

SAINT PETER'S CATHOLIC CHURCH

DECEMBER 27, 2020



The child grew and became strong, filled with wisdom; and the favor of God was upon him.

Luke 2:40

104 WEST FIRST STREET • MANSFIELD, OHIO 44902
419.524.2572 | MANSFIELDSTPETERS.ORG

Mass Schedule:

Saturday: 5:00 P.M.
Sunday: 7:30 A.M., 9:30 A.M., 11:30 A.M.
Monday & Friday 5:30 P.M.
Tuesday - Thursday 7:00 A.M.

Spanish Mass:

Resurrection Parish, Lexington
2nd and 4th Sundays 5:00 P.M.

Parish Office Hours:

Monday - Friday: 9:00 A.M.- 2:00 P.M.
Saturday and Sunday: Closed

Pastoral Care Contacts:

Ms. Kristi Reindl 419.524.2572
Hospital & Follow-up
Nursing Homes/Assisted Living &
Prayer Pipeline
Deacon John Reef 419.529.3694
Shut-ins/Homebound

Sacrament of Baptism:

Please contact the Parish Center to begin plans for the baptism of your baby or child.

Sacrament of Reconciliation:

Saturday: 3:00 - 4:30 P.M.
Other times by appointment.

Sacrament of Marriage:

Arrangements should always be made at the **Parish Center office at least eight months** in advance of the ceremony. A wedding date is confirmed after the initial meeting with a priest.

Bulletin Deadline:

Friday, 12:00 noon. All requests must be submitted in writing or email and must receive prior approval.

Parish Administrative Assistant:

Ms. Kristi Reindl 419.524.2572
ext.2122

Pastoral Staff:

Fr. Gregory R. Hite, *Pastor*
Fr. Kevin Moebius, *Parochial Vicar*
Mr. Bill Johnson,
Director of Music & Liturgy
Ms. Lynne Lukach, *Pastoral Associate*
Mrs. Elizabeth Wurm, *Director of*
Religious Ed. & Youth Minister

Deacon:

Mr. John Reef

St. Peter's School:

Mr. Jonathan Cuttitta
High School, Jr. High School
Mrs. Ashley Rastorfer
Elementary School and Montessori

Business Manager:

Dr. Vincent Palombo

Director of Marketing:

Mr. Jason Crundwell

A PARISH OF THE SAINT JUAN DIEGO DEANERY, DIOCESE OF TOLEDO

MASS INTENTIONS

Monday, December 28, *Feast of the Holy Innocents, martyrs*

5:00 pm Rosary

5:30 pm Frank Russo

Tuesday, December 29, *The Fifth Day in the Octave of Christmas*

7:00 am Patrick O'Brien

Wednesday, December 30, *The Sixth Day in the Octave of Christmas*

7:00 am Roland Hirsch

Thursday, December 31 *The Seventh Day in the Octave of Christmas*

7:00 am Parish

Friday, January 1, *Solemnity of Mary, Mother of God*

9:00 am Carol Corso-Phinney

Saturday, January 2, *The Vigil of The Epiphany of The Lord*

5:00 pm Fred A. Stuhrt

Sunday, January 3, *The Epiphany of The Lord*

7:30 am Parish

9:30 am Helen and Paul Schodorf

11:30 am Shane Conry

PLEASE REMEMBER TO SUPPORT THE MINISTRIES OF ST. PETER'S PARISH

By mailing in your offering envelopes, OR

By visiting the website at www.mansfieldstpeters.org, to learn about opportunities for electronic giving.

We greatly appreciate your generosity and support during these difficult days!

THANK YOU!

Thank you for your continued generosity to our parish during this pandemic. Every sacrificial gift is accepted in the Lord's eyes.

Please remember to include our parish in your estate planning.

Dear Brothers and Sisters in our Lord Jesus,

Over the course of these few days, we have heard and, no doubt, will hear and think much more about the importance of the family. In the midst of this pandemic, many of us are going to be missing our families at a time when most people would usually be gathering with their families. In a way, this pandemic in a time of giving may teach us to place more priority on the simple, less obvious gifts of family, faith, and friendship.

The family, we are taught, is our first classroom. It is the place where we learn, either well or badly, to navigate relationships and to encounter love and respect and to give it. There we are taught how to relate to the world outside in our own communities and, hopefully, the larger world beyond our communities. What we learn in this classroom is carried forward in our lives and is passed on to those who come after us.

No family, however, is perfect. In the classroom of the family we learn to love each other in spite of our flaws and not just for the things which we do well. This goes for the global family as well. We are now celebrating the birth of the King of Kings...the Prince of Peace. The angels sang of "*Peace on earth*," just as we sing of it now. God extends *good will* to all of us...to all on earth. We are told not to be afraid. For many, this is a lesson to be learned not only in our homes, but in our communities and our nation and our world.

God loved us so much that he sent his only Son to save us and redeem us. But perhaps the direct object of that sentence...the word "*us*"...is too limiting, too restrictive. When we think of "*us*," most of the time we neglect to think broadly enough and then it becomes a matter of "*us*" and "*them*." Usually, it's not so much a question of "*and*." Often it's more a question of "*versus*." Us versus them, and when we settle into that way of thinking, we've missed the entire point of Christmas.

If God loved or loves any of us, then he loved and loves ALL of us. God treasures each of us and sent his Son for ALL of us. That means something and it's a pretty big something. We must love our neighbors here and everywhere. We must love our African neighbors, our Asian neighbors, our liberal or conservative neighbors, our Republican or Democrat neighbors, our gay and straight neighbors, our Protestant, Muslim, Jewish, Buddhist and atheist neighbors. We must love young, old, Western, Eastern, Southern and Northern, male, female, likeable and unlikeable neighbors as well as the convict, the disabled, the intellectually challenged, and the perpetually annoying. We must love the ones who think like us and those who don't; those who look like us and those who don't; those who pray like us and those who don't; and basically everyone else all around the world.

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END OF THE YEAR CHARITABLE GIVING

The end of the year is fast approaching, and it is time to think about those last-minute charitable deductions and reduce your 2020 tax burden. Here are a few ways that may work for you.

New for 2020 - \$300 Above the Line Charitable Contribution

As part of the CARES Act passed by Congress earlier this year, allows individuals and couples who do not itemize deductions to deduct \$300 of qualified charitable contributions as an "above-the-line" deduction. This will lower your adjusted gross income. Your weekly Sunday stewardship and other donations to St. Peter's count towards this deduction.

IRA Charitable Rollovers

If you are 70 ½ or older, you can elect to make a qualified charitable distribution from your IRA. This distribution will lower your overall taxable income for the year. More seniors are taking advantage of this option and are making a one-time distribution to cover all their annual stewardship gifts for the year.

Transfer of Appreciated Stocks

If you hold a stock that has appreciated significantly over this year, you can avoid capital gains taxes and make a charitable deduction by donating the stock to St. Peter's. These transfers can be done electronically, so contact the Development Office for more information. Stock transfers should be initiated by December 22 to guarantee they will be completed before the end of the year.

Elimination of the 60% Charitable Limit

Under the CARES Act, Congress temporarily modified the contribution limits for individuals and allows individuals who itemize to deduct qualified charitable contributions up to 100% of their adjusted gross income. The excess contributions will be carried forward for the next five years. These changes only apply to cash contributions made to a 50% charity, excluding supporting organizations and donor-advised funds. Stock donations and gifts to private foundations are still subject to the 30% of AGI rule.

Eliminating the contribution limit creates a huge opportunity for donors who want to make a significant impact to charities this year. Under these rules, a donor could take a significant distribution from their IRA, rather than the annual \$100,000 limit, donate it to charity, and take a deduction for the full amount. If you're considering leaving a large portion of your IRA to charity in your estate, this may be a year to consider a large gift, especially if you are expecting to have a taxable estate. You could benefit from tax savings and also see the benefits your charitable donation produces during your lifetime.

If you have any general questions you can call the Development Office for more information. For specific questions related to your personal situation, please contact your tax professional or an investment advisor for more information.

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God knows that we don't find it easy to be that generous with our love. He sent Jesus not just to save us and everyone else, but to set an example and to teach us to change and grow so that we love not only those under the same roof, but all those under every roof everywhere (and even and most especially those who don't have a roof of their own).

Christmas is a feast about love and family and peace. Until we learn to recognize our larger family and to love well and unreservedly, we can't hope to encounter peace in its fullness. My prayer for all of us this Christmas, at the end of this beastly year, is for increased knowledge of love and family and for the faith and courage to reach out in love to everyone around us just as Jesus did and does. God bless us all! Merry Christmas!

Bill Johnson

Director of Music and Liturgy

CALENDARS AVAILABLE

2021

Calendars for 2021 from Wappners Funeral Home and the Herlihy-Chambers Funeral Home are once again available all at entrances. We are very thankful for this annual donation.

RESTRICTIONS ON TAKING COMMUNION TO THE SICK

Due to the continuing pandemic, OhioHealth Mansfield is still restricting patient visits for Holy Communion. If you have a family member who is in their home and would like a visit from a priest or deacon, please contact Kristi at Reindl.kristi@myspartans.org or 419.524.2572 ext.2122 with their name, address and phone number.

For all of the current important information about St. Peters Parish operations during these troubled times, please visit our website at:

MANSFIELDSPETERS.ORG

There you will also find devotional materials for use at home for you and your family.

PLEASE PRAY FOR THE SICK OF OUR PARISH



Bill Ruhl, Jeannie Burkhalter, Krista Marshall, Aaron Blank, Cindy Lassen, Dina Riley, Eliana Nelson, MaKaya Butler, Sharon Valdry, Maria Loschinkohl, John Ziegler, Marlene Ziegler, Dorothy Trinter, JoAnn Marbaugh, Gwen Yockey, Mel Switzer, Louise Steggall, Tammy Dudley, Keith Combs, Mady Ziegler, Elaine Johnson, Cindy Jasnek Cartier, Jeannine Klotz, Marilyn B. Williamson, Tom Powell, Chief Master Sergeant Joseph Basting, Peggy Basting Taylor, Kathy Carcione, Carol Pittenger, Jill McMillen, Catherine R. Liston, Alan Gallaway, Beverly Strauser, Larry Strauser, Christi Strauser, Jennifer Strauser, Barb Jefferies, Lucille Thompson, Myrna Bohr, Patrick and Judy Boyer, Ardis Steggall, David Donley, Jacob Randall, Lana Milli, Pam Taylor, Rena Brown, Jordan Hiser, Amy Malaska, Mary Page, Michelle Page, Christine Franz, Mary Frasz, Margie Caldwell, Maria Bey, Catherine Bance, Pamela Schopieray, David Barnes, Barbara Barnes, John Tatum.

Names will only be listed for 4 weeks. If you wish to have additional time, contact the Parish Center at 419.524.2572.

IN GOD'S ARMS...



John Doty Eugene Caldwell

Daniel Martin Cheuka William 'Bill' Zody

ETERNAL REST GRANT UNTO THEM, O LORD.

PARISH AND SCHOOL MINISTRIES

Did you know that there are many ways in which you can become more involved at St. Peter's? We are always looking for volunteers for the various ministries provided by both the parish and school. The complete list can be found on our website at mansfieldstpeters.org or by contacting the Parish Center office at 419.524.2572.

PRISON MINISTRY CORNER



This message comes from one of our brothers who has been incarcerated for over 40 years and lives the true meaning of joy and peace: *"During the Advent season I hope each of you are examining yourselves and preparing to celebrate the coming of our Lord Jesus Christ. The Christmas season has always been a favorite time of the year for me. But it has become all the more special because of you. I thank you for allowing me to be a part of your lives and for you being a blessing in my life. I wish each of you a Merry Christmas and a Happy New Year!"*

APOSTLES OF THE INTERIOR LIFE

St. Peter's parishioner **Kate Cropp**, who is the daughter of Lance and Kelly Cropp of our Parish, is a member of *The Apostles of the Interior Life* and is currently studying in Rome. You may remember that Kate spoke at all Masses earlier this year to give us some information about her vocation. *The Apostles of the Interior Life* are a community of consecrated women religious who dedicate their lives to God, and who live by the evangelical counsels of chastity, poverty, and obedience. Kate wrote to us this week that one of the women in her community made her profession this past Saturday, December 12th. For those interested in knowing more about this community, a video of the profession liturgy is available on the community's YouTube page. You may view the liturgy by searching YouTube for *Apostles of the Interior Life*.

THANK YOU FROM CATHOLIC CHARITIES H.O.P.E. FOOD PANTRY

Catholic Charities would like to thank parishioners who generously donated food, personal care and other items to HOPE Food Pantry during the Thanksgiving and Christmas Season. Your support helps meet the need for more than 1,300 people each month and makes it possible for our ministries to provide Christ-centered, life transformational services to our friends and neighbors in Richland County. God bless you!



RECYCLING—NEXT DATE: JANUARY 8, 2021

WE STILL SELL GARBAGE BAGS FROM THE YELLOW BAG PEOPLE IN THE PARISH CENTER.

FOOD COLLECTION: January 9 & 10

SUNDAY OFFERING



FY 20/21 YTD

Nov 2020

Sunday and Holy Day Collections

| | |
|---|--------------|
| Sunday Collection & Holy Day Collection: | \$335,528.00 |
| Total Budgeted Sunday Collection To Date: | \$355,000.00 |

| | |
|--|-------------------|
| Sunday Collection Surplus/(Deficit) | (\$19,472) |
|--|-------------------|

School Collection

| | |
|---|----------|
| Total School Collection To Date: | \$40,671 |
| Total Budgeted School Collection To Date: | \$60,000 |

| | |
|--|-------------------|
| School Collection Surplus/(Deficit) | (\$19,329) |
|--|-------------------|

EMPLOYMENT OPPORTUNITIES



DIRECTOR OF DEVELOPMENT & ADVANCEMENT

St. Peter's Parish & School is seeking to fill a new position in our Development Office. The Director of Development & Advancement provides leadership, planning and management of the Advancement Office and is responsible for designing, implementing and maintaining a comprehensive institutional advancement program. Minimum qualifications include a bachelor's degree in a related field or equivalent experience with a minimum of five years experience in fundraising, event planning, donor relations and alumni relations. Outstanding knowledge of fundraising data software and database management software is required. Practicing Catholic preferred. Please send cover letter, resume, salary requirements and references to Vincent Palombo, Business Manager at palombo.vincent@myspartans.org. *All candidates must also complete the Diocese of Toledo VIRTUS training and pass FBI/BCI background check.*

SUBSTITUTE SECRETARY AND CLASSROOM SUBSTITUTE

St. Peter's Elementary is in need of substitute teachers and substitute secretaries for the 20-21 school year. Must have Bachelor's degree, substitute/teaching license, and have BCI, FBI checks completed as well as VIRTUS requirements. Send resumes to rastorfer.ashley@myspartans.org. The secretary subs do not need a degree/license...they just need FBI, BCI, and VIRTUS. Thanks!

GIVING TREE THANKS!



The St. Vincent de Paul Society would like to offer our sincere thanks to all who extended their kindness and generosity to the families and individuals supported through our Parish Giving Tree. We are continually amazed and grateful to have such a supportive and caring parish who extend their outreach with love and support to our fellow brothers and sisters in need. You have been a blessing in their lives and may you be blessed with Merry Christmas and a Joyous New Year!

ANNUAL CATHOLIC APPEAL UPDATE

Our parish goal is \$55,000.00 so far we are at \$50,533.10, with pledges from 361 households or 91.88%. Thank you for your support of our diocesan ministries and the help you provide to our seminarians and deacons who are in formation to serve our parish's future.

Remember, we have a Seminarian in Training, Hayden Eighinger, studying at the Athenaeum of Ohio (Mt. St. Mary's of the West) who depends on your support to continue his formation as he continues in his studies for the priesthood.

*Currently, due to the generosity of increasing donors, we are **less than \$5000 in meeting our goal to this year's Annual Catholic Appeal goal.** The youth of our diocese, seminarians studying for our diocese, and assistance for our school principals in their ministries continue to require your commitment. **We have until December 31st.** May St. Peter's Parish share their sacrificial gift as part of this year's appeal.*

For more information, visit the Diocesan website at Toledodiocese.org/ACA. Your pledge may be sent to: Annual Catholic Appeal, Diocese of Toledo, 1933 Spielbusch Avenue, Toledo, Ohio, 43604.

*Gratefully yours,
Father Hite*



Perhaps you are already considering resolutions for the new year and feel drawn to deepening your spiritual life. All are invited to take advantage of THE SEARCH, an acclaimed series on Formed. We will be watching THE SEARCH as a group after 5:00 P.M. Mass four Saturday evenings in a row: January 9, 16, 23, 30. After viewing the episodes we will spend time in discussion and fellowship each week. Please consider joining us. There is no sign-up; simply plan to stay in church after 5:00 P.M. Mass on those dates. (As always, we require facial covering and physical distancing.) We hope more and more parish households are spending time with the many fine FORMED materials—videos, audio talks, ongoing series, numerous resources on prayer, children's materials, etc. If you haven't already signed up for this FREE parish subscription, the instructions are simple:

- Go to Formed.org
- Click on "I belong to an organization or parish."
- Type in or scroll to find St. Peter's Catholic Church, 104 West First St., Mansfield.
- Type your name and email.
- Enjoy browsing the thousands of titles and let us know what you are finding most helpful. Questions or comments? Contact Angie Dillon, Bill Johnson, or Lynne Lukach at the Parish Center—419.524.2572—and we're happy to be of assistance. Watch this bulletin page for parishioner FORMED feedback and recommendations in upcoming weeks.



St. Peter's School—Head of School

Graduating students who achieve academic excellence, practice Christian spirituality, and prepare to be of service to the world.

St. Peter's School in Mansfield, OH is conducting a search for its first Head of School. The Head of School will provide educational, spiritual, executive, financial, advancement and managerial leadership in order to achieve the fullest attainment of St. Peter's School's mission.

Key responsibilities include but are not limited to:

Upholding and promoting the academic and educational standards of the school, striving for academic distinction and recognition; overseeing the recruitment, retention, and professional development of faculty and staff; assessing and evaluating building principals; managing the school's support systems; acting as a liaison with the Diocese of Toledo and any appropriate agencies or organizations; implementing objectives from the school's strategic plan; helping develop financial resources for the school; creating and reporting on key performance indicators to assess the school's success; exhibiting dedication to the ministry of Catholic education by modeling Gospel values and enhancing the Catholic identity of the school; developing, in cooperation with the directors of marketing and development, a long-range public relations and marketing plan; and communicating and collaborating with parish, staff, parents, parishioners, alumni, and community members, acting as the official spokesperson for the school.

For more information, please view the employment page at The Catholic Diocese of Toledo web site: toledodiocese.org

All candidates must also complete the Diocese of Toledo VIRTUS training and pass FBI/BCI background

THE ST. PETER'S STRATEGIC PLANNING COMMITTEE

The St. Peter's Strategic Planning Committee invites you to apply for St. Peter's School's Governing Board. This board will participate in the search for the Head of School; support and evaluate the Head of School; work with administration and committees to oversee the general policies, programs, annual school budget, and operations of St. Peter's School; promote St. Peter's School in the community; seek local support for quality academic, religious formation, and extracurricular activities; review the annual report to the Bishop of Toledo concerning the state of St. Peter's School; and conduct an annual review of the strategic plan goal achievement.

Applicants with backgrounds in the following areas are encouraged to apply: education, business administration, communications/marketing, law, accounting, human resources, insurance/risk management, research/evaluation, finance, investment, non-profit work, and grant writing.

Service on this board will require a significant commitment of time and energy—approximately 5 hours a week for the first year.

Conflicts of interest will be assessed on an individual basis. The only disqualifying conflict would be direct employment at St. Peter's School or Parish.

Please consider applying at this link: [Governing Board Application](#). Thank you for your continued support of St. Peter's Parish and School.

Leading the FLOCK

BY BISHOP DANIEL E. THOMAS



“Fratelli tutti”

With these very first words of his third and newest Encyclical Letter, signed by Pope Francis in Assisi and published on October 3rd, the vigil of the Feast of Saint Francis of Assisi, the Holy Father quotes his namesake in an address to all his brothers and sisters, proposing to them “a way of life marked by the flavor of the Gospel.” In the introduction, the Pope mentions how he has taken his inspiration from the saint of fraternal love, simplicity and joy; how the issues of human fraternity and social friendship have always been a concern of his; and how, in this Encyclical, he has sought to bring together reflections he has spoken of repeatedly and in other contexts, situating them in a broader context of reflection.

This Encyclical represents a summation of the underlying vision that the Holy Father has proclaimed throughout his papacy: “It is my desire that, in this our time, by acknowledging the dignity of each human person, we can contribute to the rebirth of a universal aspiration to fraternity. Brotherhood between all men and women” (n. 8).

In the current worldwide situation in which we find ourselves, strained by the effects of a pandemic, and the resulting polarization,

isolation and division, it is not hard to see why Pope Francis strives to offer a message of concord instead of discord, turning to the Gospel Parable in which Jesus tells of a man assaulted by thieves and lying injured on the wayside. He writes: “The parable eloquently presents the basic decision we need to make in order to rebuild our wounded world. In the face of so much pain and suffering, our only course is to imitate the Good Samaritan. Any other decision would make us either one of the robbers or one of those who walked by without showing compassion for the sufferings of the man on the roadside. The parable shows us how a community can be rebuilt by men and women who identify with the vulnerability of others, who reject the creation of a society of exclusion, and act instead as neighbours, lifting up and rehabilitating the fallen for the sake of the common good. At the same time it warns us about the attitude of those who think only of themselves and fail to shoulder the inevitable responsibilities of life as it is” (n. 67).

It is Pope Francis’ conviction that the practice of social friendship, whether it be between nations, peoples or individuals, is one where each person knows and maintains his or her identity, but is also able to know and respect the

identity of others and work toward “coming up with shared goals that transcend their differences and can thus engage in a common endeavor” (n. 157). Further, the way forward to a new political future based on fraternity and social friendship begins with “moving beyond ourselves” which requires dialogue: “Authentic social dialogue involves the ability to respect the other’s point of view and to admit that it may include legitimate convictions and concerns” (n. 203). And it is religion which can play such a significant role in helping the dialogue of social friendship which leads to a greater sense of fraternity in our political world. Touching as he has before on topics of import in the realm of the Church’s social teaching, Pope Francis highlights that the religions of the world are called to the service of fraternity.

In receiving this new Encyclical Archbishop Jose Gomez, President of the United States Conference of Catholic Bishops, wrote: “In analyzing conditions in the world today, the Holy Father provides us with a powerful and urgent vision for the moral renewal of politics and political and economic institutions from the local level to the global level, calling us to build a common future that truly serves the good of the human person. For the Church, the Pope is challenging us to overcome the individualism in our culture and to serve our neighbors in love, seeing Jesus Christ in every person, and seeking a society of justice and mercy, compassion and mutual concern.”

As we receive this new Encyclical, we affirm that among Catholics, among other Christians and

those of other religions, “the effort to seek God with a sincere heart, provided it is never sullied by ideological or self-serving aims, helps us to recognize one another as travelling companions, truly brothers and sisters” (n. 274). And we understand more deeply that “The Church has a public role over and above her charitable and educational activities. She works for the advancement of humanity and of universal fraternity. She does not claim to compete with earthly powers, but to offer herself as a family among families, this is the Church, open to bearing witness in today’s world, open to faith, hope and love for the Lord and for those whom he loves with a preferential love. A home with open doors. The Church is a home with open doors, because she is a mother” (n. 276).

In releasing this new Encyclical, the Holy See concluded: “Faced with those injured by the shadows of a closed world and still lying by the roadside, we are invited by Pope Francis to make our own the world’s desire for fraternity, starting with the recognition that we are all ‘*Fratelli tutti*,’ brothers and sisters all.” May this be the starting point for us all.

The Pope’s Encyclical Letter *Fratelli tutti* (On Fraternity and Social Friendship) may be found at bit.ly/fraternity2020.



Most Rev. Daniel E. Thomas
Bishop of Toledo
October 9, 2020

ENCYCLICAL LETTER
FRATELLI TUTTI
OF THE HOLY FATHER FRANCIS
ON FRATERNITY AND SOCIAL FRIENDSHIP

CHAPTER FIVE

A BETTER KIND OF POLITICS

154. The development of a global community of fraternity based on the practice of social friendship on the part of peoples and nations calls for a better kind of politics, one truly at the service of the common good. Sadly, politics today often takes forms that hinder progress towards a different world.

FORMS OF POPULISM AND LIBERALISM

155. Lack of concern for the vulnerable can hide behind a populism that exploits them demagogically for its own purposes, or a liberalism that serves the economic interests of the powerful. In both cases, it becomes difficult to envisage an open world that makes room for everyone, including the most vulnerable, and shows respect for different cultures.

Popular vs. populist

156. In recent years, the words “populism” and “populist” have invaded the communications media and everyday conversation. As a result, they have lost whatever value they might have had, and have become another source of polarization in an already divided society. Efforts are made to classify entire peoples, groups, societies and governments as “populist” or not. Nowadays it has become impossible for someone to express a view on any subject without being categorized one way or the other, either to be unfairly discredited or to be praised to the skies.

157. The attempt to see populism as a key for interpreting social reality is problematic in another way: it disregards the legitimate meaning of the word “people”. Any effort to remove this concept from common parlance could lead to the elimination of the very notion of democracy as “government by the people”. If we wish to maintain that society is more than a mere aggregate of individuals, the term “people” proves necessary. There are social phenomena that create majorities, as well as megatrends and communitarian aspirations. Men and women are capable of coming up with shared goals that transcend their differences and can thus engage in a common endeavour. Then too, it is extremely difficult to carry out a long-term project unless it becomes a collective aspiration. All these factors lie behind our use of the words “people” and “popular”. Unless they are taken into account – together with a sound critique of demagoguery – a fundamental aspect of social reality would be overlooked.

158. Here, there can be a misunderstanding. “‘People’ is not a logical category, nor is it a mystical category, if by that we mean that everything the people does is good, or that the people is an ‘angelic’ reality. Rather, it is a mythic category... When you have to explain what you mean by people, you use logical categories for the sake of explanation, and necessarily so. Yet in that way you cannot explain what it means to belong to a people. The word ‘people’ has a deeper meaning that cannot be set forth in purely logical terms. To be part of a people is to be part of a shared identity arising from social and cultural bonds. And that is not something automatic, but rather a slow, difficult process... of advancing towards a common project”.[132]

159. “Popular” leaders, those capable of interpreting the feelings and cultural dynamics of a people, and significant trends in society, do exist. The service they provide by their efforts to unite and lead can become the basis of an enduring vision of transformation and growth that would also include making room for others in the pursuit of the common good. But this can degenerate into an unhealthy “populism” when individuals are able to exploit politically a people’s culture, under whatever ideological banner, for their own personal advantage or continuing grip on power. Or when, at other times, they seek popularity by appealing to the basest and most selfish inclinations of certain sectors of the population. This becomes all the more serious when, whether in cruder or more subtle forms, it leads to the usurpation of institutions and laws.

160. Closed populist groups distort the word “people”, since they are not talking about a true people. The concept of “people” is in fact open-ended. A living and dynamic people, a people with a future, is one constantly open to a new synthesis through its ability to welcome differences. In this way, it does not deny its proper identity, but is open to being mobilized, challenged, broadened and enriched by others, and thus to further growth and development.

ENCYCLICAL LETTER - continued from page 10

161. Another sign of the decline of popular leadership is concern for short-term advantage. One meets popular demands for the sake of gaining votes or support, but without advancing in an arduous and constant effort to generate the resources people need to develop and earn a living by their own efforts and creativity. In this regard, I have made it clear that "I have no intention of proposing an irresponsible populism".^[133] Eliminating inequality requires an economic growth that can help to tap each region's potential and thus guarantee a sustainable equality.^[134] At the same time, it follows that "welfare projects, which meet certain urgent needs, should be considered merely temporary responses".^[135]

162. The biggest issue is employment. The truly "popular" thing – since it promotes the good of the people – is to provide everyone with the opportunity to nurture the seeds that God has planted in each of us: our talents, our initiative and our innate resources. This is the finest help we can give to the poor, the best path to a life of dignity. Hence my insistence that, "helping the poor financially must always be a provisional solution in the face of pressing needs. The broader objective should always be to allow them a dignified life through work".^[136] Since production systems may change, political systems must keep working to structure society in such a way that everyone has a chance to contribute his or her own talents and efforts. For "there is no poverty worse than that which takes away work and the dignity of work".^[137] In a genuinely developed society, work is an essential dimension of social life, for it is not only a means of earning one's daily bread, but also of personal growth, the building of healthy relationships, self-expression and the exchange of gifts. Work gives us a sense of shared responsibility for the development of the world, and ultimately, for our life as a people.

The benefits and limits of liberal approaches

163. The concept of a "people", which naturally entails a positive view of community and cultural bonds, is usually rejected by individualistic liberal approaches, which view society as merely the sum of coexisting interests. One speaks of respect for freedom, but without roots in a shared narrative; in certain contexts, those who defend the rights of the most vulnerable members of society tend to be criticized as populists. The notion of a people is considered an abstract construct, something that does not really exist. But this is to create a needless dichotomy. Neither the notion of "people" nor that of "neighbour" can be considered purely abstract or romantic, in such a way that social organization, science and civic institutions can be rejected or treated with contempt.^[138]

164. Charity, on the other hand, unites both dimensions – the abstract and the institutional – since it calls for an effective process of historical change that embraces everything: institutions, law, technology, experience, professional expertise, scientific analysis, administrative procedures, and so forth. For that matter, "private life cannot exist unless it is protected by public order. A domestic hearth has no real warmth unless it is safeguarded by law, by a state of tranquillity founded on law, and enjoys a minimum of wellbeing ensured by the division of labour, commercial exchange, social justice and political citizenship".^[139]

165. True charity is capable of incorporating all these elements in its concern for others. In the case of personal encounters, including those involving a distant or forgotten brother or sister, it can do so by employing all the resources that the institutions of an organized, free and creative society are capable of generating. Even the Good Samaritan, for example, needed to have a nearby inn that could provide the help that he was personally unable to offer. Love of neighbour is concrete and squanders none of the resources needed to bring about historical change that can benefit the poor and disadvantaged. At times, however, leftist ideologies or social doctrines linked to individualistic ways of acting and ineffective procedures affect only a few, while the majority of those left behind remain dependent on the goodwill of others. This demonstrates the need for a greater spirit of fraternity, but also a more efficient worldwide organization to help resolve the problems plaguing the abandoned who are suffering and dying in poor countries. It also shows that there is no one solution, no single acceptable methodology, no economic recipe that can be applied indiscriminately to all. Even the most rigorous scientific studies can propose different courses of action.

166. Everything, then, depends on our ability to see the need for a change of heart, attitudes and lifestyles. Otherwise, political propaganda, the media and the shapers of public opinion will continue to promote an individualistic and uncritical culture subservient to unregulated economic interests and societal institutions at the service of those who already enjoy too much power. My criticism of the technocratic paradigm involves more than simply thinking that if we control its excesses everything will be fine. The bigger risk does not come from specific objects, material realities or institutions, but from the way that they are used. It has to do with human weakness, the proclivity to selfishness that is part of what the Christian tradition refers to as "concupiscence": the human inclination to be concerned only with myself, my group, my own petty interests. Concupiscence is not a flaw limited to our own day. It has been present from the beginning of humanity, and has simply changed and taken on different forms down the ages, using whatever means each moment of history can provide. Concupiscence, however, can be overcome with the help of God.

167. Education and upbringing, concern for others, a well-integrated view of life and spiritual growth: all these are essential for quality human relationships and for enabling society itself to react against injustices, aberrations and abuses of economic, technological, political and media power. Some liberal approaches ignore this factor of human weakness; they envisage a world that follows a determined order and is capable by itself of ensuring a bright future and providing solutions for every problem.

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[168](#). The marketplace, by itself, cannot resolve every problem, however much we are asked to believe this dogma of neoliberal faith. Whatever the challenge, this impoverished and repetitive school of thought always offers the same recipes. Neoliberalism simply reproduces itself by resorting to the magic theories of “spillover” or “trickle” – without using the name – as the only solution to societal problems. There is little appreciation of the fact that the alleged “spillover” does not resolve the inequality that gives rise to new forms of violence threatening the fabric of society. It is imperative to have a proactive economic policy directed at “promoting an economy that favours productive diversity and business creativity”[\[140\]](#) and makes it possible for jobs to be created and not cut. Financial speculation fundamentally aimed at quick profit continues to wreak havoc. Indeed, “without internal forms of solidarity and mutual trust, the market cannot completely fulfil its proper economic function. And today this trust has ceased to exist”.[\[141\]](#) The story did not end the way it was meant to, and the dogmatic formulae of prevailing economic theory proved not to be infallible. The fragility of world systems in the face of the pandemic has demonstrated that not everything can be resolved by market freedom. It has also shown that, in addition to recovering a sound political life that is not subject to the dictates of finance, “we must put human dignity back at the centre and on that pillar build the alternative social structures we need”.[\[142\]](#)

169. In some closed and monochrome economic approaches, for example, there seems to be no place for popular movements that unite the unemployed, temporary and informal workers and many others who do not easily find a place in existing structures. Yet those movements manage various forms of popular economy and of community production. What is needed is a model of social, political and economic participation “that can include popular movements and invigorate local, national and international governing structures with that torrent of moral energy that springs from including the excluded in the building of a common destiny”, while also ensuring that “these experiences of solidarity which grow up from below, from the subsoil of the planet – can come together, be more coordinated, keep on meeting one another”.[\[143\]](#) This, however, must happen in a way that will not betray their distinctive way of acting as “sowers of change, promoters of a process involving millions of actions, great and small, creatively intertwined like words in a poem”.[\[144\]](#) In that sense, such movements are “social poets” that, in their own way, work, propose, promote and liberate. They help make possible an integral human development that goes beyond “the idea of social policies being a policy *for* the poor, but never *with* the poor and never *of* the poor, much less part of a project that reunites peoples”.[\[145\]](#) They may be troublesome, and certain “theorists” may find it hard to classify them, yet we must find the courage to acknowledge that, without them, “democracy atrophies, turns into a mere word, a formality; it loses its representative character and becomes disembodied, since it leaves out the people in their daily struggle for dignity, in the building of their future”.[\[146\]](#)

INTERNATIONAL POWER

170. I would once more observe that “the financial crisis of 2007-08 provided an opportunity to develop a new economy, more attentive to ethical principles, and new ways of regulating speculative financial practices and virtual wealth. But the response to the crisis did not include rethinking the outdated criteria which continue to rule the world”.[\[147\]](#) Indeed, it appears that the actual strategies developed worldwide in the wake of the crisis fostered greater individualism, less integration and increased freedom for the truly powerful, who always find a way to escape unscathed.

171. I would also insist that “to give to each his own – to cite the classic definition of justice – means that no human individual or group can consider itself absolute, entitled to bypass the dignity and the rights of other individuals or their social groupings. The effective distribution of power (especially political, economic, defence-related and technological power) among a plurality of subjects, and the creation of a juridical system for regulating claims and interests, are one concrete way of limiting power. Yet today’s world presents us with many false rights and – at the same time – broad sectors which are vulnerable, victims of power badly exercised”.[\[148\]](#)

172. The twenty-first century “is witnessing a weakening of the power of nation states, chiefly because the economic and financial sectors, being transnational, tend to prevail over the political. Given this situation, it is essential to devise stronger and more efficiently organized international institutions, with functionaries who are appointed fairly by agreement among national governments, and empowered to impose sanctions”.[\[149\]](#) When we talk about the possibility of some form of world authority regulated by law,[\[150\]](#) we need not necessarily think of a personal authority. Still, such an authority ought at least to promote more effective world organizations, equipped with the power to provide for the global common good, the elimination of hunger and poverty and the sure defence of fundamental human rights.

173. In this regard, I would also note the need for a reform of “the United Nations Organization, and likewise of economic institutions and international finance, so that the concept of the family of nations can acquire real teeth”.[\[151\]](#) Needless to say, this calls for clear legal limits to avoid power being co-opted only by a few countries and to prevent cultural impositions or a restriction of the basic freedoms of weaker nations on the basis of ideological differences. For “the international community is a juridical community founded on the sovereignty of each member state, without bonds of subordination that deny or limit its independence”.[\[152\]](#) At the same time, “the work of the United Nations, according to the principles set forth in the Preamble and the first Articles of its founding Charter, can be seen as the development and promotion of the rule of law, based on the realization that justice is an essential condition for achieving the ideal of universal fraternity... There is a need to ensure the uncontested rule of law and tireless recourse to negotiation, mediation and arbitration, as proposed by the Charter of the United Nations, which constitutes truly a fundamental juridical norm”.[\[153\]](#) There is need to prevent this Organization from being delegitimized, since its problems and shortcomings are capable of being jointly addressed and resolved.

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174. Courage and generosity are needed in order freely to establish shared goals and to ensure the worldwide observance of certain essential norms. For this to be truly useful, it is essential to uphold "the need to be faithful to agreements undertaken (*pacta sunt servanda*)", [154] and to avoid the "temptation to appeal to the law of force rather than to the force of law". [155] This means reinforcing the "normative instruments for the peaceful resolution of controversies... so as to strengthen their scope and binding force". [156] Among these normative instruments, preference should be given to multilateral agreements between states, because, more than bilateral agreements, they guarantee the promotion of a truly universal common good and the protection of weaker states.

175. Providentially, many groups and organizations within civil society help to compensate for the shortcomings of the international community, its lack of coordination in complex situations, its lack of attention to fundamental human rights and to the critical needs of certain groups. Here we can see a concrete application of the principle of subsidiarity, which justifies the participation and activity of communities and organizations on lower levels as a means of integrating and complementing the activity of the state. These groups and organizations often carry out commendable efforts in the service of the common good and their members at times show true heroism, revealing something of the grandeur of which our humanity is still capable.

WHAT'S HAPPENING AT ST. PETER'S SCHOOL

EdChoice Changes for 2021-22

The Ohio House of Representatives voted earlier this month to expand eligibility for the income-based EdChoice Scholarship program and streamline eligibility for the traditional EdChoice program. Ohio's students, those in families at less than 250% of the Federal Poverty Level, eligible for a scholarship. This compromise plan provides students in low-income families and students assigned to chronically low-achieving schools the option to attend a private school."

EdChoice Scholarships provide up to \$4,600 per student in grades K-8 and \$6,000 for students in grades 9-12. This change makes a Catholic education possible for so many more families in our community.

Traditional EdChoice - Eligible Schools

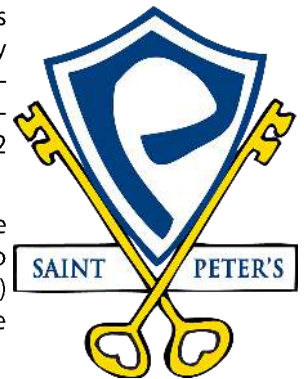
Crestline High School - Grades 6-12
Mansfield Senior High School - Grades 9-12
Mansfield Middle School - Grades 7-8
Malabar Intermediate School - Grades 3-6
Prospect Elementary School - Grades K-3
Sherman Elementary School - Grades K-3

EdChoice Expansion - Income-Based Scholarships

| Household # | 200% | 250% | Difference |
|-------------|--------------|---------------|--------------|
| 1 | \$ 25,520.00 | \$ 31,900.00 | \$ 6,380.00 |
| 2 | \$ 34,480.00 | \$ 43,100.00 | \$ 8,620.00 |
| 3 | \$ 43,440.00 | \$ 54,300.00 | \$ 10,860.00 |
| 4 | \$ 52,400.00 | \$ 65,500.00 | \$ 13,100.00 |
| 5 | \$ 61,360.00 | \$ 76,700.00 | \$ 15,340.00 |
| 6 | \$ 70,320.00 | \$ 87,900.00 | \$ 17,580.00 |
| 7 | \$ 79,280.00 | \$ 99,100.00 | \$ 19,820.00 |
| 8 | \$ 88,240.00 | \$ 110,300.00 | \$ 22,060.00 |

If your family has any questions about EdChoice and how to apply for the 2020-21 school year, contact [Laura Gregory](#), State Scholarship Coordinator at 419-524-2572 x2111.

If you would like to learn more about what St. Peter's School has to offer, contact Jason Crundwell (419) 524-2572 x2125 to setup a private tour for your family.



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WE ARE GOD'S HOLY FAMILY

The scriptures of Israel are filled with many stories of barren couples who were miraculously granted the gift of children by God. Surely the best known among these is the first reading from today, from which Luke took inspiration when he recounted the miraculous birth of John the Baptist to Zechariah and Elizabeth, and the more miraculous birth of Jesus to Mary and Joseph. In each instance, we are given examples or role models of those who trusted in God. More than examples of those who trust, they are models of self-surrender. They abandoned their own presuppositions and prejudices about the workings of the world and turned their lives over to belief in a God who can make life grow where none ought to; a God who can turn death around into a new and unimagined life; a God who can, today, take a tiny child of humble parents in an insignificant town and make him into a light for all the world. This is what we, as God's holy family, are called to do each day: to trust not in ourselves and the way we think things should be, but to open ourselves and surrender ourselves in faith to a God of endless promise.

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FEAST OF FAITH

Processions

Why does the liturgy begin with a procession? It is not just a practical matter of getting the ministers of the liturgy from the sacristy to the sanctuary. The procession is a powerful sign of who we are as Christian people. We are not static, staying in one place. We are going somewhere. Our procession leads us to the altar, sign of Christ's presence in our midst. We move, we process, because we recognize our need for what Christ is preparing for us at that table. We go forward eagerly, because we are hungry for that heavenly food.

This procession is an orderly one: servers, deacon, priest presider. Each is set apart by distinctive vesture: albs for the altar servers, dalmatic for the deacon, and chasuble for the priest. The procession is an image of the hierarchical structure of the Church. On a deeper level it is an image of unity in diversity. We are all on a journey to the heavenly city, but each of us is clothed with different gifts. We all receive the call to service, but not in the same way. Only by coming together in all our wonderful variety can we achieve the work of the kingdom.

—Corinna Laughlin, Copyright © J. S. Paluch Co.



TODAY'S READINGS

Monday: 1 Jn 1:5 — 2:2; Ps 124:2-5, 7b-8; Mt:13-18

Tuesday: 1 Jn 2:3-11; Ps 96:1-3, 5b-6; Lk 2:22-35

Wednesday: 1 Jn 2:12-17; Ps 96:7-10; Lk 2:36-40

Thursday: 1 Jn 2:18-21; Ps 96:1-2, 11-13; Jn 1:1-18

Friday: Nm 6:22-27; Ps 67:2-3, 5, 6, 8; Gal 4:4-7;
Lk 2:16-21

Saturday: 1 Jn 2:22-28; Ps 98:1-4; Jn 1:19-28

Sunday: Is 60:1-6; Ps 72:1-2, 7-8, 10-13; Eph 3:2-3a, 5-6; Mt 2:1-12

READINGS FOR THE WEEK

First Reading — Those who honor their parents will be greatly blessed and will atone for sins (Sirach 3:2-6, 12-14) or Genesis 15:1-6; 21:1-3.

Psalm — Blessed are those who fear the Lord and walk in his ways (Psalm 128) or Psalm 105.

Second Reading — Be thankful; do everything in the name of the Lord Jesus (Colossians 3:12-21 [12-17]) or Hebrews 11:8, 11-12, 17-19.

Gospel — The child grew and became strong, filled with wisdom (Luke 2:22-40 [22, 39-40]).

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