Paint to pilgrims: All part of the job for Franciscan at Nativity church

BETHLEHEM, West Bank (CNS)—Supervising painters, welcoming pilgrims and helping to solve territorial disputes—it’s all part of a day’s work for the priest at the church marking where Jesus was born.

Franciscan Father Jerzy Kraj—a 49-year-old, self-described optimist—calls his job as guardian of the Church of the Nativity “an honor and a big responsibility.”

In early November, when the Polish priest got the go-ahead for renovations on the Church of St. Catherine in the Nativity complex, many told him it would be impossible to have the work done in time for the first Sunday of Advent. Father Jerzy brought in Polish volunteers, and by Nov. 29 had a freshly painted sanctuary with energy-saving lighting.

The Church of St. Catherine had not been painted in 10 years and the lighting was at least 50 years old, said Father Jerzy, who is in his third year of overseeing Christmas preparations at the Church of the Nativity complex.

Many of the preparations are traditional. Every year a statue of the baby Jesus is placed underneath the altar in the Church of St. Catherine, and is revealed by the Latin patriarch of Jerusalem as the Gloria is sung on Christmas, he said.

“We try to think of some symbolic decorations, to make some actualization from historical events. Last year, it was a big Bible. This year, we are trying to do something with mother-of-pearl and the star of Bethlehem, but we have time still. Nothing is definite,” the priest said in late November.

The Franciscans built the Church of St. Catherine in 1882, about 125 years after the ruling sultan of Constantinople declared the Franciscans could not use the adjacent Church of the Nativity and the Church of St. Catherine in 1882, about 125 years after the ruling sultan of Constantinople declared the Franciscans could not use the adjacent Church of the Nativity and the Church of the Nativity of the Virgin Mary. The Church of the Nativity is the oldest and largest church building in the world.

In 1852, when the Status Quo agreement—requiring Franciscans to worship in the Church of the Nativity in order to avoid a war with the ruling sultan of Constantinople—was formulated, the Franciscans regained their rights to the Church of St. Catherine as guardian of the Church of the Nativity and the Church of the Nativity of the Virgin Mary. The Church of the Nativity of the Virgin Mary is the oldest and largest church building in the world.

“Over the course of 25 years, the Church of St. Catherine has housed over 9,000 families,” Msgr. Joseph F. Schandel, vicar general, and Father John McCaslin, the pastor of Holy Trinity Parish and St. Anthony Parish in Indianapolis, were concelebrants.

Father Aaron Jenkins, associate director of vocations and chaplain of Father Thomas Seccia Memorial High School in Indianapolis, assisted the archbishop as the master of ceremonies.

“We can not say that [St. Nicholas], this great saint of charity, brought something wonderful to this Holy Trinity neighborhood!” Archbishop Buechlein asked in his homily.

“After Mass, we will bless and offer thanks for this awesome gift of Holy Family Shelter and those who make it possible,” he said. “... Holy Family Shelter is a concrete and practical expression of the mission and ministry of charity, which we all share, ... a practical expression of charity that arose from the inspiration of prayer many years ago. Its new expression here at Holy Trinity Parish carries on that practical charity of extending God’s care to those in need for many years to come.”

At the conclusion of the liturgy, David Bethuram, agency director of Catholic Charities Indianapolis, told the story of St. Nicholas that included prayers for the “homeless of our community, that we might recognize their needs as our needs, and respond with compassion and love.”

The new Holy Family Shelter’s mission still helps homeless families seeking to rebuild their lives

By Mary Ann Wyand

Just in time for Christmas, the staff of the new Holy Family Shelter in Indianapolis will welcome up to 30 homeless families under its roof during Advent in the hope of helping them rebuild their lives with educational and social services assistance.

The new shelter was dedicated by Archbishop Daniel M. Buechlein during a Mass of Thanksgiving on Dec. 6 at Holy Trinity Church in Indianapolis. Constructed next to the historic church at 907 N. Holmes Ave. on the near west side in Indianapolis, the red brick multiservice shelter is an archdiocesan Catholic Charities agency, and a beacon of hope for married couples, families, single parents with children and expectant mothers who have no place to call home.

Holy Family Shelter was founded on Nov. 19, 1964, at 30 E. Palmer St. in the former Sisters of St. Joseph of Carondelet convent adjacent to historic Sacred Heart of Jesus Church on the near south side in Indianapolis as an emergency assistance facility for families experiencing a financial crisis.

Twenty-five years after welcoming the first temporary residents, the shelter has outgrown its aging facilities due to a significant increase in the number of homeless families in need of a safe place to live and a variety of social services.

During 2008, the shelter staff served 229 homeless families and helped the parents locate permanent or transitional housing. Also last year, the staff assisted 206 adults who were able to obtain employment while living at the shelter.

Archdiocesan plans for a larger shelter began nearly six years ago, and the result is a 30,000 square foot facility with 23 bedrooms, a medical examination room, case management services office, employment and housing classroom, homework room, children’s resource room, children’s playroom, family recreation room, dining room, spacious kitchen and multiple bathrooms.

“It’s beautiful,” said David Siler, the executive director of the Secretariat for Catholic Charities and Family Ministries, during a Dec. 6 open house as he stood outside the children’s playroom, where day care services will be provided while parents complete life skills instruction, attend job interviews and begin new employment opportunities.

“It’s a great day today,” Siler said. “This was just an idea almost six years ago. So many people in the community and on the part of Catholic Charities, helped make this [shelter] possible. It’s a proud day, a really proud day.”

Before the open house, Archbishop Daniel M. Buechlein was the principal celebrant for a Mass of Thanksgiving on the second Sunday of Advent and the feast of St. Nicholas that included prayers for “the homeless of our community, that we might recognize their needs as our needs, and respond with compassion and love.”

The new Holy Family Shelter, an archdiocesan Catholic Charities agency, was blessed by Archbishop Daniel M. Buechlein on Dec. 6, the feast of St. Nicholas, at the conclusion of a Mass of Thanksgiving at the adjacent Holy Trinity Church. Halstead Architects and CPM Construction worked together on the 30,000 square foot shelter for homeless families.

Two brothers who will temporarily reside at the new Holy Family Shelter in Indianapolis with their parents and siblings enjoy play time together in the children’s day care center during a Dec. 6 open house.

The traditional Christmas midnight Mass

See NATIVITY, page 2

See related editorial, page 4.
First U.S. ambassador to Vatican, William A. Wilson, dies at age 95

CARMEL, Calif. (CNS)—The first U.S. ambassador to the Vatican, William A. Wilson, died on Dec. 3 at his home in Carmel. He was 95 and had been ill with cancer, his family reported.

Wilson was a longtime friend and political adviser to President Ronald Reagan when he was named the president's personal envoy to the Vatican in 1981. Three years later, when Congress repealed an 1867 law prohibiting full diplomatic relations with the Holy See, Wilson's position was elevated to that of ambassador.

He served in the post until May 1986, when he resigned to return to private life. Details on funeral arrangements for Wilson had not yet been announced when The Criterion went to press.

Wilson was a Los Angeles native who stepped into his father's oil tool business in 1938, eventually managing it until it was sold in 1955.

His business interests subsequently involved Southern California real estate investments, cattle ranching in the United States and Mexico, and roles on the corporate boards of companies, including Pennzoil. That role led to questions about a trip Wilson made to Libya in 1986, meeting with officials of Muammar Qadhafi's government at a time when such contacts were forbidden by U.S. policy. Wilson stepped down from the ambassadorial post soon after that trip was made.

In a 1989 interview with the quarterly newsletter of Thomas Aquinas College, where Wilson, who became a Catholic as an adult, was a board member, he said his time representing the U.S. government at the Vatican had enhanced his spiritual life.

"We had so many occasions to attend mass." the body and blood of Christ, to believe in the same mystery of the sacraments."

The Franciscans also take very seriously their service to the pilgrims who come visit the church, said Father Jerzy, and it is a joy to see the pilgrims coming with open hearts. "Pilgrims come to the Holy Land once in a lifetime, and we must... give them the opportunity to feel as they are in their home," he said. "In Bethlehem, we celebrate the Nativity all year; we have pilgrims celebrating every day.

These pilgrims, who have continued to come to the Holy Land for centuries despite ongoing violence and tensions, are "a sign of hope of the Christian presence," he said.

Cathedral and Saint Meinrad announce Christmas liturgies

The Christmas liturgical schedules for SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis and Saint Meinrad Archabbey Church in St. Meinrad are as follows:

SS. Peter and Paul Cathedral
Dec. 24—4:25 p.m. carols, 5 p.m. Mass; 11:15 p.m. vigil service of lessons and carols, midnight Mass.

All times for liturgies in the cathedral are Eastern Standard Time.

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PORTLAND, Ore. (CNS)—On a recent evening in Chicago, Leonard Defilippis felt more edgy than usual.

The veteran actor stood ready to perform as the saintly priest in a new one-man play about the saint's life. The drama is touring the nation during the Year for Priests.

One-man play about St. John Vianney touring nation during Year for Priests

Defilippis portrays St.John Vianney in a new one-man play about the saint’s life. The drama is touring the nation during the Year for Priests.

Leonardo Defilippis portrays St. John Vianney in a new one-man play about the saint’s life. The drama is touring the nation during the Year for Priests.

The Saint of Parish Priests, as patron of all the people, "will be brought into the story and people "will be brought into the story and people "will be brought into the story and people "will be brought into the story and people "will be brought into the story and people "will be brought into the story and..."
As we complete another year, peace in the land of Israel and the Palestinians remains elusive as ever. Despite that, we’ve found some hope for optimism in the last 12 months.

We had hoped that the administration of President Barack Obama would take a more active role in working for a settlement between Israel and the Palestinians than the administration of former president George W. Bush did. We ended an editorial a year ago by saying, “We hope that President-elect Obama will appoint an experienced, high-powered representative to help the Israelis and Palestinians reach a just agreement.” President Obama did appoint such a representative—George Mitchell. Furthermore, President Obama himself reached out to the Arab and Muslim worlds in a speech in Cairo last June in which he promised that America would be more even-handed in furthering negotiations leading to a two-state solution. He demanded that Israel stop building in expansion in Jewish settlements in the West Bank and East Jerusalem. But everything seems to have gone downhill since that speech. Israel’s President Binyamin Netanyahu flatly refused to stop expanding settlements and U.S. Secretary of State Hillary Clinton merely accepted that decision, even praising Netanyahu for his promise to “restrain” the building of new settlements as contrasted with expanding existing ones.

Then, following a meeting in New York on Sept. 22 with Netanyahu and Palestinian President Mahmoud Abbas, President Obama spoke of “containing” settlements rather than “freezing” them.

Naturally, that infuriated Abbas, who has been cooperating with American peace plans as much as he can. He threatened to resign or not to run for re-election. It also prompted him to get tougher toward Hamas, which controls Gaza, already considers him too weak for re-election. It also prompted him to get tougher toward Fatah, which is next to Hamas in Gaza. If all of us need to put more pressure on Israel to stop expanding its settlements, how can we do that? The Economist had some suggestions in its Nov. 14 issue when it editorialized, “Mr. Obama should have pressed on, threatening to squeeze the rascal by his threat to destroy young people who are still embryos in order to acquire their stem cells.” Furthermore, it may be strictly a matter of time before the embryonic stem cells begin providing cures for human patients.

At any point in the future, we could be greeted by a front-page news story announcing a dramatic “success,” perhaps an embryonic stem cell transplant allowing childhood diabetics to give up their insulin injections or paralyzed patients to walk. That “success,” however, would not change the ethical objections to embryo destruction or make an evil act a morally acceptable one. It might simply cause the temptation for some to cross the object ethical line.

This is not to imply, even if it were possible to cure all diseases known to mankind by harvesting (and therefore killing) a single human embryo, it would never become ethical to do so.

We cannot choose evil that good might come, nor can we ever afford to pay the steep ethical price of ignoring the sacrosanct humanity of the embryo, that tiny creature that is so precious to everyone aspiring to be a fellow human being, albeit a very small one, as a means rather than an end, violates his or her most basic human rights.

In fact, the direct killing of other innocent humans, whether young and embryonic or old and in their dotage, is properly referred to as an intrinsic evil, meaning it is in every instance wrong, and ought to be chosen as a last resort. Intrinsic evils do not admit of any legitimate exceptions.

One can only recognize the immoral character of an action prohibited by an exceptionless norm, the only ethically acceptable approach, to find the requirements of the moral law and turn away from the action which it forbids. By and large, the policy put it well in saying that any man of serious conscience, when discussing ethics, will have to decide that there may be some things that men should never do. The good things that men can do be made complete only by the things they refuse to do.

Refusing to destroy human embryos as a scientific means is far more serious than any opposition to science itself, but only to unethical science, which, like unethical investment practices or unethical medicine, is invariably harmful to society.

Good science is necessarily ethical science. It cannot ever be reduced merely to “efficient” science, that which might work, but that is the result of research into destructive young embryos (who are still embryos) in order to acquire their stem cells.

Furthermore, it may be strictly a matter of time before the embryonic stem cells begin providing cures for human patients.

Letters Policy

Letters from readers are published in The Criterion as part of the newspaper’s commitment to “the responsible exchange of ideas.”

Letters must be signed, but, for serious arguments while trying to defend the noblest of causes: the plight of the voiceless and the unborn.

In the debate over stem cells, for example, a common argument runs like this: Human embryonic stem-cell research is wrong because we are witnessing new medical treatments for sick patients exclusively with adult, non-embryonic stem cells.

Every disease that has been successfully treated thus far with stem cells has relied on adult stem cells, while embryonic stem cells haven’t produced any cures yet. A full prison serving, while embryonic stem cells don’t, and it is basically a waste of resources to pursue something that is not working. Therefore, scientists should stop beating their drums about human embryonic stem cells since all the real-life treatments for patients are occurring exclusively with adult stem cells.

This argument, often employed by those of a pro-life persuasion, is flawed on a number of counts.

First, it seems to presume that the only way for determining stem cell “success” will be in terms of benefits to patients, who are struggling with various ailments and diseases. Scientists themselves would argue that there are many other reasons to pursue embryonic stem cell research.

For example, such research is sure to be valuable for gaining further insight into the cell mechanisms and the development of an organism, and is already providing important clues about how an animal builds itself up from a single starting cell called the zygote.

Scientific research using non-human (i.e., mouse, rat, monkey, etc.) adult cells, as well as embryonic stem cells can address these kinds of questions in a responsible way, and clearly demonstrate that embryonic stem cells are not—and the adult cells are not—stem cells.

Furthermore, it may be strictly a matter of time before the embryonic stem cells begin providing cures for human patients.

Letters to the Editor

Send letters to: Letters to the Editor, The Criterion, P.O. Box 1717, Indianapolis, IN 46206-1717. Readers with access to e-mail may send letters to criterion@archindy.org.
Léstan llamados a compartir el sacerdocio del presbíteros, sacerdotes, a quienes facultaron asistentes, compañeros de trabajo llamados número de iglesias, de modo que ordenaron hacia más grande, los obispos ya no podían feligreses.

Por lo tanto, diócesis, la importancia de los sacerdotes 

Jesús en la Iglesia.

oración y de apoyo.

familia y para nuestra arquidiócesis. El colegio de presbíteros de la arquidiócesis.

Para poder mostrar el rostro de Cristo a la gente, lo que les enseñan es reflexión, un reflejo de Jesús, a quien servimos. Lo que la oración personal es la clave para la fe, en el servicio pastoral, se formula a una pregunta: “la oración qué es?”

Los sacerdotes deben rezar devocion para served a Cristo y ser su ejemplo

L a ordenación del obispo Paul D. Etienne en Cheyenne, Wyoming, fue un momento de orgullo para su familia y para nuestra arquidiócesis. El nuevo obispo reconoció su necesidad de oración y de apoyo. Cristo llamó a algunos de la comunidad de fieles para que actúen en su nombre, como Cabeza del Cuerpo, maestro y sacerdote, pastor y promotor de la Iglesia, en calidad de sacerdotes ordenados. Cristo eligió a los Doce quienes, a su vez, designaron auxiliares y obispos nombrados para llevar adelante el ministerio tangible de Jesús en la Iglesia.

Desde el principio resultó evidente que los propios obispos no podían desempeñar funciones de ministros. Designaron diáconos para que les ayudaran con el ministerio de la caridad, junto con toda la comunidad de fieles.

A medida que la comunidad cristiana se hacía más grande, los obispos ya no podían tumbarse como pastores locales. El crecimiento número de iglesias, de modo que ordenaron asistentes, compañeros de trabajo llamados número de iglesias, de modo que ordenaron hacia más grande, los obispos ya no podían feligreses.

Si bien la oración se puede realizar en comunidad, a menudo se puede hacer en pequeños grupos, y en el silencio y la soledad. En la oración, la gente se siente más cerca de Dios, más cerca de su propia persona, más cerca de su familia.

Para poder mostrar el rostro de Cristo a la gente, lo que les enseñan es reflexión, un reflejo de Jesús, a quien servimos. Lo que la oración personal es la clave para la fe, en el servicio pastoral, se formula a una pregunta: “la oración qué es?”

Los sacerdotes deben rezar devocion para served a Cristo y ser su ejemplo

To serve and model Christ, priests must pray faithfully

The ordination rite gives special attention to the promise of obedience to the bishop and his successors. The obedience of the priest sustains the tradition received from Jesus through the Apostles and their successors for the unity of his body. Obedience and fidelity are for the unity of the Church. Obedience is not always easy. It is a gift for without, it is impossible. It is an act of trust: “Cast out into the deep!”

The obedience of a priest includes a commitment to respect other priests and the people of God. Priests need each other. And together they need all of our sisters and brothers of the faith, and the people of God.

By obedience, priests receive and hand on the Tradition and magisterial teaching of the Church to whom is entrusted the Word of God. It is important for us priests to give special prominence to teaching and preaching. We need to meditate on the Word of God, believe what we read, teach what we believe and practice what we teach.

But, remember, as Pope John Paul II noted in his apostolic letter “Novo Millennio Ineunte”, people don’t want us to “just talk about Jesus, who is the focus of all evangelization. They want to see Jesus.”

If we are to show Christ to the people, we priests must first contemplate his face in the Gospel. To serve in the person of Christ, we must know Christ personally, and that happens in prayer. We constantly recall our duty as priests to be men of prayer. The value of our ministry to others is governed by the worth of our prayer. Otherwise, it is yet another form of social service.

Faithful prayer may be the greatest personal gift we bring to ministry in our archdiocese. Still, realistically, we already know that the demands for pastoral service test our fidelity to prayer. We are challenged to remember that prayer is the key to happiness in ministry because personal prayer is the key to fidelity. It is a safety net that we “cast out into the deep.”

The wise experience of the ages has given us the Liturgy of the Hours to shape our prayer in order to allow the Spirit to lead us and not merely allow us to lead ourselves. We promise to pray the breviary as intercessors of and for the people of God. That is a most powerful, and, yes, most pleasing ministry.

We priests are to live the life of the Gospel in a way that somehow mirrors Jesus as the one who serves. What our Church needs more than anything else from us priests is integrity and holiness.

In a pornographic culture, and in the midst of lonely people, we do not reject but affirm human sexuality and the treasure of family life and marriage. And like Jesus, we choose to offer a chaste love and to be celibate so we can love the many and not just an exclusive one of few. This, like other aspects of the simple life of the Gospel, is countercultural. We know that by ourselves alone, we could never live the simple life of the Gospel as Jesus did. But by the unique grace of Holy Orders, with God’s help, we can and do.

In prayer, we remember that always his grace is enough in good times and in bad. Grace is enough in good times and in bad.

la oración se puede realizar en comunidad, a menudo se puede hacer en pequeños grupos, y en el silencio y la soledad. En la oración, la gente se siente más cerca de Dios, más cerca de su propia persona, más cerca de su familia.

Archbishop/Bishop Daniel M. Buechlein, O.S.B.
Events Calendar

December 11
St. Francis Hospital, 8111 S. Emerson Ave., Indianapolis. Couples to Couple League, Natural Family Planning (NFP) class, 7-9 p.m. Information: 317-824-2246.

December 12
St. Thomas More Preschool, 1200 N. Indiana St., Evansville. “Night in Bethlehem,” 5:30-8 p.m., $5 per child. Information: 317-831-4142 or stthomases@sbcglobal.net.

December 12
St. Paul the Apostle Church, 202 E. Washington St. Greensville. Our Lady of Guadalupe prayer service and bilingual play, 7 p.m. Information: 765-634-5678.

December 12-13
Butler University, Clowes Hall, 4600 Sunset Ave., Indianapolis. Butler University Choirs and Symphony Orchestra holiday concerts, 3 p.m., free tickets required for admission, available at Clowes Hall box office. Information: 317-940-6444.

December 12

December 13
St. Brigid Parish, Family Center, 3603 S. Meridian St., Indianapolis. Single Seniors meeting, 1 p.m., age 50 and over. Information: 317-784-4207.

December 13

December 13
St. Michael Parish, 11400 Farmers Lane N.E., Briford. Spaghetti supper, Christmas bazaar and choir concert, meal served noon-6 p.m., concert, 7 p.m. Information: 812-364-6646 or darlene@ibtkb.net.

December 14
St. Augustine Parish, 1936 N. John St., Greenwood. Advent and Christmas dinner and concert, Tony Avellana, vocalist, dinner, 6:30 p.m.; concert, 7:30 p.m., $40 per person. Registration: 317-545-7681 or www.archindy.org/Fatima.

December 16
St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. Advent organ recital, 11:30 a.m. Information: 317-635-2021.

December 16

December 17
St. Louis Parish, 2641 W. 21st St., Indianapolis. “Breakfast with Santa,” 7 a.m. Information: 317-831-4142.

December 18
Northside Knights of Columbus Hall, 2100 E. 7th St., Indianapolis. Catholic Business Exchange, Mass, breakfast and program, 8-11 a.m., $10 reserved seating only by Sept. 16. Reservations and information: www.catholicbusinessexchange.org.

December 19
Northside Knights of Columbus Hall, 2100 E. 7th St., Indianapolis. Friday night buffet and concert by The Master’s Chorale of Central Indiana, 6:30 p.m. St. Aloysius Church, 235 S. 10th St., Richmond. Simbang Gabi Mass, Filipino Advent custom, 7 p.m.

“Empty Manger” carols and pro-life prayers are Dec. 19 in Indianapolis

The second annual “Empty Manger Christmas Caroling” pro-life prayer service, sponsored by 40 Days for Life- Indy and Right to Life of Indianapolis, will take place at 10 a.m. on Dec. 19 in front of the Planned Parenthood abortion facility at 8590 N. George town Road in Indianapolis.

The empty manger carols and prayer service will include the celebration of the birth of Christ. It also serves as a reminder that life begins at conception and ends at birth.

The Mary abortion clinic, at 10 a.m. on Dec. 19 in front of the Planned Parenthood abortion facility at 8590 N. George town Road in Indianapolis. The empty manger carols and prayer service will include the celebration of the birth of Christ. It also serves as a reminder that life begins at conception and ends at birth.

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Pro-Life Youth Pilgrimage to Washington is Jan. 20-23

High school and college students have until Dec. 14 to register for the Archdiocesan Pro-Life Youth Pilgrimage to Washington, D.C., Jan. 20-23 to the 2010 National March for Life in Washington, D.C.

The annual pro-life pilgrimage to the nation’s capital is sponsored by the archdiocesan Office for Pro-Life Ministry.

The pro-life pilgrimage begins with a 4 p.m. Mass for Life on Jan. 20 at St. Peter and Paul Cathedral, 9:30 a.m. to 4 p.m. at the Basilica of the Immaculate Conception next to The Catholic University of America.

On Jan. 21, they will participate in the solemn Mass for Life at 6 p.m. at the Basilica of the National Shrine of the Immaculate Conception next to The Catholic University of America.

On Jan. 22, they will attend a 9:30 a.m. Mass at the basilica’s Crypt Chapel then board the buses for the short drive to the National Mall, where they will pray and walk in the March for Life after the march, the pilgrims will board the buses for the overnight trip back to Indianapolis.

For registration information, contact the archdiocesan Office for Pro-Life Ministry at 317-236-1569 or 800-382-8988, ext. 1569, before the Dec. 14 deadline.

Ordination

Bishop Leonard P. Blair of the Diocese of Toledo, Ohio,肋下他的手于Conventual Franciscan Deacon John Banman during an Oct. 30 liturgy at the basilica and National Shrine of Our Lady of Consolation in Carey, Ohio. When Deacon John was ordained to the priesthood, Father John now serves as the associate pastor of St. Joseph University Parish in Terre Haute. He is a member of the Our Lady of Consolation Province of the Order of Friars Minor Conventual based in Mount St. Francis in southern Indiana.

Food drive

Jacob Bowman, from left, Sophie Daniel, Laura Wood, Mary Murphy, Avery Vick, Hank Daniel and Michael Okerson, fourth grade students at St. Mark School in Indianapolis, stand next to one of four trucks outside their school on Oct. 19 which delivered more than 6,000 non-perishable food items donated by St. Mark students in a food drive to Hunger Inc., a food pantry on the south side of Indianapolis.
**DIOCESE OF LAFAYETTE-IN-DIANA**

Two-day seminar at St. Maria Goretti Parish offers introduction to ‘Theology of the Body’

WESTFIELD—More than 200 people from six states heard author Christopher West present “Into the Heart: Introduction to Theology of the Body.” During a two-day retreat on Nov. 13-14 coordinated by the marriage ministry team at St. Maria Goretti Parish, Father Kevin Haines, pastor of St. Maria Goretti Parish, said, “What John Paul did was brilliant, but Christopher West helps us understand as he explains it. It is an honor to have him here.”

“‘Theology of the Body’ is the name given to 129 talks presented by Pope John Paul II between September 1979 and November 1984. The Scripture-based presentations looked at marriage and family, the nature of the human person, the injustices of abortion and contraception, and the role of marriage in society.”

“I think he’s breaking the teachings of John Paul II and the ‘Theology of the Body’ has been very beneficial to the whole Church—to married couples, Single people, even飞行员 and religious,” said Father Kevin Haines, pastor of St. Maria Goretti Parish. “What John Paul did was brilliant, but Christopher West helps us understand as he explains it. It is an honor to have him here.”

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Westfield, a city of 14,000 people, is located in the northwestern part of Marion County, Indiana. It is known for its historical significance and has been the birthplace of many famous individuals. The city is located on the White River, which flows through the center of the city.

**DIOCESE OF FORT WAYNE-SOUTH BEND**

St. Pius X Parish honored as runner-up for stewardship award

GRANGER—The International Catholic Stewardship Council (ICSC) named St. Pius X Parish in Granger as a runner-up for the Archdiocese of South Bend. St. Pius X Parish is one of 15 parishes in the U.S. that received the ICSC’s highest honor.

St. Pius X Parish was selected for its commitment to exercising stewardship in pastoral areas such as prayer and worship, formation and education, providing hospitality, cultivating leadership, and involving all of their parishioners in stewardship of time, talent, and treasure.

“St. Pius X Parish is a superb example of how a parish can build up the individual and collective practice of faith through stewardship,” said Scott Bader, vice president of ICSC and director of parish stewardship for the Archdiocese of Seattle. “The parish is one we definitely suggest others contemplates.”

In 2007, Betty Quinn, the director of stewardship and evangelization at St. Pius X, oversaw the creation of a stewardship core team, which worked to develop a comprehensive strategy plan for stewardship and development. Area gifts given included volunteer appreciation, cost/financing, education/catechesis, outreach, and welcoming and hospitality.

(For this story and more news from the Diocese of Fort Wayne-South Bend, log on to the Web site of Today’s Catholic at www.todaycatholicnews.com.)

**Netbooks: New technology is a hit at SS. Peter and Paul School in Haubstadt**

HAUBSTADT—This year, fourth and fifth graders arrived at SS. Peter and Paul School with their very own netbooks, which are small laptop computers featuring a 10-inch screen and keyboard. It didn’t take long for the students to adapt to the new technology, and it didn’t take the teachers much longer.

Benedictine teacher Karine Martin said, “I’m in my 23rd year of teaching, and when I started teaching we did not even have computers in the classroom.”

The students have been incorporating Netbook reading, real-world reading, writing and graphing, and are also being taught how to use the internet. The teacher also was able to see all of the students using a specific Netbook program, and was always detecting their correct and incorrect answers.

(For this story and more news from the Diocese of Evansville, log on to the Web site of TheCriterion at www.thecriteriononline.com.)

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Compiled by Brandon A. Evans

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**The Criterion**

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Two rocking chairs are among the furnishings that were personally involved in helping this project become a reality, Betheram said. “Their dedication to serve the poor and vulnerable among us with dignity and respect is inspirational.”

The new facility will better enable the shelter staff to provide families with more enhanced assistance and follow-up services, he said. “In all of this, Bill Bickel [director of Holy Family Services] and his staff, and hundreds of volunteers will continue to create an atmosphere that allows the families we serve to believe—in believe in themselves (and) to believe they can build a home. Since we believe in them, they begin to have hope.”

Quoting the late Pope John Paul II, Betheram said, “A home is much more than a roof over one’s head. It is a place for building and seating one’s life. Our homes are our foundation, where we raise our children and seek comfort. Our homes and our families nurture us each day to continue to participate in our community.”

“For the families that have resided in the shelter or will reside there in the future,” Betheram said, “Holy Family Shelter is what brings them hope for a new life.”

A SA archbishop Buechlein blessed an entrance of the new shelter with holy water, he prayed, “By the grace of your Holy Spirit, make this shelter a place of blessings, and a center of hope and love. Inspire staff and volunteers to welcome as Christ all clients and guests with compassion and respect. Grant to all who come through these doors a sense of security and safety, of dignity and peace.”

Families are expected to move from the Palmer Street facility to the new shelter in mid-December.

Holy Trinity parishioners are excited about the new Holy Family Shelter, Father M McCauley said during the open house, and are eager to welcome the families with love, hope and prayers. “It’s always a wonderful blessing to have the archbishop come to our parish to celebrate the Eucharist with us and to preach to us,” Father McCauley said. “He’s our shepherd, and we’re blessed to have him here and to celebrate with him. And we’re doubly blessed through his leadership and vision of the archdiocese to build a new shelter and to place it with us.

“We got to watch it being built from the ground up,” he said. “There had been dialogue long before that so it was nice to see it finally begin to rise and then to see it completed. Now we’re really excited to watch it be filled, and to be able to pray [for] and be present to the people who will be staying there. It’s exciting for us. It’s a part of the overall vision of how the Church is being called to proclaim the Good News here on the near west side and to spread the Gospel.”

By Mary Ann Wyand

Twenty-five years to the day after the archdiocese opened Holy Family Shelter on the near south side in Indianapolis to serve homeless families, moving crews from Two Men and a Truck were loading furnishings, equipment and supplies onto trucks for transport to the new emergency shelter on the near west side of the city. It was an emotional experience for the shelter staff members, who work hard around the clock to serve Christ by keeping the facility open 24 hours a day, seven days a week, all 365 days of the year in order to provide safe lodging and social services for families in crisis situations who have no place else to turn.

Nov. 19 was a cold, windy and overcast day, but shelter staff members barely noticed the chilly late autumn weather as they cheerfully pitched in to help direct the move from the Palmer Street facility to 907 N. Holmes Ave. next to Holy Trinity Church on the near west side in Indianapolis.

Father McCauley, the archdiocese’s pastor of Holy Trinity Church on the near west side in Indianapolis, led a procession to the new shelter, with 27 days as the average length of stay for the more than 9,000 homeless families served there.

Moving some of the furnishings and supplies from the Palmer Street location was done with care to avoid disturbing the families still living there during the transition. The crews also moved donated furnishings from storage space at St. Patrick Parish in Indianapolis. Nine men worked on the move, which was a company gift to the archdiocese.

Shelter staff members hope to welcome some families to the new 30,000 square foot building by mid-December.

Amber Ames, the shelter’s director of operations, worked with the moving crews. The crew had 9,238 square feet of space through our doors here,” Ames said. “The shelter has served 22 families every night for 25 years with only 38,000 square feet. The families living here now are going through enough life changes and upheaval; we want their move to the new shelter to be as smooth as possible.”

Corporate and community support for the shelter’s ministry has always been wonderful during the holidays, Ames said. “We have a lot to be thankful for, especially this year. We’ve had a lot of items donated for the new shelter.”

The Catholic Charities agency also continues to operate Holy Family Transitional Housing, which provides assistance to homeless families for up to two years at St. Patrick Parish.

While the moving crews unloaded furnishings at the new location, Bill Bickel, director of Holy Family Services, and other staff members coordinated that part of the relocation.

In addition to providing the basic needs of shelter and food, Bickel said the larger facility will enable the shelter to better assist families with a variety of social services, which include life skills instruction, case management, job training, educational assistance, a medical clinic and youth services to help them achieve success and stability in the future.

The new shelter has 23 bedrooms for families, including two larger bedrooms for several single women with children.

“Given the fact that for the past quarter century, Holy Family Shelter has been serving the poorest of the poor families in our community, it’s a milestone that we’re proudly approaching 10,000 homeless families served,” Bickel said. “But it’s also a milestone in the sense of a celebration in that we now have a new facility to accommodate this increasing demand of family homelessness in our community, and at the same time have the appropriate service space, which was sorely lacking for all these years in the former convent at Sacred Heart Parish.

“Now we will be able to bring in far more community partners to help us with this work, and to do it in a dignified, compassionate space,” he said. “While they’re going through this tragic time of homelessness, the ability to have appropriate family time in the privacy of their own room as they learn how to become self-sufficient is very important.”

“The new shelter is attached to Holy Trinity Church, and located near two city bus lines on West Michigan and West 10th streets, which helps 85 percent of the homeless families that rely on public transportation.”

A Alo near the new shelter are several social service organizations, including Christamore House, Hawthorne Community Center, Haughville Library, a Goodwill clinic and Goodwill industries training center.

“Shelter staff has been incredible,” he said. “It’s one thing to move into a new facility and the excitement about that, but it’s another thing to do it and sustain the current services [at the old shelter] because of this incredible demand.”

Movers with Two Men and a Truck carry furnishings into the new Holy Family Shelter on Nov. 19, which was the 25th anniversary of the opening of the first Holy Family Shelter at 30 E. Palmer St. on the near south side in Indianapolis. The new shelter is located at 907 N. Holmes Ave. next to Holy Trinity Church on the near west side in Indianapolis.

Twenty-five years later Holy Family Shelter finds a new home

By Mary Ann Wyand

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A splash of bourbon is optional in his family’s favorite holiday recipe, but the feel-good memory of his wife of 52 years is always the main ingredient when Alvin Bynum creates his special cranberry drink.

“Jane Shireman also savors the feeling of family as she talks about an unusual fruitcake recipe that dates back to the early 1800s and her great-great-grandmother — a recipe that includes a cup of hot black coffee and lean pork tenderloin.”

If Alvin Bynum’s favorite Christmas recipe always leads her back to her high school years and memories of a French teacher who instructed that her students not only learn the language, but experience the culture and food of France. “And I knew Alvin raises a toast to his mother’s culinary talents with the recipe for his favorite holiday drink.”

Three mothers of the archdiocese are among the readers of The Criterion who responded to our request to share their favorite recipes for the Christmas season. We thank everyone who submitted a recipe. Here is a selection of those recipes and the stories of why they are so special to the people who shared them.

A husband’s special dish

When Alvin Bynum begins making “The” Holiday Cranberry Recipe, he naturally thinks of the special woman in his life who created the dish — his late wife of 52 years, Marie.

“She was a loyal and very devoted wife and mother,” recalls Bynum, 83, a member of St. Thomas Aquinas Parish in Indianapolis. “She helped our two daughters develop as women and mothers. She was always there when they needed her. She was also a devoted Catholic to M other Mary. She said her rosary at least once a day. I picked that up from her in my later years. She enjoyed being with people and was a good cook.”

Marie made the cranberry dish for about 20 years. A fire death in 2000, Alvin assumed the duty and joy of preparing the recipe for every Thanksgiving and Christmas holiday for 20 years. After her death in 2000, Alvin Bynum creates his special cranberry drink.

“Jane Shireman has savored whenever she has made Custard from the time I was a child and through some of my grown-up years. All that came to our household got a glass of it. There were really a lot of compliments given to my mom.”

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Food for the holidays

Readers share favorite recipes that warm the heart and satisfy the palate.

By John Shaughnessy

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Food for the holidays

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Cardinal Foley decides to step down as Vatican’s ‘voice of Christmas’

VATICAN CITY (CNS)—After 25 years of doing the English-language commentary for the pope’s Christmas midnight Mass, U.S. Cardinal John P. Foley is stepping away from the microphone and hanging up the headphones.

“I guess I’m truly the Ghost of Christmas Past now,” he told Vatican Radio on Nov. 24.

The cardinal, grand master of the Knews of the Holy Sepulcher, was first asked by the U.S. television network NBC to do the broadcast in 1984. He continued guiding U.S. audiences through the liturgy and, eventually, other media outlets began getting his commentary as well.

His voice was heard in the Philippines, Nigeria, Uganda, Trinidad and Tobago, Ghana and occasionally some Scandinavian countries, he told Catholic News Service on Dec. 17.

“For a while, the Australians would not take me because I had an American accent,” he said, but eventually his commentaries were broadcast there as well.

Cardinal Foley noted that his absence is not the biggest change broadcasters and viewers will notice with Pope Benedict’s departure. He is stepping away from the pope’s Christmas Eve Mass at 10 p.m. Rome time.

Looking back on 25 years of midnight commentary, the cardinal said, “It was quite an honor and a thrill to bring so many people around the world together in prayer.”

Advent penance services are scheduled at archdiocesan parishes

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.

Batesville Deaconery
Dec. 13, 1 p.m. at Immaculate Conception, Miller蝗
Dec. 14, 7 p.m. at St. Louis, Batesville
Dec. 15, 6:30 p.m. at Mary-of-the-Rocks, Franklin County
Dec. 13, 7 p.m. at St. John the Evangelist, Enochsburg
Dec. 17, 7 p.m. at St. Teresa Benedicta of the Cross, Bright
Dec. 18, 7 p.m. at St. Vincent de Paul, Shelby County
Dec. 16, 7 p.m. at St. Anthony of Padua, Monroe

Bloomington Deaconry
Dec. 14, 7 p.m. at St. Agnes, Nashville
Dec. 15, 7 p.m. at St. Vincent de Paul, Bedford
Dec. 17, 7 p.m. at St. Martin of Tours, Martinsville

Conner Deaconry
Dec. 15, 7 p.m. at St. Aline, New Castle
Dec. 17, 7 p.m. at Holy Guardian Angels, Cedar Grove
Dec. 17, 7 p.m. at Holy Family, Richmond

Indianapolis East Deaconry
Dec. 14, 7 p.m. for Our Lady of Lourdes, St. Bernadette and St. Therese of the Infant Jesus (Little Flower) at St. Bernadette
Dec. 16, 1:30 p.m. at St. Philip Nerl
Dec. 17, 7 p.m. at St. Mary (M. Schawl), Greenwood

Indianapolis North Deaconry
Dec. 13, 2 p.m. deaconery service at St. Joan of Arc
Dec. 15, 7 p.m. deaconery service at St. Joan of Arc

Indianapolis South Deaconery
Dec. 14, 7 p.m. for Good Shepherd and St. Roch at St. Roch
Dec. 15, 7 p.m. at St. Jude
Dec. 17, 7 p.m. at St. Ann
Dec. 21, 7 p.m. at Our Lady of the Greenwoods, Greenwood
Dec. 22, 7 p.m. at St. Mark the Evangelist

Indianapolis West Deaconery
Dec. 10, 7 p.m. at St. Malachi, Brownsburg
Dec. 17, 7 p.m. at St. Gabriel the Archangel
Dec. 15, 7 p.m. at St. Monica
Dec. 17, 7 p.m. at St. Joseph

New Albany Deaconry
Dec. 14, 7 p.m. at St. Anthony of Padua, Clarksville
Dec. 16, 7 p.m. at St. Mary, Navilleton
Dec. 16, 7 p.m. at Our Lady of Perpetual Help, New Albany
Dec. 17, 7:30 p.m. at St. Paul, Sellersburg
Dec. 19, 9:30 a.m. at St. Mary-of-the-Knobs, Floyd’s Knobs
Dec. 20, 4 p.m. at Holy Family, New Albany

St. John of Arc
Dec. 16, 7 p.m. deaconery service at St. John of Arc

Indianapolis South Deaconery
Dec. 16, 7 p.m. at St. Mary, New Albany (Espaliod)

Seymour Deaconery
Dec. 15, 6 p.m. at American Martyrs, Scottsburg
Dec. 16, 7 p.m. for Our Lady of Providence, Brownstown, and St. Ambrose, Seymour, at St. Ambrose, Seymour
Dec. 21, 6:30 p.m. for St. Ane, Jennings County; St. Mary, North Vernon; and St. Joseph, Jennings County, at St. Joseph, Jennings County

Tell City Deaconry
Dec. 13, 4 p.m. at St. Paul, Tell City
Dec. 15, 6:30 p.m. at St. Meinrad, St. Meinrad
Dec. 16, 6:30 p.m. at St. Augustine, Leopold

Terre Haute Deaconry
Dec. 15, 7:30 p.m. at St. John, Terre Haute
Dec. 15, 7 p.m. at St. Joseph University, Terre Haute
Dec. 17, 7:30 p.m. at Our Lady of Lourdes, Brazil
Dec. 16, 7 p.m. at St. Paul, Greencastle
Dec. 17, 7:30 p.m. at Holy Rosary, Seelyville

Advent resources are available on archdiocesan Web site

During the season of Advent, the Archdiocese of Indianapolis will have a special Web page at www.archindy.org/advent.

The page contains various Advent resources, including links to the daily readings, reflections from an archbishop Daniel M. Buechlein, penance service schedules, images of past Criterion Christmas Supplement covers and links of interest to other Advent Web sites.

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FILE 10 The Criterion Friday, December 11, 2009
Discipleship means putting on the mind of Christ

By Fr. John Crossin, O.S.F.S.

I do not think it is sufficient to complain about things. We, beginning with myself, must do things to try to make the world and our part of it better. To this end, I have several projects moving along. I recently coordinated a conference on Christian ecumenical ethics. I am also trying to promote the mutual understanding of Christians and Muslims.

These efforts need to begin and end with the guidance of the Holy Spirit. Ultimately, our efforts are the work of the Holy Spirit and not our own. Our theological understanding is that God takes the initiative. Our good works flow from the grace we have received.

Some of us like to think that we are in control, that we do things ourselves. As followers of Christ, however, we know that God is in control. We accomplish the most worthwhile projects only with divine assistance. Our efforts need to be rooted in his divine mercy.

In this context, we realize that we are imperfect. We are always in need of the healing power of Christ to transform us. Christ promises us the Holy Spirit to heal us and direct us.

This healing is ongoing. We confess our sins again and again. We have certain personal sinful inclinations that never seem to go away completely. We—not just others—are the ones in continual need of divine help. The sacrament of reconciliation is important for all of us, including priests.

The life of a disciple is active. The healing power of the Holy Spirit grounds the disciple. This power of the Spirit manifests itself in Christian practices. If we are to follow Christ, we must live as he taught. Thus, we study the Bible, in reading and meditating on the Scriptures, especially the New Testament, we begin to "put on the mind" of Christ.

Having read St. Paul, we realize that we are justified by faith, not by our own efforts. We are completely reliant on God. Having read the parable of the Good Samaritan again and again, we begin to imagine that we are the Samaritan. We see ourselves as helping others who are in need.

If we are to follow Christ, we must also imitate good people, learning from their examples.

Those from whom we learn may be the people we know right now. They also can be people we know who are not followers of Christ. These Good Samaritans support one another in their ministry. Mutual support helps them to act.

If we are to follow Christ, we must act wisely: A neglected part of wisdom is to encourage others to use their gifts. The effectiveness of a little encouragement is always surprising to me.

Parishioners at Ammunciation Catholic Church in Washington used to kid about the former pastor. They would say, "When you see Monsignor coming, fi--e!" He did not hesitate to ask people to do things.

And while parishioners kidded about this, they responded in good spirits. They accomplished much good for the homeless and the needy.

In my experience, people are often happy to be asked to do what is good. Why do we hesitate to ask them? We also must use our own gifts to maximum advantage. The first phase is to identify our gifts. The second is to use them.

The first is sometimes not so obvious. It can be interesting to hear the responses of a few friends if we ask them to enumerate our gifts.

Sometimes we are blind to the talents that God has given us. Our friends can see us better than we see ourselves.

The second phase involves constant choices to maximize our talents. Gifts not used can atrophy. Talents need to be cultivated in action. Values not reflected on and lived regularly can gradually fade away.

What does God want me to do? This is the crucial question.

I believe that God has called me to work for Christian unity. Since my studies have been in moral theology, it seems that my contribution will be in this sometimes difficult arena.

I am trying to promote the mutual understanding of Christians and Muslims in our region. I have arrived at these beliefs through a process of discernment. God’s call is sometimes surprising. He pushes us in unexpected directions we wouldn’t have considered or even imagined.

It is easy to lapse into “What do I want to do?” In contrast, what we are seeking is God’s will—which may be different from our own.

Where is the Holy Spirit leading us? What are we being given the grace to do? What does the life of a disciple look like? It looks like you and me seeking to live this grace each day.

(Oblate Father John Crossin is executive director of the Washington Theological Consortium.)

Discussion Point

Giving to others brings us closer to Christ

This Week’s Question

How can sharing your possessions with those in need during Advent help you to receive Christ at Christmas?

"The more faithful we are to sharing and seeing our brothers and sisters in the image and likeness of God, the more we become open to receive God’s grace and blessings. His blessings are always there, simple things like the smile of a child, a handshake." (Mary A. Cottone, Morristown, N.J.)

"Ultimately, I think that giving or donating to charity brings us to sacrifice, which is never equal to what Christ did for us; ... but it reminds us of what he’s done and what he challenges us to do for others." (Crist Donahue, Athens, Ga.)

"The greatest gift of God is his Son. So as we’re about to receive him at Christmas, the best way to understand that gift of Jesus is to be a giver yourself. We should give whether it is requested or not, just as we on Earth have not requested the gift of his Son that God gave us." (Scott Arnold, Elma, N.Y.)

"The more involved we are with the poor and needy, the more we are thankful for what we have and [are compelled to] share it with others." (Mary Ann Cottone, Moorestown, N.J.)

Lend Us Your Voice

An upcoming edition asks: What biblical prophecy has caught your attention, and why?

To respond for possible publication, send an e-mail to ccope@catholicnews.com or write to Faith Alive! at 3211 Fourth St. N.E., Washington, D.C. 20017-1100.
Christmas, the delightful guidebook to human salvation

Christmas is the time we celebrate the Incarnation, a beautiful reflection on the nature of God. So to the list of great moms like Mary, the mother of Jesus.

This year, I have been looking for ways to incorporate the Christmas season into the everyday lives of my children. I have been trying to find ways to teach them about the true meaning of Christmas, beyond the commercialization that has taken over in recent years.

My husband and I have been trying to instill in our children the importance of giving and receiving with a grateful heart. We have been encouraging them to think about the needs of others and to find ways to help in small and meaningful ways.

We have also been trying to incorporate Christmas into our daily routines. For example, we have been reading Christmas stories and songs every evening before bed. We have also been making Christmas crafts and baking cookies together.

I have been trying to find ways to involve my children in the Christmas spirit. We have been going to Christmas灯饰 and carol singing events, and we have been trying to make Christmas a time of joy and peace for our family.

I believe that by sharing the true meaning of Christmas with our children, we can help them to develop a deeper understanding of the life, death, and resurrection of Jesus Christ. We can help them to see the beauty and wonder of Christmas, and we can help them to find joy in the simple things.

I hope that by doing this, we can help our children to grow in their faith and to become更加懂得怎样去帮助别人的人。
The Sunday Readings

Sunday, Dec. 13, 2009

• Zephaniah 3:14-18a
• Matthew 4:4-7
• Luke 3:10-18

An atmosphere of delighted expectation overtakes this weekend’s liturgy. It is “Gaudete Sunday,” a name taken from the Latin rendition of the first word of the Epiphany Antiphon, “rejoice.” The Lord is near.

Priests may opt to wear rose vestments. These vestments symbolize that the brightness of the Lord’s coming already is creeping across the horizon. More properly, it is the Third Sunday of Advent.

The Book of Zephaniah furnishes the first reading.

It is a short book, only three brief chapters. Little is known about this prophet. This much, however, is known. Zephaniah was the son of Chusi and traced his ancestry to Hezekiah, presumably King Hezekiah of Judah.

Evidently, the book was written between 640 B.C. and 609 B.C., or during the reign of King Josiah of Judah. Josiah was a reformer, and his reforms were religious in intent and impact. The kings saw themselves as custodians and agents of God.

A side from all else, their duty was to draw the people more closely to God. When the people are faithful to God, they bring peace and prosperity upon themselves.

Zephaniah, obviously, supported this effort. This weekend’s reading is an exhortation to stand up and fight. The Epistle to the Philippians provides the second reading.

Philippi was a city in what today is Greece. It was founded centuries before Christ, and named in honor of King Philip, the father of Alexander the Great. By the time of the first century A.D., Philippi was an important center in the Roman Empire and also an important military base.

Such centers often became the sites of Christian communities because there was much movement of people through the empire. People moved to and fro, bringing their ideas and values, such as Christianity. As was the reading from Zephaniah, this reading is filled with excitement and joy. The coming of the Lord is predicted, and his coming will be soon. Such was the assumption of many of the early Christians. When Jesus would come again, all wrongs would be righted. Evil would be defeated. To prepare, Christians should conform themselves as much as possible and in every respect to the Lord. The epistle proclaims that this holy transformation has occurred. It delightedly declares that the Christians of Philippi are unfilthy. St. Luke’s Gospel is the source of the last reading.

In this reading, John the Baptist emphasizes that the man with two coats should give one to the poor. John also tells a tax collector to assess only the fixed amount, The Roman system of taxation was, in effect, legalized extortion. The Roman authorities were not able, or even inclined, to send citizens of Rome into the far reaches of the empire to collect taxes. So locals had to be induced to do the work.

Local tax collectors were corrupt and were despised as such. So some incentive was necessary. Profit made it worthwhile. They achieved their profit by adding their own demand to the assessed tax. The law required the taxpayers to meet these demands.

Details aside, when the Messiah is acknowledged, goodness and peace will prevail. Even when people refuse to believe in the Messiah, evil will be defeated. To prepare, Christians should change their home.

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Reflection

These readings all predict the coming of God’s power and justice. Such is the Lord’s promise. However, even while the Scripture looks forward to a sudden, dramatic coming of Jesus in glory, these readings this weekend also remind us that we can bring Jesus into our own lives and into our communities by living the Gospel.

In the long run, A Good Samaritan’s advantage is that it allows us to bring Jesus into our own hearts and lives. With Jesus in our lives, no time is lost in any darkness. The sunbeams of hope and peace will pierce the blackest of moments. Jesus, the Messiah, came—and still comes to us—as the Light of the World.

Question Corner

Fr. John Dietzen

Burying St. Joseph statue in the yard

Q Where did the custom begin of burying a statue of St. Joseph in order to sell a house?

A Even some Catholics in our neighborhoods find it weird, and a non-Catholic says it sounds superstitious and as useless. I admit that we’ve done it, and everything worked out as we had hoped. (Ohio)

The devotional practice of burying a statue of St. Joseph in the yard while looking to buy or sell a house is certainly widespread—and not solely among Catholics, by the way.

With variations, many people, as you did, have found it to be a fruitful part of their prayers when they’re looking to change their home.

The buried statue idea comes from the fact that St. Joseph is honored in Catholic tradition as the patron saint of families and fathers. This tradition is in spite of the fact that even he did not always support a living wage for his family.

As we celebrate Christ’s coming into the world, we are reminded that Joseph couldn’t even provide a fitting place for Mary to give birth—as any place would be “fitting” for this mother and child.

It’s understandable that one who has no feel for the Catholic sense of the sacramental would find this kind of prayer bizarre. But just as we in the Catholic family find such ordinariness things as water, bread, wine and oil to be critical aspects of the sacraments, our commerce of contact with God and His life, so Catholic spirituality has seen channels of God’s grace in other mundane and playful parts of our lives. The Church blesses and endorses to God’s service everything from childbirth to football games.

Catholics, therefore, have a vast treasure of spiritual devotions and practices, accumulated over the centuries, to choose from in trying to live a good Christian life. By no means are all of them solemn and serious and overly “pious.” Many are wonderful expressions of the lighthearted side of life, without diminishing in the least the sense of Christian reverence for all creation.

Obviously, many of these devotional events—adoration of the Blessed Sacrament, lighting votive candles, Mary Gardner and celebration of the great feasts—could be, and sometimes are, interpreted as superstition, and even as sacrilegious, by people who don’t believe or understand them.

All celebrations of Christmas were once strictly prohibited in parts of New England as being too “pagan.” Some creative businesses even today try to take advantage of the practice by advertising “lucky St. Joseph statues.” But that misses the point. People who slight these aspects of prayer are missing much of the richness and wonder of our Catholic faith.

A friend who taught religion in a Catholic high school told a story about a beautiful incident that occurred as her class discussed the sacraments and the use of sacramentals.

When someone mentioned the custom of burying a St. Joseph statue, one student declared, “That’s just superstition!”

A second student responded, “It’s not superstition. That’s just what makes it fun being a Catholic.”

It’s impossible to trace just when this custom began. But I hope you keep your Catholic sense of humor in seeing that these joyful manifestations of our faith are vital and in themselves are very holy ways of honoring the Creator.

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

Readers may submit prose or poetry for faith column

The Criterion invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in the “My Journey to God” column. Seasonal reflections also are appreciated. Please include your name, address, parish and telephone number with submissions.

Send material for consideration to “My Journey to God,” The Criterion, P.O. Box 1717, Indianapolis, IN 46206 or e-mail to criterion@archindy.org.
Please subscribe in writing to our office by 10 a.m. Thursday before the week of publication; be sure to state date of death. Obituaries of archdiocesan priests serving our archdiocese are listed elsewhere in The Criterion. Order priests and religious sisters and brothers are included here, unless they are natives of the archdiocese or have other connections to it; those are separate obituaries on this page.

BARLOW, Mary Ann, 86, St. Mary, North Vernon, Nov. 27, Mother of Mary Jo Bender, Kate Nicolai, Billy John, Michael and Robert Radoja. Grandmother of 14. Great-grandmother of 29.


FRITZ, Michael P., 43, St. Mary-of-the-Knolbr, Floyd Knob, Nov. 18, Son of Robert Fritz and Lee Bowling. Brother of Shannon Kittner, Debbie Lacy, Paula Rottet, Angela Schickel and Gwy Bowling.


RICKE, J. O., 88, St. Bartholomew, Columbus, Nov. 18, Husband of Betty (Davis) Rike. Father of Joan Coffman, Ann McGlothlin, Carolyn, Sally and Scott Rike. Great-grandfather of three.

SILER, Mark A., 78, St. Christopher, Indianapolis, Nov. 15, Mother of Michael Siler.


WILLIAMS, Rita Ann, 73, St. Bartholomew, Columbus, Nov. 17, Wife of Robert Williams, Mother of Sharon Cauzina, Ann and David Williams. Sitter of Nancy Cohier, James and Jered Smith. Grandmother of two.


ZOLLER, Mary R., 93, St. Roch, Indianapolis, Dec. 1,† Aug. 12, 1943. Sitter Inez was a teacher and principal at Catholic grade schools during 47 years of ministering in elementary education from 1940-87. She served as a Catholic school principal for 15 years.

Franciscan Sister Mary Inez Schuman died on Nov. 30 at Margaret Mary Carmelitan Hospital in Bataville. She was 88.

The Matts of Christian Burial were celebrated at Dec. 3 at the motherhouse chapel of the Sitter of the Third Order of St. Francis in Oldenburg, Burial followed at the sitter’s cemetery.

The former Rita C. Schuman was born on Oct. 9, 1921, in St. Leon. She entered the Oldenburg Franciscan community on Aug. 13, 1937, and professed her final vows as a sister.

Greta May Davis of Columbus was the mother of Father Clem Davis and a parish volunteer.

Greta May Nelson was born on May 28, 1919, in Chariton, Iowa. She was married to Karl David on April 12, 1941, in Chicago. He preceded her in death in 1987.

She moved to Columbus in 1999, and was a member of the Ladit Council at St. Bartholomew Parish. She enjoyed square dancing and boating.

Surviving are a daughter, Donna Tarry of Hanley, Bl, a son, Father Clem Davis, the pastor of St. Bartholomew Parish in Columbus; three grandchildren; and eight great-grandchildren.

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


Example of boohold pastor leads priest to the seminary

(Entire note: In conjunction with the "Faithful Fathers" series, The Criterion is publishing a monthly feature titled "Faithful Fathers." We plan to profile a priest from each deanery during the next seven months.)

By Sean Gallagher

Father Anthony Volz is the pastor of Christ the King Parish in the Indianapolis Deanery. He was ordained in 1985. He is 52.

Born in South Dakota, he and his family moved to Indiana when he was 5 and became members of Immaculate Heart of Mary Parish in Indianapolis.

A “losing” fight—A 1975 graduate of Bishop Chatard High School in Indianapolis, Father Volz was a college seminarian for the archdiocese for one year at the faithful Saint Meinrad College before disaffiliating and transferring to Butler University in Indianapolis, where he studied business administration.

“The thought of the priesthood really never occurred to me,” he said. “I was in the middle of fighting it. I began to understand that, at least in my life, if you’re meant to be a priest, it will work out on its own. There was really no peace until I said ‘Yes.’”

The power of a priest—The thought of the priesthood had such staying power in Father Volz’s mind because of the life and ministry of Father Edwin Saha, the founding pastor of Immaculate Heart of Mary Parish, who led it from 1946-76.

“He had a huge influence in my life,” Father Volz said. “I got to know him pretty well. He was very helpful in helping the diocese that [priestly vocations].”

Metford’s of Father Saha continued to influence the priestly life and ministry of Father Volz nearly 25 years after the younger priest was ordained. Father Volz wanted to be and [I] enjoy [fraternity] very much.

Learning from each other—Part of living in a family is listening attentively to other family members.

“There’s a collective wisdom in any parish,” Father Volz said. “We learn from each other. And I learn a lot from just listening. I’ve learned a lot over the years to let little to listen more and to pray harder.”

The family table—Another part of living in a family is regularly gathering around the family table.

“When I get to stand at the altar along with the gathered community—that’s an awesome feeling, if you really think about it,” Father Volz said. “I really feel that. Being at the altar, at the table of the Lord, that’s the liturgy that we can be between heaven and earth. So let’s give what we can in our prayer, our praise and thanksgiving.”

Teach your children well—Teaching the young is also an etiological part of family life. All of the parish that Father Volz has served have had a Catholic school as part of its ministry.

“I find that very life-giving,” he said.

“...It invigorates me to do my best, to be a good example for our young people, because I think they have so much to offer and they have so many struggles that I never had. It’s harder, it seems, to be a teenager now. But at the adult level, we have a lot of good, fine people.”

“The children are so impressionable. I try to set a good example and help them to grow in the knowledge of the Lord.”

Considering the priesthood?—“Pray. Pray just so vital,” Father Volz said.

“...You can fight with God a little bit. You can argue with him.”

“But if you really are honest with him, and you find out what it is that you can do to serve God and serve another, the answer comes, whether it’s if it’s a priestly person or whatever vocation it is in life.”

(To read previous installments in the “Faithful Fathers” series, log on to www.Criteriononline.com.)
Church’s power to make Christ present is evident at National Catholic Youth Conference

By Benedictine Fr. Adrian Burke

Fr. Adrian Burke, O.S.B.

It was so early the sun wasn’t up yet. We met the bus at 5:30 a.m. on Nov. 19, at the St. Meinrad Parish parking lot, ready to make the trip to the National Catholic Youth Conference in Kansas City, Mo. As a monk of St. Meinrad Archabbey, I’ve served the parishes of St. Meinrad in St. Meinrad, St. Boniface in Fulda and St. Martin of Tours in Siberia for two tours of duty. From my experience, I realize that most people, especially teenagers, mysteriously, I am—well, at least after a healthy shot of java! you’re this talkative person, and for days we’re used to getting up early, or maybe it’s because I was so excited to go to NCYC 2009, finally, after almost two years of fundraising and talking it up in our youth group, a fruitful branch of the young Church that calls itself “Teens Aware of Christ.”

I prayed for our kids as I’ve come to really love them and see in them the Christ who calls us to serve. I prayed in a spirit of gratitude, thankful to be there, to be called to serve. I wanted to be helpful for my vocation as a priest and monk. And I was thankful for our kids, and having the opportunity to know them, serving them and receiving from them so much goodness in return.

On Nov. 21, to clearly show Christ present among us, we took time to adore Christ present in the Blessed Sacrament. More than 21,000 strong, we prayed and sang before the Blessed Sacrament and then, having received the Blessed Sacrament, praying and singing five city blocks from the Sprint Center to the convention center. It was amazing to behold!

Youth groups prayed the rosary, testimony was gained and conversation was walked in reverence silence. It was almost apocalyptic. Seeing it, I became keenly aware of the Church’s power to make Christ present, standing strong in the midst of a secular world to proclaim the Gospel, to offer the Church.

I could go on and on—about the inspiring music, the teenagers who spoke in their own voices, and re-discover that “Christ reigns”—the theme of this year’s NCYC “Christ Reigns!”, from within us and through us, for the sake of our salvation!

Faith Schaefer, our tri-parish youth minister, was at least as excited as I was that morning. So much planning and fund-raising was beginning to reach its fruition at last, I think we both expected a lot, and we got much more than either of us could have hoped.

After checking into our hotel and having some pizza, “Doc”, the bus driver, dropped us off in downtown Kansas City. We had to walk several city blocks in crisp, cold air to find our place in a throng of excited teens waiting to get into the Sprint Center. The young Church was eager to kick off NCYC 2009.

That evening, Father Richard, the executive director of Catholic Youth Foundation USA, made a surprise, dramatic entrance to the opening keynote address. Using a mountain climber’s rappelling rope, he descended from the rafters of the Sprint Center’s ceiling, dropping down through the big screens and lighting system before landing on a stage in the center of the arena and great hoopla. In his address, he called us to center on Christ by delivering a strong message to the young Church: Show up, step up and step out!

Using his experience of hiking the Himalaya Mountains with his wife as an image of the call of Christ, he reminded us that conversion requires commitment. We can’t get where we want to go until we at least show up. There, having shown up, we embrace Christ and allow his Spirit to help us to step up and do our part—to be his Church in a world hungry for hope. Tom Booth was the music director for NCYC again this year, and his music lighted and enlivened and energized so our devotion with lyrics full of Gospel passion. Many times during these songs, I closed my eyes and spoke only with my God, surrounded by a crowd of thousands, many of whom were talking to Jesus, too. It was music would help me to smile, to laugh and, yes, to cry a tear or two as the impact of the message reached my heart, giving me a greater sense of wholeness and mission.

I went to my first NCYC in 2007 as a member of the tri-parish youth group from the Terre Haute Diocese, and was quite taken aback at how energetic, enthusiastic and involved the NCYC is. It nourished our devotion with lyrics full of Gospel passion.

During the conference, I would learn about how Christ reigns in us, through us and around us. The Sprint Center was completely filled with energetic, excited teenagers ready to dance, sing, and shout to express their love for God and the Church.

The second day of the conference brought an opportunity to attend a variety of workshops and to take a walk through the “Regen Forest,” an entire floor of booths from Catholic colleges, religious orders, music publishers and much more. As one of four youth ambassadors for the archdiocese, I had the responsibility of co-leading two workshops with another ambassador. Together, we were responsible for leading prayer, introducing the speaker and concluding the workshop. The archdiocesan program gave me a great opportunity to meet new people and be part of the largest national event for Catholic youth and young adults.

The next NCYC will be held in Indianapolis in 2011. The theme for that conference is “Are You Ready? Are you ready to be amazed by the number of youths devoted to their faith? Are you ready to be challenged by incredible people who have dedicated their lives to the Church? Are you ready for your life to be changed? If so, I’ll see you at NCYC 2011!

(Alex Bowling celebrated her 18th birthday during NCYC. She is a member of St. Mark the Evangelist Parish in Indianapolis.)

Youth minister: Future of our faith rests in experiences that young people have now

By Dawn Schaefer

The National Catholic Youth Conference (NCYC) is not an experience you want to miss with the youths from your parish. Their awe and wonder when more than 21,000 strong, we prayed and sang before the Blessed Sacrament and then, having received the Blessed Sacrament, praying and singing five city blocks from the Sprint Center to the convention center. It was amazing to behold!

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