**Addressing U.S. bishops, pope defends Church efforts on sex abuse**

**VATICAN CITY** (CNS)—In a speech to U.S. bishops, Pope Benedict XVI defended the Church’s “honest efforts” to confront the priestly sex abuse scandal with transparency, and said its actions could help the rest of society respond to the problem.

While the Church is rightly held to high standards, all other institutions should be held to the same standards as they address the causes, extent and consequences of sexual abuse, which has become a “scourge” at every level of society, the pope said on Nov. 26.

On wider issues, including the institution of marriage, the pope encouraged the bishops to speak out “humbly yet insistently in defense of moral truth.” Responding to the challenges of a secularized culture will first require the “re-evangelization” of the Church’s own members, he said.

The pope made the remarks in a speech to bishops from the state of New York, who were in Rome for their ad limina visits. The group was led by Archbishop Timothy M. Dolan of New York, who as president of the U.S. bishops’ conference has spoken of the need to restore the Church’s credibility and its evangelizing capacity. Bishops from the province that comprises Indiana, Illinois and Wisconsin are scheduled to make their ad limina visit in February.

The pope began his talk by recalling his 2008 visit to the United States, which he said was aimed at encouraging Catholics in the wake of the sex abuse scandal.

While the Church said it wanted to acknowledge the suffering inflicted on victims as well as the Church’s efforts to ensure the safety of children and deal “appropriately and transparently with allegations of abuse,” it is my hope that the Church’s See BISHOPS, page 8

**Teenager’s foundation helps children battling life-threatening illnesses**

By John Shaughnessy

When she left the funeral home, Liz Niemiec couldn’t stop thinking about the 7-year-old boy who had died of cancer. As she and her mother drove home from the wake for Max Olson—a family friend—Liz also couldn’t stop thinking about how she wanted to honor his too-short life with a plan that would help other children suffering from cancer.

Sixteen at the time, Liz recalled the one wish that Max had always longed for, a wish that wasn’t possible while he was undergoing treatments for the disease. Yet, when doctors determined that there was nothing more they could do for Max, his parents made his wish come true. They gave him a dog.

“I saw how happy he was after that one wish,” recalls Liz, now 18. “At the time Max needed it the most, it gave him comfort and happiness. It made me see how one little thing can make a difference in someone’s life.”

Driving home that day, Liz told her mom that she wanted to start a foundation that would make small wishes possible for cancer-stricken children—a foundation she decided to call the Little Wish Foundation. “I made a promise that I would do something to keep Max in people’s minds and to do something for other kids who are going through the same thing,” Liz says. “It’s just emotional remembering that day and how everything started. Little Wish will always remind me of Max.”

The strength of her faith In the 18 months since she started the foundation, Liz has fulfilled nearly See WISHES, page 8

**Despite a few ‘rough spots,’ parishioners and priests adapt to new English translation of the Roman Missal**

**WASHINGTON** (CNS)—Years of planning went into it, followed by catechesis over the past several months via workshops, classrooms and video presentations, diocesan communiques, bishops’ pastoral letters, parish bulletin inserts, and countless stories and special sections published in Catholic newspapers.

All of it was done to prepare everyone, from clergy to the people in the pews, for the first use of the new English translation of the Roman Missal as Advent began with Masses on Nov. 26-27.

By all accounts, despite “a few rough spots here and there, and occasional ‘and also with your spirit’ and other hybrid responses, ... it looks like we made it!” said Father Richard Hilgartner, executive director of the U.S. Conference of Catholic Bishops’ Secretariat of Divine Worship.

“We are now praying with the Roman Missal,” the priest said in a Nov. 28 e-mail to employees at the U.S. Conference of Catholic Bishops in Washington.

He told The Catholic Review, newspaper of the Baltimore Archdiocese, his home archdiocese, that it will take See MISSAL, page 2

**Making wishes come true**

**PHILIPS**

At 18, Liz Niemiec has used her Catholic faith to start the Little Wish Foundation, an organization that makes small wishes possible for children stricken with cancer. Here, she poses at Riley Hospital for Children in Indianapolis with 3-year-old Riley, a Richmond child who wanted a portable DVD player and movies.

**It’s All Good**

Columnist Patti Lamb reflects on how life is about love and relationships, not things, page 12.
time for people to grow accustomed to the new language, which is more literally translated from the original Latin than the earlier translation. While there may be a short-term sense of entering unchartered waters, he said, in the long term the new translation will provide opportunities to refresh prayer life. We’ll have new words and new images in our prayers so I hope that ultimately people will hear things that speak to their hearts.

In the Archdiocese of Indianapolis, Father Jonathan Meyer admitted he was “nervous” using the new Mass translation for the first time. “I was more nervous about doing this than I was celebrating my first Mass [after ordination] on June 28, 2003,” said the pastor of St. Ann and St. Joseph parishes in Jennings County and St. Mary Parish in North Vernon. “The reality was, at that point [in 2003], I had everything memorized.”

Father Meyer used words like “intentional” and “deliberate” to describe how he celebrated Mass with the new translation. “I think it’s very spiritual,” said Joan Pierre of Our Lady of Lourdes Parish in Detroit. “I think it’s very spiritual,” said Joan Pierre of Our Lady of Lourdes Parish in Detroit. “I think it’s what we all needed. Feels fresh and new. I’m used to it. I think it has a lot of power.”

Several times, I caught myself,” he said. “I had Mass last night [Monday] and I just stopped praying the old prayer after the Our Father. … So I stopped. And I paused. And I looked back down at the book and started over again. There’s just a lot of awkwardness we need to grow accustomed to.”

On the other side of the altar, Kate Eder was excited about changes to the Mass in the new translation. “I think Father Meyer did a good job of preparing us,” said Eder, 29, who is a member of St. Mary Parish in South Vernon. “It’s kind of reintroducing you to everything within the Mass. Not of how we do it, but what the Mass is all about.”

One parishioner who appreciated a humorous or serious topic related to your faith, family or friends. Students should include the writer’s name, address, parish and telephone number. Send your story to The Criterion, 1400 N. Meridian St., Indianapolis, IN 46202 or e-mail to criterion@archindy.org by the Dec. 14 deadline.

Dec. 8 is holy day of obligation
The Solemnity of the Immaculate Conception of the Blessed Virgin Mary is celebrated on Dec. 8. It is a holy day of obligation due to the fact that it is the patrimonial feast of the United States. Call your local parish for Mass times.

Correction
Bishop Peter F. Christensen of Superior, Wis., participated in the National Catholic Youth Congress on Nov. 17-19 in Indianapolis. His last name was spelled incorrectly in the Nov. 25 issue.

Share a story about why you love Catholic schools
As The Criterion begins to prepare for its annual Catholic Schools Week Supplement in January, we encourage teachers and administrators in the archdiocese to share short stories and comments about their joy of teaching and administering in a Catholic school.

Students are also invited to respond to this request, “Share a story, comment or moment that shows you are being a student in a Catholic school.”

Schools are also invited to submit photographs that capture the joy of the Catholic school experience, whether in the classroom, in service, at church, on the playground, in sports moments or other school extracurricular activities. Submissions should be sent to assistant editor John Shaughnessy at jshaughnessy@archindy.org or in care of The Criterion, 1400 N. Meridian St., Indianapolis, IN 46202. The deadline for submissions is Jan. 13.

Readers are invited to share favorite Christmas memories
The Criterion invites readers to submit a brief story about a special holiday memory for possible inclusion in our annual Christmas issue, which will be published on Dec. 23.

Your favorite Christmas story may be written about a humorous or serious topic related to your faith, family or friends. Submissions should include the writer’s name, address, parish and telephone number.

Send your story to The Criterion, 1400 N. Meridian St., Indianapolis, IN 46202 or e-mail to criterion@archindy.org by the Dec. 14 deadline.

Missal
continued from page 1

Joe Phister/Father Francis M. Hull uses a copy of the new English translation of the Roman Missal during Mass at St. Joseph’s Church in Alexandria, Va., on Nov. 27.

Catholic News Service’s Facebook page brought more than 11,000 responses by midday on Nov. 29. A few said they didn’t like it. One respondent said “the priest’s language is awful” in the new version, the new sentences were “fragmented” and used “terrible grammar.” Some admitted to stumbling, but overall respondents praised the new translation.

“It’s kind of great to mix it up a little. Otherwise, we become robots and recite our lines without any thought. I think it’s what we all need. Feels fresh and new. I’m for more change,” said one person.

“Stumbled a few times during Mass yesterday, but the new language is beautiful. Richer than the original, pedestrian translation,” said another.

Like many others, Father Meyer believes the new translation will eventually help people of faith appreciate the Mass more.

“God wants us to love him. And the greatest way that we love him is through the holy Mass. So if we believe what we proclaim, which is that the Mass is the source and summit of the Christian faith, then anytime we emphasize the Mass people are going to love God more,” he said.

“There’s no way that they can’t. The more that people understand the Mass—theologically, biblically, spiritually—the better off we will be as a whole, entire Church.”

The USCCB’s Secretariat of Divine Worship provided guidance for disposing of the old Sacramentary once the new Roman Missal was implemented. Dioceses must handle disposal “with respect” by burying it in “an appropriate location on church grounds, or perhaps in a parish cemetery if there is one.”

“In lieu of burying old liturgical books, they could be burned, and the ashes placed in the ground in an appropriate location on Church grounds. It is advisable to retain a copy of the Sacramentary for parish archives or liturgical libraries.”

(Reporter Sean Gallagher contributed to this article.)
Attitude of gratitude is theme at Interfaith Thanksgiving Service

By Mary Ann Garber

"Why do we have to do this?" Curious, the little boy wiggled in his chair and looked up at his older sister seated next to him near the back of SS. Peter and Paul Cathedral in Indianapolis.

The 12th annual Interfaith Prayer Service on Nov. 22 was about to begin, and he didn’t understand why people wearing a variety of ethnic attire were standing near him waiting to process into the cathedral.

His sister looked down at him and replied, “Because it’s for God.”

Her response, in only four words, captured the essence of the prayer service, which brought together people from the Christian, Buddhist, Hindu, Jewish, Muslim and Sikh communities in central Indiana to offer praise and gratitude to God. Two days before Americans of many races and religions celebrated Thanksgiving Day.

Many children participated in the prayer service with family members that morning, which was a hopeful sign for representatives of Cathedral Parish and the Christian Theological Seminary, the event’s co-sponsors. Again this year, members of the Indianapolis Children’s Choir performed a variety of religious songs, blending their beautiful young voices in a musical tribute.

During his reflection, Bishop Christopher J. Coyne, apostolic administrator, discussed the necessity of gratitude in our lives.

"Gratitude is a feeling or attitude in acknowledgement of the benefits that one has received or will receive," he said, and people of faith express their thankfulness and gratitude by praising God.

"It’s like the song says, ‘I see trees of green and red roses, too I see them bloom for me and for you, and I think to myself, what a wonderful world,’" Bishop Coyne said, quoting the Louis Armstrong song.

"In my own thoughts this evening, I can’t help but be caught up in the spontaneous joy of gratitude for all that I have and all that I can do with what I have," he said, "and I want to say, ‘What a wonderful world. What a wonderful life.’"

Recent psychological studies focused on the benefits of expressing gratitude, he said, and one researcher described Thanksgiving as “the most psychologically correct holiday of the year.”

An article in a journal of psychology explains that “cultivating an attitude of gratitude has been linked to better health, sounder sleep, less anxiety and depression, higher long-term satisfaction in life and kinder behavior toward others, including romantic partners,” Bishop Coyne explained. “... One researcher said, ‘If you want to sleep more soundly, count your blessings, not your sheep.’”

When people lose their sense of gratitude—perhaps because of ill health, the death of a loved one or the loss of a job—they lose an important emotional connection to others, he said, as well as the joy that comes from being the recipient of gifts and sharing their gifts with others.

"To be grateful is to place oneself in right relationship—towards God, to humanity and to the Creator,” Bishop Coyne explained. “So it is a good thing that we have gathered here this evening in thanksgiving and gratitude to take some time together to consider ... those things and people for which we are thankful.”

Feelings of thankfulness and gratitude motivate people to treasure and protect loved ones, he said, and appreciate other blessings in daily life.

"This evening, we all give thanks—each in our own way—for the varied blessings and gifts in our lives,” Bishop Coyne said, “and out of gratitude we seek to be a positive people of thanksgiving.”

Donations of food and money collected during the prayer service benefit the Interfaith Hunger Initiative’s efforts to help support food pantries in Indianapolis as well as feed dozens of AIDS orphans in Kenya, who receive a daily school lunch.

"Feeding the hungry is something that we all have in common,” said David Miner, a member of Fairview Presbyterian Church in Indianapolis, who serves as the hunger initiative’s volunteer executive director. “So many things divide us, but this is something we can do together, and I’m grateful for that.”

Dr. Girish Ahuja, representing the Hindu Temple of Central Indiana in Indianapolis, said after the prayer service that he was happy to see so many children participate in the interfaith gathering with their parents.

“I think one thing which is very powerful in our Hindu faith is we respect everybody,” Ahuja explained. “... We are respectful always.”

Father John Betians, director of ecumenism for the archdiocese and pastor of Holy Trinity Parish in Edinburgh and St. Rose of Lima Parish in Franklin, was pleased to see so many people representing so many faiths gathered in prayer together.

“This is a night of glory for me because we’re all Americans and we’re all celebrating Thanksgiving,” Father Betians said after the prayer service. “It’s about Americans thanking God in their own languages, their own traditions and in their traditional garb ... A lot of people brought their children, and that makes it so beautiful.”

Nine-year-old Evett Singh, a member of The Salvage Yard Christian Church in Indianapolis, watches the flame burning on his daily school lunch.

Above, Bishop Christopher J. Coyne, apostolic administrator, discusses the need to cultivate an attitude of gratitude during the 12th annual Interfaith Prayer Service on Nov. 22 at SS. Peter and Paul Cathedral in Indianapolis. He was among many children who participated in the 12th annual prayer service with their parents.

NOTE:

The Archdiocese of Indianapolis has partnered with the University of Notre Dame and Catholic Distance University (CDU) to offer not-for-credit online theology classes.

The Revised Liturgical Schedule for Weekdays at The Cathedral of SS. Peter and Paul

(Ass of November 28, the first week of Advent)

Masses:
Blessed Sacrament Chapel
8:00 AM Monday - Friday
5:15 PM Tuesday, Wednesday, Thursday

NOTE: Noon Masses are celebrated at St. John and St. Mary both downtown.

Sacrament of Reconciliation:
Blessed Sacrament Chapel
Tuesdays after 5:15 PM Mass
Fridays from Noon to 1:00 PM

Exposition and Benediction of the Blessed Sacrament:
Blessed Sacrament Chapel
First Fridays beginning at Noon, and concluding with Benediction at 12:45 PM.
Confessions will be heard during this time.

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

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

Now There Are Two Catholic Radio Stations

Serving Central Indiana

98.1 and 90.9 WRSE Catholic Radio

Catholic Radio

98.1 WRSE

Serves a large area from just east of Terra Haute to Indianapolis and from south of Lafayette to Martinsville.

90.9 WRSE

Serves Carmel, Westfield, Noblesville, Fishers and the surrounding areas.

Outside of these areas you can hear Catholic Radio Indy programming anywhere in the world on your computer at: www.CatholicRadioIndy.org.

For more information, please log on to: www.archindy.org/layministry

For online lay ministry formation, please log on to: www.CatholicRadioIndy.org/layministry

For details on how to make a monetary contribution or become a volunteer online, visit: www.arizonaarch.org/layministry

For more information, please log on to: www.archindy.org/layministry

For details on how to make a monetary contribution or become a volunteer online, visit: www.arizonaarch.org/layministry
Lessons can be learned from the Penn State scandal

The scandal at Penn State University relating to the alleged sexual child abuse by one of its former assistant football coaches apparently couldn’t be reported without dragging the Catholic Church into it because of its similar scandal. There are similarities, but also differences. 

New York Archbishop Timothy M. Dolan, president of the U.S. Conference of Catholic Bishops, was asked to comment on the situation at Penn State during a press conference during the U.S. bishops’ meeting on Nov. 14. We thought he was wise to begin his comments by admitting that the Church’s sex abuse scandal “makes us a little timid about wanting to give advice.” Nevertheless, Archbishop Dolan continued, he has been seven Penn State officials, and the firing of the university’s president and its longtime football coach, Joe Paterno, “shows that the scourge [of sex abuse] is not limited to any one faith and certainly not to priests,” he said. 

That is one of the things that we have learned since the Church’s sex abuse scandal broke into the news nine years ago. Sexual predators can be present wherever adults have intimate contact with children or teenagers.

The abuses that Penn State assistant coach Jerry Sandusky is alleged to have done took place in 2002—about the same time that the Boston Globe broke stories about the Church’s sex abuse scandal. There is where the similarities are.

The difference, though, is that officials at Penn State did nothing about it, while the Catholic Church has done a great deal.

Indeed, the Church was already doing what it could before the extent of its problem became known. Priests were sent to counseling centers for sex-abuse therapy treatment. We know now that that seldom worked, but we didn’t know that then.

The Penn State case demonstrates again that the first natural response when something like this occurs is to defend the institution. In Penn State’s case, it was primarily the football program. In the Church’s case, it was the institutional Church.

That, in the case of the Church, is definitely no longer true. Nobody who works for the Church in any capacity should have any doubt that the child must come first.

We invite you to check the archdiocesan website www.archindy.org/abuse—to find the archdiocese’s policies and procedures regarding sexual abuse.

They were originally created in the early 1980s, published in 1994 and 1996, and revised in 2003 and 2004 to incorporate the policies and procedures in the U.S. bishops’ “Charter for the Protection of Children and Young People.”

By reviewing our policy, you can see its extensive protections and procedures. They make it clear that they “deal with sexual misconduct, which is broader than sexual abuse. Sexual misconduct is understood to include sexual abuse, child abuse, sexual harassment and sexual exploitation.” The policies pertain to all Church personnel.

There is also a link to the review board composed of competent professionals. Its members currently are John J. (Jack) Whelan, chairman; Ann DeLaney; Msgr. Anthony Volz; Mary Catherine Horry; Eileen Ahearns and Ed Haskins, Ph.D. The victims’ assistance coordinator is Carla Hill.

As this is being written, new stories keep coming out about Penn State, including one in the Wall Street Journal about the power that Joe Paterno wielded at the university. Too much power can be corrupting, and it has affected the Church, too. That’s why the U.S. bishops have taken such strong steps to care in sex abuse problem.

Sex abuse, pornography and other sexual ills are constant evils in our society. However, no other institution has done as much to combat them as has the Catholic Church.

—John F. Pink

Parish Diary

Fr. Peter Daly

Why I love Father Robert Barron’s Word on Fire Catholic Ministries

Thank God for Father Robert Barron. He has revitalized our adult education program for two years in a row.

Last year, he taught us about the seven deadly sins and his seven saving virtues. This year, he is re-acquainting us with the history and magnificence of Catholicism. If you have been living on another planet or in a parallel universe, you may not have heard of Father Barron. He is the poster priest of what Pope Benedict XVI means by the “new evangelization.”

Not only is Father Barron smart, he talks like me with a flat Chicago accent. He also founded and directs Word on Fire Catholic Ministries, which produces books and videos of extraordinarily good quality.

I was educated about Father Barron by my parishioners. One man in our parish, Russ Spaulding, discovered Father Barron’s online. His ministry’s website can be found at www.wordonfire.org. Russ kept telling me every weekend after Mass about this great new media priest. He said that he was the new Archbishop Fulton Sheen.

Finally, I took a look myself. I was made a believer when I first saw his videos on the seven deadly sins. Father Barron had a way of lifting our minds to think about the big picture. I loved his use of literature to make his point. He quoted everything from Dante Alighieri’s Divine Comedy to Bob Dylan’s lyrics.

Father Barron’s use of literature opens us to the wider world. It underscores that our Catholic faith is truly universal. We can appreciate any truth—no matter where it is found. It finds a home in the Catholic mind and heart, even if not specifically Catholic.

Father Barron has an interesting technique, which works well in appealing to the modern mind. He does two things.

First, he focuses on the basic and eternal truths of the faith. Second, he illustrates those truths with beauty that is found in our Catholic tradition in music, art and philosophy.

His method has meaning. By focusing on the basics of our faith, he shows us what unites us as Catholics. We have had enough of the controversies. Now we want to be reminded of what we agree on.

Liberal and conservative Catholics can come away singing from the same hymnbook.

Father Barron’s “Catholicism” series, for instance, is focused on the big things—the mystery of God, the teachings of Jesus, the life of prayer and the sacramental life of the Church. These are the essentials that we really need to talk about. Plenty of other people do debate with the controversy of the moment.

Many undereducated Catholic adults need to learn or relearn the basics of our faith. We need to remind ourselves what makes us distinctive among religions.

By presenting everything with beauty, Father Barron reminds us that religion should inspire. His videos use art, music, literature and poetry to lift our spirits. Every now and then, I find myself emotional as I am transported by Mozart or touched by some image of a pilgrimage to Lourdes.

Father Barron has remembered what the ancient Greeks knew—that beauty is one of the attributes of God.

The nice thing about Father Barron’s videos is that, when we hit the “play” button, they don’t just entertain us for an hour. They stimulate discussion.

Father Barron has reminded us that we have needed for a long time. He has given us a tool to make us want to know God better.

Thank God for that!

(Father Peter Daly writes for Catholic News Service.)

Is celebrating the feast of St. Nicholas a forgotten tradition?

Where is St. Nicholas?

Dec. 6 is the time to celebrate St. Nicholas (Santa). Christmas is the day that we celebrate the birth of Jesus. St. Nicholas (Santa) is the day that we celebrate the feast of St. Nicholas. There are not many people I know that celebrate St. Nick. When I tell people that I do, they look at me like I’m crazy.

There is only one other person I know that celebrates the feast of St. Nicholas outside of my family. There used to be a lot of people that celebrated that day, but not so much anymore.

Beth Miller

Fredericksburg

Latin is not the original language of our Catholic faith, reader says

The new English missal is touted as being more faithful to the “original” Latin text. It uses more liturgical language as well as the language of the Bible for the nascent Church with which.

Latin was introduced as a vernacular—Liturgy, and content. The new English missal is touted as being more faithful to the “original” Latin text. It uses more liturgical language as well as the language of the Bible for the nascent Church with which the wider world. It underscores that our Catholic faith is truly universal. We can appreciate any truth—no matter where it is found. It finds a home in the Catholic mind and heart, even if not specifically Catholic.

Father Barron has an interesting technique, which works well in appealing to the modern mind. He does two things.

First, he focuses on the basic and eternal truths of the faith. Second, he illustrates those truths with beauty that is found in our Catholic tradition in music, art and philosophy.

His method has meaning. By focusing on the basics of our faith, he shows us what unites us as Catholics. We have had enough of the controversies. Now we want to be reminded of what we agree on.

Liberal and conservative Catholics can come away singing from the same hymnbook.

Father Barron’s “Catholicism” series, for instance, is focused on the big things—the mystery of God, the teachings of Jesus, the life of prayer and the sacramental life of the Church. These are the essentials that we really need to talk about. Plenty of other people do debate with the controversy of the moment.

Many undereducated Catholic adults need to learn or relearn the basics of our faith. We need to remind ourselves what makes us distinctive among religions.

By presenting everything with beauty, Father Barron reminds us that religion should inspire. His videos use art, music, literature and poetry to lift our spirits. Every now and then, I find myself emotional as I am transported by Mozart or touched by some image of a pilgrimage to Lourdes.

Father Barron has remembered what the ancient Greeks knew—that beauty is one of the attributes of God.

The nice thing about Father Barron’s videos is that, when we hit the “play” button, they don’t just entertain us for an hour. They stimulate discussion.

Father Barron has reminded us that we have needed for a long time. He has given us a tool to make us want to know God better.

Thank God for that!

(Father Peter Daly writes for Catholic News Service.)

Letters Policy

Letters from readers are welcome and should be informed, relevant, well-expressed, concise, temperate in tone, courteous and respectful. The editors reserve the right to select and edit the letters based on opinion, position, pasteurization and content. Letters must be signed, but, for serious reasons, names may be withheld. The editors reserve the right to select and edit the letters based on opinion, position, pasteurization and content. Letters must be signed, but, for serious reasons, names may be withheld. The editors reserve the right to select and edit the letters based on opinion, position, pasteurization and content. Letters must be signed, but, for serious reasons, names may be withheld. The editors reserve the right to select and edit the letters based on opinion, position, pasteurization and content. Letters must be signed, but, for serious reasons, names may be withheld.

Send letters to criterion@archindy.org.

Readers with access to e-mail may send letters to criterion@archindy.org.
It wasn’t hard to notice that the National Catholic Youth Conference (NCYC) was being held in Indianapolis on Nov. 17-19 when more than 23,000 energetic high school students filled the downtown streets.

That’s what city有关部门 have been easy to miss the other seminarians for Catholic young people that what held during the same weekend.

Approximately 250 young adults attended the first ever National Catholic Collegiate Conference (NCCC), which was held at the JW Marriott Hotel in Indianapolis in conjunction with NCYV.

Intended to help students make the transition from life as a youth in a young adult, NCCC is the next step for teenagers who enjoyed their NCYC experience in high school.

The conference is a joint effort hosted by the National Federation for Catholic Youth Ministry (NFCYM), the National Catholic Student Council (NSC) and the National Catholic Young Adult Ministry Association (NCYAMA).

Paul Jarzembowski, executive director of NCYAMA, praised the college students who took the risk of attending the first NCCC, calling them “early adopters.”

“That’s what you are, dreamers and early adopters,” Jarzembowski said in his address to the participants.

“You have come here because you can dream about what the Church will look like.”

Bob McCarty, executive director of NFCYM, echoed that theme in his address and emphasized the vision for the future.

“You took the risk. You are the great experiment,” McCarty said.

The general session on Nov. 19, the final day of the conference, began with a performance by Jacob and Matthew Band and recording artist Danielle Rose.

The keynote presentation was given by Paulist Father Dave Dwyer, host of “The Busted Halo Show” on the Catholic Channel on Sirius XM satellite radio.

Father Dwyer told the young adults to “take the ball and run with it.” He encouraged them to use technology that is already popular to share the faith.

With Facebook, Twitter and other social media sites, it is possible to share thoughts and feelings with hundreds of people at once without having a TV show or even a megaphone, Father Dwyer said.

The students attended smaller breakout sessions in the afternoon, but reconvened as a large group before joining the NCYC participants for the closing Mass on Nov. 19 at Lucas Oil Stadium in Indianapolis.

The college students in attendance were excited about being a part of the new conference.

Ethian Chou, a sophomore from Lake Charles, La., hoped that future NCCC gatherings would tackle some of the tougher issues that college students face.

“It’s like they say, ‘you can’t just live on milk. You’ve got to get to the meat and potatoes.’” Chou said.

Attendance at the college event was a popular discussion topic, with speakers encouraging the participants to bring their friends to future gatherings. Part of what makes NCYC a powerful experience is the number of people who attend, organizers said.

Jakob Bili of Lake Charles, La., had no complaints about the conference, but added that there is always room for improvement when the National Catholic Collegiate Conference is held again in Indianapolis in 2013.

“Everything was great,” Bili said. “Obviously, it’s going to grow, and the size is what will make it better.”

The trend goes beyond Catholic schools to all religious orders.

In an April report, the Center for Applied Research in the Public Interest said enrollment has increased 0.6 percent from the year before.

St. Paul Seminary School of Divinity at the University of St. Thomas in St. Paul, Minn., welcomed 30 new graduate-level seminarians, making its class of 100 seminarians the largest since 1980. The influx forced 24 seminarians and two priests off campus into leased space at a former convent.

In the Diocese of Scranton, Pa., where the St. Pius X diocesan seminary closed in 2004 because of declining enrollment, the number of seminarians has more than doubled from 8 to 17 in the past two years.

Most of the Scranton seminarians are in formation at St. Charles Borromeo Seminary in Wynnewood, Pa., where the college students in attendance were excited about being a part of the new conference.

Jakob Ihli of Lake Charles, La., had no complaints about the conference, but added that there is always room for improvement when the National Catholic Collegiate Conference is held again in Indianapolis in 2013.

“Everything was great,” Ihli said. “Obviously, it’s going to grow, and the size is what will make it better.”

WASHINGTON (CNS)—In his first months as rector of Theological College in Washington, Father Phillip J. Brown has been confronting a problem that the national diocesan seminary for the U.S. Catholic Church “has not had for a long time”—it is bursting at the seams.

Enrollment is maxed out for the 2011-12 academic year at 90 seminarians. Five of those seminarians are back in their dioceses this year gaining pastoral experience, but a Sulpician seminarian and five priests from other countries also live there, bringing the total number of residents to 95 plus faculty members.

“If I had to start with a problem, that’s the problem I’d like to have,” Father Brown told Catholic News Service. “I’m very, very happy to have a big sign for Theological College and for the U.S. priesthood.”

The trend of rising seminar enrollment is being duplicated across the country.

• At the Pontifical College Josephinum in Columbus, Ohio, 40 new seminarians arrived this year, bringing total enrollment to 186, the highest level since the 1970s.

• St. Paul Seminary School of Divinity at the University of St. Thomas in St. Paul, Minn., welcomed 30 new graduate-level seminarians, making its class of 100 seminarians the largest since 1980. The influx forced 24 seminarians and two priests off campus into leased space at a former convent.

• In the Diocese of Scranton, Pa., where the St. Pius X diocesan seminary closed in 2004 because of declining enrollment, the number of seminarians has more than doubled from eight to 17 in the past two years.

• Most of the Scranton seminarians are in formation at St. Charles Borromeo Seminary in Wynnewood, Pa., where the communications specialist Dan Skalski said enrollment has remained steady over the past five years, or at the Pontifical North American College in Rome, where a class of 76 “new men” brought enrollment this fall to a full house of 250 seminarians.

In an April report, the Center for Applied Research in the Public Interest said enrollment was up for those studying for the priesthood, diaconate and lay ecclesiastical ministry during the 2010-11 academic year—the latest for which statistics were available.

In all, there were 3,608 post-baccalaureate U.S. seminarians last year, a net increase of 125 seminarians, or 4 percent, over the previous year and the highest number since the early 1990s. More than three-quarters of them were studying for the diocesan priesthood, while 24 percent intend to be ordained for religious orders.

The trend goes beyond Catholic schools to all Catholic seminaries, according to figures from the Association of Theological Schools in the U.S. and Canada from 2010-11. The organization that accredits theological schools said 75,431 people were preparing for ministry at 261 institutions during the last academic year, an increase of 0.6 percent from the year before.

But Theological College’s Father Brown said a rise in enrollment is only part of the story.

“It’s not just the numbers but the quality and spirit of the men who are coming,” he told CNS.

“I’m tremendously impressed with the quality of the candidates, their zeal,” he added. “We’re seeing a real renewal of the priesthood.”

Father Brown said the full house has led to “a nice and interesting atmosphere” at Theological College because of the racial and ethnic diversity of the seminarians, who come from “a wide diversity of backgrounds and from a wide diversity of parts of the U.S.”

Having more applicants than Theological College can accept also benefits some of the seminarians, who might be referred to a school “better suited to the candidate’s academic achievements and aptitudes,” he said. Because its seminarians participate in an “exacting and demanding program” at The Catholic University of America, Father Brown said, Theological College accepts those candidates considered most likely to succeed in a rigorous academic environment.

“As the numbers seem to be increasing for all major seminaries, it’s easier to have a more cooperative relationship” among the schools so that seminarians end up at the seminary that will benefit them the most, he added.

But he said those at Theological College never lose sight of the fact that “our goal is not to produce academics or intellectuals, but to provide good pastors for parishes.”

The Criterion  Friday, December 2, 2011  Page 5
December 2
Sacred Heart of Jesus Church, chapel, 1530 Union St., Indianapolis. Lumen Dei, Mass, 6:30 a.m., breakfast following Mass at Pure Eattery. Information: thomond99@yahoo.com

December 3
St. Thomas More Preschool, 1200 N. Indiana St., Mooresville. “Supper with Santa,” games, food, pictures with Santa, 5-8 p.m. Information: 317-4142.

December 3
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. “Shop IN-Spired Christmas/Holiday Shopportunity,” photos with Santa, pick-up for pre-ordered Springerle cookies, handmade items, Nativity sets, 9 a.m.-3 p.m. Information: 317-788-7581 or www.benedictinn.org

December 3
Holy Family Parish, 129 W. Daisy Lane, New Albany. Our Lady of Lourdes, young adult mini-retreat, 9-3:30-11 a.m. Information: 812-954-2000 or marlene@ndualco.org

December 4
St. Paul School, 4798 N. Deardorn Road, New Albany. Christmas smorgasbord breakfast, 8 a.m.-noon. Free-will offering. Information: 812-623-2631 or spaul@nada.net

December 4
O’Connor House, 45 Village Drive, Carmel. Ind. Diocese of Lafayette-Fort Wayne Archdiocese religious ministry assists women in crisis pregnancies, 2:3 p.m. Information: 765-714-9562.

December 6
Archbishop O’Meara Cathedral Center, 1400 N. Meridian St., Indianapolis. Catholic Adult Fellowship, “Faith of Our Founding Fathers,” 7-8:30 p.m. Information: 317-410-4870.

December 7
Archbishop O’Meara Cathedral Center, 1400 N. Meridian St., Indianapolis. Solo Seniors, Catholic educational, charitable and social singles, 50 and over, single, separated, widowed or divorced, new members welcome, 6:30 p.m. Information: 317-370-1189.

December 8
Providence Cristo Rey High School, 75 N. Bel relevue Place, Indianapolis. Winter open house, noon-7 p.m. Information: 317-860-1000 or rimpe@pcrs.org
Archbishop O’Meara Cathedral Center, 1400 N. Meridian St., Indianapolis. Catholics United for the Faith, Abba, Father chapter, meeting, 6:30-8 p.m. Information: 317-236-1569, 800-382-9836, ext. 1569, or patrush@archindy.org

December 8-10
Marian University, 3200 Cold Spring Road, Indianapolis. “Christmas at Marian University,” Madrigal dinner and choral concert, Thurs., Fri. and Sat., 6 p.m., Thurs. and Fri. $28 per person, Sat., $30 per person, $24 seniors, students and groups of 10 or more. Information: 317-955-6176.

December 10
St. Roch Parish, Family Life Center, 3603 S. Meridian St., Indianapolis. Single Seniors meeting, 1 p.m., age 50 and over. Information: 317-764-4207.

December 11
Our Lady of Lourdes Church, 5353 E. 56th St., Indianapolis. Taizé prayer service, 6 p.m. Information: 317-356-7291 or parishsecretary@archindy.org

December 11


December 2
Our Lady of Fatima Retreat House, 5535 E. 56th St., Indianapolis. “Preparing Ourselves for Marriage,” marriage preparation retreat. Information: 317-545-7681 or marcia.johnson@archindy.org

December 3
Oldenburg Franciscan Center, Oldenburg. “Exploring the Gifts of the Holy Spirit,” New Year’s Eve Retreat, Mrgr. Paul Koertzer and Father Eric Johnson, presenters, $128 per person or $246 married couple. Information: 317-545-7681 or marcia.johnson@archindy.org

December 3
Our Lady of Fatima Retreat House, 5535 E. 56th St., Indianapolis. “Praying the Gifts of the Holy Spirit,” New Year’s Eve Retreat, Mrgr. Paul Koertzer and Father Eric Johnson, presenters, $128 per person or $246 married couple. Information: 317-545-7681 or marcia.johnson@archindy.org

December 3
Oldenburg Franciscan Center, Oldenburg. “Father’s Day,” an organization to help Catholic Men’s Groups, meeting, 1 p.m., age 50 and over. Information: 317-898-5515.

December 3
Archbishop O’Meara Cathedral Center, 1400 N. Meridian St., Indianapolis. Christmas Smorgasbord breakfast, 8 a.m.-noon. Free-will offering. Information: 317-788-7581 or www.benedictinn.org

December 4
Oldenburg Franciscan Center, Oldenburg. “Finding the Light and Walking Within,” Advent retreat, Franciscan Sister Olga Wittenkind, presenter. 9 a.m.-2:30 p.m., $35 per person includes lunch. Information: 812-943-6437 or center@oldenburgosf.com

December 10-11
Oldenburg Franciscan Center, Oldenburg. “Our Lady of Fatima Retreat House,” 5353 E. 56th St., Indianapolis. “Preparing Ourselves for Marriage,” marriage preparation retreat. Information: 317-545-7681 or marcia.johnson@archindy.org

December 11
Oldenburg Franciscan Center, Oldenburg. “Craft Talk-Advent: A Walk with Mary and Joseph,” Franciscan Sister Pary Campbell, presenter, 9 a.m. Information, free-with-offering. Information: 812-943-6437 or center@oldenburgosf.com

December 12
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. “A Morning for Moms Day of Reflection–Remember What’s Important,” Rick Wagner, presenter, 8:30 a.m.-1 p.m., $31 per person, child care available. Information: 317-545-7681, ext. 15 or cmcsweeney@archindy.org

Oldenburg Franciscan Center, Oldenburg. “Mea’s Night at the Burg,” 7-4:30 p.m. Information: 812-933-6437 or center@oldenburgosf.com

December 13
Our Lady of Fatima Retreat House, 5533 E. 56th St., Indianapolis. Dinner and concert, “An Evening with Young Voices of Indianapolis,” 6 p.m., $40 per person. Information: 317-545-7681 or marcia.johnson@archindy.org

December 14
Our Lady of Fatima Retreat House, 5533 E. 56th St., Indianapolis. “Preparing Ourselves for Christ’s Coming–Making a Gift of Ourselves for Christ and His Church,” day of reflection, Father Joseph Moriarty, presenter, 9 a.m.-3 p.m., $38 per person includes continental breakfast and lunch. Information: 317-545-7681 or marcia.johnson@archindy.org

December 14-18
Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. “Reflections on the Injustice Narrative of St. Matthew’s Gospel,” Benedictine Father Eugene Hensell, presenter. Information: 800-581-6666 or MZFeir@stmaireinprad.org

December 18
Oldenburg Franciscan Center, Oldenburg. “Youth Night at the ‘Burg,” 6:30-8 p.m. Information: 812-933-6437 or center@oldenburgosf.com

December 22
Our Lady of Fatima Retreat House, 5533 E. 56th St., Indianapolis. “Tribal Weekend,” marriage preparation retreat. Information: 317-545-7681 or marcia.johnson@archindy.org

January 13-15

January 22
Our Lady of Fatima Retreat House, 5533 E. 56th St., Indianapolis. “Pre-Cana Conference,” marriage preparation program. Information: 317-545-7681 or marcia.johnson@archindy.org

Honorates

Women honored during the fifth annual Indianapolis All-Girls’ Catholic High Schools Mass and Luncheon on Nov. 6 pose for a photograph at St. Mary Church in Indianapolis. The honorees are, from left, Providence Sister Jeanne Hagelskamp, principal of Providence Cristo Rey High School in Indianapolis; Providence Sister Maureen Falen, who ministers at Providence Cristo Rey High School; Franciscan Sister Janet Born, who serves at Safe Passage in Indianapolis, Kristen Kaggin, who volunteers at Safe Passage; Providence Sister Rita Wade, who ministers to the poor at Miracle Place in Indianapolis, Jean Krass, a Miracle Place volunteer; Providence Sister Barbara McMilland, who also ministers at Miracle Place; Benedictine Sister Anna Maria Megal, who volunteers in Hispanic ministry in Indianapolis; and Swiden Torres, who volunteers in Hispanic ministry.

‘Dad of the Year’

Indianapolis Mayor Greg Ballard, right, receives the “Dad of the Year Award” from Steve Helmich, president of Cathedral High School in Indianapolis, on Nov. 6. Dad’s Day, an organization to help fathers and sons grow closer, is celebrating the 10th anniversary of its inception at Cathedral High School. More than 1,700 chapters now exist across the country.
Parishes to host Lady of Guadalupe celebrations

Special to The Criterion

Masses and special events for the feast day of Our Lady of Guadalupe are scheduled at the following parishes in central and southern Indiana:

Holy Spirit Parish, 7243 E. 10th St., Indianapolis—Dec. 11, 1-3 p.m. Spanish Mass followed by novena, 6:30 p.m. procession, folkloric dances and representation of the apparitions.

Our Lady of the Greenwood Parish, 335 S. Meridian St., Greenwood—Dec. 11, 5:30 p.m. Our Lady of Guadalupe, 10:30 p.m. Mass, midnight, novenas; Dec. 12, 6 p.m. Mass followed by fiesta.

St. Gabriel the Archangel Parish, 6000 W. 54th St., Indianapolis—Dec. 11, 10:15 p.m. folkloric dances, 1:30 p.m. prayers, midnight, novenas; midnight, fiesta followed by fiesta with food; Dec. 12, 6 p.m. folkloric dances, 6:10 p.m. representations of the apparitions, 7 p.m. procession and Mass, 8:30 p.m. fiesta.

St. Joseph Parish, 312 E. High St., Corydon—Dec. 12, 6:30 p.m. rosary and confessions, 7 p.m. procession and solemn Mass in Spanish followed by representation of the apparitions, mutihanus and fiesta.

St. Joseph Parish, 125 E. Broadway St., Shelbyville—7 a.m. rosary and mutihanus, 8 p.m. Mass.

St. Lawrence Parish, 6944 E. 46th St., Indianapolis—Dec. 12, 4 a.m. mutihanus, 7 p.m. Mass.

St. Margaret Mary Parish, 2405 S. Seventh St., Terre Haute—Dec. 13, 6:30 p.m. rosary, 7:30 p.m. Mass followed by novena and fiesta.

St. Mary Parish, 317 N. New Jersey St., Indianapolis—Dec. 11, 8:30 p.m. fiestas, 9:45 p.m. representation of the apparitions, 10 p.m. mariaches, 11 a.m. rosary, 11:30 p.m. folkloric dances, midnight, mutihanus; Dec. 12, 12-10 a.m. Mass followed by fiesta with folkloric dances, noon Mass, 6 p.m. music, 7 p.m. Mass in Spanish followed by fiesta.

St. Mary Parish, 415 E. Eighth St., New Albany—Dec. 11, 2 p.m. Mass with Bishop Christopher J. Coyne, apostolic administrator, principal celebrant, followed by 3 p.m. reception, 10 p.m. rosary and confessions, 10:30 p.m. Mass, 11:30 a.m. representation of the apparitions, midnight, mutihanus.

St. Monica Parish, 6313 N. Michigan Road, Indianapolis—Dec. 11, 9 a.m. rosary, 5 p.m. rosary and processional with children, 10 a.m. representation of the apparitions, 10:20 a.m. folkloric dances, 10:45 a.m. prayers, 11:15 a.m. presentation about the symbols on the mantle of Our Lady of Guadalupe, 11:45 a.m. mutihanus, Dec. 12, 6 p.m. Mass, 7 p.m. Mass followed by folkloric dances, 9 p.m. fiesta with Aztec dances, 10 p.m. mariaches.

St. Patrick Parish, 950 Prospect St., Indianapolis—Dec. 11, 6 p.m. rosary, 7 p.m. folkloric dances, 7:30 p.m. choir, 8 p.m. representation of the apparitions, 9 p.m. Aztec dances, 9:45 p.m. serenade, 10:30 p.m. Mass, midnight, mutihanus, Dec. 12, 6 a.m. mutihanus and representation of the apparitions, 11:30 a.m. procession, 6 p.m. rosary, 6:30 p.m. Aztec dances, 7 p.m. solemn Mass followed by representation of Our Lady and Saigo and reception with music.

The pope told them that the Church’s teaching on the environment follows from the principle that men and women are collaborators with God and his creation. The lessons of responsible stewardship over natural resources are exceedingly important, he said.

“...It is by now evident that there is no good future for humanity or for the Earth unless we educate everyone toward a style of life that is more responsible for the created world,” he said.

He said education toward environmental responsibility must begin in Christian parishes and must reflect the Church’s teaching that respect for the human being—"in all stages of life—goes hand in hand with respect for nature."
WISHES continued from page 1

BISHOPS continued from page 1

conscientious efforts to confront this reality will help the broader community to recognize the causes, true extent and devastating consequences of sexual abuse, and to respond effectively to this scourge which affects every level of society,” the pope said.

“By the same token, just as the Church is rightly held to exacting standards in this regard, all other institutions, without exception, should be held to the same standards,” he said.

Pope Benedict’s speech was the first in a series of five talks that he is expected to deliver in coming months as 15 groups of U.S. bishops make their consultative visits to Rome. He said he planned to focus primarily on the urgent task of “the new evangelization.”

The pope said many of the U.S. bishops had shared with him their concern about the “grave challenges” presented by an increasingly secularized society in the United States. He said it was also interesting to note a widespread worry about the future of democratic society and the leaders of people who see a “troubling breakdown in the intellectual, cultural and moral foundations of social life,” and growing insecurity about the future.

He suggested that the Church could and should have a key role in responding to these deep changes in society. “Despite attempts to stifle the Church’s voice in the public square, many people of good will continue to look to her for wisdom, insight and sound guidance in meeting this far-reaching crisis,” he said.

In that sense, he added, the present moment is “a summons to exercise the prophetic dimension of your episcopal ministry by speaking out, humbly yet insistently, in defense of moral truth, and offering a word of hope, capable of opening hearts and minds to the truth that sets us free.”

At the same time, the pope said, the seriousness of the challenges facing the Church in the United States cannot be underestimated. He said one big problem was that secularization affects the lives of Catholics, leading at times to “quiet attrition” among the Church’s members. “Immersed in this culture, believers are daily beset by the objections, the troubling questions and the cynicism of a society which seems to have lost its roots, by a world in which the love of God has grown cold in so many hearts,” he said.

For that reason, he said, modern evangelization is not something aimed only at people outside the Church. “We ourselves are the first to need re-evangelization,” he said. That must include critical and ongoing self-assessment and conversion, and interior renewal in the light of the Gospel, he said.

The pope praised the U.S. bishops for their response to the issues raised by increasing secularization, and their efforts to articulate a common pastoral vision. He cited examples the bishops’ recent documents on political responsibility and the importance of the Church’s teaching and, most importantly, to be inspired by the Church in the United States is linked to “the recovery of a shared vision and sense of mission by the entire Catholic community.”

He said Catholic universities have an important role in promoting this renewal and ensuring the success of the “new evangelization,” especially among younger generations. “Young people have a right to hear clearly the Church’s teaching and, most importantly, to be inspired by the coherence and beauty of the Christian message, so that they in turn can instill in their peers a deep love of Christ and his Church,” he said.

The pope also spoke about the implementation of the revised translation of the Roman Missal, which is being introduced in the United States during Advent. He thanked the bishops for making this a moment of catechesis about the liturgy, saying that a weakened sense of the meaning of Christian worship inevitably leads to a weakened witness of the faith.

He said consolidating America’s “proud tradition of respect for the Sabbath” would help renew U.S. society in accordance with God’s “unchanging truth.”
Memorial Mass honors deceased bishops and priests

By Mary Ann Garber

Rain cast a gray pall over Calvary Cemetery in Indianapolis and left puddles on the landscaped grounds on Nov. 22 as priests, sisters and lay people gathered for a Memorial Mass to remember and pray for the deceased bishops, pastors and associate priests that served God at parishes in central and southern Indiana.

Father Gerald Kirkhoff, vicar of the archdiocesan Vicariate for Advocacy for Priests, welcomed the people to “the first and hopefully annual commemoration of our deceased bishops and priests.”

Concelebrating the liturgy were Msgr. Frederick Easton, adjunct vicar judicial, Father Paul Landwerlen, administrator of St. Vincent de Paul Parish in Shelby County; Father Larry Crawford, pastor, St. Gabriel the Archangel Parish in Indianapolis; and Father Sean Danda, associate pastor of St. Ambrose Parish in Indianapolis.

“We are affected by other people’s lives, especially people who have served as role models, defenders and protectors, beginning with our parents,” Father Kirkhoff said in his homily. “… We remember those people. We remember their deeds and their words. I think we do the same with bishops and priests. We remember their deeds and their lives. … Father Landwerlen and Father Kirkhoff serve under several bishops,” he said, “and all those people that we have ministered to and have lived with and have loved during our life. We can’t just gratefully that the Church gives us this opportunity to think about them, and pray for them. We are thankful for their lives and all that they have given.”

Father Danda said he concelebrated the memorial Mass because he wanted to remember so many faithful priests who worked until the very end of their lives.

“It shows their fatherhood in the sense that this was their life,” he said after the liturgy. “Their priesthood was their life, and they have paved the way for me and the [other] younger priests to be a part of something bigger than ourselves—for the Lord’s work through the Church in central and southern Indiana. It’s wonderful to come and remember them and to be encouraged by them.”

Father Landwerlen said: “seeing how they did work so faithfully until the end. It reminds you of how each priest has touched so many lives. I’m very thankful for all of them.”

A chalice that belonged to the late Archbishop Paul C. Schulte was used for a memorial Mass celebrated on Nov. 22 at the Calvary Cemetery Chapel in Indianapolis.

What was in the news on Dec. 1, 1961? A war ning to movie makers from the U.S. bishops, and ecumenical council hopes to aid Christian unity efforts

By Brandon A. Evans

This week, we continue to examine what was going on in the Church and the world 50 years ago as seen through the Dec. 1, 1961, issue of The Criterion, which is celebrating its 50th anniversary.

Here are some of the items found in the Dec. 1, 1961, issue of The Criterion:

• Movie makers warned by Bishops’ committee

New York—The Catholic Bishops’ committee for motion pictures warned here that if the film industry does not show respect for public morality, the public may demand mandatory classification of movies. A lengthy statement stressing the need for stricter regulation of films was issued through the National Legion of Decency here by the U.S. Bishops’ Committee on Motion Pictures, Radio and Television. … The Bishops asserted in their statement that “the freedom of the screen is in greater jeopardy today than perhaps at any time in its history in the history of the medium.” The threat of censorship hangs over motion pictures, they stated, “not because of any antiquated prudery on the part of the audience but because of the reasonable public dissatisfaction with current film products—practices and exploitation.”

• Councils aid unity efforts

Zurich—The coming ecumenical council will make no concession of dogma for the sake of Christian unity, but its pronouncements should make efforts towards unity easier. This was the core of an address by Cardinal Augustin Bea, S.J., president of the preparatory Secretariat for Christian Unity for the council. “It is not a matter of many … annul, continue Cardinal Bea, in which the ecumenical council might be expected to take into consideration some of the hopes of our separated brethren. These concern mainly the questions of ecclesiastical rights, of worship and of prayer.”

• Catechist mission cited by Cardinal Ciciani

Indulgences given to all who offer work to God

• Archdiocese establishes society for vocations

• Catholics try personal approach in Congo reprisals

• Polish paper polls readers on hopes for peace

• Vatican Radio warns against Congolese reprisals

• Cardinals and bishops sanctioned for Christian Unity

• Broken pieces of glass used in baptisms

• Family Councils: Refuses to take the wife to annual office party

• Scores ill treated of migrant workers

• Polish paper polls readers on hopes for peace

• At New Delhi: Non-Catholic body hears pleas for unity

• Holy See expands aid to refugees

• Provincial rules for Council issued
Advent penance services are scheduled at archdiocesan parishes throughout December
Parishes throughout the archdiocese have scheduled communal penance services for Advent. The following is a list of services that have been reported to The Criterion.

Gallatin Deaconery
Dec. 4, 1 p.m. for Immaculate Conception, Millhouse; St. Denis, Jennings County; and St. Maurice, Napoleon; at St. Maurice, Napoleon
Dec. 5, 7 p.m. at St. Mary of the Immaculate Conception, Aurora
Dec. 7, 7 p.m. at St. Joseph, Shelbyville
Dec. 7, 4:30 p.m. and 6:30 p.m. at St. Peter, Franklin County
Dec. 13, 6:45 p.m. for St. Anne, Hamburg; St. John the Evangelist, Enosburg; and St. Maurice, St. Maurice, at St. Maurice, St. Maurice
Dec. 14, 7 p.m. at St. Vincent de Paul, Shelby County
Dec. 14, 4:30 p.m. and 6:30 p.m. at St. Mary-of-the-Rock, Franklin County
Dec. 14, 7 p.m. for St. Charles, Milan, St. Pius, Ripley County, St. Mary Magdalen, New Marion; and St. John the Baptist, Osgood; at St. John the Baptist, Osgood
Dec. 15, 7 p.m. at St. Mary, Greensburg
Dec. 17, 10 a.m.-10 p.m. for St. Joseph, St. Leon, St. Paul, New Alabas, St. Martin, Yorkville; and St. John the Baptist, Osgood; at St. John the Baptist, Osgood
Dec. 18, 7 p.m. for St. Nicholas, Ripley County, and St. Anthony of Padua, Morris; at St. Anthony of Padua
Dec. 22, 7 p.m. at St. Teresa Benedicta of the Cross, Bright
Bloomington Deaconery
Dec. 11, 3:5 p.m. and 7:3 p.m. for St. John the Apostle, Bloomington; St. Paul Catholic Center, Bloomington; and St. John the Baptist, Bloomington, at St. Charles Bonoreme, Bloomington
Dec. 15, 7 p.m. at St. Vincent of Paul, Bedford
Dec. 20, 7 p.m. at St. Martin of Tours, Martinsville
Dec. 21, 7 p.m. at St. Jude, Spencer
Indianapolis East Deaconery
Dec. 5, 7 p.m. for Our Lady of Lourdes, St. Therese of the Infant Jesus (Little Flower) and St. Bernadette at St. Bernadette
Dec. 7, 1 p.m. for Holy Cross and St. Philip Neri at St. Philip Neri
Dec. 13, 6:30 p.m. at St. Rita
Dec. 14, 7:30 p.m. for Holy Spirit
Dec. 14, 7 p.m. at St. Thomas the Apostle, Fortville
Dec. 20, 7 p.m. for SS. Peter and Paul Cathedral and St. Mary at St. Mary
Indianapolis North Deaconery
Dec. 11, 2 p.m. deanery service at St. Luke the Evangelist
Dec. 13, 7 p.m. deanery service at St. Luke the Evangelist
Dec. 14, 7 p.m. service at St. Luke the Evangelist
Indianapolis South Deaconery
Dec. 7, 14 and Dec. 21, 6:30-7 p.m. at St. Barnabas
Dec. 11, 3 p.m. at Good Shepherd
Dec. 12, 7 p.m. at Sacred Heart of Jesus
Dec. 12, 6:30 p.m. at Nativity of Our Lord Jesus Christ
Dec. 13, 7 p.m. at St. Joseph
Dec. 14, 7 p.m. at St. Roch
Dec. 19, 7 p.m. on our Lady of the Greenwood, Greenwood
Indianapolis West Deaconery
Dec. 6, 7 p.m. at Gabriel the Archangel
Dec. 13, 7 p.m. at Monica
Dec. 13, 7 p.m. at St. Thomas More, Mooresville
Dec. 14, 7 p.m. at St. Michael, Bradford
Dec. 15, 7 p.m. at St. Joseph
Dec. 15, 6:30 p.m. at St. Susanna, Plainfield
New Albany Deaconery
Dec. 12, 7 p.m. at St. Mary, Lincolnshire
Dec. 5, 7 p.m. at St. Paul, Sellersburg
Dec. 11, 4 p.m. at St. Mary, New Albany
Dec. 14, 6:30 p.m. at St. Paul, Sellersburg
Dec. 14, 7 p.m. at Our Lady of Perpetual Help, New Albany
Dec. 14, 7 p.m. at St. Mary, Navinleton
Dec. 14, 7 p.m. at St. Mary of the Knobs, Floyds Knobs
Dec. 15, 7 p.m. at St. Michael, Charlestown
Dec. 18, 1 p.m. at St. John the Baptist, Starlight

Dec. 3, 7 p.m. for Holy Family, New Albany
Dec. 9, 7 p.m. at St. Anthony of Padua, Clarksville
Seymour Deaconery
Dec. 11, 2 p.m. for Holy Trinity, Edinburgh, and St. Rose of Lima, Franklin
Dec. 13, 7 p.m. for Most Sorrows Mother of God, Vevay, and Prince of Peace, Madison, at Prince of Peace, Madison
Dec. 14, 7 p.m. for Our Lady of Providence, Brownstown, and St. Ambrose, Seymour, at St. Ambrose, Seymour
Dec. 15, 7 p.m. at St. Bartholomew, Columbus
Dec. 19, 7 p.m. for St. Ann, Jennings County; St. Mary, North Vernon; and St. Joseph, Jennings County, at St. Joseph, Jennings County
Dec. 21, 6 p.m. at St. Patrick, Salem
Dec. 22, 6 p.m. at American Martyrs, Scottsburg
Tell City Deaconery
Dec. 11, 2:30 p.m. at St. Paul, Tell City
Dec. 14, 6:30 p.m. at St. Meinrad, St. Meinrad
Dec. 21, 6:30 p.m. at St. Augustine, Leopold
Terre Haute Deaconery
Dec. 11, 7 p.m. at St. Joseph, Rockville
Dec. 13, 7 p.m. at St. Paul the Apostle, Greencastle
Dec. 15, 1:30 p.m. at St. Ann, Terre Haute
Dec. 15, 7 p.m. at St. Joseph University, Terre Haute
Dec. 15, 12:30 p.m. and 7 p.m., at Sacred Heart, Clinton

U.S. Army chaplain Father Emil Joseph Kapaun is pictured ministering to a soldier in this undated photo. The Diocese of Wichita, Kan., has formally opened his cause for sainthood. Father Kapaun died on May 23, 1951, at a North Korean prisoner of war camp. He was serving as chaplain when he and his men were overrun during battle.
John the Baptist gave hope in his call to repentance

By Fr. Herbert Weber

I was watching a basketball game between two Catholic high schools when, at halftime, a man approached me and asked if I remembered him. When I said that I didn’t, he told me his name and explained that he had been my student in a freshman religion class 20 years earlier. Then he added that he was in Alcoholics Anonymous and was truly sorry for the hard time that he had given me when I taught him. Then I did recall that he had been a very big and strong 15-year-old who was always causing trouble in the classroom.

Hearing his apology was not necessary since I held nothing against him. Even so, I was delighted to know that he was amending his life. The new person that he was becoming was only possible with his acceptance of his previous failure.

His repentance gave him a new beginning. But repentance goes beyond being sorry. When someone is sorry, there is regret and even sadness. Repentance, however, adds the intention and action of starting anew.

My former student, with the help of a strong 12-step program, was able to begin his life again. And though he may not have used the word “repentance,” his words to me carried that message.

St. John the Baptist could have used this man’s story as an example of turning a life around. Although John’s call for repentance must have been jarring to some who heard him, his message was exceedingly hope-filled. In John’s mind, it was clear that repenting provided a readjustment for the “one mighty” that he was who was coming. In this way, John was ushering in the Messiahs, who, in turn, would bring about the kingdom of God.

In movies, John the Baptist is often portrayed as a wild man who shouted at the people to confess their sins. Who, in turn, would bring about the kingdom of God! With new insight, he said that he had left the center of work and food, in Buenos Aires, Argentina on Aug. 7. He was bright and clearly conscious of the mistakes he had made and that had caused Juvenile detention center. He was becoming was only possible with his acceptance of his previous failure.

Repentance, ushered in the new age of the Messiah. John offered a cleansing to people. But even as he did this, he acknowledged that his ritual was limited compared to what Jesus will offer—baptism with the Holy Spirit. That baptism of the Spirit is the very entrance into the new relationship with God.

On the second Sunday of Advent, we hear how the prophet Isaiah calls the people to prepare the way for the Lord. These lines, in turn, lead to the joyful words: “Here is your God!” (Is 40:9).

With the warning in the second Book of Peter that the “day of the Lord will come like a thief” aims to stir listeners to put their lives in order without delay (2 Pt 3:10). The most important thing that a Christian can do in the final day of his or her life is to turn to the Lord wholeheartedly and ask forgiveness for whatever might separate him or her from the Lord.

This message that the time is short and that repentance should happen without delay is one that we hear every Advent. We expect to hear this wake-up call, but may not literally expect that the end of the world is going to happen within the next few days. We know that various people have claimed to know the day and the hour that the end of the world will happen, but their predictions have failed to materialize.

Therefore, we usually interpret these exhortations about reforming our lives because time is short with considerably less urgency than the original author intended. Since the odds are against the end happening soon, we would find it irresponsible to quit our jobs or leave behind our property in order to prepare for what is billed as the imminence of the second coming of Christ.

Therefore, the second Book of Peter exhorts Christians to live as if the end of the world were just about to happen, but at the same time to be ready for an extended delay, for “with the Lord one day is a thousand years and a thousand years like one day” (2 Pt 3:8-14).

The expectation of “the day of the Lord” began among the ancient Israelites as an event in which the Lord would come to bless his people. The people gathered in worship with the expectation that the Lord’s presence would renew them and banish their enemies.

But the prophet Amos turned this expectation on its head. He warned the people that, because of their sinful ways, the day of the Lord would be one of darkness, not light, one of punishment and not of favor (Am 5:18-20). Many Israelite prophets repeated this warning of a drastic overturning of the world as they knew it. In place of oppressive structures and ways of living, the Lord would bring in a new heaven and a new earth (Is 65:17).

The imminent expectation of the day of the Lord and its unpredictability as to its precise time of arrival is sounded in the Gospels (Mk 13:32-37) and in the preaching of St. Paul (1 Thes 5:1-11).

The author of the second Book of Peter exhorts an audience that has heard this exhortation so many times that they doubt that the end will arrive any time soon (2 Pt 3:3-5). This doubt on their part puts them in danger of thinking that they do not need to reform their lives yet. Therefore, the author, backed up by the authority of the elderly St. Peter, urges Christians to reform without delay and to focus their lives on Christ.

(Aurel Herbert Weber is the founding pastor of Blessed John XXIII Parish in Perrysburg, Ohio.)

Contemplate ‘the day of the Lord’ during Advent

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

The warning in the second Book of Peter that “the day of the Lord will come like a thief” aims to stir listeners to put their lives in order without delay (2 Pt 3:10). The most important thing that a Christian can do in the final day of his or her life is to turn to the Lord wholeheartedly and ask forgiveness for whatever might separate him or her from the Lord.

This message that the time is short and that repentance should happen without delay is one that we hear every Advent. We expect to hear this wake-up call, but may not literally expect that the end of the world is going to happen within the next few days. We know that various people have claimed to know the day and the hour that the end of the world will happen, but their predictions have failed to materialize.

Therefore, we usually interpret these exhortations about reforming our lives because time is short with considerably less urgency than the original author intended. Since the odds are against the end happening soon, we would find it irresponsible to quit our jobs or leave behind our property in order to prepare for what is billed as the imminence of the second coming of Christ.

Therefore, the second Book of Peter exhorts Christians to live as if the end of the world were just about to happen, but at the same time to be ready for an extended delay, for “with the Lord one day is a thousand years and a thousand years like one day” (2 Pt 3:8-14).

The expectation of “the day of the Lord” began among the ancient Israelites as an event in which the Lord would come to bless his people. The people gathered in worship with the expectation that the Lord’s presence would renew them and banish their enemies.

But the prophet Amos turned this expectation on its head. He warned the people that, because of their sinful ways, the day of the Lord would be one of darkness, not light, one of punishment and not of favor (Am 5:18-20). Many Israelite prophets repeated this warning of a drastic overturning of the world as they knew it. In place of oppressive structures and ways of living, the Lord would bring in a new heaven and a new earth (Is 65:17).

The imminent expectation of the day of the Lord and its unpredictability as to its precise time of arrival is sounded in the Gospels (Mk 13:32-37) and in the preaching of St. Paul (1 Thes 5:1-11).

The author of the second Book of Peter exhorts an audience that has heard this exhortation so many times that they doubt that the end will arrive any time soon (2 Pt 3:3-5). This doubt on their part puts them in danger of thinking that they do not need to reform their lives yet. Therefore, the author, backed up by the authority of the elderly St. Peter, urges Christians to reform without delay and to focus their lives on Christ.

(Benedictine Father Dale Launderville is a Scripture scholar at St. John’s University in Collegeville, Minn.)
For the Second Week of Advent, next week, the Office of Readings includes passages from Chapters 17 through the first eight verses of Chapter 29 of the Book of Isaiah. Last week, I explained that the entire book has three parts and likely only the first 39 chapters were written by Isaiah and his disciples. Perhaps, though, I should say more about the prophet himself. That’s where we’re headed. Isaiah’s ministry covered the reigns of three kings of Judah—Jotham (742-735 B.C.), Ahaz (735-715 B.C.) and Hezekiah (715-687 B.C.). It would be helpful if you read about them in the Second Book of Kings, Chapter 15, verses 1-22, through Chapter 22, where Isaiah is prominent in Chapters 19 and 20. This was a time of almost constant warfare. Four kings of Assyria (in modern Iraq) each invaded the southern kingdom of Judah at least once. At one point, Ahaz refused to join Syria and the northern kingdom of Israel against Assyria, which prompted those countries to attack Judah. Ahaz appealed to Assyria for help. Assyria responded and the land was relieved of the destruction of Israel in 721 B.C. Assyria then exacted tribute from Judah. Isaiah bore both a message and apparently trained in a school for scribes. He married a prophetess and they had at least six sons. He served as the chief adviser to both Ahaz and Hezekiah, but neither took his advice to rely on God rather than make alliances with other countries. He was born when he began to make his predictions of dire things to come to the citizens of Jerusalem and Judah. 

The chapters in next week’s Office of Readings include passages from what is known as the “Apocalypse of Isaiah” (Chapters 24-27). As I said in my column about the Book of Daniel, apocalyptic literature uses symbols to present God’s design for the world. The name means “draws aside the veil.” Compared with the apocalyptic language in Ezekiel and Daniel, Isaiah’s is rather subdued, but we might look at some of it in Chapter 25: “On this mountain of the Lord of hosts will provide a feast of rich food and choice wines, salty, rich food and pure choice wines” (Is 25:6).

Some biblical commentators see this as adding a model to the sacred meals of the Old Testament that became absorbed into the New Testament’s theology of the Eucharist. Just as God provided manna for the Israelite pilgrims during their travels in the desert, and later the Eucharist imparts spiritual help for those who receive it. Isaiah also states that the Lord of hosts “will destroy death forever” (Is 25:8). Although somewhat implicit, up to this point the Old Testament had said much about what happens after a person dies.

Chapter 29 begins with, “Woe to Ariel, Ariel, the city where David encamped!” (Is 29:1). Ariel is either a poetic name for Jerusalem or an archaic name when it was a Jebusite city before David conquered it. This is a prediction that the city will come under siege. That happened when Assyria turned against Judah. But that’s the story for readings during the Third Week of Advent, next week. I submit that all of this is gathering for the purpose of the sending. In the new translation, the Father-celebrant can say you can say in the concluding rite, “Go and announce the Gospel of the Lord.” Just like Jesus sent out his disciples. This time, however, he sends us out for the mission field. "You are about to enter the mission field.”

On first thought, it seems odd to say that you are about to enter the mission field. Some time ago that had this sign above the doors as you left the church—“You are about to enter the mission field.”

Like any Catholics in the U.S. attending Mass over the past year, I have grown quite a bit about the new translation of the Roman Missal. This next year or so should be quite interesting as we all learn the new prayers and responses.

One change that caught my attention is one of the many preacher options for the celebrant in the concluding rite that reads, “Go in peace, glorifying God with your life.”

Now isn’t that the real challenge of being a Catholic? Isn’t it the true sign of a follower of Jesus? It’s not measured by how many or how few or how many rosaries I pray or how many Bible studies I have attended, but rather how I live after I leave church.

Jesus made it clear what being sent forth should look like, too. He told us that he would look at how we are sharing our faith with those who need to hear—those most in “need.” He said that it would be among those “least among us.” This is how Jesus told us that we would "glorify God with our lives.”

In my next column, I will explore ways that our parishes can prepare and send us into the mission field.

David Siler is executive director of the archdiocesan Secretariat for Catholic Identity and Family Ministries. Send e-mails to him at dsiler@archindy.org.†
Second Sunday of Advent/ Msgr. Owen F. Campion

The Sunday Readings

Sunday, Dec. 4, 2011

• Isaiah 40:1-5, 9-11
• 2 Peter 3:8-14
• Mark 1:1-8

The second part of the Book of Isaiah provides the first reading for this Sunday of Advent.

When this book was written, God’s people were very happy. Their long, dreary exile of four generations in Babylon was about to end. They were looking forward to returning to their homeland. This reading captures the people’s joy and relief as well as their longing to return to their homeland.

Also, and importantly, these verses convey the sense that this happy circumstance has occurred as a result of God’s mercy and God’s faithfulness to the Covenant.

To the contrary, their sins had brought misery upon themselves. But, nevertheless, God’s mercy endured! So the prophet insists that, upon returning to their homeland, the people must go to Jerusalem, to the holy mountain where the temple stood, and there proclaim aloud the goodness of God.

For its second reading this weekend, the Church presents a passage from the Second Epistle of St. Peter. Its theme differs from that of the first reading. The first reading was wonderfully optimistic. This reading is unfortunately optimistic. This reading quotes Isaiah’s prophecy that God will send a representative to guide the people from death to life, from the deadly effects of their sins to the bright realms of God’s forgiveness. God has been true to this pledge. He gives us Jesus. The Gospel then tells of John the Baptist, who went throughout Judea calling people to repentance. John recognized Jesus. Anyone can recognize Jesus, the Son of God. Too many, however, create an unrealistic image, an invention to confirm the easy way out or an excuse from the task of genuine conversion.

Reflection

In Advent, the Church clearly and frankly calls people to remember who they are and to recognize the devastating results of sin. Such was the message of John the Baptist. These steps require frankness and humility. First, we must admit our sinfulness and human limitations. We must see what sin—total estrangement from and rejection of God—actually is. It is the cause of eternal death, and often of misery in earthly existence.

The ultimate message, nevertheless, is not of doom and gloom. While we are hopelessly lost and have made quite a mess for ourselves and for others, all of this weekend’s readings remind us that God’s mercy is overwhelming and unending.

So we have reason to hope. God will forgive us. God will strengthen us. The key to obtaining this mercy is in admitting our personal sins and repenting. God does not shut us kicking and screaming into heaven so we must wholeheartedly turn to God. ✟

My Journey to God

Silent Discovery

submerge yourself in silence and tell me what you find.
did you go to such a depth of prayer that you didn’t hear me enter or see me standing there?
did you feel an enveloping presence you never knew existed?
did you come to know what peace and love are really all about?
submerged in the silence did you find yourself?

By Cathy Lamperski Dearing

(Cathy Lamperski Dearing is a member of St. Barnabas Parish in Indianapolis. This statue of Mary holding the Child Jesus adorns a gravesite at St. Joseph Cemetery in Indianapolis.)

Daily Readings

Monday, Dec. 5
Isaiah 35:1-10
Psalm 85:9ab-14
Luke 5:17-26

Tuesday, Dec. 6
St. Nicholas, bishop
Isaiah 40:1-11
Psalm 96:1-3, 10-13
Matthew 18:12-14

Wednesday, Dec. 7
St. Ambrose, bishop and doctor of the Church
Isaiah 40:25-31
Psalm 103:1-4, 8, 10
Matthew 11:28-30

Thursday, Dec. 8
The Immaculate Conception of the Blessed Virgin Mary
Genesis 3:15-19, 20
Psalm 90:1-4
Ephesians 1:3-6, 11-12
Luke 1:26-38

Friday, Dec. 9
St. Juan Diego Cauahitlatzotzin
Isaiah 48:17-19
Psalm 1:1-4, 6
Matthew 11:16-19

Saturday, Dec. 10
Sirach 48:1-4, 9-11
Psalm 80:1-2, 5-6, 16-18
Matthew 17:9a, 10-13

Sunday, Dec. 11
Third Sunday of Advent
Isaiah 61:1-2, 9-11
(Responsory) Luke 1:46-50, 53-54
1 Thessalonians 5:16-24
John 1:6-8, 19-28

Go Ask Your Father/ Fr. Francis Hoffman

Custom of choosing saint’s name for confirmation dates to Middle Ages

Q was told that choosing a saint’s name for confirmation is discouraged by the Vatican because it doesn’t reflect the connection between baptism and confirmation. Now, children are supposed to just use their baptismal names. How should I proceed?

A know of no such directive from the Vatican, but it is not necessary to take a new name at confirmation.

In fact, there is no mention of a “confirmation name” in the Catechism of the Catholic Church, the Code of Canon Law or the Liturgical Rites for Confirmation.

Nevertheless, the pious custom of choosing a favorite saint’s name for confirmation dates back to the early Middle Ages, if not before.

In the Bible, we are told of several name changes—Abram to Abraham, Sarai to Sarah, Simon to Peter, Jacob to Israel. On each occasion, the name change occurred at a crossroads in the person’s life.

Even today, religious professions choose a new name when they take vows, a newly elected pope chooses a new name for himself and a woman in many cultures takes her husband’s surname on her wedding day.

It is true that the sacrament of confirmation is one of the three sacraments of initiation, along with baptism and holy Eucharist, and that it completes the soul’s ontological configuration to Christ begun at baptism. This is, in fact, one argument for repeating your baptismal name at confirmation.

But it is equally true that baptized infants do not choose their baptismal names. Giving young people an opportunity to choose a saint’s name when they are older and more responsible—not of devotion to a particular favorite saint or holy hero—is a good thing because it allows them to make a claim on their faith and identity.

If your child does not have a saint’s name, confirmation would be an excellent moment for them to choose one.

The time-honored custom of choosing a saint’s name for confirmation belongs more to the process of catechesis than it does to the sacrament of confirmation properly speaking.

Catechists find that youngsters become more engaged in their faith when they choose a saint as a personal role model. A bishop or local pastor does have the authority to prohibit such a practice during the process of confirmation. But no one can forbid you or prevent you from privately taking another name.

Q What is a good confession? I grew up thinking that a person had to be very specific about telling sins.

My friend says that is not true anymore. She insists that we should just say “I committed adultery” or “I fornicated” or “I stole.”

What is the truth? Are we to be specific or more general?

A good confession is an integral “admission” accompanied by genuine sorrow for one’s sins, and a firm resolution to improve and avoid future occasions of sin.

A confession is integral if the penitent mentions the number and kind of all mortal sins of which he or she is aware and which have not been previously confessed. When confessing mortal sins, it is enough to mention the number of times, the nature of the sin and any aggravating circumstances.

An aggravating circumstance would be any situation that made the sin more serious. For sins against the Sixth Commandment, it is enough to mention, for instance, “I committed adultery on two occasions with two different persons.” I committed fornication three times.”

An aggravating circumstance might be the age of the person or relationship of that person to you. Another aggravating circumstance might be intoxication.

If a priest tells you something, you should also mention the value of the item and how you plan to make restitution for it.

Normally, an experienced confessor might ask some questions to help you be complete and sincere while at the same time avoiding useless repetition.

For the confessor to give you sound advice, he needs to know the complete picture of your situation, so try to be very sincere.

If you are telling too much detail or sharing useless information, the confessor will politely stop you and redirect the conversation. ✟
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, unless they are natives of the archdiocese or have other connections to it; those are separate obituaries on this page.


BLACKBURN, Earle Charles, 93, St. Lawrence, Lawrenceburg, Nov. 9. Father of Kathy Messer. Uncle of several.


BURKHARDT, Mary Agnes, 91, Sacred Heart of Jesus, Indianapolis, Oct. 31. Mother of Kathy Michaelson, Betty and Leo Burkhardt. Grandmother of four.

COLLINS, Walton Albert, 84, St. Roch, Indianapolis, Nov. 6. Father of Eileen McCormick, Ed, Joe, Mike, Pat and Terry Collins. Grandfather of nine.


FEDEROWICZ, Michael Benjamin, 90, St. Barnabas, Indianapolis, Nov. 2.


FIGHT, Anna Elizabeth, 88, St. Rose of Lima, Franklin, Nov. 11. Stepdaughter of Teresa Heigl-Doddall and Margaret Heigl.

KLEEMAN, Larry, 64, St. Paul, Tell City, Nov. 15. Father of Brett and Brian Kleeman. Brother of Pat Felli and Regis Kleeman.


---

St. Francis of Assisi

Colorful autumn leaves cluster around a statue of St. Francis of Assisi that decorates a fountain in Lebanon, Ind., in the Diocese of Lafayette.

stvincent.org

From primary care...to heart transplants. And everywhere in between.

Across Indiana, the 16,000 associates of St. Vincent Health are here for your good health. Our commitment hasn’t wavered in 130 years. And our passion has never been stronger. To find a St. Vincent hospital near you, go to stvincent.org.

---

Air Conditioner & Heat Pump Sale

Expires 6/18/11

Expires 12/17/11

On the Purchase of a new 90% Gas Furnace, Heat Pump or Air Conditioner

Free 10 Year Warranty

On the Installation of a new High Efficiency Furnace, Heat Pump or Air Conditioner
Illinois Catholic Charities foster care programs continue

SPRINGFIELD, Ill. (CNS)—Catholic bishops in Illinois announced on Nov. 14 that they were dropping their lawsuit against the state for requiring Catholic Charities agencies to provide their services to same-sex couples.

The agencies also will end their adoption and foster care programs, which have been in place for 50 years.

In a joint statement on Nov. 14, the bishops of Joliet, Springfield and Belleville dioceses said the decision was reached “with great reluctance.”

The bishops said the decision not to pursue further appeals was a necessary one since the state law made it financially impossible for the agencies to continue to provide these services, and the courts also refused to grant a stay allowing the adoptions and foster care programs to continue while other appeals were pending.

Catholic Charities in the Joliet, Peoria and Springfield dioceses, as well as Catholic Social Services of Southern Illinois in Belleville, have been involved in legal proceedings with the state since Illinois recognized civil unions on June 1.

At issue was the agencies’ long-standing practice of referring prospective adoptive and foster parents who are cohabiting—regardless of sexual orientation—to other agencies or the Department of Children and Family Services. The state interpreted the policy as discriminatory to same-sex couples under the new Illinois Religious Freedom Protection and Civil Union Act, and a Sangamon County Circuit Court judge ruled on Sept. 26 the state could begin canceling its foster care and adoption contracts with Catholic Charities.

The bishops’ Nov. 14 statement noted that since they need to close offices and lay off employees, further appeals would be moot.

They also pointed out that the Catholic Church has successfully partnered with Illinois for 50 years providing foster care and adoption services.

“The state has released us from state-supported foster care and adoption services,” the bishops said.

They said they are “sad to lose the dedicated employees who have served our Catholic foster care and adoption services so faithfully for so many years.”

Peter Breen, an attorney for the Thomas More Society representing Catholic Charities agencies, said the end of Catholic Charities’ foster care and adoption programs came since state officials refused to abide by protections for religious social service agencies written into the civil union law.

Bishop Thomas John J. Paprocki of Springfield added his own comment to the bishops’ statement, pointing out that “despite the loss of foster care and adoption services, our Catholic Charities in the Diocese of Springfield in Illinois will continue to address the basic human needs of the poor in central Illinois in other ways.

“The silver lining of this decision is that our Catholic Charities continue to pursue a path that will allow them to be able to focus on being more Catholic and more charitable, rather than less so,” he added.

Bishop R. Daniel Conlon of Joliet also added his appreciation for the work of Catholic Charities. “It is their commitment, rather than tax dollars controlled by government officials, that makes Catholic Charities truly Catholic and charitable.”

A statement from the Belleville Diocese on Nov. 10 announced that Catholic Social Services of Southern Illinois will be separating from the diocese.

“Unable to remain faithful to the moral teaching of the Catholic Church while adhering to the Illinois Religious Freedom Protection and Civil Union Act, the 80-year-old social service agency chose to disassociate from the diocese,” the statement said.

Mr. Michael Huelsman, executive director of Catholic Social Services of Southern Illinois, said the solution is best for the children “by providing for their continued care and allowing for the retention of the caring, dedicated and professional staff employed by the agency.”

Steven Roach, executive director of Catholic Charities in the Diocese of Springfield, said his agency would work cooperatively with the Department of Children and Family Services in Illinois to “ensure that a transition plan will be put in place that minimizes the disruption to the lives of our foster parents and children.”

He also said the agency will work diligently to “secure employment opportunities” for staff members from the adoption and foster programs.

In the coming months, Rousch said the Catholic Charities agency will undergo “a significant reorganization” with the goal to “strengthen our Catholic identity, maintain our community presence across the diocese and become less reliant on government funding.”

The Diocese of Rockford and its Catholic Charities offices stopped offering state-funded adoptions and foster care services when the legislation took effect. Catholic Charities of the Chicago Archdiocese stopped offering state-funded foster care services in 2007 because it was unable to obtain liability insurance for the programs.

Survey shows Mormon faith could impact Romney chance at GOP nomination

WASHINGTON (CNS)—Negative opinions about his Mormon faith could hurt former Massachusetts Gov. Mitt Romney’s chances of receiving the Republican nomination for president, but are not likely to impact the presidential race if he gets the nomination, according to recent polling.

A survey released on Nov. 23 by the Pew Research Center for Religion & Public Life showed that views on Romney’s membership in the Church of Jesus Christ of Latter-day Saints have not changed much since he first ran for president in 2007. Just more than half of those surveyed said Mormonism was a Christian religion in both surveys.

White evangelical Protestants held the most negative opinions about the Mormon faith among Republicans, with only 35 percent saying it is a Christian religion in the latest poll. Twenty percent of Hispanic Republicans, 36 percent of white mainline Protestant Republicans and 63 percent of white Catholic Republicans said it was Christian.

Among current Republican candidates, Romney was the top choice of white mainline Protestants and white Catholics, with 26 percent of each group. But only 17 percent of Catholic, faith-based agencies wrote into the Protection and Civil Union Act, and a contract with Catholic Charities in the Diocese of Springfield.

The second most popular response among white mainline Protestants was Gingrich with 19 percent.

The second most popular response among white mainline Protestants favored Romney. The top candidate for that group was businessman Herman Cain with 26 percent.

Cain was the second choice for white Catholics, with 23 percent, while former Speaker of the House Newt Gingrich was third with 19 percent. The second most popular candidates among white mainline Protestants was Romney “other, none or don’t know,” at 22 percent.

Cain was third among mainline Protestants at 17 percent.

Compared to a month ago, Gingrich’s support among all Republican and Republican-leaning voters had doubled from 8 percent to 16 percent, while support for Texas Gov. Rick Perry declined by a similar margin—from 17 percent to 8 percent.

But when the survey asked all registered voters about their support for various Republican candidates against President Barack Obama, a Democrat, Romney was ahead in 26 percent of points, while Gingrich, Cain and Perry were projected to lose to Obama by a margin of at least 11 percent points.

Among voters who attend religious services at least once a week, Romney was favored over Obama by a margin of 55 percent to 41 percent.

The nationwide survey, conducted on Nov. 9-14, had a margin of error of plus or minus three percentage points for the total sample of 2,001 adults and for the 1,576 registered voters among them. The margin of error ranged from 5.5 to 12 percentage points for other subsets of those surveyed.

The survey also looked at how Americans viewed the major political parties in terms of their friendliness to religion, with larger numbers seeing the Republican Party as being more friendly to religion than the Democratic Party.

Forty-three percent of the respondents said the Republican Party is friendly to religion, 46 percent said it is neutral and 19 percent said it was unfriendly.

Thirty percent said the Democrats are friendly to religion, 40 percent said it is neutral and 20 percent consider it unfriendly.

The numbers were nearly identical to the national averages for white Catholics. But 45 percent of black Protestants said the Democratic Party is friendly to religion, while only 23 percent said the Republican Party was.

Amid the news of Romney’s Mormon faith, the Pew survey also looked at how the two parties rank on religion and faith issues.

A March presidential survey showed that 26 percent of registered voters had doubled from 8 percent to 16 percent, while support for Texas Gov. Rick Perry declined by a similar margin—from 17 percent to 8 percent.

But when the survey asked all registered voters about their support for various Republican candidates against President Barack Obama, a Democrat, Romney was ahead in 26 percent of points, while Gingrich, Cain and Perry were projected to lose to Obama by a margin of at least 11 percent points.

Among voters who attend religious services at least once a week, Romney was favored over Obama by a margin of 55 percent to 41 percent.

The nationwide survey, conducted on Nov. 9-14, had a margin of error of plus or minus three percentage points for the total sample of 2,001 adults and for the 1,576 registered voters among them. The margin of error ranged from 5.5 to 12 percentage points for other subsets of those surveyed.

The survey also looked at how Americans viewed the major political parties in terms of their friendliness to religion, with larger numbers seeing the Republican Party as being more friendly to religion than the Democratic Party.

Forty-three percent of the respondents said the Republican Party is friendly to religion, 46 percent said it is neutral and 19 percent said it was unfriendly.

Thirty percent said the Democrats are friendly to religion, 40 percent said it is neutral and 20 percent consider it unfriendly.

The numbers were nearly identical to the national averages for white Catholics. But 45 percent of black Protestants said the Democratic Party is friendly to religion, while only 23 percent said the Republican Party was.

Among voters who attend religious services at least once a week, Romney was favored over Obama by a margin of 55 percent to 41 percent.

The nationwide survey, conducted on Nov. 9-14, had a margin of error of plus or minus three percentage points for the total sample of 2,001 adults and for the 1,576 registered voters among them. The margin of error ranged from 5.5 to 12 percentage points for other subsets of those surveyed.

The survey also looked at how Americans viewed the major political parties in terms of their friendliness to religion, with larger numbers seeing the Republican Party as being more friendly to religion than the Democratic Party.

Forty-three percent of the respondents said the Republican Party is friendly to religion, 46 percent said it is neutral and 19 percent said it was unfriendly.

Thirty percent said the Democrats are friendly to religion, 40 percent said it is neutral and 20 percent consider it unfriendly.

The numbers were nearly identical to the national averages for white Catholics. But 45 percent of black Protestants said the Democratic Party is friendly to religion, while only 23 percent said the Republican Party was.
The championship tradition continues for the football teams at Bishop Chatard High School and Cathedral High School in Indianapolis. For the second straight year, both schools won Indiana High School Athletic Association state championships on Nov. 26 at Lucas Oil Stadium in Indianapolis.

The Trojans of Bishop Chatard High School—the archdiocesan interparochial high school for the Indianapolis North Deanery—earned a record 11th state title in football when they defeated St. Joseph High School in South Bend 21-7 for the Class 3A championship.

The Irish of Cathedral High School—a private Catholic high school—won their ninth state football championship by beating Washington High School in South Bend 42-7 for the Class 4A championship.

Bishop Chatard senior Max VanVliet of St. Simon the Apostle Parish in Indianapolis received the Class 3A Phil N. Eskew Mental Attitude Award honoring mental attitude, scholarship, leadership and athletic ability.

Cathedral senior Jacob Bailey of Our Lady of Mt. Carmel Parish in Carmel, Ind., in the Lafayette Diocese received the Class 4A Phil N. Eskew Mental Attitude Award.

This photo essay celebrates the success of the championship teams.

The student section from Bishop Chatard High School in Indianapolis roars its approval as its Trojans football team captures another Class 3A state championship by beating St. Joseph High School of South Bend 21-7 on Nov. 26 at Lucas Oil Stadium in Indianapolis.

Above, Cathedral High School running back Gino Gillum eyes an opening in the defense of Washington High School of South Bend as the Irish earned the Class 4A state championship with a 42-7 win.

Left, a flag supporting the football team from Cathedral High School in Indianapolis is waved proudly as the school’s students celebrate winning another Class 4A state championship by beating Washington High School of South Bend 42-7 on Nov. 26 at Lucas Oil Stadium in Indianapolis.

The football players from Bishop Chatard High School in Indianapolis rejoice as they celebrate the school’s 11th state championship in football—a state record.