



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960



'New moment'

As new Mass translation begins, priest reflects on preparing for it, page 3.

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Photo by Rich Clark

'Called to Glory'

Youths at NCYC honor Christ with electronic 'holy shout-out'

By Mary Ann Garber

More than 2,000 years after his birth, Christ the King was honored in a historic way with a massive electronic "holy shout-out" via texts, e-mails and tweets sent simultaneously from cell phones by 23,000 National Catholic Youth Conference and National Catholic Collegiate Conference participants on Nov. 19 at Lucas Oil Stadium in Indianapolis.

It was a fun and faith-filled way for the Catholic youths and young adults to honor God and conclude the 31st biennial national conference.

Bishop Christopher J. Coyne, apostolic administrator of the Archdiocese of Indianapolis and host of the conference, asked the teenagers, collegians and adults attending the closing Mass to text, e-mail or tweet the words "Called to Glory," the conference theme, to family members and friends throughout the U.S. at the conclusion of the vibrant liturgy.

Murmurs began to spread through the quiet football stadium when Bishop Coyne surprised the conference participants by asking them to turn on their cell phones at the end of Mass.

"For over two hours now, we have turned this space into a holy place where holy people have listened to holy words and done holy things and received holy gifts," Bishop Coyne said. "... I want you all to dig out your cell phones, ... and turn them on because we're going to do a holy shout-out. I don't think this has ever been done ... with a crowd like this, and maybe the first time at a big

See **NCYC**, page 2

Animators bring the word of God to life in Lucas Oil Stadium in Indianapolis during the Nov. 18 morning general session of the National Catholic Youth Conference. More than 23,000 youths, chaperones and conference presenters spent Nov. 17-19 at the Indiana Convention Center and the stadium learning how they are "Called to Glory" through their faith. For more coverage of NCYC, see pages 2, 8-13, and 20. Additional coverage can also be found at www.CriterionOnline.com.



Photo by Mary Ann Garber

Bishop Christopher J. Coyne, apostolic administrator and host of the 31st biennial National Catholic Youth Conference and National Catholic Collegiate Conference, displays a bishops' trading card with his picture during the closing liturgy on Nov. 19 at Lucas Oil Stadium in Indianapolis. In his homily, Bishop Coyne challenged the 23,000 conference participants to respond to God's call to lives of loving service and charitable sacrifice to help bring forth the kingdom and give glory to the Lord along the road to salvation.



Photo by Mary Ann Garber

Jacqueline Jackson-Morant from St. Charles Borromeo Parish in Detroit in the Archdiocese of Detroit sends her "Called to Glory" text message to her mother, siblings, grandmother, aunts and uncles during a simultaneous "holy shout-out" at the conclusion of the National Catholic Youth Conference closing liturgy on Nov. 19 at Lucas Oil Stadium in Indianapolis.

NCYC

continued from page 1

Catholic gathering. I want you to type in 'Called to Glory.'

After he announced the "holy shout-out," the teenagers, collegians and others in attendance quickly typed in the words then awaited his cue to press the "send" button on their cell phones.

"When I say, 'We are ...,'" Bishop Coyne told them, "we are going to shout out 'Called to Glory,' and you're going to send it out to all those people out there on the Internet that are watching us, and all the people we love. We are going to spread that greatness to the call to glory. Are you ready? We are ... called to glory!"

Jacqueline Jackson-Morant from St. Charles Borromeo Parish in the Archdiocese of Detroit sent her "Called to Glory" text message to her mother, siblings, grandmother, aunts and uncles.

"It was a great conference," Jacqueline said at the Mass. "I loved it. I'm blessed to be here today, and I'd like to come again in 2013. I liked seeing all the bishops and priests and deacons."

Bishop Coyne was the principal celebrant for the closing Mass, which was concelebrated by eight bishops and 250 priests from throughout the country.

Thirty deacons and 175 seminarians from many dioceses also participated in the Mass with talented teenage lectors and music ministers.

"It's just wonderful to be gathered here tonight with all 23,000 of you," Bishop Coyne told the gathering at the start of the liturgy, "and welcome you on behalf of the entire Catholic community here in [the Archdiocese of] Indianapolis. It's been a glorious three days, and it's going to be a glorious celebration of the Mass."

Transitional deacon Jerry Byrd, a member of St. Louis Parish in Batesville who will be ordained on June 2, assisted Bishop Coyne with the Mass and proclaimed the Gospel reading.

The reading from the Gospel of St. Matthew spoke of when the Son of God will come in his glory before all the nations then separate the people as a shepherd separates the sheep from the goats to reward those who help the poor, hungry, sick and imprisoned (Mt 25:31-46).

This Scripture passage reminds

Christians that Jesus told us, "Amen, I say to you, whatever you did to one of the least brothers of mine, you did for me" (Mt 25:40).

Bishop Coyne's homily focused on God's call to service and charity, and included a visual aid and joke.

He held up a poster-sized image of his bishop trading card—designed like a baseball card—and said he wants to order copies for all of the parishes in central and southern Indiana. Then he became serious about the need to live a faith-filled life that honors God.

Popular culture wants people to believe "the idea that 'it's all about me,'" Bishop Coyne said, "the idea that what I need is the only thing that matters. ... That's what gets us in trouble."

God calls us to choose what is right and good, and to reject what is sinful and wrong, he said, instead of acting on our own selfish needs and desires in daily life situations.

"Our Christian Catholic faith tells us that we need to be down at the bottom of the hill looking up to the King of the Hill, Christ the King, on the Cross," Bishop Coyne said. "He is the King of the Hill, and when we follow that [path] we are placing ourselves in righteousness before God. We are placing ourselves in the call to glory, and we're working toward salvation."

"Our whole call to Christian faith is not just about doing good things for the right reasons because we follow Christ," he said. "It's about salvation. It's about living our life with faith so that we are found worthy in the judgment that we just heard from St. Matthew's Gospel."

Christians are called to lives of loving service and charitable sacrifice for God, Bishop Coyne said, to help bring forth the kingdom and give glory to the Lord along the road to salvation.

"The call to glory is the call to our personal cross," he said. "It's the cross to love, and Jesus says it's not a heavy cross because how can love be heavy."

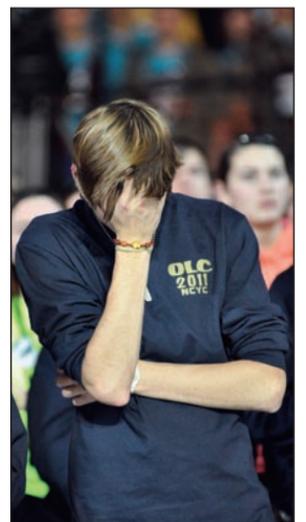
"We give glory to God every time we come together to worship God," Bishop Coyne said. "All those sacrifices that we make, all those gifts that we give, all those things we do out of love for God and neighbor, we bring them to the altar ... and we join them to Christ's sacrifice—Christ, the King of the Hill, on the Cross." †



Sacred Heart parishioner Lydia Slattery of Spencer, Iowa, in the Diocese of Sioux City, receives the Eucharist during the National Catholic Youth Conference closing liturgy on Nov. 19 at Lucas Oil Stadium in Indianapolis.



Immaculate Heart of Mary Reparatrix Sister M. Christine Nantaba, right, a teacher at Holy Angels School in Indianapolis, plays an African drum beat to call people to prayer with help from Holy Angels School kindergartner Lamar Guynn of Indianapolis at the start of the National Catholic Youth Conference closing liturgy on Nov. 19 at Lucas Oil Stadium in Indianapolis.



Above, a National Catholic Youth Conference participant prays during the closing Mass on Nov. 19 at Lucas Oil Stadium in Indianapolis.



Left, Benedictine Father Anthony Vinson, left, Father John McCaslin and Msgr. Paul Koetter process into Lucas Oil Stadium in Indianapolis at the beginning of the National Catholic Youth Conference closing Mass on Nov. 19.

NCYC gathering was 'Catholic Church at its best,' local organizer says

By John Shaughnessy

For two years, Kay Scoville led the archdiocese's effort to make the National Catholic Youth Conference in Indianapolis a memorable event that would touch the lives and deepen the faith of the 23,000 people in attendance.



Kay Scoville

When the three-day conference ended on Nov. 19, Scoville was among the people who had their own set of special memories.

One of her best memories was the opening session of the conference on Nov. 17 when the

teenagers from across the country poured into Lucas Oil Stadium.

"It was the first time they were all together," said Scoville, the archdiocese's director of youth ministry. "Seeing them in all their colorful hats and shirts, it was just beautiful."

She also recalled the opening and closing Masses of the conference. And she says she will be forever grateful to the 600 volunteers who often worked extra shifts to make the conference run smoothly—a group that included the seminarians of the archdiocese.

Most of her memories focus on the teenagers who attended the conference.

"The youths themselves kept amazing me," Scoville said. "Their reverence, and the way they were so

respectful, patient and joyful. There was one time when the lines for reconciliation were so long—20 to 30 people deep. I tried to open another room for reconciliation, but they said they were fine, that they didn't mind waiting. They even gave some of the volunteers high-fives and cheers for helping them."

Such moments made all the hard work and all the long meetings of the past two years worthwhile.

"At the start, you don't think it's ever going to come together," she said. "But when you start seeing things falling into place, you know it's the grace of God that brings it together."

"The conference truly brought glory to God, and that was the focus. Everybody was connected. It was the Catholic Church at its best." †

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The Criterion

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As new Mass translation begins, priest reflects on its preparation

By Sean Gallagher

For two years, Father Patrick Beidelman has called the weekend of Nov. 26-27 a “new moment” in the life of the Church in central and southern Indiana.

This is the weekend on which the first new translation of the Mass in a generation will begin to be used in churches across the country.

As archdiocesan director of liturgy, Father Beidelman has been hard at work preparing Catholics across the archdiocese and beyond to pray those new words of the Mass.

In dozens of presentations and workshops, some of which lasted for eight hours, Father Beidelman has spoken about the new Mass translation with priests, parish leaders, school administrators, faith formation directors, youth and young adult ministers, and music and liturgical ministers.

He has also helped priests in the Lafayette Diocese and the archdioceses of Cincinnati and

Miami learn about the new words

See related editorial, page 4.

that will be prayed at Mass.

On top of all of that, Father Beidelman has spoken before more than 20 parish or school communities in the archdiocese.

All this travel and work intensified in the weeks leading up to the implementation of the new Mass translation.

But Father Beidelman found some time to sit down with *The Criterion* to reflect on his experience of this “new moment” in the life of the Church.

The following is an edited version of the interview.

Q. Has leading the archdiocesan preparations for the implementation of the third edition of the *Roman Missal* helped you grow in your own knowledge of the liturgy and of the Mass in particular?

A. “This process has helped me grow in my understanding of how deeply connected and attached people are to the eucharistic celebration.

“From priests expressing their love for the Eucharist—priests of all stripes, of all generations, sharing how central the Eucharist is to their lives—to seeing volunteers show up for lengthy sessions to prepare themselves to serve others while expressing some enthusiasm and excitement that is infectious had a great impact on me.

“It was a joy. I haven’t been to a session or a workshop in which I was teaching or talking about the third edition of the *Roman Missal* that has not been gratifying in some way. So it’s been wonderful work to do.

“And for people who work in the Church, it is a privilege to be able to focus on that which is at the center of all that we’re about, which is the Mass. It’s at the very heart of who we are as Catholics. It’s at the very heart of our faith family. And it’s really nice to get to talk about it over and over again with people and to hear their love, their devotion, their joy and hope for the future in our celebration of the Mass.”

Q. People could look at the schedule that you’ve kept up, especially over the past year, and think that it would be easy to

have an everyday attitude about it—“Here’s another presentation about the Mass.” That hasn’t happened with you?

A. “No. You would think it would. And sometimes, as I’m leaving the office to go out and give another talk or workshop on the *Roman Missal*, I feel a little fatigue as I head in that direction because I have a lot on my plate in these final days of preparation.

“But when I get there and when I start interacting with people about this new moment in the life of our Church, I just am really much filled with a spirit that does not tire me, but invigorates me. And I mean that sincerely.

“It happened just last night. I gave a talk with a young adult group that meets pretty regularly that’s called Faith on the Rocks—an initiative that was originally founded to serve young adults from anywhere, but primarily from the Indianapolis parishes of Holy Trinity, St. Anthony and St. Barnabas.

“They meet at a bar. And it’s kind of like Theology on Tap. And I realized that I felt like I was talking about it for the first time.

“Probably it was because I was talking to people, many of whom were hearing these things for the first time. And I was excited to be able to share with them some of what I’ve come to know about the new translation and about the Mass as a result of this new translation.”

Q. Have the weeks immediately before the implementation of the new Mass translation been even a busier time for you than it has been up until now?

A. “It’s probably less involved on preparing for talks and workshops because I’ve been doing it long enough that I have a good repertoire of material to share. But it is a little busier because we’re also preparing for other things in the archdiocese.

“I’m very involved with assisting with the preparations for the National Catholic Youth Conference, which is the weekend before the date of the implementation.

“And, through the Providence of God, our seminary [Bishop Simon Bruté College Seminary] has grown to 35 students this year. That means that I’ve doubled the number of students with whom I work in formation, from seven to 14. It’s the happy problem of God’s good work being accomplished in the Church.

“So my time is divided. But it is all connected to good work. And you just put one foot in front of the other and rely on lots of good people around you.”

Q. Will you be glad when Nov. 28—the Monday after the weekend in which the new Mass translation is implemented—comes around?

A. “I’m sure there will be a sense that we have arrived at a moment of culmination of a lot of work.

“But I’m eager to see what’s next with regard to people truly beginning to use these words for our prayer, and truly beginning to take the opportunity to experience a fuller expression of the Mass.”

Q. Have you given any thought to what it will be like for you to use those words for the first time?

A. “I have. I celebrated Mass within the last couple of weekends at SS. Peter and Paul Cathedral in Indianapolis. And they had begun using the new sung texts. I was

struck during the Mass as we began to use those that it’s no longer talk anymore.

“It’s no longer something of the future, but, as we get to use these sung parts of the Mass a little earlier, I was aware that it had arrived and, in a sense, what would be available to us for the whole Mass was beginning.

“It was exciting, and sent chills up and down my spine.”

Q. Do you have any particular hopes for what the implementation of the third edition of the *Roman Missal* will do for individual Catholics and parish communities in central and southern Indiana?

A. “I hope it opens our eyes and ears a bit more to the power and mystery of God at work in our everyday lives, and to what God is truly offering us and what God is truly asking of us each and every week as we gather as faith families for the Eucharist.

“The Mass primarily is our worship of God. I hope that we can increase or intensify our focus on giving thanks and praise to God in our worship. But I also hope that the Mass opens our eyes and our ears to what is possible with God as a result of us worshipping him week after week in the fullest way possible and with all our hearts.

“So I hope it makes us holy. I hope it calls us deeper into the sanctification that is proper to each member of the faithful.”

Q. When you went through the seminary in the mid-1990s, you may have heard stories of what it was like to implement the reform of the Mass during and following the Second Vatican Council. Did you ever think at that time that you would be in a similar position, that you would be called on to implement a significant change in the words we pray at Mass?

A. “I can’t say that I recall thinking that I would be a part of helping to prepare our local Church for the reception of a new translation of the new edition of the *Roman Missal*.

“But I would say that, as I look back on that time, I remember the stories of the implementation of the developments in the Mass of the Second Vatican Council as being a time of great enthusiasm, a time of great energy and commitment to the liturgy on the part of a broad spectrum of folks.

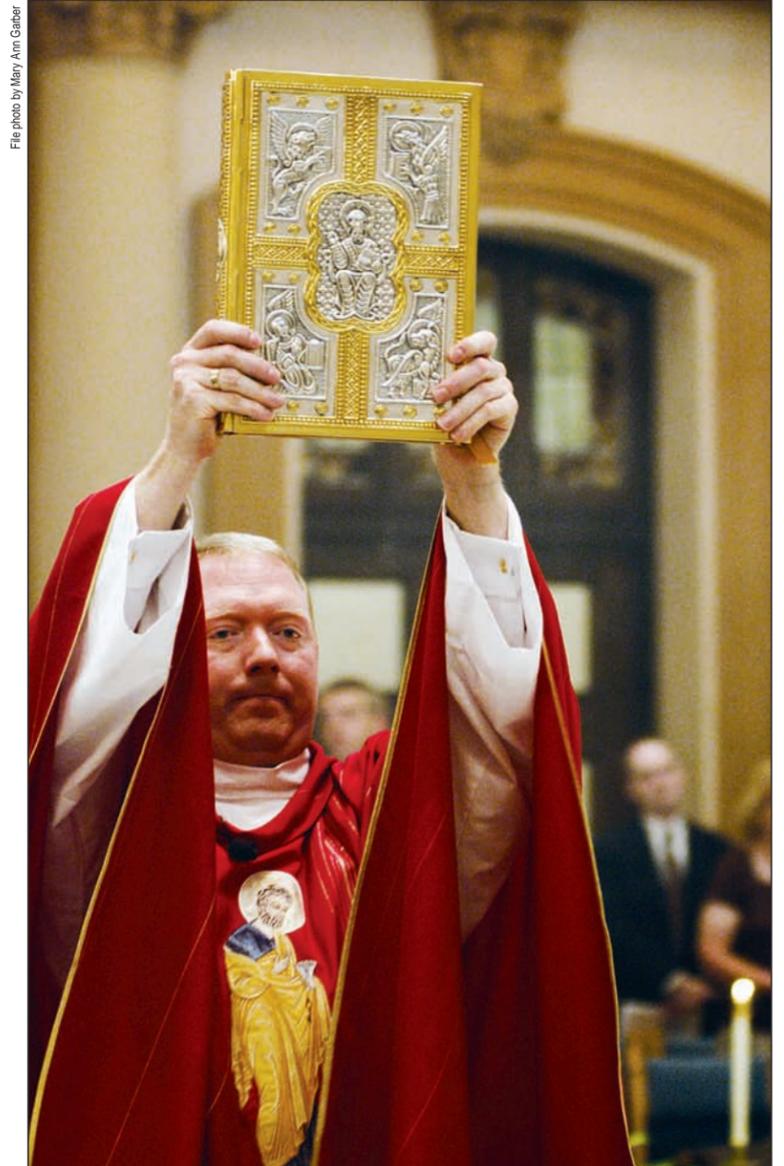
“And I hope that continues because I think what was begun at the Second Vatican Council continues to unfold in this new moment and will continue to do so in the future.

Q. How would you say that the parishes and schools in which you’ve served over the years helped prepare you for what you’ve been doing in this important moment, as you’ve described it, in the life of our Church?

A. “The parish and school communities in which I’ve served have formed me best by loving me and supporting me as a priest. And I’ve experienced that wherever I’ve been in their patience and their kindness in our work together of building up God’s kingdom.

“So their example of putting their faith in action and their witness to Christ’s love, particularly to me as I served in their midst, impacts how I strive to serve other people as I’ve been called away from them to new work.”

Q. One of the places you were



Father Patrick Beidelman processes with a Book of the Gospels during a June 29, 2007, Mass at SS. Peter and Paul Cathedral in Indianapolis that celebrated the centennial of the dedication of the cathedral. As archdiocesan director of liturgy, Father Beidelman has been busy for two years helping to prepare Catholics across central and southern Indiana for the implementation of the new translation of the Mass that takes place on Nov. 26-27.



Serving as the liturgy’s master of ceremony, Father Patrick Beidelman stands with seminarians during the National Catholic Youth Conference closing Mass on Nov. 19 at Lucas Oil Stadium in Indianapolis.

called away to was the University of the Holy Cross in Rome to study liturgy at the graduate level. People might think that such studies are abstract. Did your studies there and the conversations that you had with your professors and fellow students have a discernible effect upon what you’ve been doing in the past year during all of the presentations you’ve been making about the new Mass translation?

A. “Where I rely on my formal theological studies is that I’ve been exposed to a broader range of the Church’s thought, both from its history as well as in its present articulation, of how we pray and worship, and particularly in some of the finer points of what the Church calls us to and why.

“What I’ve tried to do is translate that into the way people speak and think in their everyday lives. It may be not in higher, abstract theological expression, but rather in what that would look

like at a parish in rural Indiana or in the center city of Indianapolis or in a high school Mass.

“When I’ve been able to accomplish that, that’s when I’ve been effective in assisting people to prepare to receive the new translation of the Mass. I hope that that’s happened more often than not.”

Q. What you’ve been doing over the past two years to help the Church in central and southern Indiana prepare for the implementation of the new translation of the Mass isn’t a typical ministry of a parish priest. But how has this been an important part of the living out of your priestly identity and ministry?

A. “I have had the opportunity to witness people’s great hunger for understanding their faith. And I’ve had the opportunity to witness people’s great love for their faith in a variety of settings throughout the archdiocese that have encouraged me and inspired me and given me hope that the Church is alive.” †



Rev. Msgr. Raymond T. Bosler, Founding Editor, 1915 - 1994

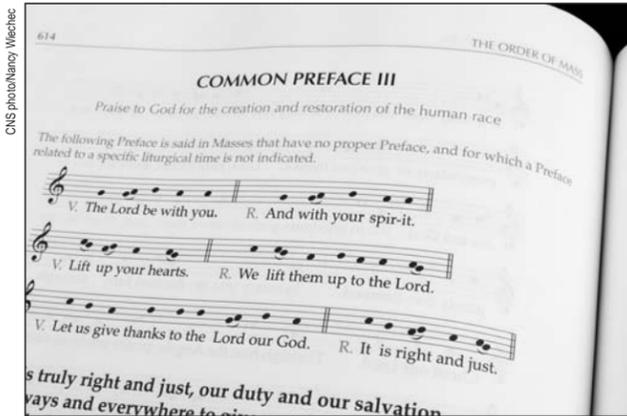
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Editorial



A page from the new *Roman Missal* shows a change in the people's response when the priest says, "The Lord be with you." The congregation responds, "And with your spirit." New missals are on the way to parishes throughout the United States for use beginning the first Sunday of Advent on Nov. 27.

The gift of the Mass

The changes in words we pray at the Mass will begin this weekend. We will start praying an English translation that is more accurate to that of the original Latin version of the *Roman Missal*.

We have already published a considerable amount about these changes. This editorial, though, will not be specifically about the changes.

Rather, it is an encouragement for you to use the opportunity of the changes to think more deeply about the wonderful gift of the Mass.

Whenever one does something frequently, it is easy—perhaps unavoidable—that he or she will fall into a routine. Is it humanly possible to concentrate on the words and actions of the Mass every time we attend?

As we start praying the new translation, we will have to concentrate on the words. Let us use that necessity to refresh our understanding of what the Mass is. The declining percentage of Catholics who participate in the Mass each week indicates that too many of us don't have a proper appreciation for what it is.

What is the Mass? In simple terms, it is the perpetual memorial of God's love for us. Christ instituted this sacrament at his Last Supper to be a memorial of his death and resurrection, by which he accomplished our salvation.

When we say that it is a memorial, we mean more than just a remembrance. It makes present in a sacramental manner the sacrifice of the cross of Christ.

Pope John Paul II explained it this way in his 2003 encyclical "*Ecclesia de Eucharistia*" ("Church of the Eucharist"), "When the Church celebrates the Eucharist, the memorial of our Lord's death and resurrection, this central event of salvation becomes really present and the work of our redemption is carried out" (#11).

We Catholics believe that, as the *United States Catholic Catechism for Adults* says, "In this divine sacrifice which is made present in the Mass, especially in the Eucharistic Prayer, the same Christ who offered himself once in a bloody manner on the altar of the Cross offers himself in an unbloody manner" (p. 221).

"The Mass is what Catholics do," Washington Cardinal Donald Wuerl writes in his book *The Mass: The Glory*,

the Mystery, the Tradition (Doubleday, \$21.99), co-authored by Mike Aquilina.

Catholics of all stripes—Latin Rite, Eastern Rites, traditional, progressive, liberal, conservative—meet Christ at Mass. So do the members of Orthodox Churches. Of course, we also have preaching as the Protestant communities do.

The Introductory Rites and the Liturgy of the Word, which Protestant communities have, are important parts of the Mass, and Christ is truly present during these parts of the Mass. But the central act of the Mass occurs when bread and wine are turned into the true body and blood of Christ, which we receive into our bodies at Communion.

These elements retain the appearance of unleavened bread and wine, but their substance is changed into the substance of the body and blood of Christ. Thus, we believe that Christ is substantially present.

We believe that Christ is fully present under the form of both, and either, the consecrated bread and the consecrated wine. However, the *Catechism of the Catholic Church* reminds us that the "sign of communion is more complete when given under both kinds, since in that form the sign of the Eucharistic meal appears more clearly" (#1390).

Thus, the Mass, besides being a sacrifice, is also a holy meal. Christ becomes part of our human bodies, just as we hope some day to become part of his divine body throughout eternity in heaven. Therefore, we must receive the Eucharist worthily.

St. Paul warned, "Whoever eats the bread or drinks the cup of the Lord unworthily will have to answer for the body and blood of the Lord. A person should examine himself, and so eat the bread and drink the cup" (1 Cor 11:27-28).

This means that we must examine our consciences before receiving Communion to determine our worthiness to receive Christ's body and blood, including our fidelity to the moral teachings of the Church.

As we begin to pray the new translation of the Mass prayers, let us make a resolution to come to Mass prepared to participate more fully in Christ's sacrifice and his holy meal.

—John F. Fink

Be Our Guest/John Garvey

Muslim students are welcome at The Catholic University of America

A law professor at a local university recently filed a complaint with the District of Columbia's Office of Human Rights, claiming that The Catholic University of America discriminated against Muslim students.



This came as something of a surprise to us.

Last year, *The Washington Post* reported that the Muslim population at Catholic University had grown from 41 to 91 students in three years, and that the students had a positive experience. That story was picked up on National Public Radio and elsewhere. Since then, our Muslim population has increased to 122.

No matter. The law professor complained that Muslim students "must perform their prayers surrounded by symbols of Catholicism—e.g., a wooden crucifix, paintings of Jesus, pictures of priests and theologians, etc.—which many Muslim students find inappropriate."

Worse, some "must do their meditation in [or near] ... 'the cathedral that looms over the entire campus—the Basilica of the National Shrine of the Immaculate Conception,'—hardly a place where [Muslim] students ... are likely to feel very comfortable."

There is some truth in these observations.

Our undergraduate population is 81 percent Catholic. Though we have chapels in a number of places on campus, and Masses frequently during the day, we do not set aside worship space for other faiths. We do not—as some Catholic universities do—hire chaplains of other faiths. Nor do we have on the undergraduate level officially sponsored and supported non-Catholic religious organizations.

We make no bones—in our marketing and in our life on campus—that we are The Catholic University of America.

But it is entirely consistent with all this that we welcome Muslim students and students of all other faiths to our university. Our Catholic teaching instructs us to embrace our fellow human beings of all faith traditions. They enrich us with their presence, and help to promote interreligious dialogue and intercultural understanding.

Letter to the Editor

New Mass translation is long overdue, reader says

A letter in the Nov. 11 issue of *The Criterion* requires a response.

Most Catholics are unaware of the major dissimilarity between the traditional Latin Mass and the *Novus Ordo*—the expurgations, mistranslations and rubrics.

The *Novus Ordo* has four Eucharistic Prayers the last time I counted.

Eucharistic Prayer No. 1 is primary and the least offensive, but still has numerous mistranslations of the revised *Missale Romanum*. These mistranslations are no accident.

Considering the many aberrations of the

Priest is example of all our clergy, who serve the people of God in unsung ways every day

I wish to make you aware of one of the "unsung" deeds done by Catholic clergy in the Archdiocese of Indianapolis to help spread the word of God.

Recently, at Cathedral High School in Indianapolis, we held an all-school assembly to instruct our faculty, staff and students about upcoming changes in the liturgy.

Our guest presenter was Father Patrick Beidelman, a 1990 graduate of Cathedral High School, who also serves as sacramental minister at St. Anthony and Holy Trinity parishes, vice rector at Bishop Simon Bruté College Seminary and archdiocesan director of liturgy.

Here is the interesting part. As last year's *Post* story noted, we have an atmosphere that appeals to our Muslim students, particularly those who are religiously observant.

At public universities, the First Amendment requires that we take no account of religion. At most private universities, it is treated as a private matter and something that is slightly uncomfortable to talk about.

But at Catholic University, there is nothing strange about fasting during Ramadan or praying five times a day or covering your head. Our students fast during Lent and pray daily. Nuns who study here cover their heads. Our single-sex residence halls are appealing to more traditionally religious parents and students.

Muslim and Catholic students are able to talk about these things and to form friendships that embrace their shared religious commitments—and their differences.

The law professor who filed the proceeding against us had to confess that none of our students had joined in his complaint.

One of them, speaking to the student newspaper, said, "I'm not sure where he got" the idea that "Muslims can't pray in a room that displays Catholic symbols. ... It is not true."

All this says something important about the state of religious liberty in modern American society. There is a danger in trying to translate religious ideas into secular values.

The local law in Washington, D.C., allows almost anyone to file a complaint with the Office of Human Rights—even someone who doesn't understand the religion of the group that he is trying to protect.

The human rights office focuses much of its attention on the right to equality and the evil of discrimination. Those are very important concerns. But we could treat Muslims equally with Catholics by withdrawing support from both.

There is an aphorism in liberal political theory that says that "the right is prior to the good." The idea is that, in a modern society, people cannot agree on questions of value—good and bad, right and wrong. Therefore, the organizing principle should be to give people as much freedom—the right—as possible.

The problem with this ideology is that it

See GARVEY, page 19

Novus Ordo, the very least we should expect is a correct translation of the official Latin missal. It is long overdue.

The mission to do so is to have the Mass conform to the official Latin *Missale Romanum*, not any non-English translation—be it German, French, Italian or Spanish.

The letter writer may rest assured there is no intention of our reformers to undo Vatican II.

Kenneth de Maillé
Bloomington

Father Beidelman held the attention of 1,400 of us for the 45-minute presentation. He was extremely knowledgeable with his topic, spoke without notes, and cleared up some of the misperceptions that some of us had regarding these changes and the reasons for them.

He is an example of all of our priests who work diligently, frequently in many different jobs, and who serve the people of God in many unsung ways.

David L. Worland
Principal
Cathedral High School
Indianapolis

Events Calendar

November 29

Marian University, Ruth Lilly Student Center, 3200 Cold Spring Road, Indianapolis. **Marian's Adult Programs (MAP) information meeting**, 6 p.m. Information: 317-955-6271 or kwebb@marian.edu.

December 2

Sacred Heart of Jesus Church, chapel, 1530 Union St., Indianapolis. **Lumen Dei, Mass**, 6:30 a.m., breakfast following Mass at Pure Eatery. Information: rhumper69@yahoo.com.

SS. Peter and Paul Cathedral,

1347 N. Meridian St., Indianapolis. **Office of Young Adult and College Campus Ministry, Advent Lessons and Carols**, 7 p.m. Information: 765-561-2924 or mnfish25@gmail.com.

December 3

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Shop INN-Spiced Christmas/Holiday Shoppportunity,"** 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.

Holy Family Parish, 129 W. Daisy Lane, New Albany. **New Albany Deanery, young adult mini-retreat**, 9:30-11:30 a.m. Information: 812-945-2000 or marlene@nadyouth.org.

St. Mary Church, 415 E. Eighth St., New Albany, Louisville. **"A Family Christmas at St. Mary's,"** chorus, 2 p.m., adults \$18, seniors \$15, students \$6. Information: 812-944-0417.

December 4

St. Paul School, 9788 N. Dearborn Road, New Alsace.

Christmas smorgasbord breakfast, 8 a.m.-noon, free-will offering, pictures with Santa, 9:30-11:30 a.m. for a nominal fee. Information: 812-623-2631 or stpaul@nalu.net.

O'Connor House, 45 Village Drive, Carmel, Ind. (Diocese of Lafayette). **Open house**, ministry assists women in crisis pregnancies, 2-5 p.m. Information: 317-844-9562.

December 7

Archbishop O'Meara Catholic 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. Belleview Place, Indianapolis. **Winter open house**, noon-7 p.m. Information: 317-860-1000 or rtime@pcrhs.org.

Archbishop O'Meara Catholic 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 parthur@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 parties of 10 or more. Information: 317-955-6176. †

Retreats and Programs

November 28

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Friends of Fatima Monthly Mass and Social,"** 9 a.m., breakfast following Mass. Information: 317-545-7681 or marcia.johnson@archindy.org.

November 29

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Advent," Faith Building Institutions (FBI) program**, 5:15 p.m. evening prayer, 6 p.m. dinner and program. Information: 317-788-7581 or www.benedictinn.org.

December 2-4

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"From Darkness to Light,"** Father Jim Farrell and Mary Weber, presenters, \$153 per person. Information: 317-545-7681 or marcia.johnson@archindy.org.

December 3

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"A Thomas Merton Advent Retreat,"** 9 a.m.-5 p.m., \$55 includes book and lunch. Information: 317-788-7581 or www.benedictinn.org.

December 4

Oldenburg Franciscan Center, Oldenburg. **"Youth Night at the 'Burg,"** 6:30-8 p.m. liturgy, free-will offering. Information: 812-933-6437 or center@oldenburgosf.com.

December 5

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Seeking Hope-What Does it Mean to Hope?" Advent reflection evening**, Benedictine Sister Angela Jarboe, presenter, 6:30-9 p.m., \$25 per person includes dinner. Information: 317-788-7581 or www.benedictinn.org.

December 7

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Come Away and Rest Awhile," silent reflection day**, 8 a.m.-4 p.m., \$30 per person includes continental breakfast and lunch. Information: 317-545-7681 or marcia.johnson@archindy.org.

December 9-11

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"A Holy Getaway-Silent Night, Silent Day," Advent silent retreat**, Benedictine Sister Julie Sewell, presenter. Information: 317-788-7581 or www.benedictinn.org.

December 10

Oldenburg Franciscan Center, Oldenburg. **"Finding the Light and Word Within," Advent retreat**, Franciscan Sister Olga Wittekind, presenter, 9:30 a.m.-2:30 p.m., \$45 per person includes lunch. Information: 812-933-6437 or center@oldenburgosf.com.

December 10-11

Mount St. Francis Retreat Center, Mount St. Francis. **New Albany Deanery, "Faith Remix Retreat,"** registration deadline Nov. 28. Information: 812-945-2000 or leah@nadyouth.org.

December 11

Oldenburg Franciscan Center, Oldenburg. **"Coffee Talk-Advent: A Walk with Mary and Joseph,"** Franciscan Sister Patty Campbell, presenter, 9:30 a.m. liturgy, free-will offering. Information: 812-933-6437 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. †

VIPs



William and Alene (Knecht) Schuman, members of St. Peter Parish in Franklin County, celebrated their 60th anniversary on Oct. 22.

The couple was married on Oct. 20, 1951, at St. Peter Church in Franklin County.

They are the parents of eight children: Dolores Alexander, Wilma Brannan, Lisa Longshore, Michele Shumate, Laura Soos, Arlene Wuestefeld, Diana Yee and Dan Schuman. They also have 19 grandchildren and 17 great-grandchildren. †

African Mass to be celebrated on Dec. 4 at St. Rita Church

The archdiocesan African Catholic Ministry will celebrate an African Mass at 3 p.m. on Dec. 4 at St. Rita Church, 1733 Dr. Andrew J. Brown Ave., in Indianapolis.

Bishop Christopher J. Coyne, apostolic administrator, is scheduled to be the principal celebrant of the Mass.

It will feature prayers and readings proclaimed in several African languages and African liturgical music. Those who

attend the Mass are encouraged to wear African attire.

A reception in the Father Bernard Strange Family Center will follow the Mass.

For more information, call Sally Stoval at 317-269-1276, Missionary Sister of Our Lady of Africa Sister Demetria Smith at 317-545-6375 or send an e-mail to Africancatholic_ministry@yahoo.com. †

'Advent Lessons and Carols' service is Dec. 2 at cathedral

The archdiocesan Office of Young Adult and College Campus Ministry is sponsoring an "Advent Lessons and Carols" service at 7 p.m. on Dec. 2 at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis.

The service will include exposition and Benediction of the Blessed Sacrament, the reading of Scripture passages related to the birth of Christ, and the singing of carols.

Catholics of all ages are invited to attend the service then young adult Catholics will go caroling throughout downtown Indianapolis.

For more information on the service, contact Megan Fish at mfish@archindy.org.

For more information about caroling in downtown Indianapolis, contact Matt Faley at mfaley@archindy.org. †



Scecina's roots

Mitch Singleton, a captain of the Father Thomas Scecina Memorial High School football team, shakes hands with Rose Sparks, a first cousin of the late Father Scecina, before the start of the Indiana High School Athletic Association 1A semi-state game between Scecina and Linton-Stockton High School on Nov. 18 at Key Field on the campus of the University of Indianapolis. Linton was the hometown of Father Scecina and Sparks, who still lives in Linton. She flipped the coin before the start of the game to decide who would receive the ball first. Scecina won the semi-state match 17-0 and will face Lafayette Central Catholic High School in Lafayette in the 1A state championship game on Nov. 25 at Lucas Oil Stadium in Indianapolis.



Wheelchair bowling

Members of the Knights of Columbus Council #769 pose on Oct. 16 at the Rushville bowling alley with Father Jeremy Gries, administrator of St. Mary Parish in Rushville, front row at left, and brother knight Ross Sickbert, front row at center, who has physical and mental disabilities. The Rushville-based council and members of St. Mary's confirmation class participated in a wheelchair bowling fundraising event that benefited ARC of Rush County, an organization that gives support to people with mental and physical disabilities. More than \$7,000 was raised in the event. The other knights are Dave Hasecuster, front row at right, John Byrne, back row at left, Tim Niedenthal, Bill Cravens, Steve Sickbert and Tom Giesting.

PAID ADVERTISEMENT

Amazing “Before & After” Photo Illustrates Impact of Catholic Outreaches Serving The Poor Overseas

Jim Cavnar looked at the two photographs on this desk and found it hard to believe they were taken of the same boy. One child is gaunt, glassy-eyed and limp in the arms of a caretaker. The other boy is healthy, alert and focused on play.

“...doctors didn’t think he would survive through the week.”

James Cavnar, President of Cross

How could this possibly be the same child — Javier from Honduras?

“We see before and after photos like this often, but I never cease to be amazed by them. It makes you marvel at the human body’s ability to rebound from trauma. It makes you realize that even someone who appears to be at death’s door can be rescued and revitalized,” explained Jim Cavnar, president of Cross International Catholic Outreach. “When Javier was brought in to the Prince of Peace Nutrition Center that Cross supports, he was 10 months old and weighed less than 9 pounds. The doctors didn’t think he would survive through the week, but the staff at Prince of Peace did a marvelous job in nursing him back to health. The before and after pictures were taken only four months apart — you can see the profound difference their care made for yourself.”

As one of America’s leading Catholic relief agencies, Cross International Catholic Outreach is literally in the business of creating success stories like this one in developing countries around the globe. Cross achieves this goal by enlisting support from U.S. Catholics who share Cavnar’s concern for the poor and his passion for rescuing children from needless suffering and death. It channels its support through Catholic partners already in place overseas — outreaches like the Prince of Peace Nutrition Center that cared for Javier.

“Prince of Peace is a wonderful



Javier’s “before and after” photos provide a shocking reminder of how the poor live — and how important our help is in their lives.

organization with a committed staff, but their programs would be paralyzed without a regular stock of food, medicines and other supplies. They couldn’t properly feed or care for the children,” Cavnar explained. “Providing those resources is Cross International Catholic Outreach’s role. Our support helps them obtain the food and other supplies they need to treat children like Javier. It’s all about teamwork. The churches overseas provides the daily services, and Cross and its donors help provide the material resources needed for their outreaches.”

Cavnar is clearly grateful to the American Catholics who have chosen to support the Cross International Catholic Outreach’s work. He emphasizes them often, pointing out that they are the real key to every success story.

“Dramatic turn-arounds like Javier’s are only possible because people step forward and offer a helping hand. The

donor is the catalyst or trigger. Their financial support is critical in turning a tragic ‘before’ into a triumphant ‘after’ for a child like Javier. So I don’t take their role lightly. I give the credit where the credit is due — to those who contribute to make success stories like this possible,” Cavnar said. “In the simplest terms, without the donor there wouldn’t be a ‘before and after’ story at all. Javier wouldn’t have recovered. He wouldn’t have survived.”

According to Cavnar, the scope of work being funded by American Catholics has been growing in recent years. As more and more people learn about Cross International Catholic Outreach in their local parish or through stories in Catholic newspapers, they add their support, allowing Cross to further expand its outreach into new countries, touching more lives.

“With more support from American Catholics, we can take this outreach to

whole new levels,” Cavnar said. “When a parish wants to launch a new feeding center, we can partner with them and supply the food. When a poor rural village is facing problems with an unsafe water source, we can dig the well or tap the spring to bring relief. Whether the need is for a clinic to treat the poor or for a school to serve an impoverished community, we can be there to help.

“Whatever their need, Cross has the potential to turn a tragic situation into something wonderful,” he added. “We offer American Catholics the same opportunity. It’s a chance to do something meaningful and profound in God’s name and for His glory.”

Readers interested in supporting Cross International Catholic Outreach, can use the brochure inserted in this issue or send tax-deductible gifts to: Cross International Catholic Outreach, Dept. AC00814, PO Box 63, Akron, OH 44309-0063.

Cross Recognized, Endorsed by Nearly 50 U.S. Catholic Bishops

As Cross International Catholic Outreach (CICO) continues its range of relief work to help the poor overseas, its efforts are being recognized by a growing number of Catholic leaders in the U.S.

“We’ve received an impressive number of endorsements and letters of support from American Bishops and Archbishops — nearly 50 Catholic leaders at last count,” explained Jim Cavnar, president of Cross International Catholic Outreach. “They’re impressed by the fact that we’ve done outreaches in more than 40 countries and that we undertake a variety of projects; everything from feeding the hungry and housing the homeless to supplying safe water and supporting educational opportunities for the poorest of the poor.”

Archbishop Robert Carlson of St. Louis sent one of the more recent letters of encouragement, writing: “It is my hope that this ministry will continue to flourish and reach as many people as possible. I will inform the priests of the Archdiocese of St. Louis of the important work that Cross International Catholic Outreach does and

elicit their prayerful and financial support for the service you provide to the less fortunate around the world.”

Bishop Kevin Vann of Fort Worth was just as enthusiastic about Cross Catholic and its mission. “I also know that many of the Bishops in Texas think very highly and endorse the work and mission of Cross International Catholic Outreach — as well as do other Bishops whom I know from my days of graduate studies in Rome. Please know of my prayers and support for this vital work...”

In Archbishop Gregory Aymond’s case, the endorsement came with a personal note of thanks for the role Cross Catholic played in helping families hit hard by Hurricane Katrina.

“I’m happy to acknowledge that Cross International Catholic Outreach was of tremendous help to the Archdiocese of New Orleans after Hurricane Katrina,” he said.

Bishop Thomas Rodi of Biloxi had similar praise.

“Your quick response to the needs

of the people in south Mississippi in the aftermath of Hurricane Katrina will always be remembered and greatly appreciated,” he said. “Thank you for all the good you do, and may God bless you and your ministry.”

In addition to praising the work CICO accomplishes, many of the Bishops and Archbishops are also impressed by the unique collaborative relationship Cross has with the Pontifical Council Cor Unum in Rome. This allows the charity to participate in the mercy ministries of the Holy Father himself. In his praise of CICO, Archbishop Dennis Schnurr of Cincinnati underscored this unique connection.

“Cross International Catholic Outreach’s close collaboration with the Pontifical Council Cor Unum is a source of encouragement,” the Archbishop said. “The Holy See has unique knowledge of local situations throughout the world through its papal representatives in nearly two hundred countries and through its communications with Bishops and others who care for the poor and needy in every corner of the world.”



Bishop Kevin W. Vann, a director on the board of Cross International Catholic Outreach, at a recent meeting with Pope Benedict.

CICO president, Jim Cavnar, explained the significance of this connection.

“Our collaboration with Cor Unum allows us to fund outreaches in virtually any area of the world, and we have used that method in special cases — to help the victims of natural disasters, for example,” he said. “It only represents a small part of our overall ministry, but it can be a very important benefit in those special cases.”

PAID ADVERTISEMENT

U.S. Catholics “Spark A Miracle” — Ultimately Blessing Families On Other Side Of The Globe

In the stifling heat of a Mozambique summer dawn, the shrill cry of a hungry baby startles the young man from his dreamless sleep.

It is still dark outside the flimsy hut, and his body screams for more sleep. But there are hungry children who will soon awaken, and he needs to prepare what little food is available. Suppressing the momentary temptation to escape from the overwhelming responsibility of this new day, he takes the baby a rusty cup half-filled with the last of the milk.

He still grieves the loss of the baby's mother, and wishes she were here to help him. It isn't a selfish wish. At age 14, Camal Tila only wants what any young teenager in Mozambique would crave — a few less responsibilities, more time with his friends in the village and a decent education, the starting point for greater opportunities in his life. He wasn't yet ready for this role of head of household to his younger siblings.

Camal Tila, whose own father, mother and three younger siblings all died of AIDS within the last six years, now cares for 12 younger siblings and child relatives, including his baby sister. Hardly beyond childhood himself, Camal must now struggle to keep the family intact and alive. His dreams of independence and a family of his own fade with each passing day, leaving him to pray for a miracle and some small beacon of hope.

“Tragically, Camal's heartbreaking story is repeated across much of Africa, where AIDS is decimating the population in many countries — and we are determined to help as many of these poor orphans as possible,” explained Jim Cavnar, president of Cross International Catholic Outreach, one of the nation's leading relief ministries to the poor. “Thankfully, it's possible for us to make a difference. Serving as a tool in God's hands, we can help answer the prayers of these children — spark a miracle, if you will, on their behalf.”

As Cavnar explains it, the “miracle” came to the Tila family through the generosity of American Catholics who responded to Cross' plea for help in diocesan newspapers and on Christian radio.

“We explained the plight of the children and the contributions we received enabled us to partner with a Catholic orphan-care ministry in Mozambique called *Reencontro*. Among other things, the support allowed us to build a safe, concrete block house for Camal and his family, and to supply food and medical care to meet their basic human needs,” Cavnar said. “Providing mentoring and building simple houses to keep orphan families together is just one of several creative solutions that *Reencontro* has employed since its inception in 1988, when a devout Catholic woman, Olinda Mugabe, was compelled by a love of Christ to do what she could for the orphans in Mozambique. She and her group are a treasure and a blessing to the poor, and it's our privilege to help them with their outreach.”

Describing the support provided by Cross as “help” is an understatement. When the ministry first encountered *Reencontro*, it served 600 to 700 children. The support from Cross has allowed the group to expand its capacity significantly in a few short years — it now is a lifeline to more than 7,000 children like Camal. For this, Cavnar again credits the many



Camal (at right) is just one of thousands of orphans who have been helped by Cross. The orphan housing program is particularly effective — it allows entire families of orphans to stay together.

American Catholics who make up the Cross family of benefactors.

“You could say that Cross International Catholic Outreach is one of God's funnels. He pours resources through us to help the poorest and neediest people on earth. The orphan crisis in Africa staggers our imagination and at times almost defies belief. But we remember that this is God's work and we are simply His channel. So we continue to do everything we can with the gifts God gives us,” he says. “Seeing things this way also helps us to keep the correct perspective on our work. Helping just one orphan family may not seem like a world-changing accomplishment to a skeptic... but we know Camal Tila and his brother and sisters. We know that the help they received changed their world forever, and we can celebrate that human triumph.”

Ultimately, the goals of Cross International are to further expand its outreach to AIDS orphans through other partnering ministries and to avoid putting these children in institutions if at all possible. As Cavnar explains, “keeping orphans in their own culture and in the homes of relatives or family friends is really the best option, and most Christian ministries are committed to that strategy. That's why we give a priority to supporting organizations that integrate orphaned children into existing families within their own villages or districts.”

The problem is that most poor African families are already struggling under the weight of poverty and find it difficult to add one more mouth to feed, let alone two or three. If they hesitate to accept another child, it isn't because they are unwilling — they are simply unable to make ends meet on their already limited resources.

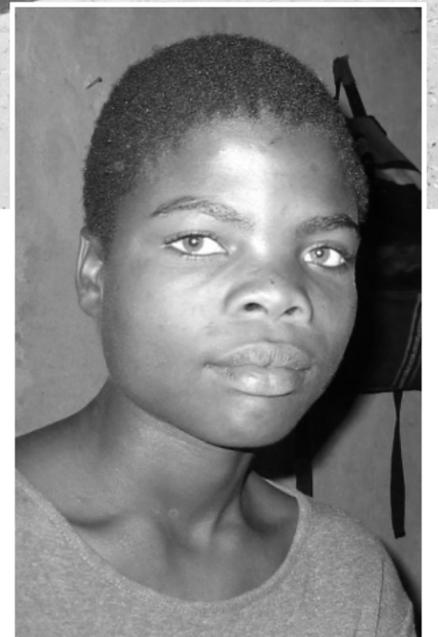
One director of a program in Zambia described how ministries found a solution:

“We have made the care of orphans a partnership in which we all share the responsibility and burden. We assure the families that if they will provide basic shelter, we will provide what they can't give the children: the extra food, the access to health care, additional clothing and fees and supplies needed to provide an education.”

Because the costs are shared, the amount needed to provide food, clothing, health care, education or other services is surprisingly small — just \$68 per child per year!

“It is amazing what can be done for so little. Most people are also shocked to learn how little it can cost to supply a house and keep a family of orphans together. It's just \$3,500 to \$5,000 to build a multi-room, cement-block house,” Cavnar said. “This is another value to working through partnering African ministries run predominately by volunteers. It allows you to stretch donated dollars and have a bigger impact in the lives of the poor.”

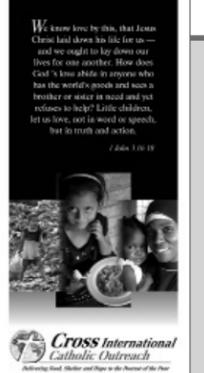
“I hope every American Catholic who has supported us in this outreach will join me today in celebrating Camal's new home and the hope it represents



for that family of orphans. I hope they will see it for what it was — an act of God's mercy made possible by God's faithful people. And I hope they will see it as one significant step in a greater, more wide-reaching plan,” he added. “We celebrate one victory, knowing that scores of other children have yet to be helped. And we can do that because we have no doubt that God will touch other hearts to respond generously, answering the prayers of other children like Camal. There is no more compassionate body of believers than the Catholic Church, and I am confident my Catholic brothers and sisters in the U.S. will continue to respond where the needs are greatest. Jesus came to save the whole world, one lost soul at a time. He is our example, so we will never lose heart.”

How to Help:

Your help is needed for Cross International Catholic Outreach to bring Christ's mercy to the poorest of the poor. Use the enclosed postage-paid brochure to mail your gift or send it to: Cross International Catholic Outreach, Dept. AC00814, 490 White Pond Drive, PO Box 63, Akron, OH 44309-0063.



Teenagers celebrate their faith during opening session of NCYC

By John Shaughnessy

As soon as the doors opened, three teenage girls rushed toward the floor of Lucas Oil Stadium, wanting to reach front-row seats for the event they had been waiting for months to happen.

Maggie Johnson, Alexis Black and Rachel Kennedy nudged past other youths who had arrived 90 minutes early for the opening session of the National Catholic Youth Conference in Indianapolis on the evening of Nov. 17.

The three friends raced past seats that soon would be filled with 23,000 other youths, many of them proudly wearing a wonderfully crazy assortment of headwear that included white, feathery halos, flashing pink, green and blue glow-in-the-dark headbands, and hats that showcased the heads of cows, sharks, frogs, chickens and horses.

Finally, the three girls from Illinois—wearing headwear that looked like a Chicago-style pepperoni pizza—made it to the front-row seats for an event that would be part rock concert, part church revival, and all a strong reminder or revelation that the youth of the Catholic Church thirst for and respond to a lively, intense and heartfelt faith experience that matches their love of God, and their longing to be part of a community that draws them even closer to him.

“I’m hoping to get a deeper experience with God and feel the connection,” said Alexis, 16, a member of St. Thomas the Apostle Parish in Naperville, Ill., in the Archdiocese of Chicago, along with Maggie and Rachel.

“I want to get in touch with my faith more,” noted Maggie, who is 16.

“I’m hoping to make new friends and get deeper in my religion,” Rachel, 15, added.

Knowing that longing in Catholic teenagers, emcee and entertainer ValLimar Jansen used the opening night two-hour session to tap into the youths’ desire to sing, dance, sway, clap, chant, laugh, reflect and celebrate their faith together in moments that ranged from the silly to the serious.

“We are all members of what I call the love tribe,” Jansen exclaimed in a voice that radiated with joy, humor and warmth throughout the evening. “Because they will know we are Christians by our love.”

The longing of Catholic teenagers also showed in the faith-sharing moments by two of the 82 youth performers, known



Youth animators perform during the Thursday night opening session of the National Catholic Youth Conference at Lucas Oil Stadium in Indianapolis on Nov. 17.

as animators, who sang and danced with Jansen.

Annie Quigley, a member of Christ the King Parish in Indianapolis, told the audience that the conference was a way to “become much closer to Christ.”

Charlie Wessel, a member of St. Simon the Apostle Parish in Indianapolis, talked about the importance of Catholic teenagers living their Christian values.

The evening’s motivation talk came from Bob McCarty, executive director of the National Catholic Federation for Youth Ministry. Calling the youths “a wonderful sign of the presence of God” and “a hopeful sign for the Catholic Church,” McCarty also challenged the teenagers to embrace the conference’s theme, “Called to Glory.”

“When you are feeling overwhelmed, when you’re feeling lost, when you’re feeling confused, ‘Come to me,’ Jesus said,” McCarty declared.

It all flowed toward the evening’s most memorable scene—when Jansen led the 23,000 teenagers to a powerful moment that had them dancing, clapping and singing “Yes, Lord! Yes, Lord! Yes,



Alexis Black, left, Rachel Kennedy and Maggie Johnson, all of Naperville, Ill., in the Archdiocese of Chicago, enjoy their front-row seats during the Thursday night opening session of the National Catholic Youth Conference on Nov. 17.

yes, Lord!”

She then closed with a plea to the teenagers to “make a connection with Christ” during the weekend, and share “the love of Christ” with each other.

From their front row seats, the



Emcee ValLimar Jansen uses singing, dancing and reflection to get young people fired up about their faith during the Thursday night opening session of the National Catholic Youth Conference on Nov. 17.

experience surpassed the high expectations of Alexis, Rachel and Maggie.

“It was awesome!” Alexis said as Rachel and Maggie nodded enthusiastically. The faces of the three friends all glowed with joy. †

Speaker encourages youths to read Scripture for guidance and support

By Mary Ann Garber

Never forget, Mark Hart told 23,000 National Catholic Youth Conference participants, that God created you, loves you and seeks a closer relationship with you.

“Prayer is your relationship with God,” Hart emphasized in his keynote address to teenagers on Nov. 18 at Lucas Oil Stadium in Indianapolis.

“This morning, we have been proclaiming the word of God, searching for Christ, seeking Christ,” he said. “In the Book of James, there is a beautiful little verse. ... It changed my life when I first read it. It says, ‘Draw near to God and he will draw near to you.’” [Jas 8].

The executive vice president of Life Teen



Life Teen executive vice president Mark Hart of Phoenix urges National Catholic Youth Conference participants to read the Bible during his keynote address on Nov. 18 at Lucas Oil Stadium in Indianapolis.

International, husband and father of three daughters from Phoenix reminded the teenagers that they should be proud to share their Catholic faith with others.

“Faith moves you forward,” he said. “Faith gets God’s attention.”

And faith reminds you that sin doesn’t have power over you, Hart said, if you follow God’s commandments.

The Bible is “God’s love story for us,” he said. “[In the Book of Genesis], in the beginning, you hear about a God so mighty, so sovereign, so powerful that he creates everything out of nothing. Think about this. He said the Word, and the Word was with God and the Word was God, and everything sprung into existence” (Gn 1).

The Book of Genesis also recounts how Adam and Eve disobeyed God then hid from him in the Garden of Eden, Hart said, but the Lord searched for them in “the world’s first game of hide and seek” to draw near to them again.

“Sin separates us, it divides us, from God,” he said, but God’s grace multiplies and is far greater than any type of sin.

“We believe that this [conference] is about us seeking God,” Hart told the teenagers. “You got on planes. You got on buses. You got in vans. You put on really great T-shirts and insanely cool hats, and you came to seek God, ... to deepen that relationship that already exists.”

Raising his well-worn Bible, he encouraged the youths to read Scripture for guidance and support.

“One of the best gifts we have in this beautiful story, this love story that God gives us, is this reminder constantly that sins separates,” he said. “... When we fail to pray, when we remain silent, when we don’t draw near to God, oftentimes that silence is because there is sin [in our life]. Oftentimes, that silence is because we broke

the relationship.”

When we sin, we are running away from God, Hart said. “The sheep can run, but the shepherd runs faster. ... You can’t outrun God. No sin is too great. No sin is too large.”

Turn around and run back to God, he said, who has “a bigger Kleenex” available through the sacrament of reconciliation.

“God knows that nothing else in this world will satisfy you or bring you the joy or the peace that you desperately desire except him,” he said.

“Blessed John Paul II, my hero, reminded us that it is Jesus that you seek when you dream of happiness. He is the only one who is going to satisfy the deepest, most ardent desires of your heart.”

When you “get into your faith,” Hart said, “you’ll like the way it makes you feel. ... Jesus is your Savior. It’s by the name of Jesus Christ that you will be saved. ... He is the Savior of the world. Until we wrap our heads around that, we’re never going to have the kind of intimate relationship with God that he wants to have with us. ... It’s in prayer—it can be a prayer of desperation, it can be a prayer of joy—it’s in prayer ... that the cross changes shoulders.”

Catholics should take great pride in the word of God, he said, because “it was our Church that compiled this book of holy Scripture—73 books written over 1,600 years by 45 authors—4,000 promises in this book made to you.”

God draws near to us in the Eucharist, reconciliation and the other sacraments, Hart said. “The God of the universe loves you so much that he would rather die than risk spending eternity without you.” †

NCYC participants encouraged to connect with Christ

By Sean Gallagher

The 23,000 National Catholic Youth Conference (NCYC) participants who gathered at Lucas Oil Stadium on the evening of Nov. 18 were encouraged to connect with Christ, each other and their own identity.

That encouragement happened from the very start when the attendees made their way into the stadium, and were met by smiling youths holding up signs that read, "Free hugs." Many took up their offer.

Trying to raise her voice over the loud music that echoed in the stadium, teenager Pickett Lee of Jefferson City, Mo., gave a simple explanation for why she was offering free hugs—"Because God is love!"

Sophia Ess, a youth from Adel, Iowa, gave her own thoughtful answer.

"It increases fellowship and it shows everybody that there is somebody out there who really loves you," she said.

The three speakers for the evening expanded upon the theme during their presentations.

Christina Lamas-Lujan, San Gabriel regional coordinator of the Office of Religious Education for the Archdiocese of Los Angeles, told listeners how a young woman from Nigeria named Patricia taught her how to connect with Christ.

Lamas-Lujan met her during a 2008 Catholic Relief Services trip to Nigeria. Three months later, Patricia visited Lamas-Lujan in Los Angeles.

"When she was at my house, she taught all of us who interacted with her that Christ is present in every single moment of our lives," Lamas-Lujan said. "When we are desperately in need of Christ, Christ is there. In our joys, Christ is there. When we have nothing, Christ is there.

"My brothers and sisters, my question to you is, 'Have you seen the connection? Are you connected to Christ?'"

Singer, songwriter and speaker Joia Farmer of Wyoming told the young people to make connections with Christ, each other and themselves. She shared the story of her daughter, Ava, whom she and her husband, Brad, adopted from an orphanage in China.

Ava's birth mother left her on a bench in front of the orphanage when the baby was a week old. Soon thereafter, an old man walking past noticed the baby and took her into the orphanage.

"You might think that her mother abandoned her," Farmer said. "I have a different way of seeing abandoned. Some people see it as bad. But in that instance, her mother was my hero."

Contemplating that action taken by Ava's birth mother led Farmer to realize that she, too, knows what it means to be abandoned and adopted.

"I felt like an orphan at times," she said. "I felt that I was not connecting with Christ. I was not connecting with God. I felt that he had abandoned me."

Farmer noted that Christ on the Cross knew what it was like to be abandoned by his friends—but not by his mother.

"He gave us to her," Farmer said. "And that is a moment worth noting. We are all orphans. We have all been adopted. In fact, [the night] before Jesus died, he said, 'I will not leave you orphans. I will come to you' (Jn 14:18).

"My brothers and sisters, he comes to you. In your time of need, in your time of sorrow, when you think that he's not there, that he's abandoned you, he is in that moment, that moment of your weakness."

Farmer explained that we connect to God when we do his will for us and give loving service to other people.

"My brothers and sisters, love is a verb," she said. "It is an action. It is loving other people in our lives whom we can't stand or maybe we've been hurt by or who need us. That is an action. It is a verb."



Young people enjoy music as they prepare for the Nov. 18 evening session at the National Catholic Youth Conference in Indianapolis.

The final speaker, Bishop Luis Raphael Zarama, was born and raised in Colombia before emigrating to the U.S.

He told participants that, as a youth, he resisted his mother's call to participate in a retreat. He had even prayed that the bus he was traveling on to attend it would break down so that he could go back home.

"When I reached that place, I cried for two days," said Bishop Zarama, an auxiliary bishop of the Archdiocese of Atlanta. "I didn't eat because the food was awful. But, at the end of the third day, through the intercession of Mary, I made my first confession in six years.

"Now, because of my mom, you have a bishop here who loves you."

Referring to the friends that many young people have on the Internet social media website Facebook, Bishop Zarama encouraged them to consider the quality of their friendship with Christ.

"Where is Jesus in all of the friends?" he asked. "Does he have a space in your life? Do you have time for him? You have time for 10,000 friends all around the world, but when do you have time for Jesus?"

"That is the challenge. Connect with Jesus."

The Friday evening general session ended with participants praying an ancient prayer form called *lectio divina*—holy reading.

They listened to a Scripture passage, proclaimed, meditated upon it and prayed a decade of the rosary.

NCYC animators proclaimed and acted out the passage, which was the Annunciation of the Blessed Virgin Mary (Lk 1:26-38).

They then meditated upon the passage with the assistance of sand artist Joe Castillo, who created images from the life of Christ that could be seen throughout the stadium on big screens above its stage.

One of the last steps of the *lectio divina* was contemplation. It turned the cavernous stadium that, just minutes earlier, boomed with loud worship and praise music into a silent house of prayer for about five minutes. †



Above, Auxiliary Bishop Luis Raphael Zarama of Atlanta encourages young people to consider the quality of their friendship with Christ during the Nov. 18 NCYC evening session.

Left, singer, songwriter and speaker Joia Farmer of Wyoming tells young people during the Nov. 18 evening session at NCYC to make connections with Christ, each other and themselves.

Youth conference attendees make sacrament of reconciliation a priority

By Sean Gallagher

While Lucas Oil Stadium and the many conference rooms and exhibit halls in the Indiana Convention Center were buzzing with laughing, singing and cheering during the National Catholic Youth Conference (NCYC), there were some rooms in which the only sounds that could be heard were quiet whispers.



Priests listen to teenagers' confessions in a room at the Indiana Convention Center on Nov. 18 during the National Catholic Youth Conference in Indianapolis.

It was where some 100 priests and bishops heard confessions from a steady stream of youths and chaperones for 12 hours over two days.

As each penitent left those areas, they were given a sticker that read, "I'm forgiven."

Countless conference participants could be seen wearing the sticker on their clothing.

The group included Logan Patrick, 18, of Des Moines, Iowa.

"It's really inspiring," he said. "It's great to see so many Catholics get together to have their sins forgiven before the Eucharist on Saturday."

Madison Beagley, Janna Schulte and Alexandra Ptacek are three friends from Russell, Kan., population 4,280, who attended NCYC. They were impressed by the lines of people waiting to go to confession and then showing everyone, by wearing their sticker, that they had been forgiven.

"Nobody is being forced to do it," Madison said. "Kids are doing it all on their own without them being told that they have to. It shows how strong our faith is, and how it's going to continue."

Janna was in part moved by the sheer numbers of Catholics her own age—more than 20,000—approximately five times the population of her hometown, at the conference who practiced their faith, including going to confession, so openly.

"In our town, there's not a lot of Catholics that are around our age," Janna said. "To see so many people go to confession and going to adoration is a great experience."

"Everyone is open about it [faith] here," Alexandra said. "No one's going to get made fun of for praying. Hopefully, that will travel back with us when we go home. Maybe we can say a prayer before we eat lunch in our cafeteria or something like that."

The youths were not the only ones impressed by the lines of NCYC participants waiting to go to confession.

So was Bishop Luis Rafael Zarama, an auxiliary bishop of the Archdiocese of Atlanta.

"I was amazed to see the long lines waiting for confession," Bishop Zarama said during Friday night's general session at Lucas Oil Stadium.

The 23,000 attendees at the conference, including volunteers and chaperones, cheered in response.

"And why were you making a line for confession?" Bishop Zarama asked. "For one simple reason. When you make a confession, you see and have that experience of connection with [Christ]. It's how you experience love, the love that forgives you, the love that holds you. That is why you were making a line—to put aside selfishness and sin, and taste and see the love of God in Jesus." †



National Catholic Youth Conference emcee Vallimar Jansen, left, talks with conference participant Brogan Resch from the Diocese of LaCrosse, Wis., about her brother's miraculous recovery following a hunting accident during the Friday morning general session on Nov. 18 at Lucas Oil Stadium in Indianapolis.



National Catholic Youth Conference participants, from left, Isaac Owen, Tommy Gunderson, Andrew Eilert and Steven Gunderson from St. John the Baptist Parish in Beloit, Kan., in the Diocese of Salina, Kan., pray during the closing Mass on Nov. 19 at Lucas Oil Stadium in Indianapolis.



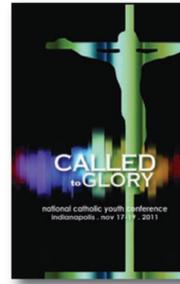
Sydney Speka of the Diocese of Dubuque, Iowa, from left, and Janelle and Kim Gengler of the Diocese of Salina, Kan., enjoy the music during the opening night general session of the National Catholic Youth Conference on Nov. 17 at Lucas Oil Stadium in Indianapolis.



Christ the King parishioner and North Central High School senior Annie Quigley of Indianapolis sings during the Friday morning general session of the National Catholic Youth Conference on Nov. 18 at Lucas Oil Stadium in Indianapolis.



Bishop Chatard High School freshman Charlie Wessel from St. Simon the Apostle Parish in Indianapolis welcomes National Catholic Youth Conference participants to the opening night general session on Nov. 17 at Lucas Oil Stadium in Indianapolis.



'Called to Glory'

Youths live out their faith at National Catholic Youth Conference



Above, with multicolored lights flashing, 23,000 National Catholic Youth Conference participants fill the floor and lower seats of Lucas Oil Stadium on Nov. 18 at the start of the conference's Friday night general session.

Right, a member of the Felician Sisters speaks about her order on Nov. 17 with Ellarose Stewart of Port Orange, Fla., right, in the National Catholic Youth Conference's "Vocations Village" at the Indiana Convention Center in Indianapolis. Dozens of religious communities from around the country spoke about their charism and ministries with thousands of youths during the three days of the conference.

Below, Jean-Rene Tardie of Shreveport, La., talks with Bishop Paul D. Etienne of Cheyenne, Wyo., on Nov. 18 in the National Catholic Youth Conference's thematic park at the Indiana Convention Center in Indianapolis. Bishop Etienne, previously a priest of the Archdiocese of Indianapolis, was one of 29 bishops attending the conference.



Kevin Souza, left, handles a new batch of freshly baked chocolate chip cookies at the Indiana Convention Center on Nov. 17. A member of St. Christopher Parish in Galt, Calif., Kevin, 16, joined in the community service project that eventually delivered the cookies to women in prison.



Retired Bishop Gerald A. Gettelfinger of Evansville, Ind., left, and Archbishop George J. Lucas of the Archdiocese of Omaha, Neb., discuss the Catholic faith with National Catholic Youth Conference participants during a bishops' roundtable session on Nov. 18 at the Indiana Convention Center in Indianapolis.



Father James Bonke, left, defender of the bond for the archdiocesan Metropolitan Tribunal and associate pastor of Christ the King Parish in Indianapolis, applauds during the National Catholic Youth Conference closing Mass on Nov. 19 at Lucas Oil Stadium in Indianapolis. With Father Bonke are, from left, Bishop Timothy L. Doherty of the Lafayette Diocese; Bishop Matthew Clark of the Diocese of Rochester, N.Y.; Bishop Peter F. Christiansen of the Diocese of Superior, Wis.; and Bishop William F. Medley of the Diocese of Owensboro, Ky.



Bishop Simon Bruté College seminarians, from left, Andy Hirsch of Holy Cross Parish in Fort Branch, Ind., in the Evansville Diocese; Cody Sandschafer of Sacred Heart Parish in Effingham, Ill., in the Diocese of Springfield, Ill.; Luke Hassler of St. Philip Parish in Mount Vernon, Ind., in the Evansville Diocese; and Patrick Hammas of Holy Spirit Parish in Indianapolis pray during the archdiocesan Mass on Nov. 17 at St. John the Evangelist Church in Indianapolis at the start of the three-day National Catholic Youth Conference last week.



Demarco Paschall, left, from the Diocese of Lansing, Mich., tries to use a fishing pole to stand up a bottle on Nov. 18. The game was one of the many carnival-like challenges at a booth set up by Salesian sisters, brothers and priests in the Victory Park area of the National Catholic Youth Conference.



Father Dustin Boehm, associate pastor of St. Monica Parish in Indianapolis, carries the monstrance during an eucharistic procession from St. John the Evangelist Church to the Indiana Convention Center on Nov. 17 in Indianapolis. The procession was part of the biennial National Catholic Youth Conference, a three-day experience of prayer, community and empowerment for Catholic teenagers and their adult chaperones.

Eucharistic procession leads teens to deeper faith

By John Shaughnessy

In a soft voice touched with reverence, 17-year-old Nicole Richardson recalled one of the most poignant moments of the National Catholic Youth Conference in Indianapolis on Nov. 17-19.

It was a moment that revealed the depth of faith that many young Catholics share, a moment that showed the hope and the promise of the Catholic Church now and for the future.

The moment occurred as Nicole walked toward the Indiana Convention Center in the late afternoon of Nov. 17 with her group of 34 teenagers and adults from Holy Cross Parish in Orlando, Fla.

Across the street, the heavy wooden doors of St. John the Evangelist Church suddenly opened and a eucharistic procession of about 2,000 people—mostly teenagers from the Archdiocese of Indianapolis—flowed down Capitol Avenue and toward the main entrance of the convention center, stopping traffic at rush hour in the heart of the city.

Seeing the Eucharist on display in a new 3-foot-high monstrance made in Poland, Nicole and the others in her group knelt on the sidewalk as the procession passed on a cold, windy and gray day.

“It was so beautiful to see in such a busy city how quiet and reverent it was,” Nicole recalled later. “Even if you weren’t Catholic or you don’t have religion, it would have showed you how faith can change people, how faith can change the world.”

Moved by the scene, the group from Holy Cross Parish joined the end of the procession, adding their voices to the people who repeatedly and softly sang the refrain from the hymn *Ubi Caritas*—“where charity and love are, God is there.”

As the procession weaved its way through the crowded halls of the convention center toward a chapel that had been created in one of the ballrooms, teenagers and adults lined the route, most standing quietly, others bending to kneel, some wiping away tears.

“With everyone singing the same chant, it just felt like we were all one,” said Justus Schremmer, 17, a member of St. Mary Parish in Russell, Kan. “There was that feeling of unison. It was the feeling of being part of something bigger.”

That same feeling had marked the Archdiocese of Indianapolis’ opening Mass of the conference, just before the eucharistic procession. St. John Church overflowed with young worshippers as the sacred choir of Marian University in Indianapolis set the mood for the Mass with these lyrics from the entrance song, “The spirit of God is deep within us.”



Seminarist Timothy Wyciskalla of the Archdiocese of Indianapolis leads the eucharistic procession through the Indiana Convention Center in Indianapolis during the opening day of the National Catholic Youth Conference on Nov. 17.

Calling upon that spirit, Bishop Christopher J. Coyne used his homily to encourage the archdiocese’s contingent to show their hospitality to the 23,000 people who came to the conference from across the country.

“It’s a moment for us to be hosts, to be people of great, warm hospitality who invite people to get to know us, who invite people to get to know our city, who invite

people to get to know our faith,” Bishop Coyne said.

Thirty minutes later, that spirit and faith touched more lives as the eucharistic procession flowed from the church, into the street and through the convention center.

“I had never done anything like that,” said an awed Briana Killian, 16, a member of St. Jude Parish in Indianapolis. “It’s just pure amazement to me.” †

The ‘parable of the iPod touch’ applies to faith sharing

By John Shaughnessy

Before he shared “the parable of the iPod touch” to make a point about faith, Mike Patin used a touch of humor to connect with the 23,000 teenagers at the National Catholic Youth Conference in Indianapolis.

Patin recalled a moment from trying to teach the Catholic faith to small children at his Louisiana parish—a time when he asked the boys and girls, “Where is God?”

One boy kept waving his hand, a boy that fit Patin’s belief that “every class has one person you should not call upon.” Still, in a moment of kindness or weakness, Patin called upon the boy.

“He looked me square in the face and said, ‘God is in my bathroom,’” Patin recalled in his rich Cajun accent. “Now, I’m over 50 and hard of hearing, and I thought it was my hearing so I said, ‘What did you say?’ He said, ‘God is in my bathroom.’ I said, ‘What do you mean God is in your bathroom?’ He said, ‘Every morning, when I wake up, to go to school, I go out in the hallway, and my daddy is banging on the bathroom door, ‘My God! Are you still in there?!’”

The crowd inside Lucas Oil Stadium roared with laughter during that morning general session on Nov. 18. The laughter continued as Patin, the keynote speaker for the

session, began his parable of the iPod touch, an electronic device that can shoot video, make video calls, and play music, videos and games.

Patin shared how he received the electronic device as a Christmas gift last year from his 19-year-old daughter, Megan. He also shared how he received a stern lecture from her when he was so intimidated by the device that he first decided to use it as a paperweight and then as a door stopper.

“She said, ‘Excuse me, do you know how much I sacrificed for you to have this because I know what you love? Do you know how hard it was for me to give up certain things so that you could have this? Do you know what you can do with this? You can listen to music, you can do videos, you can download applications, you can have e-mails, you can download games and play ticked-off birds or whatever it’s called.’”

“I looked at her and said, ‘Yeah, Meg, I got it, but there’s so much in there. I don’t know how to run it all. I’m not going to use half the applications that are there. Meg, it’s just all right. Let it go.’ She said, ‘Yeah, you can use it as a doorstop, but you know that’s not what it was made for, and you’re insulting me.’”

After mentioning how “it’s something when your daughter dresses you down,” Patin made the connection for the audience between his fear and uncertainty in using the electronic device and many people’s fear and uncertainty in sharing their faith.

“Everybody in here is an iPod, but some of us are

playing like we’re a doorstop, and some of us are playing like we’re a paperweight because we’re scared to take the chance to really be what we were made to be,” Patin told the audience. “St. Catherine of Siena said, ‘Be who you are called to be, and we will set the world ablaze!’”

Patin said he understands how people get caught up in comparisons to others, leaving them with the feeling that they’re not the right person to share their faith.

“But your playlist is not supposed to be like the person next to you,” he said. “Because I guarantee you, there are some of us here who are like, ‘Share Christ? Not me. I’m too shy. I’m too short.’”

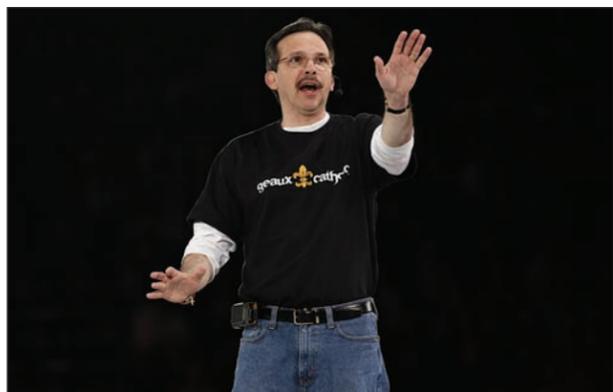
He paused and then challenged everyone, “Be who we were called to be.”

“You’re going to hit places I ain’t ever going to be able to hit—the mall, Facebook, your friends, your school,” he continued. “I’m asking you as a teenager who’s struggling and trying to find Christ and working at staying connected to learn to use your style, your playlist.”

“We share Christ by giving our care and our gifts and our talents to others. Do you understand that you’re the hands and the feet [of Christ]? Are you willing to make room to let him in, and let him use you so you can leave this place and be his presence out there?”

Holding the iPod touch, Patin shared one more thought.

“I got to play it. I ain’t a doorstop.” †



Mike Patin used humor and storytelling to connect with the 23,000 people who attended the Nov. 18 morning session at Lucas Oil Stadium in Indianapolis during the National Catholic Youth Conference.

T-shirt messages vividly express Catholic faith

By John Shaughnessy

Teenagers often make fashion and social statements with the T-shirts they wear.

At the National Catholic Youth Conference in Indianapolis on Nov. 17-19, T-shirts that captured thoughts about the Catholic faith were naturally among the most popular souvenirs for the 23,000 teenagers who attended.

Here are six of the Catholic “messages” that were

displayed on T-shirts at the conference.

“He died for me. I live for him.”

“Cool to be Catholic.”

“Catholicism is not a spectator sport.”

“DORK—Disciple of the Risen King.”

“God has assigned as a duty to every man ... the

dignity of every woman.”—Pope John Paul II

“Catholic Church. Refreshing our faith since 33 A.D.” †

Bishops enjoy seeing vibrancy of youths' faith at conference

By Mary Ann Garber

As they picked up pens, the bishops smiled at the teenagers waiting in line for their autographs on special trading cards in Victory Park, the theme park at the National Catholic Youth Conference, on Nov. 18 in Indianapolis.

During the three-day conference, 29 bishops participated in liturgies, general assemblies, roundtable discussions and autograph sessions.

"It's really an awesome experience to see so many of our young people gathered in faith," said Bishop Kevin C. Rhodes from the Diocese of Fort Wayne-South Bend in northern Indiana.

"It's kind of like a mini-World Youth Day," Bishop Rhodes said. "I was with our young people in Madrid [last August], and this kind of brings back memories of that. It's always uplifting to see their joy in the faith, and also to see their prayer together. I just came from a holy hour with many of the young people, and it was so prayerful, so intense in a way, with all of us worshiping Jesus."

Bishop Paul D. Etienne of Cheyenne, Wyo., a native of Tell City and former priest of the Archdiocese of Indianapolis, said 20 teenagers from his diocese participated in the national conference.

"It's wonderful to see so many people come together, especially so many young people at the opening session last night and again this morning," Bishop Etienne said, "and to see their energy and to see the content of the faith being discussed in the presentations. It's good that it's not just about

entertainment. It really is about learning our faith in Christ and witnessing to Christ. To see our young people excited about that excites me as a bishop.

"It's good to see everybody enjoying themselves and to see so many of the Indianapolis people that are volunteers and the crew behind the scenes that make all this possible," he said of friends from his home archdiocese.

"I think our young people in general have a greater awareness of the role of the bishop in terms of being a spiritual father and being that person of Christ in the midst of the diocese," Bishop Etienne said. "I've sensed that energy and that love, if you will. It's very heartening."

Bishop Earl A. Boyea from the Diocese of Lansing, Mich., paused from signing his trading cards to reflect on the meaning of the national youth gathering.

"I think it's just great that we can help these young people attach themselves to Christ and find out how much Christ is attached to them," Bishop Boyea said. "I really think that's the key."

Archbishop Roger L. Schwietz from the Archdiocese of Anchorage, Alaska said spending time with Catholic teenagers and young adults is "a great support for my own faith."

He did this in part during the conference in the bishops' roundtable discussions with Catholic teenagers from across the country.

"The discussion I had this morning ... was wonderful," Archbishop Schwietz said, "talking to them about their struggles in their faith and asking me questions about how they can be stronger in their faith. It's wonderful to see how they



Bishop Charles C. Thompson of Evansville, Ind., left, gives a signed trading card of himself to Catherine Nguyen of New Orleans on Nov. 18 in the National Catholic Youth Conference's thematic park at the Indiana Convention Center in Indianapolis.

take their faith seriously and want to know how they can live it more fully as adults. It's been a great, great experience here."

Bishop Peter Christiansen from the Diocese of Superior, Wis., said participating in the National Catholic Youth Conference "should be a required event for every bishop after the Baltimore meeting because it really rejuvenates your faith. The enthusiasm and the energy of the youths are very contagious."

(Reporter Sean Gallagher contributed to this story.) †

Teens answer the call to service at NCYC by helping people in need



Photo by John Shaughnessy

Rachel Schmidt, 17, a member of St. Pius X Parish in Urbandale, Iowa, creates a Christmas card for an American soldier serving overseas during the holidays—part of the service emphasis that marked the National Catholic Youth Conference in Indianapolis on Nov. 17-19.

By John Shaughnessy

Kevin Souza put freshly baked chocolate chip cookies into small baggies, knowing they would be part of a delivery to women in prison.

"We saw that they needed help, and they put us to work," said Kevin, 16, a member of St. Christopher Parish in Galt, Calif. "We're doing this for a women's prison."

Rachel Schmidt used scissors to trim an image of the Blessed Mother and the baby Jesus, part of an effort to send Christmas cards to American soldiers serving overseas during the holidays.

"The soldiers are doing so much for us," said Rachel, 17, a member of St. Pius X Parish in Urbandale, Iowa. "Who knows what kind of Christmas they'll have under fire while I'm at home with my family, unwrapping presents. They deserve something good from us."

The efforts and attitudes of Kevin and Rachel reflected the strong commitment to service that was a key part of the National Catholic Youth Conference in Indianapolis on Nov. 17-19.

During the conference, Catholic teenagers baked more than 5,000 cookies for distribution to people in prison. They also filled

more than 5,000 backpacks with school supplies and personal hygiene items for children in Indiana's foster care system.

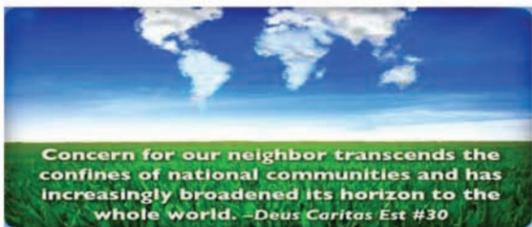
The youths sewed more than 200 dresses for children in Haiti. They also donated enough non-perishable food items to fill 15 pallets for the St. Vincent de Paul Society Food Pantry and Gleaners Food Bank, two organizations that help the poor in central Indiana.

Kendall Howell, Megan Gafvert and Elyse Quast were among the many Catholic teenagers who donated money to support a project that provides water purification systems and wells in Haiti.

"Drinking water is an important staple for every community," said Elyse, 17, a member of St. Apollinaris Parish in Napa, Calif., along with Megan and Kendall. "The whole point of this conference is to give back while we learn about our faith."

"I've just been offered so much in my life, and sometimes I take things for granted," said Kendall, 15. "Small things can make so much of a difference. It's our job as this generation of Catholics to do what we can to help others." †

Archdiocese of Indianapolis Global Solidarity Gathering



Saturday, December 3

10:00 a.m. – 4:00 p.m. (lunch included)

Our Lady of the Greenwood Parish
335 S. Meridian St., Greenwood, IN 46143

Join the Archdiocese of Indianapolis, Catholic Charities of Indianapolis, and Catholic Relief Services for a day of reflection, learning and skill building with leaders from across the archdiocese working to build God's Kingdom on earth through prayer, solidarity and witness.

Topics to be covered include:

Theological reflection on solidarity

Catholic Relief Services: Building the Kingdom of God through Global Solidarity

Think Globally, Act Locally: Integrating Global Solidarity in the Archdiocese of Indianapolis

What would global solidarity look like in your parish?

Catechism of the Catholic Church and global solidarity

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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 Deanery

Nov. 29, 7 p.m. at St. Lawrence, Lawrenceburg
 Dec. 4, 1 p.m. for Immaculate Conception, Millhousen; 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, 4-5:30 p.m. and 6:30-7 p.m. at St. Peter, Franklin County
 Dec. 13, 6:45 p.m. for St. Anne, Hamburg; St. John the Evangelist, Enochsburg; and St. Maurice, St. Maurice, at St. Maurice, St. Maurice
 Dec. 14, 7 p.m. at St. Vincent de Paul, Shelby County
 Dec. 14, 4-5:30 p.m. and 6:30-7 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 Alsace; St. John the Baptist, Dover; and St. Martin, Yorkville, at St. John the Baptist, Dover
 Dec. 20, 7 p.m. for St. Nicholas, Ripley County, and St. Anthony of Padua, Morris, at St. Anthony of Padua, Morris
 Dec. 22, 7 p.m. at St. Teresa Benedicta of the Cross, Bright

Bloomington Deanery

Dec. 11, 3-5 p.m. and 7-9 p.m. for St. John the Apostle, Bloomington; St. Paul Catholic Center, Bloomington; and St. Charles Borromeo, Bloomington, at St. Charles Borromeo, Bloomington
 Dec. 13, 7 p.m. at St. Agnes, Nashville
 Dec. 15, 7 p.m. at St. Vincent de Paul, Bedford
 Dec. 20, 7 p.m. at St. Martin of Tours, Martinsville
 Dec. 21, 7 p.m. at St. Jude, Spencer

Indianapolis East Deanery

Dec. 1, 7 p.m. at St. Michael, Greenfield
 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. at Holy Spirit

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, past reflections from Archbishop Emeritus Daniel M. Buechlein, penance



File photo by Mary Ann Gahberg

Advent, a season of joyful expectation before Christmas, begins on Nov. 27 this year. The Advent wreath, with a candle marking each week of the season, is a traditional symbol of the liturgical period. This Advent wreath was on display at St. John the Evangelist Parish in Indianapolis in 2007.

service schedules, images of past *Criterion* Christmas Supplement covers and links of interest to other Advent Web sites. †

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 Deanery

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. deanery service at St. Luke the Evangelist

Indianapolis South Deanery

Nov. 29, 7 p.m. at St. Mark the Evangelist
 Nov. 30-Dec. 21, 6-6:30 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. Jude
 Dec. 14, 7 p.m. at St. Roch
 Dec. 19, 7 p.m. at Our Lady of the Greenwood, Greenwood
 Dec. 20, 7 p.m. at St. Ann

Indianapolis West Deanery

Nov. 30, 7 p.m. at Mary, Queen of Peace, Danville
 Dec. 1, 7 p.m. at St. Malachy, Brownsburg
 Dec. 6, 7 p.m. at St. Gabriel the Archangel
 Dec. 13, 7 p.m. at St. Monica
 Dec. 13, 7 p.m. at St. Thomas More, Mooresville
 Dec. 14, 7 p.m. at St. Michael the Archangel
 Dec. 15, 7 p.m. at St. Joseph
 Dec. 15, 6:30 p.m. at St. Susanna, Plainfield

New Albany Deanery

Nov. 29, 7 p.m. for Sacred Heart, Jeffersonville, and St. Augustine, Jeffersonville, at St. Augustine, Jeffersonville
 Nov. 30, 7 p.m. at St. Joseph, Corydon
 Dec. 4, 4 p.m. at St. Mary, Lanesville
 Dec. 5, 7 p.m. at St. Joseph, Sellersburg
 Dec. 11, 4 p.m. at St. Mary, New Albany

Dec. 13, 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, Navilleton
 Dec. 14, 7 p.m. at St. Mary-of-the-Knobs, Floyds Knobs
 Dec. 15, 7 p.m. at St. Michael, Bradford
 Dec. 15, 7 p.m. at St. Michael, Charlestown
 Dec. 18, 1 p.m. at St. John the Baptist, Starlight
 Dec. 18, 3 p.m. at Holy Family, New Albany
 Dec. 19, 7 p.m. at St. Anthony of Padua, Clarksville

Seymour Deanery

Dec. 11, 2 p.m. for Holy Trinity, Edinburgh, and St. Rose of Lima, Franklin, at St. Rose of Lima, Franklin
 Dec. 13, 7 p.m. for Most Sorrowful 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 Deanery

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 Deanery

Dec. 1, 7 p.m. at Holy Rosary, Seelyville
 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 †

State high court says backers of Proposition 8 have standing to appeal ruling

SAN FRANCISCO (CNS)—The faith-based groups that sponsored Proposition 8, the state's 2008 voter-approved ban on same-sex marriage, have the right to appeal a federal judge's 2010 ruling that the ban is unconstitutional, the state's high court said.

The California Supreme Court issued a unanimous opinion on Nov. 17.

Catholics are among the backers of Prop 8 who appealed to the 9th U.S. Circuit Court of Appeals the ruling that it

discriminates on the basis of sexual orientation and gender. As the circuit court took up the issue, its judges needed to resolve a question—Do the backers of the proposition have the legal right to defend it in court when two elected officials, the former governor and the former attorney general refused to do so?

The appellate judges put the case on hold and asked the California Supreme Court to decide the matter. Chief Justice Tani Gorre Cantil-Sakauye, writing for the court, said that

"it is essential to the integrity of the initiative process ... that there be someone to assert the state's interests in an initiative's validity on behalf of the people when the public officials who normally assert that interest decline to do so."

That was a victory for ProtectMarriage.com as a proponent of Prop 8, and it allows the 9th Circuit now to resolve the critical question in the case—whether or not Prop 8 is constitutional—although it is expected that the U.S. Supreme Court will have the final word. †

Our Lady of Fatima Retreat House

Welcomes
Young Voices of Indianapolis
 Founded and directed by
Mrs. Marian Bender
 December 13, 2011 * 6:00 pm

Join us for this special Advent dinner and celebration as we anticipate the Lord's birth.

This amazing group of Indianapolis youth founded in 2005 by St. Pius X parishioner Marian Bender will perform for us in our chapel. Young Voices of Indianapolis is a not-for-profit community choral organization involving children and young adults, grades 2-12.

YVIndy seeks to provide a superior choral music education with an emphasis on community outreach and mission. These principals encourage participants to use their gifts and talents to support the Indianapolis community through mission and service projects.

\$40 per person includes a special dinner and the concert

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Advent reminds us that we are part of God's enduring family

By David Gibson

I remember how the words leapt off the page for me when Pope Benedict XVI, early in January 2006, characterized the Church as “a gathering of friends” who are each other’s committed “companions.”

He said this in a homily for the baptism of 10 infants in the Vatican’s Sistine Chapel.

Departing from his prepared text, the theologian-pope proceeded to describe the bonds among the Church’s members in both the strongest and warmest of terms.

“Through baptism, each child is inserted into a gathering of friends who never abandon him in life or in death because these companions are God’s family,” Pope Benedict said.

“This group of friends, this family of God, into which the child is now admitted, will always accompany him. Even on days of suffering and in life’s dark nights, it will give him consolation, comfort and life.”

Pope Benedict’s words that day foreshadowed his first encyclical, titled “God Is Love,” released just 17 days later. It, too, emphasized the strength of the bonds within the Church community. The pope suggested that these bonds should prompt the Church and her people to serve the well-being of all.

“The Church is God’s family in the world. In this family, no one ought to go without the necessities of life,” the encyclical said (#25).

But the care extended within

“God’s family” also should reach “beyond the frontiers of the Church,” the pope made clear in his encyclical. He explained that “the parable of the good Samaritan remains as a standard which imposes universal love toward the needy, ... whoever they may be.”

Still, without intending to detract “from this commandment of universal love,” Pope Benedict insisted that “the Church also

has a specific responsibility: Within the ecclesial family, no member should suffer through being in need.”

In the encyclical, Pope Benedict recalled the portrait of the early Christian community drawn by the Acts of the Apostles (#20). The early Christians accepted

responsibility for

each other’s well-being, sharing their possessions and dividing them “among all according to each one’s need” (Acts 2:44-46).

We are told in the Acts of the Apostles that the very early Christians “devoted themselves to the teaching of the Apostles and to the communal life, to the breaking of the bread and to the prayers. ... All who believed were together and had all things in common” (Acts 2:42, 44).

The “element of communion” encompassed by that description of early Christian life was discussed by the pope in the encyclical. This element “consists in the fact that believers hold all things in common and that among them, there is no longer any distinction between rich and

poor,” the pope noted.

He said, “As the Church grew, this radical form of material communion could not, in fact, be preserved. But its essential core remained: Within the community of believers, there can never be room for a poverty that denies anyone what is needed for a dignified life” (#20).

Is the love that Pope Benedict describes still possible in our world?

It is, he stressed, and he said that “we are able to practice it because we are created in the image of God.”

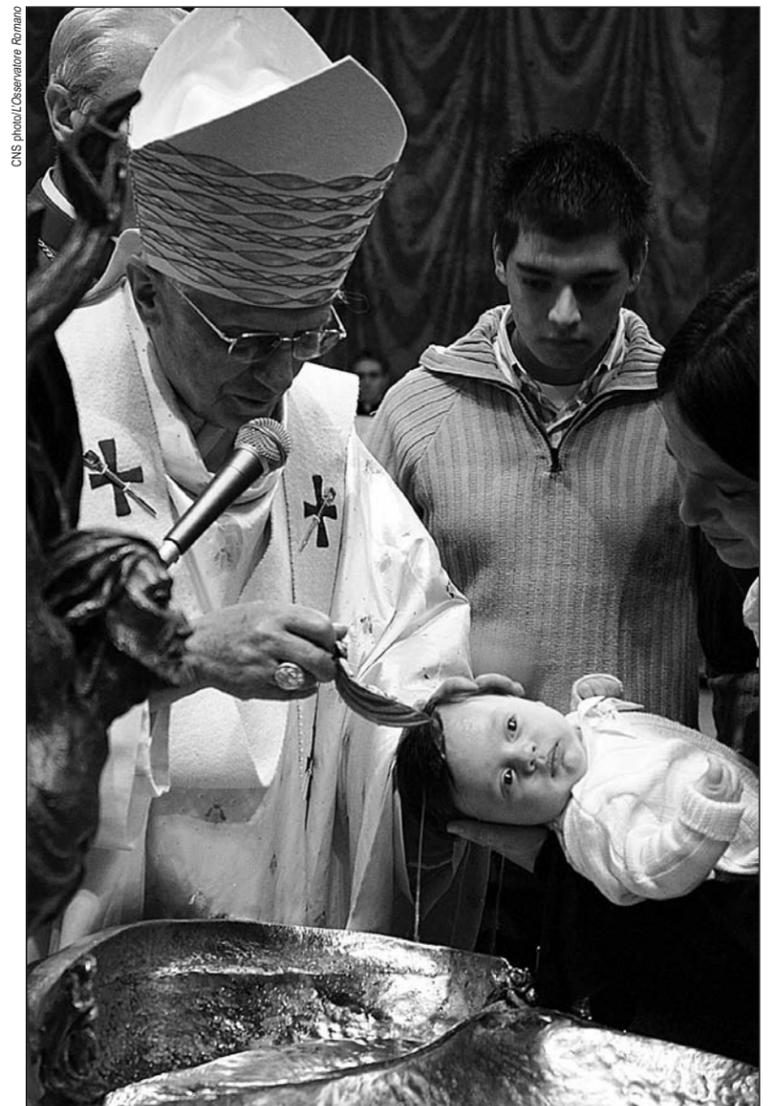
Pointing to the encyclical’s purpose, Pope Benedict said, “To experience love, and in this way to cause the light of God to enter into the world—this is the invitation I would like to extend” (#39).

It is important to recognize the possibility of love and the value of the bonds among human beings in these times of economic difficulty, Cardinal Adam J. Maida suggested in a late 2008 pastoral letter titled “Christ Our Hope.” The cardinal retired in 2009 as Detroit’s archbishop.

“We grow and thrive by being in relationships and by being in families, and in communities of faith and service,” Cardinal Maida wrote. “We are all at our best when we are part of a healthy flow of giving and receiving in respectful relationships.”

In uncertain times, people may feel they “have little power over the circumstances” surrounding them, Cardinal Maida observed. “Yet,” he said, “each of us has the power to hear God’s word, and to use our time and talents to express concretely and creatively our solidarity with our brothers and sisters,” many of whom suffer profoundly.

The cardinal spoke of charity as “a lifelong calling that comes from being baptized daughters



Pope Benedict XVI baptizes an infant in the Sistine Chapel at the Vatican on Jan. 8, 2006. During the celebration of the sacrament, the pope described the Church as “a gathering of friends who never abandon him in life or in death.”

and sons of God. ... We all need to receive, and we all need to give.”

Furthermore, he pointed out that together with Christmas, the Advent season provides “countless opportunities for charity”—charity that might take the form of “something as simple as a smile, a ‘thank you’ to the grocery bagger, taking a tag from the Giving Tree or helping the homebound.”

Charity, said Cardinal Maida, “is a way of giving in which the other is always affirmed and strengthened, ennobled and dignified.” He added that, “in Christian charity, we strive to see the face of Christ in the other, and we want the person receiving our charity to see Christ’s face in us.”

(David Gibson served on Catholic News Service’s editorial staff for 37 years.) †

Mystery binds together God’s almighty power and our freedom

By Fr. Lawrence E. Mick

As we begin the season of Advent, we read from the final section of the Book of Isaiah. Scholars tell us that this portion of the book was likely not written by Isaiah, but by a later author who was a disciple of Isaiah.



People kneel in prayer in front of a crucifix at the Metropolitan Cathedral in Managua, Nicaragua on March 26, 2010. The relationship between God’s omnipotence and human free will has been a profound mystery for believers for centuries.

This author asks an unusual question: “Why do you let us wander, Lord, from your ways, and harden our hearts so that we fear you not?” (Is 63:17).

It almost sounds as though the prophet is blaming God for the people’s sinfulness and hardness of heart!

The line raises a fundamental question that has puzzled believers for centuries: What is the relationship between God’s almighty power and our free will?

There is no question that God can do whatever he wants to do as long as it is not self-contradictory. (God cannot create a square circle, for example.)

But God could force us to do the right thing if that was the way he wanted the universe to work.

Instead of maintaining that kind of control, however, God has given us free will. We are able to choose to follow God’s will or to turn away from him.

Looking around our world, we might think that God made a bad choice. Human beings so often use their free will to embrace evil.

But if we did not have free will, we could not really love God or one another. A love that is forced is no real love at all.

In ages past, many people had a very direct view of God’s control of the universe:

If a storm came up, God sent it.

If a person died, God took him or her.

If there was a drought, God was punishing people. If the rains came, God relented.

We frequently see such views in the Bible.

Today, however, we are much more aware of natural processes that cause weather changes and disease and death. While we still believe that God is in charge of the universe, we recognize that God normally works through these natural processes rather than by direct intervention.

At the same time, the words of Isaiah remind us that we are dependent on God’s grace. We do not have the power to create a relationship with God on our own. It is possible only because God offers us the grace to enter into a loving friendship.

God does not harden our hearts, but it is the grace of God that softens our hearts.

God does let us wander from his way, but he also constantly seeks to bring us back.

During Advent, the refrain of one responsorial psalm says: “Lord, ... let us see your face and we shall be saved” (Ps 17:15).

As such, Advent reminds us that God has come to share our human life in Jesus. When we see God’s face in Jesus, we are drawn to God and turn away from sin.

(Father Lawrence E. Mick is a priest of the Archdiocese of Cincinnati.) †

From the Editor Emeritus/John F. Fink

Biblical readings: Beginning the Book of Isaiah

The Book of Isaiah is read as part of the Office of Readings throughout Advent and again between the feasts of Epiphany and the Baptism of Jesus. This emphasizes both the book's importance and its length. It is considered the most valuable Old Testament book for the New Testament, and it is also the second longest book in the Bible after Psalms.

The Book of Isaiah is an anthology of poems, beautifully written by the greatest of the prophets and by his disciples. It is really three books spanning three centuries up to about 500 B.C. The first 39 chapters were likely written by the prophet Isaiah, who lived in Jerusalem from about 765 B.C. until sometime after 701 B.C., although there are additions by his disciples even here.

Chapters 40-55, known as Second Isaiah, were written near the end of the Babylonian Exile in the sixth century B.C., and Chapters 56-66, Third Isaiah, were

composed sometime after the exile.

Next week's readings in the Office of Readings are taken from the first 21 chapters—Chapters 1 and 2 and parts of 5, 16, 19 and 21. They skip Chapters 6 to 12. That is surprising because those are known as the Immanuel Prophecies, predicting the coming of a Savior, which you would expect to read during Advent. They undoubtedly are skipped because passages from them are read during some of the Masses in Advent, and it didn't seem necessary to duplicate them in the Office of Readings.

The book begins with an indictment of Israel and Judah for being a "sinful nation, people laden with wickedness, evil race, corrupt children! They have forsaken the Lord and spurned the Holy One of Israel" (Is 1:4).

Isaiah takes the people to task for not caring for the needy. He quotes God as saying that he has had enough of their sacrifices of lambs and goats. He will not listen to their prayers because their hands are full of blood.

Instead of all their festivals, God says, "Put away your misdeeds from before my

eyes; cease doing evil; learn to do good. Make justice your aim: redress the wronged, hear the orphan's plea, defend the widow" (Is 1:16-17).

Because of their sins, God will take vengeance on his foes, but then, "Zion shall be redeemed by judgment, and her repentant ones by justice" (Is 1:27). This verse is the key to the whole Book of Isaiah. After God's judgment, Zion's survivors will return to God.

Then, Isaiah says, "The mountain of the Lord's house shall be established as the highest mountain and raised above the hills. All nations shall stream toward it" (Is 2:2). From Zion, God "shall judge between the nations, and impose terms on many peoples. They shall beat their swords into plowshares and their spears into pruning hooks; one nation shall not raise the sword against another, nor shall they train for war again" (Is 2:4).

Chapter 19 is a prediction of the conversion of Egypt and Assyria, when "Israel shall be a third party with Egypt and Assyria, a blessing in the midst of the land" (Is 19:24). †



Cornucopia/Cynthia Dewes

Thanksgiving can honor the darndest things

Thanksgiving is a uniquely American holiday. Our foreparents invented it, FDR declared it a national holiday and we've been celebrating it ever since. Surely we're not the only people in the world to have cause to thank a good God for all our blessings, but I'm proud that we're the ones who recognize the importance of



commemorating it.

Giving thanks means many things to many people. Some folks are grateful for good health or a decent job or being in loving relationships. Some thank God because they have more money than anyone could imagine, a home so lavish that it might appear in an issue of *Architectural Digest* or membership in an exclusive country club. And some are glad they belong to a favored race or a powerful nation. What's meaningful to one person may mean nothing to another.

If you live long enough, you learn to be grateful for the darndest things, things that you might think are painful or destructive.

For example, I've always been grateful for having had children with disabilities. Naturally, it was hard at first, when we went

through all the stages of grief, including denial, blame-laying and, finally, acceptance.

But with the grief came more blessings than I can name. One was the realization that "bad" things happen to good people like us, things we did not cause and over which we have no control. It was a reminder that we're not in charge of the universe despite all our noble intentions, cleverness or diligence. It taught us that how we deal with events without whining about "Why us?" would be the final arbiter of our family's success.

Our other children profited from their brothers' disabilities as well. Instead of complaining because they had to help the boys, or sometimes give up what they wanted because their brothers' needs came first, they felt responsible and empathetic. They learned how to be good parents.

Even the neighbor kids learned compassion and tolerance of others who are different from themselves, and all of us enjoyed their sweetness and humor.

Then there was the time when our house caught on fire from lightning while we were away, and the roof was burned off. We had to move to an apartment for six months, which gave us greater appreciation of our home. It also revealed the goodness of friends and fellow parishioners, some of

whom we had never met, who came to help us move out furniture. We discovered the kindness of strangers over and over again.

Another potential disappointment became a blessing when our only daughter married a German and moved to Hamburg. She has lived there for more than 30 years, providing us along the way with two wonderful grandchildren, three "greats," and a raft of German and expatriate American friends whom we have come to love. It's given us a great excuse to travel around Europe, to experience other cultures in depth and to better understand world politics.

The dings of aging have provided us with greater appreciation for things we formerly took for granted—things like seeing and hearing and unlimited energy. We seem to savor a tasty meal more than ever, and to really enjoy a good night's sleep. We can rest and reflect and be silent without feeling an urgent need for action.

Instead, we can make life a constant prayer of gratitude for whatever life brings.

Thanksgiving is indeed a major American holiday, but it's also something we can experience every day of the year.

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

Emmaus Walk/Debra Tomaselli

This season and always, will you accept the gift of God's love?

Our Bible study group adopted the struggling family of a business associate for Christmas.



Keeping the project discreet, I met my co-worker, Megan, in an abandoned parking lot to deliver the presents. I had parked my car and opened the trunk when a man with messy red hair, a tattered shirt and missing teeth suddenly appeared.

He carried a few limp daisies, and said he was selling them for money to rent a room that night. I hesitated, but he kept his distance, gently awaiting my decision. After assessing the situation, I decided to "buy" a couple of his flowers.

Hoping to help him, I searched my wallet, but found only coins. Disappointed, I dug out every quarter, nickel and dime then handed them to him, and he offered me a flower. I started to take one, but instead thanked him and suggested that he keep them to sell to someone else.

He offered a smile as he turned to leave, then stopped and looked back at me.

"Thank you," he said. "God bless you."

With that, he was gone.

Megan and I began moving presents from my trunk to hers when another person approached, pointed to me, and said, "Don't I know you?"

I looked into the eyes of an old, dear friend that I hadn't seen in years.

"Rosa!" I shouted. She was walking through the parking lot to meet a friend for lunch at a nearby restaurant. Smiling, we hugged and swapped stories about our current lives before parting.

Finally, Megan and I put the last of the Christmas gifts into her car. It was a toy wrapped with green paper depicting the Nativity. Megan stood quietly, surveying all the presents, and swallowed the lump in her throat.

"Your church group has done so much," she whispered. "Thank you. Merry Christmas."

We hugged, and I fought back tears.

We parted, but I couldn't shake the day's events or the powerful message that they delivered.

In a few short minutes of my life, I learned something about the love of God.

There, in the back of that parking lot, love greeted me in many forms—my business associate, to whom I was

delivering the presents; the homeless man, for whom I felt overpowering compassion; and an old dear friend, offering everlasting love and understanding.

I cared for each of them equally. Mysteriously, I felt no division in my love for the business associate, the stranger or the old friend.

This must be how God loves us. We are all unique. We are all at differing stages in our relationship with him.

And, yet, he loves each one of us, without limit, without preference and without bounds.

This Christmas, give yourself the gift that keeps on giving by believing in God's love for you. No matter if you consider yourself stranger or friend, whether you've stumbled or persisted, wandered far or stayed close. There is no division in his love for us. He loves us all equally.

As St. Augustine said, "God loves each of us as if there were only one of us."

(Debra Tomaselli lives in Altamonte Springs, Fla. Her column appears in several diocesan newspapers. Her e-mail address is dtomaselli@cfl.rr.com.) †

Faith and Family/Sean Gallagher

Want faith-filled children? Take them to Mass

Thanksgiving is a quintessential American holiday.

Its roots go back to the first days on this land of some of our first settlers. And it is a holiday that tempers a typically American attitude—to take pride in pulling ourselves up by our bootstraps.

Thanksgiving encourages us to give thanks for the help we have received from other people and, especially, from God.

Thanksgiving can also be a quintessential holiday for Catholic Americans since the Eucharist, which means "thanksgiving," is at the heart of our faith.

But this year, we have special reason to value this day on which families and friends gather to share a meal and give thanks.

It is because on this weekend after Thanksgiving, Catholics across this country will be using a new translation of the prayers we pray at Mass.

Over the past year, pastors and religious educators have been encouraging us to see this moment as a chance to grow in our love and understanding of the Eucharist.

That is good advice for us as individuals and as parish communities. But it is also a great opportunity for families as well.

No matter how well organized a parish's efforts might be in its catechetical efforts surrounding the implementation of the new Mass translation, it will always rest on the foundation of faith laid within the life of our families.

There are all kinds of ways that parents can plant seeds of faith in their children—from teaching them their prayers and helping them learn Church doctrine to fostering in them a desire to do good and avoid evil.

But regular attendance at Sunday Mass is absolutely vital. When children go to Mass with their parents, they receive grace to nurture all other aspects of their lives of faith.

And a good portion of that grace comes through children simply seeing their parents pray and value prayer enough that they make sacrifices to do so.

I saw my own parents do that in a special way when I was a young boy, and it made such an impression on me that I still remember it vividly to this day.

It happened when my family and I attended a wedding of a cousin in northern Indiana. The reception went on well into a Saturday night.

It would have been easy for my parents to choose to sleep in the next morning and skip Sunday Mass, especially since we were scheduled to drive from there to Detroit for a family vacation.

Instead, they made sure that we got up early so we could all go to Sunday Mass.

I now have a family of my own. And although taking our young, rambunctious boys to Mass can be challenging, my wife, Cindy, and I are dedicated to doing so each Sunday.

That practice, in itself, can reap great dividends in our children's lives of faith.

In this time when a new translation of the Mass will begin to be used, children may very well ask their parents questions about it.

Parents can get some basic information to help their children learn about the new words that we are praying at Mass by logging on to www.usccb.org/romanmissal or by viewing informative videos about the new translation at www.lifeteen.com.

At this time when our attention will be drawn in a special way to giving thanks at Mass, let us pray that the Eucharist will be more and more at the root of the life of all Catholic families. †



First Sunday of Advent/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Nov. 27, 2011

- Isaiah 63:16b-17, 19b, 64:2-7
- 1 Corinthians 1:3-9
- Mark 13:33-37

This weekend, the Church begins the season of Advent.

It also begins the use of biblical readings from Year B of its three-year cycle. Advent also marks the start of a new liturgical year. Each liturgical year is carefully planned so that the seasons, and the major feasts, guide us through our worship into a closer



relationship with God in Christ.

Finally, and important for everyone, this is the weekend when the Church begins to use the new English translation of the *Roman Missal*.

The first reading is from the third section of Isaiah, composed when the Jews were in a quite difficult situation.

Years before, the exiles had been allowed to return to the Holy Land from Babylon, but this return brought the exiles home to a place that was far from paradise. Life was miserable for them there.

The prophet called for faith in God, not only as the Almighty Lord, but also as true to the covenant, to the belief that God would protect the Chosen People.

The prophet appeals to God, in the name of the people, for relief, but without saying that the people are being treated unfairly, at least in terms of God's care for them.

The prophet makes clear that sin has led the people away from God, and this estrangement has produced their woes.

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

Counseling the Christians of Corinth was a challenge for Paul. Not only did temptation and vice surround them at every side, the people also argued among themselves.

Paul had to call them to faithfulness, and also had to try to influence them to put aside their differences with each other.

He saw disciples as having enormous religious potential, able to draw more closely to God and to infuse the goodness of Christianity into the circles in which

they moved.

St. Mark's Gospel is the source of the last reading.

It offers us a theme found quite often in the New Testament, namely that Christ will come to Earth again. In this Second Coming, the Lord will be the great victor and the judge of all creation.

By the time the Gospels were written, even in the case of the Gospel of Mark—perhaps the oldest of the four Gospels as they now exist—Christians were numerous enough, and geographically distributed widely enough, to catch the public eye, but not numerous enough or powerful enough to stand against their enemies.

The culture was an enemy. Soon the political system would be an enemy.

Problems, if not dangers, lay ahead for the early Christians. The atmosphere was tense, uncertain and frightening.

Thoughts of the Second Coming were naturally quite appealing to the people.

The reading, quoting the Lord, reminds us that we, in fact, do not know the future. For any one of us, life can change dramatically and suddenly.

The only permanent reality is God. If we are with God, we need not fear what lays ahead in life.

Reflection

The new translation of the *Roman Missal* means much more than semantics and translating Latin into English.

True, it is an attempt to conform the English version of the *Missal* to the Latin edition. It also provides an opportunity to ponder what the words of the *Missal*, of Catholic worship, say to us. In turn, this study prompts the question of how much religion means to each of us. Are we good Catholics?

St. Mark's Gospel greatly assists us. Nothing else is as permanent, or as important, as the reality of God.

Advent is an opportunity to achieve union with God, to realize God's love for us.

The very busy nature of the season merely serves to remind us to sharpen our focus. If we respond to this opportunity, then Christmas becomes not just a national holiday and religious commemoration, but also the moment when we truly bring God into our lives, having prepared ourselves for this wondrous encounter. †

Daily Readings

Monday, Nov. 28

Isaiah 2:1-5
Psalm 122:1-9
Matthew 8:5-11

Tuesday, Nov. 29

Isaiah 11:1-10
Psalm 72:1-2, 7-8, 12-13, 17
Luke 10:21-24

Wednesday, Nov. 30

St. Andrew, Apostle
Romans 10:9-18
Psalm 19:2-5
Matthew 4:18-22

Thursday, Dec. 1

Isaiah 26:1-6
Psalm 118:1, 8-9, 19-21, 25-27a
Matthew 7:21, 24-27

Friday, Dec. 2

Isaiah 29:17-24
Psalm 27:1, 4, 13-14
Matthew 9:27-31

Saturday, Dec. 3

St. Francis Xavier, priest
Isaiah 30:19-21, 23-26
Psalm 147:1-6
Matthew 9:35-10:1, 5a, 6-8

Sunday, Dec. 4

Second Sunday of Advent
Isaiah 40:1-5, 9-11
Psalm 85:9-14
2 Peter 3:8-14
Mark 1:1-8

Question Corner/Fr. Kenneth Doyle

Church forbids Catholics to join Freemasonry, which is a religion

Q Are Catholics allowed to join the Masons? I know that a pope a long time ago said no, but is that still in force?



If Catholics aren't allowed to join, why is this so? (Colonial Heights, Va.)

A The clearest answer to your first question comes from quoting the

declaration issued in 1983 by the Vatican's Congregation for the Doctrine of the Faith (CDF): "The Church's negative judgment in regard to Masonic associations remains unchanged since their principles have always been considered irreconcilable with the doctrine of the Church, and, therefore, membership in them remains forbidden. The faithful who enroll in Masonic associations are in a state of grave sin and may not receive holy Communion." That declaration of the CDF was signed by its then-prefect Cardinal Joseph Ratzinger, now Pope Benedict XVI. It was approved and ordered to be published by Pope John Paul II, and it remains in force today.

What prompted the CDF to issue the statement requires a bit of history.

For the two-and-a-half centuries prior, at least seven popes had consistently prohibited Catholics from joining the Masons.

Canon #2335 of the Church's 1917 *Code of Canon Law* stated: "Those who join a Masonic sect or other societies of the same sort, which plot against the Church or against legitimate civil authority, incur excommunication."

In 1974, Cardinal Franjo Seper, then-prefect of the doctrinal congregation, in a letter to Cardinal John Krol of Philadelphia, concluded that "Canon #2335 regards only those Catholics who join associations which plot against the Church."

Cardinal Seper evidently meant that, if a particular Masonic society did not plot against the Church, while membership for Catholics was still forbidden, a Catholic who did join was not thereby excommunicated.

But understandably, some dioceses in the United States misinterpreted the Seper letter to mean that membership in the Masons could now be permitted. As a result, a number of American Catholic men did join the organization.

In 1983, when the new—and current—*Code of Canon Law* was published, no mention was made of the Masons by name. The offenses punishable by excommunication were reduced from

37 to seven—thus fostering again the misunderstanding that Catholics were now free to join the Masons.

This necessitated the publication by the doctrinal congregation, later in 1983, of the quite specific prohibition against joining, which I quoted above.

Canon #1374, effective on Nov. 27, 1983, replaced canon #2335 of the 1917 codification. It states: "A person who joins an association which plots against the Church is to be punished with a just penalty; however, a person who promotes or directs an association of this kind is to be punished with an interdict."

Why the prohibition?

The reason is that Freemasonry is, at its heart, not a social club but a religion. It is a religion of rationalism, which, as Pope Leo XIII stated in his 1884 encyclical "*Humanum Genus*," has as its fundamental doctrine "that human nature and human reason ought in all things be mistress and guide," and it denies "that anything has been taught by God."

According to Freemasonry, God is the great architect of the universe, reachable by reason alone, and the possibility of divine revelation is rejected.

As a 1985 report by the U.S. bishops' Committee on Pastoral Research and Practice explains, "the lodge honors Jesus Christ as it honors Socrates, Buddha and Muhammad. It cannot acknowledge any special spiritual claims by Jesus since this would violate the basis of Freemasonry."

The awkwardness of this prohibition comes from the fact that more than 3 million American men are Masons, and that the majority of Americans—including many Masons themselves—probably view Masonry as chiefly a social and philanthropic fraternity.

Certainly, the impetus of the Second Vatican Council has been to collaborate with all people of good will on projects that are worthy.

But this does not override the fact that a Catholic who joins the Masons and who takes the time to examine its core beliefs will discover that he has joined another, very different religion.

Masonry's fundamental tenets are simply incompatible with Catholic faith and practice, which explains why the U.S. bishops' committee felt compelled to conclude in its 1985 letter that "the position of the Church remains what it has been for many years: Catholics in the United States and elsewhere may not be Freemasons."

(Questions may be sent to Father Kenneth Doyle at askfatherdoyle@gmail.com and 40 Hopewell St., Albany, N.Y. 12208.) †

My Journey to God

The Chalice

I noticed it at 4 years old
The glister and shine of the precious metal

Gold or silver
Its unusual shape
Its unique design
The way it stood refined
Atop the white altar linen
Like a piece of fine china
Used only for the most special of occasions

For the most special of guests.
I watched how it was lifted up and moved about

With such ceremonious intent
With devotion, reverence and prayerfulness
Awaiting its sacred purpose.

At 4 years old
I didn't understand the water and the wine
The depth of sacrifice
The Precious Blood it becomes
The meal we share together



Photo by Mary Ann Garber

Commemorating love.
I am older now and
When I receive the Blood of Christ
My "Amen" acknowledges and says
"thank you" for
The sacrifice
And as I bring the chalice to my lips
I grasp miracle and mystery
Literally
In the palms of my hands.

By Cathy Lamperski Dearing

(Cathy Lamperski Dearing is a member of St. Barnabas Parish in Indianapolis. This historic ciborium and chalice were used during the celebration of the eucharistic liturgy during the National Catholic Youth Conference closing Mass on Nov. 19 at Lucas Oil Stadium in Indianapolis.)

Rest in peace

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

ABELL, Patricia Margaret (Cecil) Niggle, 83, Good Shepherd, Indianapolis, Nov. 9. Mother of Laura Plunkett, George Abell, Gregory, Philip and Timothy Niggle. Stepmother of Carolyn Jones, Alfred and Raymond Abell. Sister of Beverly Braun, Carol Graham, Shirley Skelly and Robert Cecil. Grandmother of 17. Great-grandmother of four.

CLINTON, Col. Earl F., U.S.A.F., Ret., 89, St. Lawrence, Indianapolis, Nov. 8. Father of Kathleen, Marilyn, Nancy, Keith and Timothy Clinton. Grandfather of six. Great-grandfather of nine.

FERNANDEZ, Ann R., 73, St. Pius X, Indianapolis, Nov. 7. Wife of Julio Fernandez. Mother of Julie Boser, Jennifer, David, James and Joseph Fernandez. Sister of Mary Lewis, Kathy Merrick, Janet Shaw, Tom Conyers, Bill Godbey and Steve Powers. Grandmother of 20.

FROHLIGER, William, 82, St. John the Apostle, Bloomington, Nov. 1. Husband of Gertrude Frohlinger. Father of Kathy, Mary, Patty, Peggy, Bill Jr., Jim, John and Tom Frohlinger. Grandfather of 14. Great-grandfather of 15.

FULTZ, Patricia Ann, 76, St. Paul the Apostle, Greencastle, Nov. 4. Mother of Donna Bolte, Kathleen Cline, Suzanne Roll, Patricia and William Fultz. Grandmother of eight. Great-grandmother of three.

GILLMAN, Ronald Louis, 70, St. Louis, Batesville, Nov. 9. Husband of Mellonne Gillman. Father of Joan Brockman, Jenny Gibbons, Chris and Tom Gillman. Stepfather of Chad and Trevor Moeller. Brother of Jayne Enneking and Peggy Peters. Grandfather of 20. Great-grandfather of one.

GOGEL, Magdalena Katherine, 92, St. Meinrad, St. Meinrad, Nov. 1. Mother of Kathy Ebert, Linda Goepfner, John, Joseph, Leroy, Raymond and Robert Gogel. Sister of Ann Engelke, Lucille Gunter and Bertha Wiederkehr. Grandmother of 22. Great-grandmother of 28.

GORSKI, Diana L., 49, St. Bartholomew, Columbus, Nov. 5. Mother of Melissa, Nicole and Thomas Gorski. Sister of Marie Ferber, Carol Gregorio, Lynn Ross, Daniel, Richard and Robert Schamber. Grandmother of one.

HUNTER, Harold J., 74, Our Lady of Perpetual Help, New Albany, Nov. 7. Husband of Mary (Batliner) Hunter. Father of David, Eric and Michael Hunter. Brother of William Hunter. Grandfather of two.

MASCHINO, Thelma Louise, 83, St. Joseph, Jennings County, Nov. 4. Mother of Jane Meyer, Janet, Bill, Dennis, Eddie, Jim, Kenny, Larry, Lester, Robert and Tom Maschino. Brother of Ruth Holley, Kathryn Robbins and Bettie Wright. Grandmother of 27. Great-grandmother of 21.

McCALLEY, Eleanora, 88, St. Matthew the Apostle, Indianapolis, Nov. 5. Wife of Richard McCalley. Mother of Catherine Barney, Peggy McCullough, Mary Meyers, Andrea Perkins, Patty Roach, Jeanne TeKolste, Christopher, John, Joseph, Kevin, Thomas and Timothy McCalley. Grandmother of 34. Great-grandmother of seven.

MOORMAN, Justin H., 86, St. Louis, Batesville, Nov. 14. Husband of Evelyn Moorman. Father of Cindy Heidt, Steffani,

David and Jeffrey Moorman. Brother of Katy Schroeder and Don Moorman. Grandfather of six. Great-grandfather of four.

O'NEILL, Alice Anne, 90, St. Charles Borromeo, Bloomington, Nov. 3. Mother of Eileen Huber and Daniel O'Neill. Grandmother of two.

RICHARDSON, Joan C., 84, St. Gabriel, Connorsville, Nov. 6. Mother of Kathy Favorite, Alice Saylor and James Richardson. Sister of Alice Marie Nobbe. Grandmother of seven. Great-grandmother of six.

SCHAEFER, Raymond J., 95, St. Meinrad, St. Meinrad, Oct. 16. Father of Darlene Englert, Doris Hammers, Charles, Dan, Hilary, Marvin, Randal, Sam and Tom Schaefer. Brother of Hilda Ebert. Grandfather of 18. Great-grandfather of 29. Great-great-grandfather of one.

SCHINDLER, Norbert, 84, St. Anthony of Padua, Clarksville, Nov. 4. Husband of Ann (Elliott) Schindler. Father of Phyllis Endris and Brad Schindler. Brother of Jack Schindler. Grandfather of two.

SCHMITZ, James E., 70, St. Luke the Evangelist, Indianapolis, Nov. 13. Husband of Marjorie (Manion) Schmitz. Father of Laura Keefe, Lisa Rodrigues and John Schmitz. Grandfather of four. Great-grandfather of two.

VANDERBURG, Leo Arthur, 89, St. Paul Hermitage, Beech Grove, Nov. 14. Brother of Irene Friddle, Mary Anne Gin, Wanda Vanderburg and Poor Sisters of St. Francis Sister Mary Lawrence Vanderburg. Uncle of several.

VARVEL, Michael, 66, Sacred Heart, Clinton, Sept. 12. Husband of Linda Varvel. Father of Libby Donna, Katie Wake, Joe and Mick Varvel Jr. Brother of Curtis and Delbert Varvel. Grandfather of seven.

VENTURA, Anna Helen, 86, Our Lady of the Most Holy Rosary, Indianapolis, Nov. 13. Mother of Marie Faulk and Antoinette Ridenour. Grandmother of four. Great-grandmother of seven.

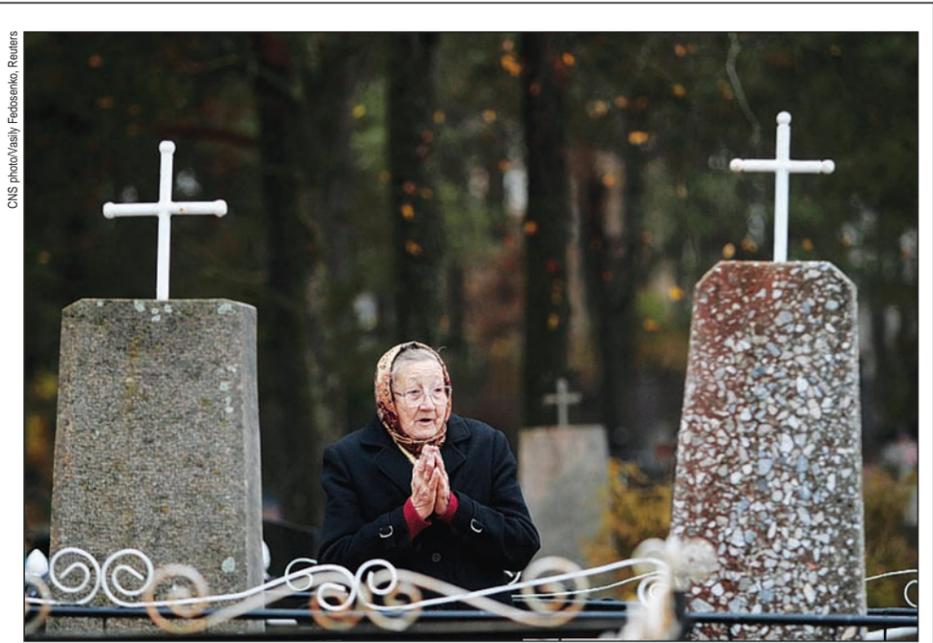
WALTER, William M., 70, Annunciation, Brazil, Oct. 29. Husband of Penelope Walter. Father of Katherine Songer and Robert Walter. Brother of Edward Walter. Grandfather of two.

WENNING, Carl W., 91, St. John the Baptist, Osgood, Nov. 3. Husband of Ruth Wenning. Father of Rosalie Calhoun, Susan Youngman and Frank Wenning. Brother of Marjorie Herbert, Rose Ann Sturgis, Leo and Louis Wenning. Grandfather of seven. Great-grandfather of 14.

WILLIAMS, Mary Natalie, 89, St. Lawrence, Lawrenceburg, Oct. 28. Mother of Connie Addis and Gerald Williams. Sister of Earle Blackburn. Grandmother of three. Great-grandmother of seven. Great-great-grandmother of two.

WOLF, Robert Gary, 67, Our Lady of Perpetual Help, New Albany, Nov. 13. Husband of Cheryl Wolf. Brother of Bonnie Wright.

WOOD, Margaret F., 84, St. Lawrence, Indianapolis, Nov. 8. Wife of George Wood. Mother of Sally Allen, Sylvia Brothers, Eileen McManus, Kathy Morris and Alice Wessel. Grandmother of 12. Great-grandmother of 14. †



Prayers on All Saints Day

An elderly woman prays near a grave at a cemetery in the village of Ivenets, southwest of Minsk, Belarus, on Nov. 1. Catholics in Belarus marked All Saints Day by visiting the graves of their relatives.

Cardinal Wuerl says U.S. ordinariate for former Anglicans to be created on Jan. 1

BALTIMORE (CNS)—A new ordinariate—functionally similar to a diocese—will be created on Jan. 1 to bring Anglicans into the Catholic Church in the U.S., announced Washington Cardinal Donald W. Wuerl during the annual meeting of the U.S. Conference of Catholic Bishops on Nov. 15.

Cardinal Wuerl also said 67 Anglican priests have submitted their dossiers seeking ordination in the Catholic Church, and 35 of those have received initial approval from the Congregation for the Doctrine of the Faith.

That means they can move to the second stage of approval, which includes a criminal background check, psychological evaluation, and recommendations from the Catholic bishop where he lives and from his Anglican ecclesiastical authority, he said.

Cardinal Wuerl told reporters after the session with the bishops that Anglican parishes with a total of about 2,000 members have so far asked to become part of the Catholic Church through the process established in 2009 when Pope Benedict XVI issued an apostolic constitution, "*Anglicanorum coetibus*." Cardinal Wuerl was named by the Vatican to head an ad hoc committee for the constitution's implementation.

The constitution authorizes the creation of an ordinariate to bring in Anglicans—or Episcopalians as they are known in the United States—who seek to leave their faith community and join the Catholic Church, but retain certain elements of the Anglican liturgy and traditions.

The process was established to accommodate whole congregations who choose to join the Catholic Church after they have become disaffected with the Anglican Church over recent changes, such as the ordination of women, the ordination of openly gay priests, and blessing of same-sex marriages and partnerships.

Cardinal Wuerl's announcement in the final hour of the public portion of the annual meeting in Baltimore brought immediate logistical questions, such as the relationship between the ordinariate—which will cover the entire U.S.—and the dioceses in which the former Anglican priests will live.

The physical location of its offices will be determined after the ordinariate is erected. Cardinal Wuerl said he assumed that an ordinary will be named at that time.

"I remain convinced that this ordinariate will be a true expression of the Catholic Church because of your engagement in the steps leading up to the acceptance of the candidates for ordination, and for your involvement in the catechetical formation of the members of the congregation seeking membership in the ordinariate," he said. "Your involvement is one of the guarantees of the well-being of the ordinariate as it is established and begins to receive both clergy and congregations."

The U.S. ordinariate will be the second one created under "*Anglicanorum coetibus*." The Ordinariate of Our Lady of Walsingham was established for England and Wales in January of this year. It is led by Msgr. Keith Newton, a former Anglican bishop who is married and was ordained a Catholic priest. It includes about 1,000 individuals in 42 communities. Its priests include five former Anglican bishops, according to background information distributed by the USCCB.

The Catholic Church does not allow married priests—whether those in Eastern rites that allow priests to be married or former clergy from other churches who have become Catholic—to become bishops.

Therefore, the new ordinariate may be led by a priest, who will have a role similar to a bishop, according to the background material. An ordinary who is not a bishop cannot ordain priests, however. Cardinal Wuerl explained that ordinations for the ordinariate may need to be done by "one of us" until the ordinariate has its own bishop.

Cardinal Wuerl did not say where the Anglican communities seeking to become Catholic are located. Two such parishes have already completed the transition, one in Fort Worth, Texas, and the other in Bladensburg, Md., which were accepted in ceremonies in September and October. They will become a part of the new ordinariate when it is established, though for now they come under the jurisdiction of the Diocese of Fort Worth and the Archdiocese of Washington, respectively.

A Vatican-approved pastoral provision has since 1980 provided a way for individual Protestant clergymen to be ordained for U.S. Catholic dioceses. It also allows Anglican parishes to become Catholic parishes. Three have done so and are referred to as "Anglican use" communities, according to the background material.

The "*Anglicanorum coetibus*" applies to the entire world, and allows Anglican communities to be received into the Catholic Church through new ordinariates instead of through existing dioceses. †

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In Africa, pope asks Church to be model of reconciliation

COTONOU, Benin (CNS)—On a three-day visit to Benin, Pope Benedict XVI urged African Catholics to witness the hope of the Gospel in their daily lives, and make the Church a model of reconciliation for the entire continent.

In a particular way, the Church must be “attentive to the cry of the poor, the weak, the outcast,” the pope said at a Mass on Nov. 20 for more than 50,000 people who filled a stadium in Cotonou.

“I would like to greet with affection all those persons who are suffering, those who are sick, those affected by AIDS or by other illnesses, to all those forgotten by society. Have courage! The pope is close to you in his thoughts and prayers,” he said.

The 84-year-old pontiff delivered his homily in French, English and Portuguese, adding a few words in Fon, the local indigenous language. He occasionally wiped his brow as temperatures rose during the morning liturgy.

The pope stressed the urgency of evangelizing and said the Church must make a special effort to reach those “whose faith is weak,” and who think selfish satisfaction and easy gain is the goal of human life.

“The Church in Benin has received much from her missionaries. She must in turn carry this message of hope to people who do not know or who no longer know the Lord Jesus,” he said.

The pope’s message was aimed beyond the borders of Benin, a small West African country with a population of nearly 3 million Catholics out of a total population of nearly 9 million. He came to Africa to unveil a document, “Africae Munus” (“The Commitment of Africa”), that outlined pastoral strategies and urged Catholics to become “Apostles of reconciliation, justice and peace” across the troubled continent.

At every one of his public events, Africans—including many pilgrims who came from neighboring countries—gave the pontiff a lively welcome, blending song, dance and prayer in a spirit of religious celebration. The smiling pope clearly appreciated the reception.

One of the most animated encounters saw the pope surrounded by several hundred schoolchildren, who accompanied him in a rhythmic procession and cheered him inside a parish church. In a talk, the pope told the children to ask their parents to pray with them.

“Sometimes you may even have to

push them a little. But do not hesitate to do so. God is that important!” he said.

Later, he pulled a rosary from his pocket and asked the young people to learn how to pray it. Each child was given a rosary.

On Nov. 19, the pope traveled to the coastal city of Ouidah, a former slave trading post on the Atlantic, to sign his follow-up document to the 2009 Synod of Bishops for Africa. The 138-page text said the Church should lead the way in promoting respect for human dignity and life at every stage, fighting against economic imbalance and environmental degradation, providing health care to those with AIDS and other diseases, educating the young and reconciling human hearts in places of ethnic tension.

In a brief talk before the signing, the pope said that in the face of Africa’s problems, “a Church reconciled within herself and among all her members can become a prophetic sign of reconciliation in society,” and help guide the struggle against “every form of slavery” in the modern world.

Ouidah is known as a center of voodoo practices in West Africa, and in a meeting with Catholic faithful there the pope underlined the need to reject customs incompatible with Christianity.

Understood correctly, he said, the Christian faith “liberates from occultism and vanquishes evil spirits, for it is moved by the power of the Holy Trinity itself.”

He also encouraged lay Catholics to defend the institution of the family “built according to the design of God” and the Christian understanding of marriage.

Parents should transform family life through the power of prayer and by transmitting values to their children by their own example, he said.

In a Ouidah church, Pope Benedict prayed at the tomb of Cardinal Bernardin Gantin, who worked for many years with the future pope in the Roman Curia. The pope said that over the years, the two men had met many times, engaged in deep discussions and prayed together.

Addressing diplomats, civil authorities and religious representatives on Nov. 19 in Cotonou, the pope said Africa’s challenges reflect wider issues common to all humanity, including scandals and injustice, corruption and greed, and “too much violence which leads to misery and death.”

He urged world leaders to put the common good at the center of their policies.



Pope Benedict XVI kisses a child during his visit to the “Peace and Joy” Center of the Missionaries of Charity at St. Rita Parish in Cotonou, Benin, on Nov. 19.

“From this place, I launch an appeal to all political and economic leaders of African countries and the rest of the world. Do not deprive your peoples of hope! Do not cut them off from their future by mutilating their present!” he said.

The pope also cautioned the international community against viewing Africa solely as a place of problems and failures. Often, this perspective is fueled by prejudices, he said.

“It is tempting to point to what does not work. It is easy to assume the judgmental tone of the moralizer or of the expert who imposes his conclusions and proposes, at the end of the day, few useful solutions,” he said.

He warned of the related risk of seeing Africa only in terms of vast resources that can be easily exploited.

Relations between Christians and Muslims in Benin are generally good, and representatives of Islam were among those present at the Cotonou meeting. The pope emphasized that “everyone of good sense” understands the need for interreligious dialogue today and rejects the attempt to justify intolerance or violence.

“Aggression is an outmoded relational form which appeals to superficial and ignoble instincts. To use the revealed



A woman bows after receiving the Eucharist from Pope Benedict XVI during Mass at the stadium in Cotonou, Benin, on Nov. 20.

word, the sacred Scriptures or the name of God to justify our interests, our easy and convenient policies or our violence, is a very grave fault,” he said. †

GARVEY

continued from page 4

can’t explain why the Constitution of the United States elevates some freedoms above

others.

We celebrate religious freedom—and not, say, the freedom to go trout fishing or practice ophthalmology—because the people who wrote the Constitution thought that it was important to know, love and serve God,

and that the government shouldn’t interfere with efforts to do this.

We should listen to religious people—and not their self-appointed defenders—in deciding what accommodations are necessary. In today’s struggles to protect religious

liberty, this little vignette is a reminder that people of all faiths are on the same side.

(John Garvey is president of The Catholic University of America in Washington.) †

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Thousands of teens explore priestly, religious vocations during NCYC

By Sean Gallagher

Indianapolis wasn't the destination for just the 23,000 youths and chaperones who participated in the National Catholic Youth Conference (NCYC) from Nov. 17-19.

Also coming here were representatives of 76 religious orders to staff booths in the conference's Vocations Village and thematic park known as "Victory Park."

During the three days of the conference, thousands of teenagers went from booth to booth learning about the religious communities, their ministries and having fun along the way.

"I like to go around and see what all the different orders are about," said Ellarose Stewart, 17, of Port Orange, Fla. "I've never known much about them all. And now I can explore them."

Amelia Bickler, 15, of Williston, N.D., explored Vocations Village at the same time as Ellarose.

"It's eye opening," Amelia said. "You don't really realize how many different vocations are devoted to helping spread the word of God. It's just amazing."

"I never knew that there were so many people interested in [vocations]. I thought that it was just a few, select people."

Apostles of the Sacred Heart of Jesus Sister Angela Gertsema was like many of the youths who toured the Vocations Village during NCYC when she went to the conference in 1999 in St. Louis.

She had never heard of the religious community or its foundress, Mother Clelia Merloni, before attending that NCYC gathering.

But after hearing a presentation by one of the order's members and receiving some literature about its foundress, Sister Angela stepped onto the path that led to where she is now—teaching at St. Raphael School in Bridgeport, Conn.

She professed her final vows last year.

"That was the opportunity that I got to learn about Mother Clelia," said Sister Angela in a Nov. 19 telephone interview with *The Criterion*. "And I only got literature. It wasn't like someone sat down and told me about her."

"It just changed my life because I realized that I didn't need to be afraid of a vocation. And I found a community where I really felt God was calling me. I'm very happy here."

Apostles of the Sacred Heart of Jesus Sister Bridget Smith was one of the members of the order who staffed their booth in Indianapolis this year.

She was glad to see that there was a large increase in the number of communities at NCYC from the last conference held in 2009 in Kansas City.

"The word is out. If you need vocations in the Church, you can't sit back on your laurels," Sister Bridget said. "We have to be out there. For a lot of vocation directors, it's their first time here. I tell them, 'We're here to cultivate and plant that seed [of vocations].'"

Taking a break from playing Wii baseball with some youths at the booth of the U.S. bishops' Committee on Clergy, Religious Life and Vocations, Archbishop Roger L. Schwietz of Anchorage, Alaska was pleased with the number of orders represented in Vocations Village and the many teenagers learning about them.

"I think it's a sign that the Spirit is really working in our young people," Archbishop Schwietz said. "And it's certainly a big encouragement for the bishops who have been working hard to create a positive atmosphere for vocations within the parishes and within families."

Handing out literature and having conversations with priests and religious



Archbishop Roger L. Schwietz of Anchorage, right, plays Wii baseball with Madelyn Kelty of Louisville, Ky., on Nov. 18 in the National Catholic Youth Conference's Vocations Village at the Indiana Convention Center in Indianapolis.

brothers and sisters is one way to nurture vocations. Praying for them is another.

That happened during NCYC in a holy hour of eucharistic adoration for vocations on Nov. 18.

"The Lord has created each and every one of us a destiny, a purpose," said Archbishop Paul S. Coakley of Oklahoma City in a homily during the holy hour. "[He wants us] not only to become saints, but to become the unique saints that God calls each one of us to be along whichever path the Lord has prepared for us, utilizing our unique gifts and talents and opportunities—all of those things which shape and form our lives—and placing them at the service of the Lord."

Logan Patrick, 18, of

Des Moines, Iowa, had a personal reason for praying for vocations before the Blessed Sacrament at NCYC.

"I'm a senior in high school and I don't know what I want to do," Logan said. "I've been praying for vocations lately. It helps you out with what you're trying to do."

Seeing all the youths learning about and praying for vocations made transitional Deacon Jerry Byrd happy.

"There are 23,000 young people here," said Deacon Byrd, who is scheduled to be ordained a priest for the Archdiocese of Indianapolis on June 2. "That's the future of our Church right there."

"How many priests will be called from that group? How many sisters will be called from that group? We don't know. But my guess is that it's a lot." †

Fun and faith draw Catholic teens to Victory Park at youth conference



Tierra Scott, front, and Savannah Burton carve their names into a wall made of 2,000 pounds of clay in the Creative Corner section of Victory Park, a theme park of fun and faith at the National Catholic Youth Conference in Indianapolis on Nov. 17. The teenagers are members of Holy Trinity Parish in Glenburnie, Md., in the Archdiocese of Baltimore.

By John Shaughnessy

One of the most popular places during the National Catholic Youth Conference was Victory Park, a theme park inside the Indiana Convention Center in Indianapolis that featured everything from games and free gifts to college information and a coffee-house setting for music.

Here are glimpses of five of the most popular activities that teenagers enjoyed during the conference on Nov. 17-19.

Posing with the pope—The opportunity to get a picture taken with Pope Benedict XVI was just too irresistible for many teenagers, including Brenden Popson and Sam Murphy of Our Lady of Perpetual Help Parish in New Albany.

It didn't even matter that it was just a cardboard figure of the pope. When asked why he wanted the souvenir photo, Brenden shared a sentiment similar to other teenagers: "Why not? He's here for pictures!"

Leaving a mark—The Creative Corner was a section of Victory Park where many teenagers embraced the opportunity to paint a small canvas, sign a 9-foot-high graffiti wall, carve their names into a wall made of

2,000 pounds of clay, and dip their hands in paint so they could make an imprint on a 24-foot-tall canvas tree.

"The kids love to leave their mark," said Dave Gehrich, an adult volunteer in the Creative Corner who is a member of St. Maurice Parish in Decatur County. "They love to let people know they are here."

Getting silly with the Salesians—Hoping to win a yo-yo, beach ball or flying disc, teenagers flocked to a carnival-like area staffed by Salesian sisters, brothers and priests. Prizes were earned for such achievements as bouncing a marble into a thimble, knocking down milk bottles with bean bags, throwing metal rings onto a bottle's neck, and knocking over soda cans by shooting rubber bands.

Being a kid—The fun continued in the play area of Victory Park where teenagers jumped in a moon bounce, competed in a human foosball game, jostled with large padded sticks, and raced through an inflated obstacle course.

Chalking it up to the power of music—More than 45 singers and bands performed in a coffee house furnished in comfortable couches and chairs with tables made of black chalkboard. Each table had a bucket of colored chalk which teenagers could use to draw artwork and write messages. One message read, "May the pieces of our lives be an offering to you! From Iowa with love!" †

Roncalli senior sings before thousands, lives dream of being 'Called to Glory'

By John Shaughnessy

On any other day, the three marriage proposals would have been the most memorable experiences for

Francesca "Chessie" LaRosa.

But Nov. 18 wasn't just another day in the life of the 18-year-old senior at Roncalli High School in Indianapolis. This was a day when even her longtime dream didn't compare to the incredible reality of singing in front of 23,000 people at Lucas Oil Stadium in Indianapolis during the National Catholic Youth Conference.

Just two days before, Francesca had received notice that she would be singing the ballad version of the conference's theme song, "Called to Glory," during the morning session on Nov. 18.

Just one day before, during a rehearsal, she had also learned that she wouldn't be sitting at a piano while she sang—a revelation that made her "terrified" because playing

the piano while she sings has always been an emotional comfort to her. Instead, she was told, she would be singing on the center stage, just her and a microphone.

Yet as Francesca—who had never previously performed in front of more than 500 people—walked on stage to sing before 23,000 people, she found a perfect way to calm her nerves. She decided to sing for just one person.

"I was terrified because my piano is my crutch," said Francesca, a member of St. Barnabas Parish in Indianapolis. "I had to wing it because I was standing up. I focused on singing directly to Jesus. That made me feel better."

So did the support of her friends and family in the audience. Her Roncalli friends held up signs encouraging her. Her parents, Dr. Joseph and Chris LaRosa, whispered prayers that God would be with her in this moment. Her grandparents—Joe and Dee LaRosa, and Jack and Shirley Carroll—felt, once again, the special love that binds grandparents and their grandchildren.

The crowd swayed as Francesca sang. Many youths started to sing with her. And when her performance ended, the audience erupted in cheers.

"My wife and I were crying," her father said. "There was

so much energy. She just had a lot of presence. From a parent standpoint, it was like, 'Wow!' The Holy Spirit has given her so many opportunities, and she's used her gifts for other people."

Hours after her performance, Francesca still rode the emotional wave of her moment in the spotlight.

"I don't even have words right now," she said. "It was such an amazing experience. My dream was to become a singer and share the word of God in music with people. It didn't matter to me that there were 23,000 people. I wanted to touch just one."

Her singing created a new group of fans who, throughout the day, asked her for her autograph, bought her CD and told her that they think she will make it "big" in the future.

Her performance also apparently had a strong effect on at least three young men who each proposed to her during the day.

"I had three guys kneeling on the ground, professing their love for me," Francesca said with a shy laugh. "They asked me to marry them. I told them I'm just 18."

Eighteen and living her dream of singing for God's glory. "I never thought I'd sing in front of so many people doing what I love," she said. "This has just been the best day." †



Francesca LaRosa