Author says Catholic schools provide outstanding ‘public’ education

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

By Brandon A. Evans

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

Weigel is the author of the international best-selling biography of Pope John Paul II titled Witness to Hope and is a senior fellow of Washington’s Ethics and Public Policy Center. The annual dinner, which honors notable Catholic school graduates with achievement awards, raised more than $400,000 for needs-based tuition assistance in archdiocesan Catholic schools.

More than $2.75 million has been distributed so much financial aid to students in need since the fundraiser began 10 years ago. Vicki Perry, the event chair, said that more than 2,500 students have been given assistance, and called it “miraculous.”

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

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

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

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

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

First Thursday program promotes priestly and religious vocations among youth

By Sean Gallagher

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

Inspired in part by the traditional devotion on first Fridays to the Sacred Heart of Jesus and on first Saturdays to the Immaculate Heart of Mary, First Thursday is founded on Holy Thursday, the day on which the Church teaches that Jesus instituted the Eucharist and the sacrament of holy orders.

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

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

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

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

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

Priests, death penalty, lay ministers on bishops’ agenda

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

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

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

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

Members of the U.S. Conference of Catholic Bishops then turned their attention to the major agenda items of the
of a robust engagement with fellow citizens who have different views, capable of disagreeing without being disagreeable, capable of making the great experiment of democratic self-governance.

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

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

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

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

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

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

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

Weigel said that his teachers conveyed to him a truth he later could find in the writings of Cardinal John Henry Newman, who said that “God has created me to do him some definite service. He has committed some work to me which he has not committed to another. I have my mission. I may never know it in this life, but I shall be told it in the next.”

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

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

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

“I can’t thank Catholic schools enough,” said James Curtis, a member of St. Pius X Parish in Indianapolis. He received a career achievement award.

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

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

Mgr. Moran also received a career achievement award.

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

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

Cerise thanked the archdiocese for the award and said that it was something she would cherish for a lifetime.

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

He received a career achievement award.

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

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

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

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

Sixth annual Interfaith Thanksgiving Service to be held at Cathedral Basilica

By Sean Gallagher

SS. Peter and Paul Catholic Parish in Indianapolis will host at 7 p.m. on Nov. 8, the sixth annual Interfaith Thanksgiving Service.

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

Archbishop Daniel M. Buechlein will preside over the service during which representatives of other Christian denominations as well as other world religions from the Indianapolis area will participate.

The event is co-sponsored by the Christian Theological Seminary.

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

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

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

According to Father Patrick Beidelman, pastor of SS. Peter and Paul Catholic Parish, hosting such an event is an expression of the Catholic faith.

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

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

“I think this Interfaith Thanksgiving Service is a wonderful snapshot in the local Church of how documents like Nostra Aetate and the vision of Pope John Paul II can be lived out in the real world,” he said.

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

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

www.CriterionOnline.com
Corpus of risen Christ graces St. Christopher Church

By Mary Ann Wyand

“Risen ... to Home,” a bronze sculpture depicting the resurrected Christ, was created in the style of artist Salvador Dali, is bronze overlaid with nickel and chrome, and was hand-made by Bramante Studio in Terre Haute. The resurrected Christ image was made possible by a gift from the estate of the late Joseph and Dorothy Krieger, longtime St. Christopher parishioners who were killed in a shooting in October 2002.

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

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

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

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

Overlaid with nickel and chrome, the Dali Corpus is a reminder of Christ the King, which was instituted by Pope Pius XI on Dec. 11, 1925, to pay homage to the Lord after World War I.

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

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

Father Michael Welch, pastor, presided at a blessing and dedication ceremony for the corpus last May that paid tribute to the Kriegers’ love for God and their Church. “They lived in this parish for close to 40 years and raised their four children here,” Meyer said. “They were such a part of the community. It was very clear that they loved this parish and wanted to help it continue to grow.”

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

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

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

Franciscan Sister Rita Vukovic, a longtime family friend who teaches English at Cardinal Ritter High School in Indianapolis, remembered Joseph and Dorothy Krieger as faith-filled Catholics who were wonderful parents and good stewards in their support for Church ministries. “They always had a smile,” Sister Rita said. “They always knew when somebody needed assistance, and they were right there to give that assistance no matter what. They certainly were Church- and community-minded. They loved their parish and Cardinal Ritter High School.”

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

Diocesan Employee Family Grant

Making A Catholic Education More Affordable

Both and I have raised nine children and we have struggled to provide them with a Catholic education from kindergarten all the way through college. We made the necessary sacrifices because we—as do thousands of others—passionately believe in the value of a Catholic education. I know how expensive college can be. To help diocesan employees afford Catholic higher education, Marian College is offering diocesan employees of the Catholic church a 50% tuition discount for their sons and daughters to attend Marian College. I believe it is part of our mission as a Catholic college to be in the forefront of educating the next generation of young Catholic men and women who will serve the church. Because of your loving service to the church, I wanted to make this opportunity available to you. We will award 100 grants.

Spirit-Driven Renewal

Our Lady of Fatima Retreat House

Sunday Night “101” Series

Beginning in January, we will be offering monthly workshops we call our “101” series. The workshops are a beginner’s look at a particular topic, but with new insights of interest to the more advanced as well.

January 22, 2006 “Adoration 101” Msgr. Joseph Schaedel
February 6, 2006 “Sacraments 101” Fr. Don Schmidlin
March 19, 2006 “Discernment 101” Fr. Tom Widner
April 9, 2006 “Bible 101” Karl A. Schultz

Call 545-7681 for details or check our website!

Our Lady of Fatima Retreat House
5353 E. 56th Street
Indianapolis, IN 46226
(317) 545-7681
www.archindy.org/fatima

Our website is updated weekly!
Looking Around

Fr. William Byuron, S.J.

Thanksgiving reminds us of our relationship to God

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

Some might want to argue that a better one-word summary of the meaning of religion is love. A very good case could be made for so doing. But I would point out that a section in the First Letter of John (1n 4:14-19) says, “Let us therefore love God, because God has first loved us.” It’s not that we first loved God, but God has first loved us. The divine initiative causes God’s love—gracious to dwell in us. And grace, of course, implies gratitude, gratius.

And so we should be grateful.

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

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

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

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

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

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

Are we still the nation Abraham Lincoln had in mind when he wrote: “We have been the recipients of the choicest bounties of heaven. We have been preserved these many years in peace and prosperity. We have grown in wealth, power and political influence, and shall not the least of our blessings now be the most powerful reasons why we should comply with the Divine Will in the matters of religion?”

These are words worth repeating on Thanksgiving Day. They are part of the American vernacular, “much obliged” was a common expression of gratitude. To say thanks is really to do one’s duty, obligated, “much obligated,” for a favor received and ready to do something in return.

As a nation, so we speak, we are obliged to give our praise and thanks to God. Horizontally, we are obligated to show charity to our neighbors, to be concerned for our brothers and sisters in the human community. St. Ignatius Loyola once remarked, “I think that ingratitude is at the root of all sinfulness.”

There’s another thought worth considering on Thanksgiving Day. (Jesuit Father William J. Byuron is a columnist for Catholic News Service.)

Letters to the Editor

Bankrupt dioceses test faithful’s trust in the Church hierarchy

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

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

However, don’t you know there’s always a silver lining? “But?” Please don’t ask us to the faithful to believe that the bankrupt Diocese of Spokane is now located in the state of Oregon.

Joseph M. Mucha, Pittsboro

Letters policy

Letters from readers are published in The Criterion as part of the newspaper’s commitment to “the responsible exchange of freely-held and expressed opinion among the People of God” (Communio et Progressio, 1984).

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

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

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

Send letters to “Letters to the Editor,” The Criterion, P.O. Box 3717, Indianapolis, IN 46206-1717. Receipts with access to e-mail may send letters to criterion@archindy.org.
Nuestra Misión.

Marcando la Diferencia, además de un ade- 
más de $12 millones de parte de nuestras 
Anual al Benefactor. El director y los fun-

dada Thomas Scecina Memorial 

Hace un par de semanas en la Cen-

Las escuelas católicas estarán 
dotadas especial. Constantemente destaco que la 

La campaña “Legado de nuestra Misión” mantendrá 

I accepted the award in the name of 

In concept, the archdiocese is not the collection of 
offices and agencies; rather, it is the 

It is encouraging to know that we are 

es más que cada parroquia. Estamos comen-

crienda con nosotros y apoyar la educación 
católica. Por supuesto que la escuela 

Archbishop Buechlein’s intention for vocations for November

Catholic high schools: that they may be 
a continued source for promoting the Catholic 

For Our Mission Campaign will keep 

La intención del Arzobispo Buechlein para vocaciones en noviembre

Las escuelas secundarias católicas: que ellas sean una fuente 

make the case that Catholic education in its 

archdiocese in central and southern Indiana. I also recog-

In our 150 parishes from Terre Haute to 

I constantemente

committed ourselves and the whole Catholic 

community to the following goals:

1. Catholic schools will continue to pro-

vide a Gospel-based education of the highest  

quality.

2. Catholic schools will be available, 

accessible and affordable.

3. The bishops will launch initiatives in 

both the private and public sectors to secure 

financial assistance for parents, the primary 
educators of their children, so that they 

may better exercise their right to choose the 

best schools for their children.

4. Catholic schools will be staffed by 

highly qualified administrators and teachers 

who would receive just wages and benefits, 

as we expressed in our pastoral letter 

“Economic Justice for All.”

The world continues to change, and our 
mission of Catholic education in our schools 
continues to be challenged. It is hard work to 
stand by our commitment to make our 
schools accessible and affordable for our 
children, especially for the poor and the mar-

Archbishop/Arzobispo Daniel M. Buechlein, O.S.B.

universidad, los marginados. Sin embargo, ellos están 
incluidos en la misión de Jesús en un modo 
escuelas católicas de tipo especial. Incluimos cuantías que recibirán salarios y benefi-

cios, justos, y tal como expresamos en nues-

tro carta pastoral “Justicia Económica para Todos”.

El mundo continúa cambiando y nuestra 

misión de la educación católica en las escue-

las sigue poniéndose a prueba. Es una 

labor ardua mantenernos firmes en el compromiso 
de hacer que nuestras escuelas católicas 

estén al alcance y sean accesibles para nue-

tro hijos, especialmente para los pobres y los 

marginados. Sin embargo, ellos están 
incluidos en la misión de Jesús de un modo 

especial. Constantemente destacar la 
educación católica, en su enfoque holístico, 

académico, espiritual y material, proporciona 
la clave más efectiva para romper el ciclo 
de la pobreza entre nosotros.

Por favor ayúdenos con el Legado de 

nuestra Misión. Es por nuestros niños y 

jóvenes y por el futuro.

Las escuelas secundarias católicas: que ellas sean una fuente continua para 

promover los valores católicos de servir y dedicar su vida como regalo a los demás, 
especialmente en el cargo de sacerdotes o religiosos.

Las escuelas secundarias católicas: que ellas sean una fuente continua para 

promover los valores católicos de servir y dedicar su vida como regalo a los demás, 
especialmente en el cargo de sacerdotes o religiosos.
Events Calendar

November 18
Knights of Columbus Council 437, 305 S. Delaware St., Indianapolis. Gibault School fundraiser, spaghetti dinner. 5-8 p.m., $5 adults, $3 children. Information: 317-631-4574.

November 19
Confedurate House of Prayer, 3650 E. 46th St., Indianapolis. Silent prayer day, 9 a.m. to 2 p.m., brown bag lunch, free will donation. Information: 317-543-1054.

Knights of Columbus, 2100 E. 71st St., Indianapolis. Life and Death retreat, 8:30 a.m. to 4 p.m. Information: 317-259-4373.

Marion College, St. Francis Hall Chapel, 3200 Gold Spring Road, Indianapolis. Catholic Charismatic Renewal, praise, worship, healing prayers, 7 p.m. Information: 317-797-2407.

St. Mary-of-the-Knobs Parish, 3031 Martin Road, Floyd Knobs. “The Parish Kettle Out,” dinner, dance, entertainment. The Markins, 7:30 p.m. $40 per person. Information: 812-923-3011.

St. Michael Parish, 11400 Furnace Lane N.E., Indianapolis. Annual Appalachian Squirrel and Christmas Craft Bazaar, crafts, 8 a.m. to 4 p.m. Information: 317-364-6646.

November 20

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

St. Martin Parish, 1040 Yorkdale Road, Guion, South, 6:30 p.m. Information: 812-625-3408 or 812-487-2086.

November 21

St. Mary-of-the-Woods, gift shop, St. Mary-of-the-Woods, Sisters of Providence, bake sale, 9 a.m.-3 p.m. Information: 812-535-3131, ext. 454.

MKVS and DM Center, REVille located on South 259, miles east of 421, 12 miles south of Covington. Covenants Sunday, November 25, daily, holy hour, 2:30 p.m., Mass, 3:30 p.m., with Father Edw Parker Burwik. Information: 812-689-5515 or e-mail events@ospedia.com or log on to Schoenstatt website at www.ospedia.com/schoenstatt.

November 22

St. Francis, Cardiac and Vascular Care Center, 811 S. Emerson Ave., Indianapolis. “Reducing Stress for a Change of Heart,” free class, 6:30 p.m. Information: 317-835-2822.

December 17-18
Oldenburg Franciscan Center, Oldenburg. “Retreat with Heaven,” Jesuit Father Habersett, Franciscan Sister Anita Brelage, presenter, $132 per person. Information: 812-933-6437 or e-mail center@oldenburg.com.

December 20
Our Lady of Fatima Retreat House, 5355 E. 56th St., Indianapolis. “Finding a Thankful Heart,” Msgr. Paul Koeter, presenter, 8 a.m. to 3:30 p.m., $30 per person includes continental breakfast and lunch. Information: 317-545-7681.

December 25-31

Our Lady of Fatima Retreat House, 5355 E. 56th St., Indianapolis. “Christmas Retreat,” Franciscan Sister Ann Vonder Meulen, presenter, children 8-12, $25 per person, includes continental breakfast and lunch. Information: 812-933-6437 or e-mail center@oldenburg.com.

Mount St. Francis Center, Oldenburg. Advent Mini-Retreat, 9-10:30 a.m., $30 includes continental breakfast and lunch. Information: 317-788-7581 or e-mail benedictinenu@gmail.com.


Our Lady of Fatima Retreat House, 5355 E. 56th St., Indianapolis. Day of Reflection, “Reflection of religious leaders, offering benediction of cured goods or mood.” December 15, 7-9:30 p.m. Information: 317-545-7681.

Our Lady of the Holy Cross, 1402 Southern Ave., Beech Grove. Advent Mini-Retreat, 9-10:30 a.m., $30 includes continental breakfast and lunch. Information: 317-788-7581 or e-mail benedictinenu@gmail.com.

Our Lady of Fatima Retreat House, 5355 E. 56th St., Indianapolis. Senior Mass and Social Information: 317-545-7681.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. Advent Day of Reflection, “There’s Hope!” three Thursdays, session two, afternoon session, 7:30-8:30 p.m. evening session, 7:30-9:30 p.m. series, Franciscan Sister Barbara McLeary, presenter. Information: 812-933-8817 or e-mail retreats@mountsinfarct.org.

Our Lady of Fatima Retreat House, 5355 E. 56th St., Indianapolis. “Christmas Performances,” Franciscan Sister Ann Vonder Meulen, presenter, children 8-12, $25 per person, includes continental breakfast and lunch. Information: 812-933-6437 or e-mail center@oldenburg.com.

Mount St. Francis Center, Oldenburg. Day of Reflection, “There’s Hope!” three Thursdays, session two, afternoon session, 7:30-8:30 p.m. evening session, 7:30-9:30 p.m. series, Franciscan Sister Barbara McLeary, presenter. Information: 812-933-8817 or e-mail retreats@mountsinfarct.org.

Mount St. Francis Center, Oldenburg. Day of Reflection, “Union with the Saints,” and “Apologetics for a Younger Generation” from A-Z, sessions for children 5 years and older, information: 11-15 a.m. Information: 317-636-4478.

December 29-30

December 31-January 1

January 1
John and Janet (Steffy) McMullen, members of St. Jude Parish in Indianapolis, will celebrate their 50th wedding anniversary on January 24, 2010. The couple was married in 1955 at Our Lady of Lourdes Parish in Beech Grove. They have four children: Colleen, Cynthia, John and Kevin McMullen. They also have eight grandchildren and four great-grandchildren.

Events Calendar

Event submission forms are due by the 15th of the previous month. Details may be submitted online at www.IndianaCatholic.com or by phone: 317-236-1593 or e-mail to events@indianaclergy.org.

For more information, our Events Calendar policy, log on to www.CriticismOnline.com, click on the Information link, then on the link to our events policy.

†

Veteran’s Day

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

†

VIPS...

John and Janet (Steffy) McMullen, members of St. Jude Parish in Indianapolis, will celebrate their 50th wedding anniversary on Jan. 24, 2010. The couple was married in 1955 at Our Lady of Lourds Parish in Beech Grove. They have four children: Colleen, Cynthia, John and Kevin McMullen. They also have eight grandchildren and four great-grandchildren.

†
Readers may share Christmas memories

Again this year, The Criterion invites readers to submit personal holiday memories for inclusion in the annual Christmas Supplement, which will be published in the Dec. 23 issue. Christmas memories should be brief stories related to faith, family and friends. They may be written about humorous or serious topics.

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

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

Jerry Wagner

Recently finished an internship with the United Nations World Food Programme in Rome, Italy, and preparing for a career with the Peace Corps.

Marian College, B.A., in Political Science ’01 • Mount Vernon High School ’01 • Saint Philip Parish in Indianapolis

Jerry is shown above with some of his favorite professors. From left to right are: Pierre Atlas, Ph.D., Morgan Houghton, M.S.E.d., and John Day, M.A.

Strong Foundations, Remarkable Futures,
MARIAN COLLEGE
INDIANAPOLIS

Please share this message—and the Marian College experience! Daniel J. Elsen, President

Apply online at go.marian.edu
Nov. 14-17 meeting, including decisions on a statement about lay ecclesial ministry, a new text of Scripture readings for Masses with children and a new statement calling for an end to the use of the death penalty in the United States. Also on the agenda were the election of a new USCCB general secretary, the election of chairmen-elect for seven USCCB committees and approval of the 2006 priorities, plans and budget for the USCCB.

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

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

The schedule for Nov. 15 called for special presentations by Cardinal Ignace Moussa Daoud, prefect of the Vatican Congregation for Eastern Churches and former patriarch of the Syrian Catholic Church, and by Cardinal Marc Ouellet of Quebec, where the 2008 International Theological Commission is to be held. Oral reports were scheduled on the bishops’ hurricane task force, Ad Hoc Committee on Africa and immigration reform campaign, as well as on the Religious Alliance Against Pornography and the Catholic Near East Welfare Association.†

The schedule for Nov. 15 called for special presentations by Cardinal Ignace Moussa Daoud, prefect of the Vatican Congregation for Eastern Churches and former patriarch of the Syrian Catholic Church, and by Cardinal Marc Ouellet of Quebec, where the 2008 International Theological Commission is to be held. Oral reports were scheduled on the bishops’ hurricane task force, Ad Hoc Committee on Africa and immigration reform campaign, as well as on the Religious Alliance Against Pornography and the Catholic Near East Welfare Association.†

Bishop Skylstad says priests deserve bishops’ support, collaboration

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

More than ever before, events of the past four years have focused attention on the priesthood, said Bishop William S. Skylstad of Spokane, Wash., in his Nov. 14 presidential address during the bishops’ annual fall meeting in Washington. He called priests “the treasurers who safeguard the Church as an ecclesiastical community.”

At the same time, he said, “the darkness and sin which overwhelmed some” has been “a personal pain.”

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

Such support is a tribute to the strength of the priesthood and the service of individual priests, that “in the midst of the greatest scandal of any group could imagine receiving, the Catholic people, by an overwhelming majority, can still say that they appreciate the job their priests are doing for them.”

That is a reminder, he said, that Catholics think of the priesthood in terms of “the many faithful men they have encountered in their lives and judged by the unfaithfulness, as terribly damaging as it has been, of others.”

He noted that morale remains high among priests, with more than 90 percent saying they find their lives satisfying. Bishop Skylstad attributed that to “the faith and hope that nourishes and supports the life and ministry of priests.”

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

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

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

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

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

Such contact “demonstrates unequivocally that bishops and priests share in the same mission and are as closely and sacramentally in one priesthood,” he said. Though bishops have a “primary and solemn responsibility in providing for the spiritual and material well-being of our priests,” he said, “priests deserve bishops’ support, collaboration.”

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

More than ever before, events of the past four years have focused attention on the priesthood, said Bishop William S. Skylstad of Spokane, Wash., in his Nov. 14 presidential address during the bishops’ annual fall meeting in Washington. He called priests “the treasurers who safeguard the Church as an ecclesiastical community.”

At the same time, he said, “the darkness and sin which overwhelmed some” has been “a personal pain.”

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

Such support is a tribute to the strength of the priesthood and the service of individual priests, that “in the midst of the greatest scandal of any group could imagine receiving, the Catholic people, by an overwhelming majority, can still say that they appreciate the job their priests are doing for them.”

That is a reminder, he said, that Catholics think of the priesthood in terms of “the many faithful men they have encountered in their lives and judged by the unfaithfulness, as terribly damaging as it has been, of others.”

He noted that morale remains high among priests, with more than 90 percent saying they find their lives satisfying. Bishop Skylstad attributed that to “the faith and hope that nourishes and supports the life and ministry of priests.”

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

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

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

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

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

Such contact “demonstrates unequivocally that bishops and priests share in the same mission and are as closely and sacramentally in one priesthood,” he said. Though bishops have a “primary and solemn responsibility in providing for the spiritual and material well-being of our priests,” he said, “priests deserve bishops’ support, collaboration.”
priests, we should not forget that our priests are co-workers with us in ensuring the health and vitality of the priesthood."

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

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

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

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

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

Bishop Skylstad’s request that the bishops show their appreciation for priests by applauding was met with a standing ovation that lasted nearly a minute. "I offer these thoughts because of the profound respect and affection I have for the priests that I know and continue to come to know," he said. Besides safeguarding the Church’s eucharistic presence, "they keep the Church faithful to the Lord’s commandment of love of God and neighbor by their selfless dedication to the administration of the sacraments, the prayer of the Church, the governance of their parishes and communities and endless everyday and often heroic works of charity."

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

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

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

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

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

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

“Until you talk to some of these kids, you wouldn’t be thinking that,” he said. “It’s not like we’re trying to snatch them out of their hands, you wouldn’t be able to distinguish them probably from any other kid.”

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

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

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

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

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

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

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

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

“I think it’s really important that you have faith in our Father, who has the strength to help us when we’re in trouble. We need him to be willing to help get vocations,” Casey said. “And the Holy Spirit is going to do the rest.”

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

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

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

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

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

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

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

“All it requires is young men who are open to the possibility of the priesthood and having a priest there who is willing to help get vocations,” Casey said. “And the Holy Spirit is going to do the rest.”
Love and understanding flow from eucharistic adoration

By Andrew Zabel
Special to The Criterion

I wanted to write this Eucharist-based article for the Youth Supplement because I love the Eucharist and desire to share that love with others. I wish to tell you so much, but there is no better teacher of the Eucharist than Jesus Christ truly present in the Eucharist—and I only get so much out of it. Consumed opened my eyes to powerful parts of the whole weekend was the eucharistic procession, translation: Jesus Christ right in front of you, Jesus Christ within sight and reach so that you may stare upon him in awe or talk to him about whatever you desire. In adoration, you develop a love for Jesus Christ and the Mass—in other words, an understanding of faith.

Adoration is often when the Blessed Sacrament is exposed for worship—translation: Jesus Christ right in front of you, Jesus Christ within sight and reach so that you may stare upon him in awe or talk to him about whatever you desire. In adoration, you develop a love for Jesus Christ and the Mass—in other words, an understanding of faith. Prayer before the Blessed Sacrament is a way to enter into true peace with Jesus Christ. Adoration does exactly that. Over the past couple of years, I have developed a deeper love and understanding of Jesus Christ and my faith, and I owe that to adoration.

I have met Catholics, even non-Catholics, who may not understand the faith, but after attending adoration for the first time they are filled with a love for Jesus and the faith he left us. The Eucharist is a catalyst for the understanding and comprehension of our faith, an important tool against sin and a way to fight its temptations. Adoration has played a key role in the education of faith to the youth in the archdiocese. Through retreats such as Consumed—a Eucharist-based retreat held in Batesville every September—youth are able, many for the first time, to develop a deep love for Jesus Christ. "Consumed was one of the most amazing experiences of my life", said Jill Jungerman, a member of St. Barnabas Parish in Indianapolis. "I used to go to Mass, come home, and get nothing out of it. Consumed opened my eyes to see who Christ really is and made me truly believe!"

Adoration leads to a love for Jesus Christ, which leads to understanding of the Eucharist in the Mass, which leads to an understanding of faith that is essential to Catholicism. Adoration for me is an inspiration to pull away from sin and live a life of love for Christ. Adoration is an experience that should be tried by all. The best part of adoration is that if you try it, and don’t like it, all that happens is that you spent an hour with Jesus—and that isn’t bad!

(Andrew Zabel is a member of St. Francis and Clare Parish in Greenwood.)
Jesus called thousands of teens to national conference

By Meredith Riley
Special to The Criterion

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

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

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

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

“I really enjoyed the exhibitors, and the chastity talk by Jason Evert was really cool,” said Zach Sinkus, a member of St. Monica Parish in Indianapolis. Reconciliation was offered throughout the day, and at one point the line got so long that they had to call in extra priests to administer the sacrament. Keynote speakers included Tammy Eveyard, Tony Melendez, Jesse Manibusan, and Bishop Gordon D. Bennett of Mandeville, Jamaica. Musical performances by Ceili Rain, John Angotti, Cheer Up Charlie, Righteous B and many others showed the variety of styles of Christian music.

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

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

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

Visit us online!
www.CriterionOnline.com

Are you searching for...
- Free checking?
- Great savings rates?
- Low loan rates?

What about...
- Free online banking?
- Free debit card?
- Surcharge free ATMs?

Your search has ended!
FORUM Credit Union
www.forumcu.com
317-558-6000

FORUM Credit Union is a full service financial institution offering a wide range of innovative services and products with friendly personal service. If you are looking for a locally owned institution, FORUM is the only choice. Call 317-558-6000 or 800-382-5414 for membership information.
‘We are the body’—the Catholic Leadership Conference

By Chrissie White
Special to The Criterion

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

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

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

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

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

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

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

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

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

FOR 20 YEARS, SIMPLY THE better choice.

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

sagamorechoices.com

800.521.6139
Chastity is countercultural for teens in today’s world

By Stephanie Paul
Special to The Criterion

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

"I have done my part, may Christ teach you to do yours."

- St. Francis of Assisi

Marian College is a Catholic college dedicated to excellence in teaching and learning in the Franciscan and liberal arts traditions. We believe that it is part of our responsibility to prepare students for ordained ministry or religious life, for lay leadership, and for careers pursued in the light of the call to service from God.

In this spirit, with generous support from Lilly Endowment Inc. and others, we have established "Rebuild My Church," a multifaceted program that includes scholarships, coursework, guest speakers, pilgrimages, community service opportunities, internships, retreats and more. It is designed to help students at Marian College explore their faith, their relationships, and their calling in life. Find out more today. Visit us at www.marian.edu on the web.

FOR ADMISSIONS INFORMATION, CALL 1.800.772.7264

3200 COLD SPRING ROAD
INDIANAPOLIS, IN 46222-1997

MARIAN COLLEGE
www.marian.edu

Strong Foundations. Remarkable Futures.
Pope says U.S. should lead world by building consensus

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The ambassador also spoke about advances in agricultural science as part of the solution to hunger. In recent years, U.S. government officials have pushed for Vatican support of genetically modified foods, a controversial topic in many countries.

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

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

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

Rooney, a Catholic who graduated from Jesuit-run Georgetown University, is the seventh U.S. ambassador to the Vatican since diplomatic relations were established in 1984. As chief executive officer of Rooney Holdings Inc., an investment company based in Florida, he was a key contributor to George W. Bush’s presidential campaign in 2004.

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

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

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

The pope asked the ambassador to convey to Bush his “prayerful solidarity” with all those affected by recent storms in the southern United States and with those engaged in relief and reconstruction work.
Natural law unites people

By David Gibson

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

The hope is that natural law will provide ways for people of differing beliefs to talk about abortion, same-sex marriage, the rights of children and the elderly, the dignity of the dying, and other issues. Archbishop Sean O’Malley of Boston said in 1999 that, “The Church’s participation in the debate on capital punishment, as on any public policy, seeks to convince people to treat you.” (Pat Tupper, Brandon, Fla.)

...citizens that this position in favor of life is based on reason and on a natural law that binds all human beings.”

(David Gibson edits Faith Alive!)

Catholic moral theology upholds value of natural law

By Fr. Robert L. Kinast

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Nonetheless, natural law serves as a valuable means for communicating with people of different beliefs or situations by using a common language accessible to reasoning people.

The key problem facing natural law thinkers today is that there is no universal agreement about what constitutes “nature.” Some critics contend that natural-law morality too often equates the natural with the biological (especially in sexual morality) and assumes that what appears natural from the perspective of Western culture (individuality and self-determination) is the universal norm for all people (regardless of their traditions of tribal or communal identity).

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

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

Even within a fairly uniform culture, this is important. Seeking common ground on complex issues involving race, ethnic diversity and gender differences is sufficiently difficult when a culture is infused with partisan positions. Having at least a common basis grounded in reason and the ideals of human nature offers some hope for life-enhancing decisions.

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

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

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

God calls us to respect others

This Week’s Question

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

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

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

“You have to be courteous and not judgmental about them. You can’t laugh when they make a mistake. It would add that forgiveness and efforts at rehabilitation are also part of God’s intention.

Nonetheless, natural law serves as a valuable means for communicating with people of different beliefs or situations by using a common language accessible to reasoning people.

The key problem facing natural law thinkers today is that there is no universal agreement about what constitutes “nature.” Some critics contend that natural-law morality too often equates the natural with the biological (especially in sexual morality) and assumes that what appears natural from the perspective of Western culture (individuality and self-determination) is the universal norm for all people (regardless of their traditions of tribal or communal identity).

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

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

Even within a fairly uniform culture, this is important. Seeking common ground on complex issues involving race, ethnic diversity and gender differences is sufficiently difficult when a culture is infused with partisan positions. Having at least a common basis grounded in reason and the ideals of human nature offers some hope for life-enhancing decisions.

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

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

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

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

Lend Us Your Voice

An upcoming edition asks: In 25 words or less, how would you define or describe “holiness”? To respond for possible publication, send an e-mail to green@catholicnews.com or write to Faith Alive! at 3211 Fourth St. N.E., Washington, D.C. 20017-1100.

† All people are created in God’s image and are endowed with reason. Natural law, which holds a respected position in Catholic theology as a path toward moral discernment, originates with this theological belief.
Thanksgiving message: Let us love our faith

A few months ago, I was at a neighboring Catholic church to express my condolences to someone whose daughter died. As I walked up to the church door, I heard a few feet away ask if I write a column for The Criterion. When I said “yes,” she then asked, “Why don’t you write women priests?”

I said, “Perhaps I should, but I doubt that our Editors would print.” My husband later suggested I should have asked. “What women priests?”

Granted, Episcopal and Anglican women priests are in many clerical ranks in that Church now; and, as close as Episcopalians and Anglicans are in many areas of faith, the possibility of Catholic women priests is still sorely neglected. Yet, much like the women who appear in the Bible, some Catholic women who welcome women priests as much as they would marry male priests.

The same woman who chided me about this subject spoke with me later, asking if I belong to Voice of the Faithful or am involved in Catholic Women for Renewal. A new lobby for more lay authority and less hierarchical rule in our Church. I am not knowledgeable about such subjects, and doubt I ever will be, so it behooves me to stay clear.

But always will be Catholic liberals and, although I hardly one of them, I do admire what some of these women do and whom they have accomplished.

The focus for my column, however, is not about such issues. I purposely choose “Faithful Lines” as the column’s title in order to reflect my own feelings about our faith and the Church. Have I ever strayed? Of course! Have I ever openly promoted the perfect gift, jazz up our homes or improve our minds, there’s a catalog for that out somewhere. Of course, if I’m merely too busy or lazy to go shopping at the mall, we can buy ordinary items that way also.

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

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

Formely, I worked in advertising where catalogues were supposed to be used to be done by hand, such as forming hampers or separating eggs. And, in my opinion, should still be done by hand. But then, I’m an old grouch.

Are there catalogs for exotic teas and coffees, English scones and crumpets, maps and puzzles. And Unlimited sends a catalog of stationery supplies designed by people across the world, and monasteries offer homemade fruitcake or cheese.

Catalogs are loaded of exotica, but the one that I call “la-la” clothing is a major catalog subject, with separate issues for shoes or large ladies sizes or sportswear outfits. Some catalogs are still two do by hand. But then, I’m an old grouch.

Thankful for the gift of books. Thankful for the gift of books.
Feast of Christ the King
Msgr. Owen F. Campion

The Sunday Readings

Sunday, Nov. 20, 2005

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

On this weekend, the Church concludes its liturgical year of 2005. For the next six weeks, a new year will begin with the First Sunday of Advent. This weekend, it closes the year with an excited and fervent proclamation of Christ as the king of all.

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

God will distinguish between the sheep and others who assume other identities because of their voluntary unfaithfulness. St. Paul’s First Epistle to the Corinthians provides the second reading. This selection is a proclamation of the Resurrection, and of the role of the Lord as Redeemer of humankind. He is the Risen Lord, the first of those who will rise to everlasting life.

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

The reading frankly admits that forces cloud and even reverse the healing, but God is with us. At the height of the German blitz, or bombing, of London and other major cities in the United Kingdom, the rumor spread that the Royal Family, as well as the government, would leave the country. One day, arriving on the scene of a horrendous bombing attack, Queen Elizabeth, the wife of King George VI, was confronted with the question of whether or not she and her husband would abandon their young daughters to Canada. Would she and the king flee? Elizabeth, better known later as the beloved Queen Mother, answered, “My daughters will not leave without me. I shall not leave without the king. And the king? The king will never, never leave you!”

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

Reflection

The British royalty has lost much of its allure and its respect over the past decade or so because of scandal and excess. Sixty years ago, the forebears of today’s British royalty were held in the highest esteem because of their uncompromising commitment to the well-being of the British people.

In and through Jesus, the power and life of God will endure. God will triumph over all evil. No one bound to God should live of God will endure. God will triumph over all evil. No one bound to God should live.

The reading repeats the description of Ezekiel, God—as the shepherd—separates the sheep from the goats, the good from the unfaithful. Beautifully, in this reading, the Lord defines who will be judged as faithful and who will be seen as unfaithful. The faithful will not be those who only give “lip service” to their belief in God, but those who, in the model of Jesus, give themselves to care for the troubled and the distressed, and bring relief and hope to others.

Question Corner/Fr. John Dietzen

Changes in marriage laws were instituted decades ago

Q: I’m bewildered. I work with a young Jewish man who married a Catholic girl several months ago. The wedding took place in a local hotel, and was performed by a rabbi and a Catholic priest. He can a priest participate in a wed- ding ceremony like this at a hotel or anywhere? I can’t imagine that a priest was granted permission or that he was even wanted to be involved. In the eyes of the Church, is this mar- riage valid? I assume the young lady cannot receive the sacraments. What about the priest’s situation? Is he not giving scandal to his parishioners and others? (Pennsylvania)

A: It is somewhat surprising that you, and perhaps many others, are still unaware of changes in Catholic marriage laws that were instituted decades ago. The marriage you describe was most probably valid according to Church rules today. Under certain conditions, the local bishop may dispense Catholics from the law that Catholic marriages must take place before a priest.

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

For these and numerous other reasons, the Catholic’s pastor may request permis- sion for the marriage to take place outside a Catholic church with another clergyman or a dispensation. If the non-Catholic partner is not bap- tized, as the case you mention, the wed- ding may be celebrated either in church or in some other “suitable” place.

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

A priest, in no way, is perhaps a relative or friend or pastor of the Catholic party, will often participate in such a wedding ceremony. Many do so often for people in parishes where I served. But the priest’s presence and participation are not necessary for the validity of the marriage.

In spite of our tendency to assume Catholic practices were always as they have been, countless changes have occurred over the centuries, including revisions in marriage laws. One thing that has been pointed out is that a priest who placed high value on their marriages taking place somehow in the context of their Christian community. But no particular form of marriage (how and before whom it should take place) was generally required for validity until about 400 years ago.

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

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

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

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

(A free brochure on eunicism, questions on intercommunion and other ways of sharing worship, is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 3315, Provo, IL 61612. Questions for this column should be addressed to Msgr. Owen F. Campion, at 101 Corcoran St., 1:39, Chicago, IL 60611-1007.)

Daily Readings

Monday, Nov. 21
The Presentation of the Blessed Virgin Mary
Daniel 1:1-6, 8-20
(Responsory) Daniel 3:52-56
Liturgy 21.1-4

Tuesday, Nov. 22
Cecilia, virgin and martyr
Daniel 2:31-45
(Responsory) Daniel 3:57-61
Liturgy 21.5-11

Wednesday, Nov. 23
Clement 1, pope and martyr
Daniel 5:1-6, 13-14, 16-17, 23-28
(Responsory) Daniel 6:62-67
Liturgy 21.12-19

Thursday, Nov. 24
Andrew Dung-Lac, priest and martyr and his companions, martyrs
Daniel 6:12-28

(Responsory) Daniel 3:68-74
Liturgy 21.20-28
Thanksgiving Day
Sirach 50:22-24
Psalm 138:1-5
1 Corinthians 1:3-9
Liturgy 17.11-19

Friday, Nov. 25
Catherine of Alexandria, virgin and martyr
Daniel 7:2-14
(Responsory) Daniel 3:75-81
Liturgy 21.29-33

Saturday, Nov. 26
Daniil 7:15-27
(Responsory) Daniel 3:82-87
Liturgy 21.34-36

Sunday, Nov. 27
First Sunday of Advent
Isaiah 63:16-17, 19b; 64:2b-7
Psalm 80:2-3, 15-16, 18-19
1 Peter 1:12-19
Mark 13:33-37

My Journey to God

Healing from Abortion

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

The Criterion Friday, November 18, 2005 Page 10

Psalm 138:1-5
Mark 13:33-37
1 Peter 1:12-19
1 Corinthians 1:3-9
Pope Benedict XVI called on the people of Iraq, especially its Chaldean Catholic community, to not give up hope and to persevere in their efforts for peace and reconciliation.

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

The pope coupled his expression of solidarity with his "assurances of my prayers that your beloved country, even in its present difficult situation, may know to not lose heart and to follow the path toward reconciliation and peace," he said in a Nov. 12 address.

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

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

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

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

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

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

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

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

The Vatican approved the liturgical changes, but it is now up to the Chaldean bishops to "determine their own liturgy with a vote in a synod," he said.

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

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

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

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

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

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

Under the new Iraqi Constitution, Iraqi Kurdistan maintains much of the autonomy it enjoyed during the 1990s when a U.S. and British no-fly zone protected the area from former Iraqi President Saddam Hussein's control.
Study finds U.S. Catholic teens less religious than Protestant teens

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

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

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

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

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

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

Highlights of the findings were published in the fall issue of The CARA Report, a quarterly publication of the Center for Applied Research in the Apostolate at Georgetown University.

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

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

Earlier this year the findings were reported and analyzed in a book, Soul Searching: The Religious and Spiritual Lives of American Teenagers, by University of North Carolina sociologist Christian Smith, principal investigator in the project. The researchers also studied teens of no religious affiliation and of other religious affiliations, including enough Jews and Latter-day Saints to provide statistically meaningful data.

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

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

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

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

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

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

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

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

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

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

---

SOURCE: National Study of Youth and Religion

Highlights of the findings were published in the fall issue of The CARA Report, a quarterly publication of the Center for Applied Research in the Apostolate at Georgetown University.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

---
Rest in peace

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


BAUSCH, James A., 49, St. Nicholas, Sunman, Nov. 2. Father of Kathleen Beauchamp, Sheila Johnson and Diane Smucker.

BULLER, Louis A., 74, St. Mary, Shamrock, Nov. 5. Husband of Barbara (Linbam) Buller. Father of Terri Akers, Angie Bock, Jeanine Rohan, Jackie Smith, Debbie, Charlie, Dan, Doug, Jim, Joe, Mark, Matt and Randy Buller.


LAHAYE, Mary Frances, 89, St. Bartholomew, Columbus, Oct. 25. Mother of Mary, Ann Grove and Eva Hanament. Sister of Margie Rhodes and Alice Zarella.


SARRINGHAUS, Brent, 39, St. Nicholas, Sunman, Nov. 2. Husband of Ann Sarringham.

FUTURE 
Prepare your family for the future.

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

"For we bring nothing into the world and we will take nothing out."

1 Tim 6:7

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

A meeting on Nov. 11-12 at the Vatican emphasized the need for coaches and parents to focus on the spiritual and personal development of their children on the court or in the field. Experts teach a person valuable lessons in life as well as the facts in sports.

"You're here to help kids grow," said Miller. "Parents of kids who play sports should be looking at the same basic philosophy as others," said Miller. "It's not just a game," he said. "And, in the same way that you're here to help kids do that for my family," he said. "But 'one of the things we lose invest any resources in is the coach, or the volunteer, even the physical education program in a Catholic school, there's really no vision at all of how all sports should be coached," he told Church News. He added, "Also, learning about self-sacrifice on the field so one's team can win carries over into life, he said, when "you ask how do I sacrifice for others" and "do that for my family."

The Church needs to help promote "an understanding of the value of athletics and its participants at the Vatican's first great-grandfather of one. Great-grandfather of 11. Great-great-grandfather of eight.

VIZRAL, Irene J., 58, St. Barbara, Indianapolis, Nov. 5. Husband of Jean (Beiersig) Vizral. Father of Margaret Phillips.


Teaches a personal way to thank God for your faith and to pass it on to those who follow you. Plan Ahead.

SAINT Meinrad Archabbey & School of Theology.

For information, write to the Director of Planned Giving, Saint Meinrad Archabbey & School of Theology, 200 Hill Dr., St. Meinrad, IN 47577; call (800) 682-0988; or e-mail development@saintmeinrad.edu


WOODS, Lois M., 72, St. Mary, North Vernon, Oct. 31. Wife of Richard Woods. Mother of Victor, Christopher, Eric and Patrick Woods. Grandmother of seven. "For we bring nothing into the world and we will take nothing out."

1 Tim 6:7

One of the most important things you can do for your family is also one of the most difficult to think about. Preparing a funeral or cremation service protects your family from unnecessary stress and anxiety and comforts them with peace of mind. Dignity Memorial® is a trademark. A mark of assurance that symbolizes a higher level of funeral care. Our attentive care and expanded services are of the highest quality and backed by a 100% Service Guarantee. Dignity Memorial® Funeral Care and Cremation Planning℠ is offered through Dignity Memorial® providers. Call to arrange a personal visit to prearrange your funeral or cremation.

Service Beyond Expectation

FEENEY-HORNKAY MORTUARIES

1307 N. Shadeland Ave.
2126 East 71st Street
Indianapolis, IN 46219
Indianapolis, IN 46220
(317) 353-6101
(317) 257-4271
DignityMemorial.com
Vatican adviser: Catholic moral tolerance of nuclear deterrence over

WASHINGTON (CNS)—The Vatican’s “strictly conditional” acceptance of the U.S.-U.S. nuclear deterrence policy since the 1980s appears to be over, a Vatican adviser said on Nov. 11. Former Canadian Sen. Douglas Roche, special adviser to the Secretariat of State’s Permanent Observer Mission to the United Nations, made that observation at an international gathering of American war and peace thinkers in Washington sponsored by three U.S. Catholic organizations.

Roche said he believes the Vatican now rejects nuclear deterrence completely in light of decisions by the U.S. and other nuclear powers to make nuclear deterrence policy—successible war use of such weapons—a permanent part of their military strategy.

Roche said this is in direct violation of the strict condition posed by the Vatican 21 years ago when it accepted deterrence only as a temporary step on the road to nuclear disarmament. Roche was one of 19 speakers at an unusual Catholic colloquium at Georgetown University in Washington, just in the wake of the Sept. 11, 2001, terrorist attacks on the United States and the subsequent U.S. attacks on Afghanistan and Iraq.

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

WASHINGTON (CNS)—The death of Pope John Paul II and the election of Pope Benedict XVI has called the Church to renewal and evangelization, said Archbishop Gabriel Montalvo, apostolic nuncio to the United States, on the opening day of the U.S. bishops’ fall general meeting. “The Church is alive. She is alive ... because Christ is alive,” he said on Nov. 14. The archbishop called on the bishops to foster Church unity by strengthening their “collegial communion” with the new pope. “Unity with the Holy Father and with each other strengthens the proclamation of Christ to the world,” he said.

The archbishop noted that Pope Benedict also has issued strong calls for Christian unity, citing the need to present a unified Christian vision for addressing contemporary ethical problems. “Diversity is contrary to the vision of Christ,” said Archbishop Montalvo.

WORLD

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

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

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

VATICAN CITY (CNS)—As Christians and Jews explore their shared spiritual heritage, they can help usher in a future of peace and reconciliation among peoples, Pope Benedict XVI said. The pope met on Nov. 14 with Rabbi Marvin Hier, founder and dean of the Los Angeles-based Simon Wiesenthal Center, and with three dozen representatives of the center. Before the meeting, Rabbis Hier had said he was focusing on “global terrorism and Israel’s quest for the obliteration of the state of Israel.” In a press release, the rabbi said, “Today the greatest threat to mankind comes no longer from weapons of mass destruction, but from religious fanatics and zealots.” The Simon Wiesenthal Center is a Jewish human rights organization that promotes remembrance of the Holocaust and encourages a “strong and viable peace movement that supports the two-state solution and promotes tolerance and understanding through education and social action.

Classified Directory

Vatican adviser: Catholic moral tolerance of nuclear deterrence over

WASHINGTON (CNS)—The Vatican’s “strictly condi-

 Reuters/Scott Gardner

Classified Directory

Vatican adviser: Catholic moral tolerance of nuclear deterrence over

WASHINGTON (CNS)—The Vatican’s “strictly condi-

 Reuters/Scott Gardner

Classified Directory

Vatican adviser: Catholic moral tolerance of nuclear deterrence over

WASHINGTON (CNS)—The Vatican’s “strictly condi-

 Reuters/Scott Gardner

Classified Directory

Vatican adviser: Catholic moral tolerance of nuclear deterrence over

WASHINGTON (CNS)—The Vatican’s “strictly condi-

 Reuters/Scott Gardner

Classified Directory

Vatican adviser: Catholic moral tolerance of nuclear deterrence over

WASHINGTON (CNS)—The Vatican’s “strictly condi-

 Reuters/Scott Gardner

Classified Directory

Vatican adviser: Catholic moral tolerance of nuclear deterrence over

WASHINGTON (CNS)—The Vatican’s “strictly condi-

 Reuters/Scott Gardner

Classified Directory

Vatican adviser: Catholic moral tolerance of nuclear deterrence over

WASHINGTON (CNS)—The Vatican’s “strictly condi-

 Reuters/Scott Gardner

Classified Directory

Vatican adviser: Catholic moral tolerance of nuclear deterrence over

WASHINGTON (CNS)—The Vatican’s “strictly condi-

 Reuters/Scott Gardner

Classified Directory

Classified Directory

Classified Directory

Classified Directory
You can do it. You can lose the weight. And you can keep it off, once and for all. Because we will be with you, every step of the way, with a personal treatment plan just for you. Do it. Take the first step.
(317) 782-7525