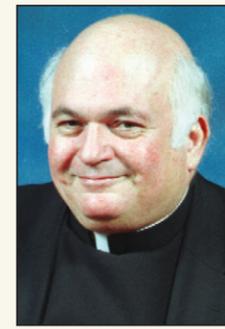




The

# Criterion

Serving the Church in Central and Southern Indiana Since 1960



**A life of being present to others**

Celebrating the life and ministry of Father Gerald Kirkhoff, page 3.

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## 'We have to do something'



As part of the approach of the Men's Warming Shelter of Bedford, Father Richard Eldred, pastor of St. Vincent de Paul Parish in Bedford and director Jennifer Richason help homeless men develop a plan to reach self-sufficiency. (Submitted photo)

## Tragedy inspires a community to join forces to take care of 'the least of them'

By John Shaughnessy

A tragedy can haunt us, making us wonder how someone can die like that in today's world.

A tragedy can also motivate us, driving us to do everything we can so that it never happens again.

Father Richard Eldred had both those reactions when a homeless man was found dead in an alley in the southern Indiana community of Bedford after a frigid night.

"My initial reaction was we have to

do something," recalls Father Eldred, pastor of St. Vincent de Paul Parish in Bedford. "With faith in God, we started to put things together as a community to make sure this didn't happen again."

It's the beginning of a story of how the local churches and the city administration of Bedford have joined together to create a warm and welcoming center for homeless men to escape the cold and the elements from November through April—a natural complement to Becky's Place, the homeless shelter for women and

children that was already established in Bedford by Catholic Charities in the archdiocese.

It's also the story of how that ecumenical effort connects the different faith communities in an inspiring way, seven years after the death of the homeless man in an alley.

**'We're going to treat each other as Christians should'**

Shortly after learning of the man's death, Father Eldred was determined to

See TRAGEDY, page 16

## ICC to promote Church's position on key issues during 2020 legislative session

By Victoria Arthur

As a new decade dawned at the Statehouse in downtown Indianapolis, the Indiana Catholic Conference (ICC) was prepared to shed light on issues facing the legislature from the perspective of the Catholic Church and its timeless teachings.

Lawmakers from across the state reconvened on Jan. 6 to open the 2020 Indiana General Assembly—a short session that could see up to a thousand bills filed on a wide range of matters affecting Hoosiers by its conclusion in early to mid-March.

The ICC will once again serve as the public policy voice of the Catholic Church in Indiana, following proposed legislation and promoting the Church's position on key issues to legislators, the media and the general public.

And now the ICC itself has a new voice, as Angela Espada became its executive director effective on Jan. 1.

"Protecting the common good, the dignity of life and the dignity of the person will always be our core principles," said Espada, a lifelong Catholic and an attorney who brings an extensive background in law and higher education leadership to the role. She is the first woman at the helm of the ICC since its inception in 1966 and the first woman of color to hold a Catholic Conference directorship nationwide.

Pro-life matters, predatory lending practices and other topics that have been the subject of many bills in recent legislative sessions are expected to be debated once again, according to Espada.

"There will be hundreds of bills filed during this short session," Espada said. "The ICC will carefully follow, monitor and either speak in support of or in opposition to many

See ICC, page 16



Angela Espada

## Hope for peace amid concerns about war after death of Iranian general in Baghdad

WASHINGTON (CNS)—The tweet early on Jan. 3 from Bishop Richard F. Stika of Knoxville, Tenn., asked for prayers.

It wasn't an unusual request from a Church leader. Still, its significance stems from its context and its timing: a few hours after the overnight killing of Iran's top military leader, Maj. Gen. Qassem Soleimani, in a U.S. drone strike in Baghdad.

"Welcome to the new year!" Bishop Stika wrote. "Congress and the President are playing with the emotions of the

people of this nation. A divisive election year. North Korea is watching all this and now the assassination of the number 2 man in Iran. Prayers for the world during this time of unrest."

Bishop Stika's tweet referred to a Jan. 3 U.S. drone attack that killed Soleimani and an Iraqi leader of an Iranian-backed Shia militia at Baghdad International Airport. Soleimani led Iran's Islamic Revolutionary Guard Corps-Quds Force.

A statement issued by the U.S. Defense Department noted that, at the time of the drone strike, Soleimani was preparing attacks against U.S. diplomats and military personnel. It also noted that he and the Quds Force were "responsible for the deaths of hundreds of American and coalition service members and the wounding of thousands more" over the

past several years.

Bishop Stika told Catholic News Service (CNS) on Jan. 6 that his tweet reflected a deep concern for uncertainty in today's world, especially as tensions rise between the U.S. and Iran.

"It just seems it could spark something, and that it could be very difficult to control the aftermath," he said.

"I think about all of the individuals I have known who have been harshly affected by being in wars. PTSD [post-traumatic stress disorder], lost limbs, trauma," the bishop continued. "It concerns me it could be a dangerous thing. The uncertainty of this could blossom into something that could become horrific."

Bishop Stika is not alone.

See DRONE, page 10



Bishop Richard F. Stika



Students of Lumen Christi Catholic School in Indianapolis carry a banner as they process up Meridian Street leading the second annual Indiana March for Life in Indianapolis on Jan. 22, 2019. (File photo by Natalie Hoefler)

## Vigil for Life, Indiana March for Life set for Jan. 21-22 in Indianapolis

Criterion staff report

The annual Vigil for Life and Indiana March for Life will take place on Jan. 21 and 22 in Indianapolis. The events are held in solemn observance of the 1973 *Roe v. Wade* Supreme Court decision to legalize abortion in the United States. Both events draw attention to the inherent dignity and respect for the lives of all unborn children. The Vigil for Life will take place from 7-9 p.m. on Jan. 21 at St. John the Evangelist Church, 126 W. Georgia St., in Indianapolis.

This year's evening of praise, worship and reflections will feature Christian singer and songwriter Sarah Kroger.

There will be post-abortive healing testimonies from local Project Rachel Ministry volunteers as well.

The vigil will also include eucharistic adoration, a eucharistic procession and the opportunity for the sacrament of reconciliation.

The event, sponsored by the Archdiocese of Indianapolis, the Diocese of Lafayette and Right to Life of Indianapolis, is free, although financial donations will be accepted and split between the archdiocesan Office of Human Life and Dignity and the Lafayette Diocese's Office for Family Life.

Parking will be available at two adjacent garages—Plaza Park Garage on Capitol Avenue, or the World Wonders Garage (mall parking) on Illinois Street. Registration is not required, although for planning purposes it is requested. To register, go to [bit.ly/indymarch](http://bit.ly/indymarch).

The third annual Indiana March for Life will take place the next day, on Jan. 22.

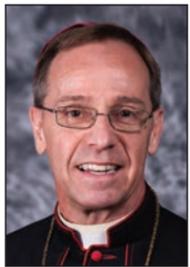
Mass will be celebrated at 10:30 a.m. at St. John the Evangelist Church. Archbishop Charles C. Thompson of Indianapolis is scheduled to be the principal celebrant, with Lafayette Bishop Timothy L. Doherty concelebrating. At the same time, a memorial for the unborn, sponsored by Right to Life of Indianapolis, will take place in the 500 Ballroom at the Indiana Convention Center, 100 S. Capitol Ave., across from St. John Church.

After the liturgy, the annual March for Life will begin on Georgia Street between the church and convention center. It will proceed from there to the Soldiers and Sailors Monument—the downtown Circle—then on to the Indiana Statehouse at 200 W. Washington St.

A rally with speakers will take place on the south steps of the Statehouse at 12:45 p.m.

All are invited to show their support for the dignity of the unborn by taking part in both the vigil and the march.

(For more information on the events, go to [www.archindy.org/humanlifeanddignity](http://www.archindy.org/humanlifeanddignity), or call the Office of Human Life and Dignity at 800-382-9836, ext. 1521, or 317-236-1521. For groups arriving in buses, contact Brie Anne Varick at 317-236-1543 or 800-382-9836, ext. 1543, or email [beichhorn@archindy.org](mailto:beichhorn@archindy.org).) †



Archbishop Charles C. Thompson



Bishop Timothy L. Doherty



### Public Schedule of Archbishop Charles C. Thompson

January 15 – 23, 2020

<p><b>January 15 – 10 a.m.</b> Department heads meeting at Archbishop Edward T. O'Meara Catholic Center, Indianapolis</p> <p><b>January 16 – 10 a.m.</b> Leadership Team meeting at Archbishop Edward T. O'Meara Catholic Center</p> <p><b>January 18 – 5 p.m.</b> Mass and blessing of St. Theodora Guèrin Shrine at American Martyrs Church, Scottsburg</p> <p><b>January 19 – 9:30 a.m.</b> Morning Prayer and Mass at Bishop Simon Bruté Seminary, Indianapolis</p> <p><b>January 19 – 12:45 p.m.</b> Ribbon-cutting ceremony for official opening of new spaces connecting church and gym and blessing crucifixes that will be hung in new rooms, St. Jude Church, Indianapolis,</p>	<p><b>January 19 – 6 p.m.</b> Christian Unity Prayer Service at Zion Evangelical United Church of Christ, Indianapolis</p> <p><b>January 21 – 10:30 a.m.</b> Priest Personnel Board meeting at Archbishop Edward T. O'Meara Catholic Center</p> <p><b>January 22 – 10:30 a.m.</b> Respect Life Mass at St. John the Evangelist Church, Indianapolis</p> <p><b>January 22 – 12:15 p.m.</b> March for Life, Indianapolis</p> <p><b>January 23 – 10 a.m.</b> Leadership Team meeting at Archbishop Edward T. O'Meara Catholic Center</p> <p><b>January 23 – 3 p.m.</b> Archdiocesan Catholic Schools Commission meeting at Archbishop Edward T. O'Meara Catholic Center <i>(Schedule subject to change.)</i></p>
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## 'No end in sight to the horror': Australian bishops respond to fires

CANBERRA, Australia (CNS)—Saying that "there is no end in sight to the horror which confronts us," Archbishop



Archbishop Mark B. Coleridge

Mark B. Coleridge, president of the Australian Catholic Bishops Conference, said the bishops have implemented a national response to months of wildfires.

The bishops have set up a national network, connecting people affected by the fires with "people who can help with tasks such as preparing meals, clearing properties, rebuilding communities, as well as pastoral and counseling support." They are collaborating with other religious agencies and their institutes and will take up a special collection the last weekend in January, when Australia Day is celebrated.

Archbishop Coleridge said people who do not want to wait to donate to their parish collections can donate to the Society of St. Vincent de Paul, known in Australia as Vinnies.

"We have all seen the apocalyptic images, even if we are not in the areas most affected," the archbishop said. "Lives have been lost, homes and towns have been destroyed, smoke has shrouded large swathes of our country.

"The efforts of firefighters have been heroic. The resilience of the communities affected has been extraordinary."

At least 24 people have died in the fires, which began in August and now are in four states. CNN reported on Jan. 7 that more than 2,000 homes in the state of New South Wales alone have been destroyed.

Archbishop Coleridge said the bishops were aware of "the huge amount being done" by governments and first responders and noted that local faith communities also were responding.

"This has been Australia at its best, and we all stand with those who have been most stricken and with those who are putting their lives on the line to fight the fires," he said.

He also renewed his call for "insistent prayer for those stricken by drought and fire, for those who have lost their lives in the fires and their families, for rain to quench the parched land and extinguish the fires, and for urgent action to care for our common home in order to prevent such calamities in the future."

"A genuinely Catholic response to a crisis of this magnitude must draw strength from prayer, which inspires concrete and compassionate action."

He said experts recognized that it would be a long-term process to help people and whole towns rebuild. †



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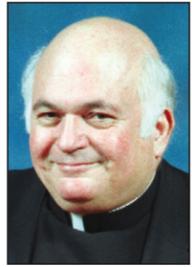
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# Father Gerald Kirkhoff loved being present to parishioners, brother priests

By Sean Gallagher

Father Gerald Kirkhoff, archdiocesan director of advocacy for priests and of the archdiocesan mission office, died on Dec. 30 at the St. Paul Hermitage in Beech Grove. He was 76.



Fr. Gerald Kirkhoff

The Mass of Christian Burial was celebrated on Jan. 6 at SS. Peter and Paul Cathedral in Indianapolis. Archbishop Charles C. Thompson was the principal celebrant of the Mass. Father Paul

Shikany, pastor of St. Christopher Parish in Indianapolis, was the homilist.

Burial followed in the priests' circle at Calvary Cemetery in Indianapolis.

About seven months before he died, Father Kirkhoff celebrated the 50th anniversary of his ordination. In a *Criterion* article about the anniversary, he spoke about his approach to priestly life and ministry.

"My vision of the priesthood is walking with people," Father Kirkhoff said.

"... A priest walks with people and tries to aid their faith. I try to accompany people. I try to make the Church a little more human."

Some of the people he walked with are now trying to follow in the footsteps of the beloved "Father Jerry" in ministering to archdiocesan Catholics.

A lifelong member of St. Pius X Parish in Indianapolis, Deacon Richard Wagner was impressed by Father Kirkhoff's personal approach to ministry. It led in part to his discernment of a call to the diaconate.

"He was very much a hands-on, with-the-people kind of a pastor," said Deacon Wagner, who proclaimed the Gospel at Father Kirkhoff's funeral. "That was really the type of deacon I wanted to be."

Father Kirkhoff was Father Eric

Augenstein's parish pastor from the time that he was in second grade at St. Jude School in Indianapolis until his second year in seminary.

"Being present with the people of God is what we are called to be as pastors," said Father Augenstein, pastor of Nativity of Our Lord Jesus Christ Parish in Indianapolis and archdiocesan director of seminarians. "So, certainly I think of the way Father Jerry was present to people in my own ministry today in the way I try to be present to them in all the different moments of their lives."

Father Eric Johnson's first pastoral assignment in 2002 as a newly ordained priest was as associate pastor of St. Pius X Parish, where Father Kirkhoff served as pastor.

"Jerry had a particular concern for those who were mourning," said Father Johnson, archdiocesan vicar for clergy. "He was very present to people at the time of death and loss. He always seemed to be going to funerals—for a variety of people. He was sensitive to those who were suffering with mourning and loss."

During his five years of serving as an associate pastor of St. Pius X, Father Robert Hausladen learned from Father Kirkhoff's attitude toward the pressures of parish ministry.

"He didn't fret over things too much," said Father Hausladen, pastor of St. Joseph Parish in Indianapolis and St. Susanna Parish in Plainfield. "He ... didn't get overly concerned over the day-to-day tasks or even the larger things. He was laid back and handled them as they came."

Throughout his priestly life and ministry, Father Kirkhoff also showed a great love of and concern for his brother priests. From 2006 until the time of his death, he served as vicar for advocacy for priests, showing special concern for retired priests and priests who were struggling with various problems.

"Jerry was always very supportive," said Father Johnson. "And, frankly, that was just his way. He was probably more supportive of priests than those I know. He was very interested in their well-being."

"He always wanted to make sure that they weren't forgotten, and that they were always connected," said Father Hausladen. "He always reached out to priests who were either retired or active, but sort of on the margins."

Gerald J. Kirkhoff was born on Oct. 3, 1943, in Indianapolis to the late Edward and Rose (McHugh) Kirkhoff. He grew up as a member of St. Philip Neri Parish on the city's near east side.

Father Kirkhoff received priestly formation at the Latin School of Indianapolis, the former archdiocesan high school seminary, the former Saint Meinrad College in St. Meinrad, the former St. John Seminary in Little Rock, Ark., and the former St. Maur Seminary in Indianapolis.

Archbishop Paul C. Schulte ordained Father Kirkhoff a priest on May 24, 1969, at the cathedral. The newly ordained priest celebrated a Mass of Thanksgiving on May 31, 1969, at St. Philip Neri Church.

His first pastoral assignment was as associate pastor of St. Mary Parish in New Albany. Later in 1969, he became a high school religion instructor and associate pastor of St. Jude Parish in Indianapolis, beginning nearly five decades of parish ministry in the city in which he was born and grew up.

From 1970-73, Father Kirkhoff served as associate pastor of St. Ann Parish and as a religion instructor at Roncalli High School, both in Indianapolis. He ministered as an instructor at Father Thomas Scecina Memorial High School in Indianapolis from 1973-78.

Beginning in 1978, Father Kirkhoff began serving at different times as pastor of four parishes in Indianapolis. From 1978-85, he ministered as pastor of

St. Philip Neri Parish.

He served as pastor of St. Jude Parish on Indianapolis' south side from 1985-2002. Later, Father Kirkhoff ministered as pastor of St. Pius X Parish on Indianapolis' north side from 2002-10. His final period of serving as a parish pastor was from 2010-14 at Good Shepherd Parish in Indianapolis.

He also served as sacramental minister of St. Andrew the Apostle Parish from 2004-06 and as its priest moderator from 2005-10.

He retired from parish ministry in 2014.

Father Kirkhoff served the Church in central and southern Indiana for several decades in various pastoral leadership positions. He served on the archdiocesan college of consultors from 1984-88 and as dean of the Indianapolis East Deanery from 1984-85, of the Indianapolis South Deanery from 2001-04 and of the Indianapolis North Deanery from 2005-08.

In 2006, Father Kirkhoff began ministry as vicar for advocacy for priests, a service to his brother priests in central and southern Indianapolis, especially those who are retired. That ministry continued until his death.

He also served from 2012 until his death as director of the archdiocesan mission office and Society for the Propagation of the Faith.

Surviving is his sister, Joan Leucht of Indianapolis and many beloved nieces, nephews and great-nieces and great-nephews.

Memorial contributions may be sent to Holy Family Shelter and Transitional Housing, 907 N. Holmes Ave., Indianapolis, IN 46222; Father Thomas Scecina Memorial High School, 5000 Nowland Ave., Indianapolis, IN 46201; and St. Paul Hermitage, 501 N. 17th Ave., Beech Grove, IN 46107-1196. †

## Pope Francis prays for dialogue as tensions mount between U.S., Iran

VATICAN CITY (CNS)—Pope Francis led pilgrims in prayers for peace as tensions between the United States and Iran escalated following the assassination of a top Iranian general.

Several days after Ayatollah Ali Hosseini Khamenei, Iran's supreme leader, warned of "harsh retaliation" for the Jan. 3 U.S. drone attack that killed General Qassem Soleimani, the pope said that "a terrible air of tension is felt in many parts of the world."

"War only brings death and destruction. I call on all parties to keep alive the flame

of dialogue and self-control and avoid the shadow of enmity," the pope said after praying the *Angelus* prayer with pilgrims gathered in St. Peter's Square on Jan. 5.

He then led the pilgrims in a moment of silent prayer so "that the Lord may give us the grace" of peace.

The drone strike, which killed Soleimani and six other people, including an Iraqi militia commander, caused a sharp escalation in already tense relations after President Donald J. Trump pulled out of nuclear deal with Iran last year. †



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## Editorial



Central American migrants are seen inside an enclosure in El Paso, Texas, March 27, 2019. Over the last year, Catholic dioceses on the U.S. side of the border with Mexico, in places such as El Paso and Brownsville, Texas, scrambled to accommodate the growing number of children, men and women crossing the border, seeking asylum and entering the U.S.

(CNS photo/Jose Luis Gonzalez, Reuters)

## A Church and a world for all

Each year, for nearly half a century, the U.S. Catholic bishops have designated the first full week in January as National Migration Week. As the bishops state, this “is an opportunity for the Church to reflect on the circumstances confronting migrants, including immigrants, refugees, children, and victims and survivors of human trafficking.”

The theme for National Migration Week 2020 is “Promoting a Church and a World for All.” The bishops want to draw attention to the fact that “each of our families has a migration story, some recent and others in the distant past. Regardless of where we are and where we came from, we remain part of the human family and are called to live in solidarity with one another.”

It’s unfortunate that immigration has become a divisive situation in the United States. Whereas, throughout our history, we were a welcoming country for refugees escaping persecution, that is no longer the case so far as the present administration is concerned. President Donald J. Trump has asked for more restrictions on immigrants of all kinds—even the deportation of people who were brought here as children, illegally, but know no other place to go and are now contributing to our economy.

The fact is that our economy badly needs more immigrants. Companies of all types are having trouble getting enough employees. Some immigrants come to work to support their families, but are unable to get a work visa because in our broken immigration system the number of visas for low-wage workers cannot match demand for such workers. As a result, as many as 300,000 undocumented people each year are absorbed into the U.S. workforce.

Some people oppose immigration because they believe that immigrants are getting a free ride in this country by taking advantage of welfare laws. But immigrants pay taxes. Undocumented immigrants pay sales taxes. They also pay property taxes, directly if they own their homes and indirectly if they rent. Between one half and three quarters of

undocumented immigrants pay state and federal taxes. In fact, estimates state that undocumented immigrants pay an estimated \$11.64 billion every year in state and local taxes.

Our immigration laws badly need reforming because now they keep out those whom we badly need.

Yes, every country has the right to control its borders. In fact, we must take every step necessary to protect our citizens from criminals trying to enter. But studies show that immigrants commit fewer crimes than native-born Americans.

Immigrants would love to be able to come into the United States legally, but our present laws prevent that. Depending on the country of origin, family members of U.S. citizens often have to wait for more than a decade before their visas are processed and for family reunification to occur.

That is quite unlike most of us whose ancestors arrived in this country before there were restrictions. They weren’t always welcomed by others (for example, the “no Irish need apply” signs), but they were not kept out by government restrictions.

Our immigration laws are also racist. President Trump has said that he’d be glad to have more people here from Denmark, but not those from other countries that he considers inferior.

If, under the present administration, it’s impossible to expect more just immigration policies, we can at least treat our immigrants better. That’s what the bishops tell us to do.

Their statement says, “Unfortunately, in our contemporary culture we often fail to encounter migrants as persons, and instead look at them as unknown others, if we even notice them at all. We do not take the time to engage migrants in a meaningful way, as fellow children of God, but remain aloof to their presence and suspicious or fearful of them. During this National Migration Week, let us all take the opportunity to engage migrants as community members, neighbors, and friends.”

—John F. Fink

## Reflection/John Shaughnessy

### Coach’s advice helps parents to share a lasting gift with their children

As parents, we strive to instill in our children the faith that guides us, the values that are most important to us, and the qualities that we hope will live in our children’s hearts forever. Along with our love, they are the greatest gifts we can give our children.

Still, I never expected the importance of that inheritance would get reinforced by a college basketball coach during the most prestigious weekend of the season.

It happened years ago when my two sons were boys just learning the game of basketball. Taking them to a youth clinic during a Final Four weekend of the men’s NCAA basketball tournament, I hoped my sons would get a few tips to improve their skills and their knowledge of the game from the college coaches who were chosen to speak to the 1,600 young people.

Instead, one coach, Peter Roby, shared some advice about life and love that I wished my sons—and I—would never forget. Here is what Roby said:

“What you have to understand is this. Every day of our life, we wear a uniform. That uniform is the name of your family that you carry with you. It’s written across your chest whether you can see it or not. So every day of my life, I try to represent my family the best way I possibly can. I have two children, and the example I try to set for them is that when you have people that love you, you don’t do anything to

hurt them.”

Roby paused for a moment. Then he added, “Tell your mom and dad and those that love you that you love them. Don’t wait. When I talk to my mom and dad on the phone, the last thing I say before I hang up is, ‘I love you.’ Nobody is going to tell me that is not cool. Telling people that care about you that you love them is the coolest thing you can do in your life.”

I don’t remember who won the national championship that year—or even any of the teams who played in that Final Four. But the lessons from Roby have endured in my memory, serving as reminders of what’s important in life.

In a similar way, God calls us to keep our focus on what’s essential and enduring.

As our Father, he blesses us with an abundance of gifts—our life, our family, our friends, our talents, and the hope and promise of each day. Most of all, he offers us the richest inheritance—eternal life with him.

He has even given us the two-step guide to receiving this inheritance: Love God, love your neighbor.

What is the inheritance you hope to leave?

Share an inheritance that will last.

(This reflection is an excerpt from John Shaughnessy’s latest book, *Then Something Wondrous Happened: Unlikely encounters and unexpected graces in search of a friendship with God. It is available on [www.amazon.com](http://www.amazon.com). Or contact Shaughnessy at [jshaughnessy@archindy.org](mailto:jshaughnessy@archindy.org).) †*

## Be Our Guest/Sr. Constance Veit, L.S.P.

### Rediscovering our first love

When writing, I generally try to reach as broad an audience as possible but, as we begin this new year, I’d like to

address myself to those who feel they are growing old. “Aren’t we all growing old?” you might wonder. Well, yes and no! Although Pope Francis often expresses his esteem and appreciation for

the elderly, he also speaks of “growing old” as something to avoid at all costs. He refers to a certain kind of aging: “growing old out of sorrow, resentment or fear, doubt or failure,” of being “encased in the past,” and letting one’s horizons shrink.

In his book on aging, *Sharing the Wisdom of Time*, the pope laments older people who have become cynical. “They become unwilling to share their experience,” he writes. “They look down on young people. They are always complaining. They cannot share wisdom. They can only look back fruitlessly on earlier times.”

At the same time, Pope Francis affirms the biblical admonition “to accept the authority of those who are older” (1 Pt 5:5). “The Bible never ceases to insist that profound respect be shown to the elderly, since they have a wealth of experience,” he writes. “In the silence of their heart, they have a store of experiences that can teach us not to make mistakes or be taken in by false promises.”

“Jesus tells us that the wise are able to bring forth from their store things both new and old [cf. Mt 13:52],” Francis continues. Herein lies the key to aging without growing old—to remain flexible, to accumulate wisdom and to know how to bring forth from one’s store both old and new.

I think this wisdom and flexibility

are crucial today if we hope to reverse the vocation crisis and the tide of young people leaving the Church.

Notre Dame Sister Mary Johnson, a sociologist, writes, “Staying mentally flexible enough to communicate across any cultural boundary—whether of ethnicity, class or generation—is hard work. As a result, most people do not bother to do it very often. We tend to choose our friends from those like us. ... The older we get, therefore, the more twenty-somethings seem foreign to us, and we to them, unless we make concerted attempts to bridge the gap.”

Twenty-somethings are showing us just how foreign we are to them. Recent surveys indicate that 50 percent of young people who were brought up Catholic now self-identify as “nones,” meaning they do not espouse any religion. As we set off on this new year, let’s ask ourselves what we can do to stem this tragic exodus!

In “*Christus Vivit*,” the postsynodal apostolic exhortation that Pope Francis wrote following the 2018 Synod of Bishops on “young people, the faith and vocational discernment,” he advises us to return to the sources of our Catholic faith.

“Jesus is risen, and he wants to make us sharers in the new life of the resurrection. He is the true youthfulness of a world grown old, the youthfulness of a universe waiting ‘in travail’ (Rom 8:22) to be clothed with his light and to live his life. With him at our side, we can drink from the true wellspring that keeps alive all our dreams, our projects, our great ideals, while impelling us to proclaim what makes life truly worthwhile” (#32).

The Holy Father said that when he began his ministry as pope, God broadened his horizons and granted him a renewed youthfulness. “The same can happen to a couple married for many years, or to a monk in his monastery,” he writes. “An institution as ancient as the Church can

See GUEST, page 15



# Christ the Cornerstone

## Jesus is anointed with the Holy Spirit and empowered by God's love

*"After the Lord was baptized, the heavens were opened, and the Spirit descended upon him like a dove, and the voice of the Father thundered: This is my beloved Son, with whom I am well pleased" (cf. Mt 3:16-17).*

If you listen carefully during this Sunday's celebration of the Baptism of the Lord, you'll hear a subtle—but very powerful—interpretation of what happened when Jesus was baptized by John in the River Jordan. What the Gospel reading says is: "And a voice came from the heavens, saying, 'This is my beloved Son, with whom I am well pleased'" (Mt 3:17).

But this Sunday's entrance antiphon and the Alleluia verse before the Gospel both say that the voice of the Father thundered: "This is my beloved Son, with whom I am well pleased" (Mt 3:17). In a booming voice, we are told, as the Holy Spirit descended like a dove, the Father proclaimed his immense pride in Jesus, his only Son.

This remarkable scene, the baptism of the Lord, is a manifestation of the Holy Trinity at work in our world. God appears as the thunderous voice of the

Father, as the humble, beloved Son who did not need to be baptized but who freely chose to do so as a sign of his oneness with us, and as the gentle (but powerful) Spirit who hovered over Jesus in the form of a dove to support and encourage him. What a graced moment! Truly God is with us here in the fullness of his divinity and in his closeness to us, his people.

In the second reading for this Sunday (Acts 10:34-38), St. Peter tells us that God's love is intended for everyone. "In truth, I see that God shows no partiality. Rather, in every nation whoever fears him and acts uprightly is acceptable to him" (Acts 10:34-35). We dare not impose limits on God's mercy or act as if we can predict who will be rewarded on the last day. Salvation is not limited to a few elite believers. It is open to all provided that they fear God and act justly.

Jesus was baptized with water by John the Baptist, but St. Peter tells us that "God anointed Jesus of Nazareth with the Holy Spirit and power" (Acts 10:38). Jesus received his power to heal the sick, comfort the afflicted, forgive sins and redeem us from the

finality of death, not from any human power but from his Father and the Holy Spirit. The mystery of the triune God is revealed in the sacramental sign of Jesus' baptism in the Jordan. Following this graced moment, St. Peter says, Jesus "went about doing good and healing all those oppressed by the devil, for God was with him" (Acts 10:38).

As we learn in Sunday's first reading, all this was to fulfill what the prophet Isaiah foretold long before this dramatic scene in the Jordan River:

"Thus says the Lord. Here is my servant whom I uphold, my chosen one with whom I am pleased, upon whom I have put my spirit; he shall bring forth justice to the nations, not crying out, not shouting, not making his voice heard in the street. A bruised reed he shall not break, and a smoldering wick he shall not quench, until he establishes justice on the Earth, the coastlands will wait for his teaching" (Is 42:1-4).

The Father's voice may have been thunderous, but the Son will not cry out, shout or make his voice heard in the street. He will quietly do whatever is necessary to serve as "a

light for the nations, to open the eyes of the blind, to bring out prisoners from confinement, and from the dungeon, those who live in darkness" (Is 42:6-7). Anointed by the Holy Spirit and empowered by the Father's love and blessing, Jesus begins his ministry among us as a man of peace determined to establish justice for all nations and people everywhere.

As we begin a new calendar year and next week begin again what the Church calls "ordinary time," it's good to be reminded of Jesus' mission. His baptism by John was an inaugural event, the beginning of his public ministry, but it wasn't something he did all by himself. God was with him (in him) in the fullness of the Holy Trinity. Because of this unique manifestation of Jesus' divinity and his closeness to us (his humanity), we can be confident that by following him patiently we will one day share in his justice and peace.

Let's pray for the grace to listen attentively to God's "thunderous voice" this weekend and ask the Holy Spirit to help us follow Jesus as he leads us on the way of life. †



# Cristo, la piedra angular

## Jesús recibe la unción del Espíritu Santo y el empoderamiento del amor de Dios

*"Una vez bautizado, Jesús salió en seguida del agua. En ese momento se abrieron los cielos y Jesús vio que el Espíritu de Dios descendía como una paloma y se posaba sobre él. Y una voz, proveniente del cielo, decía:— Este es mi Hijo amado en quien me complazco" (cf. Mt 3:16-17).*

Si presta atención durante la celebración del bautismo del Señor este domingo, escuchará una interpretación muy sutil pero impactante de lo que sucedió cuando Juan bautizó a Jesús en el río Jordán. La lectura del Evangelio dice: "Y una voz, proveniente del cielo, decía:—Este es mi Hijo amado en quien me complazco" (Mt 3:17).

Pero la antífona de la entrada de este domingo y el verso del alaluya del Evangelio dicen que la voz del Padre bramó: "Este es mi Hijo amado en quien me complazco" (Mt 3:17). Se nos dice que mientras el Espíritu Santo descendía en forma de una paloma, el Padre proclamó con una voz resonante su inmenso orgullo por Jesús, su único Hijo.

La extraordinaria escena del bautismo del Señor es una manifestación de la obra de la Santísima Trinidad en nuestro mundo. Dios se presenta como la voz estruendosa del Padre, como el humilde y amado Hijo que no necesitaba ser

bautizado pero que eligió hacerlo voluntariamente como signo de su unidad con nosotros, y como el dulce (pero poderoso) Espíritu que rondaba sobre Jesús en forma de una paloma para brindarle apoyo y aliento. ¡Qué momento de gracia! En verdad Dios está aquí en la plenitud de su divinidad y en su cercanía con nosotros, su pueblo.

En la segunda lectura de este domingo (Hechos 10:34-38), san Pedro nos dice que el amor de Dios es para todos. "Ahora comprendo verdaderamente que para Dios no existen favoritismos. Toda persona, sea de la nación que sea, si es fiel a Dios y se porta rectamente, goza de su estima" (Hechos 10:34-35). No nos atrevemos a imponer límites a la misericordia de Dios ni a comportarnos como si fuéramos capaces de predecir quiénes serán recompensados en el día final. La salvación no se limita a unos pocos creyentes elitistas sino que está abierta a todos, siempre que tengan temor de Dios y obren de manera justa.

Juan el Bautista bautizó a Jesús con agua, pero san Pedro nos dice que "Dios ungió a Jesús de Nazaret con el Espíritu Santo y lo llenó de poder" (Hechos 10:38). Jesús recibió el poder de sanar a los enfermos, reconfortar a los afligidos, perdonar los pecados

y redimirnos de la rotundidad de la muerte, pero este no le fue otorgado mediante ningún poder humano sino a través del Padre y del Espíritu Santo. En el signo sacramental del bautismo de Jesús en el Jordán se revela el misterio trino de Dios. Luego de ese momento de gracia, san Pedro comenta que Jesús "pasó por todas partes haciendo el bien y curando a todos los que padecían oprimidos por el diablo, porque Dios estaba con él" (Hechos 10:38).

Tal como descubrimos en la primera lectura del domingo, todo esto fue para cumplir con lo que el profeta Isaías había predicho antes de esta dramática escena en el río Jordán:

"Así dice el Señor: Este es mi siervo, a quien sostengo, mi elegido, en quien me complazco. Lo he dotado de mi espíritu, para que lleve el derecho a las naciones. No gritará ni alzará la voz, ni se hará escuchar por las calles. No romperá la caña ya quebrada, ni apagará la llama que aún vacila; proclamará el derecho con verdad. No desfallecerá ni se quebrará, hasta que implante el derecho en la tierra, en las islas que esperan su enseñanza" (Is 42:1-4).

Quizá la voz del Padre haya sido un bramido, pero el Hijo no gritará, no alzará la voz ni se hará escuchar por las calles. Hará calladamente lo que sea necesario para servir de

"luz de las naciones; para que abras los ojos a los ciegos y saques a los presos de la cárcel, del calabozo a los que viven a oscuras" (Is 42:6-7). Ungido por el Espíritu Santo y empoderado por el amor y la bendición del Padre, Jesús comienza su ministerio entre nosotros como un hombre de paz determinado a establecer la justicia para todas las naciones y los pueblos.

A medida que comenzamos un nuevo año calendario y la próxima semana se inicia nuevamente lo que la Iglesia llama el "tiempo ordinario" resulta oportuno recordar la misión de Jesús. Su bautismo a cargo de Juan fue un evento inaugural, el inicio de su ministerio público pero no fue algo que hiciera por sí mismo; Dios estaba con él (en él) en la plenitud de la Santísima Trinidad. Debido a esta manifestación única de la divinidad de Jesús y su cercanía con nosotros (su humanidad), podemos sentirnos confiados de que al seguirlo pacientemente un día formaremos parte de su justicia y de su paz.

Oremos por la gracia de escuchar atentamente "el bramido de la voz" de Dios este fin de semana y pidámosle al Espíritu Santo que nos ayude a seguir a Jesús mientras él nos seguía por el camino de la vida. †

# 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).

## January 14

Church of the Immaculate Conception, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **“Act justly, Love tenderly, Walk humbly” monthly Taizé prayer service**, 7-8 p.m., silent and spoken prayers, simple music, silence. Information: 812-535-2952, [provctr@spsmw.org](mailto:provctr@spsmw.org).

## January 16

St. Joseph Parish, 1401 S. Mickley Ave., Indianapolis. **Third Thursday Adoration**, interceding for women experiencing crisis pregnancy, 11 a.m.-7 p.m., with Mass at 5:45 p.m.

## January 17

Northside Events and Social Club, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Executive Director of Gennesaret Free Clinics Theresa Patterson presenting Gennesaret Free Clinics: A Rich History, A Bright Future, Mass 7 a.m., buffet breakfast and program following, \$15 members, \$21 non-members. Register by noon on Jan. 16. Information and registration: [www.catholicbusinessexchange.org](http://www.catholicbusinessexchange.org).

## January 26

St. Matthew the Apostle School, 4100 E. 56th St., Indianapolis. **Open House for Prospective Families**, 1:30-3:30 p.m. Information or

to request a packet: 317-251-3997, [dsmock@saintmatt.org](mailto:dsmock@saintmatt.org).

## February 1

Providence Spirituality and Conference Center, Sisters of Providence, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Teen Volunteer Opportunity**, ages 12-18, sharing time and talent with retired Providence sisters, 9 a.m.-2 p.m. Registration and parent/guardian waiver: [www.spsmw.org/event/teen-volunteer-opportunity/all](http://www.spsmw.org/event/teen-volunteer-opportunity/all) Information: Providence Sister Joni Luna, 361-500-9505, [jluna@spsmw.org](mailto:jluna@spsmw.org).

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove.

**Our Own Stories—Story Telling Workshop**, with off-Broadway actor Barbara Smith benefiting the Beacon of Hope Crisis Center, 2-4:30 p.m., \$50 includes dessert bar. Registration: [www.benedictinn.org/retreats-programs](http://www.benedictinn.org/retreats-programs). Information: [benedictinn@benedictinn.org](mailto:benedictinn@benedictinn.org), 317-788-7581.

## February 5

Archbishop O’Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Solo Seniors**, Catholic, educational, charitable and social singles, 50 and over, single, separated, widowed or divorced. New members welcome. 6 p.m. Information: 317-243-0777.

## February 7

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

John Paul II Parish, St. Paul Chapel, 216 Schellers Ave., Sellersburg. **First Saturday Marian Devotion**, 8 a.m. rosary, meditation, prayer; 8:30 a.m. Mass with confessions prior. Information: 812-246-3522.

## February 9

Sisters of St. Benedict Ferdinand, Louisville House, 512 Breckenridge Lane, Louisville (Louisville Archdiocese). **Sundaes with the Sisters**, receive input on discernment, visit and meet with the sisters, 1-3 p.m. Information: [vocations@thedome.org](mailto:vocations@thedome.org), 812-367-1411.

## February 11

Church of the Immaculate Conception, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **“Act justly, Love tenderly, Walk humbly” monthly Taizé prayer service**, 7-8 p.m., silent and spoken prayers, simple music, silence. Information: 812-535-2952, [provctr@spsmw.org](mailto:provctr@spsmw.org).

## February 14-17

Providence Spirituality and

Conference Center, Foley Room, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Used Book Sale sponsored by Linden Leaf Gifts**, 10 a.m.-4 p.m., books not pre-ordered but donations accepted. Information: Ryan Sheehy, 866-996-2947 [rsheehy@spsmw.org](mailto:rsheehy@spsmw.org).

## February 16

St. Mary Parish Center, 212 Washington St., North Vernon. **“Adoption: Let’s Talk About it and How to Promote Adoption over Abortion,”** sponsored by Jennings County Pro-Life, viewing of the movie *I Lived on Parker Ave.*, panel discussion, opportunity for questions with adoption agencies, lawyers, mothers who have adopted and mothers who have chosen adoption, 6 p.m. dinner served, free. Information: 812-346-3604, [jenningscountyprolife@gmail.com](mailto:jenningscountyprolife@gmail.com).

## February 20

St. Joseph Parish, 1401 S. Mickley Ave., Indianapolis. **Third Thursday Adoration**, interceding for women experiencing crisis pregnancy, 11 a.m.-7 p.m., with Mass at 5:45 p.m.

## February 22

East Central High School Performing Arts Center, 1 Trojan Road A, St. Leon. **E6 Catholic Men’s Conference: Putting on the**

**Armor of God**, 8 a.m.-4 p.m., speakers, adoration, confession, Mass, ages 26 and older \$40 for pre-registration or \$55 for walk-in, ages 16-25 \$25 for pre-registration or \$30 for walk-in, clergy and religious free, includes lunch and materials, free parking. Information and registration: [www.e6catholicmensconference.com](http://www.e6catholicmensconference.com).

## March 4

Archbishop O’Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Solo Seniors**, Catholic, educational, charitable and social singles, 50 and over, single, separated, widowed or divorced. New members welcome. 6 p.m. Information: 317-243-0777.

## March 6

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

## March 7

John Paul II Parish, St. Paul Chapel, 216 Schellers Ave., Sellersburg. **First Saturday Marian Devotion**, 8 a.m. rosary, meditation, prayer; 8:30 a.m. Mass with confessions prior. Information: 812-246-3522.

## March 7

Providence Spirituality and

Conference Center, Sisters of Providence, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Teen Volunteer Opportunity**, ages 12-18, sharing time and talent with retired Providence sisters, 9 a.m.-2 p.m. (first of several teen volunteer opportunities through April). Registration and parent/guardian waiver: [www.spsmw.org/event/teen-volunteer-opportunity/all](http://www.spsmw.org/event/teen-volunteer-opportunity/all) Information: Providence Sister Joni Luna, 361-500-9505, [jluna@spsmw.org](mailto:jluna@spsmw.org).

## March 10

Church of the Immaculate Conception, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **“Act justly, Love tenderly, Walk humbly” monthly Taizé prayer service**, 7-8 p.m., silent and spoken prayers, simple music, silence. Information: 812-535-2952, [provctr@spsmw.org](mailto:provctr@spsmw.org).

## March 22

Monastery Immaculate Conception, 802 E. 19th St., Ferdinand (Evansville Diocese). **Sundaes with the Sisters**, sponsored by the Sisters of St. Benedict, receive input on discernment, visit and meet with the sisters, 1-3 p.m. Information: [vocations@thedome.org](mailto:vocations@thedome.org), 812-367-1411. †

## 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).

## January 10

Mount Saint Francis Center for Spirituality, 101 St. Anthony Dr., Mt. St. Francis. **Painting with the Padre**, paint with Franciscan Father Vince Peterson, 6:30-9 p.m., \$40 includes all painting supplies and assorted cheeses, bring your own beverage. Information and registration: [www.mountsaintfrancis.org/event-tickets](http://www.mountsaintfrancis.org/event-tickets), 812-923-8817.

## January 11

Providence Spirituality and Conference Center, Foley Room, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Coffee with the Mystics**, Providence Sister Jan Craven presenting, 10 a.m.-noon, \$10, register by Jan 10. Registration and information: 812-535-2952, [provctr@spsmw.org](mailto:provctr@spsmw.org) or [www.spsmw.org/event](http://www.spsmw.org/event).

## January 13

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Day of Silence**, 8 a.m.-4 p.m., \$35 per day, includes breakfast and lunch, room to use throughout the day, access to common areas and grounds. Depending on availability, overnight stay costs additional \$28, \$9 cold plate dinner when available. Information and registration: Jennifer Burger, 317-545-7681, [jburger@archindy.org](mailto:jburger@archindy.org), [www.archindy.org/fatima](http://www.archindy.org/fatima).

## January 14

Providence Spirituality and Conference Center, Foley

Room, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Coffee with the Mystics**, Providence Sister Jan Craven presenting, 9:30-11:30 a.m., \$10, register by Jan. 11. Registration and information: 812-535-2952, [provctr@spsmw.org](mailto:provctr@spsmw.org) or [www.spsmw.org/event](http://www.spsmw.org/event).

## January 16

Providence Hall, Havlick Center, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Memory Café**, 2-4 p.m., third Thursday of the month, for those living with moderate dementia, caregivers and friends, Katie Harish presenting, freewill offering. Information: 812-535-2952, [provctr@spsmw.org](mailto:provctr@spsmw.org) or [www.spsmw.org/event](http://www.spsmw.org/event).

## January 17-19

Mother of the Redeemer Retreat Center, 8220 W. State Road 48, Bloomington. **“The Necessity for Exorcists” Weekend Retreat**, led by archdiocesan exorcist Father Vincent Lampert, Fri. 5 p.m.-Sun. noon, \$50 includes lunch and dinner on Saturday, overnight accommodations and breakfasts available for additional cost. Information and registration: [www.motheroftheredeemer.com/retreats](http://www.motheroftheredeemer.com/retreats), 812-825-4642, ext. 1, [motheroftheredeemerfarm@gmail.com](mailto:motheroftheredeemerfarm@gmail.com).

## February 4, 11, 18

Providence Hall, Large Parlor,

1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **God at the Coffee House**, for ages 19-39, Providence Sister Jan Craven presenting, 7-9 p.m., free, coffee and snacks provided. Information: 812-535-2952, [provctr@spsmw.org](mailto:provctr@spsmw.org) or [www.spsmw.org/event](http://www.spsmw.org/event).

## Feb. 5, Feb. 6

Providence Spirituality and Conference Center, Foley Room, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Art to Lift your Spirit!**, choose between 9:30 a.m. first Wednesday of the month or 6:30 p.m. first Thursday of the month, Providence Sister Rosemary Schmalz presenting, \$30 membership fee to join group, \$5 per session after. Contact Jeanne Frost, 812-535-2952 to request a brochure. Registration and information: 812-535-2952, [provctr@spsmw.org](mailto:provctr@spsmw.org) or [www.spsmw.org/event](http://www.spsmw.org/event).

## February 8

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **Joan of Arc: A Saint for Our Time**, Providence Associate April Boyle presenting, 9:30 a.m.-2:30 p.m., \$45 includes lunch. Information and registration: 812-933-6437, [www.oldenburgfranciscancenter.org](http://www.oldenburgfranciscancenter.org). †

## VIPs

Announcements for couples celebrating 50, 55, 60, 65, 70 or more years of marriage are accepted. Go to [bit.ly/2M4MQms](http://bit.ly/2M4MQms) or call 317-236-1585.



**Jerry and Carol Cosby**, members of St. Jude Parish in Indianapolis, celebrated their 65th wedding anniversary on Dec. 27.

The couple was married at the Cathedral of St. Mary of the Immaculate Conception in Lafayette (Diocese of Lafayette) on Dec. 27, 1954.

They have seven children: Lisa Carter, Erin Mock, Michele Shaw, Sheila Stewart, Sharon, Ben and Jeffrey Cosby.

The couple also has eight grandchildren and six great-grandchildren.

They celebrated with a family gathering. †

## Ethiopian and Eritrean Christmas Mass to be celebrated in the Ge’ez Rite on Jan. 18

An Ethiopian and Eritrean Christmas Mass celebrated in the Ge’ez Rite will be held at St. Michael the Archangel Church, 3354 W. 30th St., in Indianapolis, at 10 a.m. on Jan. 18. Father Eyassu Debessay from the

Ethiopian Catholic Eparchy of Adigrat will be the principal celebrant.

A reception will immediately follow. For additional information, contact Samson Gebray at 317-869-5230 or e-mail [akbe\\_g@yahoo.com](mailto:akbe_g@yahoo.com). †

## Valentine’s weekend retreat for married couples planned at St. Meinrad on Feb. 14-16

“Together in Christ” is the theme of a Valentine’s weekend retreat for married couples at the Archabbey Guest House and Retreat Center, 200 Hill Dr., in St. Meinrad, on Feb. 14-16.

In the sacrament of marriage, the couple invites Christ into their married life together. This retreat will offer the opportunity to explore this spiritual reality and offer practical ways to enhance it.

Benedictine Father Noël Mueller will present.

Check-in is from 2-5 p.m. CT on Feb. 14. Vespers begin in the Archabbey Church at 5 p.m., followed by dinner and the conference opening.

The retreat concludes with lunch on Feb. 16. All times are Central Time.

The cost to attend is \$425 per couple and includes lodging and meals.

Registration is requested online at [www.saintmeinrad.org/retreats](http://www.saintmeinrad.org/retreats).

For additional information, call 812-357-6585, 800-581-6905 or e-mail [mzoeller@saintmeinrad.edu](mailto:mzoeller@saintmeinrad.edu). †

Events and retreats can be submitted to The Criterion by logging on to [www.archindy.org/events/submission](http://www.archindy.org/events/submission), or by mailing us at 1400 N. Meridian St., Indianapolis, IN 46202, ATTN: Cindy Clark, or by fax at 317-236-1593.

# Faith is about worshipping God, not oneself, pope says on Epiphany

VATICAN CITY (CNS)—Worshipping the Lord as the Three Kings did involves making a journey “from the greatest form of bondage: slavery to oneself,” Pope Francis said on the feast of the Epiphany.

To worship like the Magi did is “to bring gold to the Lord and to tell him that nothing is more precious than he is. To offer him incense and to tell him that only in union with him can our lives rise up to heaven. To present him with myrrh, balm for the bruised and wounded, and to promise him that we will aid our marginalized and suffering neighbors in whom he himself is present,” the pope said.

Pope Francis celebrated the feast day Mass in St. Peter’s Basilica on Jan. 6.

In accordance with an ancient tradition, after the proclamation of the Gospel on the Epiphany, a deacon chanted the announcement of the date of Easter 2020 (on April 12) and the dates of other feasts on the Church calendar that are calculated according to the date of Easter.

In St. Peter’s Basilica, as Pope Francis looked on, transitional Deacon Anthony Klein of the Diocese of Sioux Falls, S.D., chanted the announcement in Latin. Klein is in formation for the priesthood at Rome’s Pontifical North American College.

In his homily at the Mass, the pope focused on the importance of worshipping the Lord, bowing down in adoration of him and putting him before all other concerns, because the Christian life “is a journey toward the Lord, not toward ourselves.”

In the Gospel, he said, Herod worshipped only himself and wanted to rid himself of the child Jesus. “What does this teach us? That when we do not worship God, we end up worshipping ourselves.”

People can use religion to affirm themselves and their own abilities, the pope said. “This is a grave risk: We use God instead of serving him. How many

times have we confused the interests of the Gospel with our own? How many times have we cloaked in religiosity the things we find convenient?”

In the Gospel story of the Three Kings, the high priests and scribes know all the prophecies about the birth of the Messiah, yet they do not join the Magi in going to Bethlehem to worship the newborn king, the pope noted.

They offer another lesson to Christians, he said. “In the Christian life, it is not enough to be knowledgeable; unless we step out of ourselves, unless we encounter others and worship, we cannot know God.

“Theology and pastoral effectiveness mean little or nothing unless we bend the knee, unless we kneel down like the Magi, who were not only knowledgeable about planning a journey, but also capable of setting out and bowing down in worship,” he said.

“Faith is not simply a set of fine doctrines, but a relationship with a living person whom we are called to love,” the pope said. “It is in encountering Jesus face to face that we come to see him as he is.

“Through worship, we discover that the Christian life is a love story with God,” he said.

At the beginning of a new year, Pope Francis said, Christians should rediscover the importance of kneeling down to worship Jesus, of speaking with him, bringing their lives to him, allowing him to console them.

“Worship means discovering that, in order to pray, it is enough to say: ‘My Lord and my God,’ and to let ourselves be pervaded by his tender love,” the pope said.

“Worship means concentrating on what is essential: ridding ourselves of useless things and addictions that anesthetize the heart and confound the mind,” he said. “In worship, we learn to reject what should not be worshipped: the god of money, the



Pope Francis walks near a figurine of the baby Jesus as he celebrates Mass marking the feast of the Epiphany in St. Peter’s Basilica at the Vatican on Jan. 6. (CNS photo/Paul Haring)

god of consumerism, the god of pleasure, the god of success, the god of self.”

Worshipping God also means “recognizing that we are all brothers and sisters before the mystery of a love that bridges every distance,” he said. “Worship means being silent in the presence of the divine Word and learning to use words that do not wound but console.”

Like the Magi, he said, Christians discover the meaning of their life’s journey in worshipping the Lord, and it brings them great joy.

After Mass, with thousands of people gathered in St. Peter’s Square for the *Angelus* prayer, Pope Francis noted how

the Magi did not stay in Bethlehem, but returned home “by another way.”

The phrase, he said, can be read symbolically as an affirmation that the Wise Men were changed by their encounter with Jesus and sent back to their normal lives to live in a new way and share their experience.

As with the Three Kings, the pope said, “the experience of God does not block us, but frees us; it does not imprison us, but puts us back on our way, returning us to the usual places of our existence. The places are the same but, after the encounter with Christ, we are not the same as before.” †

## ‘A victory for women is a victory for humanity,’ Pope Francis says

VATICAN CITY (CNS)—The world will not know peace unless there is an end to violence against women, the exploitation of their bodies and the denial of their dignity, Pope Francis said on the feast of Mary, Mother of God.

Celebrating Mass on Jan. 1 for the feast day and the World Day of Peace, the pope said: “If we want a better world that is a house of peace and not a courtyard of war, we must take to heart the dignity of every woman.”

Jesus, the prince of peace, was born of a woman, he said. “The woman is a giver and mediator of peace and must be fully involved in decision-making processes because when women can share their gifts, the world will find itself more united and more at peace.

“A victory for women is a victory for all of humanity,” the pope said.

The Christmas season and the feast of Mary, Mother of God, he said, are celebrations of the great gift of God sending his Son into the world as a human baby, born of a woman so that he would have the same human flesh of all those he came to save.

Catholics begin the new year honoring Mary, the “woman who wove the humanity of God,” the pope said. “If we want to weave humanity into the plot of our days, we must start from the woman.”

Every human life is born of a woman, and the rebirth promised in Christ also was born of a woman, he said.

“Women are the source of life, yet they are continually offended, beaten, molested, coerced into prostitution and to terminate the life they carry in their wombs,” the pope said.

“Every violence inflicted on a woman is a profanation of God, who was born of a woman,” he said. “Humanity’s salvation was accomplished through the body of a woman; how we treat a woman’s body is an indication of our level of humanity.”

It’s not just violence, the pope said.

“The body of the woman is sacrificed on the profane altars of advertising, profit, pornography, exploited like a thing to use.

“Today maternity is humiliated because the only growth that interests people is economic growth,” he said.

Pope Francis also drew attention to migrant women, “mothers who risk arduous journeys desperately seeking a better future only to be judged as excess numbers by people who have a belly full of things and a heart empty of love.”

The newborn Jesus received his first caresses from Mary and exchanged his first smiles with her, the pope said. “With her, he inaugurated the revolution of tenderness. The Church, looking upon baby Jesus, is called to continue it.”

The Church, like Mary, “is woman and mother, and finds its distinctive traits in Our Lady,” he said. “It sees her, the immaculate one, and says ‘no’ to sin and worldliness. It sees her, fruitful, and feels called to proclaim the Lord, to generate lives in him. It sees her, mother, and feels called to welcome every man and woman as a son or daughter.”

By drawing closer to Mary, he said, the Church will become more of what it is meant to be, more focused on Jesus and more united.

“The enemy of human nature, the devil, seeks to divide it,” the pope said. “The devil entices people to put their ‘differences, ideologies, thoughts of sides and parties’ first.

“Structures, programs and tendencies, ideologies and functions” may tell people something about the Church, he said, but those are not “the heart of the Church, because the Church has the heart of a mother.

“We her children today invoke the Mother of God who unites us as a believing people,” he said, praying: “O Mother, generate in us hope, bring us unity. Woman of salvation, we entrust this year to you, watch over it in your heart.” †



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# Chapter of ‘marketplace ambassadors for Christ’ marks 30 years

By Natalie Hoefler

The couple stood before the sanctuary of St. Michael the Archangel Church in Indianapolis on Dec. 12, 2019. They faced the ambo, where Msgr. Joseph F. Schaedel addressed them.

“Victoria and David Temple, I welcome you tonight to Legatus,” he said, noting the word is Latin for “ambassador.”

“In his charge to Legatus in Rome in 1988,” he continued, “Pope John Paul II said: ‘The world needs genuine witnesses to Christian ethics in the field of business, and the Church asks you to fulfill this role publicly and with perseverance.’”

Then looking at the couple, Msgr. Schaedel asked, “Victoria and David, will you seek to fulfill this call with fidelity, integrity and courage?”

“I will, by the grace of God,” they replied in unison.

Msgr. Schaedel smiled as he said, “May your faithful participation in Legatus strengthen you to study, live and spread your faith as Christ’s ambassadors.”

Then the Temples faced the congregation to a round of applause.

They had just been inducted into the Indianapolis chapter of Legatus on the evening of the group of Catholic business executives and owners celebrated its 30th anniversary.

## ‘Bring your faith into your business’

Legatus, which describes its members as “ambassadors for Christ in the



Indianapolis Legatus chapter member Beth Leonard, who is a member with her husband Bill at Immaculate Heart of Mary Parish in Indianapolis, prays before dinner at the Woodstock Club in Indianapolis during the group’s 30th anniversary celebration on Dec. 12, 2019.

marketplace,” was established by Tom Monaghan, founder of Domino’s Pizza and Ave Maria University in Florida.

It was created for “practicing Catholic laymen and laywomen ... CEOs, presidents, managing partners and business owners, with their spouses,” who seek “to study, live and spread the Catholic faith in our business, professional and personal lives,” as stated on its website.

According to the website, this mission is sought “in the love of our Lord Jesus Christ, his Church and his vicar on Earth,” in adherence to the Church’s magisterium.

The Indianapolis chapter—the fourth oldest Legatus chapter—was founded on Dec. 8, 1989. With nearly 70 active member couples, it is also “one of, if not the, most successful” of Legatus’ 98 existing or forming chapters, Monaghan noted during the Indianapolis group’s 30th anniversary celebration on Dec. 12.

The goal of Legatus is “to bring your Catholic faith into your business by your actions and the way you behave and operate your business,” said current chapter president Gary Hoefle, founder of Maxim Services, LLC. He and his wife Katie are members of St. Luke the Evangelist Parish in Indianapolis.

Members and their spouses are enriched through the organization in multiple ways. Monthly meetings begin with the opportunity for confession, the rosary and Mass, followed by a presentation by local and national Catholic speakers and business executives addressing faith life, family and the workplace.

“There have been some fabulous stories of people almost in desperation with what their dealing with, and their faith got them through,” said Hoefle.

Developing one-on-one, spiritual-based relationships is the role of the men’s and women’s forums. Groups of up to 12 members gather once a month to pray and to discuss family, business, spiritual and personal concerns from a Catholic perspective.

“Forums is where faith-sharing comes into play” in Legatus, said Hoefle. “All of the members have common challenges. It’s not often they have someone they can confide with in their business. It really makes a difference when they have a group in common that they can confide in.”

Members are also spiritually enriched through retreats, pilgrimages and conferences.

## We gather together to grow

As chaplain of the Indianapolis chapter, Msgr. Schaedel, who serves as pastor of St. Luke the Evangelist Parish, is tasked with vetting potential members



Outgoing Indianapolis Legatus chapter president Jim Huntington, left, shakes hands with newly inducted members Dave and Victoria Temple during Mass at St. Michael the Archangel Church in Indianapolis on Dec. 12, 2019. To Huntington’s right is Legatus founder Tom Monaghan. (Photos by Natalie Hoefler)

to ensure they are practicing Catholics—to not be “goes against our message,” Hoefle explained.

There are also requirements for membership involving professional titles—such as CEO, owner, vice-president, publisher and more; number of employees the member is responsible for; and financial volume or value.

“I think the limits are set [by Legatus] to make absolutely certain that the member has the time and financial wherewithal to be an active participant” in terms of dues and other components, said Hoefle.

And while having a philanthropic component might be expected of a group whose members meet such financial requirements, that aspect of the faith is already deeply embedded in the lives and businesses of the members.

“So many of our members and their businesses are solicited for donations and asked to be involved in community and parish leadership,” said Hoefle. “And they do give, and they are involved.”

“So it’s nice to go to an event once a month ... [where] we’re just gathered together to continue to grow in our faith with each other and make sure we’re going to our businesses in the same fashion.”

## ‘So important to be grounded through faith’

The 30th anniversary event was held during the Indianapolis chapter’s annual Christmas celebration Mass and dinner.

Monaghan, 82, was present and spoke at the dinner at the Woodstock Club in Indianapolis.

“I congratulate you on your 30th anniversary,” he said. “I like the number 30. I built my career on 30-minute deliveries.”

Monaghan admitted that “Indianapolis is one of my favorite chapters, if not my favorite chapter. It’s probably the most successful chapter of Legatus over the long run.”

He shared his memory of meeting one of the early members of the chapter years ago—Al Langsenkamp, who is still an active member.

“I was so impressed with everything he was doing, a young man involved in so many things,” Monaghan recalled. “He said, ‘All I did before Legatus was just go to Mass on Sunday. After Legatus, I really got charged up!’”

Hoefle said he feels much the same way about Legatus now.

“Spiritually it’s helped me as a person.



Outgoing Indianapolis Legatus chapter president Jim Huntington of St. Michael the Archangel Parish in Indianapolis, left, places a pin on the chapter’s new president, Gary Hoefle of St. Luke the Evangelist Parish in Indianapolis at the Woodstock Club on Dec. 12, 2019.

I have met some very, very faith-filled people who have inspired me through my relationship with the group,” he said.

The group is good for couples as well, said Msgr. Schaedel.

“It can strengthen marriages. Since spouses are equal members, [Legatus] also provides at least one night a month for each couple to be together for Mass, a speaker, socializing and dinner,” he said.

Beth Leonard is a member with her husband, Bill. She said she and Bill, members of Immaculate Heart of Mary Parish in Indianapolis, have “grown in a way of challenging ourselves in our faith to just grow deeper, using everything we learn through Legatus and the people.”

She appreciates the monthly events “starting with Mass, confession and the rosary. The people are wonderful, and it’s so much fun, too. But when you leave, you leave with a message.”

Victoria Temple, who is a member with her husband at Our Lady of Mt. Carmel Parish in Carmel, Ind., in the Lafayette Diocese, noted that her parents were longtime Legatus members.

“They always enjoyed it and encouraged us to join,” she said. “We’re both looking forward to getting to know the other people involved in Legatus and hopefully forming business relationships and friendships with them.”

Hoefle noted that now, 30 years after the Indianapolis Legatus chapter was founded, is an especially good time for Catholic business owners and executive professionals to consider joining the organization.

“The other [secular] side is so vocal, almost to the point that they want to extinguish the other side,” he noted. “I think, particularly in today’s society, it’s so important for individuals to feel grounded through faith.”

“If you give that image, and you truly believe in what you’re doing, your employees are going to get it.”

(For more information on Legatus, go to [legatus.org](http://legatus.org).) †



Several members who helped found the Indianapolis Legatus chapter in 1989 were present for the group’s 30th anniversary celebration on Dec. 12, 2019, at the Woodstock Club in Indianapolis. Founding chapter members in this photo are Jerry Semler of St. Pius X Parish in Indianapolis, left, and BJ and George Maley of St. Joan of Arc Parish in Indianapolis, third and fourth from left. They are joined by Jeri Huntington, second from left, Legatus founder Tom Monaghan, second from right, and outgoing chapter president Jim Huntington, at right. The Huntingtons are members of St. Michael the Archangel Parish in Indianapolis.

# New evangelization resource shares 10 habits of discipleship

By Sean Gallagher

Sharing the Gospel and making disciples of all nations is the mission of the Church in which all the faithful have a part to play.

The archdiocesan Office of Catechesis has produced a resource to help Catholics across central and southern Indiana to do just that in their daily lives.

“10 Things That a Disciple of Jesus Does” is a resource available in English and Spanish that archdiocesan director of catechesis Ken Ogorek describes as a “conversation starter” that can hopefully help people grow deeper in a “disciple relationship with Jesus.”

Included among the habits of discipleship in the resource are “A relationship rooted in prayer”; “Embrace the cross”; “Will you let me be your servant?”; and “Be bold—for the glory of God.”

The new resource follows up on one created by the office in 2013, “10 Things We Want You to Know about the Catholic Faith.” It is intended to build on the knowledge of the faith that the first was intended to open people to.

“Lately, I think a lot of Catholics are focused on the fact that, without a strong sense of disciple relationship with Jesus, even the good doctrine can just seem like interesting but odd facts about God,” Ogorek said. “So, what we’re seeing now is an effort to retain the doctrinal clarity that we’ve gained in recent years while helping folks cultivate a strong sense of having a real disciple relationship with the living Jesus.”



Ken Ogorek

Both resources are the fruit of parish and deanery meetings held across the archdiocese where members of various parishes could share their thoughts about the faith.

For the new resource, meeting participants were asked to answer

questions about how their own disciple relationship with Jesus has made a difference in their lives, and what they see in the lives of others that lets them know that they are disciples of the Lord.

“Really, the result is the resource that



Mercedez Vincens, left, and Domingo Lopez, both members of St. Monica Parish in Indianapolis, kneel in prayer with other Catholics from throughout central and southern Indiana during the April 16, 2019, Christ Mass at SS. Peter and Paul Cathedral in Indianapolis. (Photo by Sean Gallagher)

we have,” Ogorek said.

Although made available only in November, 4,000 copies have already been sent out to parishes across central and southern Indiana. Two parishes included it in books that they gave out to people attending Mass during Advent.

More than 50,000 copies of the first resource have been distributed in the six years that it has been available. Although it can be given out in mass quantities or shared in social media, Sean Hussey sees it being most effective at a personal level.

“My hope is that ordinary parishioners have this in their homes and can give it to somebody that they know,” said Hussey, archdiocesan coordinator of evangelization and discipleship. “I think that’s where it can have the most impact. I hope that this resource and the habits described in them can be small steps toward walking with Jesus.”

He also hopes the new resource can spur small changes in people’s lives that grow over time.

“Hopefully, they’ll be able to pick up

on at least one of these things as a habit in their lives,” Hussey said. “It doesn’t have to be a significant change in our lives right away. But the small habits that are outlined well in this resource will really help any person in his or her ordinary life to follow Jesus.”

In his position, Ogorek has a certain sense of pride in knowing that Catholics across central and southern Indiana know the faith and embrace it enough to produce the new resource and the first one.

“For me, it’s a healthy reminder that Jesus is the teacher,” Ogorek said. “When we focus on the authentic Jesus of sacred Scripture and sacred tradition, not only do good things tend to happen, but there’s a beautiful consistency in what people will say about Jesus and what they witness to about their relationship with him.”

Many commercial Catholic publishers have materials that can be used to help share the faith. But Ogorek emphasized the importance of sharing the Gospel in ways that are fitted to the place where people live.

“There’s always a personal and maybe even a local witness dimension to evangelization,” he said. “That’s why we felt that, in addition to all of the great resources that are commercially available, we wanted to give the people of our own archdiocese a chance to weigh in.”

Ogorek said he hopes the resource will be a way for Catholics across the archdiocese to reach out in positive ways to unchurched people, Catholics alienated from their faith and practicing Catholics as well.

“People can disagree or argue about a teaching you might share,” he said. “But nobody can disagree with your witness. This resource is more of a witness to the difference that having a relationship with Jesus makes in our lives. In that regard, I think it’s a great conversation starter.”

(To view “10 Things a Disciple of Jesus Does,” visit [www.archindy.org/habitsofdiscipleship](http://www.archindy.org/habitsofdiscipleship). Readers interested in obtaining copies of the resource should contact leaders in their parish.) †

## New director of evangelization and discipleship eager to help others share their faith

By Mike Krokos

Sean Hussey admits he was a nominal Catholic.

That all changed when he started dating his future wife, who was Protestant.

“I fell in love with apologetics and sharing my faith with people in college. It was sparked really from my wife Paige when I met her,” he explained.

“She showed Christ to me in a way that was unique, inspiring and intriguing,” Hussey said. “That just drew me to the Lord and to a relationship with him. ... Because she wasn’t Catholic, that was my first experience in evangelization. It was just trying to share my faith with her, and why I was Catholic.”

Through that experience, Hussey said, he developed an appreciation for apologetics and the Church’s mission of evangelization. Paige was received into the full communion of the Church at the Easter Vigil in 2017, and the couple were married in December of that year. Members of Most Holy Name of Jesus Parish in Beech

Grove, they are expecting their first child in February.

Hussey’s continued passion for the richness of the Church and its teachings led him to recently being named to the newly-created position of archdiocesan coordinator of evangelization and discipleship. Before that, Hussey served as coordinator of high school and young adult ministry at St. Jude Parish in Indianapolis for nearly two years.

Ken Ogorek, archdiocesan director of catechesis, said Hussey was selected for the position because he “has a great combination of knowledge and experience, plus a heart for the work and ministry of evangelization and discipleship.”

Although evangelization is everyone’s job, “it can get lost in the shuffle without an individual or group to encourage us—including practical advice and resources,” Ogorek noted. “This coordinator role will help provide that focus for parishes throughout the archdiocese.”

The goals for the position, Ogorek

continued, include:

- Communicating regularly with at least one evangelization contact person in each parish, under the pastor’s or parish life coordinator’s (PLC’s) guidance.

- Sending a brief, monthly e-newsletter to parish evangelization contacts, featuring resources and training opportunities.

- Helping parishes use a soon-to-be-published guidebook for forming a Disciple Leadership Team that will help reach out to the unchurched as well as alienated Catholics within the parish territory, plus seeking to reinvigorate the faith of practicing Catholics by proposing the basic Gospel message in ever-new ways.

As the graduate of Eastern Illinois University in Charleston, Ill., reflects on his faith journey, Hussey looks back to his college days where he was able to discuss Catholicism with Paige and college friends, including some who were not Catholic and even some non-believers.

“I had a lot of good opportunities through college, through campus ministry, to do that with my peers,” said Hussey, 24, “through one-on-one discipleship and small group evangelization.”

That mission continued in his position at St. Jude Parish and now in a larger role with the Church in central and southern Indiana.

“I want to be able to share my faith and help others to encounter the person of Jesus Christ, and to equip them to be able to share their faith with others,” said Hussey, who has certification in youth ministry from Franciscan University of Steubenville in Steubenville, Ohio, and certification in philosophy from the New

Saint Thomas Institute.

In his mission, the coordinator of evangelization and discipleship also plans to reach out to the lost, including those who “may be Catholic, but have not met the Lord in a serious way, and then everybody else in between.

“I’ve had this strong desire all through my last two years of ministry and through college ministry, of relational ministry, of leading people into community,” Hussey said, “so that they can discover the Lord through the witness of other folks.”

People who are interested in evangelization, Ogorek said, are encouraged to ask their pastor or PLC who their point of contact is with the archdiocesan Office of Evangelization. “Offer to help that person or, if no one has yet been identified for that role—offer to be that person,” and contact Hussey.

The hope, Ogorek continued, is for every parish to have a Disciple Leadership Team. “Sean is here to help pastors and parish life coordinators establish those teams as well as seeing to it that they have access to resources, training and support.”

Prayer, Ogorek added, is the foundation for all evangelizing efforts. “Please pray that each soul in every parish territory is touched by the Gospel and drawn into a disciple relationship with Jesus, lived in full communion with his body, the Church!”

(For more information on the archdiocesan Office of Evangelization and its discipleship resources, e-mail Sean Hussey at [shussey@archindy.org](mailto:shussey@archindy.org) or call 317-236-1542.) †



‘I want to be able to share my faith and help others to encounter the person of Jesus Christ, and to equip them to be able to share their faith with others.’

—Sean Hussey, archdiocesan Coordinator of Evangelization and Discipleship

# DRONE

continued from page 1

Catholics working to shape public policy in favor of peace, collaboration and nonviolent alternatives to war expressed concerns that the drone strike likely will fuel an escalating tit-for-tat series of responses that would engulf the Middle East in war.

They instead called for a new round of diplomacy to resolve the differences between the two nations and protect innocent civilians, particularly religious minorities.

Among those calling for a diplomatic solution were the Sisters of Mercy of the Americas, who on Jan. 3 called on the U.S. government to “reject violence and militarism.”

“Our position would still be that international cooperation is the only way to be in the world. Violence begets violence,” said Jean Stokan, coordinator of nonviolence and immigration of the Sisters of Mercy’s Institute Justice Team.

“The problem with these strikes is that drone strikes are expanding war, not limiting war,” said Maryann Cusimano Love, associate professor of international relations at The Catholic University of America in Washington.

Drone attacks also can “lead to a very short-term mind frame, that you can try to target a particular person without taking those long-term considerations about how this is going to build a positive, sustainable peace and protect the most vulnerable people,” she said.

Johnny Zokovitch, executive director of Pax Christi USA, said drone attacks offer “no accountability, no sense of responsibility” in violation of Church teaching on war and peace. He said the killing of Soleimani as approved by President Donald J. Trump “further contributes to the cycle of revenge and innocent men, women and children will suffer.

Under the Catholic Church’s long-standing just war teaching, Love explained, an act of war “has to be the right intention, made by public authority, a positive intention to build a positive peace, that the harms from the action won’t outweigh the harms that come from the action and there must be protections



A man participates in a rally on Jan. 4 in San Diego to protest after Iranian Maj. Gen. Qassem Soleimani was killed in a U.S. drone airstrike at Baghdad International Airport the previous day. (CNS photo/David Maung)

for civilians.”

“All of that is called into question under drone warfare,” she said.

Love added that the immediacy of attacking a target by drones in warfare “takes away from civilians the only means of protection they have, which is running away.”

At the same time, she said, just peace is violated because using drones does not allow for the ability to involve the people most impacted in dialogue, fails to build right relationships and does not lead to sustainable peace.

Stephen Schneck, executive director of the Franciscan Action Network, said he expects that violent retaliation eventually will be carried out by “Iran and its allied groups against Americans and U.S. interests.”

“The danger is that Soleimani is, by all accounts, in essentially a Cabinet-level position in the Iranian government,” Schneck explained. “His assassination would be akin to the Iranian government ordering an assassination on a U.S. Cabinet member. What would we expect the U.S. response to be if in fact a U.S. Cabinet member was assassinated by a foreign government?”

The U.S. Conference of Catholic Bishops for more than a decade has raised questions about the morality of

drone warfare. In a pair of June 2018 presentations to the Interfaith Conference on Drone Warfare in Chicago, retired Bishop Richard E. Pates of Des Moines, Iowa, cited numerous reasons for concern.

Specifically, he pointed to the rapid growth in drone technology without adequate guidelines for their usage, the possibility of collateral damage, the disparity in the risk between the target and the remote operator and the possible lowering of the bar to use armed force.

He said armed drones are “changing the nature of warfare,” requiring the bishops to raise moral concerns in order to protect human life.

“We owe it to ourselves to keep asking the questions on the moral gravity involved in using drones for targeted killings. ... The use of attack drones in target killings should be inseparable from the question of whether it promotes peace and security around the world,” he said.

As for U.S. relations with Iran,

Archbishop Timothy P. Broglio of the U.S. Archdiocese of the Military Services, in June called on the Trump administration to seek “sustained dialogue” to resolve its differences with the Iranian government.

In a letter to Secretary of State Mike Pompeo, the archbishop, then the chairman of the bishops’ Committee on International Justice and Peace, called for “a different approach” in order to head off war.

The committee’s new chairman, Bishop David J. Malloy of Rockford, Ill., cited Archbishop Broglio’s letter in a brief statement on Jan. 3 after Soleimani’s killing: “We raised our concern over the escalating tensions between the United States and Iran last summer which has only grown. Just passing the 53rd World Day of Peace, the Church continues to pray for peace in our world, including a just and peaceful resolution to these growing hostilities between our two countries.” †

## Worldly spirit blurs lines between good and evil, Pope Francis says

VATICAN CITY (CNS)—Christians must be on guard against the spirit of worldliness that confuses and blurs the lines between what is good and what is evil, Pope Francis said.

While the Holy Spirit gives men and women “the strength to remain in the Lord,” there are still Christians who “even today identify the Holy Spirit only with the dove,” the pope said on Jan. 7 in his homily during morning Mass in the Domus Sanctae Marthae.

“The Holy Spirit brings you to God and if you sin, the Holy Spirit protects you and helps you to get up,” he said. “But the spirit of the world brings you to corruption, to the point that you can’t distinguish between what is good and

what is bad; it is all the same, everything is the same.”

In his homily, the pope reflected on the reading from 1 John 3:22-4:6, in which the Apostle encourages the early Christian community to “not trust every spirit but test the spirits to see whether they belong to God” or the world.

“What is this putting the spirit to the test?” the pope asked. “It is simply this: When you feel something, when you want to do something or you have an idea, a judgment of something, ask yourself, ‘Does this feeling come from the spirit of God or the spirit of the world?’”

Too many Christians today, he said, “live without knowing what is happening in their own hearts” and “do not know how to examine” what is happening within them.

Pope Francis encouraged the faithful to examine their consciences and to take a moment during the day or before going to bed to reflect on “what has passed in my heart today.”

“What is the spirit that has moved within my heart?” he asked. “The Spirit of God, the gift of God, the Holy Spirit that always leads me forward to the encounter with the Lord or the spirit of the world that distances me softly, slowly from the Lord and is a very, very slow slippery slope?”

“Let us ask for this grace of remaining in the Lord, and let us pray to the Holy Spirit so that we may remain in the Lord and that he may give us the grace of distinguishing the spirits, that is, what is moving within us,” the pope said. †

**‘The Spirit of God, the gift of God, the Holy Spirit that always leads me forward to the encounter with the Lord or the spirit of the world that distances me softly, slowly from the Lord and is a very, very slow slippery slope?’**



—Pope Francis

## Marriage ANNOUNCEMENTS

Be a part of our Fall Marriage Edition

February 28, 2020, issue of *The Criterion*

Couples who are planning to be married between January 30 and July 31, 2020 in a marriage that is recognized as a valid sacramental or valid natural marriage, or couples who were wed between July 31, 2019, and January 30, 2020, in such a recognized marriage and did not have their engagement announcement in *The Criterion* are invited to submit the information for the upcoming February 28 Spring Marriage Edition. Announcements can be submitted using the form below, or electronically at [www.archindy.org/criterion/local/forms3/wedding-form.html](http://www.archindy.org/criterion/local/forms3/wedding-form.html).

### E-mailed photos

Photos should be saved in jpg format and be at least 500 kb. Color photos are preferred. We recommend sending a photo where the couple’s faces are close to each other. Please send the photo as an attachment to [cclark@archindy.org](mailto:cclark@archindy.org). Subject line: Fall Marriage (Last name). In the e-mail, please include the information in the form located below.

If it is not possible to e-mail a photo, a photo can be mailed with the bottom form. Please, no photocopies of photos. To have the photo returned, please include a return addressed envelope with a postage stamp on it.

### Deadline

All announcements and photos must be received by 10 a.m. on Friday, February 7, 2020. (No announcements or photos will be accepted after this date.)

### — Use this form to furnish information —

Clip and mail to: BRIDES, *The Criterion*, ATTN: Cindy Clark, 1400 N. Meridian Street, Indianapolis, IN 46202-2367  
Deadline with photos: Friday, February 7, 2020, at 10 a.m.

Please print or type:

Name of Bride (first, middle, last)	Daytime Phone		
Mailing Address	City	State	Zip Code
Name of Bride's Parents (first, last)			
City	State		
Name of Bridegroom (first, middle, last)			
Name of Bridegroom's Parents (first, last)			
City	State		
Wedding Date	Church	City	State
<input type="checkbox"/> Photo Enclosed			
<input type="checkbox"/> Return photo			
<input type="checkbox"/> No Picture	Signature of person furnishing information	Relationship	Daytime Phone

# Faith *Alive!*

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## Spirit's gift of wisdom leads to actions based on sound judgment

By David Gibson

The people I know never call themselves "wise." They may be wise, but they don't say so. Possibly they fear sounding haughty.

Or possibly they don't want to sound older than they are. Typical images of wise people depict them as aged beneficiaries of long experience with handling life's realities.

But certainly young people can act wisely too. Youthful confidence in the future may combine with faith in life's goodness to motivate both the young and old to offer the best they can to making it even better.

That's important because, as the *Catechism of the Catholic Church* suggests, giving the best of ourselves lies at the heart of the virtues (#1803), and wisdom is virtuous. Wisdom is one of the seven gifts of the Holy Spirit that "complete and perfect the virtues of those who receive them," the catechism observes (#1831).

Common notions of wisdom tend to reduce it to a set-in-stone quality "possessed by" those who know what to do and when to do it. The wisdom Christian tradition speaks of seems more multidimensional than that, however.

Wisdom moves people into action, but not the reckless action of those who rush in where angels fear to tread. Wisdom is geared to making decisions that demonstrate awareness of what truly is at stake in situations involving oneself, others and the world, situations that call us all to give the best of ourselves.

Rushing in to solve problems without first hearing the voices of those we're attempting to aid is rarely wisdom's method.

"I am always wary of decisions made hastily," Pope Francis said in a 2013 interview with *La Civiltà Cattolica*, the Jesuit order's Rome journal. He is wary of "the first thing that comes to my mind if I have to make a decision. This is usually the wrong way."

Instead, he continued, "the wisdom of discernment redeems the necessary ambiguity of life and helps us find the most appropriate means, which do not always coincide with what looks great and strong."



The Holy Spirit and a lantern's flame symbolizing the sacrament of confirmation are depicted in a stained-glass window at SS. Cyril and Methodius Church in Deer Park, N.Y. Wisdom is geared to making decisions that demonstrate awareness of what truly is at stake in situations involving oneself, others and the world. (CNS photo/Gregory A. Shemitz)

In simpler terms, wisdom means exercising good judgment. It calls for a willingness to discover, to discern what a situation staring us in the face involves and what others genuinely need, not solely what we need or want.

All kinds of circumstances deserve wisdom's benefits. So, no single example of wisdom explains all that this gift encompasses.

As a father and grandfather, I sense that wisdom is of the essence in parenthood. Few parents, if any, feel wise all the time, however.

Parenthood unfolds over decades, traversing a course that is alternately joyful and confounding, replete with moments to celebrate or lament. Moreover, sorrow and grief are not strangers to parenthood.

A parent's journey cries out for wisdom. Parents do not aim to fail children, but that's not the same as saying parents get to feel successful at every turn of the road.

Parents are given little choice but to become people of hope. Their long journey tugs at them to remain confident that the big issues they experience along the way do not spell doom. Yet hope is not naive.

Parents also are given little choice but to adopt a posture of patience. Parents learn to wait. At times, they wait to grasp how their child is unique and to see who this child is becoming, not just at the age of 5 or 10, but the ages of 15, 20 and beyond.

Yes, there are times in a child's growing, expanding life when the knee-jerk decisions Pope Francis cautioned against can run afoul of the young person growing and emerging before a parent's very eyes.

I still appreciate the way my down-

to-earth father accepted my brother's emerging, plain-to-see artistic talent when he was about 16. I doubt it was what our father expected of his oldest child, who one day would become an art professor.

It is difficult "to give the best of ourselves" in situations involving others if we never attempt to recognize, to discern, our own best strengths, our gifts. Thankfully, for parents this discernment tends to bring to the surface a gift for loving their children. Parents are wise, I believe, not to underestimate that gift's inherent worth and wisdom.

I would not want to create any impression that people who act wisely must act alone or make decisions in solitary ways. Wisdom is a gift for sharing insights in conversation with others and, whenever possible, learning and acting together.

Like every blessing of God, wisdom also is a mandate, a commission to reach beyond ourselves, bringing something good to others and our world.

In encouraging an audience he addressed to put the gifts of the Holy Spirit to good use, Archbishop Wilton D. Gregory of Washington once said:

"May all of us who belong to Christ, in the many different ways we have been incorporated into him, have the wisdom to recognize the special gifts we have been given and the courage to use them for the building up of the body of the Lord."

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



A family prays during Mass at the Cathedral of St. Matthew the Apostle in Washington. Parenthood and the wisdom to guide parents unfold over decades, traversing a course that is alternately joyful and confounding, replete with moments to celebrate or lament. (CNS photo/Jaclyn Lippelmann, Catholic Standard)

## Amid the Fray/Greg Erlandson

## A queen, two popes and artistic license and its 'gospel'

"Verisimilitude" is a \$10 word that is quite handy these days. It means "giving the appearance of being true or real."

It might be an appropriate, if clunky, label for a new genre of docu-fiction, where relatively recent or even current events are portrayed, but with a blending of fact and fantasy that both gives the appearance of being true while at the same time claiming creative license when challenged.



The third season of the "The Crown" is a case in point. It continues to tell the story of Queen Elizabeth II and the royal family.

It is more than just a documentary's recounting of history, for it tries to get at the inner dynamics of this famously reserved queen and her unusual family. Affair, cruelties and excesses are all played out for a titillated audience.

One biographer of the real queen, Sally Bedell Smith, told *The Washington Post* that now when she gives talks, the audience only wants to talk about "The Crown." "They take it as gospel," she said of her audiences.

The article goes on to say that "because [the show] is based on real and famous people, because the production values are so rich and convincing and the

writing and acting so polished, viewers are unable to distinguish what is real from what is embellished."

The same could be said of *The Two Popes*, now streaming on Netflix. It takes two very real popes—Benedict XVI and Francis—and imagines an encounter over a period of days between the two. The title is misleading, since the primary encounter takes place before Francis is actually pope.

Cardinal Jorge Bergoglio flies to Rome to submit his resignation to a rather grumpy and unsympathetic Benedict. Over the course of the film, Bergoglio gives stirring talks, both men hear each other's confession, and Benedict uses the backdrop of the Sistine Chapel to confide his plan to resign.

While the secular reviews have been fairly enthusiastic, commenting on the production values, the dialogue and the acting, those who know a bit more about the Vatican have trouble with the blurring of a teaspoon of fact with a shovelful of fiction.

Indeed, the sets are striking, as are Jonathan Pryce as Bergoglio and Anthony Hopkins as Benedict. But the script they inhabit paints one pope as hip, sensitive, enlightened and progressive, while the other is reactionary, backward looking, anti-social and out of touch. I'll let you guess which is which.

We see the two men pontificate (pun

intended), debate, soften and ultimately become unlikely allies, all set against some great backdrops (Castel Gandolfo, the Sistine Chapel, even the courtyard in front of the Apostolic Palace where Bergoglio dances the tango with Benedict in front of the bemused papal staff).

But, as *Commonweal's* Rita Ferrone notes "all of this, of course, is fiction." Most disturbing is that the film suggests Benedict somehow bears responsibility for the monstrous sexual abuser Father Marcial Maciel, which is exactly "not" the case, while suggesting Bergoglio was a stirring advocate for abuse victims, which was a role he only gradually grew into.

What has disturbed me is that friends and family members who have seen the film are often completely unaware of how false the film is. They treat it as revelatory, not fantasy. Their reaction recalls the comment about "The Crown," that "viewers are unable to distinguish what is real from what is embellished."

The filmmaker's artistry creates the illusion of reality, but the liberties it takes make it neither true nor real. Rather its oversimplified caricatures do damage that today's journalists and tomorrow's historians will have to correct.

(Greg Erlandson, director and editor-in-chief of Catholic News Service, can be reached at [gerlandson@catholicnews.com](mailto:gerlandson@catholicnews.com).) †

## Pastoral Ministries/

Pearlette Springer

## The light that shines in the darkness

(This week, we begin a new monthly column featuring leaders serving in the archdiocesan Office of Pastoral Ministries.)



I love the Gospel of John. The Gospel writer begins by letting us know that the Word was there at the beginning with God creating the world—separating the darkness from the light, the water from the land. The

Word was there when God created man and woman, partners for life. Years later, the Word became flesh and lived among us. The Word is the light, and that light dwells among us.

The First Letter of John continues with this same concept of light and darkness. But it goes a little further, is more direct, and straight to the point: "If we say we have fellowship with him, while we continue to walk in darkness, we lie and do not act in truth" (1 Jn 1:6). In other words, we cannot follow Jesus and live in darkness.

Jesus was once invited to live in the darkness, to choose selfishness, greed, power and control. But Jesus stood up to the darkness: "Get away Satan. . . . The Lord, your God, shall you worship and him along shall you serve" (Mt 4:10). And the darkness left.

Our history of humanity and as Catholics is full of times we chose darkness instead of light. Humanity and many in the Church stood by for nearly 500 years as hundreds of thousands of black Africans were dragged off the continent, tied down in the bottom of boats, shipped to three continents, then sold like livestock.

Humanity and some members of the Church stood by as hundreds of thousands of people, identified as Jewish, were loaded up on trucks and trains and sent to their death. Today, many stand by and watch children being separated from families. This time it is not a faraway location. It is not the government of a foreign nation. It is us. Unspeakable evil. Unspeakable silence. Unspeakable darkness.

But God continues to give us a choice. We can choose to live in darkness, complain about all the evil in the world, and do nothing. Or we can choose to live in the light. We can choose to change our lives to align with the will of God. We can choose to put on the hands and feet of Christ. And we can choose to stand up to the evils in the world.

How do we choose the light over the darkness? By engaging vertically with God and horizontally with God's creatures and creation.

Choose to love God with our whole heart, mind and soul. This means spending time every day in prayer and contemplation. It is reading and reflecting on God's word. It is spending time in prayer and presence with and within the community of believers, and attending and fully participating in Mass. It means utilizing the sacrament of reconciliation.

Choose to love our neighbors as ourselves. God has not abandoned us. God still lives and dwells and journeys with us.

God can be found in the neighbor who says "hello" every morning. God is in the person who hands us our coffee through a drive-through window. God dwells in the homeless person standing at the corner, asking for money. God is in every person we encounter at work.

Grounded in our faith, in the knowledge of God, and in the love of God's people, we choose to act. We can use our God-given talents to address the injustices in our families, our neighborhoods, our communities, our nation.

See SPRINGER, page 15

## It's All Good/Patti Lamb

## Find beauty in the stories that unfold in your life in 2020

When our house didn't sell last fall, we decided to do a mini do-it-yourself (DIY) renovation and change the space to make it feel new again.



My husband's blood pressure might spike when he reads this because he did all of the work himself—from painting and electrical to plumbing and landscaping. He might not consider it a "mini DIY" reno,

but his sweat equity allowed me to use my dollars to buy a new couch, an area rug, and some light fixtures. (Thank you, David.)

In keeping with the "refresh" theme, I decided to apply that to our Christmas decorations. Of course, I put up our Nativity scene, but I wanted to update our ornaments and stockings with some more modern finds.

I used up my birthday money and gift cards to buy new decorations, modern ornaments, and candlesticks to place by the Nativity. Then I admired the living room, but I almost had to sleep at the neighbor's house that night. This new decor was not met with approval in my household.

"Where's the ornament I made in first grade?" Henry asked, scouring the tree for

his painted pine cone.

"And where's my 'handprint reindeer on a paper plate' ornament?" Margaret snarled.

It only escalated. Margaret ratted me out for not putting up the "Our First Christmas" ornament we received as a wedding gift.

I said that I wanted to make the house look better and updated this Christmas. I explained that the living room might be worthy of an Instagram post if I had only secured the white beaded garland from Target before it sold out.

Then my daughter surprised me with a dose of maturity, or maybe wisdom.

"But that's not our story, mom," she said.

"That tree could belong to anyone," she added.

"It has no personality and no evidence of our journey as a family," she continued. She was right.

Later that evening, I met two girlfriends for dinner. We laughed and shared our adventures, giving family updates and rejoicing for our friendship. Before leaving, I realized I was wearing my pajama pants. But my friends didn't even notice.

Driving home, I recalled the words to one of my favorite songs by The John Butler Trio. I played the song when I arrived. Here's the first verse:

"All you want is what you can't have.

But, if you look around, friend, you'll see you've got magic.

So just sit back, relax.

Enjoy it while you still have it.

Don't look back on life, friend, and only see tragic."

The refrain goes on to remind the listener that life's not about what's "better than," and nothing can be better than now.

I glanced at the Christmas cards hanging on the wall. One friend shared that his wife is faring well after a heart transplant. Another shared that her son was accepted into his dream university on a scholarship. Both cards moved me deeply. We share our stories, and they are vastly different and equally beautiful.

Approaching the New Year, I hope to better live my story and nurture my own family, instead of looking around to see who's got it "better."

Early the next morning, I took down the new ornaments and put up the old ones. The tree was mismatched and leaning, with strands blinking, on the cusp of going out.

I saw its beauty in a whole new way.

May we find beauty in the stories that will unfold in 2020. When that's difficult, let's pray to see through God's lens.

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

## The Human Side/Fr. Eugene Hemrick

## Regard Christ's words from the past year as precious for your life

As we enter 2020, the music of Antonio Vivaldi's Four Seasons reminds us of the repetition of life's seasons.



In addition to our world of seasons, the Church's liturgical year continues to recycle Christ's blessed words that he left us.

Repetition contains a sameness that can sometimes lead us to being matter of fact.

This can also hold true of Christ's words. After hearing them year in and year out, it's easy to feel, "I've heard them before, so what?"

To ask what exactly has changed our life because of Christ's words is one good

means for responding to the "so what" feeling that comes with repetition. What particularly has made a dramatic impact in our life because of them? Was there additional strength or comfort because of them? What words of Christ do we cling to repeatedly in coping with life's challenges?

In his book *The Idea of a University*, St. John Newman defines an idea as an illumination, giving us the picture of awesome light flooding our mind that allows us to see more clearly. What in Christ's words may have caused us to say, "Now I understand better, I see new patterns and connections in my life like never before thanks to them."

When St. John Paul II began his pontificate, he often quoted Christ's words, "Be not afraid." No doubt these simple

words have carried many of us through difficult situations. Where does the strength of these words come from? Could it be that we have faced such situations alone, but we found a trusted friend at our side who wishes the best for us?

I, like so many, have experienced relief and comfort in confession when hearing the words, "Your sins are forgiven." Those words are like breathing fresh air after being suffocated by a sense of guilt and shame.

When a speaker delivers an inspiring talk often it can be heard, "I hung onto his or her every word." As we look back on 2019, what words of Christ most stay with us? Why are they so precious that we dare not say, "So what?"

(Father Eugene Hemrick writes for Catholic News Service.) †

Solemnity of the Baptism of the Lord/Msgr. Owen F. Campion

# The Sunday Readings

Sunday, January 12, 2020

- Isaiah 42:1-4, 6-7
- Acts of the Apostles 10:34-38
- Matthew 3:13-17

As winter begins each year, the Church presents three great feasts to celebrate and teach us about our salvation in Jesus.



Christmas was the first of these feasts. Then came the Epiphany of the Lord. This weekend is the third, the Solemnity of the Baptism of the Lord.

Each of these feasts, through its Scripture readings, introduces us to a vital dimension in the identity of Jesus and to important considerations for Christians as they seek to follow the Lord.

Supplying the first reading for this weekend is the Book of Isaiah. The prophet writes about a loyal servant of God who is steadfast in his faithfulness despite enduring the hostilities of others around him and the unhappy twists of his fortune. This servant is therefore the most perfect servant. Regardless of the injustices surrounding him and the temptation to forsake God, the servant never falters.

This reading is among four quite similar passages in Isaiah, called the "Songs of the Suffering Servant." They form a major part not only of Scripture, but also of the liturgies of Holy Week when the faithful concentrate of the sacrifice of Jesus on Calvary.

The second reading, from the Acts of the Apostles, reveals what life was like for the first generation of Christians. It verifies that the structure of the Church then essentially was as it is today.

Peter is central. He appears before Cornelius, whose name indicates Roman origins, preaching the name of Christ, a responsibility of an Apostle given to him by the Lord.

The reading is revealing since it shows that Peter offered salvation not just to Jews, whose heritage Peter shared, but also to pagans, even to the brutal Romans whose military conquest and occupation of the Holy Land had resulted in so much

misery, death and despair among Jews.

Peter's preaching leads to one conclusion: Salvation is in Jesus alone. Jesus came as God's representative. In God's love, Jesus went about "doing good works" and healing the sick (Acts 10:38).

St. Matthew's Gospel offers the last reading, revealing not only the event of the story of the Lord's baptism in the River Jordan by John the Baptist, but the significance of the event for us and for all believers.

Ritual washings, or baptisms, were popular in certain Jewish circles in the first century. So homes had ceremonial bathtubs. Archeologists who excavated the ruins of Masada, the great Jewish fortress high on a mountaintop overlooking the Dead Sea, discovered such baths there.

Being baptized or bathing in these special pools symbolized the yearning of a person to be rid of sin. It was as if sin stained not just the soul, but also the body.

John the Baptist salutes Jesus as God's anointed. Then, marvelously, miraculously, God appears and identifies Jesus as the Son of God. God could be seen and heard. To clarify the message even more, God speaks and gestures in ancient Old Testament words and symbols that no Jew would have misunderstood.

## Reflection

This Solemnity of the Baptism of the Lord reveals the Lord's identity to us. He is the Son of God, with all the force and mystery contained in this transcendent reality.

He is the Savior, rescuing us from eternal death by assuming our sins and by making amends to God for our sinfulness. He is the mediator, uniting us with God.

The Church makes the words of Peter to Cornelius its own, calling us to the Lord as our Savior.

We are sinners, the Church bluntly—but honestly—tells us. We need Jesus to reconcile us with God. He is our hope and our life. †

## Daily Readings

**Monday, January 13**  
St. Hilary, bishop and doctor of the Church  
1 Samuel 1:1-8  
Psalm 116:12-19  
Mark 1:14-20

**Tuesday, January 14**  
1 Samuel 1:9-20  
(Response) 1 Samuel 2:1, 4-8  
Mark 1:21-28

**Wednesday, January 15**  
1 Samuel 3:1-10, 19-20  
Psalm 40:2, 5, 7-10  
Mark 1:29-39

**Thursday, January 16**  
1 Samuel 4:1-11  
Psalm 44:10-11, 14-15, 4-25  
Mark 1:40-45

**Friday, January 17**  
St. Anthony, abbot  
1 Samuel 8:4-7, 10-22a  
Psalm 89:16-19  
Mark 2:1-12

**Saturday, January 18**  
1 Samuel 9:1-4, 17-19; 10:1a  
Psalm 21:2-7  
Mark 2:13-17

**Sunday, January 19**  
Second Sunday in Ordinary Time  
Isaiah 49:3, 5-6  
Psalm 40:2, 4, 7-10  
1 Corinthians 1:1-3  
John 1:29-34

## Question Corner/Fr. Kenneth Doyle

### Crucifixes honor Christ's love for humanity by his death on the cross

Most of my family is Protestant, but I became an adult convert four years ago and was baptized and confirmed in



the Catholic faith. Members of my family often ask me questions about Catholic beliefs, and usually I can answer them. But recently my mother asked me one that I need your help with.

She said, "Since Jesus is now resurrected and sits at the right hand of God the Father, why do Catholics keep him crucified on the cross in your statues, religious jewelry, pictures, etc.?" (Ohio)

The image of the tortured body of Jesus on the cross has been used by Christians as a devotional symbol since the early centuries of Christianity. The purpose, of course, is to illustrate the immense love that Christ had for us and the sacrifices he endured to redeem us. The crucifix serves, too, to remind us that we are called to join our own sacrifices to the perfect sacrifice of Christ for the benefit of others.

In one of his sermons, St. Augustine (354-430) gave the underlying rationale for the use of the crucifix, writing, "The death of the Lord our God should not be a cause of shame for us; rather, it should be our greatest hope, our greatest glory. In taking upon himself the death that he found in us, he has most faithfully promised to give us life in him, such as we cannot have of ourselves."

This depiction of Christ on the cross takes its inspiration from St. Paul's First Letter to the Corinthians, where the Apostle writes, "We proclaim Christ crucified, a stumbling block to Jews and foolishness to gentiles" (1 Cor 1:23). What you might want to say to your mother is that the Catholic Church honors her perception that Jesus now shares in glory—so much so that some Catholic churches today choose

to portray the image of Christ on the cross dressed in the white robes of his resurrected glory.

Most crosses that adorn Catholic church steeples and bell towers display only the cross, not the body of Jesus; likewise, Catholics are not averse to using such religious symbols as the Jerusalem cross or the Celtic cross. So Christians of all traditions, though their devotional symbols may sometimes differ, clearly reverence both the passion of Christ as well as his resurrection.

Is treatment for erectile dysfunction against Catholic teaching? (Location of origin withheld)

Within the context of marriage, the medical use of such products as Viagra is permitted by Catholic moral teaching.

Father Tad Pacholczyk, director of education for The National Catholic Bioethics Center in Philadelphia, has written this: "In the case of erectile dysfunction, a normal biological process may have become impaired due to age or injury, and through the use of Viagra, this impairment can sometimes be remedied. Viagra does not aim to disrupt normal function, but rather to restore it. Within marriage, the medical use of Viagra for such restorative functions does not generally raise moral problems."

I am assuming, of course, that your question does refer to married men. If not, of course, that would change the moral calculus. The Catholic Church has always taught that sexual intercourse "must take place exclusively within marriage. Outside of marriage it always constitutes a grave sin and excludes one from sacramental Communion," as stated in the *Catechism of the Catholic Church* (#2390).

(Questions may be sent to Father Kenneth Doyle at [askfatherdoyle@gmail.com](mailto:askfatherdoyle@gmail.com) and 30 Columbia Circle Dr., Albany, New York 12203.) †

## My Journey to God

### "Wisdom" and "Flight"

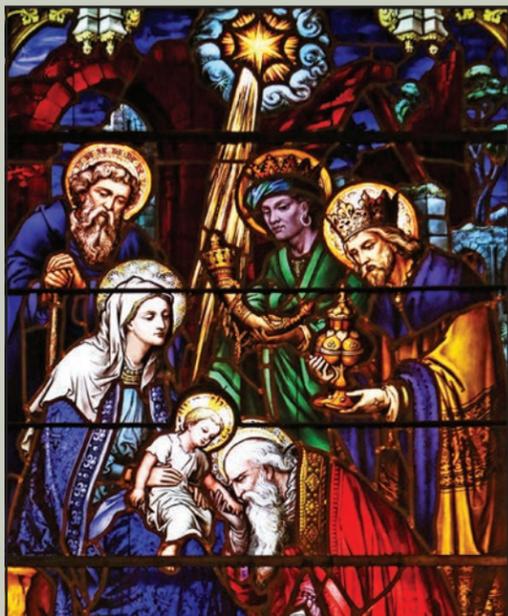
By Frances Huff

#### "Wisdom"

Magi meeting Herod  
Sensing aura of evil  
On to meet real power  
With special gifts  
Ignoring worldly power,  
Finding *their* way home.

#### "Flight"

To Egypt, evil escalating  
No camels, one mule  
Clearing cliffs, desert, water  
Returning when evil lessened  
Not to Bethlehem  
To the quietude  
Of Nazareth.



(The late Frances Huff was a member of St. Mark the Evangelist Parish in Indianapolis. She died on April 29, 2018. Photo: The Adoration of the Magi is depicted in a stained-glass window at St. Dominic Church in Oyster Bay, N.Y. The feast of the Epiphany was celebrated on Jan. 6.) (CNS photo/Gregory A. Shemitz)

## Submit prose or poetry for faith column

The Criterion invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in the "My Journey to God" column.

Seasonal reflections also are appreciated. Please include name, address, parish and telephone number with submissions.

Send material for consideration to "My Journey to God," *The Criterion*, 1400 N. Meridian St., Indianapolis, IN 46202-2367 or e-mail to [nhoefer@archindy.org](mailto:nhoefer@archindy.org). †



# March for Life theme borrows page from suffragist centennial

WASHINGTON (CNS)—The March for Life, the annual gathering in Washington to protest legalized abortion in the United States, is tying itself in 2020 to the women’s suffrage movement for the 100th anniversary of the 19th Amendment, which gave women the right to vote.

The theme of the march is “Life Empowers: Pro-Life Is Pro-Woman.” Jeanne Mancini, head of the March for Life, remarked how two noted suffragists of their day, Alice Paul and Susan B. Anthony, were themselves staunchly against abortion. A video made to support the upcoming march, to be held on Jan. 24, said the women called abortion “the ultimate exploitation of women.”

An unnamed woman speaking in the video said 30 million female babies had been aborted since the twin 1973 Supreme Court rulings in *Roe v. Wade* and *Doe v. Bolton* that legalized abortion virtually on demand.

Mancini said speakers lined up for the pre-march gathering include Louisiana State Sen. Katrina Jackson, a pro-life Democrat who authored a bill in 2014 to require abortion doctors to have admitting privileges at nearby hospitals. It was ruled unconstitutional in 2017, but that ruling in *June Medical Services v. Gee* was reversed by the 5th U.S. Circuit Court of Appeals. The U.S. Supreme Court said in October it would take up the case, its first abortion-related case since the death of Antonin Scalia and the retirement of Anthony Kennedy.

Also on the speakers’ list is U.S. Rep. Christopher Smith, R-New Jersey, long a pro-life advocate, who has sponsored the Born-Alive Survivors Protection Act, which would bar the killing of any baby who

survives an abortion. Two such survivors will speak as well, according to Mancini.

The 2020 march will be the 47th such march. “We march regardless,” Mancini said during a Dec. 3 news briefing in Washington about the march. In 2016, “we had ‘Blizzard-geddon,’” she added. An even stronger blizzard in 1982 that crippled the Washington region and its transportation network did not deter those hardy but few marchers who had already made it to the nation’s capital.

The 2019 march was “the first one we marched during a government shutdown,” Mancini added. She said she is working with the U.S. Park Service to assure that there would be no complications to conducting the march should the government be shut down again.

The March for Life now bills itself as “the world’s largest human rights demonstration” and “the world’s largest pro-life event.” Mancini, during the news briefing, called it “the single unifying pro-life event” bringing together people from all points on the pro-life spectrum.

Mancini said more legislation on the abortion front is being advanced at the state level, and that the March for Life would be replicated elsewhere, including in Indianapolis, Chicago, Connecticut and Virginia.

While the march promotes legislation reflecting pro-life interests, it also aims to “change hearts and minds,” Mancini said.

Tom McClusky, president of March for Life Action, which is the sister organization of the March for Life Education and Defense Fund headed by Mancini, also spoke at the briefing. “If *Roe v. Wade* is overturned or weakened,” he said, “there will be even more action in the states.” †



A young woman joins other pro-life advocates outside the U.S. Supreme Court Jan. 27, 2017, during the annual March for Life in Washington. The theme for the Jan. 24, 2020, March for Life is “Life Empowered: Pro-Life is Pro-Woman.” (CNS photo/Leslie E. Kossoff)

## GUEST

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experience renewal and a return to youth at different points in her age-old history. Indeed, at the most dramatic moments of her history, she feels called to return with all her heart to her first love” (#34).

What is this “first love”?

Pope Francis tells us: “More of his friendship, more fervor in prayer, more hunger for his word, more longing to receive Christ in the Eucharist, more desire to live by his Gospel, more inner strength, more peace and spiritual joy” (#161).

He challenges us to “let go of” whatever is holding us back, and to be open to receive new gifts from God. “True youth means having a heart capable of loving,” he exclaims (#113).

In this new year, let’s shake off whatever is weighing us down and limiting our horizons so that we can reach out with open arms and hearts to welcome the younger generations into the Church, and to show them how much God loves them and is waiting for them.

(*Little Sisters of the Poor Sister Constance Veit is director of communications for the Little Sisters of the Poor in the United States.*) †

## SPRINGER

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When we engage with and stand up for God’s people, we engage with God. When we engage with God through and because

of the love of others, we are choosing light over darkness.

(*Pearlette Springer is the coordinator of Black Catholic Ministry in the archdiocese. She can be reached at pspringer@archindy.org.*) †

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### Employment

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St. Thomas Aquinas Catholic Church in Indianapolis is seeking a part-time (20 hours week) Director of Music Ministry. A successful candidate will be a practicing Catholic with a commitment to the principles and tradition of Catholic liturgy. Strong musical proficiency in piano is required. Vocalist preferred but not required. Bachelors degree in music or other equivalent academic background in liturgical music is a plus. Solid organizational skills necessary, as responsibilities include the effective planning, coordination, and execution of music within parish liturgical celebrations.

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Contact: Susan Williams, Chair of the Search Committee  
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Father Thomas Scecina Memorial High School, the Archdiocese of Indianapolis, East Deanery high school, is accepting applications through January 15, 2020 for the position of Principal. The ideal candidate will value and articulate the Catholic character of the school, demonstrate a thorough understanding of Indiana Graduation Pathways, and have proven skills and experience in leading and supporting faculty and programs in service to students and mission. Applicants must possess an educational administrator’s license or have made substantial progress toward this license and be a practicing Catholic.

For more information and/or to submit a letter of interest, resume, and professional references contact:

Mr. Rob Rash  
 Assistant Superintendent  
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#### Director

#### Catholic Charities of the Diocese of Evansville, Indiana

The Roman Catholic Diocese of Evansville, Indiana, seeks a Director of Catholic Charities. The director reports to the Diocesan Chief Operating Officer. Duties include, but are not limited to developing and implementing annual goals and objectives in cooperation with the bishop of Evansville and the chief operating officer; collaborating with governmental and charitable agencies consistent with Catholic Social Teaching, the Code of Ethics of Catholic Charities USA, and the policies and guidelines of the diocese; and maintaining quality control and work with Catholic Charities’ Board of Advisors and staff to develop and monitor annual goals, objectives, and outcomes.

The successful candidate must be a practicing Catholic in good standing and committed to the teaching of the Roman Catholic Church. Minimum qualifications include a Bachelor Degree (Master’s Degree preferred) in a business, social service or education field; five years’ experience in management and administration; good communications and public relations skills; a valid driver’s license; and the ability to travel throughout the diocese’s 12 counties. The successful candidate also must complete a full Criminal History Clearance.

To apply, and/or to view a full job description, please visit <http://www.evdio.org/employment-opportunities.html>



## Franciscan Sisters making a difference to students in Papua New Guinea

The Sisters of St. Francis in Oldenburg had a long-standing mission in Papua New Guinea, from 1960-2011. They initially taught in grade schools but when the country was declared independent in 1975, local teachers took over the grade school teaching roles, and the Franciscan sisters began teaching in high schools and colleges. In this 1984 photo, Oldenburg Franciscan Sister Brendan Boyle, center, speaks with Franciscan Sisters of Mercy in Papua New Guinea.

(Would you like to comment on or share information about this photo? Contact archdiocesan archivist Julie Motyka at 800-382-9836, ext. 1538; 317-236-1538; or by e-mail at [jmotyka@archindy.org](mailto:jmotyka@archindy.org).)

## ICC

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bills. When appropriate, the ICC will also work to help pass or block bills as they relate to the common good, religious freedom, non-public education and dignity of the person.”

The ICC saw a number of successes during the 2019 General Assembly, a long session that culminated in the passage of the state’s two-year budget. That budget included significant provisions for Catholic and other non-public schools. One important development was the creation of a third tier of funding for the state’s voucher program, providing more opportunities for families to send their children to the school of their choice.

Another change was the addition of a second-semester window to allow families to apply for vouchers later in a school year. In addition, Catholic and other non-public schools were included in a school safety bill that passed both legislative chambers.

“These were significant victories in the area of school choice and religious liberty,” Espada said, adding that issues related to education are likely to surface again during the 2020 session.

Protecting the most vulnerable people from an economic standpoint also remains a top priority of the ICC. One major success in last year’s legislative session was the defeat of a Senate bill that would have dramatically expanded predatory lending in the state. Moving forward, Espada said, the ICC will be particularly interested in the prevention of online predatory lending that targets not only the poor, but the working class. Lenders largely operating from outside the state of Indiana often charge interest exceeding 150 percent.

“The ICC will be encouraging legislators to enact laws ensuring that lenders from outside our state conduct business in accordance with Indiana law,” Espada said. “Currently, there are no such provisions and online lenders conduct business with little or no restrictions. We hope that current payday lenders will also oppose predatory online lending.”

As always, life issues will be at the forefront of the ICC’s focus and priorities,

Espada said. Two successes in the 2019 session were the passage of important pro-life bills—one banning dismemberment abortion, a method in the second trimester of pregnancy that involves tearing a live fetus apart in the uterus, and another expanding conscience protection rights beyond physicians and hospital employees. The conscience protection bill ensures that nurses, pharmacists and physician assistants do not have to participate in abortion procedures if they object on moral grounds.

Other victories in the pro-life arena in 2019 included the stoppage of a bill promoting assisted reproduction and gestational surrogacy, as well as the failure of two bills advocating physician-assisted suicide.

“The Church will continue to oppose surrogacy in order to protect women, unused embryos and the relationship between a mother and child,” Espada said. “In terms of respect for all life, the ICC will vehemently oppose any bills that provide a path for euthanasia or physician-assisted suicide. This is particularly important in protecting the disabled, who can be disproportionately affected by those seeking to prematurely end life.”

Protecting the dignity of life will always remain a cornerstone of the ICC’s agenda in any legislative session, according to Glenn Tebbe, who served as executive director of the ICC for 16 years until becoming associate director on Jan. 1. He will continue to collaborate with Espada through the leadership transition before his anticipated retirement in the spring.

“I look forward to working with Angela on the many challenges and opportunities that this session will offer,” Tebbe said.

To follow priority legislation of the ICC, visit [www.indianacc.org](http://www.indianacc.org). This website includes access to I-CAN, the Indiana Catholic Action Network, which offers the Church’s position on key issues. Those who sign up for I-CAN receive alerts on legislation moving forward and ways to contact their elected representatives.

(Victoria Arthur, a member of St. Malachy Parish in Brownsburg, is a correspondent for The Criterion.) †

## TRAGEDY

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involve his parish in finding a way to create a shelter for homeless men in the city. He joined forces with Capt. Donna Rose of the local Salvation Army at the time, which offered to provide its facility as a shelter from January through March of that first year.

“It was open from five in the evening to eight in the morning,” the pastor said, noting that members of St. Vincent de Paul Parish were its main volunteers. “We would provide dinner, a shower, laundry, breakfast and a sack lunch, plus tokens for the bus system so they could get around. That first year, we had about four or five men there a night.”

Called the Men’s Warming Shelter of Bedford, the site has expanded its support every year, even after the Salvation Army left the city a few years ago.

Last year, the shelter served about 45 men during the four months it was open, averaging 13 men staying there a night. This year, the shelter opened on Nov. 1 and will close on April 30—a six-month stretch that is being led by its director, Jennifer Richason.

“The reason that people are in a shelter is because they’re down and broken, and they’ve lost all their relationships around them,” Richason says. “We take them as they are. When they come to us, we’re only thinking, ‘How can we help them?’ Everything else falls away. We’re not judging them. From there, we start moving them toward self-sufficiency.”

That includes helping them get insurance and identification cards, aiding them in recovery efforts from alcohol addiction, and assisting them in applying for jobs and finding housing—all in the hope of getting the men “back into society,” she says.

“The importance of self-sufficiency is a reflection of the shelter, of the things that happen when you have people around who are there for you,” Richason says. “And this town is full of really good-hearted people who want to help.”

That good-heartedness has reached another level in the community as different churches have come together to support the shelter.

“We have a dozen or more churches helping us,” says Richason, a member of Tabernacle of Praise. “People are laying down their denominations, and it’s powerful. There’s the feeling that we’re going to treat each other as Christians should. I feel like we’re saying, ‘We’re going to take care of our own. These people are here, and they need our help.’ This community has chosen to do something about it.”

That insight was echoed by Pastor Bruce Ervin of First Christian Church in Bedford.

“Though we may differ theologically, we all recognize Jesus’ call to reach out



In September of 2019, members of different churches across Bedford came together to host a spaghetti dinner fundraiser in the heart of the city, with all the profits benefitting the effort to help homeless men turn around their lives. (Submitted photo)



As director of the Men’s Warming Shelter in Bedford, Jennifer Richason’s approach to the homeless men she helps is, “We’re not judging them. From there, we start moving them toward self-sufficiency.” (Submitted photo)

and care for the marginalized in our society. We would much rather join hands in that ministry of hospitality than stay separate. It says as well that Bedford is a warm-hearted, caring place, with the churches and the community alike committed to this.”

### ‘You could see the hand of God in everything’

The great blessing of that inter-church cooperation shined through last September when the churches joined together for the first major fundraiser for the shelter.

“It was called ‘Spaghetti on the Square,’” says Father Eldred, who is also pastor of St. Mary Parish in Mitchell. “We lined up tables right down the middle of the street, right in front of the courthouse downtown. It was from 4 to 9 o’clock on a Saturday. We served about 500 meals, and we had a silent auction, a bake sale and a cornhole contest. Church musicians performed, and local businesses were sponsors.

“One church did the spaghetti, another the salad and another the breadsticks, but you could not tell who belonged to one congregation. We were just a community taking care of ‘the least of them,’ like they say in Scripture. All during the preparation, you could see the hand of God in everything. When it was all done, we raised \$17,000—100 percent profit. That helps for the payroll.”

It also helps that the city bought the old Salvation Army facility and leases it to the shelter for \$1 a month. The city also pays the utilities for the building.

“There’s also Bertha’s Mission, a soup kitchen where the homeless can get a meal at lunchtime,” Father Eldred says. “It’s sponsored by the people of the community and the businesses. And a lot of people are bringing us socks, underwear, clothing, jackets, gloves, hats and sweatpants. It’s really a community effort.”

### ‘I’m contributing to something worthwhile’

The momentum from that cooperation has continued as many of the local churches are providing volunteers to help at the shelter for the first time. Different churches take a day a week, staffing the shelter with volunteers to cook for the men and interact with them from 5 p.m. to 10 p.m. After that, an employee stays there through the night and until nine in the morning.

Greg Stanley coordinates the volunteers from St. Vincent de Paul Parish for Wednesday evenings—a change from all the previous years when he took charge of enlisting volunteers for all seven days. He has witnessed the difference the center has made in the lives of the homeless men.

“I’ve gotten to know the men. Some of the guys have climbed out of their situations and gotten jobs and housing. So that’s been a good feeling,” says Stanley. “We had one gentleman with us for several years. He had been homeless for 10 years, and he got into an apartment of his own. He’s off the street. I feel I’m contributing to something worthwhile here.”

Amid all the stories of togetherness, compassion and hope, Father Eldred still often thinks of the homeless man who died in an alley on a winter night.

“He did not die in vain,” Father Eldred says. “He’s moved an entire community to use their time, talent and treasure to make a difference in a true Christian way.” †