



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960

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Author says Catholic schools provide outstanding 'public' education

Celebrating Catholic School Values dinner raises more than \$400,000

By Brandon A. Evans

During the annual Celebrating Catholic School Values Awards Dinner on Nov. 8 in Indianapolis, author George Weigel not only shared stories about the late Pope John Paul II, but also discussed the role that Catholic schools play in civic life.

Weigel is the author of the international best-selling biography of Pope John Paul II titled *Witness to Hope* and is a senior fellow of Washington's Ethics and Public Policy

Center.

The annual dinner, which honors notable Catholic school graduates with achievement awards, raised more than \$400,000 for needs-based tuition assistance in archdiocesan Catholic schools.

More than \$2.75 million has been distributed to students in need since the fundraiser began 10 years ago.

Vicki Perry, the event chair, said that more than 2,500 students have been given assistance, and called it "miraculous."

"We've done a great job with 10 of these Celebrating Catholic School Values events," Archbishop Daniel M. Buechlein said. To have distributed so much financial aid to people in need is "quite an achievement."

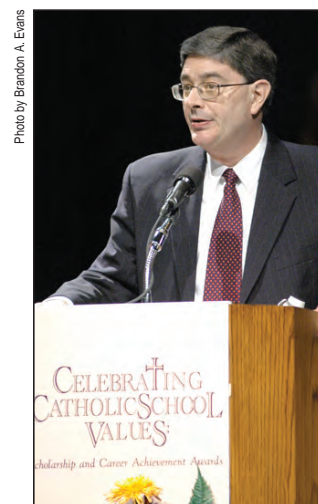
He added that he hopes the event continues well into the future.

"We all must work together as we have before and will continue to do to provide a quality education to those young people who want it, deserve it and desire it," said Annette "Mickey" Lentz, executive director of Catholic education and faith formation for the archdiocese.

Catholic schools that truly do their job, Lentz said, are one of the most important things that the Church can offer to families.

Going one step further, Weigel said in his keynote address that Catholic schools benefit civic society by forming young students "into civil, tolerant citizens, capable

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George Weigel speaks during the annual Celebrating Catholic School Values Awards Dinner on Nov. 8 in Indianapolis.

Priests, death penalty, lay ministers on bishops' agenda

WASHINGTON (CNS)—The U.S. Catholic bishops opened their annual fall meeting on Nov. 14 with encouragement for the nation's priests and preliminary discussion of topics ranging from the death penalty to children's Masses, from lay ecclesial ministers to budget matters.

In his presidential address, Bishop William S. Skylstad of Spokane, Wash., called priests "the treasures who safeguard the Church as a eucharistic community" and said they deserve the gratitude, support, esteem and collaborative respect of the bishops.

Attention stemming from publicity about sexual abuse cases and how the Church has handled them was not about the "wonder, commitment, dedication and perseverance" of priests, but about "the darkness and sin which overwhelmed some," he said. "It has been a personally painful time for the vast majority of priests who did nothing to deserve that pain."

Bishop Skylstad's request that the bishops show their appreciation for priests by applauding was met with a standing ovation that lasted nearly a minute.

Members of the U.S. Conference of Catholic Bishops then turned their attention to the major agenda items of the

See **BISHOPS**, page 8

Photo by Sean Gallagher



Young women pray the rosary in the gathering area of Our Lady of the Greenwood Church in Greenwood on Nov. 3 during the parish's First Thursday vocations-promotion program. From left, they are Sarah Warner of St. Barnabas Parish in Indianapolis; Jessica Szamocki of Our Lady of the Greenwood; Lucia Del Valle, a visitor to the parish from Guatemala; and Meredith Riley of St. Rose of Lima Parish in Franklin.

First Thursday program promotes priestly and religious vocations among youth

By Sean Gallagher

GREENWOOD—For the past year and a half, a growing number of children and youth from several archdiocesan parishes have been gathering on the first Thursday of each month at Our Lady of the Greenwood Parish in Greenwood to pray for and learn about priestly and religious vocations, and to grow in their love of the Eucharist.

Inspired in part by the traditional devotion on first Fridays to the Sacred Heart of Jesus and on first Saturdays to the Immaculate Heart of Mary, First

Thursday is founded on Holy Thursday, the day on which the Church teaches that Jesus instituted the Eucharist and the sacrament of holy orders.

Led by the parish's associate pastor, Father Jonathan Meyer, First Thursday is a combination of devotional prayers, athletic activities, meals, catechesis, group discussions, eucharistic adoration and Mass.

On Nov. 3, approximately 30 boys in grades four through eight gathered at the parish at 5 p.m. Father Meyer led them in praying a decade of the rosary and then asked them some Catholic trivia questions.

Following the trivia game, Father Meyer let the boys take advantage of an unusually warm autumn day and go outside to play touch football for a while.

"My hope is always to support and nourish vocations because if there is a vocation that is not being nurtured, that vocation can die," he said. "It's like any other thing that needs to grow. If it is not being nurtured, it very well might die."

After the football game, Father Meyer gave a presentation in the church

See **VOCATIONS**, page 10

Vatican experts debate fine points of evolution

VATICAN CITY (CNS)—The intelligent design debate visited the Vatican in November, provoking some inflated newspaper headlines and a bit of theological fine-tuning by Pope Benedict XVI.

After a cardinal criticized the

fundamentalist approach of creationists, the pope weighed in, saying the created world must be understood as an "intelligent project." To some, his phrase echoed "intelligent design," but to others it suggested something quite different.

The timing of the Vatican comments

was significant.

Debate has been simmering in the United States over intelligent design, which holds that the complexity of the created world cannot simply be the product of random evolution, but implies a

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SCHOOLS

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of a robust engagement with fellow citizens who have different views, capable of disagreeing without being disagreeable, capable of making the great experiment of democratic self-governance work.

“Catholic schools are schools of virtue—of democratic virtue,” Weigel said. “Catholic schools form the kind of men and women who make America work because graduates of Catholic schools have a vision of, and a commitment to, the common good, to neighborliness, to civic responsibility, to a mature patriotism that cherishes America while holding America accountable to its highest ideals.”

He lamented the current terminology in the world of education that separates “public schools” from “private schools.”

In reality, he said, there are government-sponsored schools and independent schools.

“Catholic schools are ‘public schools’ in the finest sense of the term,” he said. “Catholic schools are preparing their students for active citizenship, which is a public good. Catholic schools serve a public purpose: the education of the next generation of citizens and leaders.

“And because they are open to others—especially the disadvantaged—who are not Catholic, Catholic schools serve the public good of educating the most vulnerable children in our society to become active citizens of this great republic. No one does this better.”

Catholic schools, Weigel said, are an “essential lifeline” for poor children and play a significant role in helping them “break the vicious cycle of poverty.”

He spoke about his own Catholic education in Baltimore, sharing stories about the religious sisters—and a lay woman—who provided the foundation of his early education.

“Nostalgia is always a suspect emotion,” he said, “but I don’t think it’s simply nostalgic to think that, in addition to what these sisters and lay women taught us academically, they also taught us that life is a matter of vocation, not simply career.”

Weigel said that his teachers conveyed to him a truth he later could find in the writings of Cardinal John Henry Newman, who



Photo by Rich Clark

Archbishop Daniel M. Buechlein and George Weigel, back row, second from the left, join the honorees of the annual Celebrating Catholic School Values Awards Dinner on Nov. 8 in Indianapolis. The honorees are, from back row, far left: Msgr. Lawrence Moran, who retired earlier this year as pastor of St. Patrick Parish in Terre Haute; Vincent Caponi, a member of St. Monica Parish in Indianapolis; James Curtis, a member of St. Pius X Parish in Indianapolis; Paula Corley, a member of St. Matthew Parish in Indianapolis; and Tom Zupancic, a member of St. Malachy Parish in Brownsburg.

said that “God has created me to do him some definite service. He has committed some work to me which he has not committed to another. I have my mission. I may never know it in this life, but I shall be told it in the next.”

In his elementary days, Weigel said, he could not have imagined himself writing an authorized biography of the Holy Father, yet when he found himself doing it, “I had the absolute conviction that I was doing precisely what God had put me in this world to do—and that is a conviction that I wish for each one of you, and for all the students who benefit from your schools and your generosity.”

He also congratulated the five individuals who were honored with awards during the dinner, as did Archbishop Buechlein.

“In today’s society, it is refreshing to see people recognized for their selfless dedication,” the archbishop said.

“I can’t thank Catholic schools enough,”

said James Curtis, a member of St. Pius X Parish in Indianapolis. He received a career achievement award.

Children, he said, need the ethics and morals that Catholic schools offer.

Msgr. Lawrence Moran, who retired earlier this year as pastor of St. Patrick Parish in Terre Haute, said that Catholic schools provide not only the traditional “three R’s,” but also offer religion.

Msgr. Moran also received a career achievement award.

He added, in an adaptation of a quote from Victor Hugo, that “I think for every religious school we build, we can tear down a jail.”

Paula Corley, a member of St. Matthew Parish in Indianapolis who received a career achievement award, said that as a public school principal she learned the values needed for the job from her Catholic education.

Corley thanked the archdiocese for the award and said that it was something she

would cherish for a lifetime.

Tom Zupancic, a member of St. Malachy Parish in Brownsburg, thanked his parents for their sacrifice in giving him a Catholic education.

He received a career achievement award.

“Really the Catholic school experience was an extension of the nurturing that I received at home, the discipline that I received at home, and just the love that I received at home,” Zupancic said.

Vincent Caponi, a member of St. Monica Parish in Indianapolis, received the community service award.

“I believe that my Catholic education has assisted me to live the core values,” Caponi said, “to know what those values are and then carry them out in my business life and my personal life.” †

(To listen to George Weigel’s presentation at the Nov. 8 dinner, log on to www.archindy.org) †

Sixth annual Interfaith Thanksgiving Service to be held at Cathedral

By Sean Gallagher

SS. Peter and Paul Cathedral Parish in Indianapolis will host at 7 p.m. on Nov. 22 the sixth annual Interfaith Thanksgiving Service.

Prelude music offered by the Indianapolis Children’s Choir will start at 6:30 p.m.

Archbishop Daniel M. Buechlein will preside over the service during which representatives of other Christian denominations as well as other world religions from the Indianapolis area will participate. The event is co-sponsored by the Christian Theological Seminary.

Rabbi Lewis Weiss, a chaplain at Methodist Hospital in Indianapolis, will offer a reflection during the service.

Rabbi Weiss said that in this year which has witnessed many natural disasters both in the United States and around the world, “more than ever we need to express thanks and gratitude for the blessings that we do have and two, come together in unity as people of faith to work together for a more bountiful harvest for all people.”

One aspect of this work will happen during the service when a collection of monetary donations and canned goods benefiting the American Red Cross and the Julian Center, an Indianapolis-based agency that aids battered women and children, will be taken up.

According to Father Patrick Beidelman, pastor of SS. Peter and Paul Cathedral Parish, hosting such an event is an

expression of the Catholic faith.

“It’s implicit in our call to discipleship of Jesus to reach out to people of goodwill,” he said, “and unite in a prayer of thanksgiving to God for our many blessings and to serve the poor.”

Father Beidelman also noted that this year’s Interfaith Thanksgiving Service falls close to the 40th anniversary of the proclamation of *Nostra Aetate*, the Second Vatican Council’s declaration on the relationship of the Church to non-Christian religions and in the year of the death of Pope John Paul II, who fostered a closer relationship between the Catholic Church and the Jewish people.

“I think this Interfaith Thanksgiving Service is a wonderful snapshot in the local Church of how documents like

Nostra Aetate and the vision of Pope John Paul II can be lived out in the real world,” he said.

Rabbi Weiss spoke of his appreciation of the strides made in the relationship between Catholics and Jews, and said that the Interfaith Thanksgiving Service, happening so close to the civic holiday of Thanksgiving, is reflective of this growth.

“For me, it’s been very exciting what the Catholic Church has been willing to do in ... moving forward in terms of recognizing what we share in common,” said Rabbi Weiss. “Jesus was Jewish and taught in a synagogue. So we share that and I think we’re all God’s children. We need to respect that we’re all sisters and brothers. Thanksgiving is, I think, a beautiful time to recognize that commonality.” †



11/18/05

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Corpus of risen Christ graces St. Christopher Church

By Mary Ann Wyand

“Risen ... to Home,” a bronze sculpture depicting the resurrected Christ, welcomes and inspires people who pass by St. Christopher Church at 5301 W. 16th St. in Indianapolis.

Funds for the life-size corpus were given to the Indianapolis West Deanery parish from the estate of the late Joseph and Dorothy Krieger, longtime St. Christopher parishioners who were killed on Oct. 6, 2002, during an unsolved robbery at their home.

The Kriegers left 10 percent of their estate to four Church ministries. St. Christopher Parish, the Society for the Propagation of the Faith, the St. Vincent Hospital Foundation and Gibault in Terre Haute all benefited from their generosity. Their bequest also made it possible for St. Christopher School to offer financial aid to students.

The corpus is a reminder of Christ the King, who overcame death, and is comforting for their children—Dan, Greg, Brien and Anne Krieger—who live in central Indiana and mourn the senseless deaths of their parents.

“They loved their faith,” St. Christopher parishioner Anne Krieger of Indianapolis said of her parents. “They loved their parish.

“I’m thankful that they were able to give me the foundation that I have or otherwise I wouldn’t have had the strength to get through this situation with my parents,” she said. “My faith was the strongest it had ever been in my life when this happened, and I’m so thankful because otherwise I don’t know what I would have done.”

Overlaid with nickel and chrome, the Dali Corpus made by Bramante Studio in Kitchener, Ontario, Canada, is mounted on an exterior brick wall of the church facing

West 16th Street, where it sparkles in the sunlight and gleams in the lights illuminating it at night.

This Sunday marks the feast of Christ the King, which was instituted by Pope Pius XI on Dec. 11, 1925, to pay homage to the Lord after World War I.

The Krieger children are pleased that their parents wanted to share their love for God with their parish, and were glad when parish staff members suggested that the sculpture of the resurrected Christ be dedicated in their memory.

“My parents were wonderful, caring people,” Anne Krieger said. “They would have given the shirts off their backs to somebody who needed it. This [corpus] shows how they felt about their faith.”

Nancy Meyer, a pastoral associate at St. Christopher Parish, said the corpus serves as an inspirational reminder of Christ’s place in our lives, identifies the church as a sacred space, and welcomes parishioners and visitors.

Father Michael Welch, pastor, presided at a blessing and dedication ceremony for the corpus last May that paid tribute to the Kriegers’ love for God and their Church.

“They lived in this parish for close to 40 years and raised their four children here,” Meyer said. “They were such a part of the parish, so active here, especially in their younger years, and they were both such a part of the community. It was very clear that they loved this parish and wanted to help it continue to grow.”

This image of the resurrected Christ reminds people of the importance of “living in the resurrected life and that Christ’s presence is always with us,” Meyer said. “It’s a very visible sign of their love and the grace that they lived out in their lives. The grace that they received from St. Christopher Parish is expressed very concretely.”

Immaculate Heart of Mary parishioner



“Risen ... to Home” is the title of this metal sculpture depicting the resurrected Christ that was blessed during a dedication ceremony at St. Christopher Parish in Indianapolis in May. The corpus, created in the style of artist Salvador Dali, is bronze overlaid with nickel and chrome, and was hand-made by Bramante Studio in Kitchener, Ontario, Canada. The resurrected Christ image was made possible by a gift from the estate of the late Joseph and Dorothy Krieger, longtime St. Christopher parishioners who were killed in 2002.

Jim Smith of Indianapolis, who attended Cardinal Ritter High School with the Kriegers’ sons and daughter, said “Mr. and Mrs. Krieger were truly special people” who always welcomed guests to their home.

“They were exceptionally strong people, both in their personalities and in how they raised their family,” Smith said. “They were a very close family, and [their deaths are] an awful tragedy that upset everyone in the community.”

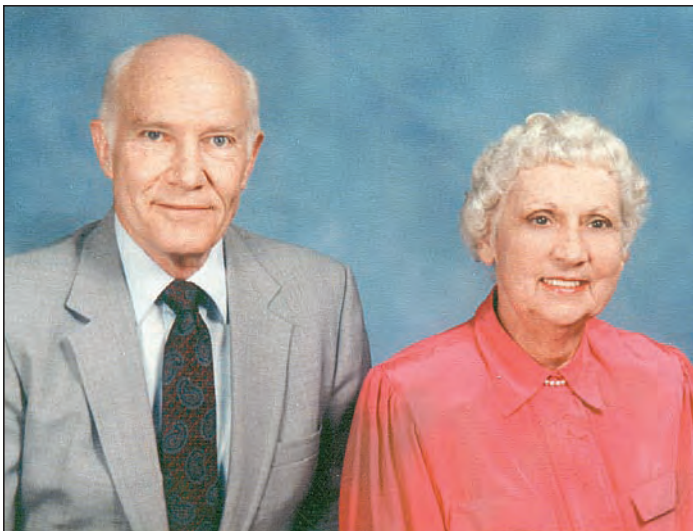
Franciscan Sister Rita Vukovic, a longtime family friend who teaches English at Cardinal Ritter High School in Indianapolis, remembered Joseph and Dorothy

Krieger as faith-filled Catholics who were wonderful parents and good stewards in their support for Church ministries.

“They always had a smile,” Sister Rita said. “They always knew when somebody needed assistance, and they were right there to give that assistance no matter what. They certainly were Church- and community-minded. They loved their parish and Cardinal Ritter High School.”

The corpus is a beautiful reminder of their love and generosity, she said. “They spent their lives giving to others and, through their gifts to the Church, continue to give even now.” †

Longtime St. Christopher parishioners Joseph and Dorothy Krieger of Indianapolis were killed during a robbery at their home on Oct. 6, 2002. They gave 10 percent of their estate to four Church ministries. Part of their bequest to the Church enabled St. Christopher Parish to purchase a sculpture of the risen Christ for the exterior of the Indianapolis West Deanery church and to provide scholarships for students at St. Christopher School.



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Editorial

Challenge to the laity

The date of today's issue, Nov. 18, is the 40th anniversary of the Second Vatican Council's Decree on the Apostolate of Lay People. Its second sentence alludes to "the laity's special and indispensable role in the mission of the Church." Indeed, as Cardinal John Henry Newman once wrote, "The Church would look funny without the laity."

This has become the age of the laity in the Church far more than the fathers of the Second Vatican Council expected when they authored that decree. In the mid-1960s, vocations to the priesthood were plentiful and there was no indication that that would change. It has, though, and members of the laity have assumed positions in the Church that didn't exist 40 years ago.

Today, there are more than 30,000 theologically-trained lay ecclesial ministers working in parishes in the United States.

That, though, is not what the bishops had in mind when they wrote about the apostolate of lay people—or even what they would have had in mind if they knew that vocations to the priesthood would drop precipitously. The proper place for the laity to exercise its apostolate is in the secular world.

Today, it is also in our parishes, but it is still primarily in the secular world. And it is here that we members of the laity could be doing a much better job.

The decree didn't mince words when it spoke of our responsibility to evangelize the world. It said, speaking of the Mystical Body of Christ, the Church, "A member who does not work at the growth of the body to the extent of his possibilities must be considered useless both to the Church and to himself."

Specifically, it said, "Laymen ought to take on themselves as their distinctive task the renewal of the temporal order. Guided by the light of the Gospel and the mind of the Church, prompted by Christian love, they should act in this domain in a direct way and in their own specific manner."

It also said, "The temporal order is to be renewed in such a way that, while its own principles are fully respected, it is harmonized with the principles of the Christian life and adapted to the various conditions of times, places and

people. Among the tasks of this apostolate Christian social action is preeminent."

We must bring the teachings of the Church into the marketplace, in our jobs, family, social and political activities. Are we really doing that to the extent we should be or are we succumbing to America's constantly eroding moral values? We continually see Catholic politicians supporting things that are opposed to Catholic teachings, often with the backing of other Catholics. That's scandalous.

The family, which should be the bedrock of society, is relentlessly being attacked in American society. Are we Catholic laity doing anything to counter that? The number of couples who are living together without getting married has skyrocketed, as has the number of children born outside of marriage. There is now a clamor for same-sex marriages, which should be a contradiction of terms. What are we Catholic laity doing to uphold the Church's teachings about marriage and family life?

America's entertainment, especially movies and television, appeals to our basest tendencies. Premarital and extramarital sex are glamorized and made to seem normal. The industry doesn't even consider making wholesome entertainment films and shows like those that were popular 40 years ago. What are we Catholic laity doing to encourage better quality entertainment?

Catholics comprise about a quarter of the U.S. population. It would seem that, if we truly took seriously our mission of "spreading the kingdom of Christ over all the earth for the glory of God the Father," as the decree said, we'd have more influence on modern culture, especially considering that we can work with other Christians, and non-Christians, who share our values. This does not mean imposing Catholic doctrine on others, but it does mean more actively trying to combat the relativism that now permeates our society.

Unfortunately, Catholics are known for being hesitant about sharing our faith. That is exactly what the Decree on the Apostolate of Lay People challenged us not to be.

— John F. Fink

Looking Around/*Fr. William J. Byron, S.J.*

Thanksgiving reminds us of our relationship to God

If I were pressed to reduce the meaning of all religion to one word, that word would be "gratitude." The essence of our relationship to God is gratitude. The sum and substance of our religious response to the saving grace and creative power of God is gratitude.

Some might want to argue that a better one-word summary of the meaning of religion is love. A very good case could be made to support that view. But I would point out that a section in the First Letter of John (Jn 4:14-19) says, "Let us therefore love God, because God has first loved us." It's not that we first loved God, but God has first loved us. The divine initiative causes God's love—grace—to dwell in us. And grace, of course, implies gratitude, *gratias*.

All we can be is grateful.

It is wonderful that the United States sets aside one day a year for Thanksgiving. It is even more wonderful that Catholics who remember their Lord in the breaking of the bread are not just a thanksgiving people, but a thanks-saying and thanks-doing people. "Eucharist" means thanks.

So for Catholics, Thanksgiving is not a novelty, not a once-a-year thing. We don't have turkey and all the trimmings every day, of course, but the essential religious reality—giving thanks to God—is there every day. It is part of our religious being.

There is something very special about the thanks all Americans give on Thanksgiving Day. Civic virtue combines with religious commitment to bring some of us before the altar, if we choose to do so on this secular holiday. For all Americans, the harvest is in, the blessings are counted. And as a nation under God, we're encouraged to bow gratefully before God.

Letters to the Editor

Bankrupt dioceses test faithful's trust in the Church hierarchy

Regarding the editorial in the Nov. 4 *Criterion* titled, "What Catholic dioceses can learn from the experience of bankruptcy," what are we, the faithful, to believe anymore?

Many times it's difficult to faithfully trust changes that reach us from the Vatican or diocesan headquarters, but we carry on. Oh, we may wink on some of those occasions, but as good Catholics we remain devoted to the true faith.

However, don't you know there's always a "however" or a "but?" Please don't ask we the faithful to believe that the bankrupt Diocese of Spokane is now located in the state of Oregon.

Joseph M. Mucha, Pittsboro

Weight loss program has benefits for all people

In the "Faithful Lines" column in the Oct. 28 *Criterion*, Shirley Vogler Meister mentioned the "Light Weigh Program." I have about three years' experience in Light Weigh groups in Jennings County.

I would like to point out that people with no weight problems can also benefit from the spiritual aspects of the program. People suffering from addictions other than overeating could benefit from the discipline and strategies borrowed from

We give thanks for the gifts of creation. We give thanks for the gift of life as well as faith, for food and freedom, for family and friends, for health and happiness.

But how grateful are we the other 364 days of the year?

Consider the question Jesus raised in the Gospel story (Lk 17:11-19) about the 10 cured lepers when only one, the Samaritan, came back to thank him: "Was there no one to return and give thanks to God except this foreigner?"

Are we still the nation Abraham Lincoln had in mind when he wrote: "We have been the recipients of the choicest bounties of heaven. We have been preserved these many years in peace and prosperity. We have grown in numbers, wealth and power as no other nation has grown. But we have forgotten God. We have forgotten the gracious hand which preserved us in peace and multiplied and enriched and strengthened us; and we have vainly imagined, in the deceitfulness of our hearts, that all these blessings were produced by some superior wisdom and virtue of our own?"

These are words worth repeating on Thanksgiving Day.

In the old American vernacular, "much obliged" was a common expression of gratitude. To say thanks is really to declare oneself obligated, "much obligated," for a favor received and ready to do something in return.

Vertically, so to speak, we are obliged to give our praise and thanks to God. Horizontally, we are obligated to show our thanks to God by showing grateful care and concern for our brothers and sisters in the human community.

St. Ignatius Loyola once remarked, "I think that ingratitude is at the root of all sinfulness."

There's another thought worth considering on Thanksgiving Day.

(*Jesuit Father William J. Byron is a columnist for Catholic News Service.*) †

St. Thérèse of Lisieux and St. Ignatius Loyola, and the Virgin Mary's example of obedience and humility before God.

We are all precious but no one is special since we are all God's children.

Vickie Ernstes, North Vernon

Letters Policy

Letters from readers are published in *The Criterion* as part of the newspaper's commitment to "the responsible exchange of freely-held and expressed opinion among the People of God" (*Communio et Progressio*, 116).

Letters from readers are welcome and every effort will be made to include letters from as many people and representing as many viewpoints as possible. Letters should be informed, relevant, well-expressed and temperate in tone. They must reflect a basic sense of courtesy and respect.

The editors reserve the right to select the letters that will be published and to edit letters from readers as necessary based on space limitations, pastoral sensitivity and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 300 words) are more likely to be printed.

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

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SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Legacy for Our Mission Campaign will keep Catholic education strong

A couple of weeks ago at its annual Legacy Dinner, Father Thomas Scecina Memorial High School in Indianapolis presented its annual Benefactor's Award to the Archdiocese of Indianapolis. The president and officers of Scecina had calculated that over the last 13 years, more than \$12 million had been received from our parishes, the previous Legacy of Hope and Making a Difference campaigns, as well as an advance from the current Legacy for Our Mission campaign.

I accepted the award in the name of all the generous people of the archdiocese in central and southern Indiana. I also recognized the corporate and foundation communities for partnering with us in support of Catholic education. Needless to say, Scecina Memorial High School has not been the only beneficiary of support from many generous folks.

I have said many times that the "archdiocese" is not the collection of offices and agencies at 1400 N. Meridian St. in downtown Indianapolis. All of you, the people in our 150 parishes from Terre Haute to Richmond, from 96th Street in Marion County to Tell City to Lawrenceburg to Jeffersonville and New Albany on the Ohio River—we are the Archdiocese of Indianapolis.

It is encouraging to know that we are coming to see more and more that—while

the Church lives at the parish level—the Church is more than each parish. We are coming to understand that there are some things we just can't accomplish on our own. We are coming to understand more and more that we need each other, and that we are called by the Lord to help each other.

When I arrived in Indianapolis in September 1992, I found on my desk a stack of studies of various Church ministries. I think there might have been as many as 11. Those studies had been commissioned by my predecessor, the beloved Archbishop Edward T. O'Meara.

One of the thickest volumes was a study on the future of Catholic education. Its projections were pretty grim. The more we discussed that study and the status and future of our schools, the more we were compelled to affirm that Catholic education, especially for the poor and the marginalized, is an essential part of our mission as Church. It was clear what our direction had to be. We are committed to Catholic education. Thirteen years later, we remain committed to Catholic education.

Last July, the bishops of the United States released a statement titled "Renewing our Commitment to Catholic Elementary and Secondary Schools in the Third Millennium." In this statement, we renewed the commitment made in a statement of 1990. At that time, we bishops unequivocally

committed ourselves and the whole Catholic community to the following goals:

1. Catholic schools will continue to provide a Gospel-based education of the highest quality.

2. Catholic schools will be available, accessible and affordable.

3. The bishops will launch initiatives in both the private and public sectors to secure financial assistance for parents, the primary educators of their children, so that they can better exercise their right to choose the best schools for their children.

4. Catholic schools will be staffed by highly qualified administrators and teachers who would receive just wages and benefits, as we expressed in our pastoral letter "Economic Justice for All."

The world continues to change, and our mission of Catholic education in our schools continues to be challenged. It is hard work to stand by our commitment to make our schools accessible and affordable for our children, especially for the poor and the marginalized. Yet they are included in the mission of Jesus in a special way. I constantly

make the case that Catholic education in its holistic academic, spiritual and moral approach provides the most effective key for breaking the cycle of poverty in our midst.

I can testify to the value of Catholic education in my own personal experience. I do not believe that I would be an archbishop, a priest or Benedictine if I had not been given the gift of a fine Catholic education and religious formation early on in my life. The building of character and moral fiber as well as a sound mind and body and soul is a priceless gift that keeps on giving.

It is not surprising that one of the major features of the Legacy for Our Mission: For Our Children and the Future campaign is the mission of Catholic education. We intend that all our schools grow and thrive. We intend for them to be the best academically, spiritually, morally and athletically. There are challenges in this third millennium, for sure. But we intend to meet those challenges.

Please help us with the Legacy for Our Mission. It is for our children and youth and for the future. †

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 campaña "Legado de nuestra Misión" mantendrá firme la educación católica

Hace un par de semanas en la Cena Anual del Legado, la escuela secundaria Thomas Scecina Memorial High School en Indianápolis le entregó a la Arquidiócesis de Indianápolis su Premio Anual al Benefactor. El director y los funcionarios de Scecina han calculado que durante los últimos 13 años, se han recibido más de \$12 millones de parte de nuestras parroquias, por medio de la anterior campaña Legado de Esperanza y de la campaña Marcando la Diferencia, además de un adelanto de la campaña actual del Legado de Nuestra Misión.

Acepté el galardón en nombre de todas las personas generosas de la arquidiócesis en el centro y el sur de Indiana. También otorgué un reconocimiento a las comunidades corporativas y fundaciones por asociarse con nosotros y apoyar la educación católica. Por supuesto que la escuela Scecina Memorial High School no ha sido la única beneficiaria del apoyo brindado por muchos compañeros generosos.

He dicho muchas veces que la "arquidiócesis" no es el conjunto de oficinas y agencias localizadas en la 1400 North Meridian Street en el centro de Indianápolis. Todos ustedes, los habitantes de nuestras 150 parroquias, desde Terra Haute hasta Richmond, desde la calle 96 en el Condado Marion, de Tell City a Lawrenceburg, hasta Jeffersonville y New Albano en el Río Ohio, conformamos la arquidiócesis de Indianápolis.

Resulta alentador saber que cada vez se hace más evidente el hecho de que, si bien la Iglesia existe a escala parroquial, la Iglesia es

más que cada parroquia. Estamos comenzando a entender que hay ciertas cosas que no podemos simplemente lograr por nuestra cuenta. Cada vez nos hacemos más conscientes de que nos necesitamos mutuamente y que el Señor nos ha llamado a ayudarnos entre nosotros.

Cuando llegué a Indianápolis en septiembre de 1992, hallé en mi escritorio un paquete de estudios de diversos ministerios de la Iglesia. Creo que había alrededor de 11. Mi predecesor, el querido Arzobispo Edward T. O'Meara, había encargado dichos estudios.

Uno de los tomos más gruesos se trataba de un estudio sobre el futuro de la educación católica. Sus proyecciones eran bastante sombrías. Mientras más discutíamos dicho estudio y la situación de nuestras escuelas, más nos sentíamos inclinados a afirmar que la educación católica, especialmente para los pobres y los marginados, constituye una parte esencial de nuestra misión como Iglesia. El sendero resultaba claro. Tenemos un compromiso con la educación católica. Trece años más tarde, continuamos comprometidos con la educación católica.

El pasado julio los obispos de los Estados Unidos emitieron una declaración titulada "Renovación de nuestro compromiso con las escuelas católicas elementales y secundarias en el tercer milenio". En dicha declaración renovamos el compromiso que realizamos en una declaración en 1990. En aquel momento, nosotros como obispos, nos comprometimos incondicionalmente y a toda la comunidad católica, a cumplir con los siguientes objetivos:

1. Las escuelas católicas continuarán proporcionando educación de la más alta calidad, basada en el Evangelio.

2. Habrá escuelas católicas a disposición, accesibles y al alcance.

3. Los obispos lanzarán iniciativas tanto en el sector privado como en el público, para obtener asistencia financiera para los padres, los educadores fundamentales de sus hijos, a fin de que puedan ejercer mejor su derecho a elegir las mejores escuelas para sus hijos.

4. Las escuelas católicas estarán dotadas de administradores y maestros altamente calificados quienes recibirán salarios y beneficios justos, tal y como expresamos en nuestra carta pastoral "Justicia Económica para Todos".

El mundo continúa cambiando y nuestra misión de la educación católica en las escuelas sigue poniéndose a prueba. Es una labor ardua mantenernos firmes en el compromiso de hacer que nuestras escuelas católicas estén al alcance y sean accesibles para nuestros hijos, especialmente para los pobres y los marginados. Sin embargo, ellos están incluidos en la misión de Jesús de un modo especial. Constantemente destaco que la educación católica, en su enfoque holístico, académico, espiritual y moral, proporciona la clave más efectiva para romper el ciclo de la pobreza entre nosotros.

Puedo dar fe sobre el valor de la educación católica por medio de mi propia experiencia personal. No creo que hubiera llegado a ser un arzobispo, un sacerdote o benedictino sino no hubiera recibido la dádiva de una educación católica y una formación religiosa de primera desde muy temprano en mi vida. La formación de la personalidad y de una fibra moral, además de una mente, un cuerpo y un alma íntegra constituyen un obsequio que continúa rindiendo frutos.

No es de sorprender que una de las características más importantes de la campaña Legado de Nuestra Misión por los Niños y el Futuro, sea la misión de la educación católica. Queremos que todas nuestras escuelas crezcan y se desarrollen. Deseamos que sean las mejores en el ámbito académico, espiritual, moral y atlético. Ciertamente existen desafíos en el tercer milenio. Pero pretendemos hacerles frente.

Por favor ayúdenos con el Legado de Nuestra Misión. Es por nuestros niños y jóvenes y por el futuro. †

Traducido por: 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 18

Knights of Columbus Council 437, 1305 N. Delaware St., Indianapolis. **Gibault School fundraiser**, spaghetti dinner, 5-6:30 p.m., \$6.50 adults, \$3 children. Information: 317-631-4373.

November 19

Cordiafonte House of Prayer, 3650 E. 46th St., Indianapolis. **Silent prayer day**, 9 a.m.-2 p.m., brown bag lunch, free-will donation. Information: 317-543-0154.

Knights of Columbus, 2100 E. 71st St., Indianapolis. St. Luke Parish, **social**, 6:30-10 p.m., \$35 advance sale, \$40 at the door. Information: 317-259-4373.

Marian College, St. Francis Hall Chapel, 3200 Cold Spring Road,

Indianapolis. Catholic Charismatic Renewal, **praise, worship, healing prayers**, 7 p.m. Information: 317-797-2460.

St. Mary-of-the-Knobs Parish, 3033 Martin Road, Floyd's Knobs. **"The Parish Night Out,"** dinner, dance, entertainment, "The Marlins," 6 p.m., \$40 per person. Information: 812-923-3011.

St. Michael Parish, 11400 Farmers Lane N.E., Bradford. **Annual Spaghetti Supper and Christmas Craft Bazaar**, raffles, crafts, 4 p.m., Information: 812-364-6646.

November 19-20

St. Athanasius Church, 1117 S. Blaine Ave., Indianapolis. **Catholic Charismatic Renewal**, "Life in the Spirit," Sat., registration and breakfast, 8:30 a.m.,

Information: 317-592-1992.

November 20

Holy Name Parish, 89 N. 17th Ave., Beech Grove. Altar Society, **annual Christmas Bazaar and chicken noodle dinner**, 12:30-5 p.m., crafts, holiday items, baked goods, white elephant booth, games, Santa arrives, 2:30 p.m. Information: 317-784-5454.

St. Martin Parish, 8044 Yorkridge Road, Guilford. **Social**, 6:30 p.m. Information: 812-623-3408 or 812-487-2096.

Saint Mary-of-the-Woods, gift shop, St. Mary-of-the-Woods, Sisters of Providence, **bake sale**, 9 a.m.-3 p.m. Information: 812-535-3131, ext. 434.

MKVS and DM Center, Rexville

(located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles). **Covenant Sunday**, holy hour, 2:30 p.m., **Mass**, 3:30 p.m., with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail frburwink@seidata.com or log on to Schoenstatt website at www.seidata.com/~frburwink.

November 21

Borders Bookstore, 8675 River Crossing Blvd., Indianapolis. **Book signing**, "The Seven Levels of Intimacy," author, Matthew Kelly, 7 p.m. Information: 317-844-3088.

November 22

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. **Interfaith Thanksgiving Service**, Archbishop Daniel M. Buechlein, presider, Rabbi Lewis Weiss, preacher, 6:30 p.m.,

prelude music, 7 p.m., procession of religious leaders, offering of canned goods or money to benefit The Julian Center and American Red Cross hurricane relief. Information: 317-634-4519.

Holiday Inn, 411 Spring St., New Albany. St. Elizabeth's, **"Holiday Sweets Gala,"** 10 a.m.-4 p.m.

St. Cecilia of Rome Church, Oak Forest. **Memorial of St. Cecilia**, blessing of 92-year old restored organ, organ concert, 6:10 p.m., Mass, 7 p.m. Information: 812-934-3204.

St. Francis Cardiac and Vascular Care Center, 8111 S. Emerson Ave., Indianapolis. **"Reducing Stress for a Change of Heart,"** free class, 6:30 p.m. Information:

317-851-2822.

November 24

Our Lady of Lourdes Parish, 5330 E. Washington St., Indianapolis. **Irvington Community Thanksgiving Dinner**, carry-out 11 a.m., appetizers and entertainment, 11:30 a.m., prayer and dinner, 12:30 p.m., \$2 per person, reservation due Nov. 22. Information: 317-356-7291.

November 27

Holy Rosary Parish, 520 Stevens St., Indianapolis. Faith Formation Team, **"A Year with the Saints" and "Apologetics from A-Z,"** sessions for children 4 years and older, sessions for adults, 11:15-11:55 a.m. Information: 317-636-4478. †

Retreats . . .

November 18-19

Saint Mary-of-the-Woods College, Providence Center, St. Mary-of-the-Woods. Spirit Pro retreat series, **"The Power of the Ring,"** Information: 812-535-4531 or e-mail spiritpro@spsmw.org.

Oldenburg Franciscan Center, Oldenburg. **"Healing War-Torn Hearts,"** Dr. Pat Sheehan, presenter, Fri. 7-9 p.m., open to the general public, Sat. 9 a.m.-4 p.m., veterans and their families and close friends, \$160 per person includes room and board, \$290 per couple. Information: 812-933-6437 or e-mail center@oldenburgosf.com.

November 19

Marian Center, 3356 W. 30th St., Indianapolis. **"The Holy Angels and Spiritual Direction,"** Father Titus Klingenger, retreat director, 8:30 a.m.-5 p.m., \$30 includes lunch. Information: 317-924-3982 or e-mail mariancntr@aol.com.

Kordes Retreat Center, 841 E. 14th St., Ferdinand, Ind. (Diocese of Evansville). **"Blessed Are Those Who Mourn: A Grief Retreat,"** Information: 800-880-2777 or e-mail kordes@thedome.org.

Kordes Retreat Center, 841 E. 14th St., Ferdinand, Ind. (Diocese of Evansville). **"De-Stressing the Holidays with Mindfulness,"** Information: 800-880-2777 or e-mail kordes@thedome.org.

November 20-22

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Student Leadership Program II**, Rick Wagner, presenter. Information: 317-545-7681.

November 21

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Monthly prayer service**, 5:30-6 p.m. Information: 317-545-7681.

Mount St. Francis Retreat Center, 101 St. Anthony Dr., Mount St. Francis. Married Couples Retreat, **"A Table for Three."** Information:

812-923-8817 or e-mail retreats@mountsaintfrancis.org.

November 22

Oldenburg Franciscan Center, Oldenburg. **"Healing Angels,"** three Tuesdays, 6:30-8:30 p.m., \$30 series, \$10 one evening, Franciscan Sister Anita Brelage, presenter. Information: 812-933-6437 or e-mail center@oldenburgosf.com.

Oldenburg Franciscan Center, Oldenburg. **"Pottery and Beyond for Adults,"** four Tuesdays, 2 sessions per day, 9 a.m.-noon or 6-9 p.m., \$140 series, Franciscan Sister Ann Vonder Meulen, potter and teacher. Information: 812-933-6437 or e-mail center@oldenburgosf.com.

November 23

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Non-directed silent retreat**, 8:30 a.m.-8 p.m., \$50 per person. Information: 317-545-7681.

November 25-27

Mount St. Francis Retreat Center, 101 St. Anthony Dr., Mount St. Francis. **"Serenity 12-Step retreat,"** Information: 812-923-8817 or e-mail retreats@mountsaintfrancis.org.

November 27

Mount St. Francis Retreat Center, chapel, 101 St. Anthony Dr., Mount St. Francis. **Lessons and Carols**, 4 p.m. Information: 812-923-8817 or e-mail retreats@mountsaintfrancis.org.

November 28

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Senior Mass and Social**. Information: 317-545-7681.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Advent Mini-Retreat**, 9-11:30 a.m. or 6:30-9 p.m., free child care, \$25 per person. Information: 317-788-7581 or e-mail benedictinn@yahoo.com.

November 29-December 20

Saint Mary-of-the-Woods College, Providence Center, St. Mary-of-the-Woods. Spirit Pro retreat series, **"Praying Towards Christmas,"** Information: 812-535-4531 or e-mail spiritpro@spsmw.org.

December 2-4

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Annual Charismatic Retreat**. Information: 317-545-7681.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Advent Silent Retreat**, \$140 resident per person, \$110 commuter per person. Information: 317-788-7581 or e-mail benedictinn@yahoo.com.

December 3-4

Oldenburg Franciscan Center, Oldenburg. **"Retreat with Healing Angels,"** Franciscan Sister Anita Brelage, presenter, \$132 per person. Information: 812-933-6437 or e-mail center@oldenburgosf.com.

December 6

Mount St. Francis Retreat Center, 101 St. Anthony Dr., Mount St. Francis. **Day of Reflection**, "Francis and Greccio: Understanding the Incarnation," 9 a.m.-12:30 p.m. Information: 812-923-8817 or e-mail retreats@mountsaintfrancis.org.

December 9-11

Oldenburg Franciscan Center, Oldenburg. **"An Advent Retreat,"** Franciscan Sisters Judy Hillman and Joan Laughlin, presenters. Information: 812-933-6437 or e-mail center@oldenburgosf.com.

December 10

Oldenburg Franciscan Center, Oldenburg. **"Christmas Creations!"** Franciscan Sister Ann Vonder Meulen, presenter, children 8-12, 1-3:30 p.m., \$20 per person. Information: 812-933-6437 or e-mail center@oldenburgosf.com.

December 14

Mount St. Francis Retreat Center, 101 St. Anthony Dr., Mount St. Francis. **Evening Reflection**, "The Lessons Learned from Greccio," 7-9:30 p.m. Information: 812-923-8817 or e-mail retreats@mountsaintfrancis.org.

December 15

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"An Advent Day of Reflection,"** Father Bob Sims, presenter, 8:30 a.m.-2:30 p.m., \$30 includes continental breakfast and lunch. Information: 317-545-7681.

Oldenburg Franciscan Center, Oldenburg. "The Theme of Conversion in Scripture and Life Experiences," **"There's Hope!"** three Thursdays, session two, afternoon session, 7-8:30 p.m. evening session, \$30 series, Franciscan Sister Barbara Leonhard, presenter. Information: 812-933-6437 or e-mail center@oldenburgosf.com.

Oldenburg Franciscan Center, Oldenburg. **"The Spirit in These Times,"** monthly series, 9-10:45 a.m., \$30 series, \$8 per session, Franciscan Father Carl Hawver, presenter. Information: 812-933-6437 or e-mail center@oldenburgosf.com.

December 16-18

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Silent Retreat for men**, "The Spirit of the Lord is Upon Me," Jesuit Father Benjamin Hawley, presenter, \$150 per person. Information: 317-545-7681.

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Non-Directed Silent Retreat Weekend,"** \$125 per person. Information: 317-545-7681.

Kordes Retreat Center, 841 E. 14th St., Ferdinand, Ind. (Diocese of Evansville). Preparing for the Coming of Jesus: **Advent Retreat**,

Benedictine Father Eugene Hensell, presenter. Information: 800-880-2777 or e-mail kordes@thedome.org.

Mount St. Francis Retreat Center, 101 St. Anthony Dr., Mount St. Francis. **Family Christmas Retreat**. Information: 812-923-8817 or e-mail retreats@mountsaintfrancis.org.

December 17-18

Oldenburg Franciscan Center, Oldenburg. **"Retreat with Healing Angels"** Franciscan Sister Anita Brelage, presenter, \$132 per person. Information: 812-933-6437 or e-mail center@oldenburgosf.com.

December 20

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Day of Reflection**, "Finding a Thankful Heart," Msgr. Paul Koetter, presenter, 8:30 a.m.-2:30 p.m., \$30 per person includes continental breakfast and lunch. Information: 317-545-7681.

December 27-31

Saint Meinrad Archabbey, 200 Hill Dr., St. Meinrad. "A Monastic Observance," **experience the monastic life**, men age 18 and older. Information: 812-357-6611 or e-mail avinson@saintmeinrad.edu.

December 31-January 1

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"New Year's Eve Retreat,"** \$135 per person, \$250 per couple. Information: 317-545-7681. †

VIPs...

John and Janet (Steffy) McMullen, members of St. Jude Parish in Indianapolis, will celebrate their 50th wedding anniversary on Nov. 19. The couple was married on that date in 1955 at Our Lady of Lourdes Parish in Indianapolis. They have four children: Colleen, Cynthia, John and Kevin McMullen. They also have eight grandchildren and four great-children. †



They also have eight grandchildren and four great-children. †

Events Calendar submissions should include a date, location, name of the event, sponsor, cost, time and a phone number for more information. All information must be received by 5 p.m. on Thursday one week in advance of our Friday publication.

Submissions will not be taken over the phone.

To submit an event, mail to: *The Criterion*, Events Calendar, P.O. Box 1717, Indianapolis, IN 46206.

You may hand-deliver the notice to the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis.

Events may be faxed to 317-236-1593 or e-mailed to mklein@archindy.org.

For more information about our Events Calendar policy, log on to www.CriterionOnline.com, click on the "Events" link, then on the link to our events policy. †



Veteran's Day

Father Gerald Kirkhoff, pastor of St. Pius X Parish in Indianapolis, celebrates a Veteran's Day Mass with veterans and students of Bishop Chatard High School in Indianapolis on Nov. 11 at the school. During the Mass, a list of names was read of those currently serving and those who died in service with a connection to the school community.

EVOLUTION

continued from page 1

divine designer. Some groups want intelligent design taught in schools alongside evolution, an issue that spilled over to local school board elections on Nov. 8.

Coincidentally, the Vatican's Pontifical Council for Culture was preparing to host a conference on science and theology on Nov. 9-11.

Speaking to reporters, French Cardinal Paul Poupard, president of the council, said the origin of the world is one area where scientists and religious believers must recognize the limits of their own discipline.

He said people who support creationism as the only acceptable Christian explanation of the world's origins are "taking something never meant to be a scientific explanation and calling it science."

Msgr. Gianfranco Basti, an organizer of the Vatican conference, went on to quote Pope John Paul II's well-known statement in 1996 that evolution is "more than a hypothesis" and has been widely accepted by scientists.

Their comments led to headlines like "Vatican Embraces Evolution" and "Vatican Rejects Intelligent Design." If the pope reads the newspapers, he may have raised an eyebrow at the media spin.

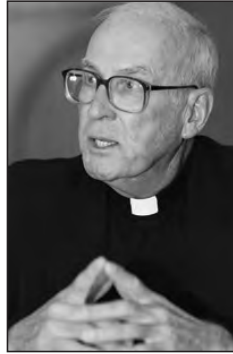
At the end of his general audience on Nov. 9, the pope set aside his prepared text and spoke emphatically about the wisdom of recognizing "signs of God's love" in the marvels of creation. He made no scientific claims, but said it would be unscientific to think that "everything is without direction and order."

Behind the natural world is "the creative reason, the reason that has created everything, that has created this intelligent project," he said.

The pope spoke from the perspective of faith, and he cited a saint, not a scientist, to back him up. St. Basil the Great, he said, understood back in the fourth century that people can be "fooled by atheism" into thinking the world developed only through chance.

Did the pope's words signal a shift toward intelligent design?

"The pope was not alluding in any way to intelligent design as it is understood in the United States," said U.S. Jesuit Father George Coyne,



Father George Coyne, S.J.

director of the Vatican Observatory and a keen follower of the evolution debates.

"The pope was talking about God's love for his creation. God is in love with his creation, he nurses it along, he accompanies it. But that doesn't make God a 'designer.' That belittles God, it makes him paltry," Father Coyne said.

Robert J. Russell, founder and director of the Center for Theology and the Natural Sciences in Berkeley, Calif., said that "if [the pope] wants to use the term 'intelligent project' it's fine. I think it's a little unfortunate because it's been co-opted by the intelligent design movement."

Russell, a participant at the Vatican-sponsored conference, said the pope was simply expressing the theological interpretation of creation, something Christian leaders ought to do.

"As a Christian, you can say God is the maker of heaven and earth: That's a theological statement. Evolution is how God does it: That's a scientific statement," he said.

The intelligent design movement, in Russell's view, has deliberately crossed the border between science and faith in an effort to slip God into U.S. classrooms.

Gennaro Auletta, who teaches science and philosophy at Rome's Gregorian University, said intelligent design tends to attribute too much to God and not enough to the freedom of his creation.

"God is there in the created world, but not as the protagonist of every detail. That would turn God into a great puppeteer," Auletta said.

Some of the Church's most extensive comments on the subject came last year in a document on creation issued by the International Theological Commission, which at the time was headed by Cardinal Joseph Ratzinger, the current pope.

The document walked some fine lines. It accepted as likely the prevailing tenets of evolutionary science. Significantly, it did not argue for a "divine design" in the evolutionary details.

It acknowledged that some experts do

see a providential design in biological structures, but said such development might also be contingent, or dependant, on chance. This contingency, however, cannot be so radical as to exclude a divine cause, it said.

In broad terms, the theological commission set the religious parameters of the sense and purpose of creation, and left the procedural details to science.

That was also the view expressed by Cardinal Poupard at his conference in Rome. He said the believer naturally sees the world as the expression of "God's loving plan," and science can sometimes help the believer to read this plan.

But that doesn't mean religion should seek scientific proofs for its beliefs.

"The faith does not tell science how to conduct its investigations. The faith is not a manual of biology or cosmology,

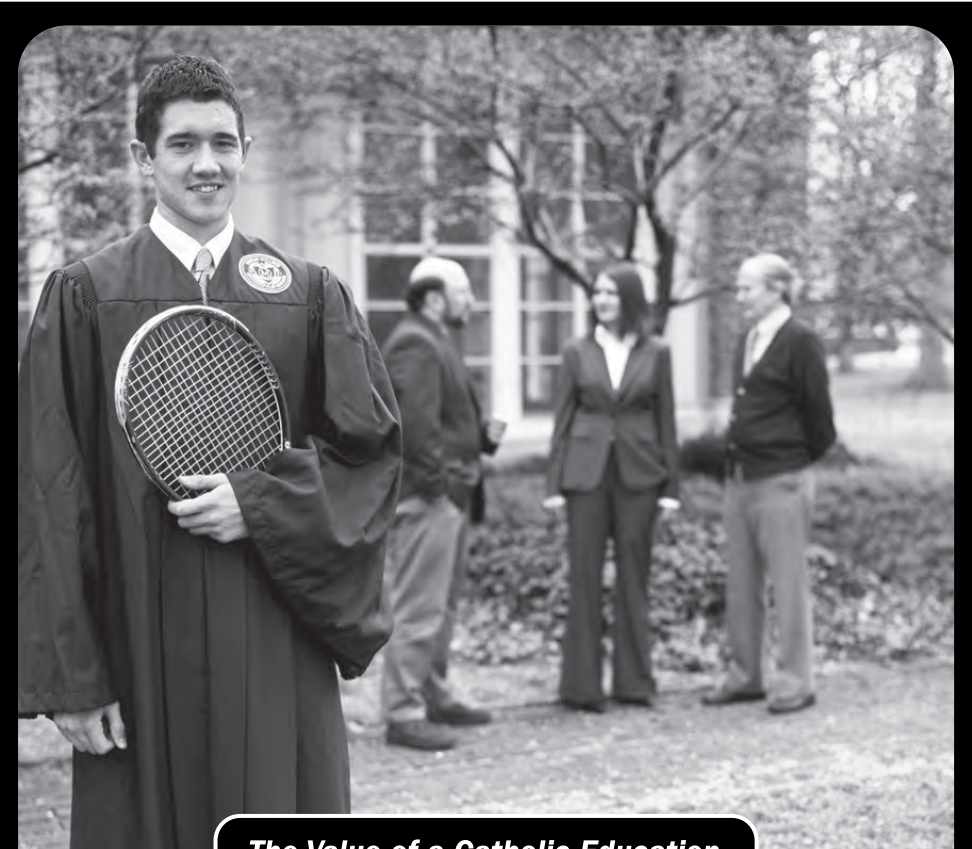
and every effort to make it a scientific textbook distorts its true nature," Cardinal Poupard said.

Earlier this year, Austrian Cardinal Christoph Schönborn caused a stir when he wrote an article that, while it did not use the term "intelligent design," seemed to defend its principles.

Cardinal Schönborn said human intellect can readily and clearly discern purpose and design in the natural world, including the world of living things.

"Any system of thought that denies or seeks to explain away the overwhelming evidence for design in biology is ideology, not science," he said.

When the pope made his recent remarks about creation as an "intelligent project," Cardinal Schönborn was sitting near the front of the audience with a pilgrim group. Greeting the pope afterward, the cardinal had a big smile on his face. †



The Value of a Catholic Education

They educated my mind, body, and spirit.

I wanted a college experience that would allow me to take advantage of every opportunity available. At Marian, it was easy to become involved in athletics, student government, clubs, service projects, work study and internships, and campus ministry. And employers look for candidates who are involved—that's part of why the United Nations World Food Programme hired me.

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Readers may share Christmas memories

Again this year, *The Criterion* invites readers to submit personal holiday memories for inclusion in the annual Christmas Supplement, which will be published in the Dec. 23 issue.

Christmas memories should be brief stories related to faith, family and friends. They may be written about

humorous or serious topics.

Submissions should include the writer's name, address, parish and telephone number, and should be mailed to *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206 or sent by e-mail in care of criterion@archindy.org by the Dec. 5 deadline. †



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BISHOPS

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Nov. 14-17 meeting, including decisions on a statement about lay ecclesial ministry, a new text of Scripture readings for Masses with children and a new statement calling for an end to the use of the death penalty in the United States.

Also on the agenda were the election of a new USCCB general secretary, the election of chairmen-elect for seven USCCB committees and approval of the 2006 priorities, plans and budget for the USCCB.

In the first vote of their 2005 meeting, the bishops agreed to make May 22 an annual Day of Remembrance and Prayer for Mariners and People of the Sea.

The initial presentation of the proposed guidelines on lay ecclesial ministry brought a lively discussion on terminology, with some bishops asking whether the term "lay ecclesial ministry" might lead to confusion with the ministry proper only to those who are ordained.

Called "Co-workers in the Vineyard of the Lord," the document containing the guidelines is a response to one of the most significant phenomena to emerge in the Church since the Second Vatican Council—the rapid growth of lay ministerial leaders collaborating with the priests and deacons as an integral part of parish and diocesan life.

The document to be voted on by the bishops on Nov. 15 is the result of several regional and national consultations and has gone through seven drafts over the past year and a half.

The proposed new *Lectionary for Masses With Children*, adapted to the simpler vocabulary and shorter attention span of preadolescent children, must be approved by two-thirds of the country's Latin-rite bishops and confirmed by the Vatican before it can be used. It is

intended to replace the experimental *Lectionary* that has been in use since 1993.

The bishops have been on record opposing use of the death penalty for 25 years, but the proposed new statement, "A Culture of Life and the Penalty of Death," says the bishops seek "to seize a new moment and new momentum" in their campaign against capital punishment.

"It is time for our nation to abandon the illusion that we can protect life by taking life," the statement says. "Ending the use of the death penalty would be one important step away from a culture of death toward building a culture of life."

Both the children's *Lectionary* and the death penalty statement were scheduled for debate and vote on Nov. 15.

In a departure from previous years, the bishops were to conclude public sessions of their fall meeting by lunchtime on Nov. 15 and meet in executive session that afternoon and the two following days.

The evening of the meeting's first day was to feature a concelebrated Mass at the Basilica of the National Shrine of the Immaculate Conception and a concert, with guests from other faiths, commemorating the 40th anniversary of *Nostra Aetate*, the Second Vatican Council's Declaration on the Relationship of the Church to Non-Christian Religions.

The schedule for Nov. 15 called for special presentations by Cardinal Ignace Moussa Daoud, prefect of the Vatican Congregation for Eastern Churches and former patriarch of the Syrian Catholic Church, and by Cardinal Marc Ouellet of Quebec, where the 2008 International Eucharistic Congress is to be held.

Oral reports were scheduled on the bishops' hurricane task force, Ad Hoc Committee on Africa and immigration reform campaign, as well as on the Religious Alliance Against Pornography and the Catholic Near East Welfare Association. †



Bishop William S. Skylstad of Spokane, Wash., president of the U.S. Conference of Catholic Bishops, and Msgr. William P. Fay, USCCB general secretary, lead the U.S. bishops on the opening day of their annual fall general meeting in Washington on Nov. 14.

Bishop Skylstad says priests deserve bishops' support, collaboration

WASHINGTON (CNS)—The priests of the United States deserve not only the deepest gratitude, but also the support, esteem and collaborative respect of their bishops, said the president of the U.S. bishops in his first address to the conference as their leader.

More than ever before, events of the past four years have focused attention on the priesthood, said Bishop William S. Skylstad of Spokane, Wash., in his Nov. 14

presidential address during the bishops' annual fall meeting in Washington. He called priests "the treasures who safeguard the Church as a eucharistic community."

Attention stemming from publicity about sexual abuse cases and how the Church has handled them was not about the "wonder, commitment, dedication and perseverance" of priests, but about "the darkness and sin which overwhelmed some," he said. "It has been a personally painful time for the vast majority of priests who did nothing to deserve that pain."

Despite that, his own experience as a bishop, reports from fellow bishops and polling data shows that Catholics "appreciate their priests," said Bishop Skylstad, whose three-year term as president began at the end of the bishops' 2004 fall general meeting.

Such support is a tribute to the strength of the priesthood and the service of individual priests, that "in the midst of the most scathing kind of coverage that any single group could imagine receiving, the Catholic people, by an overwhelming majority, can still say that they appreciate the job their priests are doing for them," he said.

That is a reminder, he said, that Catholics think of the priesthood in terms of "the many faithful men they have encountered in their lives and do not judge all by the unfaithfulness, as terribly damaging as it has been, of a few."

He noted that morale remains high among priests, with more than 90 percent saying they find their lives

satisfying. Bishop Skylstad attributed that to "the faith and hope that nourishes and supports the life and ministry of priests."

The priest learns soon after ordination that "the cross is and will be an intimate part of his life experience," he said, "and that in the end the cross brings life and hope, and not death and despair."

But as members of the Church's community, priests must be supported and sustained by bishops, the priests themselves and the laity, said Bishop Skylstad.


Though Church teaching speaks of bishops and priests as close collaborators and co-workers, "we bishops need to recognize honestly that many priests do not sense that this is true," he said. He cited studies showing that more than half of the priests interviewed said the handling of the sexual abuse crisis has negatively affected their view of Church leadership.

"Only 42 percent believe they will be dealt with fairly if they are accused," he said. "Fifty-eight percent do not. Only 27 percent believe that accused priests have been treated fairly; the vast majority does not."

Bishop Skylstad suggested that bishops employ the canonically provided ways of collaborating with priests as well as simply developing personal contact with them.

Such contact "demonstrates unequivocally that bishops and priests share in the same mission and are united sacramentally in one priesthood," he said. Though bishops have a "primary and solemn responsibility in providing for the spiritual and material well-being of our

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PRIESTS

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priests, we should not forget that our priests are co-workers with us in ensuring the health and vitality of the priesthood.”

Bishop Skylstad noted that some actions taken by the bishops in addressing the abuse crisis “have been interpreted as signaling a lack of concern for priests. I want to affirm that this conference’s goal of protecting children and young people is a goal we want to work toward with our priests and not against them.”

The way priests have supported and sustained one another has been amazing, Bishop Skylstad said, adding his gratitude for those efforts. Spiritual direction, in particular, is essential for a healthy priestly life and individual growth, he said, adding his encouragement for such mutual support to continue.

The help of lay people also is necessary for supporting and sustaining priests, he continued. “It is the laity, after all, who have the firsthand experience of our priests as they selflessly and day after day give themselves to visits in the hospitals, counseling to the grieving and dying, Masses in prison, nursing homes and schools, hours in the confessional and meeting with couples preparing for marriage or who are experiencing troubles in marriage.”

Bishop Skylstad strongly encouraged collaboration between priests and laity, through parish councils, finance councils, school boards and various boards and committees.

“In working together in this way, priests come to experience not only the importance of appropriate means of accountability to the communities they serve, but also the realization that not every burden rests entirely on their shoulders,” he said.

Bishop Skylstad’s request that the bishops show their appreciation for priests by applauding was met with a standing ovation that lasted nearly a minute.

“I offer these thoughts because of the profound respect and affection I have for the priests that I know and continue to come to know,” he said. Besides safeguarding the Church’s eucharistic presence, “they keep the Church faithful to the Lord’s commandment of love of God and neighbor by their selfless dedication to the administration of the sacraments, the prayer of the Church, the governance of their parishes and communities and endless everyday and often heroic works of charity.”

“Our priests deserve our deepest gratitude,” he continued. “They also need and deserve our continuing support and esteem.”

Bishop Skylstad also noted that the last few years “have taken a great toll” on the bishops themselves. More attention must be paid to their relationships with each other, he said, noting that the Ad Hoc Committee on Bishops’ Life and Ministry had met the day before with retired and soon-to-be-retired bishops to consider ways they can be more helpful and supportive to active bishops.

He also thanked the staff of the U.S. Conference of Catholic Bishops and to outgoing general secretary Msgr. William Fay, whose term expires in February.

(The full text of Bishop William S. Skylstad’s presidential address is available online at: www.usccb.org/bishops/presidentialaddress05.shtml.) †

CNS photo by Paul Haring



Retired Bishop Daniel A. Hart of Norwich, Conn., applauds U.S. priests after Bishop William S. Skylstad of Spokane, Wash., invited bishops at their fall general meeting on Nov. 14 to recognize the dedication of priests with a round of applause. The U.S. bishops were meeting in Washington.



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VOCATIONS

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on examining one's conscience, offering the boys practical advice on applying the Ten Commandments to their daily lives.

At the end of his presentation, Father Meyer opened up the session to general questions.

"How do you know when God calls you?" asked Zach Pacuch, a sixth-grader at Our Lady of the Greenwood School.

Father Meyer told Zach and the other boys that God can call a person in many ways, including through the suggestions of other people.

In the dinner that followed, Zach said that he has enjoyed coming to First Thursday.

"It's fun and at the same time you're learning about God," he said.

The meal that night was prepared by Carla Zachodni, a member of Our Lady of the Greenwood and the chairperson of the parish's vocations committee.

In an interview with *The Criterion* before the November installment of First Thursday, Zachodni spoke about its participants and one of its goals.

"Until you talk to some of these kids, you wouldn't be able to distinguish them probably from any other kid ...," she said. "It's not like we're trying to snatch them out of the world. We're trying to help them be able to transform it from the inside out."

After the young boys' dinner was over and their parents picked them up, a smaller group of teenage boys and girls gathered in the parish's perpetual adoration chapel for a holy hour devoted to priestly and religious vocations.

A few minutes after it began, Brian Heath, a Roncalli High School senior and member of St. Barnabas Parish in Indianapolis, walked into the chapel wearing a Roncalli T-shirt, his hair still wet from swim practice.

It had already been a long day, but rather than go home and relax, or do homework right away, Brian said praying and talking about the priesthood at the First Thursday program "brings a little bit of peace" to his week.

Photo by Sean Gallagher



Robbie Martin, a fourth-grader at Our Lady of the Greenwood School in Greenwood, holds up his hand to answer a question asked by Father Jonathan Meyer, associate pastor of Our Lady of the Greenwood Parish, on the evening of Nov. 3 during the parish's First Thursday vocations-promotion program. Approximately 30 boys in grades four through eight regularly participate in the program. Approximately a dozen teenage boys and girls also participate.

"I think it's a really awesome thing that we're doing here," he said. "We need more priests. And it's Jesus in there. I'm struggling with my own vocation so I need to pray a whole lot about that. It gives me an opportunity to set an hour or two aside just solely for that."

When the holy hour was over, the young men and women gathered separately for Evening Prayer and a meal.

The section of First Thursday for teenage girls began only a few months ago after several young women expressed a desire to participate and learn more about religious vocations.

Katie Berger, youth minister of St. Barnabas, along with Suzan Giel, youth minister at Holy Name Parish in Beech Grove, lead the young women in their prayer and discussion.

During a break in the program, Berger spoke about the openness of the teenage girls in the program to religious vocations.

"It surprised me at first, but then I think that's so typical of this generation of youth," she said. "They care so much about the Church and have a hunger for the truth. I think through that they're open to what God wants for them."

After dinner, during which they discussed Franciscan spirituality, the young women prayed a rosary together while walking to various places on the parish grounds.

At the conclusion of their prayer, Jessica Szamocki, a member of Our Lady of the Greenwood and a home-schooled high school junior, spoke about valuing the fellowship she shares with the other participants.

"Everyone else here is thinking the same thing so it's helpful to talk about it with each other and bounce ideas off of each other because not too many people think about it," Jessica said. "So you kind of feel alone, but you're all alone together."

First Thursday ended close to 11 p.m. with the celebration of Mass in a packed adoration chapel.

Although only a year and a half old, this vocations-promotion program has already had a positive impact upon the six men who are now seminarians and who are former First Thursday participants.

One is Kristen Casey, a member of St. Barnabas, who is a freshman at Marian College in Indianapolis and a resident of the Bishop Bruté House of Formation there.

Casey was a First Thursday participant for approximately four months during the latter part of his senior year at Roncalli before affiliating as a seminarian with the archdiocese.

"When I went there the first time, I was completely blown away by the fact that there were so many other guys who were actively discerning the priesthood," said Casey, who noted that approximately 10 other young men were participants with him at the time.

He believes that what is done with First Thursday at Our Lady of the Greenwood can happen in other archdiocesan parishes.

"All it requires is young men who are open to the possibility of the priesthood and having a priest there who is willing to help get vocations," Casey said. "And the Holy Spirit is going to do the rest." †

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Consumed retreat highlights presence of Christ in the Eucharist

By: Kaitlyn Blandford
Special to The Criterion

The annual Consumed retreat was held on Sept. 9-11 at St. Louis Parish in Batesville.

Consumed is a eucharistic-centered retreat held for teenagers in the Archdiocese of Indianapolis.

Youth came from all over the archdiocese to hear sessions on the Eucharist, Mary, the saints and other topics.

The highlight of the weekend was a eucharistic procession. The monstrance is held above each individual so that they can pray before Jesus. It is a very moving experience to see more than 300 youth kneeling on the floor praying together.

"My favorite part, one of the most

powerful parts, of the whole weekend was the eucharistic procession," said Chrissy Beiriger, a member of St. Barnabas Parish in Indianapolis. "They also had really great speakers that could connect and relate to teenagers and issues we face. The retreat was amazing, and I would not change a thing."

There is awesome praise and worship music that gets everyone involved and pumped up.

Make sure that you sign up for the next Consumed retreat—there is nothing better than spending the whole weekend with Jesus.

(Kaitlyn Blandford is a member of St. Mark the Evangelist Parish in Indianapolis.) †



Above, participants dance during the annual Consumed retreat, held this year on Sept. 9-11 at St. Louis Parish in Batesville. The highlight of the youth retreat is a eucharistic procession, and the rest of the weekend features Mass, eucharistic adoration, songs, presentations and social time.



Right, one of the participants at the Consumed retreat wears the T-shirt for this year's event.

Love and understanding flow from eucharistic adoration

By Andrew Zabel
Special to The Criterion

I wanted to write this Eucharist-based article for the Youth Supplement because I love the Eucharist and desire to share that love with others.

I wish to tell you so much, but there is no better teacher of the Eucharist than Jesus Christ truly present in the Eucharist—and I only get so much room in a single issue of a newspaper to tell you about Holy Communion.

The best way to experience the wonderful power of the Eucharist is to simply attend Mass and receive the body and blood of Jesus Christ.

Another not so common, but just as effective, way is to participate in eucharistic adoration.

Adoration is often when the Blessed Sacrament is exposed for worship—translation: Jesus Christ right in front of you, Jesus Christ within sight and reach so that you may stare upon him in awe or talk to him about whatever you desire. In adoration, you develop a love for Christ and the Mass—in other words, an understanding of faith.

Prayer before the Blessed Sacrament is a way to enter into true peace with Jesus Christ. Adoration does exactly that. Over the past couple of years, I have developed a deeper love and understanding of Jesus Christ and my faith, and I owe that to adoration.

I have met Catholics, even non-Catholics, who may not understand the faith, but after attending adoration for

the first time they are filled with a love for Jesus and the faith he left us. The Eucharist is a catalyst for the understanding and comprehension of our faith, an important tool against sin and a way to fight its temptations.

Adoration has played a key role in the education of faith to the youth in the archdiocese. Through retreats such as Consumed—a Eucharist-based retreat held in Batesville every September—youth are able, many for the first time, to develop a deep love for Jesus Christ.

"Consumed was one of the most amazing experiences of my life", said Jill Jungerman, a member of St. Barnabas Parish in Indianapolis. "I used to go to Mass, come home, and get nothing out of it. Consumed opened my eyes to

see who Christ really is and made me truly believe!"

Adoration leads to a love for Jesus Christ, which leads to understanding of the Eucharist in the Mass, which leads to an understanding of faith that is essential to Catholicism.

Adoration for me is an inspiration to pull away from sin and live a life of love for Christ. Adoration is an experience that should be tried by all. The best part of adoration is that if you try it, and don't like it, all that happens is that you spent an hour with Jesus—and that isn't bad!

(Andrew Zabel is a member of SS. Francis and Clare Parish in Greenwood.) †

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Jesus called thousands of teens to national conference

By Meredith Riley
Special to The Criterion

As nearly 20,000 teenagers gathered in Atlanta on Oct. 28-30 for the National Catholic Youth Conference, many people were asking the question: Why? Why would so many teenagers, some paying more than \$400, take time out of their busy schedules and hectic lives to travel hundreds of miles on a crowded bus? For the youth, the answer was simple: Jesus was calling.

After meeting in New Albany on Oct. 26 for games and Mass, the archdiocese sent eight buses of teenagers and youth leaders on their faith-filled journey. Arriving in Atlanta early on Oct. 27, the youth spent time getting to know the city and meeting teens from other dioceses.

On Thursday evening, opening ceremonies began as the Georgia Dome filled with young people from across the country. Music rang through the whole dome as the youth sang out their praises to God.

On Friday and Saturday, different sessions were offered to address issues that teenagers face in daily life. Talks were given on the Eucharist, poverty, morality, dating, discipleship and much more. The Thematic Park, in the Georgia World Congress Center, featured exhibits about colleges, vocation information, vendors, sports, games, arts and crafts, many

different organizations around the country, and opportunities for service projects.

"I really enjoyed the exhibitors, and the chastity talk by Jason Evert was really cool," said Zach Sinkus, a member of St. Monica Parish in Indianapolis.

Reconciliation was offered throughout the day, and at one point the line got so long that they had to call in extra priests to administer the sacrament. Keynote speakers included Tammy Evevard, Tony Melendez, Jesse Manibusan, and Bishop Gordon D. Bennett of Mandelville, Jamaica. Musical performances by Ceili Rain, John Angotti, Cheer Up Charlie, Righteous B and many others showed the variety of styles of Christian music.

The closing Mass on Saturday night marked the end of NCYC 2005. The procession of hundreds of priests was led by liturgical dancers carrying incense. With the choir and congregation chanting "Veni Creator Spiritus," the mood was set for a beautifully reverent liturgy.

"Closing Mass was amazing!" said Lauren Fetsko, a member Our Lady of the Greenwood Parish in Greenwood. "It was awesome to see so much participation and everyone getting excited for the Lord. The stadium was packed!"

(Meredith Riley is a member of St. Rose of Lima Parish in Franklin.) †



Above, Above, Alyssa Eriksson, left, and Lyn Daeger, members of St. Barnabas Parish in Indianapolis, take part in the National Catholic Youth Conference, which is held every two years. This year's event, which gathered nearly 20,000 teenagers, was held from Oct. 28-30 in Atlanta.



Right, Megan Fitzpatrick, a member of Holy Trinity Parish in Edinburgh, gets ready to board the bus for the trip to the National Catholic Youth Conference in Atlanta.

Left, youth fill the Georgia Dome in Atlanta for a keynote session during the National Catholic Youth Conference. The event ran from Oct. 28-30.



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'We are the body'—the Catholic Leadership Conference

By Chrissie White
Special to The Criterion

In June, 29 high school students from across the archdiocese attended the Catholic Leadership Conference at Marian College in Indianapolis.

This five-day retreat challenged the youth to become stronger leaders in their faith, and to be Christ's hands and feet in order to spread his love throughout their lives.

The event was led by enthusiastic adults from various parishes in the area. Days were complete with a morning rosary walk, a special presentation, small-group sessions, Mass, a fun social activity and adoration.

Participants had the opportunity to receive the sacrament of reconciliation at any time throughout the week and were given time each day to relax and make new friends from other parishes. Evening social activities included a scavenger hunt, talent show, pool party, and semi-formal dinner and dance.

If you are going to be in high school during the 2006-07 school year and feel you are being called to attend the Catholic Leadership Conference scheduled for June 12-16, 2006, at Marian College, talk to your youth minister or call the archdiocesan Office of Youth and Young Adult Ministry at 317-236-1477 or 800-382-9836, ext. 1477 for more information. Take the first step toward becoming an awesome leader in your parish community.

(Chrissie White is a member of St. Gabriel Parish in Connersville and was a participant at this year's Catholic Leadership Conference.) †

Photos by Brandon A. Evans



Above, young people gather for prayer on the campus of Marian College in Indianapolis during the annual Catholic Leadership Conference, which was held this year on June 13-17.

Right, Father Robert Robeson, director of the archdiocesan Office of Youth and Young Adult Ministry, speaks to young people at the Catholic Leadership Conference on June 16 about the structure of the Catholic Church.



Left, three youth listen as their group makes a presentation at the Catholic Leadership Conference this past June at Marian College.

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For twenty years, Sagamore has been a health network owned by Midwestern Catholic health organizations providing hundreds of thousands of members with more choices in health care. Plus we've introduced innovative ideas to members and employers alike, including budget-minded plans, web-based health information and maternity programs. While many things have changed, one thing remains the same: our mission to treat our members with respect, dignity, honesty and compassion. You see, after 20 years, we're still a health network that wants to make everyone we serve...feel good.



Chastity is countercultural for teens in today's world

By Stephanie Paul
Special to The Criterion

Chastity in today's world means very little to most teens.

Teens think that being chaste just means saving sex for marriage. This is true, but there is so much more to it than that. Being chaste means that we must live our lives in chastity by what we wear, say and do.

This message is not necessarily broadcast to the world as loud as it should be.

Today, teens are taught that wearing belly shirts, "bumping and grinding" on the dance floor and doing everything but sex is the way to behave. We are taught these things by the media when they show how famous people like Britney Spears and Christina Aguilera live their lives.

As a teen, I understand what it is like to be pressured by the media or people in school to be the prettiest, the skinniest, or the girl who gets all the guys' attention. Our generation has been taught that the way to behave is just like the people in magazines like *Maxim* or *Cosmo*, when half of those photos are computer generated.

Because of this, guys and girls get the idea that looking like these people is normal, but in reality God never put a specific image on how beautiful or skinny a person should look.

The beauty of Jesus is that he forgives. There is a show on MTV about people who try to get their cars fixed up to look cool. Usually, the cars that get chosen for this program are beat up and messy. Afterward, the car looks like a million bucks.

In a way, this sounds a little like the sacrament of reconciliation. When people go to confession, their soul is beat up and messy with sin, but when they leave confession, their soul feels like a million bucks. So, it is kind of like God is fixing up our souls when we go to confession.

This sacrament is amazing, and when I go to confession I leave with a soul that feels like it has been personally restored by God.

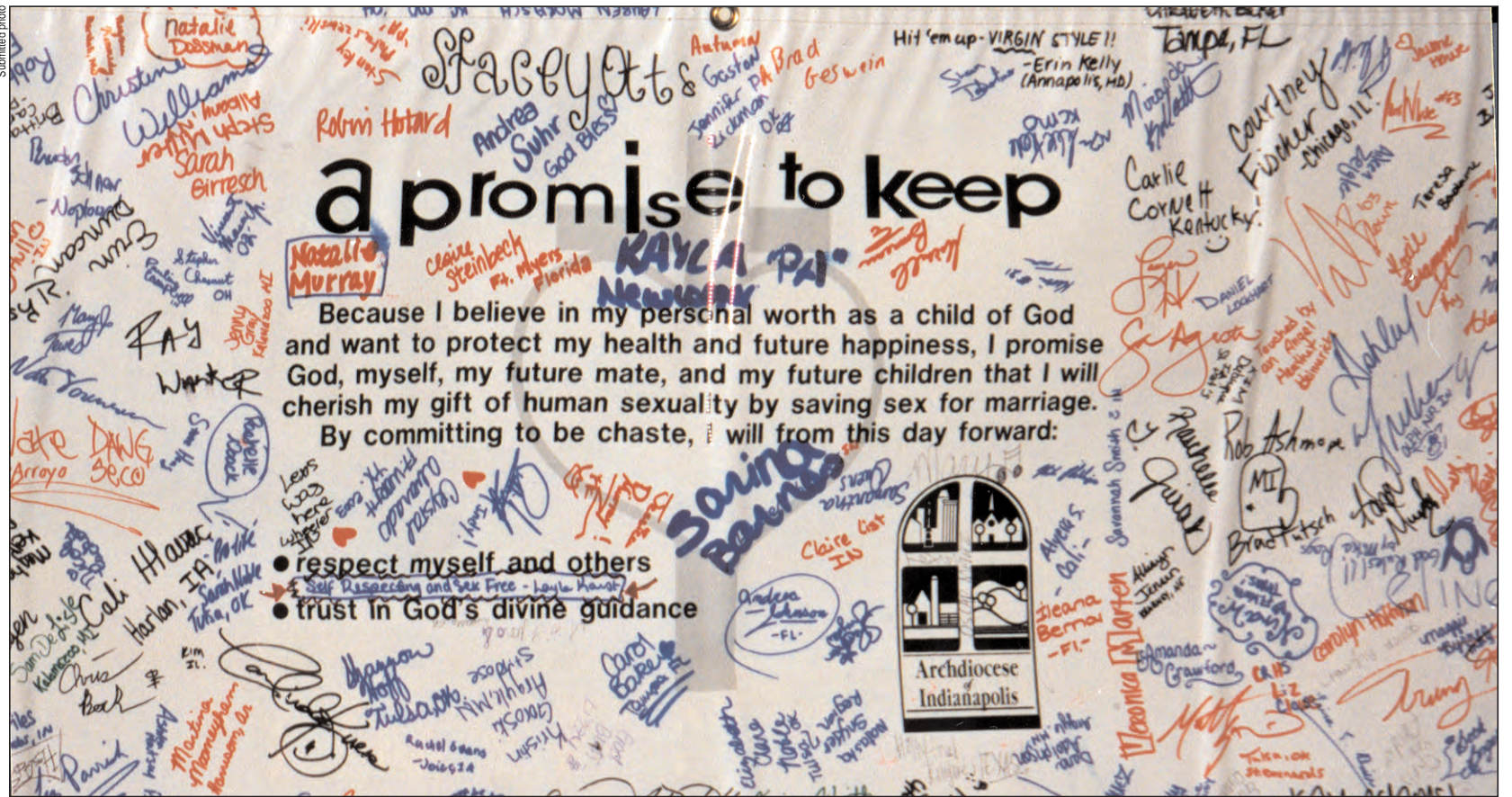
So, for anyone who has been unchaste in any way, no matter how bad, God will forgive you and love you still and is happy to clean your soul.

Chastity is a beautiful gift from God. So, as children of God, we need to take that gift and put it into our lives no matter if we are 13 years old or 80 years old. God loves you!

(Stephanie Paul is a member of St. Monica Parish in Indianapolis.) †

This supplement is written each year by members of the Archdiocesan Youth Council.

The members of the council advise the youth ministry program of the archdiocese as well as help plan archdiocesan events. †



Hundreds of A Promise to Keep peer mentors from a number of archdiocesan parishes as well as National Catholic Youth Conference participants from many states signed this large banner affirming their commitment to practice chastity until marriage. It was displayed at a recent National Catholic Youth Conference.



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to do yours."**

- St. Francis of Assisi

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Pope says U.S. should lead world by building consensus

VATICAN CITY (CNS)—Pope Benedict XVI said U.S. leadership in promoting freedom and self-determination around the world should be matched by consensus-building with other countries.

In confronting issues critical to humanity's future, the United States should work with international institutions to develop a "unified course of action," the pope told the new U.S. ambassador to the Vatican, Francis Rooney.

The pope said the disturbing spread of violence, war and disorder in today's world can be countered only through "respect for universal moral law."

The pope accepted the ambassador's credentials during a 25-minute ceremony at the Vatican on Nov. 12. Rooney, a Florida businessman, was serving in his first diplomatic assignment.

In his own talk, Rooney told the pope that the United States "looks to the Holy See as a partner in efforts to spread peace, encourage democracy and to defeat terrorism." The United States and the Vatican share "common goals" on a number of fronts, including terrorism, world hunger, the AIDS pandemic and human trafficking, he said.

The pope, too, spoke of "fruitful cooperation" during more than 20 years of diplomatic relations between the Vatican and the United States, but he stayed away from most specific policy issues and did not mention terrorism.

Instead, he recalled Pope John Paul II's appeal for attention to the "intrinsic ethical dimension of every political decision."

Pope Benedict said his predecessor had rightly observed that "the disturbing spread of social disorder, war, injustice and violence in our world can ultimately be countered only by renewed appreciation and respect for the universal moral law whose principles derive from the Creator himself."

Those values must be respected in order to build a world that promotes human life, dignity and freedom, and creates conditions of justice and peace, the pope said.

Neither the pope nor the ambassador mentioned the war in Iraq. Pope John Paul and leading Vatican officials were sharply critical of the U.S. decision to invade Iraq, especially when the United States made it clear it would act with or without U.N. backing.

Pope Benedict appeared to touch on the issue of unilateral action when he told the ambassador, "I am confident that your nation will continue to demonstrate a leadership based on unwavering commitment to the values of freedom, integrity and self-determination, while cooperating with the various international instances which work to build genuine consensus and to develop a unified course of action in confronting issues critical to the future of the whole human family."

On economic issues, the pope praised the American people for their "generous charitable outreach to the disadvantaged and needy on every continent."

But he said the international community must work harder to find effective solutions to "the scandal of continued widespread hunger, grave illness and poverty in large areas of our world."

An adequate response requires "courageous long-term decisions" on complex ethical questions, the pope said. He said he was thinking in particular of "the crushing debt that feeds the spiral of poverty in many less-developed nations."

Rooney pointed out that the United States provides a substantial amount of the world's food aid and acts in other ways to remove the underlying causes of global poverty.

The ambassador also spoke about advances in agricultural science as part of



The new U.S. ambassador to the Holy See, Francis Rooney, presents his credentials to Pope Benedict XVI at the Vatican on Nov. 12. Rooney told the pope that the United States "looks to the Holy See as a partner in efforts to spread peace, encourage democracy and to defeat terrorism."

the solution to hunger. In recent years, U.S. government officials have pushed for Vatican support of genetically modified foods, a controversial topic in many countries.

"We look to the Holy See to help the world recognize the moral imperative of a true investigation of these technologies," Rooney told the pope.

"Nothing on its own can solve the complex problem of world hunger, but we cannot let irrational fears stop us from investigating what could be one part of the answer," he said.

The pope warmly welcomed Rooney, his wife and their three children to the papal library for the presentation ceremony. Accompanying them were several diplomats from the U.S. Embassy to the Holy See.

Rooney, a Catholic who graduated from Jesuit-run Georgetown University, is the seventh U.S. ambassador to the Vatican since diplomatic relations were

established in 1984. As chief executive officer of Rooney Holdings Inc., an investment company based in Florida, he was a key contributor to George W. Bush's presidential campaign in 2004.

In his speech, Rooney described the Vatican as a moral ally in the fight against terrorism.

"This task will require long-term efforts among like-minded partners to overcome the intolerance and hatred that lie at the heart of those determined to spread terror," he said.

"From the moment of the 2001 terrorist attacks against the United States, the Holy See has been a consistent voice in condemning religiously inspired terrorism. At the same time, it has called for tolerance and outreach to all," he said.

The pope asked the ambassador to convey to Bush his "prayerful solidarity" with all those affected by recent storms in the southern United States and with those engaged in relief and reconstruction work. †

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Catholic moral theology upholds value of natural law

By Fr. Robert L. Kinast

On many controversial issues of the day—same-sex marriage, human cloning, embryonic stem cell research, terrorism and pre-emptive war—both proponents and opponents use arguments drawn from natural law.

“Natural law” is a general term referring to the principles and values that constitute the nature of the world and which human beings, using their reason, can recognize.

As such, natural law is not a set of precepts set down in explicit legal language. It is more a description of what it means to be human and to function in a morally humane way in relation to others.

Natural law has been a fixture of Western social life since the time of the Greek and Roman philosophers who tried to distinguish what was natural (e.g., the dignity of human beings) from what was customary or conventional (e.g., slavery).

Basically, they tried to articulate what was essential to human nature. Their primary concern was to regulate social and political institutions, and to hold power accountable to the moral principles of natural law.

Christian theologians such as St. Augustine used the tradition of natural law as a starting point to proclaim the revelation of God to non-Christians. They affirmed continuity between natural moral law, which human reason can discern, and divine moral

law, which is accepted by faith.

Their confidence in natural law stemmed from the Catholic conviction that there is no antagonism between religion and reason—that they come from the same Creator and are complimentary paths to understanding what God wants.

In the medieval period, St. Thomas Aquinas restructured the approach to natural law. Previous thinkers had tried to deduce natural law principles from their observation of human behavior that is edifying (e.g., truthfulness, honesty, respect).

But Aquinas articulated the natural ends of human life (preservation and development of life, pursuit of happiness, the value of free will), and from them he deduced what is needed if we are to achieve them (self-defense, a just livelihood, private property, personal responsibility).

One side effect of this approach was to shift the focus of attention from social institutions to individual moral behavior.

Catholic natural-law thinking continued in this vein, but the Protestant reformers and the Enlightenment philosophers took a different approach.

Protestant reformers generally rejected use of natural law in favor of relying on God’s revealed word in Scripture because they believed sin had too severely damaged the capacity of people to reason rightly.

Enlightenment philosophers reclaimed the traditional focus on social and political institutions, but they grounded the validity of these institutions on the natural, inalienable rights of individuals. For these philosophers, government is not a natural institution. Instead, it comes into existence at the will of individuals who agree to cede some of their natural rights for the sake of the common good.

Catholic moral theology today upholds the value of natural law principles as a sufficient but not complete understanding of God’s will.

For example, from a natural law perspective, those who commit serious crimes need to be restrained and to take responsibility for their actions.

Moral theologians would agree, but would add that forgiveness and efforts at rehabilitation are also part of God’s intention.

Nonetheless, natural law serves as a valuable means for communicating with people of different or no religious beliefs by using a common language accessible to reasoning people.

The key problem facing natural law thinkers today is that there is no universal agreement about what constitutes



CNS photo by Mike Crupi, Catholic Courier

All people are created in God’s image and are endowed with reason. Natural law, which holds a respected position in Catholic theology as a path toward moral discernment, originates with this theological belief.

Natural law unites people

By David Gibson

Natural law is often discussed by Catholic leaders seeking ways to have conversations within pluralistic societies about important ethical issues.

The hope is that natural law will provide ways for people of differing beliefs to talk about abortion, same-sex marriage, the rights of children and the elderly, the dignity of the dying, and other issues.

Archbishop Sean O’Malley of Boston said in 1999 that, “The Church’s participation in the debate on capital punishment, as on any public policy, seeks to convince ... citizens that this position in favor of life is based on reason and on a natural law that binds all human beings.”

(David Gibson edits Faith Alive!) †

“nature.”

Some critics contend that natural-law morality too often equates the natural with the biological (especially in sexual morality) and assumes that what appears natural from the perspective of Western culture (individuality and self-determination) is the universal norm for all people (regardless of their traditions of tribal or communal identity).

Despite the ongoing debate about these issues, most Catholic moral theologians acknowledge natural law’s value and role.

As we recognize how pluralistic our world is, it is crucial for the members of society to find a common language and set of assumptions to build upon in eradicating poverty, sharing natural resources and preventing genocide and warfare. Natural-law thinking can provide this common moral foundation.

Even within a fairly uniform culture, this is important. Seeking common ground on complex issues involving race, ethnic

diversity and gender differences is sufficiently difficult when a culture is infused with partisan positions. Having at least a common basis grounded in reason and the ideals of human nature offers some hope for life-enhancing decisions.

In Catholic theology, natural law holds a respected position as a path toward moral discernment. While it relies heavily on philosophical reflection to determine what is natural, it originates with the theological belief that all people are created in God’s image and are endowed with reason so that they are able to recognize God’s plan and desire for the world.

As these philosophical and theological dimensions are joined, they give rise to more specific civil and legal precepts, putting the natural law into practice and creating hope for a more humane future.

(Father Robert L. Kinast is the director of the Center for Theological Reflection in Clearwater, Fla.) †

Discussion Point

God calls us to respect others

This Week’s Question

What does respect for human dignity demand of a person in everyday contexts?

“We all came from the same Creator, therefore we all have the divine spark. If I want to live the way Christ taught, I can’t treat anyone badly even if they treat me badly.” (Jeanne Forand, Athol, Mass.)

“It demands that we be honest, be open. ... We have to remember to look on the inside of [people], not on the outside.” (Alma Small, San Antonio, Texas)

“You have to be courteous and not judgmental about people. You can’t laugh when they make a mistake. It goes back to the concept of treating others as you want them to treat you.” (Pat Tupper, Brandon, Fla.)

“I’m a survivor of a spinal cord injury, and I voluntarily go to nursing homes [and] hospitals. Anywhere I go, I give people finger rosaries. ... There is just so much you can do with the human body; the rosaries help people become strong from within. ... I meet people of all ages and circumstances, and to me they are all the same.” (Dominic Zanghi, Buffalo, N.Y.)

Lend Us Your Voice

An upcoming edition asks: In 25 words or less, how would you define or describe “holiness”?

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 by Greg Francis, Catholic Courier

From the Editor Emeritus/John F. Fink

Jesus in the Gospels: On the road again

See Matthew 20:17-34, Mark 10:32-52,
Luke 18:31-19:27



Jesus was on the road again, traveling to Jerusalem where he would meet his death. He traveled through Jericho, as he had often done before. The normal way to get from Galilee to Jerusalem was down the eastern side of the Jordan River so as not

to travel through Samaria, and then from Jericho up the long climb to Jerusalem. Jericho was the natural place to spend the night before making that climb.

While he was traveling, he alerted his disciples to what lay ahead with the most detailed prediction of his Passion, death and resurrection. Despite this, Luke's Gospel says that the disciples understood none of what he said because "the word remained hidden from them."

Obviously, James and John failed to understand. They went up to Jesus along

with their mother, and she asked Jesus to give her sons the places of honor in his kingdom, one at his right and the other at his left. Despite the Transfiguration they had witnessed and all that Jesus had said, they still didn't understand the nature of Jesus' kingdom. They also apparently forgot that Jesus had already promised primacy to Peter.

When they arrived in Jericho, they were mobbed as usual. The chief tax collector, Zacchaeus, a short man, climbed a tree to see Jesus. It's hard to imagine a prominent man in the community doing such a thing, but it's in Luke's Gospel. Jesus sees him, calls him down and tells him that he intends to spend the night at his home. Wow! Zacchaeus never expected that!

Jesus seemed to have a special affection for tax collectors. Earlier, he had converted Matthew, now Zacchaeus. For Luke, Zacchaeus's promise to give half of his wealth to the poor, and to repay anyone he had distorted fourfold, exemplifies the proper attitude toward wealth. It's a contrast to the rich man who could not detach himself from his wealth in order to

become Jesus' follower.

After Zacchaeus's conversion, Jesus said, "The Son of Man has come to seek and to save what was lost." This verse sums up Luke's depiction of Jesus' role as savior.

As Jesus and his disciples were leaving Jericho, there was one other incident. A blind man named Bartimaeus called for Jesus to have pity on him. (Matthew's Gospel says there were two blind men. Earlier, he also had two demoniacs when Mark had one.) Naturally, Jesus does have pity and restores his [their] eyesight.

As they continued their journey, Jesus told another parable, about a rejected king. Some among his followers probably realized that the man in the parable was Archelaus, who traveled to Rome after the death of his father, Herod the Great, to receive the title of king. He didn't receive it. Jesus was trying to tell his followers that he was not going to Jerusalem to receive kingly power. For that, he would have to go away to a far country (heaven) and only after his return would reward and judgment take place. †

Cornucopia/Cynthia Dewes

It's the jolly catalog season again

Shopping by catalog has its hazards, and I'm not talking about identity theft here, although that's definitely possible. The problem I find by shopping this way is that I'm put on endless lists for imaginative, if not outrageous, catalogs produced by overeager merchants. And with Christmas coming within the next few weeks, their number increases by the day.



Not that these catalogs aren't fun to look at. Sometimes we're treated to the "sharper image" of elaborate technical or electronic devices, most of them totally useless. Or we receive kiddie catalogs featuring size 6-month sleepers that cost \$70, or storybooks with the child's name in every other sentence. Intended to increase the tot's already healthy self-esteem, no doubt.

Catalogs of kitchen items are another burden for the postman. Not only do they offer mincers/mixers/kneaders, wicked knives and machines that make every kind of coffee, but also less important cooking "aides." Most of the tasks these products are supposed to do used to be done by hand, such as forming hamburgers or separating eggs. And, in my opinion, should

still be done by hand. But then, I'm an old grouch.

Entire catalogs may be devoted to silk flower arrangements or stationery supplies or party favors by the gross. (Some folks must have lots of parties.) Of course, clothing is a major catalog subject, with separate issues for shoes or large ladies' sizes or sportsmen outfits. Some catalogs

'To me, reading catalogs is like waking up to the surprise of every new day. They're full of possibilities, just like the Christmas feast they're focused on.'

are filled with products designed in wild-life motifs, others with meats, candies, even grapefruit.

There are catalogs of exotic teas and coffees, English scones and crumpets, puzzles, maps and atlases. UNICEF sends a catalog of stationery supplies designed by people across the world, and monasteries offer homemade fruitcake or cheese.

"The Most Important Gift Catalog in the World" is illustrated with pictures of goats, water buffalo, chickens and rabbits, which we're urged to "buy" as gifts for others. Then the animals are donated in

the recipients' names to needy rural people around the world who can use them for food or to earn a living.

Then, there are what I call the "la-la" catalogs, devoted to "reawakening the spirit" or "dwelling in possibility." They feature items to breathe in, slather on your skin, sprinkle in bath water, or steep for tea. There are products for mood music and meditative exercise, candles and prayer beads of all persuasions. The Oriental influence is huge.

Now, it seems to me that all catalogs offer genuine possibilities of one kind or another. If we want to buy someone the perfect gift, jazz up our homes or improve our minds, there's a catalog item for that out there somewhere. Or, if we're merely too busy or lazy to go shopping at the mall, we can buy ordinary items that way also.

The fact that people are making money by offering us so many possibilities, some of which are dubious, doesn't bother me. Using trees for all that paper does, but that's a story for another time.

To me, reading catalogs is like waking up to the surprise of every new day. They're full of possibilities, just like the Christmas feast they're focused on.

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

Faithful Lines/Shirley Vogler Meister

Thanksgiving message: Let us love our faith

A few months ago, I was at a neighboring Catholic church to express my condolences to someone whose daughter died. As I waited, a woman a few feet away asked if I write a column for *The Criterion*. When I said "yes," she then asked, "Why don't you write about women priests?"



I said, "Perhaps I should, but I doubt that would get into print." My husband later suggested I should have asked, "What women priests?"

Granted, Episcopalian women fill many clerical ranks in that Church now; and, as close as Episcopalians and Catholics are in many areas of faith, the possibility of Catholic women priests is still soundly negated. Yet, much like the woman who approached me, there are many Catholics who would welcome women priests as much as they would

married male priests.

The same woman who chided me about this subject spoke with me later, asking if I belong to Voice of the Faithful or am interested in Call to Action. Both groups lobby for more lay authority and less hierarchical rule in our Church. I am not knowledgeable on such subjects, and I doubt I ever will be, so it behooves me to steer clear.

There will always be Catholic liberals and, although I'm hardly one of them, I do admire what some of these men and women have accomplished.

The focus for my column, however, is not about such issues. I purposely chose "Faithful Lines" as the column's name in order to reflect my own feelings about our faith and the Church. Have I ever strayed? Of course! Have I ever openly promoted something that is contrary to our faith? Not to my knowledge. When I say the Nicene Creed, I believe everything in it. When I think of the many blessings of our Church, I thank God for them. It is easy to

find fault with anything, even the Church. Why is it so difficult for some to love our Catholic legacy?

Not long ago in *The Catholic Journalist* (the official publication of the Catholic Press Association), editor Mary Iapalucci shared a letter she received from an 85-year-old woman, Catherine Tittmann, who reminded Catholics that "Blessed Mother Teresa said we don't have to be successful, only faithful." After a meaningful retreat with her daughter, she decided to write to every Catholic editor suggesting columns about our love for the Church, but she took a shortcut by writing to the CPA editor.

Tittmann has the right idea: Instead of belittling our Church and our faith, shouldn't each of us be loving it and sharing that love? As she says, "Where else are we [or anyone else] gonna hear it?"

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

The Bottom Line/Antoinette Bosco

Thankful for the gift of books

As Thanksgiving rolls around, we should all refocus on gifts in life that we know are great blessings. Obvious ones, of course, are faith, family, home and friends. But for me, next in line comes enormous gratitude for a wonderful gift I have cherished all my life, the blessing of books.



This blessing always comes when I need it most.

This hasn't been a particularly easy time for those trying to hold on to the conviction that God loves us greatly. Terrible news has surrounded us—the tsunami, Katrina, killer earthquakes, and every day more killings in Iraq and the Middle East. Lately, I have heard myself praying, as I'm sure many reading this are, "My God, I believe, help my unbelief!"

And guess what? God always answers me, often with a resounding "OK," and a book suddenly finds its way into my hands.

The title of my latest blessing in the form of a book was what first attracted me, *Running Into the Arms of the Lord* (Acta). It was written by a young Holy Cross priest, Father Patrick Hannon.

In conversations with family members, as we looked at recent tragedies and felt some of the despair that people suffering from multiple losses undergo, we had questioned whether the victims, hungry from so many needs—for food or a desperate need to return to something akin to normalcy—could really believe there is a God who cares for them.

I had always believed that whether we know it or not we are born with a hunger that we cannot ignore. No wonder I was taken with Father Hannon words as he acknowledges that "the hunger in the human heart has 1,000 faces but is, in the end, always a hunger for God."

That beginning is a promise fulfilled in story after story showing us how "God is in the bits and pieces of every day." The author believes that "it is in kisses and laughter and sometimes tears that we come face to face with the God who loves us, and it seems that only when we are hungriest are we willing to feast upon divinity."

Father Hannon's tale of Margaret—elderly, disabled, but so faithful to Christ despite her losses and loneliness—is one to be remembered. Her situation makes him think of an old Norwegian myth about heaven. "As the story goes," he writes, "before a baby is born, God takes its soul into his hands, and before that soul is released and given flesh and bone, God takes that soul and kisses it with great tenderness. Though the baby may not remember the kiss, God does. Even if we cannot see the impression of God's lips on our souls, God can."

And this young priest writes of all he learned from Margaret, who "must have remembered somehow that God kissed her soul before she was born because that memory must have seen her through the long and lonely nights when her body began to betray her, when over time her voice hardened and her beauty faded. The memory of that kiss must have been a faithful companion when everyone else—myself included—began to hold their noses, catch their breaths, look the other way and leave her behind. ... She remembered what too many of us forget: Before we were born, our souls were kissed by God."

Father Hannon has the gift of transforming prose into poetry as he reflects on the experiences of his life, which fed the hungers of his heart. Reading his book was indeed a Thanksgiving blessing.

(Antoinette Bosco is a columnist for Catholic News Service.) †

Feast of Christ the King/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Nov. 20, 2005

- Ezekiel 34:11-12, 15-17
- 1 Corinthians 15:20-26, 28
- Matthew 25:31-46

On this weekend, the Church concludes its liturgical year of 2005.



Next week, a new year will begin with the First Sunday of Advent. This weekend, it closes the year with an excited and fervent proclamation of Christ as the king of all.

The first reading comes from the

ancient Book of Ezekiel.

In this reading, God speaks in first person, promising protection of the flock, in other words, the people of God. He is the shepherd, seeking the lost, caring for the injured, rescuing the imperiled.

God will distinguish between the sheep and others who assume other identities because of their voluntary unfaithfulness.

St. Paul's First Epistle to the Corinthians provides the second reading.

This selection is a proclamation of the Resurrection, and of the role of the Lord as Redeemer of humankind. He is the Risen Lord, the first of those who will rise to everlasting life.

Those who will follow Jesus in being raised from the dead are "those who belong" to Christ, in other words, those persons who have admitted God, through Jesus, into their lives and have received from the Lord the gift of grace, eternal life and strength.

The reading frankly admits that forces hostile to God are at work in the world. These forces cannot be dismissed as insignificant. However, they are by no means omnipotent.

In and through Jesus, the power and life of God will endure. God will triumph over all evil. No one bound to God should fear the powers of evil, although all must resist these powers.

For its final reading on this great feast, the Church offers us a passage from St. Matthew's Gospel.

It is a glance forward to the day when God's glory will overwhelm the world, to

the day when Jesus will return in majesty and glory.

This expectation was a favorite theme in the early Church, in the community that surrounded and prompted the formation of the Gospels.

The reading repeats the description given in Ezekiel.

In Ezekiel, God—as the shepherd—separates the sheep from the goats, the good from the unfaithful.

In this reading from Matthew, Jesus promises a final judgment that will separate the faithful from the sinful.

Beautifully, in this reading, the Lord defines who will be judged as faithful and who will be seen as unfaithful. The faithful will not be those who only give "lip service" to their belief in God, but those who, in the model of Jesus, give themselves to care for the troubled and the distressed, and bring relief and hope to others.

Reflection

The British royalty has lost much of its allure and its respect over the past decade or so because of scandal and excess.

Sixty years ago, the forebears of today's British royalty were held in the highest esteem because of their uncompromising commitment to the well-being of the British people.

At the height of the German *blitz*, or bombing, of London and other major cities in the United Kingdom, the rumor spread that the Royal Family, as well as the government, would flee the country.

One day, arriving on the scene of a horrendous bombing attack, Queen Elizabeth, the wife of King George VI, was confronted with the question of whether or not she and her husband would send their young daughters to Canada. Would she and the king flee?

Elizabeth, better known later as the beloved Queen Mother, answered, "My daughters will not leave without me. I shall not leave without the king. And the king? The king will never, never leave you!"

If we are Christians who are individually faithful, our king will never, never leave us. Indeed, he will bring us to the glory of heaven after the wars of earth are ended. †

Daily Readings

Monday, Nov. 21

The Presentation of the Blessed

Virgin Mary

Daniel 1:1-6, 8-20

(Response) Daniel 3:52-56

Luke 21:1-4

(Response) Daniel 3:68-74

Luke 21:20-28

Thanksgiving Day

Sirach 50:22-24

Psalms 138:1-5

1 Corinthians 1:3-9

Luke 17:11-19

Tuesday, Nov. 22

Cecilia, virgin and martyr

Daniel 2:31-45

(Response) Daniel 3:57-61

Luke 21:5-11

Friday, Nov. 25

Catherine of Alexandria, virgin and martyr

Daniel 7:2-14

(Response) Daniel 3:75-81

Luke 21:29-33

Wednesday, Nov. 23

Clement I, pope and martyr

Columban, abbot

Blessed Miguel Agustin Pro, priest and martyr

Daniel 5:1-6, 13-14, 16-17, 23-28

(Response) Daniel 3:62-67

Luke 21:12-19

Saturday, Nov. 26

Daniel 7:15-27

(Response) Daniel 3:82-87

Luke 21:34-36

Sunday, Nov. 27

First Sunday of Advent

Isaiah 63:16b-17, 19b; 64:2b-7

Psalms 80:2-3, 15-16, 18-19

1 Corinthians 1:3-9

Mark 13:33-37

Question Corner/Fr. John Dietzen

Changes in marriage laws were instituted decades ago

QI'm bewildered. I work with a young Jewish man who married a Catholic girl several months ago. The wedding took place in a local hotel, and was performed by a rabbi and a Catholic priest.



How can a priest participate in a wedding ceremony like this at a hotel or anywhere? I can't imagine

that a priest was granted permission or that he would even want to be involved.

In the eyes of the Church, is this marriage valid? I assume the young lady cannot receive the sacraments.

What about the priest's situation? Is he not giving scandal to his parishioners and others? (Pennsylvania)

AI'm somewhat surprised that you, and it seems many other Catholics, are still unaware of changes in Catholic marriage laws that were instituted decades ago.

The marriage you describe was most probably valid according to Church rules today. Under certain conditions, the local bishop may dispense Catholics from the law that Catholic marriages must take place before a priest.

This happens quite often. Sometimes, for example, the non-Catholic has a particular connection to his or her own church or denomination; maybe the father or mother is the pastor or other minister. Or the Catholic may be less engaged with his faith than the non-Catholic and have no problem with a wedding before a Protestant minister or other clergy.

For these and numerous other reasons, the Catholic's pastor may request permission for the marriage to take place outside a Catholic church with another clergyman officiating.

If the non-Catholic partner is not baptized, as in the case you mention, the wedding may be celebrated either in church or in some other "suitable" place.

Thus, unless there were other factors you do not mention, if the dispensation was obtained, the marriage of your friend and the Catholic woman is as valid, according to Catholic practice, as if they were married in a Catholic church by the

priest. The bride is as free as any other Catholic to receive the sacraments.

A priest, who is perhaps a relative or friend or pastor of the Catholic party, will often participate in such a wedding ceremony. I have done so often for people in parishes where I served. But the priest's presence and participation are not necessary for the validity of the marriage.

In spite of our tendency to assume Catholic practices were always as they have been since we were born, countless changes have occurred over the centuries, including revisions in marriage laws.

Christians always placed high value on their marriages taking place somehow in the context of their Christian community. But no particular "form" of marriage (how and before whom it should take place) was generally required for validity until about 400 years ago.

The Council of Trent ruled in 1563 that a valid Catholic marriage must take place before one's pastor or bishop.

Because of some technicalities of Church law, however, mostly involving promulgation of the Council of Trent's decree, those regulations did not apply to Catholics in much of the world until early in the 20th century. Among the places where it did not apply were large areas of the United States, including major population centers like Chicago and New York, and nearly all states in the Northwest.

In those places, a Catholic marriage before a judge or minister of another religion was valid in the Catholic Church, with no dispensation required. This changed only within the lifetime of many who are reading this column, certainly in the lifetime of our parents and grandparents.

To avoid confusing ourselves and others, it's good to make ourselves aware of Church rules on such matters. Among other benefits, it can avoid seeing scandal where there should be none.

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

My Journey to God

Healing from Abortion

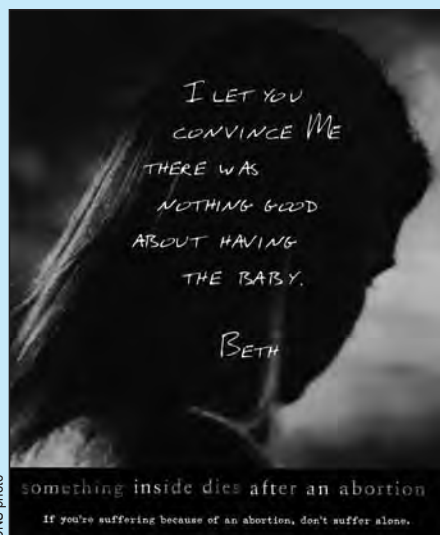
The healing is slow,
the pain is always there,
but God is merciful.

I have guilt for what I've done,
the shame is very hurtful,
but God is with us.

The tears fall around us,
our confession eases the sorrow,
God always listens.

Our penance is done with joy,
The light of God can be seen,
God forgives us.

We have peace!



CNS PHOTO

something inside dies after an abortion
If you're suffering because of an abortion, don't suffer alone.

(This poem about abortion reconciliation was written by a woman who is a member of St. Ambrose Parish in Seymour and asked that her name not be published with her poem. The archdiocesan Office for Pro-Life Ministry has scheduled a Rachel's Vineyard Retreat on March 24-26 at Mother of the Redeemer Retreat Center in Bloomington. Rachel's Companions, a Catholic support group for women harmed by abortion, will begin again in early March. For more information about the retreat or support group, contact Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office for Pro-Life Ministry, at 317-236-1521 or 800-382-9836, ext. 1521. All calls are confidential.)

Pope urges Iraqis to persevere for peace, not lose hope

VATICAN CITY (CNS)—Pope Benedict XVI called on the people of Iraq, especially its Chaldean Catholic community, to not give up hope and to persevere in their efforts for peace and reconciliation.

The pope offered “a word of fervent encouragement” to the Chaldean faithful “and to all citizens of Iraq” during a private audience with Chaldean Patriarch Emmanuel-Karim Delly of Baghdad, Iraq, and a group of Chaldean bishops.

The pope coupled his expression of solidarity with his “assurances of my prayers

that your beloved country, even [in its] present difficult situation, may know to not lose heart and to follow the path toward reconciliation and peace,” he said in a Nov. 12 address.

He asked the patriarch and his brother bishops to remain dedicated to their pastoral duties “and to your ministry of hope for the whole Iraqi nation.”

The pope’s meeting with the Chaldean leaders came at the end of their Nov. 8-12 extraordinary synod of bishops held in Rome.

Patriarch Delly said “the tragic situation that is spreading across our martyred country” forced the bishops to hold the synod in Rome instead of where it is traditionally held, in Iraq.

In his address to the pope, the patriarch said he was “deeply grateful” for the papal audience and thanked the pope “for his paternal concern shown toward” the Chaldean community.

The Chaldean Church is an Eastern Catholic Church whose members enjoy the same dignity, rights and obligations as members of the Latin rite.

Patriarch Delly told the pope that during their synod the bishops considered “an update of our eucharistic liturgy of Addai and Mari” as well as the rights of the lay faithful in the Chaldean Church.

The Anaphora of Addai and Mari is an ancient eucharistic prayer that is just one of the eucharistic prayers of the Chaldean liturgy.

A Vatican source who studied the proposed changes in the Chaldean liturgy told Catholic News Service that the reforms are “basically slight retouches of the liturgy to bring it more into conformity with ancient tradition and streamline it a little bit.”

The Vatican approved the liturgical changes, but it is now up to the Chaldean bishops to “determine their own liturgy



Pope Benedict XVI greets Iraqi President Jalal Talabani during a meeting at the Vatican on Nov. 10. Talabani said he assured the pope that Christians in Iraq would be considered equal under the Iraqi Constitution.



Chaldean Catholic Patriarch Emmanuel-Karim Delly of Baghdad, Iraq, with the Iraqi flag displayed in front of him, attends a press conference in Rome on Nov. 10. The pope, in a meeting with the patriarch two days later, asked that the Chaldean bishops remain dedicated to their pastoral duties and their “ministry of hope” in Iraq. The Chaldean leaders were in Rome for their extraordinary synod.

with a vote in a synod,” he said.

The pope told the bishops in his address that the revision of their liturgical texts was part of a reform that “should allow a new devotional approach for your communities.”

Their work in drawing up the reforms, he said, involved “years of study and not always easy decisions,” but it was also an opportunity for bishops “to reflect more deeply on the great gift of the Eucharist.”

Bishop Rabban al-Qas of Al Amadiyah, Iraq, told the Italian-based missionary news agency, AsiaNews, that if the reforms met with approval they would “be implemented on a trial basis for three years in various dioceses.”

The Nov. 12 meeting with Iraqi Chaldeans was just one of a number of private audiences the pope held recently

with leaders from Iraq.

On Nov. 10, the pope met with Iraq’s president, Jalal Talabani, and on Nov. 14 with two members of the Kurdistan regional government in northern Iraq. The autonomous region’s president, Massoud Barzani, and prime minister, Nechirvan Barzani, met the pope and other Vatican officials as part of a round of visits to a number of European government officials.

The president is the leader of the Kurdistan Democratic Party, one of the two main parties that controlled Iraqi Kurdistan since 1991.

Under the new Iraqi Constitution, Iraqi Kurdistan maintains much of the autonomy it enjoyed during the 1990s when a U.S. and British no-fly zone protected the area from former Iraqi President Saddam Hussein’s control. †

LEGACY FOR OUR MISSION:

For Our Children and the Future

HISPANIC EDUCATION REACHES OUT TO LOCAL COMMUNITY

MAXIMINO “CHIMY” MAY HAVE BEEN BORN IN INDIANAPOLIS, BUT BEFORE KINDERGARTEN, THE 8-YEAR-OLD ONLY KNEW SPANISH FROM HIS MEXICAN-BORN PARENTS. Two years later, and now in the first grade, Chimy translates for his Spanish-speaking mother when they’re shopping. His favorite thing to do is to read—and sometimes he’ll read two books at once. He already reads at a second-grade level.

Those are common outcomes for Chimy and a growing number of children in Indianapolis. The archdiocesan Hispanic Services program offered at St. Anthony and St. Philip Neri schools serves students like Chimy from kindergarten to eighth grade.

“We become the link between the Hispanic community and the school, so that (the families) are connected,” said Margarita Solis-Deal, director of the program. “They understand what is going on in the school.”

“I wish for us to have high expectations for students and that we believe they can reach those expectations.”

Whether students have just moved from a Spanish-speaking country, or whether they have Spanish-speaking parents, Solis-Deal helps them gain fluency in two languages. And the children make incredible strides.

“I wish for us to have high expectations for students and that we believe they can reach those expectations,” Solis-Deal



A growing number of children who attend Indianapolis center-city Catholic schools such as St. Anthony and St. Philip Neri schools benefit from an emerging Hispanic Services program that offers language and cultural assistance.

said. “And I don’t care if they’re from Mexico or Meridian Street, as long as we keep those high expectations and they follow through with them.”

These are the standards that propel students like Chimy to excel so quickly. But the success of the program is also evident in the numbers. The Hispanic student populations at both St. Philip Neri and St. Anthony in the past year have grown by about 25 percent, which is due in part to the family component that Solis-Deal established as the foundation of the Hispanic Services program.

“A real big component is that we’re the link for the families,” she said. “Most of our students do speak enough English to get by, but we become the link for the mother and the fathers who don’t know English.”

If a family has a child served by Hispanic Services but needs help with a sibling who may be older, Solis-Deal steps in to help. “If you don’t work with the whole family, it makes it a struggle. They don’t come separately; they all come together,” she said. “And I think that’s how all families are, but with Hispanic families, it’s a little bit of a tighter niche. We become the advocate for the student so the family’s in good shape, and the student is going to succeed because they’ll have family support.”

When students come into the program, sometimes they are looking for a little more than English language help. “Some of it’s language and some of it isn’t. Some of it, they just need more support,” Solis-Deal said. “We help in that way, too.” By working with the families, Solis-Deal creates a supportive atmosphere for students both inside and outside of the school.

And with more and more students like Chimy served by the program, more positive results appear to be in store for the future, including growth of the program as local Hispanic populations expand.

“We know that we are making a difference,” Solis-Deal said. “I really do believe that we are creating a presence in this school, and because of that presence, families are not intimidated when they walk into the building.”

Legacy for Our Mission, the archdiocese’s upcoming capital campaign, is guided by the principles of Christian stewardship and addresses the needs of archdiocesan ministries such as Catholic education. By contributing to Legacy for Our Mission through your local parish, a portion of your gift will be allocated to home mission parishes and schools.

Study finds U.S. Catholic teens less religious than Protestant teens

WASHINGTON (CNS)—A wide study of U.S. teenagers has found that Catholic teens lag behind their Protestant counterparts on many measures of religious belief, experiences and activities.

Only 10 percent of Catholic teens, for example, said religion was “extremely important” in shaping their daily life, while 20 percent of mainline Protestant teens, 29 percent of conservative Protestant teens and 31 percent of black Protestant teens felt that way.

Forty percent of Catholic teens said they had never attended any parish-based religious education, compared to 19 percent of mainline Protestants, 13 percent of conservative Protestants and 12 percent of black Protestants. “Mainline” refers to generally ecumenical and liberal denominations, while “conservative” refers to evangelical, Pentecostal and fundamentalist denominations.

Forty percent of Catholic teens said they attended religious services once a week or more—just slightly below black and mainline Protestant teens but 15 percent lower than teens in conservative congregations.

But when it came to attending religious services more than once a week, only 6 percent of Catholic teens said they did so; among Protestant teens the numbers were significantly higher—13 percent for mainline, 24 percent for black and 29 percent for conservative.

The study found that such differences “can be significantly explained by the lower levels of religiosity of their [Catholic teenagers’] parents” when those parents are compared with Protestant parents. Notably, the parents of the Catholic teens were far less likely than their Protestant counterparts to participate in organized parish activities outside worship.

Highlights of the findings were published in the fall issue of *The CARA Report*, a quarterly publication of the Center for

Applied Research in the Apostolate at Georgetown University.

The National Study of Youth and Religion was based on a national telephone survey of 3,370 teenagers and their parents in all states and follow-up personal interviews with 267 of the teen respondents in 45 states. It was conducted in 2002-03 by researchers at the University of North Carolina at Chapel Hill with funding from the Indianapolis-based Lilly Endowment. Of those surveyed, 816 were Catholic, including 238 Hispanic Catholics.

Youths in the phone survey were 13 to 17 years old. Because of a time lag of several months between the survey and the in-depth personal interviews, a few participants in the follow-up phase were 18 when they were interviewed.

Earlier this year the findings were reported and analyzed in a book, *Soul Searching: The Religious and Spiritual Lives of American Teenagers*, by University of North Carolina sociologist Christian Smith, principal investigator in the project.

The researchers also studied teens of no religious affiliation and of other religious affiliations, including enough Jews and Latter-day Saints to provide statistically meaningful data.

On most questions of religious beliefs, attitudes or involvement, only Jewish teens—who were oversampled to obtain statistically valid findings—ranked lower than Catholic teens on a number of questions. For example, only 8 percent of the Jewish teens said religious faith was “extremely important” in shaping their daily life.

Because of the significant differences between Catholic and Protestant teens in many areas, Smith devoted a full chapter of *Soul Searching* to analyzing the “lower levels of religiosity” found among Catholic teens as a whole.

The researchers tested for various

demographic factors such as regional location, age, gender, parents’ marital status and the higher proportion of Hispanics among Catholic teens, he said. They found that when they controlled the data for those variables, the lower level of Catholic teen church attendance, importance of faith and youth-group participation remained “nearly the same as without the controls.”

The variables that did make a difference were parental, Smith said. “It appears that the relative religious laxity of most U.S. Catholic teenagers significantly reflects the relative religious laxity of their parents,” he said.

“Compared to their Protestant peers, U.S. Catholic parents of teenagers are somewhat less likely than conservative and black—but not mainline—Protestant parents of teens to attend church regularly and are more likely than the same to attend infrequently or never,” he wrote.

“U.S. Catholic parents of teenagers are also much less likely than all of their Protestant counterparts to participate in organized activities at church other than regular worship services, such as Bible studies, potluck meals, music practices and small groups,” he added. “Catholic parents of teens are less than half as likely as all U.S. parents, including nonreligious parents, to do so weekly or more often, and nearly 10 percent more likely never to do

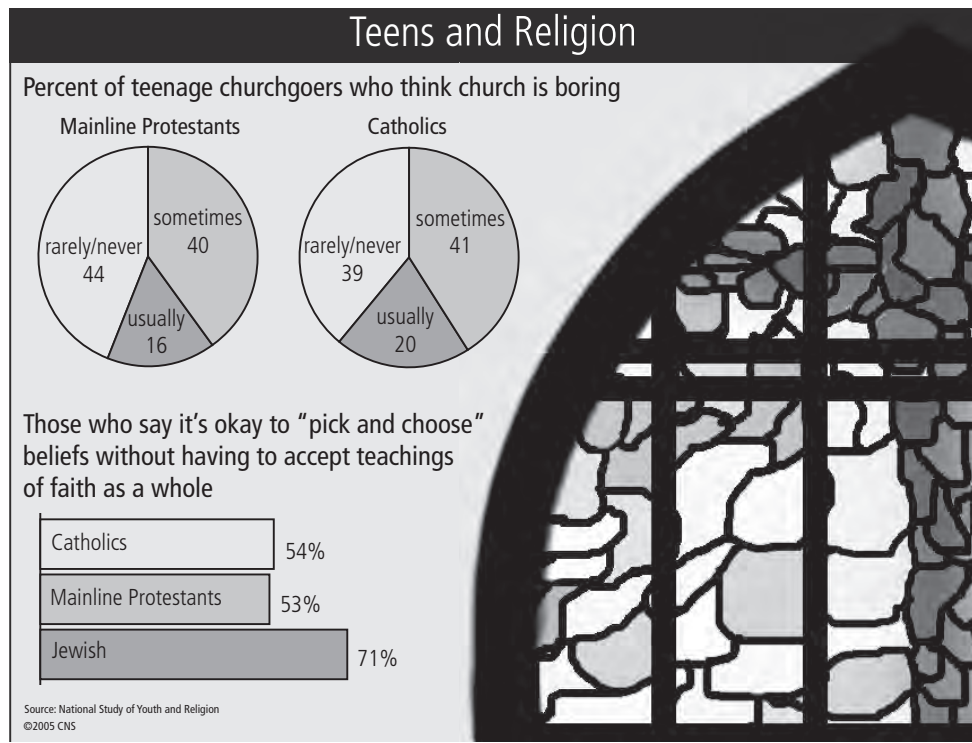
so at all.”

Besides being less likely to be involved in parish community life, Catholic parents of teens were less likely than their Protestant counterparts to say their faith is extremely or very important in their lives or to be married to someone of the same faith, Smith said.

After introducing controls for lower parental religiosity, the researchers found the gaps between the Catholic and Protestant teens on church attendance and the importance of faith narrowed significantly, he said, and when they introduced the effect of parental involvement or non-involvement in the parish community outside of worship, the difference between the teens became “statistically insignificant.”

Introducing controls for those variables, however, did not entirely explain the large gap between Catholic and Protestant teens in youth-group participation, the study found. Even when those factors were taken into account, Catholic teens participated less in religious youth groups than the Protestant teens with similar parental backgrounds.

He suggested that this seemed to be more of an institutional problem, with evidence that Catholic parishes tend to devote fewer resources to youth ministry than do their Protestant counterparts. †



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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.

BAUMANN, Paul Woodrow, 92, Holy Trinity, Indianapolis, Oct. 24. Father of Emmalean and Paul Baumann. Grandfather of two. Great-grandfather of four.

BULLEIT, Louis A., 74, St. Mary, Navilleton, Nov. 5. Husband of Barbara (Limbach) Bulleit. Father of Terri Akers, Angie Book, Jeannie Rohan, Jackie Smith, Debbie, Charlie, Dan, Doug, Jim, Joe, Mark, Matt and Randy Bulleit.

CLARK, Paula S., 38, Holy Spirit, Indianapolis, Nov. 7. Wife of Ken Clark. Mother of Gabrielle and Kenneth Clark. Daughter of Jim and Judy (Noe) Bandy. Sister of Justine (Bandy) Hawkins. Aunt of several.

CULLINANE, Michael J., 84, St. Barnabas, Indianapolis, Nov. 2. Husband of Dorothy (Bowles) Snider Cullinane. Father of Rita Miller, James and Michael Cullinane. Stepfather of Leslie Nichols. Brother of Jack and Joe Cullinane. Grandfather of nine.

DONEFF, Eleanor, 91, Christ the King, Indianapolis, Oct. 27.

EVANS, Mary Louise, 87, Our Lady of Perpetual Help, New Albany, Oct. 22. Mother of Ann Caufield, Mary Lou Jensen and Paul Constantine.

Sister of Ruth Kelley. Grandmother of four.

FLEDDERMAN, Grace Elizabeth, 76, St. Michael, Brookville, Oct. 28. Mother of Judy Geiling, Pauletta Pelsor, Rosemary Stirn and Steven Fledderman. Sister of Edith Haas. Grandmother of eight. Great-grandmother of seven.

GULLETT, Larry, Sr., 66, St. Mary-of-the-Knobs, Floyds Knobs, Oct. 28. Husband of Virginia Gullett. Father of Barbara Jacobs, Margie Parker, Corky and Ed Gullett. Brother of Sharon and Wayne Gullett Sr. Grandfather of 10. Great-grandfather of one.

KLOTZ, Bernard George, 88, St. Rose of Lima, Franklin, Nov. 3. Husband of Carolyn Klotz. Father of Ernestine Cary, Jean Clayton, Louise Guthrie, Cathie Henry, Andrew, Charles, Frank and George Klotz. Brother of Katherine and Mary Louise Garst and Andrew Klotz. Grandfather of 14.

KRUGER, Larry Raymond, 68, St. Malachy, Brownsburg, Nov. 1. Husband of Karen S. Kruger. Father of Lori Harding and Lisa Kiesel. Son of Mary Florence Kruger. Brother of Dolores Woolington. Grandfather of four.

LAHEE, Mary Frances, 89, St. Bartholomew, Columbus, Oct. 25. Mother of Mary Ann Grove and Eva Hamant. Sister of Margie Rhodes and Alice Zarrella.

MARTIN, Mary Jane, 84, Sacred Heart of Jesus, Terre Haute, Oct. 23. Wife of James H. Martin. Mother of Mary Kay Humphrey, Peggy Osborne and Roberta Martin.

McALLISTER, Woodrow F., 79, St. Mary, Rushville, Nov. 1.

Husband of Rosemary (Niedenthal) McCallister. Father of David, Mark and Mike McCallister. Brother of Helen Crawley and Freddie Dickerson. Grandfather of 11. Great-grandfather of one.

NIEHAUS, Bernard H., 95, Sacred Heart, Indianapolis, Nov. 3. Father of Patricia Cracraft. Grandfather of five. Great-grandfather of 13. Great-great-grandfather of two.

RIEDMAN, Lloyd H., 78, St. Michael, Brookville, Oct. 27. Husband of Mary Ann (Kneppfle) Riedman. Father of Ann Rusterholz, Jane Wetzell and Steve Riedman. Brother of Mildred Howard and June Moster. Grandfather of eight.

ROBERTS, Barbara E. (Apple), 85, Holy Spirit, Indianapolis, Nov. 1. Mother of Mary Ambs and Carol Kelly. Grandmother of four.

ROGIER, Dolly A., 83, St. Augustine, Leopold, Nov. 3. Mother of Mary Lou Williams and Ray Rogier. Sister of Ruthie Miller. Grandmother of five. Great-grandmother of seven.

RYAN, Patrick, 68, SS. Francis and Clare, Greenwood, Oct. 26. Husband of Linda Ryan. Father of Kathleen Beauchamp, Sheila Johnson and Diane Smoker. Grandfather of eight.

SARRINGHAUS, Brent, 38, St. Nicholas, Sunman, Nov. 2. Husband of Ann Sarringhaus.

Father of Brenna and Kurt Sarringhaus. Son of Gayle and Lavonne Sarringhaus. Brother of Rhonda Leek, Danette Oswald, Lyndsey Wynn, Junelle, Clint, Daren, Elton and Jason Sarringhaus. Grandson of Clarence and Della Meyer and Howard Sarringhaus.

SCHINDLER, Irma M., 93, St. Mary-of-the-Knobs, Floyds Knobs, Oct. 29. Mother of Judy Kruer, Regina Philpot, Dorothy Thomas, Elizabeth Timperman, Erma Walter, Mary Jane Wolz, Calvin, James, Leon and Martin Schindler. Grandmother of 31. Great-grandmother of 40. Great-great-grandmother of nine.

SWAIN, Christopher Eugene,

86, St. Anthony, Indianapolis, Oct. 30. Father of Rosalie Hawthorne, Allan, Eugene and Stephen Swain.

VIZRAL, Irene J., 58, St. Barnabas, Indianapolis, Nov. 2. Wife of John Vizral. Mother of Melissa Lowder and Michael Vizral. Grandmother of two.

WILKINS, John J., III, 48, St. Matthew, Indianapolis, Nov. 5. Husband of Jean (Beiriger) Wilkins. Father of Margaret Wilkins.

WOODS, Mary Lou, 72, St. Mary, North Vernon, Oct. 31. Wife of Richard Woods. Mother of Vicki, Christopher, Eric and Patrick Woods. Grandmother of seven. †

Coaches, parents must root for whole player, say speakers at Vatican meeting

VATICAN CITY (CNS)—Coaches and parents need to get on the same team and root for the spiritual and personal development of their children on the court or in the field, said some participants at the Vatican's first meeting on sports.

"There's a lot of pressure to develop more elite teams, more winning teams" in youth sports, because "parents want their kids to play in college or to play professional" sports, said Clark Power, associate director of the Center for Ethical Education at the University of Notre Dame in Indiana.

But this often "leads to unrealistic expectations" about what kids can achieve and puts them "under pressure," he said.

Power said coaches should be helped to see that "you're not here to produce the greatest athletes, but

you're here to help kids grow."

U.S. Father Kevin Lixey, head of the Vatican's Church and sport desk, which sponsored the Nov. 11-12 meeting, said that of all the resources poured into sports coaches typically receive the least investment, even though they usually have a tremendous impact on kids.

The international seminar, titled "The Christian Mission in the Field of Sport Today," invited about 50 participants, some of whom were sports psychologists, professors, professional athletes and just "parents of kids who play sports," said Father Lixey.

One interesting point made at the conference, he said, was that on a parish level or in Catholic schools a typical child may spend "20 hours with a catechist, but then spend maybe 200 hours a year in front of a coach."

But "one of the things we least invest any resources in is the coach, or the volunteer, even the physical education program in a Catholic school; there's really no vision at all of how sports should be played," he told Catholic News Service.

Another conference participant, Darrell Miller, a former Major League Baseball player for the California Angels, said "fewer coaches are teaching values and espousing those values" and parents, too, are "losing perspective" by not fostering these values in their kids.

Power said it is often the parents who put pressure on the coaches to hammer out a winning team or turn their child into a star player.

He said efforts should be focused "on the parents and coaches together, to get them both on the same page, talking the same language, with the same basic philosophy" that put values and the welfare of the child first in sports.

A recent survey by Notre Dame researchers found "a greater incidence" of "poor sportsmanship and worse" in Catholic rather than in public school programs, according to a Nov. 8 university press release.

Power said sports should be seen as a ministry. He said coaches should be teachers and ministers, and be reminded they "are here to serve the children."

Adults' attitudes toward youth sports should be "I'm here to help the child to play" and to remember "it is just a game," he said.

Power's Play Like a Champion program, which has been selected for use by the U.S. National Center for Catholic Youth Sports, aims to create "a better athlete," not just a nice person.

"What's better for the development of an athlete is also best for the development of the person," he said.

Miller, who is now director of Major League Baseball's Urban Youth Baseball Academy in California, said sports, done right,



A meeting on Nov. 11-12 at the Vatican emphasized the need for coaches and parents to focus on the spiritual and personal development of their children on the court or in the athletic field.

teaches a person valuable lessons in life like how to "handle success and failure."

Also, learning about self-sacrifice on the field so one's team can win carries over into life, he said, when "you ask how do I sacrifice for others" and "do that for my family."

The Church needs to help promote "an understanding of the value of athletics and use it for the common good whose byproduct is personal good," he said.

People need to be reminded that sports should be played "for the good of mankind" and that it is "not about wins and losses, but betterment of human development," said Miller. †

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1 Tim 6:7

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News briefs

U.S.

Vatican adviser: Catholic moral tolerance of nuclear deterrence over

WASHINGTON (CNS)—The Vatican's "strictly conditioned" acceptance of U.S. nuclear deterrence policy since the 1980s appears to be over, a Vatican adviser said on Nov. 11. Former Canadian Sen. Douglas Roche, special adviser to the Holy See's Permanent Observer Mission to the United Nations, made that observation at an international gathering of American war and peace thinkers in Washington sponsored by three U.S. Catholic organizations. Roche said he believes the Vatican now rejects nuclear deterrence completely in light of decisions by the U.S. and other nuclear powers to make nuclear deterrence—and possible war use of such weapons—a permanent part of their defense policies. He said this is in direct violation of the strict condition posed by the Vatican 23 years ago when it accepted deterrence only as a temporary step on the road to nuclear disarmament. Roche was one of 19 speakers at an unusual Catholic colloquium at Georgetown University on just war in the wake of the Sept. 11, 2001, terrorist attacks on the United States and the subsequent U.S. attacks on Afghanistan and Iraq.

Papal transition is a call for Church renewal, nuncio tells bishops

WASHINGTON (CNS)—The death of Pope John Paul II and the election of Pope Benedict XVI invites the Church to renewal and evangelization, said Archbishop Gabriel Montalvo, apostolic nuncio to the United States, on the opening day of the U.S. bishops' fall general meeting. "The Church is alive. She is alive ... because Christ is alive," he said on Nov. 14. The archbishop called on the bishops to foster Church unity by strengthening their "collegial communion" with the new pope. "Unity with the Holy Father and with each other strengthens the proclamation of Christ to the world," he said. The archbishop noted that Pope Benedict also has issued strong calls for Christian unity, citing the need to present a unified Christian vision for addressing contemporary ethical problems. "Division is contrary to the vision of Christ," said Archbishop Montalvo.

WORLD

Catholics, Anglicans say they must work as one to proclaim Gospel

ROME (CNS)—The fact that Roman Catholics and Anglicans are not in full communion does not excuse them from working together to proclaim the Gospel, said bishops from both communities. Members of the International Anglican-Roman Catholic Consultation on Unity and Mission met on Nov. 11-15 outside Rome and joined Cardinal Walter Kasper, president of the Pontifical Council for Promoting Christian Unity, at a Nov. 13 evening prayer service at Rome's Basilica of St. Paul Outside the Walls. Archbishop Peter Carnley of Perth, Australia, Anglican co-chairman of the commission, said Roman Catholics and Anglicans must witness together not only to give credibility to their message, but also to give the world a glimpse of the nature of God. In his homily at the prayer service, Archbishop Carnley said the only valid model for Christian unity is the unity of the Trinity, described by St. Basil the Great as being "three persons and one communion."

Christians, Jews can help usher in future of peace, pope says

VATICAN CITY (CNS)—As Christians and Jews explore their shared spiritual heritage, they can help usher in a future of peace and reconciliation among peoples, Pope Benedict XVI said. The pope met on Nov. 14 with Rabbi Marvin Hier, founder and dean of the Los Angeles-based Simon Wiesenthal Center, and with three dozen representatives of the center. Before the meeting, Rabbi Hier had said the focus would be on "global terrorism and Iran's recent call for the obliteration of the state of Israel." In a press release, the rabbi said, "Today the greatest threat to mankind comes not from secularists and atheists, but from religious fanatics and zealots." The Simon Wiesenthal Center is a Jewish human rights organization that promotes remembrance of the Holocaust, fights anti-Semitism and promotes tolerance and understanding through education and social action. †

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