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'It's mind-blowing!': Marian student helps conserve a painting of Mary and the Christ Child to be used as a Christmas stamp

By Sean Gallagher

Mary with the Christ Child has long been an iconic Christmas image for cultures and peoples around the world.

Starting more than 60 years ago, the United States Postal Service (USPS) began annually issuing Christmas stamps featuring various classic artistic

portrayals of the image.

This year, the USPS selected as the image for this stamp a painting that has been in the collection of the Indianapolis Museum of Art at Newfields in Indianapolis (IMA) since 1938.

The *Madonna and Child* was created in the workshop of the Italian artist

Giovanni Battista Salvi da Sassoferrato in the 17th century.

Belinda Tate, the Melvin and Bren Simon Director of the Indianapolis Museum of Art at Newfields, said she and the staff were "deeply honored" by having one of its paintings chosen for a Christmas stamp this year.

"This selection brings a beloved

piece from our collection to a broad audience, allowing us to celebrate its beauty, historical significance and the spirit of the season," Tate added.

A broad audience indeed. The USPS produced 210 million stamps featuring this painting.

This is the first time that a work

See STAMP, page 8

Photo: Allie Miller, a senior at Marian University in Indianapolis, uses an X-ray fluorescence macro-scanner in analyzing the painting *Madonna and Child* in the collection of the Indianapolis Museum of Art at Newfields during an internship there this past summer. The United States Postal Service selected the painting as an image for one of its Christmas stamps this year. (Submitted photo)

The gift of teachers: special mentors create a lasting impact on the lives of students

(The Criterion has invited our readers to share a special thank you with someone who has influenced their lives in a positive and powerful way. Here is the second part of a continuing series.)

By John Shaughnessy

Looking back on his conversations with his favorite teacher in high school, Russ Jenkins still marvels that the man never mentioned the success he had in basketball at Indiana University.

Instead, the teacher kept the conversations focused on Jenkins and his life.

"His name was James Gridley," notes Jenkins, a member of St. Mary Parish in Rushville and a graduate of Rushville Consolidated High School. "He was my physical science teacher during the early 1970s. We would speak about basketball and life in general every day. He also encouraged me and had positive things to say to me. He was a great mentor to me without me even knowing it."

Jenkins also didn't know about Gridley's accomplishments in

basketball, as he never shared them.

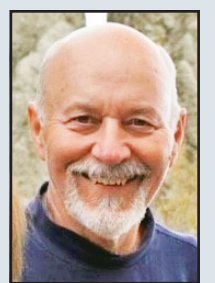
"It was years after my high school days that I found out that he was a triple letter earner for Indiana University basketball, played for Branch McCracken's 1940 IU national championship team, and was a starter in 1941," Jenkins notes. "He had played four years at Vevay High School in southern Indiana."

In 1984, Gridley was inducted into the Indiana Basketball Hall of Fame, three years after he died.

There was also another important point that Jenkins didn't know about Gridley for a long time.

"His influence on my life continued after high school, and I was unaware of that for over 20 years," Jenkins recalls.

"At the end of my summer in the year I graduated from high school, I applied for a job at our local REMC electric company.



Russ Jenkins

See TEACHERS, page 8

With synod in mind, bishops of U.S. focus on advancing core mission priorities

BALTIMORE (OSV News)—The U.S. bishops' annual fall assembly in Baltimore saw the shepherds of the Catholic Church in this country make intentional steps toward integrating their work with the synodal missionary style called for by the global Church's recently concluded Synod on Synodality.

At the outset of the Nov. 11-14 plenary assembly, Archbishop Timothy P. Broglio of the U.S. Archdiocese for the Military Services, president of the U.S. Conference of Catholic Bishops (USCCB), delivered a homily in the Basilica of the National Shrine of the Assumption of the Blessed Virgin Mary, where he called upon the bishops to beg for wisdom "because we recognize that we are servants of the truth and charged to find ways to help those entrusted to our care."

At the opening public session, Cardinal Christophe Pierre, the apostolic nuncio to the U.S., told the bishops that Pope Francis' recent encyclical "*Dilexit Nos: On the Sacred Heart of Jesus*," is a call to "return to the heart" of Jesus—and key to understanding the Church's call to synodal evangelization, eucharistic revival and the upcoming Jubilee 2025.

"The deeper we go into his heart, the more strengthened we will be to proclaim the good news together," Cardinal Pierre said on Nov. 12.

During the course of the assembly's Nov. 12 and 13 public sessions, the bishops voted to approve a new "mission directive" for 2025-2028, which commits USCCB committees and staff to prioritize in their work "evangelizing those who are religiously unaffiliated or disaffiliated from the Church, with special focus on young adults and the youth."

Regarding the global synod that

concluded in October, a majority of the U.S. bishops in a voice vote on Nov. 12 called for the USCCB's Committee on Priorities and Plans to discern developing a task force to help the conference and dioceses implement the final synod document approved by Pope Francis.

Bishop Daniel E. Flores of Brownsville, Texas, who has led the USCCB's involvement in the synod process, briefed the bishops on the synod's October meeting. He said that more theological work needs to be done, alongside efforts to develop a synodal missionary culture among Catholics.

"If it doesn't reach the parishes, it hardly reaches the people of God," he noted.

The bishops also decided to go ahead with drafting a new document on lay ecclesial ministry in the U.S. that would take into account what Bishop Robert E. Barron of Winona-Rochester, Minn., chair of the Committee on Laity, Marriage, Family Life and Youth, called "the experience of co-responsibility in the Church, the evolving nature of parish and diocesan workplaces, and above all the call to greater synodality."


They also approved a final draft of "The Order of Crowning an Image of the Blessed Virgin Mary," Spanish texts for the Liturgy of the Hours and the revised New American Bible for use in liturgy.

The conference also saw exemplars of American holiness promoted. The bishops affirmed two new causes brought to them for consultation: Benedictine Sister Annella Zervas of Moorhead, Minn., and Gertrude Agnes Barber, a laywoman from Erie, Pa.

Auxiliary Bishop Roy E. Campbell of Washington, president of the National Black Catholic Congress (NBCC), who



Archbishop Christopher J. Coyne of Hartford, Conn., looks over paperwork during a Nov. 13 session of the fall general assembly of the U.S. Conference of Catholic Bishops in Baltimore. (OSV News photo/Bob Roller)



Public Schedule of Archbishop Charles C. Thompson

November 24–December 4, 2024

<p>November 24 – 3 p.m. Groundbreaking for Our Lady of Grace Monastery, Beech Grove</p> <p>November 24 – 6 p.m. Mass at Ignite event at Roncalli High School, Indianapolis</p> <p>November 25 – 3:30 p.m. Catholic Community Foundation Advisory Board meeting at Archbishop Edward T. O'Meara Catholic Center, Indianapolis</p> <p>November 26 – 9 a.m. Mass and school visit at Father Thomas Seccina Memorial High School, Indianapolis</p>	<p>November 26 – 1 p.m. Council of Priests meeting at Archbishop Edward T. O'Meara Catholic Center</p> <p>December 2 – 3 p.m. Virtual meeting of U.S. Conference of Catholic Bishops' Committee on Evangelization and Catechesis</p> <p>December 3 – Noon Mass for the feast of St. Francis Xavier at SS. Peter and Paul Cathedral, Indianapolis</p> <p>December 3 – 2:30 p.m. Legal Team meeting at Archbishop Edward T. O'Meara Catholic Center</p> <p>December 4 – 10:30 a.m. High School Senior Mass at St. Malachy Church, Brownsburg</p>
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presented on the group's 2023 congress and resulting pastoral action plan, called on the bishops to promote the canonization causes of Black Catholics known collectively as the "Holy Six"—Venerable Mother Mary Lange; Venerable Father Augustus Tolton; Venerable Mother Henriette DeLille; Venerable Pierre Toussaint; Servant of God Julia Greeley; and Servant of God Sister Thea Bowman.

Bishop Stepan Sus, head of the Ukrainian Greek Catholic Church's Pastoral and Migration Department, received a standing ovation from the bishops after sharing with them Ukraine's plight under Russian occupation and thanking the U.S. Church for its continued solidarity.

"As a Church, we cannot change all realities of the world," he said. "But we can be next to those people who suffer and wipe their tears."

Bishop Andrew H. Cozzens of Crookston, Minn., and board chair of the National Eucharistic Congress (NEC) Inc., discussed the NEC's next steps after the overwhelmingly positive feedback from the 2024 national Eucharistic pilgrimages and congress, saying the organization would support dioceses in their own events, "especially helping to form and send eucharistic missionaries."

The bishops also discussed how to mark the 10th anniversary of the release of "*Laudato Si'*," Pope Francis' encyclical on integral ecology.

Ukrainian Catholic Archbishop Borys A. Gudziak of Philadelphia, chair of the Committee on Domestic Justice and Human Development, suggested the encyclical could be "integrated into our core mission of evangelization," and that bringing back fasting practices, such as regularly abstaining from eating meat on Fridays, "would be good for the soul and for the planet."

The bishops also heard a presentation offered by the committees on Laity, Marriage, Family Life and Youth;

Pro-Life Activities; and Catholic Education in relation to implementing the Vatican declaration on human dignity, "*Dignitas Infinita*," released in April.

The looming potential of President-elect Donald J. Trump implementing his campaign promise to enact mass deportations also shaped the bishops' conversation. Bishop Mark J. Seitz of El Paso, chair of the USCCB's Committee on Migration, encouraged his brother bishops and their priests to speak loudly and unified on the issue of migration, especially in light of recent rhetoric from public figures, saying the lay faithful have a "real hunger ... for leadership from their priests and bishops alike on this issue."

The conference also passed an operating budget for 2025 with no increase in diocesan assessment.

They elected bishops to several USCCB leadership positions. Archbishop Bernard A. Hebda of St. Paul and Minneapolis was voted in as treasurer-elect and chairman-elect of the budget committee. Auxiliary Bishop Michael G. Woost of Cleveland was elected chairman-elect for the Committee on Divine Worship; Archbishop Shelton J. Fabre of Louisville, Ky., was elected chairman-elect of the Committee on Domestic Justice and Human Development; and Bishop Edward J. Burns of Dallas was elected as head of the Committee on Laity, Marriage, Family Life and Youth; and Bishop Brendan J. Cahill of Victoria, Texas, was elected chairman-elect of the Committee on Migration. The prelates assume their positions at the conclusion of the bishops' 2025 fall assembly.

The bishops also confirmed two bishops to the board of directors of Catholic Relief Services, the international relief agency of the Catholic Church in the U.S.: Bishop Donald J. Hying of Madison, Wis., and Auxiliary Bishop Evelio Menjivar-Ayala of Washington. †



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Catholic groups reiterate 'solidarity with immigrants' amid new administration

WASHINGTON (OSV News)—Catholic organizations have reiterated their “solidarity with immigrants” and shared what the first 100 days of a second

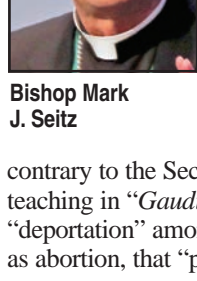


Archbishop Timothy P. Broglio

Trump administration may bring on immigration policy.

President-elect Donald J. Trump campaigned on hardline immigration policies, including his call for mass deportations, arguing in a September presidential debate that those without legal status “destroyed the fabric of our country.”

In a Nov. 18 post on his social media website, Trump quoted a post claiming his administration would be “prepared to declare a national emergency and will use military assets” for a mass deportation program, adding, “TRUE!!!”



Bishop Mark J. Seitz

He did not offer specifics on how he would carry out such a program. Calls for mass deportations run contrary to the Second Vatican Council’s teaching in “*Gaudium et Spes*” condemning “deportation” among other actions, such as abortion, that “poison human society,”



Bishop Jaime Soto

a teaching St. John Paul II affirmed in two encyclicals on moral truth and life issues. Three Catholic bishops in the U.S. issued a joint statement of pastoral concern on Nov. 14 pledging support for immigrants.

“Compelled by the Gospel of Jesus Christ and recognizing the inherent dignity of each person as a child of God, we stand in firm solidarity with our immigrant brothers and sisters

who live and labor in these United States,” wrote Archbishop Timothy P. Broglio of the U.S. Archdiocese for the Military Services, president of the U.S. Conference of Catholic Bishops (USCCB); Bishop Mark J. Seitz of El Paso, Texas, chairman of the USCCB’s Committee on Migration; and Bishop Jaime Soto of Sacramento, Calif., chairman of the board for Catholic Legal Immigration Network Inc., or CLINIC.

Karen Sullivan, director of advocacy for CLINIC, a nonprofit that provides training and support for more than 400 Catholic and community-based immigration law providers in 49 U.S. states, told OSV News that the organization “will keep a close eye” on border and asylum policies in the first 100 days after Inauguration Day.

“The Biden administration had already put restrictive regulations in place for those seeking protection at the border,” she said. “Based on the last Trump administration and rhetoric during the election season, we expect that they will try to narrow the pathway to asylum even further.”

Sullivan said CLINIC is “also concerned that the Trump administration could bring back Migrant Protection Protocols, or the ‘Remain in Mexico’ policy, subjecting thousands of immigrants at the border to kidnappings, violent crime and discrimination based on minority identities.”

The Trump administration will likely issue a new memo with new enforcement guidelines for U.S. Immigration and Customs Enforcement, or ICE, she said.

“Based on previous experience, it is likely that this memo will set nearly all undocumented individuals at the same priority,” Sullivan said. “If that pattern continues into this new administration, enforcement practices are likely to be unpredictable, as the agencies do not have sufficient funding to carry out enforcement against all of the individuals prioritized, so operations may lack focus and fail to follow guidelines. In particular, we will pay attention to the protected-areas policy that prohibits enforcement operations in spaces like churches, hospitals and schools, among others.”



People in Ciudad Juárez, Mexico, wave flags during a binational Mass celebrated on Nov. 9 in memory of migrants who died during their journey to the U.S. near the border between Mexico and the United States. (OSV News photo/Jose Luis Gonzalez, Reuters)

The possible termination of Temporary Protected Status for various countries as they come due for renewal, as well as renewal of status for those on various types of humanitarian parole, are other areas of concern, she said.

Asked if CLINIC anticipates religious liberty challenges for Catholic ministries that serve migrants as part of their ministry, especially those at the U.S.-Mexico border, Sullivan said such challenges have already come from “state governments in recent years, and it is very possible that those challenges will also come from the federal level.”

In a Nov. 14 statement, Jesuit Refugee Service/USA, an international Catholic organization

that advocates for refugees and other forcibly displaced people, said the group looks forward “to working with the new Congress to modernize our country’s immigration system; create more lawful pathways for migrants; develop immigration reform measures that respect human dignity and promote family unity; and improve the U.S.’s asylum system.”

“U.S. leadership in providing lifesaving humanitarian aid around the world remains indispensable,” it said, adding, “We urge Congress to continue to support foreign assistance to address the multiple tragic humanitarian crises and support development assistance that can reduce the pressure on those who would try to migrate irregularly, permitting people to flourish in their home countries.” †

‘Compelled by the Gospel of Jesus Christ and recognizing the inherent dignity of each person as a child of God, we stand in firm solidarity with our immigrant brothers and sisters who live and labor in these United States.’

—Archbishop Timothy P. Broglio, Bishop Mark J. Seitz and Bishop Jaime Soto

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Editorial

Add a heaping helping of gratitude to your plate this Thanksgiving for all of God's blessings

We are a few days away from celebrating Thanksgiving, a time to count the blessings God has bestowed on us.

As we've shared before, November is also National Gratitude Month, a time to encourage people to focus on the power of gratitude and, for Christians, to draw them closer to God.

On Thanksgiving, many of us thank our Creator for family, friends, a roof over our heads, employment and the gifts he has provided to us and our families.

The day for many of us will also include several staples: turkey and all the trimmings, football and quality time with family and friends—the people who are important in our lives. It should be a time of coming together.

Despite what some pundits are saying on radio, television and through social media outlets, we must not let what happened in the 2024 elections build unscalable walls of division, separation or animosity between people

whose bonds run deep. We must move beyond any differences of opinion, strive for healing and let love guide us.

Many faith traditions also hold services on Thanksgiving to allow people to gather in community and pray as the calendar year nears its end, with Advent and Christmas not far away.

As Catholics, we are blessed because our churches offer liturgies on that day where we can receive our faith's greatest gift—the Eucharist. The word originates from the Greek word *eucharistia*, which means “thanksgiving.” The Eucharist is the source and summit of our faith, and we believe being able to receive it on this day is the blessing of all blessings.

Sadly, there are still many who will go without during this special time of year—the hungry, the homeless, the lost and broken. We cannot forget the unemployed, underemployed and those who are alone and have no one to spend this day with. They too, are our brothers and sisters in Christ who should be remembered and shown care.

While it may be challenging to reach

every person in need, Thanksgiving Day offers another opportune time to include them in our prayers. Pray they are not forgotten on this day and are able to always find the sustenance and necessities they need through life's challenges. It is, after all, among our calls as disciples of Christ.

There are those blessed beyond measure, and those who struggle to find their next meal.

As we approach Advent and Christmas, now is especially a time to be the hands and feet of Christ to those in need. Donate to food banks, the St. Vincent de Paul Society in your area and other organizations whose missions include feeding, clothing and getting necessities to those who often go without them.

Many of us have much to be thankful for. But how often do we truly take the time to thank God for all he has provided? Everything we have is gift, and we would do well to always remember

that reality. Let us take to heart the words Pope Francis shared at a general audience in late 2020:

“Above all, let us not forget to thank: If we are bearers of gratitude, the world itself will become better, even if only a little bit, but that is enough to transmit a bit of hope. The world needs hope. And with gratitude, with this habit of saying thank you, we transmit a bit of hope,” the pope said. “Everything is united and everything is connected, and everyone needs to do his or her part wherever we are. The path to happiness is the one St. Paul described at the end of one of his letters: ‘Pray constantly, give thanks in all circumstances; for this is the will of God in Christ Jesus for you. Do not quench the Spirit’ [1 Thes 5:17-19]. Do not quench the Spirit—what a beautiful project of life! Do not quench the Spirit within us that leads us to gratitude.”

Please Lord, this Thanksgiving and beyond, may our hearts be filled with gratitude to you for all our gifts.

—Mike Krokos



An illustration shows a Thanksgiving Day table featuring foods from local farms, ranches and purveyors in Arizona. (OSV News photo/Nancy Wiechec)

Be Our Guest/Kai Weiss

Pilgrim reflects upon traveling hundreds of miles with the Eucharist

Six months ago, Jesus blessed America in a unique way. For two months, starting in May on Pentecost to the National Eucharistic Congress in July, Jesus in the Blessed Sacrament was carried more than 6,500 miles from four corners of the country—California, Minnesota, Connecticut and Texas—toward Indianapolis.



As pilgrims processed with Jesus in the Blessed Sacrament in the shape of a cross over the United States, I witnessed the faithful being inspired by his eucharistic presence. And along the way, hundreds of thousands, perhaps even millions, of souls, encountered him and had the opportunity to be transformed.

As one of the perpetual pilgrims who traveled with him for the entire two months, I got to experience the adventure of a lifetime. Traveling on the Marian Route from Bemidji, Minn., to Indianapolis, entering into the lives of so many parishes and their families, spending time as a nomad for Christ with the seven best fellow pilgrims one can hope for and never knowing where we would sleep at night or from which gracious soul we would receive lunch again, would all have been more than enough to make this a unique experience.

But then there was also Jesus, who had chosen us, for inexplicable reasons, to follow him in this especially intimate way, regularly spending eight to 10 hours a day in eucharistic adoration. It will take years, or probably our entire lives, to reflect on this adventure with him. Yet, one of the greatest takeaways from this journey is this: that Jesus is truly and fully present in the Eucharist.

Now, you may ask, isn't this obvious? If you had asked me before the pilgrimage whether I believe that the Church's teaching on the Real Presence was correct, I would have certainly said yes. This bold, sometimes difficult, yet beautiful teaching of our Catholic faith was enough for all 30 perpetual pilgrims to go on the two-month journey in the first place. But I must wonder now, a few months later: Did I really get it? Do I get it now?

Certainly, we recognize Jesus “became flesh and dwelt among us” (Jn 1:14), especially as long as it is in the past tense, where Jesus lived in the Middle East two millennia ago and now sits somewhere in heaven.

Yet, one of the great realizations of the pilgrimage is that when Jesus said, “I am with you always” (Mt 28:20), he actually meant it. That in the Eucharist, he is truly Emmanuel today, God-with-us—not 2,000 years ago, but now. And that we can meet him in the Eucharist now, just like back then. It cannot be surprising, then, that Jesus in the Blessed Sacrament, when he is being carried around the streets of America, does the same things as he did in the Gospels.

Along the way across this continent, Jesus in the Blessed Sacrament was carried through country roads, small towns and big cities. He was present on boats across lakes and stormy waters. He healed those suffering physically and mentally, and he invited those searching for purpose and meaning into his compassionate and eternal embrace.

As a perpetual pilgrim, it was impossible not to be reminded of the feeding of the 5,000 when 7,000 processed through the Twin Cities—or

50,000-plus in Indianapolis—seeking “the words of eternal life” (Jn 6:68). It was impossible not to be reminded of his healing power when those suffering approached him and were freed from their ailments. It was impossible not to be reminded of his invitation to “Come, follow me” (Mt 4:19), as another young man or woman encountered him in a completely new way and promised to give up everything for him.

The pilgrimage went through towns long forgotten by the political and economic elite, and to cities rampant with homelessness and drug addiction where the need for Jesus could not be greater.

Both youths and the elderly encountered him as he was present to them in a new way, processing through their city. The fact that the same Jesus who had started in Bemidji, San Francisco, Brownsville, Texas, and New Haven, Conn., had come to their parish because he wanted to be with them was often enough to open hearts. And thus, how many Catholics were on this pilgrimage who had gone to Mass every Sunday for six or seven decades, and suddenly met him personally, in his eucharistic love, for the first time!

How much more of a revival is the National Eucharistic Revival in light of these experiences! The revival is not merely a revival of a statistic. It can't merely be a revival to increase the number of people who believe, if they are asked in a survey, in the Real Presence.

Rather, Jesus wants to revive us—us individually, at whom he gazes with superabundant love, us as a parish, us as a diocese or archdiocese, us as a town and us as a nation.

And that's what he did this summer: He revived everything that was on his way. He revived the lives of people who are materially wealthy and those who are materially poor and homeless, of people from all corners of the country, of all ethnicities, of all age groups and regardless of which political party or presidential candidate they voted for.

He revived the lives of parishes and dioceses, both those strong and those in need of healing. He revived towns and cities and brought about unity in ways that are rarely seen when we attempt to bring about unity in worldly ways. He pulled everyone and everything into his loving embrace and thus united communities—utterly alienated from one another up to that point—by uniting them to him.

The Eucharist, truly and fully Jesus, has a transforming power that is impossible to overestimate but one that we will always underestimate. Everyone and everything is being revived as we eat and adore this heavenly bread. Jesus, indeed, wants to make all things new (Rv 21:5).

We will never, in this life, be able to see all the fruits his passionate pursuit for souls has brought in these two months. But having seen so many miracles, small and great, each day, we can turn to him, astonished, and adore him.

It becomes clear, then, in a completely new way, that he is truly here now. And that he seeks all of us out, that he thirsts for all of us—just as he did 2,000 years ago.

(Kai Weiss is a graduate student in theology at the Pontifical Faculty of the Immaculate Conception in Washington, D.C. Born and raised in Regensburg, Germany. He was a perpetual pilgrim on the Marian Route of the National Eucharistic Pilgrimage.) †

ARCHBISHOP/ARZOBISPO CHARLES C. THOMPSON



Christ the Cornerstone

God alone deserves glory, empowering our lives with his love

All glory, laud, and honor to you, Redeemer, King, to whom the lips of children made sweet hosannas ring. You are the King of Israel and David's royal Son, now in the Lord's name coming, the King and Blessed One. (hymn text of Theodulf of Orléans)

What does it mean to “give glory to God”? The Greek word “*doxa*” which we translate into English as “glory,” literally means “weighted” or “heavy.”

In the Bible, *doxa* relates to the importance or esteem afforded to powerful people such as King Solomon. But this word is also used to refer to the “brightness” or “luminosity” of God as in the transfiguration of Jesus on Mt. Tabor: “Jesus was transfigured before them; his face shining as the sun, and his garments became white as the light” (Mt 17:2).

Only God is deserving of supreme honor or glory. Only God stands as the source of unsurpassable light in this world's darkness. Only God is worthy of our unqualified thanks and praise.

Next Sunday, we conclude the Church's year with the Solemnity of our Lord Jesus Christ, King of the Universe. Jesus Christ is the one to whom we give all glory, laud and

honor. It's true that we regularly sing the praises of celebrities, politicians and athletes, giving what might be called a “lightweight” form of glory and honor to the rich and famous members of our society. Their importance, and their luminosity, are a dim reflection (sometimes an outright distortion) of the glory that is found in God alone.

The first reading for Christ the King Sunday from the Book of Daniel emphasizes the importance and the universality of divine kingship:

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

God is no ordinary political leader or celebrity, one who comes and goes without leaving any lasting impact. His dominion, or lordship, is eternal and indestructible. People from every nation, language and culture recognize his sovereignty, serve him and give him glory.

In Sunday's second reading from the Book of Revelation, we hear a powerful confirmation of the glory of God:

“Jesus Christ is the faithful witness, the firstborn of the dead and ruler of the kings of the Earth. To him who loves us and has freed us from our sins by his blood, who has made us into a kingdom, priests for his God and Father, to him be glory and power forever and ever. Amen” (Rv 1:5-6).

The man Jesus, who is like us in all things but sin, gives powerful witness to the grandeur of God. “I am the Alpha and the Omega,” says the Lord God, “the one who is and who was and who is to come, the almighty” (Rv 1:8). In him, we see the face of God shining more brilliantly than the sun. In him, all darkness is dispelled, and we are given the power to see and understand the mysteries of God's creation.

But as if to prevent us from being overwhelmed by the dazzling brilliance of God's glory, the Gospel reading for the Solemnity of Christ the King (Jn 18:33b-37) brings us back from the magnificent heavens to the cold, cruel Earth.

Here we see the man, Jesus, who has been beaten, scourged and condemned

to death. The Roman governor, Pontius Pilate, who stands for every political leader in every age and culture, challenges Jesus on his claim to be king. The Lord's response is chilling in its simplicity and clarity: “My kingdom does not belong to this world. If my kingdom did belong to this world, my attendants would be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not here” (Jn 18:36).

God alone is deserving of glory, but his majesty and power are totally unlike what we experience or expect from earthly rulers or celebrities. Christ our King rules with humility, integrity and self-sacrificing love. He never looks down on his subjects or dismisses their needs or concerns. His glory is never pompous or self-important. His brilliance never obscures reality; instead, his light drives out darkness and confusion in order to reveal the truth.

This Christ the King Sunday, let's resolve to give glory where it is due. Let's sing the praises of our Redeemer who has freed us from our sins and made us into a kingdom of faithful, missionary disciples called to love and serve others as Jesus taught us. †



Cristo, la piedra angular

Solo Dios merece la gloria y potencia nuestras vidas con su amor

Toda la gloria, laúd y honor para ti, Redentor, Rey, a quien los labios de los niños hicieron resonar dulces hosannas. Tú eres el Rey de Israel y el Hijo real de David, ahora en el nombre del Señor que viene, el Rey y el ungido. (himno de Theodulf of Orléans)

¿Qué significa “gloria a Dios”? La palabra griega *doxa*, que traducimos al español como “gloria,” significa literalmente “cargado” o “pesado.”

En la Biblia, *doxa* se refiere a la importancia o estima que se concede a personas poderosas como el rey Salomón. Pero esta palabra también se utiliza para referirse al “brillo” o la “luminosidad” de Dios, como en la Transfiguración de Jesús en el monte Tabor: “Y fue transfigurado delante de ellos. Su cara resplandeció como el sol, y sus vestiduras se hicieron blancas como la luz” (Mt 17:1-2).

Solo Dios es merecedor del honor o la gloria supremos; solo Él es la fuente de luz insuperable en la oscuridad de este mundo; solo Dios es digno de nuestro agradecimiento y alabanza sin reservas.

El próximo domingo concluimos el año de gracia de la Iglesia con la celebración de la Solemnidad de Nuestro Señor Jesucristo Rey del Universo (Cristo Rey). Jesucristo es

aquel a quien damos toda la gloria, laúd y honor. Es cierto que a menudo ensalzamos a celebridades, políticos y atletas, y les rendimos lo que podría denominarse una forma «ligera» de gloria y honor a los integrantes ricos y famosos de nuestra sociedad. Su importancia, y su luminosidad, son un tenue reflejo (a veces una auténtica distorsión) de la gloria que solamente se encuentra en Dios.

La primera lectura del domingo de Cristo Rey del Libro de Daniel destaca la importancia y la universalidad de la realeza divina:

“En esa visión nocturna, vi que alguien con aspecto humano venía entre las nubes del cielo. Se acercó al venerable Anciano y fue llevado a su presencia, y se le dio autoridad, poder y majestad. ¡Todos los pueblos, naciones y lenguas lo adoraron! ¡Su dominio es un dominio eterno, que no pasará, y su reino jamás será destruido!” (Dn 7:13-14).

Dios no es un líder político ordinario o una celebridad, alguien que va y viene sin dejar una huella duradera. Su dominio, o señorío, es eterno e indestructible. Personas de todas las naciones, lenguas y culturas reconocen su soberanía, le sirven y lo glorifican.

En la segunda lectura del domingo,

tomada del Apocalipsis (Ap 1:5-8), escuchamos una poderosa confirmación de la gloria de Dios:

“Y de parte de Jesucristo, el testigo fiel, el primogénito de los resucitados y el dominador de todos los reyes de la tierra. Al que nos ama y nos ha liberado con su muerte de nuestros pecados, al que ha hecho de nosotros un reino y nos ha constituido sacerdotes para su Dios y Padre, a él la gloria y el poder por siempre. Amén” (Ap 1:5-6).

Jesús el hombre, que es como nosotros en todo menos en el pecado, da un poderoso testimonio de la grandeza de Dios. “Yo soy el Alfa y la Omega—dice el Señor Dios—, “el que es y que era y que ha de venir, el Todopoderoso” (Rv 1:8). En él, vemos el rostro de Dios brillando más que el sol; en él se disipan todas las tinieblas y se nos da el poder de ver y comprender los misterios de la creación de Dios.

Pero como para evitar que nos abruma el deslumbrante resplandor de la gloria de Dios, la lectura del Evangelio para la solemnidad de Cristo Rey (Jn 18:33-37) nos devuelve de los magníficos cielos a la fría y cruel Tierra.

Aquí vemos a Jesús hombre, que ha sido golpeado, azotado y condenado

a muerte. El gobernador romano, Poncio Pilato, que representa a todos los dirigentes políticos de todas las épocas y culturas, desafía a Jesús en su pretensión de ser rey. La respuesta del Señor es escalofriante por su sencillez y claridad: “Mi reino no es de este mundo. Si lo fuera, mis servidores habrían luchado para librarme de los judíos. Pero mi reino no es de este mundo” (Jn 18:36).

Solamente Dios es merecedor de gloria, pero su majestad y su poder son totalmente diferentes de lo que experimentamos o esperamos de los gobernantes terrenales o de las celebridades. Cristo, nuestro Rey, gobierna con humildad, integridad y amor abnegado. Nunca menosprecia a sus súbditos ni desprecia sus necesidades o preocupaciones. Su gloria jamás es pomposa ni engreída. Su brillo nunca oscurece la realidad, sino que su luz ahuyenta la oscuridad y la confusión para revelar la verdad.

Este domingo de Cristo Rey, tomemos la determinación de dar gloria a quien la merece. Cantemos las alabanzas de nuestro Redentor que nos ha liberado del pecado y nos ha convertido en un reino de discípulos fieles y misioneros llamados a amar y servir a los demás como Jesús nos enseñó. †

Events Calendar

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

November 28

St. Louis de Montfort Parish, Craig Willy Hall, 11441 Hauge Road, Fishers, Ind. (Lafayette Diocese). **Thanksgiving Dinner**, 11 a.m.-2 p.m., dine-in or take-out, includes turkey, mashed potatoes, stuffing, vegetables, rolls and dessert, free. Information: 317-517-4256.

November 29-Jan. 5

St. Teresa Benedicta of the Cross Parish, 23345 Gavin Lane, Bright. **Bright Lights Drive-Thru Christmas Light Display**, Mon.-Sat. 6-10 p.m. and Sun. 6-9 p.m., Nov. 29 opening night concert by My Brother's Keeper 7 p.m., display and concert are free. Information: 513-788-1596, brightlightsdcc@gmail.com.

December 1

St. Matthew the Apostle Parish, 4100 E. 56th St., Indianapolis. **Advent Evening of Music and Reflection**, 6 p.m., featuring choir, handbell choir and other instrumentalists, free. Information: 317-257-4297, bulletin@saintmatt.org.

December 4

MCL Cafeteria, 5520 Castleton Corner Lane, Indianapolis. **Solo Seniors**, 5:30-8:30 p.m., Catholic, educational, charitable and social singles—separated,

widowed or divorced—age 50 and older, new members welcome, also call about regular Friday night dinner events. Information: 317-796-8605.

Marian University Marian Hall Theatre, 3200 Cold Spring Road, Indianapolis. **Free Advent Concert**, 6:30-8 p.m., featuring Catholic composer John Angotti, contemporary renditions of traditional Advent and Christmas carols, light refreshments to follow, penance service following from 8-9 p.m. Information: jgarcia@marian.edu.

December 6

Women's Care Center, 4901 W. 86th St., Indianapolis. **First Friday Mass**, 5 p.m., optional tour of center to follow. Information: 317-829-6800, womenscarecenter.org.

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. **First Friday bilingual celebration of the Most Sacred Heart of Jesus**, Mass 6 p.m. followed by adoration until 9 p.m., sacrament of reconciliation available. Information: 317-750-7309, msross1@hotmail.com.

St. John Paul II Church, 2253 St. Joe Road W., Sellersburg. **First Friday Devotion**,

11:40 a.m., litany, consecration to the Sacred Heart, Divine Mercy Chaplet followed by noon Mass. Information: 812-246-2512.

SS. Peter and Paul Cathedral Parish, 1347 N. Meridian St., Indianapolis. **Young Adult Catholics First Friday Adoration**, 7-7:15 p.m. social in rectory, 7:15-7:30 p.m. reflection in Blessed Sacrament Chapel, 7:30-8:30 p.m. eucharistic adoration and confession in chapel, 8:30-9 p.m. social in rectory, free. Information: 317-592-4006, emastronicola@archindy.org, indycatholic.org.

December 7

St. John Paul II Church, 2253 St. Joe Road W., Sellersburg. **First Saturday Devotion**, 8 a.m., rosary, litany, consecration to the Immaculate Heart of Mary, confession 8-8:30 a.m. followed by 8:30 a.m. Mass. Information: 812-246-2512.

Virtual Prayer with the Sisters of Providence, 7-7:45 p.m., for single women ages 18-42, prayer and sharing on topic of anger. Information, registration: events.sistersofprovidence.org, 361-500-9505, jluna@spsmw.org.

St. Mark the Evangelist Parish, 535 E. Edgewood

Ave., Indianapolis. **SPREAD Advent Retreat**, 1-5:30 p.m., for adults with intellectual and developmental disabilities, includes 4:30 p.m. Mass. Information: 317-236-1448, jbryans@archindy.org.

December 8

St. Monica Parish, 6131 N. Michigan Road, Indianapolis. **Mass in French / Messe en français**, 5 p.m. / 18h, coordinated by ACFADI (*Apostolat des Catholiques Francophones de l'Archidiocèse d'Indianapolis*), second Sunday of each month / *le deuxième dimanche de chaque mois*. Information: acfadi2014@gmail.com, rvermett@iu.edu.

Marian University, Norman Center Room 222, 3200 Cold Spring Road, Indianapolis. **People of Peace OFS Monthly Meeting**, 12:30-3 p.m., explore Franciscan spirituality with lay Franciscans, free. Information: 317-762-6259, popofsindy@gmail.com.

December 9

Our Lady of the Greenwood Parish, Madonna Hall, 335 S. Meridian St., Greenwood.

Confraternity of Christian Mothers, 6 p.m. Mass followed by meeting, for all Catholic women, free. Information: 217-638-7433, paulabeechler@gmail.com.

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Leave the Light On**, 9 a.m.-7 p.m., sacrament of reconciliation, no appointment needed. Information: 317-545-7681, lcoons@archindy.org.

December 10

Church of the Immaculate Conception, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Taizé Prayer at the Woods**, 7-8 p.m., silent and spoken prayers, simple music, silence, virtual option available. Information: Taize.SistersofProvidence.org, 812-535-2952.

December 15

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Stations of the Nativity**, 2-3 p.m., outdoor stations from Annunciation through Flight into Egypt, led by Father Keith Hosey, will

move to chapel for inclement weather, free. Information: 317-545-7681, lcoons@archindy.org.

December 18

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

Sisters of Providence, 1 Sisters of Providence, Providence Hall Dining Room, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Memory Café**, 2-3:30 p.m., third Wednesday of each month, for people with early-to-moderate memory loss and their caregivers, beverages and snacks provided, free. Information, registration: events.SistersofProvidence.org, 812-535-2873, memorycafe@spsmw.org.

December 19

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

Retreats and Programs

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

December 7

Mother of the Redeemer Retreat Center, 8220 W. State Road 48, Bloomington. **Advent Day of Reflection: "The Word was made flesh and dwelt in Mary."** 9 a.m.-noon., Franciscan Friars of the Immaculate Father Matthias Sasko facilitating, free. Information, sack lunch purchase: 812-825-4642, ext. 1, motheroftheredeemer.com.

December 10, 11, 12

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Advent Days of Silence**, 8 a.m.-4 p.m., \$45 per day, includes room, continental breakfast, lunch and use of common areas and grounds, overnight stays available for additional \$32 per night, dinner additional \$11 per meal. Registration: archindy.org.

fatima-events.org, 317-545-7681, lcoons@archindy.org.

December 13-15

Saint Meinrad Archabbey Guesthouse, 200 Hill Dr., St. Meinrad. **Benedictine Spirituality as Lived in Marriage**, for married couples, Deacon Rich and Cherie Zoldak presenting, \$425 double. Registration: 812-357-6611, saintmeinrad.org/retreats.

December 14

Mount Saint Francis Center for Spirituality, 101 St. Anthony Dr., Mt. St. Francis. **Advent Family Day: Preparing Your Heart and Home for Christmas**, 9 a.m.-4 p.m., Judy Ribar facilitating, includes lunch, retreat materials, arts and crafts materials, \$75 per family. Information, registration:

retreats@mountsaintfrancis.org, 812-923-8817, tinyurl.com/adventfamily24.

December 20

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **A Day of Quiet Renewal**, 9 a.m.-4 p.m., \$20, \$80 with spiritual direction. Information, registration: 812-933-6437, oldenburgfranciscancenter.org.

December 21

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **Advent Mindfulness Retreat: Cultivating Peace Within**, 9:30-11:30 a.m., Franciscan Sister Olga Wittekind presenting, \$30, \$45 with CEUs. Information, registration: 812-933-6437, center@oldenburgosf.com, oldenburgfranciscancenter.org.

The Village Dove to host book signing with author Ken Ogorek on Dec. 6

Ken Ogorek, co-author of *Breaking the Bread: A Biblical Devotion for Catholics*, will be at The Village Dove, 6935 Lake Plaza Drive, B3, in Indianapolis, for a book signing from 5:30-7:30 p.m. on Dec. 6.

The executive director of the Secretariat for Evangelizing Catechesis in the Archdiocese of Indianapolis, Ogorek co-wrote the book with Scripture scholar Scott Hahn.

The new devotional reflects on the lectionary cycle for Year C of the Sunday Masses. Year A and Year B



Ken Ogorek

have already been released.

The easy-to-use devotional also includes carefully selected passages from the *Catechism of the Catholic Church* that provide an overview of the Church's basic doctrinal and moral teachings, challenging readers to greater fidelity to Christ.

Coffee and snacks will be provided at the book signing, and a copy of the book signed by co-author Scott Hahn will be raffled to benefit Catholic Charities.

For more information, call The Village Dove at 317-845-5487. †

Wedding Anniversaries

JAMES AND ALICE (KNIGHT) DUNCAN, members of St. Luke the Evangelist Parish in Indianapolis, will celebrate their 60th wedding anniversary on Nov. 26.

The couple was married in Most Sacred Heart of Jesus Church in Jeffersonville on Nov. 26, 1964.

They have three children: Anne Kelsey, Tina Raffin and Brian Duncan.

The couple also has 13 grandchildren and four great-grandchildren.



JOSEPH AND IDA (COLEMAN) LAMBERTI, members of St. Luke the Evangelist Parish in Indianapolis, will celebrate their 60th wedding anniversary on Nov. 28.

The couple was married in St. Elizabeth Church in Los Angeles, on Nov. 28, 1964.

They have three children: Anna Holmes, Elizabeth and Matthew Lamberti.

The couple also has two grandchildren.



CHARLES AND BERTA (REDLINGER) McELFRESH, members of St. Joseph Parish in Indianapolis, will celebrate their 60th wedding anniversary on Nov. 28.

The couple was married in the former Assumption Church in Indianapolis on Nov. 28, 1964.

They have three children: Tina Nelson, Renee and Nick McElfresh.

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



STEVE AND MARYJO (OOLEY) WATT, members of Our Lady of the Greenwood Parish in Greenwood, will celebrate their 55th wedding anniversary on Nov. 29.

The couple was married in Sacred Heart of Jesus Church in Indianapolis on Nov. 29, 1969. †



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.

Agencies awarded inaugural Catholic Women's Giving Circle grants

By Jennifer Lindberg

Gifts of hope were received at the Catholic Women's Giving Circle Grant Awards Dinner that exceeded the dreams and expectations of many. In a short six months, \$75,000 was raised to give away to three very deserving Catholic ministries.

"I thought we'd have only enough money for one [\$25,000] grant," said Kimberly Pohovey, archdiocesan director of major and planned gifts, at the Catholic Women's Giving Circle's (CWGC) inaugural awards dinner on Oct. 30 at the Archbishop Edward T. O'Meara Catholic Center in Indianapolis. "I never dreamed we'd raise \$75,000 in our first year."

The CWGC launched at a gathering held on April 25. Since then, 71 women have joined, pooling their contributions to benefit one or more archdiocesan ministry through \$25,000 grants.

Five ministries applied. After watching videos from each ministry explaining their needs and proposed uses for the grant money, the women voted. The inaugural winners selected were Catholic



Charities Self-Pay Mental Health Counseling Services of Bloomington; Mother Theodore Catholic Academies (MTCA) in Indianapolis for field trips, speakers and community partnerships; and the archdiocesan Corrections Ministry to provide clothing and other necessary items to those recently released from prison as they enter the work force.

The grants mean more than money on paper. They're also about changing lives for the better.

Like those released from prison. In a partnership with the Indiana Department of Corrections, the archdiocesan Corrections Ministry helps provide these people with clothing and tools needed to re-enter the work force.

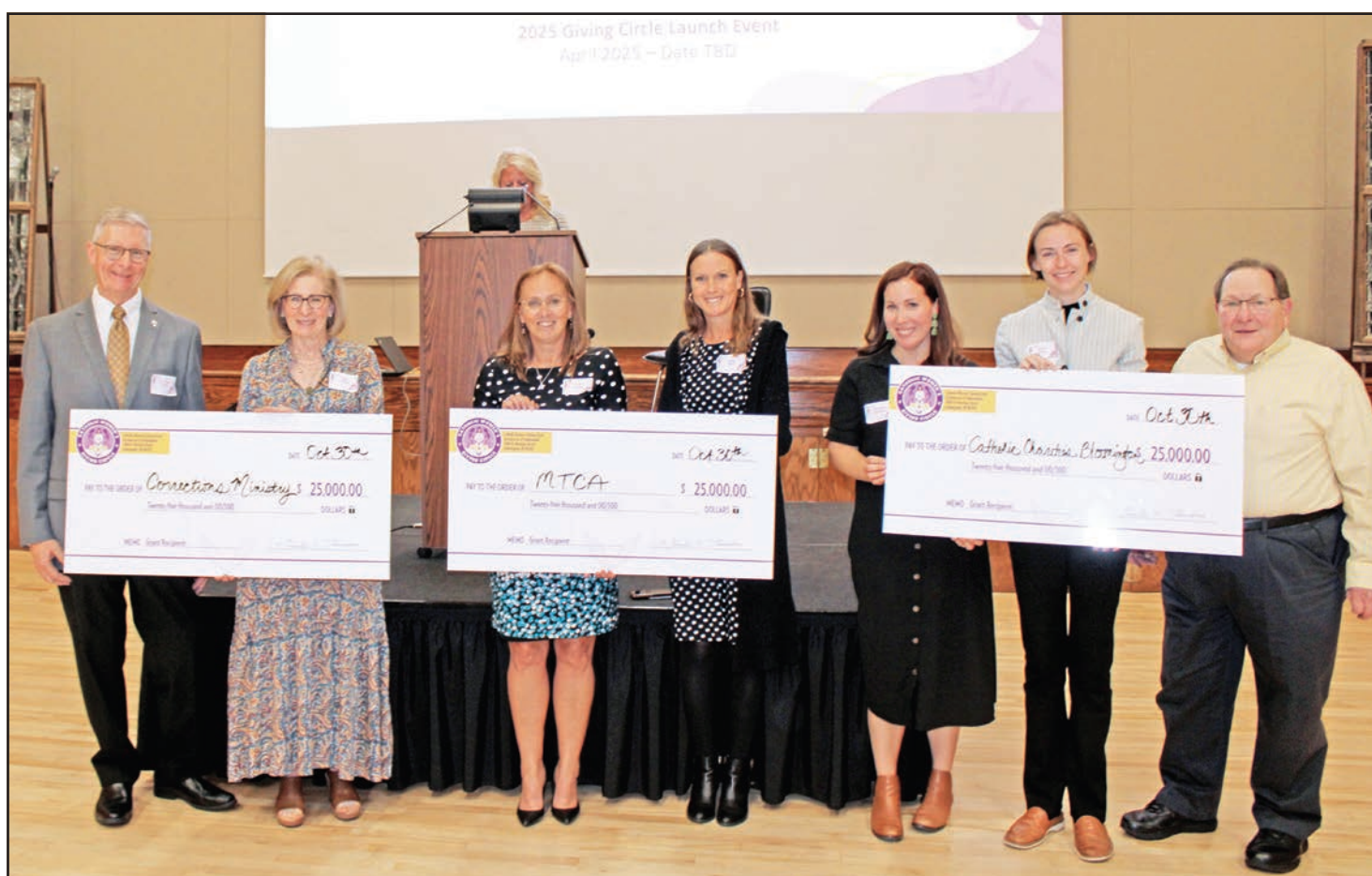
At a cost of about \$160 per person, the ministry was only able to help 300 people this year, according to information shared during the event. The \$25,000 grant will help the ministry better serve the 500 men and women expected to apply for help next year.

It will also help provide Catholic Bibles and religious items to prison chaplains, tuition for vocational school for juveniles being released, and addiction recovery services.

The grant money will also change the lives of those in need of counseling services from Catholic Charities in Bloomington who struggle to pay the roughly \$10 income-based sliding fee per session. In information shared during the gathering, it was noted that the agency wrote off \$150,000 to provide needed therapy to the 312 clients it served in 2024, 40% of whom were children.

"Our whole goal is to make therapy affordable," said Dennis Craig, clinic director.

The therapy provided goes beyond traditional talk therapy to include specialized services like play therapy,



Representatives of the inaugural Catholic Women's Giving Circle (CWGC) grant-winning archdiocesan agencies and CWGC members pose on Oct. 30 during an awards dinner at the Archbishop Edward T. O'Meara Catholic Center in Indianapolis. They are, from left, Deacon John Cord, coordinator of the archdiocese's Corrections Ministry; Kathy Laudick of CWGC; Lora Prange and Kacy Naab of Mother Theodore Catholic Academies; Elisabeth Williams of CWGC; and Emily Cook and Dennis Craig of Catholic Charities in Bloomington. (Photos by Jennifer Lindberg)

eye-movement desensitization and innovative trauma-treatment techniques. The grant will also allow more community outreach about mental health.

Then there are the low-income, Indianapolis students served by MTCA, a consortium of Central Catholic, Holy Angels and St. Philip Neri schools.

The schools serve more than 600 students. The grant will allow MTCA to bring classroom lessons to life for them through taking field trips to museums, science centers or historical sites; hearing speakers, including community leaders, scientists, artists and entrepreneurs to inspire students on the many pathways to success; and enabling collaboration with businesses to help students gain practical experience in work force skills and with local nonprofits for community service projects to teach students the importance of giving back to their community.

"We are really going to dream now," said MTCA executive director Ronda Swartz. "This is just amazing, this beautiful group of women."

The two non-winning ministries still gained from the process—many of the CWGC members plan to donate to them individually.

"This [group] shows me organizations that have needs that I did not know about," said Christine Fogel, a member of St. Monica Parish in Indianapolis. "This group educates us on what is available to people."

Benedictine Sister Mary Luke Jones, who was the guest speaker for the evening, said women do more together than alone.

"Humility is your strong suit," she said. "You didn't join this group except to help someone, and you get the good feeling



Benedictine Sister Mary Luke Jones speaks during the inaugural Catholic Women's Giving Circle Grant Awards Dinner at the Archbishop Edward T. O'Meara Catholic Center in Indianapolis on Oct. 30.

that comes from doing good to others."

Sister Mary Luke said Christians have always taken care of each other because it is a spiritual responsibility.

"Women hold up half the sky," she said. "And you are doing something close to home, but the ripples of your charity will be felt across the world."

The Catholic Women's Giving Circle hopes to continue giving and raising awareness of needs in the archdiocese. The group will start a new year of grants and encourages any Catholic woman in central and southern Indiana to join.

Kathleen Smith of St. Luke the Evangelist Parish in Indianapolis said being part of the giving circle and

listening to the needs of the various ministries show what is possible.

"It is time for women to be proud of our role in the Church," Smith said. "We are a positive influence on our community through our faith."

(Membership to the Catholic Women's Giving Circle is open to all Catholic women of central and southern Indiana. Membership requires a \$1,000 contribution for a full vote or \$250 for a quarter of a vote in selecting grant winners. For more information about membership or the grant application process, go to www.archindy.org/womensgiving or contact Kim Pohovey at 317-236-1568 or kpohovey@archindy.org.) †

Pope Francis urges young people to be engaged in life, civic society

VATICAN CITY (CNS)—Pope Francis urged young people to embrace hope and play an active role in creating a brighter future while countering the pessimism so many of their peers seem to experience.

"We often meet people who are discouraged because they look at the future with skepticism and pessimism," he told a delegation from the Italian National Youth Council, an advisory body representing Italian young adults, urging them to "not lose the ability to dream."

When a young person ceases to dream, he or she becomes "retired from life," the pope said on Nov. 16. "Please, young people, don't retire from life, and don't let hope be stolen from you! Never! Hope never disappoints!"

Young people, he said, are "called to be witnesses to the beauty and newness of life"—a beauty that "goes beyond appearances" and is rooted in a commitment to serving others.

"Your selfless service for truth and freedom, for justice and peace, for the family and politics is the most beautiful and most necessary contribution you can make to the institutions for building a new society," he said.

Pope Francis asked the council, which represents young people before local, national and European government bodies, "to be a voice for everyone, especially for those who have no voice."

"Today there are so many people who have no voice, so many who are excluded, not only socially, because of the problems of poverty, lack of education, the tyranny of drugs, but also those who don't know how to dream," he said.

The pope encouraged the young people to have faith in God's love for them and in his living presence among them. "If he lives, then hope is not in vain," he said.

"Evil, pessimism and skepticism will not have the last word. And so many young people fall prey to this skepticism," including because of drugs, the pope told them. "At the start of being Christian, there is not an ethical decision or a grand idea, but the encounter with a person, it is the encounter with Jesus, who gives life a new horizon," and is the embodiment of hope.

Pope Francis asked the young people to maintain that hope as they encounter challenges in their life and their work, and that they be open to seeking help from others to overcome problems.

"It is necessary in life also to go through conflicts. You need the patience to transform them into the ability to listen, to acknowledge the other, to grow together," he said, explaining that overcoming conflicts "is a sign that we have aimed higher, higher than our self-interest." †

STAMP

continued from page 1

from the IMA has been featured on a USPS Christmas stamp.

In seeking possible images for one of its 2024 Christmas stamps, the USPS requested in February 2023 a high-resolution digital image of the IMA's *Madonna and Child*.

The process the postal service uses to select images for its holiday stamps is confidential, and leaders at the IMA didn't know that its painting had been selected until the USPS' public announcement regarding the stamps in August.

But aware that the postal service was interested in one of its paintings led the museum earlier this year to conduct conservation work on the painting, which has not been publicly displayed since 1987.

Varnish on the painting and materials used in a repair made decades ago had darkened over time.

Roxy Sperber, Clowes Conservator of Paintings at the IMA, described how the varnish "was masking the quality of the painting technique and the beautiful vibrant colors that Sassoferrato used."

"These colors, particularly the ultramarine blue, were incredibly expensive, and the artist would have spent a lot of money making sure he and his workshop used the most vibrant, luxurious colors for this painting," Sperber said. "It was only during the conservation treatment that we were able to identify this pigment, offering greater dimension to the story of the painting. To show this work with a discolored layer that masks the vibrant colors takes away from that interesting story and from the visitor's appreciation of the artist's skill."

A student at Marian University in Indianapolis with a love of art and

knowledge of chemistry contributed to the conservation work done on this painting that shares with viewers a classic portrayal of an image at the heart of the Christian faith.

In an internship that began at the IMA in May, Marian senior Allie Miller analyzed the pigments used in the painting and the ingredients of its varnish.

As a chemistry major and an art studio minor, she was glad for the opportunity to work at the museum.

"I walked into the internship just wanting to get any experience I could get," she said in an interview with *The Criterion*. "I wasn't sure exactly what I would be doing."

The idea that she might do work at the museum dates back to when she was a high school student in Kalamazoo, Mich. At the time, she said that "Marian wasn't on my radar for schools."

But Marian's track and field team was recruiting her to come to Indianapolis.

"One of their recruiting points was, 'Hey, we know that you're interested in art and working in a museum. We have a museum down the road. Maybe that would come in handy someday,'" Miller recalled. "Then, years later, here I am working as an intern in its science lab."

Little did Miller know that she would contribute to a project that would lead to hundreds of millions of people seeing a classic image of Mary and the Christ Child.

"It's hard to process how big this project is," Miller said. "The stamp is going to be seen around the world. This is something that I will forever in some way have my name attached to. It's honestly kind of mind-blowing."

As a Protestant Christian studying at a Catholic university in Indianapolis, Miller also appreciated that she was able to work on an image expressive of the Christian faith.



Roxy Sperber, Clowes Conservator of Paintings at the Indianapolis Museum of Art at Newfields, left, and Sadie Arft, curatorial assistant at the museum, speak on Sept. 17 at the museum at an unveiling of a new display of its *Madonna and Child*, a 17th century painting of the workshop of the Italian artist Giovanni Battista Salvi da Sassoferrato. The United States Postal Service is using the painting for one of its Christmas stamps this year. (Submitted photo)

"It adds an extra level of power with it being such a recognizable image," she said. "Whether you're Catholic or Christian, it is an across-the-board image that we can all recognize. This is a stamp that will be nationwide. You're spreading the message even further. That's an extra bonus to the project."

The work also had a personal effect on Miller.

She noted that other versions of the *Madonna and Child* produced in the workshop of Sassoferrato portray Mary as looking down at the Christ Child. But

the one at the IMA used on the Christmas stamp shows her looking forward.

"She is looking at us, the viewer," Miller said. "It feels like you're going to inherently have a connection with her."

People interested in viewing the IMA's *Madonna and Child* can make their own connection with it while it is on display there until Jan. 31, 2025.

(For information about viewing the *Madonna and Child* painting used for one of this year's USPS Christmas stamps, go to discovernewfields.com.) †

TEACHERS

continued from page 1

I put Mister Gridley down as a reference. Little did I know that he was friends with the CEO of the company. He gave me a great reference, and I was hired. After a 44-year career with the company, I retired.

"I just want to say thank you to my teacher and friend, the late Mister Jim Gridley."

The art of making a thank-you special

Dennis Brake has a great sense of humor, but he also acknowledges that he tends to put things off far longer than he should—a combination that helps explain his very belated thank-you to the Sisters of Providence who taught him at St. Joan of Arc School in Indianapolis.

"If I followed Emily Post's etiquette rules, this thank-you note I am finally writing would be about seven decades past due," notes Brake, who graduated from the school in 1961. "As one Sister told me repeatedly, I need to pray to St.

Anthony de Padua. He will help me find my punctuality. Unfortunately, I did not even know what the word punctuality meant."

Even though his thank-you is late, it exudes sincerity. "I was most fortunate to attend St. Joan of Arc (SJA)

Grade School all eight years. For seven of those eight years, I was privileged to be taught by Providence nuns. One piece of advice I recall hearing from all the sisters was to not be stingy with thank-yous. Make sure to acknowledge how much you appreciate people. And to make the thank-you extra special, always make it personal by using their names."

At this point in his note, Brake shares the names of the Providence sisters who shaped his education at St. Joan: Sister Ann Veronica, Sister Mary Mildred, Sister Ann Carol, Sister Loretta Marie, Sister Mary Justina, Sister Gertrude Ann, Sister Laurine Marie, Sister Marcella and Sister Mary Leo.

"You have all 'gone before us' and are now enjoying the heavenly rewards you so rightly deserve," Brake notes. "You ladies made indelible marks on your students' souls, giving us wisdom and strength to meet the challenges we would encounter following our SJA tenure. We thank you sincerely from the bottom of our hearts. Please keep us in your prayers as we will remember you in ours."

He also shared one stunning statistic about the Providence sisters from that era.

"To give you an illustrative example of how hard those nuns worked, the 1961 class contained 108 graduates, one of the largest graduating classes in the history of the Indianapolis Archdiocese. But there were only two classrooms. That's 54 kids per classrooms. When people hear that, their first question is, 'How did they do it?!'"

"The answer is very simple: Providence. They were Providence nuns."

A powerful combination

The combination of faith-filled parents and dedicated Catholic school teachers who live their faith has long been the Church's foundation of educating younger generations.



Nancy Hearne-Wesseler

Nancy Hearne-Wesseler is ever grateful for that powerful combination in her life.

"I am child number eight of 10, and we were all raised at St. Philip Neri Parish in Indianapolis, and we all graduated from the school as well," says Hearne-Wesseler, the daughter of Edward and Leona Hearne. "I feel so blessed to have had the parents I had."

She feels the same way about her second-grade teacher, Demia Markey.

"She was a stern teacher, but tender-hearted at the same time. She had a great love for Jesus, and she taught that to us every day in class," she says about that school year in 1967-68. "She always took time to explain Jesus' ways."

She remembers how Markey took her students into church during Lent to explain the Stations of the Cross and how she emphasized the importance of Christmas and Easter.

"I always get emotional on those days as she comes to mind the most," Hearne-Wesseler says. "I often think back and thank God for putting her in the school and in my life. I miss her and my parents. I was so blessed." †

Pope Francis calls on G20 to work for food equality, end armed conflicts

VATICAN CITY (CNS)—The "silent acceptance" of famine in the world is a "scandalous injustice and a grave offense" that requires the unified attention of the international system, Pope Francis said.

The pope focused his message to the Group of 20 leaders' summit in Rio de Janeiro, Brazil, on the "scourge of hunger and poverty" exacerbated by global conflict and inequality.

In his message, read to the leaders on Nov. 18 by Cardinal Pietro Parolin, Vatican secretary of state, Pope Francis said that hunger is "not merely a matter of insufficient food; rather, it is a consequence of broader social and economic injustices," such as poverty and an inequitable global food system.

"Those who, through usury and greed, cause the starvation and death of their

brothers and sisters in the human family are indirectly committing a homicide, which is imputable to them," he said.

The pope stressed that armed conflicts contribute to a rise in famine and poverty directly in conflict zones and indirectly in other areas through supply chain disruption, as well as causing "a significant number of deaths, mass displacement and environmental degradation."

Wars, he said, "continue to exert a considerable strain on national economies, especially due to the exorbitant amount of money spent on weapons and armaments."

Pope Francis identified multiple pressures on the international system, including "intensifying of wars and conflicts, terrorist activities, assertive foreign policies and acts of aggression, as

well as the persistence of injustices.

"It is therefore of the utmost importance that the Group of 20 identifies new avenues for achieving a stable and lasting peace in all conflict-related areas, with the objective of restoring the dignity of those affected," he said.

The pope told the leaders that "the centrality of the God-given human dignity of every individual, access to basic goods and the fair distribution of resources must be prioritized in all political and social agendas."

He noted that tackling the issue of food waste "requires collective action," and that eradicating malnutrition cannot be solved merely by increasing food production but requires ensuring a more equitable distribution of resources.

Pope Francis also recalled a proposal

of the Holy See for countries to redirect funds allocated for military expenditures to a global fund designed to address hunger and promote development in impoverished nations.

"It is imperative to recognize that the failure to fulfill society's collective responsibilities toward the poor should not result in the transformation or the revision of the initial goals into programs that, rather than addressing the genuine needs of people, ignore them," he said, calling for development projects that address the needs of local communities rather than pursue specific interests or profit.

"Local communities, cultural and traditional richness of peoples cannot be disregarded or destroyed in the name of a narrow and short-sighted concept of progress," the pope said. †

Notre Dame de Paris returns to her cathedral with thousands of Parisians walking her home

PARIS (OSV News)—Miraculously missed by burning beams falling from the roof on April 15, 2019, and waiting for five years to make it back to Notre Dame Cathedral, the 14th-century statue of the Virgin of Paris made it back home on Nov. 15, accompanied by thousands of Parisians praying, singing and lighting candles as they walked their Virgin to Paris' most iconic church, restored after the fire.

Since the fire, the statue, also referred to as Virgin and Child or the Virgin of the Pillar, has been housed near the Louvre in the Church of Saint-Germain l'Auxerrois, from where the procession started at 6 p.m. local time.

For Auxiliary Bishop Philippe Marsset of Paris, the statue represents "a kind of miracle."

"Many Christians saw the fire as a sign of the purification God was asking his Church to experience," he told OSV News. "The statue of the Virgin was spared in the flames and the waters. It remained standing, as a sign that heaven was watching over us and that this disaster would not have the last word."

It seemed like the entire city, typically proud of its "laïcité," or secularism, wanted to be with her on the night of Nov. 15. All major newspapers and websites in the country invited Parisians to join throughout the day, making her the top of the news cycle, with a brief pause to report on the surprise off-camera "reconnaissance" visit of French President Emmanuel Macron, who sneaked unexpectedly inside the cathedral on Nov. 15, before the announced meeting planned on site with the archbishop of Paris on Nov. 29, *Le Figaro* confirmed.



People attend a Marian candlelit procession on Nov. 15 where the Virgin of Paris statue returns to Notre Dame Cathedral in Paris, after it was kept at the Saint-Germain-l'Auxerrois Church near the Louvre for five years since Notre Dame was ravaged by a fire in 2019. (OSV News photo/Stephanie Lecocq, Reuters)

The Virgin of Paris quickly took back center stage in the evening. Standing 6 feet high and sculpted in white stone, the copy of the original statue was solemnly walked to the cathedral as the

original was transported by a special truck.

From 1855—the first major restoration of the cathedral in the 19th century—it was standing at the foot of the southeast pillar of the transept crossing, a position that earned the statue the name Virgin of the Pillar.

When the fire broke out in April 2019, the statue was found soaked by water from the firefighter units and surrounded by ashes, next to pieces of fallen timber, and stone rubble from the collapsed transept vault. But the surface was intact.

The following October, it was moved to Saint-Germain l'Auxerrois, where Notre Dame's liturgical activities had been transferred.

As the long-anticipated Marian procession was about to start, Archbishop Laurent Ulrich of Paris welcomed the crowd on the square in front

of the church, along with the chaplains of Notre Dame and knights of the Equestrian Order of the Holy Sepulchre, dressed in their white capes.

Transporting the real statue of the Virgin on foot was out of the question for security reasons. Instead, everyone was able to witness her departure by truck, before setting off, with candles and singing, behind a replica, illuminated and decorated with white flowers. The procession followed the banks of the Seine River toward the Île de la Cité, one of two Parisian islands and home to Notre Dame Cathedral.

Arriving in front of the cathedral at around 7 p.m., the pilgrims were greeted by the singing of the Maîtrise Notre Dame, the cathedral's choir, homeless but traveling the world for the last five years. The archbishop blessed the original statue, the crate carrying it having been opened so that it could be seen. The truck then entered the cathedral's construction site.

At the same time, the "Pèlerinage des Pierres Vivantes," or "Pilgrimage of the Living Stones"—a youth association of the Archdiocese of Paris—led a prayer vigil in front of the cathedral.

"It was an opportunity to remind us that even before the doors are officially open, Notre Dame is a building destined for prayer," Noémie Teyssier d'Orfeuill, a volunteer leader, told OSV News.

"Originally, the return of the statue was a logistical event. But the opportunity was seized to turn it into a missionary and popular event," she said.

For Teyssier d'Orfeuill, this pilgrimage symbolized "the restoration of Notre Dame's cult vocation," prior to its inauguration by the official authorities of the French state and cultural world on the weekend of Dec. 7-8.

"The cathedral is first and foremost an icon of the mystery of the Church," the young French Catholic said.

Inside the cathedral, the original statue is once again being installed not far from the altar, near the pillar at the foot of which the famous French writer and diplomat Paul Claudel converted on Christmas Day 1886.

In 1913, he described the conversion moment: "It was the gloomiest winter day and the darkest rainy afternoon over

Paris," he wrote. He recalled standing "near the second pillar at the entrance to the chancel, to the right, on the side of the sacristy," when "occurred the event" which dominated his "entire life."

"In an instant, my heart was touched and I believed," Claudel wrote. "I believed with such a strength of adherence, with such an uplifting of my entire being, with such powerful conviction, with such a certainty leaving no room for any kind of doubt, that since then all the books, all the arguments, all the incidents and accidents of a busy life have been unable to shake my faith, nor indeed to affect it in any way."

Father Gaëtan de Bodard, new chaplain of the iconic Paris' fire brigade that saved Notre Dame—and successor to Father Jean-Marc Fournier, who courageously ran into the burning cathedral to first preserve the Blessed Sacrament, bless the burning church and then save the crown of thorns—said that Notre Dame today is already a witness to new miracles of conversion.

"I personally know one of the firefighters who intervened that evening at Notre Dame and who rediscovered his faith at that moment," Father de Bodard told OSV News. "He had turned away from his faith in the face of all the suffering, pain, deprivation, loneliness, blood and wounds he saw. But on the night of the fire, he was moved to see the whole city of Paris at a standstill, and people praying on their knees in the streets," the new chaplain of Paris' firefighters unit said.

"Inside, he was struck by the luminous cross of Christ shining in the choir, after the collapse of the spire. He felt a guiding presence, which marked the beginning of a profound rapprochement with God," Father de Bodard said.

For Bishop Marsset, the cross inside the destroyed cathedral and the saved Virgin of the Pillar are signs that there is hope "beyond destruction."

"Mary, in her humility, and the cross, in its radiance, gave us the direction: 'Church, cross over your ashes, assume what you have done, do penance, and at the end of this road, there is a 'beyond disaster.' " †



The Virgin of Paris statue is displayed during a public candle procession on Nov. 15 presided over by Archbishop Laurent Ulrich of Paris, for its return to Notre Dame Cathedral in Paris after it was kept at the Saint-Germain-l'Auxerrois Church near the Louvre for five years since Notre Dame was ravaged by a fire in 2019. (OSV News photo/Stephanie Lecocq, Reuters)

After hurricanes, the hard part comes for displaced Floridians

WEST PALM BEACH, Fla. (OSV News)—The 2024 hurricane season is nearly over, and the media have largely moved on from the story.

But many displaced families will continue to bounce from place to place as they grapple with rebuilding their lives after a busy storm season.

With so many families lacking either home, renters or flood insurance, the slow business of finding temporary housing or rebuilding what was damaged after a storm requires time and usually an abundance of private and charitable resources, according to Gabe Tischler, emergency management specialist for Catholic Charities of Florida Inc.

Tischler's office recently took over case management of a woman and her two children who were originally displaced from Dixie County during 2023's Hurricane Idalia and were subsequently affected by three other hurricanes, which impacted her temporary hotel-based housing in the Tampa region.

"This poor woman has been through hell," Tischler told OSV News. "We were working through a grant from the Red Cross and the state of Florida to house Idalia survivors last year—we moved her to another hotel when Hurricane Helene came."

The family had to then be evacuated from there after suffering flooding from Helene—a cycle that was repeated weeks later during Hurricane Milton, after which she was directed to a local government-run hurricane shelter that abruptly closed on short notice and ejected all those sheltering there.

"She was resourceful enough to find another shelter nearby for herself and her two children until the first hotel opened back up, and then we transported her there until that one closed down and we had to re-house her yet again for the fourth or fifth time. She is finally stable for the next few weeks," Tischler said.

Catholic Charities agencies in Florida are seeking long-term housing solutions for the woman and her children.

"She doesn't have a vehicle, she hasn't kept a job because of her two children. One is finally back in school and the other had been going to day care but that closed down."

Tischler is also consulting with another family that Catholic Charities of St. Petersburg is assisting. The family temporarily split up following Hurricane Helene: The husband and one child went to live with his parents while the wife took another child to live temporarily with her own parents.

Now they are being resettled temporarily through a charitable program associated with Airbnb through government support until their home can be rebuilt. Even so, the Federal



A drone view shows debris surrounding some homes left standing in Horseshoe Beach, Fla., on Sept. 28 after Hurricane Helene swept through the area. Helene caused at least 215 deaths and billions of dollars of destruction across a wide swath of the southeastern U.S. as it raced through the region. (OSV News photo/Marco Bello, Reuters)

Emergency Management Association typically only offers qualifying homeowners up to \$45,000 for a home that is destroyed.

"It's really complicated when people have no place to go. Even when they have family they can go stay with for a while, it is a strain on the family, and eventually they have to have another place that is their own to live in," Tischler said.

In this case, Airbnb pays the rental owner their standard rental rate, while nonprofits around Florida including Catholic Charities agencies actively serve as case managers for housing storm survivors in Airbnb properties after losing a home to a hurricane, tornado or flood.

One of the strongest hurricanes ever to form in the Gulf of Mexico, Milton made landfall as a major Category 3 hurricane near Siesta Key in Sarasota on Oct. 9, almost on the heels of Hurricane Helene, which made landfall on Sept. 26 in the Big Bend region of Florida, near the city of Perry.

In recent years, Catholic Charities USA has provided local chapters with logistical support, distribution sites, case management and on-site sanitation and laundry services to help alleviate the

impact of a hurricane on the areas most affected.

Tischler said other nonprofits and Catholic Charities chapters—including several in the state of Louisiana—have sent material and financial support to Florida in recent weeks.

When families are faced with a sharp financial shortfall for repairing or rebuilding homes, they have turned to Catholic Charities for assistance in rebuilding: Some 400 homeowners in Florida found roofing repair assistance from certified contractors following 2018's Hurricane Michael, a powerful Category 5 storm that struck the Florida Panhandle.

"Some of the funds come from donations to Catholic Charities USA and locally, as well as parishes and other nonprofit partners," Tischler said.

"The assumption is always that people have insurance, but there are a lot of people without insurance, homeowners or flood insurance. Their mortgages are maybe paid up, but they are on disability. They simply can't afford homeowners insurance," he added.

For more immediate needs, New Port Richey on Florida's Gulf Coast has been

serving as a regional point of distribution of emergency supplies and assistance, including a Catholic Charities USA affiliated portable laundry trailer open to the public.

Peter Routsis-Arroyo, the CEO of Catholic Charities of the Archdiocese of Miami, said he sent one of his south Florida staff to oversee the laundry operation there and that it will be shifting to a new location in Crystal River north of Tampa.

The so-called Mobile Response Center has served survivors of hurricanes, floods and COVID-19, and can provide bottled water, hygiene products, diapers, cleaning supplies, sleeping bags and more.

External power stations can charge up to 80 phones, and a specialized trailer can be outfitted with washing machines and dryers.

"Our staff member Tony Magliano has been in charge of the laundry trailer for the past two weeks in New Port Richey providing support to Catholic Charities of the Diocese of St. Petersburg at a disaster recovery site," Routsis-Arroyo said. "He will now follow the trailer to the new site in Crystal River and will most likely be deployed for an additional two weeks." †

Top Vatican diplomat says Russia must act first to end Ukraine war

VATICAN CITY (CNS)—As the 1,000th day since Russia launched its large-scale invasion of Ukraine approached, the Vatican secretary of state said he hoped



Cardinal Pietro Parolin, Vatican secretary of state, addresses the COP29 Leaders Climate Action Summit on Nov. 13 in Baku, Azerbaijan. (CNS photo/courtesy UN Climate Change)

the milestone would "awaken a sense of responsibility in everyone, especially those who can stop the ongoing carnage."

An interview with Cardinal Pietro Parolin, the secretary of state, was published by the Vatican's media outlets on Nov. 18, the eve of the 1,000th day since what he called "the outbreak of military aggression against Ukraine."

While "the signals are not positive," he said "a negotiation is always possible and desirable for anyone who rightly values the sacredness of human life."

"Negotiating is not a sign of weakness but of courage," the cardinal insisted.

"Negotiating a just peace takes time," Cardinal Parolin said. But calling a cease-fire or truce to prepare talks and stop the killing "could happen in just a few hours, if only the will existed."

The first move, he said, probably would need to be made "by Russia, which initiated the conflict and should cease its aggression."

"As the Holy Father often says, we need people willing to bet on peace, not on war, individuals who realize the enormous responsibility represented by continuing a conflict with dire outcomes not only for Ukraine but for all of Europe and the world," Cardinal Parolin said.

The cardinal also spoke of the need, as Pope Francis has said, to make "honorable compromises" to achieve

peace and finally stop the killing, the bombings and the destruction of Ukraine's infrastructure.

However, the cardinal noted, "dialogue is only possible when there is at least a minimum level of trust between the parties, which requires good faith from everyone. If there is no trust, even to a small degree, and if actions lack sincerity, everything remains at a standstill."

A key concern voiced repeatedly when Russia invaded in February 2022 was that it could use nuclear weapons, a threat Cardinal Parolin said persists.

"This war risks dragging us into a nuclear confrontation, a descent into the abyss," he said in the interview.

"The Holy See is trying to do all it can, maintaining channels of dialogue open with everyone, but it feels as though the clock of history has been turned back," he said. "Diplomatic efforts, patient dialogue and creative negotiation seem to have vanished as relics of the past."

All the while, he said, "the victims, the innocents, are the ones paying the price. War steals the future from generations of children and young people, creates division and fuels hatred."

Cardinal Parolin, who visited Ukraine in July, said the world "desperately" needs leaders "with farsighted vision, capable of courageous acts of humility, thinking of the good of their people." †

SIMPLY CATHOLIC

God's respect of human freedom seen in teaching on judgment, heaven, hell

By David Werning

Second of two parts

In last week's article, we learned about how the "four last things"—which in Catholic tradition is a way of referring to death, judgment, hell and heaven—can be understood in a positive way when seen through the life, death and resurrection of Christ.

With the help of grace coming through prayer and the sacraments, Catholics meditating on the four last things can lead them to live out their faith more fully and authentically in their daily lives.

Our exploration of the four last things in last week's article ended with seeking greater understanding about death. This week, we will examine judgment, hell and heaven.

Judgment

The Church's teaching on death can have both a comforting and sobering effect. It is comforting to know that life continues, but the fact that one's time on this Earth is limited should bring some weightiness to the decisions one makes in life, both big and small.

But if death fails to do this, then the Church's teaching on judgment hopefully will (note that the Church uses "man" in a universal sense referring to all of humanity): "Each man receives his eternal retribution in his immortal soul at the very moment of his death, in a particular judgment that refers his life to Christ: either entrance into the blessedness of heaven—through a purification or immediately—or immediate and everlasting damnation" (*Catechism of the Catholic Church* [CCC], #1022). There will also be a universal (or last) judgment of the entire universe at the end of time (CCC, #1038-1041).

The basic meaning of the Church's teaching about judgment is that the choices one makes have value—they can be good or bad. Also, God determines the value of one's choices and metes out the appropriate reward or punishment. This teaching tends to evoke two dominant feelings in people: fear and satisfaction.

Fear, of course, is not a bad feeling to have if one is living a sinful life. It might even prompt one toward conversion. Fear, in the sense of awe, is appropriate too, for God is able to judge everyone and every act in perfect justice and mercy.

Only God knows the depths of each person's heart. Only he knows the advantages and disadvantages a person had. Only he knows the full circumstances of every person's life and every situation. God knows the full truth and will judge accordingly. The only bad kind of fear to have is one that is distrustful of God's judgment, for how could God mistreat the very people he created and saved out of love?

Satisfaction is the other common feeling many people have regarding God's judgment, which is good if by "satisfaction" one means a sense of contentment concerning God's ultimate victory over all evil. A person who is content with God's judgment is able to work diligently for justice on Earth without vindictiveness or impatience, knowing that every good effort made at telling the truth, building solidarity or righting wrongs cooperates with God's victory. A "satisfaction" that hungers for revenge is not a good thing, for it reveals a distrust in God's perfect judgment, which will have the final word (see Rom 12:17-21).

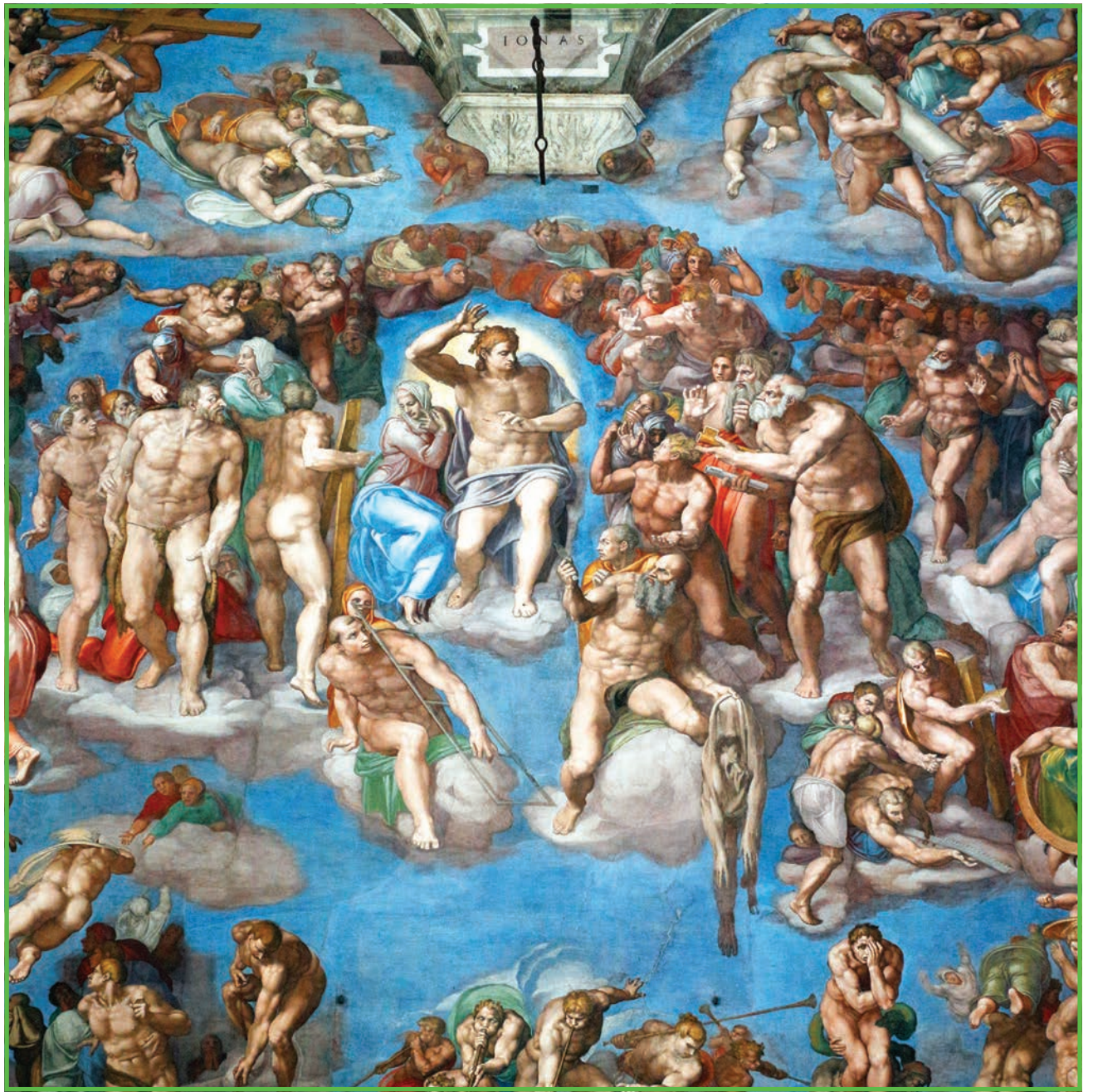
Hell

After a person has been judged, he or she will spend eternity in one of two states: hell or heaven. (Many people think of hell and heaven as places, but they are more accurately denoted vis-à-vis the relationship with God.) Hell is defined by the Church as the "state of definitive self-exclusion from communion with God and the blessed" (CCC, #1033).

God's judgment in such a case would be to allow the person's choice to take effect, as the catechism relates: "God predestines no one to go to hell; for this, a willful turning away from God [a mortal sin] is necessary, and persistence in it until the end" (CCC, #1037).

The very mention of "hell" can cause some people to cry "unfair" (placing them in a long tradition going back at least to when Ezekiel was writing; see chapter 18 of his Old Testament book).

How could a loving and merciful God allow anyone to suffer eternal damnation? Other people even ignore hell and maintain that Jesus, who loves everyone, will also save everyone. Granted, the thought of hell may be horrifying, but the words of Jesus are clear: "The Son of Man will send his angels, and they will collect out of his kingdom all who cause others to sin and all evildoers.



"The Last Judgment" by Michelangelo Buonarroti is pictured in the Sistine Chapel in the Vatican Museums. The Church's understanding of judgment, heaven and hell can help Catholics live their faith more fully and positively in their daily lives. (CNS photo/Paul Haring)

They will throw them into the fiery furnace, where there will be wailing and grinding of teeth" (Mt 13:41-42).

To understand the terrible mystery of hell, the Church directs people to the mystery of freedom, which is a gift human beings have from God. It is a gift that bestows great dignity and enables the person "to initiate and control his own actions" (CCC, #1730). But freedom also means that the person is responsible for his or her choices. "The more one does what is good, the freer one becomes. There is no true freedom except in the service of what is good and just. The choice to disobey and do evil is an abuse of freedom and leads to the 'slavery of sin'" (CCC, #1733, quoting Rom 6:17).

Ultimately saying no to hell means saying yes to God. Again, God does not want robots that are forced to love him, but true sons and daughters who choose to love him and their brothers and sisters in freedom. Nevertheless, if they have the freedom to love, then they also must have the freedom not to love. The latter choice leads to hell.

Heaven

The alternative to hell is heaven. And whereas hell is the state of eternal separation from God, heaven is its opposite: "This perfect life with the Most Holy Trinity—this communion of life and love with the Trinity, with the Virgin Mary, the angels and all the blessed—is called 'heaven.' Heaven is the ultimate end and fulfillment of the deepest longings, the state of supreme, definitive happiness" (CCC, #1024).

And just as a person gets to hell by how he or she lives on Earth, so it is with heaven. The crucial difference is that the person who chooses heaven uses his or her freedom to make every effort at yielding to and accepting God's grace.

Another crucial difference is that while a person can get to hell by oneself, getting to heaven must involve God's grace and the whole body of Christ, head and members who, as St. Paul reminded the Christians of Thessalonica, "encourage one another and build one another up" (1 Thes 5:11).

The essence of heaven is the relationship that human beings enjoy with the Holy Trinity (which includes all

the saints), a perfect communion that restores the order God intended when he first created everything. In fact, the Church teaches that, following the Last Judgment, not only humanity but also the entire universe will be transformed into its glorified state (CCC, #1060).

For human beings, this means a reunification with their bodies, now immortal through the grace of the Resurrection (see CCC, #1052).

Still, to enjoy this communion, human beings must act on God's grace now, here on Earth. It is impossible for people to get to heaven without the aid of grace. Believing the opposite, that heaven is attainable through human effort alone, is the heresy of Pelagianism condemned by the Church more than 1,500 years ago.

What the Church's belief in this regard means, practically speaking, is honoring, with the help of God, one's relationships as God intended. The book of Genesis suggests "that human life is grounded in three fundamental and closely intertwined relationships: with God, with our neighbor and with the Earth itself" (*"Laudato Si"*, #66). Sin disrupted these relationships, resulting in separation from God, alienation among neighbors and disharmony with the Earth. God's love in Jesus has made it possible to restore all three.

The choice is before each human person: to love as Christ loves with the help of grace, faithful to the Father, united in the Spirit and working for the salvation of all. If a person joins this work now, he or she will experience its perfection in heaven.

The four last things properly understood in the context of Jesus' life, death and resurrection need not be ominous. For example, in what is most likely an apocryphal account, the story is told about St. Bonaventure eating a meal with his fellow Franciscan friars in the 13th century. One of them asks Bonaventure what he would do if Jesus were to initiate the Last Judgment at that very moment. And Bonaventure answers, "I'd finish eating my soup."

Apocryphal or not, it captures well the peace, even in the face of death and judgment, of one who abides in Jesus.

(David Werning writes from Virginia.) †

Called to Holiness/Jaymie Stuart Wolfe

In our Catholic call to sainthood, let's surrender everything to Jesus

"Who do you say that I am?" (Mt 16:15) It's the question Jesus posed to the men closest to him, the one Peter answered with an unequivocal confession of faith in him as the Messiah and Son of God. The entirety of our Catholic faith rests on Peter's response and, for 2,000 years, the Church has proclaimed the divinity of Jesus Christ and his eternal kingdom.



But it is not enough for the Church to answer this question as a whole. "Who do you say that I am?" is directed to every Christian soul. It is the one question on life's final exam each one of us will be required to answer.

The quality of our discipleship is largely a consequence of the response we give—not only in our words, but by how we live. That's because Jesus is every Catholic's most significant other. Our relationship to him is the single most important relationship we have because it defines and shapes all the rest of our relationships.

Life is a pilgrimage toward holiness, and saints are made, not born. As we grow in our faith, who Jesus is becomes increasingly central to who we are. That transformation is invariably reflected in how we live. And as our answer to Christ's question develops and deepens, a pattern of growth in the Christian spiritual life emerges, and the path from muse and motivator to mentor and master becomes clear.

For nearly all of us, Jesus begins as a sort of "muse," a source of inspiration for our creativity and our choices. We find power for our life's work in the Gospel accounts of his life, death and resurrection. We are drawn by Christ's goodness, intrigued by his truth and elevated by the beauty of his grace. But we remain committed to our own self-will.

Those who move forward in faith adopt Jesus as a source of motivation. As a motivator, Christ brings out the best in us. He affirms all that is godly and good in us. He becomes a driving force behind our deeds and provides initiative, guidance and direction to our lives. He gives us the motivation we need to embrace change and growth. But we maintain authority over our lives according to our own priorities and preferences.

Serious disciples make Jesus their mentor. The decision to place ourselves under Christ's direction, to learn from him, to exchange our own work and agendas for his mission and his will is the secret to growth in the spiritual life. This is what has the power to move us from consumer Catholicism to intentional missionary discipleship. But it does not put an end to self-will.

Our evangelization efforts are focused on making more of these kinds of disciples. And there is little doubt that increasing the very small percentage of Catholics actively engaged in a mentoring relationship with Jesus Christ would transform both the Church and the world. But while that may be enough for us, it is not enough for God. God's

plan for us is nothing short of sanctity. He wants to make every one of us—without exception—a saint.

So, what's the difference between a serious disciple and a saint? The grand canyon between seeing Jesus as a mentor and serving him as a master. Saints surrender everything to Jesus. They let go of all other attachments because they know they cannot serve both God and something else. They do not seek to serve God in the way they desire to serve him, but in the way he wants to be served. They accept everything from his hand as gift and commit to making a total and sincere gift of themselves to him and to all they encounter.

Saints are satisfied only by God himself; nothing less than God or other than him will do. And for those who are holy, God alone is enough. Nothing else is wanted, needed or required.

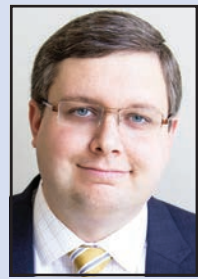
Regardless of where we are in the pilgrimage of faith, we can make progress simply by taking the next step in front of us. The heart that is inspired can become obedient. The soul that is trained by Christ can surrender itself entirely into God's hands. Jesus Christ calls everyone to holiness, and he opens up the pathway to sanctity when he asks us, "Who do you say that I am?"

(Jaymie Stuart Wolfe is a sinner, Catholic convert, freelance writer and editor, musician, speaker, pet-aholic, wife and mom of eight grown children, loving life in New Orleans.) †

The Eucharistic Word/Michael R. Heinlein

Like new saint, be patient and persevere in answering God's call

Learning to wait is an important skill to acquire. I am reminded of its importance almost daily as I help my young children come to understand it—and, of course, in that process come to understand it more and more in my own life, too. "Patience is a virtue" I heard so much from my mom as a child, echoed now in regular reminders I offer the kids.



I was thinking about waiting and patience a good deal recently at a canonization Mass while on pilgrimage with my family in Rome. And the more I thought about that setting, the more I thought it was a great place to do so.

The Eucharist, as the source and summit of Christian life, has much to teach us about waiting. Especially true in the case of a canonization Mass, where I went hours early to hold seats for my family.

The Mass itself is one prolonged wait, in some ways, as we anticipate our future end and the coming of Christ. What we pray at Mass following the Our Father sums up this reality rather well: "May we be always free from sin and safe from all distress, as we await the blessed hope of the coming of our Savior Jesus Christ." The grace of the Eucharist is what helps accomplish this in our lives.

One of the figures who was canonized that morning in Rome was St. Marie-Léonie Paradis, a Canadian religious and foundress. As is so often the case with the cloud of witnesses who have gone before us, waiting was very much part of her story. Paradis relied on the grace of the Eucharist as she experienced a unique and acute need for patience while waiting for God to act in her life. She relied on eucharistic grace to uphold, transform and strengthen her. Religious life was a tenuous, at times rocky, experience for Paradis until she understood that God was calling her to begin a new community.

Paradis came to realize that she needed to be patient as God made it possible by attending to the various circumstances and personalities that had previously prevented it from coming to fruition. Eventually, her congregation for women religious would be established, according to God's will, dedicated to the service and support of priests and bishops. Through her struggles and disappointments, Paradis came to realize, as she later said: "Have confidence in God as a good Father. Don't you ever believe that God will lose you, if you put your confidence in him. Stay in peace, whatever happens!"

Eventually, my family arrived, the canonizations took place and Mass was celebrated. But as we prepare for Advent, I keep coming back to the lessons in waiting I learned last month. They will stay with me for some time. And I am grateful for them. Because, ultimately, if we embrace Christ's life and let the eucharistic mystery live in us, then we have to become masters in patience. We have to learn what it means to wait and be at peace with it. We have to embrace waiting as a time in which God acts.

Newly canonized St. Marie-Léonie Paradis' life teaches us to persevere in answering God's call, come what may. She reminds me how we must remain steadfast yet patient amid obstacles and divisions. She models how to elevate charity and service at the heart of our mission. She lived what St. Katharine Drexel once noted—that "the patient endurance of the cross—whatever nature it may be—is the highest work we have to do."

And such is the case for each of us. This is what the saints do, as should we all. May we increasingly rely on the Eucharist to nourish and guide this in our lives "as we await the blessed hope of the coming of our Savior Jesus Christ."

(Michael R. Heinlein is author of Glorifying Christ: The Life of Cardinal Francis E. George, O.M.I., and a promised member of the Association of Pauline Cooperators.) †

*Newly canonized
St. Marie-Léonie
Paradis' life teaches us
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Matters of Opinion/Russell Shaw

Reflections on Thanksgiving and its unique meaning for many Americans

Thanksgiving is one of those few national holidays when a semi-religious sentiment is allowed. It peeks through in reply to two obvious questions: Thanksgiving to whom for what? In search of an answer, it seems appropriate to quote three notable Americans on what this observance meant to them. The three writers are Henry David Thoreau, Mark Twain and George Washington.



Henry David Thoreau: "My thanksgiving is perpetual. It is surprising how contented one can be with nothing definite—only a sense of existence. Well, anything for variety.

I am ready to try this for the next 10,000 years, and exhaust it. ... My breath is sweet to me."

Thoreau, the dean of American nature writers, is the man who spent a year living in semi-solitude in the woods near a pond and then wrote a book named for the pond—Walden. The volume stands today as one of the enduring landmarks of American letters.

As one might expect, Thoreau's lower-cased thanksgiving quote is an expression of radical individualism. And it is fully at home with another quote from his well-known essay "Civil Disobedience," which expresses an anarchist view of government: "I heartily

accept the motto, 'That government is best which governs least;' and I should like to see it lived up to more rapidly and systematically. Carried out, it finally amounts to this, which also I believe, 'That government is best which governs not at all.'"

Number two is Mark Twain: "Thanksgiving Day, a function which originated in New England two or three centuries ago when those people recognized that they really had something to be thankful for—annually, not oftener—if they had succeeded in exterminating their neighbors, the Indians, during the previous 12 months instead of getting exterminated by their neighbors, the Indians.

"Thanksgiving Day became a habit for the reason that in the course of time, as the years drifted on, it was perceived that the exterminating had ceased to be mutual and was all on the white man's side, consequently on the Lord's side; hence it was proper to thank the Lord for it and extend the usual compliments."

Twain is remembered for two upbeat classics, *Huckleberry Finn* and *Tom Sawyer*. These are indeed lasting achievements that celebrate the joys of boyhood. But by his latter years—as represented in his Thanksgiving quote—he had become a bitter man, bankrupted by the collapse of bad investments and soon to suffer the deaths of his wife and two daughters.

And then, thank goodness, there is George Washington, who in 1789 issued the first Presidential Thanksgiving Day proclamation in these words:

"Whereas it is the duty of all nations to acknowledge the providence of Almighty God, to obey his will, to be grateful for his benefits, and humbly to implore his protection and favor; and Whereas both Houses of Congress have, by their joint committee, requested me 'to recommend to the people of the United States a Day of Public Thanksgiving and Prayer, to be observed by acknowledging with grateful hearts the many and signal favors of Almighty God, especially by affording them an opportunity peaceably to establish a form of government for their safety and happiness.'"

It wasn't until 1863, when Abraham Lincoln declared a day for giving thanks in the fall, that the idea of a yearly observance caught on nationally.

But never mind about Thoreau and Twain. By Lincoln's day, George Washington had already provided us with a Thanksgiving proclamation that today, nearly two and a half centuries later, still stands as a "Thank You" that a nation can put its heart into.

(Russell Shaw, a veteran journalist and writer, is the author of more than 20 books, including three novels.) †

Our Lord Jesus Christ, King of the Universe/Msgr. Owen F. Campion

The Sunday Readings

Sunday, November 24, 2024

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

This weekend, in great joy and thanksgiving, the Church closes its year. As it looks back through the days and



months of 2024, it gives thanks for salvation achieved in Christ the Lord. He is king, and justice and peace only occur when Jesus truly is acknowledged as Lord.

The Book of Daniel supplies

the first reading. This book, as many others in the Old Testament, was written when God's people were experiencing many trials. It includes a certain literary exaggeration among its techniques, impressing upon readers the depth of the troubles being faced by God's people at the time.

This technique also dramatizes God's redemption and protection. He subdues every evil force. He is almighty.

In this reading, a certain representative of God appears. He is identified by his title, "Son of Man" (Dn 7:13). The Son of Man receives dominion, glory and kingship from God. Of course, in the New Testament, Jesus was called the Son of Man, a reference to the image in Daniel.

For its second reading, this feast's liturgy looks to the Book of Revelation. Of all the New Testament books, none is as dramatic or mysterious as Revelation. (At times, and more aptly, this book is called the "Apocalypse." It is of the apocalyptic style in biblical literature. "Revelation" could be applied to any book of Scripture.)

The reading is straightforward and bold. Its message leaves no question. The message simply is that Jesus, the holiest and the perfect, rose from the dead, rules the world and vivifies with eternal strength all who love God.

St. John's Gospel furnishes the last reading. It is a bittersweet reading for this great, joyous feast. The scene is the courtroom of Pontius Pilate, the Roman governor of the Holy Land, called

"Palestina" at the time of Jesus. Pilate goes immediately to the charge against Jesus.

Is Jesus a king? A rival to the mighty emperor of Rome? Jesus replies, but in fact he and Pilate are talking about two distinct realities. Pilate is interested in the political stability of the Roman Empire. Jesus is speaking of a kingdom much more profound, that of human hearts.

Jesus affirms kingship. He is indeed the king anointed by God to bring all people back to the Father in heaven.

Reflection

Everybody was talking. Americans were entranced in 1939 when Britain's King George VI, who died in 1952, and his wife, Queen Elizabeth, who died in 2002 (grandparents of today's King Charles III) visited the United States. As centers of attention, they rivaled any entertainer, politician or star athlete.

They earned fame when, after the Second World War came upon Great Britain, they became symbols of courage and patriotism.

For six long years, the British people endured terrible hardships. German bombing reduced to ashes not just factories but the homes of so many. Literally thousands of Britons were dying in combat or as victims of other horrors happening from Singapore and Hong Kong (then British territories) to London itself.

At the height of the conflict, rumors circulated that the king, his family and the leaders of government were about to flee to the security of Canada. Amid all the anxiety, the queen visited survivors of a bombing raid. Someone shouted at her, "Are you fleeing to Canada? Are you sending your daughters to Canada?"

Instantly, she replied. "My daughters will not go without me. I will not go without the king, and the king will never, ever, ever leave you!" Come what may, George VI was determined to be with the people, as indeed he was throughout the war.

Christ is our king. He died for us. Jesus will never leave us, especially when times are hard for us. †

Daily Readings

Monday, November 25

St. Catherine of Alexandria, virgin and martyr

Revelation 14:1-3, 4b-5

Psalm 24:1-6

Luke 21:1-4

Tuesday, November 26

Revelation 14:14-19

Psalm 96:10-13

Luke 21:5-11

Wednesday, November 27

Revelation 15:1-4

Psalm 98:1-3, 7-9

Luke 21:12-19

Thursday, November 28

Revelation 18:1-2, 21-23; 19:1-3, 9a

Psalm 100:1b-5

Luke 21:20-28

Friday, November 29

Revelation 20:1-4, 11-21:2

Psalm 84:3-6a, 8a

Luke 21:29-33

Saturday, November 30

St. Andrew, Apostle

Romans 10:9-18

Psalm 19:8-11

Matthew 4:18-22

Sunday, December 1

First Sunday of Advent

Jeremiah 33:14-16

Psalm 25:4-5, 8-10, 14

1 Thessalonians 3:12-4:2

Luke 21:25-28, 34-36

Question Corner/Jenna Marie Cooper

The Church's ties to the faithful departed seen in Scripture, tradition

What scriptural basis is there for praying for the dead, for their repose or for praying to the dead for their intercessions?



And in a related way, what scriptural basis is there for the Catholic practice of relics, such as saving a person's bone fragments? My Protestant friends say these practices are not in the Bible and in fact border on the occult. (Indiana)

The Catholic customs of praying for the souls of the dead, praying to the saints who have gone before us in earthly life and of venerating relics are based primarily in the Church's long-standing tradition and theology rather than explicit scriptural "prooftexts." However, the Bible does indeed allude to these practices.

In terms of praying for the repose of the souls of the dead (praying for the souls in purgatory), the clearest supporting Scripture passages is found in the Old Testament book of 2 Maccabees.

For background, the books of 1 and 2 Maccabees tell the story of the Jewish people's fight to maintain their culture and faith in the face of Greek occupying armies, and of their liberation by the Maccabees and their leader, Judas. In chapter 12 of 2 Maccabees, we read that it was discovered that many Jewish warriors who died in a battle had been wearing pagan amulets in clear violation of the first commandment.

Judas the Maccabee "then took up a collection among all his soldiers, amounting to two thousand silver drachmas, which he sent to Jerusalem to provide for an expiatory sacrifice. ... He did this with a view to the splendid reward

that awaits those who had gone to rest in godliness, it was a holy and pious thought. Thus, he made atonement for the dead that they might be absolved from their sin" (2 Mc 12:43-46).

Incidentally, the books of Maccabees are not always familiar to Protestant Christians, since these were among the Old Testament books that Martin Luther chose not to include in his edition of the Bible.

In terms of praying "to" the dead, I think it would be more accurate to say that Catholics ask the saints for their intercession.

Although the saints are members of the faithful who are dead insofar as they have already suffered bodily death, we believe that, in a more ultimate sense, they are alive with God. It would then logically follow that we can ask the saints, our heavenly friends, for their prayers just as we could ask our friends here on Earth to pray for us.

Scripturally, the Letter of James tells us that "the fervent prayer of a righteous person is very powerful" (Jas 5:16); and the Book of Revelation specifically describes the prayers of the saints as "gold bowls filled with incense, which are the prayers of the holy ones (Rv 5:8)."

With respect to relics—which you correctly note are often a piece of a saint's body such as bone fragments or pieces of hair—our main scriptural point of reference is Revelation, in which St. John recounts his vision where he "saw underneath the altar the souls of those who had been slaughtered because of the witness they bore to the word of God" (Rv 6:9).

Though this was in reference to a heavenly altar for the worship of God, very early Christians echoed this passage in a very tangible, concrete sense when they would celebrate Mass over the burial places of the martyrs.

Eventually this custom developed from celebrating Mass in catacombs and cemeteries into the practice of placing a relic, such as a small piece of a saint's body, into altars within church buildings.

And in modern times, our current Code of Canon Law tells us: "The ancient tradition of placing relics of martyrs or of other saints within a fixed altar is to be retained" (#1237). So, while relics of saints are now often venerated on their own, this "original" and scriptural use for relics has endured until today.

(Jenna Marie Cooper, who holds a licentiate in canon law, is a consecrated virgin and a canonist whose column appears weekly at OSV News. Send your questions to CatholicQA@osv.com.) †

My Journey to God

Forgiveness

by Janine Schorsch

"Forgive us our trespasses as we forgive others ..."

How can I forgive, Lord?
I don't deserve to be treated wrongfully,
as if I'm not good enough.
I still feel the hurt, the pain, the resentment.
If I forgive, I might be hurt again ...
How can I forgive, Lord?

You didn't deserve to be mocked and challenged
as if You didn't have the power to forgive.
When every word and action was LOVE Itself,
You were treated as a criminal.
You didn't deserve to be crucified on the cross.

And yet, You chose to give Your life for me.
You forgive, even though I don't deserve it.
Even though I hurt You and cause You pain.
Even though I will sin again.

Grant me the grace of forgiveness, Lord.
When I struggle to forgive, let me forgive with Your heart.
Let me love with Your heart.
Let me live in the peace of forgiveness.

One Heart, One Love, One Life. Amen.



(Janine Schorsch is a member of St. Teresa Benedicta of the Cross Parish in Bright. Photo: Father Joseph Moriarty gives absolution on July 17 in the sacrament of penance to a penitent attending the National Eucharistic Congress at the Indiana Convention Center in Indianapolis.) (File photo by Sean Gallagher)

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.

BROWN, William, 73, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Sept. 23. Husband of Arlene Brown. Father of Matt Brown. Brother of Katie Clements, Diana Cox, Margaret Probst, Andy and David Baker. Grandfather of three.

CANNON, Sandra K., 77, Christ the King, Indianapolis, Oct. 28. Mother of Debbie, James and Robert Cannon. Grandmother of 11. Great-grandmother of 15.

CROWE, Connie J., 72, St. Vincent de Paul, Bedford, Nov. 5. Wife of Terry Crowe. Mother of Gina Maness and Jamey Thompson. Daughter of Charlie Dillard. Sister of Jerry Dillard. Grandmother of six. Great-grandmother of five.

DATTILO, Anthony, 88, Prince of Peace, Madison, Nov. 8. Father of Lisa Dattilo Morgan, Col. Anthony and Philip Dattilo. Brother of Donna Jackson, Clarita Wesbecker and Leonard Dattilo. Grandfather of six. Great-grandfather of one.

EAST, Carl R., 87, St. Vincent de Paul, Bedford, Nov. 6. Brother of Opal Beltran, Ruby and Terry East. Uncle of several.

EAST, Nancy R. (Vaught), 82, St. Vincent de Paul, Bedford, Nov. 4. Mother of Rebecca Lewis, Cheryl Taylor, Susan and Michael East.

Grandmother of eight. Great-grandmother of two.

FRANKS, Troy, 53, St. Michael, Bradford, May 25. Husband of Tiffany Franks. Son of David and Diane Franks. Brother of Dana Holbrook and Chad Franks. Uncle of several.

FREIBERGER, Duane R., 66, St. Mary-of-the-Knobs, Floyd County, Oct. 21. Husband of Mary Jane Freiburger. Father of Mary Lou and Jeffrey Freiburger. Brother of Charles Freiburger. Grandfather of four.

GATES, Deborah A., 69, Holy Family, Oldenburg, Nov. 2. Wife of Paul Gates. Mother of Erin Telles, Adam and Alex Gates. Sister of Cathy Driskell, Pam Niehauser, David, Dennis and Jim Roa. Grandmother of five.

HARLAN, Mary Ann, 83, St. Gabriel, Connersville, Nov. 2. Mother of Brenda Crain, Theresa Gabbert, Bradly and David Harlan. Sister of Janet Amrhein and Amelia Isaacs. Grandmother of 15. Great-grandmother of 22.

HURM, Mary C., 92, Nativity of Our Lord Jesus Christ, Indianapolis, Nov. 8. Mother of Donitta Barrer, Suzetta Jensen, Jeanette Lord, Doris and Joseph Hurm. Grandmother of 13. Great-grandmother of seven.

LANDECK, Mary C., 82, Holy Spirit, Indianapolis, Oct. 24. Wife of Kenneth Landeck. Mother of Kristina and Michael Landeck. Grandmother of three. Great-grandmother of six.

RENN, Virginia A. (Rouck), 90, St. John Paul II, Sellersburg, Oct. 29. Mother of Karen Craft and Betty Crawford. Sister of Joyce Mehling. Grandmother of seven. Great-grandmother of four.

ROUSE, Dr. Thomas M., 71, St. Luke the Evangelist, Indianapolis, Nov. 1. Husband of Mary Rouse. Father of Maura Altman, Joanne Sommers, Carrie and Tommy Rouse. Brother of Kathy Incalcaterra, Barbara Kujawa, Maribeth Sears and Richard Rouse. Grandfather of five.

SALATIN, Peggy A., 83, St. Louis, Batesville, Nov. 8.



The month to remember the dead

Gravestones are seen amid autumn leaves on Nov. 3 at St. Joseph Cemetery in Indianapolis. The month of November in the Church is traditionally a time for Catholics to pray for the faithful departed, often while visiting a cemetery. (Photo by Sean Gallagher)

Wife of Robert Salatin. Mother of Randy, Richie and Rob Salatin. Sister of Connie Meyer and Tom Blank. Grandmother of 11. Great-grandmother of 12.

SCHLICTE, Doris, 92, St. Gabriel, Connersville, Oct. 24. Mother of Jennifer Best, Sue Willey, Patti and James Schlicte. Grandmother of five. Great-grandmother of nine. Great-great-grandmother of one.

SCHROEDER, Rosemary J., 102, St. Mary, Greensburg, Nov. 5. Mother of Paulette Duerstock, Arlene Gehl, Diann Reisman, Linda Sipe, Dan, John, Kevin, Matt, Tom and Vince Schroeder. Sister of Rita England and Dolores Hartman. Grandmother of 36. Great-grandmother of 59.

TROUERN-TREND, Carmen Delgado, 90, St. Charles Borromeo, Bloomington, Nov. 3. Mother of John Trouern-Trend.

Stepmother of Dr. John B.G. Trouern-Trend. Step-grandmother of eight. Step-great-grandmother of 23.

WEISS, Evelyn, 95, St. Paul, Tell City, Nov. 4. Mother of Gayle Litherland. Sister of Millie Harth.

Grandmother of four. Great-grandmother of seven. †

Franciscan Sister Daria Mitchell served in Catholic schools for 37 years

Franciscan Sister Daria Mitchell, formerly Sister Alisa, died on Nov. 6 at the motherhouse of the Congregation of the Sisters of the Third Order of St. Francis in Oldenburg. She was 79.

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

Sister Daria was born on Sept. 22, 1945, in Hamilton, Ohio. She joined the Sisters of St. Francis on Feb. 2, 1963, and professed final vows in on Aug. 12, 1968. Sister Daria earned a bachelor's degree in English at Marian University in Indianapolis, a master's degree in education and educational leadership at Miami University in Oxford, Ohio, and a master's degree in Franciscan studies at the

Franciscan Institute at St. Bonaventure in St. Bonaventure, N.Y.

During her 61 years as a member of the Sisters of St. Francis, Sister Daria ministered in Cincinnati for 37 years in Catholic schools and four years in parish ministry. She later served at the Franciscan Institute at St. Bonaventure University for 18 years and for three years at the Franciscan Federation in Olean, N.Y.

In the archdiocese, Sister Daria ministered at St. Joseph School in Shelbyville from 1964-65.

She is survived by her sisters Marian Smith and Carolyn Luckett, and her brothers Kenneth and Tom Mitchell.

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

Pope Francis calls for investigation of possible genocide in Gaza

VATICAN CITY (CNS)—Pope Francis said the international community should investigate whether Israel's military actions in Gaza constitute genocide. "According to some experts, what is happening in

Gaza has the characteristics of genocide. It should be investigated carefully to determine whether it fits into the technical definition formulated by jurists and international bodies," he said in a new book.

An excerpt from the book, *Hope Never Disappoints: Pilgrims Toward a Better World*, written with the journalist Hernán Reyes Alcaide, was published on Nov. 17 by Vatican News, the Italian newspaper *La Stampa* and the Spanish newspaper *El País*.

Yaron Sideman, the Israeli ambassador to the Holy See, posted on X a few hours later: "There was a genocidal massacre on 7 October 2023 of Israeli citizens, and since then, Israel has exercised its right of self-defense against attempts from seven different fronts to kill its citizens."

"Any attempt to call it by any other name is singling out the Jewish State," Sideman posted.

The pope made the comment in the context of speaking about global migration and the wars, economic hardships and climate disasters that force people to flee their homelands.

He praised Jordan and Lebanon for welcoming "millions of people fleeing the conflicts in the area—I am thinking especially of those leaving Gaza in the midst of the famine that has affected our Palestinian brothers and sisters because of the difficulty of getting food and aid into their territory."

The U.N. Convention on the Prevention and Punishment of the Crime of Genocide defines genocide as any act "committed with intent to destroy, in whole or in part, a national, ethnical, racial or religious group."

Formal recognition of genocide by a nation or by the U.N. International Court of Justice requires signatories to the convention to act to prevent further acts of genocide and to punish those responsible.

South Africa, on Dec. 29, 2023, filed an accusation of genocide against Israel with the International Court of Justice. Eight other nations have filed formal supporting complaints.

While not calling on Israel to withdraw from Gaza and halt all operations there, the court instructed Israel to exercise more control over its military to prevent acts which could be seen as contributing to genocide and to ensure humanitarian aid could reach Gaza.

In a Sept. 20 report to the U.N. General Assembly, the body's Special Committee to Investigate Israeli Practices Affecting the Human Rights of the Palestinian People and Other Arabs of the Occupied Territories said it had "serious concerns of breaches of international humanitarian and human rights laws in the Occupied Palestinian Territory, including starvation as a weapon of war, the possibility of genocide in Gaza and an apartheid system in the West Bank, including East Jerusalem."

After South Africa filed its case with the international court, Israeli Prime Minister Benjamin Netanyahu insisted his country had a right to defend itself against Hamas after its Oct. 7, 2023, attack and said, "The mere claim that Israel is committing genocide against Palestinians is not only false, it's outrageous." †



Pope Francis

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 Victim Assistance Coordinator, Archdiocese of Indianapolis**
P.O. Box 1410, Indianapolis, IN 46206-1410
317-236-1548 or 800-382-9836, ext. 1548
victimassistance@archindy.org

'It all seems so magical': Roncalli volleyball team wins state in perfect way

By John Shaughnessy

The day would end with pure joy and perfection as the girls' volleyball team of Roncalli High School in Indianapolis won Indiana's Class 3A state championship on Nov. 9, completing its season with an unblemished 35-0 record.

"I told them their team will go down in history," says Christina Erazmus, the team's head coach. "They did something that no other volleyball team at Roncalli has ever done."

The day would also confirm the team's dominance, as its 3-0 victory over the team from Angola High School added to its astonishing total of winning 97 sets and losing just five sets during its season-long march to being crowned state champs at Worthen Arena in Muncie, Ind.

"Our ultimate goal was to win state because we had lost last year in the semi-state. That was on our mind the whole time," Erazmus says. "As we continued to grow as a team and really have perfection and dominance, it was like, 'Wow! We really do have something special here.'"

At the same time, the events leading up to the championship match on that day reveal even more about the heart and the spirit of the team—as well as the heart and the spirit of the Roncalli community that embraced, supported and cheered for its latest champions.

The day began at the school with the girls watching a video of messages from family, friends and other supporters, leading to an outpouring of tears.

Then as the team headed to its bus for the ride to Muncie, a huge contingent of the "Roncalli family" lined the street outside the school, cheering, clapping and shouting for the girls.

And after they arrived at Worthen Arena, Erazmus did something that has to be rare for a head coach leading a team into a state championship. She took them to a tailgate overflowing with Roncalli fans.

"They got to say hi to their family and friends before they went out to play, which I thought was really cool because we had a really large crowd there—one of

the biggest tailgates I've ever seen," the head coach says. "There was a DJ, I got to say a few things, and we got to shout, 'Our time!'—which was our motto all season.

"Some people say you really just have to stay locked in, but I think it was really good for them. I think it helped them to see their friends and hug their parents one more time before they played. We let the girls go out there for about 30 minutes to get a little food in their stomachs and have everyone wish them well. I think it took a little pressure off them. Then we went back in the locker room, they did their little rituals and got back into their zone."

Before they took the court, Erazmus had one last message for the team that was led by its four seniors: Logan Bell, Eva Hurtle, Mac Krue and Josie Lezon.

"I just talked to them about how we've worked so hard for this. Last season, we lost in semi-state. We knew the feeling of loss, and we were so hungry for more. I told them, 'This is the last time we will play together as the same team. Do it for the little girl who fell in love with volleyball. Do it for all the little girls out there who are watching you. Do it for your family, do it for your friends, and let's do it for our team.'"

Once on the court, the Roncalli girls captured their dream of a state championship, beating Angola 25-16, 25-18 and 25-21. The celebration erupted among the Roncalli fans and the players on the court, tears flowing, teammates and coaches hugging and screaming in joy.

Erazmus also shared the joyous moment with her husband Chris, their children, her parents, her siblings, aunts and uncles, nieces and nephews.

As Erazmus is a 2001 graduate of Roncalli who played on the school's volleyball team, the celebration and the championship meant everything to her.

"It was just so special being able to go around and hug each of my players, just embracing them and thanking them for their commitment to our program," she says. "Roncalli is just such a wonderful community. I love this community, and it



Classmates, friends, family and fans of the girls' volleyball team of Roncalli High School in Indianapolis join in the celebration with the members of the team shortly after it won Indiana's Class 3A state championship on Nov. 9. (Submitted photo)

means so much to me that I was able to help guide the girls on this team to a state championship."

One of her favorite memories of the season occurred in the Roncalli gym when the team played the team from Hamilton Southeastern High School, which was ranked first in Indiana's Class 4A at the time—and was ranked nationally ahead of Roncalli.

"We had more than 2,000 people in our stands that night, which was incredible," she says. "We beat them in three, which was just a stellar performance. That's when we really realized we can beat anyone."

She also notes how special the girls on this championship team are.

"They come from great families, so they're easy to coach and they're easy to love. They've also been given God-given talents. Some of them are just elite players. Next is their dedication. So many of these

girls have dedicated their time and their efforts to being good volleyball players. And then the last thing is they're also so fun and loving.

"I've said so many times to my assistant coach that all these girls like each other. There are no cliques, no special groups. They all would sit by anyone at dinner. It was really cool to see how they all really genuinely love each other."

One image of the team has stayed front and center in Erazmus' thoughts since the state championship victory.

"It really hit me when I was watching each girl get a medal and go up on stage," she recalls. "I was getting so teary-eyed. I was just so proud of them. I had always hoped that one day I would be there with my team. And it was actually happening to us."

"When I think back on this whole season, it all seems so magical." †

Classified Directory

For advertising rates call (317) 236-1585.

Employment

TRIBUNAL ADVOCATE

The Roman Catholic Archdiocese of Indianapolis is seeking a Canonical Advocate for the Metropolitan Tribunal office located in the Bishop Edward T. O'Meara Catholic Center. The Advocate is responsible for assisting persons who are seeking to establish their freedom to marry in the Catholic Church or to clarify their marital status in accordance with Canon Law.

The qualified candidate must have at least a bachelor's degree (a degree in Canon Law is preferred). Two years of legal and/or pastoral experience or other relevant life experience is preferred. The qualified candidate must also be a Catholic in good standing, have a general understanding and acceptance of the Church's teachings regarding marriage, have excellent verbal and written communication skills, strong organizational skills, and computer knowledge.

The position is an opportunity to work directly in Church ministry that serves people's human and spiritual needs. To obtain a description of the Advocate position and an employment application, please contact: Mrs. Kay Summers, Associate Director of the Tribunal, Archdiocese of Indianapolis, 1400 N. Meridian Street, Indianapolis, IN 46202 or by e-mail: ksummers@archindy.org. Applications will be accepted through January 1, 2025.

Benefits

Full-time employees may participate in a benefits program that includes: Comprehensive Health plan; Paid Parental Leave; Employer contributed HSA for medical plan participants; FSA and Dependent Care FSA; Dental Insurance; Paid Vacation, Sick, and Personal Days; Life and Disability Insurance; and 403(b) matching.

ASL Interpreters Needed!

The Disabilities Ministry of the archdiocesan Office of Catechesis is in urgent need of American Sign Language (ASL) interpreters for 7:30 a.m. Mass at St. Jude Parish in Indianapolis, and sacramental prep assistance for two children at St. Matthew the Apostle Parish in Indianapolis.

It is preferred that interpreters be Catholic, but those who have a strong familiarity with the Catholic Mass and other liturgical rites are encouraged to apply. It is also preferred that interpreters have an Indiana Interpreting Certificate, though allowances can be made depending on experience.

For more information, contact Jenny Bryans, Disabilities Ministry Coordinator, at jbryans@archindy.org or 317-236-1448.

Employment

Maintenance Technician

This full-time, hourly, position is responsible for the maintenance of several buildings.

Duties include:

- Completing repairs, preventative maintenance and maintenance tasks on buildings and grounds.
- Responding, in a timely manner, to internal equipment repair needs.
- A verifiable background in building maintenance.
- A working knowledge of all building systems and components.
- The ability to evaluate and repair existing equipment.
- The ability to work with contractors, subcontractors, and suppliers.
- An ability to work with the Archdiocesan staff.
- Basic computer skills.
- Good organizational and communication skills.

If you are interested in this position, please send your resume to:

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- Mini Barn / Shed / Fence / Deck Demolition & Removal
- Appliance / E-Waste Removal
- Stump Grinding

Advent penance services are scheduled at archdiocesan parishes

Advent begins this year on Dec. 1. Parishes throughout the archdiocese have scheduled communal penance services for Advent. The following is a list of services that have been reported to *The Criterion*.

Batesville Deanery

Dec. 3, 6:30-7:30 p.m. at St. Michael, Brookville
 Dec. 3, 7 p.m. at St. Mary, Greensburg
 Dec. 3, 7 p.m. at Holy Family, Oldenburg
 Dec. 6, 9 a.m.-9 p.m. at St. Martin Church of All Saints Parish, Dearborn County
 Dec. 10, 6:30-7:30 p.m. at St. Michael, Brookville
 Dec. 11, 6:30 p.m. at St. Vincent de Paul, Shelby County
 Dec. 11, 6-8 p.m. at St. Maurice, Napoleon
 Dec. 12, 6-8 p.m. at Immaculate Conception, Millhouses
 Dec. 17, 6:30 p.m. at St. John the Evangelist Church of St. Catherine of Siena Parish, Decatur County
 Dec. 17, 6:30-7:30 p.m. at St. Michael, Brookville
 Dec. 18, 6-8 p.m. at St. John the Baptist, Osgood
 Dec. 18, 6:30-7:30 p.m. at St. Peter, Franklin County
 Dec. 19, 7 p.m. at St. Louis, Batesville
 Dec. 20, 9 a.m.-9 p.m. at St. Mary of the Immaculate Conception, Aurora
 Dec. 20, 9 a.m.-9 p.m. at St. Joseph, Shelbyville

Bloomington Deanery

Dec. 11, 6-9 p.m. for St. Charles Borromeo, St. John the Apostle, St. Paul Catholic Center, all in Bloomington, at St. Paul Catholic Center
 Dec. 17, 7-8:30 p.m. at St. Vincent de Paul, Bedford
 Dec. 18, 6:30-7:30 p.m. at St. Jude the Apostle, Spencer
 Dec. 19, 6:30-8:30 p.m. at St. Agnes, Nashville
 Dec. 19, 6-7 p.m. for St. Martin of Tours, Martinsville, and St. Mary, Mitchell, at St. Martin of Tours

Connersville Deanery

Dec. 5, 6-7 p.m. at St. Mary, Rushville
 Dec. 11, 6:30-7:30 p.m. at St. Gabriel, Connersville
 Dec. 13, 5:30-6:30 p.m. at Holy Family Church of St. Elizabeth Ann Seton, Richmond

Indianapolis East Deanery

Dec. 4, 7 p.m. for St. Therese of the Infant Jesus (Little Flower) and Our Lady of Lourdes at St. Therese of the Infant Jesus
 Dec. 5, 7-9 p.m. at St. Mary
 Dec. 11, 6 p.m. at St. Rita
 Dec. 19, 7 p.m. at Holy Spirit
Additional opportunity for reconciliation on:
 Dec. 9, 9 a.m.-7 p.m. at Our Lady of Fatima Retreat House, no appointment needed

Indianapolis North Deanery

Dec. 15, 2 p.m. at Immaculate Heart of Mary
 Dec. 16, 7 p.m. at St. Lawrence
 Dec. 17, 7 p.m. at St. Luke the Evangelist

Indianapolis South Deanery

Dec. 5, 5 p.m. at St. Ann
 Dec. 11, 6:30 p.m. at St. Barnabas
 Dec. 11, 7 p.m. for St. Jude, Nativity of Our Lord Jesus Christ and St. Mark the Evangelist parishes, at St. Jude
 Dec. 12, 6:30 p.m. for Holy Name of Jesus, Beech Grove, and Good Shepherd, at Holy Name of Jesus
 Dec. 21, 8:30 a.m. at SS. Francis and Clare of Assisi, Greenwood

Indianapolis West Deanery

Dec. 3, 7 p.m. for St. Gabriel the Archangel and St. Monica at St. Monica.

New Albany Deanery

Dec. 3, 6:30 p.m. at St. Michael, Bradford
 Dec. 3, 7 p.m. at St. Mary, New Albany
 Dec. 11, 7 p.m. at Our Lady of Perpetual Help, New Albany
 Dec. 12, 6:30 p.m. at St. John Paul II, Sellersburg
 Dec. 12, 7 p.m. at St. Anthony of Padua, Clarksville
 Dec. 16, 7 p.m. at St. Mary, Navilleton
 Dec. 17, 7 p.m. at St. Mary, Lanesville
 Dec. 18, 7 p.m. at St. Mary-of-the-Knobs, Floyd County
 Dec. 18, 7 p.m. at St. Michael, Charlestown
 Dec. 19, 6:30 p.m. at St. Francis Xavier, Henryville



A priest hears a confession on July 17 in the Indiana Convention Center during the National Eucharistic Congress in Indianapolis. (File photo by Sean Gallagher)

Seymour Deanery

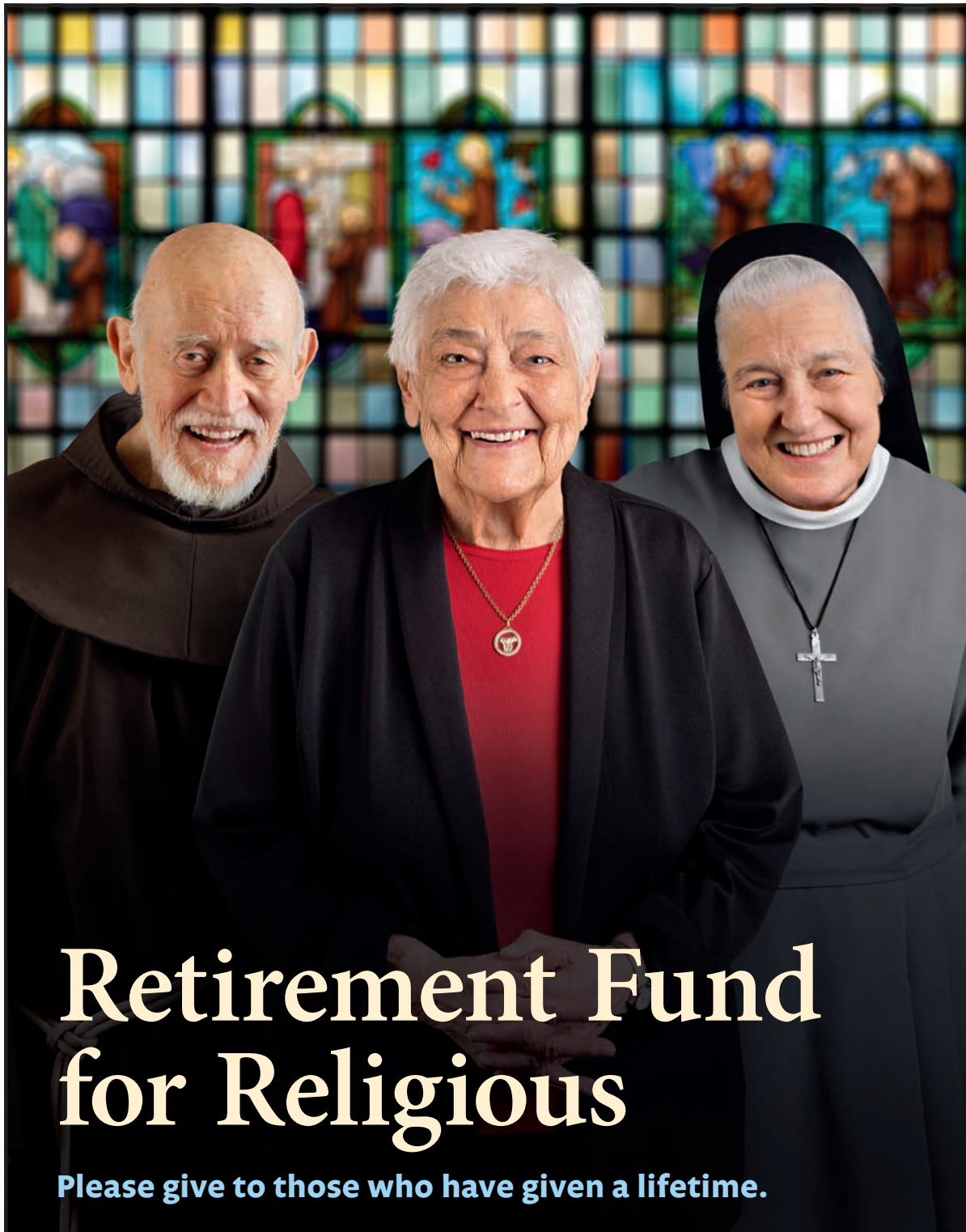
Dec. 4, 7 p.m. at St. Bartholomew, Columbus
 Dec. 8, 9:30 a.m. at St. Patrick, Salem
 Dec. 8, 2 p.m. at American Martyrs, Scottsburg
 Dec. 10, 6 p.m. for Prince of Peace, Madison, and Most Sorrowful Mother of God, Vevay, at Prince of Peace
 Dec. 11, 7 p.m. at St. Ambrose, Seymour
 Dec. 18, 7 p.m. at Holy Trinity, Edinburgh

Tell City Deanery

Dec. 15, 2 p.m. CT at St. Paul, Tell City
 Dec. 18, 6:30 p.m. CT at St. Boniface, Fulda

Terre Haute Deanery

Dec. 18, 6 p.m. at Sacred Heart, Clinton
Recurring opportunities for reconciliation in the Terre Haute Deanery are as follows:
 Saturdays 4-5:30 p.m. at St. Benedict
 Thursdays 6:30-8:30 p.m. and Saturdays 3:30-5 p.m. at St. Joseph University Church. †



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Please donate at your local parish, December 7-8, or by mail at:

Archdiocese of Indianapolis
 Mission Office
 1400 North Meridian Street
 Indianapolis IN 46202

Make check payable to Mission Office with Religious Retirement on the memo line.

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