The love story of Christmas is celebrated and displayed in a Nativity scene project

By John Shaughnessy

Jean McCorkhill has a soft spot in her heart for a love story at Christmas.

And she can’t imagine a better one than the love story that features a mother, a father and a child—and the best Christmas gift that’s ever been given.

“It’s the gift of Christ’s birth,” McCorkhill says. “Without his birth, we couldn’t have his death and resurrection and our salvation. The love story between him and us all begins with the birth of Christ.”

With that belief in her heart, McCorkhill embraced the opportunity to be part of the continuing effort to emphasize the true meaning of Christmas and help make central Indiana the “Outdoor Nativity Scene Capital of the United States.”

That effort started last year when Jim Liston—a member of St. Thomas Aquinas Parish in Indianapolis—reached out to all the Catholic schools and parishes in the Indianapolis deaneries and Hamilton County in the Lafayette Diocese to start the program. Jean McCorkhill, St. Malachy’s coordinator of children’s faith formation, and Father Sean Danda, pastor of the parish, pose by one of the Nativity scenes with Father Danda’s dogs, Finley and Bentley. (Submitted photo)

The true meaning of Christmas and help make central Indiana the “Outdoor Nativity Scene Capital of the United States,” the goal of Jim Liston, who started the program. Jean McCorkhill, St. Malachy’s coordinator of children’s faith formation, and Father Sean Danda, pastor of the parish, pose by one of the Nativity scenes with Father Danda’s dogs, Finley and Bentley. (Submitted photo)

St. Malachy Parish in Brownsburg is one of the 28 schools and parishes in central Indiana that participated in the continuing effort to emphasize the true meaning of Christmas and help make central Indiana the “Outdoor Nativity Scene Capital of the United States,” the goal of Jim Liston, who started the program. Jean McCorkhill, St. Malachy’s coordinator of children’s faith formation, and Father Sean Danda, pastor of the parish, pose by one of the Nativity scenes with Father Danda’s dogs, Finley and Bentley. (Submitted photo)

U.S. bishops reiterate Church’s ‘firm opposition’ to Respect for Marriage Act

WASHINGTON (CNS)—The chairmen of two U.S. Conference of Catholic Bishops’ (USCCB) committees reitered the U.S. bishops’ “firm opposition” to the “mismamed” Respect for Marriage Act.

In a Nov. 23 joint letter to all members of Congress, the chairmen said they were writing “to inform Congress to reverse course” on H.R. 8404, also known as RMA.

Issuing the letter were Cardinal Timothy M. Dolan of New York, chairman of the USCCB’s Committee for Religious Liberty, and Bishop Robert E. Barron of Winona-Rochester, Minn., chairman of the USCCB’s Committee on Laity, Marriage, Family Life and Youth.

“Tragically, Congress’s consideration of RMA now takes place in the wake of the horrific attack in Colorado Springs,” they said, referring to the mass shooting at an LGBTQ bar in Colorado that left six people dead and many more injured.

“We echo the statement of our brother Bishop [James R.] Golka of Colorado Springs in condemnation of this senseless crime.”

“Our opposition to RMA by no means condones any hostility toward anyone who experiences same-sex attraction,” Cardinal Dolan and Bishop Barron said. “Catholic teaching on marriage is inseparable from Catholic teaching on the inherent dignity and worth of every human being. To attack one is to attack the other. Congress must have the courage to defend both.”

The prelates’ letter came ahead of the Senate’s expected final vote on the Respect for Marriage Act; the Senate advanced the measure with a 62-37 vote on Nov. 16.

The bill would codify the Supreme Court’s 2015 ruling in Obergefell v. Hodges that found a
VATICAN CITY (CNS)—Being so distracted that one does not notice God’s presence in daily life is a worrying sign that one is not being vigilant enough, Pope Francis cautioned.

Vigilance during Advent is key, Pope Francis said, because “Jesus warns us: there is the danger of not realizing his coming and being unprepared for his visit.”

Speaking to pilgrims gathered in St. Peter’s Square for the recitation of the Angelus prayer on the First Sunday of Advent, Nov. 27, Pope Francis urged Christians to be watchful for the signs of God’s presence in ordinary life.

“God is hidden in our life,” Pope Francis explained. “He is concealed in the most common and most ordinary situations in our lives.”

The pope contrasted the watchful spirit of Advent with the attitude common in the “days of Noah,” when people went about their daily activities without paying attention to God’s voice in their lives.

“People in the time of Noah ate and drank and ‘did not know until the flood came and swept them all away, ’” Pope Francis said, quoting the day’s Gospel reading from St. Matthew. “They were absorbed in their own things and did not realize that the flood was about to come.”

The truth is that God is present “in our daily work, in a chance encounter, in the face of someone in need,” Pope Francis said. “Even when we face days that seem gray and monotonous, it is right there that we find the Lord, who calls to us, speaks to us and inspires our actions.”

The cross that tortured the Lord lives again in the tortures found on the corpses in the mass graves discovered in various cities, in those and in so many other bloody images that have entered our souls, that make us cry out: ‘Why? How can people treat other people this way?’”

Pope Francis, who has been in regular contact with the bishops of Ukraine and with the Ukrainian ambassador to the Holy See and has met Ukrainian government representatives and wives of Ukrainian soldiers, mentioned specific stories he has heard.

“First of all, those of the little ones: how many children killed, injured or orphaned, torn from their mothers,” he wrote. “I weep with you for every little one who, because of the war, became an orphan, without the care and affection of their family.”

Pope Francis also praised the priests and religious who “have remained close to the people, bringing God’s consolation and the solidarity of your brothers and sisters, creatively transforming community spaces and converts into shelters where you can offer hospitality, relief and food to those in difficult conditions.”

Offering prayers for Ukraine’s political leaders, the pope noted the heavy burden they have of governing “in tragic times,” and trying “to make far-sighted decisions for peace” and for the recovery of the country and its economy, especially when Russia had targeted so much of the country’s infrastructure, particularly its power grid.

During Advent, Pope Francis said, “Let us be shaken out of our torpor and let us awaken from our torpor, let us be shaken out of our torpor and let us be shaken out of our torpor.”

Turning to Ukrainian young adults, the pope said he knew that “to counteract the suffering your homeland, you had put your trust in weapons instead of the dreams you had cultivated for the future.”

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Pope Francis said he knew that the suffering could intensify as the winter cold sets in, but also it is the time of Advent and preparation for Christmas, celebrating the birth of Jesus, the prince of peace.

“May he fulfill the just expectations of your hearts, heal your wounds and give you his consolation,” the pope said. ✝

Pax Christi USA honoree

Pearlette Springer, the director of Black Catholic Ministry for the archdiocese, was honored with the Ambassador of Peace Award from Pax Christi USA during a Mass at St. Rita Church in Indianapolis on Nov. 13. Springer is one of 20 Ambassadors of Peace chosen from across the country by the national Catholic peace organization that is celebrating its 50th anniversary this year. She received the honor for her determined efforts to fight racism. She has served Pax Christi USA since 2001, including being a co-leader of its anti-racism team and serving as the chairperson of its board of directors.

Serving as the chairperson of its anti-racism team and Ministry for the archdiocese, Springer is one of 20 Ambassadors of Peace chosen from across the country by the national Catholic peace organization that is celebrating its 50th anniversary this year. She received the honor for her determined efforts to fight racism. She has served Pax Christi USA since 2001, including being a co-leader of its anti-racism team and serving as the chairperson of its board of directors.

December 3 – 5:30 p.m.
Mass and dinner for 75th Anniversary Celebration of Nativity of Our Lord Jesus Christ Parish, Indianapolis, at Nativity of Our Lord Jesus Christ Parish

December 4 – 1-8 p.m.
Masses and visitations at Federal Correctional Institution, Terre Haute

December 6 – 10 a.m.
Clergy Advent Day of Prayer at Our Lady of Fatima Retreat House, Indianapolis

December 6 – 3:30 p.m.
Indiana Bishops’ Province meeting at Archbishop Edward T. O’Meara Catholic Center, Indianapolis

December 7 – 9 a.m.
Indiana Catholic Conference meeting at Archbishop Edward T. O’Meara Catholic Center

December 7 – 1 p.m.
Archdiocesan Healthcare meeting at Archbishop Edward T. O’Meara Catholic Center

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

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

December 8 – noon
Mass at St. Basil’s Church, Indianapolis

December 9 – 5:30 p.m.
Little Sisters of the Poor Christmas Celebration at The Willows, Indianapolis

December 11 – 10:30 a.m.
Mass and reception for 100th Anniversary Celebration of St. Roch Parish, Indianapolis, at St. Roch Parish

December 14 – 1:30 p.m.
Visit to Father Michael Shawe Memorial High School, Madison
Father Donald Buchanan served as a parish priest, teacher and Navy chaplain.

By Sean Gallagher

Father Donald Buchanan, a retired priest of the Archdiocese of Indianapolis, died on Nov. 19 in Louisville, Ky. He was 90.

The Mass of Christian Burial was celebrated on Nov. 28 at St. Mary's, Ky., and the former St. Maur Seminary in South Union, Ky.

Father Buchanan was ordained a priest on May 2, 1965, at the Archabbey Church of Our Lady of Einsiedeln in St. Mary's, by Bishop Paul C. Schulte. He celebrated a Mass of Thanksgiving on May 9 at American Martyrs Church in Scio.

His first pastoral assignment was as associate pastor of St. Andrew the Apostle Parish and as instructor at Father Thomas Seccina Memorial High School, both in Indianapolis, serving from both 1966-67.

He then ministered as associate pastor of the former St. Mary and St. Michael parishes and as an instructor at Father Michael Shaw Memorial High School, all in Madison, from 1966-67.

Father Buchanan next served as associate pastor of St. Patrick Parish and instructor at the former Paul C. Schulte High School, both in Terre Haute, from 1967-70.

From 1971-83, Father Buchanan ministered as a theology instructor at Marian University in Indianapolis and as a chaplain at the Indianapolis Boys School in Plainfield and the Clermont Girls School in Clermont.

He returned to Madison and Vevay in 1983, serving for two years as an instructor at Shawe, and as administrator of Most Sovereign Mother of God and the former St. Anthony Parish in Madison.

From 1985-98, Father Buchanan served as a chaplain in the U.S. Navy, ministering in Bahrain, Japan, the Philippines, South Korea, Spain and the U.S., retiring with the rank of lieutenant commander.

Father Buchanan retired from active ministry in 1998. He is survived by two sisters, Mary Ellen Buchanan and Jo Nell Buchanan, both of Austin, and a brother, Hubert Buchanan of Amherst, N.H.

Memorial contributions may be sent to the Austin Alumni Association in care of Buchanan Funeral Home, 115 N. Second Street, Austin, IN 47102.

With America magazine, people talk about Church division, women, abortion

VATICAN CITY (CNS)—In a wide-ranging interview with top staff of America magazine, Pope Francis declined increased polarization within the Catholic Church, affirmed the need to involve more women in Church administration, but ruled out women priests and emphasized the importance of ministry of individual bishops over the role of a bishops’ conference.

“arises when this reality of killing a human being to resolve a problem.

Father Daniel Stainbuhl, pastor of St. Ambrose Parish in Seymour and dean of the Seymour Deanery, described Father Buchanan as an “Energizer Bunny” and appreciated how he embraced his life and ministry as a priest.

He truly took the servant part of that very seriously,” said Father Stainbuhl. “All those years, he served faithfully in the military. Then he came back home and was certainly a great servant to the parishes here in the Seymour Deanery, always with a smile.”

Father Buchanan also valued priestly fraternity, according to Father Meyer. The two came to know each other when Father Meyer was serving as pastor of Prince of Peace Parish in Madison and Most Sorrowful Mother of God Parish in Vevay. Father Buchanan had previously served in Prince of Peace Parish.

“He was a good support and friend,” said Father Meyer. “He was somebody I could count on and talk to. He was always affirming to me in my ministry.

“It reminds me to trust that God will continue to use us as priests, even when we think that we’ve completed our mission in parishes.”

Donald Edward Buchanan was born on Sept. 13, 1932, in Madison to the late Hubert and Evelyn (Smith) Buchanan. He was baptized in the former St. Mary Church in Madison and confirmed in St. Francis Xavier Church in Henryville.

After graduating from Austin High School in 1950, Father Buchanan attended Indiana University in Bloomington, participating there in the Reserve Officer Training Corps.

After earning a bachelor’s degree in education there and a master’s degree at the University of Notre Dame in northern Indiana, he served as an officer in the U.S. Air Force for four years during the Korean War.

Upon completing his service in the military, Father Buchanan became an archdiocesan seminarian, receiving priestly formation at the former St. Mary’s College in St. Mary’s, Ky., and the former St. Mauritius Seminary in Union County, Ky.

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Goal: $6.3 million

The Criterion  Friday, December 2, 2022  Page 3
We've entered the season of Advent, a time in which the Church encourages us to listen actively, to prepare our hearts, to form our minds and improve our lives with the help of God's grace in anticipation of the birth of our Lord Jesus Christ and his ultimate coming again in glory.

It is the beginning of a new liturgical year, a time we can use to re-set how we live as disciples of Christ—offering a stirring call to stay awake, to be vigilant for the presence of the Lord. Because of the secular influences around nearly every corner we turn, there are distractions. And they come at us full force without hesitation—whether intentional or not—and offer materialistic things to divert us from centering our lives on the upcoming birth of our Savior.

Holiday advertisements—the vast majority of them secular in nature—fill TV and radio airwaves. Turn on your computer or look on your phone, and pop-up ads try to lure you into buying things that probably don’t need. Our mailboxes include flyers from stores that are having holiday sales they insist you cannot miss.

We need to be vigilant. The nativity story is an invitation to become more like him, more like Jesus. How do we fulfill that promise? How can we participate in the birth of the Savior, not just as a baby who will be born, but in every aspect of our lives?

Reflection

John Shaughnessy

Will we accept and embrace this gift of love?

When I look in the mirror, I see my flaws. When I look in my heart, my flaws are just as easy to see.

The thing is, I don’t think I’m alone in having these reactions. Yet while those thoughts may be nay universal, so is the desire to be accepted, embraced and loved in spite of our flaws.

And when that happens, when we feel those insecurities, that awkwardness, that deep in our bones, the world changes for us.

It can come in the love of parents and siblings who may know our flaws better than anyone, who occasionally remind us of our flaws, and who won’t tolerate anyone outside the family who even thinks we have any flaws.

It can come in the love of grandparents, usually the only people on Earth who sincerely consider the possibility that we have no flaws.

It can also come in the love of just one true friend—which is enough if we’ve truly been blessed—who will stand with us in the rough times as well as celebrate with us in the good times.

And it can come in the love of someone who vouches to be our one and only, who once saw us through rose-colored glasses, and who continues to embrace that vision with renewed hope, and who now see our flaws oh so clearly.

All these loves are extensions of the way that God loves us, a love story that is renewed again at this time of year.

An angel appears with an offer of God’s love.

A young woman embraces the offer because of her great love for God.

A man stands by the young woman, even as he has doubts, because his love starts and ends with his concern for her. It’s a compelling love story at all levels, and what makes it even more powerful is the choice God made in shaping the story and his plan—that humanity, with all its flaws, would be at the heart of the story; that the purpose of his plan would require the help and participation of flawed humans.

God chooses to extend his Son, the Savior of the world, as a baby who will be completely dependent on two humans in a desert far from the world.

In making that choice, God also sets up a choice that will continue through the ages, even to our current world.

Do we welcome Christ into our lives as Mary and Joseph did, or do we turn him away as the son of the innkeeper?

Do we embrace and celebrate Christ in our lives as the shepherds and the three kings, or do we reject him as Herod did?

Years ago, I shared the story of a man who made beautiful Nativity sets, a skilled artist who made his own defining choice in creating the statues. He added a cross to each one, explaining his choice in this way, “I just thought the cross should be an important part of the Nativity. Without the redemption and the Resurrection, there wouldn’t be much of a reason for the Christmas story.”

In the face of Christ’s death and resurrection, a time when humanity’s flaws were on full display as Christ’s closest friends betrayed and rejected him. Yet in the midst of Christ’s journey to the cross, a stranger—a man with flaws—becomes an essential partner in the scene as he helps Christ.

That sharing of the cross adds another defining dimension to the connection between God and man—as Christ and Simon walked toward together a moment that changed the world forever.

From beginning to end, God made a choice in including humanity, with all its flaws, at the center of his plan, the plan for salvation. It all flows from his acceptance of us, his embrace of us, his love for us—and our need for salvation.

Now, as in any love story, the choice is ours.

Will we accept and embrace this gift of love?

(John Shaughnessy is assistant editor of The Criterion, newspaper of the Archdiocese of Indianapolis.)

Opinion

Make this Advent season

a spiritually fruitful time

When the Church celebrates the liturgy of Advent each year, she makes present this ancient expectancy of the Messiah, for by sharing in the long preparation for the Savior’s first coming, the faithful renew their ardent desire for his second coming. By celebrating the preparatory birth and marriage, the Church unites herself to his desire: “He must increase, but I must decrease.” (Catechism of the Catholic Church, 954, 3:3).

Years ago, I shared the story of a man who made beautiful Nativity sets, a skilled artist who made his own defining choice in creating the statues. He added a cross to each one, explaining his choice in this way, “I just thought the cross should be an important part of the Nativity. Without the redemption and the Resurrection, there wouldn’t be much of a reason for the Christmas story.”

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Now, as in any love story, the choice is ours.

Will we accept and embrace this gift of love?

(John Shaughnessy is assistant editor of The Criterion, newspaper of the Archdiocese of Indianapolis.)

From darkness into light this Advent

Our motherhouse is located on a large property in a tiny village in rural France. With its old stone buildings, expansive gardens and shaded flower gardens, it’s a gorgeously bucolic setting and the most peaceful place I’ve ever been.

During the year I lived there, I don’t think I heard a single airplane overhead, an emergency siren or even a car horn. The nighttime silence a starlit sky, starlit skies were especially striking.

Looking up at the stars, I felt the deep security of knowing I was enveloped by God’s love.

The memory of those starry Breton skies still quiets my soul and fills me with a sense of peacefulness in the midst of life’s inevitable difficulties.

What a contrast this is to the darkness enveloping our Ukrainian brothers and sisters this winter as their country continues to be bombarded on a daily basis. This darkness is not a blanket of security or prayerful serenity—although cries to God no doubt rise from it—but an inescapable cloud of fear and dread.

As I think of the people of Ukraine during this Advent season, I am reminded of the words of the prophet Isaiah about the people dwelling in darkness (Is 9:2).

This passage speaks of a burdensome yoke, a taskmaster’s rod, boots tramped in battle and cloaks rolled in blood.

This is harsh military imagery. The people living in darkness are wounded and oppressed, like our Ukrainian brothers and sisters today. They desperately need someone to shine a light into the cold ironed and collapsed bunkers in which they huddle. They need a savior.

It is just after the winter solstice, the darkest day of the year, that we celebrate the birth of the Christ child at Christmas.

Isaiah proclaims, “The people who walked in darkness have seen a great light; those who lived in a land of gloom a light has shone. . . . For a child is born to us, a son is given to us; upon his shoulders and his throne will rest. They name him Wonder-Counselor, God-Hero, Father-Forever, Prince of Peace” (Is 9:6, 7).

But the Nativity scene that appeared in Catholic and Orthodox Christians traditionally portray the Nativity scene as a black cavern, crowned by a jagged rocky cliff. This inhospitable setting represents the cruel and sinful world into which Jesus was born.

From heaven, a large star sends a single shaft of light to pierce the darkness.
“Juan [el Bautista] era un arzobispo que ardía y alumbraba, y por algún tiempo sastres quisieron regocijarse en su luciérnaga, pero yo cuento con un testimonio mayor que el de Juan” (Jn 5:35-36).

La lectura del Evangelio del segundo domingo de Adviento (Mt 3:1-12) destaca la figura de san Juan Bautista, el último gran profeta del Antiguo Testamento. Las Sagradas Escrituras nos presentan primero a Juan como un niño no nacido en el vientre de su madre. Tal como san Lucas describe la escena: “al oír Elisabet el saludo de María, la criatura salió en su vientre y Elisabet recibió la plenitud del Espíritu Santo. Entonces ella exclamó a voz en cuello: ‘¡Bendita es el fruto de tu vientre!’” (Lk 1:41-42).

Este mismo Juan aparece más adelante como un personaje maduro y carismático predicando en el desierto de Judea y diciendo “Arrepentese, porque el reino de los cielos está cerca” (Mt 3:2). La gente acude en masa a escuchar sus palabras de arrepenamiento y compasión para el prójimo. En la segunda lectura (Lc 1:46-55), María, como una antorcha que ardió y alumbraba, declara que su hijo es “más poderoso” que el, y que el Señor que viene trae “un fuego que nunca se apagará.”

En la primera lectura de este domingo (Rom 15:4-9), san Pablo nos dice que “Las cosas que se escribieron antes, se escribieron para nuestra enseñanza, a fin de que tengamos esperanza por medio de la paciencia y la consolación de las Escrituras” (Rom 15:4).

De eso se trata el Advent: esperar jubilosamente a Aquel que es sí mismo la “Buenas Nueva.” Aquel cuyo bautismo no es un mero acto simbólico, sino que es verdaderamente transformador y redentor. Tal como señala san Mateo, el profeta Isaías se refiere a Juan el Bautista cuando dice: “Una voz clamará en el desierto: Preparen el camino del Señor; enderecen sus sendas” (Mt 3:3).

Juan es la voz de la esperanza que nos desafía a prepararnos para la venida del Señor, y nos asegura que la visión profética de Isaías se cumplirá en Cristo. Este domingo, escuchemos la Palabra de Dios que nos invita a esa “re-vivir la experiencia de intenso anhelo que caracterizó al pueblo de Israel que acudió a escuchar lo que profetizó Juan el Bautista. Lo que Juan prometió fue el cumplimiento de la visión de Isaías esbozada en la primera lectura de este domingo (Is 11:1-10): ‘No juzgará según las apariencias, ni dictará sentencia según los rumores. Defenderá los derechos de los pobres, y dictará sentencias justas en favor de la gente humilde del país. Su locura será la vara que hiera la tierra; sus labios estarán llena de la fuerza que mueva al mundo. La justicia y la fidelidad serán el cinto que cinturía su cintura. El buey convivirá con el cordero; el leopardo se acostará junto al cabrito; el becerro, el león y el animal engendrado andarán juntos, y un chiquillo los pastoreará’ (Is 11:3-6).

El futuro anhelado será radicalmente diferente del presente. La paz, la armonía, la unidad en la diversidad y la compasión por los necesitados es la promesa que Juan el Bautista afirma a través de su abnegación, su predicación y su bautismo de arrepentimiento. El propio Jesús, “como una antorcha que arda y alumbraba” (Lk 5:35), fue y es la luz de Cristo, y así nos invita a esa transformación que nos lleva a ser personas capaces de “bien vivir en la luz de Cristo, y rendirle gracias por ese amor de Dios.”
December 3-22
Benedic Inn Retreat and Conference Center. Information: 317-888-2861, provctr@spsmw.org.

December-5-January 6

December 6
The Ritz Charles. 1216 N. Meridian St., Carmel. Info: By Life to of Indiana Christmas Gala. 6:30-8:30 p.m. CEO and Founder of Babylon Bee. 5th Dinner for $100 individual, $1,000 family. Information: 317-413-9123 or info@GALA-A.

December 7
MCC Castleton, 5520 Castleton Corner Lane, Indianapolis. Indoans. Solo Serene. 5:30 p.m. Call 317-236-1585 for educational, charitable and social singles—separated, widowed or divorced—age 50 and older, first time attendees welcome, also call about Regular Friday night dinner and social events. Information: 317-796-8605.

December 8-10
Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. 40 Hours Devotion. 8 p.m. Thurs. - 5:30 p.m. Sat. exposition of the Blessed Sacrament with talks by guest priests, free. Information: 317-888-2861.

December 10
Providence Spirituality and Conference Center, 1 Sisters of Providence, Saint Mary-of-the-Woods. Tre Zen Volunteering Opportunity. 9 a.m.-2 p.m., ages 12-18, assist retired Providence Sisters Information. registration: ZenVolunteer@Providence. saintmeinrad.org or 361-500-9505.

December 14, 28
Group Lectio via Zoom. 7 p.m. Monday of the first week of each month. Sandra Wilberding presenting, $15. Information: 800-857-7388 or info@abbeycaskets.com.

December 15

December 17
Saint Meinrad Archabty Guest House Chapel, 200 Hill Dr. St. Meinrad. Free. Information: 812-355-7681 or loeint@spsmw.org.

December 18
Providence Spirituality and Conference Center and Simonne On O’Shaughnessy Dining Hall. Information: 317-545-7681 or sptsw.org.

December 21

December 22
St. Joseph Church, 1401 S. Mckey Ave., Indianapolis. Third Thursday Adoration. inquiring for women experiencing crisis pregnancy free. 11 a.m.-7 p.m. at Mass at 5-45 p.m. Information: 317-244-9902.

January 6
Women’s Care Center, 4901 W. 86th St., Indianapolis. First Day of Mass. 5 a.m. optional tour of center to follow. Information: 317-824-8500.

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. First Day of Mass the Next Sacred Heart of Jesus. 5:30 a.m. for adoration until 9 p.m. sacrament of reconciliation available. Information: 317-775-6500 or 317-236-1474.

The Villages of Indiana online Prayer Gathering. Information: 317-796-8605 or call 701-8592. Information: 317-775-6500 or 317-8592.

March 24-26

The Criterion. www.archindy.org/events

December 16-18
Saint Meinard Archabty Guest House. 200 Hill Dr. St. Meinard. Benedictine Spirituality as lived in March for the Poor. 2 days of stand-alone sessions. Women ages 18-42, sponsored by Providence Spirituality and Conference Center. Information and registration: 361-500-9505 or SIW@spsmw.org.

December 18
Virtual Advent Retreat: New Beginnings with Jesus. 7 a.m.-9 p.m. for four stand-alone sessions, women ages 18-42, sponsored by Providence Spirituality and Conference Center. Information and registration: 361-500-9505 or SIW@spsmw.org.

December 23
Nine Indianan area churches will take part in a series of nine Masses leading up to Christmas as part of the Simbang Gabi, a traditional Filipino Advent devotion, from Dec. 15-23. Simbang Gabi is Filipino for “night Mass.” Traditionally, the Masses take place in the nine evenings prior to Christmas. Although early morning Masses are acceptable before the sun rises. Simbang Gabi is hosted by the archdiocesan Philippine Ministry. A potluck dinner will follow each Mass at the Parish where the Mass is being celebrated. Information: 317-236-1585.

December 26-22
St. Joseph Church, 1401 S. Mckey Ave., Indianapolis. Third Thursday Adoration. inquiring for women experiencing crisis pregnancy crisis. 11 a.m.-7 p.m. at Mass at 5-45 p.m. Information: 317-244-9902.

Mark and Mary Jane (Hahn) Felts, members of Holy Spirit Parish in Indianapolis, will celebrate their 55th wedding anniversary on Dec. 2. The couple was married in Holy Cross Church in Indianapolis on Dec. 2, 1967.

They have four children: Chris, Mike, Nick and Tony Felts. The couple also has 13 grandchildren.

David and Margaret (Sednek) Smith, members of St. Joseph Parish in Shelbyville, celebrated their 55th wedding anniversary on March 25. The couple were married in St. Mary Church in Shelbyville on March 25, 1967.

The couple also has five grandchildren.

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

Events Calendar

Announcements for events celebrating 50, 60, 70, 80 or more years of marriage are accepted. Go to cutt.ly/anniversaries or call 317-236-1585.

Philippine Simbang Gabi Mass novena will take place in nine Indianapolis area churches on Dec. 15-23

Nine Indianapolis area churches will take part in a series of nine Masses leading up to Christmas as part of Simbang Gabi, a traditional Philippine Advent devotion, from Dec. 15-23. Simbang Gabi is Filipino for “night Mass.” Traditionally, the Masses take place in the nine evenings prior to Christmas. Although early morning Masses are acceptable before the sun rises. Simbang Gabi is hosted by the archdiocesan Philippine Ministry. A potluck dinner will follow each Mass at the Parish where the Mass is being celebrated. Information: 317-236-1585.

The Mass Schedule is as follows:

- Dec. 17: 9 a.m. at St. Elizabeth Church, 6131 N. Michigan Road, in Indianapolis.
- Dec. 20: 5 p.m. at St. Lawrence Church, 6944 E. 46th St., in Indianapolis.
- Dec. 21: 6:30 p.m. at Holy Angels Church, 740 W. 78th St., in Indianapolis (Filipino language will be spoken).
- Dec. 22: 5:30 p.m. at St. Louis de Montfort Church, 1441 Hague Lane, in Indianapolis.
- Dec. 23: 6 p.m. at St. Michael the Archangel Church, 3354 W. 30th St., in Indianapolis.

For more information email Maria Solisi at mariaisolisi@yahoo.com.

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

December 3-22
Benedic Inn Retreat and Conference Center. Information: 317-888-2861, provctr@spsmw.org.
Parishes to host Our Lady of Guadalupe celebrations

Criterian 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 Criterian.

Holy Spirit Parish, 7243 E. 10th St., Indianapolis.
- Dec. 9: 7 p.m. Mass in honor of St. Juan Diego
- Dec. 11: 10 p.m. Mass in Spanish
- Dec. 12: 8:30 a.m. school Mass, 7 p.m. bilingual Mass

Our Lady of the Greenwood Parish, 335 St. Meridian St., Greenwood.
- Dec. 3-11: Virgin of Guadalupe novena Masses, 6 p.m. in daily chapel
- Dec. 12: 5:30 p.m. morning song, 6:30 a.m. Aztec dance, 7:30 a.m. bilingual Mass, 5:20 p.m. bilingual rosary, 6 p.m. bilingual Mass, 7 p.m. Aztec dance, 7:30 p.m. apparition re-enactment

Batesville Deanery
- Prince of Peace Parish, St. Patrick Chapel, 301 W. State St., Madison.
  - Dec. 11: noon Mass

St. Bartholomew Parish, 1306 27th St., Columbus.
- Dec. 11: 9-11 a.m. devotional activities, 11 p.m. vigil Mass
- Dec. 12: midnight mass, 6 p.m. bilingual Mass followed by dinner

St. Elizabeth Ann Seton Parish, St. Mary Campus, 720 N. “A” St., Richmond.
- Dec. 12: 6 p.m. Mass

St. Gabriel the Archangel Parish, 6000 W. 34th St., Indianapolis.
- Dec. 11: 7 p.m. rosary, 8 p.m. apparitions re-enactment, 9 p.m. Guadalupe Dance, 10 p.m. midnight Mass
- Dec. 12: midnight mass, and Spanish Mass, 5 p.m. bilingual Mass, 7 p.m. Mass in Spanish with mariachi followed by reception in cafeteria

St. Joseph Parish, 1125 E. Broadway St., Shelbyville.
- Dec. 12: 6 p.m. serenade with mariachi, 6:45 p.m. rosary, 7 p.m. Mass, 8 p.m. Marian hymns with Mexican band, 8:30 p.m. fellowship in cafeteria

St. Lawrence Parish, 6944 E. 46th St., Indianapolis.
- Dec. 3-11: 7 p.m. novena
- Dec. 11: 11 p.m. mass, 12: 7 p.m. Mass, 8 p.m. dances

St. Mary Parish, 317 N. New Jersey St., Indianapolis.
- Dec. 11: 8 p.m. outdoor procession, 9 p.m. rosary, 10 p.m. Mass, 11 p.m. apparition re-enactment, 11:30 p.m. dances
- Dec. 12—midnight mass, 6:30 p.m. rosary, 7 p.m. dances, 7:30 p.m. Mass, 8:30 p.m. fellowship

St. Michael Parish, 415 E. Eighth St., New Albany.
- Dec. 11: 10 p.m. rosary, 10:45 p.m. apparition re-enactments, 11:15 p.m. hymns and serenades
- Dec. 12: 6 p.m. rosary, 6:45 p.m. Mass, 7:30 p.m. dinner in Trinity Hall

St. Monica Parish, 6131 N. Michigan Road, Indianapolis.
- Dec. 11: 8 p.m. mass, 6 p.m. apparitions re-enactment, 9 p.m. Mass, 10 p.m. Mass in Spanish with Aztec dancers, 6:30 p.m. Mass in Spanish followed by procession with Aztec dancers, reception in gym with music and Chinelos dancers

Additional Guadalupe celebrations:
- Dec. 19, 7 p.m. at Immaculate Heart of Mary, Indianapolis
- Dec. 18, 2 p.m. at St. Lawrence, Seymour
- Dec. 14, 7 p.m. at St. Joseph, Terre Haute
- Dec. 13, 7:30 p.m. at Our Lady of Guadalupe in Madison, Indiana
- Dec. 12, 7 p.m. at St. Vincent de Paul, Bedford, at St. Vincent de Paul, Greencastle
- Dec. 11, 8 p.m. at St. John the Baptist, Aurora
- Dec. 10, 7 p.m. at St. Michael, Terre Haute
- Dec. 9, 7 p.m. at St. John, Terre Haute

Advent penance services are scheduled at archdiocesan parishes

Batesville Deanery
- Dec. 2, 9 a.m.-9 p.m. at All Saints Parish, St. Martin campus, Dearborn County
- Dec. 6, 7 p.m. at Holy Family, Oldenburg
- Dec. 7, 6:45-7:45 p.m. at St. Peter, Franklin County
- Dec. 9, 9 a.m.-9 p.m. at St. Mary of the Immaculate Conception, Aurora
- Dec. 13, 7 p.m. at St. Catherine of Siena, Enochsburg Campus
- Dec. 13, 6-8 p.m. at St. John the Baptist, Osgood
- Dec. 14, 6:45 p.m. at Immaculate Conception, Millhouse County
- Dec. 14, 6:15 p.m. at St. Vincent de Paul, Shelby County
- Dec. 15, 7 p.m. at St. Louis, Batesville
- Dec. 15, 6:7-30 p.m. at St. Michael, Brookville

Bloomington Deanery
- Dec. 7, 6:45 p.m. for St. Charles Borromeo, St. John the Apostle and St. Paul Catholic Center, Bloomington, and St. Jude the Apostle, Spencer, at St. Paul Catholic Center
- Dec. 13, 7 p.m. for St. Mary, Mitchell, and St. Vincent de Paul, Bedford, at St. Vincent de Paul
- Dec. 14, 6 p.m. at St. Martin of Tours, Martinsville
- Dec. 15, 7 p.m. at St. Agnes, Nashville

Connersville Deanery
- Dec. 9, 5:30 p.m. at St. Elizabeth Ann Seton, Holy Family Church, Richmond
- Dec. 14, 6:30 p.m. at St. Gabriel, Connersville
- Dec. 15, 6 p.m. at St. Mary, Rushville

Indianapolis East Deanery
- Dec. 14, 7 p.m. at Holy Spirit

Indianapolis North Deanery
- Dec. 18, 2 p.m. at St. Lawrence Peace House, 5353 E. 56th St., no appointment needed

Indianapolis South Deanery
- Dec. 10, 8:30 p.m. at SS. Francis and Clare of Assisi, Greenwood
- Dec. 14, 7 p.m. for St. Jude and St. Mark the Apostle at St. Jude

New Albany Deanery
- Dec. 6, 6:30 p.m. at St. Michael, Charlestown (bilingual)
- Dec. 9: 6:30 p.m. at St. Michael, Charlestown
- Dec. 16, 9 a.m.-9 p.m. at St. Joseph, Shelbyville
- Dec. 20, 6:30-8 p.m. during healing service at St. Nicholas, Ripley County

New City Deanery
- Dec. 13, 6:30 p.m. for Most Sorrows Mother of God, Vevay, and Prince of Peace, Madison, at Prince of Peace
- Dec. 14, 6:30 p.m. at St. Ambrose, Seymour
- Dec. 15, 6:30 p.m. for Holy Trinity, Edinburgh, and St. Bartholomew, Columbus, at St. Bartholomew
- Dec. 20, 4 p.m. at American Martyrs, Scottsburg
- Dec. 21, 4 p.m. at St. Patrick, Salem

Tell City Deanery
- Dec. 11, 1:30-3 p.m. at St. Paul, Tell City
- Dec. 14, 6:30 p.m. at St. Boniface, Fulda

Terre Haute Deanery
- Dec. 3, 10 a.m. at Annunciation, Brazil
- Dec. 4, noon-3 p.m. at St. Paul the Apostle, Greencastle
- Dec. 13, 7 p.m. at St. Joseph, Terre Haute
- Dec. 14, 6 p.m. for Sacred Heart of Jesus, Clinton, and St. Joseph, Rockville, at Sacred Heart of Jesus
- Dec. 16, 9 a.m.-9 p.m., for St. Margaret Mary and St. Patrick, Terre Haute, at St. Margaret Mary
- Dec. 19, 7-8:30 p.m. at St. Benedict, Terre Haute
have them ask their families who would be interested in buying a Nativity scene to display in their homes.

That first year led to 600 new Nativity scenes being displayed across the area, which surpassed Liston’s goal so much that he decided to do it again. This year, 1,378 more Nativity scenes were sold, including 206 at St. Malachy Parish in Brownsburg where McCorkhill led the charge as the parish’s coordinator of children’s faith formation.

“There was a lot of excitement in the parish about it,” says McCorkhill, who credits parish volunteer Steve Danda and Father Michael Clawson, the parish’s assistant pastor, with promoting the project during the Advent season and also praising parishioner Abby Hendrickson for encouraging the effort in her parish school. “People were so glad we did it.”

McCorkhill had the same grateful reaction a year ago when she put away the Christmas lights, the gift boxes and the deer that she normally displayed in her front yard and instead just put up a Nativity set with a spotlight focused on the scene.

“I enjoyed it so much better,” she says. “I saw enjoying it lit up at night. It keeps me focused on the reason for the season—Christ.”

That’s exactly the hope that Liston had when he started the project. It ties in with the mission of the Catholic Business Exchange, a group that Liston founded to promote faith, friendship and business.

MARRIAGE

continued from page 1

constitutional right to same-sex marriage. In a Nov. 17 statement, Cardinal Dolan called the bill “a bad deal for the many courageous Americans of faith and no faith who continue to believe and uphold the truth about marriage in the public square today. It is deeply concerning that the U.S. Senate has voted to proceed toward potential passage of the Respect for Marriage Act,” he said. “[I]t does not strike a balance that appropriately respects our nation’s commitment to the fundamental right of religious liberty.

In their joint letter, Cardinal Dolan and Bishop Barron said that measure’s “rejection of timeless truths about marriage is evident on its face and in its purpose.” They repeated the cardinal’s earlier point that it “would also betray our country’s commitment to the fundamental right of religious liberty.

The text of the letter and a lengthy detailed analysis by the USCCB on how the bill would endanger religious liberty can be found at bit.ly/3H22Z74.

“First, the bill is not about religious liberty. It is a bad deal for people of faith because it would be the first time in American history that the government has a compelling interest in forcing religious organizations and individuals to treat same-sex civil marriages as ‘valid,’” the analysis said.

An amendment to the bill says it “protects all religious liberty and conscience protections available under the Constitution or federal law, including but not limited to the Religious Freedom Restoration Act (RFRA), and prevents this bill from being used to diminish or repeal any such protection.” It also “confirms that nonprofit religious organizations will not be required to provide any services, facilities, or goods for the solemnization or celebration of a marriage.”

The amendment was worked out by a bipartisan group of negotiators—headed by Sens. Tammy Baldwin, D-Wis., and Susan Collins, R-Maine—who had asked the Senate for more time to consider “an amendment designed to respond to the concerns of GOP lawmakers who feared the legislation could put churches and other religious institutions at legal risk if Congress voted to codify same-sex marriage rights.”

With the amendment, 12 Republicans—including Indiana Sen. Todd Young—joined every Democrat in supporting the marriage bill. But the USCCB analysis said that if the bill passes, even with the amendment “religious objects are likelier to be denied exemptions under the First Amendment and RFRA in cases where they have prevailed but for the passage of RMA.”

The measure “would have a ripple effect that hurts religious freedom in every context where conflicts with same-sex marriage arise, not just in the context of compliance with RMA itself,” the analysis said.

“Employment decisions, employees’ spousal benefits, eligibility for grants or contracts, accreditation, tax exemptions—it runs the full gamut, even in religious liberty conflicts arising out of state or local laws,” it added.

“Unfortunately, a number of religious groups and senators are asserting that the amended text of RMA sufficiently protects religious freedom,” Cardinal Dolan and Bishop Barron said in their letter.

They added that they from the perspective of the USCCB, “whose bishops’ ministries comprise the largest nongovernmental provider of social services” in the U.S., the provisions of the bill “that relate to religious liberty are insufficient.”

“Failed, the amended act will put the ministries of the Catholic Church, people of faith and other Americans who uphold a traditional meaning of marriage at greater risk of government discrimination,” the two prelates said.

“This bill is needless and harmful and must be voted down,” they said. “At the same time, Congress, and our nation as a whole, must resolve to foster a culture where every individual, as a child of God, is treated with respect and compassion.”

The U.S. House passed the bill on July 19 with a large, bipartisan vote of 267-157. If the measure passes the Senate as amended, it goes back to the House for another vote.

Still, McCorkhill of St. Malachy says “This is why we have Christmas—keeping the Christ in Christmas,” she says. Liston is touched by the simplicity of the Nativity and the love story it represents. “The Nativity is in my DNA now,” he says. “Christmas means even more to me now. I hope displaying the Nativity scenes is common, the norm for communities. There’s obviously a thirst among people to be reminded of the true meaning of Christmas.”
‘School of Evangelization’ to start in Greenway in January

By Sean Gallagher

Ken Ogorek has worked for a long time in areas of spirituality and pastoral care. He knows that, with many people, it can be one thing to learn about the faith but a whole different matter to share it with others. "We hear all the time how important evangelization is," said Ogorek, archdiocesan director of catechesis. "In some ways, it's not that complicated. But I think that a lot of our faithful might be lacking in the confidence that can be helpful in evangelizing outreach."

The school, the archdiocesan Office of Evangelization will sponsor next year a "School of Evangelization" that will meet weekly starting on Jan. 19 for two-hour meetings at Our Lady of the Greenwood Parish in Greenwood. After a break during the summer months, the school will conclude at the end of September.

"This is a chance to help clarify what evangelization is and what it is not," Ogorek said. "It will provide some very practical, doable and achievable tips for evangelizing in your own circles—friends, family, neighbors, coworkers. But it'll also be helpful to parish leaders who want to get a little bit more organized and strategic in how they approach and as a parish level."

The School of Evangelization will be operated by St. Paul Street Evangelization, an apostolate based in Warren, Mich., that helps people share the faith in many contexts.

"The two-hour sessions will include time for worship, small-group discussions on the presentation and faith and how the participants feel their given assignments to help them grow incrementally more comfortably with being evangelizers," said Adam Jank, the chief operating officer of St. Paul Street Evangelization.

"We hope that each week you have evangelization homework that's a little bit outside of our comfort zone, but is simple enough that we're going to build on that throughout the year," he said. "Suddenly, by the end of the program, you're an effective evangelizer."

Peter Doane will be the chief instructor for the school. A member of Our Lady of Mount Carmel Parish in Carmel, he is the Lafayette Diocese, Doane previously served as director of evangelization at St. Elizabeth Ann Seton Parish in Carmel.

"As an instructor, I'm not only instructing them academically but I'm modelling for them how to evangelize to certain groups, to non-believers, to non-practicing Catholics," Doane said. "I can draw out of my experience and go out with them to model that for them." Toward the end of the school, participants will work and launch a program to help promote evangelization in their own parish communities.

"People leave the school not only with knowledge and confidence but because of that project, with a very practical way of evangelizing and helping others to be better evangelizers as well," said Ogorek.

Jank emphasized that the school is designed for people with no experience in evangelization.

"You can come if you're already a seasoned evangelist and have lots of work under your belt," he said. "But this is a program for absolute beginners. So, if you're like, 'Man, I've never evangelized in my entire life before,' this is a program for you."

Ogorek added that evangelization is not for everyone, but is a mission for all the faithful.

"Very few of us are called to be theologians or professors," he said. "But "we're all called to be disciples and evangelizers. You don't have to be a theologian to be an evangelizer. The School of Evangelization will help people to not only to take this to heart but to put it into practice."

(THE SCHOOL OF EVANGELIZATION that will take place at Our Lady of the Greenwood Parish in Greenwood starting in January costs $600. Scholarships are available. For more information or to sign up, visit streetevangelization.com/parish-schools."

Benedictine sisters in Beech Grove celebrate monastic jubilees

Criterion Friday, December 2, 2022

Seven Sisters of St. Benedict of Our Lady of Grace Monastery in Beech Grove are celebrating their monastic jubilees this year.

The celebrations of two of them were postponed due to the COVID-19 pandemic from when they would ordinarily have occurred in 2020.

Benedictines ordinarily determine their anniversary date from the date on which they professed first vows.

60-YEAR JUBILEES


Sister Bierman earned a bachelor's degree in physical therapy at Vincennes University in Vincennes, Ind., a bachelor's degree in elementary education at the former St. Benedict College in Ferdinand, Ind., a bachelor's degree in physiology at Indiana University, and a master's degree in health science at the University of Indianapolis.

In the archdiocese, Sister Sharon served as a teacher at St. columba School (now St. Bartholomew School) in Columbus from 1964-66 and 1967-74, and at St. Anthony of Padua School in Clarksville from 1966-67.


Sister Sharon currently lives in retirement at the monastery.


Sister Dolores earned a bachelor's degree in elementary education and a master's degree in education and special education at the University of Cincinnati.

In the archdiocese, Sister Dolores served in food service at the former St. Paul Hermitage in Beech Grove from 1965-66, at the monastery from 1966-69 and 1979. She ministered in Catholic education in Indianapolis at the former Assumption School from 1969-70 and at the former St. Benedict College in Ferdinand from 1970-76.

Sister Dolores currently lives in retirement in Dayton, Ohio, where she volunteers as a nurse.


Sister Joann earned a bachelor's degree in elementary education at the former St. Benedict College in Ferdinand, Ind., and a master's degree in education at Indiana University.

In the archdiocese, Sister Joann ministered in Catholic education in Indianapolis at St. Pius X School from 1964-66, Christ the King School from 1965-66, the former St. Patrick School from 1972-74, and Central Catholic School from 1974-76 and 1977-78.

She also served at St. Anthony of Padua School in Clarksville from 1966-69 and 1978-82, the former St. Paul School in Tell City from 1969-70, St. Ambrose School in Seymour from 1970-71, and Our Lady of the Greenwood School in Greenwood from 1971-72.

Sister Joann ministered as an administrative assistant for the archdiocese from 1977-77 and as a director of religious education in Indianapolis at St. Christopher Parish from 1983-90 and at Holy Spirit Parish from 1990-2014.

She currently lives in retirement at the monastery.

50-YEAR JUBILEES


Sister Karen earned a bachelor's degree in elementary education at Indiana University Southeast in New Albany and a master's degree in education at Indiana University.

In the archdiocese, Sister Karen served in Catholic education at Christ the King School in Indianapolis from 1972-73, at St. Anthony of Padua School in Clarksville from 1973-76, 1976-77 and 1985-2004, and at the former St. Paul School in Tell City from 1977-85.

Sister Karen currently serves in the monastery as its spiritual director.

25-YEAR JUBILEES


Sister Anne Marie earned a bachelor's degree in theology at Marian University in Indianapolis.

Prior to entering the monastery, she ministered in the archdiocesan Catholic Youth Organization in youth ministry and as director of retreats from 1978-92. After entering the monastery, she ministered at Central Catholic School in Indianapolis as director of development from 1995-2001, at the monastery as an administrative assistant in the development office from 1992-96, as director of development from 2001-14 and as director of technology and an administrative assistant from 2014 to the present.


Sister Cathy Ann earned a bachelor's degree in physical education at Western College in Westfield, Mass., and a master's degree in athletic training at Indiana University.

In the archdiocese, Sister Cathy Ann ministered as a trainer on Ronsal High School in Indianapolis from 1997-2019. She has served in the monastery as director of physical therapy since 2003 and as director of health care since 2019.


Sister Sheila Marie earned a bachelor's degree in chemistry at the University of Illinois and a master's degree in information science at the University of Pittsburgh.

In the archdiocese, Sister Sheila Marie worked as a data analyst for Eli Lilly and Company from 1989-2002, and as director of facilities for the Benedict Inn Retreat and Conference Center in Beech Grove since 2002.

(For more information about Our Lady of Grace Monastery in Beech Grove, visit www.benedictine.com.)
Archdiocesan delegates drawn ‘out of boat, closer to Jesus’ at NCYC 2022

By Therese Hartley
Special to The Criterion

LONG BEACH, Calif.—The ripple effects of the 2022 National Catholic Youth Conference (NCYC) held on Nov. 10-12 in Long Beach, Calif., are sure to reach Indianapolis. A delegation of seven students and six chaperones comprised the archdiocesan delegation to the event that recently moved from biennial to annual alternating between host cities Indianapolis and Long Beach.

Even though this was his second NCYC, high school senior Nick Belby said this experience took him deeper into his faith life than he had ever before experienced. “It forced me to open up and find what I was struggling with internally and how that was affecting my life externally and my relationship with others,” said the member of St. Luke the Evangelist Parish in Indianapolis. “[This] NCYC was the best experience that I’ve had in my faith life.”

Each three-day NCYC experience features keynote speakers and breakout workshops exploring the challenges the Church’s high school youths face today. The second evening includes opportunities for the sacrament of reconciliation as well as communal eucharistic adoration—often the highlight for the youths in attendance.

“I came to have a much deeper understanding of adoration where I felt the presence of God,” said high school senior Maria Serrato, also a member of St. Luke. “NCYC was one of the most impactful experiences I have encountered with my faith.”

Cheyenne Louagie, a high school junior from St. Mary Parish in Greensburg, called this year’s NCYC “life changing.”

“I grew so much in my faith, and I learned to appreciate [eucharistic] adoration a lot more,” added Cheyenne. Even adults are impacted by the time for reconciliation and adoration. Chaperone Paige Hash reflected on her experience of the evening through the lens of this year’s NCYC theme, “Walking on Water.”

“Before attending, I felt I was following Jesus closely, as I am sure Peter did before he stepped out of the boat and into the water,” said Hash, also a member of St. Mary Parish in Greensburg. “Just as I am sure the experience of walking on water forever changed Peter, something happened for me both in eucharistic adoration and reconciliation at NCYC, something that drew me out of the boat and even closer to Jesus in ways I didn’t see coming.”

Megan Gehrich is the youth minister and coordinator of religious education at St. Mary. She looks forward to bringing the lessons of this year’s conference to her parish and students at home. “NCYC in Long Beach was one of the most impactful experiences in my life in so many ways,” she said. “Personally, I came to have a much deeper understanding of the gift that the sacrament of reconciliation is, and spiritually. I felt the presence and healing of God through adoration.

“I learned more about how to guide young people on their faith journey, and I learned the importance of taking care of my own faith life in order to help others take care of theirs.”

Members of the archdiocesan delegation to the 2022 National Catholic Youth Conference in Long Beach, Calif., on Nov. 10-12 show off their checkered flag bucket hats. They are Cheyenne Louagie, left, Sophia Delgado, Maria Serrato, Addie Gauck, Nick Belby, RJ Sturgill and Kaylee Smith. Cheyenne, Addie and Kaylee are members of St. Mary Parish in Greensburg, while the others are members of St. Luke the Evangelist Parish in Indianapolis. (Submitted photo)

Every conference impacts participants in a variety of ways, but most cannot leave without some type of conversion. “NCYC (continues to be) one of the most amazing experiences of my life,” said high school senior and St. Mary parishioner Addie Gauck. “When I attended last year, my life changed for the better. Ever since then, I have helped run [the] youth ministry at my church. It’s truly been an amazing journey.”

The next National Catholic Youth Conference will take place on Nov. 16-18, 2023, in Indianapolis. For more information, go to nycy.us.

(Therese Hartley is director of Youth and Young Adult Ministries at St. Luke the Evangelist Parish in Indianapolis.)

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Advent reconciles joy and suffering in the coming of Christ

By Mary DeTurris Poust

The image of St. John the Baptist in the Gospel reading for the Second Sunday of Advent stands in stark contrast to the secular holiday images that bombard us from every side during this season. Camel hair for clothes and locusts for food are a far cry from a red velvet suit and a plate of cookies. And, yet, here we are, trying to navigate between two very different worlds with two very different messages. Ho, ho, ho, you brood of vipers! And while John’s dire warnings may seem out of place in a season of hopeful waiting, if we dive deeper into the readings, we find glimmers of a hope that will outlast anything we might find under the tree come Christmas morning.

For starters, we can soothe our jagged souls by spending a little time with St. Paul’s Letter to the Romans, the second reading for the Second Sunday of Advent, to offset some of the harshness John is serving out. In Paul we find endurance and encouragement, harmony and hope. That’s more like it, we want to shout. But the hard truth is that ours is not a faith of either/or but one of both/and. We do not get the harmony and hope without the repentance and refinement through spiritual fire. We probably should not expect anything less from a God who was willing to break into our world to save us by becoming one of us.

“Our task is to seek and find Christ in our world as it is, not as it might be,” wrote Merton. “The fact that the world is other than it might be does not alter our readiness and capacity to ‘go forth to break into our world to save us by becoming one of us.’”

Father Patrick Kenny blesses U.S. Army Specialist Ulises Lopez of Phoenix during his daily rounds as chaplain at Walter Reed Army Medical Center in Washington. With Lopez are his sisters Adelina and Elvira.

Advent is a season in which joy and suffering are reconciled through the coming of Christ. (CNS photo/Bob Roller)

Advent is the beginning of the end of all, in us, that is not yet Christ,” wrote famed 20th-century Trappist monk Thomas Merton in his essay “Advent: Hope or Delusion?”

“It is the beginning of the end of unreality. And that is surely a cause of joy! But unfortunately, we cling to our unreality, we prefer the part to the whole, we continue to be fragments, we do not want to be ‘one man in Christ.’”

That sounds suspiciously like an updated version of the message John the Baptist brings us today. This mystery we call Advent, this path through darkness toward light, is not only about preparing the way of the Lord but preparing ourselves for the Lord’s coming—on Christmas, yes, but also at the end of time.

Advent is a season that dwells in both realities. We prepare to celebrate a birth even as we prepare for the end of the world as we know it. But what does that mean for those of us who are living in the world, cooking dinners (not of the locust variety), buying gifts for family and friends, decorating our house and sipping eggnog?

Can we enjoy those moments of lighthearted joy even as we accept John’s message of repentance? Yes, because Jesus showed us how. Throughout Scripture, we see Jesus attend parties, share meals with friends and find joy in the innocence of children. Ours is not a joyless faith, just the opposite. It is a faith that finds joy even amid suffering, which is no easy thing.

This season of Advent and the Scripture readings that guide our way day by day provide the operating instructions for the difficult task of letting go of our unreality and clinging to the only reality that matters: Jesus Christ.

The rest of the world wants you to blast Mariah Carey around the clock, bake cookies till you drop and spend so much you’ll need six months to dig yourself out of debt. When you think about it, that doesn’t sound all that joyful, does it?

Advent, on the other hand, asks you to slow down, pause, breathe, wait. Can’t you feel your shoulders relax as you hear that? If you want a recipe for real joy, skip the world’s version and find what’s hiding in the challenging words of Scripture.

“Our task is to seek and find Christ in our world as it is, not as it might be,” wrote Merton. “The fact that the world is other than it might be does not alter the truth that Christ is present in it and that his plan has been neither frustrated nor changed: indeed, all will be done seeing his will accomplished.”

“Our Advent is a celebration of this hope. What is uncertain is not the ‘coming’ of Christ, but our own reception of him, our own response to him, our own readiness and capacity to ‘go forth to meet him.’”

In other words: “Prepare the way of the Lord, make straight his paths” (Mt 3:3; Is 40:3).

Turns out John the Baptist is right on time, not only in this season but in this period of history. The world tries to tangle us up in heartbreak and division, but John reminds us to use the bluntest of terms that this world holds nothing for us.

We belong to the One who is and was and is to come.

(Mary DeTurris Poust is a writer and retreat leader living in upstate New York. Visit her website at www.notstrictlyspiritual.com.)
Easing burdens through technological temperance

In the words of one sociologist whom I recently interviewed, “Marriage and family matter more than ever.” It is 30 or 40 years ago when it comes to a number of outcomes for kids.” It turns out that computer technology is now one of them.

What is shocking, however, is that children in intact families still spend an average of eight to nine hours a day on digital or social media, which the scholars note is a “staggering amount of time, considering the time children spend sleeping, eating, going to school, watching TV (which was not included as digital media) and participating in extracurricular activities.”

There are an array of topics to consider in light of this statistic: how we as a society understand the value of that time we’re given, whether or not we appreciate that we are social animals in need of embodied relationships, that there are important things that we are missing out on like play and play, and that we need mental and emotional space that’s free of comparison, affirmation and self-reference.

As a mother of two young children I am cognizant of how my children are affected when I pull out my phone in their presence. And it is also the fact that they are growing up at a time in which most public spaces are adorned with televisions and smart devices.

As a mother who considers herself to be “using” her children to cultivate their imaginations, be comfortable with silence and socialize with others in person, the battle with screens feels Sisyphean.

These are things that my parents worked at, but they counted on routines to sustain their efforts: neighbors, parishioners, coaches, Scout leaders and teachers were all in on the plan.

The institute’s report confirms what many of us know: that parents are now the primary but also, in most cases, the only figures that can shape their kids’ relationship with screens.

The good news is that where families create tech-free spaces and periods of time, particularly around meals and bedtime, all kids seem to be able to learn habits of detachment. And when groups of parents join together in solidarity to delay giving their kids smartphones, their tweens and teens are more amenable because they aren’t the only ones without them.

Those of us who came of age before the tech revolution understand the burdens that we’re all now shouldering because we remember life without phones.

While our children might have to hold these devices in their hands, perhaps we can preserve the innocence that was once longer and give them a taste of how things were—and can be—with some technological temperance. (Elise Italiauro Urencek is a communications consultant and a columnist for Catholic News Service.)

For the Young

All the leaves are brown

“All the leaves are brown. And the sky is gray.”

As we lean into another Advent, that opening line of “California Dreamin’” plays in my head. I love the Mamas and the Papas’ 1965 version of that folk song. In the part of the country where I live, a warm, sunny autumn has suddenly turned into a cold, gray winter.

Yes, I have. Dug out my gloves and knitted hat and realized that the vivid colors of fall have given way to barren branches and piles of fading leaves waiting to be composted into the good earth. In some parts of the country, much snow has fallen.

The abrupt coming of winter sparks a little sadness. It’s a reminder of the swift passage of time and the moments of the cycles of our lives. And so, we go into a season of waiting. In our Christian tradition, Advent is a time of expectant waiting the reception of the Savior into our hearts and the second coming of our Savior, promise of eternal life.

In the busyness of a culture that often prioritizes spending and consumption, it’s hard to focus on the present moment. But the cold, gray winter invites us to be more reflective.

But how? Again, the traditions of our faith inspire.

Do you have a creche for your home? This simple portrayal of Luke’s Gospel story was supposedly St. Francis of Assisi’s idea, and what a great idea it was. A soft candle burning by the creche on a dark, wintry Advent morning beckons us to prayer.

For our children, the creche is an introduction to imaginative faith. You can find very nice figures that are unhurried and quiet to invite them and rearrange them.

When I was small, we had a simple set. Some of the characters were plastic, some were breakable. But we children were allowed to move them around, a tangible way of moving from the concept to the concrete.

I still have my favorite angel from those childhood days, and even though her head has been broken off, she stashes in a favorite storage incident in Mom’s attic, she still has a spot in my nico Nativity set, and the memories that go with it.

I have seen my own children, and later my grandchildren, immersed in the Christmas story when the creche is brought out at Advent.

Do you have an Advent wreath? Catholics light the candles, adding one each Advent Sunday, at Mass. But your own set makes a beautiful dinner table centerpiece. As an evening as you light the appropriate candles, you might offer personal prayers. Is there a friend facing a difficult time at school? Is it a family relative ill? Let your prayers be reflected in the light of the Advent wreath.

Growing up in a large Christmas tradition, but it sometimes becomes “getting” for many kids. Introduce your children or grandchildren to the Advent wreath as a family tradition and make it a favorite charity or to the giving tree at church. Help them select the gifts and explain what the church does and how it reflects our faith.

When we lived in Alaska, we had friends who hosted open house every year. If you can go caroling on a December night in Anchorage, you can care anything about being alone. Use that opportunity to dispel the darkness and celebrate the community aspect of Jesus’ birth by singing carols in any old church—lots of hot cocoa and cookies to follow.

Like life itself, Advent passes swiftly. Let us all try to find moments of reverence.

(Effie Caldarola writes for Catholic News Service.)

Guest Column

Richard Etienne

Find silence for God each day, listen to his message

It seemed time to ponder the role of silence in my life again. This topic is one that I have focused on many times in the past; it becomes clear that something is missing again!

But, how often do we try to look at that phone when it starts to get quiet. It is second nature to turn to our devices when we start on a journey in a vehicle. There is a natural tendency to start up the computer or turn on a television when I finally “crash” in the evening.

To what ends will it go to create noise in my life?¹

I will even turn on a radio or television while I am busy with a somewhat mindless task (washing dishes, dusting, cooking, or woodworking, to name a few) just for background noise to avoid a silence.

Getting more silent space in my world is a lesson that I must return to regularly as I venture through life. It won’t be the word “silence” that I have to get used to; it will be reaching that pinnacle. I must continue to be mindful of the tendency to turn to any number of distractions.

I try to focus my mind on my breath and a couple of syllables—for example, Jesus, thank you or Spirit—immediately and listen for his message for you. When did you first turn to a verse like the present one? When you first turned to a verse like the present one?

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Second Sunday of Advent/Mgr. Owen F. Campion

The Sunday Readings
Sunday, December 4, 2022

• Matthew 3:1-12
• Romans 15:4-9
• Isaiah 11:1-10

The Sunday Readings

From the earliest days of Christianity, John the Baptist has been a favorite figure. His absolute commitment to the most basic dedication to God has made him a model for the devout since the first century. When John spoke boldly to the Pharisees and Sadducees, religious authorities of the day, John showed that he was on a mission to prepare the way for Jesus. John never sugar-coated the failings of people or the stubbornness of some in his demands that the people reform. In this reading, he chastises his listeners, in effect, for their pride and self-interest. Their lack of true devotion to God only strengthens and protracts the reign of sin in the land. Thus, their personal shortcomings add to the burdens weighing heavily upon the entire society.

He challenges the people to purge themselves of this self-interest and humbly to turn to God.

Reflection

As we progress through Advent, the Church calls us to make ourselves worthy of receiving God. Advent’s purpose is not just to plan for a memorial of Christ’s birth. It is primarily to make our hearts fitting dwelling places for the Lord. To be fitting dwelling places, we must, with God’s help, rid ourselves of our sins. This may not be easy. Advent calls us to a firm resolve in confronting our own sins and turning from sin. As an example, John the Baptist himself was determined and direct, honest and frank, completely committed to God.

To realize our personal sinfulness and the sinfulness of the world, we too must be resolute, making no excuses. We must be frank with ourselves, as hard as that can be. Fraternity comes only in humility. Pleading John the Baptist before us, the Church urges us to face facts and to put first things first. Our goal must be union with God. Following self-interest and self-deception leads away from God.

John will empower us. He will be our strength and guide. He loves us and forgives us. †

The purpose of Third Commandment is to help Christians grow in interior life

(Advertiser’s note: This column by Father Kenneth Doyle was originally published in 2016.)

As I write to ask for guidelines on the Third Commandment—keeping holy the Lord’s Day—I do not consider some of the things that I do to be work—cooking, for example, minor cleanups, mowing, trimming, weeding. Does the Church look upon all chores as work? I find it very hard not to do some of the things that need to be done around the house. I am thankful that God did give us this commandment, for I certainly do look upon Sunday as a day of rest—to spend with family when possible and to simply enjoy the day.

My husband (who is not a Catholic) is a business owner who can work from home. He is in a very challenging situation right now, without sufficient staff. On Sundays, he puts in a good six to eight hours of office work before he rests—otherwise the remainder of the week’s schedule would be overwhelming.

New York

As a credit you for your sincere desire to set Sunday aside as a special day, which honors the fact that even the God of all creation rested on the Sabbath.

You have captured the spirit of what the Catechism of the Catholic Church says on the matter. “Sunday is a time for reflection, silence, cultivation of the mind and meditation which furthers the growth of the Christian interior life” (#2116).

Basic household maintenance is exempted from the prohibition against “servile work” on that day; doing the dishes, preparing a meal and what you describe as “minor cleanups” are certainly permitted. A modest amount of gardening or lawn cultivation can be recreational and surely not “servile.” What the Sabbath command means to avoid is unnecessary shopping or heavy housekeeping that could be deferred.

Employment needs or economic circumstances may prevent one from observing the Sabbath rest, and this the catechism allows. And finally, nowhere does your question mention Sunday Mass, which must always be the central feature of a Catholic’s Lord’s Day observance.

For 2,000 years, followers of Jesus have come together as a family of faith to celebrate the day of Christ’s resurrection and to be nourished by his body and blood. †

Question Corner/Fr. Kenneth Doyle

A

My Journey to God

Christmas Haikus

By Tom Yost

I
Like shepherds watching
As angels singing on high
We welcome Jesus

II
Good Christian Stewards
Sharing our gifts like Magi
Christmas and year round

(Tom Yost is a member of Our Lady of Perpetual Help Parish in New Albany. Photo: A stained-glass image depicts Jesus in a manger surrounded by his mother Mary, Joseph and two shepherds.) (CNS photo/Sam Lucero, The Criterion)

The Criterion Friday, December 2, 2022 Page 13

Daily Readings

Monday, December 5
Isaiah 35:1-10
Psalm 85:9-14
Luke 5:17-26

Tuesday, December 6
St. Nicholas, bishop
Isaiah 40:1-11
Psalm 96:1-3, 10-13
Matthew 18:12-14

Wednesday, December 7
St. Ambrose, bishop and doctor of the Church
Isaiah 40:25-31
Psalm 103:1-4, 8, 10
Matthew 11:28-30

Thursday, 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

Friday, December 9
St. Juan Diego Cuauhtlatoatzin
Isaiah 48:17-19
Psalm 1:1-4, 6
Matthew 11:16-19

Saturday, December 10
Our Lady of Loreto
Isaiah 8:1-9, 10-11
Psalm 80:2-3, 15-16, 18-19
Matthew 17:9a, 10-13

Sunday, December 11
Third Sunday of Advent
Isaiah 5:1-6a, 10
Psalm 146:6-10
James 5:7-10
Matthew 11:2-11
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 on this Criterion. Order priests and religious sisters and brothers are included here. We are natives of the archdiocese or have other connections to it, those are separate obituaries on this page.


SWEENEY, Sandy Russell, Bill and Mike Powes. Great-grandfather of five.

WOLFE, Betty Jean, 80, St. Mary of the Knobs, Floyd County, Nov. 15. Sister of Flora Jacob and Charles Wolfe. Aunt of several.

YOUNG, Roxanne L., age 1, Nativity of Our Lord Jesus Christ, Indianapolis, Nov. 12. Daughter of Robert and Anahla Young. Sister of June and Cooper Young. Great-granddaughter of Bernardino and Lucia Arias and Robert Young. I

Providence Sister Regina Ann Lynch served in Catholic schools for 46 years

Providence Sister Regina Ann Lynch, a member of the Sisters of Providence of Saint Mary-of-the-Woods in St. Mary-of-the-Woods, died on Nov. 15 at Mother Theodore Hall on the campus of her religious community’s motherhouse. She was 91.

A Mass of Christian Burial was celebrated on Nov. 29 at the Church of the Immaculate Conception at the motherhouse in St. Mary-of-the-Woods. Burial followed at the sisters’ cemetery.

Sister Regina Ann was born on March 25, 1931, in Indianapolis, where she grew up as a member of St. Anthony Parish and graduated from the former St. John Academy. She entered the Sisters of Providence on Feb. 2, 1948, and professed final vows on Aug. 15, 1955.

Sister Regina Ann earned a bachelor’s degree in education at Saint Mary-of-the-Woods College and a master’s degree in education at Indiana University in Terre Haute. During her 74 years as a member of the Sisters of Providence, Sister Regina Ann ministered in Catholic schools for 46 years in Illinois, Indiana and North Carolina. In 1996, she became a certified nurse’s assistant and ministered at the former St. Paul Hermitage in Bercy Grove for five years before doing volunteer ministry at St. Anthony Parish in Indianapolis for four years.

Sister Regina Ann retired to the motherhouse in 2006, where she volunteered for many years at Providence Health Care. She dedicated herself entirely to prayer beginning in 2018. In the archdiocese, Sister Regina Ann served in Indianapolis as a teacher at Our Lady of the Greenwood School in Greenwood from 1953-55, St. Patrick School in Terre Haute from 1958-60, St. Paul School (now St. John B Paul II School) in Sellersburg from 1966-67, and at All Saints School (now St. Anthony School) in Indianapolis from 1979-96. She ministered at the former St. Paul Hermitage in Bercy Grove from 1996-2002, did volunteer ministry at St. Anthony Parish in Indianapolis from 2002-06 and at Providence Health Care at St. Mary-of-the-Woods from 2006-18. Memorial gifts may be sent to the Sisters of Providence, 1 Sisters of Providence Road, St. Mary-of-the-Woods, St. Mary-of-the-Woods, IN 47876.†

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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:

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If you are a victim of sexual misconduct by a person ministering on behalf of the archdiocese or diocese, or even of anyone who has been a victim of such misconduct, please contact the archdiocesan victim assistance coordinator, Terri Kline, at 317-236-1548 or 800-382-9836, ext. 1548. (CNS photo/Manuel Silvestri, Reuters)
By Leslie Lynch

TELL CITY—When Marlene Kuebler read an article in The Criterion about the archdiocese’s annual Wedding Anniversary Mass in Indianapolis, the member of St. Mark Parish in Perry County thought about the couples in her parish—and the three-hour drive to the state capital.

“Making the journey to Indianapolis would be difficult or impossible for many from here,” she recalled thinking.

A seed was planted. What started as an idea for a parish wedding anniversary Mass soon included four parishes, then was extended to the entire Tell City Deanery.

On Oct. 29, the plans came to fruition.

In a first-of-its-kind event outside Indianapolis, St. Paul Parish in Tell City hosted a deanery-wide Wedding Anniversary Mass. More than 80 couples and their families worshipped at the Mass, which was celebrated by Archbishop Charles C. Thompson, then enjoyed a dinner reception after the Mass.

In an interview with The Criterion, Archbishop Thompson explained the story wasn’t just about married couples but each person’s relationship with God.

“Many of us feel lonely or distant from God. We have to remember who moved,” he said. “Don’t blame God.”

He continued, “You don’t get to 50-plus years of marriage without keeping God in the driver’s seat. The Lord is with us each and every day of the journey. Amid the various crises of life, the ups and downs, opportunities and challenges, joys and sorrows, we draw inspiration from the sacrificial love of Jesus Christ on the cross to persevere in faith, hope and love.

Yet it’s not the absence of struggle that makes a marriage last, but keeping Jesus Christ at the center of our lives and relationships.”

The archbishop then led the couples in prayer, asking them to silently renew their vows, and conferred God’s blessing on them as generations of descendants looked on.

Lots of give and take

The couples and their families gathered for a dinner celebration after the Mass.

Among the couples was a group of three sisters—Richard Peter and Nellie Peter and Nancy—and their husbands.

Nellie Peter met her husband Richard on a 4-H trip to Purdue University. Although they were teenagers, though they only lived 6 miles apart growing up. The couple, members of St. Mark, raised eight children and have five grandchildren and five great-grandchildren.

With 61 years of marriage witness, Nellie advised married couples to “remember the commitment you made when you got married.”

Her sister Ruth Ann Brumfield agreed, adding, “You have to hear both sides, not just one side. Lots of give and take.”

She and her husband Bob—high school sweethearts—heavily highlights—have been married 59 years, have a daughter and two grandchildren and are members of St. Paul.

Nancy and Bill Ludwig, also St. Paul parishioners, met on a blind date. They have three children and five grandchildren.

“Don’t blame me, I never moved,” she recalled.

After the laughter died down, Archbishop Thompson explained the story wasn’t just about married couples but each person’s relationship with God.

“When we feel lonely or distant from God, we have to remember who moved,” he said. “Don’t blame God.”

He continued, “You don’t get to 50-plus years of marriage without keeping God in the driver’s seat. The Lord is with us each and every day of the journey. Amid the various crises of life, the ups and downs, opportunities and challenges, joys and sorrows, we draw inspiration from the sacrificial love of Jesus Christ on the cross to persevere in faith, hope and love.

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Nancy and Bill Ludwig, also St. Paul parishioners, met on a blind date. They have three children and five grandchildren.

“We went to a movie, then dropped Main Street like people did back then—you know, seeing who’s with who,” she recalled.

After 58 years of marriage, Nancy advised couples to “have patience and understanding.”

In remarks after dinner, Hubert said the gathering “is such a testament of the devotion to one another. So much wisdom, faith, and love present in this room. I congratulate each and every one of you for this accomplishment.”

Father Anthony Hollowell, pastor of St. Paul and St. Mark parishes and dean of the Tell City Deanery, noted with awe that the couples in attendance represented more than 5,200 combined years of marriage.

Two couples merited special mention: Hubert and Eulalae Hagedorn of St. Paul, married 75 years, and their fellow parishioners Ovralie and Dorothy LaGrange, celebrating 74 years of marriage.

“The evening was a blessing on so many levels for me,” said Becky Hubert, a daughter of the Hagedorns. “Not only were we blessed with Archbishop Thompson’s presence, but the sheer numbers of [couples] and families in the church was a testament to our faith-centered family values.”

(Leслиe Lynch is a member of St. Mary Parish in Laneville.)

Richard and Nellie Peter, left, Ruth Ann and Robert Brumfield and Nancy and Bill Ludwig smile with Archbishop Charles C. Thompson during a reception following a Mass honoring milestone wedding anniversaries for couples of the Tell City Deanery at St. Paul Parish in Tell City on Oct. 29. (Submitted photo by Jane Hubert)

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Employment

St. Pius X Catholic Church Business Manager

St. Pius X in Indianapolis is seeking a full time Business Manager to manage the financial, physical and personnel resources of the parish in consultation with the Pastor and Parish Finance Committee. The Business Manager will be expected to oversee the parish office and all business operations including ensuring that parish assets are used efficiently and effectively toward the mission of the St. Pius X community. The Business Manager will be responsible for managing the tuition program, preparing the annual parish budget, assisting with developing short and long-range maintenance plans, overseeing major maintenance projects, and direct supervision of maintenance and parish staff.

Applicants are required to have at least five years of professional experience in the fields of finance, business or accounting. Candidates who have a degree in a related field are preferred, but a degree is not required.

Please submit cover letter, resume and at least three professional references, in confidence by December 23rd to: Emily Brown, Parish Business Manager, St. Pius X Catholic Church, 7200 Sarto Drive, Indianapolis, IN 46240

Archbishop Charles C. Thompson raises a chalice during a Mass honoring milestone wedding anniversaries for couples of the Tell City Deanery at St. Paul Church in Tell City on Oct. 29. Celebrating with him are Benedicite Father Kolbe Wotolowski, second from left, Father Brian Easray, third from right, Father Steve Donahue and Father Anthony Hollowell. Deacon Kenneth Smith, left, assisted at the Mass. (Photo by Leslie Lynch)
Elderly religious need your help.

Like those pictured, nearly 25,000 senior sisters, brothers, and religious order priests have devoted their lives to prayer and ministry—educating the young, tending the sick, aiding the needy, and more. Yet years of serving for little or no pay have left a profound shortage in retirement savings. Your support of the Retirement Fund for Religious helps furnish care, medicine, and other necessities. Please give generously.

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VATICAN CITY (CNS)—Christians and Jews are called to give witness to their faith by “working to make the world more fraternal, combating forms of inequality and promoting greater justice,” Pope Francis told members of the World Jewish Congress.

“Together we recognize that war, every war, is always and everywhere a defeat for all humanity,” the pope told the group on Nov. 22. “Think of the conflict in Ukraine, a sacrilegious war that threatens Jews and Christians alike, depriving them of their loved ones, their homes, their property and their very lives!”

Before meeting the pope, the executive committee of the congress held a special session with Vatican officials and diplomats accredited to the Holy See. The gathering focused on strengthening the bonds between the Vatican and the congress, which represents Jewish communities in more than 100 countries.

Pope Francis said their visit itself “testifies to and strengthens the bonds of friendship uniting us,” and builds on more than 50 years of official dialogue since the Second Vatican Council.

Catholics and Jews, he said, have learned to recognize that they “share priceless spiritual treasures,” beginning from faith in the one God who made heaven and Earth, “who not only created humanity, but forms every human being in his own image and likeness.”

Together “we believe that the Almighty has not remained distant from his creation, but has revealed himself, not communicating only with an isolated few, but addressing us as a people,” the pope said. And “through faith and the reading of the Scriptures handed down in our religious traditions, we can enter into a relationship with him and cooperate with his providential will.”

“As Jews and Christians,” he said, “let us seek to do all that is humanly possible in order to put an end to war and to pave paths of peace.”

Doing God’s will means working for peace, pope tells World Jewish Congress