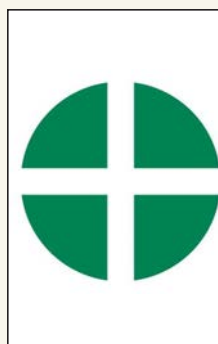




**The**

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**'We stand with you'**

U.S. bishops offer special pastoral message to immigrants, page 14.

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November 21, 2025

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Volunteers Ron Hagan, left, and Mary Harmon engage with those in need while serving food at the Cathedral Kitchen, a ministry of SS. Peter and Paul Parish in Indianapolis, on Nov. 18. (Photo by Natalie Hoefer)

## Upgrades, changes form Cathedral Kitchen into 'ministry of encounter'

By Natalie Hoefer

It's an unusually cold morning on Nov. 10, and Mary is bundled up as she enters the Cathedral Kitchen in Indianapolis.

"It's the first place I come in the morning before I go about my day," says Mary, a woman short in stature but warm in nature who calls the streets of Indianapolis her home.

She's been coming to the Cathedral Kitchen, a ministry of SS. Peter and Paul Cathedral Parish, since April of 2024. She continued to come this summer when food was served outside as the building was closed for maintenance and upgrades.

Changes were made to procedures, too—changes Mary notices now that the facility is reopened.

"There is a lot more order, and it's more organized," she says. She appreciates receiving a bag to place her food in and having "more nourishing fruit" options and "healthier choices."

"And they call me by name now," she says with a smile. "That's very sweet."

Just two days prior, SS. Peter and Paul rector Father James Brockmeier blessed the building during an open house event on Nov. 8.

See **KITCHEN**, page 9

## At Jubilee Mass, pope assures the poor they are loved by God

VATICAN CITY (CNS)—Before joining hundreds of people for lunch, Pope Leo XIV celebrated Mass for the Jubilee of the Poor and prayed that all



Pope Leo XIV

Christians would share "the love of God, which welcomes, binds up wounds, forgives, consoles and heals."

With thousands of migrants, refugees, unhoused people, the unemployed and others present in St. Peter's Basilica or watching from St. Peter's Square, Pope Leo assured them, "In the midst of persecution, suffering, struggles and oppression in our personal lives and in society, God does not abandon us."

Rather, "he reveals himself as the one who takes our side," the pope said in his homily on Nov. 16, the Church's celebration of the World Day of the Poor.

Volunteers with Vatican, diocesan and Rome-based Catholic charities joined the people they assist for the Mass.

The Vatican said 6,000 people were at Mass in the basilica and another 20,000 people watched on screens from St. Peter's Square. By the time Pope Leo led the recitation of the *Angelus* prayer, some 40,000 people were in the square.

After the *Angelus*, as part of the celebration of the 400th anniversary of their foundation, the Vincentian Fathers sponsored and served lunch for the pope and his guests. Members of the Daughters of Charity and volunteers from Vincentian organizations helped serve the meal and handed out 1,500 backpacks filled with food and hygiene products.

In his homily at the Mass, Pope Leo noted how the Bible is "woven with this golden thread that recounts the story of God, who is always on the side of the little ones, orphans, strangers and widows."

In Jesus' life, death and resurrection,

See **POPE**, page 2

## Jews and Catholics come together to mark 60 years of dialogue

By Sean Gallagher

On Nov. 16, Catholics and Jews from across Indianapolis gathered for a dialogue at SS. Peter and Paul Cathedral in Indianapolis.

The event was a celebration of the 60th anniversary of the vote at the Second Vatican Council to approve "Nostra Aetate" ("In Our Age"), its "Declaration on the

See **DIALOGUE**, page 2

Archbishop Charles C. Thompson, left, speaks on Nov. 16 at SS. Peter and Paul Cathedral in Indianapolis during a Catholic-Jewish dialogue with Rabbi Dennis Sasso, center, rabbi emeritus of Congregation Beth-El Zedeck in Indianapolis, and Philip Cunningham, theology professor at St. Joseph's University in Philadelphia and director of its Institute for Catholic-Jewish Relations. (Photo by Sean Gallagher)





# DIALOGUE

continued from page 1

Relation of the Church to Non-Christian Religions.” It was co-sponsored by the archdiocese and the Jewish Community Relations Council in Indianapolis.

According to the keynote speaker at the event, the dialogue was a fruit of that declaration and would have been unthinkable before it.

Philip Cunningham, a professor of theology at Saint Joseph’s University in Philadelphia and director of its Institute for Catholic-Jewish Relations, gave the keynote address at the event.

He later participated in a conversation with Archbishop Charles C. Thompson and Rabbi Dennis Sasso, rabbi emeritus of Congregation Beth-El Zedeck in Indianapolis, a longtime leader in Indianapolis’ Jewish community.

## ‘We’ve never walked away from each other’

In his keynote address, Cunningham noted how, when the bishops at Vatican II approved “*Nostra Aetate*,” Jews and Catholics “didn’t know how to talk theologically to one another. We hadn’t done it for 18 centuries, plus or minus.

“Today, thank goodness because of ‘*Nostra Aetate*,’ there are structures, relationships and friendships that are able to address the inevitable disagreements and conflicts and maybe even crises that turn up,” he added. “We’ve never walked away from each other, and we haven’t today either.”

He explained how St. John Paul II, Pope Benedict XVI and Pope Francis all made major contributions to explaining the Church’s understanding of the relationship of the Jewish faith and people to Christianity.

This included the recognition by St. John Paul that the Jewish people are “in a permanent covenantal relationship with God.”

“This is huge, huge, huge,” Cunningham said. “I can’t overstate it.”

St. John Paul, Cunningham continued, also set “certain parameters” for Catholic-Jewish dialogue for members of the Church, noting that proselytization was out of the question.

Pope Benedict added to his predecessor’s teaching by encouraging Jews and Catholics to discern together the meaning of the will of God and the word of God.

“That’s really quite phenomenal,” Cunningham said. “If we don’t dialogue together, is there a possibility we’re not understanding God’s will and word aright? Are we missing something without that dialogical activity informing our reading of the scriptural text?”

Finally, Cunningham said that Pope Francis, in his 2013 apostolic exhortation “*Evangelii Gaudium*” (“The Joy of the Gospel”) noted that, “ ‘God continues

to work among the people of the old covenant and to bring forth treasures of wisdom which flow from their encounter with his word’ ” (#249).

“We’ve come a long way since 1965,” said Cunningham. “A lot has happened in the last six decades. There have been moments ... where there has been controversy and conflict and disappointment and hurt. But that has not stopped the ongoing grappling with all of the implications of ‘*Nostra Aetate*.’ And that still continues.”

## Reflections on Oct. 7, 2023

In the past two years, a good part of that “grappling” has been related to Catholics and Jews both coming to terms with the meaning and ongoing effects of the attack of Hamas on Israel on Oct. 7, 2023.

Cunningham made several brief points in his address on the effect the war that occurred in the wake of the Oct. 7 attack has had on Catholic-Jewish relations.

In one of them, he reflected on the growth of various forms of hatred in society in recent years.

“We’re all struggling with the huge growth of anti-Semitism,” Cunningham said. “That cannot be forgotten. We also have to remember we’re also dealing with Islamophobia breaking out in degrees as well, and other forms of racism and hatred. Everything has become so polarized, so sensitized, so trigger-happy. This is part of what we have to cope with.”

Cunningham invited Catholics to consider the continuing large role that the Holocaust, which Jews call the “*Shoah*,” plays in their self-understanding and their view on the world.

“The *Shoah* affects Jews differently than Christians,” he said. “Jews are more likely, therefore, to feel that Israel is under an existential threat than Christians generally are. So, we’ve got to remember that when we’re talking about the Middle East.”

During the dialogue portion of the event, Rabbi Sasso spoke about connections of past accusations made against Jewish people to those made today.

“The original charge against Jews at the beginnings of Christianity was that of deicide,” he said. “Jews killed Jesus. That was something that brought a lot of trouble upon the Jewish people in different times and places.

“And whereas it was not the cause of the terrible sorrows of the 20th century [in the *Shoah*], in significant ways it contributed to an understanding of Jews and Judaism that allowed it ... ”

The “current charge” against Jews, Rabbi Sasso said, is “genocide.”

Although he noted that the two-year war between Israel and Hamas was the result of “a very complex geopolitical historical problem that needs to be solved,” Sasso also clearly stated that the charge of genocide against Jews is “a fabricated accusation” much like the accusation of deicide.

The Jewish people today being



## Public Schedule of Archbishop Charles C. Thompson

**November 20–25, 2025**

**November 20-22**  
National Catholic Youth Conference (NCYC) at Indiana Convention Center, Indianapolis

**November 25 – 1 p.m.**  
Council of Priests meeting at Archbishop Edward T. O’Meara Catholic Center, Indianapolis

accused of genocide “is just an extension of that identification of the Jews with the ultimate possible evil. And that’s something we need to think about, talk about, and address in its complexity.”

“ ... War is terrible. People die in wars. And we want to put an end to war. The ultimate purpose of our dialogues here is to come up with a platform for world peace. Would that we could.”

## ‘A blessing to the world’

In his contributions to the dialogue, Archbishop Thompson noted the importance of “dignity and encounter” in fostering peace and unity among the diverse peoples of the world and that the dialogue between Catholics and Jews during the past several decades can be a way to model that for others.

“Encounter leads us to a deeper sense of mission, a deeper sense of hope, a deeper sense of a right relationship,” he said. “In the covenant, we reach to something beyond ourselves, and that is being in right relation, not only with each other but with God.

“... Our relationship with God and our relationship with each other are two sides of the same coin. So, I think in interreligious dialogue, that sense of right relationship [helps us] toward holiness and mission.”

Archbishop Thompson noted the importance for him that he was born in 1961, the year before Vatican II was first convened.

“I’ve only known the Vatican II Church,” he said.

Archbishop Thompson said that, as he learned the faith growing up, he saw that the Church “was always respectful to the Jewish people, understanding our own Catholic roots being connected intimately with the Jewish tradition. Jesus was a Jew, and we can’t fully appreciate our own Catholic identity without that part of who we are.”

This respect for the dignity of people different from himself was also fostered in him by his parents.

“We had Jewish people in our house, and we had African Americans in our house,” Archbishop Thomspson recalled. “They implanted us very early on to respect every human being as created in the image of God. There was no exception to that.”

He also said that Catholics of the archdiocese “could be very proud” of the role that Cardinal Joseph E. Ritter played at Vatican II in advocating for “*Nostra Aetate*.”

A native of New Albany, he served as bishop of Indianapolis from 1934-44, and then as its first archbishop starting in 1944, before being named archbishop of St. Louis in 1946.

Cunningham echoed Archbishop Thompson’s praise of Cardinal Ritter and went on to note the importance of bishops from the U.S. in general at Vatican II in promoting “*Nostra Aetate*.”

They did this, he said, because Jews and Catholics in the U.S. have a long history of working together in promoting social reforms, from the labor rights movement beginning in the late 19th century to the Civil Rights Movement of the 1950s and 1960s.

“We have the opportunity to be a blessing to the world,” Cunningham said. “There’s nowhere else in the world where Catholics and Jews work together the way we do.”

In considering how to share the blessing of the fruits of “*Nostra Aetate*” with the broader society, Rabbi Sasso said that “it’s up to us.”

He sees encouragement in the fledgling leadership of Pope Leo XIV in spreading the fruits of that blessing.

“I think that we have two obligations,” Rabbi Sasso said. “One is to get to better understand, appreciate and respect one another. And out of that understanding comes a greater charge, and that is to help to make our city, our state, our country, our world a kinder place, a more just place.

“I think that in many ways, Pope Leo has begun to develop an agenda that we need to take very seriously.” †

# Correction

In the Nov. 14 article about Steve Martin, the court case mentioned as being defended by his daughter Mary Catherine Martin, who currently works for the Thomas More Society, took place at the Missouri Supreme Court, not the U.S. Supreme Court. †



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# Unity in teaching, mission, and concern for immigrants resounds at bishops' fall assembly

(OSV News)—From the start of the U.S. Catholic bishops' fall plenary assembly to its end, a resounding concern for the God-given dignity of immigrants, and for unity in teaching the faith clearly and renewing the country spiritually, dominated the days' proceedings.

The first order of business for the bishops, at the start of the Nov. 10-13 gathering was to invoke the intercession of the Holy Spirit. More than 320 active and retired bishops joined the opening Mass at the Basilica of the National Shrine of the Assumption of the Blessed Virgin Mary in Baltimore on Nov. 10.

Archbishop Timothy P. Broglio, president of the U.S. Conference of Catholic Bishops (USCCB) and archbishop of the Archdiocese for the Military Services, reminded bishops in his opening homily of "their duty to be servants of truth," and shared the story of a young airman who asked him "how to be a saint."

The fall meeting was also Archbishop Broglio's farewell as USCCB president after leading the bishops for the past three years through a National Eucharistic Revival, its first National Eucharistic Congress in more than eight decades, the recently concluded Synod on Synodality, and the election of the first American pope.

In his final presidential address, he emphasized the need for the bishops to model unity and help "convince people to listen to each other" amid polarization.

"We have to draw on our unity to illustrate that civil discourse is not only possible, but the most authentically human way forward," he said.

For apostolic nuncio Cardinal Christophe Pierre, it was his first opportunity to address the bishops as Pope Leo XIV's representative to the U.S. since the pope's election in May. On the theme of unity, he emphasized continuity between the late Pope Francis and Pope Leo's pontificates, while encouraging them to look to the Second Vatican Council as their guide. As he has for the past several years, he encouraged the bishops to develop a synodal culture that could help them unify the Church at a time when many Catholics "identify more with tribes and ideologies than with the body of Christ."

He said, "The synodal path invites us to a different way: a style of being Church that makes communion concrete, allows dialogue to become discernment, and catholicity to become shared mission."

The cardinal's remarks about synodality as a means to help the bishops bring about unity were underscored by a Leadership Roundtable survey from the prior week. It showed that Catholics tend to give their parish pastors and parish high marks, yet a consistent "trust deficit" pattern prevails at the diocesan and national level.

The bishops elected new leadership for the next three years on Nov. 11, the first day of public meetings, choosing the conference's secretary, Archbishop Paul S. Coakley of Oklahoma City, as their next president out of 10 possible candidates. Archbishop Coakley won on the third ballot in a close run-off with Bishop Daniel E. Flores of Brownsville, Texas. The bishops then decisively chose Bishop Flores, the conference's former doctrine committee chair and its point man on implementing synodality in the U.S., as vice president, succeeding Baltimore Archbishop William E. Lori.

The following day, the bishops elected Bishop Kevin C. Rhoades of Fort Wayne-South Bend, Ind., as their next secretary. Archbishop Alexander K. Sample of Portland, Oregon, was selected to succeed Bishop Rhoades as chair of the Committee on Religious Liberty. The bishops then elected five other committee chairs: Archbishop Jeffrey S. Grob of Milwaukee, for Canonical Affairs and Church Governance; Auxiliary Bishop Peter L. Smith of Portland, Ore., for Ecumenical and Interreligious Affairs; Bishop William A. Wack of Pensacola-Tallahassee, Fla., for Evangelization and Catechesis; Ukrainian Catholic Metropolitan Archbishop Borys A. Gudziak of Philadelphia, for International Justice and Peace; and Bishop Mark W. O'Connell, newly named bishop of Albany, N.Y., for Protection of Children and Young People.

While many of the elections were close contests, the bishops' voice on major



Bishop Kevin C. Rhoades of Fort Wayne-South Bend, Ind., smiles after being elected secretary of the U.S. Conference of Catholic Bishops during a Nov. 12 session of the fall general assembly of the USCCB in Baltimore. At left is retired Chicago Auxiliary Bishop Joseph N. Perry. (OSV News photo/Bob Roller)

issues—from teaching on immigration and gender ideology to public manifestations of Catholic witness and devotion—was overwhelmingly united in every vote.

On Nov. 12, the second public session of the gathering, the prelates approved a special pastoral message on immigration "to raise our voices in defense of God-given human dignity." They amended the message on the floor to clearly condemn "indiscriminate mass deportation" alongside their call to end "dehumanizing rhetoric and violence, whether directed at immigrants or at law enforcement." It marked the first time in 12 years the USCCB invoked this urgent way of speaking as a body of bishops. The last time in 2013 was in response to the federal government's contraceptive mandate. (Read the entire pastoral message on page 15.)

The bishops applauded and many rose to their feet after it passed with a resounding 216 votes in favor, five votes against, and three abstentions.

The bishops' plenary assembly heard a report on the immigration situation in the U.S. under the Trump administration,

See USCCB, page 14



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We are also honored to recognize Patricia Etling as this year's Legacy Gala honoree, in gratitude for her faithful witness and lasting contributions.

Formal invitations will be mailed soon. for more information, to explore sponsorship opportunities, or to reserve your tickets in advance, please visit [www.archindy.org/legacygala](http://www.archindy.org/legacygala) or scan the QR code.







Archbishop Charles C. Thompson, *Publisher*
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Editorial



A family is pictured in a file photo praying around the dinner table. (OSV file photo/courtesy Archdiocese of Detroit)

May we live an attitude of gratitude this Thanksgiving and beyond

In all circumstances give thanks, for this is the will of God for you in Christ Jesus. (1 Thes 5:18)

Beginning at a very young age, we learn important life lessons. In most homes, we are taught how to dress, how to play nicely with others and share our things, how to have good manners, and how to pray. While all these life lessons and many others are of utmost importance—especially learning to pray each day—at this time of year we would do well to remember something that should be a constant in our everyday lives: saying “thank you,” especially as we approach another Thanksgiving holiday. But we believe many in society now take these two words for granted. It used to be common to say “thank you” when you received a compliment, when someone offered you a “God bless you” after a sneeze, when a priest gave you absolution after hearing your confession. Do we still have an “attitude of gratitude” when others recognize or affirm us in living out our call to discipleship? And are we offering heartfelt “thank you’s” to others when given the opportunity? We must remember that gratitude is a fundamental virtue that is an expression of humble charity. It is a disposition of the heart that is rooted in recognizing God’s never-ending goodness and unwavering love. Archbishop Daniel M. Buechlein reflected on this attitude in a Thanksgiving column shared in *The Criterion* in 2006. “These little gifts of time and attention may not be large in themselves, but our response says a lot about how we see ourselves in relation to the world around us,” the archbishop wrote. “The habit of saying ‘thank you’ helps to remind us that everything we have comes to us, originally and ultimately, as a gift,” he continued. “When we freely acknowledge our indebtedness to God and others by saying ‘thank you,’ we recognize the fact that none of us is an island, and that

we are all interconnected as sisters and brothers in the one family of God. “Through gratitude, we demonstrate a basic courtesy and respect toward all human beings, but we also free ourselves from the burdens of arrogance, resentment and isolation from the rest of the human family.” *The human family.* That phrase should give us pause as we mark Thanksgiving this year. Does our “family” extend beyond those ties that come through our parents, siblings, marriage? Our faith reminds us that the family of God, of which we are a part, extends throughout humanity. As we reflect on our place in the world, may we never forget this important connection. While most of us, God willing, plan to spend Thanksgiving with family, friends and those we love, let us remember members of our human family who are facing trials and adversity. We pray they find the peace many of them long to have and that God always provides for them and their families in their time of need. Before carving the turkey, partaking of the traditional sides and settling down for an afternoon of family and football, why not attend Mass next Thursday morning? There, you can receive the greatest gift of our Catholic faith, the Eucharist, which comes from the Greek word *eucharistia* for “thanksgiving.” Wouldn’t that be appropriate? May we also offer this Thanksgiving Day Prayer found on the U.S. Conference of Catholic Bishops’ website: Lord, we thank you for the goodness of our people and for the spirit of justice that fills this nation. We thank you for the beauty and fullness of the land and the challenge of the cities. We thank you for our work and our rest, for one another, and for our homes. We thank you, Lord: accept our thanksgiving on this day. We pray and give thanks through Jesus Christ our Lord. Amen.

—Mike Krokos

Be Our Guest/Bishop Joseph N. Perry

A pastoral reflection on voting rights and the call to justice

In recent months, renewed attention has been given to the Voting Rights Act of 1965—a landmark piece of legislation that helped secure the right to vote for Black Americans, particularly in the South, where discriminatory practices persisted even after the passage of the Civil Rights Act of 1964.



The Supreme Court recently heard a case that will have wide implications for how the Voting Rights Act is enforced. The court has the power to preserve the kinds of protections our faith motivates us to defend and must do so.

The Church consistently teaches that all persons have both a fundamental right and a responsibility to have their voice heard in the public square, to promote human dignity and build the common good of society. Pope Leo XIV reiterated as much in his recent apostolic exhortation, “*Dilexi Te*” (“I Have Loved You”).

As the U.S. Supreme Court revisits the Voting Rights Act, we remember that the journey to that legislation was long and hard. Black Americans labored tirelessly for civil rights, including the right to vote—a right that had been systematically denied.

One of the most pivotal moments in this struggle was the march from Selma, Ala., to Montgomery, Ala. After two attempts, the third march drew more than 25,000 demonstrators, including clergy and faithful men and women from diverse religious traditions. This powerful witness of solidarity—from so many people of faith—helped break the dam for the waters of justice. Soon after, President Lyndon B. Johnson signed the Voting Rights Act into law on Aug. 6, 1965.

This history must be remembered, honored and protected. These rights were not freely given—they were won through sacrifice, courage and the unwavering pursuit of justice, which is in line with the Church’s foundational belief in the dignity of each person.

Today, we once again find ourselves at a crossroads. The Supreme Court has taken up *Louisiana v. Callais*, a case concerning Section 2 of the Voting Rights Act. At issue is whether Louisiana’s newly enacted congressional map—with two majority-Black districts—adequately balances constitutional rights and preserves the protections of the Voting Rights Act. This case is not merely about lines on a map; it is about representation, dignity, and the enduring struggle against exclusion.

In oral arguments, we heard about how the Voting Rights Act (VRA) has

contributed to the development and appropriate representation of communities that reflect the rich diversity of the people of God.

One argument explains the potential consequences of weakening Section 2, saying that in Louisiana, “every congressional member who is Black was elected from a VRA opportunity district. We only have the diversity that we see across the South, for example, because of litigation that forced the creation of opportunity districts under the Voting Rights Act.” The right to vote has historically emerged in our society as fundamentally connected to citizenship and participation—two rights that historically were begrudgingly given to African Americans.

Over the decades, the bishops of the United States have consistently affirmed the importance of voting rights. From a 1965 testimony before Congress, to statements in 2013 and again in 2021, the U.S. Conference of Catholic Bishops has on several occasions reiterated that the right to vote for citizens and the right to civic participation are expressions of human dignity and essential means for fulfilling the duty to participate in decisions that affect them.

In “Forming Consciences for Faithful Citizenship,” the U.S. bishops’ teaching document on the political responsibility of Catholics, we affirm that “where the effects of past discrimination persist, society has the obligation to take positive steps to overcome the legacy of injustice, including vigorous action to remove barriers to education, protect voting rights, support good policing in our communities, and ensure equal employment for women and minorities.”

We recall the struggle for women’s suffrage, the ability of women to vote in our nation’s local and federal elections, the witness of Susan B. Anthony and others who eventually won this right for women.

As Catholics, our acts of solidarity must seek to uphold the sacred dignity of every person, and we must speak boldly when justice is at stake. Let us then, as people of faith, remain vigilant and prayerful. May we continue to walk alongside those who labor for justice, and may the court’s upcoming decision protect existing rights and inspire renewed efforts to protect the rights of all God’s children—especially those whose voices were silenced for too long.

(Bishop Joseph N. Perry is chairman of the U.S. Conference of Catholic Bishops’ Ad Hoc Committee Against Racism. The ad hoc committee was scheduled to transition to a permanent Subcommittee for the Promotion of Racial Justice and Reconciliation in mid-November.) †



Sister Mary Antona Ebo, a Franciscan Sister of Mary, is pictured in the front row at the center with her superior, Sister Eugene Marie Smith, as they march in Selma, Ala., on March 10, 1965, to support voting rights for Blacks. (OSV News photo/CNS file, St. Louis Review)



ARCHBISHOP/ARZOBISPO CHARLES C. THOMPSON



# Christ the Cornerstone

## Jesus is an unlikely king, a king of humility and love

*You know well the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, so that by his poverty you might become rich. (2 Cor 8:9)*

This Sunday, we conclude another Church year with the celebration of the Solemnity of Our Lord Jesus Christ, King of the Universe.

By the world’s standards, Jesus of Nazareth is an unlikely king. He does not fit the image most of us have of an authoritarian ruler. On the contrary, he is meek and humble of heart, a peacemaker, and a proponent of nonviolence who chooses to die rather than fight his unjust punishment and cruel death.

Jesus doesn’t live like a king. He chooses to live as an itinerant preacher and healer, a homeless vagrant “with no place to rest his head” (Mt 8:20). His followers are not the best and brightest members of the Jewish community. They are ordinary people (laborers like himself). Even tax collectors and sinners are admitted to his inner circle. This is not the manner of an earthly king. He is not full of himself—far from it; he commands respect not by

force but by the sheer power of Divine truth and love.

In the apostolic exhortation “*Dilexi Te*” (“I Have Loved You”), begun by Pope Francis but completed by Pope Leo XIV and signed on Oct. 4, the Memorial of Saint Francis of Assisi, we read the following:

*The Gospel shows us that poverty marked every aspect of Jesus’ life. From the moment he entered the world, Jesus knew the bitter experience of rejection. The Evangelist Luke tells how Joseph and Mary, who was about to give birth, arrived in Bethlehem, and then adds, poignantly, that “there was no place for them in the inn” (Lk 2:7). Jesus was born in humble surroundings and laid in a manger; then, to save him from being killed, they fled to Egypt (cf. Mt 2:13-15). At the dawn of his public ministry, after announcing in the synagogue of Nazareth that the year of grace which would bring joy to the poor was fulfilled in him, he was driven out of town (cf. Lk 4:14-30). He died as an outcast, led out of Jerusalem to be crucified (cf. Mk 15:22). Indeed, that is how Jesus’ poverty is best described: he experienced the same exclusion that*

*is the lot of the poor, the outcast of society. (#19)*

Poverty is not ordinarily a mark of kingship. Most often, it is a sign of degradation and powerlessness. But Jesus turns our ordinary images inside-out. His kingdom is not of this world, and his power comes from a source that transcends all earthly authority and majesty.

The Gospel reading for the Solemnity of Christ the King (Lk 23:35-43) would be a source of embarrassment for any earthly sovereign:

*The rulers sneered at Jesus and said, “He saved others, let him save himself if he is the chosen one, the Christ of God.” Even the soldiers jeered at him. As they approached to offer him wine they called out, “If you are King of the Jews, save yourself.” Above him there was an inscription that read, “This is the King of the Jews” (Lk 23:35-38).*

The King of the Jews is an object of ridicule and scorn, but paradoxically, it is his humiliation that exalts him as King of Kings and Lord of Lords.

As St. Paul tells us in the second reading (Col 1:12-20), this unlikely king, who emptied himself and for our sakes

took on the life of a slave (Phil 2:7), is much greater than any earthly ruler:

*He is the image of the invisible God, the firstborn of all creation. For in him were created all things in heaven and on Earth, the visible and the invisible, whether thrones or dominions or principalities or powers; all things were created through him and for him. ... For in him all the fullness was pleased to dwell, and through him to reconcile all things for him, making peace by the blood of his cross through him, whether those on Earth or those in heaven. (Col 1:15-16, 19-20)*

This is the one “who stoops to conquer” and who demonstrates by his every word and action that he is God-with-us (Emmanuel), the Son of Justice and the Lord of Heaven and Earth. That’s why we acclaim him as King of the Universe, maker of all things visible and invisible.

As we prepare to celebrate this final solemnity of the liturgical year, let’s thank God for the great gift of his humble majesty. May we never forget that spiritual power always overcomes temporal power and that Christ has called us to “seek first the kingdom of God” (Mt 6:33). †



# Cristo, la piedra angular

## Jesús, un rey improbable, un rey de humildad y amor

*Ya conocen cuál fue la generosidad de nuestro Señor Jesucristo: siendo rico como era, se hizo pobre por ustedes para enriquecerlos con su pobreza. (2 Cor 8:9)*

Este domingo, concluimos otro año de la Iglesia con la celebración de la Solemnidad de Nuestro Señor Jesucristo Rey del Universo (Cristo Rey).

Para los estándares del mundo, Jesús de Nazaret es un rey improbable. No se ajusta a la imagen que la mayoría de nosotros tenemos de un gobernante autoritario; por el contrario, es manso y humilde de corazón, un pacificador y un defensor de la no violencia que elige morir antes que luchar contra su injusto castigo y su cruel muerte.

Jesús no vive como un rey sino que elige vivir como predicador itinerante y sanador, un vagabundo sin hogar que “ni siquiera tiene dónde recostar la cabeza” (Mt 8:20). Sus seguidores no son los mejores y más destacados miembros de la comunidad judía; es gente corriente (trabajadores como él). Incluso los recaudadores de impuestos y los pecadores son admitidos en su círculo íntimo. Así no se comporta un rey terrenal. No es engreído, ni mucho menos; se hace respetar no por la fuerza, sino por el puro poder de la verdad y el amor divinos.

En la exhortación apostólica “*Dilexi Te*” (“Te he amado”), que el papa Francisco comenzó, pero que el papa León XIV y que fue publicada el 4 de octubre, el memorial de san Francisco de Asís, leemos lo siguiente:

*En efecto, el Evangelio muestra que esta pobreza incidió en cada aspecto de su vida. Desde su llegada al mundo, Jesús experimentó las dificultades relativas al rechazo. El evangelista Lucas, narrando la llegada a Belén de José y María, ya próxima a dar a luz, observa con amargura: “No había lugar para ellos en el albergue” (Lc 2:7). Jesús nació en condiciones humildes; recién nacido fue colocado en un pesebre y, muy pronto, para salvarlo de la muerte, sus padres huyeron a Egipto (cf. Mt 2:13-15). Al inicio de la vida pública, fue expulsado de Nazaret después de haber anunciado que en Él se cumple el año de gracia del que se alegran los pobres (cf. Lc 4:14-30). No hubo un lugar acogedor ni siquiera a la hora de su muerte, ya que lo condujeron fuera de Jerusalén para crucificarlo (cf. Mc 15:22). En esta condición se puede resumir claramente la pobreza de Jesús. Se trata de la misma exclusión que caracteriza la definición de los pobres: ellos son los excluidos de la sociedad. (#19).*

La pobreza por lo general no acompaña a la realeza sino más bien constituye un signo de degradación y desamparo en la mayoría de los casos. Pero Jesús transforma por completo nuestras imágenes preconcebidas. Su reino no es de este mundo, y su poder procede de una fuente que trasciende toda autoridad y majestad terrenales.

La lectura del Evangelio de la solemnidad de Cristo Rey (Lc 23:35-43) sería motivo de vergüenza para cualquier soberano terrenal:

*La gente estaba allí mirando, mientras las autoridades se burlaban de Jesús, diciendo, “Puesto que ha salvado a otros, que se salve a sí mismo si de veras es el Mesías, el elegido de Dios.” Los soldados también se burlaban de él: se acercaban para ofrecerle vinagre y le decían: “Si tú eres el rey de los judíos, sálvate a ti mismo.” Habían fijado un letrero por encima de su cabeza que decía: “Este es el rey de los judíos” (Lc 23:35-38).*

El Rey de los judíos es objeto de burla y escarnio, pero, paradójicamente, es su humillación lo que lo exalta como Rey de Reyes y Señor de Señores.

Como nos dice san Pablo en la segunda lectura (Col 1:12-20), este rey improbable, que se despojó de sí mismo y por nosotros asumió la vida

de un esclavo (Flp 2:7), es mucho más grande que cualquier gobernante terrenal:

*Cristo es la imagen del Dios invisible, el primogénito de todo lo creado. Dios ha creado en él todas las cosas: todo lo que existe en el cielo y en la tierra, lo visible y lo invisible, sean tronos, dominaciones, principados o potestades, todo lo ha creado Dios por Cristo y para Cristo. [...] Dios, en efecto, tuvo a bien hacer habitar en Cristo la plenitud y por medio de él reconciliar consigo todos los seres: los que están en la tierra y los que están en el cielo, realizando así la paz mediante la muerte de Cristo en la cruz. (Col 1:15-16, 19-20)*

Este es el que “se rebaja para vencer” y que demuestra con cada una de sus palabras y acciones que es Dios-con-nosotros (Emmanuel), el Hijo de la Justicia y el Señor del Cielo y de la Tierra. Por eso en esta festividad lo proclamamos Rey del Universo, Señor de todo lo visible y lo invisible.

Mientras nos preparamos para celebrar esta última solemnidad del año litúrgico, demos gracias a Dios por el gran don de su humilde majestad. Que nunca olvidemos que el poder espiritual siempre vence al poder temporal y lo que Cristo nos encomendó: “antes que nada, busquen el reino de Dios” (Mt 6:33). †



# Events Calendar

For a list of events for the next four weeks as reported to The Criterion, log on to [www.archindy.org/events](http://www.archindy.org/events).

## November 26

Gabbard Park, 110 Judiciary St., Aurora. **Pre-Turkey 5K Run/Walk**, 5:30 p.m., sponsored by parishes of Dearborn County, proceeds benefit local food pantries, \$25. Information, registration: [bit.ly/preturkey5k](http://bit.ly/preturkey5k).

## November 27

All Saints Parish, St. John the Baptist campus, 25743 State Road 1, Guilford. **Gobble Wobble 5K Run/Walk**, 9 a.m., sponsored by parishes of Dearborn County, proceeds benefit local food pantries, ages 6-17 \$15, older than 17 \$25, ages 0-5 free. Information, registration: [bit.ly/gobblewobble5k](http://bit.ly/gobblewobble5k).

St. Louis de Montfort Parish, Craig Willy Hall, 11441 Hauge Road, Fishers, Ind. (Lafayette Diocese). **Thanksgiving Dinner**, 11 a.m.-2 p.m., dine-in or take-out, includes turkey, mashed potatoes, stuffing, vegetables, rolls and dessert, free. Information: 317-842-6778, ext. 294.

## November 28

St. Teresa Benedicta of the Cross Church, 23345 Gavin Lane, Bright. **My Brother’s Keeper concert**, 6:30 p.m., freewill donations accepted. Information: [brightlightsindiana.com](http://brightlightsindiana.com), 812-537-3992.

## November 28-Jan. 4

St. Teresa Benedicta of the Cross Parish, 23345 Gavin Lane, Bright. **Bright Lights Christmas Light Display**, Fridays and Saturdays 6-10 p.m.,

Sundays 6-9 p.m., freewill donations accepted. Information: [brightlightsindiana.com](http://brightlightsindiana.com), 812-537-3992.

## November 29

White Violet Center for Eco-Justice, 1 Sisters of Providence, Saint Mary-of-the-Woods. **White Violet Farm Alpacas Open Barn**, 1-4 p.m., 30-minute sessions, last session starts at 3:30 p.m., \$7, ages 3 and younger free. Information, registration: [spsmw.org/event](http://spsmw.org/event), [wvc@spsmw.org](http://wvc@spsmw.org), 812-535-2932.

## December 3

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Mariology Workshop: Our Lady of Guadalupe, Star of the New Evangelization**, 6:30 p.m., in Spanish, sponsored by archdiocesan Hispanic Ministry, \$20. Information, registration: [fnavarrete@archindy.org](mailto:fnavarrete@archindy.org), [ministeriohispano.archindy.org](http://ministeriohispano.archindy.org).

Marian Hall Theater, Marian University, 3200 Cold Spring Road, Indianapolis. **Advent Concert with Holy Hour**, 6:30 p.m., featuring the music of Catholic composer John Angotti and his band with youth choirs of St. Roch and St. Pius X parishes in Indianapolis followed by penance service and holy hour in Bishop Chartrand Chapel, free, reservation requested. Information, reservations: [tinyurl.com/Marianadvent25](http://tinyurl.com/Marianadvent25)

(then click on theater), [jgarcia@marian.edu](mailto:jgarcia@marian.edu), 765-602-2599.

MCL Cafeteria, 5520 Castleton Corner Lane, Indianapolis. **Solo Seniors**, 5:30-8:30 p.m., Catholic, educational, charitable and social singles—separated, widowed or divorced—age 50 and older, new members welcome, also call about regular Friday night dinner events. Information: 317-796-8605.

## December 4-7

Theater at the Fort, 8920 Otis Ave., Indianapolis. **Annie**, Thurs., Fri. and Sat. 7:30-9:30 p.m., Sat. and Sun. 3-5 p.m., performed by Agape Theater Company youth actors, tickets \$10.25-\$20.50. Information, tickets: 317-450-5171, [info@agapetheatercompany.com](mailto:info@agapetheatercompany.com), [agapetheatercompany.com](http://agapetheatercompany.com).

## December 5

Women’s Care Center, 4901 W. 86th St., Indianapolis. **First Friday Mass**, 5 p.m., optional tour of center to follow. Information: 317-829-6800, [womenscarecenter.org](http://womenscarecenter.org).

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. **First Friday bilingual celebration of the Most Sacred Heart of Jesus**, Mass 6 p.m. followed by adoration until 9 p.m., sacrament of reconciliation available. Information: 317-750-7309, [msross1@hotmail.com](mailto:msross1@hotmail.com).

St. John Paul II Church, 2253 St. Joe Road W., Sellersburg.

**First Friday Devotion**, 11:40 a.m., litany, consecration to the Sacred Heart, Divine Mercy Chaplet followed by noon Mass. Information: 812-246-2512.

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. **IndyCatholic Young Adults First Friday Adoration**, 7-7:15 p.m. and 8:30-9 p.m. fellowship in rectory, 7:15-7:30 p.m. reflection in chapel, 7:30-8:30 p.m. adoration and confession in chapel, free. Information: [indycatholic.org](http://indycatholic.org), [Youngadult@archindy.org](mailto:Youngadult@archindy.org).

## December 6

Union County 4-H Fairgrounds, 311 E. Union St., Liberty. **Bethlehem Experience**, 5-9 p.m., re-creation of Bethlehem from the time of Christ, includes live Nativity, hot chocolate and cookies, dress according to the weather, park at fairgrounds or use free shuttle service from Liberty courthouse square, sponsored by St. Bridget of Ireland Parish in Liberty, free but donations welcome. Information: Jane Joliff,

765-969-4388, [janejolliff@hotmail.com](mailto:janejolliff@hotmail.com).

St. Joseph Church, 312 E. High St., Corydon. **Advent Day of Reflection: Return of the Prodigal Son**, 10:30 a.m.-2:30 p.m., meditations on Rembrandt painting, lunch included, \$15, register by Dec. 2. Information, registration: 812-738-2742, ext. 22, [benjamin.reinhart@catholic-community.org](mailto:benjamin.reinhart@catholic-community.org).

St. Andrew the Apostle Church, 4052 E. 38th St., Indianapolis. **Unlikely Advent: How Would You Answer an Unlikely Call?**, 8 a.m.-noon, women’s morning of reflection, 8 a.m. Mass, 9 a.m. breakfast, 10 a.m. presentation by Divine Word Missionary Father Charles Smith, 11 a.m. keynote by archdiocesan coordinator of Black Catholic Ministry Irorobeje Crystal Owghoso-Maddox, co-sponsored by archdiocesan Black Catholic and Bowman-Francis ministries, \$25. Information, registration: [tinyurl.com/BFmorning25](http://tinyurl.com/BFmorning25), [blackcatholicministry@archindy.org](mailto:blackcatholicministry@archindy.org).

**Hispanic Ministry Gala Honoring the Blessed Mother**, 5-10 p.m.; 5 p.m. check-in at Archbishop Edward T. O’Meara Catholic Center Assembly Hall, 1400 N. Meridian St., Indianapolis; 6 p.m. Mass in Spanish at SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis, with Archbishop Charles C. Thompson, celebration to follow in Archbishop Edward T. O’Meara Catholic Center featuring Argentinian composer and musician Pablo Martinez, sponsored by archdiocesan Hispanic Ministry, individual \$40, couples \$70, table of eight \$240. Information, registration: [tinyurl.com/hispanicgala25](http://tinyurl.com/hispanicgala25), [fnavarrete@archindy.org](mailto:fnavarrete@archindy.org), [ministeriohispano.archindy.org](http://ministeriohispano.archindy.org).

St. Teresa Benedicta of the Cross Church, 23345 Gavin Lane, Bright. **St. Nick at Bright Lights**, 6-8 p.m., photos and treats available, freewill donations accepted. Information: [brightlightsindiana.com](http://brightlightsindiana.com), 812-537-3992. †

## Retreats and Programs

For a complete list of retreats as reported to The Criterion, log on to [www.archindy.org/retreats](http://www.archindy.org/retreats).

## Marian University to host Gold Mass for scientists on Dec. 4

A Gold Mass for Scientists, reception and lecture will be held at Marian University, 3200 Cold Spring Road, in Indianapolis, from 4-6 p.m. on Dec. 4. The Mass will be celebrated in Our Lady of Perpetual Help Chapel. The Gold Mass honors the work of scientists and seeks the grace of God in their work. A reception will take place at 4:30 p.m. in Room 152 of the Evans Center, followed at 5 p.m. by a presentation on “The Catholic Faith

and Modern Science: Understanding and Correcting the Conflict Model of Science and Religion” by Professor Chris Baglow, director of the Science and Religion Initiative of the McGrath Institute for Church Life at the University of Notre Dame. The event is free, although reservations are requested. For more information, registration and parking passes, contact Dr. Joyce Horton at [jhorton@marian.edu](mailto:jhorton@marian.edu) or 317-955-6012. †

## Parishes, groups invited to make move-in kits to assist effort to house homeless persons in Indianapolis

Streets to Home Indy (STHI), an initiative of the Coalition for Homelessness Intervention and Prevention, is an effort to move more than 300 people experiencing homelessness in the city into apartments by June 2026. The Greater Indianapolis Multifaith Alliance (GIMA) encourages faith communities to create move-in kits to support the initiative. Scott Lowe is leading an effort in his parish, Immaculate Heart of Mary in Indianapolis, to create move-in kits, and invites Catholic parishes and groups to do the same.

The cost to create a kit is about \$300. Most items are requested to be new, although some items could be gently used. More information about the STHI initiative and move-in kits can be found under the “Streets to Home Indy” section of the GIMA website at [indymultifaith.org](http://indymultifaith.org). Lowe is also willing to speak at parishes or with groups about STHI and creating move-in kits and to facilitate a group discussion on homelessness in Indianapolis as a lead-in to an STHI presentation if desired. He can be reached at [JSL2206@outlook.com](mailto:JSL2206@outlook.com). †

## Wedding Anniversaries

**JOE AND CATHY (CORSARO) DEZELAN**, members of St. Pius X Parish in Indianapolis, will celebrate their 60th wedding anniversary on Nov. 25. The couple was married in Our Lady of Lourdes Church in Indianapolis on Nov. 25, 1965. They have three children: Jodi Dezelan Perdue, Marty and the late Tony Dezelan. The couple also has three grandchildren.



**RICHARD AND MARTHA (DARNELL) KNECHT**, members of St. Michael Parish in Greenfield, will celebrate their 60th wedding anniversary on Nov. 25. The couple was married in St. Mary Church in Rushville on Nov. 25, 1965. They have six children: Kris Leising, Katie Schwertfeger, Donna Strong, Doug, Duane and Greg Knecht. The couple also has 14 grandchildren. †



**TOM AND KATHLEEN (O’BRIEN) MILLER**, members of St. Luke the Evangelist Parish in Indianapolis, celebrated their 50th wedding anniversary on Aug. 2. The couple was married in St. Luke the Evangelist Church on Aug. 2, 1975. They have eight children: Kelly Brouillette, Katie Kuhn, Megan Stickley, Brian, Kevin, Tim, Tom and Scott Miller. The couple also has 22 grandchildren.



**LOUIS GILBERT III AND JANET (MACKISEN) SCHELL**, members of Holy Family Parish in New Albany, will celebrate their 50th wedding anniversary on Nov. 29. The couple was married in St. Denis Church in Shively, Ky., on Nov. 29, 1975. They have two children: Jessica Brinkman and Louis G. Schell IV. The couple also has four grandchildren.



Announcements for couples celebrating 50, 55, 60, 65, 70 or more years of marriage are accepted. Go to [cutt.ly/anniversaries](http://cutt.ly/anniversaries) or call 317-236-1585.



In illo uno unum (In the One Christ we are one)

One in Christ/Daniel Conway

# The challenges of the Good Samaritan story are still with us today

The apostolic exhortation “*Dilexi Te*” (“I Have Loved You”) was initiated by Pope Francis before his death last April. His successor, Pope Leo XIV, picked up the writing where the late pope left off, adding some of his own ideas. He promulgated the completed document on Oct. 4, the memorial of St. Francis of Assisi.

“*Dilexi Te*” is a multi-layered reflection on the mystery of God’s love as it is revealed in the person of Jesus Christ, the incarnate Word of God.

Like Pope Francis in his encyclical “*Fratelli Tutti*,” the new apostolic exhortation on love for the poor uses the familiar parable of the Good Samaritan (Lk 10:25-37) to illustrate what genuine love looks like.

According to Pope Leo:  
*The dominant culture at the beginning of this millennium would have us abandon the poor to their fate and consider them unworthy of attention, much less our respect. Pope Francis, in his encyclical “Fratelli Tutti,” challenged us to reflect on the parable of the Good Samaritan (Lk 10:25-37), which presents the different reactions of those confronted by the sight of a wounded man lying on the road. Only the Good Samaritan stops and cares for him. (“Dilexi Te,” #105)*

We all know the story, but its power transcends its familiarity. The crass indifference of the two respectable men who pass by “on the other side” of the road without any offer of assistance is scandalous, but it is really not uncommon either in Jesus’ time or our own.

As sophisticated and enlightened as we think we are today, we are actually no closer to the truth of this powerful story. Only the despised stranger, a traveler from Samaria, has the courage and compassion to express his convictions concretely by caring for the wounded man and offering his own money for a stranger’s continuing care.

Leo XIV, echoing Pope Francis, asks each of us: “Which of these persons do you identify with? This question, blunt as it is, is direct and incisive. Which of these characters do you resemble?” (#105)

In fact, there is something of each of the parable’s main characters in all of us. We can identify with the wounded man at various moments in our lives, but we

can also see ourselves in the indifference (the hardness of heart) shown by the two passersby. And hopefully there is something of the Samaritan’s kindness and generosity in each of us.

As Pope Leo tells us in “*Dilexi Te*”:  
*We need to acknowledge that we are constantly tempted to ignore others, especially the weak. Let us admit that, for all the progress we have made, we are still “illiterate” when it comes to accompanying, caring for and supporting the most frail and vulnerable members of our developed societies. We have become accustomed to looking the other way, passing by, and ignoring situations until they affect us directly. (#105)*

The two popes responsible for this apostolic exhortation are exercising the gift of prophecy here. They are challenging us to step outside our comfort zones and demonstrate a degree of care and compassion for others—especially those who are poor and vulnerable—that is extraordinary and, quite literally, Christ-like.

As we read in “*Dilexi Te*”:  
*It is important for us to realize that the story of the Good Samaritan remains timely even today. “If I encounter a person sleeping outdoors on a cold night, I can view him or her as an annoyance, an idler, an obstacle in my path, a troubling sight, a problem for politicians to sort out, or even a piece of refuse cluttering a public space. Or I can respond with faith and charity, and see in this person a human being with a dignity identical to my own, a creature infinitely loved by the Father, an image of God, a brother or sister redeemed by Jesus Christ. That is what it is to be a Christian!” (#106)*

This is the message or “moral” of the parable of the Good Samaritan: Holiness cannot be understood apart from a lively recognition of the dignity of each human being. Love is more than a concept or a good feeling. It is action.

No matter how many times we hear this story, and no matter which character we happen to identify with, the fact remains that the love of Christ can be challenging and uncomfortable.

(Daniel Conway is a member of The Criterion’s editorial committee.) †

Uno en Cristo/Daniel Conway

# Los desafíos que plantea la parábola del Buen Samaritano siguen vigentes hoy en día

El papa Francisco había comenzado a redactar la exhortación apostólica “*Dilexi Te*” (“Te he amado”) antes de fallecer el pasado mes de abril y su sucesor, el papa León XIV, retomó su labor a la cual añadió algunas ideas propias. La exhortación terminada se publicó el 4 de octubre, el memorial de san Francisco de Asís.

“*Dilexi Te*” es una reflexión multifacética sobre el misterio del amor de Dios tal y como se revela en la persona de Jesucristo, el Verbo de Dios encarnado.

Al igual que el papa Francisco en su encíclica “*Fratelli Tutti*,” la nueva exhortación apostólica sobre el amor a los pobres utiliza la conocida parábola del Buen Samaritano (Lc 10:25-37) para ilustrar la naturaleza del amor genuino.

De acuerdo con el papa León:  
*La cultura dominante de los inicios de este milenio instiga a abandonar a los pobres a su propio destino, a no juzgarlos dignos de atención y mucho menos de aprecio. En la encíclica “Fratelli Tutti,” el Papa Francisco nos invitaba a reflexionar sobre la parábola del buen samaritano (Lc 10:25-37), precisamente para profundizar en este punto. En dicha parábola vemos que, frente a aquel hombre herido y*

*abandonado en el camino, las actitudes de aquellos que pasan son distintas. Sólo el buen samaritano se ocupa de cuidarlo. (“Dilexi Te,” #105)*

Todos conocemos este relato, pero su influencia trasciende su familiaridad. La crasa indiferencia de los dos hombres respetables que continúan «al otro lado» del camino sin ofrecer ningún tipo de ayuda resulta vergonzosa, pero en realidad no es infrecuente ni en tiempos de Jesús ni en los nuestros.

Por muy sofisticados e ilustrados que creamos ser hoy en día, no estamos más cerca de la verdad que encierra esta poderosa historia. Únicamente el despreciado forastero, un viajero de Samaria, tiene el valor y la compasión de expresar sus convicciones de forma concreta: atiende al herido y le ofrece de su propio dinero para que el desconocido pueda seguir recibiendo cuidados.

Haciéndose eco del papa Francisco, nuestro actual Sumo Pontífice, León XIV, nos pregunta a cada uno: “¿Con quién te identificas? Esta pregunta es cruda, directa y determinante. ¿A cuál de ellos te pareces?” (#105)

De hecho, en todos nosotros hay algo de cada uno de los protagonistas de la parábola. Podemos identificarnos con

el hombre herido en varios momentos de nuestra vida, pero también podemos vernos reflejados en la indiferencia (la dureza de corazón) que muestran los dos transeúntes; y ojalá que también haya algo de la bondad y generosidad del samaritano en cada uno de nosotros.

Como nos dice el papa León en “*Dilexi Te*”:

*Nos hace falta reconocer la tentación que nos circunda de desentendernos de los demás; especialmente de los más débiles. Digámoslo, hemos crecido en muchos aspectos, aunque somos analfabetos en acompañar, cuidar y sostener a los más frágiles y débiles de nuestras sociedades desarrolladas. Nos acostumbramos a mirar para el costado, a pasar de lado, a ignorar las situaciones hasta que estas nos golpean directamente. (#105)*

Los dos papas responsables de esta exhortación apostólica ejercen aquí el don de profecía: nos desafían a salir de nuestra zona de confort y a demostrar un grado de cuidado y compasión por los demás—especialmente por los pobres y vulnerables—extraordinario y, literalmente, semejante al de Cristo.

Como leemos en “*Dilexi Te*”:  
*Y nos hace mucho bien descubrir que aquella escena del buen samaritano se*

*repite también hoy. Recordemos esta situación de nuestros días: “Cuando encuentro a una persona durmiendo a la intemperie, en una noche fría, puedo sentir que ese bulto es un imprevisto que me interrumpe, un delincuente ocioso, un estorbo en mi camino, un aguijón molesto para mi conciencia, un problema que deben resolver los políticos, y quizá hasta una basura que ensucia el espacio público. O puedo reaccionar desde la fe y la caridad, y reconocer en él a un ser humano con mi misma dignidad, a una creatura infinitamente amada por el Padre, a una imagen de Dios, a un hermano redimido por Jesucristo. ¡Eso es ser cristianos!” (#106)*

Este es el mensaje que entraña la parábola del Buen Samaritano: la santidad no puede entenderse sin que haya un reconocimiento vivo de la dignidad de cada ser humano. El amor es más que un concepto o un sentimiento bonito; es acción.

No importa cuántas veces oigamos este relato, y no importa con qué personaje nos identifiquemos, el hecho es que el amor de Cristo puede ser desafiante e incómodo.

(Daniel Conway es integrante del comité editorial de The Criterion.) †

In illo uno unum (En el único Cristo somos uno)



# Roncalli’s second straight championship season is a journey of heart

By John Shaughnessy

In the tense moments before the state championship match on Nov. 8, the players, managers and coaches of the volleyball team of Roncalli High School in Indianapolis came together in the locker room, held hands and prayed.

Then they focused their eyes on head coach Christina Erazmus who wanted to share one more message with them.

“This season, we’ve had a lot of broken hearts,” Erazmus recalls telling the team. “We’ve had a major injury. We’ve had people not getting the playing time they want. We’ve had position changes. But together we’ve healed each other’s hearts. And we didn’t do all that work, and we haven’t gone through all these bumps and bruises to just let this one slide. So just go out there and play your hearts out. And get this last one to really solidify being champions.”

Moments later, the team ran onto the court at Gainbridge Fieldhouse in Indianapolis where they received a raucous welcome from the Roncalli faithful who packed the stands. And the volume of that support turned thunderous when the Royals won the Class 3A Indiana state championship for the second year in a row, with a 3-0 (25-22, 25-19, 25-19) sweep of the team from Bishop Dwenger High School in Fort Wayne.

“People dream of just going to the state championship. And then doing it twice is just a dream come true,” Erazmus says. “You’re just so grateful for the kids and the families we have, and the time and the effort that they’ve put in. It really is wild.”

At the same time, *this* championship also needs to be remembered for its emotion-filled journey that matched the head coach’s expectations for Roncalli’s volleyball program, an expectation she sums up by saying, “We value other people’s hearts just as much as our own.”

It was a journey that began in heartbreak before the season even started.

**An emotional ride**

Shock and sadness swept through the program when the team’s star senior setter Addie Haberthy suffered a season-ending ACL injury before the first game.

A period of doubt followed when the coaching staff tried everything to find Haberthy’s replacement.

Then doubt turned to hope when freshman defensive specialist Norah Bell emerged as the starting setter and began to click with the team’s hitters.

And Erazmus experienced a feeling of joy and pride in seeing the way Haberthy



The players, coaches and managers of the volleyball team of Roncalli High School in Indianapolis celebrate winning the Class 3A Indiana state championship on Nov. 8 in Gainbridge Fieldhouse in Indianapolis. (Submitted photo)

encouraged and coached Bell from the sidelines.

“While Addie’s heart was broken, it probably mended her heart a little bit to help Norah and watch her become a better setter for the team she really loved,” Erazmus says. “I’m sure it was tough to watch someone play the role you’re supposed to be playing. But she did it with grace and for the team.”

The head coach’s joy and pride also extended to the team’s seven other seniors: Lily Jones, Kaelin Quinlin, Addie Phillips, Faith Schoettle, Lydia Stahley, Grace Troxell and Reagan Turk.

“They were all so mature about their roles, and they were all such great friends and respectful of each other,” their head coach says. “Such a great group of girls.”

All those emotions and qualities led the team to the state championship match and a moment that would bring tears, hugs and cheers to the team and its fans.

**The heart of a champion**

As Roncalli kept moving forward through the state tournament, Erazmus kept hoping there would come a time when she could reward Haberthy for the

difference she has made to the program for four years.

The head coach knew that the Indiana High School Athletic Association requires a player to have 10 practices before she can enter a match.

“I made sure she had the 10 practices,” Erazmus says. “I’d see her at practice doing setting and serving. I always had it in the back of mind, ‘Let’s get these practices in,’ just in case she would be able to serve. I really didn’t tell her that because I didn’t want her to get her hopes up, because I didn’t know how she would progress.”

“As the state tournament went on and she was practicing and we made it to state, I said, ‘I really think you should wear your uniform and be dressed for the state game because I want to get you in if we are able to.’ She was so excited about that.”

The moment came in the third game of the championship match with Roncalli leading 24-19. Erazmus inserted Haberthy and backup setter and fellow senior Addie Phillips into the game. Haberthy made a clean serve, and Phillips made a beautiful set which led to the championship-clinching point.

“That was really cool,” Erazmus says. “I was just so grateful that we could make this one thing happen to maybe heal her heart just a little bit. For her to be on the court when we were celebrating and hugging each other, it was special.”

So was the moment after the match when Reagan Turk was recognized with the Indiana Farm Bureau Insurance Mental Attitude Award.

Back in the locker room, Erazmus told the team how “incredibly proud” she was of them for “sticking through it all and playing for each other.”

Looking back on this second consecutive championship run, the word “heart” filters through many of the head coach’s memories—broken hearts, healed hearts. Now, she and so many people connected to Roncalli will remember this team as having the heart of a champion.

“I’ll remember the resilience of the players and the coaching staff—and what we had to go through to get to where we wanted,” Erazmus says. “It shows me that if you work hard enough and you believe and you all work together, something special can come out of it.” †

## Archdiocesan schools are honored for saluting the contributions of veterans, military members and their families



Frank Otte, Sr., a U.S. Army veteran and helicopter pilot, shares a family moment with granddaughters Helen Otte, left, Emma Clare Becker and Charlotte Becker during a Veterans Day celebration and Mass at Bishop Chatard High School in Indianapolis on Nov. 11, Veterans Day. (Submitted photo)

By John Shaughnessy

Four Catholic schools in the archdiocese are among the nearly 100 Indiana schools that were recently recognized this year for “their significant display of commitment to students and families connected to our nation’s military.”

In announcing the list of Indiana Purple Star Schools for 2025 in advance of Veteran’s Day on Nov. 11, Indiana Gov. Mike Braun noted, “As Veteran’s Day approaches, our communities will join together to honor the brave men and women who have and continue to serve our great nation. Indiana’s Purple Star Schools honor this sacrifice and show their appreciation throughout the year—both in words and actions.”

The four archdiocesan schools honored in 2025 are St. Charles Borromeo School in Bloomington and Bishop Chatard High School, Roncalli High School and St. Mark the Evangelist School, all in Indianapolis.

In 2024, Father Thomas Sccecina Memorial High School in Indianapolis and SS. Francis and Clare of Assisi School in Greenwood received the honor,

a designation that lasts for three years.

Brian Disney, the archdiocese’s superintendent of Catholic schools, praised the schools, noting, “Congratulations on being honored as Indiana Purple Star Schools. This is a great honor.”

To qualify for the Purple Star designation, schools must meet a number of criteria, including having an annual program honoring the military and having a webpage that provides recognition and resources for service members, veterans, and students and families.

This year’s Purple Star Schools were chosen by the Indiana Department of Education in collaboration with the Indiana National Guard.

Indiana’s secretary of education Katie Jenner saluted the schools for their efforts “to make life a little easier for those who give so much.”

“In doing so, our educators are helping students to understand the meaning of service, the importance of giving back, and now—through civic pride and responsibility—they too can make our communities, our state and our nation a better place.” †



# KITCHEN

continued from page 1

The physical and procedural changes are all part of “doing our best in the mission of serving those who can least speak for themselves,” says Emily Colmenar, director of operations for SS. Peter and Paul.

Father Brockmeier agrees.

“It’s part of our dedication to the service of the poor,” he says. And the recent changes—including new partnerships providing free food—ensure that the nearly 100-year-old ministry “can continue for many years.”

### ‘We set up tables in the shade’

Once called the Cathedral Soup Kitchen, the ministry began by handing out peanut butter and jelly sandwiches in 1928, Colmenar says. The ministry has “existed in some form or other since then.”

It moved to its current location in 1987—the basement kitchen of the parish’s former school, built in 1912.

Hunger never ends for the homeless. So, when the need for renovations and upgrades to the Cathedral Kitchen’s facility arose in June, the building was closed—but not the ministry. It continued to serve meals to people in need—called “neighbors”—following its 8:30-10 a.m., Monday through Friday schedule.

“We set up tables in the shade of the building and served our neighbors outside all summer long,” says Colmenar.

Without a kitchen, the ministry purchased food from a caterer and continued to utilize its partnerships with Second Helpings and Midwest Food Bank, both in Indianapolis, for free sandwiches, snacks and drinks.

Meanwhile, Colmenar saw to the building’s needs. “I coordinated with contractors to improve some of the electrical systems and address some plumbing issues, and we had a cleaning company fully clean and sanitize the kitchen,” she says.

Then came the upgrades. Refrigeration was added, as well as “a hand-wash sink that gives us more flexibility for volunteers, and a vegetable-wash sink that expands our ability to process more food,” says Colmenar.

In August, Terrence Toon was hired as kitchen manager. He worked for decades in the food industry and restaurant management, and he had experience serving the hungry through the Emmaus Ministry of his parish, St. John the Evangelist in Indianapolis.

“Once we got the kitchen re-inspected by Marion County, our first goal was serving coffee inside the building while we were still serving food outside,” says Toon. That goal was met on Sept. 2.

By Sept. 15, the Cathedral Kitchen began operating entirely from inside its freshly spruced-up space. Nearly 3,630 neighbors were served in October.

### ‘It’s very important that we serve their dignity’

In addition to maintenance and upgrades, “We did a very hard look on how we serve our neighbors,” says Colmenar.

She explains that, because of mental health challenges and other issues many in the homeless population experience, “a lot of them do not have the skill set to do conflict resolution—they only have ‘escalate.’

“So, it’s very important that we serve their dignity by providing a place where they can come in and have a meal in peace.”

To create that environment, changes were made to the food-line flow and how the dining area functions.

“We also added a greeter at the front door,” says Colmenar. “What we have seen is just having a door greeter sets the tone of, ‘This is a safe place, you’re welcome here,’ so they may encounter Christ even if we never use the word.”

Jacob Perez has served as door greeter every

morning since he started volunteering with the ministry in August.

“When I first got here, because of all the change, there was a lot of mixed opinions” among those he welcomed, says the member of St. John the Evangelist, a recent graduate and full-time construction design engineer.

Those opinions have become increasingly positive, says Perez.

“Throughout time, I’ve gotten a lot of really, really good feedback from them, especially that it’s more organized,” he says. “From the people I typically see that come in every day, I sense that they feel happy coming, because they now have a smile on their face.”

Toon also wanted to honor the dignity of those served at the Cathedral Kitchen—but from a different perspective.

“One of the important things for me is that we were able to offer some choices in what we’re serving,” he says. “For instance, today we had regular pretzels and spicy pretzels, and we had three kinds of fruit. I want to offer choice to people that don’t have many choices in their lives. There’s dignity in that.”

Toon is able to offer a variety of choices through another change: an expansion of the ministry’s partnerships.

### Serving more people ‘through partnerships’

“We understand that, to have a sustainable future, the ministry needs a very different business model than what we were doing previously,” says Colmenar. “This is requiring us to take a look at how do we serve the poor in downtown Indianapolis while considering the operational efficiency of the Cathedral Parish.”

The answer has been found through partnerships.

High on that list is a ministry with experience feeding the hungry in Indianapolis: St. John the Evangelist’s Emmaus Ministry.

Development around the parish closest to the city’s center made it “no longer practical to serve food directly from our campus,” says St. John’s pastor, Father Timothy Wyciskalla. “This partnership allows the parishes of St. John and SS. Peter and Paul to join hands in our efforts to serve the poor of downtown Indianapolis.”

The partnership began when the Cathedral Kitchen reopened.

“We provide volunteers and funding,” Father Wyciskalla explains. “The funding jointly covers the kitchen manager position and other expenses required for the distribution of food. ...

“We are proud to provide the much-needed support to keep this century-old institution of charity open and serving meals to those in need.”

Meanwhile, the existing partnerships with Second Helpings and Midwest Food Bank for free food were expanded.

In October alone, the two organizations provided a combined total of nearly 7,200 pounds of food, including produce, milk, boxed salads, beverages, snacks and more.

Second Helpings also provided 2,300 sandwiches to supplement the 3,600 made by volunteers at the Cathedral Kitchen.

And thanks to a new partnership with Papa John’s, “Wednesday is pizza day,” says Colmenar. The ministry served 400 slices of pizza donated by the franchise in October.



Cathedral Kitchen manager Terrence Toon, left, and SS. Peter and Paul Cathedral Parish director of operations Emily Colmenar pose in front of a sign that welcomes those in need to the ministry’s newly updated facility behind the cathedral in Indianapolis on Nov. 17. (Photos by Natalie Hoefer)

changes and partnerships—they are all part of the merciful work of feeding the hungry by a ministry that turns no one away.

“The Cathedral Kitchen is one of the very few places that serves a daily meal in Indianapolis with absolutely no questions asked,” says Colmenar. “In many places ... there is a barrier to entry of a ZIP code that you must live in or show an ID.”

Father Brockmeier notes the ministry is about far more than handing out food.

“It’s an opportunity for volunteers ... to be the face of Christ to the poor and to experience the poor being the face of Christ to them,” he says.

Colmenar wholeheartedly agrees, calling the Cathedral Kitchen “a ministry of encounter.”

“When volunteers are handing food to people, that is a point of relationship contact—at every ‘Good morning,’ at every, ‘Hey, how you doing? Would you like an orange or banana?’ ” she says. “Or monitoring the dining room—that could possibly be a great opportunity for prayer.

“It’s that opportunity for relationships, that they can have a relationship with us, that we can understand their needs better as humans.”

The need for the ministry is increasing and will continue to do so, Colmenar adds.

While hot food is starting to be served again when possible, “We absolutely want to be serving a hot meal each day,” she says. “But we can’t do that if we don’t have 12 volunteers every morning, plus another two or three in the afternoons doing [food] prep.”

She admits not every part of feeding those in need involves direct contact.

“Making sandwiches, mopping floors, setting up, cleaning up—there are a lot of non-glamorous things that happen before and after” food distribution, says Colmenar. “And we have to have all of them.”

Mary says those “non-glamorous” touches are noticed and make a difference.

“I think there’s a lot less mess,” and people are more careful in throwing away their trash, she says. “And, now we have the bags to put food in, so that helps.”

On this particular day, hot food is not available at the Cathedral Kitchen. But Mary, bundled in a heavy winter coat, knitted scarf and thick gloves, doesn’t complain.

“I’m very grateful ... for any food I get,” says Mary, cradling her disposable cup of hot tea.

She also appreciates “how they start the mornings with a prayer. That means a lot to me. It’s a really good way to ground people and be thankful.”

And Mary is grateful for volunteers who are “helpful” and “personable.”

“They always say hello to you every single day,” she says. “And they know me by name.”



Jacob Perez, a member of St. John the Evangelist Parish in Indianapolis, offers a smile of greeting to those in need seeking a meal from the Cathedral Kitchen, a ministry of SS. Peter and Paul Cathedral Parish in Indianapolis, on Nov. 10.



Father James Brockmeier, rector of SS. Peter and Paul Cathedral Parish in Indianapolis, blesses the newly updated Cathedral Kitchen facility on Nov. 8.

### ‘A ministry of encounter’

Maintenance, upgrades, process

(For more information about Cathedral Kitchen and how to volunteer, go to [ssppc.org/cathedral-kitchen](http://ssppc.org/cathedral-kitchen) or e-mail [cathedralkitchen@archindy.org](mailto:cathedralkitchen@archindy.org).) †



# Three agencies awarded Catholic Women’s Giving Circle grants

By Mike Krokos

What do Birthline, Holy Family Shelter and Catholic Charities’ Senior Companion Program have in common?

They are archdiocesan ministries whose mission includes assisting our brothers and sisters in need.

And they were also recipients of \$25,000 grants from the Catholic Women’s Giving Circle (CWGC) during a program on Oct. 29 at the Archbishop Edward T. O’Meara Catholic Center in Indianapolis.

Birthline, an archdiocesan resource center in Indianapolis for pregnant mothers as well as fathers and young families, will use the funds to purchase pack-n-play beds, highchairs and strollers for its clients.

Holy Family Shelter, a program of Catholic Charities Indianapolis that provides emergency shelter specifically for homeless families in Indianapolis, plans to use the money for microgrants for its residents, and the Senior Companion Program, also a ministry of Catholic Charities Indianapolis, will use its funds for durable medical equipment such as wheelchairs and walkers for its clients.

All told, 12 ministries applied for the grants, and CWGC members narrowed the list down to five. The other finalists were the archdiocesan Black Catholic Ministry, which is seeking funds for its three-week summer academy called Obaro Village, and CYO Camp Rancho Framasa in Brown County, which is seeking funds for its inclusive summer camp.

After watching videos from each ministry explaining their needs and proposed uses for the grant money, the women voted. CWGC members unable to attend in person were able to vote online.

## Helping those in need

“I am beyond excited about this award. It will make a big difference in what we can provide,” said Jenny McNulty, coordinator of Birthline, which serves approximately 2,500 women per year.

“Our focus is to help parents with *safe* sleep with the pack-and-plays, *safe* eating with the highchairs and *safe* travel with the strollers,” she continued.

Rachelle Frink, program director at Holy Family Shelter, was thrilled the program was awarded a CWGC grant.

“It’s going to provide our families with low barrier access to small budget amounts that will be able to help them sustain housing,” she said. “These funds will be able to help with small car repairs, help purchase mattresses for their homes, to be able to buy work uniforms ... that type of thing. Again, small but impactful ways to be able to help serve families.”

During her eight years working at the shelter, Frink has witnessed the impact of poverty on many families. But she also has been “amazed by the generosity of people” who assist Holy Family in its mission.



Members of the Catholic Women’s Giving Circle who attended the Oct. 29 awards dinner at the Archbishop Edward T. O’Meara Catholic Center pose for a group photo. (Photo by Mike Krokos)

“... Sometimes, in our most need—especially at Holy Family Shelter, out of the blue—we get somebody that comes and they pull through for us in such an amazing way. ... We are very thankful.

“This [grant] is going to help so many families,” she added.

Joyce Beaven, senior services director for the Senior Companion Program, fought back tears as she tried to explain how much assisting the elderly in the community means to her.

“Working with the seniors ... an extra walker or wheelchair, it means the world to them. It means so much to me to give back to the people that I work with presently,” she said.

“It really makes a difference,” she continued, adding that seniors have become a forgotten generation in some parts of society.

“I’m just thrilled the Catholic Women’s Giving Circle saw that this is a big need,” she said. “And one of the things I love about working here is because the faith is so strong and that God is present in everything we do.”

## Providing funds to philanthropic causes

Since launching in April of 2024, CWGC has earmarked \$150,000 in grant money to six Catholic ministries, noted Cheri Bush, Catholic philanthropic advisor for the archdiocese’s Catholic Charities, who is also a CWGC founding member and works with its steering committee.

“We’re very grateful to Archbishop [Charles C.] Thompson for his support. It couldn’t have happened without his blessing,” she said.

In its mission, CWGC celebrates the growing number of women giving to philanthropic causes. Within this endeavor, a grant process is open to all archdiocesan-supported agencies and ministries. CWGC members evaluate grant applications and vote to determine grant recipients. The initiative seeks to empower Catholic women to collectively support Catholic causes, as well as share in the camaraderie of time spent with women who share the same faith-based values.

Any Catholic woman in central and southern Indiana can join, multiplying her own and the circle’s ability to impact the works of Catholic ministries in the archdiocese.

The process is repeated annually, both in terms of membership and awarding grants.

Membership lasts one year, with commitments of \$1,000 or \$250 determining whether a member gets a whole or quarter vote on the final grant recipients.

Bush said being a CWGC member “unites you around a common goal, and I feel a connection with everybody that is participating.

“It’s pretty amazing what we’ve been able to do,” she added.

The group has already begun crossing generations, Bush continued, with some grandmothers paying for their daughter’s and granddaughter’s memberships. She hopes that pattern continues.

“There is an opportunity here to teach future generations about philanthropy and the power of aggregate giving and to really make an impact,” she noted.

McNulty said her work at Birthline has helped her grow in her life of faith.

“It helps me every single day to pray and think of others and be part of this community that’s way bigger than my little corner of the world,” she said, “to see what these families are going through and how the community can build somebody up and really help them live in a culture of life, where they can choose life for their family.”

(Membership to the Catholic Women’s Giving Circle is open to all Catholic women of central and southern Indiana. Membership requires a \$1,000 contribution for a full vote or \$250 for a quarter of a vote in selecting grant winners. For more information about membership or the grant application process, go to [archindy.org/womensgiving](http://archindy.org/womensgiving).) †



Representatives of the Catholic Women’s Giving Circle grant-winning archdiocesan agencies pose on Oct. 29 with their \$25,000 checks after an awards dinner at the Archbishop Edward T. O’Meara Catholic Center in Indianapolis. They are, from left, Joyce Beaven, senior services director for the Senior Companion Program; Rachelle Frink, program director at Holy Family Shelter; and Jenny McNulty, coordinator of Birthline. (Photo by Mike Krokos)

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# SIMPLY CATHOLIC

## Giving thanks stands at the heart of Catholic worship and belief

By Marcellino D'Ambrosio

(OSV News)—For Americans, the term “Thanksgiving” conjures up images of turkey and cranberry sauce, parades and football games. These are “traditions” that have come to mark an event made a perpetual institution of American life by President Abraham Lincoln.

But why did Lincoln proclaim the last Thursday in November as a national holiday? Because it was clear to him that the blessings of food, land, family and freedom enjoyed by Americans are all gifts from the Creator. But Americans, he realized, had forgotten this. A special day was needed for us to forget our differences and remember our blessings. And from remembering naturally follows giving thanks to the source of those blessings.

The Israelites had an annual thanksgiving feast as well. It was really a combination of two feasts, Passover and Unleavened Bread, and occurred in early spring. This is when their first crop of barley began to be harvested and when ewes gave birth to lambs.

The pagan Canaanites had already celebrated the feast of unleavened bread at this time to thank the gods for the harvest and offer them the first fruits as a sacrifice of gratitude. The pagan Bedouins—wandering from place to place with their flocks—celebrated the spring gift of lambs by sacrificing some of them to the gods in gratitude for the gift of fertility.

The ancients did not need divine revelation to know that divine forces brought about the world and all its creatures. That’s just plain common sense. That we owe these divinities a debt of gratitude is justice, pure and simple.

But for the Jews, Passover was not just giving thanks for the blessings of creation. For them, God was not just the author of nature, with its seasons and life cycles. No, God was also the master of history. Among all ancient peoples, only the Jews believed that God entered into human history, manifested his love and power, and acted decisively to save his chosen people.

So, while the pagans thanked their gods for the blessings each spring for food and fertility, the Israelites thanked the Lord not just for food, but for something even more—for freedom. They remembered not only that creation comes from him, but that salvation from slavery comes from him as well. This remembering happens each year in a solemn way at a special Passover meal that is the climax of the Jewish year.

On the night before he died, Jesus celebrated this solemn memorial by deepening its meaning yet further. Liberation from the oppression of the Pharaoh in Egypt was certainly something to celebrate. But there was a crueler slavery that a change of geography and regime could not alter. This slavery to Satan was kept in force through the shackles of sin. Just as he acted through Moses to free his people from Pharaoh, God was now about to act decisively to liberate his people from the more ancient curse of sin. He would act personally, not through proxies.

But this liberation would be costly. The only way that



Cardinal Antonio Tagle, pro-prefect of the Vatican's Dicastery for the Evangelization of Peoples, elevates a chalice during a July 18, 2024, Mass with 800 Filipino Catholics at SS. Peter and Paul Cathedral in Indianapolis during the National Eucharistic Congress. The Mass is the principal way that Catholics give thanks to God for his countless blessings. (File photo by Sean Gallagher)

it could be won would be if God were to give not only his blessings, but his very self. To do this, God chose to become man, capable of offering the supreme sacrifice. And before he did it in actual fact, he did it in sacrament by offering himself under the unassuming forms of bread and wine. Before delivering himself into the hands of the Romans to be their victim, he delivered himself into our hands to be our nourishment.

For his aim was not just to open the way to future bliss in heaven. His aim was to pour into our wounds the balm of Gilead that would begin the healing process here and now. The bite of the serpent had injected venom. Christ's body and blood would be the antidote, the “medicine of immortality,” in the words of St. Ignatius of Antioch in the early second century.

Blood brings nourishment and life to every cell of our bodies. It also carries away impurities that poison our system. The Eucharist offers us a transfusion—we put aside our old life and receive his ever-new life, his divine vitality for our tired, toxic blood.

The life of a thing was in its blood. The blood of animals given in sacrifice was poured out at the foot of the altar and could never be consumed, for it belonged to God alone. But in Christ's sacrifice of himself, God poured out his own blood at the altar of the cross and

gave it to us as our drink for the transformation of our lives.

“Do this in memory of me.” We are commanded to remember the supreme love of Christ for us that holds nothing back, that gives everything for our freedom.

This act of remembering, though, isn't just a grateful recalling of a past event. It's much deeper than that. We believe that in celebrating the Eucharist we aren't just remembering the Last Supper. Instead, it's a way for us to take part in Christ making the Last Supper and his death on Calvary present here today in an unbloody way in the Mass.

That is certainly something to give thanks for. So, naturally the sacrificial banquet of remembrance is called the Eucharist, or “thanksgiving.” The priest introduces the great central prayer of the celebration with these words: “Let us give thanks to the Lord our God.” And we respond, “It is right and just.”

During the eucharistic prayer, I always silently add in thanks for my personal blessings. I think of the natural blessings of home and work, of food on the table and the health of my family. I also thank God for my own salvation history, especially for plucking me out of danger as a teenager, running with a wild crowd. I thank God for bringing me together with a woman who loves him and loves me, and for having kept us faithful to him and each other for many years. I thank him for our own family's salvation history.

If you haven't already established the habit of adding your personalized thank-yous to the eucharistic prayer of the priest and the rest of the congregation, try it next time you're at Mass. It's a very appropriate mode of participating in that part of the Eucharist.

But true thanksgiving is not just a matter of words and warm sentiments. Gratitude for a gift means offering a gift in return. He gave his whole, entire self to us—his body, blood, soul and divinity. The only adequate response would be to offer ourselves.

Note what St. Paul says in his Letter to the Romans: “I appeal to you therefore, brethren, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship” (Rom 12:1).

So, thanksgiving cannot be separated from sacrifice. The Mass is a celebration of Christ's love and the freedom it won for us through his sacrifice. Through it, the love of God is poured into our hearts and enables us to love with his love. In the power of that love, we offer ourselves back to him and enter into that sacrifice which we celebrate. True thanksgiving means self-giving. This is the meaning of Eucharist.

(Marcellino D'Ambrosio is a speaker, author, pilgrimage director and theologian who directs the Crossroads Initiative.) †



Volunteers serve food during an annual Community Thanksgiving at St. Mary Parish in Menasha, Wis. (OSV News photo/Brad Birkholz)



Journey of the Heart/Jennifer Burger

May we never grow weary of the gifts of the Holy Spirit in life

Autumn brings many splendors and delights with the brilliant color and light that play upon golden landscapes.



What I enjoy the most, however, are the times when the wind catches the leaves as they fall and whisks them into a joyful frenzy, or rustles them from their resting place upon the ground. These moments capture my attention and stir my heart with amusement in much the same way.

This brings to my mind the Holy Spirit and how it too animates and moves in and around us, bringing to life what we couldn’t possibly imagine or even comprehend doing on our own.

The nature of wind can certainly be destructive, but the creative nature of the Holy Spirit can only be benevolent.

The Holy Spirit as the third person of the Holy Trinity is the “Giver of Life.”

We profess this during every Sunday liturgy and Feast of Solemnity, but how often do we actually pause to consider the power of the Holy Spirit in our lives?

The same Holy Spirit with which God breathed the heavens and Earth into existence. The same Spirit that overcame Mary at the Annunciation, forming the life of Jesus within her, that raised Christ from the tomb in the resurrection and through which he conquered death, giving us access to everlasting life. It is the same Spirit that descended upon the Apostles at Pentecost, giving birth to the Church. It is the Spirit called down by the priest and through which ordinary species of bread and wine become the body and blood of Christ we receive in the Eucharist.

This same Holy Spirit can animate, awaken, enliven and create in and through us, too!

I find this incredibly awe-inspiring and humbling at the same time. In our works, in our relationships, in our spiritual zeal or dryness—where we resist and in those places in our hearts that have become dormant—when we call on the Holy Spirit, we invite the life of God that dwells in us to come alive and animate our hearts with God’s love. May we never grow weary or neglect the creative work of God through the Holy Spirit and the impact the Spirit has in our lives and in the world!

Come Holy Spirit, fill the hearts of your faithful and enkindle in us the fire of your love. Send forth your Spirit, and we shall be created, and you shall renew the face of the Earth.

(Jennifer Burger is a spiritual director and a member of St. Simon the Apostle Parish in Indianapolis.) †

Evangelization Outreach/Jenny Bryans

Mundane ‘superpowers’ and our call to use them for God’s glory

“What is your mundane superpower?” This is a fun question my daughter asks someone when she is getting to know them. A mundane superpower is a unique gift or talent that you recognize in yourself or that



someone else has seen in you. These truly are gifts from God that make us unique and special.

It seems like a silly question, but it is such a vital question to ask ourselves and others we meet.

Special gifts are given by God to all! We often don’t see them because we are focusing too much on what we can’t do, or we think our gifts are small and insignificant.

“Superpowers” or gifts also coincide with our struggles or challenges. So often those with a disability have incredible gifts that are not recognized because we tend to focus on what they “can’t do.”

I recently learned of a friend’s superpower when I picked him up for lunch. I have a terrible sense of direction, and I often rely on my phone maps app to tell me how to get anywhere.

My friend, David, who is blind, kindly let me know that I wouldn’t need my phone map, because he can tell me how to get to the restaurant quicker. He proceeded to give me precise directions and tell me what intersection I was approaching before I could read the street sign. I was in awe of his spatial awareness and guidance. This is one of his superpowers!

What is your mundane superpower? Do we listen to God’s calling to use our gifts?

What about those we know or are getting to know in our parishes; do we know what gifts they have? God gives us just the right mundane superpowers to lean us in the right direction, but we still need the guidance of our Father, Son and Holy Spirit to use those gifts for his glory.

In the Gospel of Luke, we read about four men who open their hearts and use their gifts to bring a paralyzed man to Jesus:

“But not finding a way to bring him in because of the crowd, they went up on the roof and lowered him on the stretcher through the tiles into the middle in front of Jesus” (Lk 5:19).

These four men show us what it means to use “superpowers” for God’s glory! They put their faith and love into action and gave this man hope.

Isn’t that what each of us is called to do?

Jesus calls us to open our hearts and use our gifts and recognize others’ gifts so that all may experience Jesus, no matter what the cost or effort.

What bold efforts are we doing to make sure all those who need and want to experience Jesus get that opportunity? Gifts from God are called charisms given by the Holy Spirit for the good of the community. To learn more about charisms or how to discover your spiritual gifts, go to [stjohnsindy.org/charisms](http://stjohnsindy.org/charisms).

The gifts God gives us are meant to be used and shared. In this case, it is good to “re-gift”!

(Jenny Bryans is the archdiocese’s Disabilities Ministries Coordinator. She can be reached at [jbryans@archindy.org](mailto:jbryans@archindy.org).) †

Jesus calls us to open our hearts and use our gifts and recognize others’ gifts so that all may experience Jesus, no matter what the cost or effort.

Media Mindfulness/Sr. Hosea Rupprecht. F.S.P.

The challenges of lived discipleship in an age of artificial intelligence

Ever since generative artificial intelligence (AI) became widely available, the Church has had something to say about the way Christians and all people should approach and use AI.



Why? Because technology is a part of life, and since we live our lives as whole people—not compartmentalized—our values as disciples of Jesus need to come into play when we use any kind of technology, especially artificial intelligence.

Now, the proliferation of AI has raised concerns. Will students use it to do their homework? Will AI take away jobs? What about the immense server farms needed to sustain AI systems and their impact on the environment? Will we be able to tell the difference between what is AI-generated and human created?

A must-read Vatican resource for anyone grappling with these issues and others like it is “*Antiqua et Nova*: Note on the Relationship Between Artificial Intelligence and Human Intelligence.” It came out in January 2025 and in it, the Church reflects on the impact AI is having on many aspects of our lives.

I would like to highlight three challenges (among many) that AI poses to us as Christians, and offer an antidote so that we can examine ourselves to make sure that the way we engage with AI and other technologies is in accord with the virtues we strive to live by.

Challenge one: Relationships

A growing trend, especially among teens, is to use AI chatbots as companions and givers of mental health advice. When so many relationships are mediated by some kind of digital interaction, how do we teach our youth to value real, human relationships?

One antidote to this challenge is to intensify our rootedness in community. We all belong to communities: our families, the parish, work or school, common interest groups, etc. These communities are where we make authentic human connections.

I recall watching the History Channel’s show “Alone.” Contestants, who are usually wilderness experts, are sent out into harsh environments with just a few items and a bunch of camera equipment. Whoever lasts the longest wins. So many times, people “tapped out” just because they missed their loved ones at home and even the possibility of \$500,000 was not enough to keep them in the game. Such is the essential nature of our connection with other people.

Relationships are complicated, but if people are turning to AI for relationships, then followers of Christ need to be the example of authentic relationships. “*Antiqua et Nova*” says, “Authentic human relationships require the richness of being with others in their pain, their pleas, and their joy.”

Challenge two: Digital sloth

Sloth is more than just being lazy. In the context of the seven deadly sins, sloth means spiritual apathy toward fulfilling one’s purpose in life or just not caring. There is sloth in the digital world as well, and AI can feed right into that.

One of the blessings of AI is that it can help with repetitive tasks and intricate data analysis, but when AI is employed to substitute using our brains, that’s when sloth kicks in. I’ve used AI numerous times to put together an outline for a presentation, but I wrote the presentation myself. The problems come when we don’t set reasonable boundaries in the way we use AI or how often.

The antidote here is intentionality. It’s good, periodically, to question ourselves about how we use AI

and other technology. Does this technology and the way I’m using it draw me closer to God and others? Is the dignity of the human person always being respected? How does my use of AI hold up the principles of Catholic social teaching?

Challenge three: AI and tech overload

I try to keep up with what’s going on with AI, but it can be overwhelming since there are new developments every day. Just the number of AI resources are enough to keep one’s head spinning. Which chatbot to use? Which image or video generator? If you’ve ever experienced tech overload, you know what I’m talking about.

“*Antiqua et Nova*” offers a surprising antidote to overload: an intensification of spirituality. “Only the human person can be morally responsible, and the challenges of a technological society are ultimately spiritual in nature. Therefore, facing these challenges demands an intensification of spirituality.”

You already express your relationship with God in your spiritual life. What will help when it comes to AI challenges is an intensification of the spirituality you already have. Discern how you might do that. Staying after Mass on Sunday to pray? Meditating on Scripture? Unplugging at a certain time each day to spend some time in silence?

Lived discipleship in the age of artificial intelligence isn’t an easy task. Stay rooted to your human community, be intentional with your AI interactions and intensify your spirituality. With these in your toolbox, you’ll be equipped to face the challenges of AI and technology, keeping Christ at the center of all aspects of your life.

(Sister Hosea Rupprecht, a Daughter of St. Paul, is the associate director of the Pauline Center for Media Studies.) †



Our Lord Jesus Christ, King of the Universe/*Msgr. Owen F. Campion*

# The Sunday Readings

Sunday, November 23, 2025

- 2 Samuel 5:1-3
- Colossians 1:12-20
- Luke 23:35-43

The Second Book of Samuel furnishes the first reading for the Mass on this feast, marking the close of the Church’s liturgical year.



Once the two books of Samuel were contained in a single volume. In time, editors divided the volume into the two books now seen in the Bible. The book records the major events of the reign of

King David in Israel, which took place from 1004 to 971 BC. It is one of a group of history books in the Old Testament.

In this weekend’s reading, David becomes the king of Israel. He was more than a governmental authority or political figure. His task as king was to strengthen the union between God and the people. He was God’s instrument, but not in a plan to control people. After all, people had free will that allowed them to choose the course of their actions.

Rather, David was God’s gift to the people. By bringing them more closely to God, David assisted in bringing them to prosperity, peace and life.

For its second reading, the Church presents a passage from St. Paul’s Epistle to the Colossians. The Apostle was writing to the Christians of Colossae, a moderately important city of the Roman Empire of his time.

Jesus is the absolute keystone of creation. All human beings and certainly all Christians come together in the Lord. Through Jesus, all people possess the hope of eternal salvation. Through Jesus, all Christians share in the very life of God.

Magnificent in its imagery, this reading acclaims Jesus as the “image of the invisible God” (Col 1:15).

St. Luke’s Gospel supplies the last reading. It is a passage from Luke’s powerful passion narrative that recounts the trial and execution of Jesus.

Central in the story is the inscription placed above the head of Jesus on the cross. It read, “the King of the Jews” (Lk 23:38). It is easy, and probably

accurate, to assume that this inscription was placed on the cross above the Lord’s dying body by the Roman authorities to warn potential rebels of the plight awaiting anyone who dared to defy Rome. It was intended to mock Jesus.

Instead of mockery, the sign was a revelation. It situated Jesus in the full sweep of salvation history, that pattern of encounters between God and the Hebrews. Jesus was of the Hebrews. He was a Jew. Most importantly, Jesus was the first among the Jews, the king.

The Gospel then gives the story of the criminals being executed beside Jesus. One cynically blasphemes. The other beautifully professes Jesus as Savior. To him, Jesus promises life eternal. It is a majestic act of divine love and forgiveness.

### Reflection

The Church closes its year with a brilliant and joyful testimony of Jesus as Son of God and Redeemer. He is the only source of true life. Furthermore, the Lord is the very embodiment of God’s endless love. Jesus frees us from our sins, as he forgave the dying thief on the cross at Calvary.

As Son of God, Jesus is God, possessing all authority over everything. Nothing can overcome or daunt the Son of God, not even death on the cross.

Americans find it hard to understand the modern European concept of royalty. Monarchs exist now to inspire their people.

In Britain, a heroine of the Second World War was Queen Elizabeth, wife of King George VI and grandmother of the present King Charles III. She made herself a part of the people’s sufferings and worries, constantly visiting military hospitals and neighborhoods across the country destroyed by German bombing.

Once, she was asked if she would send her daughters to Canada where they would be more secure. The queen replied that her daughters would not go away without their parents, and that the king would never, ever, desert his people in their trials.

Christ the King never deserts us. He died for us. †

## Daily Readings

### Monday, November 24

St. Andrew Dũng-Lạc, priest and companions, martyrs  
*Daniel 1:1-6, 8-20*  
(Response) *Daniel 3:52-56*  
*Luke 21:1-4*

### Tuesday, November 25

St. Catherine of Alexandria, virgin and martyr  
*Daniel 2:31-35*  
(Response) *Daniel 3:57-61*  
*Luke 21:5-11*

### Wednesday, November 26

*Daniel 5:1-6, 13-14, 16-17, 23-28*  
(Response) *Daniel 3:62-67*  
*Luke 21:12-19*

### Thursday, November 27

*Daniel 6:12-28*  
(Response) *Daniel 3:68-74*  
*Luke 21:20-28*

### Friday, November 28

*Daniel 7:2-14*  
(Response) *Daniel 3:75-81*  
*Luke 21:29-33*

### Saturday, November 29

*Daniel 7:15-17*  
(Response) *Daniel 3:82-87*  
*Luke 21:34-36*

### Sunday, November 30

First Sunday of Advent  
*Isaiah 2:1-5*  
*Psalms 122:1-9*  
*Romans 13:11-14*  
*Matthew 24:37-44*

### Question Corner/*Jenna Marie Cooper*

## Though abused in the past, indulgences are still a legitimate spiritual practice

From what I learned in history class, indulgences caused major issues for the Church in the 16th century



and was one of the main reasons why the Protestant Reformation happened. If indulgences were that much of a problem, then why does the Church still have them?

I think a traditional Latin maxim applies here: “*abusus non tollit usum*,” or “abuse does not take away the proper use.” In other words, just because a thing may have been abused in the past or may have the potential to be misused, it does not logically follow that the very same thing can never have its legitimate uses.

For some background, indulgences are a special favor granted by the Church on the occasion of completing some pious work—like praying a certain prayer or visiting a particular shrine, etc.—which brings about “remission in the sight of God of the temporal punishment due for sins, the guilt of which has already been forgiven” (see canon 992 of the *Code of Canon Law*).

This means that a person’s soul is eased in their sufferings in purgatory or, in the case of a plenary indulgence, a soul is freed from purgatory. A faithful Catholic may earn an indulgence for themselves, or they may apply it to a person who has already died.

The causes of the Protestant Reformation are complicated, involving various social, political and religious influences. But relevant to our discussion here, although historians debate some of the details, the general story is that, in the 1500’s, money was being collected for indulgences, in part to fund the construction of St. Peter’s Basilica in Rome.

In theory, it was possible to defend this as the indulgence being attached to the pious

work of almsgiving, but in practice the promotion of indulgences in this way took on a dangerously commercial tone.

The then-Catholic Augustinian priest Martin Luther was scandalized by what he saw as the sale of indulgences, and famously criticized the practice in his “95 theses.” Although Luther may have originally intended to challenge abuses from the point of view of a reform-minded but faithful Catholic, he did depart from the Church’s doctrine on various points and, of course, eventually wound up separating altogether from communion with the Church.

Yet even if indulgences were used badly at previous points of history, when understood properly they still have value for the Church even today. And in fact, indulgences are tied to many key Catholic doctrines such as the nature of purgatory and the communion of saints.

We believe that purgatory is a state a soul enters after death when that soul is ultimately destined for heaven, but is not yet prepared to enter into the full presence of God. The experience of what Catholic theology through the centuries has often described as “temporal punishment due to sin” that happens in purgatory is not so much “punishment” as it is a process of purification and the healing of spiritual wounds, which even repented and forgiven sins can leave behind.

Those of us still on Earth can, with the help of God’s grace, actively strive for a deeper sense of conversion and detachment from sin, but the souls in purgatory can no longer help themselves in this way and are dependent on our prayers and penances.

But because many of the saints were holy beyond what was needed for their own salvation, the Church sees their “extra” holiness as being “stored up” in what we call the Church’s treasury of grace.

Because Jesus gave the Church, through St. Peter, the power to “bind and loose” spiritual things in both Earth and heaven (Mt 16:19), the Church is able to apply this “stored up” grace to souls more in need. This distribution of grace is what happens when an indulgence is granted. See paragraphs 1471-1479 of the *Catechism of the Catholic Church* for a more complete explanation.

However, indulgences can only be earned, never sold; and today the Church avoids any association of indulgences with the exchange of money.

(*Jenna Marie Cooper, who holds a licentiate in canon law, is a consecrated virgin and a canonist whose column appears weekly at OSV News. Send your questions to CatholicQA@osv.com.*) †

## My Journey to God

# Image of God

By Janine Schorsch

My Lord, My God,  
Who loves all of Your children ...

Grant me grace.  
Help me to see you in every person I meet.  
To see You in their kindness,  
To see You in the love extended to me,  
To see you in the radiance of their spiritual beauty.

Grant me grace,  
Help me to see You in the inconsiderate.  
To see you in those whose views assault mine,  
To see you in those who offend me,  
To see you in those from whom I wish to walk away.

My Lord, My God,  
Let others always see You in me.  
Let others see Your heart in my loving actions.  
Let others see Your generosity in my giving.  
Let others see Your forgiveness in my welcoming arms.

Grant me grace.  
Let me never forget that  
I am created in the image of God.



(*Janine Schorsch is a member of St. Teresa Benedicta of the Cross Parish in Bright. Photo: Russ Hoffman, left, Blake Brouillette of Christ in the City and Megan Ferguson speak with a homeless Megan in Indianapolis on July 18, 2024, while participating in a Christ in the City street-ministry experience during the National Eucharistic Congress.*) (Photo by Natalie Hoefer)



# Rest in peace

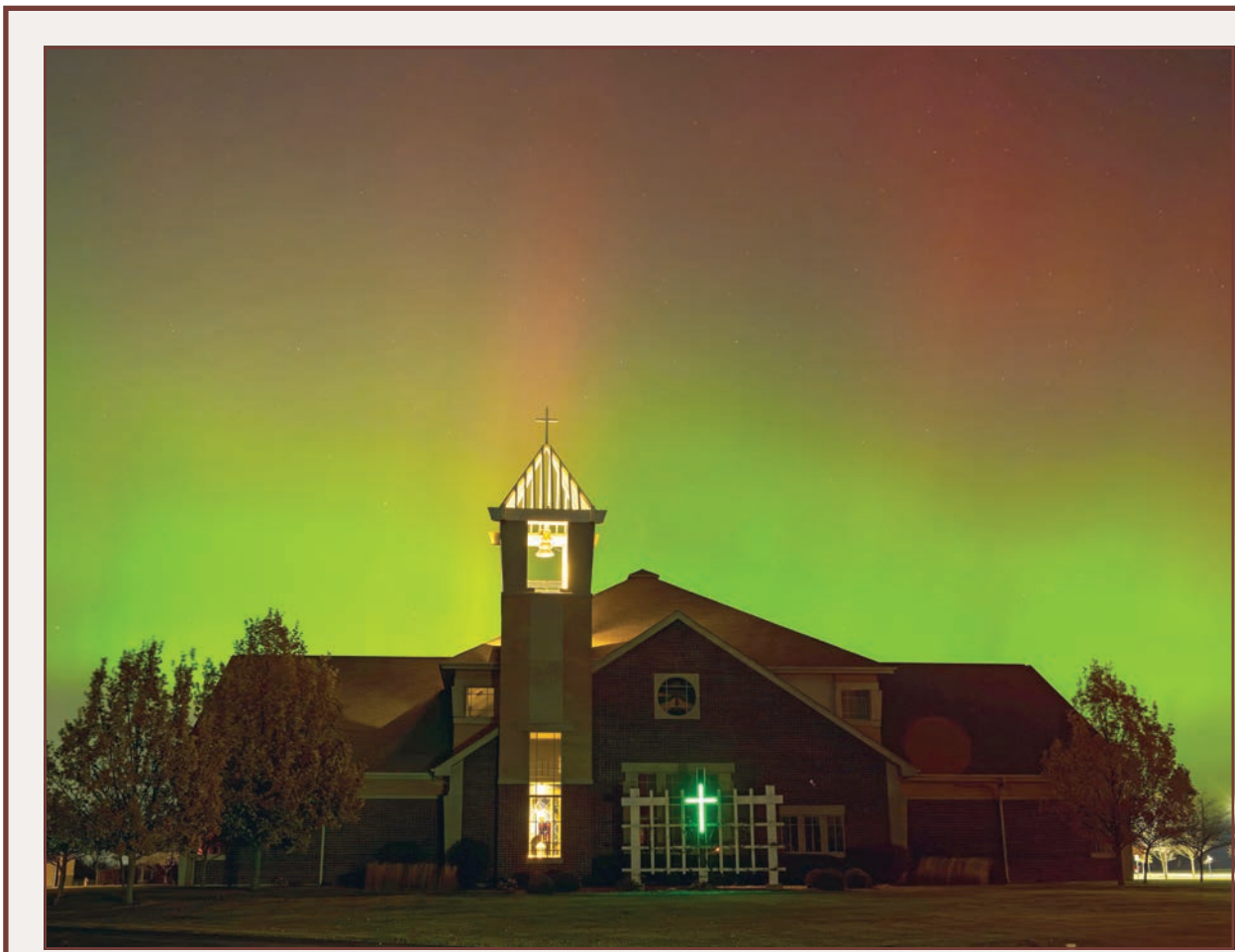
Please submit in writing to our office by 10 a.m. Thursday before the week of publication; be sure to state date of death. Obituaries of archdiocesan priests serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and religious sisters and brothers are included here, unless they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

**ALLECIA, Jr., Peter A.**, 74, St. Mary, Greensburg. Nov. 8. Father of Christopher Allecia. Grandfather of four. Great-grandfather of one.

**BANET, Earl J.**, 73, St. Mary-of-the-Knobs, Floyd County, Nov. 2. Father of Jacqueline and Benjamin Banet. Brother of Jean Banet, Earlene Chambers, Mary Owen and Judith Weber.

**DIDAT, Sr., John F.**, 93, St. Mary-of-the-Knobs, Floyd County, Nov. 8. Husband of Sharon Didat. Father of Julie, Laurie, John, Jr., and Mark Didat. Grandfather of six.

**FOBES, Barbara J.**, 95, St. Lawrence, Indianapolis,



## Northern lights

Northern lights appear on Nov. 12 behind Prince of Peace Church in Bellevue, Wis. Also known as the *aurora borealis*, the shimmering, colorful lights were visible in several northern states, including parts of Indiana. (OSV News photo/Sam Lucero photo)

Sept. 20. Mother of Jack, Jr., James and Jeffery. Grandmother, great-grandmother and great-great-grandmother of several.

**JAMES, Lucille H.**, 98, St. Christopher, Indianapolis, Nov. 2. Mother of Carolyn Richards, Gary, Mark and Mike James. Grandmother, great-grandmother and great-great-grandmother of several.

**MILLER, Mary V.**, 82, St. Mary, Rushville, Nov. 9. Mother of Lisa Lawson. Sister of Becky Antonelli. Grandmother of four. Great-grandmother of one.

**SCHOTT, Mary E.**, 86, SS. Francis and Clare of Assisi, Greenwood, Nov. 5. Wife of John Schott. Mother of John Schott. Sister of Larry Shackelford. Grandmother of

two. Great-grandmother of four.

**SMITH, Randall L.**, 64, St. Gabriel, Connerville, Nov. 3. Husband of Joey Smith. Father of Brookelyn and Kassandra Smith. Son of June Burns. Brother of Diane Lakes and Sandy Parks. Grandfather of two.

**STRICKER, Rosalie A. (Brown)**, 96, St. Lawrence,

Indianapolis, Oct. 19. Mother of Barbara Smith, Janice Swan, Marilyn, Bill, Jr., David and Guy Stricker. Grandmother of 12. Great-grandmother of 15.

**WAHLSTROM, Anita F.**, 96, St. Monica, Indianapolis, Nov. 6. Mother of Marie Ford, Jennifer Land, Anne Phillips, Martha Schneider, Eric and Mat Wahlstrom.

Grandmother of 11. Great-grandmother of 24.

**WIDMER, Allen**, 80, St. Paul, Tell City, Nov. 6. Husband of Bernadine Widmer. Father of Shelly Mogan, Diane Pfeiffer and Greg Widmer. Brother of Charlene Bolin and Earl Widmer. Grandfather of seven. Great-grandfather of three. †

## In special pastoral message, bishops tell immigrants ‘we stand with you’

(Editor’s note: The U.S. Conference of Catholic Bishops approved a “special pastoral message on immigration” on Nov. 12, voicing “our concern here for immigrants” at their annual fall plenary assembly in Baltimore. The full text of the message is below.)

As pastors, we the bishops of the United States are bound to our people by ties of communion and compassion in Our Lord Jesus Christ. We are disturbed when we see among our people a climate of fear and anxiety around questions of profiling and immigration enforcement. We are saddened by the state of contemporary debate and the vilification of immigrants. We are concerned about the conditions in detention centers and the lack of access to pastoral care. We lament that some immigrants in the United States have arbitrarily lost their legal status.

We are troubled by threats against the sanctity of houses of worship and the special nature of hospitals and schools. We are grieved when we meet parents who fear being detained when taking their children to school and when we try to console family members who have already been separated from their loved ones.

Despite obstacles and prejudices, generations of immigrants have made enormous contributions to the well-being of our nation. We as Catholic bishops love our country and pray for its peace and prosperity. For this very reason, we feel compelled now in this environment to raise our voices in defense of God-given human dignity. Catholic teaching exhorts nations to recognize the fundamental dignity of all persons, including immigrants. We bishops advocate for a meaningful reform of our nation’s immigration laws and procedures. Human dignity and national security are not in conflict. Both are possible if people of good will work together. We recognize that nations have a responsibility to regulate their borders and establish a just and orderly immigration system for the sake of the common good. Without such processes, immigrants face the risk of trafficking and other forms of exploitation. Safe and legal pathways serve as an antidote to such risks. The Church’s teaching rests on the foundational concern for the human person, as created in the image and likeness of God (Gn 1:27). As pastors, we look to Sacred Scripture and the example of the Lord Himself, where we find the wisdom of God’s compassion. The priority of the Lord, as the Prophets remind us, is for those who are most vulnerable: the widow, the orphan, the poor, and the stranger (Zec 7:10). In the Lord Jesus, we see the One who became poor

for our sake (2 Cor 8:9), we see the Good Samaritan who lifts us from the dust (Lk 10:30–37), and we see the One who is found in the least of these (Mt 25). The Church’s concern for neighbor and our concern here for immigrants is a response to the Lord’s command to love as He has loved us (Jn 13:34). To our immigrant brothers and sisters, we stand with you in your suffering, since, when one member suffers, all suffer (cf. 1 Cor 12:26). You are not alone! We note with gratitude that so many of our clergy, consecrated religious, and lay faithful already accompany and assist immigrants in meeting their basic human needs. We urge all people of good will to continue and expand such efforts. We oppose the indiscriminate mass deportation of people. We pray for an end to dehumanizing rhetoric and violence, whether directed at immigrants or at law enforcement. We pray that the Lord may guide the leaders of our nation, and we are grateful for past and present opportunities to dialogue with public and elected officials. In this dialogue, we will continue to advocate for meaningful immigration reform. As disciples of the Lord, we remain men and women of hope, and hope does not disappoint! (cf. Rom 5:5) May the mantle of Our Lady of Guadalupe enfold us all in her maternal and loving care and draw us ever closer to the heart of Christ. †

## USCCB

continued from page 3

as well as a new initiative of solidarity with migrants called “You Are Not Alone.” In a press conference, Bishop Rhoades also revealed that the issue of the ability of Catholic immigrants in U.S. Immigration and Customs Enforcement detention to receive sacraments “is now at the top of our concerns.” “Obviously, the beliefs of the Church have political consequences, but they’re not political in the usual sense of the word,” Archbishop Richard G. Henning of Boston told OSV News, explaining the bishops’ special message was “a pastoral address to our people rather than an attempt to lobby.” The bishops also heard about promising signs of progress in their ongoing efforts to resolve backlogs for religious worker visas with the Trump administration. Close to 90% of the nation’s Catholic dioceses rely on foreign-born clergy and religious.

The bishops also heard a presentation on revisions to their “Ethical and Religious Directives for Catholic Health Care Services” (ERDs), which they approved the following day. They approved the new ERDs—206 bishops voted yes, with eight abstaining and seven opposing—with substantial revisions from the previous version. They incorporated guidance issued in 2023 by the USCCB’s Committee on Doctrine, which prohibited surgical or chemical interventions seeking to exchange or simulate the sex characteristics of a patient’s body for those of the opposite sex. The bishops also learned that a new English version of the Bible will be called The Catholic American Bible, which aims to unify American Catholics’ reading of Scripture from the Bible they use in the home to the readings they pray with in the liturgy. They also learned that the Vatican approved the new English edition of the Liturgy of the Hours—concluding a 13-year process of revision—and it would be available for everyone by Easter 2027. As the U.S. marks its 250th anniversary next year, the bishops voted to consecrate the nation to the Sacred Heart of Jesus in 2026, during their spring assembly in June,

which concludes on the solemnity of the Most Sacred Heart of Jesus. Before the bishops concluded the second and final day of public proceedings—the last day, Nov. 13, was spent in executive session—they approved holding an 11th National Eucharistic Congress in the summer of 2029 following a presentation by Bishop Andrew H. Cozzens of Crookston, Minn. Bishop Cozzens, chairman of the National Eucharistic Congress Inc., which will organize the event, said on Nov. 12 that a “Revival Impact Study,” which will be made public in December, has shown that a great deal of fruit resulted from the 2024 National Eucharistic Revival effort, which included the 2024 National Eucharistic Congress in Indianapolis. Bishop Cozzens said one of the gifts of the National Eucharistic Congress is the unity it brings to the entire Church—something he saw at the 2024 event. “I think we’ll experience that again in 2029,” he told OSV News. He said a theme is in development and the 2029 National Eucharistic Congress itself will be “a beautiful experience of the power of the Holy Spirit.” †



# Advent penance services are scheduled at archdiocesan parishes

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

### Batesville Deanery

Dec. 2, 7 p.m. at St. Mary, Greensburg  
Dec. 3, 6-8 p.m. at St. Maurice, Napoleon  
Dec. 5, 9 a.m.-9 p.m. at All Saints Parish, St. Martin Campus, Dearborn County  
Dec. 10, 6:30 p.m. at St. Vincent de Paul, Shelby County  
Dec. 11, 6:30-8 p.m. at Immaculate Conception, Millhousen  
Dec. 11, 6:30 p.m. at Holy Family, Oldenburg  
Dec. 12, 6-7 p.m. at St. John the Baptist, Osgood  
Dec. 16, 6:30 p.m. at St. Catherine of Siena, Enochsburg Campus, Decatur County  
Dec. 18, 7 p.m. at St. Louis, Batesville  
Dec. 19, 9 a.m.-9 p.m. at St. Mary of the Immaculate Conception, Aurora  
Dec. 19, 9 a.m.-9 p.m. at St. Joseph, Shelbyville

*Recurring opportunities for reconciliation in the Batesville Deanery are as follows:*  
Wednesdays 5-6 p.m. and Saturdays 4-5 p.m. at St. Charles Borromeo, Milan  
Saturdays after 8:30 a.m. Mass at St. Nicholas, Ripley County

### Bloomington Deanery

Dec. 10, 6-9 p.m. for St. Charles Borromeo, St. John the Apostle and St. Paul Catholic Center, Bloomington, at St. Paul Catholic Center  
Dec. 16, 7-9 p.m. for St. Vincent de Paul, Bedford, and St. Mary, Mitchell, at St. Vincent de Paul

Dec. 17, 6:30-7:30 p.m. at St. Jude the Apostle, Spencer  
Dec. 18, 6 p.m. at St. Martin of Tours, Martinsville  
Dec. 18, 6:30 p.m. at St. Agnes, Nashville

### Connersville Deanery

Dec. 4, 6 p.m. at St. Mary, Rushville  
Dec. 9, 9 a.m.-noon at St. Anne, Newcastle  
Dec. 10, 6:30 p.m. at St. Gabriel, Connersville  
Dec. 19, 5:30 p.m. at St. Elizabeth Ann Seton, Holy Family Campus, Richmond

### Indianapolis East Deanery

Dec. 16, 6:30 p.m. at Holy Spirit Parish

### Indianapolis North Deanery

Dec. 14, 2 p.m. at Immaculate Heart of Mary  
Dec. 15, 7 p.m. at Christ the King  
Dec. 16, 7 p.m. at St. Pius X

### Indianapolis South Deanery

Dec. 4, 6:30 p.m. for Holy Name of Jesus, Beech Grove, and Good Shepherd, Indianapolis, at Holy Name of Jesus  
Dec. 10, 7 p.m. for St. Jude, Nativity of Our Lord Jesus Christ and St. Mark the Apostle at St. Jude  
Dec. 11, 6:30 p.m. at St. Ann  
Dec. 17, 6 p.m. at St. Barnabas  
Dec. 18, 9 a.m.-9 p.m., 12 Hours of Grace at Our Lady of the Greenwood, Greenwood  
Dec. 20, 8:30 a.m. at SS. Francis and Clare of Assisi, Greenwood

### Indianapolis West Deanery

Dec. 4, 7 p.m. for St. Anthony, St. Gabriel the Archangel, St. Michael the Archangel and St. Monica at St. Anthony  
Dec. 17, 6:30 p.m. at St. Malachy, Brownsburg

### New Albany Deanery

Dec. 2, 6:30 p.m. for St. Michael, Bradford, and St. Bernard, Frenchtown, at St. Michael, Bradford  
Dec. 4, 7 p.m. at St. Mary, Lanesville  
Dec. 6, 11 a.m. at St. Mary, New Albany  
Dec. 9, 7 p.m. at St. Michael, Charlestown  
Dec. 10, 7 p.m. at Our Lady of Perpetual Help, New Albany  
Dec. 11, 6:30 p.m. at St. John Paul II, Sellersburg  
Dec. 15, 7 p.m. for St. Mary, Navilleton; St. Joseph, Corydon; and St. John the Baptist, Starlight, at St. Mary, Navilleton  
Dec. 17, 6:30 p.m. at St. Mary-of-the-Knobs, Floyd County  
Dec. 18, 6:30 p.m. at St. Francis Xavier, Henryville  
Dec. 18, 7 p.m. at St. Anthony of Padua, Clarksville

### Seymour Deanery

Dec. 3, 7 p.m. at St. Bartholomew, Columbus  
Dec. 9, 7 p.m. at Holy Trinity, Edinburgh  
Dec. 10, 6:30 p.m. at St. Rose of Lima, Franklin  
Dec. 17, 7 p.m. for St. Ambrose, Seymour; American Martyrs, Scottsburg; and St. Patrick, Salem, at St. Ambrose



The Advent wreath is a symbol of spiritual preparation for Christmas. Purple is the color of penitence and humility. (OSV News photo/ Bob Roller)

Dec. 18, 6:30 p.m. for Prince of Peace, Madison, and Most Sorrowful Mother of God, Vevay, at Prince of Peace

### Tell City Deanery

Dec. 14, 2 p.m. CT at St. Augustine, Leopold  
Dec. 17, 6:30 p.m. CT at St. Boniface, Fulda

### Terre Haute Deanery

Dec. 11, 9 a.m.-9 p.m., 12 Hours of Grace at St. Margaret Mary, Terre Haute  
Dec. 16, 4:30 p.m. at Annunciation, Brazil  
Dec. 18, 5:30 p.m. at St. Paul the Apostle, Greencastle †

## Classified Directory

For advertising rates call (317) 236-1585.

### Employment

## Donor Relations Coordinator, Office of Stewardship and Development

#### Position Summary

The Archdiocese of Indianapolis is seeking a Donor Relations Coordinator to join the Office of Stewardship and Development. This vital role serves as the first point of contact for donors and prospective donors, providing exceptional service and support to those engaging with the Archdiocese and the Catholic Community Foundation (CCF).

#### Key Responsibilities

- Serve as the primary contact for donor inquiries via phone, email, and text.
- Support donor relations team with data entry and donor census updates.
- Process and reconcile donations, including credit card, ACH, and matching gifts.

#### Qualifications

- Associate's degree required; Bachelor's degree preferred.
- Experience in nonprofit fundraising, accounting, or donor database management.
- Proficiency in Microsoft Office (Excel, Word, Teams) and Raiser's Edge.

Send your resume and cover letter to Jolinda Moore, Executive Director of Stewardship and Development, at [jmoore@archindy.org](mailto:jmoore@archindy.org).

## Catholic Philanthropic Advisor, United Catholic Appeal

#### Job Summary

The Catholic Philanthropic Advisor is responsible for cultivating, soliciting, and stewarding major and planned gifts in support of the ministries of the Archdiocese of Indianapolis. This role plays a key part in advancing the mission of the United Catholic Appeal by aligning donor interests with ministry needs and fostering a culture of gratitude and generosity.

#### Key Responsibilities

- Manage a portfolio of donors and prospects to secure major and planned gifts.
- Develop and implement donor engagement strategies, including events and outreach.
- Collaborate with colleagues to promote a unified fundraising vision across the archdiocese.

#### Qualifications

- Practicing Catholic in good standing and active member of the Church.
- Bachelor's degree required; advanced degree or certification preferred.
- Minimum of three years of experience in fundraising, development, or related fields.

To Apply: Send a cover letter and resume to Jolinda Moore, Executive Director of Stewardship and Development, at [jmoore@archindy.org](mailto:jmoore@archindy.org).

### Employment

## Special Events Coordinator, United Catholic Appeal

#### Job Summary

The Special Event Coordinator is responsible for planning and executing archdiocesan events that reflect the mission and values of the Archdiocese of Indianapolis. This role ensures events align with organizational goals, approved budgets, and compliance standards. Events range from pilgrimages and donor gatherings to employee functions and clergy celebrations.

#### Key Responsibilities


- Develop and manage event plans, timelines, and budgets.
- Coordinate logistics including venue selection, catering, permits, contracts, rentals, parking, signage, tech support, and security.
- Process payments, track sponsorships, and manage financial reporting.

#### Qualifications

- Bachelor's degree in event management, hospitality, or related field.
- 3–5 years of experience in event coordination preferred.
- Strong organizational, communication, and interpersonal skills.

To Apply: Send a cover letter and resume to Jolinda Moore, Executive Director of Stewardship and Development, at [jmoore@archindy.org](mailto:jmoore@archindy.org).

### Medicare Insurance



## Health Insurance Professionals

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**PH: 317-787-4638**  
**[danshearhu@gmail.com](mailto:danshearhu@gmail.com)**

Dan Shea, RHU  
Long time Parishioner of St John the Evangelist Indianapolis.



# From the Archives



## In This Photo

Indianapolis was not always part of an archdiocese. The entire state of Indiana, along with the eastern third of Illinois, was originally part of the Diocese of Vincennes. This diocese was created in 1834. In 1898, the diocese officially became the Diocese of Indianapolis. In this photo, Archbishop Amleto Giovanni Cicognani, who was the apostolic delegate to the United States from 1933-1959, celebrates a Mass at SS. Peter and Paul Cathedral in Indianapolis for the establishment of the Archdiocese of Indianapolis.

## Introduction

“From the Archives” has returned to *The Criterion*! In this latest iteration, the feature will include a trivia aspect. If you know the answer to the question, you can submit it to win a special “trivia expert” sticker. The answer to each question will be published the next time the feature appears in *The Criterion*.

## Trivia Question

In which year was Indianapolis elevated from a diocese to an archdiocese?  
 Let us know your answer at [www.archindy.org/ArchivesTrivia](http://www.archindy.org/ArchivesTrivia)

## Previous Answer

From our October 17 issue: In this window from **Holy Family Church in Oldenburg**, we see Jesus turn the water into wine at the request of the Blessed Virgin Mary during the wedding at Cana.



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