Archbishop Lori says Blessed McGivney, as parish priest, embodied beatitudes

WASHINGTON (CNS)—Blessed Michael J. McGivney was a priest of the Eight Beatitudes because he lived them “so consistently and thoroughly” as a parish priest and as the founder of the Knights of Columbus, said Baltimore Archbishop William E. Lori, the Knights’ supreme chaplain.

“Father McGivney led his parishioners to holiness and continues to provide for parish priests a model, a pattern for the renewal of priestly life—a renewal that is so urgently desired by the people of God,” the archbishop said in his homily during the Nov. 1 Mass of thanksgiving for the beatification of Father McGivney a day earlier.

Archbishop Lori was the principal celebrant of the Mass at St. Mary Church in New Haven, Conn., the parish where Blessed McGivney served for seven years and founded the Knights of Columbus in 1882. His remains are entombed in a sarcophagus near the entrance of the church.

Blessed McGivney (1852-1890) is the first American diocesan priest to be beatified.

The day before, Blessed McGivney was recognized as “an outstanding witness of Christian solidarity and fraternal assistance” because of his “zeal” for proclaiming the Gospel and his “generous concern for his brothers and sisters,” Pope Francis said in his apostolic letter of beatification.

Representing the pope, Cardinal Joseph W. Tobin of Newark, N.J., read the letter in Latin during the Oct. 31 Mass of beatification for Father McGivney at the Cathedral of St. Joseph in Hartford, Conn. Beatification is a step toward sainthood.

Funding is necessary for these ministries and services to exist. … This is our time to make a difference.”

Inside this issue, Drew Haynes of Our Lady of Perpetual Help Parish in New Albany, Bryan Stater of St. Bartholomew Parish in Columbus and Gene Gadient of St. Roch Parish in Indianapolis share their journeys to the Catholic faith. (Due to the suspension of public Masses at the time of the Easter Vigil this year in an effort to slow the spread of the coronavirus, it was necessary for each parish to determine when to celebrate a special liturgy to welcome their catechumens and candidates into the full communion of the Church. Consequently, The Criterion is unable to list the archdiocese’s new Catholics this year.)

United Catholic Appeal intention weekend on Nov. 14-15 is ‘our time to make a difference’

United Catholic Appeal (CCA) intention weekend in parishes across central and southern Indiana. The goal for this year’s appeal is $6.3 million. The money will be distributed to archdiocesan ministries and organizations that provide help to single parish or deanery could independently offer.

“Normal” does not apply to 2020. With public worship suspended in parishes in the spring across central and southern Indiana to slow the spread of the coronavirus, those expecting to receive the sacraments on the holiest day of the liturgical year were unable to do so.

Delay in receiving sacraments due to pandemic did not dampen joy for new Catholics

By Natalie Hoefer

In normal years, most candidates and catechumens are welcomed into the full communion of the Catholic Church during the Easter Vigil Mass.

“Normal” does not apply to 2020. With public worship suspended in parishes in the spring across central and southern Indiana to slow the spread of the coronavirus, those expecting to receive the sacraments on the holiest day of the liturgical year were unable to do so.

The length of time they waited to receive the sacraments varied. But the wait was worth it, according to three new Catholics of the archdiocese.
Beaking meek is rare today, but it is essential for holiness, Pope Francis says. VATICAN CITY (CNS)—The Eight Beatitudes describe the path to holiness, but the call to meekness seems particularly challenging today, Pope Francis said.

“The meek are those who know how to control themselves, who leave space for the other; they listen to the other, respect the other’s way of living, his or her needs and requests. They do not intend to offend or diminish the other, they do not want to love or dominate everyone, nor do they impose their ideas or their own interests to the detriment of others,” the pope said on Nov. 1. Marking the day’s feast of All Saints and commending on the Gospel of Matthew’s version of the beatitudes, Pope Francis told people gathered to pray the Glorias with him that the saints and blessed recognized by the Church walked the path of the beatitudes, each in his or her own way. “They all have their own personality and developed their own life of holiness according to that personality,” the pope said, “and each one of us can do it, taking this path: meekness, meekness, please, and we will head toward holiness.

“At this moment in life, even globally, there is so much aggressivity,” he said. “In everyday life as well, the first thing that comes out of us is aggression, competitiveness. We need meekness to progress on the path of holiness. To listen, to respect, not to attack: meekness.”

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### Where does my United Catholic Appeal donation go?

The $6.3 million goal for this year’s United Catholic Appeal will be allocated to archdiocesan ministries and organizations as follows:

- **16%** to help those in need by:
  - providing food, clothing and shelter;
  - teaching life skills to those seeking to rise above poverty;
  - and operating schools in downtown Indianapolis for children of families who cannot afford a Catholic education;

- **54%** to help priests, seminarians and deacons by:
  - subsidizing high seminarian education costs;
  - supporting formation programs for future deacons;
  - caring for retired archdiocesan priests;
  - offering retreats and sabbaticals to current archdiocesan priests.

- **30%** for education and catechesis of children and adults by:
  - helping make Catholic campus ministry available at colleges and universities in the archdiocese;
  - supporting teachers and students in the archdiocese’s 67 Catholic schools;
  - offering Catholic young adult programs;
  - preparing catechists to teach the faith;
  - helping mothers choose life instead of abortion;
  - and sponsoring faith-centered activities for youth.

### Public Schedule of Archbishop Charles C. Thompson

**November 8–14, 2020**

**November 8 – 2 p.m.**

Confirmation Mass for youths of Prince of Peace Parish in Madison, at Father Michael Shawe Memorial High School, Madison

**November 10 – 10 a.m.**

Office of Catholic Schools Employee Recognition Event at Archbishop Edward T. O’Meara Catholic Center, Indianapolis

**November 10 – 10:30 a.m.**

Priest Personnel Board meeting at Archbishop Edward T. O’Meara Catholic Center

**November 10 – 7 p.m.**

Confirmation Mass for youths of Christ the King Parish in Indianapolis at Christ the King Church

**November 11 – 3 p.m.**

Archdiocesan Finance Council meeting at Archbishop Edward T. O’Meara Catholic Center

**November 12 – 8:15 a.m.**

Indicatures virtual meeting

**November 12 – 10 a.m.**

Leads Team Training at Archbishop Edward T. O’Meara Catholic Center

**November 12 – 7 p.m.**

Confirmation Mass for youths of Our Lady of Greenwood Parish in Greenwood at SS. Peter and Paul Cathedral, Indianapolis

**November 14 – 6 p.m.**

USCCB Subcommittee for Promotion and Defense of Marriage virtual meeting

### Share the blessings and moments from your life this year for which you are especially grateful

This year, the United States has often been a nation divided, struggling with the issues of race, politics and a deadly virus that has killed more than 235,000 Americans. In such a time, it can be hard to focus on the blessings in our lives. Still, there are many for most of us. And while acknowledging how challenging and even devastating this year has been, The Criterion is inviting our readers to share what they are thankful for as another Thanksgiving approaches.

We hope to publish a list of our readers’ blessings in the Nov. 20 issue of the paper leading up to Thanksgiving Day on Nov. 26 this year. Please consider sharing a blessing, an encounter, a story, a moment of hope, joy, compassion or love from your life this year for which you are especially grateful.

Whether it’s a simple reason to be thankful or a life-changing one, we’ll look forward to all the responses we receive.

Send your submissions to John Shaughnessy by e-mail at jshaughnessy@archindy.org or by mail in care of The Criterion, 1400 N. Meridian St., Indianapolis, IN 46202. Please include your parish and a daytime phone number where you can be reached.

### Being meek is rare today, but it is essential for holiness, Pope Francis says

VATICAN CITY (CNS)—The Eight Beatitudes describe the path to holiness, but the call to meekness seems particularly challenging today, Pope Francis said.

“‘The meek are those who know how to control themselves, who leave space for the other; they listen to the other, respect the other’s way of living, his or her needs and requests. They do not intend to offend or diminish the other, they do not want to love or dominate everyone, nor do they impose their ideas or their own interests to the detriment of others,’” the pope said on Nov. 1. Marking the day’s feast of All Saints and commenting on the Gospel of Matthew’s version of the beatitudes, Pope Francis told people gathered to pray the Glorias with him that the saints and blessed recognized by the Church walked the path of the beatitudes, each in his or her own way. “They all have their own personality and developed their own life of holiness according to that personality,” the pope said, “and each one of us can do it, taking this path: meekness, meekness, please, and we will head toward holiness.

“At this moment in life, even globally, there is so much aggressivity,” he said. “In everyday life as well, the first thing that comes out of us is aggression, competitiveness. We need meekness to progress on the path of holiness. To listen, to respect, not to attack: meekness.”
necessary and intimate connection so crucial in the life and mission of a parish," the cardinal said.

Blessed McGivney “knew the simple, indispensable requirement for a pastor: to love his people. He was with them in their sorrows, in times of death and bereavement. He was sanctified by doing what parish priests still do, day in and day out.”

The founding of the Knights of Columbus “grew out of his ministry as a parish priest,” Cardinal Tobin noted. “And long before his exhausted body surrendered to disease, he died daily to his own desires,” the cardinal added, and “he laid down his life for his friends.”

God “was good for giving the Church Blessed McGivney at this moment of our common pilgrimage,” Cardinal Tobin said. “In a time of such overwhelming need for consolation, we glimpse his face among the ‘cloud of witnesses’ that urge us on. In Blessed Michael, we are reminded that life is not transactional, but a gift to be shared.”

The beatification rite came shortly after the beginning of the Oct. 31 Mass. After Cardinal Tobin read the rite in Latin, Archbishop Lori read the English translation of the letter. A giant tapestry of Blessed McGivney’s portrait was unveiled in the cathedral sanctuary.

Michael “Mikey” McGivney Schachte, together with his parents, Daniel and Michelle, and several of his 12 brothers and sisters, carried a relic of Blessed McGivney and presented it to Cardinal Tobin. The relic was placed in the sanctuary and censed.

Mikey, now 5, is the child whose in-utero healing from a life-threatening condition, that under most circumstances, could have ended in an abortion, was confirmed by Pope Francis. It was announced in May as a miracle that occurred through Father McGivney’s intercession.

In remarks at the beginning of the Nov. 1 liturgy, Archbishop Leonard P. Blair of Hartford, Conn., said the Mass of Thanksgiving “very appropriately falls” on All Saints’ Day at a church “dear to the Knights of Columbus.”

During his ministry in the parish, Blessed McGivney “showed the kind of man and the kind of priest that he was,” Archbishop Blair said. “When he left here in 1884, the New Haven Evening Register observed there’d never been a more energetic or hard-working priest stationed in New Haven than he.”

At his funeral, it was reported that parishioners wept aloud and others sobbed audibly in this very place, which now many years later is filled with joy today. Blessed Michael McGivney, pray for us.”

In looking at Blessed McGivney’s life “through the lens of the Eight Beatitudes, from Christ’s Sermon on the Mount, Archbishop Lori on Nov. 1 said the “beloved founder of the Knights” was “the quintessential parish priest.”

“This is the priest we long for. This is the priest the Church needs today,” he said in his homily.

“When we hear Jesus say, ‘Blessed are the poor in spirit, for theirs is the kingdom of heaven’ (Mt 5:3), we immediately recall how Father McGivney gave up everything to serve the Church—to his time, his energy, his resources, taking very little in return and giving of himself until his last moment,” Archbishop Lori said.

Blessed McGivney died of pneumonia complications at age 38 in 1898, he fell till while caring for the faithful during an outbreak of influenza known as the Russian flu in Thomaston, Conn., and “in the eyes of those who mourn, for they will be comforted” (Mt 5:4). Do we not recall how Father McGivney mourned over the plight of families that had lost husbands, fathers and breadwinners?” the archbishop said.

“Do we not find Father McGivney at the bedside of dying parishioners, many of them young, sharing like a good shepherd … in the grief and sorrow of the people he served?” he asked.

A young Father McGivney walked to the gallows with a condemned Jim Smith and [served as] deacon at his execution,” Archbishop Lori said. “Now the Good Shepherd himself comforts Father McGivney in eternity.”

Blessed McGivney often visited James “Chip” Smith in his jail cell as the prisoner awaited execution for the murder of a police chief.

“In that cell, with loving perseverance, Father McGivney brought Jim Smith to conversion and thus ushered a condemned man to the very throne of mercy, God’s mercy,” Archbishop Lori said in referencing the beatitude “Blessed are the merciful, for they will be shown mercy” (Mt 5:7).

Regarding the beatitude “Blessed are the clean of heart, for they will see God” (Mt 5:8), Blessed McGivney built “on the sense of modesty he learned at ‘home,’” and it flowered “into a life of charity, tranquility of spirit and a wisdom settle disputes, to restore peace and to keep his fledgling order, the Knights of Columbus, on track.”

He also at times was ridiculed as he “labored long and hard” to establish the Knights, emulating the beatitude “Blessed are they who are persecuted for the sake of righteousness” (Mt 5:10), Archbishop Lori continued. “Father McGivney was regarded as something of a laughingstock, and others … thought his project posed grave dangers for the Church’s future.”

“Father McGivney’s response was neither anger nor recrimination, but rather they will inherit the land” (Mt 5:5).

“When it became apparent the Knights would be successful, Father McGivney stepped away from the limelight,” continuing to support the organization not as its leader but “as a holy priest who sought only the material and spiritual well-being of his beloved Knights and their families and to put them on the road to holiness,” the archbishop continued.

There were times when Blessed McGivney had to be a peacemaker among these new Knights, he said, which brings to mind the beatitude “Blessed are the peacemakers, for they will be called children of God” (Mt 5:9).

“Father McGivney found himself at times dealing with challenging personalities as well as that pride and jealously that seem to be a part of every noble undertaking,” he said.

“By all accounts,” he added, “Father McGivney responded to these challenges with a disarming humility, a persevering charity, tranquility of spirit and a wisdom that lent him the authority he needed to settle disputes, to restore peace and to keep his fledgling order, the Knights of Columbus, on track.”

Cardinal Joseph W. Tobin of Newark, N.J., accepts a relic from Michael “Mikey” McGivney Schachte, during the Oct. 31 beatification Mass of Blessed Michael McGivney, founder of the Knights of Columbus, at the Cathedral of St. Joseph in Hartford, Conn. (CNS photo/courtesy Knights of Columbus)

“Do we not find Father McGivney as a holy priest, not as its leader but ‘as a holy priest who continued to support the organization (Knights of Columbus) in track.’

steady determination and focus, confident that if it were God’s will, the Knights would succeed perhaps beyond his dreams,” the archbishop added.

Blessed McGivney originally started the Knights as a service organization to help widows and orphans. Today the fraternal order for Catholic men is international and is the largest lay Catholic organization in the world with 2 million members. It sponsors a wide range of educational, charitable and religious activities.”
Benedict XII formally defined our teachings about heaven. When Pope atonement for the dead that they might been killed in battle. “Thus he made an expiatory sacrifice for men who had (2 Mc 12:39-46) tells how Judas The Second Book of Maccabees at least as far as the second century B.C. in the Bible, they ask. Praying for the dead People don’t like to think about death, either their own or that of a close relative or friend. But the Catholic Church encourages us to do so, especially during the month of November. We prayed on Nov. 2 for the those in purgatory, traditionally known as the “poor souls,” but that’s not the only time this month that we’re encouraged to pray for them. Some parishes keep stacks of envelopes containing the names of parishioners’ loved ones on their altars during Mass this month, so they are all remembered and prayed for.

The Scripture readings this month urge us to be prepared both for the end of the world and our own death. The second reading for the 33th Sunday in Ordinary Time (the weekend of Nov. 14-15), for example, from the First Letter of St. Paul to the Thessalonians, says, “You know very well that the day of the Lord will come like a thief at night. When people are saying, ‘Peace and security,’ then sudden disaster comes upon them, like people who, after saying ‘Peace and security,’ the love of Christ.”

The Catholic Church consistently urges us to pray for the dead. Yet praying for the dead wouldn’t make any sense if there is no purgatory. One of the most common criticisms that Protestants have about the Catholic faith is our belief in purgatory. Where is purgatory mentioned in the Bible, they ask.

The word “purgatory” isn’t in the Bible, but praying for the dead goes back at least as far as the second century B.C. The Second Book of Maccabees (2 M. 12:39-46) tells how Judas Maccabaeus and his men took up a collection that they sent to Jerusalem as an expiatory sacrifice for men who had been killed in battle. “Thus he made atonement for the dead that they might be freed from this sin” (2 M. 12:46), the chapter concludes.

Purgatory is part of Catholic teachings about heaven. When Pope Benedict XIV formally defined our teachings about heaven on Jan. 29, 1336, he said that the faithful go to heaven after death “provided they were not in need of purification when they died . . . or, if they then did need or will need some purification, when they have been purified after death.”

What we call purgatory is that process of purification. Catholics often think of it as a place between heaven and hell, but it really is not a place. It’s a process. It’s necessary because Scripture says that nothing impure will enter the kingdom of heaven. But we know that not everyone who dies is worthy to enter into perfect and complete union with God. Nor has he or she rejected God’s mercy enough to sentence himself or herself to hell. In the process of purification that we call purgatory, every trace of sin is eliminated, and every imperfection is corrected.

We have no idea when that happens. Are people undergoing that process for many years? Or does it occur immediately after death or even in the process of dying? Unfortunately, some pious folklore has made us think that purgatory is a mini-hell where people spend years and years of torture and pain before finally being allowed into heaven. But that is not Catholic teaching. Perhaps St. Pope John Paul II expressed it best when he taught about purgatory on Aug. 4, 1999. “Those who live in this state of purification after death are not separated from God but are immersed in the love of Christ.”

But what about praying for the dead? That is part of our belief in the communion of saints that we say we believe in when we recite the Apostles’ Creed. Again, here is what St. Pope John Paul II said about this practice, in the same address: “We all remain united in the Mystical Body of Christ and we can therefore offer up prayers and good works on behalf of our brothers and sisters in purgatory.”

The Mystical Body of Christ is the doctrine described by St. Paul in his letters to the Corinthians and Ephesians that the Church forms a single body, united with Christ as its head, composed of the living, those in the state of purgatory and the saints in heaven. “Let us continue to pray for the dead and remain prepared for our own death.”

—John F. Fink

As I write this, it is unknown whether President Donald J. Trump will win or lose his bid for re-election. Either way, however, his most lasting legacy may be his naming three new justices to the U.S. Supreme Court—including, of course, Amy Coney Barrett.

The debate over Justice Barrett’s confirmation, however, highlighted some disturbing aspects of our current political discourse. Senators opposing her confirmation as a federal appellate judge in 2017 saw a public backlash when they openly probed her Catholic faith, despite the Constitution’s ban on a religious test for public office. They did not repeat that mistake in 2020. But instead, opponents in the Senate and the media used her past comments and actions on various issues as a proxy for attacking that faith. She had once signed a newspaper advertisement stating that a new human life begins at conception—a fact that the Catholic Church accepts, but that anyone can look up in an embryology textbook. And some news outlets expressed alarm that she had served on the board of a Christian school whose policies express “anti-LGBTQ rhetoric,” for example that marriage is a union “between a man and a woman.” That is simply Catholic teaching, and a tradition of other biblical faiths. But it became clear during her confirmation hearings that Justice Barrett believes the task of a judge is not to impose one’s personal views, but to carefully apply the Constitution as written and leave the making of new laws to lawmakers.

And like her predecessor Supreme Court Justice Ruth Bader Ginsburg, she calmly refused to predict her decisions on future cases, because those must rely on the facts and arguments presented by both sides in those cases. Justice Barrett’s qualifications, demeanor and patience with strange questions—including one senator’s question whether she had sexually assaulted anyone—impressed many Americans, and surveys have showed majority support for confirming her.

That makes a speech by Senate minority leader Charles Schumer, the day before her confirmation, especially disturbing. Schumer attacked Justice Barrett as a danger to “the lives and freedoms of the American people” and their “fundamental rights.” He cited “the right to affordable health care, to make their own private medical decisions, to join a union, vote without impediments, marry whom they love.” Confirming her, he said, would be “an irrevocable stain on this Republican majority forevermore.”

Justice Barrett has not said she would do any of these things, some of which are matters of legislative choice more than constitutional mandate. And Schumer’s reference to “private medical decisions” was code for abortion—although the Supreme Court’s ever-shifting abortion jurisprudence has said since 1972 that the “right” to abortion arises from a sweeping idea of personal “liberty” rather than medical privacy.

Oddly, Schumer told Americans that Republican senators were “breaking faith with you” by doing “the exact opposite” of what they promised in 2016. But the party’s 2016 platform promised to appoint “judges who respect traditional family values and the sanctity of innocent human life,” and on same-sex marriage to appoint those who “respect the constitutional limits on their power and respect the authority of the states to decide such fundamental social questions.” It seems that what he fears is the possible keeping of those promises.

Justices like Amy Coney Barrett may lead the court to a more modest role, leaving issues to the people and their elected representatives when the Constitution says little or nothing about them. But it seems that leaders in the party known as Democratic, which I’ve belonged to all my adult life, may be afraid of ... more democracy.

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

Top Religious Orders in the College of Cardinals

With the consistory Nov. 28, 2020

Salesians (SDB) 9
Je suis (SJ) 7
Capuchins (OFM Cap) 4
Franciscans (OFM) 4
Others (22 orders) 27

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“Praying for the dead affirm our belief in life everlasting”

Por supuesto, esto significa que creemos que hay una relación real que sigue existiendo entre los vivos y los muertos, y como todas las relaciones personales, creemos que nuestra conexión (unión) con los que han partido descansen en paz, y que nosotros prometemos rezar por ellos, aunque no seamos familiares. Los fieles a su vocación (apartado de su vocación) a ser fieles a su vocación de discípulos misioneros.

El papa san Juan Pablo II dijo en una ocasión que “la contemplación de las vidas de aquellos que han seguido a Cristo nos anima a llevar una vida cristiana buena y recta para que podamos prepararnos cada día para la vida eterna.”

Manteniendo el contacto con nuestros seres queridos fallecidos, especialmente con aquellos que el papa Francisco denomina “santos de a pie” participamos activamente en la Comunidad de los Santos, que incluye a todos aquellos cuyas vidas reflejan su alegría y creada para que permanezcan como ejemplo de los verdaderos discípulos de Jesucristo.

Con cada día que pasamos a nuestro lado, a menudo, lo que hacemos es recordar a nuestros seres queridos fallecidos. Rezar en honor de ellos es un acto de amor y gratitud por la vida que nos dieron, nos ayuda a recordar lo que aprendimos de ellos y nos inspira a seguir su ejemplo.

Rezar por los muertos afirma nuestra creencia en la vida eterna. El Señor ha prometido que aquellos que sean fieles morirán para ver a Cristo.

Lo mismo hacemos al rezar con María y los santos (y todos los que han muerto). Se trata de estar abiertos y ser receptivos a lo que Dios nos dice a través de ellos. Y significa compartir nuestras esperanzas y temores más profundos, nuestras alegrías y nuestras penas, nuestras frustraciones en la vida diaria, y nuestro deseo de ser mejores personas y crecer en santidad como discípulos de Jesucristo.

May the souls of all the faithful departed through the mercy of God rest in peace. And may they pray for us always, as we promise to pray for them, until we are all united with Christ in our heavenly home on the Last Day. ☩
St. Elizabeth/Cooleyman Pregnancy & Adoption Services to host virtual fundraiser on Nov. 12

St. Elizabeth/Cooleyman Pregnancy & Adoption Services in Beech Grove will host a virtual “Giving Birth to Hope” Dinner on Nov. 12. During the program, hear adoption journey stories and testimonials about the loving works of the organization. To register, go to cuvy.org/GivingBirthToHope.

St. Louis de Montfort to host free Thanksgiving Day dinner on Nov. 26

St. Louis de Montfort Parish, 11441 Hague Road, in Fishers (Lafayette Diocese), is hosting a free Thanksgiving dinner with turkey, mashed potatoes, stuffing, vegetables, rolls and dessert in Craig Wiley Hall from 11 a.m.-2 p.m. on Nov. 26. All are welcome.

For more information, call 317-517-4256.

Sisters of Providence to host multi-faith unity retreat on Nov. 15

A “Unity Retreat Afternoon for Daughters and Sons of Abraham” will take place at Providence Spirituality & Conference Center, 1 Sisters of Providence Road, in St. Mary-Of-The-Woods, from 1:15-4:15 p.m. on Nov. 15. The retreat event will be hosted by the Sisters of Providence of Saint Mary-of-the-Woods in collaboration with the International Council of the Religion of Bab, Wabash Valley. Providence Sister Paula Damiano and a team of presenters of the Jewish, Christian and Muslim faiths will share their faith through prayer, song, presentations and conversations. The cost is $15 or a freewill donation. The registration deadline is Nov. 9. Register online at Events.SistersOfProvidence.org. Or by calling evpresentsp@gmail.com or provctr@sistersofprovidence.cc.

Becky’s Place to host virtual open house and fun run, sell calendars in Nov. and Dec.

Becky’s Place, a ministry of Catholic Charities Bloomington, will offer three opportunities to learn about, support and follow its mission in November and December. Becky’s Place, located in Bedford, provides shelter and assistance for women who are experiencing homelessness and moving toward a life of self-sufficiency. Its virtual Run for Hope 5K will take place the entire month of November. All ages and fitness levels are welcome. Participants may run or walk the 5K (1.3-mile) distance inside or outside sometime during the month of November and need not complete the full distance at once. The cost, which includes a T-shirt, is $20 if picking up the race packet in person, or $30 to have the race packet mailed in-person registration and packet pickup are available at 1108 S. 5th St. in Bedford from 4-6 p.m. on Nov. 19 and Nov. 24. For further information or to register online, go to cathyandbecky.com or contact Corrina Hayes at 827-575-2733 or chaves@cbin.org.

Also starting in November 2021 calendars benefiting Becky’s Place and the Men’s Warming Shelter in Bedford can be purchased for $20. The calendars can be ordered online at beckysplaceBedford.org. Becky’s Place Virtual Christmas Open House will stream live on the organization’s Facebook page at beckysplacebedford from 7:30 p.m. on Dec. 1. The free broadcast will include a tour of the homeless shelter and interviews with special guests. For information on the open house, call Corrina Hayes at 827-275-5773 or e-mail chaves@cbin.org.

www.archindy.org/eventscalendar
Clarity that evil had intruded on our lives, exactly why I said that. I saw with stark if I were insane. But looking back, I know to hate anyone,” Bishop said.

“I heard myself say, ‘I don’t want the first thing that came out of my mouth baby had died—from gunshot wounds—me how Nancy and Richard and their bodies the next day when he stopped by murdered by a gunman who had broken into their home. Jeanne’s father found the gunman, who was a high school student at the time of the crime. The author, David Biro, who was a high school student at the time of the crime. He is serving a life sentence. Bishop said that evil had cast a shadow over lives that until then had been privileged and peaceful. And I knew that evil must be responded to; you cannot not respond to evil.

“So, I knew, too, that if my response to whomever had killed them was hatred, there wouldn’t be enough hate in the universe to pay for the lives of my loved ones. I knew there had to be some other response.”

Her response, which led to eventually reconciling with her loved ones’ killer, will be among the stories Bishop shares during the fourth annual archdiocesan Corrections Ministry Conference, which will be held virtually from 8:30 a.m. to 12:30 p.m. on Nov. 21. The topic will be “Forgiving with Grace.” Bishop’s transformation after the life-changing event included leaving her job as a corporate attorney at a large law firm in the greater Chicago area to become a public defender in Cook County, Ill. It was a way for her to make a “real difference” in the world.

“I had already lived four years on this Earth that Nancy never got to have, and every day I lived after that would be another day that I would have a chance to open my eyes, breathe in air and go out into the world and do good,” she said. “I knew I couldn’t waste one more minute of this gift of life I had been given. I owed it to God and to Nancy, to honor her memory.”

In her new role, Bishop began to advocate for gun registration and to fight against the death penalty. Twenty-five years after the tragedy, she wrote a book, Change of Heart: Justice, Mercy and Making Peace with My Sister’s Killer, which is a powerful account of the murders and her reconciliation with the murderer, David Biro, who was a high school student at the time of the crime. He is serving a life sentence.

“My faith had everything to do with my journey to reconciliation with the killer,” Bishop said. In the book, she describes four pastors who helped direct her path: two were pastors at her Presbyterian church in Chicago; the third was a Southern Baptist preacher and a university president; and the fourth was an Episcopal priest at a service she attended one summer:

“All had wisdom to impart to me, just as I have gained wisdom from my beloved Catholic brothers and sisters,” she said.

The author will also discuss her latest book, Grace From the Rubble: Two Fathers’ Road to Reconciliation After the Oklahoma City Bombing, which grew out of the reaction to her first book, Bishop said.

The book shares how Bud Welch, the father of Oklahoma City bombing victim Julie Welch, forges an unlikely friendship with Bill McVeigh, the father of bomber Timothy McVeigh. It is also a story of forgiveness.

Both books are available on Amazon.com.

The book about the two fathers “speaks of reaching across the divide to reconcile with those who, by earthly reason, should be your enemies. I saw such hunger out there for this word of forgiveness and mercy. Jesus said love your enemies,” Bishop said. “And I knew the most amazing story, of the father of one of the Oklahoma City bombing victims actually reaching out and befriending the father of her killer. It was breathtaking. I’m so grateful that this story is going out into the world. We have so much to learn from these two men about grace and redemption and the power of love over hate.”

The author said she hopes people who take part in the Nov. 21 conference understand “that we don’t have to be stuck in the past, burdened with resentment and anger but bitterness. We can lay that burden down and move forward in freedom and peace. There is a better way,” she noted, “and it is the way of Christ.” Bishop will have signed copies of both of her books available for purchase and will send them to whomever would like to read these stories of transformation.

During the virtual event, there will also be a pre-recorded panel discussion of inmates at an Indiana correctional facility on their struggle with forgiving others and others forgiving them. To register for this free event, go to www.archindy.org/corrections.

By Mike Krokoz

Jeanne Bishop

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Youth conference hopes to ignite a passion for God

By John Shaughnessy

When the coronavirus crisis started earlier this year, Ali Hoffman and her father chased away their fear and isolation with a rousing, I-dare-you-not-to-smile song-and-dance performance in their kitchen that went viral, drawing millions of viewers on the internet.

“It was a celebration of fun, family and life,” says Mary Kate Shanahan, associate director of the Archdiocese of Indianapolis and the Lafayette Diocese’s youth ministry. “We’ve also got another great emcee next year at NCYC [National Catholic Youth Conference].”

Featuring interactive activities and breakout sessions, the conference will be presented at two times—1-3:30 p.m. and 7-9:30 p.m.—with one main goal. “I really just want people to get to know Jesus, to spend time with him and to grow in relationship to him,” Shanahan says. “And we’re hoping this is a catalyst for that. And that really just sparks some energy as we get ready for NCYC next year.”

IGNITE organizers are also hoping that the conference helps youths, parish groups and their leaders connect more closely, which has been a major challenge since the emergence of the coronavirus in March.

“Our biggest hope is that despite all the things that have happened in 2020 that have been huge obstacles and challenges, the conference will be a way to help parishes have wins—successes—in their youth ministry programs,” Shanahan says. “It’s an opportunity for youths to still gather and to still have ministry experiences. Because there’s lots of parishes where they haven’t been able to meet for so long or the attendance has gone down so dramatically because of COVID.”

There are different options for participating in IGNITE. For individuals or groups that aren’t able to get together in person at their parish, they can view the conference and be involved in it online.

“The other option is they can meet with their youth group and watch all the main sessions and then do the breakout sessions on their own or watch the breakout sessions,” Shanahan says. “So they’re still able to gather and have interactions with people from their own community.”

Organizers especially hope that youth groups will be able to come together at their parishes in some way for the conference.

“We really want to encourage people to gather and be there in person, to do as much as they can to build those communities,” Shanahan says. “We want to let everybody know, especially the teens, that they’re not alone, that they’re not going through this alone. It’s really going to be a great event. We’re still called to go out and evangelize, and we’re still called to build community. We need to continue to be creative and pave the way to better ministry and to building the kingdom of God.”

(For more information about IGNITE, visit www.archindymv.com. The cost of the conference is $15 per youth for groups of 1-15 high school students. It’s $10 per youth for groups of 16 or more. For information on registering for the conference, contact your parish’s youth ministry leader.)

Retired Pope Benedict XVI declines his late brother’s inheritance

BERLIN (CNS)—Retired Pope Benedict XVI has declined the inheritance of his brother Georg, who died in July, reported the German Catholic news agency KNA.

Because of this, “the estate of Georg Ratzinger goes to the Holy See,” Johannes Hofmann, dean of St. Johann Collegiate Church, told the newspaper Bild am Sonntag. This was stated in the postscript of Msgr. Ratzinger’s will, he said.

The house in Regensburg, Germany, where Msgr. Ratzinger lived belongs to the Regensburg Domspatzen choir, a small library and family photos. Bild am Sonntag anonymously quoted a confidant of retired Pope Benedict as saying he “will certainly still receive one or two mementos.” However, he carried the memories of his brother “in his heart,” so the 93-year-old “no longer needs to accumulate material things.”

Msgr. Ratzinger, 96, died in Regensburg on July 1. The retired pope had visited his older brother in mid-June after the latter’s health had deteriorated.

Msgr. Ratzinger was retired Pope Benedict’s last close relative. He ran the Regensburg Domspatzen choir from 1964 until 1994. 

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No it’s not a family thing

By Natalie Hoefer

Visiting the Vatican in 2019 was not what lead Gene Gadient to feel called to the Catholic faith—but it did prompt him into action.

The 62-year-old attended different churches when he was growing up. From his teens through his early 20s, he was a member of the Nazarene Church, “but then I drifted away,” he said.

Gadient’s journey to the Catholic faith began years later, when he started joining his wife Lisa and their youngest daughter, Katie, at Mass at St. Roch Church in Indianapolis, the parish in which Lisa was raised.

As was soon impressed by then-parish pastor Father James Wilmoth. “After [Mass], a group of us would go breakfeast, and we’d talk for hours—sometimes for 30-45 minute periods,” Gadient recalled. “Father Wilmoth would talk with us. It made me feel accepted even though I wasn’t Catholic at the time.”

After going to Mass at St. Roch for five or six years, he said, “I saw something about RCIA [Rite of Christian Initiation for Adults] in the bulletin and thought I’d like to do it, but I missed the start date. I never said anything about my interest.

Then I saw it again in the bulletin the next year.”

By the time he visited Rome in 2019, “There were people at church who said they’d been willing to become Catholic, but never wanted to become Catholic,” he noted.

What spurred Gadient to action was seeing the Vatican.

He and Lisa accompanied Katie’s high school choir trip on a tour to sing in four historic churches in Italy, including St. Peter’s Basilica at the Vatican.

“I was amazed at how big the Vatican was. I recall them having to walk in front of the church and when I got into St. Peter’s itself and saw how big it was—wow! Seeing how old all the churches were—it was just impressive.”

That fall, Gadient signed up for RCIA.

He said he learned “a lot” from the classes.

“But the main thing that really struck a chord with me is that the Catholic Church can follow its pope and leaders all the way back to Christ. I was astounded that it had that kind of legacy, and it’s the only Church that can say that.”

He told his wife not long after receiving the sacraments that he would consider going to RCIA classes again in the future for “a refresher, because there’s so much to learn.”

When Gadient learned he would not be able to receive his sacraments at the Easter Vigil this year, “It was disappointing, but understandable,” he said.

But as COVID-19 spread and the death toll rose, there was one sacrament he was able to receive that he began to ponder more—baptism.

“As you go through [RCIA], you understand about the need to be baptized to go to heaven. COVID made me think about that,” Gadient admitted.

When he finally received the sacraments of baptism, confirmation and the Eucharist at a special liturgy on July 12, there was one emotion Gadient especially felt. “Thankfulness,” he said. “Thankful that I’d come this far. Thankful for the feeling like we’re now more of a family, sharing our faith together.”

Due sharing great when Katie, a junior in high school, received the sacrament of confirmation shortly after Gadient was confirmed.

I felt God’s presence

It made sense, then, that Stater—with his background in ministry and desire to be a social worker—chose St. Regis for his confirmation saint.

“He was into helping the homeless,” Stater explained. “I really liked his story. He’s a good example for me to live by.”

When public Masses were suspended starting on March 18 to help stop the spread of COVID-19, “It was tough,” he said. “We always went to Saturday evening Mass. I felt weird with no Mass at all.”

What felt even worse was contracting the coronavirus, he said.

“Around March 19, I felt really bad before work, tired, achy,” Stater recalled. “They tested me, and I tested positive.”

Then Sarah, a nurse, also tested positive.

“We had to take care of the boys despite feeling terrible and weak,” he said. “When they napped, we napped. The boys ended up being fine.”

Both Bryan and Sarah were surprised by their recovery time.

“We look like three weeks before we had our energy back,” he said. “It was about four weeks before things were back to normal.”

They were also blessed by the kindness they received during their struggle.

“So many from church and friends and family checked on us,” he said. “And a lot—like that people who checked in and were willing to come by,” including parish pastoral associate and RCIA director Kathy Davis-Shanks.

Especially receiving Communion.

“A big part of unity in the Church for me was to participate in the Eucharist,” he said. “I always felt I was a guest at Mass, no matter how involved I got [in the parish].

For his own confirmation saint, Stater chose St. Joseph. “I always put a priority on being a good father,” he said. “I’ve always enjoyed being a father and doing things with the kids.”

Before, he couldn’t fully participate in Mass or the Catholic faith with his daughter and wife.

“Now, it’s a family thing,” he said. †
Mass of reparation celebrated to ‘cleanse’ Nice basilica after attack

NICE, France (CNS)—French bishops conducted a “penitential rite of reparation” inside a church in which three people were murdered in late October.

The Nov. 1 Mass of reparation was celebrated in Notre Dame Cathedral by Nice Bishop André Marceau, who was joined by Archbishop Jean-Marc Aveline of Marseille and Archbishop Dominique-Marie David of Monaco.

The church was the scene of an Oct. 29 attack in which a man hacked three people to death with a foot-long blade before he was shot 14 times by the police.

The church was blessed throughout with holy water before the lights were turned on again, and the bishops changed their vestments to white to signify the resurrection.

Restrictions in place to stop the spread of COVID-19 meant that only a small number of guests, including Mayor Christian Estrosi, were invited to the liturgy, though a crowd of people gathered outside.

According to Le Parisien, a French newspaper, Bishop Marceau condemned the violence that had desecrated the basilica.

“...the stones cannot cry out their horror,” he said.

“The abomination of the terrorist act marred the reservation of the Church, which he has reaffirmed numerous times over the years.”†
Faith Alive!

Autumn is a season of faith-filled ‘patience and promise’

By Mike Nelson

In our backyard is a solitary liquid amber tree that from spring through summer produces a gorgeous bounty of green leaves, providing welcome shade and beauty. Then at the end of summer, the leaves begin to change color, turning gold, orange, red and finally brown before falling to the ground. Thankfully, the leaves do not change or fall at the same time, thus producing a brilliant palette that delights our family whenever we look out our window ... at least for a few weeks.

By December, though, our liquid amber is barren, which saddens us. But not for long, since we know that within a few months, buds will appear and develop into leaves. And usually by Easter, the tree’s greenery will be with us once more—a visual reward, you might say, for our patience.

For me, patience and promise summarize the season of autumn, the term I prefer to fall, since it connotes a year’s “passing” rather than its “decline.” It’s a season I have long regarded with both joy and sadness. On the one hand, autumn is the season of our wedding anniversary, which is also my wife’s birthday, Thanksgiving (with or without football) and Advent, all special celebrations. But it is also a season where daylight hours are fewer and temperatures are chillier.

And in Southern California, where I have lived most of my life, it is also a season of trepidation. Rarely does a year pass without at least one major brushfire, inevitably fanned by dry Santa Ana winds that darken the skies with smoke and ash. The fire threatens and destroys lives, property and nature.

That’s never been more true than this year, when all of California was subjected to wildfires two months ahead of schedule, with millions of acres statewide in flames or in ruins. This year’s autumn is further complicated by the coronavirus pandemic, which since March has restricted our time outside our home. What, we can easily wonder, happened to spring and summer?

Finally, and most poignantly, the coming of autumn reminds us that the end of the year is at hand. And as we get older, the realization that we have less time on this Earth can hit us as hard as a cold northern wind (or, in our case, a hot Santa Ana).

So how do we cope?

“There is an appointed time for everything,” the Book of Ecclesiastes reminds us, “and a time for every affair under the heavens” (Ecc 3:1). Among the series of “affairs” that Ecclesiastes enumerates are planting and uprooting, activities that take place within a few miles of our home in Ventura County, long known as a major agricultural producer of fruits and vegetables.

That includes pumpkins, whose patches scattered around our area are popping with orange, one of the most delightful flavors and aromas of autumn, there is something more to this particular change of season: the invitation for us to discover (if we don’t already know) the gifts God provides throughout the year:

“I will give the seasonal rain to your land, the early rain and the late rain, that you may have grain, wine and oil to gather in” (Dt 11:14).

And, to appreciate those gifts:

“How great is your goodness, Lord, stored up for those who fear you. You display it for those who trust you, in the sight of the children of Adam” (Ps 31:20).

For autumn is also a season of promise, which beckons us to faith: “Be patient, therefore, brothers, until the coming of the Lord,” says the Letter of St. James. “See how the farmer waits for the precious fruit of the Earth, being patient about it until it receives the early and the late rains” (See 5:7).

We are not in charge of the change of seasons that occurs each year. But we are in charge of our patience, of our capacity to appreciate God’s gifts and of our ability to respond accordingly.

“Let us not grow weary of doing good,” St. Paul tells the Galatians, “for in due season we will reap our harvest, if we do not give up” (Gal 6:9).

In this particular year, where so much of our lives has been severely rearranged, we are invited to look outside of ourselves to the needs of others and serve them. For the season in which we proclaim, “Goodwill to all!” is close at hand (Lk 2:14).

“This is the day that the Lord has made,” proclaims Psalm 118:24. “Let us rejoice in it and be glad!”

(Catholic journalist Mike Nelson writes from Southern California.)
For the Journey/Effi Caldarola

"Frattelli Tutti" and theparable of the good Samaritan

Who is my neighbor? It’s a question as old as the kingdom of heaven. While visiting a large city, a friend went to a famous deli. On her way into the restaurant, she saw a homeless person, looking forlorn, sprawled on the sidewalk.

The deli’s servings were huge, so she had a medium salad and saved the other half for the man she’d seen on the street. When she left the restaurant, she handed him a large bag with the sandwich inside.

As she walked away, she was surprised to realize the man was running after her. "Mom, I have been blessed," he called out to her.

I didn’t ask my friend what she thought about this. But in my then world, it might have suggested I was not who he thought I was going to ask him of. He is mentally ill?

So what did the man want? He wanted to thank her for her kindness. He had the discipline needed to control his affection. A priest and Levite pass him by. But a Samaritan [-] was showing his humanity, his dignity, his worth.

In one section, the pope examines the familiar parable. Someone had asked Jesus, "Who is my neighbor?" (Lk 10:29) and this story was his response.

A man is left for robbers. A priest and Levite pass him by. But a Samaritan helps him, going to lengths to ensure the injured man does not die.

In ancient times, a neighbor was one within your tight circle, your tribe. Someone who had a stake in your personal welfare.

But the Hebrews themselves began to expand this concept of neighbor to those beyond their group. They understood the loneliness of exile and the importance of welcoming the stranger.

Jesus takes on the challenge of "neighbor" to whole new levels. The outcast, the Jew who was not a follower of Jesus, became a "neighbor.

For the Journey. Effi Caldarola writes for Catholic News Service.
The Book of Wisdom supplies the first reading for Mass this weekend. The book’s title itself teaches a lesson.

As its title suggests, the book is a work of religious instruction. This perspective makes sense when we consider the historical context of its writing. The first century BC was a time of danger, both for the Jewish nation and the people of every land.

foreign influences virtually overwhelmed the Holy Land. Times were perilously hard. Understandably, many Jews left their ancestral homeland in search of better lives elsewhere. They emigrated, but went to places where paganism prevailed.

In these new places, devout Jews found themselves required to explain and defend their ancient belief in the One God of Israel, possibly to their own children.

This book, among others, arose from this experience. The title makes the point that accepting the God of Israel is the wise choice, totally logical, and not a leap into fantasy.

An interesting literary technique in this book is that wisdom is personified. Wisdom is described as if this human attribute was a person, moving through the world, being available to humans.

Paul’s First Epistle to the Thessalonians provides the second reading. This epistle was sent long ago to the Christian community in Thessalonica, now the city of Saloniki in modern Greece. The presence of Christians in Thessalonica at that time shows that already the Church had moved beyond its geographical origins and was becoming a factor in Europe, not only in Asia.

Paul makes several important theological points in this reading. First, he expressed the Christian thought that life endures after earthly death. The Apostle refined this idea by insisting that eternal life was intimately connected with the reality of an individual person’s acceptance or rejection of God in a person’s earthly existence.

Second, Paul draws a link between Christ and each Christian. He favored no theme more. It was fundamental. Christ lived and died. He rose. So, Christians who earnestly accept the Lord must die to share in this victory over death. In this bond, they are destined to live forever. St. Matthew’s Gospel is the source of the third reading. It is the familiar parable of the bridegroom and the foolish and wise virgins. Some commentators raise an interesting suggestion, noting that the virgins, wise or otherwise, were symbols of disciples. (While no woman was ever according to any learned reading of the Gospels or tradition, women nonetheless were among the Lord’s disciples.)

Living lives of obedience to and in the model of Jesus required more than good intentions. Also, Jesus extolled virginity among followers. It is why the Church respects celibacy.

Early Christians impatiently awaited the coming of Jesus, believing that when he came in glory, all wrongs would be righted. Threatened in so many ways, they obviously yearned for the Lord’s glorious return.

The parable teaches that Christ will eventually come again, hopefully soon. He will return in triumph, majesty and justice. Jesus will reign over all.

Reflection

It is as true today as it was in the first years of Christianity. The Christian’s bond with Jesus is profound, but it must be constantly restored and strengthened. Disciples must be as determined and aware as were the wise virgins.

As for the foolish and sluggish, it is never too late for any sinner to repent. Millions of people have turned from sin to virtue in the last moments of earthly life. The Church is always prepared to aid in such conversions. It is the purpose of the sacrament of penance. All is forgiven. Start anew.

So, the Church, through Matthew, tells us this weekend to prepare for whatever awaits us. We cannot predict. Live each day as a disciple. Be with Christ—not just at the last minute.

Being with God alone is worthwhile. It makes life worth living. It alone brings true security. Death may be inevitable for every person, but eternal life in heaven awaits the just. Jesus awaits the just.†

The Sunday Readings

Sunday, November 8, 2020

• Wisdom 6:12-16
• 1 Thessalonians 4:13-18
• Matthew 25:1-13

The Church defined the books of the Bible more than 1,500 years ago. Q was raised Catholic and love my Religion. But my brother has become a Pentecostal. He says that the King James Bible was published before the Catholic one and that Catholics added other books to the Bible afterward. Can you tell me when the Catholic version and that King James were published? (Indiana) A The King James version of the Bible was published by the Church of England in 1611. The Catholic canon of the Sacred Scriptures (i.e., the books that the Church teaches that are divinely inspired) had been established long before that in the late fourth and early fifth centuries in Church synods and councils. The Scriptures to which your brother is referring are called the “received” or “official” Scriptures—books of the Old Testament and New Testament that are required reading in the Church. In general, Protestants do not consider them as divinely inspired, but Catholics have done so for more than 1,500 years. Protestant reformers of the 1500s, including Martin Luther, rejected these books as belonging to the official Scriptures—in part, perhaps, because certain portions contradict elements of Protestant doctrine (as in the case of 2 Maccabees 12, which supports paying for the deceased who are in purgatory). Q With the COVID-19 restrictions, why doesn’t the bishop of our diocese offer general absolution for all those unable to come to church? Our church building is so small that only about 25 to 30 parishioners can fit in for Mass—and then, only with a reservation. Many are reluctant to come during this pandemic, and the elderly and the sick in particular are anxious to receive the sacrament of reconciliation. (Pennsylvania) A As I respond to this question, it has been perceived in mid-October of 2020, most parishes I know of have already resumed—although on a more limited basis—a regular schedule of weekend Masses, together with opportunities for parishioners to receive the sacrament of penance.

As the height of the pandemic in March 2020, the Vatican did announce that, in places particularly hard hit by the coronavirus, conditions might exist to grant general absolution to the faithful without their personally confessing their sins first, in cases of grave necessity. Determination of what constitutes this “impossible of receiving sacrificial absolution,” they can make an act of confraternity directly to God in prayer. If they are sincere and promise to go to sacramental confession as soon as possible, the penitentiary noted, they can “obtain the forgiveness of sins, even mortal sins.” In a statement issued on March 24 just prior to a statewide stay-at-home order taking effect, the Archdiocese of Indianapolis said that sacrament of penance would only be available for people in imminent danger of death. All others were advised to rely on perfect contrition. The sacrament of penance has since become available, with proper health precautions put in place, in parishes in central and southern Indiana with the lifting of the stay-at-home order. Immaculate Confession is the ordinary way of celebrating the sacrament of penance, and the Church has always valued the personal contact between the priest and the penitent. (Questions may be sent to Father Kenneth Doyle at askftherdoyle@gmail.com and 30 Columbia Circle Dr., Albany, New York 12203.)

By Thomas J. Rillo

God Reached Out To Us

God Reached Out To Us

God reached out to us through His only begotten Son Jesus was the conduit through which God’s words were heard. Even though we left the path God intended for us to follow, He found a way for his love to endure even when we wandered.

God Reached Out To Us

In Christ God reached out to us and through Him we learned that God’s love is beyond comprehension and so immense. We do not deserve God’s love and yet God does not give up. He continues to reach toward us and shows us the path to Him.

God Reached Out To Us

H is love is the kind that reaches out when we fail. To help us rediscover the love that leads to His grace. God wants to walk with us in intimate fashion always guiding us God reached out to us by sending His only begotten Son to us.

God Reached Out To Us

We are adopted into God’s family receiving the love He lavishes God showers us with His love through Jesus without an apology. God reaches out to us and we should reach back through Jesus. Reaching back to God is the path toward growing closer to Him.

(Thomas J. Rillo is a member of St. Charles Borromeo Parish in Bloomington and a Benedictine oblate of Saint Meinrad Archabbey in St. Meinrad.) (CNS photo/Observer Romano via Reuters)


WELCH, Nancy A., 73, St. Lawrence, Lawrenceburg, Oct. 7. Mother of Ann Klemann and Don Welch. Sister of Mary Helen Johnson, Paula Windolz, Janice and Dan Neyen. Grandmother of five.

In Indiana, the archdiocese, she served as the register at Saint Mary-of-the-Woods College from 1961-66. After leaving education, she worked in computer programming for seven years before serving for 21 years in various positions for religious medical programs at Christian Brothers Services in Romeoville, Ill. She later worked with organizations promoting justice and against human trafficking. Sister Rosemary also helped find in Illinois a center for teaching English as a second language and was honored by Gov. Bruce Rauner for her efforts. She is survived by a brother, George Ward, of Tucson, Ariz. Memorial gifts may be sent to the Sisters of Providence, 1 Sisters of Providence Road, Saint Mary-of-the-Woods, IN 47876.

Catholic, Jewish leaders mark 55th anniversary of ‘Nostra Aetate’

VATICAN CITY (CNS)—The formal structures that support Catholic-Jewish dialogue are important, but their decades of success have relied on strong personal friendships and mutual respect, both of which must continue to spread among all Catholics and Jews, officials involved in the dialogue said.

“The progress in Catholic-Jewish relations has been elevated by the depth of relationships between Catholic and Jewish leaders” and “mirrored” by members of their communities, said Rabbi Noam E. Marans, chair of the International Jewish Committee for Interreligious Consultations.

“The rabbi’s message and one by Cardinal Kurt Koch, president of the Vatican Commission for Religious Relations with the Jews, marked the 55th anniversary on Oct. 28 of the Second Vatican Council’s document, “Nostra Aetate,” on the Church’s relationship with other religions.

Cardinal Koch called “Nostra Aetate” a “milestone document articulating the promise of a new and better era in Christian-Jewish relations” by promoting a recognition of their common spiritual heritage, deeper understanding of one another and mutual respect.

Yes, even if we are not able to meet personally (due to the COVID-19 pandemic), our contact remains steadfast, attest to the fact that our friendship is stable and strong,” the cardinal said. “Let us give thanks to God, the eternal and almighty, for these bonds of friendship and for all that has been achieved in the last decades of Jewish-Catholic dialogue.

Cardinal Koch said it is essential for Catholics to recognize that dialogue with the Jewish community is not “external to the life of the Church” nor is it “optional.”

The Second Vatican Council’s “own reflection on the mystery of the Church” prompted it to see how essential it is to develop and deepen a relationship with “the descendants of Abraham.”

“Jesus is and remains a son of the people of Israel,” the cardinal said. “He is shaped by that tradition and, for this reason, can only be truly understood in the perspective of this cultural and religious framework.”

In his statement, Rabbi Marans said that “Jews have welcomed the Church’s outstretched hand and created the religious, communal and academic structures and responses necessary to partner with Catholics in an era that transformed two millennia of enmity into a blessing of amity.

“We have experienced and affirmed in our encounter a shared belief that human beings are created in the divine image and our destinies are inextricably linked,” he said. “As we battle a pandemic that does not distinguish between its victims, these values draw us closer as guideposts for our religious lives.”

The rabbi also expressed thanks for the “steadfastness of Pope Francis,” who has repeatedly spoken out against anti-Semitism, which continues to threaten Jewish communities and individuals.

“Lukewarm,” he said, “we stand in solidarity with our Christian brothers and sisters as they face serious religious freedom infringements, discrimination and persecution in a number of non-democratic countries across the globe.”
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Responsibilities include: assisting patrons with reference requests, including for parish histories, archdiocesan departmental records, sacramental records, and genealogical research; processing collections and creating collection guides; special projects including the creation of digital collections, website updates, and social media posts; as well as completing other related tasks and projects as directed and assigned by the archivist.

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Carmel, IN 46033

**Executive Assistant**

The Archdiocese of Indianapolis is seeking a full-time Executive Assistant for the Vicariate for Clergy, Religious and Parish Life Coordinators to coordinate communication and provide administrative support for the Episcopal Vicar for Clergy, Religious and Parish Life. The Archdiocese of Indianapolis is the Episcopal Vicar for the Diocese of Indianapolis.

The Archdiocese of Indianapolis is seeking a full-time Executive Assistant for the Vicariate for Clergy, Religious and Parish Life Coordinator to coordinate communication and provide administrative support for the Episcopal Vicar for Clergy, Religious and Parish Life. The Archdiocese of Indianapolis is the Episcopal Vicar for the Diocese of Indianapolis.

Responsibilities include: accepting applications for this position. This position will assist the Pastor with the daily work of the office. Responsibilities include: providing receptionist services, processing incoming mail, acting as the primary public relations contact for the office, responding to requests for information, scheduling appointments, maintaining files, updating databases, preparing appointment letters, developing a monthly newsletter, and facilitating preparations for meetings.

To apply, please e-mail a cover letter, résumé, and list of references, in confidence, to:
Ed Isakson
Director, Human Resources
Archdiocese of Indianapolis
1400 N. Meridian St.
Indianapolis, IN 46202
E-mail: eisakson@archindy.org

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**Archives Assistant**

The Archdiocese of Indianapolis is seeking a temporary archives assistant to work 15 hours per week through June 30, 2021. The Office of the Archives collects and preserves documents, photographs, records, and other materials that pertain to the origin, history, and administration of the archdiocese. The staff of the archives provides assistance and support to archdiocesan offices and agencies, parishes, and individual researchers.

Responsibilities include: assisting patrons with reference requests, including for parish histories, archdiocesan departmental records, sacramental records, and genealogical research; processing collections and creating collection guides; special projects including the creation of digital collections, website updates, and social media posts; as well as completing other related tasks and projects as directed and assigned by the archivist.

Qualified candidate should email a current résumé and cover letter to:
apply@setoncarmel.org

St. Elizabeth Seton Catholic Church
10055 Haverstick Road
Carmel, IN 46033

**Maintenance/Technician**

St. Michael the Archangel Parish in Indianapolis is seeking a person responsible for general maintenance and minor custodial care of the campus. This is a part-time position. The person is expected to maintain the building and grounds, so they remain clean and well-kept, inside and out. The person is also expected to have skilled or technical knowledge, such as carpentry, painting, plumbing, electrical and small repair jobs, as required.

Candidates must have well-developed communication and interpersonal skills. The deadline for résumés is November 31.

Please send cover letter, résumé, list of references, and salary history, in confidence, to: eisakson@comcast.net.

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Next weekend, November 14 – 15, is Intention Weekend for the annual United Catholic Appeal (UCA). Every parish household should have received a mailing of UCA materials by now. We would like to reflect on the United Catholic Appeal and ask for your support and generosity to this shared ministry by the people of God in the Archdiocese of Indianapolis.

The theme for this year’s appeal is “Hope for tomorrow”. This theme is so appropriate for 2020 as we continue to struggle through a global pandemic. Most of us are trying to remain hopeful in the midst of fear, isolation, quarantine, illness, death, loss of work, risky work, lack of resources, and much more. I believe giving hope gets us hope for the one receiving as well as the one giving. What could be more welcomed in our world today than giving hope?

Names and titles of movements often give us insight as to their meaning and purpose. So, what is the value of the “United Catholic Appeal”? We believe there is great value in being “United”. When individuals come together in unity for a common vision and to do good, great and wonderful things happen. Unity promotes stability and is a pathway to prosperity for all in a community. United we stand divided we fall (or fall short of our vast potential). Giving to a “united” effort can multiply the benefits and results that no one alone can achieve. We cannot give the $6.3 million goal by ourselves, but we can certainly contribute to achieving it. Prayerfully, give what you can.

We believe there is great value in being “Catholic”. In its basic sense the word “catholic” means universal. We all belong. We all benefit. We are all one body in Christ. This is the message of the UCA. Our gift/contribution benefits all of us in varying degrees. 16% of the goal benefits those who lack basic necessities of life. 54% supports our present priests and train our future priests and deacons. 30% teaches children and adults to know, love and serve Jesus.

We believe there is great value in offering an “Appeal”. It gives us an opportunity to create an awareness and promote a mission. It tells a valuable story. It invites us to be more generous and good Christian Stewards. It is an advocate for hope which brings us back to the theme of this year’s appeal.

Please consider contributing to the United Catholic Appeal this year. Your gift, no matter its amount, increases hope in you and offers hope to others. Amen.

**2020 UNITED CATHOLIC APPEAL GOAL:**

$6.3 MILLION

**16%** HELPS THOSE WHO LACK THE BASIC NECESSITIES FOR LIFE

- You serve warm meals to those who are hungry.
- You offer a safe place to rest for those who are homeless.
- You help people overcome drug addiction.
- You teach life skills to help people stay out of poverty.
- You keep Indianapolis center-city schools open for families who cannot afford tuition but who wish for their children to receive a Catholic education.

**54%** SUPPORTS OUR PRESENT PRIESTS AND TRAINS OUR FUTURE PRIESTS AND DEACONS

- You subsidize the high cost of education for our seminarians.
- You support the formation programs for future deacons.
- You care for the retired priests who served in our Archdiocese.
- You offer retreats and sabbaticals for current priests.

**30%** TEACHES CHILDREN AND ADULTS TO KNOW, LOVE AND SERVE JESUS

- You keep Catholic student centers open on college campuses.
- You support teachers and students in 67 Catholic schools.
- You offer programs for young adults.
- You help young mothers choose life instead of abortion.
- You prepare catechists to teach the faith to our children.
- You sponsor faith-centered activities for youth.

**LEARN MORE | www.archindy.org/UCA**

Show Your Support in the Following Ways:
1. Fill out and return your pledge card, or
2. Give securely online at www.archindy.org/UCA
3. Pray for the success of the appeal

**INTENTION WEEKEND: November 14-15**

Scan with your smartphone or table to watch the appeal video.