



The

Criterion

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Faith at Home

Even when re-entry is rocky, remember to always love, page 12.

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A gift of love shows the ‘miracle-working power of prayer’ to change a life, a family

By John Shaughnessy

The phone call was a mother’s worst nightmare.

Janine Schorsch had already been praying to God continually to take care of her grown son, Tony Burkhart, who had been admitted to the hospital a few days earlier with a severe bacterial infection of his liver that continued to threaten his life.

Now her daughter-in-law Samantha was calling, “telling us that all of Tony’s systems were shutting down.”

Frantic, Janine started to rush to the car with her husband Thomas, pausing ever so briefly to grab the “prayer blanket” that a friend had given her earlier for emotional and spiritual support while Janine prayed for and worried about Tony.

As the couple drove from their home in St. Teresa Benedicta of the Cross Parish in Bright to the hospital across the border in Ohio, so many thoughts filled Janine’s mind during the 30-minute drive.

One led her back to the pure joy of the birth of Tony—her first child to live after one child died in a miscarriage and another was stillborn.

Now, fearing she was losing him, too, “I started praying and begging God for Tony to be all right. There was also fear. I couldn’t imagine losing Tony. I asked God to give me acceptance for his will—and that his will would match mine.”

Arriving at Good Samaritan Hospital in Cincinnati, Janine and Thomas rushed to Tony’s room with Janine carrying the

See PRAYER, page 8



Tony Burkhart and his mother Janine Schorsch hold a prayer blanket that was made by the Ladies Sodality Prayer Shawl Ministry of All Saints Parish in Dearborn County. When Burkhart was at the edge of death in a hospital, Schorsch rushed to bring the blanket to him, wanting her son to be wrapped in prayers and God’s grace. (Submitted photo)

Archbishop elected chairman of Committee on Evangelization and Catechesis

By Sean Gallagher

When the U.S. bishops met in Baltimore in the fall of 2021, they selected Indianapolis as the host of the National Eucharistic Congress, which is expected to draw tens of thousands of Catholics from across the country to the city in July 2024.



Archbishop Charles C. Thompson

At this year’s fall meeting that took place last week, the bishops in a 149-90 vote on Nov. 16 elected Archbishop Charles C. Thompson the chairman-elect of the committee which is overseeing the planning of the congress and three-year National Eucharistic Revival of which it is a part.

He will serve a three-year term as chairman of the Committee on Evangelization and Catechesis of the U.S. Conference of Catholic Bishops (USCCB) beginning in November 2023.

Archbishop Thompson spoke with *The Criterion* about the election, his responsibilities as the committee chairman and the eucharistic revival and congress.

The following interview has been edited for length.

Q. What was it like for you when you saw that your brother bishops had selected you to lead the Committee on Evangelization and Catechesis, knowing the responsibilities and the opportunities that that entails?

A. “The election is about serving the Church, serving the conference, but more importantly, serving the people of God.

“It’s a responsibility. I’ve had a responsibility placed on me. It’s always a little overwhelming. But it’s heartening to know that your brother bishops trust you and have confidence in you to carry this out.”

See CHAIRMAN, page 2

‘Fraternal dialogue,’ more prayer have place on bishops’ assembly agenda

BALTIMORE (CNS)—Gathered in Baltimore for their fall general assembly on Nov. 14-17, members of the U.S. Conference of Catholic Bishops (USCCB) elected new leadership, heard about the crisis in Ukraine and were updated on what’s facing migrants at the U.S. southern border.

See BISHOPS, page 9

Bishop Andrew H. Cozzens of Crookston, Minn., center, and other bishops pray during a Nov. 16 session of the fall general assembly of the U.S. Conference of Catholic Bishops in Baltimore. (CNS photo/Bob Roller)





Archbishop Charles C. Thompson raises a chalice on April 12 in SS. Peter and Paul Cathedral in Indianapolis during the annual archdiocesan chrisM Mass. The bishops of the U.S. recently elected Archbishop Thompson chairman-elect of their Committee on Evangelization and Catechesis, which oversees the National Eucharistic Revival and the National Eucharistic Congress to be held in Indianapolis in July 2024. (File photo by Sean Gallagher)

CHAIRMAN

continued from page 1

Q. How would you explain how evangelization and catechesis are to be a part of the life of faith of all members of the Church?

A. “Every baptized person is called to holiness and mission. We can’t cultivate holiness and mission as baptized persons without the role of evangelization and catechesis.

“To evangelize is to bring people to know and encounter Jesus Christ through his passion, death and resurrection, to come to know God in and through Jesus Christ, to have a personal relationship with him.

“Once evangelization has enabled us to encounter Christ, then catechesis is the means by which we learn how to know and carry out that mission, how to live the Gospel.

“It’s linked to all of us through baptism.”

Q. Knowing that national and diocesan offices exist largely to support ministry in parishes, what advice do you have for pastors who want to enhance evangelization and catechesis in their communities?

A. “I don’t ask pastors to do anything more than I do. We’re supposed to be preaching Jesus Christ, not ourselves. That’s the first thing that I’d say to pastors about evangelization. Remember who the focus is on. We must decrease. He must increase. We preach Christ. We don’t preach ourselves. We don’t preach our agendas.

“We have to be focused on Christ, and it has to be about leading others to encounter him through our witness in both word and deed. Everything needs to be centered around that. We keep Christ at the center. Remember, we’re leading others to him.

“Evangelization is about relationships. If we’re going to invite people to have a relationship with Jesus Christ, then we have to meet people and respect their dignity for who they are and where they’re at and dialogue with them—this whole notion of synodality. We need to listen and heal wounds.

“Once we’ve developed those relationships, then the catechesis really begins. That’s when we really call people to embrace and know what the Church teaches and why, so that we can develop even deeper that personal relationship with Christ in holiness and mission.”

Q. The USCCB Committee on Evangelization and Catechesis is helping to lead the current National Eucharistic Revival, and is helping to plan and organize the National Eucharistic Congress to be held in Indianapolis in July 2024. How do you see the Eucharist linked to evangelization and catechesis?

A. “The whole focus here is on Christ. How do we help people to first believe in God, the Father, Son and Spirit, and to understand who God is, not what the world may interpret God to be? We know God most fully and intimately through Jesus Christ.

“And among the many ways that God is present to us in the world, the Eucharist is that divine way in which the body, blood, soul and divinity of Christ is made present to us. The Mass is the source and summit of our identity, our mission as Catholics. So, everything we say and do, everything that we’re about is focused in the Eucharist, especially to and from the Mass.

“It’s the core of everything we do. The Eucharist is what sustains us and nourishes us to carry out that mission.”

Q. A presentation was given at the bishops’ meeting by Bishop Andrew H. Cozzens of Crookston, Minn., on how the revival has gone thus far and the planning that’s going forth for the congress. What’s it like for you to hear about what’s happening here in the archdiocese and what’s going on elsewhere?

A. “I’m on the bishops’ advisory committee for the eucharistic revival and also on its board. So, I have monthly meetings for each one of those that we’ve been doing for several months. I get a lot of those reports along the way. You get to hear about all the things that dioceses are doing. It’s inspiring to know that so many dioceses are embracing it.

“I think we’ve done a great job [in the



Public Schedule of Archbishop Charles C. Thompson

November 28–December 6, 2022

November 28 – 11 a.m.
Funeral Mass for Father Donald Buchanan at Church of the American Martyrs, Scottsburg

November 29 – 11 a.m.
College of Deans meeting at Archbishop Edward T. O’Meara Catholic Center, Indianapolis

November 30 – Noon
Indianapolis Eucharistic Revival Planning Team meeting at Archbishop Edward T. O’Meara Catholic Center

November 30 – 3 p.m.
Finance Council meeting, Mass and dinner at Archbishop Edward T. O’Meara Catholic Center

December 1 – 10 a.m.
Leadership Team meeting at Archbishop Edward T. O’Meara Catholic Center

December 1 – 12:30 p.m.
Lunch meeting with delegates for Continental Phase of Synod of Bishops on synodality at Archbishop Edward T. O’Meara Catholic Center

December 1 – 3:30 p.m.
Catholic Community Foundation Advisory Board meeting at Archbishop Edward T. O’Meara Catholic Center

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

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

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

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

Archdiocese of Indianapolis]. What we did on *Corpus Christi* Sunday [was great], even though I was sick at the time. I think we had one of the most comprehensive ways of kicking off the diocesan portion [of the revival] as any place in the country.

“We had two Masses—one in English and one in Spanish—a eucharistic procession and eucharistic adoration, and a service project involved in all of that. I think our people should be very much applauded for what they’ve done.

“Father Pat [Beidelman], [Chancellor] Chris Walsh and our own eucharistic revival planning team are doing some great things and are thinking about some great plans. They’re also developing helpful resources for the revival for pastors and parishes. They’re watching around the country what others are doing so we can learn from them to enhance our own participation. We learn and draw from each other.”

Q. In an interview with *Our Sunday Visitor* at the end of the fall assembly, Archbishop Timothy P. Broglio of the Archdiocese for Military Services, the new USCCB president, noted that the National Eucharistic Revival and the National Eucharistic Congress can be important ways to build up unity in the Church in the U.S. Working closely with both initiatives already and foreseeing working with them more in your new leadership position, how do you see the revival and congress as hopefully contributing to this building up of the communion of the Church?

A. “At Mass, we celebrate communion. The Eucharist is the source of unity. Our celebration of the Mass is the source and summit of our identity and mission. We have to be united. That doesn’t mean that we don’t have diversity in unity. We have different opinions and ideas and the creativity that comes from that tension.

“Tension can be a good thing—creative tension. It’s the tension that leads to polarization that leads to demonization and the dehumanization of others that’s so prominent in our world and, in some ways, has entered into our Church that is a concern.

“The Eucharist is the source of our unity. We have communion with God and with one another, all made possible through Jesus Christ. He is the tie that binds us. And the Mass is the primary way that we celebrate who and what we are about.

“I read a book Bishop [Robert E.] Barron wrote. At one point, he said that second only to the words of consecration, the most profound words of the Mass, are the sending forth to mission. We have to do that united as one body of Christ in the one mission of Christ.

“The Eucharist is what draws us out of our ego, out of our agendas, out of our ideologies. If we’re faithful to the Eucharist and we really enter into the Mass and embrace all that it holds for us, it helps us put Christ at the center.”

(For more information on the National Eucharistic Revival, visit eucharisticrevivalindy.org or www.eucharisticrevival.org.) †

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Visiting his family, pope celebrates feast of Christ the King

ASTI, Italy (CNS)—With several of his cousins and their children and grandchildren present, Pope Francis celebrated Mass in the Asti cathedral, giving a nod to his family roots and drawing people’s attention to the root of Christian faith: the cross of Jesus.

The Mass on Nov. 20, the feast of Christ the King and World Youth Day, was the only public event during the pope’s weekend visit to the region from which his grandparents, Giovanni Angelo Bergoglio and Rosa Vassallo, and his father Mario immigrated to Argentina in 1929.

The visit was timed to coincide with the 90th birthday of Carla Rabezzana, the pope’s second cousin. And, after landing in Portacomaro near Asti on Nov. 19 and stopping for a prayer in a village church, Pope Francis headed straight to Rabezzana’s house for lunch.

After lunch, the pope visited a nearby home for the aged and then headed to the little village of Tigliole to visit another second cousin, Delia Gai.

The cousins and their families joined an estimated 4,000 people for Mass with the pope the next day in the Asti cathedral.

In his homily, sprinkled with words

in the Piedmont dialect his grandmother taught him, Pope Francis focused on how the kingship of Christ is different from any idea people usually have of a king.

“He is not comfortably enthroned but hanging on a gibbet,” the pope said. “The God who ‘casts down the mighty from their thrones’ [Lk 1:52] appears as a slave executed by those in power.”

Accusing no one, “he opens his arms to all. That is how he shows himself to be our king: with open arms,” the pope said.

With open arms, Jesus “embraced our death, our pain, our poverty, our weakness and our misery,” he said. “He let himself be insulted and derided, so that whenever we are brought low, we will never feel alone. He let himself be stripped of his garments, so that no one would ever feel stripped of his or her rightful dignity. He ascended the cross, so that God would be present in every crucified man or woman throughout history.

“This is our king, the king of the universe,” Pope Francis said.

At the beginning of the Mass, Stefano Accornero, a local seminarian, was installed in the ministry of acolyte.

Departing from the prepared text of his homily, Pope Francis told Stefano

and anyone else preparing for priesthood: “Do not forget that this is your model: do not cling to honors, no. This is your model; if you do not think of being a priest like this king, better stop here.”

Urging members of the congregation to gaze upon Jesus on the cross, the pope told them Christ does not “give us the same kind of fleeting glance that we so often give him.

No, he stays there ‘brasa aduerte,’ [‘arms open,’ in Piedmontese] to say to you in silence that nothing about you is foreign to him, that he wants to embrace you, to lift you up and to save you just as you are, with your past history, your failings and your sins.”

By surrendering to Christ’s love and accepting his forgiveness, anyone can begin again, the pope said. “Salvation comes from letting ourselves be loved by him, for only in this way are we freed from slavery to ourselves, from the fear of being alone, from thinking that we cannot succeed.

“Ours is not an unknown God, up in the heavens, powerful and distant, but

rather a God who is close. Closeness is God’s style; he is close with tenderness and mercy,” the pope said. “Tender and compassionate, his open arms console and caress us. That is our king!”

The day’s Gospel reading included the exchange of the “good thief,” saying to Jesus on the cross: “Remember me when you come into your kingdom,” and Jesus replying, “Today you will be with me in paradise” (Lk 23: 42,43).

That same promise is available to all who honestly admit their faults and trust in the Lord, the pope said. “Before God only soap and water, no makeup, just your soul as it is. Salvation starts there.” †



Pope Francis and Carla Rabezzana, his second cousin, sit down to lunch in her home in Portacomaro, near Asti in Italy on Nov. 19. The pope traveled to the northern Italian town to help celebrate Rabezzana’s 90th birthday, to visit other relatives and to celebrate Mass the next day in the Asti cathedral.

(CNS photo/Vatican Media)



Pope’s prayer intentions for Decemeber

- **Volunteer Not-for-Profit Organizations—** We pray that volunteer non-profit organizations committed to human development find people dedicated to the common good and ceaselessly seek out new paths to international cooperation.

See Pope Francis’ monthly intentions at archindy.org/popesintentions.

HAPPY THANKSGIVING

“Give thanks to the Lord, for he is good; his love endures forever.”
1 Chronicles 16:34

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Did you know that Eucharist actually means thanksgiving? Isn’t it beautiful that Jesus gives thanks endlessly, offering himself and making a gift of himself to God and to us? He is not only thankful to God the Father, but he is also thankful for us who are willing to receive him.

This thanksgiving, we are so thankful to be in community with you, united in the Eucharist. We are thankful to each of you for your gifts that support the many ministries and programs of our Church that allow us to be present to those in need. We are thankful for the many volunteers who work in these various ministries who give so much of their time in service to others. We are thankful for your love and support, regardless of how it’s given.

God bless you and your families during this season of Thanksgiving.

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Editorial



A lit candle is seen on a wreath for the first Sunday of Advent in this illustration photo. The wreath, which holds four candles, is a main symbol of the Advent season, with a new candle lit each Sunday before Christmas. Advent, a season of joyful expectation, begins on Nov. 27. (CNS photo/Gregory A. Shemitz)

Hope and pray this Advent for a personal encounter with Jesus

Given all the challenges we face today—including war, civil unrest, economic hardships, racial tension, uncertainty about climate change, abortion and other threats to human life—hope is hard to hold on to. In fact, it's only in the context of spiritual renewal that genuine hope seems possible.

This Sunday, Nov. 27, we will begin the new Church year with a season of waiting, expectation and longing.

Advent is a time of spiritual regeneration. It teaches us that the blessed hope that we look forward to every time we celebrate Mass is the Lord who has come, who is here with us now, and who will come again. Advent reminds us that a personal encounter with Jesus Christ is what we truly hope for at this time of year.

It's not possible to live in our culture and not be tempted to forget what this time of joyful waiting is really all about. We are not a patient people, and we are conditioned to expect that our desires will be fulfilled instantly or not at all. To help us make the Advent season a time of grace, rather than a time of increased stress and anxiety, here are some suggestions for making this holy season more rewarding spiritually.

First, let's set aside times for prayer. These should be quiet times, times to be alone with God. Let's try to spend some quality time with God, thanking him for all the blessings in our lives. We should use this time to ask for God's help with all the things that are bothering us. Then we should pause and listen quietly for his response. We may not know it, or understand it, but God always responds to our prayers. The best way to prepare for the Lord's coming is to give our hearts to him in prayer.

Secondly, we should go to confession—perhaps during an Advent penance service. There is no better way to prepare ourselves spiritually than to celebrate the sacrament of reconciliation, to confess our sins, to do penance and to begin again filled with God's grace. "Do not be afraid," the Lord tells us repeatedly. We don't have to carry secret burdens of guilt deep inside us, and we don't have to let past hurts and disappointments ruin our celebration of this holy time. We

can ask for (and confidently receive) God's forgiveness for our own sins as well as the grace to forgive those who have sinned against us. This sacrament is a great gift from God. Let's accept it gratefully and use it wisely.

Third, let's be more faithful—and more attentive—in our Mass attendance. Advent liturgies are among the most beautiful and hope-filled celebrations in the Church calendar. Let's enjoy the music and the sights and sounds and smells of this amazing time of year to prepare ourselves inwardly for Christ's coming. Masses on Christmas Eve, Christmas day and throughout the entire Christmas season can fill our hearts with gladness and remind us that God truly is with us—especially in his gift-of-self, the holy Eucharist.

Finally, let's give spiritual gifts. Gift-giving is an important part of the Advent/Christmas tradition, but the gifts we give (and receive) don't have to be material things. A smile, a kind word, and a helping hand can all be precious gifts, especially when given at the right moment to persons in need. Let's make Advent/Christmas truly the season of giving, but let our gifts be spiritual gifts of self as well as material gifts.

Waiting for the blessed hope requires patience, trust and a firm belief that God will hear and answer our prayers. We hope that the Lord will give us everything we truly desire and need, and that his coming again will be our greatest source of joy.

And, so, we pray: "Come, Lord Jesus. Help us wait patiently in joyful hope. Prepare us for your coming again. Remove all the obstacles—our frustrations, pain and anger—that prevent us from being a people of hope, so that we may share your love with others and become one with you always."

Preparing ourselves spiritually isn't easy. Many things seek to distract us from concentrating on the hope that Christ will come again in glory.

Let's make this Advent season a time of holiness, hope and the opportunity to experience once again the powerful presence of Jesus, who really is God-with-us, in our personal lives and in our world.

—Daniel Conway

Be Our Guest/Mary Marrocco

All is given, all is received

"The manuscript of their love had gone safe to the Printer." So wrote Sheldon Vanauken ("Van") in *A Severe Mercy*, after his beloved wife's painful and young death.

Van knew his suffering would have been different had she died before they became Christian, when they didn't even know there was a divine "Printer" to receive the manuscript of their married life.

In their "pagan" days, they shared a vow that if one died first, the other would take their boat out, sink it and go down with its nose pointing upward—the only fitting conclusion to the love that was only about the two of them.

As Christians, their response to death changed: not by becoming any less passionate or grief-stricken, but by answering death with life rather than death, and opening suffering to God's call.

Being a writer, Van naturally used a publishing metaphor to express his sense that their love, rather than being ended by her death, was fulfilled.

It wasn't his way of glorifying death or wallowing in pain. It was his experience of death itself being changed by the Christ who had—agonizingly, at first—come between them in their marriage, and so re-created it.

Jesus' own death was preceded by total self-giving. At the Last Supper, before his death, he gave all. Every cell, DNA strand and atom: "This is my body, which will be given up for you" (Lk 22:19). Every drop of blood, every tear and sweat drop: "This is ... my blood, ... which will be poured out for you" (Lk 22:20).

Before he gave all on the cross, Jesus gave himself into the hands of his Apostles at the Last Supper. Before he forgave those (us) who hurt him, he gave his disciples the way to hold him forever, a key that unlocks even the door of death he was about to utterly alter: "Do this in memory of me" (Lk 22:19).

All is given: the antidote to death. All is received: the way to life.

When we suffer the death of a beloved person, can we also live in a small way the commandment: "Do this in memory of me"? Give all, give your blood, your flesh, in releasing this person you love and long to hold onto, letting only God hold your beloved.

I've seen other people seemingly have everything taken away by one or another tragedy. I've had my own tragedies.

The things that can make us want

to die. A different but real death. A beloved person leaves forever. A life's work or quest falls apart. A relationship disappears, beyond reach.

Christ gives us a way to offer such deaths to God, in rehearsal for our moment of death. It's a response to the moment of death that's nothing like trying to control death or resigning ourselves to it.

We can imitate Christ in the intentional self-surrender that can really happen only at death. Everything in life brings us to that one moment when we can give ourselves to God. That's why the moment of death stands alone.

At God's final call, will I freely surrender my life to God? Will you? It will be a divine call, and a human response, the most personal and decisive moment of our existence.

We get many chances to rehearse. Catholic tradition speaks of "daily deaths." That might seem hopelessly

old-fashioned and hard to understand, but it's a profound truth: We can meet death without denying, controlling or idolizing it. (All are popular social methods.)

Today, tomorrow, every day, we can practice. We can stretch and tire our spiritual muscles so they will be available when death inevitably comes and seems to stare us down. And we'll hear God calling us.

The problem is rehearsing gets a lot harder when something precious is taken from us. Then we'll need to be like a little child who refrains from screaming at not being chosen to sit beside her mother at Church. Or like a young man who speaks kindly, not bitterly, about the love of his life who unexpectedly ditched him.

Our rehearsals can be as small, and as vast, as those. In just one cell, just one blood drop, can be everything.

But we know that words and pep talks can't answer the anguish of loss. Nothing "answers" death. Either God calls us through it in love, having conquered death by death,

or death is the end before which we all stand defeated.

My mother used to say that after their deaths she felt the presence of her beloved parents when she was receiving Communion. It wasn't some abstract pious hope, but a reality, and a profound insight into what we live always, every moment. It was the same food that helped Van remain in love beyond death.

Then, we too can finally say with St. Paul, "Where, O Death, is your victory?" (1 Cor 15:55)

(Mary Marrocco is a columnist for *Catholic News Service*. She can be reached at mary.marrocco@outlook.com.) †

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

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Christ the Cornerstone

Stay awake! Prepare for the Lord's coming again this Advent

"Be sure of this: if the master of the house had known the hour of night when the thief was coming, he would have stayed awake and not let his house be broken into. So too, you also must be prepared, for at an hour you do not expect, the Son of Man will come" (Mt 24:43-44).

Yesterday, we observed the great American holiday of Thanksgiving. Once each year, we pause and give thanks for all our blessings as individuals, families and as a nation. We acknowledge our country's many failings and shortcomings, but we pray that God will continue to bless us and give us the grace we need to achieve true peace with justice, equality for all, and the dignity and respect that is due to every person that seeks a better life for her or his family here in this beloved country of ours.

Now we turn our attention to the promised return of our Lord Jesus Christ.

We call this season of the Church's year "Advent" because it is a time of anticipation and preparation for the Lord's coming again.

One of the great paradoxes of our

faith is the "both/and" celebrated during this holy season. We Christians believe that Jesus is both present and coming. He is with us now in his word, in the sacraments (especially the holy Eucharist), and in our encounters with our brothers and sisters in charity and service. But we also long for the Lord's return in glory, and although we do not know the day or time, we earnestly pray for the grace to be ready when he comes at the end of time.

Advent celebrates this "both/and" of Jesus' presence among us and his longed-for return. It reminds us of how the people of Israel longed for the coming of the Messiah, and it boldly proclaims the words of the prophets which foretell the magnificent changes that will take place once the Lord establishes his kingdom once and for all.

As we hear Isaiah proclaim in the first reading for the First Sunday of Advent:

In days to come, the mountain of the Lord's house shall be established as the highest mountain and raised above the hills. All nations shall stream toward it; many peoples shall

come and say: "Come, let us climb the Lord's mountain, to the house of the God of Jacob, that he may instruct us in his ways, and we may walk in his paths." For from Zion shall go forth instruction, and the word of the Lord from Jerusalem. He shall judge between the nations and impose terms on many peoples. They shall beat their swords into plowshares and their spears into pruning hooks; one nation shall not raise the sword against another, nor shall they train for war again. O house of Jacob, come, let us walk in the light of the Lord! (Is 2:2-5)

The peace that we long for—in Ukraine, in other war-torn areas of the world and right here in our own communities—is promised us by Isaiah and all the prophets down to St. John the Baptist. But it comes with a warning: We must stay awake and be ready.

Since we don't know when Jesus will return, readiness for his return requires constant vigilance. We cannot afford to drift off into the sleep of indifference or to become preoccupied with our own comfort and entertainment. Worse, we dare

not allow the differences among us to break us into warring factions, or we will be distracted by our feuding and disagreements and fail to prepare our hearts for the One who comes as the Prince of Peace.

The Gospel reading for the First Sunday of Advent makes this clear:

Therefore, stay awake! For you do not know on which day your Lord will come. Be sure of this: if the master of the house had known the hour of night when the thief was coming, he would have stayed awake and not let his house be broken into. So too, you also must be prepared, for at an hour you do not expect, the Son of Man will come. (Mt 24:42-44)

The season of Advent helps us to stay awake and be prepared. It provides us with Scripture readings that are filled with anticipation and hope; it delights us with music and symbols that vividly remind us of what we hope for during this holy time; and it sounds the alarm—Stay awake!—whenever we become drowsy or inattentive to the voices of the prophets as they herald the Lord's coming.

A blessed and hope-filled Advent to all! †



Cristo, la piedra angular

¡Estemos vigilantes! Preparémonos para la nueva venida del Señor en este Adviento

"Piensen que si el amo de la casa supiera a qué hora va a llegar el ladrón, vigilaría para impedir que le perforen la casa. Así pues, estén también ustedes preparados, porque cuando menos lo piensen, vendrá el Hijo del hombre" (Mt 24:43-44).

Ayer celebramos la gran fiesta estadounidense del Día de Acción de Gracias. Una vez al año, hacemos una pausa y damos gracias por todas las bendiciones que recibimos como individuos, familias y como país. Reconocemos los muchos defectos y carencias de nuestro país, pero rezamos para que Dios nos siga bendiciendo y nos dé la gracia que necesitamos para alcanzar la verdadera paz con justicia e igualdad para todos, así como la dignidad y el respeto que se debe a toda persona que busca una vida mejor para su familia aquí en nuestro querido país.

Ahora nos centramos en el regreso prometido de nuestro Señor Jesucristo.

Esta época del año en la Iglesia se denomina "Adviento" porque es un tiempo de anticipación y preparación para la vuelta del Señor.

Una de las grandes paradojas de nuestra fe es el "tanto y el como"

que se celebra en este período santo. Los cristianos creemos que Jesús está tanto presente como a punto de venir. Está con nosotros ahora mediante su Palabra, en los sacramentos (especialmente en la Sagrada Eucaristía) y en los encuentros que tenemos con los hermanos en la caridad y el servicio. Pero también anhelamos el regreso del Señor en gloria, y aunque no sabemos el día ni la hora, pedimos fervientemente la gracia de estar preparados cuando venga al final de los tiempos.

El Adviento celebra este "tanto y como" de la presencia de Jesús entre nosotros y su ansiado regreso. Nos recuerda cómo el pueblo de Israel anhelaba la llegada del Mesías, y proclama con audacia las palabras de los profetas que predicen los magníficos cambios que tendrán lugar una vez que el Señor establezca su reino definitivamente.

Tal como oímos proclamar a Isaías en la primera lectura del primer domingo de Adviento:

Cuando pase mucho tiempo, quedará afianzado el monte de la casa del Señor: el primero entre los montes, descollando entre las colinas. A él confluirán todas las naciones, acudirán cantidad de pueblos, que

dirán: "Vengan, subamos al monte del Señor, a la casa del Dios de Jacob; él nos indicará sus caminos, nosotros iremos por sus sendas." Y es que saldrá de Sión la ley; de Jerusalén la palabra del Señor. Juzgará entre nación y nación, arbitrará a pueblos numerosos. Convertirán sus espadas en arados, harán hoces con sus lanzas. No se amenazarán las naciones con la espada, ni se adiestrarán más para la guerra. ¡Vengan, pueblo de Jacob, caminemos a la luz del Señor!" (Is 2:2-5)

La paz que anhelamos—en Ucrania, en otras zonas del mundo asoladas por la guerra y aquí mismo, en nuestras propias comunidades—nos la prometieron todos los profetas, de Isaías a san Juan Bautista. Pero viene con una advertencia: debemos permanecer vigilantes y estar preparados.

Como no sabemos cuándo volverá Jesús, la preparación para su regreso requiere una vigilancia constante. No podemos permitirnos caer en el sueño de la indiferencia ni preocuparnos de nuestra propia comodidad y esparcimiento. Peor aún, no debemos atrevemos a permitir que nuestras diferencias nos dividan en facciones beligerantes,

o nos distraeremos con nuestras disputas y desacuerdos y no prepararemos nuestros corazones para Aquel que viene como Príncipe de la Paz.

La lectura del Evangelio del tercer domingo de Adviento deja esto muy en claro:

Estén, pues, vigilantes ya que no saben en qué día vendrá el Señor. Piensen que si el amo de la casa supiera a qué hora va a llegar el ladrón, vigilaría para impedir que le perforen la casa. Así pues, estén también ustedes preparados, porque cuando menos lo piensen, vendrá el Hijo del hombre. (Mt 24:42-44)

El tiempo de Adviento nos ayuda a mantenernos vigilantes y preparados. Nos proporciona lecturas de las Escrituras llenas de anticipación y esperanza; nos deleita con música y símbolos que nos recuerdan vívidamente lo que esperamos durante este tiempo santo; y actúa como un llamado de alerta a mantenernos vigilantes cuando nos adormecemos o no estamos atentos a las voces de los profetas que anuncian la venida del Señor.

¡Que tengan un Adviento bendecido y lleno de esperanza para todos! †

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

The Villages of Indiana online Foster Parenting Virtual Information Night, 6-8 p.m., for those interested in becoming a foster parent, free. Information, registration: 317-775-6500 or cutt.ly/villagesindyreg.

November 28-Jan. 6

St. Teresa Benedicta of the Cross Parish, 23455 Gaven Ln., Bright. **Bright Lights: Christmas Light Drive-Thru Display**, 6-10 p.m. Fridays, Saturdays and Sundays, free. Information 812-512-1941 or brightlightsdcc@gmail.com.

November 28-Jan. 8

Peace on Earth: Virtual Recorded Daily Advent and Christmas Reflections, one- to two-minute video reflections led by Father Jonathan Meyer, receive link via text or e-mail, text "Advent" to 84576, free. Information: 812-576-4302 or clairkeck.asp@gmail.com.

November 29

Indiana Landmarks Center, 1201 Central Ave., Indianapolis. **The Forward-Thinking Legacy of St. Rita Catholic Church**, 6-7 p.m.,

doors open 5:30 p.m., St. Rita parishioner and historian Caleb Legg speaking on parish's cultural heritage and church's historic architecture, \$5. Information, registration: stritchurchtalk22.eventbrite.com, 317-639-4534.

December 2

Women's Care Center, 4901 W. 86th St., Indianapolis. **First Friday Mass**, 5 p.m., Father Robert Hankee celebrant, 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 5:45 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 Rd., W, Sellersburg. **First Friday Devotion**, 11:45 a.m., litany, consecration to the Sacred Heart, Divine Mercy Chaplet, Mass at noon. Information: 812-246-2512.

December 3

Holy Name of Jesus Parish, gym, 89 N. 17th Ave., Beech Grove. **Christmas Bazaar**, 9 a.m.-4 p.m., craft items, holiday items, jewelry, homemade jellies and candies, vendors, raffle, breakfast available for purchase until gone, chili and hotdogs available for purchase noon-4 p.m., proceeds benefit parish and school. Information: 317-784-5454.

St. John Paul II Church, 2253 St. Joe Rd., W, Sellersburg. **First Saturday Devotion**, 8 a.m., rosary, litany, consecration to the Immaculate Heart of Mary, confession available 8:10-8:30 a.m., Mass 8:30 a.m. Information: 812-246-2512.

December 3-4

All Saints Parish, St. John the Baptist Campus, 25743 State Route 1, Guilford. **Christmas in Indiana Craft Show**, 9 a.m.-4 p.m., free. Information: 812-576-4302 or emilyalig.asp@gmail.com.

Christ the King School, Tuohy Hall, 5884 Crittenden Ave., Indianapolis. **Jack Schockley Warriors for Peace**

Memorial Blood Drive, Sat. 8:30 a.m.-2:30 p.m., Sun. 8:30 a.m.-12:30 p.m., also accepting gently used books and toys for Purpose 4 My Pain's Seventh Annual Christmas with a Purpose. Information and time reservation: 317-207-0291 or cutt.ly/blooddonorindy22.

December 3-22

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Shop INN-Spiced Christmas Sale**, Mon.-Fri. 9 a.m.-4 p.m.; Dec. 3 9 a.m.-3 p.m.; Dec. 10, 17 and 22 9 a.m.-noon; many items 25-75% off. Information: 317-788-7581, benedictinn@benedictinn.org.

December 6

The Ritz Charles, 12156 N. Meridian St., Carmel, Ind. **Right to Life of Indiana Christmas Gala**, 6:30-8:30 p.m., CEO and founder of Babylon Bee Seth Dillon presenting, \$100 individual, \$1,000 table of 10. Information, registration: 317-413-9123 or irtl.org/GALA.

December 7

MCL Cafeteria, 5520 Castleton Corner Lane, Indianapolis.

Solo Seniors, 5:30 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.

December 8-10

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

December 10

Providence Spirituality and Conference Center, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Teen Volunteering Opportunity**, 9 a.m.-2 p.m., ages 12-18, assist retired Providence Sisters. Information, registration: TeenVolunteer.SistersofProvidence.org, jluna@spsmw.org or 361-500-9505.

December 12

Our Lady of Fatima Retreat House, 5353 E. 56th St.,

Indianapolis. **Leave the Light On**, 9 a.m.-7 p.m., sacrament of reconciliation offered all day, no appointment needed. Information: 317-545-7681 or lcoons@archindy.org.

December 13

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 at cutt.ly/Taize. Information: 812-535-2952, provctr@spsmw.org.

December 14

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

December 15

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

Retreats and Programs

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

December 9

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **A Day of Quiet Renewal**, 9 a.m.-4 p.m., \$20, \$70 with spiritual direction. Information and registration: 812-933-6437, www.oldenburgfranciscancenter.org.

Dec. 13, 14, 15, 16

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Advent Days of Silence**, 8 a.m.-4 p.m., \$40 per day, includes room, continental breakfast, lunch and use of common areas and grounds, overnight stays available for additional \$30 per night, dinner additional \$10 per meal. Registration: ftm.retreatportal.com/events, 317-545-7681 or lcoons@archindy.org.

December 16-18

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: saintmeinrad.org/retreats.

2023

January 9-13

Saint Meinrad Archabbey Guesthouse, 200 Hill Dr., St. Meinrad. **Winter Chant Workshop: Singing and Conducting Chant**, Benedictine Brother John Glasenapp presenting, \$750 single, \$835 double, commuter \$200. Registration: saintmeinrad.org/retreats.

January 11

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Day of Silence**, 8 a.m.-4 p.m., \$40 per day, includes room, continental breakfast, lunch and use of common areas and grounds, overnight stays available for additional \$30, dinner additional \$10. Registration: ftm.retreatportal.com/events, 317-545-7681 or lcoons@archindy.org.

January 14, April 1

Providence Spirituality and Conference Center, Foley Room, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Faith and the Arts**, 9 a.m.-noon, Indiana State

University Professor Emeritus Dr. Arthur Feinsod presenting, \$25 includes materials, refreshments provided, register by Jan. 11. Information, registration: 812-535-2952, jfrost@spsmw.org or spsmw.org/events.

February 10-12

Saint Meinrad Archabbey Guesthouse, 200 Hill Dr., St. Meinrad. **Welcoming In-laws**, Valentine retreat for married couples, Benedictine Father Noel Mueller presenting, \$425 double. Registration: saintmeinrad.org/retreats.

February 16, March 9

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Day of Silence**, 8 a.m.-4 p.m., \$40 per day, includes room, continental breakfast, lunch and use of common areas and grounds, overnight stays available for additional \$30, dinner additional \$10. Registration: ftm.retreatportal.com/events, 317-545-7681 or lcoons@archindy.org.

February 28-March 2

Saint Meinrad Archabbey Guesthouse, 200 Hill Dr.,

St. Meinrad. **Freedom Through Forgiveness**, Benedictine Brother Zachary Wilberding presenting, \$300 single, \$425 double. Registration: saintmeinrad.org/retreats.

March 17-19

Saint Meinrad Archabbey Guesthouse, 200 Hill Dr., St. Meinrad. **Christian**

Hospitality: Welcoming One Another As Christ, Benedictine Father Adrian Burke presenting, \$300 single, \$425 double. Registration: saintmeinrad.org/retreats.

March 19

Providence Spirituality and Conference Center Foley Room, 1 Sisters of Providence, Saint

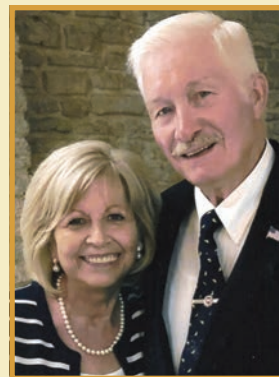
Mary-of-the-Woods, St. Mary-of-the-Woods. **Mystics—A Journey of Discovery: St. Bridget of Sweden**, 1:30-3:30 p.m., Providence Sister Paula Damiano presenting, \$25 includes materials, refreshments provided. Information, registration: 812-535-2952, provctr@spsmw.org or spsmw.org/events. †

Wedding Anniversaries

ROBERT AND PATRICIA (KNECHT) ERTEL, members of St. Louis Parish in Batesville, celebrated their 60th wedding anniversary on Nov. 22. The couple was married in St. Michael Church in Brookville on Nov. 22, 1962. They have two children: Jacqueline Hussey and John Ertel. The couple also has one grandchild.



BRUCE AND PAMELA (CASSIDY) SUDING, members of St. Peter Parish in Franklin County, will celebrate their 55th wedding anniversary on Nov. 25. The couple was married in St. John the Baptist Church in Harrison, Ohio, on Nov. 25, 1967. They have three children: Heather Moster, Kelly Will and Christian Suding. The couple also has 10 grandchildren and two great-grandchildren.



TERRY AND ANNA LEE (ELLINGSWORTH) DOWELL, members of St. Joseph University Parish in Terre Haute, will celebrate their 50th wedding anniversary on Dec. 1. The couple was married in St. Joseph Church in Terre Haute on Dec. 1, 1972. They have three children: Brian, Joshua and Matthew Dowell. The couple also has four grandchildren.



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

Join Providence Sisters at Saint Mary-of-the-Woods for 'Christmas Fun at the Woods' on Dec. 10

The Sisters of Providence of Saint Mary-of-the-Woods will host Christmas Fun at the Woods at 1 Sisters of Providence, Saint Mary-of-the-Woods, in St. Mary-of-the-Woods, from 1:30-4:30 p.m. on Dec. 10.

Join the Sisters of Providence for a fun afternoon. Visit Santa Claus, see the alpacas, and enjoy a Nativity dress-

up area, games, crafts, face painting, hayrides and more.

Tickets are \$7, and children ages 3 and younger are free. Pre-purchase of tickets is recommended, although walk-ins are welcome.

For more information or to purchase tickets in advance, go to spsmw.org/event/christmas-fun-at-the-woods. †

‘Circle of love’ binds Providence’s state champions in girls’ volleyball

By John Shaughnessy

It’s a moment that Terri Purichia will cherish forever—a moment that unfolded shortly after the girls’ volleyball team of Our Lady of Providence High School in Clarksville won the Indiana Class 3A state championship on Nov. 5.

After all the hugs, dancing, tears and screams of joy by the Providence players and coaches as they celebrated their victory on the court of Worthen Arena in Muncie, Ind., the team floated on air as they headed to their locker room for a ritual that has been at the heart of Purichia’s leadership of this program for the past 24 years.

Back in the locker room, everyone knew the ritual as Purichia prepared to talk to them—get in a circle, link arms with the people next to you in an unbreakable chain, and lock your eyes on your teammate, telling them without words how much they mean to you, how you just gave everything you had for them, how you love them.

“We had so many happy tears in that locker room,” Purichia recalls. “I just told them our circle is so full of love and pride for them. I told them to enjoy every single moment because our circle is so special. I don’t think there was a dry eye in the room. We had so many tears of joy. I’m crying just thinking about it.”

The head coach also cried recalling another special moment that occurred just after her Providence team beat the team from Belmont High School, 25-15, 25-16, 22-25, 25-16.

In the midst of the chaotic celebration on the court, Purichia and her daughter, Grace, the senior setter on the team, found each other and embraced in a tight hug that reflected their relationship and the journey they have shared at Providence for four years.

“I haven’t been able to stop crying for a couple of weeks,” Purichia, the mom, says. “Grace is the last daughter to play for me at Providence. We have three daughters, with Maggie and Anna. Grace has had an amazing career at Providence. She loves the school as much as I do. She loves her teammates and coaches. To be able to experience this joy and this season with Grace, and watch it through the mom’s lens, is something I’ll cherish for a lifetime.”

Similar to their close bond, one of the qualities that has always defined the Providence school community is the feeling of being an extended family for so many people in southern Indiana. And the Providence family



The girls’ volleyball team of Our Lady of Providence High School in Clarksville celebrates its victory in the Indiana Class 3A state championship on Nov. 5. (Submitted photo)

once again showed its closeness in its great support for the girls’ volleyball team.

“It’s a huge family, and I’m so blessed to be a part of it,” says Purichia, a 1990 graduate of the school. “Everyone wanted this so badly for this team. The players have created a strong fan base because of who they are and how they played. They have a great passion when they play. They’re great kids. They work hard, and they have great personalities.”

Most teams reflect the leadership of their seniors, and Purichia praised the team’s only two senior players—Grace and Taylor Bansbach—and senior manager Maddie Kaiser for providing that influence.

“They tried to keep it light-hearted and fun,” their head coach says. “They worked very hard at creating great relationships with everyone on the team. So we had a team where they were all about helping each other to succeed—and loving it when they did succeed.”

The memories keep flowing as Purichia looks back on this championship season.

She recalls how the team prayed before every practice and every game, praying for the players’ “struggles, their hopes and their health.”

She remembers how the team would have joy-filled dance parties before games, and how they then “locked it in, to be as competitive as you’ve ever seen on the court.”

She also savors the memory of the proud moment she shared with her husband, Jeff, when Grace was named after the state championship game as the recipient of the Class 3A Mental Attitude Award.

And her thoughts return to a moment that brings tears to her again—being in that circle in the locker room after the team won the state championship. Everyone linking their arms, all of them knowing they gave everything they had for each other.

“Just hugging each other and being so happy,” their coach says. “On the way out of the locker room, I told them our circle is filled with so much love, and I never want them to forget that. Being in that circle is a memory I will cherish my entire life.” †

Retirement Fund for Religious

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A special prayer ministry knits people together in faith

By John Shaughnessy

Kim Zimmerman knows the feeling of being wrapped in God's love at a time of heartbreak.

The mother of two children had that feeling the first time she was diagnosed with cancer.

In the midst of her treatments in 2010, a stranger gave her a gift that touched her deeply and made her feel wrapped in God's love—a prayer shawl.

"It meant a lot to me. It came from a friend of my mom who went through a cancer battle and had a prayer shawl. It came with prayers from people I didn't know," she recalls. "It was just one of those things you wrap around you, and you feel the love of God and the love and support of people who are praying for you."

That feeling stayed with a cancer-free Zimmerman four years later during a meeting of all the women's groups from four different parishes in southern Indiana that had been merged into a new parish in Dearborn County—All Saints.

Seeking a way to unify the four women's groups, someone asked for ideas, and Zimmerman proposed a prayer shawl ministry, even though she didn't know how to crochet. When her idea was embraced, the knitting—and the connecting with people in need—began for the All Saints Parish Ladies Sodality Prayer Shawl Ministry.

Knowing how much her prayer shawl meant to her, Zimmerman was thrilled when the group's first shawl was completed and given away. Then a reminder about life struck in a heartbreaking way.

"The first person we gave a prayer shawl to died, and I was devastated," Zimmerman recalls, the emotion of that reality still visible in her voice eight years later. "My heart was broken.

"But these are not to cure them. They're to help them to get through what God has in store for them. We're all going to die at some point. The shawls are there to help people get through the hardships of life. There are so many people who struggle in some way, and this gives us a way to show our love and support."

Their love and support—plus their acknowledgment of God's plan for each person—come through in a note that's attached to each prayer shawl:

"This prayer shawl was handmade especially for you. As we created it, we tucked prayers inside it with each loop. We asked our Lord to give you many blessings of courage, strength, wisdom, healing and love. As you

wrap this prayer shawl around you, may you feel our Heavenly Father's peace and comfort."

Zimmerman also attaches a miraculous medal to each prayer shawl, and she sews a tag into each one that notes, "May Christ wrap his arms around you with his peace and love."

'You never know what God has in store'

In the eight years since that first shawl was made by the ministry, 853 more have been created, finding homes with people in 21 states across the country.

Some of the prayer shawls have been shared with people who have lost a spouse or a child. Many have been given to people dealing with life-threatening diagnoses or suffering from mental health issues. Others have been sent to people struggling from the loss of a job.

The 21 women in the parish's ministry make prayer shawls in sizes that range from being suitable for an infant to a large adult, and in colors and patterns that appeal to both men and women.

"They love to crochet, and they love this ministry," says Zimmerman, who long ago learned to crochet, too. "We really enjoy getting together. The camaraderie between us is good. We pray the rosary and pray over the shawls."

One of the rewards the women get from making them is the response of the people who receive them.

"Some people will cry, just to know someone cares. And we all need that," Zimmerman says. "Just to have that extra love and support means so much to people. For some people that have received them, once they have gone through their journey, they end up joining our group because they want to give back to others."

The impact the prayer shawls can have is also apparent in another reality.

"Several people who have passed away have had their prayer shawl buried with them in the casket," Zimmerman says. "Or the prayer shawl is draped over the coffin during the visitation."

As for Zimmerman, the grandmother of three still has the prayer shawl she received in 2010. She has it draped on her rocking chair—"So I can see it all the time."

Its warm symbol of faith, love and support continues to touch her as her cancer has returned.

"Two years ago, my cancer came back. Now, I'm on chemo, taking a daily pill. But God is good. Going through this gives me insights into how other people struggle, too. And as long as I'm here, I'll be doing his work."



Wrapped in the prayer blanket that she was given after her first cancer diagnosis, Kim Zimmerman has been coordinating the All Saints Parish Ladies Sodality Prayer Shawl Ministry for the past eight years, a ministry that has created 854—and counting—prayer shawls for people facing a crisis in their lives. (Submitted photo)

She still marvels at what God has accomplished in this ministry in the past eight years.

"I had no idea what direction this would take. When you start something, God puts it in your head. I'm so grateful so many women have stepped up to help.

"You never know what God has in store. You just have to walk in his footsteps and let him lead you." †

PRAYER

continued from page 1

prayer blanket with her. Seeing her son and believing "he was dying," Janine desperately wanted to do something to comfort him, to help him, to show her love for him.

"His fever was too high to lay the blanket on him, so I laid it next to him," she recalls. "He later told me that he could feel a warm energy coming from the blanket, the power of prayer emanating from it. That night, his fever broke, and he lived.

"That was not the end of his fight against the disease, but it was never that severe again."

Blessings of courage, strength, wisdom, healing and love

Three years have passed since that November night in the hospital. Now 39, Tony says, "I feel stronger physically, mentally, emotionally and spiritually than I ever have."



Tony and Samantha Burkhardt pose for a photo with their daughters Eden and Brooke. Their family has grown even closer since Tony's life-threatening health issue. (Submitted photo)

And the prayer blanket has stayed a constant in his life. He keeps it in a clothes' closet where he sees it every day. He keeps it as a reminder of his near-death experience and of everything that has happened in his life since then, including drawing closer to God. He keeps it as a reminder of all the people who prayed for him in his long journey of recovery, including the women who made the prayer blanket.

His prayer blanket is one of 854 that have been made since 2014 by the Ladies Sodality Prayer Shawl Ministry of All Saints Parish in Dearborn County.

After each one is finished, a note is attached to it that says, "This prayer shawl was handmade especially for you. As we created it, we tucked prayers inside it with each loop. We asked our Lord to give you many blessings of courage, strength, wisdom, healing and love. As you wrap this prayer shawl around you, may you feel our Heavenly Father's peace and comfort."

The care, quality and meticulousness that went into his prayer blanket still touches Tony.

"Just the idea of people creating this physical blanket and praying with each loop they put into it," he says. "It's one thing for people to say they're praying for you—and that is such a blessing—but to be able to look at the physical blanket and have something you can hold and touch, it gave me a mental and emotional warmth."

He relied upon that support and the feel of the blanket during the six months after he was released from the hospital, six months in which he needed daily antibiotics by IV to continue to recover from the infection of his liver.

"Everything was a struggle for months," he says. "To have something that physically reminded me of the power of prayer made me feel I'm not

alone. I have a blanket of prayers to protect me and rejuvenate me."

'It helped bring me a lot closer to God'

Tony also relied upon that support and the symbolism of the blanket as he and Samantha worked together to add balance and perspective to his life and their family.

Before the infection forced him into the hospital, Tony was working 80-90 hours a week in his music recording studio. He has trimmed it down to a 40-hour work week.

"It made me realize how mortal we all are, and it gave me a glimpse that there will be a time when I do pass," Tony says about his health crisis. "It's helped me see the bigger picture of life and to take steps in my life to always keep my focus on the bigger picture."

That picture includes more family time with Samantha and their two daughters, 11-year-old Eden and 7-year-old Brooke.

"We see each other more because of the changes in my work schedule," he says. "It's really hard for children to grasp the magnitude of what happened, but they don't take their parents for granted. They don't take life for granted. They do see the bigger picture. We make a point to pray with them every day. We constantly teach them that God is the reason for all the blessings we have."

His relationship with God has also changed dramatically in the past three years.

"It helped bring me a lot closer to God," says Tony, a member of St. John the Baptist Parish in Harrison, Ohio. "It was a blessing in disguise. I felt God was reminding me that he was there for me. It made me re-prioritize—to put God first, my wife and family second. I've also reached out to the friends

who have prayed for me, and I've reconnected with them."

'The miracle-working power of prayer'

As he looks back upon the last three years, Tony is grateful for all the people who have touched his life.

"Through the prayers of many people, the medicine, and the excellent doctors, nurses and people involved in my recovery, there have been a lot of angels."

That list especially includes the women of the All Saints' prayer shawl ministry.

"I'm so grateful for what they do. I hope they know how many lives they're changing and how many people they're helping by doing this," he says. "It truly is a blessing. I really appreciate them putting their prayers into the universe and helping people during difficult times.

"I still get my prayer blanket out if I'm having a hard time or if I need some prayer time to myself. It helps me remember the big picture. It reminds me of the power of prayer, the power of God, and how far I've come since that whole incident."

His mother is ever thankful, too, for the gift of the prayer blanket that was initially given to her.

"It was like God brought it to me so I would have it for Tony," Janine says. "Our God is truly an awesome God. Physical healing can occur; our temporal bodies may be cured. The prayer blankets have been a channel for so much more: the acceptance of God's plan for us, the love of God being poured out through the prayer blanket ministry, the drawing of souls closer to God.

"That is the true beauty—the miracle-working power of prayer." †

Cardinal Dolan says marriage bill threatens religious liberty

WASHINGTON (CNS)—A bill on same-sex marriage advancing in the Senate is “a bad deal for the many courageous Americans of faith and no



Cardinal Timothy M. Dolan

faith who continue to believe and uphold the truth about marriage in the public square today,” said New York Cardinal Timothy M. Dolan.

“It is deeply concerning that the U.S. Senate has voted to proceed toward potential passage of the

Respect for Marriage Act, which would essentially codify the Supreme Court’s ruling in *Obergefell* [in 2015] that found a constitutional right to same-sex civil marriages,” the cardinal said on Nov. 17.

The Respect for Marriage Act “does not strike a balance that appropriately respects our nation’s commitment to the fundamental right of religious liberty,” said the cardinal, who is chairman of the U.S. bishops’ Committee for Religious Liberty.

The Senate advanced the measure with a 62-37 vote on Nov. 16. A final vote will take place after the Thanksgiving holiday.

Every Democrat supported it, and they were joined by 12 Republicans—including Indiana Sen. Todd Young—after they worked out an amendment they said

would protect religious freedom.

These senators “have claimed that their amended bill ‘respects and protects American’s religious liberties,’ but the provisions of the act that relate to religious liberty are insufficient,” Cardinal Dolan said.

Obergefell “created countless religious liberty conflicts, but the act offers only limited protections,” he said.

“Those protections,” he continued, “fail to resolve the main problem with the [Respect for Marriage] Act: In any context in which conflicts between religious beliefs and same-sex civil marriage arise, the act will be used as evidence that religious believers must surrender to the state’s interest in recognizing same-sex civil marriages.

“Wedding cake bakers, faith-based adoption and foster care providers, religious employers seeking to maintain their faith identity, faith-based housing agencies—are all at greater risk of discrimination under this legislation,” he added.

The U.S. House passed the bill on July 19 with a large, bipartisan vote of 267-157.

In mid-September, the Senate decided to hold off voting on the measure until after the Nov. 8 midterms.

A bipartisan group of negotiators—headed by Sens. Tammy Baldwin, D-Wis., and Susan Collins, R-Maine—also wanted more time to consider “an amendment

designed to respond to the concerns of GOP lawmakers who feared the legislation could put churches and other religious institutions at legal risk if Congress voted to codify same-sex marriage rights.”

The group agreed on an amendment to the bill that “protects all religious liberty and conscience protections available under the Constitution or federal law, including but not limited to the Religious Freedom Restoration Act, and prevents this bill from being used to diminish or repeal any such protection.”

The amendment also “confirms that nonprofit religious organizations will not be required to provide any services, facilities, or goods for the solemnization or celebration of a marriage.”

Two of the Republican senators opposed to the bill, Mike Lee of Utah and Lindsey Graham of South Carolina, said the measure’s protections for religious liberty are not adequate.

Lee tweeted on Nov. 16: “I offered to support the bill if the sponsors would include my amendment to prohibit the government from removing tax-exempt status based on religious beliefs about same-sex marriage [for or against]. The sponsors adamantly refused even to consider that. Why?”

Graham said that “nothing in the bill adds new protections for gay marriage, but it does, in my view, create great uncertainty about religious liberty and institutions who oppose gay marriage.”

He added that Lee’s amendment would have protected religious institutions “from reprisals.”

The Respect for Marriage Act would repeal the 1996 Defense of Marriage Act, signed into Law by President Bill Clinton. It barred the federal government from recognizing same-sex marriage until the U.S. Supreme Court ruled that law unconstitutional in 2013.

The push in Congress to codify a right to same-sex marriage in federal law followed an opinion by Justice Clarence Thomas in the *Dobbs* ruling that overturned *Roe v. Wade*.

Thomas voted with the 6-3 majority that struck down *Roe*, but in a concurring opinion, he said the court should reconsider other rulings, including *Obergefell* and its 1965 *Griswold* decision that said a state’s ban on the use of contraceptives violated the right to marital privacy.

But the majority opinion in *Dobbs* said the ruling only concerned a constitutional right to abortion.

If the Senate passes the measure, the House would have to vote on it again because it has been amended.

Cardinal Dolan urged senators who back the measure to “reverse course and consider the consequences of passing an unnecessary law that fails to provide affirmative protections for the many Americans” who believe traditional marriage is “both true and foundational to the common good.” †

BISHOPS

continued from page 1

They also approved several liturgical items and OK’d the advancement of the sainthood causes of three Catholic women.

The prelates also discussed whether they should update “Forming Consciences for Faithful Citizenship,” their document on the political responsibility of Catholics that they issue every four years for the presidential election.

By an overwhelming majority, the bishops voted to reissue the teaching document without revisions, but to add supplemental materials and begin a process of re-examining the teaching document following the 2024 election.

Speaking from the floor, several bishops said it must include what Pope Francis has said on critical issues of the day in his nearly 10 years as the successor to Peter.

But beyond the business agenda the bishops must attend to every year, there was a greater emphasis on prayer throughout their four days together and changes in seating arrangements to promote “fraternal dialogue.”

In the ballroom of the hotel where the assembly takes place, round tables replaced long rows of tables and chairs focused on the stage where USCCB leaders led proceedings.

Each day of the meeting ended with Vespers, and throughout the plenary there also was 24-hour eucharistic adoration, which was instituted at their 2021 assembly. There were also less formal bishop-media encounters.

“The plenaries are business meetings, but they are not just business meetings,” James Rogers, the USCCB’s chief communications officer, told Catholic News Service. “The bishops are recognizing that it’s also about discernment, about group discussion, about listening to one another, and about listening to the Holy Spirit.”

Their first public session took place on the afternoon of Nov. 15 and opened with an address by Archbishop Christophe Pierre, the apostolic nuncio to the U.S., followed by Archbishop José H. Gomez of Los Angeles, the outgoing president of the USCCB.

The nuncio told the bishops that “as we live through a time of accelerated change,” spreading the Gospel message is particularly important.

One way to determine if the Church is following its missionary role is to look at how local dioceses are functioning as evangelizing communities, something he said is especially evident in the current eucharistic revival in the United States.

In his final presidential address, Archbishop Gomez described images of conflict, changes and challenges he saw during his three-year term.

He spoke of the pandemic, “a long season of unrest in our cities,” a contentious presidential election as well as “deepening political, economic and cultural divisions,” war in Europe, a refugee crisis and “the overturning of *Roe v. Wade*.”

He raised alarm over what he saw as a U.S. society

moving “hard and fast toward an uncompromising secularism,” adding that “traditional norms and values are being tested like never before.”

But “it is not inevitable that our country will fall into secularism. The vast majority of our neighbors still believe in God,” he said. “Tens upon tens of millions of Catholics still serve God every day, and we are making a beautiful difference in the life of this country.”

In their elections, the bishops chose Archbishop Gomez’s successor—Archbishop Timothy P. Broglio of the U.S. Archdiocese for the Military Services. He was elected from a slate of 10 nominees, winning with 138 votes.

In subsequent voting, Archbishop William E. Lori of Baltimore, a native of New Albany, was elected USCCB vice president. He won the post on the third ballot by 143-96 in a runoff with Bishop Kevin C. Rhoades of Fort Wayne-South Bend, Ind. Archbishop Lori succeeds Detroit Archbishop Allen H. Vigneron as vice president.

The outgoing USCCB officers completed their three-year terms at the conclusion of the assembly, and their successors began their three-year terms.

Archbishop Broglio told reporters a few hours after he was elected that he is willing to meet with public officials, including President Joe Biden, to discuss public policy issues of concern to the Church.

“I don’t see my role as political, but if there is any way to insert the Gospel into all aspects of life in our country, I certainly will not miss any occasion to do that,” he said, adding that Archbishop Gomez had desired to meet with Biden, but that such an opportunity did not present itself since Biden’s election two years ago.

“I intend to continue the good work that Archbishop Gomez began, I think, by giving us a good example of listening but then of leading. I think I will just try to continue in that same vein,” Archbishop Broglio said.

The afternoon public session ended with an acknowledgement of the 20th anniversary of the drafting and passage of the “Charter for the Protection of Children and Young People,” with prayer and reflection led by Cardinal Joseph W. Tobin of Newark, N.J.

The prelates also heard poignant remarks from Mark Williams, a survivor of sexual abuse by a Catholic priest. He told the bishops he was “grateful and encouraged by the work you are doing to rid abuse from our beloved Church.”

Bishop James V. Johnston Jr. of Kansas City-St. Joseph, Mo., outgoing chairman of the Committee on the Protection of Children and Young People, said the past 20 years have been a time of growth, awareness, examination and conversion as the Church has worked to provide a safe environment and restore justice.

During their public sessions on Nov. 15 and 16, the bishops heard several reports, including on:

- Preparations for the next October’s world Synod of Bishops on synodality:

Work is proceeding—and quickly, according to Bishop Daniel E. Flores of Brownsville, Texas, chairman of the bishops’ doctrine committee. Diocesan

listening sessions concluded this fall. He said dioceses “managed to host over 30,000 listening sessions and other means of coming together.” Now comes “the continental stage” of consultations.

- The ongoing war in Ukraine:

Archbishop Borys Gudziak of the Ukrainian Catholic Archeparchy of Philadelphia asked his fellow U.S. bishops on Nov. 16 to pray for Ukraine, and, if possible, to go to Ukraine and pray there for its people. What Ukrainians are facing amounts to genocide, he said. He thanked the bishops and their leadership for spearheading U.S. Catholic support for a nation under attack by Russia since February.

- The three-year National Eucharistic Revival, which is now under way at the diocesan level and will culminate in the National Eucharistic Congress in Indianapolis in July of 2024:

Bishop Andrew H. Cozzens of Crookston, Minn., outgoing chairman of the USCCB’s Committee on Evangelization and Catechesis, which is spearheading the revival, said the revival has “incredible momentum.” The ultimate goal, he said, is that this “this encounter with Jesus in the Eucharist” will move Catholics who have been part of this experience to be missionary disciples who would in turn lead others to the faith.

- The pro-life landscape after the *Dobbs v. Jackson Women’s Health Organization* decision overturned *Roe v. Wade*:

Archbishop Lori, speaking as outgoing chairman of the USCCB’s Committee on Pro-Life Activities, said that in a year when abortion has been front and center in U.S. politics—from the Supreme Court decision to recent state referendums—the Catholic Church faces a challenge of promoting its pro-life message to its own members and society at large.

“We have more work to do,” he said, but stressed Church leaders must remain united in their efforts to “proclaim the Gospel of life and defend human life at every stage.”

Because he was elected USCCB vice president, his term as pro-life chair ended. Bishop Michael F. Burbidge of Arlington, Va., was elected his successor as chairman on Nov. 16.

Among liturgical action items before them, the bishops approved English and Spanish versions of “Lay Ministry to the Sick,” a collection of texts taken from other liturgical books. They also approved new Mass texts for the feasts of Our Lady of Loreto (on Dec. 10) and the recently canonized St. Paul VI (on May 29).

The approved texts now advance to the Vatican’s Dicastery for Divine Worship and the Sacraments for a “*recognitio*” before they can be used in the United States.

The bishops also gave their assent in voice votes to the advancement of three sainthood causes:

- Mother Margaret Mary Healy Murphy, founder of the Sisters of the Holy Spirit and Mary Immaculate, the first order of women religious in the state of Texas.

- Cora Louise Evans, a California laywoman who was a wife, a mother and possible mystic.

- North Dakota laywoman Michelle Duppong. †

Ken's 12-Pack/Ken Ogorek

Things most Catholics wish they knew better: 'Don't judge me!'

11th in a yearlong catechetical series

One of Stephen Covey's *7 Habits of Highly Effective People* is "begin with the end in mind." Sadly, the



end times were underemphasized in catechesis during the 1970s and 1980s.

The 4 Last Things

Death. Judgment. Heaven. Hell. Not exactly the most popular cocktail party conversation topics.

But a life oblivious to the afterlife runs a risk of erring to the side of gaining the world but losing your soul.

Due to documented doctrinal deficiencies in religious education from the late 1960s through the early 1990s, many adult Catholics (and the kids they're struggling to raise amid our current faith-hostile culture) might be confused about how our earthly pilgrimage relates to our eternal destiny.

"We've got a kingdom to build!"

An old friend of mine has a way of ending conversations when he feels

we've spent enough time talking about faith without acting on it. He says, "We've got a kingdom to build!"

Granted, we should work to manifest God's kingdom as fully as it can be experienced this side of heaven. That said, it's important to note that the kingdom of God won't be fully realized until the end of the age—the end of time as we know it.

Any political campaign, any economic initiative will only go so far in bringing about heaven on Earth. Because this is Earth, not heaven. Life as we know it is a foretaste of eternal life.

Aw, hell!

Most folks acknowledge the reality of heaven. The reality of hell, though, is less comfortable to admit.

Jesus clearly acknowledged the danger of ending up eternally separated from God, including all things good, true and beautiful. If you sat in religion class during the 1970s and 1980s, though, chances are you didn't hear much about hell.

The *Catechism of the Catholic Church* states, "Following the example of Christ, the Church warns the faithful of the 'sad and lamentable reality of eternal death,' also called 'hell' " (#1056). We did a grave disservice to the faithful from the late 1960s through the early 1990s by underemphasizing what is traditionally called the

4 Last Things: death, judgment, heaven and hell.

"What about the Beatitudes?"

The architects of catechesis in the 1970s and 1980s tended to favor the Beatitudes over those nasty old Ten Commandments. To

be sure, the Beatitudes are enormously important, as indicated by Jesus himself.

The Beatitudes, though, are about more than being nice or good in the present age. The Beatitudes point to the end times when we will see God—when we'll experience the final judgment.

The End is Near

When we approach the end of our

Church year, the Mass readings remind us of judgment.

At the moment you die, you'll be judged immediately, moving on to start experiencing your eternal reward—or punishment; hence, The 4 Last Things: death, judgment, heaven, hell. (Purgatory has a role to play here, too.)

We shouldn't fixate on our immediate judgment (at the moment of our death) or the final judgment (when Jesus returns in glory) at the expense of failing to appreciate the blessings God gives us in the present moment.

Let's not succumb to underemphasizing the end of time, though, and risk not experiencing present joy to its fullest as well as intentionally preparing for eternal happiness with God in heaven.

Let's show good judgment about the role that judgment plays in our life, trusting in our just and merciful Judge—Jesus!

(Ken Ogorek, archdiocesan director of catechesis, has lost his six-pack abs. But his 12-part series, whose theme is: Things Most Catholics Wish They Knew Better, will run through December. He can be reached at kogorek@archindy.org or by using the contact information at www.kenogorek.com.) †



'Hurry up, Lord' and bring peace to Ukraine, Pope Francis prays

VATICAN CITY (CNS)—"We can pray for Ukraine by saying, 'Hurry up, Lord,'" Pope Francis told visitors and pilgrims at his weekly general audience.

The day after Russia fired close to 100 missiles on Ukrainian targets, causing at least one death and leaving many people without electricity, Pope Francis made

another appeal for peace on Nov. 16. Russia had not fired such a barrage in weeks, but seemed to be targeting Ukraine's electrical grid and other

infrastructure ahead of the winter cold. The pope told people in St. Peter's Square, "Our constant prayer is also for martyred Ukraine." †



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Faith *Alive!*

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Six-year-old Phillip Marino and his 4-year-old brother Nicholas make an Advent wreath during an activity at St. Charles Borromeo Parish in Greece, N.Y., in this 2008 file photo. Advent begins on Nov. 27 this year. (CNS photo/Mike Crupi, *Catholic Courier*)

Advent is a time to show the light of Christ in loving deeds

By Mike Nelson

Houses and light. Preparation and transformation. Peace and salvation.

Words and images that populate the readings for the first Sunday of Advent—words and images that, taken in context with readings of the Advent season, offer hope and joy for us all.

Right?

Well, we have heard these readings before, as recently as 2016 and 2019, and the state of our world today does not indicate that hope and joy are any more attainable, or any more abundant, now than they were then.

In the first reading, Isaiah prophesies a day when people “shall beat their swords into plowshares and their spears into pruning hooks; one nation shall not raise the sword against another, nor shall they

train for war again” (Is 2:4).

Clearly that day has not arrived, as those in Ukraine, Afghanistan and so many other places are sadly all too aware.

In the second reading, St. Paul exhorts the Romans to believe that “our salvation is nearer now than when we first believed; the night is advanced, the day is at hand” (Rom 13:11-12). Who following the American political situation would think such a day has arrived?

Even the responsorial psalm for the First Sunday of Advent—“Pray for the peace of Jerusalem! ... May peace be within your walls, prosperity in your buildings” (Ps 122:6-7)—suggest visions and hopes of an ideal that bears no resemblance to today’s reality, or tomorrow’s.

So, why should we hope that good times, or at least better times, are truly at

hand, as Isaiah and Paul suggest?

The answer may lie in the Gospel reading from St. Matthew in which Jesus, as always, offers us something to grasp onto, although his promise sounds more like an admonition, with a tone more ominous than optimistic—or so it would seem.

First, Jesus recounts the great flood, in which those partying and carousing were swept away while Noah and his family, having taken heed of God’s warning, were safe in the ark. The lesson, Jesus tells his disciples, is clear: Be prepared for “the coming of the Son of Man,” the day he returns (Mt 24:37).

Then he offers a rather grim forecast of the future. “Two men will be out in the field,” he says. “One will be taken, and one will be left. Two women will be grinding at the mill; one will be taken, and one will be left. Therefore, stay awake! For you do not know on which day your Lord will come” (Mt 24:40-42).

This takes place shortly before Jesus is arrested, tried and crucified, a day he knows is coming, a day he has told his disciples is coming, a day his disciples aren’t willing to accept.

Just as, we would have to admit, we struggle to accept the consequences of our own actions and inactions that lead us away from Jesus and toward sin.

If we accept this teaching at all, it is often with a mindset of, “Well, yes, I’ve not done a great job following Jesus lately, but I’ll make it right, eventually.” But does “eventually” ever come?

It might be worthwhile for us to look ahead in Matthew’s Gospel to the next chapter, though it isn’t part of the Advent Scriptures.

This is where Jesus, continuing his discourse on preparation, speaks of who did and didn’t care for him when he was hungry, cold, sick or imprisoned; those of us who cared for “the least” of his brothers, Jesus

reminds us, cared for him (Mt 25:40).

It is also worth noting that, next week, the authors of the first and second readings for the Second Sunday of Advent follow up on this week’s themes, driving home their points in such a way to shine a brighter, more hopeful light on message of the season.

Isaiah speaks of an idyllic but highly attainable vision of justice, peace and cooperation, with images of children and animals, tame and wild, living in harmony. “There shall be no harm or ruin,” he declares, “on all my holy mountain” (Is 11:9).

And Paul encourages the community of Romans to “welcome one another, then, as Christ welcomed you, for the glory of God” (Rom 15:7), a message worth proclaiming in any day and age.

Here’s a thought: For those of us inclined to make New Year’s resolutions, why not put those resolutions into action now, the start of the new liturgical year?

And perhaps those resolutions, as well as focusing inward (better diet, more exercise, less electronic device attachment), can be directed outward, toward those most in need through service offered lovingly, freely and generously.

None of us, by ourselves, will stop all of the wars, or comfort all of the sick, or feed all of the hungry. But by doing, as St. Teresa of Calcutta suggested, “small things with great love,” we can make a positive difference in the life of someone else.

That is how we prepare for Jesus’ return—not by giving up or hiding from the world, but by engaging the world and becoming the channels of light, hope, joy, peace and love that Jesus invites us to be.

That, it would seem, is plenty of reason to “stay awake.”

(Catholic journalist Mike Nelson writes from southern California.) †



Volunteers Wilman Gonzalez and Marta Corradi prepare to distribute plates of food at a soup kitchen run by the Missionaries of Charity in an apartment building in the South Bronx section of New York. The order also manages a homeless shelter for men in the same building. Advent is a time for believers to show the light of Christ to others in loving deeds. (CNS photo/Gregory A. Shemitz)

Faith at Home/Laura Kelly Fanucci

Even when re-entry is rocky, remember to always love

I recently returned from a beautiful pilgrimage to France, but unexpectedly brought home a stomach bug to my beloved family. Talk about a bumpy re-entry to ordinary life: from Lourdes to laundry heaps and Lysol wipes within 24 hours.



As I scrubbed toilets, I found myself musing about resentment, readjustment and reunions.

Through the years, I've learned that re-entry can be rocky when my husband or I travel for work. Like an airplane bumping through clouds upon descent, we end up with a day or two upon arrival when everything feels off and everyone has to readjust to being together again.

Thinking about jet lag has helped me: If it takes our bodies one day per time zone crossed to acclimate, little wonder our hearts and minds need time to readjust upon re-entry too.

Reuniting can be hard, like returning to reconciliation after years away from the sacrament or getting honest about our hardest hurts. But even happy reunions can bring ordinary obstacles as we struggle with the shifting dynamics within families and the stress brought by homecomings.

What can we do to prepare for our family holidays this year? We could pray for gentler hearts turned toward compassion, or try to set aside picture-perfect ideals to make more space for the real flesh-and-blood humans around us.

But we can also borrow a page from Scripture and remember the parable of the prodigal son. The younger child chose selfishness and greed over family, treating his father as dead by demanding his inheritance before his time.

Yet Jesus tells of a father willing to look foolish for forgiveness, running down the road for everyone to see, arms flung wide to embrace his estranged son "while he was still a long way off" (Lk 15:20).

If a rejected father could cast aside every care and rush to forgive his beloved child, couldn't I do much less for the ones around me? Couldn't I forgive their ordinary sins and shortcomings as I pray they will forgive mine?

Too often, I have been the older brother in Jesus' parable, bitter that I stayed home, did the right thing and kept it all together during disruption or absence. I have missed out on the joy when I let resentment rule re-entry.

Better to soften my knees like standing in a jostling subway car and brace for the bumps I know are coming rather than risk further rupture by souring the reunion.

As we turn toward Thanksgiving and Christmas, perhaps we could pack extra empathy and forgiveness for our holiday reunions this year. Expecting a bit of turbulence doesn't mean ruining the whole ride.

Instead, preparing for the probable makes more space to receive the grace God is waiting to pour out, just like the

See FANUCCI, page 14

Faith and Family/Sean Gallagher

Holiday traditions change in the lifespan of families

Thanksgiving, Advent and Christmas are filled with many beautiful and beloved traditions.



The Church's age-old liturgies and devotions during this time draw us closer to Christ and help us to lead others to an encounter with him.

Other holiday traditions are focused on the home. Families simply coming

together at Thanksgiving and Christmas is a custom at the heart of these holidays. Many of us got a stark reminder of the value of this tradition during the past couple of years when COVID-19 kept families apart for the holidays.

I have so many memories of sharing wonderful Thanksgiving feasts with my parents, my sister and others who we invited to our home on that special day.

My wife Cindy, our five sons and I have been blessed with the opportunity to make these memories come to life in our own Thanksgiving meals.

Many of the Thanksgiving holidays Cindy and I have shared in our 21 years of married life have involved my parents. Early on in our marriage, Cindy, our young growing family and I would often go to my parents' home for the day. In later years, they came to our home.

This year was different, though. My father passed away on April 27. And my mom died seven years ago. So, this was the first Thanksgiving on which I didn't have the chance to share turkey and all the fixings with either of my parents.

So, traditions can change. Old ones can die. New ones can be born.

A new one may have started this year. This Thanksgiving, my in-laws Steve and Edie Lecher came to our home for the day.

Up until now, they had celebrated the holiday at home with their children. Through the years, Thanksgiving dinner in the Lecher home grew to be quite a feast as God blessed Steve and Edie with 11 children.

Even as many of their children grew, got married and started their own holiday traditions, their younger kids would still come home for Thanksgiving. But now the youngest of the children are either married, engaged or have a significant other.

So, this was the first time since Steve and Edie's first year of marriage in 1971 that there wasn't someone in their home other than themselves to share a Thanksgiving meal with. Cindy and I were grateful that they accepted our invitation to come to our home for the holiday.

As much as we may value holiday traditions and think that they need to continue unchanged from year to year, we have to recognize that everything on this side of eternity is subject to change. Nothing here stays the same forever.

Even the proverbial certainties of death and taxes will come to an end—at least on that blessed day when our Lord returns in glory.

Then all of us living in his grace will be drawn by him to the eternal wedding banquet in heaven.

Maybe one of the reasons at the heart of our love for families gathering at holidays and sharing a meal together is that we know, at the bottom of our hearts, that this tradition is a foretaste of what God has destined for each of us in heaven.

So, while family holiday feasts may change over time as loved ones are born and die, this continuing tradition, filled with God's grace and observed from year to year, leads us all closer to our fulfillment in heaven. †

That All May Be One/Fr. Rick Ginther

Catholics, other faiths seek and live truths to guide behavior

"The Catholic Church rejects nothing that is true and holy in [other] religions. She regards with sincere reverence those ways of conduct and of life, those precepts and teachings which, though differing in many aspects from the ones she holds and sets forth, nonetheless often reflect a ray of that Truth which enlightens all men" (from the Second Vatican Council's document, *Nostra Aetate*, #2).



As I encounter people of other religions, I find we have much in common. We seek and live truths that guide our behavior.

Last week, someone pointed out to me that the Golden Rule—"Do unto others as you would have them do to you"—is found

in all major world religions, often in ancient sources.

This piqued my curiosity. Here is what I have found.

Jesus spoke this truth of the Golden Rule to his disciples in the Gospel of Matthew (Mt 7:12). We Christians tend to think it originated with our Lord.

However, this command for "reciprocity" was known in the Wisdom literature of the Old Testament—Tobit 4:15 and Sirach 31:15.

Jesus' command "to love you neighbor as yourself" is like the Golden Rule. Its Hebrew source is Leviticus 19:18.

In keeping with the urging of *Nostra Aetate*, let us explore the parallel equivalents of the Golden Rule.

From an ancient Egyptian source papyrus: "That which you hate to be done to you, do not do to another."

From an ancient epic of India: "One should never do something to others that one would regard as an injury to one's own self."

From the *Book of Virtue* of the Tamil tradition: "Do not do to others what you know has hurt yourself," and "Why does one hurt others knowing what it is to be hurt?"

From ancient Greece (Plato): "May I be of a sound mind and do to others as I would that they should do to me."

From the Babylonian Talmud (Judaism): "What is hateful to you, do not do to your fellow: this is the whole Torah; the rest is explanation; go and learn."

From the prophet Muhammad's "Hadith," a collection of what the prophet is believed to have said and done: "A Bedouin came to the prophet, grabbed the stirrup of his camel and said, 'O the messenger of God! Teach me something to go to heaven with it.' The prophet said: 'As you would have people do to you, do to them' and what you dislike to be done to you, don't do to them. Now let the stirrup go.' (This maxim is enough for you; go and act in accordance with it!)"

From the Baha'i faith: "And if thine eyes be turned toward justice, choose thou for thy neighbor that which thou chooseth for thyself."

From Hinduism: "If the Dharma can be said in a few words, then it is—that which is unfavorable to us, do not do that to others."

From Buddhism: "Hurt not others in ways that you yourself would find hurtful."

From Jainism: "Just as sorrow or pain is not desirable to you, so it is to all which breathe, exist, live or have any essence of life."

From Sikhism: "Precious like jewels are the minds of all. To hurt them is not at all good. If though desirest thy Beloved, then hurt thou not anyone's heart."

I could go on with quotes from Confucianism, Taoism or Zoroastrianism. But the point is eminently made.

We do share truth with other religions. Their adherents are as challenged as we to live these truths.

Perhaps, as we approach Thanksgiving and Christmas, these sayings provide us more reason to be kind, generous and loving.

(Father Rick Ginther is director of the archdiocesan Office of Ecumenism and Interreligious Affairs. He is also the pastor of Our Lady of Lourdes Parish in Indianapolis.) †

Amid the Fray/Greg Erlandson

Book offers insight on how we can work for the common good

Catholic entrepreneurs have an imposing defender in Andreas Widmer. Think business guru Peter Drucker wielding a halberd.



The 6-foot-9-inch ex-Swiss Guard is an entrepreneur, teacher and enthusiastic cheerleader of the American dream. He is also the author of a new book called *The Art of Principled Entrepreneurship: Creating Enduring Value*.

Business books are not everyone's favorite reading, but if you are an entrepreneur, or want to be, there is a lot of useful advice in these pages. There may also be advice useful for Catholic leaders as well.

The Art of Principled Entrepreneurship differs from many business books in that it wants us to think about business as more than just dollars

and cents, profit and loss. Widmer is proposing a humanistic vision of what entrepreneurship can be. In doing so, he is also providing a seditiously Catholic critique of some of the excesses in the business world.

Those excesses are on full display these days, from the mass firings at Twitter and the collapse of the crypto currency company FTX, to the huge profits by multinationals even as inflation wreaks havoc on family budgets. The shiny stars of the capitalist universe are looking a bit tarnished.

Widmer scolds a "go for the gold" business culture peopled by MBAs who "dream of making it big in the stock market or a windfall from some financial scheme," people who he says are more interested in harvesting than in sowing and creating. Large multinationals are good at eliminating jobs, he notes, while entrepreneurs are job creators.

For Widmer, principled entrepreneurship focuses on building up

and supporting employees and meeting customer needs, not just hustling for profit. Widmer is an unabashed advocate of capitalism done right.

Of the market economy, he writes, "Although it has lots of room for improvement—primarily among its participants—I found it to be the system that best supports human flourishing and freedom."

Indeed, he calls it the "highest achievement of Western civilization: a system of personal freedom and responsibility that can bring about the common good."

His emphasis on the common good as a serious business consideration is the product of his Catholic formation and echoes talks given by Pope Francis.

"We ought to be rewarded for our excellent work and profit from our business—that's what distinguishes it from a hobby," Widmer writes. "But the intrinsic focus is not on getting the largest

See ERLANDSON, page 14

First Sunday of Advent/Msgr. Owen F. Campion

The Sunday Readings

Sunday, November 27, 2022

- Isaiah 2:1-5
- Romans 13:11-14
- Matthew 24:37-44

The Church organizes the biblical readings at Mass into three cycles—A, B, and C. On this weekend, the First Sunday of Advent begins the new Church liturgical year. The readings for this weekend, and until the start of Advent in 2023, will be from cycle A.

Most Gospel readings this year will come from the Gospel of Matthew. Because of this emphasis, the forthcoming biblical readings will allow us to learn about and reflect upon Matthew's Gospel, its themes and particular perspectives.

This weekend's first reading is from the first section of the Book of Isaiah. All of Isaiah is eloquent and profound, blunt and frank. Isaiah often warned the people that doom awaited them if they did not return to religious fidelity. This is a theme of the first section.

While somber, the reading is not hopeless. Isaiah reassured the people that if they reformed, God would protect them. So, they should never despair.

After all, such was the ancient covenant. God promised to protect and safeguard the people, although the people themselves could, at least on occasion, bring catastrophe upon themselves by their sins.

Almighty God will judge the good and the bad. Such is the divine right. It also, pure and simple, is logical. All behavior must be balanced against the justice and perfection that are in God. All people reach the day of their salvation by loving God and obeying God with the help of his ever-present grace.

St. Paul's Epistle to the Romans is the source of the second reading.

Paul always called upon Christians to live as authentic followers of Jesus. Stressing the need to be faithful models of Christ in human living, the Apostle urged disciples to set their priorities by seeing eternal life as the goal.

Be aware. Any Christian may face the end of earthly life at any time. Every

human will face the end of earthly life. For the Roman Christians of Paul's era, the end very often came in the form of a gruesome death after being apprehended and convicted of the crime of Christianity. Paul had a purpose to accomplish in encouraging and challenging his Roman congregation.

The Gospel of St. Matthew, the source of the last reading, foresees the final coming of Jesus. Beneficial reading of the Gospels requires realizing three perspectives:

- 1) The event in the actual time of Jesus;
- 2) The event as its implications came to be understood in the time when the Gospels were written, decades after Jesus ascended to heaven; and 3) The place that the event occupies in the general literary structure of the individual Gospel.

Likely composed a few generations after Jesus lived on Earth, the Gospel of Matthew was written for Christians who yearned to be relieved of the burden and peril of living amid harshly antagonistic circumstances by experiencing the triumphant second coming of Jesus.

Recalling the Lord's own words, the Gospel reminded those Christians, and it reminds us, that Jesus will indeed come again in glory. But we know not when.

Reflection

Advent, begun in this weekend's liturgy, calls us to prepare for Christmas. Preparation is much, much more than wrapping Christmas gifts and decorating Christmas trees. It means making the coming of Jesus into earthly life a present reality, echoing the joy of the first Christmas, while realizing that ultimately Jesus will come in majesty to judge all humans.

Awaiting that great day, the Church calls us to be good Christians, ridding ourselves of anything standing in the way, so that in us, and through us, Jesus lives in our day.

The Church calls us to set our priorities. We will meet the Lord, so we must prepare to meet him, allowing God to refine us through his grace as honest disciples of the king born in Bethlehem. We must follow the Lord here and now.

Advent is the time to perfect this task. †

Daily Readings

Monday, November 28

Isaiah 4:2-6
Psalm 122:1-9
Matthew 8:5-11

Tuesday, November 29

Isaiah 11:1-10
Psalm 72:1-2, 7-8, 12-13, 17
Luke 10:21-24

Wednesday, November 30

St. Andrew, Apostle
Romans 10:9-18
Psalm 19:8-11
Matthew 4:18-22

Thursday, December 1

Isaiah 26:1-6
Psalm 118:1, 8-9, 19-21, 25-27a
Matthew 7:21, 24-27

Friday, December 2

Isaiah 29:17-24
Psalm 27:1, 4, 13-14
Matthew 9:27-31

Saturday, December 3

St. Francis Xavier, priest
Isaiah 30:19-21, 23-26
Psalm 147:1-6
Matthew 9:35-10:1, 5a, 6-8

Sunday, December 4

Second Sunday of Advent
Isaiah 11:1-10
Psalm 72:1-2, 7-8, 12-13, 17
Romans 15:4-9
Matthew 3:1-12

Question Corner/Fr. Kenneth Doyle

Catholics are free to be buried in any cemetery of their choosing

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



Any guidance would be appreciated. (Arkansas)

Q I can't seem to find the answer to the following question: Is it acceptable for a Catholic to be buried in a national cemetery? My inquiry is centered around the issue of consecrated ground.

A A Catholic may be buried wherever he or she chooses—in a Catholic cemetery, a non-Catholic or nonsectarian burial plot or, to your question, in a national cemetery where military veterans are honored. My preference, of course, would be for a Catholic burial ground because the deceased would have the benefit of the Masses and prayers that are offered regularly for those buried there.

The notion that a Catholic need always choose a Catholic cemetery may stem from a misreading of Canon 1180 in

the Church's Code of Canon Law. The first paragraph of that canon states, "If a parish has its own cemetery, the deceased members of the faithful must be buried in it unless the deceased or those competent to take care of the burial of the deceased have chosen another cemetery legitimately."

The word "must" was intended to place the burden on the parish, not on the deceased—that is to say, the parish is obligated to bury that parishioner if there is room and if that is the family's choice. The

following paragraph in this same canon makes the option even more clear: "Everyone, however, is permitted to choose the cemetery of burial unless prohibited by law" (#1180).

As regards consecrated ground, when a Catholic is interred in a non-Catholic plot, the priest who officiates at the committal says a prayer that blesses that gravesite.

Q This morning, I went to weekday Mass, as is my custom. Due to a heavy snowstorm in the area, I was the only person there, so the priest decided not to celebrate Mass. I asked whether I could receive Communion, and the priest said that he was unable to do that since Communion can be given only during a Mass.

I didn't question him at the time, but simply left and went home. But on the way home, I began to wonder about it. For more than 30 years, I have been an extraordinary minister of holy Communion in hospitals throughout the Syracuse area, bringing Communion to patients in their rooms. If it is possible for them to receive Communion without attending Mass, why couldn't I? (New York)

A It is true that, in ordinary circumstances, holy Communion is to be received only when someone participates in the celebration of the entire Eucharist. The bread and wine are offered, transformed into the body and blood of Christ, and then returned by God to the worshipper as a full sharing in the sacrifice of Jesus.

There are, however, exceptions. One is the situation you mentioned, when a patient is visited in a hospital room by an extraordinary minister of holy Communion bringing the gift of the Eucharist. Another is a Sunday or weekday celebration in the absence of a priest: When a priest is unable to be present, a deacon or designated lay leader may distribute Communion, after appropriate prayers and scriptural readings.

In the circumstance you raise, my own choice as a priest would have been to celebrate the Eucharist. You, after all, had fought off the snow to arrive at church, and you deserved to be credited and accommodated.

What would have been lost if the priest had taken 25 minutes to celebrate a Mass even with just the two of you present—especially since he had already set aside the time to do that? Not only would the two of you have benefited, but other people as well—since the Mass is always offered for the needs of the wider Church. †

Through Him, With Him, In Him.
These words prayed
to God the Father,
spoken by the priest
as the most precious
Body and Blood
are offered back to God
during the Holy Sacrifice
of the Mass,
prayed during Masses
around the world.
Our sacrifice of self,
united as one
through the prayers
of the priest.
Our sacrifice of self
helps us to become
one with Jesus,
as we prepare to receive
God's only Son.

(Sandy Bierly is a member of Our Lady of Perpetual Help Parish in New Albany. Photo: Father Michael Clawson, left, and Archbishop Charles C. Thompson recite the doxology—"Through him, with him and in him"—as transitional Deacon José Neri elevates the chalice during the ordination Mass for Father Clawson and Father Matthew Perronie in SS. Peter and Paul Cathedral in Indianapolis on June 4.)
(File photo by Natalie Hoefler)

My Journey to God The Prayer of the Priest

By Sandy Bierly



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.

BEST, Mary E. (Hoagland), 64, St. Michael, Greenfield, June 15. Mother of Sara Flores and Jennifer O'Connor. Daughter of Jo Ann Hoagland. Sister of Kathleen Wilson, Joseph and Michael Hoagland. Grandmother of four.

BRAUN, Sr., Dave W., 89, St. Michael, Cannelton, Nov. 10. Father of Darla Braun Hempfling, Dave Braun, Jr., and Doug Wolf. Brother of Jim Braun. Grandfather of 12. Great-grandfather of 23.

EARLY, Rex, 88, St. Pius X, Indianapolis, Nov. 11. Husband of Barbara Early. Father of Angela Schroeder, Michael and Patrick Early. Grandfather of eight. Great-grandfather of one.

EDDY, Carl W., 90, St. Bartholomew, Columbus, Oct. 4. Father of Kathleen, Kevin, Michael and Timothy Eddy. Grandfather of four.

ELTZROTH, Kenneth J., 81, St. Pius X, Indianapolis, Nov. 13. Husband of Diane Eltzroth. Father of Katie Horton, Tracy Murphy and Derek Eltzroth. Grandfather of eight.

FEARS, Roscoe, 83, St. Mary, Navilleton, Nov. 12. Husband of Bonnie Fears. Father of Damian and Michael Fears. Grandfather of three. Great-grandfather of one.

FOX, Helen V. (Burke), 97, St. Mary, North Vernon, Nov. 4. Mother of Linda Dickerson, Dorothy Kirkling, Elizabeth Wilhelm and Charles Fox. Grandmother of eight. Great-grandmother of nine. Great-great-grandmother of five.

FRAZEE, Lucille M., 93, Holy Cross, Indianapolis,

Nov. 22. Mother of Stephanie Hertenstein, Angela and David Frazee. Grandmother of eight. Great-grandmother of 10. Great-great-grandmother of five.

GLENN, Linda M. (Comley), 75, SS. Francis and Clare of Assisi, Greenwood, Nov. 8. Wife of Michael Glenn. Mother of Paula Marie Glenn-Tharp. Stepmother of Patrick Glenn. Sister of Joyce Adcock, Mary Odell and Judith Rieman. Grandmother of seven. Great-grandmother of one.

HASSELBACK, Mary Ann, 91, St. Mary, Lanesville, Nov. 3. Mother of Mona Highfill, Doni Ann McAfee, Dale and Philip Deuser. Sister of Helen Henderson, Jeanie McKinley and Joseph DeVore. Grandmother of 14. Great-grandmother of 36. Great-great-grandmother of three.

HIMMELHAVER, Terri, 66, St. Mary, Lanesville, Oct. 30. Wife of Chuck Himmelhaver. Mother of Melissa Wynn and Matthew Himmelhaver. Sister of Patty Garrison and Bill Green. Grandmother of four.

JONES, Ida I. (Schmidt), 86, St. John the Baptist, Osgood, Oct. 21. Mother of Kathy Talkington and Kenneth Cardinal. Sister of Delores Rolf, Sharon Shockey, Donald and Ed Schmidt. Grandmother of four. Great-grandmother of eight.

NDUNGUTSE, Felicien, 82, St. Michael the Archangel, Indianapolis, Oct. 22. Father of Faustin Dushime, Florence Kayites, Modeste Muhire, Gaudiose Nyirahyairon, Justine Nyirakarambi, Denyse Nyirakarire, Alice Umutoni and Jimmy Kamiri. Brother of Alphonsine Nyiraburunga, Imelda Nyirabuseruka, Munini Nyirabutagwira and Majuna Nichola Uwumva. Grandfather of eight.

NOBBE, Anna Mae, 89, St. Louis, Batesville, Nov. 13. Wife of Ambrose Nobbe. Mother of Diane Allgeier, Lisa Gausman, Karen Munchel and Terry Nobbe. Sister of Julianna Raver, Herb, Rick and Steve Lamping. Grandmother of 14. Great-grandmother of 19.

NOLOT, James M., 81, St. Bernard, Frenchtown, Nov. 11. Husband of Pamela Nolot. Father of Tammy Rothrock, Carmina Schmelz, Collette Scott, Krissann Simpson, Trista Walk, Talitha, Andrew, Kyle, Matthew, Tab and Ty Nolot. Brother of Rita Whittaker, Mervin and Thomas Nolot. Grandfather of 24. Great-grandfather of 13.

Natican Christmas tree



A Christmas tree is positioned on Nov. 21 in St. Peter's Square at the Vatican. The tree came from an Italian tree farm. (CNS photo/Paul Haring)

ORTIZ, Juan Jose Ortiz, 61, St. Ambrose, Seymour, Nov. 8. Husband of Maria Rivera Cotto. Father of Dorismar, Josmary and Pedro Ortiz Rivera. Son of Triburcio Ortiz Ramos and Petra Ortiz Roldan. Brother of Augustina, Emilia, Gloria, Magdalena and Antonio Ortiz Ortiz.

PFLUM, Lowell J., 83, St. Gabriel, Connersville, Nov. 2. Father of Beth Gabbard, Cindy Seiler, Chris, Greg and Jeff Pflum. Brother of Diane Jones, Marilyn Miles, Carolyn Nutty, David, Dick and Phillips Pflum. Grandfather of nine. Great-grandfather of two.

RHODES, Judy, 75, St. Paul, Tell City, Nov. 5. Wife of Bill Rhodes. Mother of Missy Huber. Sister of Toni, Mike and Phillip Peak. Grandmother of one.

SHEEHAN, Josephine, 92, St. Pius X, Indianapolis, Nov. 13. Mother of Kathy Downs, Maureen Hughes, Patty O'Connor, David and John Sheehan. Grandmother of 12. Great-grandmother of 27.

TEEBAY, Carol (Schlichte), 80, St. Gabriel, Connersville, Nov. 8. Wife of George Teebay. Sister of Jeanie Gronning, Eleanor Rutishauser, Anthony, Dennis,

Michael and Robert Schlichte. Aunt of several.

TRUSSA, J. Thomas, 81, St. Luke the Evangelist, Indianapolis, Nov. 5. Brother of June Deeter and Mary Lou Hoyle. Uncle and great-uncle of several.

WARD, Jr., Donald, 62, St. Michael the Archangel, Indianapolis, Nov. 2. Son of Donald Ward, Sr. Brother of Julie Esterline, Joni Guest, Jennifer Hollingsworth, Charlie and Michael Ward. Uncle and great-uncle of several.

WERNER, Raymond F., 83, St. Louis, Batesville, Nov. 7. Husband of Mary Lou Werner.

Father of Cathy Bauer, Claire and Craig Werner. Brother of Franciscan Sister Mary Louise, Charlie and Don Werner. Grandfather of six. Great-grandfather of five.

WICKENS, Sharon R., 80, St. Mary, Greensburg, Nov. 9. Wife of Don Wickens. Mother of Patricia McClendon, Mark and Robert Wickens. Grandmother of six. Great-grandmother of two.

WILLIAMS, Francis C., 93, St. Paul, Tell City, Nov. 6. Husband of Rosie Williams. Father of Sherri, David, John, Kevin and Mark Williams. Grandfather of 10. Great-grandfather of 12. †

FANUCCI

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forgiving father sprinting down the road to meet us while we were still a long way off.

Our God taught us everything about returning, a God of resurrection who came back to his friends transformed. How hard it was for those closest to him to recognize him; how challenging to set aside their expectations.

But how incredible their epiphanies too: over a meal in Emmaus, behind locked doors in Jerusalem or in a garden with an empty tomb.

After Easter, Jesus sat with Peter on the lakeshore and offered him the chance to reconcile. He does the same for us: drawing us away from the crowd to reconnect, giving us the grace to accept and offer forgiveness, and feeding us with a feast of grateful celebration.

With every reunion we ask the same question Jesus posed to Peter: "Do you love me?" Every time we embrace each other, even within a rocky re-entry, we are saying yes.

(Laura Kelly Fanucci is a writer, speaker and author of several books, including *Everyday Sacrament: The Messy Grace of Parenting*. Her work can be found at laurakellyfanucci.com.) †

ERLANDSON

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reward, rather, it's on adding value and contributing to the greater good."

Like all business books, Widmer's offers a wealth of observations and guidance for an ethical and productive culture of entrepreneurship.

He creates "five pillars of Principled Entrepreneurship." They include such maxims as "The Economy Exists for People, Not People for the Economy," and "Principled Entrepreneurs Always Seek to Create Win-Win Solutions."

My favorite, however, is "Culture Eats Strategy for Breakfast."

"Culture is what we do when no one is looking. It shows what's of ultimate importance to us. It's what's left when push comes to shove—when virtue

signaling is over and the 'real' work begins."

Widmer identifies "broken values" and "bad corporate leadership" for flawed business cultures that leave employees disengaged and cynical. He discusses teambuilding, advocating "a company where there are no 'employees' but only team members."

Reading Widmer's book made me wonder if it would benefit not just budding entrepreneurs, but seminarians, pastors and bishops as well.

Culture eats strategy for breakfast, and pastoral letters and position papers will not suffice where there is a culture that tolerates mediocrity and that is characterized by conflict avoidance and workarounds.

Every pastor is an entrepreneur. Every bishop a CEO. Andreas Widmer has some lessons to teach both.

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

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

Investing with Faith/Jolinda Moore

Impact of a year-end gift can support the ministry of your passion

As temperatures fall along with the leaves, it's natural for us to shift our focus to the upcoming holidays that are just around the corner. Once again, we'll roast turkeys and gather in gratitude for all the blessings we've received from the God who loves us so well. And once again, we'll reflect on all this year has brought us as it draws to a close.

But we can also reflect on the mercy and compassion we have brought to others in the name of Christ. And if we wish we had given just a little bit more, it's good to know that it's not too late.

We still have the opportunity to make an extra gift before the end of the year. The impact of gifts made at this time can be especially significant. We all know how colder weather and the holidays can make it more difficult to stretch the resources we have.

Where should you give? Here are a few opportunities to consider:



Give to the United Catholic Appeal (UCA). The UCA ensures that 100% of your gift goes to the ministries you choose to support. Young adult and college campus ministry? Check. Pro-life and family life? Check again. Seminarian formation and clergy retirement? Yes. Catholic Charities? Absolutely. And Catholic schools and parish catechetical programs too!

Every dollar you give to UCA funds the mission and ministry of Jesus in our parishes and communities—right here in central and southern Indiana.

Give to the Institute for Quality Education. For families in need, education isn't just a way up, it's a way out of poverty. Your gift through the Indiana State Tax Scholarship Program benefits students and families in the archdiocese's 67 primary and secondary schools and gives you a 50% state tax credit. Want to support a particular school? Just direct your gift to the Catholic school of your choice.

How should you give? There are many options.

Make a gift from your individual retirement account (IRA). If you are age 70 ½ or older, it's possible to make a direct transfer of funds from your IRA. An IRA charitable gift may reduce your tax liability by reducing your taxable income. If you are 72, your gift also counts toward the required minimum distribution! All you have to do is contact your custodian and request that an amount be transferred to the archdiocese for the benefit of the archdiocese, parish, school or ministry of your choice.

Give stock. Stock is as good as cash, and often better. A gift in the form of stock allows you to avoid capital gains taxes, receive an income tax deduction for the full value of your gift, and make a tremendous impact on ministry with no cash out-of-pocket.

Create a Donor Advised Fund (DAF). Opening a DAF is easy, and it offers you a low-cost and less-restricted alternative to creating a private foundation. You can fund your DAF with cash, securities or other assets. Once established, it's ready to serve

as a vehicle for charitable giving, not just now but in the future. Contact the Catholic Community Foundation to learn more.

When should you give?

That's easy: Now. Remember, to take advantage of potential tax benefits, all end-of-year gifts must be postmarked by Dec. 31, 2022. And don't forget to ask your employer if your donation qualifies for a matching gift.

To learn more about end-of-year giving opportunities, please contact us at ccf@archindy.org or call 317-236-1482.

(Jolinda Moore is executive director of the archdiocesan Office of Stewardship and Development and the Catholic Community Foundation [CCF]. Tax or legal information provided herein is not intended as tax or legal advice. Always consult with your legal, tax or financial advisors before implementing any gift plan. If you would like to learn more about including your parish in your estate plans, please contact us any time. We exist to exclusively serve you and your parish in planned giving.) †

Advent penance services are scheduled at archdiocesan parishes

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

Batesville Deanery

- Nov. 29, 7 p.m. at St. Mary, Greensburg
 - Dec. 2, 9 a.m.-9 p.m. at All Saints Parish, St. Martin campus, Dearborn County
 - Dec. 6, 7 p.m. at Holy Family, Oldenburg
 - Dec. 7, 6:45-7:45 p.m. at St. Peter, Franklin County
 - Dec. 9, 9 a.m.-9 p.m. at St. Mary of the Immaculate Conception, Aurora
 - Dec. 13, 7 p.m. at St. Catherine of Siena, Enochsburg Campus
 - Dec. 13, 6-8 p.m. at St. John the Baptist, Osgood
 - Dec. 14, 6-8 p.m. at Immaculate Conception, Millhousen
 - Dec. 14, 6:15 p.m. at St. Vincent de Paul, Shelby County
 - Dec. 15, 7 p.m. at St. Louis, Batesville
 - Dec. 15, 6-7:30 p.m. at St. Michael, Brookville
 - Dec. 16, 9 a.m.-9 p.m. at St. Joseph, Shelbyville
 - Dec. 20, 6:30-8 p.m. during healing service at St. Nicholas, Ripley County
- Additionally, recurring opportunities for reconciliation in the Batesville Deanery are as follows:*
- Wednesdays 5-6 p.m. at St. Charles Borromeo, Milan
 - Saturdays following 8:30 a.m. Mass at St. Nicholas, Ripley County; 4-5 p.m. at St. Charles Borromeo, Milan; and after 4 p.m. Mass at St. Maurice, Napoleon
 - Sundays after 10 a.m. Mass at St. Maurice, Napoleon

Bloomington Deanery

- Dec. 7, 6-9 p.m. for St. Charles Borromeo, St. John the Apostle and St. Paul Catholic Center, Bloomington, and St. Jude the Apostle, Spencer, at St. Paul Catholic Center
- Dec. 13, 7 p.m. for St. Mary, Mitchell, and St. Vincent de Paul, Bedford, at St. Vincent de Paul
- Dec. 14, 6 p.m. at St. Martin of Tours, Martinsville
- Dec. 15, 7 p.m. at St. Agnes, Nashville

Connersville Deanery

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

Indianapolis East Deanery

- Dec. 1, 7 p.m. for Our Lady of Lourdes and St. Therese of the Infant Jesus (Little Flower), at St. Therese of the Infant Jesus
- Dec. 14, 7 p.m. at Holy Spirit

Indianapolis North Deanery

- Dec. 18, 2 p.m. at St. Lawrence
 - Dec. 19, 7 p.m. at Immaculate Heart of Mary
 - Dec. 20, 7 p.m. at St. Simon the Apostle
- Additionally, reconciliation in the North Deanery is available on the following date:*
- Dec. 12, 9 a.m.-7 p.m. at Our Lady of Fatima Retreat House, 5353 E. 56th St., no appointment needed

Indianapolis South Deanery

- Dec. 10, 8:30 a.m. at SS. Francis and Clare of Assisi, Greenwood
- Dec. 14, 7 p.m. for St. Jude and St. Mark the Apostle at St. Jude
- Dec. 15, 7 p.m. for Holy Name of Jesus, Beech Grove, and Good Shepherd at Holy Name of Jesus

Indianapolis West Deanery

- Nov. 29, 7 p.m. at St. Malachy, Brownsburg
- Nov. 30, 7 p.m. at St. Anthony
- Dec. 1, 7 p.m. at St. Monica

New Albany Deanery

- Dec. 1, 6:30 p.m. at St. John Paul II, Sellersburg
- Dec. 6, 6:30 p.m. at St. Michael, Bradford
- Dec. 7, 6:30 p.m. at St. Michael, Charlestown (bilingual)
- Dec. 13, 6:30 p.m. at St. Francis Xavier, Henryville
- Dec. 14, 7 p.m. at Our Lady of Perpetual Help, New Albany
- Dec. 14, 7 p.m. at St. Mary, Navilleton
- Dec. 14, 7 p.m. at St. Mary of the Knobs, Floyd County

- Dec. 15, 6:30 p.m. at St. Anthony of Padua, Clarksville
- Dec. 19, 7 p.m. at St. John the Baptist, Starlight
- Dec. 20, 7 p.m. at St. Mary, Lanesville

Seymour Deanery

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

Tell City Deanery

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

Terre Haute Deanery

- Dec. 3, 10 a.m. at Annunciation, Brazil
- Dec. 4, noon-3 p.m. at St. Paul the Apostle, Greencastle
- Dec. 13, 7 p.m. at St. Joseph University, Terre Haute
- Dec. 14, 6 p.m. for Sacred Heart of Jesus, Clinton, and St. Joseph, Rockville, at Sacred Heart of Jesus
- Dec. 16, 9 a.m.-9 p.m., for St. Margaret Mary and St. Patrick, Terre Haute, at St. Margaret Mary
- Dec. 19, 7-8:30 p.m. at St. Benedict, Terre Haute †

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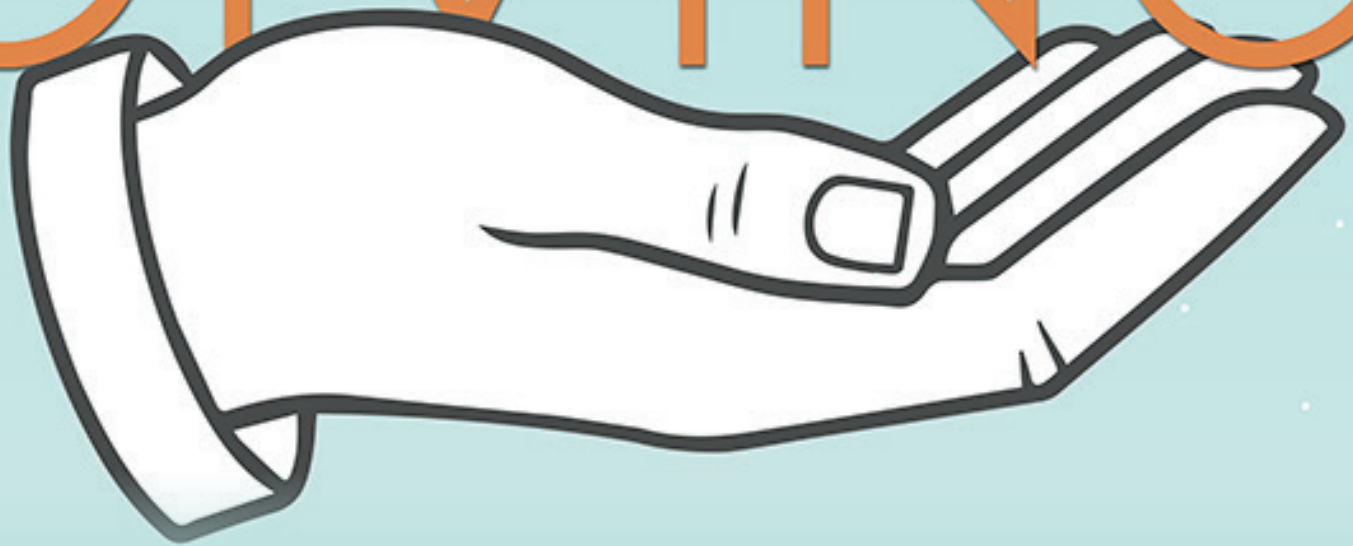


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