [also] come back and ask how they can give of themselves by helping with the next homeless family.”

(For “Stories of Hope” and more information about “Christ Our Hope: Compassion in Community,” log on to [www.archindy.org/ChristOurHope](http://www.archindy.org/ChristOurHope).) †

# ASSISI

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mention of specific conflicts by participants, with the exception of a brief reference to Jerusalem as a contested city.

That is not because wars have disappeared from the horizon, but because world harmony is seen as threatened in alarming new ways:

- The growing risk of cultural conflicts was highlighted by Ja-Seung, a Korean Buddhist. Other speakers warned that globalization has sometimes prompted a backlash among those who fear the weakening of cultural identity.

- The world is ignoring massive loss of life among the poorest, said Anglican Archbishop Rowan Williams of Canterbury, making a point echoed by several leaders.

- Others said the economic crisis has placed everyone’s future under a cloud. The Rev. Olav Fykse Tveit, a Lutheran minister and secretary-general of the World Council of Churches, said that with the current high unemployment among young people, “it feels as though we are gambling with the welfare and happiness of a generation.”

- Orthodox Ecumenical Patriarch Bartholomew of Constantinople expressed concern that changes set in motion

by pro-democracy movements in Arab countries may end up leaving Christian minorities less protected than before.

- Julia Kristeva, a nonbeliever and self-described humanist, who was invited to Assisi, told the assembly that people’s fundamental abilities to care for each other, to raise children and to tend the land were all threatened by accelerated advances in science, the uncontrolled mechanisms of technology and finance, and the incapacity of classic democracies to deal with the results.

Several speakers warned of ecological disaster unless lifestyle changes are made. Cardinal Peter Turkson, head of the Pontifical Council for Justice and Peace, may have summed it up best when he said people’s relationship with nature was increasingly distorted.

“The strong resource competition among peoples in a climate-constrained environment threatens to dissolve the fabric of human society and devastate the very order of creation which St. Francis praised in his ‘Canticle of the Sun,’” he said.

Naturally, there were many hopeful words and prayers at Assisi to balance these rather dramatic assessments. One pastor representing Reformed Churches said at the closing ceremony that a world with more open borders, shrinking distances and better communications should make it easier



Ecumenical Patriarch Bartholomew of Constantinople, left, Pope Benedict XVI, Rabbi David Rosen and Wande Abimbola, representative for the Yoruba religion of Nigeria, smile as a dove is held up during the interfaith meeting for peace outside the Basilica of St. Francis in Assisi, Italy, on Oct. 27.

for people of faith to have an impact.

But at Assisi 2011, it seemed clearer than ever that building world peace will require much more than eliminating armed conflict. †

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# Father James Arneson served in Jennings County for 20 years

By Mary Ann Garber

Father James E. Arneson, a retired diocesan priest, died unexpectedly on Oct. 23 at his home in South Pasadena, Fla. He was 70.



Fr. James E. Arneson

His last ministry assignment was as administrator and then pastor of St. Joseph and St. Ann parishes in Jennings County from 1973 until 1994.

He was granted early retirement from active ministry for health reasons in 1994.

The Mass of Christian Burial will be celebrated at 10 a.m. on Nov. 5 at St. Joseph Church in Jennings County. Burial will follow at the parish cemetery.

Bishop Christopher J. Coyne, apostolic administrator, is scheduled to be the principal celebrant and homilist.

Father Jonathan Meyer, pastor of St. Ann and St. Joseph parishes and St. Mary Parish in North Vernon, remembered Father Arneson as a very pastoral priest with a wonderful sense of humor.

The priests enjoyed occasional, long-distance calls after Father Meyer was assigned to the three Jennings County parishes in 2008.

"He was a very dedicated man to his flock," Father Meyer said. "He gave himself tirelessly for his sheep pastorally, spiritually and sacramentally."

"He was, in some ways, a pioneer when it came to taking on multiple parish assignments," Father Meyer said. "At one point, he had three parishes, which was not normative in those days."

Father Arneson founded the Four Corners Knights of Columbus Council #10422, Father Meyer said, and also paid for new roofs and air conditioning at St. Joseph and St. Ann churches.

"He paid for that all out of his own pocket," Father Meyer said. "He was very, very dedicated to the mission of the churches and their vitality, and didn't want the parishioners to be burdened [with building repairs]."

Father Arneson loved to tell stories and jokes, Father Meyer said. "He was very witty. I would listen to him tell stories and just laugh. He was a good man."

Deacon Michael East, a member of St. Ambrose Parish in Seymour and former district deputy for the Knights of Columbus, knew Father Arneson through his ministry with the Catholic men's organization.

"There's a special place in my heart for Father Jim," Deacon East said. "He was a very pastoral, very caring man. He had some health problems, but was always very caring of his people and his parishes. That meant a lot to the people of those faith communities."

Jennifer Arneson of Chicago, Father Arneson's niece, said her uncle "was always thinking about his parishioners and family members, and always helping his neighbors. We had a lot of great tributes about how much he was helping a lot of people who are shut-ins and elderly in Florida. He had taken people to hospitals and done all sorts of nice things for people down there."

"He felt very strongly about all the places that he represented as a priest and a pastor," she said. "While he had been on medical leave for quite some time because of some very serious illnesses, he never forgot his roots in [the Archdiocese of] Indianapolis, and never forgot all the parishioners and people there who had helped him along the way."

James Edward Michael Arneson was born on April 15, 1941, to Edward M. and Gertrude (Lawhorn) Arneson, who were members of St. Philip Neri Parish in Indianapolis.

He attended St. Philip Neri School, Holy Name of Jesus School in Beech Grove and the former Latin School in Indianapolis.

After graduating from St. Mary's College in Kentucky, he studied for the priesthood at the former St. Maur Seminary in Indianapolis.

*"He was a very pastoral, very caring man. He had some health problems, but was always very caring of his people and his parishes. That meant a lot to the people of those faith communities."*

—Deacon Michael East

He was ordained to the priesthood by Archbishop Paul C. Schulte on May 7, 1967, at Saint Meinrad Archabbey Church in St. Meinrad.

Father Arneson celebrated his first Mass on May 14, 1967, at Holy Name of Jesus Church in Beech Grove.

His first assignment was as associate pastor of St. Joseph Parish in Shelbyville on May 23, 1967.

On Dec. 1, 1971, he was appointed associate pastor of St. Mary Parish in New Albany.

Father Arneson was named chaplain of the Knights of Columbus Cardinal Ritter Council #1221 in New Albany on March 6, 1972.

On July 5, 1973, he was appointed administrator of St. Joseph Parish in Jennings County.

He accepted an additional assignment on Aug. 9, 1975, as administrator of St. Ann Parish in Jennings County while continuing as administrator of St. Joseph Parish in Jennings County.

On March 4, 1975, Father Arneson was named administrator of Our Lady of Providence Parish in Brownstown while continuing as administrator of St. Joseph and St. Ann parishes in Jennings County.

Father Arneson was named to his first pastorate on Aug. 27, 1977, at St. Joseph and St. Ann parishes in Jennings County and Our Lady of Providence Parish in Brownstown.

He ministered at Our Lady of Providence Parish until Aug. 31, 1977.

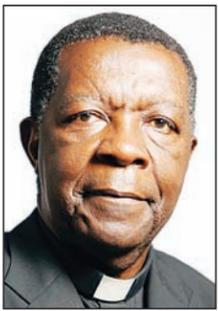
Father Arneson continued to serve at the Jennings County parishes until he was granted early retirement on May 19, 1994, and moved to Florida.

Surviving are a sister, Ann Bruce of Indianapolis, and several nieces and nephews.

Memorial gifts may be sent to the Little Sisters of the Poor, St. Augustine Home for the Aged, 2345 W. 86th St., Indianapolis, IN 46260. †

## Congolese Catholic leaders visit U.S. to lobby for country's 'suffering' people

WASHINGTON (CNS)—Two Congolese Catholic leaders visited Washington in late October to lobby U.S. government leaders on behalf of their people.



Bishop Nicolas Djomo Lola

"We are living with the people, ... and we see how the people are suffering because of the presence of armed groups," said Bishop Nicolas Djomo Lola of Tshumbe, president of the Congolese bishops' conference.

"So we decided to speak for our people," he told Catholic News Service. "We are talking to everybody, especially the international community."

The bishop and Sister Marie-Bernard Alima, a member of the

Sisters of St. Joseph of Kalemie and general secretary of the Church's national justice and peace commission, traveled to Washington to make their case to U.S. leaders.

The first thing needed, said Bishop Djomo, is to "disarm the armed groups," then influence neighboring countries, such as Rwanda and Uganda, so that "Congo can stay in peace without attacks from outside."

The bishop said he also would ask congressional leaders not to cut funds for foreign aid programs for education, displaced people and refugees.

"We need that for the poor people," he said. "Without that, people will die."

Congolese elections are scheduled for Nov. 28 and, in a statement on the electoral process, the president of the Church's justice and peace commission, Bishop Fridolin Ambongo Besungu of Bokungu-Ikela, reiterated concerns

about the deteriorating security situation in Congo, and decried the "almost indifferent" attitude of the international community.

"We can applaud progress made in technical and logistical operations by the Independent National Electoral Council," the statement said, but noted "the process seems to be taking place in a climate of tension and violence that could reignite new armed conflict."

The statement referred to violent incidents in the electoral campaign, but also listed the international armed groups that remain at large that pose a serious threat to security during the elections. These include the Lord's Resistance Army, active in the areas near the border with Sudan and Central African Republic, and the Democratic Forces for the Liberation of Rwanda, active in eastern Congo. †

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## Editorial



A woman carries bananas to market in Nyei, South Sudan, in this 2009 file photo. In his 2009 encyclical "Charity in Truth" ("Caritas in Veritate"), Pope Benedict XVI said there was "an urgent need" for a world authority that could give poorer nations a bigger voice in financial decision-making, help manage the global economy, guarantee food security, better protect the environment and regulate migration.

## A world political authority to manage the world economy

Back in 2009, when Pope Benedict XVI issued his encyclical "Caritas in Veritate" ("Charity in Truth"), its most controversial part was his call for a reform of economic institutions to produce "a true world political authority" to manage the world economy.

Now the Vatican's Pontifical Council for Justice and Peace has followed up the pope's encyclical with a 41-page document that also calls for a world political authority with sufficient power to regulate financial markets, and correct what it calls "inequalities and distortions of capitalist development." The document was released on Oct. 24.

Surely the Vatican realizes that sovereign countries will be unwilling to give such power to a universal public authority that would transcend national interests. Why, then, would it issue such a document, which, although not written by Pope Benedict, surely has his support since it is an elaboration of what he said in his encyclical?

See related story, page 7.

Because it is convinced that some mechanism

is required to place the common good at the center of international economic activity. The pontifical council recognizes a growing inequality between the rich and poor in the world. It is convinced that this is contrary to the Church's teachings regarding justice and peace.

It is unfortunate that Catholics too often pay little attention to the Church's teachings when it comes to economics and finances. It is as if the seventh commandment, "Thou shall not steal," doesn't exist.

That commandment includes, as the *United States Catholic Catechism for Adults* says, "consideration of the relationship between the economy and social justice, the importance of solidarity among nations, and a preferential love for the poor" (p. 421).

Just as the Church bases its teachings about the life issues on the sacredness of human life and the dignity of every individual, so it does when it comes to social justice. Its focus is on justice for all people, but especially for the helpless and the poor.

And many of those helpless and poor are living in developing countries that, the pontifical council believes, are being hurt by current global economics. The current global financial crisis, the new document says, has revealed "selfishness, collective

greed and the hoarding of goods on a great scale."

A major part of Pope Benedict's encyclical "Caritas in Veritate" was devoted to globalization because it has become a fact of economic life. That is evident when we realize that the United States has become dependent on China to support much of our federal debt, when it is almost impossible to buy anything not made in China or other countries, and when we make a phone call to try to get a repairman and find ourselves talking to someone in India.

The pope's encyclical said that globalization in itself is neither good nor bad. He said, "We should not be its victims, but rather its protagonists, acting in the light of reason, guided by charity and truth." Opposition to globalization, he said, would risk missing the chance to take advantage of its many opportunities for development.

Since globalization is entrenched, the new document says, the continued model of nationalistic self-interest seems "anachronistic and surreal." It says, "In a world on its way to rapid globalization, the reference to a world authority becomes the only horizon compatible with the new realities of our time and the needs of humankind."

The document calls globalization "the new world dynamics."

The Vatican is quite aware that "a long road still needs to be traveled before arriving at the creation of a public authority with universal jurisdiction."

It will have to be a delicate project, the document says, and will have to be set up gradually. It will have to be done through international agreements and never imposed by force or coercion.

The document also stresses the Church's constant teaching about the principle of subsidiarity, which means that governments should help and support individuals and groups for whom they are responsible without controlling their freedom and initiative.

Therefore, it says, the world political authority would intervene "only when individual, social or financial actors are intrinsically deficient in capacity or cannot manage by themselves to do what is required of them."

We will see how much attention the secular world pays to this proposal.

—John F. Fink

Be Our Guest/John Garvey

## The Better Angels of Our Nature

Steven Pinker, a psychology professor at Harvard University, recently



published a book titled *The Better Angels of Our Nature*, which argues that the age that we live in is less violent than any other period in history.

Archeological studies of pre-state societies suggest

that as many as 15 percent of the population met violent deaths. They seem to confirm the philosopher Thomas Hobbes' claim that life in the state of nature was solitary, poor, nasty, brutish and short. Murder rates in Europe today are 10 to 50 times lower than they were in the Middle Ages.

Pinker attributes this "civilizing process" to a number of causes—the increasing power of the state, the growth of commerce, improvements in the status of women and even progress in our moral reasoning.

Whether we actually do get better at moral reasoning is a very complicated question. It may be that we reach different conclusions when we apply the same principles in different social situations.

Take the issue of capital punishment. The Church has long taught that the state can take a criminal's life if that is the only way to defend human life. Some of the early Church fathers tolerated and even approved of the practice.

Augustine mentions capital punishment as an exception to the commandment against killing. Aquinas argues for the execution of men dangerous to the community "in order to preserve the common good."

In recent years, though, the Catholic Church has been increasingly insistent in its condemnation of executions. In his 1995 encyclical "Evangelium Vitae," Blessed John Paul II noted the growing demand, both in the Church and in civil society, that we restrict or abolish the death penalty.

The *Catechism of the Catholic Church*, quoting Blessed John Paul, notes the traditional teaching about the state's authority to defend human life. It then goes on to say that, in the modern world, "as a consequence of the possibilities which the state has for ... [securely incarcerating the criminal] without definitively taking away from him the possibility of redeeming himself—the cases in which the execution of the offender is an absolute necessity 'are very rare, if not practically nonexistent' " (# 2267).

I have been thinking about Pinker and the pope the last few weeks, when

our attention has been fixed on two prominent death penalty cases.

One involved Lawrence Brewer, a white supremacist convicted of the brutal 1998 Texas dragging murder of a black man named James Byrd. Brewer was executed by lethal injection on Sept. 21.

The day before his execution, Brewer reportedly said, "I have no regrets. No, I'd do it all over again."

The other was Troy Davis, convicted of shooting a police officer in Georgia.

Unlike Brewer, Davis maintained his innocence and became a focal point for the anti-death penalty movement. His case drew pleas for clemency from Pope Benedict XVI, among others. He was executed the same day as Brewer.

Was it right to execute Brewer and Davis?

The Church's clear contemporary teaching is that Texas and Georgia should do so only if it was necessary to protect their people from further attacks. Given the quality of the state prison systems, it is hard to make that claim.

Many folks would say that the punishments were justified because Brewer and Davis were bad men who, as they say in the South, "needed killing."

Let us assume the truth of the evidence against Davis, as we might do after 20 years of legal review. He was, on that account, a bad man or, at least, a man who did some very bad things. He was convicted of shooting another man and was executed.

Davis was caught in the act of pistol-whipping a homeless man when he was approached by the doomed officer.

As for Brewer, he was a cruel, sadistic racist who tortured and eventually beheaded his victim. Sometimes society simply demands revenge for crimes that are genuinely heinous, twisted and evil.

This is, however, an urge that the Church calls on us to resist, no matter how difficult that may be.

The reason isn't just that we might make a mistake, though we might. We have executed almost 5,000 people since 1930, and 46 just last year. Sooner or later the system is bound to slip up.

The reason is that human life is sacred because it results from the creative action of God. It is not our place to destroy it although that might satisfy our desire for revenge.

It is right to punish criminals to redress the harm that they have caused. But the better understanding of the Gospel is that we should stop short of killing.

If Pinker is right, it is nice to know that we are moving in that direction. Although as last month's cases show, we are not there yet.

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

## Letter to the Editor

### What the poor do with your donation of money doesn't take away from the gesture

I'm sure that many people share the thoughts of the letter writer in the Oct. 14 issue of *The Criterion* concerning giving money to panhandlers. I don't know if they use agencies that can help them or not.

I do know that smoking isn't just a habit, but an addiction, and is difficult to understand. But years ago, a priest gave me the answer on whether to donate.

I do my part by donating money to the poor, and it is my decision.

What they do with it is their decision and, regardless of how they use it, doesn't take away from my gesture.

Dorothy Riley  
Indianapolis

### 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*, 1400 N. Meridian Street, Indianapolis, IN 46202-2367.

Readers with access to e-mail may send letters to [critterion@archindy.org](mailto:critterion@archindy.org).

# Operation Rescue president committed to ending abortion in U.S.

By Mary Ann Garber

God blesses us with babies, Operation Rescue president Troy Newman emphasized during a pro-life fundraiser in Indianapolis, and it is our moral imperative as Christians and Americans to protect defenseless children from the moment of their conception.

The co-author of *Their Blood Cries Out*, resident of Wichita, Kan., and ordained elder in the Presbyterian Church was the keynote speaker for the 29th annual Celebrate Life awards dinner on Sept. 27 at the Indiana Convention Center in Indianapolis.



Troy Newman

"In this fight for children's lives, we can't be mediocre," he said. "We can't be middle of the road, ... because the children's lives demand it."

Sponsored by Right to Life of Indianapolis, the event also recognized State Sen. Scott Schneider (R-Indianapolis) and his parents, William and Patricia Schneider of

Christ the King Parish in Indianapolis, with the organization's Respect Life Award for their many years of distinguished service to the cause of life.

Carmel High School teachers Margaret Winans, a member of Our Lady of Mt. Carmel Parish in Carmel, Ind., in the Lafayette Diocese, and Jon Kane, a member of St. Luke the Evangelist Parish in Indianapolis, received the organization's Charles E. Stimming Sr. Pro-Life Award for founding a Teens for Life Club at that public school.

In 1998, Newman told the gathering, he began his innovative leadership of Operation Rescue by transforming it from organizing pro-life demonstrations at abortion facilities to investigating abortion providers and gathering evidence of illegal activities for criminal prosecution.

"It's the abortionists that belong in jail," he said. "... We began to refocus Operation Rescue's work from a protest group to one that demands justice, one that enforces the laws, one that demands regulatory agencies to enforce the laws that are already on the books. ... We know [abortion providers] are breaking laws across the nation.

"God's plan is for life, and we should never forget the urgency that children are dying today—3,500 today and the next and the next [in abortions in the U.S.]," he said. "... It's a moral imperative that we reach out to the least of these, those who are helpless, who have no voice."

Life is truly a miracle that must be protected, Newman said. "At the moment of conception, the DNA of the mother, the DNA of the father and the brand new DNA of their baby is present in a unique and amazing form. Never in the history of the world has that unique human being been created."

Abortion providers and pro-choice legislators even use pro-life rhetoric, he said, to try to distort the ugly truth that abortion kills defenseless unborn babies.

"It's an absolutely illogical argument to argue in favor of killing an innocent baby in the womb," Newman said. "... Abortion is not health care. Abortion is the disease, and pregnancy is health care when that baby is delivered."

Activism drives legislation, he said. "We have to be the [pro-life] activists on the street and on the phone and in the e-mail in boxes supporting our legislators, reminding them that we have clout in America."

Operation Rescue targeted 20 abortion clinics in Texas during a three-month undercover investigation, Newman said, that revealed multiple health code and legal violations, including misuse of the disposal of aborted babies' body parts.

Photos by Mary Ann Garber



Respect Life Award recipients, from left, Patricia and William Schneider of Christ the King Parish in Indianapolis and their son, State Sen. Scott Schneider (R-Indianapolis), accept their awards from Right to Life of Indianapolis president Marc Tuttle during the Celebrate Life dinner on Sept. 27 at the Indiana Convention Center in Indianapolis.

The pro-life organization also tackled health code and legal violations at abortion facilities in Kansas, he said, to reduce the number of clinics in the state from eight providers to only three centers today.

"One of them, Planned Parenthood, is facing 107 criminal charges," Newman said, "23 of which are felonies."

To achieve these life-saving successes, he said, "we had to do a fundamental shift in the way the pro-life movement in Kansas was doing business. We had to make abortion ugly. We had to make it what it is. We had to report every single botched abortion. ... We made abortion a daily issue in the state of Kansas.

"That's the sort of pro-life grassroots activism that supports legislation," Newman said, "and gives the legislators the [facts] that they need to pass strong pro-life laws, ... to follow Indiana's example and defund Planned Parenthood and pass a strong sonogram law."

The pro-life movement must focus on "peaceful, nonviolent, direct action exposing the crimes of the abortionists," he said. "We must denounce every act of violence, every single one."

Recent polls indicate that 63 percent of Americans want serious restrictions placed on abortion, Newman said. "Americans can no longer tolerate abortion. ... This year, 480 pieces of pro-life legislation have been introduced in statehouses, and following Indiana's lead seven states have [tried to defund] Planned Parenthood."

Fifty abortion mills have closed in the U.S. during the last 18 months, he said, and 1,400 abortion centers that were closed during the past 15 years have not reopened.

"Seventy percent of the abortion industry [in the U.S.] has closed," Newman said. "The abortion industry is a dying business."

Yet, in Indiana alone, he said, there are still nine abortion facilities killing unborn babies and receiving help from our tax dollars.

Pro-life Americans must continue to work hard to overturn the health care reform bill signed into law by President Barack Obama in 2010, he said, and to defund more Planned Parenthood businesses throughout the country.



St. Luke the Evangelist parishioner Jon Kane of Indianapolis holds the Charles E. Stimming Sr. Pro-Life Award that he received from Right to Life of Indianapolis on Sept. 27 during the organization's 29th annual Celebrate Life dinner at the Indiana Convention Center in Indianapolis. Kane and Margaret Winans, an Our Lady of Mt. Carmel parishioner from Carmel, Ind., in the Lafayette Diocese, shared the Stimming Award for founding a Teens for Life Club at Carmel High School.

"We're on the winning side," Newman said. "We are pressing toward victory. We have to be goal-oriented. ... We must win this battle. We must come together and be God's voice on behalf of the children." †

## What was in the news on Nov. 3, 1961? Words of praise for Pope John, and an update on the number of Catholics worldwide

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. 3, 1961, issue of *The Criterion*:

- Hails Pope John's efforts to promote Christian unity
- Pope to observe twin anniversaries
- Bitterness gone: Catholic and Anglican prelates laud new amity
- Two rabbis, minister, priest win race awards
- Soviet blast called 'mad' by Vatican
- Honored at banquet: Four receive St. John Bosco Medal
- World Court—neglected bastion of peace
- Hails interfaith talks on nuclear war
- 'Speak African' in Africa,

### Catholic Church advised

- Social evils, Red advance are linked
- Editorial: Pope John

*"The best argument for the claims of the papacy is Pope John. He is wholly the product of his Church. And he is good. ... In three short years, he has captured the hearts of his Catholic family. To his separated brethren, not yet ready to accept his authority, he says: 'We do not want to conduct a trial of the past; we do not want to prove who was right and who was wrong. All we want to say is, let us come together. Let us make an end to our divisions.' And somehow he makes it seem possible. This man of God is an ecumenical movement all by himself. Happy birthday, Pope John. Happy anniversary. May there be many more."*

- Religion takes back seat to TV
- Role of art classes is stressed by speakers
- Parental failure linked to increase in youthful crime
- Artist can help Church's mission, Pontiff declares
- Holy See approves new votive Masses

- CYO delegates will eat 2,000 pounds of turkey
- Paper urges Hollywood to 'face moral duties'
- Rosary is recited in 50 languages
- Fined for failing to rear son, 12, in Jewish faith

- Greek Orthodox deplore rioting
- Calls sciences of mind 'handmaids of theology'
- Pope John blesses Women's Council

- African priest hits U.S. racism
- World Catholics top 550 million

*"CINCINNATI—Catholics throughout the world total some 550,356,000, about 18.3 percent of the global population, according to the Catholic Students' Mission Crusade. In the United States, Catholics number 42,104,900, or 22.9 percent of the total population of 183,666,000, according to the CSMC. The U.S. Catholic population is the third largest among the nations of the world."*

- Oklahoma judge bars parochial bus service
- Bias in Indianapolis hit by Hoey winner
- Pontiff cites award to Harvard professor
- 125,000 persons at 'peace rally' in Washington

*(Read all of these stories from our Nov. 3, 1961, issue by logging on to our archives at [www.CriterionOnline.com](http://www.CriterionOnline.com).) †*



# Events Calendar

## November 4

St. Monica Church, 6131 N. Michigan Road, Indianapolis. **Charismatic Bilingual Mass**, praise and worship, 7:30 p.m., Mass, 8 p.m. Information: 317-846-0705.

## November 4-5

St. Augustine Home for the Aged, 2345 W. 86th St., Indianapolis. **Christmas bazaar**, noon-8 p.m. Information: 317-872-6420.

## November 5

Archbishop Edward T. O'Meara Catholic Center, Assembly Hall, 1400 N. Meridian St., Indianapolis. **SS. Peter and Paul Cathedral Parish, "Trivia Challenge."** 7 p.m., \$25 per person or \$200 team of eight, includes pizza and snacks. Information: 317-634-4519.

St. Luke the Evangelist Parish, Sexton Hall, 7575 Holliday Drive East, Indianapolis. **Parish social**, 6:30 p.m., \$40 per person. Information: 317-259-4373.

St. Malachy Parish, N. Green St. campus, Brownsburg.

**Christmas bazaar**, 9 a.m.-3 p.m., lunch available. Information: 317-625-4153 or [jjakem@gmail.com](mailto:jjakem@gmail.com).

St. Martin of Tours Parish, 1720 E. Harrison St., Martinsville. **Holiday bazaar**, 9 a.m.-3 p.m. Information: 765-342-6379.

## November 5-6

St. John the Baptist Parish, 25743 State Road 1, Guilford. **Craft show**, Sat. 9 a.m.-4 p.m., Sun. 11 a.m.-5 p.m., chicken dinner served on Nov. 6. Information: 812-576-4302.

## November 6

St. Mary Church, 317 N. New Jersey St., Indianapolis. **Fifth annual All-Girls' Catholic High School Mass**, 10:30 a.m., luncheon following Mass, Rathskellar restaurant, \$20 per person, reservations due Oct. 22 for luncheon. Information: 317-359-5800.

St. Francis Xavier Parish, Highway 31 and Highway 160, Henryville. **"Fall Smorgasbord,"** homemade dishes, quilts, 11:30 a.m.-1:30 p.m.

Information: 812-256-3200.

## November 7

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Volunteer recruitment dinner for National Black Catholic Congress XI**, 6-8:30 p.m. Information: 504-450-0566.

Saint Meinrad Seminary and School of Theology, St. Gregory Hall, 200 Hill Drive, St. Meinrad. **Institute for Priests and Presbyterates, lecture, "With a Broom and a Smile—Building Success by Example,"** Patricia Koch, presenter, 7 p.m., no charge. Information: 800-682-0988 or [www.saintmeinrad.edu](http://www.saintmeinrad.edu).

## November 8

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild**, Mass for deceased members, 11 a.m., meeting, 12:30 p.m. Information: 317-885-5098.

Sacred Heart of Jesus Parish, Parish Hall, 1125 S. Meridian St., Indianapolis. **"Catholic Faith Update—Catholic**

**Perspectives of Scripture,"** session four of five, Franciscan Father Francis Bryan, presenter, 7 p.m. Information: 317-638-5551.

Marian University, Mother Theresa Hackelmeier Memorial Library Auditorium, 3200 Cold Spring Road, Indianapolis. **Richard G. Lugar Franciscan Center for Global Studies, speaker series, "Dialoging for Peace in the Holy Land,"** 7 p.m. Information: [newsroom@marian.edu](mailto:newsroom@marian.edu).

## November 11

Calvary Cemetery, Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Veterans Day Mass**, 11 a.m. Information: 317-784-4439 or [www.catholiccemeteries.cc](http://www.catholiccemeteries.cc).

Our Lady of Peace Cemetery, Mausoleum Chapel, 9001 N. Haverstick Road, Indianapolis. **Veterans Day Mass**, 11 a.m. Information: 317-574-8898 or [www.catholiccemeteries.cc](http://www.catholiccemeteries.cc).

## November 11-12

Oldenburg Academy,

auditorium, 1 Twister Circle, Oldenburg. Drama Club, **"The Sound of Music,"** 7 p.m., \$7 adults, \$5 youths 18 and under, advance sale tickets suggested. Information: 812-934-4440, ext. 221.

## November 12

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.

Slovenian National Home, 2717 W. 10th St., Indianapolis. **"Annual Grape Arbor Dance and Dinner,"** 6-11 p.m., \$10 per person includes dinner. Information: 317-632-0619 or [slovenianindy@gmail.com](mailto:slovenianindy@gmail.com).

St. Mary-of-the-Knobs Parish, Geis Activity Center, 3033 Martin Road, Floyds Knobs. **Shopping extravaganza**, Santa Claus, local performers, booth space available. Information: 812-989-8514 or [melanie.hartlage@yahoo.com](mailto:melanie.hartlage@yahoo.com). Scott County Knights of Columbus, 1460 N. Gardner

St., Scottsburg. **"Taste of the Vine,"** wine tasting, 3-10 p.m., \$10 per person. Information: 812-752-5632 or [tczart5@frontier.com](mailto:tczart5@frontier.com).

## November 13

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Disalced Carmelites Secular Order meeting**, noon. Information: 317-545-7681.

St. John the Baptist Parish, 8310 St. John Road, Floyds Knobs. **Harvest breakfast**, 8:30 a.m.-noon, free-will donation to C.J. Smith Endowment. Information: 812-945-2000 or [debbie@nadyouth.org](mailto:debbie@nadyouth.org).

## November 14-December 19

St. Mark the Evangelist Parish, 535 Edgewood Ave., Indianapolis. **"Divorce and Beyond,"** six-week program, 7-9 p.m., \$30 per person. Information: 317-236-1586, 800-382-9836, ext. 1586, or [dvanvelse@archindy.org](mailto:dvanvelse@archindy.org). †

## Retreats and Programs

### November 5-7

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Benedictine Wisdom for Everyday Living,"** Benedictine Father Brendan Moss, presenter. Information: 800-581-6905 or [MZoeller@saintmeinrad.edu](mailto:MZoeller@saintmeinrad.edu).

### November 6

Kordes Retreat Center, 802 E. 10th St., Ferdinand, Ind. (Diocese of Evansville). **"Centering Prayer,"** Benedictine Sister Maria Tasto, presenter, 9:30 a.m.-3:30 p.m., \$65 per person. Information: 812-367-1411 or [www.thedome.org](http://www.thedome.org).

### November 7

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Nature Enlarges Our Experience of God—A Day of Reflection on the Psalms,"** Father William Munshower, presenter, 8:30 a.m.-2:30 p.m., \$38 per person. Information: 317-545-7681 or [marcia.johnson@archindy.org](mailto:marcia.johnson@archindy.org).

### November 8

Oldenburg Franciscan Center, Oldenburg. **"Caring for Our Home, Planet Earth,"** Franciscan Sister Janet Born, presenter, 7-8:30 p.m., \$15 per person or \$25 for two people. Information: 812-933-6437 or [center@oldenburgosf.com](mailto:center@oldenburgosf.com).

### November 10

Oldenburg Franciscan Center, Oldenburg. **"Food and Faith—Gifts from the Kitchen, Gifts from God,"** Franciscan Sister Miriam Kawser, presenter, 7-8:30 p.m., \$15 per person or \$25 for two people. Information: 812-933-6437 or [center@oldenburgosf.com](mailto:center@oldenburgosf.com).

### November 13

Oldenburg Franciscan Center, Oldenburg. **"Coffee Talk—St. Thérèse of Lisieux, the Little Flower,"** Franciscan Sister Sharonlu Sheridan, presenter, following 9:30 a.m. liturgy, free-will offering. Information: 812-933-6437 or [center@oldenburgosf.com](mailto:center@oldenburgosf.com).

### November 14

Oldenburg Franciscan Center, Oldenburg. **"Men's Night at the 'Burg,"** 7-8:30 p.m. Information: 812-933-6437 or [center@oldenburgosf.com](mailto:center@oldenburgosf.com).

### November 15

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Catholic Identity and Doctrine—The Best Kept Secret in the Church Today,"** session four, Benedictine Sister Susan Marie Lindstrom, presenter, 6:30-9 p.m., \$25 per person. Information: 317-788-7581 or [www.benedictinn.org](http://www.benedictinn.org).

### November 18-20

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Be Angry, But Do Not Sin,"** Benedictine Brother Zachary Wilberding, presenter. Information: 800-581-6905 or [MZoeller@saintmeinrad.edu](mailto:MZoeller@saintmeinrad.edu).

### November 20

Oldenburg Franciscan Center, Oldenburg. **"Youth Night at the 'Burg,"** 6:30-8 p.m. Information: 812-933-6437 or [center@oldenburgosf.com](mailto:center@oldenburgosf.com).

### November 21

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., \$30 per person includes continental breakfast and lunch. Information: 317-545-7681 or [marcia.johnson@archindy.org](mailto:marcia.johnson@archindy.org).

### November 28

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 [marcia.johnson@archindy.org](mailto:marcia.johnson@archindy.org).

### November 29

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Advent," Faith Building Institutions (FBI) program**, 5:15 p.m. evening prayer, 6 p.m. dinner and program. Information: 317-788-7581 or [www.benedictinn.org](http://www.benedictinn.org). †

## Volunteer recruitment dinner for Black Catholic Congress is Nov. 7

The Archdiocese of Indianapolis will host the National Black Catholic Congress XI on July 19-22 at the JW Marriott Hotel in Indianapolis.



This historic gathering is expected to draw more than 2,000 black Catholics from across the U.S., Canada and the Caribbean to celebrate their

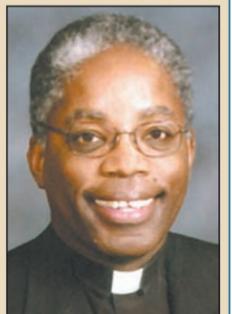
common faith and set priorities for future ministries in their communities.

Taking a leading role in the congress will be Father Kenneth Taylor, pastor of Holy Angels Parish in Indianapolis and director of the archdiocesan Office of Multicultural Ministry. He also serves as vice president of the National Black Catholic Clergy Caucus.

Many volunteers will be needed to make the congress a success. People interested in



Sr. Jannette Pruitt, O.S.F.



Fr. Kenneth Taylor

volunteering can learn more about the event during a dinner at 6 p.m. on Nov. 7 at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis.

For more information, call the archdiocesan Office of Multicultural Ministry at 317-236-1562 or 800-382-9836, ext. 1562, or Franciscan Sister Jannette Pruitt at 504-450-0566. †

## Saint Meinrad Seminary concert will have international flavor

A free concert by four choirs at Saint Meinrad Seminary and School of Theology in St. Meinrad will begin at 3 p.m. CST on Nov. 13 at the Church of Our Lady of Einsiedeln at Saint Meinrad Archabbey.

The choir members represent the international student body at the Benedictine-run seminary. Hispanic,

African and Vietnamese music will be performed at the concert.

Also featured during the concert will be an organ chorale from French composer Cesar Franck by seminarian Brian Wideman and a medley of Irish tunes played on a violin by seminarian Daniel Bedel.

For more information, call 812-357-6501. †



## Rose Honorees

St. Elizabeth/Coleman Pregnancy and Adoption Service's 25th anniversary Elizabella Ball was held on Oct. 15 at the Indiana Roof Ballroom in Indianapolis. Rose Honorees recognized at the fundraising dinner dance were, from left, Darron and Denene Stewart, Jessica Limeberry, Christy Brink, Claire Black and Kristy Powell. The honorees were chosen for their support of expectant mothers, adoption and the ministry of St. Elizabeth/Coleman. Paul Okeson, vice president of business development for Keystone Construction Corp., chaired the event.

# Vatican document calls for global authority to regulate markets

VATICAN CITY (CNS)—A Vatican document called for the gradual creation of a world political authority with broad powers to regulate financial markets and rein in the “inequalities and distortions of capitalist development.”

The document said the current global financial crisis has revealed “selfishness, collective greed and the hoarding of goods on a great scale.” A supranational authority, it said, is needed to place the common good at the center of international economic activity.

The 41-page text was titled, “Toward Reforming the International Financial and Monetary Systems in the Context of Global Public Authority.” Prepared by the Pontifical Council for Justice and Peace, it was released on Oct. 24 in several languages, including a provisional translation in English.

The document cited the teachings of popes over the last 40 years on the need for a universal public authority that would transcend national interests. The current economic crisis, which has seen growing inequality between the rich and poor of the world, underlines the necessity to take concrete steps toward creating such an authority, it said.

One major step, it said, should be reform of the international monetary system in a way that involves developing countries. The document foresaw creation of a “central world bank” that would regulate the flow of monetary exchanges. It said the International Monetary Fund had lost the ability to control the amount of credit risk taken on by the system.

The document also proposed:

- Taxation measures on financial transactions. Revenues could contribute to the creation of a “world reserve fund” to support the economies of countries hit by crisis, it said.
- Forms of recapitalization of banks with

public funds that make support conditional on “virtuous” behavior aimed at developing the real economy.

- More effective management of financial shadow markets that are largely uncontrolled today.

Such moves would be designed to make the global economy more responsive to the needs of the person, and less “subordinated to the interests of countries that effectively enjoy a position of economic and financial advantage,” it said.

In making the case for a global authority, the document said the continued model of nationalistic self-interest seemed “anachronistic and surreal” in the age of globalization.

“We should not be afraid to propose new ideas, even if they might destabilize pre-existing balances of power that prevail over the weakest,” it said.

The “new world dynamics,” it said, call for a “gradual, balanced transfer of a part of each nation’s powers to a world authority and to regional authorities.

“In a world on its way to rapid globalization, the reference to a world authority becomes the only horizon compatible with the new realities of our time and the needs of humankind,” it said. Helping to usher in this new society is a duty for everyone, especially for Christians, it said.

While the Vatican document focused on financial issues, it envisioned a much wider potential role for the global political authority. The agenda also includes peace and security, disarmament and arms control, protection of human rights, and management of migration flows and food security, it said.

Establishing such an authority will be a delicate project and will no doubt come at a cost of “anguish and suffering” as countries give up particular powers, the document said. The authority should be set up gradually, on the basis of wide consultation and international agreements, and never imposed



People are reflected on an electronic board displaying exchange rates in a business district in Tokyo on Oct. 24. The Vatican has issued its call for global financial reform, recommending the creation of a world political authority with broad powers to regulate markets and rein in the “inequalities and distortions of capitalist development.”

by force or coercion, it said.

The authority should operate on the principle of subsidiarity, intervening “only when individual, social or financial actors are intrinsically deficient in capacity, or cannot manage by themselves to do what is required of them,” it said. Countries’ specific identities would be fully respected, it said.

The authority should transcend special interests, and its decisions “should not be the result of the more developed countries’ excessive power over the weaker countries” or the result of lobbying by nations or groups, it said.

“A long road still needs to be traveled before arriving at the creation of a public authority with universal jurisdiction. It would seem logical for the reform process to proceed with the United Nations as its reference,” it said.

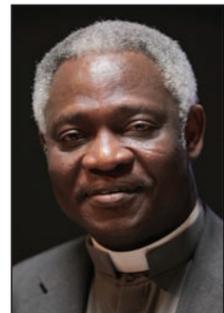
At a news conference on Oct. 24, the Vatican spokesman, Jesuit Father Federico Lombardi, emphasized that the document was “not an expression of papal magisterium,” but instead was an “authoritative note of a Vatican agency,” the Pontifical Council for Justice and Peace. In that sense, he said, it would not be correct to report that “Pope Benedict says” what is in the document, he said.

The document did make a point of quoting from the teachings of several popes, however, including those of Pope Benedict XVI, who in his 2009 encyclical “Charity in Truth” (“Caritas in Veritate”) said there was “an urgent need of a true world political authority” that could give poorer nations a bigger voice in financial decision-making.

The document also cited Blessed John Paul II’s 1991 warning of the risk of an “idolatry of the market” in the wake of the failure of European communism. Today his warning “needs to be heeded without delay,” it said.

In fact, it said, the primary cause of the current global crisis has been “an economic liberalism that spurns rules and controls,” and that relies solely on the laws of the market.

Cardinal Peter Turkson, head of the justice and peace council, said the Vatican document could be a useful contribution to the G-20 summit in France on Nov. 3-4, which is looking to reform the international monetary system and strengthen financial regulatory measures.



The document noted that the G-20 includes developing countries and said this represented progress from the time when there was just a G-7, a group of seven industrialized countries that shaped economic policies.

In general, over the last 30 years there was a tendency to define the strategic directions of economic policy “in terms of ‘clubs’ and of smaller and larger groups of more developed countries,” it said. While this approach had some positive aspects, it appeared to leave out the emerging countries, it said. †



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Survivor

MARIAN BYRD  
Lung Cancer  
Survivor

## IS FOR LISTENING.

Lung cancer kills more people in Marion County and the surrounding area than any other type of cancer. Arriving at the best possible treatment for it takes a team who listens.

St. Vincent Cancer Care believes in the power of listening — both to our patients, and to each other. It’s why we bring our oncologists, surgeons, pulmonologists and patient navigators together for multidisciplinary conferences, where they work together to arrive at the best possible treatment for each patient. Research has shown this to be a uniquely powerful approach, improving the timeliness and quality of care for patients.

For more information on LUNG CANCER symptoms and testing — and to learn more about how St. Vincent Cancer Care is fighting every type of cancer—visit [OurFightAgainstCancer.com/Lung](http://OurFightAgainstCancer.com/Lung).

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## Awards honor people who use Catholic school values to make a difference

By John Shaughnessy

The archdiocese honored six individuals during the Celebrating Catholic School Values Awards Dinner on Oct. 26.

In praising the award winners, Bishop Christopher J. Coyne said, “Congratulations on being recognized but, more importantly, thank you for being a witness to others of what a good Catholic education can mean in your life, in your families and to society.”

This year’s Career Achievement Award winners are Eduardo Parada, Msgr. Joseph Riedman, Robert and Ann Steiner, Glenn Tebbe and Dr. Louis Wright.

“It’s the 16th year we’ve gathered together to honor a select group of individuals whose lives and achievements have exemplified Catholic school values to an exceptional degree,” said Harry Plummer, the archdiocese’s executive director of Catholic education and faith formation.

Eduardo Parada has never forgotten the example of his mother, who worked as a seamstress to send her six children to Catholic schools, and still found a way to help feed and clothe people in need.

A native of Colombia, Parada immigrated to the United States and eventually became a member of Holy Spirit Parish in Indianapolis in 1971. For the past 40 years, he has served as a valuable resource to the Hispanic community that has settled in the parish and on the city’s east side.

Parada has helped prepare Hispanic parishioners for the sacraments of baptism, confirmation, holy Communion and reconciliation. He also coordinates marriage preparation classes for engaged couples and provides counseling for married couples.

Msgr. Joseph Riedman was honored for his leadership and his dedication as a teacher, counselor and pastor during his 55 years as a priest.

Now retired to his hometown of Connersville, Msgr. Riedman was praised for his work as pastor of St. Michael Parish in Greenfield, where a building is named in his honor; at Our Lady of the Greenwood Parish in Greenwood, where he led the building of a new wing of the school and began plans for a new church; and at Holy Spirit Parish in Indianapolis, where he developed a successful ministry for Hispanics.

Msgr. Riedman was also recognized for his 17 years as a beloved math teacher, counselor and chaplain at Father Thomas Seccina Memorial High School in Indianapolis.

Robert and Ann (Funk) Steiner have made a tremendous impact on Catholic education in the New Albany

Deanery and the archdiocese in two primary areas—improving access to a Catholic education for children with special needs and providing better opportunities for students whose passions are in the performing arts.

When their younger son, Tommy, was born with Down syndrome, Ann Steiner spent years attending workshops and writing grants to make it possible for Tommy and other children with special needs to attend Our Lady of Perpetual Help School in New Albany and Our Lady of Providence Jr./Sr. High School in Clarksville.

Bob Steiner led the capital campaign committee at Providence High School that raised more than \$4.5 million for the Sam and Paula Robinson Performing Arts Center.

Glenn Tebbe was honored for his 40 years of serving the archdiocese and the Church in different roles, including his current position as executive director of the Indiana Catholic Conference—a role in which he serves as “the public policy voice of the five bishops of Indiana.”

He was a key player in the Indiana legislature’s passage this year of the school voucher program, an initiative that offers financial assistance to families of certain incomes to help them select a school of their choice for their children. Tebbe has also promoted the Church’s positions on helping the poor and immigrants.

A former principal of St. Mary School in Greensburg, Tebbe has also served as a member of the Greensburg City Council for 17 years, helping to bring a Honda Motor Co. factory to the city—a move that has led to about 2,000 jobs in southeast Indiana.

For Dr. Louis Wright, Catholic schools served as a refuge and a source of hope as he grew up in the tough streets of Chicago. They also provided the faith and persistence he needed to follow his dream of becoming a medical doctor.

Ever since, Wright has been offering that combination of faith, hope and help to his patients and fellow parishioners at St. Andrew the Apostle Parish in Indianapolis

Known for his acceptance of cultural and racial diversity, Wright serves his parish as a youth leader, lector, parish council member, altar server coordinator and extraordinary minister of holy Communion.

He also puts his faith to work in his medical career, emphasizing his care of geriatric patients and starting the sickle cell unit at Community Hospital East in Indianapolis for critically ill patients who suffer from that disease. †

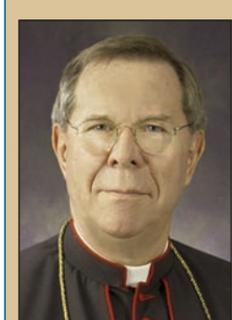


Bishop Christopher J. Coyne presents an award for Archbishop Emeritus Daniel M. Buechlein to his niece, Anne Wilmes, during the Celebrating Catholic School Values Awards Dinner on Oct. 26. The award recognized the archbishop for making Catholic education a priority during his 19-year tenure as the spiritual leader of the archdiocese. The archbishop was unable to attend the dinner. Also in the photo are, left, Harry Plummer, executive director of Catholic education and faith formation for the archdiocese, and Art Wilmes, Anne’s husband.

## Archbishop Emeritus Buechlein honored for his support of Catholic education

By John Shaughnessy

During an evening celebrating the values of Catholic schools, Archbishop Emeritus Daniel M. Buechlein was saluted for making



Archbishop Emeritus Daniel M. Buechlein

Catholic education a priority during his 19 years as the spiritual leader of the archdiocese.

The recognition came through a five-minute video that was shared during the Celebrating Catholic School Values: 2011 Scholarship and Career Achievement Awards Dinner on Oct. 26.

The video showcased many of the contributions that Archbishop Buechlein made to Catholic education in the archdiocese before he resigned on Sept. 21 because of health challenges.

“Archbishop Daniel did so much to foster Catholic schools in our community, and we can’t begin to thank him for his support,” Bishop Christopher J. Coyne told the 800 people who attended the dinner at the JW Marriott Hotel in

Indianapolis.

“Archbishop Daniel did it through the work of advocacy and through the work of Catholic education, and he did it with all of you. He was able to do what he did through the generous support from parishes, from families and givers who recognized what a value Catholic schools can be—not only to the Catholic community, but [also] to all those whom we serve.”

During Archbishop Buechlein’s tenure, 26 Catholic schools in the archdiocese received recognition as Blue Ribbon Schools of Excellence from the U.S. Department of Education, more than any other diocese in the country.

Two new Catholic schools were also built in urban areas in Indianapolis—a rarity among Catholic dioceses across the country in the past two decades.

The Celebrating Catholic School Values Award Dinner was also started during the archbishop’s tenure. In the past 16 years, the event has raised more than \$4.6 million to provide tuition assistance for disadvantaged students who want to attend archdiocesan schools.

Archbishop Buechlein wasn’t able to attend the dinner. After the video was shown to the audience, Bishop Coyne presented a plaque honoring the archbishop to his niece, Anne Wilmes. †

## BENNETT

continued from page 1

destiny. How much money do mom and dad have? If mom and dad are even together.”

Believing that a child’s background shouldn’t determine his or her destiny, Bennett pushed for what he called “the nation’s most expansive voucher program,” which went into effect on July 1 in Indiana. He called it a “very difficult fight,” but one that has already produced great rewards.

“We have 4,000 children—about 3,000 of which are attending Catholic schools—who are from low- and moderate-income families who never had a choice in their life attending schools that meet their needs,” Bennett told the 800 people at the dinner at the JW Marriott Hotel in Indianapolis.

The push for the voucher program complements the efforts of the Scholarship and Career Achievement Awards Dinner—the 16th annual event that has now raised more than \$4.6 million through the years to provide tuition assistance for disadvantaged students who want to attend archdiocesan schools.

In his speech, which he titled “Everything I Ever Needed to Know about School Reform, I Learned in Catholic Schools,” Bennett focused on four main points—great teachers and great principals make a difference, choice of schools provides the best opportunity for families and children, the importance of resolve, and the value of prayer.

He recalled his second-grade teacher, who “instilled in me a love of reading that has never left me.” He remembered a history teacher at Our Lady of Providence Jr./Sr. High School in Clarksville, who gave him a piece of advice that has stayed with him: “You have a lot of talents. The greatest sin you can commit is not using the most of them.”

Turning to the importance of school choice, Bennett said, “Regardless of where a child goes to school, regardless of the color of a child’s skin, regardless of how much money their parents have, regardless of how dysfunctional their home life is, our job is to give them the best education we can. And that includes letting them go to a school and having the state fund the education that meets their needs and allows them to be successful.”

At the same time, Bennett stressed that the push for a voucher program was achieved only through resolve—a resolve

*‘Regardless of where a child goes to school, regardless of the color of a child’s skin, regardless of how much money their parents have, regardless of how dysfunctional their home life is, our job is to give them the best education we can. And that includes letting them go to a school and having the state fund the education that meets their needs and allows them to be successful.’*

—Tony Bennett, Indiana superintendent of public instruction

that he says will have to continue in the future because the opponents of the program are determined to end it.

Emphasizing the importance of resolve, Bennett shared the example of one of his heroes, Robert Larkin, a former principal of Providence High School.

“He was the principal in the early 1970s when a decision was made that maybe Providence High School should close,” Bennett said. “Bob Larkin was a paraplegic and walked on crutches. He saved Providence High School. And today, Providence High School is alive and well and accepting vouchers and changing the lives of children because Bob Larkin had resolve. He had the resolve to go to our deanery parishes and say, ‘Invest in children. Invest

in success.’”

Bennett concluded his speech by sharing a Franciscan prayer that ended with this blessing, “May God bless you with enough foolishness to believe that you really can make a difference in this world so that you’re able, with God’s grace, to do what others believe can’t be done.”

“For too many years, we heard that educational choice was not available and not an option in this state,” Bennett noted. “But through always remembering that you provide great teachers and leaders, by always remembering that choice is the best opportunity for families and children, through resolve and through the power of prayer, we made a difference in 2011.” †

# Bishops' agenda more devoted to internal matters than to societal ills

WASHINGTON (CNS)—The U.S. bishops' fall general assembly in Baltimore will be shorter than usual, and focus primarily on the inner workings of the Church than on larger societal issues.

The Nov. 14-16 meeting of the U.S. Conference of Catholic Bishops, originally scheduled to last until Nov. 17, will include a discussion on religious liberty that could touch on a wide range of topics. But the main business of the gathering will be on liturgical, financial and organizational matters.

Archbishop Timothy M. Dolan of New York, elected to head the USCCB for a three-year term last November, will open the meeting with his first presidential address. If tradition holds, the talk will present a "state of the



Archbishop Timothy M. Dolan

U.S. Church" message, and a look at the challenges Archbishop Dolan foresees for the coming year.

It could also be the first USCCB meeting for Archbishop Carlo Maria Vigano, recently appointed as the new apostolic nuncio to the United States, who has said he hoped to arrive in the U.S. in time for the assembly.

Looking back on one of their biggest challenges of the past 18 months, the bishops will vote on whether to make their

former Task Force on Health Care into a permanent Subcommittee on Health Care Issues under the Committee on Doctrine.

The subcommittee would address such issues as "guidance in implementing the bishops' 'Ethical and Religious Directives for Catholic Health Care Services,' non-Catholic hospitals in Catholic health care systems, for-profit Catholic health care, canonical status of Catholic health care facilities, conscience protection and health care reform," according to a USCCB news release.

Members of the subcommittee would represent the committees on doctrine, canon law and Church governance, pro-life activities, and domestic justice and human development, and could include other bishops or consultants, the release said.

Also up for a vote at the meeting is a resolution to support yearly voluntary financial reporting by each diocesan bishop in the U.S. to the archbishop who heads his ecclesiastical province.

The resolution, proposed by the Committee on Canonical Affairs and Church Governance, "acknowledges the legitimate rights of the diocesan bishop to administer the material resources of the diocese" yet "provides a vehicle for fraternal cooperation and support among all bishops of the province and assist the metropolitan archbishop in his own special solicitude" for the dioceses in his province, according to material distributed to the bishops with the resolution.

The resolution would be in effect from January 2012 through November 2016. The first such resolution was passed by the bishops in 2000, and renewed in 2004 and 2006.

Under the process outlined in the resolution, members of each diocesan finance council would certify yearly that they have met, reviewed and discussed the audited financial statements of the diocese and the management letter, if any, for the fiscal year and that they have been consulted in accord with the requirements of canon law.

Canon law requires a diocesan bishop to consult his finance council on such matters as selecting and

removing the diocesan finance officer, determining appropriate investment strategies and selling diocesan properties whose appraised value is more than the minimum amount determined by the bishops' conference.

Several liturgical matters are scheduled to come before the bishops for a vote. They will decide whether to include two new optional memorials—for Blessed Marianne Cope and Blessed John Paul II—in the proper of saints calendar for the United States, and whether to approve a new translation of the Rite for Blessing the Oil of Catechumens and the Oil of the Sick, and for Consecrating the Chrism.

The Jan. 23 feast day for Mother Marianne, who was beatified in May 2005, is already observed as an optional memorial in the Diocese of Syracuse, N.Y., where she entered religious life, and the Diocese of Honolulu, where she served for many years caring for those afflicted with leprosy.

Pope John Paul's Oct. 22 feast day would also become an optional memorial on the U.S. liturgical calendar if approved at the meeting. The late pope was beatified on May 1.

Each of the liturgical items requires a two-thirds vote of the Latin Church members of the USCCB, followed by confirmation by the Vatican Congregation for Divine Worship and the Sacraments. The congregation has already approved liturgical texts in English and Spanish for each of the optional memorials.

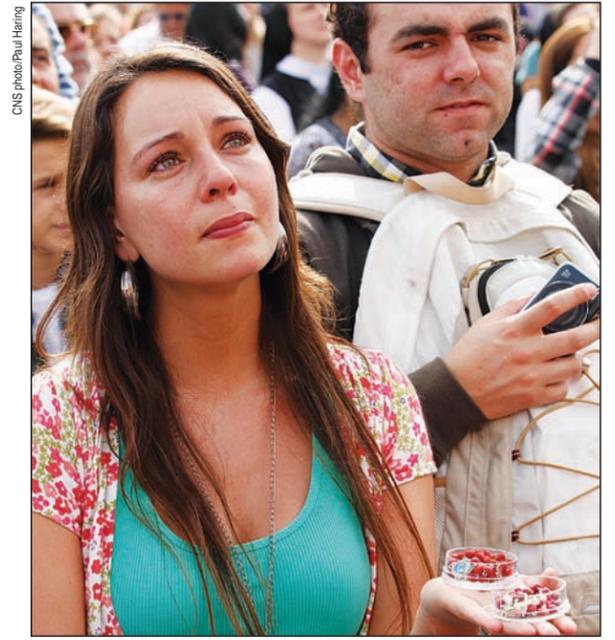
The U.S. bishops had hoped to include the rites for blessing oils and chrisms in the new translation of the *Roman Missal* that debuts on the first Sunday in Advent. But the Vatican said the rites should be included in a revised edition of the *Roman Pontifical*, the collected liturgical ceremonies celebrated by bishops, or in a separate ritual text.

If they are approved, the bishops are hoping for quick confirmation by the Vatican so that the rites can be printed and distributed for use during Holy Week, the week of April 1 in 2012.

Also on the bishops' agenda are a variety of reports on issues of interest both within and outside the conference. They include:

- An update by Cardinal Donald W. Wuerl of Washington on the process of incorporating Anglican groups into the U.S. Catholic Church under Pope Benedict XVI's 2009 apostolic constitution "*Anglicanorum coetibus*."
- A report by Bishop Kevin J. Farrell of Dallas, chairman of the Committee on National Collections, on new guidelines for administering USCCB collections in dioceses.
- Information from Cardinal Daniel N. DiNardo of Galveston-Houston, chairman of the Committee on Pro-Life Activities, on the work of Project Rachel, a post-abortion healing initiative.
- A presentation evaluating the USCCB reorganization, as well as reports on the conference's priority plan and three priority initiatives for 2013-15.
- A report by the Committee on Laity, Marriage, Family Life and Youth and its Subcommittee for the Promotion and Defense of Marriage.

The bishops also will vote on the 2012 conference budget and elect a new secretary-elect, chairmen-elect of five committees, board members of Catholic Relief Services and a chairman for the Committee on International Justice and Peace. †



Jessica Garrido of Chile holds rosaries to be blessed as Pope Benedict XVI leads the Angelus prayer from the window of his apartment overlooking St. Peter's Square at the Vatican on Nov. 1, the feast of All Saints.

## All Saints' Day calls for focus on holy vocation of Church, pope says

VATICAN CITY (CNS)—The feast of All Saints calls on Catholics to see the Church as the communion of saints—as Christ meant it to be—and not to focus on it as an earthly institution with members who sometimes sin, Pope Benedict XVI said.

"We are called to see the Church, not in its temporal and human aspect, marked by fragility, but as Christ wanted it, that is, as the communion of saints," the pope said on Nov. 1 before reciting the Angelus for the feast of All Saints.



Pope Benedict XVI

The holy men and women who lived throughout history—whether or not they were canonized—demonstrate there are different paths to holiness, but they all have one thing in common—"following Christ and conforming oneself to him," the pope said.

The feasts of All Saints and All Souls on Nov. 1 and 2 are annual reminders to Christians that God calls them to be holy and to be with

him in heaven, along with their loved ones who have died, he said.

The practice of visiting cemeteries on Nov. 2 and bringing flowers to the graves of loved ones "preserves our bonds of affection with those who have loved us in this life," but also is a reminder that earthly life leads to life beyond the grave, he said.

While it is natural to mourn loved ones who have died or to be sad at the thought of dying and leaving loved ones behind, the pope said, "the object of our hope, in fact, is to rejoice in the presence of God for eternity."

Before the Angelus, hundreds of Romans participated in the annual 10-kilometer Race of the Saints. The pope told the runners, "St. Paul would say that life is a race toward holiness. You have given us a good example." †

## Accusation that Catholic University mistreats Muslim students 'without foundation'

WASHINGTON (CNS)—The president of The Catholic University of America has disputed a complaint filed with the District of Columbia's Office of Human Rights over the ability of Muslim students to engage in worship at the university.

"That charge is completely without foundation," said president John Garvey in a statement sent to all students, faculty and staff on Oct. 28.

John Banzhaf, a public-interest law professor at George Washington University, also in Washington, filed the complaint against Catholic University in early October.

Banzhaf also had filed a complaint earlier in the year when Catholic University decided to return to same-sex dormitories in place of coed dorms.

No action on either complaint had been announced by Oct. 31 by the city's human rights office.

Garvey assailed Banzhaf in his statement.

"Banzhaf has created the perception that it is our Muslim students themselves who are offended by the

symbols of Catholicism on our campus, and that they object to the absence of worship space set aside specifically for them," Garvey said.

"The fact is that no Muslim student at Catholic University has registered a complaint with the university about the exercise of their religion on campus. And today we learned from an article in *The Washington Post* that Mr. Banzhaf himself has not received any complaints from our Muslim students."

Garvey added, "I regret very much that our Muslim students have been used as pawns in a manufactured controversy."

One claim in the Banzhaf complaint is that Catholic University is denying Muslim students the same benefits that students of other religions are able to enjoy since there is no formal Muslim association sponsored by Catholic University, but its law school has an association for Jewish students.

The university has an association for Arab students, who may or may not be Muslim.

Wiaam Al Salmi, a Muslim student who recently started the Arab American Association, told *The Tower*, Catholic University's student newspaper, "The community here is very respectful of other religions, and I feel free to openly practice it."

There are 122 Muslim students at Catholic University, up from 56 students in 2007, according to Garvey.

"Our Catholic teaching instructs us to embrace our fellow human beings of all faith traditions," he said. "They enrich us with their presence, and help to promote interreligious and intercultural understanding."

Banzhaf's complaint is a non-issue, according to Ibrahim Hooper, communications director for the Council on American-Islamic Relations (CAIR).

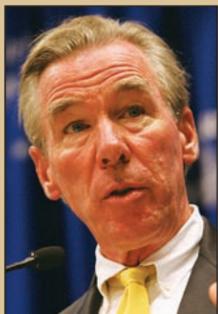
"A Muslim can pray anywhere, practically, from a bus station to a classroom to a cubicle at work," Hooper said. "Particularly at a Catholic institution, you would assume that there would be Catholic symbols in locations throughout the university."

CAIR's website has a link to his statement to the Catholic News Agency.

Hooper added that such issues, including starting a Muslim student group, could be resolved through dialogue instead of legal action.

"American Muslims have very good relations with the Catholic community," he said.

Banzhaf has filed successful discrimination complaints over the past 20 years, ranging from nonsmokers' rights to discrimination against women on the basis of higher prices charged by dry cleaners for women's shirts. †



John Garvey

# Bishop addresses House panel on 'grave threats to religious liberty'

WASHINGTON (CNS)—Recent “grave threats to religious liberty” serve as “grim validations” of the U.S. bishops’ decision last June to create a special committee to address those issues, Bishop William E. Lori of Bridgeport, Conn., told a House subcommittee on Oct. 26.

Bishop Lori, appointed in late September to chair the bishops’ new Ad Hoc Committee for Religious Liberty, said the Bill of Rights and the Declaration of Independence require government “to acknowledge and protect religious liberty as fundamental, no matter the moral and political trends of the moment.”

But in recent days, he said, “the bishops of the United States have watched with increasing alarm as this great national legacy of religious liberty, so profoundly in harmony with our own teachings, has been subject to ever more frequent assault and ever more rapid erosion.”

In written testimony before the House Judiciary Committee’s Subcommittee on the Constitution, Bishop Lori called for “corrective action by Congress” to address six areas of particular concern:

- Regulations issued by the Department of Health and Human Services in August that would mandate coverage of contraception and sterilization in most private health insurance plans.
- A new requirement by HHS that would require the bishops’ Migration and Refugee Services to agree to provide the “full range” of reproductive services, including abortion and contraception, to human trafficking victims and unaccompanied refugee minors.
- The U.S. Agency for International Development’s requirement that Catholic Relief Services and other contractors include condom distribution in their HIV prevention activities and provide contraception in a range of international relief and development programs.
- The Department of Justice’s actions to mischaracterize the federal Defense of

Marriage Act, which states that marriage is the union of a man and a woman, as an act of bigotry and to actively attack its constitutionality.

- The Justice Department’s efforts to undermine the “ministerial exception” that exempts religious institutions from some civil laws when it comes to hiring and firing.
- State actions on same-sex marriage that have resulted in Catholic Charities agencies in Illinois being “driven out of the adoption and foster care business,” and some county clerks in New York state facing legal action for refusing to participate in same-sex unions.

Rep. Jerrold Nadler, D-N.Y., ranking minority member of the subcommittee, repeatedly questioned Bishop Lori about whether he saw a difference between state employees who said in the civil rights era that they oppose interracial marriage and those who oppose same-sex marriage today, when both decline to follow state laws because of their religious beliefs.

“No, I would believe marriage between two people of different races is an entirely different matter,” he replied. “Marriage is a unique relationship. It takes a man and a woman.”

The bishop said he found it “troubling” when opposition to same-sex marriage “is portrayed as bigotry,” and when some try to draw a “parallel between racial discrimination and [opposition to] same-gender marriage.”

Bishop Lori urged members of the House of Representatives to pass three bills that would “go a long way toward guaranteeing religious liberty and freedom of conscience for religious employers, health insurers and health care providers.” They are the Protect Life Act (H.R. 358), the Abortion Non-Discrimination Act (H.R. 361) and the Respect for Rights of Conscience Act (H.R. 1179).

He also called for a congressional hearing or other investigation into “the

*‘Unfortunately, the authority to enforce the applicable conscience protections now lies principally with the federal agencies that may be violating the protections.’*

—Bishop William E. Lori of Bridgeport, Conn., chair of the U.S. bishops’ Ad Hoc Committee for Religious Liberty



Bishop William C. Lori of Bridgeport, Conn., and the Rev. Barry Lynn, executive director of Americans United for Separation of Church and State, are sworn in before giving testimony on the issue of religious liberty at a subcommittee hearing of the House Judiciary Committee on Capitol Hill in Washington on Oct. 26. Bishop Lori, speaking on behalf of the U.S. Conference of Catholic Bishops, told U.S. representatives that the government has “a perennial obligation to acknowledge and protect religious liberty as fundamental, no matter the moral and political trends of the moment.”

illegal conditions that HHS and USAID are placing on religious providers of human services.” He said new statutes might be necessary “to create new conscience protections, but more likely to create private rights of action for those whose rights under the existing protections have been violated.”

“Unfortunately, the authority to enforce the applicable conscience protections now lies principally with the federal agencies that may be violating the protections,” Bishop Lori said.

He urged House members to “resist legislative efforts to repeal” the Defense of Marriage Act, including the Respect for Marriage Act (H.R. 1116).

“The religious freedom threats to marriage at the state level may fall beyond the scope of authority of Congress to control—except to the extent that state adoption and foster care services are federally funded,” he said.

Other witnesses at the hearing on “The State of Religious Liberty in the United States” were the Rev. Barry W. Lynn, executive director of Americans United for Separation of Church and State, and Colby M. May, director and senior counsel of the Washington office of the American Center for Law and Justice.

May said court decisions “have restricted

religious freedoms on public college and school campuses” and in other arenas.

“In light of ever-changing discrimination laws and harassment policies, religious people often face a troublesome choice—violate deeply held religious beliefs or receive punishment from state or local officials,” he said.

Rev. Lynn disagreed with the other witnesses, however, saying that “the most imminent and egregious threats to religious freedom today are those that are suffered by members of minority faiths and nonbelievers in this country.”

In “one of the most religiously diverse countries in the world,” he said, “adherents to less popular faiths and nonbelievers ... face religious coercion and overt religious employment discrimination.”

What the other witnesses “see as threats can easily be characterized as attempts to obtain sweeping exemptions that harm the rights of innocent third parties; attempts to seek privileges reserved for religious entities even though they are engaged in commerce, acting as a traditional business or serving as a government provider of services; and attempts to obtain religious exemptions even when such exemptions could deny others their fundamental rights, health or even life,” Rev. Lynn said. †

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## Look beyond worries to the reality of God active in our midst

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

For the crowds that flocked to Jesus in Galilee and Judea, he spoke a message of hope and healed them of many infirmities.

The core of his message was that the kingdom of God is near. By his own example and words, Jesus challenged his hearers to look beyond their own capacities and resources to the reality of God active in their midst.

Jesus was like the prophets in Israel in the first millennium B.C., who had consistently countered the tendencies of the people to trust in the works of their own hands or alternatively to despair of God's help in their time of need.

Like John the Baptist before him, Jesus emphasized the fact that God was about to intervene on behalf of his people. There was an urgency in his call to turn back to God, and not to trust in material things or in the authorities or wealthy people who had troops, money or knowledge at their disposal.

Jesus challenged his audience to focus first about accepting God's love for them, and then all of their worries about important practical concerns such as food and clothing would be put into their proper perspective and not allowed to become all consuming.

Jesus gave an alternative to the human tendency to worry about food and clothing with the absolute command, "Do not worry about your life and what you will eat, or about your body and what you will wear" (Lk 12:22).

Instead, he urges his disciples and the crowds to recognize the care that God offers them. "Do not be afraid any longer, little flock, for your Father is pleased to give you the kingdom" (Lk 12:32).

The people who followed Jesus were not only the poor, but also people with possessions. He exhorts them, "Sell your belongings and give alms" (Lk 12:33).

Those who would be Jesus' closest disciples gave up their former way of life to find their security and need for mutual support in Jesus' community of disciples.

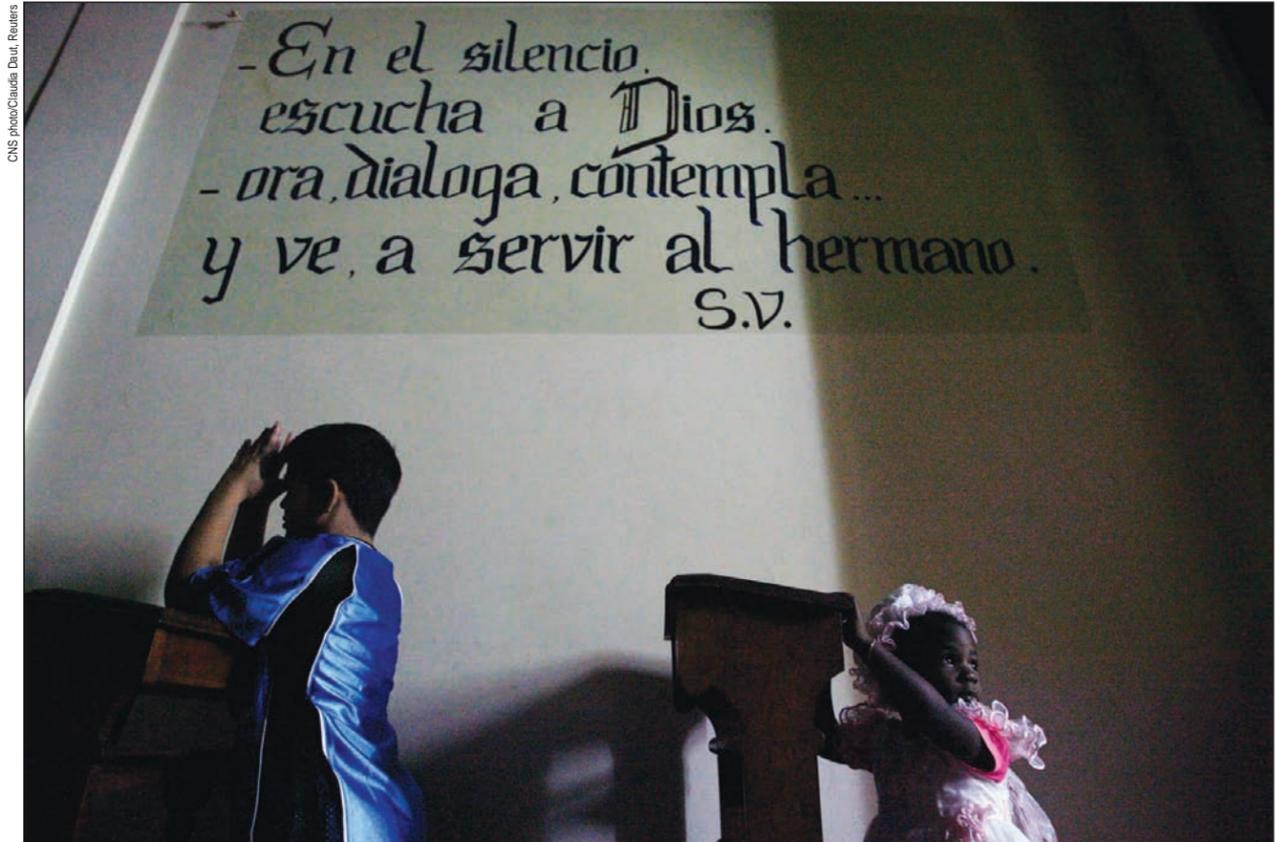
But the large crowds that had families, property and jobs could not focus as readily upon God's activity among them because of pressing practical concerns. They were very aware of their vulnerability.

In Galilee, the land was fertile. Agriculture was reliable. In Judea, the soil on the steep hillsides was thin, yet allowed vines and olive trees to flourish as well as the herding of sheep.

Those who worked the land and those who worked in crafts or in positions associated with the government or with the temple and synagogue needed the produce of the land in order to have enough to eat and trade for other goods both within and outside the country.

In the midst of these exchanges of goods between laborers and managers and traders, imbalances of distribution typically arose. The prophets repeatedly condemned the gap between the rich and the poor.

When the people possessed valuable commodities, they could use these resources as a power to shape their



A boy and girl kneel in prayer at a Catholic church in the Santo Suarez neighborhood of Havana. The message above them reads: "In silence, listen to God. Pray, converse, contemplate ... and go on to serve a brother."

worldview and influence others to pay attention to their power.

But the Jewish people were taxed by the Romans, probably not any more than other peoples in the Roman Empire of the time, and were also expected to pay tithes to the temple establishment. Those who held property and those who collected taxes typically tried to maximize their profits.

In addition, following the dictates of the Torah not only required the people to give offerings to God via the priests and Levites, but also placed expectations upon families and clans to look out for one another, especially the widow, orphan and immigrant in their midst (Ex 22:20-23).

For those who suffered crop failure or illness, the family members and neighbors were obliged by divine law to reach out and assist them (Lv 25:35-37).

Nevertheless, Jesus challenges them to shift their priorities to trust that God is caring for them, and so to have more time to be attentive to the ways that God is present to them.

Worrying about matters that need not be worried about

is wasteful, Jesus emphasized, exhorting everyone to embrace the fact that their basic needs are already taken care of, and that things will work out if they trust in God.

When Jesus preaches the nearness of God's kingdom, he invites his audience to see themselves as members of God's household and not simply as members of a particular family or clan.

The credibility of the disciples' witness rises and falls, depending upon their level of trust in God.

The challenge of turning away from relying on one's own efforts and resources never goes away.

When a disciple gives up property and occupation, and follows Jesus as he moves from place to place, such a disciple imitates Jesus' radical

example of claiming that he is living in God's household and under God's protection.

The larger purpose of such an example is to proclaim to any who would turn to God that they, too, are invited into God's household and under his care.

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

*'The challenge of turning away from relying on one's own efforts and resources never goes away.'*

## Seek the lasting treasure of loving God and your neighbor in your life of faith

By Fr. Lawrence E. Mick

We recently observed the 10th anniversary of the terrorist attacks on New York's World Trade Center, the Pentagon in Arlington, Va., and an attempted attack on the U.S. Capitol that ended in a field in Pennsylvania.

More than one commentator noted that Americans said that their lives would never be the same after those



Volunteers serve breakfast to the needy at a shelter in Mount Clemens, Mich. on Jan. 17. Loving God and our neighbor brings a lasting happiness.

tragic events.

Many people in the fall of 2001 also spoke about how the terrible events of Sept. 11 caused them to reevaluate their lives and their priorities. Many vowed to spend more time with their families, and insisted that they would no longer devote so much of their lives to chasing after wealth and possessions.

But, in fact, this renewed perspective on what's really most important in life that emerged in the immediate aftermath of the terrorist attacks is hardly in evidence today. We seem quickly to forget that what we own does not really bring us happiness or ensure our sense of security.

Jesus tried to teach us that fundamental truth more than once in his preaching. In Luke (Lk 12:16-21), he responds with a parable when asked to intervene in an inheritance dispute. He tells of a rich man who had such a good harvest that he ran out of space to store his grain.

The man tears down his barns and builds larger ones to store all his grain "and other goods" (Lk 12:18). Feeling quite secure, he says that he can now eat, drink and be merry.

"But God said to him, 'You fool, this night your life will be demanded of you; and the things you have prepared, to whom will they belong?'" (Lk 12:20)

Jesus concludes by noting that this is the way things are "for the one who stores up treasure for himself but is not rich in what matters to God" (Lk 12:21).

This teaching could sound like a threat, but that does not seem to be Jesus' aim. After this parable, he speaks about the birds of the air and the flowers of the field for which God provides, and Jesus encourages his hearers to trust in God, too.

He tells them not to worry or be afraid, but to seek the kingdom of God. He reminds them that "where your treasure is, there also will your heart be" (Lk 12:34).

Where our heart is does indeed determine how happy we are.

If we set our hearts on accumulating possessions, we will find limited happiness, no matter how much we amass.

If we set our hearts on loving God and loving others, then our lives will be transformed and we will find a deep happiness in this life as well as eternal happiness after our deaths.

Isn't this what many people realized after 9/11—that happiness is a matter of relationships we nurture, not the things we own?

Family and friends make our lives rich, and focusing on those relationships is the key to true happiness.

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

From the Editor Emeritus/John F. Fink

## Biblical readings: The Book of Daniel

Excerpts from the first 12 chapters of the Book of Daniel are read in the Office of



Readings next week, the 32nd week of Ordinary Time. Chapters 13 and 14 were added as an appendix. They have some nice stories about Daniel that you will enjoy.

If you read this column about the Maccabees last week, you will understand the situation of the Jews when the Book of Daniel was put together in 165 B.C. Antiochus IV Epiphanes, the Seleucid tyrant, decreed a persecution of the Jews and outlawed its practice. That is what precipitated the armed revolt of the Maccabees.

However, there was another group that advocated nonviolent resistance to their oppressors. It was a member of this group who put the book together after the desecration of the Temple, but before the death of Antiochus.

Instead of writing about his present time, the scribe placed Daniel and his

three associates in Babylon during the Exile (587-538 B.C.), where they served a succession of three kings in the Babylonian or Persian empires—Nebuchadnezzar, Belshazzar and Cyrus.

The first six chapters tell stories about Daniel—as does the appendix—while the second six chapters present Daniel's visions. The stories might have originated during the Exile and passed down through the centuries, while the visions were written by the unknown scribe who published the book.

The scribe wanted to hold Daniel up as a model for youths. The stories, about heroic young Jews who were willing to die for their faith, taught readers that God would provide for the Jews the way to survive in a treacherous Gentile world—whether in sixth-century B.C. Babylon or second-century B.C. Jerusalem.

In the stories, Daniel is able to interpret dreams for Nebuchadnezzar and Belshazzar and thus distinguish himself. We also have the stories of Daniel in the lions' den, and his three associates in the fiery furnace.

The second half of the book is apocalyptic, a type of literature that enjoyed its greatest popularity from 200 B.C. to 100 A.D.

Christians are familiar with it because the Book of Revelation is apocalyptic. In fact, the book was originally called The Apocalypse.

Apocalyptic literature uses symbols to present God's design for the world. In the Book of Daniel, he receives divine wisdom from the angel Gabriel, enabling him to understand the future (considered from the sixth century B.C.) or history (considered from the second century B.C.).

Those responsible for this book definitely believed in the resurrection of the dead. The book taught its readers not to live for this world, but for "the kingdom of God," and it upheld the ideal of martyrdom. Jesus was to develop the theme of "the kingdom of God," first introduced by Daniel, in his parables.

Jesus also called himself "Son of Man," the most characteristic way of referring to himself. In Daniel, "Son of Man" was a heavenly figure who came on "the clouds of heaven," and received from God "dominion, splendor and kingship" (Dn 7:13-14). Jesus quoted "the Son of Man coming in the clouds" during his trial before the Sanhedrin (Mk 13:26). †

It's All Good/Patti Lamb

## A standing invitation to life's most important meal

Recently, I attended a funeral, a 50th anniversary celebration and a wedding within a three-and-a-half week time frame.



My sister quipped, "That's just part of life in a big Catholic family. There's always someone coming or going."

Two of those gatherings were cheerful, and the other was marked with sorrow. But no matter

what the sentiment of the occasion, the gathering always culminated in a meal.

We attended a funeral luncheon after the burial, and festive receptions followed the anniversary and wedding Masses.

Whether we are celebrating or grieving, we will find that most of life's important events involve a meal in some capacity.

Yesterday, when my friend from Illinois called to tell me that she will be in town next weekend, I immediately asked when and where I could meet her for dinner.

Connecting each evening at the dinner table used to be the norm for most families. It was an opportunity to recount the day's victories and shortcomings.

Unfortunately, however, that ritual, given society's busy routines, is falling away. Work meetings run late. The kids

have practice.

In Scripture, we repeatedly read about people gathering for a meal to commemorate significant events. Jesus performed a miracle during the wedding feast at Cana. In the parable of the prodigal son, the father threw a feast when his boy returned. And before Jesus was crucified, he celebrated the last supper with his friends.

The idea of a meal is an integral part of our faith. This is not so much because our bodies need to be nourished, but because uniting in spirit enriches our souls.

Soon, we will gather with family members and friends to celebrate Thanksgiving and all the blessings for which we are grateful.

But no family gathering is perfect.

Sometimes we drag our feet to the Thanksgiving table because we don't want to hear about Uncle John's newest Lamborghini or Cousin Jane's latest Nobel Prize.

Money and fame are not exemptions from life's struggles. As much as others proclaim their victories, there are plenty of defeats they simply don't wish to disclose. The best thing we can do is show up.

I remember being my son's age at Thanksgiving. At 7, my goal was to eat my required amount of turkey and vegetables so I could be dismissed and pour over toy advertisements spilling out of the thickest newspaper of the year.

As I become older, however, I linger at the

table. I marvel at how my niece has grown since this time last year, and how much she is starting to resemble her mother in looks and mannerisms. I get to live vicariously through my young nephew who lives in New York, and literally ran with the bulls in Pamplona, Spain.

Something happens when friends and family unite and share a meal. The ordinary becomes sacred. We recognize that we are part of something bigger than ourselves.

The opportunity to gather around food presents itself a lot during the holidays. Thanksgiving is followed by Christmas parties and New Year's Eve soirees. Invitations trickle in throughout the weeks ahead.

But a priest recently reminded me in his homily that the most important invitation to any meal or celebration we will ever receive is a standing invitation from God himself. He invites us to come to the Eucharist.

We are all invited to his table, where we shake off our sins and receive his grace. Our souls are nourished, our spirits are renewed and we go back out into the world, knowing that we are loved. All we have to do is show up.

(Patti Lamb, a member of St. Susanna Parish in Plainfield, is a regular columnist for The Criterion.) †

Faithful Lines/Shirley Vogler Meister

## Class reunions are memorable and blessed events

As many readers know, attending most reunions are wonderful, whether family, business, school or Church-related.



I say "many" because of others I know who have regularly and purposefully skipped such events.

Recently, my husband, Paul, and I happily attended his

60th class reunion since he graduated from Cathedral High School in our hometown of Belleville, Ill.

The Class of 1951 began its celebration with a Friday night men's social at what once was called The Dutch Girl, but is now known as Fischer's in Belleville.

I attended the next evening's party with Paul, his fellow graduates and their wives. The event began with a 4 p.m. Mass at the Cathedral of St. Peter in Belleville.

The celebrant was Bishop Stanley Schlarman, who enrolled at St. Henry's Seminary after the Cathedral Grade School eighth-grade class graduation. Most male grade school graduates went

on to Cathedral High School.

In 1951, there were 62 graduates. Twenty-eight of them are now deceased. Only 19 of the men could attend the recent reunion, and most of them brought their spouses. Others were unable to be there for health reasons or, like a curmudgeon, just didn't want to go to the party.

In some circumstances, there are even fellow students like one in Paul's high school class who said, "I didn't like anyone in school while I was there. Why would I go back?"

Most of us know that planning a school reunion is not an easy task. So those who do that should be gratefully congratulated.

My husband is a photographer, and began studying photography at Cathedral High School. He has photographed many reunions through the years in both Indianapolis and Belleville.

Of course, he has special equipment that allowed him to get his former classmates' group picture. To be in the photo himself, he asks someone else to push the camera button at the appropriate time.

This photo was taken in an outdoor setting, and I was asked to be the

button-pusher.

Afterward, Paul asked me to carry a tripod back into the dining room and I did.

One of the wives ran up to me and asked, "Why are you doing that? One of these strong men should be carrying that inside."

I told her that it wasn't heavy and let her lift the tripod to see for herself, but that didn't matter. She still scolded the men. I appreciated her concern, but the tripod is made of carbon fiber, which is very lightweight.

My hope in sharing this column with readers is that those who have not yet gone to a class reunion should accept the invitation the next time around.

Every reunion that Paul or I have attended, including my own Academy of Notre Dame reunions, have been wonderful, memorable and blessed experiences.

I wish the same for you at this special time to catch up on news with old friends.

(Shirley Vogler Meister, a member of Christ the King Parish in Indianapolis, is a regular columnist for The Criterion.) †

Faith, Hope and Charity/

David Siler

## Providing pathways out of poverty

During November, Catholics in the archdiocese are given a wonderful



opportunity to provide a few stepping stones on the pathway out of poverty for many Indiana residents.

Most of our parishes will take up a second collection for the Catholic Campaign for Human Development (CCHD) during the

month. I hope that you will be generous. Many suffering Hoosiers are counting on us.

CCHD is just what its name implies—a campaign to develop in people the capacity to move out of poverty.

As you can imagine, the pathways out of poverty are many and varied. Therefore, the programs that are funded by the campaign are quite varied, but all with the goal of the poor helping themselves out of poverty by breaking down some of the barriers that keep them from success.

CCHD is the U.S. Conference of Catholic Bishops' official domestic anti-poverty campaign. The campaign is funded primarily through our parish's second collection in November, of which 50 percent is kept locally, and 50 percent is shared with the national office and distributed as national grants.

Last year, we had more money come back to our archdiocese in the form of national grants than we sent to the national office, meaning that in reality more than 100 percent of our diocesan collection went toward anti-poverty programs in our own diocese.

CCHD funding is typically just one of the many funding streams given to organizations that seek to empower the poor to help themselves. They differ from Catholic Charities' programs that are owned and operated by our archdiocese, and that are direct social service programs, whereas CCHD-funded programs are typically focused on leadership development, empowerment and the creation of economic opportunity.

Although not all programs funded by CCHD are Catholic, they are required to operate according to the values of the Catholic Church. And we don't fund programs because "they" are Catholic. We fund them because "we" are Catholic.

CCHD has taken some criticism for funding non-Catholic agencies over the years, which, of course, carries with it some risk.

I can assure you that in the archdiocese we work diligently to ensure that donations are used for their intended purpose, and that our Catholic values and principles are held to the highest of standards. At the same time, it is an honor for us as Catholics to partner in this way with other organizations with a like-minded mission. This is one very real way that we get to demonstrate unity in the body of Christ.

One newly funded group in Indianapolis is called IndyCAN, whose mission is to bring together churches of various faith traditions to develop leadership capacity of those people most impacted by systemic inequality, and to improve conditions for the most vulnerable in central Indiana.

Father Todd Goodson, pastor of St. Monica Parish in Indianapolis and an IndyCAN member, said, "I think IndyCAN is doing a great job for Marion County. They are bringing churches together in a common mission—to reduce crime, to create jobs and to bring about a more profound respect for the dignity of all people."

To learn more about CCHD, both locally and nationally, log on to [www.archindy.org/cchd](http://www.archindy.org/cchd).

(David Siler is executive director of the archdiocesan Secretariat for Catholic Charities and Family Ministries. Send an e-mail to him at [dsiler@archindy.org](mailto:dsiler@archindy.org).) †

Thirty-second Sunday in Ordinary Time/Msgr. Owen F. Campion

# The Sunday Readings

Sunday, Nov. 6, 2011

- Wisdom 6:12-16
- 1 Thessalonians 4:13-18
- Matthew 25:1-13

The Book of Wisdom supplies the first reading for this weekend.

The title of the book teaches a lesson.



As centuries passed, foreign influences virtually overwhelmed the Holy Land and times were perennially hard. Understandably, many Jews left their ancestral homeland in search of better lives with their families.

They emigrated, but went to places where paganism prevailed in the culture.

In these new places, devoted Jews found themselves required to explain and defend their ancient belief in the One God of Israel.

This book, among others, arose from this process. The title simply makes the point that acceptance of the God of Israel is the wise choice, the logical choice, not a leap into fantasy.

An interesting literary technique in this book is that wisdom is personified.

Wisdom is described as if this human attribute were a person, moving through the world and being available to humans.

The First Epistle to the Thessalonians provides the second reading.

The fact that this epistle was sent so long ago in itself testifies to the presence of a Christian community in Thessalonica, now the city of Saloniki in modern Greece.

Already, the Church had moved beyond its geographic origins and was becoming present in Europe, not only in Asia.

Paul makes several important theological points in this reading.

The first point is to express the Christian thought that life endures after earthly death.

Such a concept was not Hebrew in origin, at least not in its purest origins. It was an idea in Greek philosophy, but the Christian contribution to this idea was that eternal life was intimately connected with the reality of an individual person's acceptance of, or rejection of, God in a person's earthly existence.

The second point draws the link between Christ and each Christian.

No theme is more favored by Paul. It is fundamental. Christ lives forever. He overcame death. He rose.

Christians who earnestly and truly accept the Lord share in this victory over death. They, too, are destined to live forever.

St. Matthew's Gospel is the source of the third reading.

It is the familiar parable of the bridegroom, and the foolish and wise virgins.

Some Scripture commentators raise an interesting suggestion that maybe the virgins—wise or otherwise—actually are symbols of disciples.

While not Apostles, women were among the Lord's disciples. Jesus, of course, extolled virginity among his followers.

An overriding concern for early Christians was the second coming of Jesus. When would the Savior come again to Earth and vindicate the persecuted Christians? Would the Savior ever come?

The parable teaches that indeed Christ will come again. He will reign. Present times are passing. The end of all things and all time will be the final and total triumph of the Risen Lord.

## Reflection

Millions of people have turned from sin to virtue in the last moments of their earthly life. For this reason, the Church lavishly allows a priest to absolve a person from almost anything at the hour of his or her death.

It is never too late to repent, nor is it ever too late for the Church, in God's name, to extend divine mercy.

Still, living in disobedience to God, waiting for some wonderful last-minute conversion, is not the way to prepare for death. It bespeaks anything but commitment in faith and love.

So the Church, through Matthew, tells us this weekend to be prepared by living each day as a disciple.

Life for us can be daunting. Will hardships, disappointments, hurts and limitations never cease?

Yes, they will end. Paul is clear about this fact. If we are faithful to Jesus, the weary toils and pains of earthly life will be overwhelmed by the glory of heaven.

Being with God is the only thing worthwhile. It alone makes life worth living. It makes death not a terror, but an entrance into eternal glory. †

## Daily Readings

Monday, Nov. 7

Wisdom 1:1-7  
Psalm 139:1-10  
Luke 17:1-6

Tuesday, Nov. 8

Wisdom 2:23-3:9  
Psalm 34:2-3, 16-19  
Luke 17:7-10

Wednesday, Nov. 9

The Dedication of the Lateran Basilica in Rome  
Ezekiel 47:1-2, 8-9, 12  
Psalm 46:2-3, 5-6, 8-9  
1 Corinthians 3:9c-11, 16-17  
John 2:13-22

Thursday, Nov. 10

Leo the Great, pope and doctor of the Church  
Wisdom 7:22b-8:1  
Psalm 119:89-91, 130, 135, 175  
Luke 17:20-25

Friday, Nov. 11

Martin of Tours, bishop  
Wisdom 13:1-9  
Psalm 19:2-5  
Luke 17:26-37

Saturday, Nov. 12

Josephat, bishop and martyr  
Wisdom 18:14-16; 19:6-9  
Psalm 105:2-3, 36-37, 42-43  
Luke 18:1-8

Sunday, Nov. 13

Thirty-third Sunday in Ordinary Time  
Proverbs 31:10-13, 19-20, 30-31  
Psalm 128:1-5  
1 Thessalonians 5:1-6  
Matthew 25:14-30  
or Matthew 25:14-15, 19-21

Go Ask Your Father/Fr. Francis Hoffman

## Religious artwork in churches should include images of Jesus, Mary and saints

Q Is it acceptable for a large, framed picture of Our Lady of Guadalupe to be on



display at the left side of the altar, a statue of St. Patrick on the right side of the altar and a statue of the Blessed Mother in a corner of the vestibule?

The statue of St. Joseph is located in the cry room. A statue of the Holy Family is not

present inside the church.

Our parish has a large attendance of Hispanic members.

I have asked our priest, liturgy council and parish council about trying to change the location of the statues, but to no avail.

For the feast day of Our Lady of Guadalupe, the Hispanic parishioners adorned the whole corner of the church with the picture of Our Lady of Guadalupe with many flowers.

I understand during Advent that the church is not to have flowers for decorations, only the Advent wreath.

A When it comes to the decoration of the parish church, I have observed the golden rule that "He who holds the gold, makes the rules."

Or, just as likely, the majority rules.

What you describe seems to be a parish that used to be predominantly Irish in membership and now has many Hispanic members, or a parish that has an Irish pastor with a large Hispanic congregation.

As far as the rubrics are concerned, it appears that everything you describe is in order, even if you don't like it.

For the record, here is what the *General Instruction of the Roman Missal (GIRM)* states about placement of images of saints in the church:

"Images of the Lord, the Blessed Virgin Mary and the Saints ... should be displayed for veneration by the faithful in sacred buildings and ... care should be taken that their number not be increased indiscriminately. ... There should usually be only one image of any given Saint. Generally speaking, in the ornamentation and arrangement of a church as far as images are concerned, provision should be made for the devotion of the entire community as well as for the beauty and dignity of the images" (#318).

So it's fine to have a picture of Our Lady of Guadalupe on the left, a statue of St. Patrick on the right and a statue of the Blessed Mother—who is also Our Lady of Guadalupe—in a corner of the vestibule while a statue of St. Joseph is in the cry room. His

statue is probably there for a reason since St. Joseph's primary responsibility was to help Mary take care of the Christ Child.

I am not sure why an image of the Holy Family is not present in the church.

Perhaps the liturgist-in-charge has taken the *GIRM* instructions literally and thinks that the separate images of Our Lady, St. Joseph and Jesus on the Cross constitute the Holy Family so there's no need for anything more.

As for flowers during Advent, the *GIRM* explains that, "Moderation should be observed in the decoration of the altar. During Advent, the floral decoration of the altar should be marked by a moderation suited to the character of this season without expressing prematurely the full joy of the Nativity of the Lord.

"During Lent, it is forbidden for the altar to be decorated with flowers. *Laetare* Sunday [the Fourth Sunday of Lent], solemnities and feasts are exceptions. Floral decorations should always be done with moderation and placed around the altar rather than on its *mensa*" (#305).

So it's fine to have lots of flowers for Our Lady of Guadalupe on Dec. 12. Even though that day always occurs in Advent, it is a feast day and an exception to the rule.

Q Several weeks ago, I was told to consider having my aged cat put to sleep.

Although I know this is a fairly routine practice in the veterinarian business, I simply could not bring myself to decide on deliberately ending my pet's life.

Does the Church have any thoughts on this matter?

A The Church allows you to put your pets "to sleep" because God has given man dominion over the animals.

At the same time, it's understandable that you're reluctant to put your dog or cat to sleep, especially if they have been loyal and affectionate pets for a long time.

While pets don't have rational immortal souls as humans do, they do have life and exhibit emotions as well as some level of knowledge and recognition.

Pets respond to our commands and can provide services for us. Good pets, in some ways, reflect God's goodness and can bring us companionship and joy.

So thank God for pets and take good care of them in the spirit of St. Francis of Assisi. At the same time, however, remember that pets are only animals and don't deserve to be treated better than humans, especially the unborn. †

## My Journey to God

### Twelve Seed Packs

At the age of twenty a man buys a dozen seed packages.

I'll plant, he thinks, when there's time to do the work.

He binds them with string and shelves them in his garage

beside the sprayer he used only once. Fifty years pass.

The papers fade into yellows the spotlight removes color slowly

and the corners are darkened by dust. Periods of moisture and dryness

extreme lows and record highs combine to steal from the contents

a percentage of germination until one or two maybe three dormant seeds

(Joseph Foster is a member of St. Joan of Arc Parish in Indianapolis.)

remain on the shelf in each pack. At the age of seventy, he can't explain why,

a man discovers what's left. He prepares a bed in the garden

scatters them all, lets rain fall upon them,

lets the sun and earth do their work. He rests. They root

they grow leaves and stalks. Flowering, they fruit.

The seed returns to seed after so many years in the dark.

By Joseph Foster

# 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.

**BARNES, Patricia Ann**, 73, St. Joseph, Indianapolis, Sept. 23. Mother of Richard, Stephen and William Barnes. Grandmother of 10. Great-grandmother of four.

**BRAKORA, Mary Ann (Jaracz)**, 82, St. Paul, Tell City, Oct. 17. Mother of Kara Braunecker, Betsy Griffith, Andrew, Mathew, Peter and Philip Brakora. Grandmother of 18. Great-grandmother of three.

**BRITTENHAM, Paul**, 94, St. Mary, Richmond, Oct. 5. Father of Beth Foster, Sally Miller and Sue Vaziri. Grandfather of eight. Great-grandfather of 14.

**BROWN, John Lee**, 63, St. Vincent de Paul, Bedford, Oct. 12. Father of Justin Brown. Son of Rev. Carl and Thelma Brown. Brother of Sharon Bowden, Daniel, Denzil, Larry and Mike Brown.

**DILLARD, Sharon Ann**, 64, Holy Angels, Indianapolis, Oct. 13. Mother of John Patton. Daughter of Dorothy Pipes. Sister of Lisa York, Daniel and Gerald Anderson. Lee and Maurice Pipes II, Addison and George Simpson, and Rodgerick Walker. Grandmother of four. Great-grandmother of one.

**DUNLOP, Willis**, 78, St. Barnabas, Indianapolis, Oct. 20. Husband of Mary Lou (Teipen) Dunlop. Father of Diane Gibson, Deborah and Gregory Dunlop. Grandfather of four.

**ELDER, Carl**, 73, St. Paul, Tell City, Oct. 18. Husband of Mary Kay (Spath) Elder. Father of Carla Moman and Brian Elder. Brother of Bob Elder. Grandfather of three.

**ELMORE, Juanita (Baker)**, 84, St. Mary-of-the-Knobs, Floyd's Knobs, Oct. 10. Mother of Bridget Fischer and Denise

Smallwood. Grandmother of five. Great-grandmother of five.

**GIVAN, Barbara Marie**, 81, St. John the Baptist, Osgood, Sept. 12. Mother of Melanie Bentley, Dr. Deborah Given, Theresa Parker and Janice Wilson. Sister of Ruth Fenker and Mary Turner. Grandmother of eight. Great-grandmother of two.

**HARDEBECK, Jack W.**, 65, St. Joseph, Shelbyville, Oct. 16. Father of Debora Guffy, Tamara and Jeffrey Hardebeck. Brother of Nancy Schalagen and James Hardebeck. Grandfather of six. Great-grandfather of three.

**HEUSER, Charles Y.**, 91, St. Augustine, Jeffersonville, Oct. 6. Father of Nancy Kahl, Mary Ann Tucker, Carolyn, James and John Heuser. Brother of Betty Curtsinger. Grandfather of four. Great-grandfather of four.

**HIEGER, James**, 74, Holy Family, Richmond, Oct. 10. Husband of Barbara Hieger. Father of Pam Haager, Kim Renver, Linda Vogelgesang and Duane Hieger. Brother of Dick Hieger. Grandfather of five.

**HINDERBERGER, Timothy**, 53, St. Michael, Brookville, Oct. 3. Husband of Lauren Hinderberger. Brother of Regan Abernathy, Jan Mitchell, Jeni Quinlan and Jill Hinderberger.

**HOLZER, Norbert J.**, 79, St. Barnabas, Indianapolis, Oct. 9. Husband of Lois (McIntire) Holzer. Father of Julie Daeger, Kara and Lori Miller and Greg Holzer. Brother of Betty McElroy and Carl Holzer. Grandfather of 12.

**HOLZER, Rosella**, 91, St. John the Baptist, Osgood, Jan. 10. Mother of Patricia Durlacher, Aletha Heaton, R. Joan Sarringhaus, Marie Strobel, J. Cletus, John and Mark Holzer. Sister of Betty Rouse and Paul Meister. Grandmother of 27. Great-grandmother of 60.

**LUBER, Lena D.**, 85, St. Mary, Greensburg, Oct. 23. Mother of Mary Green, Linda, David and Robert Luber. Sister of Nettie Walls, Louetta Willard, Benjamin and Curtis Roberts. Grandmother of 10. Great-grandmother of 26.

**McKENZIE, Leon R.**, 79, SS. Francis and Clare,

Greenwood, Sept. 9. Husband of Mary Ann (Lacy) McKenzie.

**McLEOD, James, Jr.**, 84, St. Pius X, Indianapolis, Oct. 15. Husband of Regina McLeod. Father of Karen Ellis and Lisa Martin. Grandfather of three.

**MILLER, Jonah Edmund**, infant, Nativity of Our Lord Jesus Christ, Indianapolis, Oct. 19. Son of Justin and Ashley (Hood) Miller. Brother of Lila, Melody and Isaac Miller. Grandson of Mary Ann Miller, Michael and Janice Hood.

**OELKER, Maurice Elmer, Sr.**, 79, St. Lawrence, Lawrenceburg, Oct. 18. Husband of Elizabeth Oelker. Father of Lisette Garrett, Linn, Maurice Jr. and Vincent Oelker. Brother of Johanna Jarvis. Grandfather of 11.

**PENCE, Geraldine C.**, 91, St. Michael, Brookville, Oct. 17. Mother of Richard and Rodney Pence. Sister of Paul Gardner. Grandmother of four. Great-grandmother of 10.

**PHILLIPE, Eleanor (Boyd)**, 87, St. Charles Borromeo, Bloomington, Oct. 22. Mother of Patricia Champion, Barbara Voget and Mark Phillippe. Sister of Barbara Maves. Grandmother of several. Great-grandmother of several.

**PRUITT, Mary Jo**, 63, St. Paul, Tell City, Oct. 11. Mother of Tammy Presley and Chad Pruitt. Sister of Roberta Williams and Gary James. Grandmother of four.

**RACE, Agnes**, 94, St. Michael, Brookville, Oct. 6. Mother of Vicki Lee, Patty Lucas, Judy McMahan, Darlene Newkirk, Sherri Wolff, Jerry, Richard and Tim Race. Sister of Georgia Cobb, Viola Stenger, Marilyn Ziegler, Charles, Herbert and Paul Kunkel. Grandmother of 21. Great-grandmother of 17. Step-great-grandmother of three. Great-great-grandmother of one.

**SCHARF, Adolph F., Jr.**, 86, Our Lady of Perpetual Help, New Albany, Oct. 23. Husband of Norma (Kapps) Scharf. Father of Nancy, David and Michael Scharf. Brother of Edward Scharf. Grandfather of six.

**WEADICK, Mildred**, 100, St. Mary, Richmond, Oct. 1. Mother of Mark and Mike Weadick. Sister of Ruthmary Wright. Grandmother of four. Great-grandmother of 11.

**WOOD, Christine**, 100, St. Augustine, Jeffersonville, Sept. 25. Sister of Nell Conklin-Reese. †



## Vatican skyline

Clouds tinged with orange and red hues float above St. Peter's Basilica during sunset in Rome on Oct. 20.

## St. Joseph Sister Mary Julia Wagner ministered in education, social work and evangelization

St. Joseph Sister Mary Julia Wagner died on Oct. 24 at Tipton Hospital in Tipton. She was 91.

The Mass of Christian Burial was celebrated on Oct. 29 at the St. Joseph Center Chapel in Tipton. Burial followed at the sisters' cemetery.

The former Mary Elizabeth Wagner was born on May 15, 1920, in Kokomo, Ind.

She entered the Sisters of St. Joseph of Tipton on Dec. 28, 1935, and professed her final vows on July 2, 1941.

In 2010, Sister Julia celebrated the 75th anniversary of her entrance into the religious community.

She earned a bachelor's degree in education at St. Joseph College in Rensselaer, Ind., in 1964,

and master's degree in Latin and English at Indiana State University in Terre Haute in 1967.

In 1940, she began her ministry as a teacher in the Lafayette Diocese.

Sister Julia changed her ministry to social work in 1970.

In 1981, Sister Julia began a new ministry in the Office of Evangelization for the Archdiocese of Indianapolis.

A resident of St. Joseph Center since 2004, Sister Julia had been in poor health for some time.

Surviving are many nieces and nephews.

Memorial gifts may be sent to the Sisters of St. Joseph, St. Joseph Center, 1440 W. Division Road, Tipton IN 46072. †

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November 29, 2011

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6:00 pm Dinner followed by the program

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# Father Gerald Burkert celebrates 50 years of priestly ministry

(Editor's note: Three archdiocesan priests are celebrating their 50-year jubilees in 2011. This week, we feature Father Gerald Burkert.)

By Sean Gallagher

BEECH GROVE—When considering how the seeds of his vocation to the priesthood may have been planted, retired Father Gerald Burkert recalled an incident in the first grade at the former Sacred Heart School in Indianapolis.

"My first-grade [teacher], Sister Mary Bede, had what we called a straw Mass," said Father Burkert. "She [even] had priestly vestments. I guess I was the tallest one in the class, and they fit me. So I ended up being the celebrant. I guess that got me thinking about it."

After finishing the eighth grade at Sacred Heart, Father Burkert became an archdiocesan seminarian in 1949 and began his formation as a high school freshman at Saint Meinrad Seminary in St. Meinrad.

He was ordained 50 years ago, and celebrated his golden jubilee with gatherings of family members, friends and former parishioners at St. Paul Hermitage in Beech Grove, where he currently resides and serves as chaplain, and at Holy Family Parish in New Albany, where he ministered as pastor from 1983-96.

"I never thought that I'd live that long," said Father Burkert regarding the golden anniversary of his ordination. "It went around rather quickly, though. You're celebrating people's 50th wedding anniversaries. I never thought about my own. And, all of a sudden, it's there."

Father Burkert was ordained a year before the start of the Second Vatican Council. So the early years of his life and ministry as a priest were marked by adjusting to the reforms that happened during and after the council.

During much of that time, Father Burkert served as assistant pastor of St. Jude Parish in Indianapolis, ministering with the pastor at the time, Father William Morley.

"When the changes came about [after the Second Vatican Council], we spent time preparing the people," Father Burkert said. "He gave me a lot of understanding of how to

handle a parish."

After spending two years as assistant pastor of St. Mary Parish in New Albany, Father Burkert returned to St. Jude Parish and served as co-pastor with Father Morley from 1971-83.

In all, he ministered alongside Father Morley, who died in 1985, for 19 years.

"I liked Father Morley," Father Burkert said. "We got along well together. We had stereo sermons. He'd be at one podium and I'd be at the other, and we'd go back and forth."

After serving as co-pastor of St. Jude Parish, Father Burkert returned to New Albany as pastor of Holy Family Parish. His last assignment before he retired in 2007 was as pastor of Holy Name of Jesus Parish in Beech Grove.

In all of these parishes, he helped lead the parishioners in making physical improvements to their facilities.

"It made you feel humble because people were doing it," Father Burkert said. "They didn't have to, but they were doing it for the parish, not for us [priests]. In every parish I've been at, the people have been very kind and generous with their time and their talent."

While leading parishioners in projects like adding on to schools was important to Father Burkert, celebrating the sacraments, especially the Eucharist and reconciliation, were essential to him in his parish ministry.

"The sacrament of reconciliation is very rewarding," he said. "It's very humbling. The people know who you are. You know who they are. And they still go to confession. It shows the strong faith that they have in the priesthood and in Christ."

When taking a break from parish ministry, Father Burkert loved to travel. He often vacationed with a priest friend, the late Father Patrick Commons. One of his favorite destinations, with its beautiful mountaintop views, was Glacier National Park in Montana.

"Sitting up there on the mountain and looking down, I'd think, 'Man, this must be like God looking down on his creation down below,'" Father Burkert said. "It's a beautiful park. I've been there several times."



Father Gerald Burkert, center, elevates the Body of Christ during a Sept. 25 Mass at the chapel of St. Paul Hermitage in Beech Grove, where he is a resident and chaplain. Concelebrating the Mass with him are, from left, Father Herman Lutz and Father Elmer Burwinkel, who are also residents at St. Paul Hermitage.

After retiring in 2007, he hoped to do more traveling. But just months after stepping down as Holy Name's pastor, Father Burkert suffered a stroke while alone at his apartment in Indianapolis.

"I must have been laying on the floor for three or four days before they found me," he said. "I'm as fortunate as can be."

Father Burkert recovered from the stroke, but soon moved to St. Paul Hermitage retirement and nursing home. As its chaplain, he regularly celebrates Mass at its chapel and ministers to fellow residents.

Because of the ongoing effects of the

stroke, Father Burkert isn't able to drive to parishes on weekends to provide sacramental assistance.

"My main regret is that I can't go out and help [priests]," he said. "The guys are having a really rough time."

After living and ministering as a priest for 50 years, Father Burkert's advice to men considering a possible priestly vocation is clear and to the point.

"Keep praying," he said. "That's the main thing—prayer. And if you're still thinking about it, try [being a seminarian]. You won't know unless you try it." †



## Fr. Gerald Burkert

Age: 76

Parents: John and Ruth (Kuchler) Burkert

Home parish: Sacred Heart of Jesus Parish in Indianapolis

Seminary: Saint Meinrad Seminary in St. Meinrad

Ordained: May 7, 1961

Favorite Bible passage: Parable of the Prodigal Son (Lk 15:11-32)

Favorite prayer or devotion: Rosary

Favorite saint: St. Paul ("With everything that he had to go through, it was a tough life. And with all that he did against the Church at the beginning, yet the mercy of God was there.")

Favorite author: Tom Clancy

Favorite pastime: Traveling

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