WASHINGTON (CNS)—As they opened their fall general meeting in Washington on Nov. 15, the U.S. bishops heard an assessment of the past three turbulent years that looked to the future with cautious optimism.

Bishop Wilton D. Gregory of Belleville, Ill., who was completing a three-year term as president of the U.S. Conference of Catholic Bishops during the meeting, called the clergy sex abuse crisis “the greatest scandal that the Church in the United States perhaps has ever confronted,” but cited several “very healthy forces” that have resulted from the bishops’ handling of the scandal.

Those forces include a proposal to hold a plenary council, an evaluation of how the bishops’ meetings themselves work, and a study of how their conference operates and how its expenses might be held down, he said.

“As I look at these three forces at work, I am drawn to conclude that the conference as we know it today is likely to be a much different conference five or ten years from now,” Bishop Gregory added.

“There is an increased energy among the bishops that we name more effectively what our priorities are and should be,” he continued, “for a greater holiness within the Church and a more successful evangelization of the society in which we live; that we marshal our resources more effectively toward those priorities; and that we find new and improved ways to ensure that our time together in general meetings is better used.”

On the first day of their Nov. 15-18 meeting, the bishops elected Bishop William S. Skylstad of Spokane, Wash., as the new USCCB president.

Bishop Skylstad, who had served as USCCB vice president under Bishop Gregory, will take up his new post at the close of the meeting.

Cardinal Francis E. George of Chicago was elected vice president of the conference, also for a three-year term.

The meeting’s first day also featured preliminary presentations on several actions that were to come before the bishops for a vote later in the week. Among them was a proposal to hold a plenary council, an evaluation of how the bishops’ meetings themselves work, and a study of how their conference operates and how its expenses might be held down.

As I look at these three forces at work, I am drawn to conclude that the conference as we know it today is likely to be a much different conference five or ten years from now,” Bishop Gregory added.

“The endowments distributed nearly $106.5 million in the fiscal year ending June 30, 2004, from $90.9 million the previous year. The total amount of assets in the foundation also increased to $105.8 million in the fiscal year—bringing its total to 284. The total amount of assets in the foundation also increased to $105.8 million in the fiscal year—bringing its total to 284. The total amount of assets in the foundation also increased to $105.8 million in the fiscal year—bringing its total to 284.

Improving financial outlook and capital campaign proposal are focus of CCF annual meeting

This year’s annual meeting and lunch of the Catholic Community Foundation (CCF) on Nov. 10 at Primo South in Indianapolis was a chance for people to hear some good news.

It was also a chance for Archbishop Daniel M. Buechlein to take some of the first steps toward forming a new, major capital campaign for the archdiocese.

For Jeffrey Stumpf, chief financial officer for the archdiocese, the annual meeting was a time to share some good news.

He said the archdiocesan operating budget for the 2004-05 fiscal year, which ends on June 30, 2005, is projected to break even for the first time in more than seven years.

The CCF added nine new parish, school and agency endowments during the last fiscal year—bringing its total to 284. The total amount of assets in the foundation also increased to $106.5 million in the fiscal year ending June 30, 2004, from $90.9 million the previous year.

The endowments distributed nearly $3.9 million to support our ministries [this year],” Stumpf said, “and over the last 10 years, this brings the total distributions from the endowments to nearly $90.9 million.

Thus, this deep reality is often manifested—and yet persistently denied—when we encounter the problem of evil.

The fall of the angels

By Brandon A. Evans

The world we live in is surrounded by and filled with a deeper reality. Our faith illuminates this reality as one that exists in super-abundance on the spiritual level; it is filled with a myriad of angels and the surging rivers of God’s grace. It is a reality that is not dulled by the void of space and expanse of the cosmos, but rather is brimming to its very boundaries by the brilliance of the Son of God.

It is a reality where the saints dwell around us, ever waiting to assist the pilgrim Church on her journey, and where the poorest and most despised in our world often radiate glory and praise to God, as Jesus taught.

Still, there is a dark serpent that winds his way through every part of this reality, stinging it with the pain of the absence of God and marring our world with sadness.

Thus, this deep reality is often manifested—and yet persistently denied—when we encounter the problem of evil.
Christiansity has always dealt with this problem, and every generation looks to the Church for answers. In its most simple form, the reason that evil exists is rooted in freedom—a freedom which God values so highly for us that he is willing to allow us to abuse it.

But what is the nature of our abuse of freedom, and when did it begin? And just why is a world so highly praised in God's kingdom?

Ultimately, the Catechism of the Catholic Church says that the only way to know evil is to know its brilliant and infinite opposite: Jesus Christ. “We must therefore approach the question of the origin of evil by fixing the eyes of our faith on him who alone is its cause (385).”

Only in the glory and the intense love of Jesus can we truly understand what it is like to betray him, to turn away and to reject him.

In the beginning, there was one who knew God better than any and still turned away. As the catechism teaches, the Lord created the entire universe and all the life within it—all that is seen and unseen—from the bottom of the devil’s motivation. “We all have human anologies,” he said, “because we’re not dealing with a person in the sense that we’re used to. The devil is not a human being. By nature he’s vastly superior to us.”

“When you’re dealing with someone who is a liar and the father of lies, you’re really dealing with a being that has completely cut himself off from facing reality,” Shea said.

“Sin is, in its essence, a renunciation of the truth,” said Cardinal Joseph Ratzinger, prefect of the Congregation for the Doctrine of the Faith, in a homily. “The denial of truth, especially on such a basic level, is to fashion oneself as the creator of truth. ‘Evil is that decision to ignore God, to want to be a god yourself,’’” Msgr. Schaedel said.

“But the considerable problem for theologians could be to find a way to wonder how Lucifer—who is the name that means ‘light bearer’ and who was created as the highest of anything on earth—could ever be in a moment that he could be God.”

An artist’s depiction shows the archangel Michael holding a sword in a battle against evil. Michael is mentioned in Revelation conquering the “ancient serpent” in heaven. The feast day of the archangel is Sept. 29.

The goodness of Lucifer’s worship to God was interrupted with the lack of perfect praise and the subsequent desire for praise of himself.

The catechism says that the fall of the angels “consists in the free choice of these created spirits, who radically and irrevocably rejected God and his reign” (392). “It is the irrevocable characteristic of their choice,” the catechism continues, “and not a defect in the infinite divine mercy, that makes the angels’ sin unforgivable. There is no repentance for the angels after their fall, just as there is no repentance for men after they commit sin.”

The result of the disobedience of the angels was an eternity lived apart from the love of God and from one another. Nevertheless, the devil has remained active in the world, causing spiritual and even physical harm, the catechism says.

“The action is permitted by divine providence which with strength and gentleness guides human history. It is a great mystery that providence should permit diabolical activity, but we know that in everything God works good for those with whom he love” (385).

The fall of Lucifer—and of those angels who followed him—set in motion a series of events that affected our universe and our world in unknown ways. As God’s creation became more complex, there came a time when the Prince of Darkness cast his shadow over the entire creation—there is no God for his own sake—even though he was created by God for his own sake—but in doing so, his greatest triumph became his greatest mistake.

“He” wrote, “God cannot be thought of as separate, as of and within existence that nothing can be thought of like ... him, [then] how could the devil have wished for what could not be thought of? He surely was not so dull of understanding as to be ignorant of the inconceivability of any other entity like God.”

His solution was that Satan did not seek to be God, but only to have a little of the independence and freedom that rightfully God’s.

The 1914 Catholic Encyclopedia records that “although St. Thomas [Aquinas] regards the equality of power and the freedom of God with something impossible, he teaches nevertheless that Satan sinned by desiring something other than God.”

Msgr. Swetland defined evil in a simple manner—as “a lack of a good that ought to be.”

“Evil is real, but a real absence,” he said. “Let’s say I hate my brother. Having a brother means that there’s a privation, there’s a lack of good that ought to be there: namely, the lack of love that ought to be there...”

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. 24 issue. Christmas memories should include 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, phone 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 Dec. 6. ↑

Correction

St. Monica parishioners Radames Sanchez, his son, Hilton, and his daughter, Gabrielle, of Indianapolis were incorrectly identified in a caption on page 1 of the Nov. 12 Issue of The Criterion. ↑

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State’s catechetical leaders learn how stewardship can transform parishes

By Sean Gallagher

More than 100 religious education leaders from across the state met on Nov. 8-10 at the Marriott East Hotel in Indianapolis for the annual state conference for the Indiana Conference of Catechetical Leadership (ICCL).

The theme for this year’s conference was “Awakening, Proclaiming and Celebrating Our Call to Stewardship.” Specialists in stewardship from throughout the Midwest spoke to the conference’s participants. Presenters from the Archdiocese of Indianapolis were Mary Jo Thomas-Day, director of religious education at St. Monica Parish in Indianapolis, and David Bethuram, associate executive director of Catholic Social Services.

The keynote speaker, Father William Schooler, pastor of St. Pius X Parish in Granger, Ind., in the Diocese of Fort Wayne-South Bend, explored the implications of a lifestyle of stewardship for both individuals and parishes.

He told his audience that prior to his being named pastor of St. Jude Parish in Fort Wayne, he was skeptical of emphasizing stewardship in his pastoral ministry. Soon after arriving at his new assignment, he learned about the parish’s dire financial straits. It was unable to meet a $25,000 payroll payment.

Father Schooler soon implemented a stewardship awareness program in the parish and, through the process, quickly changed his attitude about stewardship.

“My heart was truly changed,” he said. “Now I can honestly say stewardship is not just some fund-raising campaign. It’s not just some nice way to get more volunteers in your parish. And it’s not just the next in-thing in the Church. It truly is a way of life.”

Father Schooler explained that this lifestyle is founded upon the belief in the total Providence of God.

“Absolutely everything is a gift from God,” he said. “And if everything is a gratuitous, loving gift of God that we haven’t earned, then that’s just going to change how we look at life. If everything is a gift for me, then I can celebrate those gifts. And then I can be generous in return.”

Father Schooler then proceeded to explain what he believed were the main implications of the embrace of the stewardship lifestyle for both individuals and parishes.

For individuals, he showed how stewardship leads people to plan their giving and not simply donate what is left over. While a lifestyle of stewardship brings people to plan their giving from the start, it still does not make that giving any easier.

Father Schooler suggested that these sacrifices can be sanctifying.

“Remember sacrifice comes from the Latin word sacrum facere, ‘to make holy,’ ” he said. “That sacrifice makes us holy. And the only way it has an effect is if we put it in the context of the sacrifice of Jesus Christ.”

Father Schooler also discussed how stewardship helped him and his parishioners live out more fully the Church’s social justice teachings. They learned that they could live more simply and give more of their own gifts to the poor.

Finally, stewardship can help individuals better understand life’s tragedies.

“Sometimes life is very, very difficult,” Father Schooler said. “And we all suffer tragedies, death, sickness — those types of horrible things. I would argue that if we truly believe in stewardship, we truly see ourselves as Christian stewards, that everything is a gift from God, then we can put those losses into a better perspective.”

For parish communities, Father Schooler noted first of all that a stewardship lifestyle will lead to a gain in collection totals. However, he went on to challenge his audience that parishes themselves should tithe their income.

He suggested that parishes establish a committee with set guidelines to determine which organizations or individuals receive its donations.

Father Schooler also claimed that when a parish community values stewardship, special fund raisers, such as door-to-door magazine subscription sales, can be eliminated.

“If you can do it, do away with fund raisers because fund raisers nickel and dime people to death,” he said. “The truth about fund raisers is that they don’t really raise that much money.

“If people in the parish gradually take steps in faith and if we truly trust God and that’s a really important part of this — God will provide our need.”

But, in the end, Father Schooler warned that if parishes do embrace stewardship, people must guard against being too prideful of their own giving and too disdainful of those members who do not give as much.

He likened it to the parable in the Gospel of St. Luke where Jesus described a tax collector and a Pharisee praying at the Temple (Lk 18:9-14). The Pharisee thanked God that he was not like the tax collector, while the tax collector simply acknowledged his sin and begged God for mercy.

“’That’s a huge danger,’ Father Schooler said. ’That’s a huge danger on stewardship committees, pastors, people who are truly committed to it, because in those situations we become like the Pharisee.’ †

Celebration of Thanksgiving Service

Tuesday, November 23, 2004
The Cathedral of SS. Peter and Paul
1347 N. Meridian Street, Indianapolis, IN 46202
6:30 p.m. prelude music
featuring the Indianapolis Children’s Choir

What better way to give thanks for all of our blessings than by joining together in prayer and praise?

An offering of canned goods and/or money will be gathered during the service and donated to The Julian Center.

By Tony Avellana

SPECIAL EVENT

Appearing at Angels’ Corner
Saturday, November 27
4:00—8:00 p.m.
Special Store Hours Nov. 27 until 9 p.m.

TONY AVELLANA

Will be available for signing
All Music - 10% Off - Nov. 27 ONLY

Bring in this ad by Nov. 27
For every $250 in purchases, receive a $5 gift certificate to be used towards a future purchase.

Our Lady of Fatima Retreat House

THE OUR LADY OF FATIMA RETREAT HOUSE STAFF AND ADVISORY BOARD WOULD LIKE TO WISH EVERYONE A WARM AND PEACEFUL THANKSGIVING!

SPECIAL THANKS GO OUT TO OUR MANY VOLUNTEERS, SUPPORTERS, AND BENEFACORS, AS WELL AS THE THOUSANDS OF GUESTS WE SERVE EACH YEAR.

HAVE A BLESSED THANKSGIVING DAY!

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5353 E. 56th Street
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(317) 545-7681
fatima@archindy.org
Moral values are community values

Moral values are community values not simply "personal opinions." They are, or should be, deeply held convictions that bind communities together for the sake of both individual liberty and the common good. While it's certainly true that the United States is a diverse, pluralistic society, it would be a great mistake to think that the majority of Americans regard religious and moral values as personal beliefs that do not influence public actions or civic responsibilities.

In fact, most if not all of the issues discussed in the 2004 elections (including the threat of terrorism, the lengths facing our economy and our handling of the war in Iraq) are issues with grave moral consequences. People who are motivated by profound religious convictions cannot afford to ignore any of these issues if they are serious about the welfare of our nation and our world. But it is equally true that our society cannot afford to pretend that matters concerning the dignity of human life and fundamental human rights are somehow "private" or outside of the realm of political discourse. By definition, moral values are community values, and by their very nature religious values must speak to the foundational issues of human society or risk being swept aside as totally irrelevant.

Let’s pray that the 2004 elections, which regrettably displayed some of the most bitter, partisan rhetoric in modern U.S. history, can help to bridge the gap that apparently exists between political issues and moral values.

Let’s look to our diverse religious traditions and values in America to discover principles of unity and mutual respect, and to restore civility and harmony to our local communities and to our nation.

— Daniel Conway

Daniel Conway is a member of the editorial committee of the board of directors of Criterion Press Inc.

Making a Difference

Tony Magliano

Now the hard work begins

The U.S. elections are over, and now the hard work begins. Voting with an informed conscience is an important first step in exercising Catholic political responsibility. However, the more demanding task before us is to continuously insist that elected officials make it their priority to protect the lives of all human beings and promote the dignity of the poor and vulnerable everywhere.

Promoting these moral values is our duty as Catholic citizens living in the richest, most powerful nation on earth. Interconnectedly, "moral values" was a determining factor for millions in the Nov. 2 elections. Abortion, embryonic stem-cell research and same-sex marriages proved morally worrisome for millions of voters—a hopeful sign for those of us committed to the protection of carbon-based human life and traditional heterosexual marriage.

But what about the moral value of every person, right to nutritious food, clean water and sanitation, decent housing, comprehensive health care, quality education and jobs that pay a living wage? What about the moral value of eliminating nuclear weapons and the arms trade, reducing conventual weaponry, rejecting preventive war and promoting dialogue, reconciliation and global solidarity? In other words, what about the moral value of making peace?

Faithful Catholicism is not about accepting the social teachings we prefer while ignoring the rest. It is about embracing all of the Church’s social doctrine. We cannot speak to the moral issues of our day—as Catholics—without a strong understanding of Catholic social teaching. The Pontifical Council for Justice and Peace recently released the Compendium of the Social Doctrine of the Church. We would do well to read it prayerfully. Doing so could inspire us to actively advocate in the political arena for all of the Church’s moral values.

In their document “Political Responsibility: Proclaiming the Gospel of Life,” Protecting the Least Among Us and Pursuing the Common Good,” the U.S. Catholic bishops said: “We need more, not less, public participation—not only in electoral politics, but also in issue advocacy.”

Church efforts to pass pro-life, peace-building and social-justice legislation often fail because too many Catholics remain silent. Elected officials monitor their phone calls, letters and e-mails to determine how their constituents want them to vote. Our silence sends them the wrong signal.

We make no mistake about it. When we fail to infuse Gospel-based moral values into the political arena, others rush in to fill the void with xenophobic policies. We must not let that happen.

Regularly consulting Catholic justice and peace organizations such as Pax Christi USA (www.paxchristiusa.org), Catholic Relief Services (www.crs.or), Network on National Security, Arms Control and Peace (Life (www.priestsforlife.org) or the Maryknoll Office for Global Concerns 222-732-7870 to subscribe to National Catholic Reporter. To learn about state level social-justice and pro-life legislative issues, contact your state Catholic conference.

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Letters to the Editor

Let’s give thanks for our diocesan, order priests

I have never before written to the editor, but this time of year, Thanksgivating time, I would like to express myself publicly, and so I am writing with the hope that my thoughts may be published.

I am writing to express my gratitude on behalf of myself and my parents, my grandparents, my children and my hand-children for all the priests and brothers who have touched our lives personally over the years as adults and as children.

These men have selflessly trained and educated us, worked with us, comforted us, marveled with us, laughed with us and prayed with us. They have given themselves to us, and each of them we loved.

They are Msgr. James Hickey, Msgr. Herbert Wintzthalter, Msgr. Larry Moran, Father Augustine Sansone, Father Charles McSween, Father Tony McLaughlin, Father James McBarren, Father John Elliott, Father John Jones, former Father Father Joseph Wade, Father Bill Pyle, Father Rick Ginther, Father Joseph Beecham, Father Hugo DegWish, Father Joseph Madden, Father James, Father Valentine, Father Gregory, Father Angelus le Fleur, Father Woyso, Father Hellman, Father Kent Bille, Father Terry Rasmussen, Father Dennis Thompson, Father Kenneth Gehring, Father Martin Davi, Father Joe Wolf, Father Victor, Father Dennis Moses, Father David Lenzt, Father Steve McMichael, Father Phil Lee, Father Father Gregory, Father Mike Austin, Father Paul Schleimer and Father Richard Kaley.

Before these priests, there were many. I’ll never know, who taught and trained my grandparents in Poland. It is my hope that others who read my note will take the time to remember the courageous priests who are a part of their lives now and have been throughout the years. Individually remembering their names proves that the greatness and grandeur of truth and beauty can last forever.

Martha Kulinski Dowell, Terre Haute

Adoption is a great choice for couples

Pro-choicers have at least two absolutist claims to adoption is the answer to unwanted pregnancies. Pro-choicers say adoption will work maybe for a few months until everybody who wanted a baby adopted one. Then we’d be right back to dealing with millions of unwanted children.

This line of thinking makes many assumptions. It assumes that the number of people wanting to adopt will remain constant. But that isn’t true. First, an increase in the number of available children would lower the costs of adopting. This would increase the number of families that could consider adoption.

The number of couples unable to conceive is growing. We also know that women don’t discover abortion-related infertility until they are ready to start a family. The damage to their bodies has already been done. Many women and girls who have abortions today may be the parents of adoptive parents of 20 years from now.

Finally, there is no longer any stigma around the single-parent adopt. This can’t help but continue to increase the number of people wanting to adopt. The damage to their bodies is avail-
Hagamos del Día de Acción de Gracias una celebración de nuestra fe...
Archbishop Daniel M. Buechlein will preside over an Interfaith Thanksgiving Service at 6:30 p.m. on Nov. 23 at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis. The event, at which Bishop Catherine Waskin of the Episcopal Diocese of Indianapolis will preach, will begin with prelude music performed by the Indianapolis Children’s Choir. The service will include religious leaders of the Muslim, Sikh, Hindu, Jewish and Christian communities of Indianapolis. An offering of canned goods and/or money will be gathered during the service and donated to The Julian Center. For more information, call the Cathedral rectory at 317-634-4519.

The Irvington Community of Indianapolis is having its annual Thanksgiving Dinner on Nov. 25 in the cafeteria of Our Lady of Lourdes School, 30 S. Downey Ave. The interdenominational fellowship event will feature entertainment and appetizers beginning at 11:30 a.m. and dinner service beginning at 12:30 p.m. Carry-out and deliveries are available. Reservations for dinner are required by Nov. 23. A donation of $2 per person is requested. For more information or to make a reservation, call 317-356-7291.

Two women join Oldenburg Franciscans

Sr. Deborah Scudder, O.S.F.

The Sisters of the Third Order of St. Francis of Oldenburg recently welcomed two women to the order. Franciscan Sister Deborah Scudder celebrated her first vows during a eucharistic liturgy on Aug. 8 at the motherhouse chapel in Oldenburg. Sister Deborah joined the order from Our Lady of Victory Parish in Cincinnati. After graduating from Mount St. Joseph College with a degree in elementary education, she taught at St. Lawrence School in Cincinnati.

Next year, she will minister at the Jewish Vocation Services in Cincinnati. At the end of her two-year novitiate, Sister Deborah professed the vows of obedience, poverty and celibate chastity for three years. These vows are renewable annually for three more years. During this time of temporary profession, Sister Deborah will live with a local Franciscan community, serve in a ministry and meet with her director on a regular basis to discern her readiness to make a permanent commitment to the Oldenburg Franciscans.

Clare Francis was received as a postulant on Oct. 19 during a liturgy in the motherhouse chapel. While pursuing her doctoral degree in organizational behavior at Indiana University, Francis was a member of St. Paul Catholic Center in Bloomington. She was a member of St. Bartholomew Parish in Columbus before beginning her graduate studies.

Francis is living with one of the Oldenburg Franciscan communities at Marian College in Indianapolis. During her postulant year, she will live as if she were a member of the Oldenburg Franciscans to better discern if she is being called to join the order. She will learn about religious life, especially Franciscan life, as well as attend community functions, spend formation weekends at the Oldenburg motherhouse and meet with a mentor once a month.

After completing her postulant year in Indianapolis, she will begin a year of novitiate at the motherhouse in Oldenburg.

The public is invited to attend an Advent Lessons and carols service at 7 p.m. on Dec. 5 in the St. Thomas Aquinas Chapel at Saint Meinrad School of Theology in St. Meinrad. The free program will be presented by the Saint Meinrad School of Theology, directed by Dean Hall. The program will feature Scripture readings and Advent songs. Visitors should be forewarned that a three-mile stretch of State Road 62 is closed by D-25 for repairs just west of St. Meinrad. For more information, call Mary Jeanne Schumacher during business hours at 812-557-6501.

The Little Sisters of the Poor and Nancy Isray are host- ing their annual Christmas Celebration at 7 p.m. on Dec. 11 in the Robert Isray Pavilion, 1303 W. 116th St., in Carmel. The black tie optional event includes dinner, dancing and an auction, and proceeds benefit the sisters’ ministry to the elderly at St. Augustine Home for the Aged in Indianapolis. The cost is $150 per person. For more information, call 317-580-9707.

The first Legion of Mary prayerful in the archdio- ces has recently been formed. Our Lady of Victory Prayerful will meet at 5:30 p.m. every Saturday in the first-floor classroom of the Catholic Youth Organization Center, adjacent to Holy Rosary Church, 520 Stevens St., in Indianapolis. The Legion of Mary was founded in 1921 and is a worldwide organization of Catholics whose members, male and female, are sanctified through prayer and spiritual works of mercy. For more information, call Barbara Conterras at 317-917-7820.

St. Mary School, 420 E. 8th St., in New Albany, is hav- ing an open house from 11:30 a.m. to 2 p.m. on Nov. 21. The open house will feature a Mass in the parish church at 10:30 a.m., a tour of the school and a visit from teachers, staff and students. For more information, call 812-944-0888.

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Two women join Oldenburg Franciscans

The Sisters of the Third Order of St. Francis of Oldenburg recently welcomed two women to the order. Franciscan Sister Deborah Scudder celebrated her first vows during a eucharistic liturgy on Aug. 8 at the motherhouse chapel in Oldenburg. Sister Deborah joined the order from Our Lady of Victory Parish in Cincinnati. After graduating from Mount St. Joseph College with a degree in elementary education, she taught at St. Lawrence School in Cincinnati.

Next year, she will minister at the Jewish Vocation Services in Cincinnati. At the end of her two-year novitiate, Sister Deborah professed the vows of obedience, poverty and celibate chastity for three years. These vows are renewable annually for three more years. During this time of temporary profession, Sister Deborah will live with a local Franciscan community, serve in a ministry and meet with her director on a regular basis to discern her readiness to make a permanent commitment to the Oldenburg Franciscans.

Clare Francis was received as a postulant on Oct. 19 during a liturgy in the motherhouse chapel. While pursuing her doctoral degree in organizational behavior at Indiana University, Francis was a member of St. Paul Catholic Center in Bloomington. She was a member of St. Bartholomew Parish in Columbus before beginning her graduate studies.

Francis is living with one of the Oldenburg Franciscan communities at Marian College in Indianapolis. During her postulant year, she will live as if she were a member of the Oldenburg Franciscans to better discern if she is being called to join the order. She will learn about religious life, especially Franciscan life, as well as attend community functions, spend formation weekends at the Oldenburg motherhouse and meet with a mentor once a month.

After completing her postulant year in Indianapolis, she will begin a year of novitiate at the motherhouse in Oldenburg.
BISHOPS

were the first national Catholic catechism intended specifically for adults and several Spanish-language liturgical texts that would formally incorporate important Latin American rituals into U.S. Church services.

In presenting the first official U.S. Catholic Catechism for Adults, Bishop Donald W. Wuerl of Pittsburgh said the proposed text was meant to complement the Vatican-approved universal Catechism of the Catholic Church.

We do not expect this book to be an exhaustive reproduction of the [universal] catechism,” said Bishop Wuerl, who chaired the editorial oversight board, a group of five bishops who oversaw the drafting of the document over the past four years.

He said that to keep the text reasonably short, a decision was made to “explain a concept only once” in the most appropriate place, rather than repeat ideas in several places when related aspects of Church teaching came up.

He said the board also decided to use inclusive language when talking about people while retaining traditional masculine language for God.

At a press conference following the morning session, Archbishop Alfred C. Hughes of New Orleans, chairman of the bishops’ Ad Hoc Committee to Oversee the Use of the Catechism, said, “Our general hope is that this will be an important instrument to be used for adult education in our parishes.”

The Spanish-language liturgical changes, presented to the bishops by Cardinal George as chairman of the bishops’ Committee on Liturgy, would standardize certain additions to the marriage rite and the texts for a blessing ceremony for the quinceanera, a popular celebration among Hispanics that takes place when a girl turns 15, to mark her passage from childhood to adolescence.

Also scheduled for debate and vote during the meeting were a proposal to join a new national ecumenical association, Christian Churches Together in the USA; a plan to adapt national American rituals into U.S. Church services.

The conference “has taken on too many projects. We try to do too much,” said Bishop Donald W. Wuerl of Pittsburgh, chairman of the bishops’ Task Force on Activities and Resources, which drafted the recommendations.

Later that day, the bishops approved a $129.4 million budget for next year—1.8 percent higher than the current budget—and agreed to create an Ad Hoc Committee to Aid the Church in Africa, which would collect and distribute contributions to assist the Church in Africa, using staff and resources from a handful of offices to manage the effort.

during one of the meeting’s two scheduled afternoon executive sessions.

In the meeting’s first day, the bishops also turned their attention to the more difficult task of writing a pastoral letter on marriage; and several items related to the implementation of and follow-up to the bishops’ “Charter for the Protection of Children and Young People.”

Discussion of a report from their task force on how bishops should deal with Catholic public officials whose policy stands contradict Catholic teachings on fundamental issues such as abortion was expected to take place.

Cathedral Welcomes
Father Bruce Knox O.S.B.

Cathedral High School is pleased to announce that Father Bruce Knox O.S.B. has joined the faculty and staff at Cathedral as the school’s Chaplain. Father Knox is a 1977 graduate of Cathedral and received his Bachelor of Arts in Religion from St. Joseph Seminary College in St. Benedict, Louisiana in 1977.

Father Knox has served in Jamaica and was a member of the faculty at Martin University where he taught religious studies. He has also taught at Holy Angels School Grade School in Indianapolis.

With his leadership, Father Knox will provide student-centered faith formation for all students at Cathedral. He will begin each day at Cathedral with daily Mass for students, faculty, and staff. In addition to his duties at Cathedral, Father Knox also serves as a sacramental minister for the Archdiocese of Indianapolis.

Bishop Joseph V. Adamec of Altoona-Johnstown, Pa., tests the electronic voting system on Nov. 15 during the U.S. Conference of Catholic Bishops’ general meeting in Washington. The bishops elected Bishop William S. Sklystad of Spokane, Wash., as the new president of the conference.

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$24 million to support the ministries of our parishes, schools and agencies here in central and southern Indiana. The return on the investments of the CCF was also very good. For the fiscal year ending June 30, 2004, the investments earned 15.6 percent. Despite having a year with some setbacks and unexpected costs, such as storm damage, Stumpf reported that the health plan for full-time lay employees of the archdiocese finished the last fiscal year $850,000 in the black—instead of experiencing a projected loss of $2 million. He noted that that health plan still has an accumulated deficit of about $2 million since 1993. The cost of salaries and benefits for archdiocesan employees was more than $500,000 less than expected, and last year’s United Catholic Appeal raised more than the $5.5 million goal—the actual pledges totaled $5.57 million. All of those positive numbers mean that the local Church is better able to carry out its mission—a mission that is, the archbishop said, as old as Christianity.

“We carry out this mission by following in the footsteps of those who’ve gone before us,” he said to those gathered. “This is the legacy of faith we have inherited from our parents and our grandparents: to seek the face of Jesus in prayer and in service—to reveal the face of Jesus to all who are in need. “This is the legacy of faith that we receive and we want to hand it on—for our children and the future,” he said.

It is for that reason that the archbishop is proposing a campaign titled Legacy for Our Missions Capital Stewardship: For Our Children and Our Future as a way to ensure that the mission of the Church stays vibrant in the coming years. The campaign is under review in a feasibility study, and in the coming months various leaders around the archdiocese will be asked for their input and advice as the final details are worked out.

The archbishop recalled the success of the last archdiocesan capital campaign, Legacy of Hope: From Generation to Generation. The minimum goal of that campaign was $40 million and people throughout the archdiocese gave more than $85 million—mostly for the benefit of local parishes, but also for home missions and shared ministry needs.

Today, Archbishop Buechlein said, the dramatic growth of the archdiocese is continuing, and it is “presenting new challenges and new opportunities, really, for our parishes and schools, for our Catholic Charities agencies, and for our leadership and ministry needs in all regions of the archdiocese.”

This new campaign will likely take place over the next several years, and more information will be available when the feasibility study is complete.

The archbishop asked that everyone directly participate in the campaign in three ways: by praying for its success, by becoming actively involved in parish and archdiocesan life, and by making sacrificial gifts of time, talent and treasure.

“This campaign is intended to help us carry out the mission given us by the Lord himself,” the archbishop said. “We’ve been entrusted with a sacred mission to bring to people everywhere Christ’s saving word, his healing power, and his divine presence in the Eucharist and in all the sacraments of our Church. “This is the very reason for our existence as an archdiocese. It’s who we are as disciples of Jesus Christ,” he said. “I’m confident we have the courage, we have the generosity, we have the talent, to accept this new moment of grace.”

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Archbishop Daniel M. Buechlein celebrates Mass along with other priests at the CCF annual meeting. Assisting the archbishop is Msgr. Joseph F. Schaedel, vicar general, and Ford Cox, executive assistant to the archbishop.

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World Youth Day 2005 will be a chance to follow Christ’s call

By Amanda Kersey
Special to The Criterion

World Youth Day 2005 will be held in Cologne, Germany. There are an estimated 400,000 people from 120 countries who will attend—though this number is expected to double.

World Youth Day is jam-packed with exciting events. In 1987, the first truly international World Youth Day took place in Buenos Aires, Argentina. There were 1 million participants.

The pope told the young people to work constructively in shaping the world: “In this way, you are building the civilization of life and truth, of freedom and justice.”

The next year, 600,000 young pilgrims traveled to Santiago de Compostela in Spain.

In 1991, 1.5 million people came to World Youth Day in Poland. The Iron Curtain had come down, which gave the young people an opportunity to participate in this unrestricted event.

World Youth Day is a pilgrimage of young people and a festival of encounter and solidarity. Youth from all over the world are invited to attend.

The purpose of it is to take up the main concern of Pope John Paul II—a renewal of evangelization that is also to reach young people. It gives young people the opportunity to discover the “young and modern mystery of the Church” through the common experience of pilgrimage, prayer and worship.

(Amanda Kersey is a member of St. Rose of Lima Parish in Franklin and a member of the Archdiocesan Youth Council) †

Youth will have plenty to do at World Youth Day 2005 in Cologne

By Brandon A. Evans

Youths and young adults from the archdiocese who travel to Cologne, Germany, to attend World Youth Day 2005 will have a memorable pilgrimage—and plenty to do there.

A group of about 170 teenagers, young adults and chaperones will travel to Rome, Italy, and on to Cologne, Germany, next summer from Aug. 10-22—and Archbishop Daniel M. Buechlein will lead the pilgrimage.

The trip will begin with an overnight flight to Rome on Aug. 10.

On Aug. 11, there will be tours of the Eternal City, including the Basilica of St. Paul Outside the Walls, the catacombs, the Colosseum, the Arch of Constantine and the Roman Forum.

There will be a day trip to Assisi on Aug. 12, where the centerpiece of the tour will be the Basilica of St. Francis. Aug. 13 will begin with a morning Mass at St. Peter’s Basilica and continue with tours of the Vatican Museum and the Sistine Chapel.

On Aug. 14, the tour of Rome will continue with a visit to the Church of Santa Maria del Popolo, the Spanish Steps and the Trevi Fountain. In the evening, pilgrims will board an overnight express train to Germany.

The pilgrimage through Germany will begin with a cruise on the Rhine River Steamer on Aug. 15. The boat will travel through areas of scenic hills, villages and castle ruins. Check-in at the hotel in Cologne will follow the cruise.

Once the pilgrims arrive in Cologne, their schedule is superseded by World Youth Day.

The first morning, on Aug. 16, will be spent exploring Cologne. In the afternoon, Cardinal Joachim Meisner, archbishop of Cologne, will celebrate an opening Mass. There will be a morning catechetical session and a Mass on Aug. 17, and the same on Aug. 18, with the addition of an afternoon papal welcome by the Holy Father.

Another morning catechetical session will take place on Aug. 19, and there will be an evening Way of the Cross.

Pilgrims will gather for an overnight prayer vigil at Airport Hangar in St. Augustin, near Bonn, on Aug. 20, and there will be a morning Mass celebrated by the pope on Aug. 21. That Mass will close World Youth Day.

Archdiocesan pilgrims will fly back to Indianapolis on Aug. 22. †

With the help of young people, Pope John Paul II moves along on a rolling platform as he arrives to celebrate the final Mass at the 2002 World Youth Day in Toronto. The next World Youth Day will be held in August 2005 in Cologne, Germany.

Above, the official logo for World Youth Day 2005 was released by German organizers in mid-June. Drawing on Christian and local symbolism, a large red cross dominates the artwork. The German city of Cologne will host the international Catholic youth gathering on Aug. 16-21, 2005. The motto for World Youth Day 2005, “We have come to worship Him,” is from the Magi story in Matthew’s Gospel.

There are several ways to spiritually prepare for Advent

By Josh Bolles

With Advent right around the corner many of us might be thinking, “How can we prepare for the Advent season?” Here are five great ways to prepare yourself for Advent.

First, and most importantly, prayer. There is no better way to become closer to God and deepen your relationship with him than prayer. Take time daily to talk to God and listen to what he has to say.

Reading Scripture is also a great way to pray. Read different Scripture passages and pray about them. We are bound to become closer to God if we learn to talk to him regularly rather than just in our time of need.

Reconciliation is also a great way to prepare for Advent. Go into the year with a clean slate, repent and be forgiven. This is a chance to start over new. I guarantee that your relationship with God will be closer once you have been forgiven of your sins.

A fourth way we can get prepared is to go to Mass every Sunday. If this is already a habit for you, great—then try to start going to one or two daily Masses per week.

You could also go to adoration of the Blessed Sacrament throughout the season. Go and spend time with God. Celebrate and praise him. By doing this, there is no way that your relationship won’t become deeper.

There are many different ways that you can prepare for the upcoming season—these are just a few. Take time this season to focus on your relationship with Jesus. Go into Advent celebrating Jesus and loving him more and more every day.

(Josh Bolles is a member of St. Monica Parish in Indianapolis and a member of the Archdiocesan Youth Council.)

Above, the season of Advent marks the period of joyful expectation ahead of Christmas. Advent begins on Nov. 28 this year.

Left, Stephen Parsons lights the first candle of the Advent wreath at St. Christopher Church in Mississauga, Ontario, on Dec. 1, 2002.

National Catholic Youth Conference was amazing opportunity

By Stephanie Paul

Not a lot of cities can handle having more than 24,000 kids from all over the country fly or bus in and take over the town. Well, Houston, Texas can.

In November 2003, Houston hosted the National Catholic Youth Conference (NCYC). Those of us who attended were in for four days of worshiping and praising the Lord.

While we were there, we got to go to concerts, workshops, a dance and the most important thing, Mass. The concerts varied from slow, soothing music all the way to rap.

The workshops were so awesome. One workshop that I was able to attend was a chastity talk by Jason Evert and Matt Smith. The building for that workshop was so packed that they stopped the speakers to get people to move out of the aisles. It was crazy!

The next day—Saturday night—they held a dance. Imagine dancing with 24,000 other young people. It got a bit crowded. The best part of the dance was when Father Jonathan Meyer danced on stage for us!

The coolest thing that happened was a Mass with 24,000 youth who believed in the same things I did.

After that weekend, I never thought again that I was the only kid who went to church every Sunday and had all these amazing beliefs.

Don’t feel left out if you were not able to go last year because the next NCYC is Oct. 27-30, 2005, in Atlanta, Georgia.

(Stephanie Paul is a member of St. Monica Parish in Indianapolis and a member of the Archdiocesan Youth Council.)


By Laura Jungemann
Special to The Criterion

Catholic teenagers want a revolution—a Catholic revolution.

This was evident at Steubenville North, just one of many conferences held this past summer at St. Thomas University in Minnesota and sponsored by Franciscan University of Steubenville, Ohio.

Attending Steubenville North alone were 2,200 teenagers whose hearts were set ablaze with love for Jesus Christ.

The theme of the Steelbeunlive conferences, ‘Rise Up: A Catholic Revolution,’ was a big step in calling today’s Catholic youth to a revolution in societal values, love for the Catholic Church and personal life.

Catholic teenagers were brought together from all over the United States to pray, worship and adore Christ in a very awesome way with an emphasis on being Catholic.

To aid in the worship of these 2,000 plus teenagers was Sonar, a Christian rock band; Franciscan Father Stan Fortuna, a rapping priest, and Matt Smith, who appeared on MTV’s “The Real World” and now speaks all over the country about his love for the Catholic faith.

Some of the highlights of the conference were an evening of adoration of the Blessed Sacrament, praise and worship music with Sonar and a performance by the group Apex—two men who evangelize all over North America through juggling, humor, storytelling and personal witness.

Also during the weekend conference, there were opportunities for reconciliation, time to talk in small groups and a celebration of the Mass every day.

Many speakers were a part of the conference as well, hoping to impart knowledge upon so many teenagers seeking to learn more about their faith.

Among these speakers were Father Dave Pivonka, who spoke about revolutionizing our culture in his talk “Be Original: Transform Your World,” and Smith, who spoke about revolutionizing the heart in his talk, “Ie Holy: The Battle Within.”

One of the most amazing things about the Steubenville North Conference was how many Catholic teenagers attended because they wanted to and not just because their parents made them or they were required to go as part of a Church or school group.

In addition to the presence of so many Catholic teenagers, one of the most glorious parts of the conference was adoration of the Eucharist from early morning until late evening. As the monstarnce was brought around to every man in the massive gymnasium, hearts were touched with love from Jesus Christ himself for each teenager individually.

Many tears were shed that evening and many of those who attended the weekend were filled with Christ’s love for the first time and had a desire to change their ways to bring about a Catholic revolution.

(Laura Jungemann is a member of St. Barnabas Parish in Indianapolis and a member of the Archdiocesan Youth Council.)

 Lives were changed by the Lord during Consumed Retreat

By Andrew Zabel
Special to The Criterion

Youth of all ages have been drawn to the Eucharist in the past few years. It helps them to understand their faith and allows them to talk face to face with their Savior, Jesus Christ.

I have seen many people who have walked away from God attend an adoration service and lose any composure they may have had. They break down crying and totally fall in love with Him.

They desire to have God in their lives and want nothing more than to sit there and pray. That is awesome, and that is how moving the Eucharist is.

St. Louis Parish in Batesville hosted a retreat called Consumed on the weekend of Oct. 10-12. More than 400 high school students attended the retreat centered on the Eucharist.

It was appropriate that the retreat was held right before the beginning of the Year of the Eucharist. The weekend consisted of many things, including Mass with Archbishop Daniel M. Buechlein, adoration, discussion sessions and reconciliation available 24/7.

Upon arriving on Friday evening, participants had a chance for praise and worship followed by Mass with the archbishop.

Afterward the youth took a break for some food followed by a rosary and adoration. Saturday consisted of small-group discussions, talk sessions and skits by the Archdiocesan Youth Council.

At the end of the day, there was Mass and a very moving adoration service with wonderful music.

Sunday was the final day, and consisted of the same activities as the previous days. The retreat was concluded nicely with a vocation talk and a closing Mass.

The weekend changed many young people—they now have the desire to go to church, attend adoration services and be a part of their youth group.

I believe there was not a single youth who did not get anything out of the weekend.

As youth become more and more involved with the Eucharist, more and more amazing things will be made possible by our Savior, Jesus Christ, who asks for nothing more than for us to love him.

(Andrew Zabel is a member of St. Barnabas Parish in Indianapolis and a member of the Archdiocesan Youth Council.)

Need for youth formation seen in growing Hispanic Catholic population

By Ed Lopez
Catholic News Service

DENVER (CNS)—The formation of Hispanic youths is critical to the future of the Catholic Church, an official of the U.S. bishops’ Secretariat for Hispanic Affairs told a Denver audience.

Alejandro Aguiler-Titus, associate director of the secretariat, said there must be more outreach to Hispanic youths, who need to play an active role in a Church that has a growing Hispanic membership.

Hispanics are expected to make up more than half of all Catholics in the next several decades, underscoring the importance of preparing Latinos to assume leadership and other roles, he said.

Aguiler-Titus made the comments during a meeting of the National Catholic Network of the Pastoral Juvenil Hispana in late October. The organization is a network of Church-based organizations and pastoral ministries committed to the formation of Hispanic youths.

“The only institution in the United States that naturally welcomes Hispanics is the Catholic Church,” Aguiler-Titus said, referring to the fact that so many Hispanics coming into this country are baptized Catholics.

Aguiler-Titus said participants in the network’s Denver meeting gathered to exchange ideas and to plan a national encuentro—Spanish for encounter—scheduled for June 2006 at the University of Notre Dame. The encuentro will be preceded by similar events at the parish, diocesan and regional levels.

“The Catholic community as a whole has to be receptive to the importance of accepting Hispanic youth,” said Rey Malave, president of the National Catholic Network de Pastoral Juvenil Hispana.

Aguiler-Titus and Malave said Hispanic youth ministries are needed outside of what they called mainstream youth ministry programs at parishes because language, traditions and cultural values have to be acknowledged and respected to make Hispanic youths feel comfortable and welcome.

“The Church exists to evangelize, not to Americanize,” said Malave.

Aguiler-Titus said that many people in the Church have assumed wrongfully—that Hispanic youths, particularly children of recent immigrants, will simply join a parish’s mainstream youth ministry program.

But the Church needs to be fully aware that we need to meet them where they are,” he added.

Aguiler-Titus said the overall goal is the integration of Hispanic youths within the overall Church as opposed to assimilating forcing young people to give up their values, language and traditions.

Hispanic and mainstream youth ministries can work together on fund raising, planning liturgies and other activities to promote a sense of the universal Church among all young parishioners, he added.

Nearly half of all Hispanics in the United States are under 25, and only 11 percent of Hispanic children attend Catholic schools. Such statistics, Aguiler-Titus said, illustrate the need for the Church to nurture and promote a youth ministry that is tailored specifically to Hispanic youths around the country.

“In 30 years, they’ll be in a position to provide leadership to the Church,” he said.
Bishop Chatard girls win 3A state volleyball title

By Mary Ann Wyand

Bishop Chatard High School senior Sarah Gardner of Indianapolis is thrilled that she could help bring an Indiana High School Athletic Association (IHSAA) state volleyball championship to her school.

“It’s the first state title earned by a girls’ team in any sport at the Indianapolis North Deanery interparochial high school known for winning seven IHSAA state football championships.

“We worked hard and it really paid off in the end,” Sarah said of her friends on Bishop Chatard’s varsity girls’ volleyball team.

“This is the result of four years of practicing and spending all of our time on volleyball,” she said. “I think we really deserved it because we worked so hard.”

Bishop Chatard’s second-second ranked Trojans won the IHSAA Class 3A state volleyball championship in a 3-0 victory over Boonville High School on Nov. 6 at Hinkle Fieldhouse on the Butler University campus in Indianapolis.

Their 3A championship followed a hard-fought victory over Fort Wayne’s Concordia Lutheran High School, ranked third in the state, in the semifinal game.

The opportunity to compete at historic Hinkle Fieldhouse was a special experience for Sarah, who will play collegiate volleyball at Butler University next year.

“It means so much to know that, no matter what happens for the rest of my life, I was a state champion,” she said, and I was one of the first girls to do it at Chatard.”

The Trojans finished the volleyball season with a 36-4 record. Their coach, Jill Starliper, is a 1981 Bishop Chatard graduate.

Sarah said she fell in love with volleyball as a student at St. Thomas Aquinas School in Indianapolis, where she enjoyed playing several Catholic Youth Organization (CYO) sports from the fifth through the eighth grade.

“The CYO sports program at St. Thomas was a lot of fun,” she said. “It was a good way to be introduced to volleyball. I think it’s the reason that I still love volleyball.

There was no pressure on us to win games. It was all just ‘Go out there and have fun.’ I think volleyball is probably the most fun thing that I can do with my time, and I attribute that to growing up playing [CYO] sports at St. Thomas.”

Sarah also competed in CYO basketball, soccer and kickball, a girls’ sport that is unique to the Catholic Youth Organization league.

During her high school years, she also competed in a club volleyball league.

“My best friends right now are the girls I play volleyball with,” Sarah said. “In grade school, those were my friends too.”

Sarah said she learned a lot about team-work and sportsmanship while playing CYO sports, and those lessons helped her in high school.

“I’ve learned that even if things aren’t going your way, it really doesn’t help to be a bad sport about it,” she said. “People are going to like you more if you’re a good sport. I learned that in CYO.”

Sarah said she also liked playing on the same high school team with some of her former CYO opponents from other schools.

“It’s an awesome opportunity,” she said. “because when you’re playing against these girls [in CYO] you think, ‘Wow. They are so good.’ I’d much rather have them on my team than play against them.”

Bernie Price, girls’ athletic director for the archdiocesan Catholic Youth Organization, said CYO has offered a variety of athletic opportunities for grade school girls for many years that help them learn to play different sports at an early age.

“Almost every girl wants to participate in athletics now,” Price said, “and you don’t have to be a superstar to do that in CYO athletics.”

Catholic Youth Organization sports teach life skills

By Mary Ann Wyand

Bishop Chatard High School’s Trojans, Cardinal Ritter High School’s Raiders and Roncalli High School’s Rebels won Indiana High School Athletic Association (IHSAA) state football titles last year in their respective classes.

Three gridiron teams from the interparochial high schools in Indianapolis are still competing in this year’s class football tournament.

Hard work and good coaching are two keys to their continuing success.

The Trojans and Rebels are tied with Ben Davis High School, a Wayne Township school in Indianapolis, with seven all-time IHSAA state football titles. But Edward J. Tinder, director of the archdiocesan Catholic Youth Organization (CYO) knows there is another important reason why the Catholic high school teams win so many regular season and tournament games.

Tinder said most of the boys learned how to play football in CYO programs on the parish level.

“We try to educate the coaches as to the role that athletics plays in the Catholic Church,” Tinder said. “It’s pretty easy to talk about the role that athletics plays in the lives of kids in their development process—their mental and physical maturity. But we want to be very clear on the fact that sports also serves a place as a viable ministry in the Catholic Church. The Church is very committed to the holistic development of young people. CYO sports prepares young people for the rest of their lives.”

Teamwork and sportsmanship are important components of every CYO sport, he said. “We feel like all our coaches are teachers and their curriculum is life experiences.”

CYO coaches teach sports fundamentals to young people, he said, but also emphasize the importance of respecting their opponents.

“CYO has always been about participating in sports for the beauty of enjoying the experiences,” Tinder said, “and learning and growing through those experiences.”

Holy Spirit Parish’s cadet football team finished a perfect 9-0 season on Nov. 3 without allowing any opponents to score against them—even during the title game in a heavy rainstorm at Roncalli High School’s muddy football field.

Holy Spirit parishioner Scott Miller, who has coached CYO football for 13 years as a volunteer at the Indiana-polis East Deanery parish, said the boys worked hard to learn and practice all the fundamentals of the sport.

“It’s a rewarding experience,” Miller said about coaching. “It’s difficult at times and very challenging, but I think overall it’s rewarding to see the kids do well, not so much in the immediate year but as they grow up and you watch them play football through high school.

Our kids go to various high schools.”

Miller said one Holy Spirit team he coached won the CYO city championship eight years ago and team members who are now seniors in college still talk about it.

“One of our jobs is to get them ready to play high school ball,” he said. “Some of these boys have been playing [CYO] football in college, but none are in the NFL [National Football League] yet.”

Miller said he encourages the boys about coaching being part of the close-knit family at Holy Spirit Parish.

“We just hope that it’s a valuable experience for them,” he said. “We hope that it was good for them, and that it taught them some things about life. I think football has more analogies than any other sport in regard to life. … Things aren’t always going to go your way. You’re going to get knocked down a lot, and you’ve got to find a way to pick yourself back up. And when you go on in life, no matter what your endeavor, you have to work with other people.”

“Teamwork and sportsmanship. You can only try to go forward and improve things,” he said. “The one advice I’ve always given [the boys] for years is if you give 110 percent, you can go home and look at yourself in the mirror and say ‘I’ve done the best I can do.’ That’s all we can ask of you. Win or lose, I think that’s true of anything in life, if you give it your best.”

Miller said he has shared the boys’ disappointments as well as their accomplishments, and that’s an important part of the CYO sports experience.

Jerry Ross, assistant director of the Catholic Youth Organization, said sports is a powerful tool in building character.

“One thing that kids can do to build character is participate in athletics with their friends and their family on the side,” Ross said. “I believe there’s something that can send a kid in the right direction in life.”
Discover God-like dimensions in your work

By Scott J. Rutan

A poignant moment occurs in Show Boat, the Hammerstein and Kern musical, when Joe, a deckhand, sings the powerful song “Ol’ Man River.” At its climax, he declares, “You an’ me, we sweat an’ strain, bodies all achin’ an’ we’re tackin’ with pain. Tote dat barge! Lit’l’ dat bale...” A message comes through loudly and clearly: We humans are destined to work arduously, without joy, until our final rest. With popular culture frequently communicating that image, is it any wonder that society often tends to view work as a hindrance or just an interruption of real life?

Catholic social teaching has attempted to redeem the image of human work and to help people understand its rightful place as an important and even sacred part of what it means to be human.

The Church’s contemporary approach to work began to find a voice in Pope Leo XIII’s writings, especially his 1891 encyclical Rerum Novarum. It responded to grave injustices that industrial machines of the modern world were imposing upon the working class.

Pope Leo upheld the dignity and rights of every worker, insisting that both Church and society had a moral obligation to promote and defend workers.

Pope John Paul II picked up this theme in two important writings—his 1981 encyclical on human work, Laborem Exercens, and his 1991 encyclical Cenenses Amoris, issued for the centenary of Rerum Novarum.

Pope John Paul II spoke not just of workers’ rights, but also of the very nature of work itself. Especially in Laborem Exercens, he prayerfully offered a deep understanding of what work can mean. In his opening, he said that through work we continually contribute to elevating society’s cultural and moral level.

In other words, authentic work makes society—and the world as a whole—a better place.

The reason for this is rooted in the teaching of the Book of Genesis that we humans are made in God’s likeness and image. Humans are made in the divine image, and God the Creator made all to be good.

It follows that the continuing creation in which people participate through work must also be good. It builds up the world.

Participating in work is part of what it means to be human and even to become more human.

In Laborem Exercens, Pope John Paul said that in carrying out God’s mandate to subdue and dominate the earth, “every human being reflects the very action of the Creator of the universe” (#84). The pope said also that “there is no doubt that human work has an ethical value of its own,” which reflects “the fact that the one who carries it out is a person, a conscious and free subject” (#86).

This is important because at the heart of work is an act of the will plus a sense of self-determination.

Pope John Paul made this clear by emphasizing that “work was made for man, not man for work” (#86). What does authentic work look like? Can it be gauged by how much a person earns or how important the task is?

In the Old Testament Book of Sirach, there is a list of occupations that build up the community, such as the jobs of doctors, pharmacists, artists, blacksmiths, potters, farmers, etc.

And in the New Testament, Jesus cites other jobs—those of shepherds, servants, sowers, merchants, laborers and fishermen. But a question remains: While these are interesting ways to make a living, do they constitute “work” as it is meant in Church social teaching?

Some have proposed an interesting way to help contemporary society come to a deeper appreciation of work. It relates to history’s use of the arguably pejorative expression “women’s work.”

Throughout history, certain tasks seem to have been relegated to women. They involved birthing, burying, nurturing, feeding, planting, reaping, cleansing, healing and instructing. But if you think about it, couldn’t we position these very tasks at the heart of all human creativity? Aren’t they potential dimensions of jobs of almost all kinds? If so, might we not justifiably say that (nurturing, healing, instructing, etc.) are what make us more human and more like God in our work?

In that case, we can take from this list our cues to what work is:

• We work, whether “giving birth” to a baby, an idea or a bridge.
• We work in “planting seeds” of wheat or of faith.
• We work in “cleansing” a wound or the air.
• We work when “teaching” another person to tie a shoe or to tell right from wrong.

We can find true work in a vast array of occupations or jobs.

It is left to our spiritual reflection to name and own the work we are meant to do in this life and to discover how it builds up our life and the life of the world.

(Scott J. Rutan is coordinator of adult and family faith formation at St. Patrick Parish in Victor, N.Y.)

Faith Alive!

Work is a kind of mystery

By David Gibson

People talk about their jobs so much in ordinary conversation. Perhaps they complain about their work or are angered by it. Or they may share one of their successes on the job or a funny thing that happened there.

But obviously work preoccupies people to keep aware that work “is a partici- pation in God’s creative activity. It involves birthing, burying, nurturing, feeding, planting, reaping, cleansing, healing and instructing.

But if you think about it, couldn’t we position these very tasks at the heart of all human creativity? Aren’t they potential dimensions of jobs of almost all kinds? If so, might we not justifiably say that (nurturing, healing, instructing, etc.) are what make us more human and more like God in our work? In that case, we can take from this list our cues to what work is:

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(Scott J. Rutan is coordinator of adult and family faith formation at St. Patrick Parish in Victor, N.Y.)

Discussion Point

Friends share love, trust, respect

This Week’s Question

What are some concrete needs of parish members that might be— or are—mentioned at Sunday Mass in your community’s Prayers of the Faithful?

“We [St. Francis of Assisi Parish] are in a farming area so we are always praying for good weather for the crops.” (Sister Sharon Bongiorno, F.S.P.A., Walla Walla, Wash.)

“We [St. John the Baptist Parish] pray for health of the parishioners.” (Tracy Cruse, Boston, N.Y.)

“We [St. Agnes Parish] pray for the success of students in our community schools.” (Father Rodney Farke, Vermillion, S.D.)

“We [Sacred Heart Parish] pray for those who are sick or suffering in any way, that they may know the healing touch of Christ in their lives, and that they may experience God’s peace.” (Father Mark Axthmann, Gettysburg, S.D.)

“We [St. Paschal Parish] pray for the sick. We pray for people suffering from addiction. We pray for men and women in military service. And we pray for the deceased members of our parish.” (Father Mine Haney, O.F.M., West Monroe, La.)

Lend Us Your Voice

An upcoming edition asks: What is a key challenge for today’s parents? To respond for possible publication, write to Faith Alive! at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. †
Some of Bishop Sheen’s non-TV miniatures

Second in a series of columns

Last week, I wrote about the popular- ity of Archbishop Fulton J. Sheen’s televi- sion program 50 years ago. And before that, from 1930 to 1957. On those shows, he taught Catholic theology, the philosophy and theol- ogy of St. Thomas Aquinas and discussed the evils of communism—not exactly a recipe for success in Catholic circles because he was a reg- arded public figure in that period. But he kept his characteristic personality made the show a success.

Although Bishop Sheen created a sen- sation when he began to appear on national television in 1952, he was also well-known as a great preacher in Catholic circles because he was a regular on radio programs. He became a sensation when he began to appear on television. Some of his programs were broadcast over NBC stations, seven booklets and 14 pamphlets. He wrote two weekly indi- cators for the secular press that ran for 30 years and the other, called “God Loves You,” was written for the Catholic press. He also edited two magazines. He and his works seemed to be everywhere.

“Catholic TV” was a book called The Book of Catholic TV (1965). Bishop Sheen was named an auxiliary bishop in 1934 and a domestic prelate (Right Reverend Monsignor) in 1935. He didn’t become a bishop until 1955, when he was named an auxiliary bishop to Cardinal Francis J. Spellman of New York. He was given the title of arch- bishop in 1969 and named Assistant at the Pontifical Throne in 1976.

Next week: How Archbishop Sheen pre- pared himself for all this work.

Concupiscia/Cynthia Devos

It’s an American woman

Well, shut my mouth. If ever I’ve com- plained about the number of women in our society, I take it all back. We modern American women are in no position to gripe about women’s rights, considering the out- rages and injustices that have been going on in our own time, in our own time for centuries.

Recently, I read a book called The Book of Afghan Women’s Rights by Norwegian journalist Asne Seierstad. She was in Kabul, Afghanistan, in 2002 and heard about a bookkeeper named Sultn Khan, who was interested in preserving Afghan history. During the reign of the Taliban, he’d hidden ancient and historic books from the same kind of barbarians that read, “The Taliban tried to kill the dead.” During the reign of the Taliban, he’d hidden ancient and historic books from the same kind of barbarians. During the reign of the Taliban, he’d hidden ancient and historic books from the same kind of barbarians.

Sultan hid his treasures in places all over Kabul. This is just one of many entrepreneurial ventures he’s undertaken. He’s an ambitious man always looking to make a profit. He was not exactly well-educated, but he spoke English. He considered himself from poverty by being a small-time businessman.

He believed Sultan’s efforts to save history implied that he might be more enlightened than some Afghans, so she asked him to work with her for a while to learn more about life in his country. It was a time of changeover in government from Taliban tyranny, which she wanted to document for her readers.

Sultan agreed, so the reporter moved in with his family, including his wife, his children, his mother, brothers and sisters. She learned quickly that the pecking order was Sultan as absolute authority, followed by his brothers and male children, then his mother, and finally his sisters and female children. His youngest sister was the virtual slave of the entire family.

They rose early to prepare break- fast, clean the house, take care of animals, run errands and do whatever else. Although she had educational ambitions that Sultan appeared to support, she was never given the time or money to pursue them. Like the other women, she took orders, or a command, or a re- ception, which would be arranged by Sultan for financial or political reasons, often as close to the last minute as possible.

Now, before we get too huffy about the Muslim culture in regard to gender, we should remember that one time Christian society also relegated women to an inferior role. Women were considered the property of men and were responsible for their own children. The Blessed Virgin was honored as the model of female submission and sacrifice.

In later years, we’ve come to understand that Mary’s moral strength and courage were vital stages in furthering her own mis- sion. We rightly admire her unique female and human truth in God, which make her an active participant in divine salvation rather than a passive receptor. She represents the best of humankind, male or female.

We should also realize that women’s personal freedom is not contained in the popular belief of the casual sex out- side marriage, abortion or serial monog- amy. If ever women wanted to empower men, it would be through such methods. Rather, they should follow Mary’s example of true freedom by trying always to do, and be done to, “according to Thy will.”

(Cynthia Devos, a member of St. Paul the Apostle Parish in Glass City, is a regular columnist for The Criterion.)

Faithful Lines/Shirley Vogler Meister

Thank God for opportunities to be blessings

In a November message in a Quaker newsletter written by a Fathering Network Meeting in Indianapolis, Pastor Shirley Vogler Meister made several points that spoke to me. First, he reminded us that an old Irish proverb says, “A few years ago, we knew terrorism existed, but experi- enced it in our society. We knew about dirty bombs or chemical warfare. The Army was more interested in keeping the peace than fighting bloody battles, and it is no exaggeration to say that our minds and the environment were more at peace.

Despite troubled times, there is much to be thankful for

There are many people who might argue that we have less to be thankful for these days than in the past. It is not ingratitude on their part. Rather, it is the fact that present times contain so many uncertainties, tensions and fears.

For example, my eldest daughter, Donna, and her husband, Roy, have been living for almost 20 years in northern Indiana man and his family. The father needs repeated cancer treatments and surgeries at the Cleveland Clinic. One day, the father, despite his limited health, did some difficult yard work for the younger son. The next day, the older son was killed. Another time, he helped a stranger whose car broke down nearby. When asked why, he said, “It’s not every day I can be a blessing to someone.”

Musings were not always so stretchable guidelines called the corporal and spiritual works of mercy.

CatholicTV.com.

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

Perspectives

The Human Spirit/Fr. Eugene Henrich

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

Sunday, Nov. 21, 2004

2 Samuel 5:1-3
Colossians 1:12-20

The Second Book of Samuel furnishes the first biblical reading for this feast, marking the close of the Church's year.

Once the two books of Samuel composed a single volume. In time, editors divided the volume into the two books now seen in Bibles.

The book records the major events of the reign of King David in Israel, which lasted from 1004 to 971 B.C. It is classified as a history book in the Old Testament.

Question Corner/By Trudy Bledsoe

Daily Readings

Monday, Nov. 22

Cecilia, virgin and martyr
Revelation 14:1-3, 4b-5
Psalm 24:1-6
Luke 21:1-4

Tuesday, Nov. 23

Clement I, pope and martyr
Columban, abbot
Blessed Miguel Agustin Pro, priest and martyr
Revelation 14:14-19
Psalm 96:10-13
Luke 21:5-11

Wednesday, Nov. 24

Andrew Dung-Lac, priest and martyr
and his companions, martyrs
Revelation 15:1-4
Psalm 98:1-3, 7-9

Thursday, Nov. 25

Theodore of Alexandria, virgin and martyr
Revelation 18:1-2, 21-23; 19:1-3, 9a
Psalm 100:2-5
Psalm 21:20-28
Psalm 138:1-3
Psalm 52:20-24
Psalm 11:1-9

Friday, Nov. 26

Revelation 20:1-4, 11-21
Psalm 84:3-6, 8
Luke 21:29-33

Saturday, Nov. 27

Revelation 22:1-7, 11-16
Psalm 5:1-7

Sunday, Nov. 28

First Sunday of Advent
Psalm 138:1-7
Psalm 150:2-6, 4

Psalm 5:1-7

Revelation 20:1-4, 11-21
Psalm 84:3-6, 8
Luke 21:29-33

Church teaches that people are saved in and through Jesus

Q Not long ago, your column explained Catholic teaching about salvation of people in other religions. You quoted the Catechism of the Catholic Church, and said that those who do not know God or Christ—but still seek God with a sincere heart and try to do good as their conscience tells them—may achieve eternal salvation. You also believe this is true. But how can it be reconciled with the words of Jesus, “No one comes to the Father except through me”? (Maryland)

A First, we need to be clear that what you say is true. Christian tradition and Scripture agree: No one comes to the Father and is saved except through the saving death and resurrection of our Lord.

All good that is done by anyone, anywhere and at anytime as well as all evil that is avoided by people trying to live good lives is possible only through the inspiration and light of the Holy Spirit of Jesus at work in them and in their cultures and religions.

Jesus, the Son of God who became human in the incarnation, is the one and only Savior of the world. Thus, the questions you really raise are:

• Is explicit, conscious, formal knowledge of Jesus Christ and faith in him necessary for salvation?

• Or may that faith be somehow hidden, implicit in the goodness and holiness in the lives of people who are outside Christianity?

In other words, can people be saved, come to eternal life with God, if they never effectively have heard of Christ, never in any way have seen acceptance of Jesus and his teaching as a personal religious obligation?

The Catholic Church’s answer is yes. But we believe that, even in these instances, it is through Christ, and in him, that they are saved.

The most beautiful modern expressions of this truth appear in the writings and teachings of Pope John Paul II. In his book Crossing the Threshold of Hope, he writes, “God the Creator wants to save all humankind in Jesus Christ.” He redeemed them all, “and has his own ways of reaching them” (p 83).

In a general audience six years ago, the pope expanded on this thought. “No one can be in the sincere practice of what is good in their own religious traditions and by following the dictates of their own conscience that the members of other religions respond positively to God’s invitation and receive salvation in Jesus Christ, even if they do not recognize or acknowledge him as their Savior,” he explained on Sept. 9, 1998.

Some Christian denominations, of course, do not agree with this teaching. They insist that explicit, conscious acceptance of Jesus as Savior and actual baptism are necessary for anyone to achieve eternal life with God. Others either somehow are excluded from heaven or, through no fault of their own, actually are damned in hell.

Among other difficulties, this would render the saving grace of Jesus useless, totally unnecessary, for the vast majority of the human race, including most of those alive today. It would exclude every one who lived before Jesus, including the great holy men and women we have read about and admire in the books of the Old Testament.

True, no one is saved without Jesus. But we believe his desire and plan for the redemption of the world is much larger and inclusive than we can imagine.

(A free brochure in English or Spanish answering questions that Catholics ask about baptism practices and sponsors is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 325, Peoria, IL 61651. Questions may be sent to Father Dietzen at the same address or by e-mail in care of (jdietzen@jol Aquil)†)
November 18-20
St. Rita Church, 1733 Dr. Andrew J. Brown Ave., Indianapolis. (Diocese of Evansville). Mass, 7:30 a.m.-7 p.m. Information: 317-632-9349. (Archdiocese of Louisville). (317) 209-0008 Call for information. November 19-21
St. Rita Church, 1733 Dr. Andrew J. Brown Ave., Indianapolis. (Diocese of Evansville). Mass, 7:30 a.m.-7 p.m. Information: 317-632-9349. (Archdiocese of Louisville). (317) 209-0008 Call for information. November 21
St Rita Church, 1733 Dr. Andrew J. Brown Ave., Indianapolis. (Diocese of Evansville). Mass, 7:30 a.m.-7 p.m. Information: 317-632-9349. (Archdiocese of Louisville). (317) 209-0008 Call for information.
Fourth Wednesdays
St. Thomas More Church, 1200 N. Indiana St., Mooresville
Mass and anointing of the sick, 7-9 p.m. Information: 317-831-4142.

First Sundays
St. Paul Church, 218 Scheller Ave., Sellersburg. Prayer group, 7-8:15 p.m. Information: 812-246-4555.
Fatima Knights of Columbus, 1040 N. Post Road, Indianapolis. Eucharistic adoration, 1 p.m. Information: 317-259-8416.

First Mondays
Archbishop O’Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Guardian Angel Guild, board meeting, 9:30 a.m.

First Tuesdays
Divine Mercy Chapel, 3354 W. 30th St., Indianapolis. Confraternity of Christian Doctrine, 6-8 p.m. Information: 317-259-8416.

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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 include a return address. Obituaries of archdiocesan priests serving our archdiocese are reprinted in the **Catholic**. Order priests and religious who die where they work are included here, unless they are natives of the archdiocese or have other connections; in those separate obituaries on this page.


**BETZNER, Charles W., 77, St. Barnabas, Indianapolis, Nov. 4. Brother of Alice Albert and Dorothy Wade. Uncle of several.

**BETZNER, Betty J., 77, Christ the King, Indianapolis, Oct. 29. Sister of Eleanor Phuy and Marie Setz.


**BERNOWSKY, Myra, 83, St. Agnes, Nashville, Nov. 3. Sister of Bill and Bud Gulde.


**BERNOWSKY, Myra, 83, St. Agnes, Nashville, Nov. 3. Sister of Bill and Bud Gulde.


No high court vacancy yet, but battle lines being drawn in Senate

WASHINGTON (CNS)—There isn’t a vacancy on the Supreme Court yet, but battle lines are being drawn over who will have the power to fill an opening already being defined over the chairmanship of the Senate Judiciary Committee, which will vet any nominees.

Chief Justice William Rehnquist, 80, is thought to be the most likely justice to step down soon.

Rehnquist announced in October that he is undergoing treatment for thyroid cancer. Though he continues to work from home, doctors who are not treating Rehnquist have said he has received—a tracheostomy followed by chemotherapy and radiation—suggests an aggressive type of cancer that can quickly prove fatal.

But members of both the court also may retire during the second Bush administration. Justice John Paul Stevens, the longest-serving member of the current court, is 84. Justices Sandra Day O’Connor, 74, the next in seniority, and Ruth Bader Ginsburg, 71, have both been treated for cancer.

There has been speculation about who might be named to the court under President George W. Bush. If he took office nearly four years ago. The last member seated on the court, Justice Stephen Breyer, was appointed by President Bill Clinton, who also appointed Ginsburg in 1993.

In the decade since, court watchers have paid close attention for rumors about anyone planned to announce retirement at the end of the court’s term in June, a traditional point for justices to step down that allows a replacement to be confirmed during the summer recess.

Before things progress to that point again, however, abortion opponents already are working to shape who runs the Senate Judiciary Committee that gets first crack at confirming nominees to all federal judicatures. Specifically, they’re trying to block Sen. Arlen Specter, R-Pa., from taking over as chairman of the committee.

Operation Rescue, the Christian Defense Coalition and other organizations are coordinating in mid-November on what they are calling “National Stop Roe’s Pro-Life Pray-in” that will assemble outside the Supreme Court and process to the office of Senate Majority Leader Bill Frist, R-Tenn. They hope there to prevail on him to block Specter from chairing the confirmation committee.

The organizers were opposing Specter on the basis of comments attributed to him by the Philadelphia Inquirer daily newspaper, in which he said he would block any nominee who would overturn Roe vs. Wade, the 1973 Supreme Court ruling legalizing abortion.

Specter, who supports keeping abortion legal, later said he was not describing how he would run the committee, so much as explaining the reality of a Senate where the Republicans do not have enough votes to force a filibuster against a nominee who is known to favor reversing Roe. In Illinois, the Republican legislature has a 55-44-1 majority, but 60 votes are needed to stop a filibuster.

In the past, Dobbsky, dean and president of Ave Maria Law School, said it is perfectly reasonable for people who are worried about judicial nominees to start with who chairs the Senate Judiciary Committee, even if it means an intraparty fight with Republicans over denying a chairmanship to someone who is in line for it.

You might as well have the battle now, during a lull period, and get it over with,” Dobbsky said.

But Specter’s colleagues, some of them conservatives, there is deep distrust of Arlen Specter,” he said. “They don’t think he keeps his word.”

Mark Tushnet, a University law professor who once clerked for the late Supreme Court Justice Thurgood Marshall, predicted Specter would be named chairman of the committee.

“That is an entirely political fight,” he said. Those who are worried about Specter stacking the deck against a nominee who was expected to reverse Roe are looking for a way to point their raising the issue now. That attention should put Specter on notice that “people are watching,” and that he will be held accountable if he seems to oppose White House nominees, Tushnet said.

Dobbsky thinks those who want the Judiciary Committee to support whoever Bush nominates should take things a step further, for guarantees about the committee’s staff.

Staff members have control over who is on the White House’s list of potential nominees. But when Gonzales was nominated for attorney general on Nov. 10, many legal scholars either took him off the “maybe” list or moved it down for a potential second or third vacancy during the Bush administration.

“The point is it’s important to have staff who represent the views of the majority,” he said.

As to who might be the subject of those background checks and nomination hearings, Dobbsky and Barkin think any combination of the same people commonly named as likely nominees.

In the past, court watchers put two judges from the 4th U.S. Circuit Court of Appeals and Janice Rogers Brown of the District of Columbia Court of Appeals as White House nominees, Tushnet said.

Dobbsky named as possible nominees Miguel Estrada, a former Justice Department attorney whose nomination to the District of Columbia Court of Appeals was blocked; Emilio Miller Garza, a member of the 5th U.S. Circuit Court of Appeals; and Janice Rogers Brown of the California Supreme Court.

He said anyone Bush nominates will have to be perceived as “reliable” pro-life justices, by which he means being so clearly in favor of reversing Roe that opposition kills a nomination.

No one wants a nominee’s name to reach the floor unless a nominee’s committee has to be to an anti-Roe vs. Wade position,” he said.

Dobbsky named as possible nominees Miguel Estrada, a former Justice Department attorney whose nomination to the District of Columbia Court of Appeals was blocked; Emilio Miller Garza, a member of the 5th U.S. Circuit Court of Appeals; and Janice Rogers Brown of the California Supreme Court.

He said the test a nominee will have to pass is whether the committee will be confident of its majority, or that any potential opposition is being so clearly in favor of reversing Roe that opposition kills a nomination.

No matter whose name is on an eventual announcement from the White House, Dobbsky predicted, “people are watching,” and that will “surpass the nastiness of that for Robert Bork and [Justice] Clarence Thomas.”
TRUMBULL, Conn. (CNS)—Although Jim Caviezel never set out to be an actor, acting has become not just a career for him, but a calling.

Caviezel has become well-known for his portrayal of Christ in The Passion of the Christ. He discussed his latest role in I Am David, his acting and his Catholic faith, in a telephone interview from Los Angeles during a short break from projects.

A winner of numerous awards at several film festivals, including best picture and audience favorite, I Am David opens in theaters on Dec. 3.

The story focuses on a 12-year-old boy in 1950s’ Bulgaria who escapes from a Soviet concentration camp. “I play the boy’s mentor in the camp,” Caviezel said about his role as Johannes. “I guide him throughout.”

He was drawn to the role in the same way he is to all his roles. “It’s always the material,” Caviezel said. “I look for something redeemable in the material.”

He explained that the story parallels Man’s Search for Meaning, Viktor Frankl’s book about those who did and didn’t survive in World War II concentration camps. Both deal with “people who find [that] their joy and meaning and purpose in life, and ultimately peace, don’t come from an exterior environment,” he said. “What kind of joy would you find in a Nazi concentration camp as he [Frank] did? But he was able to find it. Even if you are living in that prison, you can experience freedom.”

In I Am David, he said, “my character helps the boy understand that the strength of being who he is comes from within. It comes from an understanding of God.” Caviezel does not speak in Hollywood sound bites. That’s equally true when he talks about what his faith means in his life.

“That’s fundamental,” he said without hesitation. “Faith is not something you do just on Sunday—although that’s a requirement. Faith is a way of life. That’s really what it is with me.”

“I’m not embarrassed by my mother,” Caviezel added, “as I think many Catholics are.”

He summated his devotion with a reference to St. Louis de Montfort, author of True Devotion to Mary. The saint “clearly says” that Jesus said, “by loving my mother you do not love me any less, but by loving her more, you love me more,” Caviezel said. “I go by that.”

How does his faith relate to his moviemaking?

“I look for talented individuals I can work with,” he said. “I look for redemption in stories. I was trained to find truth, [so] I look for people who are good and talented, regardless of their religion.”

He mentioned that Mel Gibson did the same for his film, The Passion. Faith shouldn’t give us “an elitist attitude,” Caviezel added.

The actor wasn’t concerned that controversy over The Passion would have any negative effect on his career.

“Controversy is a part of what happened to him when he was up on the cross,” Caviezel said. “He was controversial because he spoke the truth, and it hurts.”

The actor said he didn’t know who the hypocrites were back then, “but I can tell you who they are today. I know my own hypocrisy, all the more so after playing him.”

Caviezel pointed to those “who go to bed with Susie on Friday, go to church on Sunday and say the blood [of Christ] wash it away. That’s a bunch of crap. You don’t do that to your best friend,” he said.

He stressed that such hypocrisy is a bad example that only turns others away from accepting the faith. “It comes down to what you do, not what you say,” he noted. “Faith without works is dead.”

Caviezel is not afraid of controversy. “Every generation always has vice,” he continued. “The problem with this generation is a lack of courage. You see a heck of a lot of ‘guys’ out there, but you don’t see a lot of men. You see 60-year-old ‘guys.’ [You want to tell them] ‘Don’t you know better? Stand up and be a man, a warrior.’”

“Every young boy wants to become a man,” he added. “Our faith teaches us there is no greater love that to lay down one’s life. Every boy wants to do this. Then tie that into your own marriage. A man loves his wife so much he’s willing to lay his life down for her.”

Has playing Christ in The Passion affected his spiritual life?

“It helped me to pray in a much deeper way,” Caviezel reflected. “As far as how it affected my life, time will tell.”

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His faith includes a deep devotion to the Blessed Virgin Mary.

When Christ spoke from the cross, “he said, ‘This is your mother,’ so I’m obeying him,” Caviezel said. “She’s the greatest example of any human being who’s ever existed on this earth. Jesus is God. But he exists completely and fully in her like no one else has ever done.”

“I’m not embarrassed by my mother,” Caviezel added, “as I think many Catholics are.”

He summed up his devotion with a reference to St. Louis de Montfort, author of True Devotion to Mary. The saint “clearly says” that Jesus said, “by loving my mother you do not love me any less, but by loving her more, you love me more,” Caviezel said. “I go by that.”

For Caviezel, acting not just a career but a calling