



The

# Criterion

Serving the Church in Central and Southern Indiana Since 1960



## President-elect

Joe Biden says once he's in White House, he'll 'unify' the nation, page 7.

## An unusual yet fitting marriage proposal leads couple on their journey with God



### Third in an occasional series

(Editor's note: In this series, The Criterion will feature young adults who have found a home in the Church and strive to live their faith in their everyday life.)

By John Shaughnessy

The first sparks of love ignite differently for every couple—and they often strike even those two people in unexpected ways.

Consider the story of Emily Freyberger and Alexander Mingus, who first met during the “welcome weekend” of their freshman year in college.

“I was dating someone at the time,” she recalls. “We got to know each other more when we became music ministers in the fall of our sophomore year. We became good friends that year. That summer, I was studying abroad in Florence. He texted me on my birthday, and from there, we sent each other a message a day and shared prayer requests.”

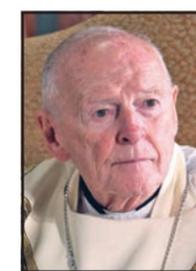
Still, that connection didn't prepare her for what

See COUPLE, page 15

Photo: Emily and Alexander Mingus share their joy on their wedding day on June 27. (Submitted photo)

## McCarrick report summary cites lack of serious investigations of rumors

VATICAN CITY (CNS)—Although dogged for years by rumors of sexual impropriety, Theodore E. McCarrick was able to rise up the Catholic hierarchical structure based on personal contacts,



Theodore E. McCarrick

protestations of his innocence and a lack of Church officials reporting and investigating accusations, according to the Vatican summary of its report on the matter.

In choosing then-Archbishop Theodore E. McCarrick of Newark in 2001 to be bishop of Washington and later a cardinal, St. John Paul II likely overlooked rumors and allegations about McCarrick's sexual misconduct because of a long relationship with him, McCarrick's own strong denial and the pope's experience with communist authorities in Poland making accusations to discredit the Church, the summary said.

But, in fact, rumors of McCarrick's conduct, especially knowledge that he had young adult men and seminarians sleep in the same bed with him when he was bishop of Metuchen, N.J., led the Vatican to decide it would be “imprudent” to promote him when looking for candidates to become archbishop of Chicago in 1997, New York in 1999-2000 and, initially, of Washington in July 2000, the report said.

One hour before the release on Nov. 10 of the “Report on the Holy See's Institutional Knowledge and Decision-Making Related to Former Cardinal Theodore Edgar McCarrick,” journalists were given the document's 14-page introduction, which described the two-year investigation that led to the report's compilation and gave an “executive summary” of its findings.

In June 2018, the Vatican suspended McCarrick from ministry after an investigation by the Archdiocese of New York found credible a charge that he

See McCARRICK, page 7

## New website hopes to help and connect Catholics and parishes amid COVID crisis

By John Shaughnessy

Sometimes the connection continues through an extra effort—like the one Father Chris Wadelton has led at St. Bartholomew Parish in Columbus.

During the coronavirus crisis, the parish has strived to call its parishioners, checking to see how they're doing and if they have any needs or prayer requests. Sometimes the connection



Msgr. William F. Stumpf

continues with a creative touch during the crisis—like Msgr. Joseph Schaedel sharing a weekly podcast with members of St. Luke the Evangelist Parish in Indianapolis, informing them about what's happening in the school and the parish.

In that same spirit of concern and creativity, the archdiocese recently unveiled a new website to help Catholics and parishes across

See COVID, page 2



Some of the buttons on the new COVID resource page are shown above; they are designed to help parish leaders learn about some of the good ideas that others are implementing to help reach out to their members during the ongoing pandemic. (Screenshot)

**FEARLESS 365**

**Idea:** Scripture reminds us 365 times to fear not. For each day of the year, the priest, deacon, parish staff, or parish volunteer provides a short reflection on that day's "Fear Not" scripture.

**Platform:** Flocknote to entire parish.

**Contact:** St. Joseph, Shelbyville. Gaye McKenney at [gayemck@comcast.net](mailto:gayemck@comcast.net)



**ALIVE**

**Idea:** Virtual and at home faith formation to remind people that "you are not alone": Weekly



Left, a screenshot from the "Spiritual Resources" page of the new COVID resource website.

# COVID

continued from page 1

central and southern Indiana cope, share ideas and stay connected to their faith as they deal with the challenges of the continuing COVID-19 crisis. The website is [www.archindy.org/covid](http://www.archindy.org/covid).

"We don't have all the answers, but we do know people are doing extraordinary things in some of our parishes to reach out to people," says Msgr. William F. Stumpf, vicar general of the archdiocese and a member of the archdiocese's pastoral task force that led to the creation of the website. "This is a way to get information before all our parish leadership, both cleric and lay, to say, 'Here's a resource to look at.' Right now, they don't have a forum to really collectively come together and talk about the struggles they're experiencing and the solutions that are coming forth."

The idea for the website developed after the task force distributed a survey to parishes across the archdiocese, asking about the impact of COVID-19 on the parish's outreach and engagement in its community. Nearly 95% of the responses indicated that their parish has been challenged by the coronavirus crisis to some degree.

From that survey, the task force created a list of the parishes' top concerns, leading to a focus on three major ones, according to Msgr. Stumpf.

Actually, he views two of the three as tied for the top concern: isolation of Catholics, particularly among the elderly; and keeping people connected to their faith during this extended time when there's a dispensation for the obligation to attend the public celebration of the Mass on Sundays.

After those two, there's the concern involving finances and resources for the programs, agencies and ministries that serve people in need in parishes across the archdiocese.

"The financial part is important, but it's not nearly as important as helping people to stay connected to their faith," Msgr. Stumpf says. "We're such a sacramental Church, and if people can't participate in the Eucharist, that's a huge, huge loss. So they have to find other ways so they feel connected."

Msgr. Stumpf credited this initiative to Theresa Chamblee, director of social concerns for the archdiocese's Catholic Charities.

"COVID is a disaster like no other that

we have experienced in our lifetime," Chamblee says. "What makes recovery even more difficult is that we do not know an end date for COVID. It became apparent quickly that COVID was very pervasive in affecting our physical, mental and spiritual health.

"At the heart of so many of our concerns is fear. Fear for our families, fear for our future, fear of the unknown. But that is where the beauty of our Gospel comes into play. We are given this beautiful commandment of love. God promises us that when we love him and we love our neighbor, that we are going to be OK. Even better than OK, we will have eternal life. This is when we get the opportunity to lift each other up when the other is feeling weak."



Theresa Chamblee

Wanting to help with the concerns of parishes, the first step for the pastoral task force was to reach out to these faith communities, starting by making phone calls to people involved in outreach ministries.

The survey of parishes across the archdiocese was another step toward a "better understanding of how we can support and encourage each other," Chamblee says.

"The impact is great, but what I am not surprised about is how resilient we are as parish communities," she says. "There is some wonderful out-of-the-box thinking that is taking place within our parishes in regard to parish engagement—both spiritual and community engagement. But, unless you are a member of that parish, these wonderful ideas tend to stay with that parish.

"Not to sound cliché, but we really are all in this together. The more we can share and encourage each other in ministry, the more the light of Christ becomes brilliant in shining hope, healing and comfort to each other."

The website is designed to offer that connection, that direction for Catholics across the archdiocese, Msgr. Stumpf says.

"It's really the right endeavor," he says. "They are ways we can help people stay connected to their faith community, to feel that their faith community is concerned about them, and that they're valued and they're important, and we don't want to lose them.

"We don't want them to slip away." †



## Public Schedule of Archbishop Charles C. Thompson

November 14–21, 2020

<p><b>November 14 – 6 p.m.</b> U.S. Conference of Catholic Bishops' (USCCB) Subcommittee for Promotion and Defense of Marriage virtual meeting</p> <p><b>November 15 – 10 a.m.</b> Mass at St. Mary Immaculate Conception Church, Rushville</p> <p><b>November 17 – 10 a.m.</b> Opening Prayer, ICS Consortium meeting at Archbishop Edward T. O'Meara Catholic Center, Indianapolis</p> <p><b>November 17-18</b> USCCB virtual General Meeting</p> <p><b>November 18 – 10 a.m.</b> Department Heads meeting at Archbishop Edward T. O'Meara Catholic Center</p>	<p><b>November 18 – 11 a.m.</b> Clergy, Consecrated Life and Vocations Committee virtual meeting</p> <p><b>November 19 – 10 a.m.</b> Leadership Team meeting at Archbishop Edward T. O'Meara Catholic Center</p> <p><b>November 21 – 10 a.m.</b> Confirmation Mass for youths of St. Gabriel Parish in Connersville, St. Mary Immaculate Conception Parish in Rushville and St. Bridget of Ireland Parish in Liberty, at St. Gabriel Church</p> <p><b>November 21 – 2:30 p.m.</b> Confirmation Mass for youths of St. Elizabeth Ann Seton Parish in Richmond, St. Elizabeth of Hungary Parish in Cambridge City and St. Anne Parish in New Castle, at St. Andrew Church of St. Elizabeth Ann Seton Parish, Richmond</p>
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## Prepare for heaven with faith and good works, Pope Francis says

VATICAN CITY (CNS)—People sometimes forget life's ultimate purpose is to prepare for the kingdom of heaven, Pope Francis said.

"People do everything as if they will never depart for the other life. And so, people care only about possessing, of standing out, settling down," the pope said in his remarks before praying the *Angelus* with visitors gathered in St. Peter's Square on Nov. 8.

The day's Gospel reading offered an ongoing reflection on eternal life, he said.

The reading from the Gospel of Matthew said the kingdom of heaven will be like 10 virgins who went to a wedding feast with their oil lamps. Those who were wise brought extra oil, and those who were foolish did not. The delayed groom arrived while the foolish ones were out getting more oil, so they found themselves locked out of the feast and were admonished for not being prepared.

Pope Francis said the parable explains how Jesus tells people they must be prepared—both for Jesus' final coming and in their daily commitment to meeting him through charity to those in need.

"The lamp of faith is not enough; we also need the oil of charity and good works," he said.

"Being wise and prudent means not waiting until the last moment to correspond to God's grace" with good deeds, but to convert now, he said.

"Unfortunately," the pope said, "we forget the purpose of our life, that is, the definitive appointment with God, thus losing the sense of expectation and making the present absolute.

"If we allow ourselves to be guided by what seems most attractive to us, by the

search for our interests," he said, "our life becomes sterile; we do not accumulate any reserve of oil for our lamp, and it will be extinguished before the Lord's coming."

People of faith must be vigilant and correspond to God's grace by doing good every day, "so that we can serenely await the bridegroom's coming" and "pass through the night beyond death and reach the great feast of life."

At the end of the midday appointment, Pope Francis offered his prayers for those hit by a violent hurricane in Central America, and he expressed his concern over reports of increased fighting in Ethiopia.

He also said he hoped dialogue underway in Libya would help bring stability and peace to the country.

Noting that Nov. 8 was Thanksgiving Day in Libya, the pope recalled how important water is for life and for agriculture and, as such, water must be treated as a universal good.

Pope Francis also offered prayers for the victims of Hurricane Eta, which deluged Central America, claimed at least 50 lives and caused widespread flooding and property damage.

After reciting the *Angelus*, he referred to a flag in the audience and said, "I see a flag there that makes me think of the people of Central America."

The pope prayed for those "struck by a violent hurricane, which has caused many victims and enormous damage, aggravated by an already difficult situation due to the pandemic."

"[May] the Lord welcome the deceased, comfort their families and sustain all those so tried, as well as all those who are doing their best to help them," he said. †



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E-mail us:  
[criterion@archindy.org](mailto:criterion@archindy.org)

**Staff:**  
Editor: Mike Krokos  
Assistant Editor: John Shaughnessy  
Reporter: Sean Gallagher  
Reporter: Natalie Hofer  
Graphic Designer / Online Editor: Brandon A. Evans  
Executive Assistant: Ann Lewis



**Phone Numbers:**  
Main office: 317-236-1570  
Advertising: 317-236-1585  
Toll free: 1-800-382-9836, ext. 1570  
Circulation: 317-236-1585  
Toll free: 1-800-382-9836, ext. 1585

**Price:** \$22.00 per year, 75 cents per copy

**Postmaster:**  
Send address changes to *The Criterion*, 1400 N. Meridian St., Indianapolis, IN 46202-2367

**Web site:** [www.CriterionOnline.com](http://www.CriterionOnline.com)

**E-mail:** [criterion@archindy.org](mailto:criterion@archindy.org)

Published weekly except the last week of December and the first week of January.  
Mailing address: 1400 N. Meridian St., Indianapolis, IN 46202-2367. Periodical postage paid at Indianapolis, IN. Copyright © 2020 Criterion Press Inc. ISSN 0574-4350.

*The Criterion* (ISSN 0574-4350) is published weekly except the last week of December and the first week of January.

1400 N. Meridian St.  
Indianapolis, IN 46202-2367  
317-236-1570  
800-382-9836 ext. 1570  
[criterion@archindy.org](mailto:criterion@archindy.org)

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# Archdiocesan seminarians become candidates for holy orders

By Sean Gallagher

The voices of 48 seminarians from across the country, including 10 from the Archdiocese of Indianapolis, and from South Korea, Tanzania and Vietnam rang out strongly in committing to their continued priestly formation on Nov. 5 at Saint Meinrad Seminary and School of Theology in St. Meinrad.

All wearing clerical attire, they took part in the Rite for Admission to Candidacy for Holy Orders in the seminary's St. Thomas Aquinas Chapel.

They were responding to two questions put to them in the rite by Benedictine Father Denis Robinson, Saint Meinrad's president-rector.

"In response to the Lord's call, do you resolve to complete your preparation so that, in due time, through holy orders, you will be prepared to assume ministry within the Church?"

"I do," the seminarians said.

"Do you resolve to prepare yourselves in mind and in spirit to give faithful service to Christ the Lord and his body, the Church?"

"I do," they responded.

"The Church accepts your resolve with joy. May God, who has begun this good work in you, bring it to fulfillment."

"Amen."

In the past, only a handful of seminarians at Saint Meinrad who were just months away from being ordained transitional deacons would participate in the rite.

Beginning this academic year, the seminary had all seminarians in the first three years of theological formation take part.

It was a powerful experience for seminarian Nicholas Rivelli, who is in his first year of theological formation at Saint Meinrad after graduating from Bishop Simon Bruté College Seminary and Marian University, both in Indianapolis, in the spring.

"I felt believed-in at that moment," said Rivelli, a member of St. Joan of Arc Parish in Indianapolis. "It was a powerful feeling. It struck me that it didn't matter so much how confident I felt in myself at that moment, because the true purpose of the ceremony was to allow the Church to officially voice her confidence in us."

Joining 47 other seminarians in declaring his resolve to be formed for priestly ministry was impressive to seminarian Matthew Perronie, in his third year of theological formation and who is scheduled to be ordained a transitional deacon next spring.

"Hearing everyone's response in unison helped me to recognize in a deeper way that I am not alone in taking this next

step," said Perronie, a member of St. Malachy Parish in Brownsburg.

The change in practice at Saint Meinrad matches what most seminaries have been doing for several years. It was also motivated by the principles for priestly formation set forth in "The Gift of the Priestly Vocation," a document issued in 2016 by the Vatican's Congregation for the Clergy.

Starting next year, seminarians in the first year of theological formation will take part in the rite.

Father Denis said that the change in practice "intensifies the need to solidify a priestly identity, to look at it and kind of focus on it as one moves through theology."

Father Eric Augenstein, archdiocesan director of seminarians, sees value in having men in priestly formation become candidates for holy orders earlier in their time in seminary.

"A lot of it is recognizing in various ways the different stages of formation," he said. "The way we do formation for someone who is in the first couple of years is going to be different than the final years of formation. We've always done it, but this formalizes it a little more."

This intensified focus on priestly identity in seminarians at Saint Meinrad is now evident in their wearing clerical attire—a black Roman-collared shirt, black pants and black shoes—in all public events at the seminary.

In the archdiocese, seminarians who are candidates for holy orders will have the option of wearing clerical attire when assisting in liturgies and taking part in pastoral ministry in parishes.

Father Augenstein said that this change in practice gives an "outward indication" of seminarians "taking on more of the roles that they can take on without ordination in preparing for the priesthood."

He noted that seminarians wearing clerical attire might at first surprise some Catholics in central and southern Indiana, leading them to think that the man wearing them is a priest.

"Because of that, it requires our seminarians to be prepared pastorally to answer questions when someone says, 'Can you hear my confession?'" Father Augenstein said. "It will put a little bit more onto the seminarians to be prepared for those conversations that may not have otherwise happened. That's part of their ongoing formation."

While Perronie said he was excited to begin wearing clerics, he recognized that "the clothing doesn't make the seminarian."

"We put these things on," said



Archdiocesan seminarians pose in the St. Thomas Aquinas Chapel at Saint Meinrad Seminary and School of Theology in St. Meinrad after becoming candidates for holy orders. They are, from left in the front row, Jack Wright, Jose Neri, Samuel Rosko, Matthew Perronie and Liam Hosty; in the back row, from left, Bobby Vogel, Nicholas Rivelli, Anthony Armbruster, Michael Clawson and Tyler Huber. (Photo courtesy of Saint Meinrad Archabbey)

Perronie, "but it shouldn't just be an external reality. So, for me, the excitement of buying the clerics overshadowed the aspect of internalizing it."

At the beginning of the rite, the names of each seminarian taking part were called out. The seminarian then stood up and said, "Present."

For Perronie, who was wearing a Roman collar for the first time, hearing the list of seminarians' names called out brought to his mind the list of the names of people in central and southern Indiana he'll serve if he is ordained a priest.

"I'm not declaring candidacy for myself, and I'm not wearing this collar for myself," Perronie said. "I am doing these things for the people of God that I will be called to minister to. The image I kept coming back to was how the names of the people that I will minister to were figuratively written on the collar that I was wearing."

(For more information on a vocation to the priesthood in the Archdiocese of Indianapolis, visit [www.HearGodsCall.com](http://www.HearGodsCall.com).) †



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It's safe to say that most of us have been faced with personal uncertainty - especially in these last several months of pandemic. Jobs have been lost. Finances have been a concern. Loved ones have passed away. Many have become isolated. Relationships have been tested. So how do we not struggle with fear of what the future holds for us? How can we find HOPE through all of this?

We have an enemy who wants to rob us of HOPE. But God's promises give us HOPE for our future!

Take a few minutes to listen to this beautiful testimony of HOPE from Matt Faley, Director of Pastoral Ministries with the Archdiocese of Indianapolis. It's a great reminder for us that we came from HOPE and that we live in HOPE each and every day.

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## Editorial



People are seen along the Potomac River in the Georgetown neighborhood of Washington on Oct. 10 during the coronavirus pandemic. (CNS photo/Tyler Orsburn)

# Reasons to be grateful during a time of pandemic

November is often referred to as Gratitude Month. Perhaps because this is the month in which we celebrate the Thanksgiving holiday, we place more emphasis than usual on this particular virtue, and we encourage each other to be more grateful and generous at this time of year.

The COVID-19 pandemic has challenged every aspect of human culture worldwide, and here in the U.S. our observance of Thanksgiving is no exception.

Many people are struggling to find reasons to be grateful given the pandemic's taking of life, impact on our health, our worship, our economy and our ordinary ways of living. Some state and local governments have even restricted the number of family and friends who can gather to celebrate the customary holiday rituals. How should we respond to this unprecedented crisis?

First and foremost, it's essential that we identify reasons for genuine gratitude. It's always a good idea to have a "gratitude list" that identifies those things for which we are most grateful.

In a time of pandemic—or any crisis situation—this list is absolutely essential. When we can focus on those things that are truly blessings in our life, and when we're able to express sincere appreciation for the goodness we experience even in our darkest days, it's impossible to be defeated by the gloom and doom all around us.

What kind of things should we place on our gratitude list? Everyone will have his or her own personal reasons for being grateful even in the worst of times, but here are some reasons that most people have in common:

**Life.** Too often we take for granted this most precious blessing from God. From the moment of conception to the experience of natural death, life is an inexpressible gift. Certainly this gift is often accompanied by hardship and pain, but even in its most difficult moments, life is worth living and it compels us to say "thank you" to the author of all life and to the people who are closest to us, sharing our lives most intimately.

**Love.** Where would we be without the ability to love and be loved? The result would be madness, the inability to cope with all the obstacles that are placed in the way of our health and happiness as individuals and as a society. We Christians believe that God is love, and we trust that this divine

love is stronger than evil, sin and death. We should thank God daily for the love shown to us—not just by God, but by all the people (spouses, family members, friends, neighbors, even strangers) who care about us and who sacrifice their own interest to ensure our individual welfare and the common good.

**Freedom.** As Americans, we cherish the freedoms that are at the heart of who we are as a people. We honor the women and men who came before us, giving their lives to ensure our ability to reject tyranny and terror and to live free and independent lives as faithful citizens of one nation under God with liberty and justice for all. Conscious that this great vision of freedom and justice for all has never been fully realized, we nevertheless thank God and the founders of our nation for giving us the opportunity to work together to build a future full of hope for all our brothers and sisters, regardless of race, ethnicity, religion, social or economic status, and way of life.

**Religion.** We have reason to give thanks for the religious traditions and spiritual principles we have received from our mothers and fathers in faith. In America, we are blessed with a great diversity of faith traditions that has shaped our national identity and that exercise great influence over our ways of living. Even those among us who have no formal religious or spiritual orientation benefit from the wisdom and humanity built into our customs and laws by people who believed that our nation has been blessed by God and, therefore, must be held accountable to the highest standards of justice and equality. Regardless of where we stand on matters of faith and spirituality individually, we have reason to give thanks for the freedom to believe, or not, and to act in accordance with our deepest personal convictions.

We have many reasons to be thankful during this Gratitude Month 2020 in spite of all the hardships and uncertainty caused by the pandemic. At the very least, we can be grateful for those we loved and lost because of COVID-19, for the health care workers and service personnel who put themselves in harm's way caring for our needs, and for all the women and men who are spiritually close to (even if socially distant) during these strange times.

—Daniel Conway

## Reflection/Sean Gallagher

# Kennedy's call for prayer in Indy in 1968 remains relevant today

Many Hoosiers cast their ballots in this year's general election in the weeks leading up to Election Day as part of the state's early voting program.



I waited until Election Day itself, in part because there were often long lines at the limited early voting centers. So, I hoped that on Nov. 3, with many more polling places available, wait

times would be much shorter.

And it turned out to be the case for me. In Marion County, where I live, voters could go to any polling place. I found one at the Kennedy-King Park Center, about a mile from the Archbishop Edward T. O'Meara Catholic Center in Indianapolis where I work. So, during lunch, I went there and cast my ballot. I was in and out in eight minutes.

As I left, I was happy that I did my civic duty in such an efficient way. I may have chosen the Kennedy-King Park Center out of convenience. But God, in his providence, helped me see a greater meaning behind this choice.

The park was given that name because it was where Sen. Robert Kennedy gave a speech on April 4, 1968, following the assassination of Dr. Martin Luther King, Jr., earlier that day in Memphis, Tenn.

Although it lasted only five minutes, it is considered one of the greatest speeches of the 20th century. And Kennedy's words certainly seemed to have had an effect on Indianapolis. While dozens died in riots in cities across the country in response to King's death, Indianapolis remained at peace.

With the social upheaval that our country has experienced this year, some of it inflamed by the contentious presidential election, Kennedy's speech from 52 years ago remains profoundly relevant for us today.

I share for your consideration the conclusion of Kennedy's speech:

*"[S]ay a prayer for our own country, which all of us love—a prayer for understanding and compassion ..."*

*"We can do well in this country.*

*We will have difficult times. We've had difficult times in the past. We will have difficult times in the future. It is not the end of violence; it is not the end of lawlessness; it is not the end of disorder.*

*"But the vast majority of white people and the vast majority of Black people in this country want to live together, want to improve the quality of our life, and want justice for all human beings who abide in our land.*

*"And let's dedicate ourselves to what the Greeks wrote so many years ago: to tame the savageness of man and make gentle the life of this world.*

*"Let us dedicate ourselves to that, and say a prayer for our country and for our people."*

This call to prayer reaches out to us today, too.

Much human effort is needed to promote the common good. It seems that even more effort is needed to build up a consensus in our society about what the common good actually is.

But all of this human effort will be for naught if it does not flow from, is strengthened by and directed toward the grace of God. It is by his grace alone that we will "tame the savageness of man and make gentle the life of this world."

So, I invite you to respond to Kennedy's call to prayer for our country that was made in Indianapolis 52 years ago.

Our country has been upheld by prayer in the best of times in the past. In these challenging times that we face at present, the need for prayer is all the more necessary.

(Sean Gallagher is a columnist and reporter for The Criterion.) †

## Be Our Guest/Greg Erlandson

# Where we go from here

"I think it's a great opportunity."

I was bemoaning the state of a country divided almost down the middle. The



election that so many people thought was for the soul of the country or for its future instead revealed that we are divided almost 50-50. The priest I was talking with agreed. And then he said, "I think it's a great opportunity."

"Wait, what?" I responded. "We've got red versus blue, coasts versus heartland, rural versus urban. It looks like we'll have a divided Congress, a distrustful electorate, resentful losers and frustrated winners. Where's the great opportunity?"

"We are going to have to work together," he said. "We don't have a choice."

Lord knows, we've tried everything else. We've tried to thwart each other, taunt each other, libel each other, dismiss each other. We've rejected each other's news sources, each other's values, each other's leaders. We've delegitimized each other. We fantasize about secession or emigration. We hate each other.

How's that been working out for us?

We're going to have to work together. As the saying goes, America can always be counted on to do the right thing ... once it has exhausted all the other alternatives. I say we look pretty exhausted now.

My friend thought the Church could really be of help here. We have our divisions, too. They've been worse than

usual recently. Yet what binds us together is that our unity is based on something beyond us—on the person of Christ.

We kneel in the same pews. We share the same Eucharist. We pray the same prayers. Our unity is based on something, on someone, so much bigger than we are. And the lessons that the Church teaches—humility, prayer, encounter, service—are the lessons that contribute to our unity.

Right now, we can't fix everything that is broken in this country. But we Catholics can show a way forward.

It starts with humility, with the admission that we are not infallible. That we are not little gods. That we may not know everything. It is the recognition of our own fallen nature.

This leads us to prayer. And we learn the hard lesson of praying for others, for those we don't like, for the leaders we disagree with, for the family members who support those leaders. To genuinely pray for them is hard. I know. It is hard for me.

Even harder is that we have to find a way to encounter the other apart from the red and the blue, apart from FOX and MSNBC, apart from the ideological biases we have.

For our nation to work, we need to get beyond the stereotypes and meet the people we don't know, don't trust, don't respect. We need to talk like neighbors. We need to find those shared values that are there, even if expressed in very different ways.

And finally, we need to serve. We need to work together. Forget Congress.

See **ERLANDSON**, page 10

## ARCHBISHOP/ARZOBISPO CHARLES C. THOMPSON



# Christ the Cornerstone

## Mother Cabrini, Mother Theodore said 'yes' to God's call

*"In times when women tended to be mostly ignored or overlooked, the Holy Spirit raised up saints whose attractiveness produced new spiritual vigor and important reforms in the Church" (Pope Francis, "Gaudete et Exsultate," #12).*

Nov. 13 is the feast of St. Frances Xavier Cabrini, who was born in 1850 in Italy, the 13th child of a farm family. In 1880, Frances and seven other women founded the Missionary Sisters of the Sacred Heart of Jesus; the group emigrated to the United States in 1889 and established 67 institutions (orphanages, hospitals and schools) in North and South America.

On July 7, 1946, Mother Cabrini was the first U.S. citizen to be declared a saint. She was called the "saint of the immigrants."

What she encountered when she arrived in New York was hardly welcoming. The prejudice against Italian immigrants was fierce and unrelenting. The needs (material and spiritual) of the people the Sisters came to serve were far greater than they imagined. The resources available to them were pitiful, and yet they not only survived, they flourished!

The life and witness of St. Frances Xavier Cabrini can't help but remind us

of our own "next door saint" (a favorite expression of Pope Francis), St. Theodora Guérin, foundress of the Sisters of Providence of Saint Mary-of-the-Woods, whose feast day was on Oct. 3.

Anne-Thérèse Guérin (1798-1856) entered religious life in her native France at the age of 25 after caring for her widowed mother and her family for 10 years.

Several years later, she led a group of five Sisters on a tumultuous journey from France across the Atlantic Ocean traveling by steamship, railroad, canal boat and stage coach, only to discover that their destination was not a town but just a log cabin in the woods of central Indiana.

Once there, she encountered hostile anti-Catholicism, hunger and privation, and near complete destitution resulting from a fire that destroyed the community's harvest. In spite of everything, Mother Theodore (as she was known then) persevered. Under her leadership, the Sisters of Providence in the United States flourished, educating thousands of children throughout Indiana and the Midwest.

Mother Theodore's accounts of her missionary activity describe the struggles that she and her small community experienced in order to find and provide the resources needed

to serve Christ's primitive Church in Indiana. It was hard enough for the Sisters to meet their own needs for food, shelter and life's most basic necessities, but they refused to abandon the needs of the people they had come to serve—especially young women.

In spite of their very different backgrounds—one an Italian immigrant who could barely speak English when she first arrived in New York, and the other a mature, well-educated French woman—these two American saints share remarkable stories. Each dealt with incredible obstacles. Each placed her full confidence in the providence of God.

What did Frances Cabrini and Anne-Thérèse Guérin have in common? Both had the experience of being in love with God, and as missionary disciples of Jesus Christ, both overcame hardships and profound sorrow, finding joy in serving others.

Saints are people who are close to God. They are "evangelizers" who share their faith—and their joy—with others.

Mother Cabrini and Mother Theodore were women who were close to God. They were women of prayer, which means they spoke to God and, even more important, they listened to him and paid close attention to his will for them. Were they perfect persons

who never got angry or never gave in to selfish fears or desires? No. They were ordinary human beings, but they responded to God's will for them with extraordinary courage and fidelity.

What these two women accomplished in the years that they served as leaders of their religious communities is nothing short of miraculous. These women were pioneers, builders and "new evangelizers" at a time when no one would have expected much from them.

Frances Cabrini and Anne-Thérèse Guérin each could have returned to their native homelands after they encountered the prejudice and harsh living conditions of life and ministry in the New World.

Instead, both women said "Yes!" to God's call. They responded in faith without counting the cost and, as a result, they proclaimed with a joyful heart the words of Psalm 125: "What marvels the Lord worked for us! Indeed we were glad."

Let's ask these two remarkable saints to intercede for us as we struggle to listen for God's will in our lives. Let's ask them to help us say "yes," even when the obstacles appear overwhelming. Let's ask them to lead us to God so that we may experience his healing power and come to experience the wonders of his joy. †



# Cristo, la piedra angular

## La Madre Cabrini y la Madre Teodora dijeron 'sí' al llamado de Dios

*"En épocas en que las mujeres fueron más relegadas, el Espíritu Santo suscitó santas cuya fascinación provocó nuevos dinamismos espirituales e importantes reformas en la Iglesia" (Papa Francisco, "Gaudete et Exsultate," #12).*

El 13 de noviembre es la fiesta de santa Francisca Javiera Cabrini, que nació en Italia en 1850, la hija número 13 de una familia de agricultores. En 1880, Francisca y otras siete mujeres fundaron las Hermanas Misioneras del Sagrado Corazón de Jesús; el grupo emigró a los Estados Unidos en 1889 y estableció 67 instituciones (orfanatos, hospitales y escuelas) en América del Norte y del Sur.

El 7 de julio de 1946, la Madre Cabrini fue la primera ciudadana estadounidense declarada santa; la llamaron «la santa de los inmigrantes».

Lo que encontró cuando llegó a Nueva York no fue nada acogedor: el prejuicio contra los inmigrantes italianos era feroz e implacable; las necesidades (materiales y espirituales) de la gente a la cual las hermanas fueran a servir eran mucho mayores de lo que imaginaban; los recursos que tenían a su disposición eran escasos y, sin embargo, no solo sobrevivieron, ¡sino que prosperaron!

La vida y el testimonio de santa Francisca Javiera Cabrini no puede menos que recordarnos a nuestra "santa de a pie" (una de las expresiones preferidas del papa Francisco): santa Teodora

Guérin, fundadora de las Hermanas de la Providencia de Santa María de los Bosques, cuya fiesta fue el 3 de octubre.

Anne-Thérèse Guérin (1798-1856) ingresó en la vida religiosa en su Francia natal a la edad de 25 años, después de haber cuidado de su madre viuda y su familia durante 10 años.

Varios años más tarde lideró un grupo de cinco hermanas en un tumultuoso viaje desde Francia. Una travesía que la llevó a cruzar el Océano Atlántico en un barco de vapor y proseguir su viaje en ferrocarril, barco de canal y diligencia, solo para descubrir que su destino no era un pueblo sino una cabaña de troncos en los bosques de la región central de Indiana.

Una vez allí, se enfrentó a un anticatolicismo hostil, al hambre y las privaciones, y una indigencia casi completa como resultado de un incendio que destruyó la cosecha de la comunidad. A pesar de todo, la Madre Teodora (como se la conocía entonces) perseveró. Bajo su liderazgo florecieron las Hermanas de la Providencia en Estados Unidos, educando a miles de niños en Indiana y el Oeste Medio.

Los relatos de la actividad misionaria de la Madre Teodora describen las dificultades que ella y su pequeña comunidad experimentaron para poder hallar y proporcionar los recursos necesarios para servir a la primitiva Iglesia de Cristo en Indiana. Ya era

bastante difícil para las Hermanas atender sus propias necesidades de comida, vivienda y las necesidades más básicas de la vida, pero se negaron a ignorar las necesidades de la gente a la que habían venido a servir, especialmente las mujeres jóvenes.

A pesar de que provenían de trasfondos muy diferentes—una era una inmigrante italiana que apenas hablaba inglés cuando llegó a Nueva York, y la otra una francesa madura y bien educada—estas dos santas estadounidenses comparten historias notables: cada una se enfrentó a obstáculos increíbles y cada una depositó su plena confianza en la providencia divina.

¿Qué tenían en común Francisca Cabrini y Anne-Thérèse Guérin? Ambas tuvieron la experiencia de amar a Dios, y como discípulas misioneras de Jesucristo, ambas superaron dificultades y penas profundas, y encontrar la alegría en el servicio a los demás.

Los santos son personas que están cerca de Dios. Son "evangelizadoras" que comparten su fe y su alegría con los demás.

La Madre Cabrini y la Madre Teodora eran mujeres que estaban cerca de Dios; eran mujeres de oración, lo que significa que hablaban con Dios y, lo que es más importante, lo escuchaban y prestaban mucha atención a Su voluntad para con ellas. ¿Eran personas perfectas que nunca se enfadaron o nunca se rindieron a los miedos o los deseos egoístas? No.

Eran seres humanos ordinarios, pero respondieron a la voluntad de Dios para ellas con un valor y una fidelidad extraordinarios.

Lo que estas dos mujeres lograron en los años en los que sirvieron como líderes de sus comunidades religiosas es nada menos que milagroso. Estas mujeres fueron pioneras, constructoras y "nuevas evangelizadoras" en una época en la que nadie hubiera esperado mucho de ellas.

Francisca Cabrini y Anne-Thérèse Guérin podrían haberse regresado a sus respectivas tierras natales después de haber encontrado los prejuicios y las duras condiciones de vida y ministerio en el Nuevo Mundo.

En cambio, ambas mujeres dijeron "¡Sí!" al llamado de Dios. Respondieron con fe sin tomar en cuenta el costo y, como resultado, proclamaron con un corazón alegre las palabras del Salmo 125: "¡Cuántas maravillas ha hecho el Señor por nosotros! En efecto, nos alegramos."

Pidamos a estas dos santas notables que intercedan por nosotros mientras luchamos por escuchar la voluntad de Dios en nuestras vidas. Pidámosles que nos ayuden a decir "sí," incluso cuando los obstáculos parezcan abrumadores; pidámosles que nos lleven a Dios para que podamos experimentar su poder curativo y llegar a experimentar las maravillas de su 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](http://www.archindy.org/events).

## November 13-30

**Becky's Place virtual Run for Hope 5K**, cost includes T-shirt, \$20 for in-person race packet pick-up at 1108 5th St., Bedford, 4-6 p.m. Nov. 19 and 24, \$30 to have race packet mailed, register online through November or in person per time and date above. Information, registration: [beckysplacebedford.org](http://beckysplacebedford.org).

## November 18

Calvary Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Monthly Mass**, 2 p.m. Information: 317-784-4439 or [www.catholiccemeteries.cc](http://www.catholiccemeteries.cc).

## November 19

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.

Our Lady of Peace Cemetery and Mausoleum, 9001 Haverstick Road, Indianapolis. **Monthly Mass**, 2 p.m. Information: 317-574-8898 or [www.catholiccemeteries.cc](http://www.catholiccemeteries.cc).

## November 20

Northside Events and Social Club, 2100 East 71st Street, Indianapolis. **Catholic Business Exchange**, Society of Indianapolis St. Vincent de Paul president Paul Ainslie presenter, Mass 7 a.m., buffet breakfast and program after, \$15 members, \$21 non-members. Information, registration: [catholicbusinessexchange.org](http://catholicbusinessexchange.org).

## November 21

**Annual Corrections Ministry Virtual Conference, "Forgiving with Grace,"** sponsored by archdiocesan Corrections Ministry, 8:30 a.m.-12:30 p.m., author of *Grace from the Rubble* and *Change of Heart* Jeanne Bishop

speaking, time for questions, pre-recorded panel discussion of incarcerated offenders, free, registration required. Registration and information: [archindy.org/corrections](http://archindy.org/corrections).

## November 26

St. Louis de Montfort Parish, Craig Willy Hall, 11441 Hague Road, Fishers (Lafayette Diocese). **Free Thanksgiving Day Dinner**, 11 a.m.-2 p.m., turkey, mashed potatoes, stuffing, vegetables, rolls, dessert, all are welcome. Information: 317-517-4256.

## December 1

**Becky's Place virtual Open House**, 7-8 p.m., Facebook livestream tour, interviews from Catholic Charities Bloomington women's homeless shelter in Bedford, free. Information: 812-275-5773 or [chayes@cabin.org](mailto:chayes@cabin.org).

## December 2

MCL Cafeteria, 5520

Castleton Corner Lane, Indianapolis. **Solo Seniors**, 5 p.m., Catholic, educational, charitable and social singles—separated, widowed or divorced—age 50 and older, new members welcome, also call about regular Friday night dinner events. Information: 317-796-8605 or 317-243-0777.

## December 4

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

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. **First Friday bilingual celebration of the Most Sacred Heart of Jesus**, Mass, 5:45 p.m., exposition of the Blessed Sacrament, following Mass until 9 p.m., sacrament of reconciliation available. Information: 317-750-7309, [msross1@hotmail.com](mailto:msross1@hotmail.com).

## December 5

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Shop Inn-spired Annual Christmas Sale and Open House**, 9 a.m.-3 p.m.

John Paul II Parish, St. Paul Chapel, 216 Schellers Ave., Sellersburg. **First Saturday Marian Devotion**, 8 a.m. rosary, meditation, prayer; 8:30 a.m. Mass with confessions prior. Information: 812-246-3522.

St. Michael Church, 145 St. Michael Blvd., Brookville. **First Saturday Marian Devotional Prayer Group**, Mass, devotional prayers, Rosary, 8 a.m. Information: 765-647-5462.

## December 8

Sisters of Providence **virtual "Act justly, Love tenderly, Walk humbly" Monthly Taizé Prayer Service**, 7-8 p.m.,

silent and spoken prayers, simple music, silence. Link: [cutt.ly/Taize](http://cutt.ly/Taize). Information: 812-535-2952, [provctr@spsmw.org](mailto:provctr@spsmw.org).

## December 16

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

## December 17

St. Joseph Parish, 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.

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

## Retreats and Programs

For a complete list of retreats as reported to The Criterion, log on to [www.archindy.org/retreats](http://www.archindy.org/retreats).

## November 23

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Day of Silence**, 8 a.m.-4 p.m., self-directed retreat, includes a room to use for the day, continental breakfast, Mass, lunch and the use of the common areas and grounds, \$35. Information and registration: Jennifer Burger, 317-545-7681, [jburger@archindy.org](mailto:jburger@archindy.org), [www.archindy.org/fatima](http://www.archindy.org/fatima).

## December 8

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Personal Day of Retreat**, 9 a.m.-4 p.m., includes private room for the day and lunch, \$40, spiritual direction for additional fee of \$30 (must be scheduled in advance). Registration: [www.benedictinn.org/retreats-programs](http://www.benedictinn.org/retreats-programs). Information: [benedictinn@benedictinn.org](mailto:benedictinn@benedictinn.org), 317-788-7581.

## December 11

Sisters of St. Francis, 22143 Main St., Oldenburg. **A Day of Quiet Renewal**, 9 a.m.-4 p.m., self-guided tour or private retreat, dine at local restaurants or bring packed lunch, room with bathroom available \$20, or \$70 with spiritual direction. Information and registration: 812-933-6437 or [cutt.ly/oldbgprograms](http://cutt.ly/oldbgprograms).

## December 15-18

Our Lady of Fatima Retreat

House, 5353 E. 56th St., Indianapolis. **Advent Days of Silence**, 8 a.m.-4 p.m., includes breakfast and lunch, room to use throughout the day, access to common areas and grounds, \$35 per day,

overnight stay (depending on availability) additional \$28, \$9 dinner when available. Information and registration: Jennifer Burger, 317-545-7681, [jburger@archindy.org](mailto:jburger@archindy.org),

[www.archindy.org/fatima](http://www.archindy.org/fatima). Spiritual direction available for additional suggested donation, contact Georgene Beiriger, [gbeiriger@archindy.org](mailto:gbeiriger@archindy.org), 317-545-7681, ext. 105. †

## Benedict Inn in Beech Grove to host two Advent programs in December

The Benedict Inn Retreat and Conference Center, 1402 Southern Ave. in Beech Grove, will offer two Advent programs in December to enhance preparation for the Christmas season.

**Waiting in Joyful Hope** is an evening presentation that will take place from 6-8:30 p.m. on Dec. 1.

Presented by Benedictine Sister Jennifer Mechtild Horner, this interactive presentation will introduce the people who were part of the Christmas story and explore what it means to "wait in joyful hope" for the season of Christmas.

The event includes dinner and costs \$45. Register online at

[cutt.ly/joyfulhope](http://cutt.ly/joyfulhope) or contact [benedictinn@benedictinn.org](mailto:benedictinn@benedictinn.org) or 317-788-7581 for more information.

**A Sunday Advent Scripture Readings: How They Speak to Us** presentation will take place from 9-11:30 a.m. on Dec. 12.

Father Jeffrey Godecker will speak on how Advent is a special time of preparation for the feast of Christmas. He will show how the Sunday readings help with understanding and preparing hearts for the coming of the birth of Christ.

The program costs \$45. Register online at [cutt.ly/adventscripture](http://cutt.ly/adventscripture) or contact [benedictinn@benedictinn.org](mailto:benedictinn@benedictinn.org) or 317-788-7581 for more information. †

## Indiana Right to Life will sponsor two events on Dec. 1 in Carmel

Indiana Right to Life, a non-profit organization dedicated to protecting the God-given right to life, will hold two events on Dec 1.

### The Indiana Right to Life

**Women's Luncheon** will take place at The Bridgewater Club, 2525 E.161st St., in Carmel (Lafayette Diocese), from 11:30 a.m.-1 p.m.

The event will feature speaker Claire Culwell, an adult survivor of abortion. While Claire was adopted into a loving family, in 2009 she learned from her birth mother that she had survived the abortion that took the life of her twin.

The cost for the luncheon is \$20. Reservations can be made at [irtl.org/luncheon](http://irtl.org/luncheon) or call 317-413-9123

for more information.

**The Indiana Right to Life Christmas Gala** will take place at the Ritz Charles, 12156 N. Meridian St., in Carmel (Lafayette Diocese), beginning at 6:30 p.m.

The gala will feature pro-life executive film producer James Jones, president of Movie to Movement and the Human Rights Education Organization, who first embraced the pro-life cause when his girlfriend's parents compelled her to abort their child.

The cost for a table of six guests is \$360 and individual tickets are \$60. Reservations can be made at [irtl.org/gala](http://irtl.org/gala), or call 317-413-9123 for more information. †

# Wedding

## ANNIVERSARIES

### 50 Years



**Douglas and Marguerite (Wrin) Fauber**, members of St. Patrick Parish in Terre Haute, will celebrate their 50th wedding anniversary on Nov. 21. The couple was married in St. Patrick Church in Terre Haute on Nov. 21, 1970.

They have seven children: Emily Freeman, Katie Graham, Monica Wilkerson, Sarah Zahn, Erin, Brian and John Fauber.

The couple also has 20 grandchildren and three great-grandchildren. †

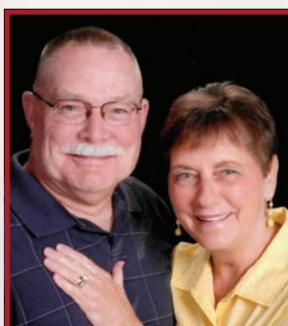


**RICHARD AND JANET (WEBER) JENKINS**, members of Christ the King Parish in Indianapolis, will celebrate their 50th wedding anniversary on Nov. 14.

The couple was married in St. Malachy Church in Brownsburg on Nov. 14, 1970.

They have three children: Anne, Michelle and the late Alan Jenkins.

The couple also has one grandchild. †



**ROBERT AND CAROL (VAUGHN) PATTERSON**, members of Holy Spirit Parish in Indianapolis, will celebrate their 50th wedding anniversary on Nov. 21.

The couple was married in St. Lawrence Church in Indianapolis on Nov. 21, 1970.

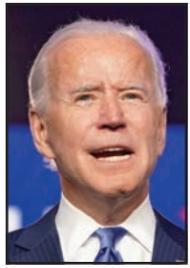
They have three children: Carrie Spector, Anna and Rob Patterson.

The couple also has four grandchildren. †

Announcements for couples celebrating 50, 55, 60, 65, 70 or more years of marriage are accepted. Go to [bit.ly/2M4MQms](http://bit.ly/2M4MQms) or call 317-236-1585.

# Biden says once he's in White House, he'll 'unify' nation

WILMINGTON, Del. (CNS)—President-elect Joe Biden told hundreds of supporters in Wilmington that he pledged “to be a president who seeks not to divide but unify,” and “who doesn't see red states and blue states—only the United States.”



President-elect Joe Biden

He will work with “all my heart, with the confidence of the whole people, to win the confidence of all of you,” he said in an evening speech on

Nov. 7. “And for that is what America I believe is about. It's about people. And that's what our administration will be all about.”

Biden addressed the crowd hours after the media declared him the winner of the 2020 election. AP reported he had won Pennsylvania's 20 electoral votes, which gave him more than the 270 electoral-vote-threshold needed to secure a victory.

Biden is the second Catholic to be elected to the nation's highest office. Sixty years ago, on Nov. 8, 1960, John F. Kennedy became the first. Vice President-elect Kamala Harris is the first woman and the first person of color to be elected to the second highest office.

“I sought this office to restore the soul of America, to rebuild the backbone of this nation, the middle class,” Biden said, “and to make America respected around the world again. And to unite us here at home.

“It's the honor of my lifetime that so many millions of Americans have voted for that vision. And now, the work of

making that vision is real, it's a task—the task of our time.”

In the meantime, President Donald J. Trump and lawyers with his campaign have filed lawsuits in Pennsylvania, Nevada, Georgia, and Michigan—states where Biden has a slim margin.

The suits challenge how votes are being counted and claim that in Nevada, votes are being counted from ballots sent in by people who no longer live in the state or were sent in on behalf of dead people.

The president, with 214 electoral votes, had yet to concede the race as *The Criterion* went to press, for which his critics, even some Republicans, have criticized him. But his supporters, including Sen. Ted Cruz, R-Texas, and Sen. Lindsey Graham, R-South Carolina, said Trump has a constitutional right to take his grievances to the courts.

In Wilmington, Biden thanked his family members for their support, including wife Jill, son Hunter, daughter Ashley, and his grandchildren and their spouses.

He called it an honor to be serving with such a “fantastic vice president,” noting Harris is making history “as the first woman, first black woman, the first woman from South Asian descent, the first daughter of immigrants ever elected in this country.”

He also thanked all who volunteered for his campaign and to work at the polls amid the pandemic, and he praised local elected officials.

“I'm proud of the coalition we put together,” Biden said, calling it “the broadest and most diverse coalition in history” with “Democrats, Republicans,

independents, progressives, moderates, conservatives, young, old, urban, suburban, rural, gay, straight, transgender, white, Latino, Asian, Native American and African American.

“I'll work as hard for those who didn't vote for me as those who did,” he added. “Let this grim era of demonization in America begin to end here and now. The refusal of Democrats and Republicans to cooperate with one another, it's not some mysterious force beyond our control.”

He said America is currently at “an inflection point,” like it has been at other times in its history. These points are shaped, he said, “by moments in time where we've made hard decisions about who we are and what we want to be: Lincoln in 1860 coming to save the union. FDR in 1932 promising a beleaguered country a new deal. JFK in 1960 pledging a new frontier, and 12 years ago, when Barack Obama made history, he told us, ‘Yes, we can.’”

The country has “an opportunity to defeat despair, to build a nation of prosperity and purpose. We can do it. I know we can,” he remarked.

Biden said in the last days of his campaign, he was thinking about “a hymn that means a lot to me and my family, particularly my deceased son, Beau. It captures the faith that sustains me and which I believe sustains America: ‘On Eagles Wings,’” by Father Michael Joncas, a professor at the University of St. Thomas in St. Paul, Minn.

“And he will raise you up on eagles' wings, bear you on the breath of dawn, and make you to shine like the sun and hold you in the palm of his hand,” said Biden quoting from the song, which he

hoped would bring “comfort and solace” to the thousands of Americans who have lost a loved one because of COVID-19.

“And now together on eagles' wings,” Biden concluded, “we embark on the work that God and history have called us to do with full hearts and steady hands, with faith in America and in each other, with love of country, a thirst for justice. Let us be the nation that we know we can be. A nation united, a nation strengthened, a nation healed.”

Archbishop Jose H. Gomez of Los Angeles, president of the U.S. Conference of Catholic Bishops (USCCB), said now it is “time for our leaders to come together in a spirit of national unity.”

They also must “commit themselves to dialogue and compromise for the common good,” he said in a statement issued late on Nov. 7.

“We thank God for the blessings of liberty. The American people have spoken in this election,” Archbishop Gomez said, congratulating Biden and Harris on behalf of the USCCB.

“As Catholics and Americans, our priorities and mission are clear,” he said. “We are here to follow Jesus Christ, to bear witness to his love in our lives, and to build his kingdom on Earth.”

Archbishop Gomez asked Mary, as “patroness of this great nation,” to “intercede for us.”

“May she help us to work together to fulfill the beautiful vision of America's missionaries and founders—one nation under God, where the sanctity of every human life is defended and freedom of conscience and religion are guaranteed,” Archbishop Gomez said. †

## McCARRICK

continued from page 1

sexually abused a teenager. McCarrick resigned from the College of Cardinals in July, and in February 2019, after a canonical process found McCarrick guilty of “solicitation in the sacrament of confession and sins against the Sixth Commandment with minors and with adults, with the aggravating factor of the abuse of power,” Pope Francis dismissed him from the Church's clergy.

In August 2018, Archbishop Carlo Maria Vigano, former apostolic nuncio to the United States, called on Pope Francis to resign after claiming that he had informed Pope Francis of McCarrick's abuse in 2013 and that top Vatican officials knew of McCarrick's abusive behavior for years.

That claim led Pope Francis to initiate an investigation into how McCarrick was able to continue to rise through Church ranks despite the repeated rumors, anonymous letters, allegations and even settlements with alleged victims.

The report summary said, “No records support Vigano's account” of his meeting with Pope Francis, “and evidence as to what he said is sharply disputed.”

Until the allegations about child sexual abuse were made to the Archdiocese of New York in 2017, “Francis had heard only that there had been allegations and rumors related to immoral conduct with adults occurring prior to McCarrick's appointment to Washington,” it said.

“Believing that the allegations had already been reviewed and rejected by Pope John Paul II, and well aware that McCarrick was active during the papacy of Benedict XVI, Pope Francis did not see the need to alter the approach that had been adopted in prior years,” the summary said.

The introduction to the report said it is based on documents found at the Vatican and the apostolic nunciature in the United States as well as interviews—“ranging in length from one to 30 hours”—with more than 90 witnesses in the United States, Italy and elsewhere. They included survivors, cardinals, bishops and former seminarians.

In a statement issued with the report, Cardinal Pietro Parolin, Vatican secretary of state, said the contributions

of survivors were “fundamental.” The introduction of the report cautions survivors of abuse that certain sections “could prove traumatizing,” and warns that some portions of the document are “inappropriate for minors.”

He also said that over the course of the two years it took to complete the investigation and compile the report, “we have taken significant steps forward to ensure greater attention to the protection of minors and more effective interventions to avoid” repeating errors of the past.

Among those steps, he highlighted “*Vos Estis Lux Mundi*” (“You are the Light of the World”), Pope Francis' 2019 document on promoting bishops' accountability and setting out procedures for handling accusations of abuse against bishops.

According to the summary, St. John Paul's decisions to name McCarrick bishop of Metuchen in 1981 and archbishop of Newark in 1986 were based on “his background, skills and achievements. During the appointment process, McCarrick was widely lauded as a pastoral, intelligent and zealous bishop.”

The summary also said that, at the time, “no credible information emerged suggesting that he had engaged in any misconduct.”

But in October 1999, Cardinal John J. O'Connor of New York wrote to Archbishop Gabriel Montalvo, then apostolic nuncio in the United States, summarizing allegations about McCarrick, then-archbishop of Newark. The letter was given to St. John Paul, who asked Archbishop Montalvo to investigate.

The nuncio did so by writing to four New Jersey bishops, the summary said, without naming the bishops. The bishops, named in the full report, were Bishops James T. McHugh of Camden, 1989-1998; Vincent D. Breen of Metuchen, 1997-2000; Edward T. Hughes of Metuchen, 1987-1997; and John M. Smith of Trenton, 1997-2010.

“What is now known, through investigation undertaken for preparation of the report, is that three of the four American bishops provided inaccurate and incomplete information to the Holy See regarding McCarrick's sexual conduct with young adults,” the summary said.

In response to Cardinal O'Connor's accusations, the report said, McCarrick

wrote to now-Cardinal Stanislaw Dziwisz, St. John Paul's secretary, claiming: “In the 70 years of my life, I have never had sexual relations with any person, male or female, young or old, cleric or lay, nor have I ever abused another person or treated them with disrespect.”

“McCarrick's denial was believed,” the summary said, adding that because of “the limited nature of the Holy See's own prior investigation, the Holy See had never received a complaint directly from a victim, whether adult or minor, about McCarrick's conduct.

“Though there is no direct evidence,” the summary added, “it appears likely from the information obtained that John Paul II's past experience in Poland regarding the use of spurious allegations against bishops to degrade the standing of the Church played a role in his willingness to believe McCarrick's denials.”

In addition, McCarrick had a relationship with the Polish pope going back to his days as the cardinal of Krakow. The summary said, “McCarrick's direct relationship with John Paul II also likely had an impact on the pope's decision-making.”

St. John Paul II “personally made the decision” to name him archbishop of Washington and a cardinal, it said.

The report also concluded that now-retired Pope Benedict XVI did not initiate a formal canonical process against McCarrick or even impose sanctions on him because “there were no credible allegations of child abuse; McCarrick swore on his ‘oath as a bishop’ that the allegations were false; the allegations of misconduct with adults related to events in the 1980s; and there was no indication of any recent misconduct.”

However, after initially asking McCarrick to stay on in Washington for two years past his 75th birthday in 2005, the summary said, new details related to a priest's allegations about McCarrick's sexual misconduct emerged, and Pope Benedict asked him to step down in 2006.

At the time, the summary said, Cardinal Giovanni Battista Re, then-prefect of the Congregation for Bishops, told McCarrick “he should maintain a lower profile and minimize travel for the good of the Church.”

“While Cardinal Re's approach was approved by Pope Benedict XVI, the indications did not carry the pope's explicit imprimatur, were not based on

a factual finding that McCarrick had actually committed misconduct and did not include a prohibition on public ministry,” the summary said.

Archbishop Vigano, while working in the Vatican Secretariat of State, wrote memos in 2006 and 2008 “bringing questions related to McCarrick to the attention of superiors,” the summary said. The memos referred to allegations and rumors about McCarrick's “misconduct during the 1980s and raised concerns that a scandal could result given that the information had already circulated widely.”

The archbishop, the report said, noted that “the allegations remained unproven,” but he suggested opening a canonical process to investigate.

Archbishop Vigano, who was appointed nuncio to the United States in 2011, was “instructed” in 2012 to conduct an inquiry into allegations by a priest who claimed he was sexually assaulted by McCarrick, the summary said.

Archbishop Vigano, it continued, “did not take these steps and therefore never placed himself in the position to ascertain the credibility” of the priest's claims.

Archbishop Jose H. Gomez of Los Angeles said the findings mark “another tragic chapter in the Church's long struggle to confront the crimes of sexual abuse by clergy.”

In his Nov. 10 statement, Archbishop Gomez, president of the U.S. Conference of Catholic Bishops, offered “profound sorrow and deepest apologies” to “McCarrick's victims and their families and to every victim-survivor of sexual abuse by the clergy.”

Archbishop Gomez said that the findings were being reviewed by U.S. Church leaders, and he expressed gratitude for Pope Francis' effort to address clergy sexual abuse.

He also urged all people who may have been abused by a priest, bishop or someone in the Church to report their allegation to law enforcement and to Church authorities.

“This report underscores the need for us to repent and grow in our commitment to serve the people of God,” Archbishop Gomez said. “Let us all continue to pray and strive for the conversion of our hearts, and that we might follow Jesus Christ with integrity and humility.” †

# Sisters of Providence celebrate jubilees of religious life

## Criterion staff report

In 2020, 24 members of the Sisters of Providence of Saint Mary-of-the-Woods celebrated significant milestones in the congregation.

### 80-year jubilarians

**Sister Mary Roger Madden**, a native of Decatur, Ill., entered the congregation on Sept. 16, 1940, and professed perpetual vows on Jan. 23, 1949.

She earned a bachelor's degree in English from Saint Mary-of-the-Woods College and a master's degree in English from Indiana University in Bloomington.

In the archdiocese, she served at Holy Cross Central School in Indianapolis (1949), St. Elizabeth Ann Seton School in Richmond (1952-54), Our Lady of Providence High School in Clarksville (1964-65), and at Saint Mary-of-the-Woods College (1968-69). She also served in Catholic schools in California, Illinois, Washington, D.C., and in Indiana in the dioceses of Gary, Lafayette and Fort Wayne-South Bend.

She has served at the motherhouse as the community's historian, archivist, Blessed Sacrament Chapel assistant and pilgrimage coordinator for the Shrine of Our Lady of Providence and the Blessed Sacrament Chapel.

She currently ministers in prayer at the motherhouse.

**Sister Annette Schipp**, a native of Ferdinand, Ind., entered the congregation on Jan. 6, 1940, and professed perpetual vows on Aug. 15, 1948.

She earned a bachelor's degree in education at Saint Mary-of-the-Woods College and a master's degree in education at Indiana University.

In the archdiocese, she served in Indianapolis at St. Luke the Evangelist School (1965-67) and St. Joan of Arc School (1967-76), and as a receptionist at Providence Retirement Home in New Albany (1991-93).

Sister Annette also taught in Catholic schools in the Evansville Diocese and in Illinois.

She currently ministers in prayer at the motherhouse.

### 75-year jubilarians

**Sister Laurine Haley**, a native of Malden, Mass., entered the congregation on July 22, 1945, and professed perpetual vows on Jan. 23, 1953.

She earned a bachelor's degree in education at Saint Mary-of-the-Woods College and a master's degree in elementary school counseling at the University of New Hampshire.

Sister Laurine taught and served as a guidance counselor in Catholic schools in the Evansville Diocese and in Illinois, Maryland, Massachusetts, New Hampshire, North Carolina and Washington, D.C.

At the motherhouse, she has served in health care services, residential services, in the ministry of care and at the former Woods Day Care Pre-School.

Sister Laurine currently ministers in prayer at the motherhouse.

**Sister Winifred Mary Sullivan** grew up as a member of the former St. Ann Parish in Terre Haute. She entered the congregation on July 22, 1945, and professed perpetual vows on Jan. 23, 1953.

She earned a bachelor's degree in education at Saint Mary-of-the-Woods College and a master's degree in education at St. Louis University in St. Louis.

In the archdiocese, she served at Holy Family School in New Albany (1958-60), St. Joan of Arc School in Indianapolis (1966-67) and at the former St. Margaret Mary School in Terre Haute (1967-69).

Sister Winifred Mary also served in schools in Indiana in the dioceses of Evansville and Fort Wayne-South Bend, and in Illinois, Maryland and Missouri.

At the motherhouse, she served in

residential services and as a general administration volunteer.

Sister Winifred Mary currently serves as a seamstress for Linden Leaf Gifts at the motherhouse.

### 70-year jubilarians

**Sister Eileen Rose Bonner**, a native of Whiting, Ind., entered the congregation on Jan. 8, 1950, and professed perpetual vows on Aug. 15, 1957.

She earned a bachelor's degree in English at Saint Mary-of-the-Woods College and a master's degree in education from Indiana State University in Terre Haute.

In the archdiocese, Sister Eileen Rose served in Indianapolis at Immaculate Heart of Mary School (1963-69), St. Luke the Evangelist School (1973-75), and Nativity of Our Lord Jesus Christ School (1975-77).

She also served in Catholic schools and as a health care chaplain in Indiana in the Evansville and Fort Wayne-South Bend dioceses, and in Illinois and Kentucky.

At the motherhouse, Sister Eileen Rose has been a volunteer knitter for the White Violet Center for Eco-Justice. She currently serves on the Parish Bereavement Committee at Our Lady of Mount Carmel Parish in Louisville, Ky.

**Sister Rosemary Borntreger (formerly Sister Rose Cecile)**, a native of Chicago, entered the congregation on July 22, 1950, and professed perpetual vows on Jan. 23, 1958.

She earned a bachelor's degree in art at Saint Mary-of-the-Woods College, a master's degree in art at The Catholic University of America in Washington, and a master's in education administration at Northern Illinois University.

In the archdiocese, Sister Rosemary served at the former St. Patrick School in Indianapolis (1956) and at Our Lady of the Greenwood School in Greenwood (1956-57).

She also ministered in Catholic schools in Indiana in the Fort Wayne-South Bend Diocese, and in California, Illinois, Missouri and Washington, D.C.

At the motherhouse, Sister Rosemary has served as an archivist assistant and as general secretary. She currently volunteers there at Linden Leaf Gifts.

**Sister Theresa Clare Carr**, who grew up in St. Patrick Parish in Indianapolis, entered the congregation on Jan. 8, 1950, and professed perpetual vows on Aug. 15, 1957.

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

In the archdiocese, Sister Theresa Clare served at St. Michael School in Greenfield (1966-67) and in Indianapolis at Nativity of Our Lord Jesus Christ School (1977-2002), St. Matthew the Apostle School (1967-77) and as a substitute teacher and catechist in the Indianapolis South Deanery (2002-17).

She has also served in Catholic schools in Indiana in the Fort Wayne-South Bend and Lafayette dioceses, and in California and Illinois.

Sister Theresa Clare currently volunteers for The Helping Hands and Providence Food Pantry, both in West Terre Haute.

**Sister Jacquelyn Hoffman (formerly Sister Theodata)**, a native of Fort Wayne, Ind., entered the congregation on Feb. 2, 1950, and professed perpetual vows on Aug. 15, 1957.

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

In the archdiocese, Sister Jacquelyn served at the former Sacred Heart School in Terre Haute (2006-07).

She served in Catholic schools in Indiana in the Evansville and Fort Wayne-South Bend dioceses, and in Illinois and Missouri.

At the motherhouse, she served in

music ministry and as a receptionist at the former Woods Day Care/Pre-School, and in music ministry for the congregation.

Sister Jacquelyn currently serves in music ministry at Providence Health Care at the motherhouse.

**Sister Ruth Johnson**, a native of Cambridge, Mass., entered the congregation on Feb. 2, 1950, and professed perpetual vows on Aug. 15, 1957.

She earned a bachelor's degree in education at Saint Mary-of-the-Woods College and a master's degree in education at Duke University in Durham, N.C.

Sister Ruth served in schools in Illinois, Massachusetts, New Hampshire and North Carolina.

At the motherhouse, she has served as a driver and in church environment. Sister Ruth currently ministers as a fiber artist and volunteer at the White Violet Center for Eco-Justice at the motherhouse.

**Sister Elizabeth Meyer (formerly Sister Joseph Aloyse)**, who grew up in St. Christopher Parish in Indianapolis, entered the congregation on Feb. 2, 1950, and professed perpetual vows on Aug. 15, 1957.

She earned a bachelor's degree in education at Saint Mary-of-the-Woods College and a master's degree in education at Indiana University.

In the archdiocese, Sister Elizabeth served in Indianapolis at Nativity of Our Lord Jesus Christ School (1957-58), the former St. James School (1964-67, 1971-77), the former South Central Catholic (1977-81), Central Catholic School (1981-88), St. Joan of Arc School (1988-93), the former St. Rita School (1993-94, 1995-2002), St. Matthew the Apostle School (1994-95) and the former St. Andrew and St. Rita Catholic Academy (2002-06).

She also served in Catholic schools in Indiana in the Evansville and Fort Wayne-South Bend dioceses and in Illinois.

Sister Elizabeth currently volunteers as a care assistant at the motherhouse.

**Sister Dorothy Ellen Wolsiffer**, who grew up as a member of St. Patrick Parish in Indianapolis, entered the congregation on Feb. 2, 1950, and professed perpetual vows on Aug. 15, 1957.

She earned a bachelor's degree in education at Saint Mary-of-the-Woods College, a master's degree in elementary education at Indiana University and a master's degree in theology at the University of Saint Mary of the Lake in Mundelein, Ill.

In the archdiocese, Sister Dorothy Ellen served at the former Annunciation School in Brazil (1956-59) and in Indianapolis at St. Thomas Aquinas School (1959), the former St. James School (1962-65, 1972-76), St. Luke the Evangelist School (1968-72), the former South Central Catholic School (1976-77), St. Philip Neri School (1977-79) and at the former Simeon House (1980-81).

She also ministered in parishes, nursing homes and Catholic schools in Indiana in the Gary Diocese and in Illinois, Massachusetts and New Hampshire.

Sister Dorothy currently serves as a driver and greeter at the motherhouse.

**Sister Joan Zlogar (formerly Sister Joseph Bernard)**, a native of Joliet, Ill., entered the congregation on July 22, 1950, and professed perpetual vows on Jan. 23, 1958.

She earned a bachelor's degree in business administration at Saint Mary-of-the-Woods College and a master's degree in business education at Indiana University.

In the archdiocese, Sister Joan ministered in Indianapolis as the St. Gabriel Province treasurer (1978-85) and as a student and administrative assistant at Cathedral High School (1985-86), and in Terre Haute as a volunteer at the former St. Ann Clinic (2012-13), Union Hospital (2012-19) and Wabash Valley Health Center (2013-19).

At the motherhouse, she served as planned giving manager in the Office of Congregational Advancement and as

coordinator of St. Columbkille alumnae.

Sister Joan currently ministers at the motherhouse in prayer.

### 60-year jubilarians

**Sister Kathleen Desautels (formerly Sister Mary Colleen)**, who grew up in St. Joan of Arc Parish in Indianapolis, entered the congregation on Sept. 12, 1960, and professed perpetual vows on Aug. 15, 1968.

She earned a bachelor's degree in education at Saint Mary-of-the-Woods College and a master's degree in religious education administration at LaSalle University in Philadelphia.

In the archdiocese, Sister Kathleen has served at the former St. Mary-of-the-Woods School in St. Mary-of-the-Woods (1964), St. John the Apostle Parish in Bloomington (1970-73), at Saint Mary-of-the-Woods College (1975-85) and as a prison chaplain and clinical pastoral education student while living at St. Joan of Arc Parish (1985-86).

She has also ministered in schools and organizations in Indiana in the Evansville Diocese and in Illinois.

Sister Kathleen currently volunteers for a human rights organization in Chicago.

**Sister Thomas Jeanne Doriot**, a native of Fort Wayne, Ind., entered the congregation on Feb. 2, 1960, and professed perpetual vows on Aug. 15, 1967.

She earned a bachelor's degree in journalism at Saint Mary-of-the-Woods College and a master's degree in English at Indiana University.

In the archdiocese, Sister Thomas Jeanne served at Saint Mary-of-the-Woods College (1962-64, 1972-75) and at the former Bishop Chartrand High School in Indianapolis (1966-69).

She also ministered as a teacher, journalist and in parishes, diocesan offices and health care centers in Indiana in the Fort Wayne-South Bend Diocese and in California, Illinois and Nevada.

Sister Thomas Jeanne currently ministers in prayer at the motherhouse.

**Sister Rose Ann Eaton (formerly Sister Francile)**, a native of Vincennes, Ind., entered the congregation on Sept. 12, 1960, and professed perpetual vows on Aug. 15, 1968.

She earned a bachelor's degree in education psychology at Marian University, a master's degree in elementary education administration at Indiana University and a master's degree in pastoral studies at Loyola University in Chicago.

In the archdiocese, Sister Rose Ann served at the former St. Leonard of Port Maurice School in West Terre Haute (1964-65) and as director of postulants for the congregation at St. Joan of Arc Parish in Indianapolis (1982-83).

She also ministered in schools, parishes and for the congregation in Indiana in the Evansville Diocese and in Illinois.

At the motherhouse, Sister Rose Ann served on the general council, as associate director of facilities management and as an administrative assistant in facilities management.

She currently serves as a volunteer in facilities management at the motherhouse.

**Sister Teresina Grasso**, a native of Chicago, entered the congregation on Feb. 2, 1960, and professed perpetual vows on Aug. 15, 1967.

She earned a bachelor's degree in education at Saint Mary-of-the-Woods College.

In the archdiocese, Sister Teresina served at the former St. Leonard of Port Maurice School in West Terre Haute (1964) and as dean of admissions at Saint Mary-of-the-Woods College (1979-82).

She has also served in schools, parishes health care centers, and other organizations in Illinois, Massachusetts and Oklahoma.

Sister Teresina currently ministers in Chicago.

**Sister Marie McCarthy**, a native of Chicago Heights, Ill., entered the

congregation on Sept. 12, 1960, and professed perpetual vows on Aug. 15, 1968.

She earned a bachelor's degree in music at Saint Mary-of-the-Woods College, a master's degree in piano at Butler University in Indianapolis, a master's degree in theology/psychology at the Catholic Theological Union in Chicago and a doctorate in religious psychological studies at the University of Chicago.

In the archdiocese, Sister Marie served at Holy Family School in New Albany (1965-67), in Indianapolis at St. Thomas Aquinas School and the former St. Bridget School (1967-82), in public schools (1972-74) and at Holy Spirit Parish (1974-75), and at Saint Mary-of-the-Woods College (1996-97).

She also served as a counselor and professor in Illinois and Georgia.

At the motherhouse, Sister Marie served as a general councilor (2001-11).

She currently serves as associate director of programs for the Leadership Conference of Women Religious in Silver Spring, Md.

**Sister Shawn Marie McDermott**, a native of Medford, Mass., entered the congregation on Feb. 1, 1960, and professed perpetual vows on Aug. 15, 1967.

She earned a bachelor's degree in education at Saint Mary-of-the-Woods College, a master's degree in education at Indiana State University and a master's degree in religious at Boston University in Boston.

Sister Shawn Marie has served in Catholic schools and in parish ministry in Indiana in the Gary Diocese, and in Massachusetts, New Hampshire and North Carolina.

She currently ministers as a hospice and homebound volunteer in Malden, Mass.

**Sister Mary Moloney (formerly Sister Mary John)**, a native of Chicago, entered the congregation on Sept. 12, 1960, and professed perpetual vows on Aug. 15, 1968.

She earned a bachelor's degree in mathematics at Saint Mary-of-the-Woods College, a master's degree in mathematics at Brown University in Providence, R.I., a master's degree in religious studies at the University of Saint Mary of the Lake in Mundelein, Ill., and a master's degree in Earth literacy from Saint Mary-of-the-Woods College.

In the archdiocese, Sister Mary served at Our Lady of Providence High School in Clarksville (1965-68), the former Ladywood-St. Agnes School in Indianapolis (1970-73), Saint Mary-of-the-Woods College (1973-75), in clinical pastoral education at the I.U. Medical Center (1975-76), and St. Paul Catholic Center in Bloomington (1984-89).

She also served in parish ministry, education and in spiritual direction in Illinois, Minnesota, Oklahoma, Wisconsin and in Canada.

Sister Mary currently ministers at the motherhouse as a volunteer at the White Violet Center for Eco-Justice and in spiritual direction.

**Sister Andre Panepinto**, a native of Joliet, Ill., entered the congregation on Sept. 12, 1960, and professed perpetual vows on Aug. 15, 1968.

She earned a bachelor's degree in elementary education at Saint Mary-of-the-Woods College and a master's degree in elementary education at Illinois State



**Sister Mary Roger Madden, S.P.**



**Sister Annette Schipp, S.P.**



**Sister Laurine Haley, S.P.**



**Sister Winifred Mary Sullivan, S.P.**



**Sister Eileen Rose Bonner, S.P.**



**Sister Rosemary Borntrager, S.P.**



**Sister Theresa Clare Carr, S.P.**



**Sister Jacquelyn Hoffman, S.P.**



**Sister Ruth Johnson, S.P.**



**Sister Elizabeth Meyer, S.P.**



**Sister Dorothy Ellen Wolsiffer, S.P.**



**Sister Joan Zlogar, S.P.**



**Sister Kathleen Desautels, S.P.**



**Sister Thomas Jeanne Doriot, S.P.**



**Sister Rose Ann Eaton, S.P.**



**Sister Teresina Grasso, S.P.**



**Sister Marie McCarthy, S.P.**



**Sister Shawn Marie McDermott, S.P.**



**Sister Mary Moloney, S.P.**



**Sister Andre Panepinto, S.P.**



**Sister Mary Grace Pesavento, S.P.**



**Sister Nancy Reynolds, S.P.**



**Sister Barbara Sheehan, S.P.**



**Sister Maureen Sheehan, S.P.**

University in Normal, Ill.

In the archdiocese, Sister Andre served at Saint Mary-of-the-Woods College (1988-92). She has also served as an educator, in health care and for her congregation in Illinois and Massachusetts.

Sister Andre currently ministers as a driver and in residential services at the motherhouse.

**Sister Mary Grace Pesavento (formerly Sister Ann Grace)**, a native of Asiago, Italy, entered the congregation on Sept. 12, 1960, and professed perpetual vows on Aug. 15, 1968.

She earned a bachelor's degree in Spanish at Saint Mary-of-the-Woods College and a master's degree in Spanish at Ball State University in Muncie, Ind.

In the archdiocese, Sister Mary Grace served at Our Lady of Fatima Retreat House (1978), and in gift-making and ministry to the sick in Indianapolis (1987-90), Greenwood (1991-92), Clinton (1992) and Terre Haute (1992-99). She also served in prison ministry in Terre Haute (1992-96).

She has also served in schools, gift-making and ministry to the sick in Indiana in the Evansville Diocese and in Illinois, Missouri and Washington, D.C.

Sister Mary Grace currently serves as a volunteer at the motherhouse.

**Sister Nancy Reynolds (formerly Sister Ann Carita)**, who grew up in SS. Peter and Paul Cathedral Parish in Indianapolis, entered the congregation on Sept. 12, 1960, and professed perpetual vows on Aug. 15, 1968.

She earned a bachelor's degree in mathematics at Saint Mary-of-the-Woods College, a master's degree in mathematics at the University of Nebraska and a licentiate in canon law at The Catholic University of America in Washington.

In the archdiocese, Sister Nancy served at Our Lady of Providence High School in Clarksville (1965-66, 1971-78) and at Roncalli High School (1969-70).

She has also served as an educator and in canon law tribunals in Indiana in the Evansville and Fort Wayne-South Bend dioceses, and in California and Kentucky.

At the motherhouse, Sister Nancy served as a general councilor (2001-11) and as general treasurer (2011-13).

Sister Nancy currently serves as a canonical consultant and as the appointed prioress of a community of Carmelite nuns in Louisville, Ky.

**Sister Barbara Sheehan**, who grew up in St. Andrew the Apostle Parish in Indianapolis, entered the congregation on Sept. 12, 1960, and professed perpetual vows on Aug. 15, 1968.

She earned a bachelor's degree in

chemistry at Saint Mary-of-the-Woods College and a master's degree in theology at Xavier University in Cincinnati.

In the archdiocese, Sister Barbara served at the former Archbishop Paul C. Schulte High School in Terre Haute (1966-70).

She also ministered in Catholic schools, in health care and as a health care chaplain in Indiana in the Evansville Diocese, and in Illinois and Kentucky.

Sister Barbara currently serves as executive director and ACPE certified educator, accreditation visitor and spiritual director for Urban CPE Consortium, Inc., in Chicago.

**Sister Maureen Sheehan (formerly Sister John Maureen)**, a native of Chicago, entered the congregation on Sept. 12, 1960, and professed perpetual vows on Aug. 15, 1968.

She earned a bachelor's degree in history at Saint Mary-of-the-Woods College and a master's degree in secondary education administration at Ball State University.

Sister Maureen has served in Catholic schools in Illinois and Missouri. She currently ministers in convent service and childcare in Northlake, Ill.

(For more information about the Sisters of Providence of Saint Mary-of-the-Woods, visit [www.spsmw.org](http://www.spsmw.org).) †

## Christians, Muslims again top list of faiths facing hostility worldwide

WASHINGTON (CNS)—Christians top the list for countries where they face either governmental or social hostility, according to a new report issued on Nov. 10 by the Pew Research Center.

Christians have topped the list each year since Pew started collecting data in 2007.

The number of countries where Christians face some form of hostility rose from 143 in 2017 to 145 in 2018, the latest year for which statistics are available. Christians were followed

in order by Muslims, Jews, "others," Hindus, Buddhists and the religiously unaffiliated.

Out of 198 nations studied, Christians faced government harassment in 124 countries, second to Muslims' 126, and social harassment in 104 countries, one more than Muslims at 103. In some nations, both governments and private groups place restrictions on religious adherents.

The reason, according to the study's lead researcher, Samirah Majumdar, is simple: "They are also the largest

faith groups in the world and the most geographically dispersed."

She added, "A striking data point beyond that: The group that seems to be harassed in the third highest proportion is Jews, and they number 0.2% of the global population." Jews faced some form of hostility in 77 countries in 2018. "We've seen this in previous years as well," Majumdar told Catholic News Service in a Nov. 6 phone interview.

The 57-page report showed its Government Restrictions Index is at 2.9

for 2018—the highest since Pew started recording this in 2007. It started at 1.8 on a scale of 0 to 10, and has never gone below that mark, rising steadily since 2011.

This is Pew's 11th annual report analyzing the extent to which governments and societies around the world restrict or are otherwise hostile to religious beliefs and practices.

Pew cited, in part, "a rise ... in the number of governments using force—such as detentions and physical abuse—to coerce religious groups." †

# Virus forces catechists to be innovative to adapt to new ‘normal’

By Katie Rutter

Special to *The Criterion*

The to-do list is enough to keep a whole committee busy: spacing out seating, creating sterilization protocols, coordinating entrance and exit procedures, enforcing mask wearing, gathering digital resources, crafting alternative plans. Schools, businesses and churches alike have had to adapt to this new “normal” as the coronavirus pandemic drags on.

Yet when it comes to religious education, the massive responsibility of keeping dozens, sometimes hundreds, of kids safe typically falls on the shoulders of one person. That person is the parish catechetical leader—sometimes called the director of religious education—who is most often responsible for the religious instruction of children, sacramental preparation and the ongoing formation of teenagers and adults in a parish.

Their to-do list was long before the pandemic; now they must manage safety as well.

“I just remember being down in the basement trying to figure out how I would keep everyone 6 feet apart and have enough tables to do it and make sure they’re safe,” described Deanna Dean, recalling the necessary preparation for a delayed first Communion at St. Michael the Archangel Parish Indianapolis, where she serves as director of religious education.

Called “heroic on an average day” by Ken Ogorek, archdiocesan director of catechesis, these leaders are using creativity and perseverance to provide religious education in the most difficult of times.

## Those hungry for Christ ‘can’t be kept down’

Many parishes have reopened to provide in-person classes, which means that safety protocols must be followed to protect all those in the building.

“As far as we know, there has been no student-to-student [COVID-19 transmission] here in religious ed,” said Megan Rust, the parish catechetical leader at St. Paul Parish in Tell City.

Rust rewrote seating charts, communicated to parents that masks were required, encouraged catechists to teach outside and designed entrance and dismissal systems that minimized contact between classrooms.

Dean spaced out tables, assigned seating and ordered custom masks for all those receiving the sacraments of confirmation and first Communion. For children’s religious education, Dean also created the theme “Tell Me S’more About Jesus” as a creative enforcement of social distancing.

“We got carpet squares and made fake campfires so that we could have the kids farther apart and remind them without telling them, ‘Hey social distance, social distance.’ It’s kind of more like, ‘Hey, stay

in your tent,’” she laughed, speaking with *The Criterion* on Oct. 13.

Having a real campfire and other outdoor activities allowed the parish catechetical leader to reach the teenagers of St. Gabriel Parish in Connersville and the nearby St. Bridget of Ireland Parish in Liberty.

In addition to faith-oriented conversations around a fire, Melissa Fronckowiak organized an outdoor confirmation retreat at a local nature preserve, a Bible scavenger hunt and a parking lot showing of the recently released movie *Fatima* about the Marian apparitions in that Portuguese city in 1917.

“The phrase, ‘Where there is a will, there is a way,’ is a great motto for me during this difficult time,” described Fronckowiak.

“I have learned to adapt and stretch myself. I’ve learned that a person hungry for Christ can’t be kept down,” she said.

## ‘Learning, worshipping together are important’

More than six months into the pandemic, many of these leaders felt it important to reopen for in-person instruction and encourage attendance in any capacity. According to Tonya Welker, the director of religious education at St. Paul the Apostle Parish in Greencastle, the students are struggling to learn outside of a classroom setting.

“These are difficult times for everyone, and I feel like we need the Church more than ever right now, but so many are staying away due to fear,” Welker described in an e-mail interview.

“I am working toward including all the youths weekly in some small way, by reaching out to each one individually and just chatting about things going on in their lives, letting them know that I am here for them, and doing anything possible to keep them engaged in their faith,” she said.

Rust described that, for her first Zoom meeting with high school students, she had a large turnout. She planned an elaborate second get-together, thinking, “It’s going to be fantastic.”

“It was not fantastic,” she recalled. “I had two people show up that were not adults. And I had two adults come. It was so disappointing.”

She speculated that the students were simply experiencing burnout from attending too many virtual gatherings. She also guessed that they missed the physical company of their peers and the community that comes from sharing the faith together.

“That community, being together, learning together, worshipping together, they’re all important things that ... they miss out on,” she described.

“Any opportunity that we can give our kids, our adults, our teenagers to just be with other people, I think we’re taking as long as we can do it safely,” she added.

## Thinking outside the box—with boxes

Still, many families have health



Axle, left, and Charlotte Pflum participate in a Bible scavenger hunt hosted by St. Gabriel Parish in Connersville. Parish catechetical leaders are seeking out creative ways to keep kids engaged in their faith even as families deal with health concerns during the coronavirus pandemic. (Submitted photo)

concerns or are simply not comfortable with in-person instruction. To minister to them, the parish leaders are also finding resources that don’t require screen time.

Dean discovered a ministry in California called Faith and Family Life Catholic Ministries that creates boxes to supplement learning.

The boxes were purchased as preparation for first Communion and reconciliation. Each box contains small items like holy water, yarn, a wooden cross and a small football, as well as instructions for family activities intended to prompt reflection on different aspects of the sacrament.

“I had someone already e-mailing me how their kid wants to do all of the sessions, right now, she can’t wait, and she’s already thought about how she can do the sessions again with family and friends and neighbors,” Dean described.

Even as they plan multiple ways to minister to the children and adults of the parish, these leaders encounter another huge hurdle. More than just creative thinking, resources like take-home education boxes, masks, sanitizer stations and digital textbook subscriptions require additional funding.

“Our parish is very, very supportive of our religious [education] program,” Rust said gratefully.

She described that the parish chose to reuse religious education textbooks, rather than order new ones, to defray the unexpected costs associated with safety protocols and digital learning.

The supplemental boxes ordered by Dean were funded in an almost miraculous way. Her predecessor at the parish had applied for a grant five years ago, but never realized that the money was awarded. Dean wondered how she would pay for the sacramental resource when she received news of the unexpected blessing.

“The archdiocese was calling me

saying that we have to spend this money—spend it or lose it,” Dean recalled, “So I said, ‘I know exactly what I want to do.’”

## ‘The storm is rough, but God hasn’t left us’

The planning, re-planning, seeking out resources and especially the disappointments take a toll on these parish catechetical leaders. Rust recalled that Pope Francis compared the pandemic to the Gospel story where a storm at sea frightens the disciples as Christ sleeps in the boat.

Virtually praying with the whole world during Rome’s lockdown in March, the pope said, “You, Lord, will not leave us at the mercy of the storm.”

“That has been my mantra through this whole thing,” Rust said, “that this storm is rough, and we are on this boat and we are rocking back and forth, but God hasn’t left us alone.

“There are moments like that when it’s exhausting, overwhelming, but you just have to give it over to him,” she added.

When asked how parishioners can help support the work of sharing the good news in these difficult times, Fronckowiak replied, “Staff members definitely need prayer.”

“The words of encouragement and/or cards we have received have been great support,” she added, “It is wonderful when a parishioner sees a need and takes the initiative to bring it to fruition at any time, but even more valuable during this time.”

However, Fronckowiak added, the biggest source of encouragement is simply the presence of parishioners at the church.

“The best support would be to return to the sacraments, if they are comfortable with what we’re doing to help mitigate the risks,” she said, “and to encourage their friends and family to return also.”

(Katie Rutter is a member of St. Charles Borromeo Parish in Bloomington.) †



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## ERLANDSON

continued from page 4

That may come later. Start in our communities, our parishes. Find out where the needs are, then find people who aren’t like us and figure out a way to meet those needs together. Start local, my friend said. Start small.

This could be the hidden blessing of the coronavirus right now. There is so much need, so many people hurting,

homeless, hungry, sick. God has given us a need so obvious we can’t miss it.

In this season of thankfulness and gratitude we are now entering, maybe we can give thanks for what we have in common, for what we share. And we can resolve to do something more than complain.

It’s a great opportunity.

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

# Faith *Alive!*

A supplement to Catholic newspapers published by Catholic News Service, 3211 Fourth Street, N.E., Washington, D.C. 20017-1100. All contents are copyrighted © 2020 by Catholic News Service.

## God leads seminarian on adventure from acting to priesthood

By Daniel J. Roberts

I arrived in Los Angeles on Oct. 4, 2007, the feast of St. Francis of Assisi (my confirmation patron, a detail that escaped me at the time). I was tired and full of anticipation after my five-day drive



Daniel J. Roberts

across the country in my Chevy Cavalier, packed to the brim with everything I needed to start this new chapter in my life.

I had loved acting since sixth grade and spent countless hours in the theater. But until my late 20s, I

hadn't dreamed of moving out west, so far from my childhood home of Pittsburgh.

In 2007, though, I had just completed a master's program for acting, and for the first time in my life, I had a strong sense that God was calling me to pursue my dreams on a grander scale. So, I took the leap and began the nearly 11-year chapter of my life in Los Angeles.

I never could have guessed that at the end of those 11 years I would be driving back east—this time to enter into priestly formation for the Diocese of Pittsburgh.

I was raised Catholic, and I had taken faith seriously throughout my adult life. In fact, I saw acting as part of that, as a way I could minister to others through the art of telling stories on stage and screen.

While in Los Angeles, I auditioned for whatever I could. I joined Actors Co-op, a Christian theater company that nourished my creativity and spirituality. I performed in numerous plays and smaller film projects, and I had two bigger breaks—one as a salesman in a Honda commercial



Father Cody Bobick gives Communion to seminarian Joe Catafago as he celebrates a Mass of Thanksgiving as a newly ordained priest on June 23, 2019, at St. Frances de Chantal Church in Wantagh, N.Y. (CNS photo/Gregory A. Shemitz)

and another as a museum tour guide on the TV show "Sleepy Hollow."

Like many actors, I took other jobs

too—first as a Starbucks barista, then as an adjunct theater professor at a nearby university.

I didn't get too connected with the Catholic community at first. For several years, I attended a nondenominational Christian church and took part in small prayer groups. These connections helped to keep me grounded in faith and growing in my relationship with the Lord.

Another thing that helped during that time was adversity—long dry spells between auditions and the increasing awareness that if I was to have a chance of persevering, my identity had to be rooted in something deeper than where or whenever my next opportunity would come.

So, throughout my years in Los Angeles, my spiritual life deepened, and whether I was going on auditions or not, I did pray.

One such prayer that I prayed more than once went something like this: "God, I think you called me to Los Angeles, and I think you called me to pursue acting. But, if you're calling me to do something else ... I'll do it. You just have to show me what it is."

This prayer came well into my time there, and it wasn't born of desperation. I was enjoying my work as a professor, and I had gotten somewhat used to the slow progress that is the reality of most actors' careers. But I also sensed that something was missing.

Around this same time, I was gradually being drawn back to my Catholic roots. While visiting family in Pennsylvania, I attended Mass and was reminded of the beauty of Catholic liturgy. Then, back in Los Angeles, a friend invited me to visit St. Dominic Parish.

My first Sunday there, I felt like I was coming home. The Mass, the preaching

of the Dominican priests there and the warmth of the parishioners stirred my heart and kept me coming back for more.

At St. Dominic's, I came to a new understanding of the sacraments, especially the Eucharist and confession, and I got involved in the community—way faster than I expected. I helped lead a young adult ministry and a film discussion group. I served as a lector at Mass and spent time in eucharistic adoration.

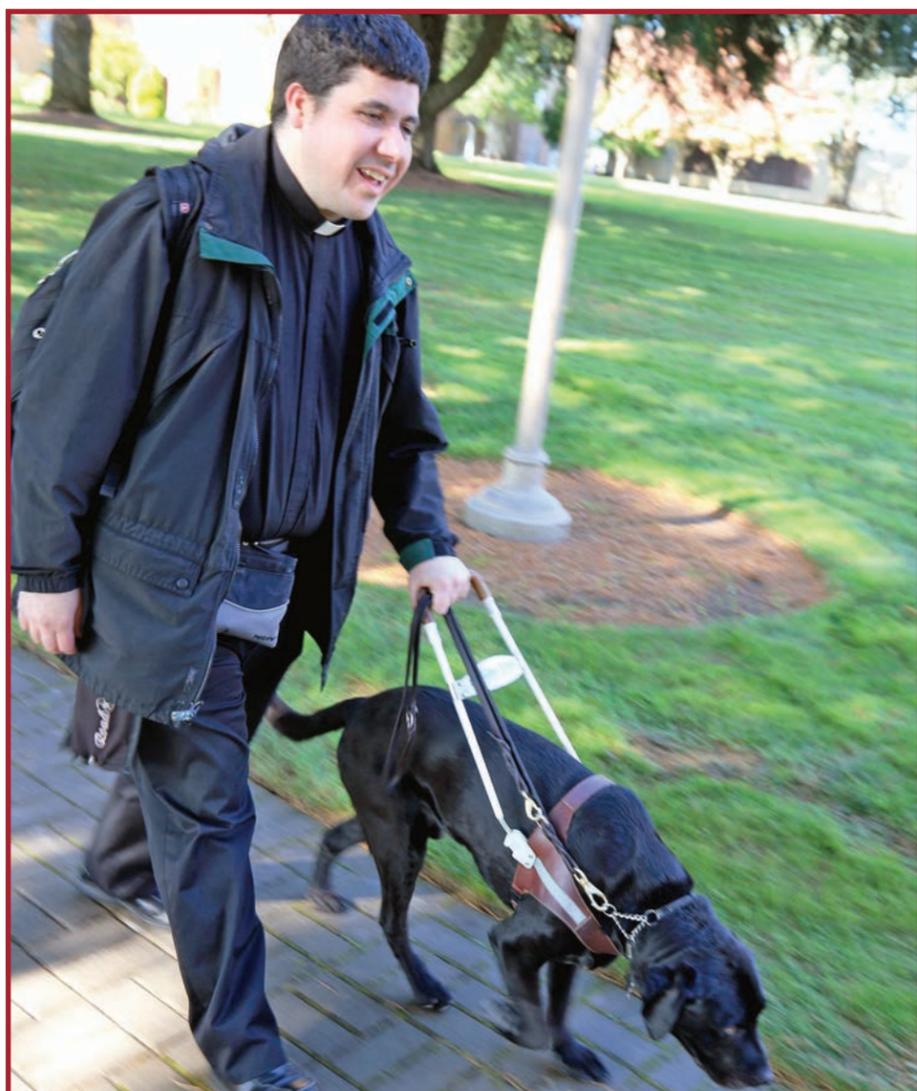
As I interacted with the priests, a thought appeared in my mind, something completely new: Could I be built to do what they're doing?

This thought surprised and scared me at first. Now in my late 30s and considering a major life change, I was either crazy ... or this was God's answer to my prayer. It took some time to sort through, but with a lot more prayer, research and guidance from some wonderful priests and mentors, the message became impossible to ignore.

In 2007, I felt God was calling me to Los Angeles. Since discerning priesthood, I have experienced a deeper call, a flame from within that has brought new focus to my years in California and beyond. I had my dream, and it was grand enough—but it couldn't compare to God's vision for my life.

I'm now in my third year of seminary, and I've received many more graces along the way. It hasn't been without its challenges, but what once seemed crazy to me looks increasingly like the adventure God intended from the start.

(Daniel J. Roberts, a seminarian for the Diocese of Pittsburgh, is currently in formation at Theological College and The Catholic University of America in Washington.) †



Tony Del Castillo, a second-year theology student for the Diocese of Orange, Calif., walks with his guide dog, Dagwood, toward the church at Mount Angel Seminary in St. Benedict, Ore. (CNS photo/Katie Scott, Catholic Sentinel)

## Joyful Witness/Kimberly Pohovey

## Opportunity to make my voice count well worth the wait

I attempted to vote early on three separate occasions, only to be deterred each time by the long lines and scarcity of parking. Plan B was taking my chances voting on Election Day, hoping for a shorter wait time. I arrive at my normal assigned polling site at 6 a.m. excited to cast my ballot and, hopefully, get in and out and on to work on time.



I park my car and start walking toward the line I saw forming just outside the building and across the front walkway. With each corner I round, the line continues to lengthen. I walk and walk, then walk some more until I finally reach the line's end. I surmise I am in for a two- or three-hour wait.

It is 6 a.m. It is still dark outside. It is 37 degrees. I jam my cold hands in my pockets and steel myself for a long, chilly wait. I tell myself I can and will do this. Voting is not only a right, it's a privilege—one that many of our fellow humans do not enjoy.

Buoyed by my internal pep talk, I look toward the horizon to see the gorgeous hues of a pre-dawn sky starting to lighten. I generally don't leave for work as early as 6 a.m. so I note this miracle I would otherwise miss. I notice other things as well.

I watch folks walk past me to take their place at the end of the line. I realize this line is a representation of society—young, old, couples, singles, families, all different genders, races and sizes. Despite their obvious physical differences, I wonder what motivates them to vote. Is the gentleman ahead of me most concerned about the economy? Is the young mother with a small child troubled by unemployment? Do the older couple, who are snuggled together, worry about health care?

As I ponder their motivations, I notice the crowd, albeit cold, is friendly. Folks wave when they recognized neighbors and total strangers initiate conversations. It strikes me that this line that undoubtedly contains a plethora of differing opinions does not in the least resemble the polarized rhetoric we have seen in the news.

At 7 a.m., I spy a woman exiting from one of the side doors of the building. She is pushing a cart with two large containers of coffee and begins offering her liquid warmth to the cold crowd. I'm not a coffee drinker, but I too feel a jolt of warmth just observing her gesture. Over the next hour, multiple people from the church and a voting advocacy group offer bottles of water, granola bars, cookies and even Doritos. Each time, I am taken by the acts of kindness. I think to myself, this line isn't a divided America. This *is* America—a nation that is more than capable of huddling together for a common cause, being civil

and generous to one another.

Nearing 8 a.m., just as I approach the building entrance, I look up to see the flag hoisted high in the air. Tears form in my eyes. The emotion of this reminder that I live in a free country wells up inside me. The cold is trivial compared to the sacrifices countless men and women have made so that I could stand in this line and cast my vote.

A few minutes past 8 a.m., I enter into the merciful warmth of the building. The line coils up and around the entire lobby laying out yet another hour's wait. I notice smiles. I witness laughing. I see folks perk up as they near the hallowed room full of voting machines. Finally, at 9 a.m., I step up to a poll worker who greets me with an eager smile and hands me a coveted ballot. I've arrived at my own little place in history.

During my three-hour tour, I learn that there is humanity in a line. It teaches me that while folks in my line may not hold the same opinion as I, we can all coexist and heck, even be kind to one another. It teaches me that sometimes miracles happen while we wait—if we take the time to appreciate them. And finally, I learn that the opportunity to make my voice count is well worth the wait.

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

## Twenty Something/

Christina Capecchi

## Keeping our distance, letting others in

"Can you come in?"

My grandma's favorite question is one we now discourage her from uttering.



The impulse to swing open her door and her arms, honed through nine decades and stitched into her Irish-Catholic DNA, is not easily thwarted. Yet we have attempted to do so this year.

She's doing her best, but she doesn't

like it one bit. Social distancing goes against every fiber of her being.

At 90, Grandma still lives in the two-story brick home where she raised her six kids. It is the hub for our sprawling extended family.

Individually, we flee there on bad days, when we need a sympathetic ear and a soft place to land. She sits by the fireplace, a candy dish at one elbow and a basket of newspapers and magazines at the other. She listens so wholeheartedly, with appreciative sounds and interjections, and instantly everything seems better.

That is hospitality in its truest sense. The word originates from the Latin word for hospital. Grandma's expression of hospitality does indeed turn her home into a hospital: a refuge for the sad and lonely, a place for healing.

I've been reflecting on the virtue of hospitality, which feels more needed than ever and also harder than ever to exercise amid a pandemic. How are we to practice hospitality now, when our faces are covered and our reserves are depleted? How are we to embrace the stranger while keeping 6-foot distance?

If hospitality is defined as kindness toward strangers, the friendly reception of guests, then the opposite is judgment. It's forming unfair and unfavorable ideas about others based on our own insecurities and ignorance. This means hospitality is not so much an act as a disposition. It is recognizing the opportunity to be Christ to others and to receive Christ from others.

It does not require uncluttered counters. It does require an uncluttered heart.

Emily Stimpson Chapman, author of *The Catholic Table*, taught me this back when visions of immaculate Pinterest boards held me back. "When we think of hospitality not as impressing people but as loving people, it's easier to let go of all the extras that make welcoming people into our home stressful or expensive," the Pittsburgh mom told me.

The biblical command to care for those in need does not exclude times of pandemic, Emily pointed out. It does require greater creativity and greater courage. "What God calls us to, he always gives us the grace to do," she said.

The Benedictines consider hospitality a charism, a special spiritual gift. St. Benedict explored the topic in a chapter of his book *Rule of Benedict*, written in the year 516. He believed guests should be warmly received upon arrival and departure.

St. Benedict emphasized the "humility" at the core of hospitality, and he described it in action: a host should bow to their guests to adore the Christ within, pray with them, sit with them and wash their hands.

The spirit of those gestures can be done from a distance, even remotely: listening well, affirming others, praying for them, checking in, mailing cards, leaving banana bread at the front door.

We can smile with our eyes even when our mouths are masked. Perhaps that's a metaphor for hospitality in 2020: We have less to work with, but we're doing what we can. We're trusting that, once again, God will give us the grace.

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

## Our Works of Charity/David Bethuram

## Catholic Charities' programs show adoption is a loving option

November is the month for giving thanks for family and all that we have. November is also National Adoption Month.

Catholic Charities, through St. Elizabeth Coleman in Indianapolis and St. Elizabeth in New Albany, has been part of the adoption story for thousands of children who have found forever homes through our adoption programs. Every child deserves a forever family, and every parent deserves the chance to provide the best home they can.

With our Open Adoption programs, children and adoptive families can know and have a relationship with the birth parents. Research has shown that children in an open adoption have far fewer abandonment issues because of the open relationship which offers the ability to ask questions and have a relationship with their birth parents.

Nicole and Marcus wanted a family, but had trouble conceiving so they turned to one of our Catholic Charities adoption programs for help. Our programs utilize the open adoption model, where the birthparents and adoptive parents are known and have ongoing relationship with each other. This helps complete the whole picture for the child.

At first, Nicole and Marcus were hesitant about open adoption. Nicole said they liked the idea of open adoption, but it also made them very nervous. They wondered if the children would recognize them as their parents.

Thanks to several adoption classes and the relationships the

family formed with other parents, Nicole and Marcus felt more secure in their decision to choose open adoption. Having an open adoption helped Erica, their middle child, understand her identity and her place within the entire family.

Andrea, Erica's birth mother, became pregnant at 19. She received a list of adoption agencies from a social worker after giving birth and chose Catholic Charities. The open adoption model appealed to her because she wanted Erica to know her family history, and why she was adopted. "She is going to know who I am," Andrea said. "I knew open adoption was going to be to the best benefit for the both of us."

Andrea selected Nicole and Marcus to be Erica's family. During the first four years of Erica's life, Andrea had frequent contact. However, when Erica was 4, Andrea, an active duty soldier, was deployed. Although Erica received pictures and videos, her memories of Andrea began to fade. Erica wanted to meet Andrea face-to-face. She also wanted to meet her younger birth sister, Cassandra, whom Andrea was raising. Andrea, too, realized that after such limited contact, it was time for Erica to see her again. With assistance from an anonymous donor, Andrea arranged for Erica and Nicole to fly to Georgia and meet her and Cassandra.

Erica was both nervous and excited about the meeting. She wondered if they would like her or whether they would get along. Meanwhile, Andrea felt nervous about meeting her birth daughter after so many years.

When the time came, Erica connected instantly with

See BETHURAM, page 14

## The Human Side/Fr. Eugene Hemrick

## Eschatology: Hopeful thoughts thanks to God's divine promise

In the book *And God Saw It Was Good: Catholic Theology and the Environment*, John F. Haught, retired professor



at Georgetown University, observes: "We need to probe more deliberately than ever into one of our faith tradition's central though often overlooked characteristics, namely, its vision of the universe and

the Earth as the embodiment of a divine promise. ... Theology has yet to draw out explicitly the ecological significance of the so-called 'eschatological' vision of reality."

Eschatology comes from the Greek "*eschatos*," meaning concern about last things: death, judgment, heaven, hell and purgatory. In disturbing times, what can it teach us about coping with the future?

In its wider sense, eschatology simply means what we may hope for. Throughout the Bible, God's divine promise rings through the psalms and prophets. Repeatedly, we hear the hopeful words of God's promise to strengthen and protect us.

As the Israelites were encouraged to hope for the continual fulfillment of God's promise, so too does eschatology encourage us to keep our heads raised up and to look around at the hopeful realities surrounding us.

Take, for example, new technological advances helping us toward a more wholesome future, and the daily psalms and readings recalling how God protected those in the past and will do so in our life because God "cannot deny himself" (2 Tm 2:13).

Eschatology encourages us to hope for a better future, to be more positive than negative, more optimistic and less despairing, and to enjoy the comfort of

God's promise: that God cares deeply for us. Ultimately, it encourages us to entertain hopeful thoughts of a promising future thanks to God's divine promise.

Daily disturbing conjectures exist about COVID-19 lasting far into 2021, our economy tanking, the government continuing to be disoriented and our democracy being discredited. Unfortunately, positive speculation that exists is being outweighed by gloomy predictions.

As a result, depression, fear we will never be the same again, and the worry that we face an unhopeful future are getting the upper hand.

To counter this malaise, we need to reignite our faith and hope in God's divine promise—a God whose promise created life on Earth and who deeply desires a new dawn for us.

(Father Eugene Hemrick writes for Catholic News Service.) †

Thirty-third Sunday in Ordinary Time/Msgr. Owen F. Campion

# The Sunday Readings

Sunday, November 15, 2020

- Proverbs 31:10-13, 19-20, 30-31
- 1 Thessalonians 5:1-6
- Matthew 25:14-30

The Book of Proverbs provides the first reading for Mass this weekend. This book was composed when both the Holy Land and the lives of its inhabitants, God's chosen people, had experienced massive changes as a result of military conquest. Armies led by Alexander the Great (356-323 B.C.), a young Greek king from Macedonia, had overrun the Holy Land, and indeed much of the eastern Mediterranean world.

Alexander did not live long enough to enjoy fully the successes of his victories, but his conquests placed Greeks and Greek philosophy at the summit of cultures all across the Middle East.

This Greek influence often brought ideas that were contrary to traditional Hebrew theology. Committed Jews had to struggle to keep regard for their faith alive, and they especially struggled to relay their tradition to their oncoming generations.

Proverbs was written in this effort. Along with other books of the Hebrew Scriptures, Proverbs attempted to blend human logic with the Jewish faith, to insist that ancient Hebrew beliefs were not illogical. (In the Greek mind, human logic was supreme.)

The reading from Proverbs proclaimed by the Church on this weekend obliquely refers to the fact that marriages under the Greek arrangement usually were contrived.

Quite disturbing for Jews was the fact that wives were not much better than servants, even slaves, almost livestock. Genuine love freely and gladly exchanged between spouses, equal in human dignity, was not essential to marriage in Greek thinking.

Proverbs tried to promote the Jewish understanding of human nature with a majesty, including women as well as men.

St. Paul's First Epistle to the Thessalonians supplies the second reading. In the early days of the Church, the general presumption was that momentarily, very soon, Jesus would return to Earth to vanquish evil and

vindicate the good. Paul reminded the Christians of Thessalonica that following the Gospel might be a long, tiring and difficult process because Christ might not appear as quickly as they would like.

For its third and last reading, the Church this weekend presents a passage from St. Matthew's Gospel. The story also appears in the Gospel of St. Mark.

The story builds on the same theme as that given in First Thessalonians. The present order will end one day, albeit not necessarily tomorrow. Every human will die, but no one can predict exactly when natural death will come.

Life suddenly and unexpectedly can change, as Americans realized after December 7, 1941, when Japan bombed Pearl Harbor, or on Sept. 11, 2001, when terrorists destroyed so many lives, or more recently when hurricanes devastated so many places.

The reading from Matthew counsels Christians to remember this uncertainty of life, as well as the certainty of the end of life.

God gives each Christian skills and talents. He has revealed to them the way to live. He has sent Jesus to them as Redeemer. No one can waste time or ultimately escape the end of earthly life. They must live as good disciples.

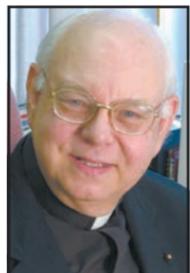
### Reflection

The Church will soon conclude its liturgical year. Its great celebration and final message will be the feast of Christ the King, the only answer to every question, worry and need.

This is fact. One day, at a time unknown to us, life will change for each of us individually. Our societies also will change.

Jesus has promised one day to return in glory. How and when this return will occur is not known, but the Lord will return.

In the meantime, even as changes suddenly come upon us, God strengthens, guides and redeems us, as Paul assures us in First Thessalonians. In Jesus, we have the model of how to live. In Jesus, we truly have life. We are heirs to heaven, but we must respond, committing ourselves without hesitation to the Lord Jesus, to Christ the King. †



## Daily Readings

### Monday, November 16

St. Margaret of Scotland  
St. Gertrude, virgin  
Revelation 1:1-4; 2:1-5  
Psalm 1:1-4, 6  
Luke 18:35-43

### Tuesday, November 17

St. Elizabeth of Hungary, religious  
Revelation 3:1-6, 14-22  
Psalm 15:2-5  
Luke 19:1-10

### Wednesday, November 18

Dedication of the Basilicas of SS. Peter and Paul, Apostles  
St. Rose Philippine Duchesne, virgin  
Revelation 4:1-11  
Psalm 150:1b-6  
Luke 19:11-28

### Thursday, November 19

Revelation 5:1-10  
Psalm 149:1b-6a, 9b  
Luke 19:41-44

### Friday, November 20

Revelation 10:8-11  
Psalm 119:14, 24, 72, 103, 111, 131  
Luke 19:45-48

### Saturday, November 21

The Presentation of the Blessed Virgin Mary  
Revelation 11:4-12  
Psalm 144:1-2, 9-10  
Luke 20:27-40

### Sunday, November 22

Our Lord Jesus Christ, King of the Universe  
Ezekiel 34:11-12, 15-17  
Psalm 23:1-3, 5-6  
1 Corinthians 15:20-26, 28  
Matthew 25:31-46

## Question Corner/Fr. Kenneth Doyle

### Christ died for all, but grace of salvation is only offered, not forced on all

Why was the wording of the consecration of the wine at Mass changed from "for you and for all" to "for you and for many"?



Didn't Christ die for all of us? Can you please shed some much-needed light on this confused Catholic? (Virginia)

Right that Jesus died on behalf of all of us. That truth is manifest in various scriptural passages, such as: "He indeed died for all, so that those who live might no longer live for themselves but for him who for their sake died and was raised" (2 Cor 5:15).

But you are also correct that, since the current English text of the Mass was introduced in 2011, the priest now says when consecrating the wine: "This is the chalice of my blood, the blood of the new and eternal covenant, which will be poured out for you and for many for the forgiveness of sins." That change had been directed by Pope Benedict XVI in

2006, to be applied to all subsequent translations of the words of consecration.

Why the change? To make the prayer more faithful to the words of Jesus at the Last Supper in the accounts of Matthew and Mark: "This is my blood of the covenant, which will be shed for many" (Mk 14:24; Mt 26:28).

It also reflects the fact that the salvation won by Jesus for the sake of all is not applied automatically; it requires that to attain eternal life each individual must, to the extent of his or her understanding, accept and live in the grace won by Christ.

Jesus told many stories about God's willingness to forgive our sins—like the story of the prodigal son. But he also said, "Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but only the one who does the will of my Father" (Mt 7:21).

And in the account of the king who gave a great banquet, but the invited guests declined to come, Jesus says at the end, "Many are invited, but few are chosen" (Mt 22:14). How do we know if we are among the "few" or the "many"?

First, as to the scriptural verse "Many are invited, but few are chosen" (Mt 22:14): A common view among scriptural scholars is that the passage is not meant to forecast the relative proportion of those who will be saved.

Instead, it indicates in its context that relatively few of the Israelites of Christ's time would choose to follow Jesus and that his message would then be offered to the gentiles. Some commentators also note that the relative harshness of the passage is a rhetorical and pedagogical technique on Christ's part to highlight the centrality of his teaching.

But as to the crux of your question—how can we be sure that we're among those who will be saved? The answer is that we can never be certain on this side of eternity. All we can do is trust in Christ's teaching and seek to cooperate with God's grace to live according to his will in our daily lives.

Personally, I am comforted by such passages as the one in St. Paul's First Letter to Timothy, where Paul says that God "wills everyone to be saved and to come to knowledge of truth" (1 Tm 2:4).

(Questions may be sent to Father Kenneth Doyle at [askfatherdoyle@gmail.com](mailto:askfatherdoyle@gmail.com) and 30 Columbia Circle Dr., Albany, New York 12203.) †

## My Journey to God

### I am Out of Rope

By Ron Lewis

Although life's way  
may seem so drear,  
I know my God  
is always near.  
I am out of rope.  
He helps me cope  
And gives me hope  
To run the walk of life  
with cheer.

(Ron Lewis is a member of St. Anthony of Padua Parish in Clarksville and is a Benedictine oblate of Saint Meinrad Archabbey in St. Meinrad. Young athletes run during a recent training session near the town of Iten, Kenya. An Irish Patrician brother has been turning youths like these into Olympic and world champions.) (CNS photo/Fredrick Nzwilli)



# 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.

**BREMER, Carole**, 86, St. Luke the Evangelist, Oct. 23. Mother of Jeanne Fagan, David, Michael and Terrence Bremer.

**COOK, Julie L.**, 58, Our Lady of Perpetual Help, New Albany, Nov. 1. Wife of Phil Cook. Mother of Ashton Davidson and Ethan Cook. Sister of Theresa Attwood, Jeff and Tom Murphy. Grandmother of seven.

**EASLEY, Winona**, 69, St. Joan of Arc, Indianapolis, Oct. 1. Wife of Bobby Easley. Mother of Alena Redae Easley.

**FRANCISCO, Mary V.**, 95, St. Luke the Evangelist, Oct. 20. Mother of Richard Francisco. Sister of Alice Grandfield. Grandmother of two.

**GIBSON, Mary Lou (Donahue)**, 83, SS. Francis and Clare of Assisi, Greenwood, Nov. 1. Wife of Joseph Gibson. Mother of Kristine Rodman, Karen Thatcher and Kevin Gibson. Grandmother of five. Great-grandmother of three.

**GROFF, Robert**, 82, St. Elizabeth Ann Seton, Richmond, Nov. 1. Husband of Patricia Groff. Father of Karen Coates, Cheryl Weatherholt and Larry Groff. Grandfather

of five. Great-grandfather of nine.

**HARTMAN, Gary**, 63, All Saints, Dearborn County, Oct. 21. Husband of Laura Hartman. Father of Jennifer Weber, Amy Wattering and Ross Hartman. Brother of Sharon Wilgenbusch, Eric, Mark and Steve Hartman. Grandfather of five.

**HOHLT, William G.**, 75, St. Thomas More, Mooresville, Oct. 27. Husband of Victoria Hohlt. Father of Stacy Lee Hohlt-Tracy and William Hohlt, II. Brother of Jone Binford. Grandfather of five.

**JULIUS, Barbara E.**, 92, St. Augustine, Jeffersonville, Oct. 22. Mother of Deborah, David, Dennis, Doug and

William Julius. Grandmother of 10. Great-grandmother of 20.

**MERKEL, Robert A.**, 71, Holy Family, Oldenburg, Oct. 31. Brother of Theresa Bedel, Edith Lamping, Ken and Jerry Merkel. Uncle of several.

**MURPHY, Mary L.**, 87, Our Lady of Perpetual Help, New Albany, Nov. 1. Mother of Theresa Attwood, Jeff and Tom Murphy. Sister of Martha Bishop, Ruth Powell and Richard Emly. Grandmother of nine. Great-grandmother of 15.

**O'MALEY, Barbara M.**, 82, Holy Name of Jesus, Beech Grove, Oct. 28. Mother of Bryan, Michael and Steve O'Maley. Sister of Michael Kasper. Grandmother of seven. Great-grandmother of four.

**SHIELDS, Ida**, 94, St. Elizabeth Ann Seton, Richmond, Oct. 29. Sister of Helen Fuller. Aunt and great-aunt of several.

**SNYDER, Betty Sue**, 86, St. Paul, Tell City, Oct. 25. Mother of Karen Wright, Marty and Michael Snyder. Sister of Patricia Oberhausen, Janice Pruitt and Larry Hanloh. Grandmother of nine. Great-grandmother of 10.

**SNYDER, Erlus Mae**, 85, St. Paul, Tell City, Oct. 30. Mother of Tamara, Bradley and Brian Snyder. Sister of Geraldine George and Lavern Zuelly.

**SQUIBB, Patricia**, 77, St. Lawrence, Lawrenceburg, Oct. 31. Mother of Ann Coleman, Jane Lee Hartwell,

David and Nathaniel Squibb. Sister of Mary Ann Phelps, Jos and Mark Russell. Grandmother of 13.

**SUDING, Thomas**, 65, St. Mary, North Vernon, Oct. 29. Husband of Janice Suding. Father of Erica Metzen, Alexandria, Victoria, Blake and Ethan Suding. Brother of Gloria Hoog, Mary Nobbe, Karen Rosemeyer, Joanne Russell, Brian, Bruce, Dallas, Perry and Wayne Suding.

**WAIZ, Virginia G.**, 92, St. John Paul II, Sellersburg, Oct. 24. Mother of Sue Ann Rainbolt, Kevin, Mark and Michael Waiz. Grandmother of 11. Great-grandmother of 12.

**WATSON, Eileen**, 39, St. Michael the Archangel,

Oct. 25. Daughter of Jack and Susie Watson. Sister of Tina Schea, Sarah Jean and John Watson. Aunt of several.

**WEITZEL, Trampas**, 51, St. Vincent de Paul, Shelby County, Oct. 25. Son of Gary and Vickie Weitzel. Brother of Toma and Travis Weitzel. Grandson of Mary Nikolas. Uncle of several.

**WHITSETT, Barbara J.**, 89, St. Jude, Indianapolis, Sept. 21. Sister of Cathy Robinson.

**WILLIAMS, Joanne B.**, 88, St. Charles Borromeo, Bloomington, Oct. 21. Wife of Donald Williams. Mother of Judy, Ken, Larry, Michael and Rick Williams. Grandmother of 12. Great-grandmother of eight. †

## Memorial Mass



Pope Francis celebrates a memorial Mass in memory of the six cardinals and 163 bishops who died during the last year. The Mass took place on Nov. 5 in St. Peter's Basilica at the Vatican. (CNS photo/Vatican Media)

## Louisiana voters approve, Colorado voters reject statewide abortion measures

CLEVELAND (CNS)—Louisiana voters by a wide margin on Nov. 3 passed a measure declaring there is no state constitutional right to abortion, while Colorado voters defeated a proposal to ban abortion beginning at 22 weeks of pregnancy.

Unofficial results show that the Louisiana measure, known as the Love Life Amendment, passed 62.1% to 37.9%. It will add language to the state constitution that declares a right to abortion and the funding of abortion shall not be included in the document.

Despite the language being added, abortion remains legal in the state, amendment supporters said.

In Colorado, Proposition 115 went down 59.1% to 40.9%, according to unofficial results. The measure included exceptions to save the life of the pregnant woman but not for instances of rape or incest.

If it had passed, doctors who continue to perform abortions at 22 weeks or after would have faced a fine up to \$5,000. Under the measure, the mother was not subject to any criminal penalties.

Voters in the state had defeated previous initiatives to limit abortion in 2008, 2010 and 2014.

The abortion-related measures were among 120 proposed state laws and constitutional amendments on the ballot in 32 states. Other measures included those to legalize marijuana for adults, decriminalize the possession of small amounts of hard drugs and raise the minimum wage.

Louisiana's Love Life Amendment earned enthusiastic support from the state's Catholic bishops. The Louisiana Conference of Catholic Bishops twice issued statements backing the amendment in the months leading up to the vote.

The conference said the amendment "will ensure that the state of Louisiana cannot establish a right to abortion at present or if *Roe v. Wade* is overturned in the future.

"Secondly, it will prohibit the funding of abortion through taxpayer dollars within our constitution. Without such an amendment, the invalidation of the many anti-abortion laws we have all advocated so strongly for in Louisiana remains a possibility," the conference said.

The national organization Men for Life welcomed the Louisiana vote. In a statement, the organization said it was "excited" the amendment passed.

"The issue of abortion rights should be, and is now left in the hands of capable Louisianians, through their elected officials, and not in the hands of special interest activist judges," the organization said.

The bishops of Colorado, through the Colorado Catholic Conference, had urged a "yes" vote on the later-term abortion ban. The conference had developed an extensive outreach campaign to Catholic voters through bulletin inserts, social media posts and literature backing the initiative to create a statutory ban at 22 weeks of pregnancy.

Proponents of the Colorado measure had to overcome a wide spending gap throughout the campaign. Through Oct. 14, the most recent date for campaign expenditure reports to be filed in the state, opponents of Proposition 115 had spent \$6.9 million to contest it while supporters of the initiative spent about \$405,000, according to Ballotpedia, a website that tracks the status of state issues nationwide. †

### Online Lay Ministry Formation

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### REPORT SEXUAL MISCONDUCT NOW

If you are a victim of sexual misconduct by a person ministering on behalf of the Church, or if you know of anyone who has been a victim of such misconduct, please contact the archdiocesan victim assistance coordinator. There are two ways to make a report:

- 1 Ethics Point**  
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- 2** Carla Hill, Archdiocese of Indianapolis, Victim Assistance Coordinator  
P.O. Box 1410, Indianapolis, IN 46206-1410  
**317-236-1548 or 800-382-9836, ext. 1548**  
[carlahill@archindy.org](mailto:carlahill@archindy.org)

## BETHURAM

continued from page 12

Andrea and Cassandra and was excited to learn about their lives. Cassandra was excited to meet a new friend, who she is extremely excited to see all the time. Thanks to an open adoption, Erica could make sense of her own identity and eliminate the mystery of what her birth family was like. More importantly, this particular meeting with her birth family

strengthened Erica's relationship with her mother, Nicole.

Nicole and Marcus trust that having each of their children know their birth family is an ideal situation. "We always believed there are never too many people to love your child," Nicole says, "and Catholic Charities has been there throughout the entire process to support our family."

(David Bethuram is executive director of the archdiocesan Secretariat for Catholic Charities. E-mail him at [dbethuram@archindy.org](mailto:dbethuram@archindy.org).) †

# COUPLE

continued from page 1

happened when she returned from Italy for the beginning of their junior year at the University of Dayton in Ohio.

"I saw him at the undergraduate music minister retreat and my heart flip-flopped," she says. "I thought, *Oh man, God, you obviously have other plans for us than just being friends.* That led to us getting to know each other more."

They began dating that September of 2016. A month later Emily—who shares everything in her heart with God in her faith journal—wrote this revealing entry about Alexander, "He is the man that I have been praying for my entire life. I love all the things that make him who he is—his passion for YOU, his smile, his laugh, the way he looks at me like I'm the only one in the room."

To Emily, it didn't matter that they only had been dating a month. Nor did it matter that he hadn't given any indication yet about how he felt about her. Indeed, at the time Alexander was open to dating, and he was thinking about a vocation in religious life. Still, what mattered to Emily is she felt so strongly drawn to Alexander that she prayed daily for him, asking God to help him make the best decision for his future, even if it meant it wasn't with her.

The path to love was different for Alexander, who is more analytical and meditative than Emily.

## An unusual yet fitting marriage proposal

"It took me a lot longer to recognize that this was meant to be," Alexander says with a smile.

"It was a slow transformation of my heart. When we started dating, I was open to dating but I was also thinking about religious life. I wasn't sure which direction to go. This opportunity to enter into a relationship with Emily came up, and because I was open to both, I went with that opportunity. But the question of religious life was still on my mind at least through the first year of our relationship."

After more than a year of thought and prayer about his future, he says, he "began seeing things about marriage, about fatherhood that I hadn't really seen or reflected on before." And Emily was at the heart of those thoughts.

That clarity eventually led him to the unusual yet fitting, faith-filled proposal of marriage that he made to Emily.

It happened on Easter Sunday of 2019 in the adoration chapel of her home church, St. Elizabeth Seton in Carmel, Ind., in the Lafayette Diocese.

"She didn't suspect a thing," Alexander recalls. "I had the ring in my pocket."

On special days, Emily and Alexander have a tradition of sharing letters with each other. They did so again in the adoration chapel, but this one from Alexander would change both their lives.

"I hand her my note and she handed me hers," he says. "I read hers in 10 seconds because I'm breathing hard and I'm sweating and she's taking forever to read my note. She notices my leg is shaking. She gets to the end of the note where I say something about 'wanting to spend the rest of my life with you.'"

Emily continues, remembering how she felt and reacted in that moment.

"Oh my word, I think this is it!" she recalls saying to herself. "As soon as I met his eyes, I knew it was the moment I was hoping and praying for. He took my hand and went down on one knee. He fumbled with the ring because he was so nervous."

"It really was so special to me. It was the perfect way to start our journey together, with God literally present there."

The moment captured everything that matters to them, Alexander says, starting with the decision to propose on Easter Sunday in the adoration chapel.

"Just the significance of that day seemed

appropriate—new life, resurrection. I told Emily, 'I did this here because I know we want to keep the Lord at the center of our relationship and our marriage.'"

## Seeking a closer connection

They were married in the same church on June 27 of this year—a day when Emily took the last name of Mingus, a day when they embraced a certain foundation for their marriage that Emily's father—Brian Freyberger—had shared with them.

"It's the triangle concept," Emily says. "Jesus is at the top of the triangle, and the two of us are at the bottom. The closer I am to God and the closer that Alexander is to God, the closer Alexander and I are to each other."

Alexander notes, "We're trying to be the best we can be to each other. It's just clear to see how it helps us when we live out that principle. I know that the days when I have a good relationship with the Lord are the days when I have a good relationship with my wife, and vice versa."

The wedding was the highlight of what has been a whirlwind year for Emily and Alexander, who are both 24 and now members of St. Joan of Arc Parish in Indianapolis.

In March, Emily started her job as the music therapist at St. Augustine Home for the Aged in Indianapolis. In May, Alexander graduated with a master's degree in public administration from Dayton. Shortly after the wedding, he began work as the assistant director of the Indiana Catholic Conference (ICC), which represents the Indiana bishops in public policy matters in the state.

There was also the challenging reality that Emily started working with the residents at St. Augustine Home just as the COVID-19 crisis started.

"There's an emotional, mental and psychological benefit of music therapy," says Emily, who has a gifted voice that complements her talents on the piano and the guitar. "I see that benefit in the eyes of residents who are struggling with loneliness

and isolation.

"We sing songs, engage in prayer and reminisce. It's the most powerful thing to form relationships with them. I know the secret longings of their hearts, their joys and struggles. It's a powerful way to act like Christ and serve with humility."

Music also continues to be at the heart of their marriage. A major part of their home life include "date nights" where one of them starts a song or plays an instrument—Alexander plays the guitar and piano, too—and the other joins in the music.

That focus on harmony also guides Alexander in his work.

## Another calling from God

"Trying to engage faithfully in politics as a Catholic and doing that explicitly through the ICC, it can be challenging," he says. "There are many different perspectives within the Church."

"I know that if I neglect my prayer life and I neglect my personal relationship with Christ, I'm going to get burned out. I'm going to be more likely to despair in the face of challenges of division. So I try to look to Christ for unity. Not just for unity in the world, but unity in myself. Because I know Christ is the only source of peace that is lasting. And so that grounds me in this work and in my relationships with people. And it inspires me to invite others into that same peace."

Recently, the couple learned they have invited one other person into their lives. Emily is pregnant with their first child.

"That's the great focus of our prayer, the source of our hopes and our dreams for the next stage of our life together," Alexander says. "There's a lot of thinking about the future, thinking about how will I be as a father and her as a mother."

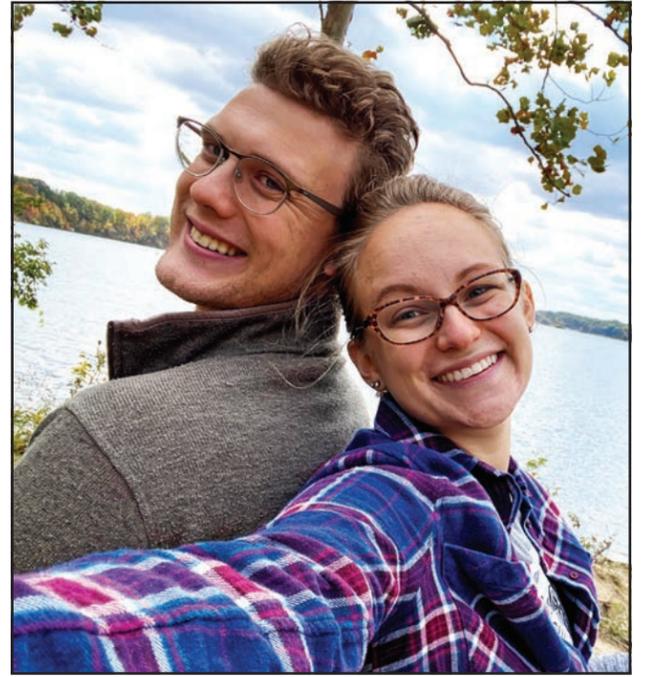
"Something that we've talked about is we know it's important to continue dating one another through having kids—for us to make time intentionally for that. I'm

grateful we both have a desire to do that."

In talking about this latest chapter in their marriage, Emily exudes the same awe and joy that marked her faith journal entry about Alexander after a month of dating.

"It's quite a gift," Emily says about her pregnancy. "It's been the neatest blessing in these early months of marriage. When I talk to my residents, they say, 'It's about time!' Talking to them reminds me that life is a precious gift."

"I'm so excited to see him as a dad, and the way we'll raise our future child and children in the way God calls us to. I couldn't be more grateful." †



Alexander and Emily Mingus pause for a photo during a recent camping trip to West Virginia. (Submitted photo)

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Long time Parishioner of St John the Evangelist Indianapolis.



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