



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960



Twenty Something

Columnist Christina Capacchi says that a vocation is no minor call, page 12.

CriterionOnline.com

November 12, 2010

Vol. LI, No. 7 75¢

Bishops consider historic agreement with Reformed churches on baptism

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

Archbishop Wilton D. Gregory of Atlanta said that the “Common Agreement on Mutual Recognition of Baptism,” to be voted on at



Archbishop Wilton D. Gregory

the bishops’ fall general assembly on Nov. 15-18 in Baltimore, would affirm “the unity that Christ has given to the baptized members of his body, a unity that is ever fragile and always in need of support from the pastors of the Church.”

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

While other bishops’ conferences around the world have entered into similar agreements with Protestant communities in their regions, the proposed document is unprecedented for the U.S. Catholic Church.

The agreement has already been ratified by the Presbyterian Church. If the USCCB approves it, any baptisms performed in either Catholic or Presbyterian churches after that would be mutually recognized as long as the proper formula is used and documented.

The other three Protestant communities are to consider the agreement at their national meetings in the coming months.

Calling baptism “the sacramental gateway into the Christian life,” the agreement says baptism “is to be conferred only once,

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Photos by Mary Ann Wiyand

Pursuit of Glory

Indianapolis Catholic Youth Conference 2010



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

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



See related editorial on page 4, and related story and photos on pages 8 and 9.

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

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

By John Shaughnessy

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

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

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

Photo by Rob Bangoye



Archbishop Daniel M. Buechlein presents Annette “Mickey” Lentz with the “Seeking the Face of the Lord Award,” the highest honor that he has given to only a few people during his 18 years as the spiritual leader of the archdiocese.

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AWARDS

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

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

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

The surprise for Lentz continued when Archbishop Daniel M. Buechlein presented her with the “Seeking the Face of the Lord Award,” the highest honor from the archbishop, which he has given to only a few people during his 18 years of leading the archdiocese.

The scenes surrounding the joy of the Smith family and the surprise for Lentz reinforced all the qualities that marked a special video that was debuted during the celebration.

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

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

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

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

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



An archdiocesan celebration of Catholic education on Nov. 3 honored four individuals and one family whose Catholic values mark their lives. Standing, from left, are honoree James Schellinger, honoree Dr. Michael Welsh, Archbishop Daniel M. Buechlein, honoree Shirley Yancey Kloepfer and honoree William Kuntz. Sitting, from left, are honored members of the family of Archie and Bettie Smith—Joseph, Sister Demetria (a member of the Missionary Sisters of Our Lady of Africa), Bernadette, Carrie, Doris, Nellie and Holy Cross Brother Roy Smith.

backgrounds.

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

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

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

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

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

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

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

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

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

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

“Through their witness, we can catch a glimpse of just how great an impact

Catholic education has on so many lives in our community,” Plummer said.

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

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

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

Official Appointments

Effective Nov. 24, 2010

Rev. William J. Turner, pastor of St. Mary (Immaculate Conception) Parish in Rushville, granted permission for early retirement.

Rev. Severin Messick, O.S.B., pastor of St. Michael Parish in Greenfield, appointed temporary administrator of St. Mary (Immaculate Conception) Parish in Rushville while continuing as pastor of St. Michael Parish in Greenfield.

Rev. Stanley Pondo, pastor of Holy Name of Jesus Parish in Beech Grove, granted time away to complete and defend his dissertation for a Doctorate of Canon Law degree.

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

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

Rev. Bernard Varghese, O.F.M. Capuchin, associate pastor of St. Louis Parish in Batesville, to administrator of St. Martin Parish in Yorkville and St. Paul Parish in New Alsace.

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

The Criterion

Phone Numbers:

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

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

Postmaster:

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

Web site: www.CriterionOnline.com

E-mail: criterion@archindy.org

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

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

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

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POSTMASTER:
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BAPTISM

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because those who are baptized are decisively incorporated into the body of Christ.”

For baptisms to be mutually recognized by the five Churches, the baptismal rite must use water and the Trinitarian formula, “Father, Son and Holy Spirit,” the document says. It also encourages Reformed Church communities to use baptismal registers, as Catholic parishes already do, and to document the liturgical formula used in the ceremony.

The agreement encourages continued dialogue between Catholic and Reformed leaders “about theology and pastoral practice from local to international settings.

“Pastoral leaders engaged in such dialogue embody our hopes for unity, collaborative effort and common witness,” it said. “We believe that respectful dialogue can provide a strong witness to the wider Church about our commitment to a relationship in Christ and can stand as a safeguard against the unreflective judgments that have, at certain times in our history, diminished and distorted our relations.”

Each Church community also will issue its own “reception statement” designed to explain the new agreement to its own members. The proposed Catholic document will come before the bishops for approval and can be amended.

The Catholic reception statement says that the common agreement “signifies a renewed dedication to theological dialogue

between the Catholic Church and the historic Protestant communions.”

The common agreement on baptism was one result of the seventh round of the Catholic-Reformed dialogue that ended with a meeting in Henryville, Ind., in October.

The dialogue also produced a report on baptism, titled “These Living Waters,” and a document on the Eucharist and Lord’s Supper called “This Bread of Life.”

The dialogue report on Eucharist noted significant convergences, divergences and areas of mutual appreciation between both traditions.

“A surprise was that the Eucharist [and] Lord’s Supper paper was not as difficult as I thought it would be,” said Franciscan Father Dennis Tamburello of Siena College, one of the Catholic members of the dialogue group, in a USCCB news release. “We may not be on the same page, but we are a lot closer to the same page than we thought.”

“The Eucharist paper was easier because we learned what the nature of a dialogue is,” said Capuchin Father Thomas Weinandy, executive director of the USCCB Secretariat of Doctrine and a dialogue group member.

“It is not just comparative theology,” he added. “We accepted that the other believed what they believed in good faith. As a result, we never felt the need to ask, ‘Why do you believe what you believe?’ Rather, we clarified our doctrine with each other so that we could find convergences, then we were able to explore the differences to see if they were Church-dividing.”



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

Richard Mouw, the president of Fuller Theological Seminary and Reformed co-chairman, said the dialogue is “one of the few instances where members of the four Churches of Reformed tradition in the U.S. have an opportunity to speak with one another.

“This is a great opportunity for us to dialogue with other Reformed Christians as well as with the Catholic Church,” he added.

Retired Bishop Patrick R. Cooney of

Gaylord, Mich., Catholic co-chairman, said that as relationships grew among the dialogue participants, “the need to be defensive evaporated,” and mutual friendship and respect grew.

“We all hoped for some tangible result to our deliberations,” he said. “It’s important because it moves what we do here out of our academic lives and out of the dialogue room into the pews and into the life of the Church. I think that’s a tremendous outcome of this dialogue.” †

Internal matters expected to dominate bishops’ public agenda this fall

WASHINGTON (CNS)—When the U.S. bishops gather in Baltimore for their 2010 fall general assembly, there will be no blockbuster topics on their public agenda, unlike in past years when clergy sex abuse or the issue of Catholic politicians who support abortion took much of their attention.

Instead, the Nov. 15-18 meeting of the U.S. Conference of Catholic Bishops will be devoted primarily to internal matters—the election of new conference leaders, discussion of how their own statements should be produced, budgetary and structural questions, and information about how they can better integrate new media into diocesan structures.

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

If the conference follows past practice, Bishop Gerald F. Kicanas of Tucson, Ariz., will succeed Cardinal George as president. As USCCB vice president since November 2007, Bishop Kicanas will be among 10 candidates proposed for the posts of president and vice president. Once a president has been selected, a vice president will be chosen from the other nine candidates.

Even more integral to the day-to-day operations of the USCCB will be the election of a new general secretary to succeed Msgr. David Malloy in June 2011. The candidates are Msgr. Ronny Jenkins, a priest of the Diocese of Austin, Texas, who has been an associate general secretary at the USCCB since 2006, and Msgr. David Kagan, who is currently serving as vicar general for the Diocese of Rockford, Ill.

The bishops also will choose a new USCCB treasurer-elect, and will vote for the chairmen-elect of six committees.

Among the topics scheduled to come before the bishops for debate and vote in their public sessions are a proposed

agreement on mutual recognition of baptism by the Catholic Church and four Protestant Churches (see related story on page 1), guidelines on stipends and benefits for retired bishops, and revised regulations on USCCB statements and publications.

Up for a vote will be a brief document giving guidelines for “the provision of sustenance” to retired bishops. Although it is designed to give “some degree of uniformity” to policies across the country, it notes that dioceses “should take upon themselves the responsibility to interpret and implement these guidelines, taking into account the local economy.”

Effective on Jan. 1, the guidelines set a minimum stipend of \$1,900 a month for retired bishops, and said he also should be provided with “appropriate” housing and board, health and welfare benefits, an office, a car and insurance, and travel expenses to various episcopal meetings and events.

A third document before the bishops in November will codify the procedures for the review, approval and issuance of USCCB statements. The procedures have been in place informally since the conference was reorganized in 2007, and require that the bishops be consulted before any statement is drafted, except in extraordinary circumstances.

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

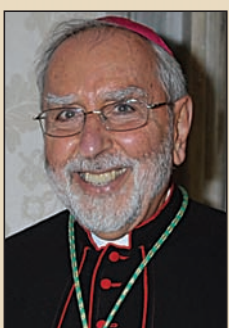
They also will be asked to approve the 2011 USCCB budget, the 2012 assessment on dioceses to support conference work, a timeline for evaluation of the conference reorganization and a one-year break between the present and the next planning cycle.

Among the topics of oral reports expected to be presented are the Church’s response following the earthquake in Haiti, the work of the Ad Hoc Committee on Defense of Marriage, ways to integrate new media into diocesan communications structures, World Youth Day and the needs of the U.S. Archdiocese for Military Services.

Another topic of discussion likely will be the new report on review and renewal of the Catholic Campaign for Human Development, which calls for “stronger policies and clearer mechanisms” to guide how grants are awarded to poverty-fighting groups and strengthen oversight of how funds are spent. †



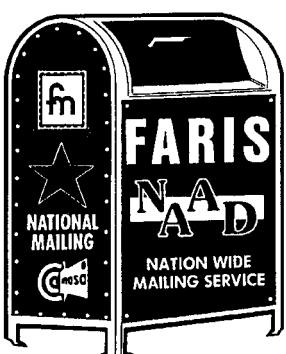
Cardinal Francis E. George



Bishop Gerald F. Kicanas

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Vatican confirms request of five Anglican bishops to join Church

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

Jesuit Father Federico Lombardi, director of the Vatican press office, confirmed to reporters a statement issued on Nov. 8 by the Catholic Bishops’ Conference of England and Wales welcoming the five bishops.

Father Lombardi said that a “constitution” that would govern the entry of former bishops of the Anglican Communion was being studied.

One year ago, Pope Benedict XVI established a special structure for Anglicans who want to be in full communion with the Roman Catholic Church while preserving aspects of their Anglican spiritual and liturgical heritage. The move was seen as a bridge to those unhappy with recent Anglican decisions on the ordination of women and the acceptance of homosexuality in some areas.

Father Lombardi said, “Regarding the declaration of five bishops until now belonging to the Anglican Communion who have decided to join the Catholic Church and who therefore are obliged by conscience to resign from their current pastoral duties in the Church of England, we can confirm that the constitution of a first ordinariate is under study, according to

the norms established by the Apostolic Constitution ‘*Anglicanorum coetibus*,’ and that any further decisions regarding this will be communicated at the proper moment.”

Under the arrangement, Anglicans can be received into the Catholic Church as a group while retaining their distinctive patrimony and liturgical practices, including married priests.

Father Lombardi was referring to a statement issued on Nov. 8 by the Episcopal Commission of the Catholic Bishops’ Conference of England and Wales that said, “We welcome the decision of Bishops Andrew Burnham, Keith Newton, John Broadhurst, Edwin Barnes and David Silk to enter into full communion with the Catholic Church through the Ordinariate for England and Wales, which will be established under the provisions of the apostolic constitution ‘*Anglicanorum coetibus*.’”

“At our plenary session next week, the Catholic Bishops’ Conference of England and Wales will be exploring the establishment of the ordinariate and the warm welcome we will be extending to those who seek to be part of it. Further information will be made known after the meeting.”

The statement was signed by Auxiliary Bishop Alan Hopes of Westminster, the highest-ranking former Anglican priest in England and Wales. He joined the Catholic Church in 1994 after the Church of England agreed to ordain women as priests. †



Rev. Msgr. Raymond T. Bosler, Founding Editor, 1915 - 1994

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Editorial



Indianapolis Catholic Youth Conference participants, from left, Elaine Miller from St. Elizabeth Ann Seton Parish in Carmel, Ind., in the Lafayette Diocese, and St. Matthew parishioners Emily Jerger, Delaney Whitlock and Teresa Whitlock, Delaney's mother and an adult chaperone, all of Indianapolis, dance to the song "Lean On Me" performed by Catholic vocalist Sarah Bauer on Nov. 7 at Bishop Chatard High School in Indianapolis.

Youth gathering plants seeds for NCYC 2011 in Indianapolis

It isn't every day that you get 1750 teenagers singing, dancing and praising God in unison.

But that's exactly what happened on Nov. 7 at the Indianapolis Catholic Youth Conference 2010 at Bishop Chatard High School in Indianapolis.

And God willing, it will happen again—with thousands of young people from across the United States and Canada—when the Archdiocese of Indianapolis hosts the 2011 National Catholic Youth Conference at the Indiana Convention Center and Lucas Oil Stadium on Nov. 17-19, 2011.

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

With energetic young adults like Dan Harms and Kyle Heimann, who make up the speaker/music team known as Popple, and Catholic vocalist Sarah Bauer leading the young people, teenagers from both the Archdiocese of Indianapolis and Diocese of Lafayette spent a good part of the afternoon listening to how they all should be in "Pursuit of Glory," the conference's theme.

"I have competed well, I have finished the race; I have kept the faith. From now on, the crown of righteousness awaits me" (2 Tm 4:7-8a). That Scripture verse served as a starting point for teenagers as they took part in several workshops that helped them better understand how to pursue God's glory in their lives.

"God is calling us all to something," said Kyle Heimann.

"True happiness is following ... where God is calling us," added Dan Harms.

During the daylong gathering,

youths also had the opportunity to attend Mass, take part in eucharistic adoration and receive the sacrament of reconciliation.

The reverence the young people showed during adoration is something that we as a faith community should not be afraid to emulate. For those adults who wonder if our young people "get it" when it comes to embracing the Catholic faith, Sunday demonstrated that many teenagers indeed love their Church and its traditions.

Of course, teenagers being teenagers, there were lots of smiles, laughter and just plain fun, too, as the young people made the most of the entertaining activities offered during breaks in the thematic park located in one of the school's gymnasiums.

In the end, though, the day was about growing closer to God, and reflecting on how he wants teenagers to "pursue his glory" through their vocations in life.

We can't forget, though, that Sunday's gathering was meant to plant a seed for young people. Next November's National Catholic Youth Conference in Indianapolis, with the theme "Called to Glory," will serve as another step in helping young people nurture their life's vocation.

Young people and their parents are encouraged to follow the planning for the 2011 National Catholic Youth Conference in Indianapolis by logging on to www.archindy.org/youth or by visiting a specially created Facebook page at www.facebook.com/GloryInIndy.

As we celebrate a successful 2010 Indianapolis Catholic Youth Conference and prepare for the national gathering in 2011, we hope and pray that these gatherings will bear much fruit.

We also remind people of faith that we all have vocations in life.

God is calling each of us to pursue his glory.

Are we listening?

—Mike Krokos

Be Our Guest/Charles Gardner and Fr. Patrick Beidelman

Extraordinary ministers of holy Communion perform a valuable service

In a recent question-and-answer column in *The Criterion*, Father Francis Hoffman clarified the procedural guidelines for Communion ministers, but he also offered some opinions that could cause confusion.

As most of us realize, priests and deacons are ordinary ministers of holy Communion who are also directly involved in the immediate preparations for the distribution of Communion—including the breaking of the Eucharistic Bread.

At the request of the pastor, the archbishop also appoints extraordinary ministers of holy Communion "whenever it seems necessary for the pastoral benefit of the faithful" (*Book of Blessings*, #1871).

As Father Hoffman points out, these ministers do not join the priest or deacon at the altar. Only after the priest has received Communion do they receive communion from him—or from another minister who has already received.

Then the priest hands them the vessels they will use to distribute Communion to others.

These ministers provide important assistance to many of our priests, who often celebrate multiple weekend Masses. They also enable the faithful to receive Communion under both kinds.

Even though the *General Instruction of the Roman Missal* affirms that "Christ whole and entire is received even under one species," it also highly encourages reception from the cup:

"Holy Communion has a fuller form as a sign when it is distributed under both kinds. For in this form the sign of the Eucharistic banquet is more clearly evident and clear expression is given to the divine will by which the new and eternal Covenant is ratified in the Blood of the Lord" (*GIRM*, #281).

The *General Instruction's* allowance for extraordinary ministers when "there is a very large number of communicants" (#162) needs to be understood in this context.

Unlike many other places in the world, we are blessed with the opportunity to receive Communion under both kinds on most occasions, usually because of the assistance of



Charles Gardner



Fr. Patrick Beidelman

extraordinary ministers. These ministers also enable the communion procession to be reverent, but not "unreasonably protracted" (*Book of Blessings*, #1871).

We are grateful for the valuable service of these extraordinary ministers of holy Communion. May they continue to take to heart the words they heard from the *Book of Blessings* when they were commissioned:

"Gracious Lord, you nourish us with the body and blood of your Son, that we may have eternal life. Bless our brothers and sisters who have been chosen to give the bread of heaven and the cup of salvation to your faithful people. May the saving mysteries they distribute lead them to the joys of eternal life. We ask this through Christ our Lord."

(Father Patrick Beidelman is the archdiocesan Director of Liturgy. Charles Gardner is the archdiocesan executive director for *Spiritual Life and Worship*.) †

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.

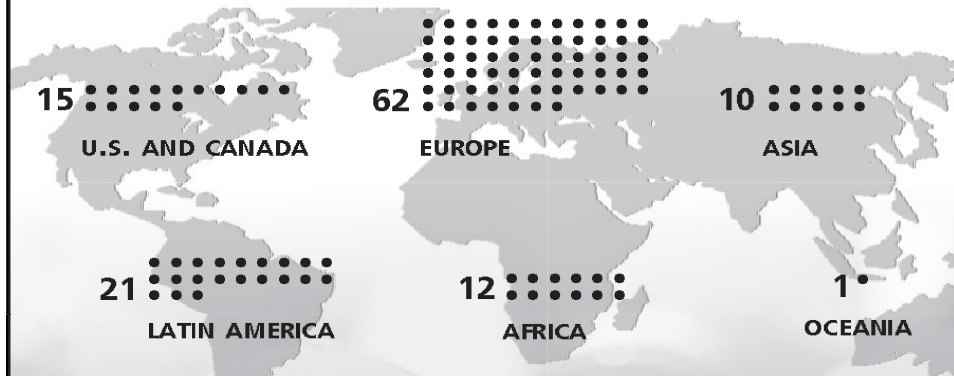
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Cardinal Electors

There will be 121 cardinals eligible to vote in a papal election following the Nov. 20 consistory.

Electors by region



Countries with more than one elector

ITALY	25	INDIA	3
U.S.	13	ARGENTINA	2
GERMANY	6	CANADA	2
BRAZIL	5	NIGERIA	2
FRANCE	5	PHILIPPINES	2
SPAIN	5	PORTUGAL	2
MEXICO	4	SWITZERLAND	2
POLAND	4		

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SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

The many myths that surround the immigration debate

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

Unfortunately, there is a lot of misleading opinion about the impact of immigrants. I am thinking of several perceived myths that cloud the issue.

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

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

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

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

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

"Immigrants don't pay taxes" is another perceived myth. Immigrants pay taxes in

the form of income, property, and sales taxes at the federal and state level.

As far as income tax payments go, sources vary in their accounts, but a range of studies find that immigrants pay between \$90 billion and \$140 billion a year in federal, state and local taxes.

Undocumented immigrants pay income taxes as well as evidenced by the Social Security Administration's "suspense file"—taxes that cannot be matched to workers' names and Social Security numbers—which grew by \$20 billion between 1990 and 1998 (www.Immigrationforum.org/about/articles/taxstudy.htm).

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

Aren't immigrants taking advantage of social services and costing taxpayers? Most immigrants, except for children, are employed. Because most work, albeit many in lower-paying jobs, the ratio between immigrant use of public benefits to the amount of taxes they pay is favorable. In one estimate, immigrants pay about \$90 billion in taxes and use about \$5 billion in public benefits. Others estimate that immigrant taxes total \$20 to \$30 billion more than the cost of government services.

There are those who espouse the myth that Catholic bishops, i.e. the Church, support illegal immigration. In fact, the

Catholic Church and bishops do not condone unlawful entry or circumventions of our nation's immigration laws. The bishops believe that reforms are necessary for our immigration system to respond to the realities of separated families, and labor demands that compel people to immigrate to the United States in an authorized and unauthorized fashion.

Why is the Church so concerned about immigration? The Church respects the right of nations to control their borders and to enact laws in the best interest of its citizens. Yet the Church teaches that some rights are inherent in the human condition. These are natural rights, which extend beyond national boundaries. All immigrants, legal and illegal, have natural rights from their inherent dignity as persons. Each person is created in the image of God.

The Church in the U.S. is especially mindful of the immigrant because we are an immigrant Church, made up of people from all parts of the world.

There is a perceived myth that better border enforcement will solve the immigrant problem. From 1986 to 1998, the U.S. Border Patrol's budget increased six-fold and the number of agents stationed on the southwest border doubled to 8,500. From 1983 to 2004, spending for border enforcement quadrupled. Yet the number of unauthorized arrivals increased.

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

There is a final perception that most immigrants cross the border illegally. In fact, around 75 percent of today's immigrants have legal permanent (immigrant) visas. Of the 25 percent that are undocumented, 40 percent overstayed temporary (non-immigrant) visas.

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

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

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

Archbishop Buechlein's intention for vocations for November

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

La gran cantidad de mitos que rodean el debate migratorio

Existen fuertes emociones con respecto a la situación migratoria en este país. Hay un consenso casi generalizado de que debe hacerse algo para corregir las insuficiencias de la legislación.

Desafortunadamente, existen muchas opiniones engañosas con respecto al impacto que ejercen los inmigrantes. Pienso en varias ideas preconcebidas que empañan la cuestión.

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

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

Aunque no se ha realizado un estudio extenso sobre empresas propiedad de inmigrantes, existen innumerables ejemplos: las compañías de Silicon Valley, establecidas por inmigrantes chinos e hindúes, generaron más de \$19,5 mil millones en ventas y casi 73,000 trabajos en el año 2000 (fuente: *Immigration and Unemployment: New Evidence*, ("Inmigración y desempleo: nueva evidencia") Alexis de Tocqueville Institution).

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

Una reforma migratoria abordaría una serie de realidades con respecto a la fuerza laboral mediante la legalización de una

fuerza laboral que está aquí para quedarse, ofreciendo más visas legales para que vengan trabajadores en el futuro y contemplando el empleo temporal de trabajadores extranjeros que puedan brindar su aporte a los empleadores estadounidenses en sectores económicos que ofrezcan trabajos de temporada.

Otra idea preconcebida es que "los inmigrantes no pagan impuestos." Los inmigrantes pagan impuestos federales y estatales en forma de impuestos sobre la renta, sobre la propiedad y sobre las ventas.

En cuanto al pago de impuestos sobre la renta, existen diferencias en las cifras de las distintas fuentes, pero diversos estudios han concluido que los inmigrantes pagan entre \$90 mil millones y \$140 mil millones anuales en impuestos federales, estatales y locales.

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

Está la idea preconcebida de que "los inmigrantes vienen aquí para beneficiarse de la asistencia social". Los inmigrantes vienen a trabajar y a reunirse con sus parientes. La participación de la fuerza laboral inmigrante es consistentemente más elevada que la de los nacidos en el país y los trabajadores inmigrantes representan una proporción más elevada de la fuerza laboral de EE.UU. (12,4

por ciento) en comparación con la población estadounidense (11,5 por ciento) (fuente: Censo de EE.UU.).

¿Acaso los inmigrantes no se aprovechan de los servicios de asistencia social y representan una carga para los contribuyentes? La mayoría de los inmigrantes, salvo los niños, trabajan. Gracias a que la mayoría trabaja, aunque se trata de empleos de menor remuneración, la proporción entre el aprovechamiento de los beneficios públicos con respecto a la cantidad de impuestos que pagan resulta favorable. De acuerdo a un cálculo, los inmigrantes pagan aproximadamente \$90 mil millones en impuestos y utilizan alrededor de \$5 mil millones en beneficios públicos. Otros calculan que los impuestos de los inmigrantes ascienden de \$20 a \$30 mil millones más que el costo de los servicios gubernamentales.

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

sin autorización.

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

Ver al ARZOBISPO, la página 15

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

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

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

La intención del Arzobispo Buechlein para vocaciones en noviembre

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

Events Calendar

November 12

Marian University, Hackelmeier Memorial Library, 3200 Cold Spring Road, Indianapolis. Richard G. Lugar Franciscan Center for Global Studies, speaker series, **“Personal Insights on International Diplomacy,”** Dr. Madeleine Albright, presenter, noon, free admission. Registration required. Reservations: <http://www.marian.edu/LFCGS/Pages/SpeakerSeries/Registration.aspx>.

St. Pius X Parish, 7200 Sarto Drive, Indianapolis. **“Are You Being Fed Spiritually?”** Jeff Cavins, presenter, 7-9 p.m., no charge. Information: 317-257-1085.

November 12-December 5

Saint Meinrad Archabbey, Library Gallery, 200 Hill Drive, St. Meinrad. **Mixed media exhibit, ceramics by David Rodenberg and still-life paintings by Michael Bartholomew.** Information: 800-987-7311 or www.saintmeinrad.edu.

November 12-13

St. Augustine Home for the Aged, 2345 W. 86th St., Indianapolis. **“Christmas Bazaar,”** gift items, lunch, 9 a.m.-4 p.m. Information: 317-872-6420.

Roncalli High School, 3300 Prague Road,

Indianapolis. **Theater department, *The Pink Panther Strikes Again*,** Fri., 7 p.m., Sat., 2 p.m. and 7 p.m., \$5 adults, \$2 for Roncalli students and children 14 years old or younger. Information: 317-787-8277.

Oldenburg Academy, 1 Twister Circle, Oldenburg. Drama Club, ***Cinderella*,** 7 p.m., \$7 adults, \$5 students and children. Information: 812-934-4440.

November 13

St. Joan of Arc Parish, 4217 N. Central Ave., Indianapolis. **Dr. Ray Guarendi, radio host for EWTN program “The Doctor Is In,”** speaker, Mass and program, 8:30 a.m.-noon, lunch, \$20 per person for walk-in registration, includes lunch. Information: 317-225-8902 or carolewill@hotmail.com.

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.

St. Simon the Apostle Parish, 8155 Oaklondon Road, Indianapolis. **11th annual “Royal Extravaganza,”** 6 p.m., \$75 per person. Information: 317-826-6000.

St. Jude Parish, 5353 McFarland Road, Indianapolis. **“Be a**

Match for Katie’s Hope,” bone marrow registration drive, 12:30-4:30 p.m. Information: 317-783-7119.

Woodstock Country Club, 1301 W. 38th St., Indianapolis. Little Sisters of the Poor, **“Harvest Celebration,”** 6:30 p.m., \$175 per person or \$350 per couple, benefits Little Sisters’ ministry to elderly poor at St. Augustine Home for the Aged. Information: 317-872-6420.

St. Maurice Parish, 8874 N. Harrison St., Napoleon. **Smorgasbord dinner,** 4:30-7 p.m., \$8 adults, \$3 children 7-12 years old. Information: 812-852-4394 or agehl@etczone.com.

Slovenian National Home, 2717 W. 10th St., Indianapolis. **“Grape Arbor Dance,”** 6-11 p.m., \$7 per person or \$10 includes dinner. Information: 317-632-0619 or www.sloveniannationalhomeindy.org.

St. Nicholas Parish, 6461 E. St. Nicholas Drive, Sunman. **Missionaries of Christ, “Practical Training in Evangelization,”** 7:45 a.m.-5:30 p.m., \$40 per person, \$7 lunch if pre-registered by Nov. 3. Information: 812-623-8007 or www.HealingThroughThePowerOfJesusChrist.org.

November 14

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

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

St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., Indianapolis. **Mass and reception celebrating parish history,** 10 a.m. Information: 317-632-9349.

November 15

Iceland Skating Rink, 1701 UPS Drive, Louisville, Ky. **New Albany Deanery Catholic Youth Ministries, junior high “Broom Ball Outing,”** 6-8 p.m., \$5 per youth. Information: 812-945-2000 or sta-youth@insightbb.com.

November 17

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

November 18

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

November 19

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange, Mass,** breakfast and program, Connie Zittnan, executive director, Mother Theodore Catholic Academies, presenter, 6:30-8:30 a.m., online reservations only. Reservations and information: www.catholicbusinessexchange.org.

November 20

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

St. Michael Parish, 11400 Farmers Lane N.E., Bradford. **“Spaghetti Supper and Bazaar,”** 3:30-7:30 p.m. Information: 812-364-6646 or st.michaels@insightbb.com.

Huber Plantation Hall, 19816 Huber Road, Starlight.

St. Mary-of-the-Knobs Parish, **“Harvest of Abundance,”** dinner, music, 6 p.m.-midnight, \$40 per person. Information: 812-923-3011.

November 20-21

Mount St. Francis Retreat Center, 101 St. Anthony Drive, Mount St. Francis. **New Albany Deanery Catholic Youth Ministry, “Catholic 101” retreat,** \$85 per person. Information: 812-945-2000 or leah@nadyouth.org.

November 21

Most Holy Name of Jesus Parish, 89 N. 17th Ave., Beech Grove. **Altar Society, bazaar and chicken noodle dinner,** 12:30-4 p.m., holiday crafts, white elephant booth, dinner served 12:30-3:30 p.m., St. Francis Hospital, 21 N. 16th Ave., Beech Grove. Information: 317-784-5454.

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

Saint Meinrad Archabbey Church, 200 Hill Drive, St. Meinrad. **Organ concert,** David Jackson, organist, 3 p.m., no charge. Information: 812-357-6501. †

Retreats and Programs

November 12-14

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **“Marriage Retreat,”** Father Clem Davis and retreat team, facilitators, \$280 per couple. Information: 317-788-7581 or benedictinn@benedictinn.org.

Mother of the Redeemer Retreat Center, 8220 W. State Road 48, Bloomington. **“St. Faustina and Divine Mercy Retreat,”** Sisters of Our Lady of Mercy, presenters. Information: 812-825-4642, ext. 200, or marianoasis@bluemarble.net.

November 13

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

Oldenburg Franciscan Center, Oldenburg. **“Understanding Birth Order,”** Franciscan Sister Sharonlu Sheridan, presenter, 9:30 a.m.-2:30 p.m., \$45 per person includes lunch. Information: 812-933-6437 or center@oldenburgosf.com.

November 14

Oldenburg Franciscan Center, Oldenburg. **“Coffee Talk—Praying the Catholic Social Justice Principles,”** Franciscan Sister Marge Wissman, presenter, 10:45 a.m.-noon, free-will offering. Information: 812-933-6437 or center@oldenburgosf.com.

November 16

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **“Catholic Identity and Doctrine—Catholic Belief in the Last Things,”** Session 4 of four programs, Benedictine Father Matthias Newman, presenter, 6:30-9 p.m., \$25 per person includes dinner and presentation. Information: 317-788-7581 or benedictinn@benedictinn.org. †

11th annual Interfaith Thanksgiving Service is Nov. 23 at the cathedral

SS. Peter and Paul Cathedral Parish, 1347 N. Meridian St., in Indianapolis will host its 11th annual Interfaith Thanksgiving Service on Nov. 23.

Archbishop Daniel M. Buechlein will preside at the prayer service.

Rev. Richard Spleth, a regional minister of the Christian Church (Disciples of Christ), will present a reflection.

The service is co-sponsored by Cathedral Parish and the Christian Theological Seminary in Indianapolis.

Prelude music will begin at 6:30 p.m.,

and feature the Indianapolis Children’s Choir, the cathedral’s *Laudis Cantores* choir, and the choir of the Congregation Beth-El Zedeck.

Representatives of the Buddhist, Christian, Hindu, Jewish, Muslim and Sikh communities in Indianapolis will be represented at the service.

A collection of money and food will be gathered during the service to assist the Interfaith Hunger Initiative and Gleaner’s Food Bank in Indianapolis.

For more information, call 317-634-4519. †



Carmelite novice

After being received as a novice in the community, Carmelite Sister Michael Joseph of Our Lady of Mount Carmel poses for a photo on Oct. 1 at the Carmelite Monastery of Mother of Mercy and St. Joseph in Alexandria, S.D. Sister Michael Joseph, the former Meredith Willen before entering religious life, was previously a member of Our Lady of the Most Holy Rosary Parish in Indianapolis.



Life insurance gifts

Representatives of St. Ambrose Parish, Knights of Columbus Council #1252, and the Boys and Girls Clubs, all in Seymour, pose for a photo with checks they received from Chad Lueken, a general agent for the Knights of Columbus Insurance, on Oct. 5 in Seymour. More than \$30,000 was distributed to the organizations from life insurance proceeds from the late Victor “Tom” Fettig of Seymour. Standing, from left, are Rick Fettig; Mike Spalding, the deputy grand knight of Council #8052; Chad Lueken; Father Daniel Staublin, the pastor of St. Ambrose Parish; Barbara (Fettig) Stout; Charlie Fettig; and Steve Stanfield, the executive director of the Boys and Girls Club of Seymour.

Catholic policy agenda unchanged by election results, panelists say

BALTIMORE (CNS)—Despite the “endless, endless commercials” during the 2010 political cycle, “you didn’t hear much about the poor and vulnerable,” said John Carr, executive director of the



John Carr

U.S. bishops’ Department of Justice, Peace and Human Development. “Nobody talked about them—Democratic or Republican,” said Carr, who participated with two others in a panel discussion about Catholic policy priorities following the Nov. 2 election.

Nevertheless, the Catholic public policy agenda in the lame-duck Congress, which will complete its work this year, and in the 112th Congress, which convenes in January, will remain focused on the poor, the unborn, the immigrant and other vulnerable populations, the panelists told participants on Nov. 5 at the Eastern regional convention of the Catholic Press Association in Baltimore.

Along with Maria Odom, executive director of the Catholic Legal Immigration Network, known as CLINIC, and Richard Doerflinger, associate director of



Maria Odom

the U.S. bishops’ Secretariat for Pro-Life Activities, Carr looked forward after the election, saying that campaign rhetoric or the results in terms of parties are not the Catholic Church’s focus.

“Our focus is the least of these,” he said. “And that is not the focus of Washington no matter who is in charge.” Carr said that during the coming debate on tax policy, “there will be a huge argument on how people at the top get taxed.

“But we are not focused on that fight,” he said. “We are looking at how it affects the most vulnerable,” such as those making

less than \$30,000 a year. He said Catholic lobbyists will work to get a refundable child tax credit, and to preserve and expand the earned income tax credit.

Doerflinger agreed with Carr that the Catholic position “does not at all line up with” either political party, saying that Church lobbyists on life issues look instead at whether a member of Congress can be considered a solid vote on the pro-life side.

By that criteria, “the pro-life agenda picked up 44 votes in the House and six in the Senate, according to NARAL [Pro-Choice America],” a group that lobbies to expand abortion access in the United States, Doerflinger said. He added that the contingent of pro-life Democrats in the Senate “increased by 50 percent”—from two to three—with the election of former Gov. Joe Manchin of West Virginia.

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

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

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

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

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

By Brandon A. Evans

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

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

• **An Editorial: The election [of President John F. Kennedy]**

“Chet Huntley and David Brinkley got a wry smile out of many U.S. Catholics when they observed in the late hours of their election coverage that the Catholics of this country must be ‘pretty tired of being poked, prodded and analyzed on the so-called religious question.’ Everyone will be happy to hear the end of that issue, they opined, and one of them remarked that he thought Catholics had taken the whole unpleasantness very well. We think so, too. Catholic Republicans were getting mighty tired of being considered somewhat strange this election year, and Catholic Democrats were equally uncomfortable about being suspected of voting their religion.”

• **Heroic bishops, priests risk death behind the curtain**

• **Lutheran group lays plans for reunion**

“ROME—A German Lutheran theologian said here that the time for groups of Lutherans to join the Catholic Church may be at hand. The Rev. Mr. Max Lackmann ... is one of the leaders of the new German Lutheran league that promotes [the] reunion of Protestants and Catholics. ... He said in his *Unitas* lecture that the new reunion league will be a community with its own form of worship, incorporating into the

Catholic liturgy all that is true and good in the Lutheran tradition. Catholic elements that have been lost as a result of the Protestant Reformation will be regained, he said. Among them, according to Pastor Lackmann, are the acceptance of the Holy Eucharist as a true sacrifice, confession, and the apostolic succession.”

• **Challenge of 1960s: Priest charts program for racial integration**

• **Top Mason stops showing of movie, calls it bigotry**

• **‘Dialogue’ on move in Toledo**

• **Hoosier writes from Italy: Do we really appreciate our Catholic schools?**

• **Two test cases decided on religion in schools**

• **Urges Catholic groups to support Civil Rights**

• **Democracy’s greatest threat**

“PITTSBURGH—The greatest threat to democracy is irreligion, the Bishop of Pittsburgh told members of the legal profession attending the second annual Red Mass in St. Paul’s Cathedral. Bishop John J. Wright said that the basic concept of democracy, ‘it’s very foundation, was when God said to man: “Subdue the earth and rule over it.” ’ ... Bishop Wright said that if over the centuries ‘the democracy that was in the beginning ceased to exist,’ it was always because man forgot two basic principles: his right to choose his rulers, and the divine source of his rights.”

• **Hungarian Church still persecuted, Vatican Daily says**

• **Catholic effort urged for poor nations**

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

Vatican urges protection of Christian minorities

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

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

The archbishop spoke on Nov. 8 in Doha, Qatar, at a general assembly of

Interpol, the International Criminal Police Organization. The

Vatican’s security forces joined Interpol in 2008.

Archbishop Vigano said the Oct. 31 siege and attempted rescue at the Syrian Catholic cathedral in Baghdad, which left 58 dead and at least 75 injured, was “an act of unheard of ferocity against defenseless people united in prayer.”

The archbishop, who once served as a Vatican diplomat in Iraq, said that for years Iraqi Christians have been the object of “atrocious attacks” as well as daily limitations. On the other hand, he said, Iraq’s dominant Muslim communities also have suffered terrorist attacks, often by Islamic groups that “show no respect, not for the dignity of the human person, and not even for [those belonging] to the same religion.” †

Fight Poverty. Defend Human Dignity.

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

Your used household items can become someone else's new. You can donate them and provide other families with much-needed basic necessities such as appliances, furniture, household utensils and beds. We have a long list of families eagerly waiting to give your old household items a new home, where love and hope can thrive. To schedule pick-up of working-condition household items go to svdpindy.org or call 317-687-1006. You can also make a monetary contribution or become a volunteer online.

svdpindy.org

Society of St. Vincent de Paul
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Pursuit of Glory

Indianapolis Catholic Youth Conference 2010

Teenagers are encouraged to make the right choices in their lives

By Mary Ann Wyand

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

Father R. Tony Ricard, the pastor of Our Lady Star of the Sea Parish in New Orleans and author of several books, entertained teenagers from the Archdiocese of Indianapolis and Diocese of Lafayette with jokes and humorous stories during his keynote address on the "Pursuit of Glory."

Yet each of his funny monologues ended with reminders that God has a purpose for each of them, and they should pay attention to his call and make the right choices in life.

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

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

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

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

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

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

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

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

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

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

The same rule applies for warnings about the danger of using drugs and problems that arise from premarital sexual relations, Father Ricard said. "All I need to tell you is [that] God told you right from wrong and

Photo by Mary Ann Wyand



Father R. Tony Ricard, the Catholic chaplain for the New Orleans Saints, holds a carved stick from Senegal during his keynote address on the "Pursuit of Glory" on Nov. 7 at Bishop Chatard High School.

Photo by Mary Ann Wyand



Photo by Mary Ann Wyand



Above, St. Alphonsus Liguori parishioner Mitchell McCurren, left, of Zionsville, Ind., in the Lafayette Diocese, dances in the aisle with other teenagers during the Indianapolis Catholic Youth Conference on Nov. 7 in the gymnasium at Bishop Chatard High School. The youth conference was co-sponsored by the Archdiocese of Indianapolis and the Diocese of Lafayette.

Left, Catholic vocalist Sarah Bauer, who is a Cathedral High School graduate, and her husband, Chris Sansome of Carmel, Ind., perform during the Indianapolis Catholic Youth Conference on Nov. 7 at Bishop Chatard High School in Indianapolis. Bauer has released four CDs titled "Delighting in Dreams," "Lead Me Home," "All Access" and "Radiance."

gave us Ten Commandments. ... Follow them and you're going to be all right.

"If you're doing something that you know you're not supposed to do, you can't plead ignorance," he said. "... You cannot reach the glory that we're all striving for by being stupid on Earth. So your challenge is to ask yourself, 'What might I be doing ... that is just plain stupid?' If you're doing something that you know will not get you into the kingdom of heaven, ... [then] I've got the solution for you. Stop. That's it. It is not that complicated. And if you're doing something wrong that you don't think you can stop on your own, find somebody who can help you stop."

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

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

your family. In the end, all God wants is for you to be with him in the kingdom of heaven."

A call for a 'new sexual revolution'

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

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

Pope Benedict XVI is continuing Pope John Paul II's call for a "new sexual revolution"—a countercultural one that stresses real love, respects the sanctity of the body, strengthens families and lays the foundation for marriage that draws both partners closer to God.

That was the message delivered by Louis and Rebecca Paiz, youth ministers at Our Lady of Mount Carmel Parish in Carmel, Ind., in the Diocese of Lafayette, during a Nov. 7 workshop at the youth conference.

"Right now, you are starting to prepare for marriage," Louis Paiz told a classroom full of teenagers.

The Paizes have been involved in high

school youth ministry for 13 years. They were married in 2001, and have four children. They have spoken together and separately at retreats and youth conferences across the United States.

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

Louis Paiz said he was overweight in high school and hungry for acceptance. He turned to drinking and pornography, and accepted the notion that to be a man was to "conquer a woman."

"God intervened, by the grace of God, when I was 18," he said. "There was a newness in my life. God slapped me on the head."

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

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

"The priority has to be in our heart,"

continued on next page

she said. "In a relationship, ask, 'How close can I lead this person to heaven?' I want to help my husband get to heaven."

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

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

Boundaries in a relationship should be set in advance through prayer, "not when you're lying on a couch [with a boyfriend or girlfriend] ... in the dark," Rebecca Paiz said.

Teenagers who have abandoned chastity should go to confession, receive forgiveness and vow to start their lives anew.

"Jesus says, 'I love you. Come back higher, my beloved,'" she said. "... Jesus says, 'I have another way for you.'"

'God is calling us all to something'

God has a plan for each of us.

Dan Harms and Kyle Heimann are proof of that.

The duo, who make up the Catholic musician and speaking team known as Popple, met after Heimann graduated from Purdue University in West Lafayette, Ind., and began working as a full-time youth minister. Harms came in as a student and started volunteering with Heimann's youth program.

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

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

"God is calling us all to something," said Heimann.

"True happiness is following ... where God is calling us," added Harms.

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

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

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

Make your heart available to God

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

"There are parts of our pursuit of the glory of God that are intellectual," Bishop Doherty said in his homily. "... True glory comes by also making our heart available to God."

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

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

'Ask God to show you the way'

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

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

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

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

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

Listening to the talks, she said, and "getting the spiritual high that it gives you ... helps carry you through" life's challenges.

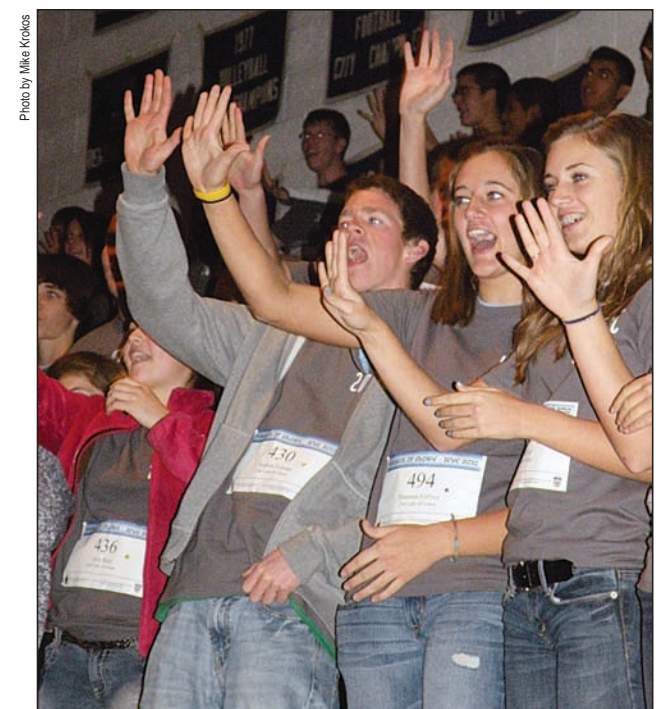
(Editor Mike Krokos and Kevin Cullen, editor of The Catholic Moment, newspaper of the Diocese of Lafayette, contributed to this story.) †



Archbishop Daniel M. Buechlein processes into the Bishop Chatard High School gymnasium for the Indianapolis Catholic Youth Conference Mass on Nov. 7 with Father James Farrell, left, pastor of St. Pius X Parish and director of Our Lady of Fatima Retreat House, both in Indianapolis, and Father Noah Casey, right, pastor of St. Luke the Evangelist Parish in Indianapolis.



Above, Dave Gehrich, a well-known youth speaker, leads a workshop on "Pursuit of Glory in Success" at the 2010 Indianapolis Catholic Youth Conference on Nov. 7 at Bishop Chatard High School.



Right, Andrew Lemna, left, Shannon Collyer and Meg Collyer, all members of Our Lady of Grace Parish in Noblesville, Ind., in the Lafayette Diocese, raise their hands during a song at the Indianapolis Catholic Youth Conference on Nov. 7.



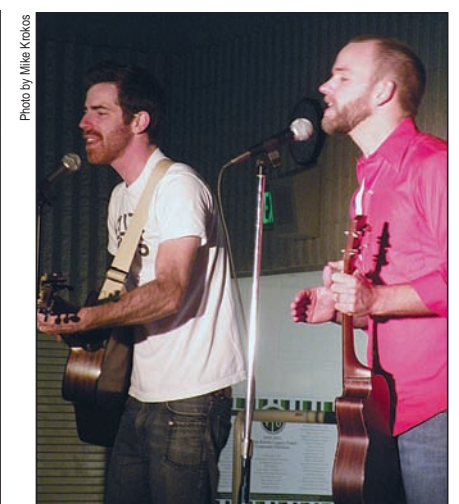
Two youth conference participants have fun trying sumo wrestling at the Indianapolis Catholic Youth Conference on Nov. 7.



Bishop Timothy L. Doherty of the Diocese of Lafayette celebrates Mass during the Indianapolis Catholic Youth Conference on Nov. 7 at Bishop Chatard High School. Bishop Doherty was the principal celebrant and homilist for the liturgy.



Elizabeth Stange and seminarian Anthony Stange pose with a life-size poster of Pope Benedict XVI in the thematic park at the Indianapolis Catholic Youth Conference on Nov. 7. The brother and sister are members of St. Teresa Benedicta of the Cross Parish in Bright. Elizabeth is a high school senior. Anthony is a sophomore at Bishop Simon Bruté College Seminary in Indianapolis.



Dan Harms and Kyle Heimann, who make up the duo known as Popple, perform a song during a Nov. 7 workshop titled "His Pursuit of Glory" at the Indianapolis Catholic Youth Conference.

Supreme Court case takes aim at violent video games

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



WASHINGTON LETTER

to minors.

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

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

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

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

Craig Anderson, a psychology professor and director of the Center for the Study of Violence at Iowa State University in Ames, has been conducting research into video games and behavior since the 1980s.

Anderson calls himself a "gamer," someone who plays video games, dating back to text-based games in the 1970s when he was a university student. He even recalls having one of the early versions of Pong, the

video ping-pong game that seems archaic today, but was revolutionary 30 years ago in that players could get their television screen to show something other than broadcast TV.

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

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

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

"The only thing I think the legislature can do, and the only thing I think that works, is labeling," Greenberg told CNS on Nov. 4.

The justices would have to define, and score, a test on violence in the same manner as they would on obscenity. Greenberg recalled former Justice Potter Stewart's quote on obscenity: "I know it when I see it." "What's actionable?" Greenberg asked aloud. "It's still going to be a difficult thing to determine."

While many hold the First Amendment sacrosanct, according to Greenberg, it is not absolute. One of the "classic" limitations on free speech is former Justice Oliver Wendell Holmes' test: "You cannot yell 'fire' in a crowded theater."



A boy is pictured in a photo illustration playing a video game rated suitable for teens to play. The U.S. Supreme Court heard oral arguments on Nov. 2 in a suit challenging a California law banning the sale of violent video games to minors.

Obscenity, likewise, is not immune, Greenberg said. "Whatever it is, it's not protected," he added, noting, "the court has not done anything on this in 25 years."

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

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

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

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

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

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Society has a special duty to care for homeless children

By David Gibson

Who first comes to mind for you when homelessness is mentioned? Do you think of children?

The number of children in America who have no place to call home seems to be growing. They are the children of homeless families. Many experts believe the recession that began in 2008 drove more and more families into homelessness.

When the job losses of the recession collided with society's shortage of affordable housing, homelessness frequently resulted for families.

The most recent Annual Homeless Assessment Report to Congress by the U.S. Department of Housing and Urban Development said the "recession may be causing an increase in the number of people who are homeless for purely economic reasons."

The recent rise in family homelessness is "almost certainly related to the recession," the report said.

In the HUD report, a "family" by definition includes an adult and at least one child. Three-fifths of the children in homeless families are under 6 years old, it said.

I take it as a given that every child is gifted in inestimable ways.

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

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

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

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

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

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

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

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

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

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

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

Often, homeless people are considered to be "a nuisance," the archbishop said. "We regularly see them as a blight on an



Archbishop Timothy M. Dolan of New York smiles as he holds 2-year-old Jeremiah during a visit to Covenant House in New York. Covenant House is a global agency that offers food, shelter, and other services to homeless and runaway youths.

otherwise prosperous neighborhood. We might even suspect that they are charlatans who are simply too lazy to earn an honest living like us."

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

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

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

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

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

"There are mentally ill and disturbed among the

homeless, to be sure," Bishop Lynch said. He viewed these people as "victims of an increasingly heartless governmental system that has closed shelters, hospitals for the emotionally and mentally challenged, and put these people on the streets in the first place."

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

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

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

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

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

Children defy all stereotypes, and the call to nurture children is universally understood.

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

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Discussion Point

People want to help others who are homeless

This Week's Question

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

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

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

"I just drove by some [homeless people] this morning as I passed the homeless shelter. I feel sad for them and

bad that I don't count my own blessings. They pique my conscience." (John Murphy, Papillion, Neb.)

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

Lend Us Your Voice

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

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



CNS photo/Bob Roller

From the Editor Emeritus/John F. Fink

Wisdom of the saints: St. Albert the Great

Albertus Magnus, or Albert the Great, whose feast is on Nov. 15, was called “the great” while he was still living, such as his reputation for being an expert in every branch of learning. He wrote books on natural science, logic, rhetoric, mathematics, ethics, economics, politics, astronomy, chemistry, physics, mineralogy, anthropology, zoology, agriculture, geography, philosophy and theology.

Despite all this, he is best known for being the teacher of St. Thomas Aquinas at the University of Paris from 1245 to 1248.

One of his treatises proved that the world was round, and he even wrote that somewhere out in the Atlantic Ocean there was “another island.”

Christopher Columbus discovered that “island” more than two centuries later.

Albert had a great devotion to the Blessed Virgin. As a youth, he prayed to her for help with his studies. She appeared to him, and told him that no one would surpass him in knowledge.

Cornucopia/Cynthia Dewes

It's the Christian thing to do ... and the Catholic thing, too

A dear Methodist friend recently told me about a growing rift at the church that she attends and loves. It seems that the new pastor there is trying to “modernize” their worship with increased technology.

Unfortunately, he is doing it at the expense of beloved traditions and without much tact.

For example, rather than produce a church bulletin to be handed out at each service, he puts a weekly church blog online. He does this even though at least half the people in his congregation don't even own a computer. He is unintentionally driving away the core group of his church. These are the folks who volunteer the most, who contribute the most money, and who most often represent the Christian faith in their community.

This is not a generational thing, although that is often the case in such disputes, especially over technology. Rather, it seems to be arrogance on the part of the pastor, as in “I know what's best for you.” And it is also impatience on the part of the disaffected members of the church or even unwillingness to “give the guy a chance.”

My friend said she thought the

However, she said, his wisdom and knowledge were gifts from God, and he would be deprived of them before his death.

In 1278, while delivering a lecture, Albert suddenly lost his memory. His wisdom and knowledge left him for the last two years of his life—perhaps a form of Alzheimer's disease, unknown in the 13th century.

One of Albert's writing was on the Eucharist. He said that we should note two things about Jesus' command, “Do this in memory of me” (Lk 22:19).

First, we should use this sacrament, as indicated by the words “Do this.” Second, this sacrament commemorates the Lord's going to death for our sake.

He wrote, “Certainly, he could demand nothing more profitable, nothing more pleasant, nothing more beneficial, nothing more desirable, nothing more similar to eternal life.” Then he elaborated on these qualities.

The Eucharist is profitable, he wrote, because it grants remission of sins, and it is useful because it bestows the fullness of grace on us in this life.

Christ, he said, offers himself in this

sacrament to the Father for our redemption and to us for our use.

We cannot do anything more pleasant, he said, “for what is better than God manifesting his whole sweetness to us?”

God gave us “bread endowed with all delight and pleasant to every sense of taste,” he explained.

Christ could not have commanded anything more beneficial, Albert wrote, “for this sacrament is the fruit of the tree of life. Anyone who receives this sacrament with the devotion of sincere faith will never taste death.”

Nor could he have commanded anything more lovable, he said, for this sacrament produces love and union. He wrote that Jesus was telling us, “I have loved them and they have loved me so much that I desire to be within them, and they wish to receive me so that they may become my members. There is no more intimate or more natural means for them to be united to me, and I to them.”

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

family members are open with each other about expectations and decisions, they are apt to get along.

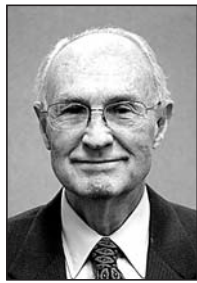
Secrecy leads to brooding over real or imagined slights, conspiracy theorizing and creating an atmosphere of suspicion. It just ain't good for parents, children or relatives in general.

Naturally, all families are not the Waltons or the Brady Bunch, but if the desire for a wholesome life together is there, reasonable success will follow. The same is true of work environments, classrooms or church families. The Boss and the Worker Bee must act together.

Ditto in the Church, as my friend knows. While the pastor is the nominal leader of the congregation, he is still answerable to the authority of God and the mission of the spiritual community that he leads. And the parishioners are similarly subject to God's plan for our salvation. On both sides, this includes listening with love to the other and praying always to follow God's will.

One of the greatest joys in life is harmony, indeed love that is a reflection of God's love, in our relationships with others.

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



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Catholic Church does it better in such cases because parishioners do not choose or hire their pastors, something which is done at the diocesan level. While it is true that pastors are assigned to parishes, that can lead to other conflicts when pastors and parishioners are suspicious of each other.

After thinking about this, I decided that the problem—as it so often is—is one of authority. This is not just an American thing, although as a people we are historically opposed to authority.

My friend's story sounded familiar since I have heard the same scenario expressed about situations in families, workplaces, schools, government or other communities we belong to. We tend to resist authority when we think it impinges on our needs or rights.

Of course, success in any organization comes only when those in authority are just, as God, the supreme authority, is just.

Like God, the Chiefs must consider the abilities, needs and aspirations of those whom they lead, and act accordingly. Those Indians who follow must consider fairly the reasons for the directions they are given. And finally, dialogue and compromise are essential between both.

This is the same dynamic that should exist in a family between spouses, and between parents and children. When



For example, rather than produce a church bulletin to be handed out at each service, he puts a weekly church blog online. He does this even though at least half the people in his congregation don't even own a computer. He is unintentionally driving away the core group of his church. These are the folks who volunteer the most, who contribute the most money, and who most often represent the Christian faith in their community.

This is not a generational thing, although that is often the case in such disputes, especially over technology. Rather, it seems to be arrogance on the part of the pastor, as in “I know what's best for you.” And it is also impatience on the part of the disaffected members of the church or even unwillingness to “give the guy a chance.”

My friend said she thought the

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Our Turn/Therese Bochar

Spiritual friendships form a bond like no other

I have long known the truth of Martin Buber's line: “When two people relate to each other authentically and humanly, God is the electricity that surges between them.”

It is the same message that Jesus speaks in the Gospel of Matthew: “For where two or three come together in my name, there I am with them” (Mt 18:20).

I have always been intrigued and fascinated by the classic stories of spiritual friendship, especially in the Catholic tradition—Francis of Assisi and Clare, Thérèse of Lisieux and Maurice Belliere, Teresa of Avila and John of the Cross, Hildegard of Bingen and Bernard of Clairvaux, Dorothy Day and Peter Maurin, and Peter Abelard and Heloise.

It was with great interest, then, that I read *Walking Together: Discovering the*



Catholic Tradition of Spiritual Friendship by journalist Mary DeTurris Poust. Her text examines examples of spiritual friendship from well-known saints, writers and modern religious leaders, and gives instructions on how to cultivate meaningful relationships in a world where people feel increasingly isolated despite all the technology and social networking tools designed to keep us connected.

Why are spiritual friendships important?

Poust explains, “Spiritual friendships are connected to our God-given mission, our calling to live out our faith in the everyday world. ... They are not about possession, but about transformation.”

However, these bonds aren't entirely up to us to form. Poust quotes Christian apologist C.S. Lewis, who reminds us that God chooses our companions for us.

Lewis asserts, “The friendship is not a reward for our discrimination and good taste in finding one another out. It is the instrument by which God reveals to each the beauties of all the others.”

Take the example of how Dorothy Day

met Peter Maurin, her partner in the Catholic Worker Movement.

In 1932, Day was in Washington reporting on a hunger march. She escaped to the Basilica of the National Shrine of the Immaculate Conception, where she prayed that God would make known to her a way she could use her talents in service to the working poor. When she arrived home, Peter Maurin was waiting on her doorstep.

The best spiritual friendships bring us closer to God, and teach us to love like Jesus did.

In his *Letters*, Maurice Belliere wrote this to Thérèse of Lisieux: “There is no doubt that Jesus is the treasure, but I found him in you. And he was easier to approach. And it is still through you that he will come to me from now on, won't he?”

I love that notion because I experience it often in my own friendships. These spiritual bonds strengthen us, purify us and transform us, just as Poust asserts in her insightful chapters.

(Therese Bochar writes for Catholic News Service.) †

Twenty Something

Christina Capecchi

A vocation is no minor call

The question on the cover of the November issue of *O, The Oprah Magazine*, caught my eye: “What's your true calling?”



It appears beside a photo of a pared-down Oprah Winfrey—which is to say her fake eyelashes are less dramatic. The cosmetics are softer—brown eye shadow, peach lipstick.

Wrapped in an ivory sweater, Oprah has her hands drawn to her heart. She is practically down-to-earth—except for the walnut-sized emerald on her right hand. “True calling,” of course, is a safe, secular way of saying “vocation,” and the words have the same origin.

“Vocation” comes from Latin—the noun “summons,” based on the verb “to call.” It is, by definition, a call or summons, something with an irresistible pull—not a could-do or a should-do but a must-do.

The life you were born to lead was designed by a detail-oriented Creator who counted the hairs on your head, and stamped you with unmatchable fingerprints.

As Catholics, we identify the big-picture vocations to marriage or religious life. When it comes to the smaller-scale vocations, a person's work, the options are multiplied exponentially and things get fuzzy. Suddenly, it is time to declare a major, submit a resumé, and navigate a labyrinth of salaries, superiors and suits.

Few jobs provide a perfect fit, satisfying that quiet hunger to use all your gifts and talents at once, heart and head in concert. Whether it is designing a house, building it, decorating it, selling it or raising a family in it, a vocation feels both important and fun, exhausting and life-giving.

We can delay or deny, but the summons of a vocation cannot be escaped. I was reminded of this last week when I indulged in an hour-long massage. The lights were dimmed, and I could hear the sound of ocean waves. I closed my eyes, preparing to shut up and shut down—until a nagging curiosity bobbed in my brain.

Where is my masseuse from? Where does she live? What is her family like?

I lobbed a few questions her way and, as she massaged my neck, I made eye contact several times, which required a lot of my eyeballs.

I silently scolded myself then decided to accept the Chatty Kathy attack. I am an eternal reporter. So be it.

My masseuse proved just as committed to her vocation. Sitting beneath a framed diploma, Paula told me that she had been called to her industry as a teenager. She rattled off the health benefits of massage and dismissed her lengthy commute.

The next day, I watched Chilean miners emerge from their deep desert tomb. The second man rescued, 39-year-old Mario Sepulveda, gave an early interview to CNN, professing a renewed commitment to his vocations of marriage and mining.

He resisted the celebrity awaiting him.

“I want to be treated as Mario Sepulveda, as a worker, as a miner,” he said. “I want to continue to work because I think I was born to die tied to the anvil.”

Then came the marriage bit, his counsel against divorce. “You've got to talk. Don't put an end to things just like that. Love is the most beautiful thing in the world. ... I'm going to live a long, long time, to have a new beginning with my son, my dear wife ... and my daughter.”

So go, pull yourself out of your own rocky entrapments. Follow your love and embrace your loved ones.

It is your true calling.

(Christina Capecchi is a freelance writer from Inver Grove Heights, Minn. She can be reached at www.ReadChristina.com.) †

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

The Sunday Readings

Sunday, Nov. 14, 2010

- Malachi 3:19-20a
- 2 Thessalonians 3:7-12
- Luke 21:5-19

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



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

The book was not dated when it was written, but the context

leads scholars to think that it was composed about 450 years before Christ.

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

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

These warnings often were bleak and very much to the point. One terrible day God will come with swift and final justice. The wicked and the lukewarm will not escape.

For its second reading, the Church offers a passage from St. Paul's Second Epistle to the Thessalonians.

In this Scripture passage, Paul again declares how seriously he takes his vocation to be an Apostle. He says that he works day and night to meet the obligations imposed by his vocation. Discharging his obligations is his only purpose.

St. Luke's Gospel is the source of the last reading for this weekend.

Generally speaking, in the four Gospels the Church teaches that we should be aware of three stages of interest.

The first stage is the actual life of Jesus. The events in the Lord's life, told in the Gospels, are important. Circumstances surrounding these events are important.

The second stage is the experience of the Christian community existing when the Gospel was written, and for which the Gospel was written.

The third stage is the context literally created by the text of the Gospel.

Quite clear throughout Luke, and surely in this reading, is the fact that Christ, and then Christianity, faced serious hostilities from the Roman imperial world during the first century A.D.

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

Most shocking of all the predictions was the Lord's announcement that one day the temple would be destroyed. It was so shocking to the disciples because the temple was regarded as God's dwelling on Earth and was a symbol of God.

To say that the temple would fall could be construed to mean that God, the almighty, the eternal, would fall as well. Of course, Jesus also said that God would rebuild the temple, and that the new temple, the new dwelling of God, would be the Lord Jesus.

Reflection

This week's reading from St. Luke's Gospel is typical of other sections of the same Gospel. It is somber and almost chilling. Terrible things will happen.

When the Gospel was written, also quite likely at the time of Jesus, Christians were seeing their own friends and enemies turn against them. It was a frightening experience to be left alone in the face of enemies.

These readings together remind us that we cannot choose our circumstances in every situation. We are often at the mercy of other human beings. Others can gather against us. Circumstances in our lives can be very perplexing.

Our task as Christians, indeed our only option, is to be true to the Gospel. As Paul indicates, nothing else truly matters. Being with God for eternity is the only reason to live.

Pursuing this ideal of being with God requires deep and uncompromising commitment. We cannot hesitate. We cannot turn away. However, God will assist us. He will reward us with everlasting life. †

Readers may submit prose or poetry for faith column

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

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

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

Daily Readings

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

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

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

Thursday, Nov. 18
The Dedication of the Basilicas of St. Peter and St. Paul in Rome, Apostles
Rose Philippine Duchesne, virgin
Revelation 5:1-10
Psalm 149:1b-6a, 9b
Luke 19:41-44

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

Saturday, Nov. 20
Revelation 11:4-12
Psalm 144:1-2, 9-10
Luke 20:27-40

Sunday, Nov. 21
Our Lord Jesus Christ the King
2 Samuel 5:1-3
Psalm 122:1-5
Colossians 1:12-20
Luke 23:35-43

Question Corner/Fr. John Dietzen

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

QIn the creed at Mass, we say that on the third day Jesus rose "again" from the dead.



When and where did Jesus first rise? No one has been able to answer my question. (Maryland)

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

First, the words that you quote are an unfortunate translation.

Apart from the prefix of the Latin verb "*resurrexit*" in both the Nicene Creed and the Apostles Creed, which could—but does not necessarily—mean "again," the ancient Latin and Greek formulas give no basis for adding that word in the creed.

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

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

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

Jesus was not merely resuscitated the way that Lazarus was, for example, when Jesus brought him back to life at Bethany (Jn 11:1-44). Lazarus was raised from death by Jesus, but died finally later on.

Jesus, however, has entered a wholly new kind of life where death is no more. It is this spiritual, incorruptible body which he now possesses definitively, and which he invites us to share with the Father.

It is somewhat misleading, therefore, to say Jesus rose again because he never had that kind of body/soul life before his death and resurrection.

The texts of the Nicene Creed and the Apostles Creed are not likely to change. We just need to understand them as the Church intends for us to interpret them.

QA friend is suffering from several disorders brought on by extensive physical and emotional abuse since she was a child.

Recently, her close relative gave birth prematurely to a child who is unable to

breathe without medical assistance and is afflicted with a fatal disease.

All of this is depressing my friend even more, and I'm afraid that she is blaming God.

She says that we can't always understand his plan or don't know what lesson God wants us to learn from something like this baby's suffering.

What can I say in these moments to support her? (Louisiana)

AI congratulate you for your desire to give her the support and help that she sorely needs.

There are many deeply personal and hurtful human situations that do not allow for a generic, one-size-fits-all response.

This is certainly one of them. I don't believe there are any words that I or anyone else can give you to help ease her pain.

Competent psychological counseling could help if she is open to that option. Some consultation between yourself and others who love her might also open other avenues to give her hope and strength.

Beyond that, however, I can only suggest that people in extremely distressful situations like you describe are almost never looking for "head" answers—intellectual reasons why we human beings must bear such suffering. They're hurting in the heart and they need, more than anything else, an awareness of the presence and compassionate tenderness of God, and assurance of God's deep love for them.

Obviously, this awareness must be mediated through people they know and trust, such as you apparently are for her.

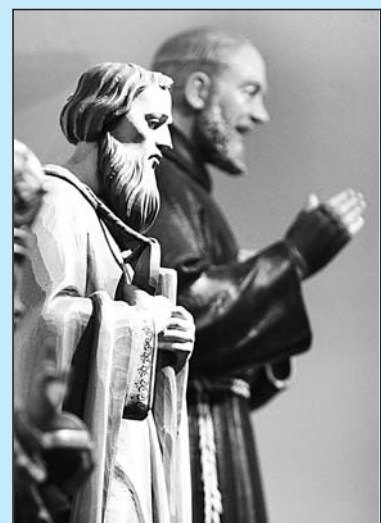
Equally obvious, this cannot be accomplished once and for all. It takes time and patience. Anyone sincerely interested in the welfare of relatives and friends that are experiencing difficulties must be willing to be there for them that way.

Pray for the wisdom to know what you can best give her and for the courage to carry it through.

(A free brochure in English or Spanish, answering questions that Catholics ask about baptism practices and sponsors, is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 3315, Peoria, IL 61612. Questions may be sent to Father Dietzen at the same address or by e-mail in care of jjdietzen@aol.com.) †

My Journey to God

All the Saints



CNS photo/Gregory A. Shemitz, Long Island Catholic

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

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

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

Help us to our Heavenly home.

By Linda Abner

(Linda Abner is a member of Our Lady of Lourdes Parish in Indianapolis. She wrote this poem for All Saints Day. Statues of St. Jude and St. Padre Pio overlook the narthex at St. Pius X Church in Plainview, N.Y.)

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.

BAGOSY, John Alexander, 71, St. Christopher, Indianapolis, Nov. 2. Husband of Margie (Crigger) Bagosy. Father of Jill Wagner, Emily, Jacqueline and Alex Bagosy. Brother of Ann Selby and Stephen Bagosy. Grandfather of three.

BENNETT, Timothy, 52, St. Mary, New Albany, Oct. 26. Son of Edward and Regina (Christiansen) Bennett. Brother of Alan, Christopher and Thomas Bennett.

BISCHOFF, William C., 66, St. Louis, Batesville, Oct. 25. Husband of Carlan Bischoff. Father of Mike, Quentin and Will Bischoff. Grandfather of six.

CAVANAGH, Michael Joseph, 55, St. Charles Borromeo, Bloomington, Oct. 19. Husband of Joan Cavanagh. Father of Anne and Sean Cavanagh. Son of Mary Cavanagh. Brother of Kathy Henderson and Russell Cavanagh.

DeKAY, Verna A., 85, St. Charles Borromeo, Bloomington, Oct. 24. Mother of Michelle Yeager. Grandmother of two. Great-grandmother of two.

DICKEY-BAINS, Teresa A., 54, St. Bartholomew, Columbus, Sept. 12. Wife of Rusty Bains. Daughter of Mary Dickey. Sister of Kathy Toburen, Chris and Kevin Dickey.

DOYLE, Eva June, 87, St. Joseph, Indianapolis, Oct. 20. Mother of Patty, Terry and William Doyle.

EPP, Mary Lorraine, 86, Sacred Heart of Jesus,

Indianapolis, Sept. 19. Mother of Cathy Gardner, Joann Renner, Teresa Swaffard, Reatta Walker, Herbie, Robert and William Epp. Grandmother of 10. Great-grandmother of five.

HABERMEL, Thomas K., 70, St. Anthony of Padua, Clarksville, Oct. 20. Husband of Merrily Habermel. Father of Noel Dawson, Holly Morris, Brian and Kent Habermel. Brother of Fred Habermel. Grandfather of seven.

ISAACSON, Mary Frances, 85, Most Holy Name of Jesus, Beech Grove, Oct. 29. Mother of Marilyn Wilcox. Sister of Rosemary Dalton.

KINSLOW, Bernadine, 89, Sacred Heart of Jesus, Indianapolis, Oct. 7. Mother of Mary Katherine Saucedo. Grandmother of three. Great-grandmother of three.

KRELIS, Stanislava, 91, St. Mark the Evangelist, Indianapolis, Oct. 18. Father of George Kreilis. Grandfather of three.

LAWRENCE, Terrence William, 57, St. Mark the Evangelist, Indianapolis, Sept. 29. Son of Henrietta (Steining) Lawrence. Brother of Ellen Krudy and Robert Lawrence. Uncle of several.

LEEUEW, Katherine, 89, Sacred Heart of Jesus, Indianapolis, Sept. 24. Mother of Judy Jensen and Gene Leeuw. Grandmother of six. Great-grandmother of five.

MARKWELL, Joyce M., 49, St. Bartholomew, Columbus, Oct. 17. Mother of Tosha Markwell and Greg Penrose. Sister of Gloria Hartwell, Sandy Hundley, Dennis and Gary Markwell. Grandmother of five.

McKINNEY, Arlene (Allsopp), 85, St. Luke the Evangelist, Indianapolis, Oct. 18. Wife of Robert McKinney. Mother of Marni Waterfield, Lisa, Kevin, Kent and Rob McKinney. Grandmother of five.

MERVAR, Alma, 95, St. Christopher, Indianapolis, Oct. 24. Wife of Stanley Mervar. Mother of Mary Babione, Joana Blubaugh, Daniel and Bob Mervar. Grandmother of 12. Great-grandmother of 14.

OCA, Dr. Clemente F., 86, Most Sacred Heart of Jesus, Jeffersonville, Oct. 12. Father of Kimberly Matthews, David and Marc Oca. Brother of Marietta Caparas and Amelia Herrera. Grandfather of five.

ORR, Ralph E., 90, St. Christopher, Indianapolis, Oct. 28. Husband of Helen Orr. Father of Janine Orr.

QUINLAN, Elizabeth, 101, Sacred Heart of Jesus, Indianapolis, Oct. 19. Mother of Elizabeth Grady and Nancy Hamilton. Grandmother of 11. Great-grandmother of 16.

RANDOLPH, Angela Marie (Hunger), 77, Holy Spirit, Indianapolis, Oct. 19. Wife of Thomas Randolph. Mother of Julia and Thomas Randolph. Sister of Edward Hunger. (correction)

RAVER, Esther M., 86, St. John the Evangelist, Enochsburg, Oct. 27. Wife of Hubert Raver. Mother of Kate and Mary Bedel, Sara Hermes, Monica Neuman and Michael Raver. Grandmother of 19. Great-grandmother of 10.

ROCAP, Barbara Ann (Sheerin), 92, St. Luke the Evangelist, Indianapolis, Oct. 26. Mother of Patricia Dyer, Amy Paynter, Dr. Mary Rouse, Joan, James, Michael and Richard Rocap. Sister of Dorothy Brown. Grandmother of 19. Great-grandmother of three.

RUSSELL, Joseph E., 59, Holy Cross, Indianapolis, Oct. 23. Husband of Lois (Jones) Russell. Father of Christy Walton and Andrew Russell. Son of Edward and Marguerite (Ash) Russell Jr. Brother of Agnes Dodd, Eileen Dyson, Mary Margaret Jensen, Kathleen, Donald, Edward, John and Leonard Russell. Grandfather of seven. †



Prayers for loved ones

A young man visits the graves of deceased relatives at a cemetery in Managua, Nicaragua, on Oct. 31, the eve of the feast of All Saints. The feast commemorates all people who have gone to heaven.

Franciscan Sister Mary Mark Deters was a teacher, principal and administrator for 61 years

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

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

Sister Mary Mark was born on Dec. 9, 1913, in Bowling Green, Mo.

She entered the Oldenburg Franciscan community on June 8, 1932, and professed her final vows on Jan. 6, 1938.

Sister Mary Mark ministered as a teacher and principal in Catholic education for 61 years.

She served an additional seven years as a supervisor for the Office of Catholic Education in the Archdiocese of Cincinnati.

In the Archdiocese of Indianapolis, Sister Mary Mark taught at St. Louis School in Batesville.

She also taught at the former St. Vincent

Orphanage in Vincennes, Ind., in the Evansville Diocese.

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

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

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

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

She retired to the motherhouse in 2001.

Surviving are a brother, Richard Deters of Columbia, Mo., as well as several nieces and nephews.

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

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

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

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

Sister Betty was born on Jan. 7, 1927, in Newark, Ohio.

She entered the Oldenburg Franciscan community on Jan. 28, 1989, and professed her final vows on June 10, 1995.

From 1991-94, Sister Betty served as an

advocate coordinator for the Metro Advocate Ministry in Indianapolis.

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

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

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

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

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Individuals, art need transcendent values to be complete, pope says

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

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

The pope's Nov. 6-7 visit, his 18th trip abroad, brought him first to one of Catholicism's most popular and ancient pilgrimage sites, Santiago de Compostela, and then Barcelona, where he consecrated the Basilica of the Sagrada Familia.

During the Nov. 7 Mass in which he blessed and anointed the altar of the church dedicated to the Holy Family of Nazareth, he said that Christians must resist every attack on human life and promote the natural institution of the family.

Under the government of Prime Minister Jose Luis Rodriguez Zapatero, who came to power in 2004, Spain has relaxed its divorce laws, eased restrictions on abortion, legalized same-sex marriage and allowed gay couples to adopt.

In his homily, the pope praised the technical, social and cultural progress made over the years. However, he said, a country must also advance morally.

He asked that courts, legislative bodies and society as a whole respect and defend the sacred and inviolable life of the child from the moment of conception.

"For this reason, the Church resists every form of denial of human life and gives its support to everything that would promote the natural order in the sphere of the institution of the family" based on marriage between a man and a woman, he said.

More than 6,000 people filled the church, which the pope elevated to a minor basilica during the Mass. Another 50,000 people followed the event outside on 33 jumbo screens that dotted the surrounding streets and squares.

The Church, begun in 1882 and expected to be finished by 2026, is the masterpiece of Catalan architect Antoni Gaudi, a Catholic whose beatification cause is under way.

The pope sprinkled the main altar with holy water and rubbed chrism oil into the immense, roughly hewn block of rose-colored stone. The basilica interior was bathed in golden light as Spanish bishops anointed some of the white treelike columns branching out to support the 200-foot-high vaulted ceilings.

The minor basilica is a splendid example of the natural synthesis of tradition and novelty as well as of faith and art, the pope said in response to journalists' questions aboard the papal plane from Rome on Nov. 6.

The "certain dissonance" between the world of art and religion "hurts both art and faith," he said. Art and faith need to be brought back together again and be in dialogue, he said, because truth is expressed in beauty and in beauty one finds the truth.

He told reporters that in Spain the trend toward "anticlericalism and secularism" was especially marked in the 1930s, which created "a clash between society and faith that also exists today."

He said faith and society must come together, too, and not be wedged apart.

While the papal trip was not an official state visit, the pope was greeted upon landing in heavy fog in Santiago de Compostela by Prince Felipe and Princess Letizia of Asturias, Spanish cardinals and bishops, and government authorities from the local, regional and national level.

During an outdoor Mass celebrated in front of the 12th-century cathedral of Santiago de Compostela on Nov. 6, the pope said when societies and governments are no longer at the loving service of all people, then arrogance and exploitation risk snuffing out true human development and fulfillment.

Only by loving and serving others like Jesus did, even with the simplest of gestures, will humanity regain a sense of happiness and hope, he said.

About 6,000 people filled the tiny square to capacity, and 200,000 more were present in the small city, lining the streets and squares, according to local authorities. The cathedral bells tolled and pilgrims cheered and screamed, "Viva el papa!"

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

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

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

The pope came as a pilgrim to commemorate the holy year of St. James, which occurs every time the feast of St. James—July 25—falls on a Sunday.

To go on pilgrimage is a chance to "step out of ourselves in order to encounter God" and experience conversion, he said in remarks earlier in the day inside the city's cathedral.

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

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

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



Pope Benedict XVI leads the Angelus prayer outside the Basilica of the Sagrada Familia after consecrating the church in Barcelona, Spain, on Nov. 7. The pope, on a two-day trip to Spain, urged Catholics to resist every attack on human life and promote the natural institution of the family.



Priests attend Pope Benedict XVI's Mass celebrated outside the cathedral of Santiago de Compostela in Spain on Nov. 6.

ARZOBISPO

seguido de la página 5

La Iglesia en EE.UU. está especialmente consciente de los inmigrantes porque somos una Iglesia de inmigrantes, conformada por personas de todas partes del mundo.

Existe la idea preconcebida de que una mejor vigilancia de nuestras fronteras resolverá el problema migratorio. Desde

1986 hasta 1998, el presupuesto de la Patrulla Fronteriza se ha sextuplicado y la cantidad de agentes apostados en la frontera suroeste se ha duplicado hasta llegar a 8500. Desde 1983 hasta 2004 se han cuadruplicado los gastos en concepto de vigilancia fronteriza. Y sin embargo, la cantidad de visitantes no autorizados ha aumentado.

Está la percepción de que los inmigrantes de hoy en día son distintos, en comparación

a los de hace 100 años. Hoy en día el porcentaje de la población nacida en territorio extranjero es del 11,5 por ciento; a comienzos del siglo XX, era aproximadamente 15 por ciento. Si analizamos objetivamente la historia, recordaremos que cada nueva oleada de inmigrantes se ha enfrentado a la desconfianza y a las dudas y, sin embargo, al final cada oleada de inmigrantes anterior se ha reivindicado.

La última idea preconcebida es que la

mayoría de los inmigrantes cruzan ilegalmente la frontera. De hecho, alrededor del 75 por ciento de los inmigrantes hoy en día cuentan con visas de permanencia legal (de inmigrantes). Del 25 por ciento que se encuentra indocumentado, 40 por ciento excedió la estadía de su visa temporal (de no inmigrante).

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