President-elect

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

By John Shaughnessy

Sometimes the connection continues through an extra effort—like 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.

Still, that connection didn’t prepare her for what

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. 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.”

That connection didn’t prepare her for what

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

By John Shaughnessy

Sometimes the connection 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

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, 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 archbishop 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 “un prudent” 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

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

Third in an occasional series

(Editors’ 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)
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.

"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 of our bishops, whose leadership, both clerical 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 the 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.

"The first is ministry, particularly, how they are doing 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 that, it’s going to be 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 office.

"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 have 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 the beauty of the Gospel comes into play. We are given this beautiful commandment of love. God presents us 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.”

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 parishes across the archdiocese.

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

"You can’t go back to what we had before COVID," Chamblee says. “We no longer want to lose this. People are doing so much good now that we can’t lose them.

"We don’t want them to slip away.”

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 prayer the Angelus with visitors gathered in St. Peter’s Square Friday.

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

"The reading from the Gospel of St. Matthew said the kingdom of heaven will be like 10 virgins who went to a wedding party 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 just something we 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. "Let us 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 you allow yourselves 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 surely await the bridgegroom’s coming” and “pass through the night beyond death and reach the garden of peace.”

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 St. Andrew Church, St. Elizabeth of Hungary Parish in Cambridge City and St. Anne Parish in Rushville.

Preparation for the Our Lady of Guadalupe Mass at St. Gabriel Church this month has been a “great experience,” said Msgr. St. Andrew Church, Rushville, and St. Gabriel Church, Liberty Parish in St. Gabriel Church.

November 21 – 2:30 p.m.
Confirmation Mass for youths of St. Mary Immaculate Conception Parish in Rushville and St. Bridget of Ireland Parish in Liberty, at St. Gabriel Church.

November 21 – 11 a.m.
Clergy, Consecrated Life and Vocations Committee virtual meeting.
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 Brault College Seminary and Marian University, both in Indianapolis, in the spring.

“I felt believe-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.

“It was the voices of everyone who had prepared for those conversations that may not have otherwise happened. That’s part of their ongoing formation,” said Perronie.

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

“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,” said Perronie. “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.)
**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, let us 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 are 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 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 no exception.

**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 we are spiritually close to (even if socially distant) during these strange times.

—Daniel Conway

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**Reflection/Sean Gallagher**

**Kennedy’s call for prayer in India 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 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 need not 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 most significant speeches of the 20th century. And Kennedy’s words certainly seemed to have had an effect on Indianapolis. While deaths 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 think it’s a great opportunity." I was bemoaning the state of a country divided almost down the middle. The election that 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." How’s that 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 talk to 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 migration. We hate each other.

How’s that been working out for us? "We’re going to have to work together. As the saying goes, ‘An elephant can never be counted on to do the right thing … once it has exhausted all the other alternatives.’ So let’s try to be a bit less than we’re used to be.

My friend thought the Church could really be of help here. We have our own faults too. They’re not much less than usual recently. Yet what binds us together is that our unity is based on something beyond us—on the person of Christ.

We have reason to give thanks for the commitment the leaders of our Church make to prayer. 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. That is the first step. Then we can pray to our leader. And we learn the hard lesson of praying for others, for those we don’t like, for the leaders we disagree with. In fact, it is the leaders who support those who want to help us. 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 us and the them. I’m trying to move from Fox and MSNBC, apart from the ideological biases we have.

In 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. As the priest said, we need to get beyond the stereotypes.

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.
Madre Cabrini, Madre Teodora: “sí” y “Sí!” al llamado de Dios

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 evangelizadores, nuevas reformas en la Iglesia” (Papa Francisco, “Gaudete et Exsultate,” #12).

El 13 de noviembre es la fiesta de santa Francisca Javier Cabrini, que nació en Italia en 1858, la hija número 13 de una familia de agricultores. En 1880, Francesca y otras siete mujeres fundaron una casa religiosa en Francia para servir a la primitiva Iglesia en Indiana y el Oeste Medio. La Madre Teodora Guérin, fundadora de la Providencia de Santa María de los Bosques, cuya fiesta es el 3 de octubre, era una especialista en el cuidado de niños. Francesca y Therese se conocieron y se unieron para fundar la Universidad de Santa María del Bosque en Indiana, que fue la primera en América del Norte y del Sur.

Lo que comenzó como una casa religiosa se expandió en más de 600 instituciones en todo el mundo, incluyendo orfanatos, escuelas y hospitales. Los discípulos de Francesca y Therese trabajaron en el orden de 40 países, incluyendo los Estados Unidos, donde fundaron la primera escuela católica en Nueva York.

En sus últimos años, Francesca Cabrini y Therese Guérin trabajaron juntas en las misiones en el Nuevo Mundo. Francesca trabajó en el Oeste Medio, mientras que Therese trabajó en el Oeste Sureste de los Estados Unidos. Ambas mujeres fueron reconocidas como santas por el Vaticano, y su festividad se celebra el 13 de noviembre.

Sus trabajos fueron muy influyentes en la Iglesia y en la sociedad. Francesca y Therese se conocieron y se unieron para fundar la Universidad de Santa María del Bosque en Indiana, que fue la primera en América del Norte y del Sur. Su trabajo en el Oeste Medio y el Oeste Sureste de los Estados Unidos fue muy importante en la época de la expansión de los Estados Unidos.

su vida y el testimonio de santa Francisca Javier Cabrini no puede menos que recordarnos a nuestra “santa de un pie” (una de las expresiones preferidas del papa Francisco): santa Teodora Guérin, fundadora de la Providencia de Santa María de los Bosques, cuya fiesta es el 3 de octubre, después de habérse cuidado de su madre viuda y de 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 cabana de troncos en los bosques de la región central de Indiana. Una vez arribó, se enfrentó a un anticotacticismo hostil, al hambre y las privaciones, y una indigencia casi completa. Aunque el 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 Francesca Cabrini y Therese Guérin van más allá de 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, y viviendo y las necesidades más básicas de la vida, pero se negaron a ignorar las necesidades de la gente a la que habian 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 compartían historias notables: cada una se enfrentó a obstáculos increíbles y cada una depositó su plena confianza en la providencia divina. ¿Qué pueden enseñarnos estas dos santas tan extraordinarias? En esta época en que nos ayuden a decir “sí,” incluso cuando nos piden que intercedan por nosotros mientras hasta aquí hemos escrito “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 hacemos esto. Pidamos que Dios nos de la gracia de llevar a cabo sus trabajos con un corazón alegre y un espíritu de servicio.

La Madre Cabrini y la Madre Teodora eran mujeres que estaban cerca de Dios. Eran mujeres de oración, lo que significa que trabajaban con el corazón abierto. Eran mujeres que no olvidaban que hablaban con Cristo, que su llamado era importante, que escuchaban y prestaban mucha atención a Su voluntad para con ellas. ¿Eran personas perfectas que nunca se enamoraron o nunca se rindieron a los vicios 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 que servieron como líderes de las comunidades religiosas es nada menos que millagroso. Estas mujeres fueron pioneras, constructoras y “nuevas evangelizadoras” en una época en que la mujer 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.”

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November 13-10
Becky’s Place virtual Run for Respect.
Cost includes registration fee of $35. Information and registration: beckyplacebedford.org.

November 18

November 19
St. Joseph Church, 1401 S. Mckley 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 the Peace Church and Mausoleum, 9001 Haverstick Rd., Indianapolis. Information: 317-750-7309, msross1@hotmail.com.

November 20

November 21
Annual Corrections Ministry Virtual Retreat, “Forgiving with Grace,” sponsored by archdiocesan Corrections Ministry, 8:30 a.m.-12:30 p.m., author of Grace from the Bubble and Change of Heart Yvonne Bishop speaking, space for questions, pre-recorded panel discussion with incarcerated offenders, free, registration required. Registration and information: archdiocese.org/corrections.

December 1
Becky’s Place’s virtual Open House, 8 a.m.-4 p.m., livestream tour, interviews from Catholic Charities Bloomington home without a shelter in Bedford, free. Information: 812-275-5773 or dacies@cbn.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: 317-796-8665 or 317-243-0777.

December 4

December 1
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, pivettal@hotmail.com.

December 2

December 16

December 17
St. Joseph Parish, 1401 S. Mckley 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. Memorial Mass, 2 p.m. Information: 317-545-7683 or www.catholiccemeteries.cc.
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 make America respected around the world “from Day One.”

“I’ve made the pledge to the American people that the first thing I’ll do on Nov. 7. “And for that is what America I

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Sisters of Providence jubilees of religious life

80-year jubilarians

Sister Mary Roger Madden, a native of Decatur, Ill., entered the congregation on Sept. 16, 1940, 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 Bonner, a native of St. Vincent, 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 Bonner, a native of St. Vincent, 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. She served in Catholic schools in Indiana in the dioceses of Gary, Lafayette and South Bend dioceses, and in Illinois and Kentucky. At the motherhouse, Sister Eileen Rose Bonner served as a director of the White Violet Center for Eco-Justice. She currently serves on the Parish Bennetton Committee. She is the founder and minister of Mount Carmel Parish in Louisville, Ky. Sister Rosemary Borntrager (formerly Sister Mary Patricia), a native of Chicago, entered the congregation on July 22, 1950, and professed perpetual vows on Aug. 15, 1957. She earned a bachelor’s degree in art at Saint Mary-of-the-Woods College, a master’s degree in education from the University of Washington in Washington, 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 Environme...

She earned a bachelor’s degree in music at St. 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 psychology 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. Brigid School (1967-68), 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.

Sister Mary Joseph, Sister Marie served as a general councilor (2001-11). She currently serves as associate director of pastoral life at the Franciscan Conference of Women Religious in Spring, Md.


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 Earth literacy from Saint Mary-of-the-Woods College.

In the archdiocese, Sister Mary served at Our Lady of Providence High School in Clarksville (1965-66, 1971-78) and at the former Archbishop Paul C. Schulte (1984-89). She also served in parish ministry, education and in spiritual direction in Illinois, Minnesota, Oklahoma, Wisconsin and in Canada.

Sister Mary Joseph currently ministers at the motherhouse 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 High School in Indianapolis (1970-73), Saint Mary-of-the-Woods College (1973-75), in clinical pastoral education at the IU Medical Center (1975-76), and at St. Paul Catholic Center in Bloomington (1984-89).

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

Sister Mary Grace currently serves as a general councilor (2001-11) and as general treasurer (2011-13). Sister Nancy currently serves as a canonical consultant and as the appointed proress of a community of Carmelite nuns in Louisville, Ky.

Sister Barbara Sheehan, 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 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 Indiana and Kentucky.

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


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.sisterspw.org.)

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WASHINGTON (CNS) — Christians face some form of hostility in 104 countries, one more than Muslims at 103, according to a new Pew Research Center report.

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

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—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 stress 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 in Inland Empire, where she serves as director of religious education.

Called “heroic on an average day,” by Ken Ogrek, archdiocesan director of catechesis, these leaders are using creativity and grace 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 those in the building.

“As far as we know, there has been no student-to-student [COVID-19 transmission] here in in the Diocese of Liberty,” 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 confirmation and first Communion. For all those receiving the sacraments of catechesis, these leaders are using creativity and grace to provide religious education in the most difficult of times.

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. To 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 going to be tough, and we are patient 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.)
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 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 dreamt 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 and won parts in numerous plays and smaller film projects, and I had two bigger breaks—one as a salesman in a Honda commercial 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 uncertainty 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.

By Daniel J. Roberts, a seminarian for the Diocese of Pittsburgh, and its currently in formation at Theological College and The Catholic University of America in Washington.
In the book And God Said It Was Good: Catholic Theology and the Environment, John F. Houghton, rectory assistant at Georgetown University, observes: ‘...we can be made more deliberately than ever into one of our neighbors, our central though often overlooked characteristic—namely, its vision of the universe and the Earth as the environment created for the promise...Theology has yet to develop exactly the explicit ecological significance of the so-called ‘reign of God’ as the foundation of ‘reality’.

Eschatology comes from the Greek “eskhatos” meaning something about last things: death, judgment, heaven, hell and purgatory. In disturbing times, it can teach us about coping with the future?

As the Israelites were encouraged to hope for the future, God’s divine promise, they can also see hope for the future.

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 wholesome future, and the daily psalms advance helping us toward a more wholesome future, and the daily psalms advance helping us toward a more wholesome future.

Unfortunately, positive speculation that our democracy being discredited.

As the impulse to swing open her door and cast her vote, the act of voting, for some, is not easily thwarted. Yet we have attempted to desecrate the line.

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. In the past, Grandma would wait on bad days, when we need a sympathetic ear and a soft place to land. She sits by the fire, tirelessly and by her own willingness, a basket of newspapers and magazines at the other.

She listens so wholeheartedly, with a quiet patience that is not so much an act as it is a recognizing the opportunity to be Christ to one person.

If hospitality is defined as kindness toward strangers, the friendly reception of guests, the sense that others are covered and our reserves are depleted? How are we to embrace the stranger while keeping our distance?

We can. We’re trusting that, once again, we may hope for the continual fulfillment of God’s promise—a God whose promise created life on Earth and who deeply desires a wholesome future, and the daily psalms advance helping us toward a more wholesome future.

For the cold is instantly everything seems better. This cold woman from the Lower East Side of New York, where she was born.

...So maybe the best part of our faith is that we can. We’re trusting that, once again, we can hope for the continual fulfillment of God’s promise—a God whose promise created life on Earth and who deeply desires a wholesome future, and the daily psalms advance helping us toward a more wholesome future.

(Father Eugene Hennrich writes for the Same News.)

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, St. Elizabeth in New Albany, has been part of the adoption story for thousands of children who have found homes through Catholic Charities adoption programs. Every child deserves a forever family, and every parent deserves the chance to give each child a loving home.

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 relationship which offers the ability to ask questions and a relationship with their birth parents.

Nicole and Marcus wanted a family, but had trouble connecting with any of the adoption agencies. Counselors at Catholic Charities adoption programs help for our programs. Our Open Adoption program, the birthparents and adoptive parents are known to 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 her 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, Andrea was unable to begin to meet Andrea face-to-face. She also wanted to meet her younger birth sister, Cassandra, whom Andrea was raising. Andrea, too, realized the importance of contact, it is crucial for her to see her again. With assistance from an anonymous donor, Andrea arranged for Erica and Nicole to fly to Georgia and meet Andrea face-to-face.

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 daughter after so many years.

When the time came, Erica connected instantly with Andrea. (See BETHURAM page 14)
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 across all 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.

Q

Why was the wording of the liturgy of the Eucharist 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)

A

You are absolutely 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 1967, the priest now says when consecrating the wine: “This is the Body of Christ” (Mt 26:26-28). 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—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 gavied for his friends and invited his 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”? (Kentucky)

A

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 relativley 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 know of truth” (1 Tim 2:4). (Questions may be sent to Father Kenneth Doyle at askfatherdoyle@gmail.com and 30 Columbus Circle Dr., Albany, New York 12203.)

Daily Readings

Monday, November 16
St. Margaret of Scotland
St. Gertrude, virgin
Revelation 1:1-4, 2-15
Psalm 1:1-4, 6
Luke 18:33-43
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 144:1-2, 9-10

Saturday, November 21
The Presentation of the Blessed Virgin
Mary
Revelation 12:1-4
Psalm 144:1-2, 9-10

Sunday, November 22
Our Lord Jesus Christ, King of the Universe
Ezekiel 34:11-12, 15-17
Psalm 23:1-5, 3-6
1 Corinthians 15:20-26, 28
Matthew 25:31-46

Question Corner

If we are among the few or the many... (Questions may be sent to Father Kenneth Doyle at askfatherdoyle@gmail.com and 30 Columbus Circle Dr., Albany, New York 12203.)

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

C

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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 Charlestown and is a Benedictine oblate of Saint Meinrad Archabbey in St. Meinrad. Young athletes run during a recent training session near the town of Iren, Kenya. An Irish Patrician brother has been turning youths like these into Olympic and world champions.) (CS photo/Frédéric Novik)
**Memorial Mass**

*Pag 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/Paul Haring)*

**Rest in peace**

Please submit your 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 connections to it; those are separate obituaries on this page.


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


JULIUS, Barbara E., 92, St. Lawrence, Lawrenceburg, Oct. 27. Daughter of Jack and Susie Watson. Sister of Tina Sander; Helen Jean and John Watson. Aunt of several.

KEMP, Ella Grace, 84, St. Paul, Tell City, Oct. 29. Sister of Helen Fuller. Aunt and great-aunt of several.


SQUIBB, Barbara 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“There is no limit to love.”

**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 Life Love Amendment, passed 62.1% to 37.9%. It will bring the state up to the constitutional constitution that declares a right to abortion and the funding of abortion shall not be included in the document.

Online Lay Ministry Formation

The Archdiocese of Indianapolis has partnered with the University of Notre Dame and Catholic Distance University (CDU) to offer not-for-credit online theology classes:

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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. Here is the information you will need to make a report:

- Ethics Point
  - Call 800-393-6810 (toll-free) or 317-236-1548 or 800-382-9836, ext. 1548 (Indiana residents)
  - Email cbethuram@archindy.org
  - Visit www.archindy.org

BETHURAM

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Andrew and Cassandra was encouraged to learn about their parents. 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 who 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 each having 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.)

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happened when she returned from Italy for the beginning of their junior year at Dayton. "I saw him at the undergraduate music minister retreat and my heart flip-flopped," she says. "He was so attractive. Oh, man, God, you obviously have other plans for us than just being friends. That led to us talking to know each other even more." They began dating that September of 2016. A month later Emily—who shares everything in her faith journal—wrote this revealing entry about Alexander. "He is the man that I have been praying for. Not necessarily to love all the things that make him who he is—his passion for YOU, his smile, his laughter—but he looks at me like I am the only one in the room."

To Emily, it didn’t matter that they only started dating in October. It just seemed appropriate—new life, resurrection. I told Emily, I did this here because I know we need 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 Mungis, 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 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 clearer to see how it helps us when we live out that principle. I know that when I have a good relationship with God, I can be good at relating 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," Emily says. Who has a gifted voice that complements her talents on the piano and the guitar. "I see that benefit in the faces of patients who are struggling with loneliness and isolation. "We sing songs, engage in prayer and reminisce. It’s the secret languages 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 drop out 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 it is my responsibility to be the voice of my perspective, but it is to reach out to others with love and respect, and it is to invite others into that same peace."

Recently, the couple learned that they have been invited one other person into their lives. Emily is pregnant with their first child. Alexander says, "There is a lot of thinking about the future, thinking about how will I be 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 journey entry about Alexander after a month of dating. "It’s quite a gift," Emily says. "I am 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!"
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