



The

Criterion

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'It's a joy to do this'

New Albany Christmas breakfast serves homeless, honors late K of C member, page 10.

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'A beautiful integrity to his life'



From Nigeria to Bloomington, sharing the joy of Jesus drives Dominican priest's mission

By Mike Krokos

BLOOMINGTON—There is the black-and-white photograph of the young Dominican priest floating along the Niger River in a canoe in the early 1960s, pointing into the distance, uncertain what awaited him in this vast, mission territory.

There is also the moving story the priest shares about the time he prayed the Stations of the Cross with members of a leper colony.

The photo and the story are all part of the 57 years that Dominican Father Justus Pokrzewinski spent in Nigeria,

...serving as a missionary bringing the Catholic faith to a people unfamiliar with Jesus.

Now, as he approaches his 90th birthday on Dec. 10, Father Justus is nearing his fourth year of ministering to college students at the St. Paul Catholic Center on the campus of Indiana University in Bloomington.

Two different worlds, but one common goal for Father Justus: sharing the joy of Jesus.

He continues to strive for that goal after suffering a minor stroke in November of 2020. He assists at the parish as a priest-in-residence, celebrating Mass on every Friday and on

See DOMINICAN, page 8

Photo above: Dominican Father Justus Pokrzewinski enjoys spending time with students on Oct. 16 during a Sunday evening meal at St. Paul Catholic Center on the campus of Indiana University in Bloomington. Pictured, seated, from left, are Jose Kaufmann, Father Justus and Abigail Cerimele. Behind them, from left, are Connor Gorton, Lizzy Hart, Dane Babillis and Elizabeth White. (Photo by Mike Krokos)

Keep the crèche in Christmas, pope urges

VATICAN CITY (CNS)—Stopping to gaze at and perhaps pray before a Nativity scene is one of the best ways to remember the real meaning of Christmas, Pope

Francis said.

"In its genuine poverty," the pope said, "the crèche helps us to rediscover the true richness of Christmas and to purify ourselves of so many aspects that pollute the Christmas landscape."



Pope Francis

Pope Francis

met on Dec. 3 with the artisans who carved the 18-piece Nativity scene in St. Peter's Square; the donors of the white pine Christmas tree; the residents of a psychiatric rehabilitation center who, along with a group of students and grandparents, created the ornaments; and with representatives of the government of Guatemala, which set up another Nativity scene in the Vatican audience hall.

"Simple and familiar, the Nativity scene recalls a Christmas that is different from the consumerist and commercial Christmas. It is something else. It reminds us how good it is for us to cherish moments of silence and prayer in our days, often overwhelmed by frenzy," Pope Francis told them during a midday gathering.

The group was scheduled to gather in St. Peter's Square in the evening for the official unveiling of the Nativity scene and the lighting of the Christmas tree. But a major rainstorm with a forecast for more caused the Vatican to move the evening festivities indoors, although hundreds of people still were in the square for the lighting.

Meeting with the donors, Pope Francis encouraged everyone to find some quiet time to spend before a crèche at Christmas.

"Silence encourages contemplation of the child Jesus," the pope said, and "helps us to become intimate with God, with the fragile simplicity of a tiny newborn baby, with the meekness of his being laid down,

See POPE, page 3



Parish uses Christmas light display to share the Gospel message

By Sean Gallagher

BRIGHT—As dusk turned into darkness on Nov. 25, the day after Thanksgiving known as "Black Friday," colorful Christmas lights illuminated 19 acres on the campus of St. Teresa Benedicta Parish in Bright.

The more than 100,000 lights that made up the display weren't there just to light up the night sky.

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One of several Nativity sets is displayed in "Bright Lights," a drive-through Christmas light display on the campus of St. Teresa Benedicta of the Cross Parish in Bright. (Photo by Sean Gallagher)

Archbishop Thompson issues decree regarding former church building

Criterion staff report

Archbishop Charles C. Thompson has decreed that the former St. Rose of Lima Church building in Knightstown be sold. In the terminology of the Church's *Code of Canon Law*, this is referred to as "relegation to profane but not sordid use."

This decision was made after Archbishop Thompson consulted with the Archdiocesan Presbyteral Council in November. St. Rose of Lima Parish was merged with St. Anne

Parish in New Castle in 2016.

As noted in the decree published in this week's issue of *The Criterion*, the decision concerning the St. Rose of Lima property was spurred by the fact that the church building is in disrepair; inspection of the building by an outside engineering firm found significant deterioration and water damage; additional water filtration has caused additional damage to the interior plaster, paint and basement; and the merged parish of St. Anne has no use for the building.†

DECREE

Whereas, on 4 February 2016, by the decree of my predecessor, the Most Reverend Joseph W. Tobin, C.Ss.R., the former parish of the Saint Rose of Lima (8144 US-40, Knightstown, IN 46148), was merged by extinctive union into the parish of Saint Anne (102 N. 19th St., New Castle, IN 47362); and,

Whereas the recourse filed against the decree of extinctive union was upheld by the competence dicastery; and,

Whereas the legal and equitable assets and liabilities of the former parish of Saint Rose of Lima were given over to the parish of Saint Anne by virtue of the extinctive union; and,

Whereas the pastor of the parish of Saint Anne discussed with the parishioners on the possibility of the reduction to profane but not sordid use of the church building of Saint Rose of Lima over the course of 2020-2022; and,

Whereas, on 8 November 2022, the pastor of the parish of Saint Anne, after consultation with both his finance and pastoral council (consisting of parishioners of Saint Anne and former parishioners of Saint Rose of Lima), petitioned me to relegate the church building of the former parish of Saint Rose of Lima to profane but not sordid use so that the proceeds of the sale of the church building might be used to fund the ministries of the parish of Saint Anne; and,

Whereas, on 22 November 2022, I consulted with the Archdiocesan Presbyteral Council on the question of the relegation of the church building of Saint Rose of Lima to profane but not sordid use; and,

Whereas, in the consideration of the question of reduction of the church building of Saint Rose of Lima, I evaluated the following facts concerning the state of the church building of Saint Rose of Lima:

- The church building is not in good repair.
- Inspection by an outside engineering firm in April of 2022 found significant deterioration and water damage to have occurred to the main structural system supporting the floor of the nave and sanctuary of the church building.
- Additional water infiltration has caused additional damage to the interior plaster, paint, and basement.
- Based upon the report of the engineering firm, a general contractor estimated in April 2022 that the repairs needed to make the building safely able to be occupied to be \$174,399.
- The income for Saint Anne in the fiscal year of 2021/2022 was \$300,891; the expenses were \$294,847.
- The merged parish of Saint Anne has

no use for this building.

And, whereas the Archdiocesan Presbyteral Council voted unanimously to recommend that the church building of Saint Rose of Lima be relegated to profane but not sordid use; and,

Whereas I have concluded that the economic hardship of repairing the building and its lack of usefulness to the parish of Saint Anne constitute a grave cause sufficient in law to support the relegation of the church building to profane but not sordid use;

I, the Most Reverend Charles C. Thompson, D.D., J.C.L., Archbishop of the Archdiocese of Indianapolis, having in mind my responsibility to best address the spiritual needs of the people of the parish of Saint Anne specifically and the needs of the Archdiocese of Indianapolis generally, hereby decree:

1. The church building of the former parish of Saint Rose of Lima shall be relegated to profane but not sordid use fourteen days after the date of the promulgation of this decree.
2. The parish of Saint Anne, in consultation with the Archdiocese of Indianapolis and permission of the College of Consultors and Archdiocesan Finance Council, shall utilize the church building (not excluding disposition) in a manner that is in accord with Catholic faith and morals, and with the building's dignity as a former place of Divine worship.
3. This decree is to be published to the pastor of the parish of Saint Anne.
4. The parishioners of the parish of Saint Anne are to be given notice of this decree upon its receipt by the pastor of the parish. Copies of this decree are to be made available for inspection at the office of the parish, and the parishioners shall be given notice as soon as is possible after its receipt by the pastor.
5. This decree is to be published in the Archdiocesan newspaper, *The Criterion*.
6. This decree is to be posted to the website of the Archdiocese.

Given under my hand and the Seal of the Archdiocese of Indianapolis on this 29th day of November, 2022.

Charles C. Thompson

Most Reverend Charles C. Thompson, D.D., J.C.L.
Archbishop of the Archdiocese of Indianapolis

Eric M. Johnson

Very Reverend Eric M. Johnson, VE
Vice Chancellor



Public Schedule of Archbishop Charles C. Thompson

December 9–24, 2022

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

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

December 14 – 1:30 p.m.
Visit to Father Michael Shawe Memorial High School, Madison

December 15 – 10 a.m.
Leadership Team meeting at Archbishop Edward T. O'Meara Catholic Center

December 15 – 11:30 a.m.
Employee Advent Gathering at Archbishop Edward T. O'Meara Catholic Center

December 17 – 5 p.m.
Mass and pastor installation for St. Anthony of Padua Parish, Clarksville, at St. Anthony of Padua Church

December 19 – 5:15 p.m.
Serra Club Dinner for seminarians and guests at Archbishop Edward T. O'Meara Catholic Center

December 21 – 10 a.m.
Department Heads meeting at Archbishop Edward T. O'Meara Catholic Center

December 24 – 10 p.m.
Nativity of the Lord—Mass During the Night at SS. Peter and Paul Cathedral, Indianapolis

Hope Resource Center in Bedford assists mothers and families in need

Walking with Moms is a monthly feature highlighting organizations that help—and need support in helping—expecting and parenting mothers in need in central and southern Indiana.



Hope Resource Center
Christian faith-based pregnancy care center and medical clinic in Bedford
717 Lincoln Ave., Suite G
812-275-2827
hoperesourcectr.org
hoperesourcectr@gmail.com
April Haskins, executive director

Services (all free): Pregnancy tests, ultrasounds, pregnancy options education and peer consulting, STD/STI testing, parenting program, post-abortion counseling, Hope's Kids Closet, backpacks for foster family assistance, mobile ultrasound unit.

Items needed: Diapers, baby wipes, baby lotion, baby wash/soap, baby-safe laundry detergent, short-sleeve and long-sleeve onesies (newborn and 0-3 months), receiving blankets, burp cloths, diaper bags, bottles, one-piece pacifiers, diaper rash cream, infant toys, Bibles and Bible story books, juice boxes,

individual-size snacks/crackers, handmade baby blankets, cleaning supplies, #10 peel-and-stick envelopes, copy paper, stamps, trash bags, paper towels, toilet paper, plus the following either new or gently used: baby gear, strollers, bassinets, carriers, cribs, toys, children's winter coats of all sizes, gloves and mittens, winter hats and toboggans, children's shoes, clothing sizes preemie-8.

Volunteer needs: "We always need volunteers! No matter who you are, no matter what your skills, Hope can use you!" Sign up for Hope 101 initial volunteer training at www.hopefriendsandfamily.org.

Spiritual needs: "We can never have enough people praying for our mothers, our babies, our families and our staff!"

Financial donations: Donate online at www.hopefriendsandfamily.org or make checks payable to Hope Resource Center and send to Hope Resource Center, 711 Lincoln Ave., Suite G, Bedford, IN 47421. †

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The Criterion

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Court appears ready to support web designer in free speech case

WASHINGTON (CNS)—In a case examining the scope of free speech protected by the First Amendment, the Supreme Court on Dec. 5 ultimately seemed to favor a broad view of free speech.

And in this case, the speech involved what a graphic designer who creates websites should not have to say.

Colorado designer Lorie Smith, who runs a web design company called 303 Creative, has said she should not be required to create wedding websites for same-sex couples based on her Christian beliefs about marriage.

Colorado state law forbids businesses from discriminating based on sexual orientation. Smith contends her First Amendment right to free speech exempts her from the law.

But she lost her case in the lower court when the 10th U.S. Circuit Court of Appeals ruled that the state has a compelling interest to protect its citizens “from the harms of discrimination.”

Kristen Waggoner, an Alliance Defending Freedom attorney representing Smith before the Supreme Court, specifically argued that companies whose work centers around expression have First Amendment protections from being compelled to say things that go against their personal beliefs.

If Smith’s case sounds familiar, that’s because it is very similar to a recent case involving a Colorado baker who refused to make a custom wedding cake for a same-sex couple based on his religious beliefs.

In 2018, the Supreme Court ruled that the baker’s refusal to make a wedding cake did not violate Colorado’s anti-discrimination law.

In its ruling, the court did not specifically deal with First Amendment protections allowing businesses to refuse clients’ requests based on the owners’ religious convictions.

A ruling in favor of the web designer in this case could give broad leeway to business owners to deny services based on their own beliefs and would trump anti-discrimination laws.

The U.S. Conference of Catholic Bishops (USCCB), joined by the Colorado Catholic Conference and other religious groups, sided with the designer as they did with the baker five years ago. In their *amicus* brief, they said this case gives the court the chance to clarify free speech issues it said the court fell short of doing in the previous case, *Masterpiece Cakeshop v. Colorado Civil Rights Commission*.

In the current case, Smith has not denied a service as the baker did in refusing to bake a custom cake for the same-sex couple.

Smith is asking the court to weigh in before she even begins designing wedding websites, saying she has been worried that her refusal to design a same-sex wedding website would violate Colorado’s public accommodations law.

Some of the justices brought up hypothetical cases that could come up if they ruled in the state’s favor, asking Colorado Solicitor General Eric Olson if people could be forced to write news releases for the Church of Scientology or a Black Santa actor could be forced to pose with a child in a Ku Klux Klan outfit—incidents that Olson said would not apply under the state’s law.

Conversely, Justice Sonia Sotomayor asked if a ruling in favor of the designer would mean web designers could refuse to work with interracial couples or disabled couples.

A majority of the justices seemed willing to carve out narrow exemptions to discrimination laws.

Justice Clarence Thomas emphasized that this case was distinct from other public accommodations cases because of the speech aspect, pointing out: “This is not a hotel, this is not a restaurant, this is not a riverboat or a train.” Similarly, Justice Brett Kavanaugh asked about how one would determine even within the wedding industry what types of services count as speech.

In response, Waggoner told the court she wouldn’t be in front of them today representing a caterer, for example, but she would likely represent a custom wedding cake designer, bringing the previous court case to mind.

The USCCB’s brief said there is a “pressing need for the court to clarify how the compelled speech doctrine applies to wedding-vendor cases and other disputes.” It urged the justices to do what they have done in the past: “Apply the Free Speech Clause to protect religious



Web designer Lorie Smith works in her office in Littleton, Colo., on Nov. 28. Smith is the plaintiff in an appeal to the Supreme Court over her objection to creating wedding websites for same-sex couples because of her Christian beliefs about marriage. The high court heard oral arguments in the case on Dec. 5. (CNS photo/Kevin Mohatt, Reuters)

speech, thereby strengthening liberty not just for the religious, but for all society.”

It also said the current case “provides an appropriate and especially important opportunity to invoke free speech protections again to address the ongoing tensions in wedding-vendor cases and in the current cultural context more broadly,” and implored the court to “protect individuals from compelled speech and to provide space in the public square for minority voices.”

Other groups that filed briefs on behalf of the wedding vendor included Catholicvote.org, the Thomas More Society, the Catholic League for Religious and Civil Rights and the Becket Fund.

Twenty states supported Smith in friend of the court briefs. They say that they have public accommodation laws on the books, but their laws exempt those businesspeople who make their living creating custom art. Twenty-two states support Colorado and have similar laws in place protecting people from discrimination, which is also backed by the Justice Department.

A decision in the case is expected in late June. †

POPE

continued from page 1

with the tender affection of the swaddling clothes that envelop him.

“If we really want to celebrate Christmas,” he said, “let us rediscover through the crib the surprise and amazement of littleness, the littleness of God, who makes himself small, who is not born in the splendor of appearances, but in the poverty of a stable.”

To truly encounter Jesus, the pope said, people must meet him in the manger, leaving their own vanity and pretense behind.

“Prayer is the best way to say thank you before this gift of free love, to say thank you to Jesus who desires to enter our homes and our hearts,” he said. “Yes, God loves us so much that he

shares our humanity and our lives.

“Even in the worst moments,” the pope continued, “he is there, because he is the Emmanuel, the God with us, the light that illuminates the darkness and the tender presence that accompanies us on our journey.”

The lights on the Christmas tree, he said, are a reminder that Jesus came “to lighten our darkness, our existence often enclosed in the shadow of sin, fear, pain.”

But, the pope said, the tree also should make people think about the importance of roots.

Like a tree, he said, only a person who is “rooted in good soil remains firm, grows, matures, resists the winds that shake him and becomes a point of reference for those who look upon him.”

The Christmas tree, Pope Francis said, is a reminder of the need to remain rooted in Christ. †



The Nativity scene and Christmas tree decorate St. Peter’s Square after a lighting ceremony at the Vatican on Dec. 3. (CNS photo/Paul Haring)

United
in the Eucharist

UNITED CATHOLIC APPEAL

Good and gracious God, give us loving eyes to see You at work in the hearts of all who cross our path.

Reaching a goal of \$6.3 million may seem unattainable when we think about how much we, individually, are able to contribute. But when you stop and think about how many households are in our Archdiocese, it really puts into perspective that together, we can do great things.

Your gift WILL make a BIG difference. Please consider a gift today. God bless you!

In Jesus’ name, Amen.

www.archindy.org/UCA



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Editorial



This icon of Mary and the Christ Child was created by Melkite Sister Souraya Herro for the Mary, Mother of Persecuted Christians Shrine located in the Church of Our Lady of the Assumption and St. Gregory in central London. (CNS photo/courtesy Father Benedict Kiely)

Let's ask Blessed Mother to help us prepare for her Son's coming again

The Blessed Virgin Mary plays a significant role in the Advent Scripture readings.

Mary is introduced to us in the New Testament as a strong woman of faith who remains true to her word in spite of great sorrow. She always points the way to her Son, Jesus, the Word Incarnate, who we believe will come again—in the great feast of Christmas and at the end of time.

On Dec. 8, we celebrated the Solemnity of the Immaculate Conception of the Blessed Virgin Mary. We Catholics believe that Mary was born free from original sin. Unlike the rest of us, Mary was pure and sinless. She was not dragged down morally or spiritually by the tendency to make choices that were hurtful to herself or others.

As a result, Mary was free to say “yes” to God’s invitation to become the Mother of God Incarnate. Mary’s positive assent to God’s will is the model for all of us. With the help of God’s grace, we can follow her example and become holy women and men who seek only to do the will of God our Father.

Under the title of the Immaculate Conception, Mary is the patroness of the United States. Especially today, we need to implore her intercession to heal the wounds of division and the deep-seated fear and distress experienced by so many of our fellow citizens. Mary’s compassion, her care for the poor and vulnerable and her unique position as solace of migrants and refugees make her an advocate that we sorely need in these troubled times.

Today—Dec. 9—the Church invites us to honor St. Juan Diego Cuauhtlatoatzin, a native Mexican who on this day 491 years ago was privileged to encounter Mary, the mother of God, speaking his language and clothed in the dress of his own people.

St. Juan Diego was a simple, God-fearing man. In spite of his astonishment at the appearance of the mysterious beautiful lady, he did what she asked and presented to the local bishop her request that a chapel be built on Tepeyac Hill just outside of Mexico City. The bishop didn’t believe his story and requested a sign as proof. Mary provided Juan Diego with several miraculous signs—including her image embedded in his *tilma* (cloak) and an

abundance of out-of-season roses.

We will celebrate the Feast of Our Lady of Guadalupe in three days, on Dec. 12, and because Mary is the patroness of all the Americas, we will be joined by our sisters and brothers throughout North, Central and South America in praising God for the gift of this amazing woman, the mother of God and our mother.

When Pope St. John Paul II visited the Shrine of Our Lady of Guadalupe in Mexico, he expressed the profound hope that the diverse peoples and cultures of the Americas could find unity, solidarity and a shared peace through our Blessed Mother’s intercession.

Mary’s words to Juan Diego ring out more than ever today: “Do not be afraid. Am I not here with you, your mother?” Mary’s presence casts out fear because she gives powerful witness to the saving grace of her Son, Jesus. She comforts and encourages us by reminding us of her words at the wedding banquet in Cana: “Do whatever he tells you” (Jn 2:5). If we can do this, all will be well.

Tomorrow—Dec. 10—the Church provides us with the memorial of Our Lady of Loreto. This particular title of Mary refers to the house in which she was born and raised, and in which the angel Gabriel visited her in the Annunciation. Tradition holds that angels miraculously transported the house from Palestine to Loreto, Italy, in the 13th century. However, it is now generally believed that this legend came from the fact that a patron family with the name “Angelo” either had the house moved or had stones for a replica home imported from the Holy Land.

No matter which of her many titles is used, Mary is the fulfillment of the Old Testament promise that a virgin will conceive and bear a son, and that his name will be Emmanuel, which means “God is with us” (Mt 1:23). Mary is also a pre-eminent figure in the New Testament as the first Christian disciple and the model for the Church formed by the overshadowing of the Holy Spirit.

This Advent, let’s ask the Mother of God to help us prepare for her Son’s coming again. And let’s follow her example, saying “yes” to God’s Word.

—Daniel Conway

Reflection/Viola Maria Miller

Lighting the way to a gift of hope

Advent is a time for waiting on the Messiah. *Adventus* in Latin means “coming.”

So, I pray, “Christ is coming, Christ is coming, Christ is coming, Christ is coming for me!”

Pray it from the rooftops. Oh, how lovely!

Christians are preparing for a coming, an arrival, that we can never truly be ready for. However, he takes us from wherever we are.

We lit a purple candle, called the Prophet’s candle, on the first Sunday of Advent. Think of Joseph and Mary’s donkey as it travelled with them to Bethlehem. So trusting. Think of the purity, devotion and courage of Joseph and Mary. They were carrying the most beautiful and breathtaking gift on Earth with them. Against all dangers and obstacles, they travelled. They carried it for the Father. They carried it for you and me. This first purple candle of Advent, represents “hope.”

The second Sunday of Advent, the purple Bethlehem candle is lit. This candle represents great faith and love. In our Christian walk, we have reached Bethlehem with the donkey and Joseph and Mary.

The third Sunday of Advent is *Gaudete* Sunday. In Latin, “*gaudete*”

means “rejoice!” A rose candle is lit, representing spiritual joy. All Christians should be joyful with the shepherds hearing the good news of the Savior’s birth from the angel of the Lord—this day in David’s town.

The fourth Sunday of Advent also features purple as we still prepare our hearts for Christ. This candle is the Angel’s candle. The angels are singing praises to God and offering humankind peace. In the Gospel of Luke, the angels sing, “Glory to God in the highest heaven, and peace on Earth to those with whom he is pleased!” (Lk 2:14). The message’s meaning is to walk with God in grace to receive the peace blessing!

So Christians, further hear these lovely words by Charles Wesley, because they sum up the heart of Advent. “Come, thou long-expected Jesus ... joy of every longing heart.” Christians, do you feel the longing? Do you realize that Jesus was brought to Earth for you? So, a question—are you here for him?

What can you do? Be a witness for Christ everywhere and in everything. Be not ashamed! Do more for your brothers and sisters on the Earth; for your family; for your Church. Yes, do more for your Jesus, the love of your life! In the end, every Christian must decide their “gift” for Christ. It must come from your own heart!

(Viola Maria Miller is a member of St. Joseph Parish in Shelbyville.) †

Be Our Guest/Richard Doerflinger

The contested legacy of Vatican II

This October was the 60th anniversary of the first session of the Second Vatican Council, a landmark event in the Catholic Church. Yet the council’s legacy remains a matter of confusion and controversy today.

Divisions over this legacy began as soon as it ended in 1965. Some theologians emphasized the idea of “*aggiornamento*,”

“updating” the Church to come to terms with the modern world, and founded a journal called “*Concilium*” to elaborate on this theme.

Others emphasized the theme of “*ressourcement*,” a “return to the sources” in Scripture and the early Church to revitalize Catholics’ evangelizing mission, and they founded the journal *Communio*.

Interestingly, both groups included experts who had advised bishops preparing the council documents.

St. John XXIII made his wishes clear in his address at the beginning of the council: The Church must preserve and defend “the sacred deposit of Christian doctrine” handed down through the centuries, by promoting it “more effectively” to the modern world.

Updating the Church’s way of expressing itself was intended to promote the whole of that doctrine “in all its purity, undiluted, undistorted.”

To help societies devastated by two world wars and grave ideological conflicts, where many had come to doubt the purpose and meaning of human life, the Church would reaffirm its own central commitments, showing modern men and women that this purpose and meaning are found in Jesus Christ.

The council’s documents reflected that intention, modifying the Church’s tone in approaching the modern world from one of fear and defensiveness to one of sympathetic outreach.

Reading of Scripture was encouraged, and the tools of biblical scholarship accepted unless they deny God’s role in inspiring the sacred texts. Those

professing other religions or none were treated less as hopelessly immersed in error and more as seekers of truth. Social arrangements guaranteeing religious freedom for all were accepted, recognizing that faith must be free from outside coercion to be authentic.

The documents emphasized a “universal call to holiness,” urging the laity to go out and transform the world once they are fed on the word of God and Christ’s presence in the Eucharist.

This was the “letter” of the council’s texts. Some Catholics, feeling constrained by the Church’s disciplines and attitudes prior to 1965, wanted to go much further, invoking the “spirit of Vatican II” to foster radical change in liturgy, doctrine and morality.

In 1977, for example, a committee of the Catholic Theological Society of America issued the book *Human Sexuality: New Directions in American Catholic Thought*, replacing long-standing Christian moral norms with the amorphous standard that sexual activity should promote “creative growth toward integration.”

During this period, thousands of priests and religious abandoned their vows.

In short, the Church found that in opening your windows to the modern world to be heard more clearly, you also need to recognize what toxic influences may fly back in.

St. John Paul II and Pope Benedict XVI, who respectively as a bishop and theologian had advised bishops attending the council, worked mightily to correct these trends, with the latter urging a “hermeneutic of continuity” between the council and centuries of Catholic tradition.

Now the question is whether some current Church leaders share their goal. On the 60th anniversary of the council’s opening, Cardinal Mario Grech, who is leading the ongoing Synod on Synodality, said its intent is to prolong the “spirit” of Vatican II. Next year, when the synod meets, we may learn what he meant.

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



Christ the Cornerstone

During Advent, we rejoice with Mary, our mother in faith

Today, Friday, Dec. 9, is the memorial of St. Juan Diego Cuauhtlatotzin, the native Mexican who was privileged to encounter Mary, the mother of God and our mother, speaking his language and clothed in the dress of his own people, the Chichimeca Indians.

Juan Diego was sent by Mary to the local bishop with a request that a chapel be built on Tepeyac Hill just outside of what is now Mexico City. After the bishop refused to believe Juan Diego's story, and demanded proof, Mary provided him with two signs: roses, which were out of season, and a cloak embedded with her image.

The miraculous image embedded in Juan Diego's cloak can be seen today in what is now the Basilica of Our Lady of Guadalupe, the most popular Marian shrine in the world with more than 6 million pilgrims annually. Our Lady of Guadalupe, whose feast we celebrate on Dec. 12, is the patron saint of the Americas.

Millions of Catholics and members of other Christian denominations in south, central and north America look to Our Lady of Guadalupe for protection from all the evils

that threaten us, including illness and disease, poverty, violence, and political, economic and social unrest. "Be not afraid. Am I not here, your mother?" are the words of comfort and encouragement that Mary addressed to St. Juan Diego—and to all of us today regardless of our circumstances.

Just yesterday, we celebrated the Solemnity of the Immaculate Conception. This great Marian feast joyfully reminds us that, by the grace of God, Mary was born without the stain of original sin. She alone among us, the descendants of Adam and Eve, came into the world without the "gravitational pull" of selfishness and the innate tendency to choose what is not good for us. Mary was singularly blessed for a very particular reason: She was destined to become the mother of our Savior Jesus Christ.

Mary was not coerced. She was asked to accept freely God's invitation, but because she was not burdened by sin, Mary was completely free to say "Yes!" to the challenging and painful role of being the first Christian disciple. As a result, she was the first follower of Jesus to deny herself and walk in her Son's footsteps on the Way of the Cross.

We Catholics in the United States look to the Immaculate Conception as our patroness. We seek her protection and care as we work to build a better nation for all who come here seeking freedom, justice and equality. We acknowledge that we have a long way to go before our vision of freedom and justice for all is fully realized. That's why we look to Mary Immaculate to help us in our journey toward establishing the "more perfect union" that the preamble to the U.S. Constitution, written 235 years ago, calls us to establish for the benefit of all.

Of course, as Catholics, we believe that it is the real presence of Jesus Christ in the Eucharist that makes possible the unity (communion) that we all long for. Authentic devotion to the Blessed Virgin Mary always leads us to the gift of her divine Son's presence in the Eucharist.

This weekend, we will celebrate the Third Sunday of Advent, which invites us to rejoice in the coming again of our Lord Jesus Christ. As the "lowly handmaiden" (Lk 1:48) who has found favor with God, Mary rejoices in her Son's Incarnation. She maintains this joyful spirit during his childhood, his

public ministry, his passion, death and resurrection, and through her presence in the life of the Church after Pentecost.

Even as she is forced to stand at the foot of cross, the Mother of Sorrows who is overwhelmed by grief, Mary never loses hope. She never abandons the joy that has possessed her heart since the archangel Gabriel first greeted her with the words of rejoicing: "Hail, Mary, full of grace, the Lord is with you. Blessed are you among women, ... and blessed is the fruit of your womb, Jesus" (Lk 1:28, 30, 31).

In the first reading for the Third Sunday of Advent (Is 35:1-6a, 10), the prophet Isaiah proclaims: "Say to the faint of heart: Be strong and do not fear. Behold, our God will come, and he will save us" (Is 35:4).

The Blessed Virgin Mary is a living reflection of this prophecy. She is strong and unafraid, and her whole life—from her Immaculate Conception to her equally miraculous Assumption into heaven—assures us that our God has come, is here now, and will come again.

As we continue our Advent journey, let's look to Immaculate Mary, Our Lady of Guadalupe, for reassurance, hope and rejoicing. †



Cristo, la piedra angular

Durante el Adviento, nos alegramos con María, nuestra madre en la fe

Hoy, viernes 9 de diciembre, se conmemora a San Juan Diego Cuauhtlatotzin, el indígena mexicano que tuvo el privilegio de encontrarse con María, la madre de Dios y nuestra madre, hablando su lengua y vestido con el traje de su propio pueblo, los chichimecas.

María envió a Juan Diego al obispo local con la petición de que se construyera una capilla en el cerro del Tepeyac, en las afueras de la actual Ciudad de México. Después de que el obispo se negara a creer la historia de Juan Diego, y exigiera pruebas, María le dio dos señales: rosas, que estaban fuera de temporada, y un manto incrustado con su imagen.

La imagen milagrosa incrustada en el manto de Juan Diego puede verse hoy en día en la actual Basílica de Nuestra Señora de Guadalupe, el santuario mariano más popular del mundo que recibe a más de 6 millones de peregrinos todos los años. Nuestra Señora de Guadalupe, cuya fiesta celebramos el 12 de diciembre, es la patrona de las Américas.

Millones de católicos y miembros de otras confesiones cristianas de Sudamérica, Centroamérica y Norteamérica buscan a la Virgen de Guadalupe para que nos proteja de todos los males que nos amenazan,

como la enfermedad y la dolencia, la pobreza, la violencia y la agitación política, económico y social. "No tengas miedo. ¿No estoy yo aquí que soy tu madre?" son las palabras de consuelo y aliento que María dirigió a san Juan Diego, y a todos nosotros hoy, independientemente de nuestras circunstancias.

Ayer mismo celebramos la solemnidad de la Inmaculada Concepción. Esta gran fiesta mariana nos recuerda con alegría que, por la gracia de Dios, María nació sin la mancha del pecado original. De entre nosotros, los descendientes de Adán y Eva, únicamente ella vino al mundo sin la "atracción gravitacional" del egoísmo y la tendencia innata a elegir lo que no es bueno para nosotros. María fue singularmente bendecida por una razón muy particular: estaba destinada a convertirse en la madre de nuestro Salvador Jesucristo.

María no sufrió coacción; se le pidió que aceptara libremente la invitación de Dios, pero como no estaba agobiada por el pecado, María era completamente libre de decir "¡Sí!" al desafiante y doloroso papel de ser la primera discípula cristiana. Por ello, fue la primera seguidora de Jesús que se negó a sí misma y siguió las huellas de su Hijo en el Camino de la Cruz.

Los católicos de Estados Unidos consideramos a la Inmaculada Concepción como nuestra patrona. Buscamos su protección y cuidado mientras trabajamos para construir una nación mejor para todos los que vienen aquí buscando libertad, justicia e igualdad. Reconocemos que nos queda un largo camino por recorrer antes de que nuestra visión de libertad y justicia para todos se haga plenamente realidad. Por eso acudimos a María Inmaculada para que nos ayude en nuestro camino hacia el establecimiento de la "unión más perfecta" para beneficio de todos, tal como nos pide el preámbulo de la Constitución de Estados Unidos, escrita hace 235 años.

Por supuesto, como católicos, creemos que la presencia real de Jesucristo en la Eucaristía es lo que hace posible la unidad (comunidad) que todos anhelamos. La auténtica devoción a la Santísima Virgen María nos lleva siempre al don de la presencia de su divino Hijo en la Eucaristía.

Este fin de semana celebraremos el tercer domingo de Adviento, que nos invita a alegrarnos por la vuelta de nuestro Señor Jesucristo. Como Dios "se ha dignado mirar a su humilde sierva" (Lc 1:48), María se alegra de la Encarnación de su Hijo. Ella mantiene este espíritu alegre durante su infancia,

su ministerio público, su pasión, muerte y resurrección, y a lo largo de su presencia en la vida de la Iglesia después de Pentecostés.

Incluso cuando se ve obligada a estar al pie de la Cruz, la Madre de los Dolores abrumada por el dolor, nunca pierde la esperanza. Nunca pierde la alegría que ha poseído su corazón desde que el arcángel Gabriel la saludó por primera vez con palabras de regocijo: "Dios te salve María, llena eres de gracia, el Señor es contigo. ¡Bendita tú entre las mujeres y bendito el fruto de tu vientre, Jesús!" (Lc 1:28, 30, 31).

En la primera lectura del tercer domingo de Adviento (Is 35:1-6a, 10), el profeta Isaías proclama: "Digan a los de corazón amedrentado: 'Esfuércense y no teman. ¡Miren! Aquí viene su Dios, para castigar a sus enemigos como merecen. Dios mismo viene, y él los salvará' (Is 35:4).

La Santísima Virgen María es el reflejo vivo de esta profecía. Ella es fuerte y no tiene miedo, y toda su vida—desde su Inmaculada Concepción hasta su igualmente milagrosa Asunción al cielo—nos asegura que nuestro Dios ha venido, está aquí y volverá.

Al continuar nuestro recorrido de Adviento, miremos a la Inmaculada, Nuestra Señora de Guadalupe, para que nos dé seguridad, esperanza y alegría. †

Events Calendar

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

December 9-22

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. 17 and 22 9 a.m.-noon; many items 25-75% off. Information: 317-788-7581, benedictinn@benedictinn.org.

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, 28

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.

St. Luke the Evangelist Parish, 7575 Holliday Dr., Indianapolis. **Simbang Gabi Advent Mass Novena**, 5:30 p.m., sponsored by Archdiocesan Philippine Ministry, day one of nine-day Mass novena. Information: mariasolito@yahoo.com.

December 16

Northside Events and Social Club, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Director of Vatican's *Laudato Si'* Action Platform John A. Mundell presenting "Walking the Walk: Business, Catholicism and the Environment," rosary 6:35 a.m., Mass 7 a.m., buffet breakfast and program

following, \$18 members, \$24 non-members. Register by 4 p.m. on Dec. 13. Information, registration: cutt.ly/CBE-Reg.

St. Simon the Apostle Parish, 8155 Oakland Rd., Indianapolis. **Simbang Gabi Advent Mass Novena**, 6 p.m., sponsored by Archdiocesan Philippine Ministry, day two of nine-day Mass novena, potluck reception to follow. Information: mariasolito@yahoo.com.

December 17

St. Elizabeth Seton Parish, 10655 Haverstick Rd., Carmel, Ind. (Lafayette Diocese). **Simbang Gabi Advent Mass Novena**, 9 a.m., sponsored by Archdiocesan Philippine Ministry, day three of nine-day Mass novena, potluck reception to follow. Information: mariasolito@yahoo.com.

December 18

Providence Spirituality and Conference Center O'Shaughnessy Dining Hall, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Sunday Brunch with Santa**,

10:30 a.m.-1 p.m., \$19.50 adults, \$18.50 ages 62 and older, \$9.50 ages 5-11, ages 4 and younger free. Information: Events.SistersofProvidence.org or 630-776-0811.

St. Monica Parish, 6131 N. Michigan Rd., Indianapolis. **Simbang Gabi Advent Mass Novena**, 6 p.m., sponsored by Archdiocesan Philippine Ministry, day four of nine-day Mass novena, potluck reception to follow. Information: mariasolito@yahoo.com.

December 19

Sr. Thea Bowman Black Catholic Women Monthly Prayer Gathering, via Zoom, third Monday of each month, sponsored by archdiocesan Black Catholic Ministry, 7 p.m. Join meeting: cutt.ly/SrTheaPrayer, meeting ID: 810 3567 0684 or dial-in at 301-715-8592. Information: Pearlette Springer, pspringer@archindy.org or 317-236-1474.

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.

SS. Peter and Paul Cathedral Parish, 1347 N. Meridian St., Indianapolis. **Simbang Gabi Advent Mass Novena**, 5:15 p.m., sponsored by Archdiocesan Philippine Ministry, day five of nine-day Mass novena, potluck reception to follow. Information: mariasolito@yahoo.com.

December 20

St. Lawrence Parish, 6944 E. 46th St., Indianapolis. **Simbang Gabi Advent Mass Novena**, 5 p.m., sponsored by Archdiocesan Philippine Ministry, day six of nine-day Mass novena, potluck reception to follow. Information: mariasolito@yahoo.com.

December 21

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

Holy Angels Parish, 740 W. 28th St., Indianapolis. **Simbang Gabi Advent Mass Novena**, 6:30 p.m., sponsored by Archdiocesan Philippine

Ministry, day seven of nine-day Mass novena, potluck reception to follow. Information: mariasolito@yahoo.com.

December 22

St. Joseph Church, 1401 S. Mickley Ave., Indianapolis. **Third Thursday Adoration**, interceding for women experiencing crisis pregnancy, 11 a.m.-7 p.m., with Mass at 5:45 p.m. Information: 317-244-9002.

St. Louis de Montfort Parish, 11441 Hague Rd., Fishers, Ind. (Lafayette Diocese). **Simbang Gabi Advent Mass Novena**, 5:30 p.m., sponsored by Archdiocesan Philippine Ministry, day eight of nine-day Mass novena, potluck reception to follow. Information: mariasolito@yahoo.com.

December 23

St. Michael the Archangel Parish, 3354 30th St., Indianapolis. **Simbang Gabi Advent Mass Novena**, 6 p.m., sponsored by Archdiocesan Philippine Ministry, day nine of nine-day Mass novena, potluck reception to follow. Information: mariasolito@yahoo.com. †

Retreats and Programs

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

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 for Jan. 14 or March 29 for April 1. Information, registration: 812-535-2952, jfrost@spsmw.org or spsmw.org.

February 10-12

Saint Meinrad Archabbey Guesthouse, 200 Hill Dr., St. Meinrad. **Welcoming In-laws**, Valentine retreat for married couples, Benedictine Father Noël 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 and refreshments provided. Information, registration: 812-535-2952, provctr@spsmw.org or spsmw.org.

March 24-26

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

April 5-9

Saint Meinrad Archabbey Guesthouse, 200 Hill Dr., St. Meinrad. **Celebrating the Paschal Mystery**, Benedictine Father Noël Mueller presenting, Holy Week retreat, \$465 single, \$735 double. Registration: saintmeinrad.org/retreats.

April 17-21

Saint Meinrad Archabbey Guesthouse, 200 Hill Dr., St. Meinrad. **The Sermon**

on the Mount: Matthew's Handbook for Living in the Kingdom of Heaven, priests retreat, Benedictine Father Eugene Hensell presenting, \$465 single. Registration: saintmeinrad.org/retreats.

April 28-30

Our Lady of Fatima Retreat Center, 5353 E. 56th St., Indianapolis. **Tobit Marriage Preparation Weekend**, 7 p.m. Fri.-11:45 a.m. Sun., for engaged couples only, includes materials, meals, snacks, presentations and separate overnight

accommodations, \$298 per couple. Registration: cutt.ly/TOBITIndy-042823 or 317-545-7681. Information on program: www.archindy.org/fatima, 317-545-7681 x. 106 or cmcsweeney@archindy.org.

May 19-21

Saint Meinrad Archabbey Guesthouse, 200 Hill Dr., St. Meinrad. **Contemplative Christianity: God's Call to Holiness**, Benedictine Father Adrian Burke presenting, \$300 single, \$425 double. Registration: saintmeinrad.org/retreats. †

Events and retreats can be submitted to The Criterion by logging on to cutt.ly/SubmitEvents, or by mailing us at 1400 N. Meridian St., Indianapolis, IN 46202, ATTN: Ann Lewis, or by fax at 317-236-1593.

Service of the Longest Night set for Dec. 17 in St. Meinrad

A Service of the Longest Night will be held in the chapel of the Saint Meinrad Archabbey Guest House, 200 Hill Dr., in St. Meinrad, at 6 p.m. CT on Dec. 17.

Many people find the holidays a challenging time. Instead of celebrating, they are struggling with grief. They miss loved ones and find that the usual traditions and bright lights serve only to heighten their struggle.

Benedictine Father Adrian Burke will lead the service with prayer and Scripture that acknowledge those who mourn and struggle with loss

during the Christmas season. While the service will not be streamed live, it will be recorded and posted at www.abbeycaskets.com, the website for Abbey Caskets, which is sponsoring the service. Abbey Caskets is a work of Saint Meinrad Archabbey.

All are welcome. Light refreshments will follow. An RSVP is requested for planning purposes but is not required. Parking is available in the Guest House parking lot.

For more information or to register, call 800-987-7380 or e-mail info@abbeycaskets.com. †

Wedding Anniversaries

RAYMOND AND KAREN (BOUGHNER) YOST, members of St. Teresa Benedicta of the Cross Parish in Bright, will celebrate their 50th wedding anniversary on Dec. 16.

The couple was married in St. Catherine Church in Fort Thomas, Ky., on Dec. 16, 1972.

They have one child: Christopher Yost.



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.

Twelve members of the Sisters of Providence celebrate jubilees

Criterion staff report

In 2022, 12 members of the Sisters of Providence of Saint Mary-of-the-Woods celebrated significant milestones in the congregation.

75-YEAR JUBILARIANS

Sister Joyce Brophy is a native of Joliet, Ill. She entered the congregation on July 22, 1947, and professed perpetual vows on Jan. 23, 1955.

Sister Joyce earned a bachelor's degree in elementary education at Saint Mary-of-the-Woods College in St. Mary-of-the-Woods and a master's degree in education at Indiana State University in Terre Haute.

Sister Joyce served in the archdiocese at the motherhouse as mistress of postulants from 1965-68, mistress of scholastics from 1968-69, as assistant vice president for development from 1980-82, as provincial for the Sacred Heart Province from 1984-91 and as a volunteer in West Terre Haute and at the motherhouse from 1999-2019.

Sister Joyce also ministered in California and Illinois. She currently ministers in prayer at the motherhouse.

Sister Margaret Heese was born in Robstown, Texas. She entered the congregation on June 17, 1947, and professed perpetual vows on Jan. 23, 1955.

Sister Margaret earned a bachelor's degree in elementary education at Saint Mary-of-the-Woods College and a master's degree in art education at Arizona State University in Tempe, Ariz.

She served in the archdiocese as a teacher at St. Thomas Aquinas School from 1958-60 and at the motherhouse on the staff of the archives from 2001-02.

Sister Margaret also served in Arizona, California, Illinois, Oklahoma and Texas.

Currently, she ministers in the Providence Hall Sewing Room at the motherhouse.

Sister Lucille Nolan is a native of Galesburg, Ill. She entered the congregation on July 22, 1947, and professed perpetual vows on Jan. 23, 1955.

Sister Lucille earned a bachelor's degree in music education at Saint Mary-of-the-Woods College and a master's degree in music education at the University of Illinois in Champaign, Ill.

She served in the archdiocese at the former St. Bridget School in Indianapolis in 1950, at the former St. Ann School in Terre Haute from 1955-56 and at Holy Cross Central School and the former Cathedral Grade School, both in Indianapolis, from 1968-69.

Sister Lucille also ministered in Illinois, North Carolina, Oklahoma and Texas.

She currently ministers to the homebound in St. Mary-of-the-Woods and West Terre Haute.

70-YEAR JUBILARIANS

Sister Rose Virginia Eichman is a native of Fort Wayne, Ind. She entered the congregation on Feb. 2, 1952, and professed perpetual vows on Aug. 15, 1959.

Sister Rose Virginia earned a bachelor's degree in education from Saint Mary-of-the-Woods College.

In the archdiocese, she served at St. Anthony School in Indianapolis from 1954-56, and in numerous capacities in housekeeping and health care at the motherhouse from 1966-67, 1972-77, 1980-81 and 2018-20, at Providence Retirement Home in New Albany from 1981-94 and at Providence Self Sufficiency Ministries in New Albany and Georgetown from 1994-2018.

Sister Rose Virginia also served in California, Illinois and Texas.

She currently ministers as a visitor at Providence Health Care at the motherhouse.

Sister Patricia Geis is a native of Chicago. She entered the congregation on July 21, 1952, and professed perpetual vows on Jan. 23, 1960.

Sister Patricia earned a bachelor's degree in elementary education at Saint Mary-of-the-Woods College and a

master's degree in elementary education at Northern Illinois University in DeKalb, Ill.

In the archdiocese, she served at the former Annunciation School in Brazil from 1958-64.

She also served in Illinois and North Dakota.

Sister Patricia currently ministers in prayer at the motherhouse.

Sister Marilyn Herber is a native of Jasper, Ind. She entered the congregation on Feb. 2, 1952, and professed perpetual vows on Aug. 15, 1959.

Sister Marilyn earned a bachelor's degree in English at Saint Mary-of-the-Woods College, a master's degree in secondary education at Indiana University in Bloomington and a master's degree in pastoral theology at Saint Mary-of-the-Woods College.

In the archdiocese, she served in Terre Haute at the former Sacred Heart School from 1954-58, at St. Patrick School from 1958-59 and at the former Archbishop Schulte High School from 1966-67, and in Indianapolis at Holy Spirit Parish from 1973-74, St. Mark the Evangelist Parish from 1980-94, as parish life coordinator of St. Andrew the Apostle Parish from 1994-2004 and as a volunteer at Miracle Place and Abbie Hunt Bryson Home from 2006-20. At the motherhouse, she served in residential services from 2020-21.

Sister Marilyn also served in the Diocese of Lafayette, Ind., and in Illinois.

Currently, she ministers in prayer at the motherhouse.

Sister Mary Ann McCauley is a native of Terre Haute. She entered the congregation on July 22, 1952, and professed perpetual vows on Jan. 23, 1960.

She earned bachelor's degrees in elementary education at Saint Mary-of-the-Woods College and in nursing at St. Louis University in St. Louis, and a master's degree in education at Indiana State University.

Sister Mary Ann served in the archdiocese at St. Malachy School in Brownsburg from 1963-65, and in health care at Union Hospital in Terre Haute from 1977-78, in the Community Health network in Indianapolis from 1980-2004 and Holistic Health Service in Indianapolis and Clinton from 2004-11.

At the motherhouse, she ministered on the infirmary staff from 1973-74 and 1975-76, as a nurse in Health Care from 1978-80 and as an outpatient nurse at Providence Hall from 2012-16.

Sister Mary Ann also served in Illinois and North Carolina. She currently ministers as a volunteer in the Clinical Care Office at the motherhouse.

Sister Marie Esther Sivertsen is a native of Winthrop, Mass. She entered the congregation on Feb. 2, 1952, and professed perpetual vows on Aug. 15, 1959.

Sister Marie Esther earned a bachelor's degree in Latin at Saint Mary-of-the-Woods College and a master's degree in Latin at Boston College in Boston.

In the archdiocese, she served at the former St. Ann School in Terre Haute in 1954 and at Our Lady of Providence High School in Clarksville from 1968-70.

At the motherhouse, she served as an assistant in the archives from 1995-2016 and as a volunteer at the Providence Spirituality and Conference Center from 2016-21.

Sister Marie Esther also served in the Diocese of Fort Wayne-South Bend, Ind., and in Illinois, Massachusetts and North Carolina.

She currently ministers in prayer at the motherhouse.

60-YEAR JUBILARIANS

Sister Marilyn Baker is a native of New Delhi, India. She entered the congregation on Sept. 15, 1962, and professed perpetual vows on Dec. 28, 1970.

She earned a bachelor's degree in education at Saint Mary-of-the-Woods College, a master's degree in reading at Salem State University in Salem, Mass., and a



Sr. Joyce Brophy, S.P.



Sr. Margaret Heese, S.P.



Sr. Lucille Nolan, S.P.



Sr. Rose Virginia Eichman, S.P.



Sr. Patricia Geis, S.P.



Sr. Marilyn Herber, S.P.



Sr. Mary Ann McCauley, S.P.



Sr. Marie Esther Sivertsen, S.P.



Sr. Marilyn Baker, S.P.



Sr. Martha Joseph Wessel, S.P.



Sr. Therese Whitsett, S.P.



Sr. Evelyn Ovalles, S.P.

doctorate in education at Indiana State University.

In the archdiocese, Sister Marilyn served at St. Simon the Apostle School in Indianapolis from 1980-83.

She also served in Maryland, Massachusetts, North Carolina, Taiwan and Washington, D.C.

Sister Marilyn is currently between ministries.

Sister Martha Joseph Wessel is a native of Ferdinand, Ind. She entered the congregation on Sept. 17, 1962, and professed perpetual vows on Aug. 15, 1970.

Sister Martha Joseph earned a bachelor's degree in elementary education at Saint Mary-of-the-Woods College and a master's degree in education at Indiana State University.

She ministered in the archdiocese at the former St. Anne School in New Castle from 1968-74 and 1977-82, at Holy Cross Central School in Indianapolis from 1974-77 and at All Saints School (now St. Bartholomew School) in Columbus from 1982-84.

Sister Martha Joseph served at the motherhouse as administrator of Owens Hall from 1993-96 and 2004-16. She also served in the Diocese of Evansville, Ind., and in Kentucky.

Sister Martha Joseph currently ministers as coordinator of transportation in residential services at the motherhouse.

Sister Therese Whitsett is a native of Indianapolis. She entered the congregation on Sept. 17, 1962, and professed perpetual vows on Feb. 10, 1974.

Sister Therese earned a bachelor's degree in elementary education at Saint Mary-of-the-Woods College and a master's degree in communication arts at Webster University in Webster Groves, Mo.

In the archdiocese, she ministered in Indianapolis at the former St. Ann School from 1971-72, at Holy Cross Central School from 1972-79, at St. Lawrence School from 1990-91, at the Hispanic Education Center from 1991-2006 and at St. Philip Neri School from 2006-19.

Sister Therese also served in the Diocese of Fort Wayne-South Bend, in Illinois, North Dakota and Peru.

She currently ministers as a food pantry volunteer and nursing home visitor in Indianapolis.

25-YEAR JUBILARIAN

Sister Evelyn Ovalles is a native of Polillo, the Philippines. She entered the congregation on Sept. 15, 1997, and professed perpetual vows on Aug. 15, 2004.

Sister Evelyn earned a bachelor's degree in communication arts at St. Paul University in Manila, the Philippines, a bachelor's degree in law at the University of Manila and a licentiate in canon law from St. Paul University in Ottawa, Canada.

She has ministered in various positions in parish ministry and in the canon law tribunal of the Diocese of Gary, Ind., and will soon begin parish ministry in Chicago. †



Sisters of Providence
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DOMINICAN

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some weekends. He also hears confessions and attends many of the parish's functions, including a Sunday evening meal hosted at St. Paul Catholic Center each week.

He knows many of the students and is especially supportive of the FOCUS (Fellowship of Christian University Students) missionaries, who minister around the campus. And the students love this priest who is known for singing hymns around the parish office and who always takes time to greet everyone who crosses his path.

"He's a very holy man who brings a lot of joy to everyone," says Maria Reecer, an IU sophomore who works part time in the parish office and is a member of the parish. "I think he's a great testament to what faith does for someone when they pursue it throughout their life."

'He's a big force of prayer for the students'

Elizabeth White, the team director for FOCUS on the IU campus, also cites Father Justus' joy when discussing his presence at the parish. She also talks about his reverence when he celebrates Mass.

"His love for the Eucharist and the Lord is so apparent," she notes. "And he always makes it a point to pray for us missionaries, which is an incredible gift."

Father Justus also possesses the gift of remembering everyone he meets, White says, and an unwavering commitment to praying for those people every day.

"He's a big force of prayer for the students," she says. "And just the way he remembers is very intentional about each student he interacts with, and it's something I very much admire and that has definitely rubbed off."

Father Justus' missionary work in Nigeria also inspires White and her FOCUS colleagues. He spoke to the group about his experiences, and they left the meeting eager to continue their outreach.

"I remember us leaving the class feeling very invigorated, thinking, 'If this man can go into dangerous territory and spread Jesus, then we can go onto a college campus and share about Jesus,'" White says.

In both Bloomington and Nigeria, Father Justus views missionary work from a similar perspective.

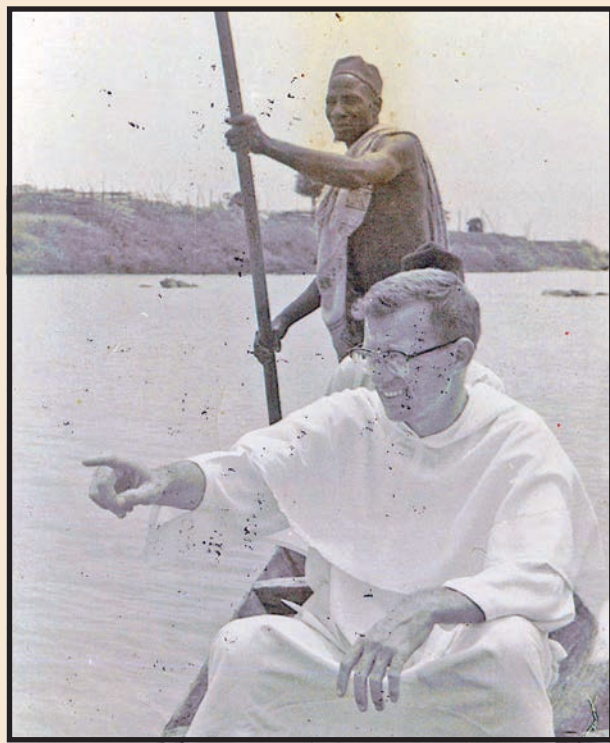
"The missionary progress depends on God's grace, on the gift Jesus gave us in the holy Eucharist, as the memorial of his Passion, death and resurrection, on the Holy Spirit, and also on Our Lady, Queen of the Apostles," he notes. "All the glory of any success goes to God."

'Everything flows from that'

Still, his missionary work in Nigeria was a world away from his youth in Chicago, where religious life was present in his parish and early education. He graduated from St. Stanislaus Kostka grade school, where the parish was staffed by the Resurrectionist Fathers and the school by the School Sisters of Notre Dame. His family also had strong Catholic roots that went back to Poland.

"I give thanks to almighty God for the gift of my life and my Catholic faith, and my parents' Catholic faith. Everything flows from that," Father Justus said. "All the sacraments—from baptism, penance, holy Communion, confirmation—led me to the Dominican order and the priesthood."

After being ordained on June 4, 1960, he was assigned to minister in Nigeria in October of the following year.



Dominican Father Justus Pokrzewinski points off to the distance while traveling in a canoe on the Niger River at Yelwa, Nigeria, in 1962. (Submitted photo)

'This is a great gift, but you're going to suffer for it'

His Dominican order—whose charism is preaching for the salvation of souls—had been invited to minister in the west African country in 1951. They were given two apostolates: a parish in Lagos and the prefecture of Sokoto in northern Nigeria, which was to be developed into a diocese.

"Our job [in Sokoto] was to build the diocese up and to hand it over to the diocesan priests," he says.

The Dominicans did their best to learn Hausa, which was the main language. They also tried to build bridges with the Muslims, who controlled much of the region. The Muslims told the Dominicans they could minister in the region if they built a hospital, which the order did. Dominican sisters from Kansas operated it and two other clinics.

"Lay missionaries who were nurses helped the sisters run these places," Father Justus notes. "It was a very Dominican thing—with the priests and the Dominican sisters and the lay missionary nurses. The work went well."

As missionary disciples, the Dominicans were charged with spreading the Gospel and introducing the Nigerian people to Jesus Christ. Father Justus says one breakthrough occurred with a small group who spoke Hausa but were not Muslim.

"How did we find them? ... They were different from the Muslims because they drank beer," he says with a laugh. "That was one way to meet them."

"We saw it was important to [minister to] them. Most of the Christians were coming from the south. ... So, we succeeded in that area a bit."

When he baptized children, the priest told their families, "This is a great gift, but you're going to suffer for it," referring to the strong Muslim presence in that area of Nigeria. And that suffering continues for many Christians there today.

During his nearly 20 years in the Sokoto diocese, Father Justus worked in parishes, viewing his primary mission as evangelization. The Dominicans were building parishes with mostly people from the south and trying to introduce the indigenous people in the north to the Catholic faith.

"In the north, no one had ever preached about Jesus," he says. "It's wonderful to preach to people who never heard the Good News."

'That is Jesus, the body of Christ'

In 1980, Father Justus moved to the south and ministered in the Ibadan archdiocese. His 37 years there included mission work in Ibadan, Lago and Agbor-Obi.

He served in various leadership roles during that time with the Dominican order and also as a pastor. During visits to villages, he took note of how important native catechists were to introducing and passing on the faith.

"They were really our right hand. They knew the language, and they knew English, and they would often interpret for us. There are many dialects in Nigeria," he says. "There are maybe 20 languages, but each one of them had different dialects, almost up to 200 if you counted them all."

One story revealed how a catechist's work offered an example of faith in action.

"We were getting converts, and we told our people, 'The tabernacle, that is Jesus, the body of Christ. He's in there,'" Father Justus recalls. "So, they would tell their friends."

"One time, a young man—not a catechumen yet—he asked me in the Hausa language ..., 'Is God in that box [the tabernacle]?"

"I said, 'Yes, that's the tabernacle. Yes, he is.' ... That was kind of a thrill to see how they were sharing the faith, and the way he put the question."

Promoting priestly and religious vocations was also an important part of Father Justus' mission. Reflecting on trying to plant seeds for vocations, Father Justus admits, "It was slow going at first."

Years later, more men are answering the call.

"There were nine [Dominicans] ordained priests this year, and eight deacons—all native Nigerians. We're



Dominican Father Justus Pokrzewinski elevates a chalice during a Mass on Oct. 16 at St. Paul Catholic Center in Bloomington. (Photo by Mike Krokos)



Stations of the Cross were a part of Fridays during Lent in Ibadan, Nigeria. About 200 people from the community would join each week. (Submitted photo)

happy with that," Father Justus notes. "Nigeria is rich in vocations."

Near a parish in Agbor-Obi where Father Justus ministered for two years was a leper colony that a group of religious sisters operated. One day, they asked the priest to celebrate a Mass and participate in the Stations of the Cross afterward.

"As we would kneel down [while praying the Stations] ... there was this leper ahead of me, and when he knelt down, there was his leg, all eaten up from leprosy. I felt sorry for him, but then it struck me, this guy was kneeling and rising faster than all of us. ... It then struck me: there is a guy, a leper, and he is just thrilled to be saying the Stations of the Cross. He just saw what Jesus did [as we reflected on the stations]. ... We don't like to suffer, and here is this guy doing this."

"Just seeing his leprosy and seeing his spirit" really moved Father Justus.

Now, Father Justus' spirit has an impact on the people he meets at IU.

'He's just so focused on the Lord'

Like the college students, Dominican Father Patrick Hyde, pastor of St. Paul Catholic Center, is inspired by Father Justus.

"His joy, his love of the priesthood, his love of preaching the Gospel, of just bringing Jesus to people, that's inspirational," Father Patrick says. "And you pair that with the fact that he was [a missionary for] 57 years in Nigeria, so he's walking the walk, and talking the talk. There's such a beautiful integrity to his life. He's just so focused on the Lord."

When discussing Father Justus and his priestly ministry, the pastor also cites a motto that St. Thomas Aquinas gave to the Dominican order: to give to others what's been contemplated.

"He just exudes that," says Father Patrick. "In his life, in his prayer, he's talking to Jesus, he's listening to Jesus, and in his ministry he just desires to share that with people."

"He's just someone who loves Jesus and wants to share that with you and just engage in your life."

Even in his ministry at IU, Father Justus keeps the people of Nigeria close to his heart. "I received so much from the Catholics in Nigeria and from those who were accepting the Catholic faith."

But with sadness, he also cites "the serious sufferings of the Catholics and other Christians in some parts of northern Nigeria."

"Many have died, not only from Boko Haram fanatics, but many have died at the hands of some Fulani cattle herders," the priest said. "Government protection is needed for the Catholics. There is a great need to stop these persecutions. The faith of the Catholic people is strong, but they need our prayers." †

LIGHTS

continued from page 1

The purpose of the “Bright Lights” display is to let the light of Christ shine in the souls of the people who view it.

“So many people follow secular Christmas, and Christmas lights are secular Christmas,” said Father Jonathan Meyer. “People who don’t believe in Jesus will spend thousands of dollars decorating their yards with lights. So, my whole thing was, ‘Hey, I would like to somehow reach out to those people.’”

Father Meyer is pastor *in solidum* with Father Daniel Mahan of St. Teresa and the other three parishes in Dearborn County—All Saints, St. Lawrence in Lawrenceburg and St. Mary in Aurora.

Bright Lights is free and open to the public from 6-10 p.m. on Friday, Saturday and Sunday nights through Jan. 6.

In what could be described as drive-through catechesis, signs next to the various features of the display explain how ordinary holiday images are rooted in the Catholic faith.

Lighted images of an angel and Mary have a sign that explains the Annunciation. Signs by figures of candles tell viewers that they are a reminder that the Christ Child is the light of the world.

Next to several Nativity scenes are signs with short prayers.

“If we can just help people say those words, I don’t know what God will unlock in their hearts,” said Father Meyer.

In addition to the signs, people driving through the campus can tune to two low-power FM radio stations to hear Christmas music and explanations of the display.

The culmination of the light show is a large, synchronized display at the back of the campus, with tens of thousands of lights blinking in time with music that viewers hear through their car radio.

St. Teresa parishioner Fred Gutfreund came by soon after the display was opened on Nov. 25 to see what he and dozens of Dearborn County Catholics had helped assemble on the campus.

“It feels great,” he said. “I think it will be a destination for people to come here. They can check out the parish and check out Bright. We hope people will come and enjoy it. It can draw attention to the Catholic faith.”

Other volunteers staff the display when it’s open to the public. They meet people as they drive onto the campus and give them flyers that provide more information about the display and the parish. More than 1,600 people visited Bright Lights on its first two weekends.

“It’s a beautiful display of lights,” said All Saints parishioner Alex Hornbach, a volunteer at the display on its opening night. “The intention behind it is way different than most people putting up lights. Hopefully, it will help people encounter Christ, especially if they haven’t already. I hope people enjoy it. I’m glad to be a part of it.”

One of the first people to visit the light show was Merita Glaub, a member of St. Anthony Parish in Morris, who said that the display’s Catholic themes “made me feel at home.”

A Baptist friend who came to Bright with Glaub also said the Christian aspects of the display were welcoming.

“I was very impressed with it,” said Sharon Norman, a member of Dearborn Baptist Church in Manchester, Ind. “The amount of work and time to do this was phenomenal. I love the way everything was done. Christ was brought in.”

Most of the features in the display were donated by Dearborn County Catholics. The only major costs were purchasing the synchronized light display from a previous owner and buying and installing wiring on the campus for the light show.

Funds for these purchases came from a grant from the archdiocesan Growth and Expansion Grant Fund, which is offered through the archdiocesan Catholic Community

Foundation. It is one of four archdiocesan endowment funds from which grants are awarded to semi-annually parishes across central and southern Indiana.

Jolinda Moore, executive director of the archdiocesan Secretariat for Stewardship and Development, said the proposal from St. Teresa Parish for a grant to help fund Bright Lights was an “extremely creative and unique way to use monies from the endowment.”

“At the end of the day,” Moore added, “it is about seeing people grow in their faith and find ways to share the joy of Jesus Christ that resides in each of our hearts.”

Father Meyer noted that Bright Lights was the last of four events held around Thanksgiving by the four parishes of Dearborn County to reach out to the broader community there.

Two running and walking events raised funds for community food pantries. St. Mary Parish in Aurora held its inaugural “Pre-Turkey 5K” on Nov. 23, the day before Thanksgiving, drawing 225 participants.

All Saints’ “Gobble Wobble 5K” took place in St. Leon on Thanksgiving Day, attracting 1,200 runners and walkers.

And members of St. Lawrence Parish in Lawrence served 300 hot meals on Thanksgiving to people in need.

Father Meyer was proud that the faith communities he helps lead “served thousands of people that aren’t their own parishioners” in so short a time.

“Being engaged and involved in the local community is pretty important,” said Father Meyer.

As he looked at the acres of lights at St. Teresa, Father Meyer said that Bright Lights and the other events held in Dearborn County around Thanksgiving were a way for the parishes to share the Gospel with the surrounding community.

“This is a way to reach out,” said Father Meyer. “It’s a way to be with people. I like to refer to it as non-threatening evangelization.”

“We’re trying to just allow things to speak, allow beauty to speak, allow truth to speak.”

After the second weekend for Bright Lights, Father Meyer was happy that this approach to evangelization, which he knew to be effective in the past, was proving so once again.

“It is really amazing,” he said. “We are having great conversations and contact points with so many people from so many different walks of life. I never thought it would get this big so fast.”

(For more information about Bright Lights, visit brightlightsindiana.com.) †



More than 100,000 Christmas lights fill the campus of St. Teresa Benedicta Parish in Bright on Nov. 25, the first night of its “Bright Lights” drive-through display, which is free and open to the public on Friday, Saturday and Sunday nights through Jan. 6. (Photos by Sean Gallagher)



Signs and lighted figures of Mary and an angel present a message about the Annunciation in “Bright Lights,” a Christmas light display at St. Teresa Benedicta of the Cross Parish in Bright.



A synchronized display lights up the back of the campus of St. Teresa Benedicta of the Cross Parish in Bright in its “Bright Lights” Christmas light display.

St. Boniface boasts outreach, historic church and hospitality

By Natalie Hoefler

FULDA—St. Boniface, the patron saint of Germany, is buried in the German town of Fulda. So, when a parish was founded to serve German Catholic immigrants in the southern Indiana town of Fulda in 1847, it just made sense to name it St. Boniface.

Now in its 175th year, the Tell City Deanery parish is still serving the spiritual and physical needs of others.

But the parish's impact reaches far beyond its boundaries with the faith community's active outreach ministry, visitors coming to see its church—which is listed on the National Register of Historic Places—and genealogical researchers using its online database of those buried in its cemetery.

'Happy to share our treasures here'

Benedictine Father Anthony Vinson, pastor, says the parish has "a very generous group of people."

Locally, the parish helps provide volunteers, funds and food for Catholic Charities Tell City and Martin's Cloak food pantry and clothing store in nearby Siberia. Parishioners also make blankets and gather items for backpacks to be given to children placed in foster care through Perry and Spencer counties' Court-Appointed Special Advocates program.

When it comes to helping those in need beyond the deanery, the parish turns to Hand in Hand Ministries in Louisville, Ky., which provides one-day service opportunities in Louisville, four-day service trips to Appalachian areas and weeklong mission trips to Belize in Central America.

"It's a way of bringing our spirit and zeal in building up the kingdom of God with something that's already organized, rather

than reinventing the wheel here," Father Anthony explains.

"We have lots of skilled people in the parish. When we go to Appalachia, they put us in a more advanced group of workers because of the skill level we offer.

"The older volunteers connect with the younger people in the parish to teach them about plumbing, electrical wiring, roofing. Those relationships in turn strengthen the bonds in our parish. We're a very intergenerational community, a good mix of all ages."

Father Anthony is especially proud of the 880,000 pounds of food the parishioners of St. Boniface and its paired parish, St. Meinrad in St. Meinrad, provided to those in need during the COVID-19 pandemic through the United States Department of Agriculture's Farmers to Families Food Box program.

"The organization was so impressed by our efficiency they sent organizers to come see how we did it," he recalls.

St. Boniface serves the present world while maintaining a strong hold to the parish's history.

"The current church was completed in 1865," Father Anthony says. "The features inside are a real testament to our German heritage and craftsmanship."

Oaken interior arches, walnut Stations of the Cross made in Germany, pews from 1896, stunning stained-glass windows, richly-colored walls and paintings are all recently refurbished and restored. It's little wonder the church is listed on the National Register of Historic Places.

"Because of that [status], people come from all over to see the church," says Father Anthony. "It's open dawn to dusk, and we have people every day stop by."

Next to the church is the parish's cemetery, with many markers written in German.

"We're unique in having a detailed, online database of those buried in

the cemetery," Father Anthony notes. "It's got photos of the front and back of the tombstones and translations if it's in German. It even includes other information like maiden name and nickname if we know it."

Father Anthony lauds the parish for its Benedictine hospitality.

"We're always happy to welcome people, whether it's welcoming them home because they have roots here or because of tourism. Our parishioners are always happy to share our treasures here."

For Mass times, the cemetery directory or to download a church tour, call 812-357-5533 or go to sbccatholic.church.

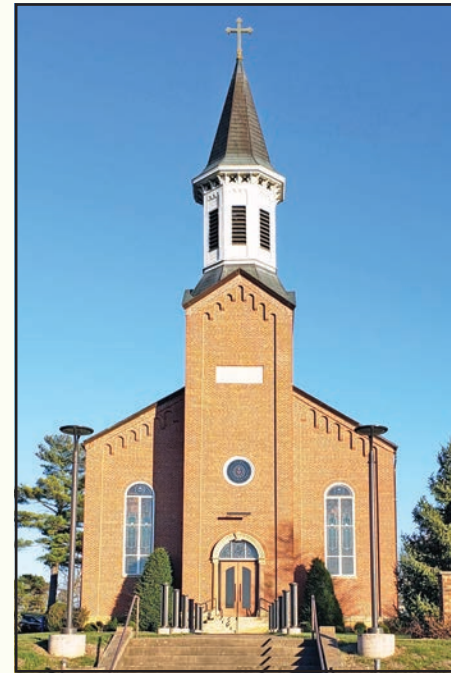
Take your time: There's lots to do near St. Boniface

The list of places to visit in Fulda and the surrounding areas starts with St. Boniface Church itself. Stay before or after Mass to take in the historic building's beauty.

The largest commercial destination near the parish is Holiday World and Splashin' Safari—just 5 miles from the church (www.holidayworld.com).

But several other nearby sites make for a uniquely Catholic weekend excursion, including an overnight stay at Saint Meinrad Archabbey Guest House in St. Meinrad (saintmeinrad.org or 800-581-6905) or Monastery Immaculate Conception in Ferdinand, Ind., in the Evansville Diocese (thedome.org or 812-367-1411).

Less than 10 minutes south of St. Boniface, take a tour of Saint Meinrad Archabbey and pray in the Marian-themed Our Lady of Monte Cassino Shrine, both in St. Meinrad (information for both at www.saintmeinrad.org), and visit the Christ of the Ohio statue along the Ohio River in Troy (troyindiana.com/christ-of-the-ohio). While near St. Meinrad, enjoy wine and a concert at Monkey Hollow Winery (monkeyhollowwinery.com).



About 15 minutes north of St. Boniface in Ferdinand, tour the Sisters of St. Benedict's stunning Monastery Immaculate Conception (thedome.org). The town's annual, two-day Christkindlmarkt in November—boasting hundreds of booths at six sites with free shuttle service to each—is a festive time to visit the area.

Just 20 minutes north of Ferdinand in Jasper, Ind. (Evansville Diocese), visit historic St. Joseph Church, a soaring and stunning German-built structure completed in 1880. Behind it is a rare gem—a peaceful grotto made primarily of geodes with an interesting story behind its origin (cutt.ly/GeodeGrotto). And be sure to dine at Schnitzelbank Restaurant for authentic German fare (www.schnitzelbank.com).

(Mass Excursions is a feature highlighting an archdiocesan parish and local attractions, encouraging a trip to the area that includes Mass with the members of the featured parish.) †



New Albany Christmas breakfast serves homeless, honors late K of C member

By Natalie Hoefler

When Michael "Mike" Broderick joined Knights of Columbus (K of C) Cardinal Ritter Council #1221 in New Albany more than 40 years ago, his motives might not have been entirely altruistic.

"I think he did it just to impress my dad!" jokes Toni Broderick, nee Tegart. She was dating Mike at the time and later became his wife.

"We hung out at the K of C all the time—it was like our bar!" she says of the council's century-old building.

Knights of Columbus events, parties, gatherings—you name it, the Brodericks were involved, says member Michael Carter, calling them the organizations "go-to people."

He speaks particularly of Mike's love "for this place, for his buddies and helping out," especially each year on Christmas morning when the Knights offer a hot breakfast for the homeless and others in need.

So, when Mike died from pancreatic cancer in 2019, they renamed the event Mike B's Christmas Morning Breakfast in his honor.

"You're going to make me cry," says Toni when asked what the gesture meant to her. "It's very touching for me and our two sons. It makes me very happy."

'A growing number of homeless'

Toni—and each of her sons on alternating years—still helps organize and volunteer for the event.

"We serve eggs and sausage," she says. "But it's so much more than that! We sing songs, play music. We have accordion players. [Those who come] leave with full bellies plus a sleeping bag and backpack with food hygiene items."

The planning begins in October when she starts gathering items for the backpacks.

When the Knights first offered the breakfast in 2014, they handed out one pair of white socks and one pair of brown jersey-knit gloves to each person.

The next year, Toni recalls, "I got with my friends, and we started gathering hats and scarves to give out. Now we give out nice backpacks with socks, gloves, a rain poncho, hygiene items, canned food, a can opener, and everyone gets a sleeping bag."

The backpacks also include rosaries made by a member of Our Lady of Perpetual Help Parish in New Albany and blessed by the pastor, plus a card explaining how to pray the rosary.

"Mike was very proud of his Catholic faith," says Toni, who is still a member of St. Mary Parish in Navilleton where she and her husband were members. "And he was devoted to our Blessed Mother Mary. He constantly prayed the rosary."

All told, there are 25-30 items in each backpack—with different items for those given to the growing number of children attending the event.

"New Albany has had a growing number of homeless," says Carter. "We see people with our backpacks in the city all year."

Toni recalls one man who called the filled backpack "lifesaving."

"He wanted to thank me for the backpacks," she says. "He said they saved his and his friend's life while they were homeless. He said the food, blanket, hand warmers, scarves and socks kept them warm and dry."

"And we put playing cards in the backpacks. He said that gave them something to do."

"His kind words were very humbling and made me cry."

'Such big hearts'

The fun begins at 6 a.m. on Christmas morning, when volunteers arrive to "fix the coffee, start the cooking—and turn the heat on!" says Carter.

Meanwhile, volunteers start picking up people from shelters.

"A local Ford dealer supplies two vehicles, and we get another van from Holy Family Parish" in New Albany, says Carter, who is a member there.

"We're seeing more families, more kids. And we don't just serve the homeless. We serve anyone in need."

The doors open at 8:30 a.m.

"We pamper them," Toni says with joy. "We serve them their food, we bring them their drinks. We spoil them rotten! It's a real festive environment. Everyone has a wonderful time!"

About 10 people attended the first breakfast, says Carter. Last year there were 100. This year they're planning for 150.



Mike and Toni Broderick pose for a photo on the day of their son Patrick's wedding in June of 2019. (Submitted photo)

"We might not get that many, but nothing goes to waste," says Carter. "We give leftover food and backpacks to a halfway house and take leftover food to St. Elizabeth" Catholic Charities in New Albany.

"It's not a burden," Toni says of the event. "It's a joy to do this. I look forward to it. It's fun, and people enjoy helping."

And having the event named for her husband makes the experience all the more meaningful.

"These men [of the K of C] have such big hearts," says Toni. "My family is very proud of the support we get [for the event] each year from them, our family and friends."

She calls her husband "a great husband, father, grandfather and friend." The support her family receives from the Knights and renaming the Christmas morning breakfast in honor of her husband are "definitely a reflection of the love our community felt about Mike."

(Flashlights with batteries are still needed for the backpacks and may be dropped off after 4 p.m. at the New Albany K of C, 809 E. Main St., in New Albany. To donate financially toward food for the breakfast, write a check made out to Knights of Columbus 1221 with "Christmas Breakfast" in the memo line, and mail it to K of C, 809 E. Main St., New Albany, IN 47150.) †

Faith *Alive!*

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Pope Francis greets a man while another holds an Advent wreath for him to bless at the end of his weekly general audience on Nov. 23 in St. Peter's Square at the Vatican. In many of his addresses and writings, the pontiff has encouraged the faithful to let hope triumph over fear. (CNS photo/Vatican Media)

Pope: Advent is a time to let hope triumph over unhealthy fears

By David Gibson

Advent is a “continuous call to hope,” says Pope Francis. It seems, then, that a key aim of this pre-Christmas season is to focus attention on hope’s immense importance for everyone.

But why? Is hope a problem? Sure, it can be. Human hopes frequently get dashed, driven underground.

Sustaining hope can mean surviving big disappointments and surmounting temptations to give up when our finest plans encounter confounding obstacles. Sometimes hope’s challenge is to start over, to pursue again (in new ways?) a goal whose pursuit only recently drained our energies.

Starting over can be hard. Are we tired? Do any embers of the hope that originally motivated us still glow?

It seems important here to say something about what hope means. Along

with faith and charity, hope is accorded a central place in Christian life. Yet, when the topic of hope arises, it often remains undefined.

Not for Pope Francis, however. He wants to make its meaning concrete. In doing so he shows that he takes seriously the best of our dreams in life.

“Hope speaks to us of a thirst, an aspiration, a longing for a life of fulfillment, a desire to achieve great things, things that fill our heart and lift our spirit to lofty realities,” he wrote in his 2020 encyclical, “*Fratelli Tutti: On Fraternity and Social Friendship*” (#55).

Hope can “open us up to grand ideals that make life more beautiful and worthwhile,” he added (#55).

It makes sense to zero-in on the much-needed virtue of hope during Advent. Don’t the coming days of Christmas, so focused on Jesus’ birth, announce a new birth of hope in our world?

Christmas affirms emphatically that God is not distant. Instead, God is near and involved with our actual lives. This point should not be overlooked when considering the relevance of hope in Advent, Pope Francis suggests.

It is not idle chatter when he speaks of hope. He understands what wounds hope. People need “courage” when they are “under duress or suffering,” he remarked on the First Sunday of Advent in 2020. Advent is a reminder to them that “God is not distant” and “does not abandon” people.

Pope Francis made those remarks after the coronavirus pandemic took hold in the world. The pandemic posed threats to hope by generating “worry, fear and discouragement.” There was for many a risk of “falling into pessimism,” he commented.

He understands that powerful forces can darken people’s lives, wreaking havoc with the hope they need. One such force is fear.

Would it surprise you to hear that Pope Francis has spoken repeatedly of fear’s negative influence? He seems concerned that fear can gain too much control over people’s thinking and actions.

Fear has a way of paralyzing people, he suggested in his 2019 apostolic exhortation “*Christus Vivit*” (“Christ Lives”), directed above all to young people.

“Keep following your hopes and dreams,” the pope urged. He added that it is important to “avoid the paralysis of the living dead,” whereby a fear of making “mistakes” leads to forgetting that if mistakes are made “you can always get up and start over, for no one has the right to rob you of hope” (#142).

Catholics hear about fear in the first reading at Mass on the Third Sunday of Advent this year: “Say to the fearful of heart: Be strong, do not fear!” (Is 35:4). Rich images follow suggesting the fuller life that flows from the promises of God:

“Then the eyes of the blind shall see, and the ears of the deaf be opened; then the lame shall leap like a stag, and the mute tongue sing for joy” (Is 35:5-6).

Naturally, not all fear is negative. Healthy fear steers us away from clear sources of harm. From the youngest age, children learn not to stick their fingers into a flame for fear of the pain and damage fire can cause.

But if there is much to fear in the world, Pope Francis thinks there also is much to be gained by venturing forward with courage. Notably, he encourages people to venture forward together with others.

He cautions that fear has a way of driving people inward, prompting them to think that what is best is to go it alone. But his encyclical on fraternity and social friendship stresses that “isolation and withdrawal into one’s own interests are never the way to restore hope and bring about renewal” (#30).

What is needed, instead, “is closeness.” The pope insisted: “Isolation, no; closeness, yes” (#30).

That encyclical focused in a particular way on the larger relationships of nations or racial and ethnic groups, for example. But what he said there reflects what he says elsewhere about relationships closer to home.

In the context of today’s advanced “means of human communication,” a challenge emerges to assure that “greater possibilities for communication” become “greater possibilities for encounter and solidarity for everyone,” the pope wrote in his 2013 apostolic exhortation “*Evangelii Gaudium*” (“The Joy of the Gospel”) (#87).

Taking this route, he added, “would be so good, so soothing, so liberating and hope-filled” (#87).

(David Gibson served on Catholic News Service’s editorial staff for 37 years.) †



An Advent wreath is pictured in the Apostolic Palace at the Vatican on Dec. 15, 2014. The third Sunday of Advent is known as *Gaudete* Sunday. (CNS photo/Paul Haring)

Joyful Witness/Kimberly Pohovey

Christmas memories look to past, carry on through generations

My parents sang in our church choir, which meant they would attend both the midnight and Christmas morning



Masses. Therefore, our family's time to open presents was early Christmas Eve.

Immediately following dinner, Dad always had to make a trip to the bank for the night deposit from his store. From the time I could remember

Christmas, it was only my brother David and I who had to go with Dad every year. Being the youngest of six in a 17-year-age gap, the older kids got to stay home.

Lo and behold, as soon as we returned from the bank, Santa had always already visited our home! I never understood why my older siblings were allowed to stay home, but I was told that small children frightened the elves, and we definitely didn't want to risk not receiving any gifts.

Catching on to the charade one Christmas after being nestled in Dad's car for the annual bank trip scam, I burst out of the car saying I needed to use the restroom and ran back into the house before my Dad could stop me, only to find my siblings placing gifts around the tree.

Memories ground us, they mark the passage of time, and they connect us to wonderful moments in our lives shared with loved ones. Every time I think about this memory, it brings a smile to my face and a longing in my heart for days past.

I am blessed with many fond memories from my childhood and those I've made with my husband and boys as well. While I love all things Christmas, one of my favorite memories is celebrating the feast of St. Nicholas—or St. Nick—each year on Dec. 6.

I grew up in a German Catholic family, and St. Nick day has been a long-standing tradition in our family, and indeed, in the families of all the kids I grew up with on the west side of Cincinnati.

I think what I have always appreciated about this feast day is its simplicity as well as the spirit of generosity it represented.

On the eve of St. Nick day, my siblings and I would hang our stockings above the fireplace. Unlike the fancy stockings that adorn most mantles these days, we literally used my dad's old socks nailed into place.

When we awoke in the morning, St. Nick had always left us treats. As I recall, I normally received a small toy, chocolate gold coins, and oranges and walnuts fresh from my dad's fruit and meat market. The oranges would stretch and weigh down Dad's

socks until they nearly reached the hearth. It was a hilarious sight.

I couldn't have been more excited about that one toy, the most memorable being a tiny stuffed dog with a cord and a type of remote control. If you pushed one button, it barked; another and it would walk forward. It was a very simple toy by today's standards, but I couldn't have loved it more. And we were genuinely thrilled with the juicy first-of-the-season navel oranges and with cracking open whole walnuts.

The spirit of this feast is, of course, grounded in the generosity of the real St. Nicholas, the fourth-century bishop of Myra in Turkey. Traditions say he routinely sold his possessions to give money to the less fortunate—thus the gold coins. And legend says his likeness leant itself to the modern-day Santa Claus.

I love the very idea of celebrating this feast day in his tradition, and I have carried it forth to my boys. Even though they don't live at home any longer, St. Nick still finds his way to their new locations. And it's just a tiny way for me to carry forward our family's meaningful Christmas memories.

(Kimberly Pohovey is a member of St. Jude Parish in Indianapolis. She is the director of major and planned gifts for the archdiocese.) †

Our Works of Charity/David Bethuram

Catholic Charities' financial fitness program impacts lives

Ever since Adrianna was a little girl, she wanted to be a nurse. After all, it's a natural fit for her—she's that type of loving, caring and selfless person who regularly puts others' needs before her own.



But like many dreams, there is often a long, challenging journey in the way. For Adrianna, it was a road on which she never thought she would get to the end.

Rewind to five years ago: Adrianna thought she was doing everything right, but she was still nowhere close to answering the question that continually went through her head: "How am I going to be able to afford and complete nursing school?"

She had completed a year and a half of general education credits at a community college, thanks to scholarships. Her employer at the time even gave her the flexibility she needed to attend classes, but the scholarships ran out too quickly.

Even then, Adrianna fought on. She and her boyfriend found out she was pregnant. She connected with Catholic Charities to find support and decided to parent her child. When her daughter arrived, Adrianna applied for food stamps and Medicaid with the help of her Catholic Charities' case worker

to try to ease the burden.

But when her daughter was 6 months old, something clicked for Adrianna, and her drive to become a nurse burned more.

She recognized that that even though she didn't know how to balance school, care for her daughter, and still manage life and work, she was determined to go back to school. Now was the time for her to give her daughter the best life she could.

One day while she was in the Catholic Charities' office, she saw a poster about financial fitness. She thought that she could always get better with money and figured she had nothing to lose.

Adrianna called the number on the poster and enrolled in the classes. She and her daughter's father decided to attend the classes together. The classes provided them the opportunity to review their monthly expenses. They were taught how to use a spreadsheet to assess expenses and opportunities for savings. Once they had a better picture of their spending and savings, they were given guidance on how to better handle their money given their situation.

Adrianna said she came to the realization that they were basically "super broke." She said they were taught how to track their expenses and learn what they could do without.

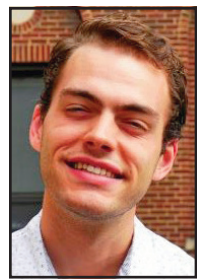
Nursing school—her dream—was becoming a reality.

See BETHURAM, page 14

Pastoral Ministries/Nick Rivelli

Be childlike, 'be still' and continually put your trust in the Lord

I don't like appearing weak before others. Really, I simply don't like being weak—period.



The fact of the matter, though, is that I am incredibly, frustratingly dependent on others. I do have agency in my life—I can exert myself in my work, in my relationships, and oftentimes do so for good.

I tend to heavily focus on that—my "self"—in my daily thoughts, prayers and interactions. Usually, my focus is on "what am I doing wrong." Others, I understand, have the opposite problem—they accumulate many things, achievements, things "going right, or well," all of which conceal (albeit momentarily) their weaknesses and insecurities.

From age 20 to my current age of 25, I have reflected on the concept of "growing up." I was a seminarian for a while and greatly enjoyed the structure provided for me in that environment. It was peaceful, prayerful and secure. Now, in the "real world" (as some call it), anxieties and problems I once could brush aside or

ignore have violently breached the surface of my life. I frequently find myself wondering, "Why is it like this? Am I, as a lay person, supposed to just resign myself to a more stressful life?"

The Lord has shown me that the way forward is counterintuitive: "Unless you turn and become like children, you will not enter the kingdom of heaven" (Mt 18:3). I want to fix all my wrongs, because doing so would make me feel "perfect," and, consequently, safe.

The problem isn't my desire to feel safe; rather, that I insist it comes on my terms. Psalm 131 reads, "I have set my soul in silence and in peace, as a weaned child in its mother's arms." An infant cannot have peace or safety on its own.

As a young adult, the idea that a child or a baby is the model for me to follow greatly offends my sensibilities. Yet constantly throughout the past few years, I have encountered this truth, that, "the Lord will fight for you, you need only to be still" (Ex 14:14).

When I set my soul "in silence and in peace," when I let *him* fight for me, it is *then* that I experience peace—not when I frivolously attempt to order my life "as I would have it."

Years of education, and even being in seminary, could not have taught me this.

Yet I make Jesus's words my own: "I give you praise, Father, Lord of heaven and Earth, for though you have hidden these things from the wise and the learned, you have revealed them to the childlike" (Mt 11:25).

The only way forward to peace and true and lasting happiness is to trust God as babies trust and rely on their parents. This isn't to say "be lazy" by any means. These words are given to us so that we might remember who God is, who we are and what our relationship with him really means.

We can accept the peace and direction that comes from our dependence, or we can continue to build card castles that can only stand for so long.

We must remember: we are not given only words. "Unto us a child is born, a son is given; upon his shoulder dominion rests" (Is 9:5).

Turn your eyes upon baby Jesus. Look full in his wonderful face, and the things of this world will grow strangely dim in the light of his glory and grace.

(Nick Rivelli is the associate director of Young Adult and College Campus Ministry within the archdiocesan Secretariat for Pastoral Ministries. He can be reached at nrivelli@archindy.org.) †

Twenty Something/

Christina Capecchi

The first notes: when music and prayer converge

From the beginning, there was music. It signaled the parade of life—comings and goings, mornings and evenings. The chirping of birds. The clatter of dishes. The croaking of frogs.



Guido Monaco, an 11th-century Italian, loved it all—especially the chanting of monks. It confirmed what he had always sensed:

Sometimes, music isn't simply music. It is more. It is prayer.

The passionate Catholic was drawn to religious life, studying to become a Benedictine monk at the Pomposa Abbey on the Adriatic coast. With its rugged cliffs, lush groves and turquoise waters, the beautiful setting kindled Guido's spiritual fervor. He knew where it came from. Singing felt like the best way to offer his thanks.

But learning the hymns and harmonies that stirred his soul was hard. They had to be memorized—there was no written system for musical notation—and it often took months.

As Guido poured over the manuscripts in the abbey's legendary library, he wondered: Why couldn't music be written down and read like the words in a book?

One day, while practicing his hymns, Guido realized he was singing six basic tones. No matter the melody, no matter how high or low he sang, the same tones repeated themselves. He took a piece of parchment and drew six marks—each one stacked higher than the one before.

Now to name them. Guido studied a sentence in his favorite hymn to St. John: "In order for the servants to sing the wonders of your deeds, dissolve the defect on the weak lip, St. John." This was the longing of his heart: to more perfectly praise the Creator of all the beauty.

Guido used the first syllable of each Latin word—*ut, re, mi, fa, sol, la*—to name the six tones. He sang them out loud, raising his voice step by step. If every song could be written down in this way, people could learn to read music! They could know the correct melody to sing even if they had never heard it before!

His heart raced.

His fellow monks were less excited. One reprimanded him: spend less time thinking up silly ideas and more time praying.

But Guido's dream of sharing music more readily never left him. Bishop Theobald of Arezzo visited the abbey, heard about Guido's passion for music and invited him to come train the choir at his cathedral. The bishop was dazzled by Guido's new method of musical notation and encouraged him to try it out with the cathedral singers. Within days, they had mastered hymns they had never heard before.

It worked!

The bishop urged Guido to share his revolutionary idea in a book. Pope John XIX summoned the monk, eager to see it himself.

The pope recognized what was before him: the invention of a music notation, what was and would remain the only language common to all humanity. A love of music that sprang from a love of the Lord.

Eventually the first note was changed to *do* and a seventh note, *ti*, was added. But Guido's system endured.

As we sing Christmas carols this month, may we remember the earnest monk who embraced the transcendentals of our Catholic faith: truth, goodness and beauty. They come from God and spill over into everything he created.

See CAPECCHI, page 14

Third Sunday of Advent/Msgr. Owen F. Campion

The Sunday Readings

Sunday, December 11, 2022

- Isaiah 35:1-6a, 10
- James 5:7-10
- Matthew 11:2-11

The Book of Isaiah is the source of the first reading for Mass this weekend.

Isaiah was between a rock and a hard place, so to speak. He realized that unwise alliances and behavior that forgot God put the Hebrew kingdom of Judah at great risk.

The prophet was convinced that if the nation did not return to God in genuine obedience and piety, then the whirlwind eventually would sweep away life as he and his contemporaries knew it.

His message met with dispute and outrage. It must have been frustrating, but despite the angry reaction to what he said on the part of many of people around him, Isaiah unflinchingly called the people to God.

It was not as if God would bring a terrible punishment upon the kingdom. Rather, the people, by their impiety, would create a nightmare for themselves.

The Epistle of St. James supplies the second reading. This epistle rarely appears in the liturgy. The identity of the author is unclear. The New Testament mentions four men with this name. Which, if any, wrote this epistle? Some insist that James, the foster brother of the Lord, was the author.

(Here is the other question. Did Mary have other children? Ancient Christian writers surmised that James in this reference was a son from a previous marriage of Joseph, the eventual spouse of Mary. They reasoned that this must have been the case, as they believed, with the Church today, that Mary had only one child, namely Jesus.)

Regardless, this reading solidly establishes the author's faith that Jesus will be victorious. No power can exceed the power of the Lord. After all, the Lord is the Son of God.

While final victory undoubtedly will come, it will not necessarily come at a time that humans predict, and certainly it will not come at their bidding. The great day, nevertheless, will come. God will prevail.

So, the epistle urges strong faith, but also forbearance.

The third reading, from St. Matthew's Gospel, centers on John the Baptist, whose denunciations of sin in high places led to his arrest. (In time, they also led to his death.)

Despising the Roman occupation of the land, pious Jews at this time yearned for a Messiah who would rid the Holy Land of the pagan intruders, for whom Herod was a stooge.

John gave another description of the Redeemer. He saw the Savior not as a warrior, commanding armies to slaughter the enemies of the God of Israel, but the compassionate, truly holy, leader of the pious.

Jesus met this description, healing the sick, giving hope and restoring life, lovingly coming to Earth as Son of God.

In the last verses, Jesus affirms that John is a prophet. In response, John insists Jesus is the greatest prophet.

Reflection

Advent is approaching its close. Since Christmas is near, the Church looks ahead to the wonder of the Lord's birth. This is "Gaudete Sunday," using a title taken from the first word of the entrance antiphon in the original Latin. "Gaudete" in English means "rejoice."

Priests may wear rose vestments this weekend, using them instead of violet, as if the rays of dawn already are brightening Advent's somberness.

The readings make several points. Isaiah warned us, as he warned his contemporaries, that by sin we bring heartache upon ourselves. By sinning, we weave the cloth of our own misery. God never brings death. He brings life, just as Jesus brought life.

Advent penance and prayer hopefully lead us to follow Christ. The liturgy presumes that we are using Advent to our advantage. If we center our lives on Christ, then our love for God and for others will brighten the darkness and terror of our times. It is that simple—and inevitable.

Advent is the opportunity to fortify and to focus Christian resolve. †



Daily Readings

Monday, December 12

Our Lady of Guadalupe
Zechariah 2:14-17
or Revelation 11:19a; 12:1-6a, 10ab
(Response) Judith 13:18bc, 19
Luke 1:26-38
or Luke 1:39-47

Tuesday, December 13

St. Lucy, virgin and martyr
Zephaniah 3:1-2, 9-13
Psalm 34:2-3, 6-7, 17-18, 19, 23
Matthew 21:28-32

Wednesday, December 14

St. John of the Cross, priest and doctor of the Church
Isaiah 45:6c-8, 18, 21c-25
Psalm 85:9-14
Luke 7:18b-23

Thursday, December 15

Isaiah 54:1-10
Psalm 30:2, 4-6, 11-13
Luke 7:24-30

Friday, December 16

Isaiah 56:1-3a, 6-8
Psalm 67:2-3, 5, 7-8
John 5:33-36

Saturday, December 17

Genesis 49:2, 8-10
Psalm 72:1-4, 7-8, 17
Matthew 1:1-17

Sunday, December 18

Fourth Sunday of Advent
Isaiah 7:10-14
Psalm 24:1-6
Romans 1:1-7
Matthew 1:18-24

Question Corner/Fr. Kenneth Doyle

While not required, a funeral Mass provides many spiritual benefits

(Editor's note: This column by Father Kenneth Doyle was originally published in 2013.)



My wife and I are in our mid-70s. We have bought cemetery plots and made our funeral arrangements. We selected immediate burial, without any rites, ceremony or embalming.

But after talking to family members, we are worried that perhaps, in not having a Catholic funeral Mass, we are sinning gravely and making an irrevocable mistake. Please advise us about this decision, which now weighs heavily on our hearts. (Texas)

First, to relieve your burden: You are not sinning. A funeral Mass is not an absolute requirement for the burial of a Catholic. So, if you proceed with your present plan, you may do so without guilt. But you might want to give this some further thought.

The Eucharist is the center of Catholic life. It is there that we celebrate the dying and rising of Jesus, that we celebrate our own hope of resurrection. And it is there, at the time of death, that family and friends gather to pray for the deceased and to commend that person to the mercy of God.

Maybe this is selfish, but when I die I want as many people as possible to gather to say for me the strongest prayer they know—and that prayer is the Mass.

At our parish, so much of the Mass is sung that the Mass lasts more than an hour. Also, when it comes time for the readings, the lector walks all the way up from a pew in the congregation, and that creates further delay. Then there is a minute of silent reflective time after the readings, which I find tedious.

My husband and I (who are both of Social Security age) have no

patience for such deliberate delay. Many parishioners have complained, but the pastor has dismissed our voice.

What can we do, short of joining another parish? (New Jersey)

Your question is a frequent one, reflecting the feelings of many parishioners, especially older ones. Therefore, I think that it merits a longer-than-usual response.

While I understand your concern and trust that it flows from a deep Catholic faith, I have to tell you honestly that your pastor is being faithful to the thinking of the Church. The "General Instruction of the Roman Missal" (GIRM), which sets forth the Church's norms for celebrating the Eucharist, makes a strong plea for periods of quiet within the liturgy.

In the Mass, the GIRM tells us, we are invited to silence at five particular times: in the beginning, at the penitential rite; at the start of certain prayers when the priest says, "Let us pray"; after each of the Scripture readings; after the homily; and after the reception of Communion.

There is no rule as to how long each of these periods of silence needs to be, and certainly discretion is in order. The ordinary congregation at Sunday Mass is not a contemplative monastic community.

The GIRM directs that, at the conclusion of each reading and of the homily, "all meditate briefly on what has been heard" (#23). I would say that perhaps 30 seconds is appropriate at each of those points, with an even shorter period after the priest's "Let us pray" (so that all present can call to mind their own prayer intentions).

The periods of silence, then, need add no more than about three minutes to a Sunday Mass, which seems a small price to pay once a week to ensure that the Eucharist receives the reflection it deserves.

There is a proverb that says, "The quieter you become, the more you hear." Incorporating even these short periods of silence invites members of the congregation to hear with both their hearts and ears.

Priests would be well-advised to follow a recommendation of the GIRM (#40) that states that there should be "due consideration for the culture of the people and abilities of each liturgical assembly." The goal should be to encourage as many people as possible to attend Sunday Mass and to have them worship productively.

If you don't find that in your own parish, it is entirely proper to seek another Catholic parish.

Celebrating the liturgy should challenge you to learn and to grow. It should comfort you, too, and bring you peace. †

My Journey to God

Behold Jesus

By Gayle Schranck

Do you have room
For Jesus in your heart
Do you bring light to those places
That are distant cold and dark
We must attend to things eternal
Loving all that is upright
God always listens to our prayers
His assurance is gentleness with might
Mary is the dawn
Of Christ's splendor here on earth
Her "Yes" gives us God's promise
Each day provides a new birth
The darkness around us is trembling
Knowing the power of God is here
It wants to distort His truth
Casting confusion destruction and fear
We can become part of the solution
When we dwell on what is good
Just as God gave Mary grace
Our "Yes" helps us do those things we should
Lasting hope is there for each of us
It is born in that space
The Lord knows our needs
He provides His strength along with grace
So gift the world with the best of yourself



By remembering Christmas' true reason
Mary gave birth to our Savior long ago
Behold Jesus in your heart this season

(Gayle Schranck is a member of St. Mary Parish in Navilleton)

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.

BASTNAGEL, William F., 96, St. Luke the Evangelist, Indianapolis, Nov. 17. Husband of LaVonne Bastnagel. Father of James, John, Phil and Tom Bastnagel. Grandfather of 19. Great-grandfather of 15.

DIDAT, Elmer C., 89, St. Mary of the Knobs, Floyd County, Nov. 28. Husband of Mary Didat. Father of Kenneth and Stephen Didat. Brother of Jerome and Regis Didat. Grandfather of three.

DI SALVO, Daniel, 93, Our Lady of Perpetual Help, New Albany, Nov. 22. Father of Debbie Heavenin, Donna Hopkins, Denise Meyer, Danny, Darin and David Di Salvo. Grandfather of 15. Great-grandfather of 10.

FILLYAW, Martha, 93, St. Martin of Tours, Martinsville, Nov. 5. Mother of Della Wood, Rebekah Ponds and Roger Fillyaw. Grandmother of eight. Great-grandmother of 23.

FREY, Doris J. (Hahn), 94, All Saints Parish, Dearborn

County, Nov. 25. Mother of Barbara Jo Ault, Bev Stone, Betty Anne, Bill, Brian and Robert Frey. Grandmother of 13. Great-grandmother of 22.

GARRETT, Michele A., 45, St. Joseph, Crawford County, Nov. 22. Daughter of Jerry and Mary Garrett. Sister of Michael Garrett. Aunt of two.

HAAG, Robert, 89, St. Pius X, Indianapolis, Nov. 27. Father of Heather Timmons, Corinne, Danny and Eric Haag. Brother of Doris Madden. Grandfather of eight. Great-grandfather of three.

JONES, Katherine A., 78, Prince of Peace, Madison, Nov. 25. Aunt and great-aunt of several.

KRIEGER, Jr., Walter J., 75, St. Mary, Navilleton, Nov. 25. Father of Jennifer Caffrey and Jeremy and Miles Krieger. Brother of Sandra Frank. Grandfather of eight.

KRUG, Brennan, 19, St. Pius X, Indianapolis, Nov. 21. Son of Michael and Gretchen Krug. Brother of Allison Krug. Grandson of Julia Speckman.

MANNING, Michael, 74, St. Anthony of Padua, Clarksville, Nov. 29. Husband of Rita Manning. Brother of Rebekah Tweed and Ryan Manning. Grandfather of one.

MAYSE, Karen S., 66, St. Mary, Rushville, Nov. 26. Mother of Shila Alonzo, Tia Cornett, Tammy Smith, Craig and Travis Mayse. Sister of Debbie Carlton, Linda Carr, Julie Jessup, Cathy McGrath and Larry Frank. Grandmother of nine. Great-grandmother of four.

MENNEL, Kevin, 57, St. Mark the Evangelist, Indianapolis, Nov. 20. Husband of Lisa Mennel. Father of Mara and Cory Mennel. Brother of Kathleen Painchaud and David Mennel. Grandfather of nine.

Papal blessing



Pope Francis blesses a pregnant woman and her unborn child on Nov. 30 during his general audience in St. Peter's Square at the Vatican. (CNS photo/Paul Haring)

MILLER, Janet, 89, St. Michael, Brookville, Nov. 25. Mother of Robert, Roger and Steve Miller. Sister of Donna Gesell, Joyce Lambert, Karen Weir and Herbert Rosenberger. Grandmother of six. Great-grandmother of five.

NAHAS, Dennis, 71, St. Michael the Archangel, Indianapolis, Nov. 5. Brother of Sara Arthur, Debbie Bedillion, Jeri Rust, Brian, John, Mark, Michael and William Nahas. Uncle of several.

OEFFINGER, William P., 52, Prince of Peace, Madison, Nov. 28. Husband of Malissa

Oeffinger. Father of Brenna Oeffinger and Robert Behne. Stepfather of Ashley, Anthony, Eric and Steven Statzer and Cody Crabtree. Son of Judy Cole. Stepson of George Cole. Brother of Kimberly, Adam and Christopher Oeffinger. Grandfather of four. Step-grandfather of 10.

READ, Carol A., 73, Our Lady of Perpetual Help, New Albany, Nov. 22. Mother of Todd Read. Sister of Mary Kay Vega. Grandmother of three. Great-grandmother of two.

SIMMONS, Irene, 88, St. Joseph, Jennings County, Nov. 18. Wife of Harry

Simmons. Mother of Charlotte Hendrix, Brenda King, Elizabeth Kirchner, Lisa Martin, Melinda Schmidt, Sandra Stockelman, Bonnie, Brad and Robert Simmons. Sister of Agnes Euler. Grandmother of 27. Great-grandmother of 34. Great-grandmother of one.

SINDERS, Karen M. (Brawner), 62, Prince of Peace, Madison, Nov. 21. Wife of Gregg Sinders. Mother of Amanda Hamilton, Amy Riley and Anthony Sinders. Daughter of Paul and Janet Brawner. Sister of Kathy Jo Phillips, Greg, Tim and Tony

Brawner. Grandmother of eight.

STARKS, Thomas, 67, St. Martin of Tours, Martinsville, Nov. 14. Father of Jacob and Jimmy Starks. Brother of Beth Ferguson, Jackie Heinzelman, Clara Nehmer, Nancy Stumpp, Barbara, Andy, Bob and Steven Starks.

STEVELEY, Mary Margaret (Glass), 77, Prince of Peace, Madison, Nov. 24. Wife of Don Steveley. Mother of Erika Coleman and Gina Stone. Sister of Trudy Conaway and Joseph Glass. Grandmother of six. Great-grandmother of one. †

New Orleans archbishop prays for murdered priest and Church worker

WASHINGTON (CNS)—The head of the Archdiocese of New Orleans spoke of horror and pain in a Nov. 30 statement, following what police have now confirmed is the killing of a retired priest and a Church worker in the archdiocese.



Archbishop Gregory M. Aymond

“The horror of the events that have unfolded here in Covington is beyond shocking,” wrote Archbishop Gregory

M. Aymond in the statement posted on the website of the archdiocese after local police confirmed that one of two burned bodies found on Nov. 28 is that of retired priest Father Otis Young, of St. Peter Parish in Covington, a suburb of New Orleans.

“Let us continue to pray for the repose of the soul of Father Otis and for Ruth Prats who remains missing, and for both their families and all who are suffering,” the archbishop wrote.

Authorities on Dec. 1 identified Prats as the second victim. She helped care for

Covington Police Department arrested and charged Antonio Donde Tyson on Nov. 28 with two counts of first-degree murder and two counts of second-degree kidnapping, among other charges, in the case.

The coroner said the bodies—discovered burned behind a building a day after the priest and Prats went missing on Nov. 27—had signs of blunt and sharp force trauma. The victims are being identified by DNA testing.

Hundreds showed up to Holy Hour on Nov. 28 at the Covington parish after hearing news that two bodies were discovered, knowing that the

priest and his helper were missing.

“Today ... I offer my prayers for both victims of this heinous crime,” the archbishop said in his statement.

“In a particular way we prayerfully remember Father Otis, a beloved pastor who touched the lives of so many with his faith, warmth, and pastoral heart. This is a loss for our Church and for the entire community.”

Archbishop Aymond also said that for all “who are hurting and asking how this could happen, may I humbly offer that we turn to our Lord Jesus in this time of mourning.” †

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



BETHURAM

continued from page 12

Adrianna says that without the help of Catholic Charities her dream of going to school wouldn't have happened.

The challenges that Adrianna faced are the same as many others. The difference is she persevered. She's resilient and tenacious. She did the work.

Adrianna graduated from the nursing program this year without the detrimental weight of student loans. She's now a registered nurse at a hospital. She is also at the point where she can balance working, being a mother and owning a home. But that hasn't stopped her from tracking her expenses on the spreadsheet.

“While I make more money now, I still need to be smarter about how I spend it,” she says. “That's an invaluable lesson I would not have gained without the support of Catholic Charities.”

Part of her money will be used to make renovations to her home, and maybe soon, to purchase a larger single-family home where her daughter will be able to stay close to her current school district through graduation.

“Mine and my daughter's life will forever be different now,” Adrianna says about working with Catholic Charities. “If a donor ever wonders if their contribution makes a difference, let me assure you, it certainly does.”

(David Bethuram is executive director of the archdiocesan Secretariat for Catholic Charities. You can contact him at dbethuram@archindy.org.) †

CAPECCHI

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One could spend a lifetime pondering their delicate interplay, like snowflakes glittering in the sun. We may first identify beauty, but it is goodness, too. We might sense a truth, but beauty is in its core. We are drawn to

goodness because it contains truth.

This endless loop comes from God and points us back to him. We need not fully grasp it, but we can feel it and follow it. And the gratitude that pours out will make a beautiful sound.

(Christina Capecchi is a freelance writer from Inver Grove Heights, Minn.) †

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'Brotherhood' legacy continues as Bishop Chatard football team wins state title

By John Shaughnessy

On the day before this year's Class 3A state championship game on Nov. 26, head coach Rob Doyle added an extra touch to the usual pre-game dinner for the football team of Bishop Chatard High School in Indianapolis.

He shared a video that showed players from the school's previous state championship football teams encouraging the 2022 teammates, wishing them well as they tried to extend Bishop Chatard's state record of 15 state championships in the sport.

In sharing the video, Doyle once again wanted to drive home a point about the legacy that has been established in the football program at Bishop Chatard—a legacy that, for Doyle, extends beyond the winning of state championships.

For Doyle, that legacy is summed up in one word, "Brotherhood." He constantly stresses the theme, "You play for your brothers." And while this year's team has embraced that theme, the head coach wanted to add another layer to it.

"I wanted to give them a sense that the Brotherhood was there before them," Doyle says. "Just to give them a better sense of the tradition that we're carrying on and to have that connection with the past teams.

"The big point is that your high school football experience needs to be beyond wins and losses, that you're going to do more in life when you bring others along with you. That's the legacy we're carrying into Lucas Oil Stadium."

Coming out of Lucas Oil Stadium in Indianapolis a day later, Bishop Chatard's football team also carried out another state championship trophy. The team earned the Class 3A title of the Indiana High School Athletic Association with a 34-14 win over the squad from Lawrenceburg High School.

As convincing as the final score seems, the victory didn't come without that theme of Brotherhood being tested. At halftime, the Trojans trailed 14-10.

"The biggest shock to them was that Lawrenceburg was a little better than our kids thought they were," Doyle says.

During halftime, Bishop Chatard's coaches made adjustments in strategy. The players made their own adjustments, bringing to the surface once again the one quality that, Doyle says, defines this team—resilience.

"No matter what happened this season, they kept fighting," the head coach says. "We had multiple serious injuries during the season, but no matter who played, they all played well and kept fighting."

That was the message Doyle shared with the team at halftime: "We've been here before. We're going to keep grinding and wear them down."



The football team of Bishop Chatard High School in Indianapolis celebrates its Class 3A state championship victory on Nov. 26 at Lucas Oil Stadium in Indianapolis after defeating the team from Lawrenceburg High School 34-14. (Submitted photo)

"The boys played great in the second half. I was confident they would."

Doyle never lost confidence in his team that finished its regular season with a record of five wins and four losses. In fact, his confidence about winning a state championship grew after a close loss to end the regular season—21-16 to a powerhouse Archbishop Elder High School team in Cincinnati.

"That's one of the best teams in Ohio, and we played with them toe-to-toe," Doyle says. "It was fun to see our kids play at that level. I was confident going into the playoffs, and that's what happened."

In the post-season tournament, the Trojans blitzed through their six games, with the lowest margin of victory being 18 points. Doyle credits much of the team's success to its 24 seniors.

"Senior leadership is critical, and this group is as good as we've ever had. We spend a lot of time on leadership. In the summer, we talked about our schedule being as tough as any that Chatard has ever had. Our message was, 'There are going to be times when their leadership would be challenged, when their confidence would be challenged, but we'll be ready when it happens.' And it

was true. We had our tough losses, but they kept the faith, and they kept grinding."

They also kept the legacy going in two defining ways. In the past 26 years, Bishop Chatard football teams have played in 15 state championship games, winning 14 of them. And this year's championship extends the school's state record to 16 in the sport overall.

Still, Doyle insists that the legacy of Brotherhood looms even larger.

"Love your brother. Play for them. That's the greatest lesson in life I can give you," he told the team before the state championship game.

A few days after the game, Doyle was equally reflective about being a part of that legacy.

"I'm lucky to be a part of it. Great group of kids and great families. The best part of coaching at Chatard is undoubtedly the chance to be with the kids and the coaches. I love football, don't get me wrong. But to see the kids grow from the time we get them to the time they leave, it can be an amazing transformation. It's fun to be a part of it."

"When you love people up, good things are going to happen." †

Even a two-minute examination of conscience is helpful, pope says

VATICAN CITY (CNS)—A daily examination of conscience is an important tool for recognizing where God is at work in one's life and where "the evil spirit" tries to lead one astray, Pope Francis said.

"Learn to read in the book of our hearts what has happened during the day. Do it. Just two minutes, but it will do you good, I promise," the pope told visitors at his weekly general audience on Nov. 30.

Continuing his series of audience talks about discernment, the pope spoke again about "spiritual consolation" and about using a daily examination of conscience to distinguish between what just feels good and "genuine consolation," which, he said, "is a sort of confirmation that we are doing what God wants of us, that we are walking on his paths, that is, on the paths of life, joy and peace."

Relying on the teaching of St. Ignatius of Loyola, founder of the Jesuits, the pope explained that consolation comes from knowing that a thought or impulse is good at its beginning, middle and end, because it inclines one to do something good, is motivated by love for God and others and leads to a sense of peace.

On the other hand, the pope explained, "the evil spirit" can sneak in and distract one from doing good or sow anger toward others or pride.

"When we talk about the 'evil spirit,' we are talking about the devil, you know," the pope said. "The devil exists."

Pope Francis used the example of the thought or urge to pray, accompanied by "affection for the Lord and my neighbor, it invites gestures of generosity, of charity: it is a good beginning."

But, he said, if "every time I have to wash the dishes or clean the house, I have a strong urge to pray—"this happens in convents"—then the impulse is not all good.

"Go wash the dishes, then go pray," he said, because "prayer is not an escape from one's tasks."

And, the pope said, "If I begin to pray and, like the Pharisee in the parable, I tend to be self-satisfied and to disdain others, perhaps with a resentful and sour spirit, then these are signs that the evil spirit has used that thought as a key to enter into my heart and to transmit his feelings to me."

In such cases, he said, "the consolation of prayer" is false, and one simply is "a peacock before God," strutting his or her presumed holiness.

Then, Pope Francis said, one should ask, "Where does that thought take me? For example, it can happen that I work hard for a good and worthy task, but this pushes me to stop praying; I find I am increasingly aggressive and angry, I feel that everything depends on me, to the point of losing confidence in God. Here, evidently, there is the action of the evil spirit."

The devil's style is "devious, masked," the pope said, and he usually starts with something important to the person and then twists it.

"Noticing what happens is important," he said. "It is a sign that God's grace is working in us, helping us to grow in freedom and awareness. We are not alone; the Holy Spirit is with us. Let's see how things are going." †

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Requiem Mass

Andrew Motyka, director of Archdiocesan and Cathedral Liturgical Music, conducts an orchestra and the archdiocesan *schola cantorum* Vox Sacra as they perform the *Requiem* by Maurice Duruflé during a special Mass for the Dead on Nov. 18 at St. Malachy Church in Brownsburg. As part of the ensemble, St. Malachy organist and director of music Héctor Salcedo Becerra played a pipe organ recently installed in the church. An online replay of the livestreamed Mass can be seen at cutt.ly/malachyrequiem22.

(Photo by Ann Margaret Lewis)

Advent is opportunity to get off pedestal of superiority, pope says

VATICAN CITY (CNS)—The season of Advent is a moment of grace to help believers stop being presumptuous and pretending to be self-sufficient, Pope Francis said.

There is only one way to begin a new life: “the way of humility—to be purified from the sense of superiority, from formalism and hypocrisy,” the pope said on Dec. 4, the second Sunday of Advent.

People need to see themselves “as sinners, and to see Jesus as the Savior who comes for us, not for the others,

for us, just as we are, with our poverty, misery and failings, above all with our need to be raised up, forgiven and saved,” he told visitors gathered in St. Peter’s Square for the recitation of the *Angelus* prayer.

The day’s Gospel reading described St. John the Baptist’s sharp rebuke of those who were known for their duplicity and presumption, and his urgent appeal to repent.

When St. John the Baptist says, “Produce good fruit as evidence of your

repentance” (Mt 3:8), the pope said, “This is a cry of love, like the cry of a father who sees his son ruining himself and says to him, ‘Don’t throw your life away!’ ”

If people presume they always are right, they will fail to welcome this loving invitation and miss an opportunity to begin a new life, he said.

It is important to welcome God with humility, he said.

“Each of us needs to confess our own sins, our own failings, our own hypocrisy,” the pope said. “It requires

getting off the pedestal and being immersed in the water of repentance.

“Advent is a moment of grace to take off our masks—every one of us has them—and line up with those who are humble, to be liberated from the presumption of the belief of being self-sufficient, to go to confess our sins, the hidden ones, and to welcome God’s pardon, to ask forgiveness from those whom we have offended,” he said.

“This is how to begin a new life,” he added. †

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