Fall meeting of bishops must seek ‘the truth in love,’ archbishop says in homily

BALTIMORE (CNS)—More than 200 bishops and archbishops and six cardinals concelebrated the opening Mass for the fall assembly of the U.S. Conference of Catholic Bishops (USCCB) and the first in-person gathering for the prelates since November 2019.

The pandemic moved their past three full meetings to videoconferencing. Archbishop José H. Gomez of Los Angeles, the USCCB’s president, was the principal celebrant. The bishops, masked and adequately spaced, along with some laypeople, filled the pews of the Basilica of the National Shrine of the Assumption of the Blessed Virgin Mary for the evening Mass on Nov. 15.

Among the concelebrants were Baltimore Archbishop William E. Lori and Archbishop Christophe Pierre, apostolic nuncio to the United States, Pope Francis’ representative.

One of the most contentious items on the bishops’ agenda for the meeting was to be discussion and action on a new pastoral document titled “The Mystery of the Eucharist in the Life of the Church.”

Preliminary discussion in June about such a document was extensive and showed some division among the bishops about the themes of the document and even whether the conference should issue one. In the end, 75 percent of the bishops voted in favor of the document’s crafting.

In his homily, Archbishop Lori welcomed the bishops to the basilica, noting that this year America’s first cathedral marked the 200th anniversary of its dedication.

“Not only does this church reflect of the genius of architect Benjamin Henry Latrobe, it also remains after more than two centuries a parish vibrant in faith, Fall meeting of bishops must seek ‘the truth in love,’ archbishop says in homily

A Catholic way of dying

A family blesses their mother in her final days, page 4.

Adoptive families serve as witnesses that adoption is a possible and beautiful way

By Natalie Hoefer

In September 2000, Pope John Paul II addressed the following words to adoptive parents: “The existence of so many children without families suggests adoption as a concrete way of love. … To adopt a child is a great work of love. When it is done, much is given, but much is also received. It is a true exchange of gifts.”

Many families in central and southern Indiana have embraced this “great work of love.” In honor of November as Adoption Awareness Month, The Criterion spoke with three adoptive families in the archdiocese from Dearborn County, Indianapolis and Millhousen.

Each serves as a witness to Pope John Paul II’s message to adoptive parents—that adoption, “despite its difficulties,” is “a possible and beautiful way.”

‘Born in our hearts, not from our bodies’

The adoption journey for Alison and Jed Ortman began as a thought before they were even married.

“As we shared our hopes and dreams of what we wanted for our prospective family, we both oddly agreed that we...”

See ADOPTION, page 9

A ‘fist-shaking’ dare to God leads a woman to a devotion to him

(Editors note: The Criterion invited our readers to share the special moments in their lives—or the one thing—that has brought them closer to God. Here are some of their stories.)

Third of three parts

By John Shaughnessy

The turning point for Janine Schorsch came when she was in college—a time when she remembers being “a spoiled, tantrum-throwing” young adult who didn’t believe in God.

“For about four years, mid-high school through most of college, I chose to become an atheist,” she recalls. “God and all his rules just weren’t worth it anymore. He was an unnecessary encumbrance.”

Yet everything changed when she agreed to be part of a survey during a rare moment of free time before a class.

“To my surprise, it was not so much a survey as an attempt to bring me to God. Two young women shared with me their experiences, telling how they saw God in so many moments of their life.”

As an example, one of the students recalled thinking about a friend she hadn’t heard from in years and just then she...”

See DARE, page 2

See BISHOPS, page 8
received a phone call from the friend. "I scoffed and labeled it coincidence," Schorsch says. "They were relentless, repeatedly asking me to pray with them for Jesus to come into my life and save me. Being too polite to just get up and leave, I finally agreed to pray with them. But I flat out told them I didn't mean it. I didn't believe it, and that it was a dare to God. If he wanted me, he could come and get me."

"It views it as her 'rebellious, fist-shaking' moment at God. After that moment, she soon realized how God had worked for all along."

"Approximately two weeks later, walking across campus, I was literally blinded and thrown from my horse. I wanted her all along."

"It didn't believe it, and that it was a dare to walk across campus, I was literally blinded and thrown from my horse."

"I realized that everything, absolutely everything, in my life had worked to my good since that eventual prayer. I truly identified with St. Paul when he was blindsided and thrown from his horse."

"I was completely overwhelmed by the love of my God, who would answer a spoiled, tantrum-throwing child who had the nerve to dare him, by wrapping his arms around me in love."

"She has felt God's embrace ever since, even through—and maybe especially through—the tough times."

"My life has had its share of troubles, says Schorsch, now 69 and a member of St. Teresa Benedicta of the Cross Parish in Bright in the Bateste Valley. "But I've never spent one moment of my life without the sure knowledge that God holds me in his tender hands. The God that sent two personal messengers to me so long ago will never let me go."

"All the times since then when I have been blessed to be a witness to others, all the times since then when I have been blessed to see others witnesses to God, they draw me ever closer to God."

By John Shaughnessy

A daily ritual leads to a greater awareness of God's presence

Gary Taylor

Gary Taylor draws near to God's presence and mercy in a ritual he follows every day. Taylor's ritual begins with the daily Scripture readings for Mass provided by the Church.

"If I fail to read, hear and reflect upon the word of God, my initial faith encounter with him fades away. I do not know him, and he does not know me," Taylor says. "I keep God's presence front and center through my spiritual practice of keeping the lectionary readings of the Church with me and turning to them often within the day."

"As he focuses on the readings, he also prays over them and writes reflections on them—a continuous process that makes him even more aware of God's presence in his life."

"I have many binders of these reflections and use them for spiritual reading, mental prayer and adoration," says Taylor, a member of St. John the Baptist Parish in Osgood in the Batesville Deanery. "This habitual spiritual practice I most definitely has brought me closer to God."

"She shared one of his reflections, 'Our Hope is in God's Mercy.' Here are some excerpts from that reflection:

"Our hope, O Lord, is in your mercy. We trust in your mercy. Let our hearts rejoice in your salvation; be good to us, O Lord.'"

"Jesus' presence is with us in every moment. He is close at hand. His teachings are written on our heart."

"In every circumstance, each one of us should hope, with the grace of God, to persevere 'to the end' and to obtain the joy of heaven, as God's eternal reward for the good works accomplished with the grace of Christ.'"

"Be humble. He who humbles himself will be exalted. Humility is the foundation of prayer. Be a beggar before God; be holy serving all God's children. Become the mercy you hope in!"

By John Shaughnessy

A special blanket covers a man with the comfort of God and the warmth of others

For Tom Yost, the blanket on the chair next to his bed is much more than a source of warmth and comfort. It's a reminder of a poignant time when God was there for him—and so were the members of his parish.

"In the summer of 2018, I was diagnosed with prostate cancer and received nine weeks of 45 radiation treatments from September to Thanksgiving. That fall," recalls Yost, the pastoral associate of Our Lady of Perpetual Help Parish in New Albany.

"Before I started radiation treatments, our parish prayer blanket ministry lovingly presented me with a blessed blanket with my name and the name of the parishioner who sewn it on. Each time I received a treatment on the table underneath the radiation machine, I had my blanket laying over my chest and prayed in silence. My God and my parish were with me each time I received a treatment."

"God's presence and the prayers of Our Lady of Perpetual Help parishioners kept me calm and confident right before Christmas indicating that the radiation treatments were successful."

"In the nearly three years since then, Yost has been going for checkups and tests every six months. He also continues to ask for God's healing touch every day. And he's ever thankful for the presence of God and his fellow parishioners in his life."

"Each day of life is truly a gift," he says. "And the prayer blanket remains near me on a chair in front of me—"
Expanded Choice program opens door to Catholic education for more families

By Victoria Arthur

Across Indiana, educators and school choice advocates are spreading the word: A Catholic or other non-public-school education is now within financial reach for most Hoosier families seeking it for their children.

Sweeping changes to Indiana’s Choice Scholarship Program, more commonly known as the voucher program, passed by the state legislature earlier this year extended eligibility to middle- and upper-middle-class families and significantly increased the scholarship amount that all qualifying students receive.

“This legislation is transformational,” said John Elcecer, executive director of the Indiana Non-Public Education Association (INPEA), which represents the state’s more than 400 non-public schools, including Indiana’s 175 Catholic schools.

“We had always done a pretty good job of taking care of the families that needed the most assistance financially. But we found over the years that families who were really struggling were the middle-income families who had not been able to get support, especially those with multiple school-age children.”

“That was the crux of this year’s legislation — the recognition that those families needed help as well. Now we need to make sure as many families as possible are aware of these new opportunities.”

In all five Catholic dioceses in Indiana, efforts are under way to do just that. From school open houses to communication initiatives at parishes, administrators and advocates are hitting the highlights of the expansion legislation.

Eight out of 10 families in Indiana now qualify for a Choice Scholarship, or voucher, through the expanded program to attend the school of their choice. Prior to the passage of this year’s legislation, eligibility for vouchers stood at a maximum family income of 150 percent of the federal Free and Reduced Lunch program. Now that threshold has jumped to 300 percent.

Moreover, those who qualify now are eligible to receive a greater amount to help cover the cost of tuition at a non-public school. Before the expansion legislation was passed in April, the Choice Scholarship program operated under three tiers. Based on family income, students received vouchers of either 50, 70 or 90 percent of state tuition support — that is, the percentage of the total amount of money Indiana would spend to educate those students at their local public school. Now, all eligible students will receive a 90 percent voucher.

“The extra financial assistance provided by this program is a game-changer for many of our families,” said Kelly Lucas, director of marketing and enrollment management at Bishop Chatard High School in Indianapolis.

During both an open house and a financial aid night held this month, administrators at the archdiocesan high school for the Indianapolis North Deanery welcomed prospective new families and outlined the new opportunities presented by the school choice expansion.

As is the case at many schools throughout the state, leaders there are working on messaging to erase the stigma sometimes associated with the program, including downplaying the term “voucher” in favor of “Choice Scholarship” or “grant.”

“We know there are still some families out there that have some hesitation about the program,” said Dan Thompson, director of business operations at Bishop Chatard. “Parents will tell us they don’t want to take away from families that have a greater need. Some people still don’t fully understand that it’s their tax dollars going back to work for them. So there is definitely a learning curve.”

Bishop Chatard has extended its efforts to educate families about the program to all of its feeder schools — the Catholic elementary schools of the deanery. The school’s president, Bill Sahm, meets with deanery principals on a monthly basis and has been providing them with templates and marketing materials to share with their respective families since the legislation passed in the spring.

“We started promoting it right away and continue to do everything we can to get the message out,” Sahm said.

The efforts clearly are working there and elsewhere. Statewide, more than 8,000 more students are receiving Choice Scholarships this school year than last, according to INPEA data. In the 2020-21 school year, approximately 36,000 Indiana children were participating in the program. As the 2021-22 school year is now in full swing, nearly 44,000 students are attending Catholic and other non-public schools around the state with the help of Choice Scholarships.

Indiana, which has long been considered a pioneer in school choice, this year marked the 10th anniversary of the Choice Scholarship Program. The INPEA and the Indiana Catholic Conference (ICC) were key members of the coalition that led to that groundbreaking legislation, signed into law by then-Gov. Mitch Daniels in 2011.

Recently the INPEA honored Indiana House Speaker Todd Huston with its Legislative Leadership Award for his role in passing this year’s expansion legislation, along with his longstanding efforts to promote school choice.

“For so many years, leaders in our state have said we value education, we know the importance of a great school, and we want to give students and families as many options as possible,” said Huston, whose children have attended public schools.

“And we’re going to continue to focus on that, recognizing that for the vast majority of our kids in the state of Indiana, public schools are going to be their choice. For others, it’s going to be charters and private schools. It just gets down to the key principle of making sure children are in the school that best meets their needs.”

(For more information about the Indiana Choice Scholarship Program and other school choice initiatives, visit inpea.org. Victoria Arthur, a member of St. Malachi Parish in Brownsburg, is a correspondent for The Criterion.)

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Dan Thompson, director of business operations at Bishop Chatard High School in Indianapolis, speaks with visitors at a Nov. 4 open house about tuition assistance options, including Indiana’s newly expanded Choice Scholarship Program. (Submitted photo)
Mike Krokos, Publisher

where he tells us that those who will last judgment. Check out Matthew’s exactly how he will judge us during the last things during November: death, judgment, heaven and hell to help them prepare for death. (CNS photo/Michael A. McCoy, Reuters)

Marian Brennen sits at headstone of her nephew LCPL Julian T. Brennan in Arlington, Va., on Sept. 11, the 20th anniversary of the September 11 attacks. The Church traditionally encourages Catholics in November to meditate on death, and pray for the living and the dead. (CNS photo/Michael A. McCoy, Reuters)

We are sorry if that headline startled you, but it says exactly what the Church tells us, especially during the month of November, what we must do. It wants us to prepare for our death, whatever it might be. Death could come at any time, as the news media report daily shootings and other violence. That realization has been even more true this past year because of COVID-19. The growing death toll of the pandemic is truly tragic. The Church has traditionally urged people to meditate on the four last things during November: death, judgment, heaven and hell. November is a good month during which we can consider death. Nature cooperates. Leaves are falling off trees, leaving them bare. Flowers outdoors until spring. Colder temperatures have arrived, and central Indiana recently saw its first snowfall. As we grow older, we realize that death is a natural part of life. Everyone dies. There are no exceptions. And should we not be afraid of death if we are prepared for it, because then our death will mean everlasting life in heaven where we will live forever in communion with God and all the saints who have gone before us, including members of our families and friends. It will be a joyous time—as long as we prepare for our death.

How should we prepare for our death? Jesus was quite explicit about that. He told the rich young man, who asked what he must do to gain eternal life, “If you wish to enter into life, keep the commandments” (Mt 19:17).

On another occasion, he said that the two greatest commandments are, “You shall love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength,” and “You shall love your neighbor as yourself” ( Mk 12:30).

However, Jesus was even more explicit in telling us how we must love our neighbor as ourselves. He explained exactly how he will judge us during the last judgment. Check out Matthew’s Gospel, chapter 25, verses 31-46. That’s where he tells us that those who will inherit the kingdom prepared for them are those who feed the hungry, give drink to the thirsty, welcome strangers, clothe the naked, care for the ill and visit those in prison. They will receive heaven because “whatever you did for one of these least brothers of mine, you did for me” (Mt 25:40).

On the other hand, he said, those who do not do those things will go to eternal punishment for not loving their neighbors. The Church has turned this Gospel passage into its corporal works of mercy, with a couple additions: feed the hungry, give drink to the thirsty, shelter the homeless, clothe the naked, visit the sick, visit the prisoners, bury the dead and give alms to the poor. It has also taught the spiritual works of mercy, actions that will help our neighbors in their spiritual needs: counsel the doubtful, instruct the ignorant, admonish the sinner, comfort the sorrowful, forgive injuries, bear wrongs patiently and pray for the living and the dead. Perhaps not all of us can perform all of the duties Jesus has commanded, because of infirmities or other problems, but most of us can do some of them.

The Church itself has always been involved in all of those ministries and is usually looking for volunteers. Food kitchens and pantries feed the homeless and those down on their luck. Catholic agencies provide shelter for the homeless and provide clothing for those who need it. We welcome immigrants and refugees and help them get acclimated to American society. Our hospitals help heal the sick and we have active programs of visiting prisons. Parishioners bury the dead and we are always urged to give alms to the poor. You can see that preparing to die can often mean keeping active while serving our neighbors. It doesn’t mean that we should just sit around and pray, although that should be part of our lives at all stages.

So, prepare to die because death is inevitable. We just don’t know when it will happen.

—John F. Fink

Be Our Guest

Ann Margaret Lewis

Love and a Catholic way of dying

The second Sunday of September of 2008, Mom called me to say, “Ann, I’m taking ill.”

My mother, Mary Ann Goetz, had had her gall bladder removed two weeks before. Although it’s weather that procedure with flying colors, impressing the medical staff with her stamina. Yet something was wrong.

A few days later, we learned Mom had a cancerous pancreatic tumor and only months to live. Despite the diagnosis, Mom wanted chemo. However, after several weeks of trying to increase her strength for the treatment, my seven siblings and I realized we had to prepare for the inevitable and help her approach death with hope.

In November 17, marked the 13-year anniversary of her death. At this time of year, when Christians celebrate our beautiful doctrine and the mystery of eternal life, I want to share one of the most difficult—and rewarding—events of my life and some tips that I learned along the way about the Catholic way of dying.

Working as a team

When managing a situation like this, it’s always best that a family come together and communicate to make the process easier.

My dad died of cancer in 1980, and Mom raised those of us who remained home alone. Now we were scattered across the country from Alaska to New Jersey. Only two siblings lived near Mom.

Every Sunday evening, we held a conference call to determine what needed to be done and establish a schedule for each of us to care for her. With each of her children taking turns, the burden was lighter, exceptions for those who lived near Mom who had been carrying most of the load.

Necessary evils: legal and business issues

We realized we had to clear up business and legal issues so Mom didn’t have to think about them. My mother had little money—only possessions really, furniture and mementos—but we wanted Mom to live out her days and not have to worry about financial things. We’re in no position to see the Church itself has always been involved in all of those ministries and is usually looking for volunteers. Food kitchens and pantries feed the homeless and those down on their luck. Catholic agencies provide shelter for the homeless and provide clothing for those who need it. We welcome immigrants and refugees and help them get acclimated to American society. Our hospitals help heal the sick and we have active programs of visiting prisons. Parishioners bury the dead and we are always urged to give alms to the poor. You can see that preparing to die can often mean keeping active while serving our neighbors. It doesn’t mean that we should just sit around and pray, although that should be part of our lives at all stages.

So, prepare to die because death is inevitable. We just don’t know when it will happen.

—John F. Fink
“As the visions during the night continued, I saw one like a Son of man coming, on the clouds of heaven; when he drew near the Ancient One and was presented before him, the one like a Son of man received dominion, glory, and kingship; all peoples, nations, and languages serve him. His dominion is an everlasting dominion that shall not be destroyed” (Dan 7:13-14).

This Sunday, we celebrate the Solemnity of Our Lord Jesus Christ, King of the Universe (Christ the King). We Americans have a difficult time relating to the idea that Jesus is a king. We rejected the idea of royalty more than 200 years ago in favor of an experiment in democratic governance that our founders insisted was the best way to organize society and ensure human rights and freedom. We accept no earthly kings, queens or dictators, but we can accept Christ as our king when we understand that, as he tells Pilate in the Bible (Jn 18:36), “My kingdom does not belong to this world.”

The key to understanding Jesus Christ as “king of the universe” can be found in the readings selected by the Church for this great feast. In the responsorial psalm (Ps 93), the psalmist-celebrant proclaims the majesty and permanence of the reign of God and of his precepts. God alone rules in heaven and on Earth, and his decrees alone are trustworthy. The prophet Daniel (Dan 7:13-14) tells of a king whose dominion shall never be overcome, “his kingdom shall not be destroyed” (Dan 7:14). And finally, we have the images presented to us in the Book of Revelation (Rev 1:5-8), which presents Jesus in triumph, and in the Gospel of St. John, which shows Jesus as defeated and preparing for his crucifixion.

What kind of king stands before a representative of Roman authority and power in absolute humiliation and apparent helplessness? What kind of king accepts willingly the unjust punishment and cruel death of waiting for him on the cross? Surely this is a very different kind of king who can say, “If my kingdom did not belong to this world, my attendants would be fighting to keep me from being handed over to the Gentiles.” (John 18:36).

Jesus is a king who is also a servant, a slave occupying the lowest rung on the socio-political ladder of his time—and of all of history. He does not by asserting earthly power, or by manipulating the opinions of others, but by accepting the will of his Father and by giving his life as a ransom for our sins.

Jesus is the ultimate servant-leader. As he tells his disciples, and all of us, the pathway to the kingdom of heaven is a service road not a grand highway, and true greatness is measured by our willingness to serve others. If we wish to follow Christ our King, we must give up our old ideas about leadership, governance and political power and replace them with humble, self-sacrificing service.

The Solemnity of Christ the King is a day for Catholics to rededicate ourselves to the truth of Christ’s sovereignty over all things visible and invisible by listening to his voice and by obeying his word. It is only under the reign of Christ who is both king and servant that we will experience true freedom and see renewal in our Church and in our country. Especially as we journey together in the “synod of synods,” we must listen prayerfully to God’s word as it reveals who Jesus is and who we are as men and women called to follow him. His way leads ultimately to the cross, to the joy of everlasting life.

As missionary disciples of Jesus Christ, we realize our freedom most fully in service to God, to his people and to all his creation. We achieve freedom and the realization of our fundamental rights and dignity when we empty ourselves of our own comfort and bear witness to the kingdom of God even when it demands suffering and obedience—even unto death.

The sovereign ruler that we adore is nothing like the earthly rulers who claim our obedience, our deferential respect, because of their political authority or persuasive rhetoric. Our sovereign Lord is also our servant. He is ruler over all things seen and unseen because he is God’s only-begotten Son who has given himself unselfishly for the redemption of the world.

“Eso decir La Alpha y la Omega,” says the Lord God, “the one who is and who was and is to come, the almighty.” (Rev 1:8). Come, let us adore him, Christ our King. 

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La solemnidad de Nuestro Señor Jesucristo, Rey del Universo (Cristo Rey). A los estadounidenses nos cuesta relacionarnos con la idea de que Jesús es un rey ya que hace más de 200 años rechazamos la idea de la realización en favor de un experimento de gobierno democrático que nuestros fundadores insistieron en que era la mejor manera de organizar la sociedad y garantizar los derechos humanos y la libertad. No aceptamos reyes, reinas o dictadores terrenales, pero podemos aceptar a Cristo como nuestro rey cuando comprendemos que, como lo dice Pilato en la lectura del Evangélico del domingo: “mi reino no es de este mundo” (Jn 18:36).

La clave para entender a Jesucristo como “rey del universo” se encuentra en las lecturas seleccionadas por la Iglesia para esta gran festividad. En el salmo responsorial (#93), el salmista celebra el esplendor y la permanencia del reino de Dios y de sus preceptos. Solo Dios goberna en el cielo y en la Tierra, y únicamente sus decretos son dignos de confianza. El profeta Daniel (Dan 7:13-14) habla de un rey cuyo dominio nunca será vencido, “su reino jamás será destruido” (Dan 7:14). Y por último, tenemos las imágenes que nos presenta el Apocalipsis (Ap 1:5-8), que presentan a Jesús triunfante, y el Evangelio de san Juan, que muestra a Jesús derrotado y preparándose para su crucifixión.

¿Qué clase de rey se presenta ante un representante de la autoridad y el poder de los romanos en absoluta humillación y aparente impotencia? ¿Qué clase de rey acepta de buen grado el castigo injusto y la muerte cruel que le espera en la cruz? Seguramente se trata de un rey muy diferente que puede decir: [No soy rey fuera de este mundo] “mis propias guardias señalan para impedir que los judíos me detengan. Pero mi reino no es de este mundo” (Jn 18:36).

Jesús es un rey que a la vez es un siervo, un esclavo que ocupa el peldaño más bajo de la escala sociopolítica de su época y de todos los tiempos. No goberna haciendo valer el poder terrenal, ni manipulando las opiniones de los demás, sino aceptando la voluntad de su Padre y dando su vida como rescate por nuestros pecados.

Jesús es el líder-servidor por excelencia. Tal como le dice a sus discípulos, y a todos nosotros, el camino hacia el Reino de los Cielos es un camino de servicio, no una gran autopista, y la verdadera grandeza se mide por nuestra voluntad de servir a los demás. Si queremos seguir a Cristo nuestro Rey, debemos abandonar nuestras viejas ideas sobre el liderazgo, el gobierno y el poder político y sustituirnos por un servicio humilde y abnegado.

La solemnidad de Cristo Rey es un día para que los católicos nos reafirmemos en la verdad de la soberanía de Cristo sobre todas las cosas visibles e invisibles, para escuchar su voz y obedecer su palabra. Únicamente bajo el reinado de Cristo, que es a la vez rey y siervo, experimentaremos la verdadera libertad y veremos la renovación en nuestra Iglesia y en nuestro país. Especialmente mientras caminamos juntos en el “sínodo de sínodos,” debemos escuchar en oración la Palabra de Dios que nos revela quién es Jesús y quiénes somos nosotros como mujeres y hombres llamados a seguirlo. Su camino nos conduce infaliblemente a atravesar el vía crucis para llegar a la alegría de la vida eterna.

Como discípulos misioneros de Jesucristo, alcanzamos nuestra libertad más plenamente en el servicio a Dios, a su pueblo y a toda su creación. Alcanzamos la libertad y la materialización de nuestros derechos fundamentales y nuestra dignidad cuando nos vaciamos de nuestra propia comodidad y damos testimonio del Reino de Dios, incluso cuando esto exige sufrimiento y obediencia, hasta la muerte.

El gobernante soberano que adoramos no se parece en nada a los gobernantes terrenales que reclaman nuestra obediencia, nuestro respeto deferente por su autoridad política o su retórica persuasiva. Nuestro Señor Soberano es también nuestro servidor. Es el soberano de todo lo visible y lo invisible, porque es el Hijo único de Dios que se ha entregado desinteresadamente por la redención del mundo.

“Yo soy el Alpha y la Omega,” dice el Señor Dios, “el que es y que era y que ha de venir, el Trespoderoso” (Ap 1:8). ¡Adoremos a Cristo Rey! 
Nov 22 - Dec 6
St. Therese of the Child Jesus (Little Flower) 56th St., St. Therese Room, 4720 E. 13th St., Indianapolis.
Souls Core Retreat
Workout: 6:30-7:15 p.m., prayer and exercise, free. Information: 317-927-1167, j4ann@2003@yahoo.com or soulcoreinc.com.

Nov 24, Dec. 8, 12
Group Via Tone via Zoom, 7 p.m., second and fourth Wednesdays of each month, Benedictine Sister Marie Reuber, facilitator, sponsored by Sisters of St. Benedict, Ferdinand, Ind. (Lafayette Evansville). Information: vacation@theodore.org.

Nov 25
St. Matthew the Apostle Church, 4100 E. 56th St., Indianapolis. Thanksgiving Day Mass and Food Blessing, 9 a.m., bring a food item to be blessed. Information: 317-257-4297 or bulletin@stbb.org.

Nov 28
St. Matthew the Apostle Church, 4100 E. 56th St., Indianapolis. Advent Evening of Music and Reflection, 6 p.m., featuring our choir and instrumentalists, activities for children age 4 to second grade during this program, babysitting available, refreshments available after program free. Information: 317-257-4297 or bulletin@stbb.org.

Dec 3
Women’s Center, 4901 W. 86th St., Indianapolis. First Friday Mass, 5 p.m., followed by rosary, also call about regular Friday night dinner events. Information: 317-796-8605 or 317-243-0777.

Dec 3 Women’s Center Retreat, 4901 W. 86th St., Indianapolis. First Friday Mass, 5 p.m., followed by rosary, also call about regular Friday night dinner events. Information: 317-796-8605 or bulletin@stbb.org.

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. First Friday Mass, 5 p.m., exposition of the Blessed Sacrament, following Mass until 9 p.m., sacrement of Reconciliation available. Information: 317-750-7309, mrsesq@hotmail.com.

St. Alphonsus Liguori Church, 1870 W Oak Street, Zionsville. Divine Liturgy and Event Transformation Night, 6:30 p.m., encounter event with worship, song and prayer. Father Ben Mullenkamp speaking, free. Information: 317-795-8912 or indianapolis@encounterschool.org.

Dec 4
St. John Paul II Parish, St. Paul Chapel, 216 Schellers Ave., Indianapolis. First Saturday Marian Devotion, 8 a.m. rosary, meditation, prayer, 8:30 a.m. Mass with confessions prior. Information: 812-246-3522.

St. Michael Church, 145 N. Michael Blvd., Brookville. First Saturday Marian Devotion, 8 a.m. rosary, meditation, prayer, 8:30 a.m. Mass with confessions prior. Information: 812-246-3522.

Rikke, David, Jim, Kevin, Steve and Tom McKeand.

The couple also has one grandchild. †

Jerry and Betty (Chambers) McKeand, members of Nativity of Our Lord Jesus Christ Parish in Indianapolis, will celebrate their 70th wedding anniversary on Nov. 22.

The couple was married in St. Andrew Church in Indianapolis on Nov. 22, 1951.

They have four children: Paula Ripberger, Joan Woodruff, Rick and Tom McKeand.

The couple also has 13 grandchildren and 23 great-grandchildren. †

Randy and Ruth (Williams) Fegan, members of St. Simon the Apostle Parish in Indianapolis, will celebrate their 60th wedding anniversary on Nov. 22.

The couple was married in St. John Church in Indianapolis on Nov. 22, 1961.

They have four children: Judy Gilbert, Janet Bakke, David Jan, Kevin and Tom McKeand.

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The couple were married in a ceremony with a special Mass and dinner with family. †

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The Face of Mercy
By Daniel Conway

El rostro de la misericordia/Daniel Conway

El mes pasado, las diócesis de todo el mundo iniciaron un proceso formal para escuchar la guía del Espíritu Santo mientras “caminamos juntos” como pueblo de Dios. Ese es el significado de la palabra “sínodo”: viajar juntos, estar reunidos como compañeros de viaje en una Iglesia que avanza hacia un futuro mejor, ahora y en la eternidad.

El proceso sinodal está diseñado para desarrollarse en tres etapas: La primera consiste en sesiones de escucha a nivel parroquial. En la segunda etapa se llevarán a cabo diálogos a nivel diocesano y nacional. La tercera etapa constará de diálogos internacionales y el proceso concluirá en octubre de 2023, con una asamblea general del Sínodo de los Obispos en Roma.

El Papa Francisco ha denunciado este período como un tiempo de “escucha mutua” que viene a ser una “visita pastoral de la Iglesia en la Iglesia” con el Espíritu Santo. “El Espíritu Santo nos necesita,” dice el Papa Francisco. “Lo escuchamos cuando nos escuchamos unos a otros. Y cuando no dejamos a nadie atrás ni excluido.”

Cuando el Papa Francisco inauguró este proceso sinodal, dijo que “celebrar un Sínodo significa caminar por el mismo sendero, caminar juntos.” También observó: “Los Evangelios nos muestran con frecuencia a Jesús en un camino: camina junto a la gente y escucha las preguntas y preocupaciones que agobian sus corazones. Nos muestra que Dios no se encuentra en lugares pulverizados y ordenados, apartados de la realidad, sino que camina siempre a nuestro lado. Se encuentra con nosotros donde estamos, en los caminos, a menudo difíciles, de la vida.”

¿Estamos preparados para la aventura que implica este viaje? pregunta el Papa. ¿Acaso tenemos miedo a lo desconocido y preferimos refugiarnos en las excusas de siempre: “eso no se soluciona porque…”? El proceso de escucha que emprendemos como pueblo peregrino solamente será eficaz si se hace de manera piadosa, abierta y capaz de generar acciones concretas en respuesta a las necesidades de nuestra comunidad.

El Papa Francisco nos pregunta: “¿En verdad somos capaces de escuchar? ¿O nos hemos distraído tanto por el ruido que nos rodea, y por las interminables peleas y divisiones en nuestra sociedad y, sí, incluso en nuestra Iglesia, que ya no sabemos escuchar? Son preguntas difíciles, pero el Papa considera que es urgente que las abordemos, especialmente en esta época de pandemia, crisis económica mundial y declive general de los valores morales y espirituales.

¿Por qué es tan importante escuchar hoy en día? ¿Qué estamos escuchando? Según nuestro Santo Padre, debemos estar atentos a la “escucha del Espíritu Santo para responder a las apremiantes necesidades espirituales y temporales de las personas en todas las regiones del mundo. Por encima de todo, debemos escuchar para poder llevar a cabo nuestra misión con mayor eficacia: proclamar con alegría el Evangelio de Jesucristo a todas las personas que no han escuchado su mensaje de esperanza, esperanza y salvación.

Según nos enseña el Papa Francisco, esta misión no puede cumplirse a menos que primero enfrentemos a Cristo en su pueblo, a menos que escuchemos en oración la Palabra de Dios, y a menos que podamos discernir lo que el Espíritu Santo nos dice aquí y ahora. En el libro que publicó recientemente y que se titula Síntomas juntos: El camino a un futuro mejor, el Papa Francisco escribe: “Lo que el Señor nos pide hoy es una cultura del servicio, no una cultura del descarte. Pero no podemos servir a los demás si no dejamos que su realidad nos hable. Para ir allí, hay que abrir los ojos y dejar que nos toque el sufrimiento que nos rodea, para poder escuchar al Espíritu de Dios hablar desde nuestras misiones.”

Como discípulos de Jesucristo, no podemos servir a los demás si no abrimos a los ojos a las necesidades de los otros, si no dejamos que su sufrimiento nos toque el corazón y si no escuchamos, dejando que su realidad nos hable.”

The Face of Mercy

By Daniel Conway

Universal synodal process offers a time of ‘mutual listening’

Last month, dioceses throughout the world began a formal process of listening for the Holy Spirit’s guidance as we journey together as God’s people. The first stage involves receiving input from the parish level. The second stage will feature discussions at the diocesan and national levels. The third stage will involve international discussions with the process concluding in October 2023, with a general assembly of the Synod of Bishops in Rome.

Pope Francis has called this a time of “mutual listening that involves the entire people of God.” But the Holy Father insists that this listening process is not about garnering opinions or taking a survey but listening to the Holy Spirit. “We listen to Him when we are on the rocky roads of life.”

“We are prepared for the adventure of this journey?” the pope asks. Or are we fearful of the unknown, preferring to take refuge in the usual excuses: “It’s useless” or “We’ve always done it this way”? The listening process that Pope Francis asks: “Are we capable of really listening? Or have we become so distracted by the noise that surrounds us, and by the endless quarreling and disunity in our society and, yes, even in our Church, that we no longer know how to listen? These are tough questions, but the pope believes it’s urgent that we address them—especially in this time of pandemic, global economic crisis and general decline in moral and spiritual values.

“Why is listening so important today? What are we listening for?” According to our Holy Father, we are listening for the guidance of the Holy Spirit in response to the pressing spiritual and temporal needs of people in every region of the world. Above all, we are listening so that we can more effectively carry out our mission. To joyfully proclaim the Gospel of Jesus Christ to all people by living his message of mercy, hope and salvation.

This mission cannot be fulfilled, Pope Francis teaches, unless we first encounter Christ in his people, unless we listen prayerfully to God’s word, and unless we can discern what the Holy Spirit is saying to us here and now.

In his recent book, Let Us Dream: The Path to a Better Future, Pope Francis writes: “What the Lord asks of us today is a culture of service, not a throwaway culture. But we can’t serve others unless we let their reality speak to us. To go there, you have to open your eyes and let the suffering around you touch you, so that you hear the Spirit of God speaking to you from the margins. “As disciples of Jesus Christ, we cannot serve others unless we open our eyes to the needs of others, unless we let their suffering touch our hearts, and unless we listen, letting their reality speak to us.”

“Jesús de Nazareth, by his words, his actions, and his entire person reveals the mercy of God.”

–Pope Francis, “Misericordiae Vultus” (“The Face of Mercy”)

“Jesús de Nazaret con su palabra, con sus gestos y con toda su persona revela la misericordia de Dios.”

–Papa Francisco, “Misericordiae Vultus” (“El rostro de la misericordia”)
Experience fun and faith-filled history at Oldenburg's Holidays Under the Spires

By Natalie Hoefler

Oldenburg—known as the Village of Spires—is beautiful to visit at any time of year. The church spires, architectural intrigue and translated street signs herald the Deutsch roots of the town’s origins in 1817. Add snow, lights, decorations, and German food and sweets, and the town becomes a portal to an old-world Bavarian Christmas experience.

This spirit is captured during Oldenburg’s annual Holidays Under the Spires event, which will take place this year on Dec. 4.

Stop by the Sisters of St. Francis’ Immaculate Conception convent for cookies, breads and gifts for purchase.

Stores—most opening at 8 a.m. and closing at 8 p.m.—will offer sales and raffles for items, and “pop-up” shops will appear on Water, Pearl and Main streets (Water, Perlen and Haupts Strassen). And look for Santa and his elves traversing the streets handing out treats to good boys and girls.

The town also hosts restaurants offering German and African fare, like homemade sausage patties at The Brau Haus and the “world famous” fried chicken at Wagner Village Inn, to name two.

After dinner and 5:30 p.m. Mass at historic Holy Family Church across from the Franciscan Sisters’ convent, enjoy the town’s festively lit streets on foot or car.

The shopping, food and old-world feel make for a fun day for anyone. But for Catholics, there are extra treasures in the faith’s physical and spiritual influence on Oldenburg.

The Sisters of St. Francis arrived in 1851 from Austria to establish a new congregation to teach the need for Catholic education, relations between bishops and eventually to the creation in 1917 of the episcopal conference that is now the U.S. Conference of Catholic Bishops.

The church was prepared for its multitude of functions during and after the American Civil War, but the Civil War ended with the emancipation of the slaves. As German Catholics, the Sisters of St. Francis were mandated to educate the growing numbers of freedmen. The Sisters’ programs focused on religious education, vocational education, and personal and pastoral needs of the emancipated slaves.

He noted that the bishops in 1852 First Plenary Council failed to adequately address the issue of slavery. “By the 1870s, the bishops’ programs had recovered a degree of unity among bishops filming after the North and the South, but in hindsight, failure to condemn slavery stands as a blot on American conciliarism. Similarly, the bishops gathered for the Second Plenary Council did not fully grasp the immense pastoral need and opportunity presented by 4 million emancipated slaves,” Archbishop Lori said.

In his own 2019 pastoral reflection, “The Journey to Racial Justice—Repentance, Healing and Action,” Archbishop Lori acknowledged the Church’s historical complicity in the oppression of African Americans, including the failure of the bishops to address slavery head on.

He noted that the bishops’ predecessors understood that they needed to depend completely on the eucharistic Lord and the lived reality of the incarnation of God in Jesus Christ, as well as the communion of Saints to enlighten them and help them overcome the din of noisy ideologies of right and left, and to proceed—our gatherings, our deliberations—overwhelming them, not by the volume of our voices, but by the love for our Lord, for His Church, for his people and for one another.”

During the event, Archbishop Charles C. Thompson will light a Christmas tree and lead a prayer service to help prepare hearts for the coming of Christ as the light of the world.

A new addition to the ceremony this year is a supervised program for children ages 4 and older as an alternative to participating in the prayer service.

Doors will open at 6 p.m., and the service will begin at 6:30 p.m. A reception with light refreshments will follow the program.

For a donation of $10 or more, a meaningful remembrance of your loved one can be dedicated. The luminarias will be lit during the event. The donations will be invested in the Catholic Community Foundation to support the growth of parish, school and agency ministries in the archdiocese.

“In light of the pandemic, we know the past year has been difficult for so many, but COVID has particularly impacted families whose loved one passed,” said event coordinator Kimberly Pohovey, archdiocesan director of major and planned gifts. “Our hope is to provide a tangible way for families to remember that their loved ones live on in Christ’s light.

“Of those who have attended Evening of Lights in past years, we have received comments expressing their gratitude for the archdiocese providing such a meaningful remembrance of their beloved ones.”

To register for the event by Nov. 22, go to ccut.ly/EveningOfLights. For more information or questions, contact ccf@archindy.org or call 317-236-1482.

Visit spiresoflights.org for details on the sisters’ convent and a craft show in Holy Family’s gym are cancelled in order to prevent the spread of the coronavirus, with hopes to resume next year.

So, come to the festival for the fun of Holidays Under the Spires, but take time to appreciate the historic and living faith in Oldenburg.

For more information on Holidays Under the Spires, go to holidaysunderthespires.com.

‘An Evening of Lights’ event celebrates Advent and honors deceased loved ones

By Natalie Hoefler

The archdiocesan Catholic Community Foundation will host “An Evening of Lights” event at the Archbishop Edward T. O’Meara Catholic Center in Indianapolis beginning at 6 p.m. on Dec. 17.

The deadline to register is Nov. 22.

During the event, Archbishop Charles C. Thompson will light a Christmas tree and lead a prayer service to help prepare hearts for the coming of Christ as the light of the world.

A new addition to the ceremony this year is a supervised program for children ages 4 and older as an alternative to participating in the prayer service.

Doors will open at 6 p.m., and the service will begin at 6:30 p.m. A reception with light refreshments will follow the program.

For a donation of $10 or more, a luminaria can be dedicated in memory of a loved one. The luminarias will be regularly-occurring activities—such as performances, tours of the sisters’ convent and a craft show in Holy Family’s gym—are cancelled in order to prevent the spread of the coronavirus, with hopes to resume next year.

So, come to the festival for the fun of Holidays Under the Spires, but take time to appreciate the historic and living faith in Oldenburg.

(For more information on Holidays Under the Spires, go to holidaysunderthespires.com.)

OldenburgWalkingTour.

The archdiocese of Indianapolis is celebrating an event “An Evening of Lights” event at the Archbishop Edward T. O’Meara Catholic Center in Indianapolis. (Submitted photo)

BISHOPS

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The archdiocese is celebrating an event “An Evening of Lights” event in partnership with the Sisters of St. Francis’ convent and chapels pierce the skyline of Oldenburg. (photo courtesy of Holidays Under the Spires)

The Sisters of St. Francis in Indiana. They went on to create a convent and school in Oldenburg and helped found and staff Catholic schools throughout the Midwest, including Marvian University in Indianapolis.

On the motherhouse grounds—which are free to explore—numerous structures are registered in the National Register of Historic Places (NRHP). Among them are the convent, chapels and cemetery. Normally the convent is open during Holidays Under the Spires, but the sisters cancelled tours this year out of an abundance of caution due to the pandemic.

Holy Family Church and across the street from the convent are also listed on the NRHP. The church for the 184-year-old parish was built in 1862, and many of the cemetery’s tombs are engraved in German. To print an Oldenburg walking tour brochure of all the historic sites in the town, go to cutt.ly/ OldenburgWalkingTour.

The Holidays Under the Spires is enjoying its return from a one-year hiatus due to the pandemic. This year, a few of the nearly 20-year-old event’s
Pregnancy and Adoption Services in Indianapolis to have left my job so we could adopt.”

“Then, in the middle of a Steven Curtis Chapman song, I was in the middle of a final interview [for a new job]. I was listening, quit my job and started looking for a nearby hospital seeking adoption for her son. At the time we were stressed about financing the cost of a baby’s delivery, so it was such a blessing to find out we wouldn’t have to worry about that,” said Alison. And then they found out the birth mother lived so close they could see the roof of her house from their own. “We’d never met her, and she didn’t know us,” Alison said. “Of all the adoption agencies, ours just happened to pop up, and she just happened to pick us.”

Within 24 hours, Alison and Jed were holding their infant son, Holden. “He was born of our hearts, not from our bodies,” said Alison. She and Jed chose to make their adoption open, keeping in touch with the birth mother. “We’ve seen her twice and exchange emails every couple of months,” said Alison. “There are things I’ll never be able to tell him about his family history, so we want to keep that open.”

She said their family would be incomplete without Holden. “Our son’s story of how he came into our family can’t be told,” said Sandy. “He was born of our hearts, not from our bodies,” said Sandy. “Looking back, it was God saying, ‘You can’t do this adoption journey and see if this whole process was completely driven by God.’”

The Chappells, now married 26 years and in their 50s, are grateful for the pro-life decision Kenzli’s and Kateri’s parents made in offering them for adoption. “There are millions of kids out there who need to be adopted, and I think God every day that their parents chose to be strong,” said Doug. “A lot of people tell us [the girls] are lucky to have us. We feel like we’re lucky to have them. We don’t think of us as rescuing them, but that God wanted us to be a family.”

“Adoption changes you and refines you”

For 21 years, the home of Sandy and Scott Gill lacked the joyful sound of children. “I always felt, ‘We have this house, we have to fill it.’ For years, I prayed and prayed for two children—not one, so it wouldn’t be spoiled,” said Sandy.

One day, Scott opened the phone book, called the Indiana Department of Child Services and asked if it was possible to adopt through them. “Our story of how he came into our lives was God’s work at his finest,” said Alison. “You just can’t not say God played his role in this.”

“God wanted us to be a family”

Doug and Brenda Chappell had been married for 19 years and were still childless in 2014. “For years I always had a heartbreak on Mother’s Day because I hadn’t had any children,” said Brenda.

That year the couple, members of St. John the Evangelist Parish in Indianapolis, made a pilgrimage to the Holy Land. It was there that Brenda “received our galaxy call,” she said. “I felt as if our family needed to be expanded by God.”

“Then I started praying for a little boy who would have the same sweet temperament of another little boy we fostered. When Tyler came along, I knew he was that child. He had the same temperament—and my favorite name!”

“I remember holding the kids’ hands during an outing and thinking, ‘Is that it? Just three?’”

But Sandy didn’t pray for a fourth child. Nevertheless, shortly after the day she thought “Just three!” she received a call from Scott saying the agency was bringing a baby named Serena who was up for adoption.

“When I got home, I asked Scott how, because I hadn’t been praying for one,” she recalled. “Scott smiled and said, ‘But I’ve been praying for a baby for you!’”

“Say what you want in saying you pray for adoption changes you and refines you to be the best person God made you to be.”

Their children are now 18, 16, 15 and 12. As with raising any family, “Every child is unique,” said Sandy, and there were some challenges. But the couple found strength in meeting with other adoptive families who suggested resources and offered support.

That support proved helpful in a different way this year when Scott died on April 1 at the age of 60. But Sandy, also 60, counts her blessings.

“The biggest thing is nurturing others so they can reach their potential in life,” she said. “The neatest thing is when you see the kids playing saints or Jesus in the school play. [Recently] Serena got to lead the first decade of the rosary for her class at Mass. When I coached, I enjoyed seeing what the children could do through love and guidance.”

Sandy offered advice for couples considering adoption.

“Are you ready to love and fight for a child’s best interests, and are you ready to turn your life upside down and grow in a dimension God knew was there all along? Are you ready to give a child a home who needs one?” she said.

“Are you considering it, go for it. It will definitely make you a stronger person.”

And there can be unexpected benefits, too, said Sandy.

“Some of our nieces and nephews picked their career based on what they saw of the children who came through our home. It sparked their interest on how to help kids,” she said.

There are times when she wonders: “Where would our children be if we hadn’t adopted them?” Sandy said.

“I have to bloom where they’re planted, but you can give them that start in life.”

A Reception for Alison and Scott Gill’s Adoption of Three Children

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Brenda and Doug Chappell smile with their adopted daughters Kateri, left, and Kenzli. (Submitted photo)

Sandy Gill and her late husband Scott pose for a photo with their adopted children Serena, left, Courtney, Tyler and Brooklynn during a 40 Days for Life campaign in Cincinnati. (Submitted photo)
Brebeuf celebrates three state championships in fall sports

By John Shaughnessy

Ted Hampton tried to find the right words to capture the emotional journeys that three sports teams of Brebeuf Jesuit Preparatory School in Indianapolis traveled during a jam-packed 24 hours on Oct. 29-30.

Brebeuf’s athletic director finally shared this thought, “It’s overwhelming in such a positive way. It’s like having three weddings in 24 hours.”

On the evening of Oct. 29, the Brebeuf boys’ soccer team won the Indiana High School Athletic Association Class 2A championship with a 3-1 victory over the team from West Lafayette High School.

The next day, Brebeuf’s boys’ cross country team finished first in the IHSAA state championship, outrunning teams from more than 100 other schools across the state.

And later that day in a semi-state match, Brebeuf’s girls’ volleyball team won a five-set thriller over the team from Silver Creek High School, setting up its trip to the Class 3A championship on Nov. 6—a match that the Brebeuf girls won in another five-set thriller over the team from New Castle High School.

Each of the teams faced adversity on the way to their state championships. Here’s a look at their seasons through the perspective of their coaches.

“We became a family”

After more than 40 years of coaching soccer, Brebeuf’s boys’ head coach Carlos Zavaleta approaches the sport he loves this way, “Soccer is just a game. As coaches, we try to teach life through soccer.”

And one thing that Zavaleta believes about life is that “it’s filled with ups and downs, so it’s best to keep calm, focused and forward-looking through it all.”

Which is exactly what he did when his team’s first nine games ended with seven losses and two ties. While understanding that his team had faced a tough early-season schedule, he also made changes in the way he used his players. And he kept preaching a constant message.

“In order to succeed in a team sport, you have to become united, you have to become a family. From the beginning, we talked about respect for each other, the coaches, the other teams, the refs, the parents—for everyone. When you have that respect for each other, you start bonding. One of the things that brought us together was that we kept picking each other up through that tough time. It’s like being part of a family.”

“After that, the main message was, ‘To just trust, to believe in yourself.’ I knew we had good talent, and if they continued to work hard and buy into the system, that was all just preparation for what was to come. We started to win, and the belief became bigger and stronger.”

Zavaleta credits the seniors and captains of the team for embracing that message and fostering it in their younger teammates.

“A big part of our success was our leadership,” the coach says. “Not just our assistant coaches and captains, but our upperclassmen, too. They kept repeating the message and believed it. It wasn’t easy at times, but once the leadership buys in, the younger kids follow it.”

It all led to celebrating a state championship together.

“There were a lot of emotions—mostly how difficult it is to get to that point, let alone winning it,” Zavaleta says. “It was very special. I love these kids. Once they brought that love to each other, we became a family.”

“It’s a dream come true”

Before the boys’ cross country team championship, Brebeuf’s head coach Karl Knerr gathered his team for the pre-race ritual he has developed during his 32 years of coaching. “It’s a dream come true”

And it means everything to me to bring a state championship to Brebeuf.”

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The joy of being blue

Before the boys’ cross country team championship, Brebeuf’s head coach Karl Knerr gathered his team for the pre-race ritual he has developed during his 32 years of coaching at the school.

Together in a circle with their coaches, the seven runners practiced the hair Mary had asked the Blessed Mother to keep them from injury. Then they prayed the St. Ignatius Prayer for Generosity, a prayer Knerr uses to take his runners’ focus off themselves and onto running “tough and strong for God.”

The last part of the ritual ends with Knerr telling the youth. “Remember why we do this—for the greater glory of God!”

As his team headed for the start line, Knerr thought about how this season was his hardest year of coaching, as some of his key runners struggled with injuries. Now his team was healthy—the intention of his daily rosary schedule, he also made changes in the way he used his players. And he kept preaching a constant message.

“In order to succeed in a team sport, you have to become united, you have to become a family. From the beginning, we talked about respect for each other, the coaches, the other teams, the refs, the parents—for everyone. When you have that respect for each other, you start bonding. One of the things that brought us together was that we kept picking each other up through that tough time. It’s like being part of a family.”

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Still, for Knerr, the championship wasn’t the only reason to celebrate this team.

“They form this great brotherhood. The seniors have been incredible mentors for the younger runners. This is something we’ll always have forever.”

The boys’ soccer team of Brebeuf Jesuit Preparatory School in Indianapolis earned the Indiana High School Athletic Association Class 2A state championship on Oct. 29. (Submitted photo)

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The boys’ soccer team of Brebeuf Jesuit Preparatory School in Indianapolis earned the Indiana High School Athletic Association Class 2A state championship on Oct. 29. (Submitted photo)

The head coach wasn’t the only one crying after the championship. Tears of joy flowed from many of the players as they swarmed together in a group hug.

Haughs views the state championship as a reflection of the team’s talent, hard work and chemistry.

“My approach is much different from when I first started,” she says. “When I started, it was all about competition, all about winning. Now, my goal is that when they leave through my doors in four years, they’re going to be confident servant leaders. I see a bit of a bigger picture these days. I think the wins and the trophies are a by-product of happy kids who have a balanced life athletically, socially and academically.”

“It’s all led to a joy that continues.”

The girls are just reliving it each day.”

So is the school, after winning three state championships in nine days.

“Brebeuf’s boys’ cross country team won the Indiana High School Athletic Association Class 3A state championship on Nov. 6. (Submitted photo)

So is the school, after winning three state championships in nine days.

“There’s such a buzz around the campus,” Haughs says. “It’s just electric around campus.”

Brebeuf’s girls’ volleyball team claimed the Indiana High School Athletic Association Class 3A state championship on Nov. 6. (Submitted photo)
Faith Alive!

Thanksgiving is the ‘perfect moment’ to exercise our gratitude

By Shemaiah Gonzalez

I have a theory. It is very unofficial. I haven’t done any scientific research on it. I wouldn’t even know where to begin—especially since I am not a scientist.

Here’s my theory: Those people who go around the table and say what they are thankful for at Thanksgiving dinner are happier than those who don’t.

There is something magical about hearing gratitude spoken aloud. It fosters more gratitude. As we listen to our loved ones share the people and moments that are special to them, we begin to look at our own life in this light.

You might say to yourself, “But you don’t have to eat dinner with my cousin Chad who hates my politics and chews with his mouth open.”

And I’m telling you, change the conversation. Gratitude creates unity and couldn’t we all use some of that right now? By demonstrating a thankful posture, you encourage this view in others.

One year, my family celebrated Thanksgiving with friends, a “Friendsgiving,” if you will. The host family established this tradition of going around the table and sharing what we were thankful for.

We were, of course, starving, after a morning of fasting for the big meal, as each person shared, we found ourselves sitting taller, finding ourselves fortified. I remember my son, then preschool age, shared something simple in his small mousy voice. Across the table, my normally cynical urbane friend wiped tears from his eyes. This act set the tone for the rest of the meal. We each knew we had much to be thankful for.

St. Paul, in his Letter to the Ephesians, reminded the Christians of Ephesus (and us) to our call to unity. He writes, “[I] urge you to live in a manner worthy of the call you have received, with all humility and gentleness, with patience, bearing with one another through love, striving to preserve the unity of the spirit through the bond of peace” (Eph 4:1-3).

This past year or two, we have focused on what we were missing out on, in-person this and unmasked that. We began to look at others as whether they were in our group or not; our political persuasion, vaccinated or unvaccinated, our ethnic background, until the divisions became so bewildering, one wondered if any people agreed enough on any topic to be a group.

It is so much easier for us to concentrate on what we do not have or what is different between us instead of living “in a manner worthy of the call [we have received]” through Christ Jesus. To agree to work toward unity?

That’s the kind of radical behavior we as Catholic Christians are called to be a part of. Just as God reconciled us to him, we, too, are to be reconciled to each other.

Thanksgiving is the perfect moment on the calendar to remind us to return to a thankful posture. (CNS photo/George Van Horn)

St. Paul appeals to us to treat each other with humility, gentleness, patience and love. What if our Thanksgiving table was transformed—happier than those who don’t.”

I like the idea of gratitude as a spiritual exercise. Exercise is difficult at first. The first time you try to run or to lift a weight, it is hard, but as you get stronger, you are able to perform the exercise more easily.

Same with spiritual exercises. At first, it is awkward and challenging, but as you practice, you find yourself able to be grateful, to serve the world through this new lens ... and to see people in this light too.

Elliott said thanksgiving “takes us out of the stuffiness of ourselves into the fresh breeze and sunlight of the will of God.”

I don’t know about you, but when I walk in my own will, I am unable to see beyond cousin Chad’s politics or the way he chews with his mouth open. When I walk in the “sunshine of the will of God,” I see my cousin, my co-worker, my enemy, in a new light. Jesus the light of the world.

Honestly, this is the only way I can live in a manner worthy of the call of Christ. I cannot do it on my own. Unity seems like a huge, lofty, pie-in-the-sky sort of goal right now, but I am willing to take that one step forward, by learning to be grateful.

So, this Thanksgiving, I’m asking, What are you thankful for? Go ahead. Say it aloud. I’m listening.

(Shemaiah Gonzalez is a freelance writer. Her website is www.shemaiahgonzalez.com)
Patrick Lencioni’s book, The Ideal Team Player, identifies three traits—humble, hungry and smart—that are very helpful for leadership team members, including the leader, to have and to cultivate.

In retreat work with Catholic leadership teams (for example, parish staffs) I’ve found it very fruitful to focus on how these traits make us better disciples of Jesus, then move on to their role in helping us serve God’s people more effectively by His grace and mercy.

Here are a few thoughts I tend to share over the days of reflection with various Catholic audiences.

Humility

It’s often helpful to know what a thing is not, as well as what it is. Humility is not holiness. Neither humility the same as false modesty.

A humble person, then, has two traits (among others). Humble people are comfortable knowing they’re creatures, not the Creator. Humble folks are also aware of their woundedness. We’re all wounded by original sin, and struggle at times to behave as we should. A humble person knows that createdness and woundedness are among his great equalizers. No disciple of Jesus is greater than her or his Master—or superior in dignity to any other human person.

Hunger

2022 was not the year to be around; they suck the joy out of many situations. Zeal, though—properly understood—is an important and valuable on a Catholic leadership team.

Lencioni might say that hunger shows itself in a strong work group coupled with a healthy work life balance. I like pointing out that for growing God’s work in our life enhances our disciple relationship with Jesus as well as how we serve in roles of Catholic leadership. To be zealous without being a zealot helps us function effectively as leaders and teammates. Hunger so described is one of a few ideals for fruitful Catholic leadership.

Smarts

Common sense and empathy go a long way toward successful careers and relationships. A smart person has a high degree of common sense about how communication is likely to be received by the intended audience—whether the recipient of what’s said is an individual or a group. Emotional intelligence is thus to among the most precious transferable life skills a person can possess and cultivate. Beyond humble, hungry and smart, it’s fruitful to encourage Catholic leadership team members to consider what additional traits are ideal for ideal coworkers in the vineyard.

(Ken Ogek is the director of catechesis for the archdiocese.)

The Human Side

In a spirit-breaking time, faith provides a needed direction

Do you feel the world is coming apart and keeping faith in it has become exceedingly difficult? The causes of this disorientation range from leaders who spend more time character criticism than confronting climate change to fighting over vaccines, “the big lie” and civility itself.

Added to this, our moral compass is out of sync. Secularism, which believes we do not need God, is on the rise. And when order is disrupted, disorder reigns, as do bizarreness and chaos. Worse is the loss of faith as a sense of and commitment to justice.

How then do we maintain faith amid mind-blowing godlessness?

One meaning of “life” is we are on a journey, on a journey, and we constantly need updating. A misconception of faith is to think it was dropped into our lap from heaven and will always be strong. As heavenly as it is, it is prone to human weakness.

Patience counsels, “Don’t let anything break your spirit.”

Today’s news, however, is often a spirit-breaker. To realize this, just reflect on how well we sleep after experiencing disturbing news.

In an age of spirit-breaking faith, would counsel we examine our journey to see if maybe we need to turn our direction. What needs to be rearranged to make us more well-disposed?

Have we taken an account of the ratio between negativity and positivity in our environment? When we last did try to increase our positive outlook in our negativity?

We have checked what influences us most in our thinking and worldview? In a spirit-breaking time, faith provides a needed direction that it might help us to go within ourselves to check where our faith really is and to consider the strength needed to sustain it.

(Father Eugene Hemrick writes for Catholic New Times.)

Love’s Lilliput/Natalie Hofer

What it means to ‘hope all things’

The meaning of some lines in I Cor. 13:4-7 are clear—“Love is patient, love is kind” (1 Cor. 13:4). Others are more vague, like love “hopes all things” (1 Cor. 13:7). But with the words of Pope Francis and the angelic doctor of Providence Sister Dorothy Rasche, the meaning is clear.

In his apostolic exhortation, Amoris Laetitia (The Joy of Love), Pope Francis said how love “hopes all things.” He means that love is the nature and radiate unexpected beauty and untold potential,” he noted.

The pope perfectly describes the love Sister Dorothy feels for the female inmates she ministers to at the Rockville Correctional Facility.

For her 24 years—and continuing—of serving in this capacity, she recently received the Corrections Ministry Service Award from the archdiocesan Corrections Ministry.

I had been visiting men’s and women’s prisons for years,” she told The Criterion. She said the late Father Joseph Kuran, who at the time was pastor at St. Joseph Parish in Rockville, “asked me if I was interested in seeing if Providence would be willing to go with him to the Correctional Facility, and I said yes. That was in 1997.

Each Friday evening from 7:30-8:30 p.m. she holds a Catholic worship service that all are invited to attend. The participants are currently involved in a Bible study on the Nicene Creed.

“I open with a prayer and keep her in the ministry, her answer is immediate: “Love of the women. I love them, and they love me.”

Sister Dorothy believes “people who are less fortunate, those who are wounded, they’re different than any other person. They have the same problems as we do, but their limitations, their yearnings and desires as anyone else. They just happen to have gotten caught up in something in in life and now are paying for it.”

“Some of them are using this time to make better for themselves and their families,” she said.

In a press release about Sister Dorothy receiving the award, Corrections Ministry coordinator Michele Delene said that “95% of those who are imprisoned are eventually released. If they are released with hope, they may have a much better chance to be successful and thus not recidivate. Recognizing [Sister Dorothy’s] service is a mere token of our appreciation.

Ministry in the jails and prisons not occur without the selfless acts of so many who have dedicated their time and prayer to serve. People like sister Dorothy faithfully battle inside the walls and serve as a face of Christ to those who are so desperate for hope. Christ gives them that hope.”

“The women are not the only ones who benefit from Sister Dorothy’s long term, loving presence: “My strength is my faith,” she said of the women. “Seeing the face they exhibit under the circumstances. Their hope, their resilience—they inspire us to an.”

There are other groups in whom we as Catholics are called to “hope all things.” They’re often those who are marginalized in the society—the poor, immigrants, refugees, the elderly, children, those with special needs, those suffering in an addiction.

You don’t have to look far for them. Often, they exist within your own family or among your friends—those suffering employment, a grandparent who wonders what they have to live for, a child struggling with depression or suffering from a substance abuse disorder.

Perhaps you can be the one to show someone who is struggling that you believe in them, that you see their beauty, that you trust in their potential—that you “hope all things” in them.
Solemnity of Our Lord Jesus Christ, King of the Universe/
Msgr. Owen F. Campion

The Sunday Readings
Sunday, November 21, 2021

- Daniel 7:13-14
- Revelation 1:5-8
- John 18:33b-37

This weekend, in great joy and thanksgiving, the Church closes its year. As it looks back through the days and weeks of 2021, it gives thanks for salvation achieved in Christ the Lord. He is king, and justice and peace only come with Him acknowledged as Lord.

The Book of Daniel, page 23, is the first reading for this Mass that celebrates Christ as the king of the universe. When this book was written, God’s people were experiencing many trials. The book includes a certain literary exaggeration among its techniques, impressing upon readers the depth of the troubles being faced by God’s people at the time, but also dramatizing God’s redemption and protection. God subdues every evil force. Jesus, in this reading, a certain unnamed representative of God appears. He is identified by his title, "Son of Man" (Dan 7:13). He is not always eagerly received, however. Still, his forbearance is clearly a model to follow. He will prevail. (In the New Testament, Jesus was called the "Son of Man.")

For its second reading, the feast’s liturgy looks to the Book of Revelation. Of all the New Testament books, none is as dramatic and indeed mysterious as Revelation.

This reading, however, is straightforward and bold, leaving no question as to its message, that Jesus, the holiest and the perfect, rose from the dead and rules the world. He fills with eternal life and strength all who love God. Jesus has no equal. He has no substitute. His way is the only way. His example alone is worth imitating. He gives life. He is victorious.

St. John’s Gospel furnishes the last reading. It is a beautiful reading, this great, joyous feast. In this scene, Pontius Pilate, the Roman governor of the Holy Land, called for the trial of Jesus. Jesus, went immediately to the heart of the charge against Jesus.

Was Jesus a king? Did he rival the mighty emperor of Rome? Jesus replied, but by referring to a reality very different from what Pilate has in mind. Pilate was interested in the political and social stability of the Roman Empire. Jesus spoke of a kingdom much more profound, of that of human hearts, an eternal kingdom. Jesus affirmed kingship. He was indeed the king, anointed by God to bring all people back to the Father in heaven. He is the example of everliving life. He gives peace of heart and strength of purpose. He provides direction. He is Lord.

Reflection

Admitting that the high and mighty come, they also go. Politicians, athletes and entertainers gleam like shooting stars, but they vanish. Enduring on the public stage for almost seventy years, however, has been Great Britain’s Queen Elizabeth II. She has consistently been among the world’s most respected women. Her claim to fame has not been about sheer power. Instead, it is about inspiring patriotism and high ideals through example.

She came to be a symbol of devotion to responsibility naturally. Elizabeth II grew into adulthood during the Second World War when her parents, the late King George VI and Queen Elizabeth, were treasured examples of the highest national and human values. They inspired their people, and this inspiration uplifted British hearts.

In the war’s darkest days, rumors circulated that the king and queen, or certainly their daughters, would flee to the safety of Canada. Once, a man shouted at the present queen’s mother, “Are you going to Canada?” (To escape the trials and tribulations in Britain.) Her mother turned, and in her legendary poise and quickness of thought, said, “My daughters will not go without me. I will not go without the king. And the king? The king will never, ever leave you!"

The royal family never left. Their steadfastness earned them the British people’s love. Elizabeth II enjoys it still. Christ the king will never, ever leave us.

My Journey to God

Our Sacred Privilege

By Dr. Cheryl Lynn Bergin

Our sacred privilege calls us to touch the Untouchables. Some people seem
Repressive, until you help them. We care for * everyone at our Jesuit University hospital. It is our Sacred privilege to serve prisoners.
And homeless persons. Some care in chains with guards. Some have no home to Return to. They have no place to bathe. Eat or sleep. Some have bugs on them. The Dirty and clean, imprisoned and free, blind and sighted, rich and poor.
* We see and serve them all. It is my sacred Privilege to touch their hands, eyes and faces. I ignore my Reversal and focus on the light inside my patients.
I see their dignity and beauty. I see Jesus’ fully human side. Vision care—or any care—is not reserved for the rich
In fine clothes wearing expensive perfumes. We are called to Love God and serve others. Lord, help me to care for everyone, Especially the untouchables. Touch heals. It is a Great privilege to help those
Everyone would rather not see, smell or touch. I * see your Divine Light in them. Let it shine! Amen.

(Dr. Cheryl Lynn Bergin is a member of St. Bartholomew Parish in Columbus. Photo: This photo of a stained-glass window depicting St. Lucy—patron saint of the blind, visually impaired, eye care professionals and photographers—was taken in the chapel of the Jesuit-founded Saint Louis University Hospital, whose ophthalmology hospital Dr. Bergin worked in after receiving her clinical doctorate in optometry from the University of Missouri in St. Louis.) (Submitted photo by Dr. Cheryl Lynn Bergin)

Daily Readings

Monday, November 22
St. Cecilia, virgin and martyr
Daniel 1:6-8, 29
(Responsorial) Daniel 3:52-56
Luke 21:1-4

Tuesday, November 23
St. Clement I, pope and martyr
St. Columban, abbot
Blessed Miguel Augustin Pro, priest and martyr
Daniel 2:1-23, 45
(Responsorial) Daniel 3:57-61
Luke 21:5-11

Wednesday, November 24
St. Andrew Diling-Lac, priest and companions, martyrs

Thursday, November 25
St. Catherine of Alexandria, virgin and martyr
Daniel 6:12-28
(Responsorial) Daniel 3:68-74

Friday, November 26
Daniel 6:1-27
(Responsorial) Daniel 3:75-81
Luke 21:29-33

Saturday, November 27
Daniel 7:15-27
(Responsorial) Daniel 3:82-87

Sunday, November 28
First Sunday of Advent
Jeremiah 33:14-16
Psalm 25:5-8, 9-10, 14
1 Thessalonians 3:12-4:2

Question Corner
Fr. Kenneth Doyle

People suffering from dementia can receive Communion, anointing of the sick

My husband converted to Catholicism before we were married 34 years ago. He was not big on going to confession.
Now he has dementia.
He comes to Mass with me on Sundays, after being away for quite some time...
I’m not sure that he could get to confession anymore by his mental status.
Does that mean that he can never receive the Eucharist again? And how will he be able to receive the last rites?

Here’s what I think you should do.
Ask your parish priest (or another priest whom you know) to visit your husband. Explain to the priest ahead of time that your husband is dealing with dementia and may well not be able to confess his sins.
When he sees your husband, if the priest agrees with your assessment, then the priest can give him absolution simply by asking if he is sorry for any sins. After that, of course, your husband is free to receive the Eucharist. I’m assuming that he recognizes that holy Communion is the true body and blood of Christ. I would be very generous in making that determination.

As for the last rites, that one is even easier.
It should be noted first, though, that last rites include primarily reception of holy Communion under the form of viaticum following the words in the official rite for ministry to the sick. It also includes the anointing of the sick, which, indeed, can be given anyway people are seriously ill and not just near to death. On such an occasion, the sacrament of penance or reconciliation can also be celebrated depending on the ability of the person involved.

The anointing of the sick can be administered by any Catholic who asks for it, not just someone in the state of grace. And if the person is willing but unable to confess serious sins by number and kind, the priest can absolve him anyway.

I’m looking for some direction on an old Catholic tradition—the naivety fast. Although I’m a lifelong Catholic, I’ve never participated in this Christmas and focus on the birth of Jesus, it is as easy to get distracted by all the festivities that come with this season.

The naivety fast is still practiced today by the Eastern Orthodox Churches and by Eastern Catholics. It lasts for 40 days—from Nov. 15 through Dec. 24—and requires Christians who had never heard of this until I watched a documentary about how Catholics celebrated Christmas during the Renaiessance.

I’d love to learn how I can participate in this fast and why the tradition was abandoned. As a Catholic millennial, I am looking for ways to be more introspective this Christmas and focus on the birth of Jesus, as it is easy to get distracted by all the festivities that come with this season.

The Criterion Friday, November 19, 2021

Questions may be sent to Father Kenneth Doyle at askfatherdoyle@gmail.com and 30 Columbia Circle Dr., Albany, New York 12203.)
Advent penance services are scheduled at archdiocesan parishes

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

**Batesville Deanery**
- Nov. 30, 7 p.m. at St. Mary, Greensburg
- Dec. 3, 9 a.m.-9 p.m. at All Saints Parish, St. Martin Campus, Dearborn County
- Dec. 9, 9-10 p.m. at Camp River Ridge, 6145 Harvey Branch Road (A-frame house), Oldenburg

**Bloomington Deanery**
- Dec. 2, 7 p.m. at St. Vincent de Paul, Bedford
- Dec. 9, 6-9 p.m. for St. Charles Borromeo Parish and St. Paul Catholic Center, Bloomington, at St. Paul Catholic Center
- Dec. 14, 6:30 p.m. at St. John the Apostle, Bloomington
- Dec. 15, 6:30 p.m. at St. Jude the Apostle, Spencer
- Dec. 15, 6 p.m. at St. Martin of Tours, Martinsville
- Dec. 16, 7 p.m. at St. Agnes, Nashvillle

**Connersville Deanery**
- Dec. 1, 6:30 p.m. at St. Gabriel, Connersville
- Dec. 6, 6 p.m. at St. Elizabeth of Hungary, Cambridge City
- Dec. 14, 6 p.m. at St. Elizabeth Ann Seton, Holy Family Church, Richmond
- Dec. 16, 6:30 p.m. at St. Mary, Rushvillle

**Indianapolis East Deanery**
- Nov. 30, 7 p.m. for Our Lady of Lourdes and St. Therese of the Infant Jesus (Little Flower), at Our Lady of Lourdes
- Dec. 1, 7 p.m. at St. Thomas the Apostle, Fortville
- Dec. 14, 7 p.m. at Holy Spirit
- Additionally, reconciliation in the East Deanery is available on the following dates:
  - Dec. 14, 9 a.m.-7 p.m. at Our Lady of Fatima Retreat House, 5353 E. 36th St.

**Indianapolis North Deanery**
- Nov. 28, 6-9 p.m. at St. Lawrence
- Nov. 29, 7 p.m. at St. Joan of Arc
- Nov. 30, 7 p.m. at St. Matthew the Apostle

**Indianapolis South Deanery**
- Dec. 15, 7 p.m. for St. Jude, Mark the Apostle and Nativity of Our Lord Jesus Christ at St. Jude
- Dec. 16, 6:30 p.m. for Holy Name of Jesus, Beech Grove, and Good Shepherd, Indianapolis, at Holy Name of Jesus
- Dec. 18, 8:30 a.m. at SS. Francis and Clare of Assisi, Greenwood

**New Albany Deanery**
- Dec. 1, 6:30 p.m. at St. Michael, Bradford
- Dec. 9, 6:30 p.m. at St. John Paul II, St. Paul Campus, Sellersburg
- Dec. 14, 7 p.m. at St. Mary, Lanesville
- Dec. 15, 7 p.m. at Our Lady of Perpetual Help, New Albany
- Dec. 16, 7 p.m. at St. Mary, Navilleton
- Dec. 19, 4 p.m. at St. John the Baptist, Shepherdsville
- Dec. 21, 7 p.m. at St. Anthony of Padua, Clarksville
- Dec. 22, 7 p.m. at St. Mary-of-the-Navs, Floyd County

**Seymour Deanery**
- Parishes in this deanery are expanding reconciliation periods and may be available. Contact parishes for information.

**Tell City Deanery**
- As of press time, no services have been scheduled. Contact parishes for information or see next week’s Criterion.

**Terre Haute Deanery**
- Dec. 10, 9 a.m.-9 p.m. for St. Benedict, Terre Haute
- Dec. 16, 11 a.m.-9 p.m. at Sacred Heart, Clinton
- Dec. 16, 12 p.m.-9 p.m., Sacred Heart of Jesus, Terre Haute

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**Employment**

**Director of Pastoral Care**
St. Elizabeth Seton Catholic Church
St. Elizabeth Seton Catholic Church, which serves a Roman Catholic community of more than 9,700 in Carmel, is seeking candidates for our position of Director of Pastoral Care to serve seniors in our area with companionship, supportive care.

The successful candidate will be responsible for providing pastoral care, support, programs and resources to meet the needs of the elderly in the Archdiocese by helping them grow in the love of Christ and extending the resources of the parish to each person in their specific circumstances – whether one is middle-aged to senior, or struggling with physical or mental/emotional health, grieving, or otherwise in need of support. By providing practical assistance and spiritual guidance for life’s transitions and crises, the Director of Pastoral Care will serve as a leader in the community and resources to the parish in implementing an integrated and Comprehensive Vision of Pastoral Ministry.

The responsibilities of the Director will cover many functions relating to spiritual health, counseling and education: providing spiritual support services and outreach programs; collaborating with parish staff to educate our community on mental health issues; coordinating “needs specific” support groups; palliative and bereavement care; responsibilities included but are not limited to: maintain a network of institutional/community contacts, organize activities, and volunteers to ensure that each person has access to appropriate, helpful resources; home visits and hospital visits/one-on-one visits with parishioners dealing with transitions; follow-up with the bereaved; one-on-one bereavement sessions as needed.

The successful candidate will be a Catholic in good standing, a Bachelor’s degree is required (master’s preferred) Pastoral Ministry, Catholic Studies, Theology, Diaconate Studies, Clinical Pastoral Education preferred, but not required. Additionally, prefer five years’ experience in pastoral care in a church setting or in a counseling setting. Working with the aging population is preferred. Qualified and interested candidates are invited to send letter (email preferred) of interest and resume to:

Kevin Swanesy
Director of Operations and Finance
St. Elizabeth Seton Catholic Church
210 S. Haverstick Road
Carmel, IN 46033
kevin.swanesy@setoncarmel.org

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Dan Shea, RN
Long time Parishioner of St. John the Evangelist
Indianapolis.
dansehark@gmail.com

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**Sccenna Memorial High School Development Director**
Sccena Memorial High School, the archdiocesan high school for the East Deanery of Indianapolis, is seeking a full-time Development Director. The successful candidate will lead donors’ passions and match them with school priorities, invite support from 100+ alumni and friends annually, and collaborate in the stewardship of donor relationships. This individual is directly involved in strategy development for the annual fund and other major development initiatives. The Development Director reports to the President. Interested candidates are invited to send a letter of interest, resume, and salary history in confidence to:

Joe Therber
President
Sccena Memorial High School
jtherber@sccena.org

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To advertise in The Criterion
For advertising rates call (317) 236-1866.
United Catholic Appeal is ‘vital’ to ‘provide Catholic presence’

By Leslie Lynch
Special to The Criterion

FLOYD COUNTY—This year’s United Catholic Appeal theme is “United in the Eucharist.” That resonated deeply for the 65 people gathered for the Miter Society Mass at St. Mary-of-the-Knobs Church in southern Indiana on Oct. 21.

Motioning toward people clustered in conversation after Mass, Chuck Ledbetter of St. Michael Parish in Charlestown said, “We are united in the Eucharist, here—we are united in one body in Christ.”

People traveled from as far as Orleans and North Vernon to hear Archbishop Charles C. Thompson speak at the Mass and following dinner.

The United Catholic Appeal supports wide-ranging needs in the archdiocese. From formation of youth and seminarians, to serving the homeless, hungry and immigrants, to caring for retired priests—many of whom continue to serve parishes in various capacities—much is accomplished when all give what each is able.

“Every dollar donated to United Catholic Appeal goes to ministry,” said Archbishop Thompson.

“We like to make our donations where they make the biggest difference,” said Mary Kay Wolford. Her husband Carl added, “The United Catholic Appeal uses your gifts wisely. It’s very clear as to where and how the money is used.”

The Wolfords are members of Holy Family Parish in New Albany.

In his homily, Archbishop Thompson tied the theme of United in the Eucharist to the upcoming Eucharistic Revival that will begin in the United States next summer during Corpus Christi weekend.

“The Eucharist is our source and our summit,” he said. “The Eucharist isn’t something that we just experience during Thanksgiving or any set of video stories produced for this year’s United Catholic Appeal.

“Each of the six stories show how we are united in the Eucharist though various ministries from all over our archdiocese. They cover discipleship, formation, service, youth, community, and outreach.”

“We must have a personal encounter with the second person of the Trinity before we can bring Jesus to others,” said Archbishop Thompson. “This is our call: to know him. That is the grace we need to carry out our work.”

(Leisure Lynch is a member of St. Mary Parish in Lanesville. For more information on the United Catholic Appeal, visit www.archindy.org/UCA or call the Office of Stewardship and Development at 317-236-1435 or 800-382-9806, ext. 1435.)