



The

# Criterion

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## It's All Good

Columnist Patti Lamb reflects on how life is about love and relationships, not things, page 12.

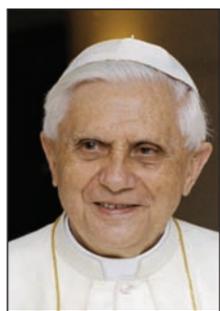
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## Addressing U.S. bishops, pope defends Church efforts on sex abuse

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



Pope Benedict XVI

While the Church is rightly held to high standards, all other institutions

should be held to the same standards as they address the causes, extent and consequences of sexual abuse, which has become a "scourge" at every level of society, the pope said on Nov. 26.

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

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

The pope began his talk by recalling his 2008 visit to the United States, which he said was aimed at encouraging Catholics in the wake of the sex abuse crisis. He said he wanted to acknowledge the suffering inflicted on victims as well as the Church's efforts to ensure the safety of children and deal "appropriately and transparently with allegations" of abuse.

"It is my hope that the Church's

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## Making wishes come true

Submitted photo



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

## Teenager's foundation helps children battling life-threatening illnesses

By John Shaughnessy

When she left the funeral home, Liz Niemiec couldn't stop thinking about the 7-year-old boy who had died of cancer.

As she and her mother drove home from the wake for Max Olson—a family friend—Liz also couldn't stop thinking about how she wanted to honor his too-short life with a plan that would help other children suffering from cancer.

Sixteen at the time, Liz recalled the one wish that Max had always longed for, a wish that wasn't possible while he was

undergoing treatments for the disease. Yet, when doctors determined that there was nothing more they could do for Max, his parents made his wish come true. They gave him a dog.

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

Driving home that day, Liz told her mom that she wanted to start a foundation that would make small wishes possible for

cancer-stricken children—a foundation she decided to call the Little Wish Foundation.

"I made a promise that I would do something to keep Max in people's minds and to do something for other kids who are going through the same thing," Liz says. "It's just emotional remembering that day and how everything started. Little Wish will always remind me of Max."

### The strength of her faith

In the 18 months since she started the foundation, Liz has fulfilled nearly

See WISHES, page 8

## Despite a few 'rough spots,' parishioners and priests adapt to new English translation of the Roman Missal

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

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

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

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

He told *The Catholic Review*, newspaper of the Baltimore Archdiocese, his home archdiocese, that it will take

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CNS photo/Nancy Phelan Weierhac



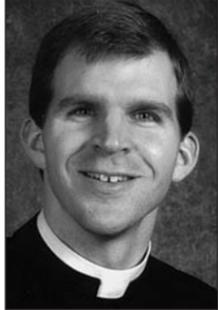
Parishioners use Mass guides during a Sunday morning liturgy at St. Joseph's Church in Alexandria, Va., on Nov. 27. The new English translation of the *Roman Missal* was used for the first time at churches across the nation on the first Sunday of Advent. Churchgoers at St. Joseph Parish took the changes in stride and with good humor as they stammered through the new wording.

# MISSAL

continued from page 1

time for people to grow accustomed to the new language, which is more literally translated from the original Latin than the earlier translation.

While there may be a short-term sense of entering uncharted waters, he said, in the long term the new translation may provide opportunities to enrich prayer life.



Fr. Jonathan Meyer

"We'll have new words and new images in our prayer so I hope that ultimately people will hear things that speak to their hearts."

In the Archdiocese of Indianapolis, Father Jonathan Meyer admitted he was "nervous" using the new Mass translation for the first time.

"I was more nervous about doing this than I was celebrating my first Mass [after ordination] on June 28, 2003," said the pastor of St. Ann and St. Joseph parishes in Jennings County and St. Mary Parish in North Vernon. "The reality was, at that point [in 2003], I had everything memorized."

Father Meyer used words like "intentional" and "deliberate" to describe how he celebrated Mass with the new translation.

He also said that, like people in the pews, priests will need time to learn.

"Several times, I caught myself," he said. "I had Mass last night [Monday], and I just started praying the old prayer after the Our Father. ... So I stopped. And I paused. And I looked back down at the book and started over again. There's just going to be some awkwardness. We learn best when we make mistakes."

On the other side of the altar, Kate Eder was excited about the changes in the Mass.

"I think Father Meyer did a good job of preparing us," said Eder, 29, who is a member of St. Mary Parish in North Vernon.

"It's kind of reintroducing you to everything within the Mass. We kind of get complacent and go through the motions of what we're doing at Mass. So to actually have to think about what we're saying and what we're doing and what it all means is kind of exciting."

For most Catholics in the Diocese of Green Bay, Wis., reciting unfamiliar words in familiar prayers at Mass turned out to be little or no challenge. Preparation for the new word changes helped make the transition smoother, said many Catholics interviewed after weekend Masses.

At St. Francis Xavier Cathedral, Bishop David L. Ricken celebrated the 9 a.m. Mass on Nov. 27. In his homily, he asked parishioners to turn and wish each

other a happy Advent by shaking with their left hands.

"That is the way the liturgy is going to feel for a while," he said. "Like we are doing something we are not used to. We have to retrain ourselves to be comfortable with it."

"I think it's very spiritual," said Joan Pierre of Our Lady of Lourdes Parish in De Pere. "I think it's more alive. The music is upbeat. I love it. I really do."

"I also think it's very spiritual, and it has been easy to follow," Lynn Danen, also from Our Lady of Lourdes Parish told *The Compass*, Green Bay's diocesan newspaper. "I think it's great that they have cue cards to help us out because we're so in touch [with] saying what we're used to saying and this will help us out."

In the Archdiocese of Detroit, John Fleming, 90, a member of St. Aloysius Parish in downtown Detroit, said, "I've lived through much bigger changes when the Mass was no longer in Latin and when the priest turned to face us. ... Like everything else, you get accustomed to it."

Father Richard Bondi, pastor of St. Theresa of Lisieux Parish in South Hadley, Mass., in the Springfield Diocese, said that his parishioners have been generally receptive to the changes, and he credits that to having made available a number of educational programs at the parish level.

"What we've tried to emphasize is not just the words and the changes to the words, but rather, the call to conversion, the opportunity for all of us to go deeper," he said.

In Toronto at St. Brigid's Parish, Diana FitzGerald, who teaches catechism to Catholic children attending public school, noted the new language is more difficult, especially in a city full of immigrants whose first language may not be English.

"Consubstantial—that's a very difficult word," she told *The Catholic Register*. But even the difficult words may eventually get easier, she said. "You get used to it."

For Maria Martinez, the surprising thing about the new English translation is how some of it is closer to the words she grew up saying in Spanish. Right off the top, the new reply to the priest's greeting of "The Lord be with you," now translated as "And with your spirit," is just what is said in Spanish—"Y con tu espíritu."

At St. Mary of Sorrows Church in Fairfax, Va., in the Arlington Diocese, misspoken responses at morning Mass on Nov. 27 elicited a few knowing smiles and nudges among family members. Some parishioners said they preferred the older translation, with Jean Miller saying the new one was "a little confusing," and her husband, Earl, adding that he doesn't like change.

But others took the new translation in stride. "The changes weren't as many as I thought," Claire Le Seur told the *Arlington Catholic Herald*, the diocesan newspaper. "It'll take a couple of weeks [to learn]."

"I think it will be a positive change," added Toni Maltagliati.

A call for comments on the new translation posted on



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

Catholic News Service's Facebook page brought more than 50 responses by midday on Nov. 29. A few said they didn't like it. One respondent said "the priest's language is awful" in the new version, the new sentences were "fragmented" and used "terrible grammar."

Some admitted to stumbles, but overall respondents praised the new translation.

"I think it's great to mix it up a little. Otherwise, we become robots and recite our lines without any thought. I think it's what we all needed. Feels fresh and new. I'm for more change," said one person.

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

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

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

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

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

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

(Reporter Sean Gallagher contributed to this article.) †

## Share a story about why you love Catholic schools

As *The Criterion* begins to prepare for its annual Catholic Schools Week Supplement in January, we are inviting teachers and administrators in the archdiocese to share short stories and comments about their joy of teaching and administering in a Catholic school.

Students are also invited to respond to this request, "Share a story, comment or moment that shows your joy of being a student in a Catholic school."

Schools are also invited to

submit photographs that capture the joy of the Catholic school experience, whether it's in the classroom, in service, at church, on the playground, in sports moments or other school extracurricular activities.

Submissions should be sent to assistant editor John Shaughnessy at [jshaughnessy@archindy.org](mailto:jshaughnessy@archindy.org) or in care of *The Criterion*, 1400 N. Meridian St., Indianapolis, IN 46202. The deadline for submissions is Jan. 13. †

## Readers are invited to share favorite Christmas memories

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

Your favorite Christmas story may be written about a humorous or serious topic related to your faith, family or friends.

Submissions should include the writer's name, address, parish and telephone number.

Send your story to *The Criterion*, 1400 N. Meridian St., Indianapolis, IN 46206 or by e-mail to [criterion@archindy.org](mailto:criterion@archindy.org) by the Dec. 14 deadline. †

## Dec. 8 is holy day of obligation

The Solemnity of the Immaculate Conception of the Blessed Virgin Mary is celebrated on Dec. 8.

It is a holy day of obligation due to the fact that it is the patronal feast of the United States.

Call your local parish for Mass times. †

## Correction

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



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# Attitude of gratitude is theme at Interfaith Thanksgiving Service

By Mary Ann Garber

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

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

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

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

Many children participated in the prayer service with family members this year, which was a hopeful sign for representatives of Cathedral Parish and the Christian Theological Seminary, the event’s co-sponsors.

Again this year, members of the Indianapolis Children’s Choir performed a variety of religious songs, blending their beautiful young voices in a musical tribute.

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

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

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

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

Recent psychological studies focused on the benefits of

expressing gratitude, he said, and one researcher described Thanksgiving as “the most psychologically correct holiday of the year.”

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

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

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

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

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

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

“Feeding the hungry is something that we all have in common,” said David Miner, a member of Fairview Presbyterian Church in Indianapolis, who serves as the hunger initiative’s volunteer executive director. “So



Nine-year-old Evett Singh, a member of The Salvage Yard Christian Church in Indianapolis, watches the flame burning on his candle during the Interfaith Prayer Service on Nov. 22 at SS. Peter and Paul Cathedral in Indianapolis. He was among many children who participated in the 12th annual prayer service with their parents.



many things divide us, but this is something we can do together, and I’m grateful for that.”

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

“I think one thing which is very



Above, Bishop Christopher J. Coyne, apostolic administrator, discusses the need to cultivate an attitude of gratitude during the 12th annual Interfaith Prayer Service on Nov. 22 at SS. Peter and Paul Cathedral in Indianapolis.

Left, Gagandeef Singh, left, and her daughter, Vishevpreet Kaur, of Indianapolis, members of the Sikh faith, read the worship aid during the Interfaith Prayer Service on Nov. 22 at SS. Peter and Paul Cathedral in Indianapolis.

powerful in our Hindu faith is we respect everybody,” Ahuja explained. “... We are respectful always.”

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

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

**A Revised Liturgical Schedule for Weekdays at The Cathedral of SS. Peter and Paul**  
(As of November 28, the first week of Advent)

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

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

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

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

**Online Lay Ministry Formation**

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

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## Editorial



An unidentified protester stands outside Beaver Stadium prior to the NCAA football game between Nebraska and Penn State in State College, Pa., on Nov. 12. Police boosted security with mounted officers and helicopters for Penn State University's final home football game following the firing of its former head coach, Joe Paterno, amid a child sex abuse scandal, involving a former assistant coach.

## Lessons can be learned from the Penn State scandal

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

New York Archbishop Timothy M. Dolan, president of the U.S. Conference of Catholic Bishops, was asked to comment on the situation at Penn State during a press conference during the U.S. bishops' meeting on Nov. 14. We thought he was wise to begin his comments by admitting that the Church's sex abuse scandal "makes us a little timid about wanting to give advice."

Nevertheless, Archbishop Dolan continued, the indictment of several Penn State officials, and the firing of the university's president and its longtime football coach, Joe Paterno, "shows that the scourge [of sex abuse] is not limited to any one faith and certainly not to priests."

"It's in organizations, in universities, all over the place, in families and, yes, in priests," he said.

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

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

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

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

The Penn State case demonstrates again that the first natural response when

something like this occurs is to defend the institution. In Penn State's case, it was primarily the football program. In the Church's case, it was the institutional Church.

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

We invite you to check the archdiocesan website—[www.archindy.org/abuse](http://www.archindy.org/abuse)—to find the archdiocese's policies and procedures regarding sexual abuse.

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

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

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

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

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

—John F. Fink

## Parish Diary/Fr. Peter Daly

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

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

Last year, he taught us about the seven deadly sins and the seven saving virtues.

This year, he is reacquainting us with the history and magnificence of Catholicism.

If you have been on another planet or in a parallel universe, you may not have heard of Father Barron. He is the poster priest of what Pope Benedict XVI means by the "new evangelization."

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

I was educated about Father Barron by my parishioners.

One man in our parish, Russ Spaulding, discovered Father Barron online. His ministry's website can be found at [www.wordonfire.org](http://www.wordonfire.org). Russ kept telling me every weekend after Mass about this great new media priest. He said that he was the new Archbishop Fulton Sheen.

Finally, I took a look myself.

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

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

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

First, he focuses on the basic and eternal truths of the faith.

Second, he illustrates those truths with beauty that is found in our Catholic tradition in music, art, literature and philosophy.

His method has meaning.

By focusing on the basics of our faith, he reminds us of what unites us as Catholics. We have had enough of the controversies. Now we want to be reminded of what we agree on. Liberal and conservative Catholics can come away singing from the same hymn book.

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

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

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

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

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

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

Thank God for that!

(Father Peter Daly writes for *Catholic News Service*.) †

## Letters to the Editor

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

Where is St. Nicholas?

When I was growing up, we always celebrated the feast of St. Nicholas on Dec. 6, but it seems that St. Nick has been forgotten.

It seems that Thanksgiving Day is the start of the Christmas celebrations, and St. Nicholas is skipped over.

I remember putting my stocking out on Dec. 5, and waking up the next morning to find it full.

Every year, it was the same, but it did not matter to us children. There were six of us in my family.

At the bottom of the stocking was some change, an orange, apple, some nuts in the

shell, a banana, a little bit of candy and, lastly, a candy cane.

We were happy to get our stocking that day, and it meant a lot. We behaved a little better, and kept our rooms cleaner because we knew Christmas was coming soon.

Dec. 6 is the time to celebrate St. Nicholas (Santa). Christmas is the day that we celebrate the birth of Jesus.

There are not many people I know that celebrate St. Nick. When I tell people that I do, they look at me like I'm crazy.

There is only one other person I know that celebrates the feast of St. Nicholas outside of my family.

There used to be a lot of people that celebrated that day, but not so much anymore.

**Beth Miller  
Fredericksburg**

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

The new English missal is touted as being more faithful to the "original" Latin text.

Yet, the liturgical language as well as the language of the Bible for the nascent Church was Greek.

Latin was introduced as a vernacular adaptation of the Greek liturgy, and as a vernacular translation of the scriptural Greek.

The Latin text may be claimed as the gold standard for the Church, but it does not constitute the original language.

**Benito Cerimele  
Greenwood**

### Letters Policy

Letters from readers are welcome and should be informed, relevant, well-expressed, concise, temperate in tone, courteous and respectful.

The editors reserve the right to select and edit the letters based on space limitations, pastoral sensitivity and content.

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

Send letters to "Letters to the Editor," *The Criterion*, 1400 N. Meridian Street, Indianapolis, IN 46202-2367.

Readers with access to e-mail may send letters to [criterion@archindy.org](mailto:criterion@archindy.org).

# Students grow in faith at National Catholic Collegiate Conference

By Alea Bowling

Special to *The Criterion*

It wasn't hard to notice that the National Catholic Youth Conference (NCYC) was being held in Indianapolis on Nov. 17-19 when more than 23,000 energetic high school students filled the downtown streets.

That's why it may have been easy to miss the other conference for Catholic young people that was held during the same weekend.

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

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

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

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

"That's what you are, dreamers and early adopters," Jarzembowski said in his address to the participants. "You have come here because you can dream about what the Church will look like."

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

"You took the risk. You are the great experiment," McCarty said.

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

The keynote presentation was given by Paulist Father Dave Dwyer, host of "The Busted Halo Show" on the



Photos by Alea Bowling



Above, Levi Thompson, from right, Ethan Choates and Jakob Ihli, all of Lake Charles, La., offer praise through music during the National Catholic Collegiate Conference general session on Nov. 19. Young adults from across the country gathered in downtown Indianapolis for the inaugural conference.

Left, Matthew, left, singing, and Jacob of the Jacob and Matthew Band, lead praise and worship between speakers at the National Catholic Collegiate Conference (NCCC) on Nov. 19 in Indianapolis. The Jacob and Matthew Band was this year's NCCC house band.

Catholic Channel on Sirius XM satellite radio.

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

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

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

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

Ethan Choates, a sophomore from Lake Charles, La.,

hoped that future NCCC gatherings would tackle some of the tougher issues that college students face.

"It's like they say, 'you can't just live on milk.' You've got to get to the meat and potatoes," Choates said.

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

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

"Everything was great," Ihli said. "Obviously, it's going to grow, and the size is what will make it better." †

## 'Theology of the Body' workshop highlights NCCC gathering



Photo by Alea Bowling

Jackie Francois, left, and Mary Bielski offer up a prayer before beginning a breakout session on Theology of the Body on Nov. 19 at the National Catholic Collegiate Conference in Indianapolis. The passionate and personal presentation had a strong emotional impact on the young adults in attendance.

By Alea Bowling

Special to *The Criterion*

Among the most important features of the National Catholic Collegiate Conference (NCCC) in Indianapolis were the small workshop sessions designed to help Catholic college students live their faith.

Mary Bielski, a youth minister and national speaker for ALL4HIM Ministries, and Jackie Francois, a worship leader and Spirit and Song recording artist, presented a session on "Theology of the Body."

Francois opened the session with

music. She played a medley of current popular love songs, and encouraged the students to sing along.

Bielski said she wanted to help the students understand "Theology of the Body" in the context of their daily life.

Rather than discuss the specifics of Blessed John Paul II's teachings, she shared stories about her own experiences in high school and college.

Bielski used the image of a dance between a man and a woman to illustrate the idea of the complimentary nature of men and women.

Unfortunately, she said, the dance doesn't always go as smoothly as

we want.

"We're in this dance, and we don't know our steps. We don't even know who we are," Bielski said.

To remain pure, young adults don't have to avoid popular culture, stop reading magazines or give up listening to the radio, she said. They simply have to know who they are in Christ.

"You are holy creations, you are set apart, righteous," Bielski said. "This is who you are."

With this knowledge, young adults can find the strength to stand out in the college world and live their faith as young Catholics, she added. †

## Catholic seminary enrollment up, but numbers seen as only part of story

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

Enrollment is maxed out for the 2011-12 academic year at 90 seminarians. Five of those seminarians are back in their dioceses this year gaining pastoral experience, but a Sulpician seminarian and five priests from other countries also live there, bringing the total number of residents to 91 plus faculty members.

"If I had to start with a problem, that's the problem I'd like to have," Father Brown told Catholic News Service. "It's a very healthy sign, a positive sign for Theological College and for the U.S. priesthood."

The trend of rising seminary enrollment is being duplicated around the country:



CNS photo/Bob Roller

Seminarians pray during morning Mass at Theological College in Washington on Nov. 29. Enrollment at the college is maxed out for the 2011-12 academic year at 90 seminarians.

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

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

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

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

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

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

The trend goes beyond Catholic schools to all

seminaries, according to figures from the Association of Theological Schools in the U.S. and Canada from 2010-11.

The organization that accredits theological schools said 75,431 people were preparing for ministry at 261 institutions during the last academic year, an increase of 0.6 percent from the year before.

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

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

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

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

Having more applicants than Theological College can accept also benefits some of the seminarians, who might be referred to a school "better suited to the candidate's academic achievements and aptitudes," he said.

Because its seminarians participate in "an exacting and demanding program" at The Catholic University of America, Father Brown said, Theological College accepts those candidates considered most likely to succeed in a rigorous academic environment.

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

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

## Events Calendar

### 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](mailto: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](mailto:mnfish25@gmail.com).

St. Thomas More Preschool, 1200 N. Indiana St., Mooresville. **"Supper with Santa,"** games, food, pictures with Santa, 5-8 p.m. Information: 317-831-4142.

### 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](http://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](mailto:marlene@nadyouth.org).

St. Mary Church, 415 E. Eighth St., New Albany. **"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](mailto:stpaul@nalu.net).

Saint Meinrad Archabbey Church, St. Meinrad. **Holiday concert, Tri-State Harp Ensemble, "Harps for the Holidays,"** 3 p.m., no charge. Information: 812-357-6501.

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 6

Archbishop O'Meara Catholic Center, 1400 N. Meridian St.,

Indianapolis. **Catholic Adult Fellowship, "Faith of Our Founding Fathers,"** 7-8:30 p.m. Information: 317-410-4870.

### December 7

Archbishop O'Meara 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 [rtimpe@pcrhs.org](mailto:rtimpe@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](mailto: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 groups of 10 or more. Information: 317-955-6176.

### December 10

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

### December 11

Our Lady of Lourdes Church, 5333 E. Washington St., Indianapolis. **Taizé prayer service,** 6 p.m. Information: 317-356-7291 or [parishsecretary@ollindy.org](mailto:parishsecretary@ollindy.org).

Marian University, 3200 Cold Spring Road, Indianapolis. **Sen. Richard G. Lugar Franciscan Center for Global Studies, "America and the World—A View from the Senate,"** Sen. Richard G. Lugar, presenter, 7 p.m. Information: 317-955-6000.

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Disalced Carmelites Secular Order meeting,** noon. Information: 317-545-7681. †

## Retreats and Programs

### 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](mailto: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](http://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](mailto: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](http://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](mailto: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](http://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](mailto: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](mailto: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](mailto: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](mailto:cmcsweeney@archindy.org).

Oldenburg Franciscan Center, Oldenburg. **"Men's Night at the 'Burg,"** 7-8:30 p.m. Information: 812-933-6437 or [center@oldenburgosf.com](mailto:center@oldenburgosf.com).

### December 13

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. Dinner and concert, **"An Evening with Young Voices of Indianapolis,"** 6 p.m., \$40 per person. Information: 317-545-7681 or [marcia.johnson@archindy.org](mailto:marcia.johnson@archindy.org).

### December 14

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Preparing Ourselves for Christ's Coming—Making a Gift of Ourselves for Christ and His Church," day of reflection,** Father Joseph Moriarty, presenter, 9 a.m.-3 p.m., \$38 per person includes continental breakfast and lunch. Information: 317-545-7681 or [marcia.johnson@archindy.org](mailto:marcia.johnson@archindy.org).

### December 14-18

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Reflections on the Infancy Narrative of St. Matthew's Gospel,"** Benedictine Father Eugene Hensell, presenter. Information: 800-581-6905 or [MZoeller@saintmeinrad.edu](mailto:MZoeller@saintmeinrad.edu).

### December 18

Oldenburg Franciscan Center, Oldenburg.

**"Youth Night at the 'Burg,"** 6:30-8 p.m. Information: 812-933-6437 or [center@oldenburgosf.com](mailto:center@oldenburgosf.com).

### December 31

Michaela Farm, Oldenburg. **"Audubon Society's Christmas Bird Count,"** 7:30 a.m.-1 p.m., Oldenburg Franciscan Center, lunch, \$7 per person. Information: 812-933-6437 or [center@oldenburgosf.com](mailto:center@oldenburgosf.com).

### December 31

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Exploring the Gifts of the Holy Spirit," New Year's Eve Retreat,** Msgr. Paul Koetter and Father Eric Johnson, presenters, \$128 per person or \$246 married couple. Information: 317-545-7681 or [marcia.johnson@archindy.org](mailto:marcia.johnson@archindy.org).

Michaela Farm, Oldenburg. **"Audubon Society Christmas Bird Count,"** 7:30-1 p.m., lunch, Oldenburg Franciscan Center, \$7 per person. Information: 812-933-6437 or [center@oldenburgosf.com](mailto:center@oldenburgosf.com).

### January 13-15

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Tobit Weekend," marriage preparation retreat.** Information: 317-545-7681 or [marcia.johnson@archindy.org](mailto:marcia.johnson@archindy.org).

### January 22

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Pre-Cana Conference," marriage preparation program.** Information: 317-545-7681 or [marcia.johnson@archindy.org](mailto:marcia.johnson@archindy.org). †



## Honorees

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



## 'Dad of the Year'

Indianapolis Mayor Greg Ballard, right, receives the "Dad of the Year Award" from Steve Helmich, president of Cathedral High School in Indianapolis, on Nov. 8. Dad's Day, an organization to help fathers and sons grow closer, is celebrating the 10th anniversary of its inception at Cathedral High School. More than 1,700 chapters now exist across the country.

# Parishes to host Our Lady of Guadalupe celebrations

Special to *The Criterion*

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

**Holy Spirit Parish, 7243 E. 10th St., Indianapolis**—Dec. 11, 1:30 p.m. Spanish Mass followed by *mañanitas*; Dec. 12, 6 p.m. Spanish Mass followed by procession, folkloric dances and representation of the apparitions.

**Our Lady of the Greenwood Parish, 335 S. Meridian St., Greenwood**—Dec. 11, 5:30 a.m. *mañanitas*, 1:30 p.m. Mass, followed by *fiesta*. Dec. 12, 6:30 p.m. Mass, organized by the Committee of Guadalupe, followed by a reception.

**St. Ambrose Parish, 325 S. Chestnut St., Seymour**—Dec. 12, 5 a.m. *mañanitas*, 6 a.m. rosary, 7 p.m. Mass.

**St. Andrew Parish, 235 S. 5th St., Richmond**—Dec. 11, 9:30 a.m. Mass.

**St. Anthony Parish, 337 N. Warman Ave., Indianapolis**—Dec. 11, 8:30 a.m. Mass, 1 p.m. rosary, 2 p.m. neighborhood procession, 4 p.m. folkloric dances, 4:30 p.m. folkloric dances, 5 p.m. music, 5:30 p.m. folkloric dances, 6 p.m. folkloric dances, 7 p.m. music, 8 p.m. Mass, 9:30 p.m. songs in Nahuatl language, 10:30 p.m. music, 11:30 p.m. *mañanitas*, midnight, *mañanitas*; Dec. 12, 1 a.m. rosary, music and folkloric dances throughout the night, 7 a.m. *mañanitas* with *mariachis*, 8:15 a.m. communion

service, 9 a.m. rosary, 6 p.m. solemn Mass, 7:30 p.m. *mariachis* and *fiesta*.

**St. Bartholomew Parish, 1306 27th St., Columbus**—Dec. 11, 10 p.m. procession, 10:20 p.m. story of Our Lady of Guadalupe, 10:50 p.m. rosary, midnight, *mañanitas*; Dec. 12, 6 p.m. Mass followed by *fiesta*.

**St. Gabriel the Archangel Parish, 6000 W. 34th St., Indianapolis**—Dec. 11, 10:15 p.m. folkloric dances, 11 p.m. prayers, midnight, *mañanitas* followed by *fiesta* with food; Dec. 12, 6 p.m. folkloric dances, 6:10 p.m. representations of the apparitions, 7 p.m. procession and Mass, 8:30 p.m. *fiesta*.

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

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

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

**St. Margaret Mary Parish, 2405 S. Seventh St., Terre Haute**—Dec. 12, 6:30 p.m. rosary, 7 p.m. Mass followed by *mañanitas* and *fiesta*.

**St. Mary Parish, 317 N. New Jersey St., Indianapolis**—Dec. 11, 8:30 p.m. folkloric dances, 9:15 p.m. procession, 9:45 p.m. representation of the apparitions, 10 p.m. *mariachis*, 11 p.m. rosary, 11:30 p.m. folkloric dances, midnight,



Candles decorated with images of Our Lady of Guadalupe are seen at Our Lady of Guadalupe Church in Nashville, Tenn., on Dec. 12, 2010. Catholics throughout the Americas celebrate her December feast by recalling the appearance of Mary to indigenous peasant St. Juan Diego in 1531 near present-day Mexico City.

*mañanitas*; Dec. 12, 12:10 a.m. Mass followed by *fiesta* with folkloric dances, noon Mass, 6 p.m. music, 7 p.m. Mass in Spanish followed by *fiesta*.

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

**St. Monica Parish, 6131 N. Michigan Road, Indianapolis**—Dec. 11, 9 a.m. rosary, hymns and rose procession with children, 10 a.m. representation of the apparitions, 10:20 a.m. folkloric dances, 10:45 a.m. prayers,

11:15 a.m. presentation about the symbols on the mantle of Our Lady of Guadalupe, 11:45 a.m. *mañanitas*; Dec. 12, 6 p.m. rosary, 7 p.m. Mass followed by folkloric dances, 9 p.m. *fiesta* with Aztec dances, 10 p.m. *mariachis*.

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

## Pope Benedict urges international agreement on climate change

VATICAN CITY (CNS)—Pope Benedict XVI urged international leaders to reach a credible agreement on climate change, keeping in mind the needs of the poor and of future generations.

The pope made the remarks at his noon blessing at the Vatican on Nov. 27, the day before officials from 194 countries were to begin meeting in Durban, South Africa, to discuss the next steps in reducing greenhouse gases and stopping global temperatures from rising.

"I hope that all members of the international community can agree on a responsible, credible and supportive response to this worrisome and complex phenomenon, keeping in mind the needs of the poorest populations and of future generations," the pope said.

The meeting, which runs until Dec. 9, is the latest in a series to consider follow-up action to the 1997 Kyoto Protocol, which obligated industrialized countries to reduce greenhouse gas emissions by a specific amount. The Kyoto Protocol expires at the end of 2012, and the Durban encounter is considered crucial in forging an additional commitment period.

The goal of the talks organized by the U.N. Framework Convention on Climate Change is to cut greenhouse gases

by 50 percent by 2050, and prevent temperatures from rising more than 2 degrees Celsius.

Honduran Cardinal Oscar Rodriguez Maradiaga, president of Caritas Internationalis, was leading a 20-person Caritas delegation to the Durban talks to press for an agreement on behalf of poor countries that have been severely impacted by climate change.

"Our climate is changing. Caritas organizations are responding to increasing unpredictability and extreme weather conditions experienced around the world. This year we saw floods in Central America, South and Southeast Asia, and drought across East Africa," Cardinal Rodriguez said in a statement released by Caritas.

"Urgent action is necessary. Climate negotiators in Durban must not further delay agreeing to international legislation to curb the threat of climate change and set the world on a path to a more just and sustainable future," he said.

In 2011, East Africa suffered the worst drought in half a century. Caritas noted that drought was not new in East Africa, but said changes in weather patterns combined with lack of investment, and competition for land and water have eroded the capacity of local people to cope.

"The whole world is vulnerable to climate change, but poor countries are affected more," Cardinal Rodriguez said. "Africa is one of the most vulnerable continents to the impacts of climate change. Africans are taking a stand in Durban. It is time for the world to stand with Africa."

Before leaving for Durban, Cardinal Rodriguez took several thousand young Italian members of a Franciscan environmental group to the Vatican for a lively encounter with the pope.

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

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

He said education toward environmental responsibility must begin in families and schools and must reflect the Church's teaching that respect for the human being—in all stages of life—goes hand in hand with respect for nature. †

### Our Lady of Fatima Retreat House

#### December Days of Reflection

**December 12, 2011**

'Remember What's Important'  
A Morning of Reflection for Moms with  
**Rick Wagner**  
9:00 am -1:00 pm \* \$31 per person

**December 14, 2011**

'Making a Gift of Ourselves for Christ and His Church'  
An Advent Day of Reflection with  
**Fr. Joe Moriarty**  
9:00 am - 2:30 pm \* \$38 per person

Full details on both programs as well as registration information can be found at [www.archindy.org/fatima](http://www.archindy.org/fatima)

Our Lady of Fatima Retreat House  
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*Pathways to Prayer*

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What some of the listeners say about Fr. Jim's guided meditations:

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# WISHES

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60 wishes for children, most of whom are patients at Riley Hospital for Children in Indianapolis or Children's Memorial Hospital in South Bend, Ind.

Besides the inspiration of Max, Liz says she has been guided by her Catholic faith in her efforts to help the children.

"It plays a huge part," says Liz, a member of Queen of All Saints Parish in Michigan City, Ind., in the Gary Diocese. "If I never went to Queen from preschool through eighth grade, I would have never learned the moral values I have. Growing up Catholic shows you what's important in life. I have a strong religious belief and a strong belief in God."

She has needed the strength of her faith as she meets the people she helps. The first wish she fulfilled was for a classmate at Michigan City High School, where Liz is now a senior.

"Tia had a brain tumor," Liz recalls. "She stopped coming to class because she had cancer. Her wish was to have an iPod [a digital music player]. I was able to grant her wish. She ended up passing away a few weeks later. I'll always remember her because I knew her, and hers was the first wish I made come true."

Tia's mother won't forget the wish either.

"I cannot tell you how much that little iPod brought to her life," says Trudy Bettelyoun. "She couldn't attend school like she wanted or hang out with her friends as she would have liked. She felt everything she loved was being taken away from her. So you can imagine how awesome it was for them to give her back her music. She carried that iPod with her after she filled it with her favorite music. She was extremely happy."

"I was profoundly touched to my heart and soul that Liz would do something so selfless and

sweet for another person. It's a great organization founded by an awesome young lady with a heart of gold."

While Tia and Max died from cancer, Liz says that the vast majority of the children she has helped still survive. The feeling of making a wish come true for them is incomparable for her.

"There is no other feeling like it," she says. "You go into the hospital and see a child fighting for their life and you make their day. We went to Riley on Nov. 3 and saw a little boy who had been going through treatments. The social worker and his mom said he never smiled when he was in the hospital. I actually got him to smile and talk. It's the best feeling in the world."

## 'For every child, there is a story'

Liz raises money for her foundation through donations and a series of fundraisers that have included a hog roast, a 5K run and a murder mystery event.

Many of the "little wishes" that she grants are for electronic devices, but she has also provided a shopping spree, a day at a spa for a girl and her mother, and a collection of new dresses for a child.

"For every child, there is a story," she says. "When I granted the wish for the girl who wanted some pretty new dresses, she was screaming and jumping around as she tried them on. She was a little Hispanic girl who could only speak Spanish. I just remember how excited she was."

Liz's mother remembers the conversation she had with her daughter after they went to Max's wake at the funeral home.

"I was overcome with emotion about her idea for the foundation," Therese Niemiec says. "She went home and looked up how to start a nonprofit foundation. I said, 'This looks like so much work.' She said, 'I'm not afraid of work.' I am very touched and pleased that she wants to do something like this to



Above, smiles are the best accessories as 8-year-old Briana, a patient at Riley Hospital for Children in Indianapolis, reacts to receiving a collection of new dresses from Liz Niemiec, an Indiana teenager who started the Little Wish Foundation in honor of a family friend who died of cancer when he was 7.

Left, 5-year-old Isaac, a patient at Riley Hospital for Children in Indianapolis, shows his joy in seeing his wish come true from the Little Wish Foundation, an organization started by Liz Niemiec, a Catholic teenager from Indiana.

help children in need. I never thought this would evolve in her life, especially at a young age."

Liz plans to develop the Little Wish Foundation even more when she heads to college next year. Her hope is to attend Butler University in Indianapolis and major in communications and arts administration. Her long-term

goal is to establish a fashion line of clothes that will create awareness for the Little Wish Foundation and help finance it.

That focus comes from seeing the strength and the faith of many of the children who have cancer.

"Being involved in this has made me realize just how strong some people's faith is," Liz says.

"Even after all they've gone through, they have their faith. It makes me realize that what matters at the end of the day are how you handle things and the kind of person you are."

(For more information about the Little Wish Foundation, log on to the website at [www.littlewishfoundation.org](http://www.littlewishfoundation.org).) †

# BISHOPS

continued from page 1

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

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

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

The pope said many of the U.S. bishops had shared with him their concern about the "grave challenges" presented by an increasingly secularized society in the United States. He said it was also interesting to note a widespread worry about the future of democratic society in general, by people who see "a troubling breakdown in the intellectual,

cultural and moral foundations of social life," and growing insecurity about the future.

He suggested that the Church could and should have a key role in responding to these deep changes in society.

"Despite attempts to still the Church's voice in the public square, many people of good will continue to look to her for wisdom, insight and sound guidance in meeting this far-reaching crisis," he said.

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

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

For that reason, he said, modern evangelization is not something aimed only at people outside the Church.

"We ourselves are the first to need re-evangelization," he said. That must include critical and ongoing self-assessment and conversion, and interior renewal in the light of the Gospel,

he said.

The pope praised the U.S. bishops for their response to the issues raised by increasing secularization, and their efforts to articulate a common pastoral vision. He cited as examples the bishops' recent documents on political responsibility and on the institution of marriage.

In the end, the pope said, the effectiveness of the Church's witness to the Gospel in the United States is linked to "the recovery of a shared vision and sense of mission by the entire Catholic community."

He said Catholic universities have an important role in promoting this renewal and ensuring the success of the "new evangelization," especially among younger generations.

"Young people have a right to hear clearly the Church's teaching and, most importantly, to be inspired by the coherence and beauty of the Christian message, so that they in turn can instill in their peers a deep love of Christ and his Church," he said.

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

He said consolidating America's "proud tradition of respect for the Sabbath" would help renew U.S. society in accordance with God's "unchanging truth." †



Pope Benedict XVI listens as Archbishop Timothy M. Dolan of New York speaks during a Nov. 26 meeting with U.S. bishops from the state of New York on their *ad limina* visits to the Vatican.

# Memorial Mass honors deceased bishops and priests

By Mary Ann Garber

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

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

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

“We’re all affected by other people’s lives, especially people who have served as role models, counselors, defenders and protectors, beginning with our parents,” Father Kirkhoff said in his homily. “... We remember those people. We remember their deeds and their words. I think we do the same with bishops and priests. They have had an effect on our lives.”

“Many of the five of us [priests] have served under several bishops,” he said, “and many of you have had various priests in your parishes that have gone home to God. To me, it is a good thing to make memory of them, especially in November, especially on a day like this, as we approach the holiday season.”

During this Memorial Mass, he said, “I think it’s a good thing that we pause and remember all these various people in our lives—the bishops and the priests who had something to tell us, something to deliver to us. ... We remember and pray for them, and

we commend them to the Lord. We remember the [10 deceased] bishops that served us throughout our history in the Diocese of Vincennes and the Archdiocese of Indianapolis, and we pray for them.”

A chalice that belonged to the late Archbishop Paul C. Schulte was used for the memorial Mass. Archbishop Schulte served the archdiocese from Oct. 10, 1946, until his retirement on Jan. 14, 1970. He died on Feb. 17, 1984, at the St. Augustine Home for the Aged in Indianapolis.

Msgr. Easton formerly served the archdiocese as the vicar judicial of the Metropolitan Tribunal. He retired from this position in July.

During the Mass, he especially prayed for his late nephew, Father Justin Martin, who died unexpectedly at age 28 on July 17, 2005, while serving as administrator of Our Lady of the Springs Parish in French Lick and Our Lord Jesus Christ the King Parish in Paoli.

“I’ve served under four bishops,” Msgr. Easton said. “It was a great privilege. Archbishop Schulte confirmed and ordained me.”

Benedictine Sister Patricia Dede, a member of Our Lady of Grace Monastery in Beech Grove, attended the Mass with her sisters, Providence Sister Eileen Dede and Providence Sister Mary Mark Dede of Saint Mary-of-the-Woods, to remember and pray for their late brothers, Father John Dede and Father James Dede.

“We wanted to come and be able to honor them,” Sister Patricia said after the Mass, “and all the other priests that we know who have died. This time in November is a time when we want to remember all our dead, and all those people that we have ministered to and have lived with and have loved during our life. We’re just grateful that the Church gives us this opportunity to think about them



Father Gerald Kirkhoff, center, vicar of the archdiocesan Vicariate for Advocacy for Priests, leads the eucharistic prayer as the principal celebrant for a memorial Mass celebrated on Nov. 22 at the Calvary Cemetery Chapel in Indianapolis to honor deceased bishops and priests that served the Church in central and southern Indiana. Concelebrating the Mass were, from left, Father Paul Landwerlen, Father Larry Crawford, Msgr. Frederick Easton and Father Sean Danda.

and pray for them. We are thankful for their lives and all that they have given.”

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

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

“It’s wonderful to come and remember them and to be encouraged by them,” Father Danda said, “seeing how they did work so faithfully until the end. It reminds you of how each priest has touched so many lives. I’m very thankful for all of them.” †

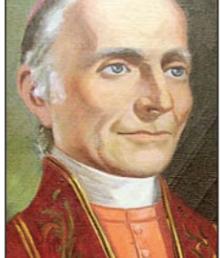


A chalice that belonged to the late Archbishop Paul C. Schulte was used for a memorial Mass celebrated on Nov. 22 at the Calvary Cemetery Chapel in Indianapolis.

## Bishop Bruté’s family helps move his cause for ward, more volunteers sought

By Sean Gallagher

The progress of the beatification and canonization cause of the Servant of God Bishop Simon Bruté, the first bishop of Vincennes, has been slow.



Servant of God Bishop Simon Bruté

But it recently received some help from his descendants living in France.

According to Msgr. Frederick Easton, adjunct vicar judicial, relatives of Bishop Bruté have volunteered to transcribe some of his letters, especially those written to family members.

“We all feel good about the participation of the Bruté family,” said Msgr. Easton, who has been involved with the cause since it was launched in 2005. “It’s the right thing that they should have the chance to participate in helping us with this project. It’s also given a little life to the process.”

Msgr. Easton said that the work of promoting

Bishop Bruté’s cause is currently at a “tedious” stage.

Some 2,000 documents with a total of 6,000 pages have been attributed as having been written by Bishop Bruté. Many were written in French, his native language. Fewer were written in English and Latin.

They all need to be transcribed, and documents written in French or Latin must be translated.

Msgr. Easton said that two monks at Saint Meinrad Archabbey are currently working on translating some of Bishop Bruté’s letters.

Completing the transcription and translation of Bishop Bruté’s writings, Msgr. Easton said, would allow the work of the cause’s

historical and theological commissions to move forward.

The historical commission would determine if the documents attributed to Bishop Bruté were truly written by him.

The theological commission would then examine the

documents to judge the orthodoxy of the beliefs expressed in them, and to see if they give evidence that Bishop Bruté lived a heroically virtuous life.

After these two commissions make their determinations, their work would be sent to the Holy See’s Congregation for the Causes of the Saints. The cardinals and archbishops of that congregation could affirm that Bishop Bruté had lived the virtues heroically.

Following such a decision, the pope could then declare Bishop Bruté “venerable.”

Before any of this can take place, though, the hard work of transcribing and translation needs to be completed.

Msgr. Easton noted that more volunteer transcribers and translators would help move the cause along more quickly.

“Many hands make light work,” Msgr. Easton said. “More volunteers that have enough skill in transcribing and translating [would be helpful].”

(To volunteer for the beatification and canonization cause of the Servant of God Bishop Simon Bruté or for more information, call the archdiocese at 317-236-1460 or 800-382-9836, ext. 1460.) †



Msgr. Frederick Easton

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

By Brandon A. Evans

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

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

• **Movie makers warned by Bishops’ committee**

“NEW YORK—The Catholic Bishops’ committee for motion pictures warned here that if the film industry does not show it can self-regulate its product the public may demand mandatory classification of movies. A lengthy statement stressing the need for stricter regulation of films was issued through the National Legion of Decency here by the U.S. Bishops’ Committee for Motion Pictures, Radio and Television. ... The Bishops asserted in

their statement that ‘the freedom of the screen is in greater jeopardy today than perhaps at any other time in the history of the medium.’ ‘The threat of censorship hangs over motion pictures,’ they stated, ‘not because of any antiquated prudery on the part of the audience but because of the reasonable public dissatisfaction with current film product, practices and exploitation.’”

• **Council should aid unity efforts**

“ZURICH, Switzerland—The coming ecumenical council will make no concession of dogma for the sake of Christian unity, but its pronouncements should make efforts toward unity easier. This was the core of an address by Cardinal Augustin Bea, S.J.,

president of the preparatory Secretariat for Christian Unity for the council. ...

‘There are many ... areas,’ continued Cardinal Bea, ‘in which the ecumenical council might be expected to take into consideration some of the hopes of our separated brothers.’

These concern mainly the questions of ecclesiastical rights, of worship and of piety.’”

• **Catechist mission cited by Cardinal Cicognani**  
• **Indulgences given to all who offer**

**work to God**  
• **Archdiocese establishes Society for Vocations**

• **Catholics try personal approach in effort to scale racial barriers**  
• **Presbyterian seminarians visit**

**Jesuits**

- **Broken pieces of glass used in unique Stations**
- **Hits Catholic apathy in anti-bias fight**
- **Vatican Radio warns against Congo reprisals**
- **Orthodox leaders praise Pope John**
- **Family Clinic: Refuses to take the wife to annual office party**
- **Scores ill treatment of migrant workers**
- **Polish paper polls readers on hopes for coming Council**
- **At New Delhi: Non-Catholic body hears pleas for unity**
- **Holy See expands aid to refugees**
- **Procedural rules for Council issued**

(Read all of these stories from our Dec. 1, 1961, issue by logging on to our archives at [www.CriterionOnline.com](http://www.CriterionOnline.com).) †



# New Mexico man carries cross 630 miles to priest-hero's hometown

GALLUP, N.M. (CNS)—For some, Father Emil Kapaun may be a footnote in a conflict many have come to know as the “Forgotten War,” but for John Moore of Gallup, the Korean War chaplain’s heroic exploits deserve the attention of congressional and Vatican officials in a movement to have the Kansas priest honored with the Medal of Honor as well as sainthood.

For his part, Moore, 61, embarked on a 630-mile pilgrimage on Sept. 11 from the National Cemetery in Santa Fe to Pilsen, Kan., Father Kapaun’s rural hometown in the Wichita Diocese, where Moore arrived the morning of Nov. 11, Veterans Day.

He delivered a handmade wooden replica of the cross that has come to represent Father Kapaun, the Army chaplain who saved the lives of dozens of soldiers and died as a prisoner of war in Pyoktong, North Korea, on May 23, 1951.

The model of the cross was designed by a fellow prisoner of war, Gerald Fink, a Jew who came to respect and love the diligent priest before his death.

A canonization cause for Father Kapaun was formally opened on June 29, 2008, with a Mass at St. John Nepomucene Church in Pilsen. Church officials in Kansas and elsewhere had been collecting documentation to support the sainthood cause for years prior to its official opening.

Averaging 15.75 miles of walking per day, Moore said he only had three days of rain and heavy wind during his trek. Among the most grueling parts of the journey were the mountains of New Mexico, and the lack of shoulders on some of the roads in Oklahoma and Kansas that wreaked havoc on his feet.

At one point, Moore lost his footing and fell, scraping his knees and face. The fall caused the large wooden cross, which he carried attached to a backpack, to fall on top of him. Moore said later in an interview that both he and the cross needed slight repairs.

Moore said he became aware of Father Kapaun after reading a small article about the priest in the *Knights of Columbus* magazine last year, and quickly

became immersed in the saga of a man who served his country and men in the most deplorable of conditions.

Father Kapaun was among the first wave of American troops to arrive in South Korea after it was attacked by the communist North in June 1950. He arrived on July 18, and never shirked his responsibility to provide comfort and religious services, often conducted on the hood of a Jeep, and guidance to his troops, even under heavy enemy fire.

It didn’t take long for the priest’s bravery to be recognized with the awarding of a Bronze Star in August 1950 when he rescued a wounded soldier in the midst of heavy enemy fire. On the frigid night of Nov. 1, 1950, Father Kapaun was captured after attempting to rescue some of his men.

The time he spent in the POW camp was a life of deprivation, but also spiritual and life-sustaining responsibilities which he always performed with compassion and a smile. Father Kapaun died at the POW camp in May 1951.

Despite numerous testimonies confirming his bravery, the Medal of Honor has eluded Father Kapaun. There is a groundswell to have the medal bestowed to him posthumously.

It is the nation’s highest military honor, awarded by Congress for the risk of life in combat beyond the call of duty. In 2009, before he left office, then-Secretary of the Army Preston M. Geren III said he was deserving of it. Since then, support for the honor has been growing, especially among those promoting his sainthood cause.

“I often think about all of the people he christened and married, and what he did for his troops,” Moore said of his inspiration when his trek became difficult or lonely.

Quick to recognize the efforts of Moore is Hershey Miyamura of Gallup, a Medal of Honor recipient and former POW. Miyamura, who has read about Father Kapaun, agrees that the priest deserves the medal. He also feels that Moore’s efforts go above and beyond the call.

“It is quite an honorable deed what John is doing,” Miyamura said. “I feel it is important to help the Father’s family get him the medal, but it also brings awareness to the public of



John Moore of Gallup, N.M., carries a wooden cross along a New Mexico highway in late September in memory of Korean War hero Father Emil Kapaun. Beginning on Sept. 11, Moore made a 630-mile pilgrimage from Santa Fe, N.M., to Pilsen, Kan., arriving at Father Kapaun’s home parish on Nov. 11.

what we did in Korea.”

Miyamura said the value of what Father Kapaun did was immeasurable for the troops.

“I saw so many young men die because they just gave up,” Miyamura said. “We needed to keep our faith, and for them to have Father Kapaun among them would have been so uplifting for morale.”

Miyamura said he didn’t have a chaplain in his POW camp when he was there for nearly two years, and recognizes the indisputable contributions that Father Kapaun would have made.

Moore said the cross is made from an alligator juniper tree from Heber, Ariz., and was constructed by Mark Chavez, a retired Albuquerque firefighter.

“I don’t want any recognition for this. I just look at myself as the donkey carrying Christ,” he said. “And anytime you do something for a veteran, you did good.”

(More information about the effort to have the Medal of Honor award presented posthumously to Father Emil Kapaun is available at <http://frkapaun.org/medal.html>.)



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

## Advent penance services are scheduled at archdiocesan parishes throughout December

Parishes throughout the archdiocese have scheduled communal penance services for Advent. The following is a list of services that have been reported to *The Criterion*.

### Batesville Deanery

- 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. Martin, Yorkville; and St. John the Baptist, Dover, 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. 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

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

Dec. 7, Dec. 14 and 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

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

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. 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 †

## 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](http://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 service schedules, images of past *Criterion* Christmas supplement covers and links of interest to other Advent Web sites. †

## John the Baptist gave hope in his call to repentance

By Fr. Herbert Weber

I was watching a basketball game between two Catholic high schools when, at halftime, a man approached me and asked if I remembered him.

When I said that I didn't, he told me his name and explained that he had been my student in a freshman religion class 20 years earlier. Then he added that he was in Alcoholics Anonymous and was truly sorry for the hard time that he had given me when I taught him.

Then I did recall that he had been a very big and strong 15-year-old who was always causing trouble in the classroom.

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

His repentance gave him a new beginning. But repentance goes beyond being sorry.

When someone is sorry, there is regret and even sadness. Repentance, however, adds the intention and action of starting anew.

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

St. John the Baptist could have used this man's story as an example of turning a life around. Although John's call for repentance must have been jarring to some who heard him, his message was exceedingly hope-filled.

In John's mind, it was clear that repenting provided a readiness for the "one mightier" than he was who was coming. In this way, John was ushering in the Messiah, who, in turn, would bring about the kingdom of God!

In movies, John the Baptist is often portrayed as a wild man who shouted at the people to confess their sins.

Admittedly, his appearance must have given the impression of one who did not conform to social norms. Yet, his words were full of possibility. Those who heard him, even Herod, were attracted by what he said.

John's call to repentance, along with his baptism of repentance, ushered in the new age of the Messiah. John did more than tell the people to be sorry. He wanted them to discover an entire new way of living. He even sent his disciples directly to Jesus and then told them to follow him.

Ted was a young man who I met while visiting the local juvenile detention center. He was bright and clearly conscious of the mistakes he had made and that had caused his arrest. Like many other detainees, he continually repeated that he had learned his lesson. Just before being released, he told me emphatically that I would never see him there again.

About six months later, I was saddened to see Ted's name back on the list. When we talked, I reminded him of his declaration that he would not get into any more trouble. "What happened?" I asked.



A Catholic worshiper from India is baptized in the Jordan River near the West Bank city of Jericho on Oct. 28, 2010. Christians arrived to perform a baptism ceremony at Qasr-el Yahud, a site where many Christians believe St. John the Baptist baptized Jesus. Many Jews in the time of Jesus came to John the Baptist at the Jordan River to repent of their sins and be baptized by him.

With new insight, he said that he had left the center with great intentions. But he returned to the same home in the same neighborhood with the same friends in the same school. Before long, he was back doing the same illegal behavior as before.

What Ted learned was that, for most people, the desire to begin again requires a new setting.

It is hard to be new while everything around harkens to the old way.

Repentance is most successful when it takes the repentant person into a new world.

That, too, is what John the Baptist intimated in his baptism. Through repentance, people were being made ready for the new era of the Messiah, the one who was baptized by John.

The holy season of Advent sees John the Baptist as a primary witness of what took place. He was the one who called people to look to the coming of Christ. He was the one who reminded people that their old ways had failed. He was the one who offered hope to the people who needed a new shepherd (Is 40:11).

John also contrasted his baptism with that of Jesus.

Using water, a common element for Jewish ablutions, John offered a cleansing to people. But even as he did this, he acknowledged that his ritual was limited compared to what Jesus will offer—baptism with the Holy Spirit. That baptism of the Spirit is the very entrance into the new relationship with God!

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

I can't imagine more hope-filled words than those for anyone who is struggling.

John, who called people to repentance, embodied this message of anticipation and excitement. Knowing that God was coming among the people, he wanted them to be ready to live in the new world that would soon be theirs.

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

## Contemplate 'the day of the Lord' during Advent

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

The warning in the second Book of Peter that "the day of the Lord will come like a thief" aims to stir listeners to put their lives in order without delay (2 Pt 3:10). The most important thing that a Christian can do in the final day of



A priest listens to confession during the annual gathering and pilgrimage to the church dedicated to St. Cayetano, the patron of work and food, in Buenos Aires, Argentina on Aug. 7. Christians are called to live each day in preparation for Christ's Second Coming.

his or her life is to turn to the Lord wholeheartedly and ask forgiveness for whatever might separate him or her from the Lord.

This message that the time is short and that repentance should happen without delay is one that we hear every Advent. We expect to hear this wake-up call, but may not literally expect that the end of the world is going to happen within the next few days.

We know that various people have claimed to know the day and the hour that the end of the world will happen, but their predictions have failed to materialize.

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

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

The expectation of "the day of the Lord" began among the ancient Israelites as an event in which the Lord would come to bless his people. The people gathered in worship with the

expectation that the Lord's presence would renew them and banish their enemies.

But the prophet Amos turned this expectation on its head. He warned the people that, because of their sinful ways, the day of the Lord would be one of darkness, not light, one of punishment and not of favor (Am 5:18-20).

Many Israelite prophets repeated this warning of a drastic overturning of the world as they knew it. In place of oppressive structures and ways of living, the Lord would bring in a new heaven and a new earth (Is 65:17).

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

The author of the second Book of Peter exhorts an audience that has heard this exhortation so many times that they doubt that the end will arrive any time soon (2 Pt 3:3-5). This doubt on their part puts them in danger of thinking that they do not need to reform their lives yet.

Therefore, the author, backed up by the authority of the elderly St. Peter, urges Christians to reform without delay and to focus their lives on Christ.

(Benedictine Father Dale Launderville is a Scripture scholar at St. John's University in Collegeville, Minn.) †

From the Editor Emeritus/John F. Fink

## Biblical readings: More from the Book of Isaiah

For the Second Week of Advent, next week, the Office of Readings includes passages from Chapter 22 through the first eight verses of Chapter 29 of the Book of Isaiah.

Last week, I explained that the entire book spans three centuries and likely only the first 39 chapters were written by Isaiah and his disciples. Perhaps, though, I should say more about the prophet himself.

Isaiah's ministry covered the reigns of three kings of Judah—Jotham (742-735 B.C.), Ahaz (735-715 B.C.) and Hezekiah (715-687 B.C.). It would be helpful if you read about them in the Second Book of Kings, from Chapter 15, verse 32, through Chapter 20. Isaiah is prominent in Chapters 19 and 20.

This was a time of almost constant warfare. Four kings of Assyria (in modern Iraq) each invaded the southern kingdom of Judah at least once. At one point, Ahaz refused to join Syria and the northern

kingdom of Israel against Assyria, which prompted those countries to attack Judah. Ahaz appealed to Assyria for help. Assyria responded and that resulted in the destruction of Israel in 721 B.C. Assyria then exacted tribute from Judah.

Isaiah was born in Jerusalem and apparently trained in a school for scribes. He married a prophetess and they had at least two sons. He was an adviser to both Ahaz and Hezekiah, but neither took his advice to rely on God rather than make alliances with other countries. That's when he began to make his predictions of dire things to come to the citizens of Jerusalem.

The chapters in next week's Office of Readings include passages from what is known as the "Apocalypse of Isaiah" (Chapters 24-27). As I said in my column about the Book of Daniel, apocalyptic literature uses symbols to present God's design for the world. The name means "draws aside the veil."

Compared with the apocalyptic language in Ezekiel and Daniel, Isaiah's is rather subdued, but we might look at some of it in Chapter 25: "On this mountain the

Lord of hosts will provide for all peoples a feast of rich food and choice wines, juicy, rich food and pure choice wines" (Is 25:6).

Some biblical commentators see this as adding a model to the sacred meals of the Old Testament that became absorbed into the New Testament's theology of the Eucharist. Just as God provided manna for the Israelites in the wilderness, so the Eucharist imparts spiritual help for those who receive it.

There is also Isaiah's statement that the Lord of hosts "will destroy death forever" (Is 25:8). Although somewhat implicit, up to this point the Old Testament seldom said much about what happens after a person dies.

Chapter 29 begins with, "Woe to Ariel, Ariel, the city where David encamped!" (Is 29:1). Ariel is either a poetic name for Jerusalem or an archaic name when it was a Jebusite city before David conquered it. This is a prediction that the city will come under siege. That happened when Assyria turned against Judah. But that's the story for readings during the Third Week of Advent, next week. †

Faith, Hope and Charity/

David Siler

## Catholics are sent forth to serve those in need

Catholics probably have the richest tradition of any faith for gathering rituals.

We gather together as a community of believers, bound together by our common faith. Of course, our gathering for the holy Mass is our most important gathering ritual.

Many of us gather at Mass at least weekly, and many even daily, to be fed by the word of God and nourished by the body and blood of Jesus in the Eucharist. With the many time zones throughout the world, it can be said that there is not a moment of the day in which the Eucharist is not being celebrated.

In addition to the Mass, we gather numerous other times at our parishes, chapels, gymnasiums, meeting rooms and schools to pray, learn, worship and plan. It would be interesting to add up the number of times a week that more than two gather in our parishes for some purpose connected to our Catholic faith.

Of course, gathering, especially for the Eucharist, is central to our Catholic faith, but what is the purpose of all of this gathering?

*'Just like Jesus sent out his disciples during his time here on Earth to spread the word of God, he sends us out for the same purpose today.'*

I submit that all of this gathering is for the purpose of the sending. In the new translation of the Mass, the celebrant can say to us in the concluding rite, "Go and announce the Gospel of the Lord." Just like Jesus sent out his disciples during his time here on Earth to spread the word of God, he sends us out for the same purpose today.

Our Catholic faith is not really faith at all unless it has some impact on the way that we live outside of the confines of our churches. I attended Mass at a church in another state some time ago that had this sign above the doors as you left the church—"You are about to enter the mission field."

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

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

Now isn't that the real challenge of being a Catholic? Isn't that the true sign of a follower of Jesus? It isn't measured by how many times I went to Mass or how many rosaries I've prayed or how many Bible studies I have attended, but rather how I live after I am sent.

Jesus made it clear what being sent forth should look like, too. He told us that it would look like service to the poor and vulnerable—those most "in harm's way."

He said that it would be among these "least among us" where we would serve him. This is how Jesus told us that we would "glorify God with our lives."

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

(David Siler is executive director of the archdiocesan Secretariat for Catholic Charities and Family Ministries. Send e-mails to him at [dsiler@archindy.org](mailto:dsiler@archindy.org).) †

It's All Good/Patti Lamb

## Life is about love and relationships, not things

Last week when I put up our Nativity set, I was reminded of a couple

nuggets of wisdom that a much-loved family member imparted to me. About this time last year, my family visited my sweet 83-year-old Aunt Dolores.

She has an exquisite Nativity set. It's beautiful, dainty and, of course, expensive. It's like nothing we could ever have in our house with a 7-year-old and a 4-year-old. (Incidentally, as I write this, both children are sitting in time-out due to a crayon fight.)

During the visit to my aunt's home, my son was uncharacteristically quiet in the other room. Upon realizing that he was too quiet, I went to check on him and he looked guilty and embarrassed. He had been so intrigued by my aunt's Nativity set that he couldn't help but play with it. It proved too delicate for his little fingers and he had broken the star off the top of the manger.

I gasped. After scolding my son for breaking it, my aunt gently corrected me. She said, "That is just a thing. 'And things don't matter,'" she continued.

She went on to tell me what does matter. "People matter," she said.

"Love matters," she added, emphatically.

She knew it too well. She had just lost her husband of 55 years. This would be her first Christmas without him.

My husband worked diligently with Super Glue and performed some commendable repair work, but the crack was still visible. I apologized again.

My aunt placed her hand on mine and told me that when she sees the crack, she will think of a little boy whom she loves very much. She assured me that seeing the imperfection will only summon feelings of happiness. She was delighted that her Nativity set was well-loved.

Her words made me reflect on two lessons worth revisiting.

First, life is not about things. I once heard a traveling missionary speak at Mass, and he told us that he's never once seen a hearse hitched with a U-Haul trailer. He said, "It's all just stuff, people. And you can't take it with you."

This is blatantly obvious, but I often need to be reminded. The missionary urged us to share from our overflowing cups.

Especially during Advent and Christmastime, it's easy to get wrapped up in the commercialism of this world. Lots

of money, time and energy are spent scurrying from store to store in an effort to check people off our shopping lists. But we need to remember that, ultimately, it's all just stuff. And it will all inevitably fade into dust. But the love that we share with others lives on.

Second, sometimes the imperfections, idiosyncrasies and blemishes are the marks of distinction which make something uniquely ours. The drab, the ordinary—and even the broken—can still be beautiful. It's a gift to be able to see the silver lining the way my aunt does.

Her life has not been easy, but you would never know it when she speaks. She discovers a newfound beauty in a Nativity set because of a crack. I marvel at her ability to not only seek, but also to actually find the good in life. It's as if she looks with her heart.

This Christmas, despite living in a materialistic world that values "stuff," may we pause to remember why we're celebrating in the first place. God sent his only Son to redeem us. Despite our unworthiness, he sees the beauty in our broken world because he looks with his heart.

(Patti Lamb, a member of St. Susanna Parish in Plainfield, is a regular columnist for The Criterion.) †

Faithful Lines/Shirley Vogler Meister

## Laughter is indeed a necessary blessing in our lives

Not very long ago, a dear friend, Mary Rubeck Benson, took me to a

restaurant near my home in Christ the King Parish on the north side of Indianapolis for a belated birthday lunch.

Mary and her husband are members of Nativity of Our Lord Jesus Christ

Parish in Indianapolis. She and I met while attending classes at Indiana University-Purdue University in Indianapolis in the 1980s.

When Mary returned home after our wonderful get-together, she sent me this e-mail message:

"I so enjoyed our lunch. How I wish I would have had a camera or video camera. I'm sure that Christ was laughing with us. I think laughter must be music to God and the angels. When joyous laughter drifts to heaven, it must fill God with happiness.

"To me, laughter is when the soul is so full of happiness and playfulness that

it bubbles to the surface in chuckles and belly laughs. It is good because we are enjoying the gift of friendship and family. It is living and loving as God intended."

From those words, readers can probably guess that Mary is also a writer! We've been friends ever since our college classes together.

The special laughter that came at the end of our lunch was sparked by food servers and other restaurant staff members who sang "Happy Birthday" in an unusual and playful manner.

Mary realized that "laughter is the language of the soul" as well as also "being the best medicine."

That day, I was in pain because of compression fractures in my back. But the pain was mostly forgotten as we enjoyed lunch together then were serenaded by the staff.

Before beginning to write this column, I searched for additional comments about laughter on the Internet to share with my readers:

"Laughter is the closest thing to the grace of God and is the language of the

soul. ... Experts tell us that we grow up the first time when laughing at ourselves. ... Without laughter, life would be intolerable—and it is so contagious. ... The study of laughter is called gelotology. ... Laughter is caused by the epiglottis constricting the larynx."

I'm not sure that I needed to know the latter information, but there are countless explanations for laughter.

Readers can find many more on the Internet. The main thing to remember is to never use laughter to humiliate others or in any other distasteful or inappropriate manner.

I often laugh at myself and, happily, most everyone I know loves laughter, too. Sometimes, while doing chores, I will pass a mirror and realize that I'm smiling—as well I should be.

Life is wonderful despite the formidable challenges that come our way. Let us thank God for the beautiful gift of appropriate laughter!

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



Second Sunday of Advent/Msgr. Owen F. Campion

# The Sunday Readings

Sunday, Dec. 4, 2011

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

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

Second Sunday of Advent.

When this book was written, God's people were very happy. Their long, dreary exile of four generations in Babylon was about to end.

They were looking forward to returning to

their homeland. This reading captures the people's joy and relief as well as their longing to return to their homeland.

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

It was not as if the people had earned God's blessings in this regard or that they had been unusually loyal to the Covenant themselves.

To the contrary, their sins had brought misery upon themselves.

But, nevertheless, God's mercy endured! So the prophet insists that, upon returning to their homeland, the people must go to Jerusalem, to the holy mountain where the temple stood, and there proclaim aloud the goodness of God.

For its second reading this weekend, the Church presents a passage from the Second Epistle of St. Peter.

Its theme differs from that of the first reading. The first reading was wonderfully optimistic. This reading is grim in its predictions of dark days and unwelcome possibilities in the future.

However, and this is critical, it does not predict everlasting death. Bad things will happen. Difficult times will come, but God always will protect the faithful. In this last reassurance, the reading parallels the message of the first reading.

St. Mark's Gospel furnishes the last reading.

It is the beginning of the Gospel, as the first verse of the reading states, and the

very opening verse indicates the purpose of this Scripture. It is the "Good News" about Jesus Christ, the Son of God.

In these relatively few words, the entire reality of salvation is revealed. Something new is being proclaimed, utterly different from the sad moods and dreariness of human life, unbound by the variances of earthly existence.

The news, furthermore, is good! Jesus, the Son of God, both conveys this Good News and brings its effectiveness into human life.

This reading quotes Isaiah's prophecy that God will send a representative to guide the people from death to life, from the deadly effects of their sins to the bright realms of God's forgiveness. God has been true to this pledge. He gives us Jesus.

The Gospel then tells of John the Baptist, who went throughout Judea calling people to repentance.

John recognized Jesus. Anyone can recognize Jesus, the Son of God. Too many, however, create an unrealistic image, an invention to confirm the easy way out or an excuse from the task of genuine conversion.

## Reflection

In Advent, the Church clearly and frankly calls people to remember who they are and to recognize the devastating results of sin. Such was the message of John the Baptist.

These steps require frankness and humility. First, we must admit our sinfulness and human limitations.

We must see what sin—total estrangement from and rejection of God—actually is. It is the cause of eternal death, and often of misery in earthly existence.

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

So we have reason to hope. God will forgive us. God will strengthen us.

The key to obtaining this mercy is in admitting our personal sins and repenting. God does not drag us kicking and screaming into heaven so we must wholeheartedly turn to God. †

## Daily Readings

Monday, Dec. 5

Isaiah 35:1-10  
Psalm 85:9ab-14  
Luke 5:17-26

Tuesday, Dec. 6

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

Wednesday, Dec. 7

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

Thursday, Dec. 8

The Immaculate Conception of  
the Blessed Virgin Mary  
Genesis 3:9-15, 20  
Psalm 98:1-4  
Ephesians 1:3-6, 11-12  
Luke 1:26-38

Friday, Dec. 9

St. Juan Diego Cuauhtlatoatzin  
Isaiah 48:17-19  
Psalm 1:1-4, 6  
Matthew 11:16-19

Saturday, Dec. 10

Sirach 48:1-4, 9-11  
Psalm 80:2-3, 15-16, 18-19  
Matthew 17:9a, 10-13

Sunday, Dec. 11

Third Sunday of Advent  
Isaiah 61:1-2a, 10-11  
(Response) Luke 1:46-50,  
53-54  
1 Thessalonians 5:16-24  
John 1:6-8, 19-28



Go Ask Your Father/Fr. Francis Hoffman

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

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



I looked online and found that it's the policy in one other diocese, but that it's not a directive from the Vatican. I thought it was more up to the local bishop's or the pastor's discretion.

What if your child doesn't have a saint's name? It seems as if confirmation would be a good time to acquire a saint's name if your parents neglected to give you one at baptism.

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

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

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

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

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

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

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

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

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

Catechists find that youngsters become more engaged in their faith when they choose a saint as a personal role model.

A bishop or local pastor does have the authority to prohibit such a practice during the rite of confirmation. But no one can forbid you or prevent you from privately taking another name.

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

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

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

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

A confession is integral if the penitent mentions the number and kind of all mortal sins of which he or she is aware and which have not been previously confessed.

When confessing mortal sins, it is enough to mention the number of times, the nature of the sin and any aggravating circumstances.

An aggravating circumstance would be any situation that made the sin more serious.

For sins against the Sixth Commandment, it is enough to mention, for instance, "I committed adultery on two occasions with two different persons. I committed fornication three times."

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

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

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

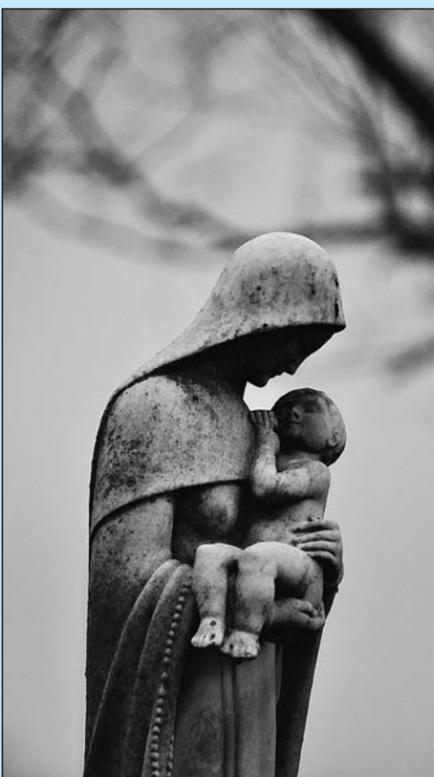
For the confessor to give you sound advice, he needs to know the complete picture of your situation, so try to be very sincere.

If you are telling too much detail or sharing useless information, the confessor will politely stop you and redirect the conversation. †

## My Journey to God

### Silent Discovery

Photo by Mary Ann Garber



submerge yourself in silence and tell me what you find.

did you go to such a depth of prayer that you didn't hear me enter or see me standing there?

did you feel an enveloping presence you never knew existed?

did you come to know what grace and love are really all about?

submerged in the silence did you find yourself?

By Cathy Lamperski Dearing

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

**ANDERSON, Carl R., Jr.**, 86, SS. Francis and Clare, Greenwood, Nov. 3. Husband of Rose Anderson. Father of Carla Gargas, Elizabeth Knight, Gail Patterson and Christian Anderson. Brother of Vivian Brown, Laura Payne, Norma O'Hair and Shirley Shaner. Grandfather of 19. Great-grandfather of 13.

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

**BRADY, Elaine (Neal)**, 87, Sacred Heart of Jesus, Indianapolis, Nov. 7. Wife of Paul Brady. Mother of Joanne Ivy, Dolores Maude, Barbara Maynard and Linda Yeary. Grandmother of three. Great-grandmother of three.

**BREWER, Michael Lee**, 51, Nativity of Our Lord Jesus Christ, Indianapolis, Nov. 12. Husband of Karen (Joest) Brewer. Father of Christy, Katie and Kyle Brewer. Son of

Imelda Brewer. Brother of Marcia Coffey, Patricia Marye and Susan Qualls.

**BRINSON, H. W. Dwight, Jr.**, 75, St. Joseph, Shelbyville, Nov. 17. Husband of Mildred (Beyer) Brinson. Father of Jane Higgins, Jeffrey and Michael Brinson. Brother of Ann Clark and Tom Brinson. Grandfather of six. Great-grandfather of one.

**BROWER, Jacqueline Sue (Power)**, 57, St. Thomas Aquinas, Indianapolis, Nov. 19. Wife of Nathan Brower. Mother of Hannah Brower, Samantha Doan, Mark, Michael and Stephan Thomas. Sister of Sandra Hughes, Kathy Sneed and Larry Power. Grandmother of nine.

**BUCZEK, Teddy**, 94, Good Shepherd, Indianapolis, Nov. 15. Husband of Marjorie Buczek. Father of Nancy Avitia and Kathy Emata. Grandfather of five.

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

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

**DUNLOP, Willis**, 78, St. Barnabas, Indianapolis, Oct. 20. Husband of Mary Lou Dunlop. Father of Debbie Dunlop and Diane Gibson. Grandfather of four.

**FEDEROWICZ, Ellen A.**, 90, St. Barnabas, Indianapolis, Nov. 1. Wife of Michael Federowicz.

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

**FIENNING, Ann**, 77, St. Mary, Richmond, Nov. 9. Wife of Dan Fienning. Mother of Nancy Hall, Tim and Tom Fienning. Grandmother of four.

**HEIGHT, Anna Elisabeth**, 88, St. Rose of Lima, Franklin, Nov. 11. Stepmother of Teresa Height-Dosdall and Margaret Height.

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

**KNOTT, Rowena Alice**, 104, St. Bartholomew, Columbus, Nov. 12. Mother of Janet and Shirley Walls and Donald Knott. Grandmother of 15. Great-grandmother of 30.

**LANDWERLEN, Robert L.**, 85, St. Roch, Indianapolis, Oct. 26. Father of Deborah, Chris and James Landwerlen. Brother of Father Paul Landwerlen and Richard Landwerlen. Grandfather of seven.

**MATTINGLY, William**, 85, St. Barnabas, Indianapolis, Nov. 6. Husband of Mary Jane (Moshenrose) Mattingly. Father of Ellen Jane Robins, Andrew, Bill, Casey, Patrick and Tom Mattingly. Brother of Pauline Mershon. Grandfather of seven. Great-grandfather of five.

**McCALLEY, Eleanora C. (Billerman)**, 88, St. Matthew the Apostle, Indianapolis, Nov. 5. Wife of Richard McCalley. Mother of Catherine Barney, Peggy McCullough, Mary



## St. Francis of Assisi

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

Meyers, Andrea Perkins, Patricia Roach, Jeanne TeKolste, Christopher, John, Joseph, Kevin, Thomas and Timothy McCalley. Grandmother of 34. Great-grandmother of seven.

**MEGEL, Edward Joseph**, 66, St. Joseph, Jennings County, Nov. 15. Father of Denver and Nick Megel. Brother of Cathy Branham and Steve Megel. Grandfather of two.

**MORGAN, Helen Marie**, 87, Sacred Heart of Jesus, Indianapolis, Oct. 31. Mother of Mary Ann Harding, Jennifer McDaniel, Deborah Spears, Stephen and William Morgan. Sister of Mary Denny. Grandmother of 17. Great-grandmother of 35. Great-great-grandmother of two.

**NAVILLE, Frank P.**, 97, Our Lady of Perpetual Help, New Albany, Nov. 18. Brother of Elizabeth Kiesler. Uncle of several.

**NELIS, Louise**, 92, SS. Francis and Clare, Greenwood, Nov. 3. Mother of David, Mark, Tom and Wayne Nelis. Grandmother of 10. Great-grandmother of five.

**QUIGLEY, Kevin P.**, 46, St. Pius X, Indianapolis, Nov. 12. Father of Delany and Makenna Quigley. Son of Jerry and Barbara Quigley. Brother of Erin, Christopher and Michael Quigley.

**SCHMITZ, James E.**, 70, St. Luke the Evangelist, Indianapolis, Nov. 13. Husband of Marjorie Schmitz. Father of Laura Keefe, Lisa Rodriguez and John Schmitz. Brother of Barbara Cosmano, Mary Proia and Elvin Schmitz. Grandfather of three. (correction)

**STUMPE, Dorothea Marie (Lonberger)**, 86, St. Barnabas, Indianapolis, Nov. 18. Mother of Janna King, Diane Pryor, Charles, Daniel, James and Mark Stumpf. Sister of Caroline Davey, Rose Magers and James Lonberger. Grandmother of 18. Great-grandmother of 12.

**TAYLOR, Margaret**, 85, St. Andrew, Richmond, Nov. 12. Mother of Michael Duke. Grandmother of five. Great-grandmother of six. Great-great-grandmother of two.

**UNDERWOOD, Pam**, 60, Nativity of Our Lord Jesus Christ,

Indianapolis, Nov. 16. Mother of Kristy Muse and Donovan Underwood. Daughter of Rena Walden-Kennedy. Sister of Bobby Dykes. Grandmother of four.

**VAN HOOSER, Ralph E.**, 82, St. Paul, Tell City, Nov. 14. Father of Regina Parker. Grandfather of one. Great-grandfather of three.

**WEATHERS, Marjorie Jean**, 81, St. Anthony of Padua, Clarksville, Nov. 13. Mother of Marvin Weathers. Sister of Thomas Foreman Jr. Grandmother of one. Great-grandmother of one.

**WISSEL, Joan M.**, 80, Holy Family, Oldenburg, Nov. 20. Mother of Roseann Cook, Mary Jo Nobbe, Amy Strub, Carl, Dan and Edward Wissel. Sister of Audrey Middendorf, Henrietta Zint, Edward, Howard and Robert Meyer. Grandmother of 12. Step-grandmother of two. Great-grandmother of two. Step-great-grandmother of four. †

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# Illinois Catholic Charities foster care programs end

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

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

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

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

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

At issue was the agencies' long-standing practice of referring prospective adoptive and foster parents who are cohabiting—regardless of sexual orientation—to other

agencies or the Department of Children and Family Services. The state interpreted the policy as discriminatory to same-sex couples under the new Illinois Religious Freedom Protection and Civil Union Act, and a Sangamon County Circuit Court judge ruled on Sept. 26 the state could begin canceling its foster care and adoption contracts with Catholic Charities.

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

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

"While the state has forced the Catholic Church out of state-supported foster care and adoption services, the losers will be the children, foster care families and adoptive parents who will no longer have the option of Catholic, faith-based services," the bishops said.

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

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

civil union law.

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

"The silver lining of this decision is that our Catholic Charities going forward will be able to focus on being more Catholic and more charitable, while less dependent on government funding and less encumbered by intrusive state policies," he added.

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

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

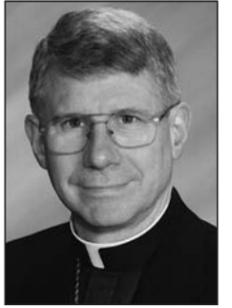
"Unable to remain faithful to the moral teaching of the Catholic Church while adhering to the Illinois Religious Freedom Protection and Civil Union Act, the 64-year-old social service agency chose to disassociate from the diocese," the statement said.

Gary Huelsmann, executive director of Catholic Social Services of Southern Illinois, said the solution is best for the children "by providing for their continuity of care and allowing for the retention of the caring, dedicated and professional staff employed by the agency."

Steven Roach, executive director of Catholic Charities in the Diocese of Springfield, said his



Bishop Thomas J. Paprocki



Bishop R. Daniel Conlon

agency would work cooperatively with the Department of Children and Family Services in Illinois to "ensure that a transition plan will be put in place that minimizes the disruption to the lives of our foster parents and children."

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

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

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

*'... the losers will be the children, foster care families and adoptive parents who will no longer have the option of Catholic, faith-based services.'*

—Catholic bishops in Illinois

## Survey shows Mormon faith could impact Romney chance at GOP nomination

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

A survey released on Nov. 23 by the Pew Research Center for the People and the Press and the Pew Forum on Religion and Public Life showed that views on Romney's membership in the Church of Jesus Christ of Latter-day Saints have not changed much since he first ran for president in 2007. Just more than half of those surveyed said Mormonism was a Christian religion in both 2007 and 2011.

White evangelical Protestants hold the most negative opinions about the Mormon faith among Republicans, with only 35 percent saying it is a Christian religion in the latest poll. Sixty-seven percent of white

mainline Protestant Republicans and 63 percent of white Catholic Republicans said it was Christian.

Among current Republican candidates, Romney was the top choice of white mainline Protestants and white Catholics, with 26 percent of each group. But only 17 percent of

white evangelical Protestants favored Romney. The top candidate for that group was businessman Herman Cain with 26 percent.

Cain was the second choice for white Catholics, with 23 percent, while former Speaker of the House Newt Gingrich was third with 19 percent. The second most popular candidate among white evangelical Protestants was Gingrich with 19 percent.

The second most popular response among white mainline Protestants was "other, none or don't know," at 22 percent. Cain was third among mainline Protestants at 17 percent.

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

But when the survey asked all registered voters about their support for various Republican candidates against President Barack Obama, a Democrat, Romney (47 percent) was within 2 percentage points of Obama (49 percent). Gingrich, Cain and Perry were projected to lose to Obama by a margin of at least 11 percentage points.

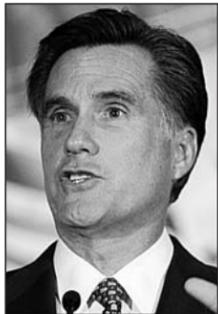
Among voters who attend religious services at least once a week, Romney was favored over Obama by a margin of 55 percent to 41 percent.

The nationwide survey, conducted on Nov. 9-14, had a margin of error of plus or minus 3 percentage points for the total sample of 2,001 adults and for the 1,576 registered voters among them. The margin of error ranged from 5.5 to 12 percentage points for other subsets of those surveyed.

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

Forty-three percent of the respondents said the Republican Party is friendly to religion, 26 percent said it is neutral and 19 percent said it was unfriendly. Thirty percent said the Democrats are friendly to religion, 40 percent said it is neutral and 20 percent consider it unfriendly.

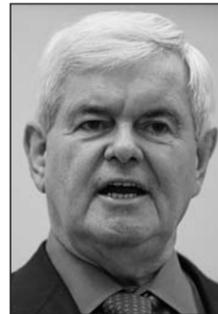
The numbers were nearly identical to the national averages for white Catholics. But 45 percent of black Protestants said the Democratic Party is friendly to religion, while only 23 percent said the Republican Party was. †



Mitt Romney



Herman Cain



Newt Gingrich

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## Bishop Chatard High School



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

## Cathedral High School



The joy overflows for the football players from Cathedral High School in Indianapolis following their win in the Class 4A Indiana High School Athletic Association championship game.

# WE ARE THE CHAMPIONS AGAIN

The championship tradition continues for the football teams at Bishop Chatard High School and Cathedral High School in Indianapolis. For the second straight year, both schools won Indiana High School Athletic Association state championships on Nov. 26 at Lucas Oil Stadium in Indianapolis.

The Trojans of Bishop Chatard High School—the archdiocesan interparochial high school for the Indianapolis North Deanery—earned a record 11th

state title in football when they defeated St. Joseph High School in South Bend 21-7 for the Class 3A championship.

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

Bishop Chatard senior Max VanVliet of St. Simon the Apostle Parish in Indianapolis received

the Class 3A Phil N. Eskew Mental Attitude Award honoring mental attitude, scholarship, leadership and athletic ability.

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

This photo essay celebrates the success of the championship teams. †



Bishop Chatard High School quarterback Max VanVliet looks downfield for a receiver during the Class 3A state championship against St. Joseph High School of South Bend, a game the Trojans won 21-7.



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



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



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