Archbishop implores students to be witnesses to Christ

By John Shaughnessy

It was a rare and even magical moment to behold involving the seniors from 10 Catholic high schools across the archdiocese. Their special Mass with Archbishop Charles C. Thompson had just ended, and as the closing song played, the nearly 1,400 students started singing, clapping and raising their hands together in a united moment of spontaneous joy.

Seconds after being part of that memorable scene on Nov. 28, Kate Bosley of Bishop Chatard High School in Indianapolis still beamed as she said, “It was really cool seeing all the schools that normally are rivals come together like that.”

Nathan Dickman of Seton Catholic High School in Richmond was equally effusive about the experience that occurred inside St. Malachy Church in Brownsburg.

“It was very incredible to see so many people in one church, let alone them all be young people, and all of us be together at one time with the archbishop and all the priests,” Nathan said. “I could honestly feel the presence of Jesus like no other time before.”

That’s exactly the feeling that Archbishop Thompson hopes stays with the high school seniors now and in the future.

Coming together to live a life centered in Christ was the essence of the message the archbishop shared with the students from the Indianapolis Catholic high schools of Bishop Chatard, Brebeuf Jesuit, Cardinal Ritter, Cathedral, Father Thomas More Memorial, Providence Cristo Rey and Roncalli, plus Seton Catholic in Richmond, Father Michael Shawe

See MASS, page 3

Serving seniors and seniors serving in central and southern Indiana

(Editors' note: The Criterion is running a series of articles on senior-related issues through the lens of the Catholic faith. This installment will focus on two parish ministries and one government program sponsored by the Archdiocese of Indianapolis, all seeking to meet the needs of seniors and the elderly. To read the two previous installments of this four-part series, go to www.CriterionOnline.com.)

By Natalie Hoefer

There are as many parish ministries as there are needs in central and southern Indiana. Spanning the myriad populations one might feel called to serve. For some, it’s the poor or homeless.

For others, it might be youths, or women in crisis pregnancies, or prisoners—or the aging and elderly.

Take Nathalie Plum and Matthew Neuman, college students who spend time with nursing home residents in Bloomington who have few or no visitors.

Or the members of Compassionate Visitors in Connersville and Liberty, who not only visit nursing home residents but also keep vigil at the bedside of the dying.

And sometimes those in their mid-afternoon or sunset years feel drawn to serving, like Sally Dreyer and Danny Wyrick, who joined the Retired and Senior Volunteer Program (RSVP), which matches retired and senior individuals with volunteer opportunities to keep them active, involved and healthy.

Their stories speak to the need of seniors and the elderly for interaction, for kindness and for dignity. And their experiences reveal the beautiful truth of service: that those who serve benefit as much if not more than those whom they serve. As Dreyer says in the article about RSVP: “It’s a ‘win-win.’”

See related stories and resource lists on pages 8, 9 and 14.
Archbishop Thompson issues decree regarding former church building

ARCHBISHOP THOMSON, D.D., J.C.L.

The Most Reverend Charles C. Thompson, Archbishop of Indianapolis, (These appointments are from the office of the Most Rev. Charles C. Thompson, Archbishop of Indianapolis.)

Dec. 7 – 5:30 p.m.
Little Sisters of the Poor Christmas Celebration at The Willows, Westfield
Dec. 9 – 1:00 p.m.
Mass at the Federal Correctional Institute, Terre Haute
Dec. 11 – 10:30 a.m.
Priest Personnel Meeting at the Archdiocesan V. O. Meara Catholic Center, Indianapolis
Dec. 11 – 11 p.m.
Our Lady of Guadalupe Mass at St. Anthony Church, Indianapolis


Official Appointments

Effective January 9, 2019

Rev. Eric M. Augenstein, archdiocesan director of vocations, priest moderator and sacramental minister for St. Agnes Parish in Nashville, appointed pastor of the patronage of Our Lord Jesus Christ Parish in Indianapolis while continuing as archdiocesan director of vocations.

Rev. Daniel J. Mahan, pastor of St. John the Apostle Parish in Bloomington and St. Jude the Apostle Parish in Spencer, appointed priest moderator of St. Agnes Parish in Nashville while continuing as pastor of St. John the Apostle Parish in Spencer.

Effective January 16, 2019


appointed pastor of Our Lady of Perpetual Help Parish in New Albany.

This year marks the 200th anniversary of “Silent Night,” the Christmas song that was composed in 1818 and first performed on Christmas Eve of that year in a small parish church in Austria.

In recognition of this perennial Christmas favorite, The Criterion is inviting our readers to tell us their favorite Christmas song, and why that song resonates with such meaning for them. If there’s a personal story associated with the song or a preferred singer of the song, readers should also share these details. Please send your responses to assistant editor John Shaughnessy by e-mail at jshaughnessy@archindy.org or by mail in care of The Criterion, 1400 N. Meridian St., Indianapolis, IN 46202.

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Annette “Mickey” Lentz
Archdiocesan Vocation Director

The Most Reverend Charles C. Thompson
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Memorial in Madison and Oldenburg Academy in Oldenburg. At the beginning of the Mass, the archbishop told the seniors, “As we gather here today to celebrate all that you have accomplished and looking also to your futures beyond even high school, we remember we rely on God’s grace, the grace that is provided here for us in word and sacrament.”

While God’s grace binds them, Archbishop Thompson also used his homily to remind the seniors of the tremendous gifts and the challenging responsibilities that are part of a Catholic education and the Catholic faith. “When we live our faith, it will not always be received well. It will be rejected. And we may have to suffer for that faith.”

The archbishop added, “Religion provides the conscience of society, and the world pushes back at that. Our schools are a ministry of our Catholic teachings, of our Catholic Church, of our Catholic faith. And we teach not just what is popular, not just what is easy, not just what is in vogue in the world. We teach what we believe to be bound by Scripture and tradition rooted in Jesus Christ.”

“What do I do to help peace in the world?” he asked. “Do I always make some excuse to go to war, to hate, to talk about others’? That’s warfare! Am I meek? Do I try to build bridges?”

In his homily, the pope reflected on the day’s reading from the prophet Isaiah. “Then the wolf shall be a guest of the lamb, and the leopard shall lie down with the kid. The calf and the young lion shall browse together, with a little child to guide them” (Is 11:6), the prophet writes.

“Do I always make the way, but the way to salvation. The way to true life, to true peace, to true joy. And you have what it takes to be a part of this mission, and not let the world transform us. But we, through our faith in Jesus, [will be] transforming the world, if we remain Christ-centered.”

“Everybody is always thinking if I win the lottery, here’s where I’ll go and here’s what I’ll do,” he noted.

“Have you all won it. Look around the world. To the rest of the world, you’ve won the lottery. What are you going to do with this formation and this education?”

Through it all, the archbishop encouraged the seniors to become “the people of God that you are called and meant to be.”

He also stressed keeping their focus on “the end,” of being reunited with God in heaven. “What Jesus promises us is not an easy way, but the way to salvation. The way to the Christmas of the prince of peace”

In closing his homily, Archbishop Thompson assured the seniors, “This is the day of looking with hope and joy. No matter what comes, God is always with you. Christ’s love resides in you, and as he promises, he will give you what you need if you stay rooted and centered in each day, in each relationship, in each endeavor that you undertake.”

That theme of hope and joy came to life in the seniors singing and rejoicing together at the end of the Mass.

“I’m just grateful to be here,” said Allison Pena of Roncalli High School in Indianapolis, summing up the feeling of many seniors. “I felt included in the Church community. It felt very cool being with all these seniors here.”
Visualizing the Trinity, planning for Christmas

Advent Reflection/John F. Fink

During Advent, we should prepare ourselves for the celebration of the birth of Christ. If we don’t help but also realize that, well before Christmas, the most important event in church history had already been taken place. God, the Almighty, had already humbled himself to become a human nine months before Christmas.

During Advent, we first read about that story this year on Dec. 20. That’s when the Gospel reading at Mass is Luke’s description of the appearance of the Archangel Gabriel to Mary to tell her that she would be the mother of Jesus. Of course, we read that Gospel several other times during the year, including nine months before Christmas, on the feast of the Annunciation on March 25.

Whenever I hear that Gospel, or meditate on the joyful mysteries of the rosary, I can’t help but get a picture in my mind of God the Father telling his Son, “Well, I guess it’s time to put our plan into effect to reverse the punishment we incurred upon the humans on Earth for the sin of Adam. It’s too bad that Adam and Eve didn’t obey me.”

It’s silly because there’s no such thing as time in the eternity of heaven, but I think of God as saying, “I’ve been busy with some of the other planets in the past few hundred years, so it has taken me a while to get around to Earth.” Might God have created other planets and tested out Adams and Eves, some of whom passed the test and some who didn’t? There are an estimated 100 billion galaxies in the universe and about 200 billion stars in the Milky Way galaxy alone, each star populated with planets. It’s difficult for me to believe that Earth is the only place where life has occurred. Perhaps somewhere in the universe there’s a planet where in Adam and Eve didn’t disobey God.

I’m hardly the first one to think about that. The great Christian apologist, novelist and storyteller C. S. Lewis used that premise when he wrote one of his science fiction novels, Perelandra. He didn’t go far into the future, though Perelandra was the planet Venus just as Malacandra in his Out of the Silent Planet was Mars. So we have a really space system.

His premise, as is mine, is that there might be some planet in the universe where a first couple underwent the same thing that Adam and Eve did here, but obeyed instead of disobeyed. What would that be like today?

Lewis told us what it might be like, later in his life in his book The Seeing Eye. If we reached other planets, he wrote, we might find “a race which was, like us, rational, but unlike, innocent—no wars nor any other wickedness among them; all peace and good fellowhip. I don’t think any Christian would be puzzled to find that they knew no story of an Incarnation or Redemption, and might even find our story hard to understand or accept if we told it to them. There would have been no Redemption in such a world because it would not have needed redeeming.”

Of course, that’s not what actually happened on our planet Earth—unfortunately. So I visualize in my mind the three persons of the Trinity deciding what to do about it. God the Father decided that his Son would become human, teach the people about the kingdom of God, and then die a cruel but redeeming death. He had already selected a young woman, named Mary, to be his mother and had preserved her from original sin so the Archangel Gabriel could plant the seed of grace.” And a man, named Joseph, who would protect the family.

The Virgin Mary was to come upon Mary so she would remain a virgin while becoming pregnant and giving birth. Then the Holy Spirit would come upon the woman’s relative, Elizabeth, and her unborn son John, and reveal to Elizabeth that Mary had conceived the Lord.

Was this something that had already been done in some other planet far, far away? Who knows? Perhaps so, perhaps not. Perhaps it’s just my quirky imagination.

(John F. Fink is editor emeritus of The Criterion.)

Step away from the chaos, make Advent a truly Christ-centered time

So, we’re nearly a week into Advent, and the holiday chaos surrounding us is in full swing.

Upon reflection, we remember that many stores and businesses began a full-fledged assault of advertising the Christmas season to consumers right down the days left until Dec. 25, our yearly reminder of the Nativity of Our Lord Jesus Christ?

During Advent, it is a great liturgical season of paroxysm of the secular world have decided “Happy Holidays” or “Season’s Greetings” are the appropriate responses for this special time of year, and “keeping Christ” in Christmas is not the way to go?

While many consumers are counting down the days left until Dec. 25, our faith teaches us to embrace Advent, and not to fall into secular mentality.

In the first Sunday of Advent’s Gospel reading (Lk 21:25-28, 34-36), Jesus tells his disciples to be vigilant. And as we are reminded throughout Advent, it is a liturgical season of vigilance, of awaiting and watching. What practically can we do during this season of vigil keeping? What are some practices that might bring alive the spirituality of Advent for us?

Those two questions were posed by Los Angeles Bishop Robert E. Barron in his “Advent Gospel Reflection” for Dec. 2 on Word on Fire Catholic Ministries, a website run by a global media apostolate that he founded and still leads.

In his reflection, Bishop Barron offered, “I strongly recommend the classically Catholic doctrine of devotional prayer. To spend a half hour or an hour in the presence of the Lord is not to accomplish or achieve very much—it is not really ‘getting’ anywhere—but it is a particularly rich form of spiritual waiting.”

He continued, “As you keep vigil before the Blessed Sacrament, bring to Christ some problem or dilemma that you have been fretting over, and then say: ‘Lord, I’m waiting for you to solve this, to show me the way out, the way forward. I’ve been running, planning, worrying, but now I’m going to let you work.’” Then, throughout Advent, watch attentively for signs.”

Bishop Barron added that when we pray before the Eucharist, we should allow our desire for the things of God to surpass the things of this world. And in that noise, many are sadly allowing for the things of God to be put on the backburner, putting the Baby Jesus on the backburner, and the holiday chaos surrounding us is a full-fledged assault of advertising the Christmas season to consumers right down the days left until Dec. 25, our yearly reminder of the Nativity of Our Lord Jesus Christ?

Our Advent practices could also include making time to receive the sacrament of reconciliation. As you’ll read on page 15 of this week’s issue of The Criterion, the opportunities to go to confession are plentiful throughout parishes in central and southern Indiana.

Clip it out, or visit our Advent website at www.archindy.org/advent if you’d like the most up-to-date schedule.

Spiritual reading could be a wonderful practice to add to your daily Advent plans. Reflecting on the day’s readings is a great option, and while you’re at it, why not try to include attending Mass beyond Sunday—possibly even daily—during this liturgical season?

As St. John Paul II taught us in his 2003 encyclical “Ecclesiae de Eucharistia” (“On The Eucharist”), receiving the Eucharist is the greatest gift of our Catholic faith. Wouldn’t that be a beautiful way to prepare for the great mystery of our faith?

Our faith teaches us we are an Advent people. And though some in today’s world are trying to tell us that we should keep our religion inside our church buildings, we cannot and will not do that.

As Pope Francis has shared with us consistently during his pontificate, we are missionary disciples called to live out our faith in all that we do—during Advent, on Christmas, and each and every day.

—Mike Krokos

Letters Policy

Letters from readers are published in The Criterion as part of the newspaper’s commitment to “the responsible exercise of freely-held and expressed opinion among the People of God” (Communio et Progressio, 116).

Letters from readers are welcome and every effort will be made to include letters from as many people and representing as many viewpoints as possible. Letters should be informed, relevant, well-expressed and temperate in tone. They must reflect a basic sense of courtesy and respect.

The editors reserve the right to select the letters that will be published and to edit letters from readers as necessary based on space limitations, pastoral sensitivity and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 300 words) are preferred.

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

Send letters to “Letters to the Editor,” The Criterion, 1400 N. Moridian Street, Indianapolis, IN 46202-2367. Readers with access to e-mail may send letters to criterion@archindy.org.

Letter to the Editor

Reader is thankful for columnists’ words of wisdom and for her weekly newspaper

When I recently turned 70, I got to celebrate renewing my driver’s license with no dreaded vision test! I do have a lot to be thankful for, including my pen pal Debra Tomasselli whose “Emmaus Walk” column in the Nov. 23 issue of The Criterion helped me remember to count my blessings.

I am also thankful for Cynthia Dewes’ “Cornucopia” column. In that same issue, she reminded me “to be still and let God speak to me.” I shall truly miss the Criterion as part of the newspaper’s commitment to “the responsible exercise of freely-held and expressed opinion among the People of God” (Communio et Progressio, 116). Letters from readers are welcome and every effort will be made to include letters from as many people and representing as many viewpoints as possible. Letters should be informed, relevant, well-expressed and temperate in tone. They must reflect a basic sense of courtesy and respect.

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"No temas, María, porque Dios te ha favorecido. Concederá y dará a luz un hijo, y le pondrás por nombre Jesús. Él será gran y será llamado Hijo del Altísimo. El Señor Dios te ha concedido un hijo, y le pondrás por nombre María, concebida sin pecado original,

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guadalupe, el símbolo de la unidad

miércoles siguiente, 12 de diciembre,

celebramos la Solemnidad de la

in December to celebrate María’s role in

the history of our salvation.

Tomorrow, on Dec. 8, we will celebrate

the Solemnity of the Immaculate Conception, a mystery

of God’s grace that allowed Mary to enter our world without the burden of sin. Next Wednesday, on Dec. 12, we will rejece in the feast of Our Lady

of Guadalupe, the sign of our Blessed

Mother’s oneness with all the peoples

of the Americas (and our unity with each other).

The Solemnity of the Immaculate Conception calls attention to the way

that Mary, who was born without original sin, is different from us.

Traditionally, October and May are considered the two months of the year that are especially dedicated to the Blessed Virgin Mary. However, the Church gives us two wonderful feasts in December to celebrate Mary’s role in the history of our salvation.

As we begin a new Church year, and prepare for Christmas, we are invited to stay close to Mary, the mother of Jesus. Mary points the way to her son. She reminds us of the miracles Jesus works in our daily lives, and she invites us to respond with open hearts.

"May it be done to me according to your word" (Lk 1:38).

Mary responded when she was told that she was to bear a son by the power of the Holy Spirit. Her counsel to us is always to do as she did, submitting to God’s will for us. Mary’s presence during the crucifixion of her son is one of the saddest moments in all of biblical literature. She follows him on the Way of the Cross, the Vía Dolorosa, unable to do anything to assist or comfort him. Then she stands before the cross—supported by John, the disciple whom Jesus loved—and watches and waits.

"Woman, behold your son," Jesus says. And to the disciple; “Behold your mother” (Jn 19:27). With that moment, Mary became our mother, the one who intercedes for us before the throne of God. She is the one who shares with us her confident hope in the fulfillment of all God’s promises.

We might say that by his death on the cross our Lord gave us two gifts. First and foremost, he gave us the gift of everlasting life. He sacrificed himself for us—dying so that we might live with him forever.

And then, in yet another sign of God’s abundant generosity, Jesus gave us his mother. She who gave human life to him by the grace of God now helps us say “yes” to divine life and follow her son on the way to happiness and peace.

Let’s use this Advent season of joyful expectation to grow closer to Mary, and through her to Jesus her son. Let’s take his hand and open our hearts to God’s holy Word so that we can always say “yes” and always do God’s will. 🙏

"No temas, María, porque Dios te ha favorecido. Concederá y dará a luz un hijo, y le pondrás por nombre Jesús. Él será gran y será llamado Hijo del Altísimo. El Señor Dios te ha concedido un hijo, y le pondrás por nombre María, concebida sin pecado original, no distinta de nosotros.

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December 1
Church of the Immaculate Conception, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. Monthly Taize Prayer Service, theme, “That All May Be One;” 7:8 p.m., silent and spoken prayers, simple music, silence. Information: 812-535-2952, provctr@spsmw.org

December 4
Annunciation Church, 19 N. Alabama St., Brazil. Festival of Advent Lessons and Carols, presented by St. Ambrose Schola Cantorum. Free, all are welcome. For more information call the parish office at 821-448-1901.

December 6
St. Paul Hermitage, 501 N. 17th Ave., Beech Grove, Ave Maria Guild. 12:30 p.m. Information: 317-223-3687, vtpmimi@aol.com

December 12
Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. Parish Mission, presented by Fathers of Mercy Apostolate, Louis Guardiola, 7-9 p.m. each evening. Information: 317-636-4478, parish@stlouisconferences.org

December 11
Church of the Immaculate Conception, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. Mass, 7 p.m. Information: 812-945-7544, Our Lady of Peace Cemetery and Mausoleum, 9001 Herrick Road, Indianapolis. Christmas Mass, 2 p.m. Information: 317-574-4393 or www.catholiccemeteries.com

December 19
Calvary Mausoleum Chapel, 455 W. Troy Ave., Indianapolis. Christmas Mass, 2 p.m. Information: 317-784-4439 or www.catholiccemeteries.com

December 20
St. Joseph Parish, 1400 S. Mckley Ave., Indianapolis. Third Thursday Adoration, interceding for women experiencing crisis pregnancy, 11 a.m.-7 p.m., with Mass at 5:45 p.m. Information: 317-244-9002.

December 22
St. Bartholomew Church, 1308 27th St., Columbus. 13th Annual Concert Series: Christmas Passion, featuring Sacred Fountains, 7 p.m., free will offering. Complete list of all concerts: www.saintbartholomew.org (click on Music Ministry or bmanier@sacredfountains.net)

January 4
Women’s Care Center, 4901 W. 86th St., Indianapolis. First Friday Mass, 5 p.m. Father Andrew Dzudinski presiding, optional tour of center to follow. Information: 317-829-6800, www.womenscarecenter.org

January 8
Church of the Immaculate Conception, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. Monthly Taize Prayer Service, 7-8 p.m., silent and spoken prayers, simple music, silence. Information: 812-355-2952, provctr@spsmw.org

January 20
White Violet Center for Eco-Justice, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. Sundays at the Woods: A Low Carbon Footprint. Providence Sister Jeane Hagelkamp and Lorrie Heber presenting. 2-4 p.m, free will offering, registration required by Jan. 18; space limited to 30. Information and registration: 812-535-2952, provctr@spsmw.org or www.spsmw.org/event

January 25
Immaculate Heart of Mary Parish, 317 E. 57th St., Indianapolis. K-8 Open House, for parents of prospective students, 1-2:30 p.m. private tours available. Information: Elise O’Brien, 317-255-5468, eliseobrien@liminds.org

January 27
Immaculate Heart of Mary Parish, 317 E. 57th St., Indianapolis. K-8 Open House, for parents of prospective students, 10:30 a.m.-noon, private tours available. Information: Elise O’Brien, 317-255-5468, eliseobrien@liminds.org

Deadline for entries in “Try Prayer! It Works!” contest is Feb. 20.

The deadline for entries in the 2019 “Try Prayer! It Works!” contest, a national competition encouraging children to express their faith through art, poetry, prose and video, is Feb. 20. This year’s theme, “Mary, Mother of the Church,” helps families explore how the Virgin Mary is the mother of Jesus and mother to us all.

The contest is open to students in kindergarten through 12th grade. Students from Catholic schools, parishes, home schooling and other Catholic organizations are eligible to participate.

The first-place winner in each category and their sponsors will each receive $100. For details or to download an application, log on to www.FamilyRosary.org/TryPrayer. All entries must be postmarked by Feb. 20.

For questions, call Holy Cross Family Ministries at 800-299-7729.

Events and retreats can be submitted to The Criterion by logging on to www.archindy.org/events/submission or by mailing us at 1409 N. Meridian St., Indianapolis, IN 46202, ATTN: Cindy Clark, or by fax at 317-216-1583.

Crèches on display at Saint Meinrad Archabbey Library through Dec. 28

An exhibit of crèches—or Nativity scenes—from around the world are on display in the Saint Meinrad Archabbey Library, 200 Hill Dr., in Saint Meinrad, through Dec. 28.

The crèches represent a variety of styles and media, such as porcelain, wood, glazed tile, glass, cloth, stone, metals and ceramic.

For library hours, call 812-357-6401 or 800-987-7311, or visit www.saintmeinrad.edu/library/library-hours All times are Central Standard Time. The exhibit is free and open to the public.

The library will be closed on Dec. 22-25. Visitors may wish to arrive at least 30 minutes before closing to view the exhibit.

This is a crèche from Mexico that is part of a display of such Nativity scenes from around the world available for viewing at the Saint Meinrad Archabbey Library in St. Meinrad. (Photo courtesy of Saint Meinrad Archabbey)

Vox Sacra (Sacred Voice) to hold Advent and Christmas concert on Dec. 21

Vox Sacra (Sacred Voice), the Schola Cantorum of the Archdiocese of Indianapolis, along with the archdiocesan youth choir, will present their third annual concert of Advent and Christmas music at St. Joan of Arc Church, 4217 Central Ave., in Indianapolis, at 7 p.m. on Dec. 21.

The concert will feature the works of Bruckner, Gabrieli, Gallus, PARRY and more. There is no charge, although free will offerings will be accepted.

For additional information, visit www.voxsacra.com or contact the archdiocesan Office of Worship at 317-236-1483, 800-382-9836, ext. 1483, or e-mail tuley@archindy.org.

Corrections

For the feast of Our Lady of Guadalupe, St. Margaret Mary Parish, 2405 S. Seventh St., in Terre Haute, will hold a rosary service at 11 a.m. on Dec. 11, and a Mass at 7 p.m. on Dec. 12.

A Christkindl encounter

In this photo from December 2015, Juan Aguilar, a member of St. John the Evangelist Parish and the White Violet Center for Eco-Justice, is enjoying the live Nativity during the parish’s annual Christkindl Village event. This year’s event will take place on Dec. 14-16. See the Event List above for more information.

Submitted photo
The sound was as powerful as it was deep and rich. Hundreds of men raised their voices in a hymn of praise that filled a ballroom in the Indiana Convention Center in Indianapolis.

“Here I am to worship, here I am to bow down, here I am to say that you’re my God,” the attendees sang, kicking off the annual Indiana Catholic Men’s Conference on Nov. 10.

All of the nearly 400 men gathered were aware that, outside these walls, a society was reeling from the pain and frustration caused by abuse and the evil actions of a few of their fellow men.

As this group raised their voices to acknowledge God first and foremost, however, they took the first step toward healing the brokenness around them.

“Four hundred guys turned up on a Saturday when they could be doing something else,” said Father Dwight Longenecker, one of the conference speakers and the pastor of Our Lady of the Rosary Parish in Greenville, S.C., in the Diocese of Charleston, S.C. “They’re saying, ‘Right, I care about my spiritual life, I care about who I am and what God wants me to do.

“This is hugely encouraging,” he added.

The daylong conference combined practical advice for living the faith, theological explanations and spiritual renewal. The event is sponsored annually by the Marian Center of Indianapolis in partnership with the archdiocese.

Father Longenecker, who served as an Anglican priest for 10 years before he and his family were received into the full communion of the Church, gave two presentations focused on restoring a fallen humanity through faith in God.

“A lot of the crisis in masculinity today is that we’ve got a Peter Pan syndrome. We’ve got too many lost boys who refuse to man up and grow up, and that simply means taking responsibility,” Father Longenecker told The Criterion.

“It doesn’t mean any kind of a macho, domineering sort of masculinity which goes around shooting people up and oppressing women, but it’s a gentle, strong, taking responsibility and saying, ‘Right, I’m gonna do something about this.’ ”

The theme of the conference was appropriately “Walking with Men encouraged to take responsibility, walk with Christ

By Katie Rutter
Special to The Criterion

Sister Clare (top) is one of 31,000 senior Catholic sisters, brothers, and religious order priests who benefits from the Retirement Fund for Religious. Your gift helps religious communities care for aging members and plan for future needs. Please be generous.

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Sister Clare

Byline: Meet them at retiredreligious.org/2018

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Sister Clare
By Natalie Hoefer

Sometimes involvement in a ministry reveals an even deeper need beyond the one you’re meant to meet.

So it was for Barbara Davis-Hinkle of St. Gabriel Parish in Connersville, who started nursing homes ministry several years ago in her parish.

“We bring the Eucharist to the homes bound in bed who call in homes every week, and we give Christmas and Easter gifts to the Catholic residents,” she explains. The ministry also arranges for the parish’s pastor, Father Dustin Boehm, to offer the sacraments at two local nursing homes.

But as she walked the halls of the nursing homes as a volunteer for her own mother—"It became clear that some residents were sitting alone with no one to visit them," she says. "And then I noticed that many of the nurses were dried up to sit with them"—in their final hours.

Davis-Hinkle "put the two scenarios together." In May 2017, she began to develop a plan, and in March of this year, that plan came to fruition: a ministry called Compassionate Visitors.

‘They might know Jesus through us’

For residents whose families are comfortable with home or hospital care, nurses contact Compassionate Visitors when they sense a patient is in their last days or hours in this life. A vigil is then scheduled with volunteers taking two-hour shifts.

"It’s an honor to sit with them," says Judy Sweney, who assists Davis-Hinkle in operating the ministry. "It’s inspiring—a good feeling to know that you’re so close to something so beautiful."

Davis-Hinkle agrees.

"You feel blessed to be with them so they know they’re not alone in their last minutes on Earth," she says.

McFeely says keeping vigil “is like the May the Holy Angels Lead You into Paradise,” except we’re like earthly angels leading them to the holy angels.”

All Compassionate Visitors receive a one-day training and meet every other month for educational opportunities and to share stories. Additionally, vigil-keepers receive a package of items to help them accompany the dying. The kit includes a St. Benedict cross, scapular, votive candle holder, holy water, rosary, Divine Mercy chaplet card and a handbook of prayers for a person who is dying—for her or he has died and for the family members. Whether visiting the elderly, keeping vigil with the dying or both, says Davis-Hinkle, “When you do service for others, you forget yourself. There’s something so uplifting about that. You gain a reward from the experience, maybe even more than the person you’re helping.”

(For more information on Compassionate Visitors, contact Barbara Davis-Hinkle at 765-825-9308, or Judy Sweney at 765-825-6672.)

Placing, helping service-seeking seniors makes RSVP a ‘win-win’

By Natalie Hoefer

Sally Dreyer recalls her desire to volunteer after retiring four years ago at age 60.

“I was looking for something to do in the community,” she says. Danny Wyrick says he “always wanted to give back to people—I just couldn’t figure out how because I’ve worked two jobs all my life.”

She was one he retired in 2015, Wyrick was ready to volunteer.

Dreyer and Wyrick both turned to the same source to find volunteer opportunities: the Retired and Senior Volunteer Program (RSVP).

‘An hour is just as significant as more’

RSVP is a national volunteer network for people age 55 and older. It is one of three programs offered through Senior Corps, which is overseen by the federal Corporation for National and Community Service (CNCS) agency.

Monica Woodsworth, director of RSVP of Central Indiana, describes the program as a “clearinghouse of volunteer opportunities.”

Her branch, which is sponsored by Catholic Charities Indianapolis, serves children, Hamilton, Hendricks, Johnson and Marion counties. Numerous branches cover many other opportunities in all corners of southern Indiana. (See related article on page 14.)

Although the central Indiana branch does not have a specially designated elderly and children,” says Woodsworth.

From there, Dreyer completed an inventory of her skills and interests and when an RSVP staff member looked for a good match between her inventory and the volunteer options available, ranging from one to two hours to one week to short term to long term, from Catholic Charities to food pantries to community service, a variety in between.

For residents whose families are comfortable with home or hospital care, nurses contact Compassionate Visitors when they sense a patient is in their last days or hours in this life. A vigil is then scheduled with volunteers taking two-hour shifts.

“Then we work with them [on finding something else],” says Woodsworth. “Just because one opportunity didn’t work out, that doesn’t mean other opportunities aren’t still there.”

But no such efforts were needed for Dreyer. After four years, she continues to enjoy her role at the food pantry.

‘There’s no pressure’

Wyrick was also matched with a position at a food pantry. For two years, he volunteered monthly at Gleaner’s Food Bank. “I hope to get back to it in the spring,” he says, noting he had to take a break from volunteering to have two knee surgeries. “I really have fun at Gleaners. I like talking to the clients. They’re really friendly.”

See RSVP, page 9
RSVP

By Natalie Hofler

BLOOMINGTON—Indiana University student Nathalie Plum* contacted the local Area Agency on Aging resource office for help in finding a caregiver for her elderly neighbor before she turned to RSVP’s caregiver support, a fact that both are grateful. "That’s what keeps the students connected. It’s not just serving at a friendship. It’s not just ‘I’m going to the retirement center,’ but ‘I’m going to see Mrs. Plum.’”

"We have support groups, we do home simple modifications,” Woodworth says. “Anything we can to support any caregiver in the best possible way—which may or may not include volunteering—and still help the person who needs them.”

It’s "a win-win"

Neither Dreyer nor Wyrick have had "To help all caregivers—not just those volunteering—the central Indiana RSVP branch offers caregiver support. "We have support groups, we do home simple modifications,” Woodworth says. “Anything we can to support any caregiver in the best possible way—which may or may not include volunteering—and still help the person who needs them.”

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It’s "a win-win"
Above, Father Douglas Hunter, administrator of St. Roch Parish in Indianapolis, leads a eucharistic procession with the participants of the Indiana Catholic Men's Conference outside the Indiana Convention Center on Nov. 10. (Photo by Katie Rutter)

Right, a conference attendee prays at St. John the Evangelist Church in Indianapolis during the Indiana Catholic Men's Conference on Nov. 10.

Speaker Tom Peterson, founder of Catholics Come Home and VirtueMedia, focused specifically on small ways to share the faith and to evangelize. He encouraged men to respond to the common question, “How are you?” with the confident, “I’m blessed.”

Catholics Come Home has reached more than 250 million viewers in the past 20 years through commercials inviting inactive Catholics and others to take a closer look at the Church today to learn more about it. Peterson suggested that if a friend or acquaintance confines a problem, Catholics can ask if they can pray for the person, then say a short prayer with them right then and there.

The host of the “Catholics Come Home” series on the Eternal Word Television Network also emphasized that men should use their specific talents to serve God.

“I used to serve the poor with food and clothing and all that, and that’s all good, but then God reminded me, ‘Hey, I gave you talents in advertising for a reason,’” Peterson recalled.

“He seems to be more and more difficult to really talk about your religion these days,” explained retiree John Hanagan, a member of St. Luke the Evangelist Parish in Indianapolis. “None of us should be afraid to go out and talk to others about what we believe.”

Conference organizers had the opportunity to witness to their faith in the midst of the event. Mass was celebrated across the street from the Convention Center at St. John the Evangelist Church. Following Mass, the men participated in a public rosary and eucharistic procession.

Saying prayers aloud, they followed the Blessed Sacrament across the street, around the corner of the Convention Center and back through its hallways. Hundreds of people who were waiting in the building for other events looked on.

“Being Catholic isn’t just about going to church every Sunday, it’s a whole way of life. You gotta pray. Don’t be afraid to say rosaries in public,” Smith explained.

The sacrament of penance was also offered through the afternoon. Even with several priests available, men still waited in a line to confess their sins and receive God’s mercy.

Speaker Father Ben Luedtke, a missionary and evangelist, explained that embracing God’s forgiveness was absolutely essential for men. He also credited it as “the only way” men will heal their past.

“Parents have to want their kids to want to go to these things and maybe at times kind of give them a nudge,” he said with a smile, explaining that it was difficult to wake his boys up at 6:30 a.m. to drive to the conference.

“Having more support with you helps you and encourages you to go to these things and become a stronger faith-filled person,” Elijah Falcone agreed.

Conference organizers and speakers hoped that the event would help supply the strength, the knowledge and spiritual renewal necessary for these men to continue living their faith.

“God reminds us that he needs men that are heroes for the faith to bring their families along, to help pray with each other and love each other to heaven,” Peterson said.

“Get up, man up, grow up,” Father Longenecker challenged. “Get out and do stuff for God—and live your faith.”

(Katie Rutter is a freelance writer and member of St. Charles Borromeo Parish in Bloomington.)
Take steps during Advent to be alert to the coming of Christ

By Fr. Geoffrey A. Brooke Jr.

“Be watchful!” and “Be alert!” are two traditional spiritual commands often heard by Catholics during the Advent season in preparation for the birth of Christ at Christmas. To the contemporary Catholic, they can also present somewhat of a conundrum.

Being watchful and alert both imply a void, an emptiness, something lacking, an expectation to be fulfilled. On the other hand, the Advent season in today’s society seems to be an overflow of noise and images, these days all about Christmas.

It doesn’t take much to “be watchful” and notice that Christmas is all around us. Christmas songs on the radio, commercials on TV, posts abound on the Internet—it’s everywhere. It’s seemingly impossible to miss the fact that Christmas is coming. In a world such as this, being watchful seems at best redundant, and at worst, a distraction hiding one from Christ.

Depending on what part of the country a person is from, it used to be that alerts were exclusively for seriously inclement weather, such as tornadoes and other storms. Now alerts are a constant part of our life.

Between texts, e-mails, social media messaging, likes, comments, shares and sports scores, phones constantly ping with alerts. We’re so accustomed to hearing these alerts that now if a phone goes off in a room filled with a bunch of people, everyone must get their phone out to check and see if it’s their phone.

The constant flow of alerts only fuels our addiction to our phones. How are we supposed to “be alert” for the coming of Christ when we are constantly inundated with alerts? Does Christ not become at best just another ping, another alert or, at worst, the wolf in the story of “The Boy Who Cried Wolf,” completely missed due to so many other useless and superfluous alerts?

For some, the temptation this season to run and hide in a quiet, dark cave until Christmas to avoid all of the chaos and noise might not seem like such a bad idea. The more gregarious try to throng in all the extra opportunities to socialize and enjoy the pandemonium of the season.

Yet all are still called to “be watchful” and “be alert” for the coming of Christ. These spiritual commands have not been excused by the current culture, though they have perhaps become more difficult to follow.

Consider these practical tips as ideas to jump-start our watchfulness and attentiveness during these days of preparation for the coming of Christ.

Be watchful!

• Go to confession. When we speak of being watchful, the natural inclination is to look outward, searching for Christ. But before we can begin to look out, we must first look inward.

By making a good examination of conscience and confession, we will be watchful of our sins, failings, shortcomings, burdens and struggles. These things all create an extra barrier, a sort of blindness that prevents us from looking outward for Christ.

It’s like trying to see through dirty glasses or a dirty windshield; sometimes we need a good cleaning or carwash before we can begin to see clearly.

• Turn down the volume. As fun as it may be to blast Christmas music on the radio every time we get into the car right after Thanksgiving, to be more watchful we ought to consider turning down the sound.

• Change notification settings on our mobile phone or other digital devices. Almost every time an app is downloaded onto a phone, a pop-up will appear asking about notification settings. Most users just click through it. The next thing they know their phone is making noises every couple of minutes with some supposedly valuable piece of information.

To be more attuned to the coming of Christ and less focused on our phones, an Advent practice could be to go into our phone settings and turn off the notifications and alerts. Is it really that necessary to know every time someone has liked a comment or tweet? By reducing notifications on our phones and tablets, Advent can be spent increasing alertness for Christ.

• Provide a phone bowl. When hosting a party for your family and friends, consider putting out a large box or bowl where everyone can store their phones during the party.

This way, if one of the guests hasn’t followed the advice above and his or her phone starts pinging with alerts, others won’t be interrupted or stop their conversations to look down at their phones too. It allows everyone to be more present to one another at the party, to enjoy each other’s company and, in turn, to be more alert to Christ’s coming at Christmas.

(† Father Geoffrey A. Brooke Jr. is a priest of the Diocese of Jefferson City, Mo. His website is geoffrey.com and his social media handle is @PadreGeoffrey.)
In tough times, let’s all stand committed to grace

While we expose the shameful, sinful and criminal, might we acknowledge those who have been faithful?

Our meeting down the road wascordial. A separate group of priests who are on retreat in Indianapolis have invited us to join them at the Dearborn Mass. Standing behind them in my pew in the back of the church, I see that every head is balding. The little hair left is white or gray. I know a few of these men when they were in their prime. Now their shoulders droop a little. Their torsos are a bit thin. They wash their bodies a bit, but not their hearts.

The Mass begins, and they sing deep and loud. It is unlike any other singing. Maybe it’s the all-male voices of those who have sung through their lives.

I was a weary stranger when I entered the steeply raked lecture hall at the University of Notre Dame. I was no longer a tired stranger, but had circled the room, which filled quickly.

It’s only early December, but I am already envisioning the table at my sister’s house when we celebrate Christmas with my family. I can almost taste my brother-in-law’s marinated turkey, and Aunt Karen’s famous homemade Christmas cookies and fudge. (I can’t leave out dessert, which I admittedly sometimes consume before the dinner buffet line begins.)

If your family is anything like mine, when you get together, there’s usually a meal. Many family members make their own signature dishes, which I look forward to as I think about the holidays. Even when I meet up with my girlfriends, it’s usually over dinner. I can’t pinpoint the source, but there’s a quote I like that goes like this: “Whether it’s served on fine china or a paper plate, it’s usually over appetizers.

I feel closest to God. It’s food for this bumpy journey of life, and it leads to eternal life. It’s the most important ‘food’ we’ll ever encounter. I’m praying that you find your way back to his table. Come back to the Feast!”

(Mike Caretta is a nationally recognized religious educator, consultant and author.)

Most important food we will eat is at the table of Jesus

It’s All Good/Patti Lamb

My response requires a spoiler alert, as I will comment on the latest episode of the Netflix series “Daredevil,” featuring one of Marvel’s more complex heroes. Daredevil is the alter ego of attorney Matt Murdock, who was blinded—but had other senses greatly heightened—by a childhood accident. He is angry over his blindness, the death of his West Virginia-born father, and his lack of justice in a Catholic orphanage and the urban injustices he can’t fix legally. He becomes a vigilante by night, with a moral code based in his Catholic upbringing—against deliberately taking human life. That code is tested to the limit in season three, which begins with Daredevil damaged physically and spiritually by an explosion that has killed the woman he loved and turned him against God.

He told me: “God’s plan is like a beautiful painting in which the human being is that we only get to see it from the back, with all the ragged threads and the muddy colors. And we only get a hint of the true beauty that would be revealed if we could see the whole pattern on the backside.” He reminded me that for his accident, he would never have become Daredevil and saved the lives he has saved.

“Six, maybe it is all part of God’s plan,” he concludes. “Maybe my life has been examined. I see Daredevil as not only the Marvel hero reflecting on the human condition. Before he considers fighting crime as Spider-Man, Peter Parker hears from his beloved Uncle Ben that “with great power must come great responsibility” and the conflict between his value system and that of pragmatic technocrats is daunting. The church is key to the dramatic tension in the Avengers movies. The film Captain America: The Winter Soldier is a reminder of the importance of being a vigilante against placing too much power in one person or organization, or letting a utopian ethical idea drive our actions to improve the world.

In these and other ways, comic book movies have given us a positive messages about the human spirit. Negative messages are easier to find in the lives of the lead and the lair. comedians who comment on them.

(Richard Doerflinger worked for 36 years in the Secretariat for Pro-Life Activities of the U.S. Conference of Catholic Bishops. He now works for the U.S. Conference of Catholic Bishops. He now works for the U.S.)
The Book of Baruch, the source of the first reading for Mass this weekend, is relatively brief, only five chapters. Its authorship is not certain. It is generally believed that the books called by Protestants scholars the Apocrypha, by Catholics the Deuterocanonical. As such, it is not included in Protestant Bibles. It is not found in Jewish translations of the Scriptures. Indeed, while some of the ancient Fathers of the Church knew about Baruch and quoted it, St. Jerome did not include it in his Latin translation of the Bible, which is known as the Vulgate.

For Catholics, however, most important is the fact that the Church officially long ago recognized it as divinely inspired.

Regardless, when Baruch was written, great problems beset God’s people, not a rare circumstance. This book encouraged those who were suffering, reassuring them that God would not forsake them, and that his justice and mercy would prevail in the end. Always, in good times or bad, some people were lukewarm in their religious devotion. Baruch calls the indifferent to piety.

St. Paul’s Epistle to the Philippians furnishes the next reading. The Apostle sent the letter to the Christians of Philippi, an important city in the ancient Mediterranean, urging the Philippians loyal to the Lord to be steadfast in their faith, come what may, until his second coming. As often predicted elsewhere in the New Testament, this reading says that faith, come what may, until his second coming, definitely will come again in triumph and glory. In the New Testament, this reading says that faith, come what may, until his second coming, definitely will come again in triumph and glory.

This reading centers upon Jesus, for whom the Lord’s coming was so important, that his justice and mercy would prevail in the end.

Philippians, an important city in the ancient Mediterranean, urging the Philippians loyal to the Lord to be steadfast in their faith, come what may, until his second coming. As often predicted elsewhere in the New Testament, this reading says that faith, come what may, until his second coming, definitely will come again in triumph and glory.

As the old days with horse and sleigh. Shines through a steeple window bright and the Gospel of Luke were written, and the Gospel of Luke were written, times were hard for Christians. As the old days with horse and sleigh. Shines through a steeple window bright and the Gospel of Luke were written, and the Gospel of Luke were written, times were hard for Christians. As the old days with horse and sleigh. Shines through a steeple window bright and the Gospel of Luke were written, and the Gospel of Luke were written, times were hard for Christians.

The Lord’s coming was so important, that his justice and mercy would prevail in the end.

As often predicted elsewhere in the New Testament, this reading says that faith, come what may, until his second coming, definitely will come again in triumph and glory.

Reflection

Times were bad for the Jews when Baruch was written. When Philippians and the Gospel of Luke were written, times were hard for Christians. On this Second Sunday of Advent, the Church speaks to us. Times are hard. Bloodshed has come to be a commonplace. So has addiction. Today’s draft from God is spinning a deadly web. Sin still cripples us and dooms us to eternal death. All will be right. Joy and peace will prevail, however, if we admit Jesus into our lives. He will come to us, but we must invite him into our lives sincerely. With the help of his grace, we can reform ourselves, renounce sin and give ourselves totally to God. The call of John the Baptist is spoken to us. †

Priests cannot place restitution as a condition for absolution of sins

Q Recently in your column you answered a parishioner who had a foreign-born priest preaching homilies with less-than-suitable English skills. An approach that was used in our own parish was to have the homily printed and left in the pew, so that parishioners could read along as the celebrant spoke. I believe that the nominal cost of this was offset by what the congregation was able to retain. I was also wondering—although this was not done in our parish—whether it would be permissible in a case like this for a parishioner to read the priest’s homily from the lectern in place of the priest. (I do think that our parish has benefited greatly from the cultural diversity of our priests and deacons.) (Indiana)

A A printed homily in the pew, in that situation, strikes me as a good idea. It would fill out and reinforce the bits and pieces the congregation might be able to understand from the pulpit.

As to your question, I shouldn’t think it a problem to have a parishioner read aloud the priest’s written words. As a further example, the celebrant’s own homily. (Liturgical regulations call for a homily to be preached by a bishop, priest or deacon.) I might add that some parishes publish the text of Sunday homilies on their website. This not only permits shut-ins to benefit, but allows Churchgoers to reflect on the homily at their leisure once they return home.

Q I am an old-time Catholic. We were taught that, to be forgiven in confession, we had to: 1) be truly sorry; 2) resolve firmly never to commit the sin again; and 3) make it right (e.g., give stolen money back, tell people that the gossip was a lie, etc.).

A On television and in the movies, sometimes a waiter confesses to a priest who is unable to break the seal of confession. My question is this: Are murderers forgiven if they do not turn themselves in to the police and serve prison time for the crime? Or is it that they are forgiven with no strings attached? (Wisconsin)

Weekend Readings

Sunday, December 9, 2018

• Baruch 5:1-9
• Philippians 1:4-6, 8-11
• Luke 3:1-6

The Criterion invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in the “My Journey to God” column. Seasonal reflections also are appreciated. Please include name, address, parish and telephone number with your submission. Send material for consideration to “My Journey to God,” The Criterion, 1400 N. Meridian St., Indianapolis, IN 46226-2376 or e-mail to tnoecker@archindy.org. †

Readers may submit prose or poetry for faith column

The Sunday Readings

Sunday, December 9, 2018

Down curtains hang the season’s bells. As the old days with horse and sleigh. Shines through a steeple window bright and the Gospel of Luke were written, and the Gospel of Luke were written, times were hard for Christians. As the old days with horse and sleigh. Shines through a steeple window bright and the Gospel of Luke were written, and the Gospel of Luke were written, times were hard for Christians. As the old days with horse and sleigh. Shines through a steeple window bright and the Gospel of Luke were written, and the Gospel of Luke were written, times were hard for Christians.

With regard to the conditions for forgiveness, you learned your catechism well. In fact, the present-day Catechism of the Catholic Church says: “Many sins wrong our neighbor. One must do what is possible in order to repair the harm (e.g., return stolen goods, restore the reputation of someone slandered, pay compensation for injuries)” (#1459). You are right, too, about the seal of confession: a priest is bound to absolute secrecy. The Church’s Code of Canon Law could not be more clear: “The sacramental seal is inviolable; therefore it is absolutely forbidden for a confessor to betray in any way a penitent in words or in any manner and for any reason” (#988).

A table lifts a church and sleigh, As the old days with horse and sleigh. Shines through a steeple window bright and the Gospel of Luke were written, and the Gospel of Luke were written, times were hard for Christians. As the old days with horse and sleigh. Shines through a steeple window bright and the Gospel of Luke were written, and the Gospel of Luke were written, times were hard for Christians. As the old days with horse and sleigh. Shines through a steeple window bright and the Gospel of Luke were written, and the Gospel of Luke were written, times were hard for Christians.

A later canon stipulates that a priest who would violate the seal is to be excommunicated (#1388). (In 2017, when an Australian government commission recommended that Catholic priests become mandatory reporters on child sexual abuse, the Catholic Church strongly objected as applied to the sacrament of penance.)

As to your specific question, forgiveness in the sacrament is contingent on a person’s genuine sorrow and sincere resolve not to commit the sin again. Beyond that, a priest has no power to condition absolution on the sinner’s turning himself in to the police. The confessor can encourage, plead with, urge the penitent to do exactly that. He might even offer to accompany the penitent to a police station. But having judged the penitent to be truly sorry, the absolving priest has no authority to impose this further step as a prerequisite to absolution.
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 thisThe 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.


SEcular agencies help seniors, too

In addition to parish and Catholic-based ministries, several secular agencies throughout central and southern Indiana offer vital help to seniors as well. Two such services are the Retired and Senior Volunteer Program (RSVP) and local Area Agencies on Aging.

The Retired Senior Volunteer Program (RSVP) is a national volunteer network for those age 55 and older. It is one of three programs offered through Senior Corps, a service of the Corporation for National and Community Service agency. The program partners with community non-profits and public agencies to offer opportunities for its volunteers to meet community needs. Volunteers have the flexibility to decide which organizations to serve and how frequently.

Area Agencies on Aging were created by a federal law in 1974 to help seniors and their caregivers live quality lives with independence and dignity.

Following is a list of RSVP branches and Area Agencies on Aging located throughout central and southern Indiana, listed alphabetically by sponsor.

RSVP:

• Area Agency on Aging, covering Monroe and Owen counties: www.aaoaoc.org/rsvp, 812-876-3383.
• Hope Southern Indiana, covering Clark, Floyd, Harrison, Jefferson and Scott counties: bit.ly/1rQ6G5F (case sensitive), 812-948-9248.
• Interlocal Community Action Program, covering Hancock, Henry and Rush counties: www.iccapnc.org/rsvp, 765-529-4403.
• Lincoln Hills Development Corporation, covering Crawford, Perry and Spencer counties: 800-467-1435, ext. 230.
• Area Agency on Aging, covering Monroe and Owen counties: area10areavc.org, 812-876-3383.
• Area Agency on Aging, covering Brown, Jefferson, Ohio, Ripley and Switzerland counties: LifeTime Resources, Inc., lifetime-resources.org, 812-422-5215.
• Area Agency on Aging, covering Crawford, Lawrence, Orange and Washington counties: Hoosier Uplands Inc, 812-849-4457.
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Parish and faith-based ministries in archdiocese offer help for seniors

Most parishes in the archdiocese offer a ministry to bring the Eucharist and visit with Catholics who are homebound or living in a nursing home.

But many other parish ministries and Catholic organizations throughout central and southern Indiana offer other services to meet the needs of all seniors, regardless of their faith background.

Two such ministries are featured in this issue of The Criterion: the Compassionate Visitors ministry of St. Gabriel Parish in Connersville and St. Bridget of Ireland Parish in Liberty, and the NAMI ministry of St. Paul Catholic Center’s campus ministry in Bloomington. (See pages 8-9.)

Other parish or Catholic-sponsored services helping seniors in central and southern Indiana are listed below. This list is not comprehensive, but provides a starting place for seniors seeking assistance or for those wanting to volunteer to help seniors.

Bloomington

• Mental Health Services through Bloomington Catholic Charities: Mental health professionals located in offices throughout Bloomington offer a comprehensive, integrated continuum of quality care for children and adults of all ages struggling with a range of life issues, including anxiety, depression, grief and loss, life adjustment, stress and more. All are welcome. Most health insurance providers are accepted, and a sliding fee scale is available. For more information go to bit.ly/2fXmv4y (case sensitive), or call 812-332-1262.

Indianapolis area

• A Caring Place Adult Day Services, 4609 N. Capitol Ave.: Therapeutic, safe day care for adults, including seniors, with cognitive and physical impairments. For more information, go to bit.ly/2PZaV7P (case sensitive), or call 317-466-0015 for more information.
• Caregiver Support, Indiana Interchurch Center, 1100 W. 42nd St. and St. Mark the Evangelist School, 541 E. Edgewood Ave.: Monthly caregiver support groups, identification of community resources and small-scale home modifications. For more information, contact Bloomington Catholic Charities at 812-949-7305 to be directed to the counseling program.

Tell City

• Emergency Assistance through Tell City Catholic Charities: Allows those in financial crisis to alleviate some struggles through financial assistance with utilities, rent/mortgage, gasoline for out-of-town medical needs, prescription medicines and more. Information is taken at time of contact to determine eligibility. For more information, call 812-547-0903. †
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. 18, 7 p.m. at St. Lawrence, Lawrenceburg
Dec. 11, 6:30 p.m. at St. Michael, Brookville
Dec. 11, 7 p.m. at St. Mary, Greensburg
Dec. 12, 6:30 p.m. at St. Peter, Highland (Hendricks County)
Dec. 14, 10 a.m.-10 p.m. at St. Martin Campus of All Saints, Dearborn County
Dec. 17, 7 p.m. at Holy Family, Oldenburg
Dec. 18, 7 p.m. at St. John the Evangelist Campus of St. Catherine of Siena, Decatur County
Dec. 19, 7 p.m. at St. Louis, Batesville

**Bloomington Deanery**
Dec. 10, 7 p.m. at Agnes, Nashville
Dec. 13, 7 p.m. at St. Martin of Tours, Martinsville
Dec. 19, 6:30 p.m. at St. Jude the Apostle, Spencer
Dec. 20, 6 p.m. at St. John the Apostle, Bloomington

**Connersville Deanery**
Dec. 13, after 6 p.m. Mass at St. Mary (Immaculate Concepcion), Rushville
Dec. 18, 6 p.m. at St. Mary Campus of St. Elizabeth Ann Seton, Richmond
Dec. 19, after 6 p.m. Mass at St. Gabriel, Connersville

**Indianapolis East Deanery**
Dec. 10, 7 p.m. for Our Lady of Lourdes and St. Therese of the Infant Jesus (Little Flower), at St. Therese of the Infant Jesus (Little Flower)
Dec. 10, 7 p.m. at St. Rita and Holy Angels (Indianapolis West Deanery), at St. Rita
Dec. 12, 6:30 p.m. at St. Michael, Greenfield
Dec. 13, 7 p.m. at St. Thomas the Apostle, Fortville
Dec. 18, 7 p.m. at St. Philip Neri

**Indianapolis North Deanery**
Dec. 9, 7 p.m. deanery service at St. Luke the Evangelist
Dec. 10, 7 p.m. deanery service at St. Luke the Evangelist
Dec. 11, 7 p.m. deanery service at St. Luke the Evangelist

**Indianapolis South Deanery**
Dec. 10, 7 p.m. at Nativity of Our Lord Jesus Christ
Dec. 11, 7 p.m. at St. Jude
Dec. 11, 7 p.m. for St. Ann and St. Joseph (Indianapolis West Deanery), at St. Ann
Dec. 12, 7 p.m. for St. Barnabas, St. Mark the Evangelist and St. Roch, at St. Roch
Dec. 15, 9 a.m. at SS. Francis and Clare of Assisi, Greenwood
Dec. 17, 7 p.m. at Our Lady of the Greenwood, Greenwood

**Indianapolis West Deanery**
Dec. 10, 7 p.m. for Holy Angels and St. Rita (Indianapolis East Deanery), at St. Rita
Dec. 11, 7 p.m. for St. Joseph and St. Ann (Indianapolis South Deanery), at St. Ann
Dec. 12, 7 p.m. at Mary, Queen of Peace, Danville
Dec. 13, 7 p.m. at St. Malachy, Brownburg
Dec. 17, 7 p.m. at St. Thomas More, Mooresville
Dec. 18, 7 p.m. at St. Monica
Dec. 19, 7 p.m. at St. Susanna, Plainfield
Dec. 20, 7 p.m. at St. Gabriel the Archangel

**New Albany Deanery**
Dec. 12, 7 p.m. at St. Mary, Navillettone
Dec. 12, 7 p.m. at Our Lady of Perpetual Help, New Albany
Dec. 13, 7 p.m. at St. Mary, Lanesville
Dec. 15, following 8 a.m. Mass at Holy Family, New Albany
Dec. 16, 1 p.m. at St. John the Baptist, Starlight
Dec. 16, 4 p.m. at St. Mary, New Albany
Dec. 19, 6:30 p.m. at St. Paul Campus of St. John Paul II, Sellersburg
Dec. 19, 7 p.m. at St. Anthony of Padua, Clarksville
Dec. 20, 7 p.m. at Most Sacred Heart of Jesus, Jeffersonville (Additionally, the following New Albany

**Terre Haute**
Dec. 9, 7 p.m. at Church of the American Martyrs, Scottsburg
Dec. 19, 7 p.m. at St. Ambrose, Seymour
Dec. 20, 7 p.m. for St. Bartholomew, Columbus, and Holy Trinity, Edinburgh, at St. Bartholomew

**Tell City Deanery**
Dec. 9, 2 p.m. CST at St. Paul, Tell City

**Terre Haute Deanery**
Dec. 13, 7 p.m. at St. Joseph University, Terre Haute
Dec. 19, 7 p.m. at Sacred Heart, Clinton
Dec. 20, 1:30 p.m. at Sacred Heart of Jesus, Terre Haute

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**St. Philip Neri traffic safety patrol**
In this photo, the traffic safety patrol of St. Philip Neri Parish in Indianapolis appears with their pastor, Msgr. Raymond Noll, in 1933. The squad was begun in 1922 by previous pastor Father George Smith in response to increased traffic on the streets surrounding the school.

(Would you like to comment on or share information about this photo? Contact archdiocesan.archivist Jule Mertesa at 317-382-8958, ext. 1518; 317-236-1538; or by email at jmertesa@archindy.org)

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**More information call, 317-236-1454**

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**Advent penance services are scheduled at archdiocesan parishes**

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**LIVING WELL**

continued from page 12

more mobile, educated, aware and appreciation have changed before. We bring this reality everywhere we go. Especially to Church, where we seek to deepen our relationship with God and our faith community.

We—or our caregivers or parents—have a responsibility to respectfully communicate the accommodations we need, and then work to be truly one with those with whom we share baptism, embracing and reflecting Christ’s love for us—a discernment process (and an exercise in the virtue of patience) that can seem daunting, but is not impossible!

For those without disabilities, it is sometimes difficult to grasp how “ability” and “disability” translate to Church life. Most understand that by our baptism we are all equal members of the body of Christ. But questions can arise about how much accommodation is “enough,” or whether “normal” ministry or religious education programs should be “adequate.”

Or there might even be reluctance to make changes, physical or otherwise, to the routines and buildings that are comfortably familiar to all. Moving from an attitude of “us and them” to just simply, “us,” we open up wonderful opportunities for growth in faith and numbers that bring great blessings.

My new book includes a list of published and other resources for parishes and individuals working toward full welcome.

I was so very weary when I walked into the lecture hall in Rome. But soon, encouraged by wonderful fellowship and conversation, I was revived. The more we welcome and are welcomed, the more blessings flow!

(Maureen Pratt writes for Catholic News Service. Her website is www.maureenpratt.com)
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