



The Criterion

Serving the Church in Central and Southern Indiana Since 1960



It's All Good

Look to God's gifts, and your hearts will be full, page 12.

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'They make Christmas special for us'



Sharing smiles and gifts, Patti Jensen and Helen Burke are among the Red Aprons core group of volunteers at the Christmas Store, the annual effort by Catholic Charities Indianapolis to make the holy day extra special for families in need. (Photo by John Shaughnessy)

Christmas Store gives the gift of joy to families—and the volunteers who make it happen

By John Shaughnessy

From her memory box at the Christmas Store, Stephanie Davis shares one of the best gifts she has ever received during this special season.

The unexpected gift came from a woman—a mother—who one year entered the Christmas Store, the annual effort by Catholic Charities Indianapolis to provide enough presents for economically struggling parents to make

Christmas a warm and wonderful celebration for their children.

"We had a lady who kind of had a chip on her shoulder when she came in," recalled Davis, the director of the Christmas Store and the Crisis Office for Catholic Charities Indianapolis. "You could tell she's a person who struggles day to day. She thought she would be judged or criticized.

"When she left, she had tears in her eyes, knowing she could provide a great Christmas for her children. It's nice to

See CHRISTMAS, page 8

Congress urged to pass Conscience Protection Act for health care workers

WASHINGTON (CNS)—U.S. Rep. Andy Harris, R-Md., has urged Congress to pass the Conscience Protection Act.

It would amend the Public Health Service Act to prohibit government

discrimination against health care providers who, on serious moral or religious grounds, strongly object to participating in medical procedures, including abortion.

Harris, a Catholic physician, reintroduced the measure on Nov. 19 and is one of 100 Republican lawmakers who support the bill.

Baltimore Archbishop William E. Lori, chairman of the U.S. bishops' Committee on Pro-Life Activities, endorsed the measure.

According to Harris, the bill is needed because of various actions by the Biden administration, including its dismissal earlier this year of a government suit against a Vermont hospital for violating nurses' objections, on morals ground, to participating in abortion.

Harris said in a statement that, earlier this year, Health and Human Services (HHS) Secretary Xavier Becerra, who also is a Catholic, had made a commitment to him and U.S. Rep. Congressman Tom Cole, R-Okla., as members of the House Appropriations Committee, that "he would ensure the protection of the legal rights of conscience for providers—but sadly this has not occurred."

To illustrate his point, Harris described how the Department of Justice in July "mysteriously dropped a lawsuit initially filed in 2020 against the University of Vermont Medical Center after they were found to have violated an existing conscience statute on multiple occasions."

Under the Trump administration, the Justice Department filed suit against the medical center in December 2020, after the HHS Office for Civil Rights found that it had forced a nurse to participate in an elective abortion.

See CONGRESS, page 9



Rep. Andy Harris

Bishops' excitement about eucharistic revival called 'work of Holy Spirit'

ST. PAUL, Minn. (CNS)—The excitement the U.S. bishops showed in approving a three-year National Eucharistic Revival is "actually a real work of the Holy Spirit," said Bishop Andrew H. Cozzens.

The U.S. bishops approved plans for the revival during their fall general assembly on Nov. 15-18 in Baltimore. The revival is set to begin next June and will culminate in a National Eucharistic Congress hosted by the Archdiocese of Indianapolis on July 17-21, 2024.

See EUCHARIST, page 9



Photo: Auxiliary Bishop Andrew H. Cozzens of St. Paul and Minneapolis listens to a question during a Nov. 17 session of the U.S. Conference of Catholic Bishops' meeting in Baltimore. Also pictured is Indianapolis Archbishop Charles C. Thompson. (CNS photo/Bob Roller)



Abdelrahman Mohamed, 11, looks out at the sea from his wheelchair at the first public beach for people with disabilities in Alexandria, Egypt, on July 17. Pope Francis issued a message for the Dec. 3 U.N. International Day of Persons with disabilities. (CNS photo/Mohamed Abd El Ghany, Reuters)

Pope: Discrimination against people with disabilities must end

VATICAN CITY (CNS)—The Catholic Church must be a home for all, especially for people with disabilities who continue to face discrimination in the world and in the Church, Pope Francis said.

In a message for the Dec. 3 celebration of the U.N.'s International Day of Persons with Disabilities, the pope said that although Church teaching is clear, too many men, women and children with disabilities lack spiritual care, which is "the worst form of discrimination."

"Discrimination continues to be all too present at various levels of society; it feeds on prejudice, ignorance and a culture that finds it hard to appreciate the inestimable value of each person," he wrote in the message, which was published on Nov. 25.

Nevertheless, he said, baptism makes all men and women "full-fledged" members of the Church "so that all of us, without exclusion or discrimination, can say: 'I am the Church!'" he wrote.

"The Church is truly your home," the pope told people with disabilities. "We, all of us together, are the Church, because Jesus chose to be our friend."

The U.N. theme for the 2021 celebration of the international day is "Leadership and participation of persons with disabilities toward an inclusive, accessible and sustainable post-COVID-19 world."

The International Day of Persons with Disabilities "aims to promote the rights and well-being of persons with disabilities in all spheres of society and development, and to increase awareness of the situation of persons with disabilities in every aspect of political, social, economic and cultural life," according to the U.N. website.

To mark the occasion, the Vatican Dicastery for Laity, the Family and Life announced on Nov. 29 the launch of a video campaign titled #IamChurch.

According to the dicastery, the campaign, which will begin on Dec. 6, will feature the testimonies of five Christians with disabilities from around the world.

"We are convinced that if we are able to listen attentively to the voices of our sisters and brothers with disabilities, the ecclesial community will come out truly enriched," said Gabriella Gambino, undersecretary of the dicastery.

In his message, the pope said he wanted to tell people with disabilities that "the Church loves you and needs each of you for the fulfilment of her mission at the service of the Gospel."

The synodal process, he said, has made more evident the fact that the Church "is not a community of people who are perfect, but a community of disciples on a journey."

"For this reason, each of you is also called to make his or her own contribution to the synodal journey. I am convinced that, if it truly becomes a participative and inclusive ecclesial process, the Church community will be genuinely enriched," he wrote.

However, the pope said that, still today, many people with disabilities "are treated as foreign bodies in society" and that such discrimination "feeds on prejudice, ignorance and a culture that finds it hard to appreciate the inestimable value of each person."

The "continuing tendency to regard disabilities—which are the result of the interaction between social barriers and each person's limitations—as if they were a kind of disease, contributes to keeping your lives separate and stigmatizing you," he said.

"When we experience such discrimination, it is precisely our friendship with Jesus, that all of us have received as an undeserved gift, which redeems us and enables us to perceive differences as a treasure. For Jesus does not call us servants, women and men of lesser dignity, but friends: confidants worthy of knowing all that he has received from the Father," the pope wrote.

Pope Francis also acknowledged the difficulty people with disabilities experienced during the pandemic, including being forced to stay home or in residential facilities for long periods and the interruption of social services, and said he was close to them "with love and affection."

"The Church stands beside those of you who are still struggling with the coronavirus. As always, she insists that everyone be provided with treatment, and that disabilities not prevent access to the best care available," he said. †



Public Schedule of Archbishop Charles C. Thompson

December 4–15, 2021

December 4 – 5:30 p.m.
Mass at St. Peter Church, Franklin County

December 5 – 8:15 a.m.
Mass at St. Bridget of Ireland Church, Liberty

December 6 – 6:15 p.m.
Mass for prisoners at Edinburgh Correctional Facility, Edinburgh

December 7 – 10:30 a.m.
Priest Personnel Board meeting at Archbishop Edward T. O'Meara Catholic Center, Indianapolis

December 8 – 10 a.m.
Mass at Marian University Chapel, Indianapolis

December 8 – noon
Mass for the Solemnity of the Immaculate Conception of the Blessed Virgin Mary at SS. Peter and Paul Cathedral, Indianapolis

December 9 – 8:15 a.m.
Virtual Judicatories meeting

December 9 – 10 a.m.
Leadership Team meeting at Archbishop Edward T. O'Meara Catholic Center

December 9 – 12:30 p.m.
Lunch gathering with Archdiocese of Indianapolis priests, Indianapolis

December 10 – 5:30 p.m.
Little Sisters of the Poor Christmas Celebration at The Willows, Indianapolis

December 11 – 4 p.m.
Mass at Most Sorrowful Mother of God Church, Vevey

December 12 – 8:15 a.m.
Mass at St. Bernard Church, Frenchtown

December 14 – 10 a.m.
Department Heads meeting at Archbishop Edward T. O'Meara Catholic Center

December 14 – 3:30 p.m.
Indiana Bishops' Province meeting at Archbishop Edward T. O'Meara Catholic Center

December 15 – 9 a.m.
Indiana Catholic Conference meeting at Archbishop Edward T. O'Meara Catholic Center

December 15 – 1:15 p.m.
Ascension health care meeting at Archbishop Edward T. O'Meara Catholic Center

Vigilance needed to rustle 'sleepy Christians' from slumber, pope says

VATICAN CITY (CNS)—Vigilance is an important aspect of Christian life because it prevents one's spirituality from becoming mediocre and lazy, Pope Francis said.



Pope Francis

During his Sunday *Angelus* address on Nov. 28, the pope said Jesus' call to his disciples to "be vigilant at all times" is a warning for all men and women in the Church not to become "sleepy Christians" who are "anesthetized by spiritual worldliness."

"This leads to 'dozing off,' to moving things along by inertia, to falling into apathy, indifferent to everything except what is comfortable for us," he said. "This is a sad life going forward this way, since there is no happiness."

Reflecting on the Gospel reading for the first Sunday of Advent, the pope said despite Jesus' foretelling of "bleak and distressing events," he comforts his followers by encouraging them to "stand erect and raise your heads because your redemption is at hand."

While it is possible to be absorbed with life's difficulties and anxieties, he continued, Jesus "points the way with a strong reminder" to "be vigilant at all times and pray."

"We need to be vigilant so that our daily life does not become routine, and, as Jesus says, so we are not burdened by life's anxieties," he said. "So today is a good moment to ask ourselves: What weighs on my heart? What weighs on my spirit? What makes me go to sit in the lazy chair?"

Christians who ask those questions can guard themselves against apathy, which "makes us slide into sadness; it takes away zest for life and the will to do things," the pope said.

Pope Francis said the "secret to being vigilant is prayer," which "keeps the lamp of the heart lit."

During Advent, he said, people should make a habit of praying, "Come, Lord Jesus," especially when they find their "enthusiasm has cooled down."

"Prayer reawakens the soul from slumber and focuses it on what matters, on the purpose of existence," the pope said. "Even during our busiest days, we must not neglect prayer." †



Phone Numbers:

Main office:..... 317-236-1570
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E-mail us:
criterion@archindy.org

Staff:

Editor: Mike Krokos
Assistant Editor: John Shaughnessy
Reporter: Sean Gallagher
Reporter: Natalie Hoefler
Graphic Designer / Online Editor: Brandon A. Evans
Executive Assistant: Ann Lewis



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Pope assures migrants they are in his prayers and his heart

VATICAN CITY (CNS)—Pope Francis asked visitors in St. Peter's Square to join him for a moment of silent prayer for migrants, especially those who recently drowned in the English Channel and in the Mediterranean and those who are freezing on the border of Belarus and Poland.

"How many migrants are exposed these days to serious dangers and how many lose their lives on our borders?" the pope asked on Nov. 28 after reciting the midday *Angelus* prayer at the Vatican.

The pope's appeal came the day after he called the Mediterranean Sea "a great cemetery" in a message to the people of Cyprus and Greece, which he will visit on Dec. 2-6.

A spokesman for the Cypriot government said that after the pope's visit, a group of asylum-seekers currently in Cyprus will move to Italy under Vatican sponsorship.

"This symbolic gesture demonstrates the solidarity of the primate of the Roman Catholic Church to our fellow human beings in need," said Marios Pelekanos, the government spokesman. "It also confirms the support of the Vatican for the problem facing the Republic of Cyprus nowadays due to increased migration flows, as well as the need for a fair distribution" of migrants and refugees in the countries of the European Union "to alleviate the problem in the front-line countries."

The Reuters news agency cited a Vatican source who said the pope offered to help resettle 50 migrants, although they are unlikely to arrive in Italy before Christmas because of the paperwork involved.

In his *Angelus* address, the pope said it was painful to think about the situation of many migrants and refugees today, including of those sent back to

North Africa, where they easily become the prey of traffickers, "who transform them into slaves, selling the women, torturing the men."

Prayer and action must be the response, he said, thanking various Catholic charities and others dedicated to assisting migrants and refugees.

"I renew my heartfelt appeal to those who can contribute to a resolution of these problems, especially civil and military authorities, so that understanding and dialogue finally prevail over every kind of exploitation" and there is respect for the human dignity of each person, he said.

In a video message to the people of Cyprus and Greece on Nov. 27, Pope Francis spoke of their lands as the "wellsprings" of early Christianity, of fraternity and of Europe with Cyprus as "the outpost of the Holy Land on the continent" and Greece as "the home of classical culture."

"Even today, Europe cannot ignore the Mediterranean, the sea which has seen the spread of the Gospel and the development of great civilizations," he said. "The sea, which embraces many peoples, with its open ports reminds us that the sources of living together lie in mutual acceptance."

While looking forward to visiting the Orthodox and Catholic populations in the two countries, Pope Francis said he cannot forget "those who, in recent years and still today, have been fleeing from war and poverty, landing on the shores of the continent and elsewhere, and encountering not hospitality but hostility and even exploitation."

"They are our brothers and sisters," he said. "How many have lost their lives at sea! Today our sea, the Mediterranean, is a great cemetery."

"As a pilgrim to the wellsprings of humanity," Pope Francis said he would



Migrants sit near a wood fire at a makeshift migrant camp at Loon Beach in Dunkirk, France, on Nov. 25, the day after 27 migrants died when their dinghy deflated as they attempted to cross the English Channel. Pope Francis asked visitors in St. Peter's Square to join him for a moment of silent prayer for migrants, especially those who recently drowned in the English Channel and in the Mediterranean and those who are freezing on the border of Belarus and Poland. (CNS photo/Johanna Geron, Reuters)

visit migrants on the Greek island of Lesbos as he did in 2016 to emphasize that peaceful coexistence is possible only with "fraternity and integration."

Meeting on Nov. 27 with the organizers of the Giavera Festival—showcasing the music, food and cultures of migrants who have settled in the northern Italian Diocese of Treviso—Pope Francis praised them for ensuring "yours is a house with many windows open to the world."

The program, he said, promotes "a culture of welcome rather than a throwaway culture."

"The reality of migration in our time has taken on characteristics that can

sometimes be frightening," the pope told the group. "So, there is a greater need than ever for places where the faces, stories, songs, prayers and art of migrants are put at the center."

Welcoming migrants and refugees, listening to them and learning from them is not "to hide or ignore the difficulties and problems" large movements of people can bring, Pope Francis said.

But the experience of individuals and communities that have been successful at integrating newcomers should be shared with government policymakers to ensure "a healthy realism is joined to respect for the dignity of persons." †

The lonely can find an 'ally' in St. Joseph, pope says at audience

VATICAN CITY (CNS)—As the guardian of Jesus and Mary, St. Joseph's reassuring presence is an example for Christians who are called to care for the lonely and those who struggle in their lives, Pope Francis said.

In a society where relationships are constantly in flux, his life and example give "a clear indication of the importance of human bonds," the pope said during his weekly general audience on Nov. 24.

"Joseph, with his life, seems to want to tell us that we are always called to feel that we are the guardians of our brothers and sisters, the custodians of those placed close to us, of those whom the Lord entrusts to us through the circumstances of life," he said.

Before the audience, the pope met with several large groups of pilgrims unable to enter the Paul VI audience hall due to their numbers, including a group led by the Vincentian Fathers who were in Rome to commemorate the feast of Our Lady of the Miraculous Medal. The meeting was the "culmination and the continuation" of a yearlong Italian pilgrimage with a statue of Mary the pope blessed last year to mark the 190th anniversary of the Marian apparitions to St. Catherine Labouré.

It was during the second apparition, in November 1830, that St. Catherine said Mary told her to make medals of the image she was seeing—Mary, standing on a globe, with the words "O Mary, conceived without sin, pray for us who have recourse to you" written as an oval frame around her.

At the audience, the pope continued his talks on St. Joseph, reflecting on his role in the history of salvation.

Recalling a compilation of Jesus' genealogy, he said that although St. Joseph is not Jesus' biological father, he is still "the father of Jesus" and "a central element in the history of salvation."

"Everyone can find in St. Joseph—the man who goes unnoticed, the man of daily, discreet and hidden presence—an intercessor, a support and a guide in times of difficulty," the pope said. "He reminds us that all those who are seemingly hidden or in the 'second row' have unparalleled agency in the history of salvation."

While St. Luke described St. Joseph as the "guardian of Jesus and Mary," the pope said his protection extends to the whole Church and is a reminder for Christians "that our lives are made up of bonds that precede and accompany us." †

Text of pope's prayer to St. Joseph

VATICAN CITY (CNS)—Here is the Vatican's English translation of the prayer to St. Joseph that Pope Francis recited at his weekly general audience on Nov. 24:

*Saint Joseph,
You who guarded the bond with
Mary and Jesus, help us to care for
the relationships in our lives.
May no one experience that sense
of abandonment that comes from
loneliness.
Let each of us be reconciled with*

*our own history, with those who
have gone before,
and recognize even in the mistakes
made
a way through which Providence
has made its way, and evil did not
have the last word.
Show yourself to be a friend to
those who struggle the most, and as
you supported Mary and Jesus in
difficult times,
support us too on our journey.
Amen. †*

SERVICE
United
in the Eucharist

no habla español
EVEN THOUGH HE DOESN'T SPEAK
THE LANGUAGE, FR. CLEM DAVIS
IS STILL CREATING A HOME FOR
THE LATINO COMMUNITY

UNITED CATHOLIC APPEAL
Christ Our Hope

SCAN THE CODE
WATCH THE STORY



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Editorial



Pope Francis greets the crowd as he leads the *Angelus* from the window of his studio overlooking St. Peter's Square at the Vatican on Nov. 28. (CNS photo/Vatican Media)

Our search for God does not take place in isolation

“Gratitude is more contagious than any pandemic. It soothes our bitterness, resentment and fear, and it opens the eyes of our hearts to see how blessed we truly are in spite of our difficulties. Simply by saying ‘thank you’ for whatever blessings—large or small—we have received, we can find relief from whatever pain we feel in our minds, hearts or bodies.” (Archbishop Charles C. Thompson, “Gratitude leads us to hope, joy,” Nov. 26, 2021).

Christian stewardship invites us to be generous givers and grateful receivers—especially during this holy season. There are four characteristics or qualities that define the spirituality of stewardship: *gratitude, accountability, generosity and the willingness to give back to the Lord with increase.* Especially at Christmastime, these qualities can make the difference between a joyful season and a sad one.

Gratitude helps us remember that we have been abundantly blessed by a loving and merciful God. It reminds us to say “thank you” and not take the gifts of Christmas for granted.

Accountability challenges us to be responsible for taking care of the gifts we receive at Christmas and throughout the New Year. When we accept our responsibilities and can be accountable for the gifts of time, talent and treasure that we have received, we can truly experience the peace and joy of Christmas.

Generosity is what Christmas is all about. God gives us everything we have (our material and spiritual gifts). All he asks in return is that we share these gifts generously with all our sisters and brothers everywhere.

Giving back to the Lord with increase is what makes Christmas such a special time of year. As faithful Christian stewards, we don’t simply hold onto God’s gifts; we increase them, making sure they multiply and grow! That’s why the joys of the season spread exponentially whenever we are grateful, accountable and generous in giving and receiving God’s gifts.

God loves us so much that he constantly gives us his gifts of healing and hope, love and mercy, peace and joy, courage and perseverance, and faithfulness even when we turn our

backs on him or fail to say “thank you.”

As our Holy Father Pope Francis writes in his encyclical “*Fratelli Tutti: On Fraternity and Social Friendship*,” (#140):

“Life without fraternal gratuitousness becomes a form of frenetic commerce, in which we are constantly weighing up what we give and what we get back in return. God, on the other hand, gives freely, to the point of helping even those who are unfaithful; he ‘makes his sun rise on the evil and on the good’ [Mt 5:45]. There is a reason why Jesus told us: ‘When you give alms, do not let your right hand know what your left hand is doing, so that your alms may be in secret’ [Mt 6:3-4]. We received life freely; we paid nothing for it. Consequently, all of us are able to give without expecting anything in return, to do good to others without demanding that they treat us well in return. As Jesus told his disciples: ‘Without cost you have received, without cost you are to give’ [Mt 10:8].”

The synodal journey we have begun as an archdiocese, and as the universal Church, is intended to prepare for the Synod of Bishops which will be held at the Vatican in October 2023. As Pope Francis frequently says, the journey we are making together should prepare us to encounter Jesus Christ, to listen prayerfully to God’s word, and to discover what the Holy Spirit is saying to us as individuals, families, parish communities and dioceses throughout the world. One of the beneficial byproducts of this process is that we are reminded that our search for God does not take place in isolation but in community.

God loves us so much that by the power of the Holy Spirit he gives us his only Son as our Lord and Savior. This is such a magnificent gift that our only possible response is to receive this gift with gratitude and humility as faithful stewards of God’s abundant generosity.

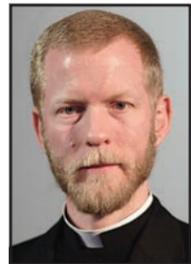
None of us should have to celebrate Christmas alone. Even if by some chance we are separated from those we love most in the world, we are invited to walk together as sisters and brothers who encounter Jesus at this special time of year through the sights, sounds and smells of Christmas.

—Daniel Conway

Making Sense of Bioethics/Fr. Tad Pacholczyk

Sexual atoms and molecules

A major issue in bioethics today involves “informed consent,” but some try to make everything about consent.



This is especially notable when it comes to ethical discussions around the exercise of human sexuality.

In a thought-provoking 2015 article titled “Liberalism Can’t Understand Sex,”

author and researcher Jason Morgan challenges the reigning cultural view that sees sexual activity as acceptable between any two or more individuals as long as they freely consent to engage in it.

He notes that in such a framework, “all activities are equal, as long as we have obtained consent when those activities involve others.” This assumption about the equivalence of all consensual activities, however, is dubious at best, given that sexual activity affects and engages us in a way that is radically different from other human activities.

Morgan notes that “sex, unlike anything else we might do with another person, transcends the self while radically reorienting it within a new, shared context with our sexual partner. Consent assumes that sex will not do this, that sex will leave two people as fully autonomous after sex as they were before. But this is precisely the one thing that sex was designed *not* to do. Sex, even if entered into based on a free agreement between two autonomous people, by its very nature dismantles the autonomy upon which the consensual understanding of sex had been based.”

In other words, sex touches us at a deeper level than other activities, binding us to another and speaking a language not of autonomy or transient engagement, but of communion and enduring self-gift. To suggest that sex is just about being sure you gave consent before the clothes started flying is to leave young people unfulfilled. That’s what happens routinely in hook-up experiences and patterns of cohabitation.

Morgan sums up the central flaw in consent-based notions of human sexuality this way: the “yes” given to sex and premised on individual autonomy is “fundamentally different from the ‘yes’ in which human sexuality is designed to operate: a ‘yes’ to the other in his or her spiritual, intellectual, emotional, and physical entirety. Sex functions precisely to break down autonomy and overcome the overweening sovereignty of the self upon which consent is ultimately based.”

He continues: “By contrast, sex draws two people into the most intimate form of community, forming a new relationship based on a shared totality of existence. Where liberalism deals in a world of unjoinable, antagonistic atoms, human

sexuality strives to bring two atoms together in order to make an entirely different molecule.”

By talking about consent *ad nauseum*, we misdirect young people down primrose paths, away from the unique anchoring power of love in marriage, wherein the full experience of the human sexual encounter, embodying both transcendence and sacrifice, is able to be lived out.

This plenitude of sex cannot be adequately captured by the vagaries of in-the-moment consent, which reduces and oversimplifies the bigger question of whether or not to have sex to the choice between “yes” or “no” regarding a particular act of intercourse.

Instead, the “yes” or “no” raised by sex is not just to the physical joining of two bodies, but to the richly rewarding and sacrificial intermingling of two selves becoming one entity in a lifelong union of persons. This commingling automatically expresses the strongest and most authentic human affirmation each one can give to the other, even to the point of embracing each other not only as spouses but also as parents in the potentially life-giving act of marital intimacy.

Those who partake of sex within a loosely committed relationship like cohabitation, on the other hand, sense—especially women—that the troubling absence of a marital commitment ultimately connotes an incomplete, inauthentic and unstable promise about love.

By pushing back against the hollow notion of “consent-for-tonight” and encouraging chaste continence until marriage, we initiate the process of restoring sex to its rightful place—not as contractual or bargained recreation, but as the unrestricted gift of one for the other and the reception of that same gift.

In this perspective, unique to the setting of marriage, men and women give of themselves for the sake of each other. Such a form of mutual honoring involves the sacrifice of oneself in an other-centeredness that can and often does elevate the dignity of each to a new and transcendent level.

The ethical issue, in sum, is not merely one of mutual consent, but of authentic interpersonal good. Consenting to harmonious hedonisms or reciprocal exploitation is obviously against the good of the individuals involved, as anyone who has ever been sexually objectified, used and discarded sadly knows. Consent is necessary, but not sufficient. What also is needed is to secure the mutual, lasting good of the parties involved.

(Father Tadeusz Pacholczyk, Ph.D., earned his doctorate in neuroscience from Yale and did post-doctoral work at Harvard. He is a priest of the Diocese of Fall River, Mass., and serves as the director of education at The National Catholic Bioethics Center in Philadelphia. See www.ncbcenter.org and www.fathertad.com.) †

Letters Policy

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

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

The editors reserve the right to select the letters that will be published and to edit

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

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Christ the Cornerstone

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“You, Lord, created me and gave me my body and soul and all that I have; and you, my God, have made me to your likeness, and not the false gods of the gentiles. O Christians, let us give thanks and praise to God, three and one, who has given us to know the faith and true law of his Son Jesus Christ!”
(St. Francis Xavier)

Today, Friday, Dec. 3, we celebrate the Memorial of St. Francis Xavier, who along with Anne-Thérèse Guérin (Mother Theodore) is a patron saint of our archdiocese. Both were missionaries who left the comfort and security of their homelands to preach the Gospel to people in foreign lands.

Francis Xavier was one of seven men, including St. Ignatius Loyola, who founded the Society of Jesus (Jesuits) on Aug. 15, 1534. Francis had known wealth and privilege as the son of a Basque nobleman. He had also witnessed the horror of war when his family's home and property were destroyed by Spanish invaders who claimed the Basque country as part of Spain.

As a university student in Paris in 1529, Francis shared lodgings with Ignatius Loyola. Biographers tell us that

Francis, who was ambitious and worldly, resisted the influence of Ignatius at first, but he eventually became a wholehearted convert to the way of life that became the Society of Jesus.

The initial plan was for Francis to be a theologian who taught in European universities, but God's providence directed otherwise. In 1540, Ignatius asked Francis to go on a missionary journey to India taking the place of a companion who was ill. Francis accepted the assignment and spent the rest of his life as a missionary in Asia.

In addition to his work in India and surrounding territories, Francis Xavier is known as the first Christian missionary to evangelize the people of Japan. He also sought to be an evangelist in China, but died from a fever on Dec. 3, 1552, while he was waiting on a nearby island for a boat that would take him to mainland China.

The universal Church honors St. Francis Xavier, along with St. Thérèse of Lisieux, as co-patron of all foreign missions. His courage and his fidelity to the Gospel, combined with his insistence on understanding the language, culture and beliefs of the diverse peoples he was sent to serve,

make St. Francis Xavier a model for all of us who are called to be missionary disciples of Jesus Christ in every time and place.

The synod process that we have begun here in our archdiocese, and in dioceses throughout the world, has a profound missionary character. We are being asked, in the words of Pope Francis, “to move beyond ourselves” as individuals, families and communities. We are being challenged to look at one another with new eyes and to listen attentively to the voices of those who are different from us. The objective, ultimately, is to help all of us—each in our own way—to encounter the person of Jesus Christ as he comes to meet us “where we are” on our life's journey.

As Pope Francis tells us, when Jesus encounters people on his journeys, he welcomes them not as strangers but as fellow travelers:

“The Lord does not stand aloof; he does not appear annoyed or disturbed. Instead, he is completely present to this person. He is open to encounter. Nothing leaves Jesus indifferent; everything is of concern to him. Encountering faces, meeting eyes, sharing each individual's history. That

is the closeness that Jesus embodies. He knows that someone's life can be changed by a single encounter. The Gospel is full of such encounters with Christ, encounters that uplift and bring healing. Jesus did not hurry along or keep looking at his watch to get the meeting over. He was always at the service of the person he was with, listening to what he or she had to say.”

Isn't this what we are called to do as missionary disciples—to be always at the service of others, always listening to them with open minds and hearts? Certainly this is what Francis Xavier and Mother Theodore Guérin did, and what all successful missionaries do. They don't impose their faith on others. They strive to introduce the person of Jesus Christ using language, images and symbols that are readily understandable even in radically different situations.

Today as we honor a beloved patron saint here in central and southern Indiana, and throughout the whole world, let's pray for the grace to be faithful missionary disciples.

St. Francis Xavier, pray for us. Help us to encounter Jesus, and each other, as we walk together in this synodal process. †



Cristo, la piedra angular

Somos discípulos misioneros que viajan por el camino hacia el cielo

“Tú, Señor, me creaste y me diste el cuerpo y el alma y todo lo que tengo; y tú, mi Dios, me has hecho a tu semejanza, y no a los falsos dioses de los gentiles. Oh cristianos, demos gracias y alabemos a Dios, tres y uno, que nos ha dado a conocer la fe y la verdadera ley de su Hijo Jesucristo.”
(San Francisco Javier)

Hoy, viernes 3 de diciembre, recordamos a san Francisco Javier, que junto con Ana Teresa Guérin (la Madre Teodora) son los santos patronos de nuestra arquidiócesis. Ambos fueron misioneros que dejaron la comodidad y la seguridad de sus países de origen para predicar el Evangelio en tierras extranjeras.

Francisco Javier fue uno de los siete hombres, incluido san Ignacio de Loyola, que fundaron la Compañía de Jesús (los jesuitas) el 15 de agosto de 1534. Francisco había conocido la riqueza y el privilegio como hijo de un noble vasco pero también fue testigo del horror de la guerra cuando la casa y las propiedades de su familia fueron destruidas por los invasores españoles que reclamaron el País Vasco como parte de España.

Como estudiante universitario en París en 1529, Francisco compartió alojamiento con Ignacio de Loyola.

Los biógrafos cuentan que Francisco, que era ambicioso y mundano, se resistió al principio a la influencia de Ignacio, pero finalmente se convirtió de todo corazón a la forma de vida que posteriormente pasó a ser la Compañía de Jesús.

El plan inicial era que Francisco llegara a ser teólogo y que dictara clases en las universidades europeas; pero la providencia de Dios dispuso otra cosa. En 1540, Ignacio le pidió a Francisco que fuera en un viaje misionero a la India para ocupar el lugar de un compañero que estaba enfermo. Francisco aceptó el encargo y pasó el resto de su vida como misionero en Asia.

Además de su labor en la India y los territorios circundantes, Francisco Javier es conocido como el primer misionero cristiano que evangelizó al pueblo de Japón. Su intención era ser evangelista en China, pero murió a causa de una fiebre el 3 de diciembre de 1552, mientras aguardaba en una isla cercana a que un barco lo llevara a la China continental.

La Iglesia universal honra a san Francisco Javier, junto con santa Teresa de Lisieux como copatronos de todas las misiones extranjeras. Su valentía y su fidelidad al Evangelio, unidas a su insistencia en comprender la lengua, la

cultura y las creencias de los diversos pueblos a los que fue enviado a servir, hacen de san Francisco Javier un modelo para todos los que estamos llamados a ser discípulos misioneros de Jesucristo en todo tiempo y lugar.

El proceso sinodal que hemos iniciado aquí en nuestra arquidiócesis, y en las diócesis de todo el mundo, tiene un profundo carácter misionero. Se nos pide, en palabras del Papa Francisco, “ir más allá de nosotros mismos” como individuos, familias y comunidades. Se nos desafía a mirarnos unos a otros con nuevos ojos y a escuchar atentamente las voces de los que son diferentes a nosotros. El objetivo, en última instancia, es ayudarnos a todos—cada uno a su manera—a encontrarnos con la persona de Jesucristo que viene a nuestro encuentro “dondequiera que estemos” en el camino de la vida.

Como nos dice el Papa Francisco, cuando Jesús se encuentra con la gente en sus viajes, no los acoge como extraños sino como compañeros de viaje:

“El Señor no se mantiene al margen; no parece molesto ni perturbado; al contrario, está completamente presente para esta persona. Está abierto al encuentro. Nada le es indiferente a Jesús; todo le preocupa. Encontrarse

con rostros, mirarse a los ojos, compartir la historia de cada uno: esa es la cercanía que encarna Jesús. Sabe que la vida de alguien puede cambiar con un solo encuentro. El Evangelio está lleno de esos encuentros con Cristo, encuentros que elevan y curan. Jesús no se apresuró ni miró el reloj para terminar la reunión. Siempre estaba al servicio de la persona con la que estaba, escuchando lo que decía.”

¿Acaso no es esto lo que estamos llamados a hacer como discípulos misioneros: estar siempre al servicio de los demás, y a escucharlos con la mente y el corazón abiertos? Ciertamente, esto es lo que hicieron Francisco Javier, la Madre Teodora Guérin, y lo que hacen todos los misioneros de éxito: no imponen su fe a los demás, sino que se esfuerzan por presentar a la persona de Jesucristo utilizando un lenguaje, unas imágenes y unos símbolos fáciles de comprender, incluso en situaciones radicalmente diferentes.

Hoy, mientras honramos a un querido santo patrón aquí en el centro y sur de Indiana, y en todo el mundo, recemos por la gracia de ser fieles discípulos misioneros.

San Francisco Javier, ruega por nosotros. Ayúdanos a encontrar a Jesús, y a los demás, mientras caminamos juntos en este proceso sinodal. †

Events Calendar

For a list of events for the next four weeks as reported to The Criterion, log on to www.archindy.org/events.

December 6, 13

St. Therese of the Child Jesus (Little Flower) Parish Center, St. Therese Room, 4720 E. 13th St., Indianapolis. **SoulCore Rosary Workout**, 6:30-7:15 p.m., prayer and exercise, free. Information: 317-727-1167, joane632003@yahoo.com or soulcore.com.

December 7

Ritz Charles, 12156 N. Meridian St., Carmel. **Right to Life of Indiana Christmas Gala**, 6:30 p.m., former Vice President Mike Pence Lifetime Achievement Award recipient, emcee Emmy-winning anchor and reporter Brooke Martin, keynote by pro football champion Matt Birk, Christian music artist Colton Dixon performing, individual reservation \$100, table for 10 \$1,000, table sponsorships available. Information and reservations: www.irtl.org/gala or 317-413-9123.

December 8

Group Lectio via Zoom, 7 p.m., second and fourth Wednesdays of each month, Benedictine Sister Jill Marie Reuber, facilitator, sponsored by Sisters of St. Benedict, Ferdinand, Ind. (Diocese of Evansville). Information: vocation@thedome.org.

Immaculate Heart of Mary Parish, 5692 Central Ave., Indianapolis. **75th Anniversary Mass and Reception**, 6 p.m., reception follows Mass in the activities center. Information: 317-257-2266 or cduenne@ihmindy.org.

December 9-12

Holy Spirit Parish, 7243 E. 10th St., Indianapolis. **Our Lady of Guadalupe Events**, Dec. 9—7 p.m. Mass of St. Juan Diego, 7:30 p.m. novena, 8:30 p.m. apparition reenactment; Dec. 10—7 p.m. Mass, 7:30 p.m. rosary, 8:30 p.m. apparition reenactment, 9 p.m. adoration; Dec. 11—7 p.m. rosary and novena, 7:30 p.m. apparition reenactment, 8 p.m. dances/serenade, 10 p.m. holy hour, 11 p.m. Mass; Dec. 12—midnight *mañanita*. Information: qrodriguez@holyspirit.cc.

December 10-11

St. Paul Catholic Center, 1413 E. 17th St., Bloomington. **Feast of Our Lady of Guadalupe**, Dec. 10—10 p.m. music and presentation; Dec. 11—midnight Mass followed by festive meal. Information: frdennis@hoosiercatholic.org.

December 11

St. Lawrence Parish, 6944 E. 46th St., Indianapolis. **Our Lady of Guadalupe Celebration**, 8 p.m. Mass, 9:30 p.m. dancing, 9:30-11 p.m., *mañanitas*, free. Information: 317-546-4065, ext. 340, or dbergeron@saintlawrence.net.

St. Bartholomew Parish, 1306 27th St., Columbus. **Our Lady of Guadalupe Feast**, 9 p.m.-midnight, rosary, *matachines* dance, apparition narrative, *mañanitas*. Information: 812-379-9353 or kcamargo@stbparish.net.

St. Elizabeth Ann Seton Parish, 720 N. "A" St., Richmond. **Misa de nuestra Virgen de Guadalupe (Mass for Our Virgin of Guadalupe)**, 11 a.m., Information: 765-962-3902 or lmiller@setonparishes.org.

December 11-12

St. Gabriel the Archangel Parish, 6000 W. 34th St., Indianapolis. **Our Lady of Guadalupe Celebration**, Dec. 11—7 p.m. rosary, 8 p.m. bilingual Mass, 9 p.m. children's play of Apparitions, 10 p.m. dances, 11 p.m. Mass in Spanish; Dec. 12—12:30 a.m. mariachi band, 8 p.m. Mass. Information: 317-291-7014, ext. 0, or parish@stgabrielindy.org.

St. Monica Parish, 6131 N. Michigan Rd., Indianapolis. **Our Lady of Guadalupe Mañanitas**, Dec. 11—8 p.m. rosary, apparitions re-enactment, *mariachi*; Dec. 12—bilingual midnight Mass with Aztec dancers, 12:30 p.m. Mass in Spanish, followed by a procession with Aztec dancers and reception in gym with music and *Chinelos* dancers. Information: 317-253-2193.

St. Joseph Parish, 125 E. Broadway, Shelbyville. **Our Lady of Guadalupe Celebration**, Dec. 11—11 p.m. rosary, 11:30 p.m. Aztec Dance and apparition re-enactment; Dec. 12—midnight Mass, 1 a.m. serenade. Information: james@sjsshelbyville.org.

St. Mary Parish, 317 N. New Jersey St., Indianapolis. **Our Lady of Guadalupe Event**, Dec. 11—9 p.m. pilgrimage to Monument Circle, brief dance and apparitions play; Dec. 12—midnight Mass followed by coffee and bread. Information: liset@saintmarysindy.org.

St. Mary Parish, 415 E. Eighth St., New Albany. **Our Lady of Guadalupe**

Celebration, Dec. 11—10 p.m. apparitions play, 11 p.m.-midnight Marian songs; Dec. 12—11:30 a.m. rosary, noon Mass followed by luncheon in Pastoral Center. Information: info@stmarysna.org.

December 12

Prince of Peace Parish, St. Patrick Chapel, 305 W. State St., Madison. **Our Lady of Guadalupe Mass and Dinner**, noon, free. Information 812-265-4166 or parishoffice@popeace.org.

Benedictine Conversations via GroupMe, 4 p.m. Sundays, Benedictine Sister Jill Marie Reuber, facilitator, sponsored by Sisters of St. Benedict, Ferdinand, Ind. (Diocese of Evansville). Information: vocation@thedome.org.

St. Monica Church, 6131 Michigan Rd., Indianapolis. **Mass in French**, 4:30 p.m., second Sunday of every month. Information: 317-236-1474 or pspringer@archindy.org.

December 14

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Leave the Light On**, 9 a.m.-7 p.m., sacrament

of reconciliation offered all day, no appointment needed. Information: 317-545-7681 or jburger@archindy.org.

December 15

Calvary Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Monthly Mass**, 2 p.m. Information: 317-784-4439 or www.catholiccemeteries.cc.

December 16

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

Our Lady of Peace Cemetery and Mausoleum, 9001 Haverstick Road, Indianapolis. **Monthly Mass**, 2 p.m. Information: 317-574-8898 or www.catholiccemeteries.cc.

December 17

Northside Events and Social Club, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, speaker TBA, rosary 6:35 a.m., Mass 7 a.m., buffet breakfast and program following, \$18 members, \$24 non-members. Register by 4 p.m. on Dec. 14. Information and registration: cutt.ly/CBE-Reg. †

Retreats and Programs

For a complete list of retreats as reported to The Criterion, log on to www.archindy.org/retreats.

December 15, 16, 17

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Advent Days of Silence**, 8 a.m.-4 p.m., \$35 per day, includes room, continental breakfast, lunch and use of the common areas and grounds, overnight stays available for additional \$28 per person, dinner additional \$9. Registration: cutt.ly/fatimaretreats, 317-545-7681 or jburger@archindy.org.

December 17-19

Saint Meinrad Archabbey Guesthouse, 100 Hill Dr., St. Meinrad. **Christmas for Adults**, what the Gospels have to say about Jesus' birth, Benedictine Father Colman Grabert presenting, \$255 single, \$425 double. Registration: saintmeinrad.org/retreats.

December 20, 27

Mount Saint Francis Center for Spirituality, 101 St. Anthony Dr., Mt. St. Francis. **"Brother Bob's Bible Study,"** Mondays 10:30 a.m. or 6:30 p.m., led by Andrew Hennessy, free. Information and registration: mountsaintfrancis.org/bible-study or 812-923-8817.

2022

January 3, 10, 17, 24, 31

Mount Saint Francis Center for Spirituality, 101 St. Anthony Dr., Mt. St. Francis. **"Brother Bob's Bible Study,"** Mondays 10:30 a.m. or 6:30 p.m., led by Andrew Hennessy, free. Information and registration: mountsaintfrancis.org/bible-study or 812-923-8817.

January 6, 13, 20, 27

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Cave to Mountaintop: Benedict's Vision for a Spiritual Life, "The Life and Miracles of St. Benedict,"** 7-8:30 p.m., virtual program via Zoom, Benedictine Sister Antoinette Purcelle presenting, four independent sessions (session two "The Rule of Benedict: Imitating Christ's Humility and Obedience" Jan. 13; session three "The Rule of Benedict: Imitating Christ's Prayer and Service" Jan. 20; session four "Living Benedict's Vision in the 21st Century" Jan. 27), \$25 per session or \$75 for four sessions, check-in begins 30 minutes prior to each event. Registration: cutt.ly/mountaintop22. Information: benedictinn@benedictinn.org, 317-788-7581.

January 8

Mount Saint Francis Center for Spirituality, 101 St. Anthony Dr., Mt. St. Francis. **Pilgrimage: Peace**, 9 a.m.-2 p.m., walking hike pilgrimage lead by Conventual Franciscan Father Vince Petersen, bring water bottle and lunch, rain or shine, \$30. Information and registration: mountsaintfrancis.org/pilgrimage or 812-923-8817.

January 10

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Day of Silence**, 8 a.m.-4 p.m., \$35 per day, includes room, continental breakfast, lunch and use of the common areas and grounds, overnight stays available for additional

\$28 per person, dinner additional \$9. Registration: cutt.ly/fatimaretreats, 317-545-7681 or jburger@archindy.org.

January 14-16

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **TOBIT-MARRIAGE PREPARATION WEEKEND**, Fri. 7 p.m.-Sun. 11:45 a.m., includes rooms, meals, \$298 per couple. Registration: cutt.ly/fatimaretreats, 317-545-7681 or jburger@archindy.org.

January 21

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **A Day of Quiet Renewal**, 9 a.m.-4 p.m., \$20, \$70 with spiritual direction. Information and registration: 812-934-6437, www.oldenburgfranciscancenter.org.

January 24-28

Saint Meinrad Archabbey Guesthouse, 100 Hill Dr., St. Meinrad. **Winter Chant Workshop**, for directors of liturgical music, Benedictine Brother John Glasenapp presenting, \$750 single, \$835 double, \$200 commuter. Registration: saintmeinrad.org/retreats.

January 28

Mount Saint Francis Center for Spirituality, 101 St. Anthony Dr., Mt. St. Francis. **Painting with Padre**, 6-9 p.m. last Friday of each month, led by Conventual Franciscan Father Vincent Petersen, includes painting supplies and snack, bring beverage, \$40. Information and registration: mountsaintfrancis.org/painting-with-the-padre or 812-923-8817. †

Longest Night service to be held at Saint Meinrad on Dec. 18

Saint Meinrad Archabbey in St. Meinrad will offer a Service of the Longest Night at the Saint Meinrad Archabbey Guest House Chapel, 200 Hill Dr., in St. Meinrad, at 6 p.m. CT on Dec. 18.

Benedictine Father Adrian Burke will lead the service, which will include prayer and Scripture that acknowledges

those who mourn and struggle with loss during the Christmas season. All are welcome.

Light refreshments will follow. Reservations are requested by e-mailing info@abbeycaskets.com or by calling 800-987-7380.

Parking is available in the Guest House parking lot. †

Vox Sacra to hold concert in Indianapolis on Dec. 19

Vox Sacra (Sacred Voice), the Schola Cantorum of the Archdiocese of Indianapolis, will perform a concert of Advent and Christmas music at St. Joan of Arc Church, 4217 Central Ave., in Indianapolis, at 7 p.m. on Dec. 19.

The concert, which will feature

works by Elgar, Guerrero, Sweelinck, Josquin and more, is free and all are welcome.

For more information, contact the Office of Worship at 317-236-1483, 1-800-382-9836, ext. 1483, ctuley@archindy.org or visit www.voxsacra.com. †

Wedding Anniversaries

MICHAEL AND CHARLENE WITKA



MICHAEL AND CHARLENE (SEDITA) WITKA, members of Our Lady of Grace Parish in Noblesville, Ind. (Lafayette Diocese), celebrated their 50th wedding anniversary on Oct. 29.

The couple was married in SS. Peter and Paul Church in Merrillville, Ind. (Gary Diocese), on Oct. 29, 1971.

They have three children: Kimberly Tekippe, Kelly Thomas and Richard Witka.

The couple also has seven grandchildren. †

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

Parishes to host Our Lady of Guadalupe celebrations

Criterion staff report

The following Masses and special events for the feast day of Our Lady of Guadalupe throughout central and southern Indiana were reported to *The Criterion*.

Holy Spirit Church, 7243 E. 10th St., Indianapolis.
Dec. 9—7 p.m. Mass of St. Juan Diego, 7:30 p.m. novena, 8:30 p.m. apparition reenactment
Dec. 10—7 p.m. Mass, 7:30 p.m. rosary, 8:30 p.m. apparition reenactment, 9 p.m. adoration
Dec. 11—7 p.m. rosary and novena, 7:30 p.m. apparition reenactment, 8 p.m. dances/serenade, 10 p.m. holy hour, 11 p.m. Mass
Dec. 12—midnight *Las Mañanitas*.

Prince of Peace Parish, St. Patrick Chapel, 305 W. State St., Madison.
Dec. 12—noon, Our Lady of Guadalupe Mass and dinner.

St. Bartholomew Church, 1306 27th St., Columbus.
Dec. 11—9 p.m.-midnight, rosary, *matachines* dance, apparition narrative, singing of *mañanitas*.

St. Elizabeth Ann Seton Church, 720 N. "A" St., Richmond.
Dec. 11—11 a.m., *Misa de nuestra Virgen de Guadalupe* (Mass for Our Virgin of Guadalupe)

St. Gabriel the Archangel Church, 6000 W. 34th St., Indianapolis.
Dec. 11—7 p.m. rosary, 8 p.m. bilingual Mass, 9 p.m. children's apparitions play, 10 p.m. dances, 11 p.m. Mass in Spanish
Dec. 12—12:30 a.m. *mariachi* band, 8 p.m. Mass.

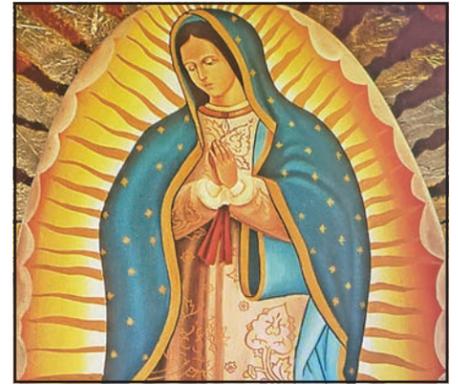
St. Joseph Church, 1125 E. Broadway St., Shelbyville.
Dec. 11—11 p.m. rosary, 11:30 p.m. Aztec dance and apparition re-enactment
Dec. 12—midnight Mass, 1 a.m. serenade.

St. Lawrence Church, 6944 E. 46th St., Indianapolis.
Dec. 2-10—7 p.m. novena
Dec. 11—8 p.m. Mass, 9:30 p.m. dancing, 9:30-11 p.m. *mañanitas*

St. Mary Church, 317 N. New Jersey St., Indianapolis.
Dec. 11—9 p.m. pilgrimage to Monument Circle, brief dance and apparitions play
Dec. 12—midnight Mass followed by coffee and bread

St. Mary Church, 415 E. Eighth St. New Albany.
Dec. 11—10 p.m. apparitions play, 11 p.m.-midnight, Marian songs
Dec. 12—11:30 a.m. rosary, noon Mass followed by luncheon in Pastoral Center

St. Monica Church, 6131 N. Michigan Road, Indianapolis.
Dec. 11—8 p.m. rosary, apparitions re-enactment, *mariachi*
Dec. 12—midnight Mass in Spanish



and English with Aztec dancers, 12:30 p.m. Mass in Spanish, followed by procession with Aztec dancers, reception in gym with music and *Chinelos* dancers.

St. Paul Catholic Center, 1413 E. 17th St., Bloomington.
Dec. 10—10 p.m. music and presentation
Dec. 11—midnight Mass followed by festive meal. †

Change bad habits, protect the Earth, help others, pope says in new book

VATICAN CITY (CNS)—Despite the disappointing outcome of the COP26 summit on climate change, Pope Francis said he knows it is not too late for humanity to act to combat environment destruction and increasing poverty.

The ecological crisis, the social crisis of poverty and exclusion and the health care crisis provoked by the COVID-19 pandemic are calling out "for us to change gear, to change bad habits in order to be able to dream, co-create, and act together to realize just and equitable futures," the pope wrote in the preface to the *'Laudato Si'* Reader.

The book, available in print and as a free e-book from the Dicastery for Promoting Integral Human Development, includes the preface from Pope Francis, a message from António Guterres, secretary-general of the United Nations, and reflections by dozens of people

involved in Catholic environmental, peace or charitable agencies, ambassadors, scientists, academics, young people, farmers and Indigenous people.

The reader, published on Nov. 23, comes six years after the publication of Pope Francis' encyclical, *'Laudato Si'*, on Care for Our Common Home."

In his preface, Pope Francis wrote that the pandemic makes it clearer than ever that "it is time to develop a new form of universal solidarity that is grounded in fraternity, love and mutual understanding: one that values people over profit, one that seeks new ways to understand development and progress. And so, it is my hope and prayer that we do not come out of this crisis the same way we entered it!"

With so many young people so committed to fighting climate change and advocating for a more human way of organizing social and economic life,

he said, "we must listen to them with open hearts. We must follow their lead, for they are wise beyond their years."

"This is a moment to dream big, to rethink our priorities—what we value, what we want, what we seek—and re-plan our future, committing to act in our daily life on what we have dreamed of," the pope wrote. "The time to act, and to act together, is now!"

In his message, Guterres wrote that people tend to overlook "the spiritual dimensions of the work of the United Nations," but the values that it promotes—"peace, justice, equality, the dignity and worth of the human person—echo the teachings of the world's religious traditions and summon us all to reduce human suffering."

(The e-book in English can be downloaded free at cutt.ly/PopeBook.) †



St. Boniface Parish Summer Picnic

Celebrating Our Heritage, Remembering Our Loved Ones

Join us in 2022 - Sunday, August 7

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CHRISTMAS

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see them find that warm spirit within.”

As Davis shares that story, it’s clear that a similar warm spirit guides her in her 13th year of directing the Christmas Store—an archdiocesan outreach that has been touching lives at Christmas for 31 years.

For most of that time, the Christmas Store has been a setting where parents could shop for the gifts that they thought their children would like. Yet because of concerns related to COVID-19 last year and this year, the Christmas Store has become a drive-through operation with volunteers choosing the gifts based upon the parents’ recommendations.

This year, about 900 families will benefit from the Christmas Store, which opened on Nov. 11 and continues to Dec. 18.

“The favorite part for me is just knowing that families that are struggling day to day can have one special day together, and a child can get a special

toy they would like to have,” Davis said. “On the paperwork we give them, we ask them about the children’s hobbies and interests—and their favorite colors—so they can get something they like.”

‘They make Christmas special for us’

Tanisha Coe says she and her children have been blessed by the Christmas Store for more than 15 years.

“I’m blind and disabled,” said the mother of two as she waited to receive her gifts. “This place is good for people who can’t afford things for Christmas. It’s been good for my family. I’ve been coming here for years, since my kids were babies.”

She returned to the Christmas Store this year for gifts for her 16-year-old daughter.

“I didn’t know what I was going to do for her,” said Coe, who also has a son who’s 20. “They make Christmas special for us. And they do it every year. I appreciate them so much.”

Drawing from the input of 85 social service agencies, the Christmas Store receives referrals of families from every kind of religious background.

“Only 12% are Catholic,” Davis said. “It really represents Catholic Charities—especially the giving and the support of the community.”

‘I get to be involved in the joy of 3,700 kids’

The support includes the brand-new gifts that many Catholics donate and the financial contributions that others make so the Christmas Store volunteers can buy presents. The

volunteers are the heart of the program, including the 25 or so who work year-round on the effort—a group called the Red Aprons because of the signature aprons they wear.

Patti Jensen is one of that core group. A member of St. Susanna Parish in Plainfield, she describes the Christmas Store as her “passion.”

“I like to be around the people, to hear their stories,” she said. “They hug you. They cry. You never forget that.”

Jensen has her own unforgettable story of how she came to volunteer at the Christmas Store.

For 20 years, she was the caregiver for her husband Jay as multiple sclerosis kept taking its toll on him. While she considers that time together as a blessing in her life and their marriage of 51 years, she also needed time to regenerate her energy. That’s when her sister-in-law suggested she join the Red Aprons. And it continues to fill her life two years after her husband died.

“To do something like this, where you’re helping other people, really makes you feel good,” she said. “And just being around the other volunteers is a blessing. Everybody here has such a huge heart and a compassion for other people. That’s what brings me back. We make a difference, and this enriches my life. It’s a win-win situation.”

While the Red Aprons volunteer year-round, another 175 or so volunteers—many of them wearing Santa hats and ugly Christmas sweaters—help with the distribution of gifts to families during November and December, Davis said.

The scenes during those times always leave their impact on Davis, the mother of three grown children and the grandmother of three.

“It’s nice to see the volunteers come in, help people and almost feel like Santa Claus in a way,” she said. “And I get to be involved in the joy of 3,700 kids. It definitely puts a great spin on Christmas.”



As the director of the Christmas Store, Stephanie Davis prepares to deliver a wagon full of presents to a mother who’s hoping to create a memorable Christmas for her children. (Photo by John Shaughnessy)



A Nativity scene inside the Christmas Store reminds volunteers of the true meaning of Christmas. (Photo by John Shaughnessy)

(Monetary donations can be sent to the Christmas Store at 1400 N. Meridian St., Indianapolis, IN 46202. Donations of gifts, which must be brand new, may be dropped off at the Xavier Building at 1435 N. Illinois St. in Indianapolis from 9 a.m. to 4 p.m. on Monday through Thursday. For information about being a volunteer, contact Stephanie Davis at 317-236-1556.) †

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Adoration summit



Msgr. Joseph Schaedel, second from right, celebrates Mass on Nov. 27 at St. Louis Church in Batesville. Assisting him is Deacon Robert Decker, second from left. The liturgy was part of an adoration summit sponsored by parishes of the Batesville Deanery. More than 200 people who take part in eucharistic adoration in their parishes across the archdiocese, including in perpetual adoration chapels, participated in the summit. Father Jonathan Meyer, left, and Father Michael Keucher, right, concelebrate the Mass. (Submitted photo)



Father Daniel Mahan gives a keynote address on Nov. 27 at St. Louis Parish in Batesville to more than 200 people who attended an adoration summit sponsored by parishes of the Batesville Deanery. (Submitted photo)

CONGRESS

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Specifically, the investigation by HHS revealed that the Vermont hospital had scheduled approximately 10 nurses with registered conscience objections to assist with nearly 20 abortion procedures, “in clear violation of existing law.”

Lawyers for the U.S. as the plaintiff cited the Church Amendment to 1973’s Public Health Service Act, which declared that hospitals’ or individuals’ receipt of federal funds in various health programs did not require them to participate in abortion and sterilization procedures, and forbade hospitals to make willingness or unwillingness to perform these procedures a condition of employment.

“Plaintiff United States notices dismissal of this action,” stated a filing submitted on July 30 by Jonathan Ophardt, the acting U.S. attorney for Vermont, and Matthew Donnelly, an attorney with the Justice Department’s Washington-based Civil Rights Division.

In an August letter to U.S. Attorney General Merrick Garland and Becerra, 84 House members—led by Harris and two other co-chairs of the House Congressional Pro-

Life Caucus—called the suit’s dismissal “a profound miscarriage of justice.”

They expressed deep concern over the Biden administration’s “coordinated decision to seek a voluntary dismissal in the lawsuit against the University of Vermont Medical Center for knowingly, willfully and repeatedly violating federal conscience-protection laws.”

The chairmen of the U.S. bishops’ religious liberty and pro-life committees also issued a statement at the time saying the Justice Department was “acting in dereliction of its duty to enforce the plain meaning of federal law” by voluntarily dismissing the lawsuit.

In early November, Becerra sent congressional lawmakers a letter saying that while this lawsuit was dismissed, HHS would continue to investigate the matter. “HHS remains committed to the enforcement of all its legal authorities, including statutes which protect the exercise of conscience and religious freedom,” he said.

In reintroducing the conscience bill, Harris said, “Defending the conscience rights of health care providers should be of great interest to all Americans and is of grave importance to me as a physician, especially in light of recent failures to do so by the Biden administration.”

Archbishop Lori said that “it is hard to imagine a more

blatant civil rights violation than being forced to abandon your beliefs and take part in ending an innocent human life.”

“HHS found that the University of Vermont Medical Center [UVMC] forced a nurse, against her known religious beliefs, to do just that. This is not only fundamentally wrong, but a direct violation of federal law. Yet the Department of Justice voluntarily dismissed the case against UVMC,” he said in a statement in response to Harris’ bill.



Archbishop William E. Lori

“We have said before that the need for the Conscience Protection Act cannot be questioned. The need is more vital now than ever,” Archbishop Lori said. “The Department of Justice is clearly signaling that conscience rights violations in health care can be violated with impunity.”

The U.S. bishops “call on Congress to stand up for the basic dignity of our nation’s health care workers and pass the Conscience Protection Act so that doctors and nurses can defend their own rights in court,” the prelate added. †

EUCHARIST

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Bishop Cozzens is leading the revival effort as chairman of the U.S. Conference of Catholic Bishops’ (USCCB) Committee on Evangelization and Catechesis. Currently an auxiliary bishop of St. Paul and Minneapolis, he was named by Pope Francis on Oct. 18 to lead the Diocese of Crookston, Minn., where he will be installed on Dec. 6.

Asked how the Catholic Church can deepen the understanding of the Eucharist with the revival and congress, Bishop Cozzens referred to Jesus, saying a lighted lamp does not belong under a bushel basket.

“Set it up on a hill so that people can see it and be attracted to it,” the bishop said. “And I think that’s what we want to do with our teaching on the Eucharist.”

Bishop Cozzens described the eucharistic revival and congress on Nov. 17 during the bishops’ assembly and also in a Nov. 18 interview from Baltimore with *The Catholic Spirit*, newspaper of the St. Paul and Minneapolis archdiocese.

The half-hour interview was broadcast live on the archdiocese’s Facebook page.

Archbishop Bernard A. Hebda of St. Paul and Minneapolis joined Bishop Cozzens for the interview.

Bishop Cozzens said he could sense the bishops’ unity and excitement over the revival “throughout the week and in the conversations ... and the gratitude and the excitement of the bishops who feel like there’s a pastoral need that we’re fulfilling.”

During the assembly, the bishops also approved a 26-page statement titled “The

Mystery of the Eucharist in the Life of the Church,” which explains the centrality of the Eucharist and addresses the fundamental doctrine about the sacrament.

Archbishop Hebda said it represents the common understanding of the bishops as they restate long-held Church teaching.



Archbishop Bernard A. Hebda

The document provides a blueprint that will help throughout the eucharistic revival, and specifically for programs such as the Rite of Christian Initiation of Adults and small groups in parishes, the archbishop told *The Catholic Spirit*.

“I think it’s going to be really helpful for people who want to go deeper in their faith and to be reminded of why the Eucharist and the eucharistic sacrifice is the source and summit of all Christian life,” he said. “I just love the way that it reflects that excitement that the bishops have about being able once again to promote, in some new ways, our love for the Eucharist.”

Archbishop Hebda said that as the faithful participate in the revival and the eucharistic congress, the Holy Spirit will draw people who need to have that experience.

He hopes it brings unity “with that effort throughout the world” in a way “in which we’re able to really energize the faithful ... and points to further deepening of our love for the Eucharist and our love for the Church.”

The first year of the three-year revival will have a diocesan focus that could

include eucharistic processions, adoration and prayer, Bishop Cozzens said. The second year will focus on parishes, with catechetical resources being prepared that will help train leaders in parishes to share the meaning and depth of the Eucharist, he said.

“Those leaders will help us really reach out to the people who are ... minimally connected to the Church,” Bishop Cozzens said.

They may call themselves Catholic, and they may sometimes attend Mass, he said, but they don’t yet understand the gift of the Eucharist. Talking with people who are not Catholic or not even Christian could be part of the outreach as well, he said.

Parishes might set up small group opportunities, parish eucharistic days and days of eucharistic service, with parishioners bringing the Eucharist to the homebound and inviting young people to that kind of service, Bishop Cozzens said.

For the National Eucharistic Congress, he envisioned a pilgrimage of sorts to Indianapolis that could involve processing a monstration to various regions and provinces in the U.S., with Catholics gathered at events with their bishops.

He gave the example of a potential prayer event for racial healing in the Twin Cities, an event in a southern state focused on migrants, or an event at a prison where people could pray for healing and forgiveness.

The last National Eucharistic Congress in the U.S. occurred in 1976, drawing more than 1 million people, Bishop Cozzens noted.

“I do think these big events, the Holy Spirit works through them, and I think it will have a big impact on our country,” Bishop Cozzens said. He said several

bishops at the USCCB told him, “We’re coming.”

“I think it’s going to be an exciting thing,” Bishop Cozzens said. He expects 80,000 to 100,000 people to attend, although some people suggested it could draw twice that, he added.

“You wonder if there could be a future pope and future saints there as well,” said Archbishop Hebda, “that it would be something that would nurture that love for the Church and the love for her Eucharist. It really is exciting.”

Bishop Cozzens sees a World Youth Day-style event with an opening Mass in a stadium and events throughout the week—something for high school students, young adults, people from various cultures—in a festive atmosphere “that happens with people using the arts and talents to honor the Eucharist,” he said, with catechetical talks, keynote addresses, time of prayer and adoration, and a large closing Mass.

Plans are tentative and open to the promptings of the Holy Spirit, said Archbishop Hebda.

Bishops he spoke with about the National Eucharistic Congress mentioned how the revival is being driven by the Holy Spirit, “and we shouldn’t be surprised if there were some surprises in the way in which the Holy Spirit leads us,” he said.

The archbishop said he has thought a bit about the symbolism of the Mississippi River’s headwaters in Minnesota—how something that starts small becomes something so mighty.

“This could be a real moment for us to come together and build something that’s going to be mighty in our response to Christ’s call,” he said. †

Pope advances sainthood causes, including priest martyred at Dachau

VATICAN CITY (CNS)—Pope Francis signed a decree recognizing a miracle attributed to the intercession of Blessed Titus Brandsma, clearing the way for the canonization of the 20th-century martyr murdered at the Dachau concentration camp.

The Dutch Carmelite friar was sent to Dachau for treason—after defending Jews and press freedom—and was killed with a lethal injection.



Pope Francis

The Vatican announced Pope Francis' decision in his case and a number of other sainthood causes on Nov. 25.

Dachau, the notorious Nazi concentration camp in Germany most associated with the genocide of thousands of Jews during World War II, also held more than 2,700 clergy—2,400 of them Catholic priests.

Blessed Titus was sent there after urging editors of the Dutch Catholic press to violate a new law of the Third Reich and not print any Nazi propaganda. He also denounced Nazism as “a sewer of falsehood that must not be tolerated,” said Dianne Traflet, an assistant professor of pastoral theology and the associate dean of graduate studies at Seton Hall University in South Orange, N.J., during a talk at the national World War II Museum in New Orleans in 2018.

Speaking to the nurse charged with giving him the lethal injection in July 1942, Father Titus assured her of her goodness as one of God's children, gave her his rosary and encouraged her to pray. The priest's example of love, forgiveness and human dignity led the nurse to return to her Catholic faith after the war, Traflet said.

Pope Francis also recognized a miracle attributed to the intercession of Blessed Carolina Santocanale, also known as Blessed Mary of Jesus, an Italian nun born in 1852, who founded the Congregation of the Capuchin Sisters of the Immaculate of Lourdes.

The Vatican did not immediately announce dates for the canonization ceremonies.

Among the other decrees signed on Nov. 25, the pope recognized the martyrdom of five priests who were executed by members of the Paris Commune as its revolutionary government was violently crushed by the French Army in 1871.

Vincentian Father Henri Planchart and Sacred Heart Father Ladislav Radigue and three companions were killed out of “hatred for the faith” on May 26, 1871.

The French section of Vatican News identified the three companions as Sacred Heart Fathers Polycarpe Tuffier, Marcellin Rouchoze and Frézal Tardieu.

They were a handful of the 75 clergy and 35 soldiers taken hostage and executed in the Rue Haxo massacre by members of the Paris Commune during the commune's suppression after 71 days in power. Soldiers of the National Guard had seized power in Paris in March 1871 to establish a social democracy promoting workers, abolishing child labor and separating Church and state.

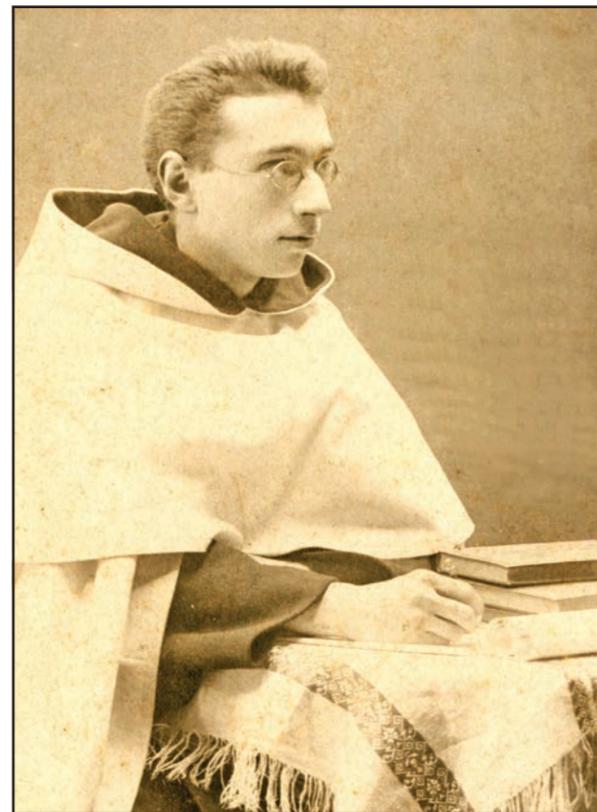
The rebels, known as the Communards, confiscated Church properties, abolished religious education and detained clergy with other prominent figures as hostages against French government army reprisals. French military forces eventually took control of Paris and executed at least 20,000 suspected Communards in what became known as the “bloody week.”

The other decrees approved by Pope Francis recognized:

—The heroic virtues of Italian Bishop Antonio Bello of Molfetta-Ruvo-Giovinazzo-Terlizzi, who was born in 1935 and died in 1993. He was a member of the Secular Franciscan Order, established a center to treat drug addiction and visited Italian immigrants from his diocese who moved to Australia, Argentina and Venezuela. He was national president of Pax Christi and a vocal critic of international conflicts and the militarization of his region of Apulia with NATO aircraft bombers.

—The heroic virtues of Discalced Carmelite Father Juan de San Pedro Ustarroz, who was born in Spain in 1564 and died in Italy in 1615. He was active in founding the Italian congregation of the order, promoted St. Teresa of Ávila's beatification in 1614 and wrote numerous volumes on theology, sacred Scripture, religious life and mysticism.

—The heroic virtues of Italian Father Giorgio Guzzetta of the Congregation of the Oratory of St. Philip Neri, who was born in 1682 and died in 1756. He promoted and supported priests and religious traditions of the Byzantine and other Eastern Catholic Churches in southern Italy, as well as Albanian immigrants.



Pope Francis has signed a decree recognizing a miracle attributed to the intercession of Blessed Titus Brandsma, clearing the way for the canonization of the Dutch Carmelite martyred at the Dachau concentration camp. Blessed Titus is pictured in an undated photo. (CNS photo/courtesy Titus Brandsma Institute)

—The heroic virtues of Sister Natalina Bonardi, founder of the Congregation of the Sisters of St. Mary of Loreto, who was born in Italy in 1864 and died in 1945.

—The heroic virtues of Sister Maria Dositea Bottani, superior general of the Ursuline Sisters of Gandino, who was born in 1896 and died in 1970.

—The heroic virtues of Odette Vidal de Oliveira, a Brazilian girl who was born in 1931 and died in 1939 after contracting typhus fever. She nurtured her relationship with Jesus in the Eucharist and was particularly devoted to St. Joseph. †



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Advent can instill a spirituality of patient waiting in all of us

By Jonathan Lewis

What are you waiting for this Christmas? We have spent so much time in the last two years waiting. Waiting fearfully to see if we or a family member will get sick. Waiting for a vaccine shot or a test result.

Waiting to visit family members after months or years apart. Waiting to celebrate a wedding. Waiting to gather for a funeral. Waiting to find an open hospital bed. Waiting to get back to normal.

Waiting can be painful, especially when it feels forced upon us due to COVID-19.

The Dutch spiritual writer Father Henri Nouwen, who died in 1996, speaks into this pandemic moment, pointing out that “increasingly in our society, we feel we have less and less influence on the decisions that affect our own existence.

“Therefore, it becomes increasingly important to recognize that the largest part of our existence involves waiting in the sense of being acted upon. The life of Jesus tells us that not being in control is part of the human condition. His vocation and ours are fulfilled not just in action, but also in passion, waiting.”

Father Nouwen observes that the spiritual practice of patient waiting is a prerequisite to recognizing and receiving God’s presence.

In the beginning of the Gospel of St. Luke, God reveals his great plan of salvation, not with a big bang or parade, but in the quiet, patient waiting of two vulnerable women.

The first characters that Luke introduces us to are an old man and woman who were unable to conceive. Elizabeth and Zechariah waited decades for a child, month after month, year after year, disappointment after disappointment. Yet they waited with patient expectation.

Luke tells us that the angel Gabriel appeared to Zechariah to announce the news that his wife would finally bear a child “when he was serving as priest ... before God” in the Temple (Lk 1:8). Cultivating a spirituality of waiting, like Zechariah, begins by spiritually showing up, no matter how imperfect our prayer or trust in God.

Elizabeth too is spiritually active. She avoids the noise, distraction and attention that such a miraculous pregnancy announcement might have drawn, choosing instead to seclude herself for five months, spending time in silence and prayerful gratitude (Lk 1:24).

A spirituality of waiting is not passive; it is active spiritual work to become more attentive to the quiet voice of God.

In what must have been a surprise to his gentile readers, the next character Luke introduces is an unassuming teenage girl, a young Mary, engaged and preparing to marry Joseph. Unlike Elizabeth, she was not waiting to conceive when Gabriel appeared to her announcing her unplanned pregnancy—unplanned by Mary anyway.

Yet Mary’s fiat (“let it be done to me according to your word”) in the face of shame and difficulty reveals her radical vulnerability and openness to God. She did not hope in herself or her own predetermined plans and dreams, but trusted in God’s plan that was beyond her vision.

Mary teaches us that a spirituality of waiting is hopeful, daring to see beyond our own imagination.

Her complete trust and hope in God stand in contrast with the more controlling (and relatable) response of Zechariah, who initially doubts the angel Gabriel with an unimaginative pragmatism: “I am



Mary and Elizabeth are depicted in a 15th-century oil painting by Piero di Cosimo. The title of the painting is “The Visitation with St. Nicholas and St. Anthony Abbot.” In the beginning of the Gospel of St. Luke, God reveals his great plan of salvation, not with a big bang or parade, but in the quiet, patient waiting of two vulnerable women, Mary and Elizabeth. (CNS photo/courtesy National Gallery of Art)

an old man and my wife is advanced in years” (Lk 1:18).

Many of us are like Zechariah, striving to be faithful to God but unwilling to be vulnerable enough to embrace a hope beyond our dreams, a hope, too, that can also bring unimaginable hardships.

Mary’s witness in the Gospels reminds us that living with patient hope requires embracing suffering.

Father Nouwen notes that “patience comes from the [Latin] word *‘patior,’* which means ‘to suffer.’ The first thing that Jesus promises is suffering. ... But he calls these birth pains. And so, what seems a hindrance becomes a way; what seems an obstacle becomes a door; what seems a misfit becomes a cornerstone.

“... To wait patiently, therefore, means to allow our weeping and wailing to become the purifying preparation by which we are made ready to receive the joy that is promised to us.”

This Advent, in the midst of suffering in our daily lives, the distractions of Christmas preparations or the mourning of loved ones not gathered around our table, we are called to be people of hope, “living with the conviction that God molds us in love, holds us in tenderness and moves us away from the sources of our fear. Our spiritual life is a life in which we wait, actively present to the moment, expecting that new things will happen to us, new things

that are far beyond our own imagination or prediction.”

When we lack the imagination of Christian hope, we can return to the witness of Elizabeth and Mary, remembering that with “God all things are possible” (Mt 19:26).

We can also take solace in the fact that spiritual waiting does not mean waiting alone. We wait with Mary, pregnant with hope.

We wait with Mary, adoring the child Jesus who is always patiently waiting for us in prayer.

We wait with Mary at the foot of the cross where Jesus suffers to save us, not quickly, but patiently; a patience he learned from his mother.

(Jonathan Lewis is vice president of customer operations at Catholic Faith Technologies and lives in Washington with his wife and two children.) †



A young woman prays in front of a purple Advent candle. Advent can help believers dare to wait in hope for blessings from God that are beyond their imagination. (CNS photo/Lisa Johnston, St. Louis Review)

Pastoral Ministries/Sean Hussey

Church reminds us we are each called to evangelize

Evangelization has always been at the heart of the Church's identity and mission.



St. Pope Paul VI, in his apostolic exhortation "*Evangelii Nuntiandi*" issued on Dec. 8, 1975, emphasized this by stating that evangelization "constitutes the essential mission of the Church." He goes on to

say in the document that "evangelizing is in fact the grace and vocation proper to the Church, her deepest identity. She exists in order to evangelize."

In other words, evangelization isn't just one thing among many that the Church does. Rather, evangelization is the very reason she exists. It is also important to note here that evangelization is not a "gift" given only to some, but the universal call of every Christian. Evangelization is the grace and vocation proper to every baptized Christian.

If you're a Christian, you exist in order to evangelize. You share in the Church's essential mission of evangelization. You don't have to wait until you have certain qualifications or certain training

to live out the mission of evangelization. The Holy Spirit already dwells in you, empowering you to live a life of discipleship to mission by word and deed.

If you break the word evangelization apart, the first half (evangel) comes from a Greek word meaning Gospel, or good news. The suffix (-ization) means the act or process or result of doing or making something. Evangelization simply means the act or process of sharing the good news of Jesus Christ. It's "good news-ization!" We are all called to share the Gospel of Jesus Christ with others!

God loves us and created us to be in perfect union with him. However, due to sin, we chose to separate ourselves from God. But the good news is that even though we were faithless, God always remained faithful.

Even while we were sinners, God sent his son, our Lord Jesus Christ, who lived a perfect life, died and rose for our sins, so that we could receive forgiveness of sin and be reconciled back to the Father. By placing our trust in Jesus, we can experience life in him.

As St. Paul says, "For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord" (Rom 6:23). The beautiful thing about the Gospel is that it isn't just a story or a piece of news.

It is always new and always demands a response from each and every one of us, because Jesus is alive!

The Gospel is an encounter with the person of Jesus Christ, who gives our life direction and decisive meaning. It is not enough to only know the basic facts of the Gospel message. Evangelization requires that we know how the Gospel of Jesus has changed our lives. It is important to remember what Jesus has done for you and me personally so that we can share him with others.

An effective way to do this is by crafting and sharing your personal testimony. Sharing it is a great way each of us can remember what God has done for us and share it with someone else in our everyday lives.

Each time we tell our story (testimony), we give glory to God. No matter how spectacular or ordinary your story may seem to you, your story is an eyewitness account of how God rescued you from sin and death through our Lord and Savior Jesus Christ and brought you to new life. Whether you are spending time with friends or family who have fallen way from the Church, sitting next to someone on an airplane, riding in an Uber, or standing in front of a room full of people at your church, sharing your

See HUSSEY, page 14

A More Human Society/

Richard Doerflinger

The bishops on the Eucharist and public life

On Nov. 17, the assembled Catholic bishops of the United States overwhelmingly approved "The Mystery of the Eucharist in the Life of the Church" by a vote of 222 to 8.



Pope Francis' apostolic nuncio to the U.S., Archbishop Christophe Pierre, had told the bishops that in their decision making "the path forward necessarily

involves unity." To the extent possible on this Earth, that is what they demonstrated.

Secular news media responded by demonstrating their single-minded focus on national politics. *The Washington Post* said the bishops had spoken "without singling out politicians who back abortion rights." The Associated Press said the bishops "avoid direct rebuff to Biden," while Fox News' headline said "Biden not named" in the document—as though it could have revised the Fifth Commandment to read "Biden shalt not kill."

So what does it really say in its 30 pages?

In Part I, "The Gift," it says a great deal about the Eucharist's role in our salvation. This is to be expected, as the bishops had planned to focus on the Eucharist long before the presidential election—prompted in part by surveys suggesting that many Catholics do not understand that role.

"The Sacrament of the Eucharist is called Holy Communion," said the bishops, "precisely because, by placing us in intimate communion with the sacrifice of Christ, we are placed in intimate communion with him and, through him, with each other."

Part II, "Our Response," explains what this means for society: "The personal and moral transformation that is sustained by the Eucharist reaches out to every sphere of human life. ... Our relationship with Christ is not restricted to the private sphere; it is not for ourselves alone."

Moreover, "Lay people who exercise some form of public authority have a special responsibility to form their consciences in accord with the Church's faith and the moral law, and to serve the human family by upholding human life and dignity."

The bishops quote Pope Francis on a "throwaway culture" that ignores people "when they are poor and disabled, 'not yet useful'—like the unborn, or 'no longer needed'—like the elderly." They cite the Second Vatican Council's condemnation of grave evils that "poison human society," including abortion and euthanasia ("*Gaudium et Spes*," #27).

With St. John Paul II, they add that while only God can ultimately judge someone's invisible "state of grace," the Church can and must address how "visible communion" is undermined by "outward conduct which is seriously, clearly and steadfastly contrary to the moral norm."

And they reaffirm their own statement of 2006 that a Catholic who "in his or her personal or professional life" knowingly and obstinately repudiates the Church's "definitive teaching on moral issues" should refrain from receiving holy Communion—and the diocesan bishop has a "special responsibility" to address this grave situation.

That person's receiving Communion "is also likely to cause scandal for others, weakening their resolve to be faithful to the demands of the Gospel."

Despite laudable efforts on some other issues, President Biden opposes longstanding policies that protect Catholic

See DOERFLINGER, page 14

It's All Good/Patti Lamb

Look to God's gifts, and your hearts will be full

Each year when Christmas shopping for the kids, I have to be careful to ensure the quantity, quality and price point of the gifts are equally distributed between Henry and Margaret. They are teenage siblings and therefore have a knack for quickly comparing their gift piles on Christmas morning, ensuring that everything is fair and neither child got the better end of the holiday.

Keeping that in mind, I wrap gifts accordingly and facilitate Christmas morning with careful instruction regarding which child should open which package next. (Sigh.)

I used time during Thanksgiving break to wrap some gifts ahead of time and found myself reflecting on truly meaningful gifts—not necessarily the kind we unwrap on Christmas morning.

I collected the wrapping paper, ribbons, tape and scissors. My hands were too full and I dropped the scissors, which landed on my grandmother's rosary on the table. Thankfully, it didn't break, and I took a minute to reflect on grandma's rosary and what a treasure it is.

It does not belong to me. My family shares it—whomever most needs it at a particular time gets to hold onto the rosary. It's my turn to carry it with me. I can feel the power in every bead, imagining how my grandmother's fingers held onto those same beads, inviting the Blessed Mother to hear her petitions and take them to her Son. Grandma fervently prayed that the Catholic faith would be passed down for generations.

I pray that one day my kids will understand how valuable a family rosary is—it's a gift worth more than any sweatshirt they may unwrap from a store at the mall.

Later when I glanced up at the clock, I noticed the stuffed lamb sitting on the corner of my bed.

I gave it to my Aunt Dolores in an Easter basket years ago, and hospice workers used it to support her neck during her final days. My cousin Joe kindly let me keep it after she passed. Knowing it was so close to heaven brings me comfort when I'm distraught and can't sleep.

Fast forward to that evening. It was time to run errands, and it was frigid outside. I pulled out my heavy winter coat, and my nose inevitably began to run before I pulled out of the driveway. Fortunately, I found a handkerchief in a coat pocket. My sister let me have it when she cleaned out our dad's closet after he returned to God.

"Another gift I can never put a price on," I thought to myself.

That day, I realized most of my possessions have no monetary value but are valuable to me because of the good souls with whom they're connected.

My hope is that my kids will one day value gifts that money can't buy: their health, genuine friendships, loyal family members, their grandmother's hugs, forgiveness, the gift of our faith, God's grace.

There are blessings I sometimes take for granted, and I'm trying to be more intentional about recognizing the gifts around me—many of which I'll never unwrap.

I'm not certain who said it, but there's a quote I like that reads, "If you want to feel rich, just count all the gifts you have that money can't buy."

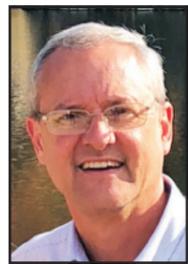
Henry and Margaret: I'm hopeful you remember this not just on Christmas morning, but every day. Look to God's gifts and your hearts will be full. I'm learning—and I hope you, too, learn in time—that few gifts are financial in nature.

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

Guest Column/Richard Etienne

Let's join in the movement to build the kingdom of God

I recently heard a wonderful homily on the kingdom of God, about which Jesus often preached.



The homilist explained that the kingdom is not only the eternal goal of heaven. He spoke about how this kingdom was more like a movement than a place.

Because of my age, I am familiar with the

women's movement, which picked up speed when I was at an impressionable age in the late 1960's and early 1970's.

Similarly, I remember the movement to end racial segregation from a similar time in my life.

But this movement is quite different. It has no boundaries in place or time. It started

at the time that Jesus walked the dusty roads around the Sea of Galilee and will most likely continue far beyond the moment when my spirit has left its earthly existence.

The kingdom of God movement involves every baptized person who chooses to exercise their baptismal right to be a change agent in the world in which he or she lives. It means assisting God in the effort to bring about a more just society in a world filled with injustices. It means bringing mercy into any situation where a person sees it is needed.

And as St. Francis of Assisi taught: it means bringing peace where there is conflict. And it encompasses so much more.

As we read in the Gospel of Luke, we hear Jesus say, "The kingdom of God cannot be observed, and no one will announce, 'Look, here it is,' or 'There it

is.' For behold, the kingdom of God is among you" (Lk 17:20-21).

It is our task as Catholic Christians to strive to understand what the kingdom of God entails as well as how to apply it in each situation that we encounter on our pilgrimage through life.

What is your understanding of the kingdom of God? How has it changed as you have matured in your faith? What is God calling you to do at this specific time in the situation he has placed you? It may be worth reflecting upon in a quiet moment.

Why not take time to ponder the role of the kingdom of God in your life? What next step is God calling you to take?

(Richard Etienne has a degree in theology from Saint Meinrad Seminary and School of Theology in St. Meinrad and resides in Newburgh, Ind.) †

Second Sunday of Advent/Msgr. Owen F. Campion

The Sunday Readings

Sunday, December 5, 2021

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

The Book of Baruch provides the first reading for Mass for the Second Sunday of Advent. Baruch, not one of the major prophets, is relatively brief, certainly when the longer books of Ezekiel, Isaiah and Jeremiah are considered.



It also is among the books that almost all Protestant traditions do not consider as part of the inspired word of God. Baruch does not appear in the King James version or other Protestant translations of the Bible.

Certain issues led to its omission from the renowned King James Bible. At one time, Baruch was presumed to have been written originally in Greek. The thinking was that no authentic Old Testament Scripture could have been composed in any language other than Hebrew. Scholars now believe that Baruch first was written in Hebrew, but that only Greek translations survive.

For Catholics, historically and now, most important is the fact that Christians from early times venerated Baruch as part of the Bible. The Church has long recognized it as such.

In any case, when Baruch was written great problems beset God's people. A most severe trial was that many of the people were living outside the Holy Land. No happy choice caused this displacement. Political oppression or poverty forced the people to go elsewhere.

This book encouraged these suffering, exiled people, reassuring them that God would not forsake them, and that God's justice and mercy would prevail over all.

St. Paul's Epistle to the Philippians furnishes the next reading. Written to the Christians of Philippi, an important city in the ancient Roman Empire, the Apostle in the epistle urges the Philippians loyal to the Lord to be steadfast in their faith, come what may, until the second coming of Jesus.

As so often found elsewhere in the New Testament, this reading strongly

Daily Readings

Monday, December 6

St. Nicholas, bishop
Isaiah 35:1-10
Psalm 85:9ab, 10-14
Luke 5:17-26

Tuesday, December 7

St. Ambrose, bishop and doctor of the Church
Isaiah 40:1-11
Psalm 96:1-3, 10ac, 11-13
Matthew 18:12-14

Wednesday, December 8

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

Thursday, December 9

St. Juan Diego Cuauhtlatoatzin
Isaiah 41:13-20
Psalm 145:1, 9-13b
Matthew 11:11-15

Friday, December 10

Our Lady of Loreto
Isaiah 48:17-19
Psalm 1:1-4, 6
Matthew 11:16-19

Saturday, December 11

St. Damasus I, pope
Sirach 48:1-4, 9-11
Psalm 8:2ac, 3b, 15-16, 18-19
Matthew 17:9a, 10-13

Sunday, December 12

Third Sunday of Advent
Zephaniah 3:14-18a
(Response) Isaiah 12:2-6
Philippians 4:4-7
Luke 3:10-18

states that one day, but at a time unknown, Jesus will come again in triumph and judgment.

St. Luke's Gospel is the source of the last reading.

This reading centers upon Jesus, although John the Baptist is also evident in the reading. Carefully constructed, the Gospel presents the coming of Jesus as extraordinarily, indeed uniquely, important in the unfolding of human affairs.

John the Baptist recognized Jesus, seeing in the Lord's coming the momentous entry of God and the fullness of his mercy into human existence. Thus, John urged the people to prepare themselves to receive the Lord. Essential in this preparation was the personal rejection of sin.

John was a prophet and a holy man. In the Jewish mind, holiness, more than anything, gave persons special wisdom. John could be trusted. He spoke the truth.

To emphasize the importance of what was occurring, this Gospel takes pains in setting the presence of John and the future coming of Christ at an exact point in history, namely when Tiberius was emperor of Rome, Pilate was governor in Palestine, and so on.

Finally, Jesus came as God's promised redeemer. The prophets of old had yearned for the Redeemer and had predicted the coming of the Savior. When this Messiah would come, all would be made right. The rough ways for people would be made smooth.

Reflection

When Baruch was written, times were very bad for the Jews. When Philippians and the Gospel of Luke were written, times were hard for Christians. Circumstances differed, but the condition of misery and hopelessness was the same.

On this Second Sunday of Advent, times are hard for many. COVID-19 still takes its toll. Many suffer the effects of a wide variety of challenging circumstances, from economic hardship to natural disasters. Bitterness and doubt stalk the land. The results of sin still torment everyone.

All will be right if we admit Jesus into our lives. We must invite the Lord into our lives sincerely, by renouncing our sins and by giving ourselves totally to God. John the Baptist calls us as he called people in his generation to be honest and to face facts. †

My Journey to God

The Holy Spirit Moved

By C.S. Likins

Would I have said yes
or said anything at all
if an angel appeared to me
Would I have trembled
and fallen
felt fear so great
that I could not relate
to what was being offered
to me
a baby
the Son of God

(C.S. Likins is a member of St. Malachy Parish in Brownsburg. Photo: This icon depicting the Annunciation is from St. Josaphat Ukrainian Catholic Cathedral in Edmonton, Alberta, Canada.) (CNS photo/Western Catholic Reporter)



Question Corner/Fr. Kenneth Doyle

Bishops in U.S. offer guidance on attending same-sex weddings

My fiancé and I are facing a dilemma. He is from a Catholic but extremely abusive household with controlling parents. His sister, who has not practiced the faith for nearly a decade and no longer identifies as Catholic, has recently come out as a lesbian and has invited us to her wedding ceremony.



His parents have said many hateful and cruel things about her and have all but threatened to cut off any siblings who attend. My fiancé and I would like to attend at least the reception—in order to demonstrate that there is more to Catholicism than the cruelty she has received from her parents.

We want to communicate that we don't believe this is a valid marriage, but that does not change our love for her. Would that be immoral under Church teaching? (Indiana)

The U.S. Conference of Catholic Bishops has a webpage called "FAQs on the Meaning of Marriage and Sexual Difference," and that webpage responds directly to the question you raise.

It says: "For a Catholic who is invited to a same-sex 'wedding,' it is important to consider what marriage is and what his or her attendance at such an event would mean. Since marriage is the union of a husband and a wife—that is, as a man and a woman—attending a same-sex 'wedding' may be considered support for something that is incompatible with this truth."

"Especially when it involves close family or friends, it can be a difficult decision. In such circumstances, it is good to seek the advice of your pastor or spiritual director. It is also good to remember that there are many ways of showing love to a person with same-sex attraction without attending such a ceremony."

So, although there is not an absolute canonical prohibition against attendance at such a ceremony, I am sure that most Church leaders would discourage your presence.

It strikes me, though, that you may have reached an acceptable compromise by deciding to show up at the reception but not the wedding—so long as the couple understands by this that you don't believe theirs is a valid marriage.

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

Rest in peace

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

ANCELET, Yvonna, 100, Sacred Heart of Jesus, Indianapolis, Oct. 24. Mother of Bonnie Childers, Joni Kuhn, Marie Roberts, Jean, Kathleen, David, Donald, Edwin, Glen, Jerome, Marc and Tom Ancelet. Grandmother of 19. Great-grandmother of 32. Great-great-grandmother of 19.

BAUMANN, Jacqueline A., 81, St. John Paul II, Sellersburg, Nov. 1. Wife of Cletus Baumann. Mother of Beth Tracy, David and Mike Baumann. Sister of Michelle Kirchgessner and Brenda Krueger. Grandmother of three.

BEYER, David, 20, St. Vincent de Paul, Shelby County, Nov. 1. Son of Andy and Heather Beyer. Brother of Teresa Hedrick and Kevin Cain. Grandson of Mike and Karen Kerr. Uncle of one.

BUCKLEY, Norma Lee, 82, St. Gabriel, Connersville, Nov. 2. Mother of Sabrina Lindsey, Jennie Wilson and Mike Wedding. Grandmother of five. Great-grandmother of three.

BUNCH, James, 89, St. Ambrose, Seymour, Nov. 4. Father of James Bunch, Jr. Grandfather of two.

CASHEN, Patrick J., 79, St. Bartholomew, Columbus, Nov. 6. Husband of Jane Cashen. Father of Jennifer, Jill and Joseph Cashen. Grandfather of four.

CHOWNING, Betty R. (Joyner), 92, St. Gabriel, Connersville, Nov. 8. Mother of Pamela Brokaw and Paula Pflum. Sister of John and Keith Ingermann and Joe O'Connell. Grandmother of four. Great-grandmother of 10.

DUNN, Loretta T., 96, St. Mark the Evangelist,

Indianapolis, Oct. 31. Mother of Janis Dunn-Van Camp, Edward, James, Michael and Roger Dunn. Grandmother of five. Great-grandmother of two.

FREY, David J., 66, St. Jude, Indianapolis, Nov. 8. Husband of Marie Frey. Father of Jennifer Hillstrom and Christina Kolb. Brother of Melanie Garlitch, James, Louis and Michael Frey. Grandfather of five.

GOSS, Norman J., 92, St. Mary, Lanesville, Oct. 30. Father of Ann Scroggham, Becky Shoemaker, Lisa Worden, Frank and Joe Goss. Grandfather of eight. Great-grandfather of one.

HAGEDORN, Martha B., 71, St. Mark, Perry County, Nov. 4. Sister of Brenda Elder, Eva Rothgerber, Mary, Albert, Andrew, John, Joseph, Maurice and Randall Hagedorn. Aunt and great-aunt of several.

KLUMP, Hilda (Back), 92, All Saints Parish, Dearborn County, Nov. 4. Mother of Mary Brooker, Cindy Hilty, Debbie Klump-Turner, Kay Nocks, Ed Back, Rick and Tom Klump. Grandmother of 12. Great-grandmother of 12.

KNECHT, Bertha, 90, St. Michael, Brookville, Nov. 9. Wife of Donald Knecht. Mother of Mary Lazzara, Kay Parker and Ed Knecht. Sister of Mary Tebbe. Grandmother of 11. Great-grandmother of 10.

LAKIN-THOMAS, Johanna, 62, Holy Spirit, Indianapolis, Oct. 10. Wife of David L. Thomas. Sister of Mary, James and Joseph Lakin.

LAROSA, Dian (Englehart), 60, St. Mark the Evangelist, Indianapolis, Nov. 9. Mother of Salvatore LaRosa, Dylan and Tyler Sutton. Grandmother of three.

MCCAIN, Thomas W., 84, St. John the Baptist, Osgood, Oct. 13. Husband of Linda McCain. Father of Jennifer Boggs, Debora, Kathleen, Michael, Thomas and William McCain. Brother of Theresa Housh, Sue Ann and John McCain. Grandfather of 19. Great-grandfather of 18.

MCLEOD, Ann, 76, St. Mary, North Vernon, Nov. 5. Wife of Rick McLeod. Mother of Erika Downs and Andy McLeod. Sister of Robert Ringer. Grandmother of five.

MILLER, Rosemary M., 88, Sacred Heart of Jesus, Indianapolis, Nov. 8. Mother of Regina Jeffers, Angela Lewis, Mary Maher, Bernadette, Victoria, Mathew

and Sean Miller. Grandmother of six.

MORRIS, Joseph, 82, St. Anthony of Padua, Clarksville, Nov. 9. Husband of Rose Morris. Father of Brenda Bratcher, Katy Kulwicki, Sharon Thrasher, Carl and Rob Morris. Brother of Harold and James Morris. Grandfather of 12. Great-grandfather of 11.

NOBBE, R. Eugene, 88, St. Gabriel, Connersville, Nov. 1. Husband of Shirley Nobbe. Father of Carol Grubbs, Donna Matthews, Linda Naylor and Charles Nobbe. Brother of Wilma Fryar, Paul, Robert and Werner Nobbe. Grandfather of 13. Great-grandfather of 30.

PFERRER, John, 91, St. Matthew the Apostle, Indianapolis, Nov. 8. Father of Drew and Eric Pferrer. Grandfather of four.

PRZYBYLSKI, Gerald A., 67, Christ the King, Indianapolis, Nov. 3. Brother of Carol Kappes, Marian Stout, John and Lawrence Przybylski. Uncle of several.

RATTIGAN, Timothy M., 55, Christ the King, Indianapolis, Nov. 8. Son of Jim and Mary Ake. Brother of Frank Rattigan.

REDELMAN, Donald E., 91, St. Mary, Greensburg, Nov. 4. Father of Barb Emery, Kathy Kerker, Neice, Ruth, Dan and Rick Redelman. Brother of Mary Ellen Trotter. Grandfather of 10. Great-grandfather of 18.

ROBISCH, Margaret H., 93, St. Jude, Indianapolis, Oct. 31. Mother of James and Robert Robisch. Sister of Rosemarie Quill. Grandmother of two.

SAQUIL LOPEZ, Armida, 45, St. Mary, Greensburg, Nov. 8. Mother of Kimberly, Valentina, Jimmi and Kevin Lopez. Daughter of Inohencia Lopez Gonzalez and Jose Blanco. Sister of Kenny and Nelson.

SCANLAN, Thomas J., 101, St. Barnabas, Indianapolis, Nov. 7. Father of Elizabeth Bagnocche, David, Joseph, Michael, Thomas and Timothy Scanlan. Grandfather of 13. Great-grandfather of nine.

SCHEIDLER, Robert J., 90, St. Mary, Greensburg, Nov. 4. Father of Teresa Buell, LuAnn Cain, Susan Colson, Joannette Wright, Daniel, Lawrence and Roger Scheidler. Brother of Marlene Brown and Doris Kirschner. Grandfather of 26. Great-grandfather of 24.

SHARP, Diane M., 76, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Nov. 9. Wife of Ronald Sharp. Sister of Lavonne Elixman,

Natican Christmas tree



A nun watches as a Christmas tree is positioned in St. Peter's Square at the Vatican on Nov. 23. The tree is about 90 feet tall and comes from a sustainably managed forest in the Dolomite mountains of northern Italy's Trentino-South Tyrol region. (CNS photo/Paul Haring)

John, Mike and Tim Moriarty. Aunt of several.

SMITH, Donna R., 77, St. Jude, Indianapolis, Nov. 8. Mother of Diana Butcher, Jimmy and Rich Smith. Grandmother of eight. Great-grandmother of seven.

SPINDLER, Gilbert H., 92, St. Pius V, Troy, Nov. 1. Father of Linda Mattingly and Danny

Spindler. Grandfather of three. Great-grandfather of two.

SPRAGG, Cecelia, 61, Christ the King, Indianapolis, Aug. 8. Sister of Stacia Spragg-Braude and Vincent Spragg.

ULLRICH, William V., 79, St. Mary of the Immaculate Conception, Aurora, Nov. 3. Father of Kim Hamilton, Tina Orellano, Eric and

Mike Ullrich. Brother of John, Kevin, Nick and Roger Ullrich. Grandfather of nine. Great-grandfather of six.

VOLGEMANN, Helen, 92, St. Paul, Tell City, Nov. 8. Mother of Diana Goffinet. Sister of Eloise and Pauline Hughes. Grandmother of three. Great-grandmother of two. †

Franciscan Sister Rose Marie McCann served in Catholic schools, health care

Franciscan Sister Rose Marie McCann died on Nov. 5 at the motherhouse of the Congregation of the Sisters of the Third Order of St. Francis in Oldenburg. She was 87.

The Mass of Christian Burial was celebrated on Nov. 12 at the Motherhouse Chapel in Oldenburg. Burial followed at the sisters' cemetery.

Sister Rose Marie was born on Jan. 26, 1934, in Dover, where she grew up as a member of the former St. John the Baptist Parish. She joined the Sisters of St. Francis on Sept. 8, 1951, and professed final vows on Aug. 12, 1957. Sister Rose Marie earned a bachelor's degree in education at Marian University in Indianapolis and a master's degree in education at Xavier University in Cincinnati.

During 70 years as a member of the Sisters of St. Francis, Sister Rose Marie ministered in Catholic education for 34 years in Indiana and Ohio and for 18 years in health care before serving sisters from her community at Marian for two years and then returning to the motherhouse in 2011.

In the archdiocese, she served in Indianapolis at the former Holy Trinity School from 1953-54, the former St. Bernadette School from 1969-70, the former St. Rita School from 1971-80 and at St. Monica School from 1984-87. She also ministered at St. Andrew School (now St. Elizabeth Ann Seton School) in Richmond from 1959-63, St. Lawrence School in Lawrenceburg from 1966-69 and at St. Joseph School in Shelbyville from 1970-71.

Beginning in 1987, Sister Rose Marie began service as a qualified medical assistant at Marquette Manor in Indianapolis. She ministered there from 1987-94, 1997-2002 and 2003-09.

Sister Joan is survived by her sisters Linda Auel of Sunman, Anne Riesman of Sunman and Patricia Schuman of Brookville, and her brothers, Russell and Thomas McCann of Guilford.

Memorial gifts may be sent to the Sisters of St. Francis, P.O. Box 100, Oldenburg, IN 47036-0100. †

Online Lay Ministry Formation

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

- Earn certificate in Lay Ministry
- Complete 12 courses online with ND STEP program
- CDU offers classes on Catechism of the Catholic Church
- 20% discount for all employees, volunteers, and parishioners

For more information, please log on to www.archindy.org/layministry



REPORT SEXUAL MISCONDUCT NOW

If you are a victim of sexual misconduct by a person ministering on behalf of the Church, or if you know of anyone who has been a victim of such misconduct, please contact the archdiocesan victim assistance coordinator. There are two ways to make a report:

- 1 Ethics Point Confidential, Online Reporting**
www.archdioceseofindianapolis.ethicspoint.com or 888-393-6810
- 2 Carla Hill, Archdiocese of Indianapolis, Victim Assistance Coordinator**
P.O. Box 1410, Indianapolis, IN 46206-1410
317-236-1548 or 800-382-9836, ext. 1548
carlahill@archindy.org

HUSSEY

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testimony with others is an ordinary but powerful way to live out the mission of evangelization.

I encourage you to take time praying with chapter 26 of the Book of the Acts of the Apostles. In this chapter, St. Paul shares his own testimony. Prayerfully read through the chapter, and as you do, consider how you would tell your own story of walking with Christ to help you remember with a heart of gratitude what he has done

for you and joyfully share that with others!

As St. Peter says, "in your hearts reverence Christ as Lord. Always be prepared to make a defense to anyone who calls you to account for the hope that is in you, yet do it with gentleness and reverence" (1 Pt 3:15).

(Sean Hussey is the associate director of Young Adult and College Campus Ministry within the archdiocesan Secretariat for Pastoral Ministries. He can be reached at shussey@archindy.org. For more information on the Office of Young Adult and College Campus Ministry, visit indyatholic.org.) †

DOERFLINGER

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and other health care providers from being forced to provide abortions, and that protect pro-life Americans from being forced to subsidize abortions. In this, he is far from alone—the Democratic majority in the House of Representatives has voted to end those policies.

This reaches beyond merely "weakening" others' resolve to respect human life, as it could make it illegal to act on that resolve. If the bishops had not pointed out the contradiction between such actions and communion with the Lord of Life, that would have been a scandal.

(Richard Doerflinger worked for 36 years in the Secretariat of Pro-Life Activities of the U.S. Conference of Catholic Bishops. He writes from Washington state.) †

Mission of love

Daughters of Mary Mother of Mercy Sister Loretto Emenogu's ministry as mission educator for the Archdiocese of Indianapolis sometimes occurs outside the local Church's boundaries. Sister Loretto in October took part in the annual Walkathon hosted by St. Louis de Montfort School in Fishers, Ind., in the Lafayette Diocese. She led each class of the grade-school students in praying a Hail Mary before they began their walk around the campus grounds. A portion of the walkathon's proceeds are being donated to the Missionary Childhood Association, an initiative of the Pontifical Mission Societies which Sister Loretto promotes to help poor children around the world. Sister Loretto also enjoyed taking time to autograph many of the students' T-shirts. (Photos by Mike Krokos)



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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, IN, seeks candidates for our position of Director of Pastoral Care to serve seniors in our area with compassionate, supportive care.

The successful candidate will be responsible for providing pastoral care, support, programs and resources to meet the needs of the members of the community with the love of Christ and extending the resources of the parish to meet 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 resource 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 parishioners on mental health issues; coordinating "needs specific" support groups; palliative and bereavement care; Responsibilities also include maintaining a network of institutional/community contacts, organizations, 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, Divinity 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 also preferred.

Qualified and interested candidates are invited to send letter (email preferred) of interest and resume to:



Kevin Sweeney
Director of Operations and Finance
St. Elizabeth Seton Catholic Church
10655 Haverstick Road
Carmel, IN 46033
kevin.sweeney@setoncarmel.org

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TWO PLOTS AT CALVARY CEMETERY, 435 W. Troy, Indianapolis. Section 20 Sacred Heart, Lots 90 Row 2, Graves 1-2. \$1,500 each, prefer to sell together. Call or text 812-585-2044.

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Employment

Parish Business Manager

St. Mary of the Annunciation Parish in New Albany, Ind. is seeking a full-time Business Manager. This person will serve as a staff resource in support of the Pastor and Parish Finance Council and human resources administration. The Business Manager will serve within the framework of shared ministry in Christian and Catholic values. This position requires a bachelor's degree in a related field and some supervisory experience.

To apply, send resume, a letter of recommendation, two additional contacts for reference, and salary requirements to smapastor@gmail.com by December 10.

Director of Liturgical Music Ministries

St. Louis de Montfort Church in Fishers, Indiana has an immediate opening for a *Director of Liturgical Music Ministries*.

The director is responsible for the effective preparation, coordination, performance and leadership of music with the liturgical celebrations of the parish including the school liturgies. Recruiting, forming and supervising music ministers will be important in this role.

This person of faith is both a pastoral minister who possesses a vision of how SLDM can develop its potential and a professional who holds specialized credentials in music and has a thorough understanding of Roman Catholic liturgy. A Bachelors Degree in Music and at least 3 years experience as a pastoral musician is required.

To apply for the position, please send your resume to BFreyberger@sldmfishers.org.

Director of Operations

Our Lady of Mt Carmel is currently seeking a candidate to fill the position of Director of Operations ("DOO"). The DOO supports the Pastor with the stewardship of the human, financial, informational and physical resources of the Parish and serves as the professional administrator and strategic leader of the Parish. Applicant must have a Bachelor's degree in Business (preferably accounting) and a minimum of 5 years of experience in accounting or business management, possess advanced proficiency in computer use in general and Microsoft Excel specifically, be very organized and confidential, and possess strong interpersonal skills. Pay is commensurate with experience and benefits are included.

To apply, please send your resume to Glen Ritchey at ritcheyg@olmc1.org by Dec 10, 2021.

Worst poverty is lack of faith, no meaning in life, pope says

VATICAN CITY (CNS)—There is no greater poverty than a life without faith in God, Pope Francis said in a recent message.

The world needs hope, people's talents and Gospel values, he said in a series of messages to Catholic organizations in late November.

In a letter sent on Nov. 26 to mark the 30th anniversary of the international forum Catholic Action, the pope encouraged members to continue to seek out and discover where people and their lives are heading, "without prejudice, without fear, without categorizing and without feeling that we are the regulators of anyone's faith."

"I invite you to be there, where your interests, your concerns, your deepest wounds and your greatest anxieties go,"

he said in the written message.

"We know that there is no greater poverty than not having God, that is, living without faith that gives meaning to life, without hope that gives us strength to work, without feeling loved by someone who does not disappoint," the pope wrote. "This is the place where and the people with whom Catholic Action must fulfill its mission."

The group held an event online on Nov. 26-27 celebrating the 30th anniversary of the forums, which were established to allow for greater openness and encounter of Catholic Action groups at a universal level.

He asked the members to be deeply aware of the urgency of working to foster fraternity and friendship "as means of rebuilding a wounded world," and to

help people understand that "authentic Christian spirituality is that which is founded in the desire for holiness," which is a path that begins with the beatitudes and is realized "by loving and working for brothers and sisters who are suffering the most."

For Catholic Action, and the Church itself, "there have been, there are and there will be lights and shadows, moments of profound disorientation, of fatigue, of indifference, of fear of having been surpassed by the demands of the new times," he wrote.

They must avoid the "great temptation in moments of crisis or difficulty" of shutting oneself away from the world to treasure the little that one has, "waiting, hidden and cherishing memories, for better times to come," as reflected in the

parable of the talents, he wrote.

The pope reiterated the importance of this parable in a video message he sent on Nov. 25 to people taking part in the Festival of the Social Doctrine of the Church, being held in Verona on Nov. 25-28.

This parable told in the Gospel of Matthew (Mt 25:14-30), he said, seems to be about "the boldness that is necessary to be a Christian."

"Against all do-goodism and fatalism, Jesus invites the crowds to use their talents with courage" and "to take risks and invest them in order to multiply them," he said. "When we remain closed in on ourselves with the sole objective of preserving what exists, we are losers in the eyes of the Gospel, in fact, even what is left will be taken away." †



Pantry volunteers honored

Volunteers for a food pantry operated by Our Lady of the Greenwood Parish in Greenwood pose on Oct. 28 at the parish with a plaque given to them by the Monsignor Sheridan Council #6138 of the Knights of Columbus. The plaque honors them for their extraordinary service to the pantry's clients during the height of the coronavirus pandemic. The volunteers, led by pantry manager Nancy Kilroy, are described on the plaque as "beacons of light who shined through the darkness of 2020." The Monsignor Sheridan Council is located in Greenwood. Father Todd Goodson, pastor of Our Lady of the Greenwood, is at center in the back row. (Submitted photo)



Retirement Fund for Religious

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Like the women and men religious shown here, thousands of elderly sisters, brothers, and religious order priests spent decades ministering in Catholic schools, hospitals, and more—usually for little pay. Today, many religious communities struggle to care for aging members due to a lack of retirement savings. Your gift to the Retirement Fund for Religious helps provide nursing care, medicine, and other necessities. Please be generous.

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