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'Forgiving with Grace'

Author to tackle topic at Nov. 21 corrections ministry conference, page 7.

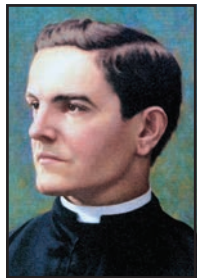
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November 6, 2020

Vol. LXI, No. 6 75¢

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



Blessed Michael J. McGivney

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. In general, a second miracle is needed for canonization.

In his homily, Cardinal Tobin elaborated on Blessed McGivney's attributes as a parish priest.

“Father McGivney's life is an illustration of how a holy priest can provide that

See MCGIVNEY, page 3

Worth the wait



Gene Gadiant receives his first Eucharist from Father Douglas Hunter during a special Mass to welcome catechumens and candidates into the full communion of the Church at St. Roch Church in Indianapolis on July 12. (Submitted photo)

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

By Natalie Hoefler

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 at Mass 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.

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 Gadiant of St. Roch Parish in Indianapolis share their journeys to the Catholic faith.

See stories on page 9.

(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'

By Natalie Hoefler

The weekend of Nov. 14-15 is the archdiocesan annual United Catholic Appeal (UCA) 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 no single parish or deanery could independently offer.

“It is in the name of Jesus Christ, that we make our 2020 United Catholic Appeal,” said Archbishop Charles

C. Thompson during a special UCA Mass at SS. Peter and Paul Cathedral in Indianapolis on Sept. 24. “The ministries and services of our Church are essential to carrying out the mission entrusted to

Kingdom of God was at hand.

“It remains so today,” the archbishop said. “And the UCA is our means of contributing to making this more evident in the lives of individuals, families and communities.”

During his homily, the archbishop announced the theme of this year's appeal: “Hope for Tomorrow.”

With the tremendous loss of jobs and wages from the COVID-19 pandemic, an increased number of people in the archdiocese's 39 counties—more than 40% of the state—turned to the

UNITED CATHOLIC APPEAL

Christ Our Hope

us by the Lord.

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

He noted that throughout his public ministry, Jesus proclaimed that the

See UCA, page 2



Archbishop Charles C. Thompson blesses offertory gifts during the United Catholic Appeal Mass at SS. Peter and Paul Cathedral in Indianapolis on Sept. 24. Concelebrating with him are Father John McCaslin, left, Father Joseph Newton (partially obscured) and Msgr. William F. Stumpf, while Deacon Russell Woodard kneels beside the altar. (Photo by Natalie Hoefer)

UCA

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Church in search of hope for their tomorrows.

As always, the Church responded, providing food, clothing and shelter to those in need regardless of religion, race or ethnicity.

Meanwhile, the need to care for retired priests has not diminished. Nor has the need for forming seminarians and deacons, and for forming children and adults through education and catechesis.

While no parish or deanery alone can meet these needs, donations to the United Catholic Appeal make help possible. For example:

- \$10 provides undergarments for two homeless children.
- \$50 feeds a family of five with three meals a day for five days.
- \$100 invests in future families by providing 30 sponsor couples with training on how to mentor newly-engaged couples.

- \$400 pays the tuition for one seminarian to participate in a summer hospital chaplaincy program.
- \$600 helps a leader or catechist to attend an annual regional conference to better their ministry.

“There are constantly winds and storms in our lives, in our families, for our Church and our communities,” said Archbishop Thompson in a UCA video. “Through it all, we have to keep our eyes fixed on Jesus.

“If we keep our eyes fixed on Jesus, he will not only help us to be safe and secure, but more importantly help us to help others in his name. And that’s what gives me hope.”

(To view the UCA video and other stories of hope through help from archdiocesan ministries and organizations throughout central and southern Indiana, go to archindy.org/UCA or call the Office of Stewardship and Development at 317-236-1591 or 800-382-9836, ext. 1591.) †

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 otherwise 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;
- and 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.
Judicatories virtual meeting

November 12 – 10 a.m.
Leadership Team meeting at Archbishop Edward T. O’Meara Catholic Center

November 12 – 7 p.m.
Confirmation Mass for youths of Our Lady of the 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 overwhelm or diminish the other, they do not want to loom over or dominate everything, 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 *Angelus* 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, defensiveness. We need meekness to progress on the path of holiness. To listen, to respect, not to attack: meekness.” †



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NEWS FROM YOU!

Do you have something exciting or newsworthy you want to be considered to be printed in *The Criterion*?

E-mail us: criterion@archindy.org

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



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McGIVNEY

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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 is good for giving the Church Blessed McGivney "at this moment of our common pilgrimage," Cardinal Tobin said. "In a time of suffering and division, 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 Schachle, 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 led to 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 farewell, it was reported that parishioners wept aloud and others sobbed audibly in this very place, which now so

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—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 1890; he fell ill while caring for the faithful during an outbreak of influenza known as the Russian flu in Thomaston, Conn.

"'Blessed are 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 chaste celibacy for the kingdom of God," Archbishop Lori said.

A fellow priest described Blessed McGivney as having an "unassuming character" and as one "who sought not fame or clerical advancement, but only the opportunity to serve," Archbishop Lori said, adding that this illustrates how the priest lived out the beatitude "Blessed are the meek, for



Baltimore Archbishop William E. Lori, Supreme Knight Carl Anderson and members of the Schachle family pay their respects on Nov. 1 at the sarcophagus near the entrance of St. Mary Church in New Haven, Conn., where the remains of Blessed Michael McGivney are entombed. (CNS photo/courtesy Knights of Columbus)

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 jealousy 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."

He also at times was ridiculed as he "labored long and hard" to establish the Knights, embodying 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



Cardinal Joseph W. Tobin of Newark, N.J., accepts a relic from Michael "Mikey" McGivney Schachle, 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)

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. †

Knights pray through the night



Timothy O'Donnell of St. Patrick Parish in Kokomo (Diocese of Lafayette, Ind.), left, Indiana Knights of Columbus state deputy Craig Hanusin and Mike Gossman of St. Malachy Parish in Brownsburg pray during a Knights of Columbus Councils of Central Indiana all-night "Prayer Vigil for Life" held from 7 p.m. on Oct. 9 through 7 a.m. on Oct. 10 in front of the Indianapolis Planned Parenthood abortion center. According to vigil coordinator and Indiana Knights of Columbus state life director Larry Kunkel, 82 members of the Catholic organization from 15 councils, plus additional families, participated in shifts for a total of more than 100 people praying for respect for life. The Indianapolis Planned Parenthood facility was responsible for the chemical and surgical death of nearly 2,600 babies in 2019. (Submitted photo by Larry Kunkel)

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Editorial



Pope Francis celebrates a private Mass in the church of the Pontifical Teutonic College at the Vatican on All Souls' Day, Nov. 2. (CNS photo/Vatican Media)

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 labor pains upon a pregnant woman, and they will not escape" (1 Thes 5:2-3).

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 Mc 12:39-46) tells how Judas Maccabeus 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 Mc 12:46), the chapter concludes.

Purgatory is part of Catholic teachings about heaven. When Pope Benedict XII 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

Be Our Guest/Richard Doerflinger

What now for the Supreme Court?

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 ineradicable 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 1992 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

Jesuits (SJ) 7

Capuchins (OFM Cap) 4

Franciscans (OFM) 4

Others (22 orders) 27



Christ the Cornerstone

Praying for the dead affirms our belief in life everlasting

“We do not want you to be unaware, brothers, about those who have fallen asleep, so that you may not grieve like the rest, who have no hope. For if we believe that Jesus died and rose, so too will God, through Jesus, bring with him those who have fallen asleep” (1 Thes 4:13-14).

Just four days ago, on Nov. 2, the Commemoration of All the Faithful Departed (All Souls Day), we prayed for all who have died.

Catholics have always believed in the importance of praying for the dead. We also believe that the dead pray for us—that they intercede for us as advocates before the throne of God.

This means, of course, that we believe there is a real relationship that continues to exist between the living and the dead. And like all personal relationships, we believe that our connection (communion) with those who have died is nourished and strengthened by personal, and sometimes intimate, communication.

As Christians, we do not believe in false or superficial forms of communication with the dead (séances or voodoo or other forms of superstition). We communicate with

those who have died through our prayer.

Many years ago, when he was a professor of theology, Joseph Ratzinger (now retired Pope Benedict XVI) wrote a series of scholarly reflections on death and eternal life. In one of these, he wrote: “The possibility of helping and giving does not cease to exist on the death of the Christian. Rather does it stretch out to encompass the entire communion of saints, on both sides of death’s portals.”

If we take this seriously, it means that we have a duty to pray for those who have died.

Prayer is always directed to God, but we Christians believe that Mary and all the saints can assist us in our communication with our heavenly Father. They intercede for us, whether we ask them to or not, but they also pray with us. That means they accompany us on our individual spiritual journeys, and if we let them, they can and do communicate with us along the way.

Praying with the people we love who have died doesn’t require a lot of words. In fact, prayer is more about listening than about talking.

When we pray, we place ourselves in God’s hands. We open our hearts to

him. We listen for his word, and we seek to do his will.

Praying with Mary and the saints (and all who have died) is no different. It’s about being open and receptive to what God has to say to us through them. And it means sharing our deepest hopes and fears, our joys and our sorrows, our frustrations in daily living, and our desire to be better persons and to grow in holiness as disciples of Jesus Christ.

Pope St. John Paul II once said that “contemplation of the lives of those who have followed Christ encourages us to lead a good, upright Christian life so that we can prepare ourselves each day for eternal life.”

By keeping in touch with deceased loved ones, especially with the people Pope Francis calls “next door saints,” we participate actively in the communion of saints, which includes all those whose lives reflect their yearning for the joy of heaven.

When we talk to people who have died, we’re not “losing it” or trying to escape from reality. We believe that death is not the end of life or the dissolution of our individual personalities. We take our cue from the accounts of the risen Jesus in the New Testament.

The evangelists were very clear in their depictions of the Lord after his death and resurrection. He was not exactly the same, they tell us. He appeared and disappeared. He passed through locked doors. And even his closest friends and disciples failed to recognize him at times.

But the risen Jesus was not a ghost. He was real. He offered to let Thomas touch his wounds. He cooked and ate breakfast. Most importantly, he communicated with the Apostles, encouraging (and challenging) them to be faithful to their calling as his missionary disciples.

The Lord has promised that those who are faithful will enjoy everlasting happiness with God and all the saints. He is true to his promise, and he urges us to stay close to all the faithful departed through our prayers. We remain close to those who have gone before us in a special way through the particular communion we share with them at the altar when we are celebrating Mass.

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. †



Cristo, la piedra angular

Rezar por los muertos afirma nuestra creencia en la vida eterna

“Pero no queremos, hermanos, que ignoren acerca de los que duermen, para que no se entristezcan como lo hacen los demás que no tienen esperanza. Porque si creemos que Jesús murió y resucitó, así también Dios traerá con Él a los que durmieron en Jesús” (1 Tes 4:13-14).

Hace solo cuatro días, el 2 de noviembre, la conmemoración de Todos los fieles difuntos (Día de Todas las Ánimas), rezamos por todos los que han muerto.

Los católicos siempre hemos creído en la importancia de rezar por los muertos. También creemos que los muertos rezan por nosotros, que interceden como abogados ante el trono de Dios.

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 (comunión) con los que han partido de este mundo se nutre y fortalece por la comunicación personal, y a veces íntima.

Como cristianos, no creemos en formas falsas o superficiales de comunicación con los muertos (sesiones de espiritismo o vudú u otras formas de superstición). Nos comunicamos con los fallecidos a través de la oración.

Hace muchos años, cuando era profesor de teología, Joseph Ratzinger (el ahora retirado papa Benedicto XVI) escribió una serie de reflexiones eruditas sobre la muerte y la vida eterna. En una de ellas escribe: “La posibilidad de ayudar y dar no deja de existir a la muerte del cristiano. Más bien se extiende para abarcar toda la comunión de los santos, a ambos lados de los portales de la muerte.”

Si nos tomamos en serio esta afirmación, significa que tenemos el deber de rezar por los que han fallecido.

La oración siempre se dirige a Dios, pero los cristianos creemos que María y todos los santos pueden ayudarnos en nuestra comunicación con nuestro Padre celestial.

Ellos intervienen por nosotros, independientemente de que se lo pidamos o no, pero también rezan con nosotros. Eso significa que nos acompañan en nuestros viajes espirituales individuales y, si se lo permitimos, pueden y se comunican con nosotros a lo largo del camino.

Rezar con nuestros queridos difuntos no requiere muchas palabras. De hecho, la oración es más para escuchar que para hablar; cuando rezamos, nos ponemos en las manos de Dios, abrimos nuestros corazones a Él, prestamos atención para escuchar Sus palabras y buscamos hacer Su

voluntad.

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.

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 Comunión de los Santos, que incluye a todos aquellos cuyas vidas reflejan su anhelo por la alegría celestial.

Hablar con los difuntos no implica que estamos volviéndonos locos o intentando escapar de la realidad. Creemos que la muerte no es el fin de la vida ni la disolución de nuestra personalidad individual. Seguimos el ejemplo de los relatos sobre Jesús

Resucitado en el Nuevo Testamento.

Los evangelistas fueron muy claros en sus representaciones del Señor después de su muerte y resurrección. Nos dicen que no era exactamente el mismo, que aparecía y desaparecía, que atravesaba puertas cerradas y que incluso sus amigos más cercanos y discípulos a veces no lo reconocieron.

Pero Cristo resucitado no era un fantasma sino un ser real. Le ofreció a Tomás que le tocara las heridas; cocinó y desayunó. Pero lo más importante es que se comunicó con los Apóstoles para animarlos (y desafiarlos) a ser fieles a su vocación de discípulos misioneros.

El Señor ha prometido que aquellos que sean fieles gozarán de la felicidad eterna con Dios y todos los santos.

Él cumple sus promesas y nos insta a permanecer cerca de todos los fieles difuntos a través de nuestras oraciones. Nos mantenemos cerca de quienes se han marchado antes que nosotros a través de la comunión especial que compartimos con ellos en el altar cuando celebramos la misa.

Que por la misericordia de Dios las almas de todos los fieles que han partido descansen en paz, y que recen por nosotros siempre, al igual que nosotros prometemos rezar por ellos, hasta que todos estemos unidos a Cristo en nuestro hogar celestial en el Día Final. †

Events Calendar

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

November 8

All Saints Parish, St. John the Baptist Campus, 25743 State Route 1, Guilford. **Fall Chicken Dinner**, 11 a.m.-5 p.m., adult dinner \$12, child dinner \$6, mega split-the-pot raffle. Information: 812-576-4302 or emilyalig.asp@gmail.com.

November 10

Sisters of Providence virtual “**Act justly, Love tenderly, Walk humbly**” **Monthly Taizé Prayer Service**, 7-8 p.m., silent and spoken prayers, simple music, silence. Link: cutt.ly/Taize. Information: 812-535-2952, provctr@spsmw.org.

November 11

“**Stress Management and Coping in a COVID World**” **webinar via Zoom**, 10-11 a.m., hosted by archdiocesan

Catholic Charities-Social Concerns Ministry, addresses the symptoms and causes of stress and practical tools to cope with anxiety and depression; free, registration required. Registration: cutt.ly/COVIDcoping. Information: Theresa Chamblee, tchamblee@archindy.org or 317-236-1404.

Bishop Simon Bruté College Seminary virtual “Storm the Castle” Bruté Night, 5-7 p.m., for male high school students, pray and talk with seminarians, free. Reservations: mhagenauer@archindy.org.

November 12

Knights of St. Johns Hall, 12 W. Wilder St., Greensburg. **Bob Rust Memorial Dinner**, drive-

thru only, sponsored by Decatur County Right to Life, proceeds benefit Safe Haven baby box for Decatur County, includes grilled pork chop or grilled chicken breast, macaroni and cheese, green beans and roll, \$10. Information 812-6142528 or decaturcortl@outlook.com.

November 18

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

November 19

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

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

November 20

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

November 21

Annual Corrections Ministry Virtual Conference, “**Forgiving with Grace**,” sponsored by archdiocesan Corrections Ministry,

8:30 a.m.-12:30 p.m., author of *Grace from the Rubble* and *Change of Heart*, Jeanne Bishop speaking, time for questions, pre-recorded panel discussion of incarcerated offenders, free, registration required. Registration and information: archindy.org/corrections.

December 2

MCL Cafeteria, 5520 Castleton Corner Lane, Indianapolis. **Solo Seniors**, 5 p.m., Catholic, educational, charitable and social singles—separated, widowed or divorced—age 50 and older, new members welcome, also call about regular Friday night dinner events. Information: 317-796-8605 or 317-243-0777.

December 4

Women’s Care Center, 4901

W. 86th St., Indianapolis. **First Friday Mass**, 5 p.m., optional tour of center to follow. Information: 317-829-6800, www.womenscarecenter.org.

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

December 5

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

Retreats and Programs

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

November 21

Mother of the Redeemer Retreat Center, 8220 West State Road 48, Bloomington. **Pre-Cana Marriage Preparation Retreat**, 8:30 a.m.-6:30 p.m., social distanced, masks required, includes materials, morning coffee and a boxed lunch, \$135 per couple plus \$7 online processing fee. Registration and information: archindy.org/precana, alasher@archindy.org or 317-592-4007.

November 23

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

December 1

Benedict Inn Retreat and

Conference Center, 1402 Southern Ave., Beech Grove. **Waiting in Joyful Hope**, 6-8:30 p.m., presented by Benedictine Sister Jennifer Mechtild Horner, includes dinner, \$45. Registration: www.benedictinn.org/retreats-programs. Information: benedictinn@benedictinn.org, 317-788-7581.

December 8

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

December 12

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech

Grove. **Sunday Advent Scripture Readings: How They Speak to Us**, 9-11:30 a.m., presented by Father Jeffrey Godecker, \$35. Registration: www.benedictinn.org/retreats-programs. Information: benedictinn@benedictinn.org, 317-788-7581.

December 15-18

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Advent Days of Silence**, 8 a.m.-4 p.m., includes breakfast and lunch, room to use throughout the day, access to common areas and grounds, \$35 per day, overnight stay (depending on availability) additional \$28, \$9 dinner when available. Information and registration: Jennifer Burger, 317-545-7681, jburger@archindy.org, www.archindy.org/fatima. Spiritual direction available for additional suggested donation, contact Georgene Beiriger, gbeiriger@archindy.org, 317-545-7681, ext. 105. †

St. Elizabeth/Coleman Pregnancy & Adoption Services to host virtual fundraiser on Nov. 12

St. Elizabeth/Coleman Pregnancy & Adoption Services in Beech Grove will host a virtual “Giving Birth to Hope” fundraiser at 5:30 p.m. on Nov. 12.

During the program, hear adoption journey stories and testimonies about the loving works

of the organization.

To register, go to cutt.ly/GivingBirthToHope.

For more information about St. Elizabeth/Coleman Pregnancy & Adoption Services, call 317-787-3412 or go to www.givingbirthtohope.org. †

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 Willy Hall from 11 a.m.-2 p.m. on Nov. 26. All are welcome.

For more information, call 317-517-4256. †

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 and support its mission in November and December.

Becky’s Place, located in Bedford, provides shelter and assistance for women with children 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 (3.1-mile) distance inside or outside sometime during the month 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 5th St. in Bedford from

4-6 p.m. on Nov. 19 and Nov. 24.

For further information or to register online, go to cutt.ly/run4hope or contact Corrina Hayes at 812-275-5773 or chayes@cabin.org.

Also starting in November, **2021 calendars benefiting Becky’s Place and the Men’s Warming Shelter in Bedford** will go on sale for \$20. The calendars can be ordered online at BeckysPlaceBedford.org.

Lastly, Becky’s Place **virtual Christmas Open House** will stream live on the organization’s Facebook page at facebook.com/beckysplacebedford from 7-8 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 812-275-5773 or e-mail chayes@cabin.org. †

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 Interfaith Council of the 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 812-535-2952 or e-mailing provctr@spsmw.org. †

St. Elizabeth Catholic Charities to hold hybrid reverse raffle on Nov. 14

The St. Elizabeth Catholic Charities Reverse Raffle will take place at Huber Winery Plantation Hall, 19816 Huber Road in Borden, on Nov. 14. It will be simultaneously broadcast online due to COVID-19 restrictions for in-person attendance. Doors open at 5:30 p.m., dinner will be served at 6 p.m., and the raffle, with its simultaneous broadcast, will begin at 7 p.m.

The event includes three separate reverse raffles differing in the cost of chances—\$25, \$50 and \$100. Each of the raffles has a separate payout, and only 200 chances will be sold for each raffle. Chances may be

purchased for more than one raffle. Winners need not be present.

All proceeds of the event will benefit the work of St. Elizabeth Catholic Charities in the New Albany Deanery including a homeless shelter for women and children, a family stability program, affordable supportive housing, adoption services, a community distribution program for household needs, a supported living program for individuals with intellectual and/or developmental disabilities, and counseling services.

To reserve a seat, request chances or for more information, go to cutt.ly/SECC-revraffle or call 812-949-7305. †

'Forgiving with Grace' topic of Nov. 21 corrections ministry conference

By Mike Krokos

What began as an evening full of joy 30 years ago ended in senseless tragedy for Jeanne Bishop and her family.

The heartbreak that resulted from that tragedy led Bishop to a defining choice for her life—a choice between hatred and forgiveness.



Jeanne Bishop

"On the night before Palm Sunday—April 7, 1990—I was out to dinner with my family celebrating the happy news that my younger sister Nancy, 25, and her husband Richard, 29, were expecting their first child," Bishop said in an e-mail interview. "This was an occasion for joy in my family, because Nancy, even though she was the youngest of me and my two sisters, was the first who was to become a mom. The baby she was carrying would have been my parents' first grandchild, my first little niece or nephew, so we were all over the moon."

Nancy and Richard left for their townhome after the dinner. There, the couple and their unborn child were murdered by a gunman who had broken into their home. Jeanne's father found the bodies the next day when he stopped by after church to visit them.

"When the police told my parents and me how Nancy and Richard and their baby had died—from gunshot wounds—the first thing that came out of my mouth seemed to emerge without any conscious thought: I heard myself say, 'I don't want to hate anyone,'" Bishop said.

"Everyone in the room looked at me as if I were insane. But looking back, I know exactly why I said that. I saw with stark clarity that evil had intruded on our lives,

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.

"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.

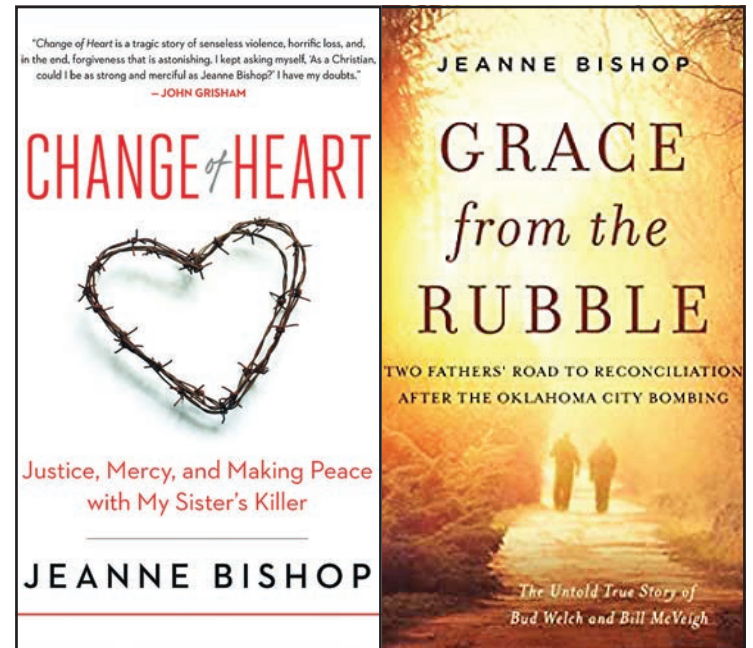
"My faith had everything to do with my journey to reconciliation with the

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](https://www.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, anger and 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. †

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Franciscan HEALTH

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.



Ali Hoffman

It was a celebration of fun, family and life. On Nov. 22, Hoffman will be part of a different celebration in the archdiocese—a celebration of fun, community and the joy that comes with a relationship with Jesus Christ.

A youth minister, Hoffman will be one of the main speakers for IGNITE, a virtual conference that the archdiocesan Office of Youth Ministry will hold for Catholic teenagers and youth groups in the Archdiocese of Indianapolis and the Lafayette Diocese.

“Ali has got a ton of energy and will draw people in,” says Mary Kate Shanahan, associate director of the Indianapolis archdiocese’s youth ministry outreach. “We’ve also got another great speaker, Brian Greenfield. Brian will be the emcee next year at NCYC [National

Catholic Youth Conference].”

Featuring interactive activities and breakout sessions, the conference will



Brian Greenfield

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 it 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.archindyym.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 St. Johann’s, the report said. The monsignor’s estate consists mainly of compositions, sheet music by 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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‘Now it’s a family thing’

By Natalie Hoefler

Visiting the Vatican in 2019 was not what lead Gene Gadiant 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.

Gadiant’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.

He was soon impressed by then-parish pastor Father James Wilmoth.

“After [Mass], a group of us would go to breakfast, but we’d talk in the pews for 30-45 minutes first,” Gadiant 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 be willing to sponsor me if I wanted to become Catholic,” he noted.

What spurred Gadiant to action was seeing the Vatican.

He and Lisa accompanied Katie’s high school show choir on a trip 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,” he recalled. “We took a tour before [the choir] sang. 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, Gadiant signed up for RCIA at St. Roch Parish.

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 in awe of that, 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 Gadiant 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 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,” Gadiant admitted.

When he finally received the sacraments of baptism, confirmation and the Eucharist at a special liturgy on July 12, there was one emotion Gadiant 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.”

That sharing continued when Katie, a junior in high school, received the sacrament of confirmation shortly after Gadiant was confirmed.



Gene Gadiant, center, smiles with his daughter Katie, left, and his wife Lisa after being welcomed into the full communion of the Church during a special Mass at St. Roch Church in Indianapolis on July 12. (Submitted photo)

For his own confirmation saint, Gadiant 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. †

‘I felt God’s presence’

By Natalie Hoefler

Bryan Stater was raised in the Protestant faith and went on to earn an associate degree in Christian ministry from Indiana Wesleyan University.

So when he met his wife Sarah several years ago, he wasn’t ready to embrace her Catholic faith.

But he was willing to go to Mass with her at St. Bartholomew Church in Columbus, both while they were dating and after they married.

“I was drawn to the welcome there,” Stater said of the parish. “I really loved the priest and the messages.”

As time passed, he felt more and more drawn not just to the parish but to the Catholic faith.

“I prayed about it all the time,” he said. “It’s difficult, changing churches. But every time I prayed about it, I felt like [the Catholic Church] was the place to be.”

Despite the busyness of helping raise his twin toddler sons (who will be 2 in December), working full time in corrections and studying for a bachelor’s degree in social work, Stater joined the Rite of Christian Initiation for Adults (RCIA) classes at St. Bartholomew in the fall of 2019.

The experience confirmed his desire to be welcomed into the full communion of the Church.

“What really impressed me the most is you could see those helping were passionate about their faith,” said Stater.

He was also impressed by the Church’s 2,000 years of history and by the communion of the saints.

“I wasn’t used to the idea of saints,” he admitted. “But it was explained to me that they’re like examples to live by.”

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. It 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.

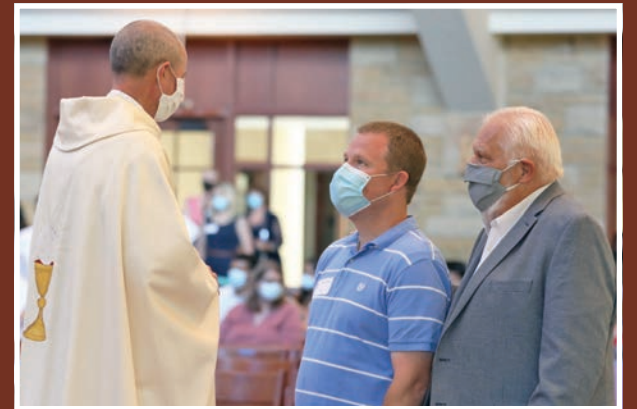
“We had to take care of the boys” despite feeling “terrible and weak,” he said. “When they napped, we napped. The boys ended up being fine.”

Both Bryan and Sarah were surprised by their recovery time.

“It took us each three weeks before we had our energy back,” he said. “It was about four weeks before things were back to normal.”

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

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



Bryan Stater, center, prepares to receive the sacrament of confirmation from Father Christopher Wadelton on June 14 at St. Bartholomew Church in Columbus. His sponsor, Deacon William Jones, stands by at right. (Submitted photo)

and his sponsor Deacon William Jones. “We felt so blessed.”

Easter came and went. RCIA classes continued online via Zoom “to continue our preparation,” said Stater.

He was full of joy when June 14 arrived. On that day, he was finally welcomed into the full communion of the Church when he received the sacraments of confirmation and Communion during a special liturgy.

During the Mass, Stater knew his prayers of discernment, the months of balancing a full schedule, the preparation and the wait were all worth it: “I felt God’s presence when I received the Eucharist.” †

‘I felt at one with them and with Christ’

By Natalie Hoefler

Drew Haynes, 32, had gone to Mass with his wife Abby, a lifelong Catholic, since they began dating 12 years ago. Likewise, Abby joined him for services at his non-denominational Christian church.

“It was working great,” he said. “But as we had kids—our oldest [of three] is in pre-school—questions arose from



Drew Haynes, right, receives the Eucharist from Deacon Jeffrey Powell, left, for the first time at Our Lady of Perpetual Help Church in New Albany on June 10 during a special Mass to welcome candidates and catechumens into full communion with the Church. (Submitted photo)

her. We’d say we’re going to church, and she didn’t know what we meant. It was confusing to her.

“So we started talking about how to create more oneness in our faith.”

That was two years ago. Knowing they wanted their children to have a Catholic education, the couple started going to Mass at parishes with a school. The search led them to Our Lady of Perpetual Help Parish in New Albany in the spring of 2019.

Haynes noted that he “knew a lot about the faith” and “got a lot out of Mass” after 11 years of going to church with his wife.

Or so he thought.

When he joined Christian Initiation for Adults (RCIA) classes at the parish last August, it turned out that Haynes knew “what they did at Mass, but not why,” he said. “RCIA really opened my eyes that nothing is done at Mass without reason. Every part of the Mass has deep history and a Bible reason behind it. I was really drawn to that.”

He learned that praying to Mary and the saints isn’t worship, but rather “asking them to pray for us before God.”

And while his non-Catholic friends touted their prayer as more “free-style,” Haynes came to appreciate the long-standing prayers of the Catholic faith.

“I learned the value of those prayers when you can’t think of words, when you’re too caught up in the day to think about how to put a sentence together for God,” he said.

As the classes progressed, he and Abby grew closer.

“I’d ask her questions,” said Haynes. “Some she knew, and some we looked up together. She and her whole family supported me the whole way. Even my parents saw a change in our marriage and our sense of unity.”

When Haynes learned that he would not be able to receive the sacraments during the Easter Vigil this year, he said, “I’d be lying if I said I wasn’t extremely bummed. People who’d experienced the Easter Vigil ... talked about how beautiful it was. I was really looking forward to experiencing it.”

Nevertheless, when he did receive the sacraments of confirmation and the Eucharist at a designated Mass on June 10, it was “beautiful” and “very special,” he said.

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] or how many people I knew. I knew that was the one thing that would make me feel at home and part of the Catholic faith.”

“And that’s what I felt, going up [to receive the Eucharist] instead of just watching others go up. I felt at one with them and with Christ.”

But there was one more surprise for Haynes after receiving his first Communion. He had arrived early for the special Mass to sit up front with his fellow catechumens and candidates to review the process for the special Mass. Consequently, he did not see the people who filed into the church and filled the pews.

“After Communion, I knelt down and looked up,” he recalled. “Family I didn’t know would be there were there, and then another and another. To see all those who came out to support me—Catholics supporting one another. It gave a sense of community that’s very special.”

“It was a really special moment I spent two years waiting for.” †

Pope not changing teaching on gay unions, Secretariat of State says

VATICAN CITY (CNS)—The Vatican Secretariat of State has sent an explanatory note to nuncios around the world insisting that when Pope



Pope Francis

Francis spoke about civil unions, he was not changing or challenging “the doctrine of the Church, which he has reaffirmed numerous times over the years.”

The note, which was not signed, explained that the pope’s remarks about gay people in the recent film, *Francesco*, come from his responses to two separate questions in a 2019 interview for Mexico’s Televisa network.

The pope’s comments were

“edited and published as a single answer without the necessary contextualization,” the note said.

As Catholic News Service (CNS) reported on Oct. 26, when Pope Francis said gay people have a right to be in a family and that gay couples needed some form of civil law to protect their rights, he was not advocating any form of “marriage” or marriage rights for gay couples.

Yet, in his documentary *Francesco*, director Evgeny Afineevsky presented the statements as if Pope Francis had been talking about the right of gay couples to form a family, including with children.

Afineevsky, who a Vatican official said was never granted an on-camera interview with the pope, pulled the quotes about families and the quote about civil unions from the interview

by Valentina Alazraki, correspondent Televisa, CNS had reported.

The clips used in Afineevsky’s film put together quotes from three separate moments of the Televisa interview, so the pope appears to say: “They are children of God and have a right to a family. Nobody should be thrown out or be made miserable over it. What we have to create is a civil union law. That way they are legally covered.”

The note from the Secretariat of State also noted that Pope Francis repeatedly has insisted that gay unions cannot be equated to marriage, pointing to a 2014 interview with the Italian newspaper *Corriere della Sera*.

In the interview six years ago, Pope Francis was asked about moves across Europe to legalize gay marriage or adopt civil union laws.

“Marriage is between a man and a

woman,” he said. “Secular states want to validate civil unions to regulate different situations of cohabitation, driven by the need to regulate economic aspects between people, such as ensuring health care. These are cohabitation pacts of various kinds, of which I could not list the different forms.

“It is necessary to see the different cases and evaluate them in their variety,” he continued, implying that some forms of civil unions would be acceptable.

From the unedited interview with Televisa, the pope’s remarks to *Corriere della Sera* and similar distinctions he has made on other occasions, the Secretariat of State’s noted, said, “It is clear that Pope Francis was referring to particular state regulations, certainly not the doctrine of the Church, which he has reaffirmed numerous times over the years.” †

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 Basilica 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 penitential rite was necessary to purify the church from the stain of a “gravely injurious act,” such as a homicide, before normal religious activities could resume, according to a Nov. 1 statement on the website of the Diocese of Nice.

Amid maximum security, the bishops, joined by priests of the diocese, wore penitential purple for the evening event, which began when the church, with its altar stripped and bare, was plunged into darkness.

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 destination and vocation of this place.

“He dared barbarity ... three lives were stolen in the name of a false god,” said the bishop.

Photographs of the three victims of the attack were displayed in the church, and the faithful were encouraged to light candles for them.

Vincent Loquès, 55, the sacristan, died inside

the church along with Nadine Devillers, 60, while Brazilian-born Simone Barreto Silva, 44, fled after she was stabbed but died in a nearby cafe. Her last words were reported to be, “Tell my children I love them.”

Brahim Aoussaoui, 21, who had entered France after arriving on a migrant boat to Italy in September, was arrested at the scene. He is in a critical condition in a hospital from gunshot wounds.

Five others, ages 25-63, have since been arrested in Nice and nearby Grasse in connection with the killings.

They are suspected of assisting Aoussaoui after he was dispatched to France to carry out the attack, according to the *Journal du Dimanche* newspaper.

French authorities have said they believe the killings were an act of Islamist terrorism, which came amid mounting anger at President Emmanuel Macron’s defense of satirical cartoons of Muhammad, the founder of Islam. †



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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?



St. Michael Church in Jacksonport, Wis., and Lake Michigan are pictured in an aerial photo. We are not in charge of the change of seasons that occur 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. (CNS photo/Sam Lucero)

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” (Eccl 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 sights of the season since pumpkins are the source of numerous seasonal treats (at least in our home).

Further north along the Pacific Coast and stretching inland is wine country, where the late summer/early autumn harvest of vineyards is in full swing. There are also apple orchards with proprietors welcoming visitors from late summer through the end of the year.

“Children of Zion, delight and rejoice in the Lord your God,” writes the prophet Joel (Jl 2:23-24). “The threshing floors will be full of grain, the vats spilling over with new wine and oil.”

But beyond the 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” (Jas 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.) †



A farmer in Roachdale, Ind., harvests corn in this photo. The Book of Deuteronomy says, “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). (CNS photo/Bryan Woolston, Reuters)

Pastoral Ministries/Gabriela Ross

Preparing for Advent in a time of uncertainty

2020 is coming to a close. While we may take a moment to breathe a much-needed sigh of relief, there is prudence to having patience and seeing our journey through. When we hurry through the messy seasons of life, we may lose sight of the mission God has for us, and the lesson he wants us to learn. Can we take a spiritual time-out to pay attention?



This year in particular, we may be focused on the political situation of our times, since this is a presidential election year. We may be worried about health restrictions, and whether a new travel ban or quarantine ordinance will prevent us from gathering with loved ones for the holidays or attending Mass. There is a lot to be concerned about, and there is certainly a temptation to fear.

“But the angel said to them, ‘Do not be afraid; for see—I am bringing you good news of great joy for all the people: to you is born this day in the city of David a Savior, who is the Messiah, the Lord.’” (Lk 2:10-11).

Every Advent, we wait for the coming of the Lord. Like the Israelites who awaited the Messiah so many years ago, we prepare our hearts for the birth of the Christ Child. Our situation this year may

not be ideal, but it was not ideal the year Jesus was born, either. There was a census ordered by the emperor, travel conditions were treacherous, and Mary was nine months pregnant. It was not a great time for a baby to be born. Yet Jesus came.

“For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life” (Jn 3:16). For God came that we might *“have life and have it abundantly”* (Jn 10:10).

When we are surrounded by the fear of material, social and spiritual scarcity, how do we live an abundant life, like the Scripture says? Here are a few ideas:

Pray—Reading the story of Jesus’ birth in Scripture and thinking about how he entered our messy humanity out of love for us, to save us, will certainly bear fruit during these difficult times. When our hearts are grieving, we may not want to think about the happy coming of our Messiah, but that is exactly when we need him the most. If you have little ones at home, try incorporating the tradition of the “Jesse Tree” that looks at the main characters of our salvation history that pointed the way to Jesus. Each day a short Scripture is read, and an ornament is hung to remind us that we are waiting for Jesus.

Give—It is difficult to wallow in our sorrows when our hands are busy helping

others to carry their burdens. This year in particular, there are many families in need. Can you donate canned goods to a local food pantry or coats to a homeless shelter? Can you contribute financially to your parish that is fighting to keep the lights on with lower Mass attendance? Can your children look through their toys and give some away to children who are uncertain if they will receive gifts this Christmas?

Rejoice—*“And suddenly there was with the angel a multitude of the heavenly host, praising God and saying, ‘Glory to God in the highest heaven, and on Earth peace among those whom he favors!’... The shepherds returned, glorifying and praising God for all they had heard and seen...”* (Lk 2:13-14, 20). No matter what the end of 2020 brings, we can be people of joy by thanking God for the good things he has done for us, both personally in the past year, and through the birth of his Son, Jesus, our Savior. Whether your home is bright and full or we find ourselves isolated once again, let us rejoice in the birth of our Savior and bring joy to the world that is so desperately in need of him.

(Gabriela Ross is the director of the archdiocesan Office of Marriage and Family Life. She can be reached at gross@archindy.org or 317-592-4007.) †

For the Journey/Effie Calderola

‘Frattelli Tutti’ and the parable of the good Samaritan

Who is my neighbor? It’s a question as old as Jesus, and as new as today’s sunrise.

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 hers cut in half 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. “Ma’am, ma’am,” he called insistently.

I didn’t ask my friend what she thought in that moment. But I might have reacted with alarm. What does he want? What is he going to ask of me? Is he mentally ill?

So what did the man want? He wanted to return her umbrella, which she inadvertently left in the bag she handed him.

The man desired to be a neighbor.

In his recent encyclical, *“Frattelli Tutti: On Fraternity and Social Friendship,”* Pope Francis takes on the challenges facing our world and the question of our relationship with each other and with the poor.

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 dead by robbers. A priest and Levite pass him by. But a Samaritan helps him, going to lengths to ensure the injured man’s well-being.

In ancient times, a neighbor was one within your tight circle, your tribe. Sometimes we still fall into that trap.

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 took the concept of “neighbor” to whole new levels. The outcast, the sinner, those on society’s margins, the Samaritan—a group despised by the Jews of Jesus’ time—these were Jesus’ neighbors.

Pope Francis points to the priest and Levite.

“They were religious, devoted to the worship of God. ... This detail should not be overlooked,” (#74) wrote the pope.

Belief and worship “are not enough to ensure that we are actually living in a way pleasing to God” (#74), Pope Francis reminds us. Indeed, loving our neighbor—near and far, like us or very different—is what God desires.

My friend saw a neighbor and reacted with a small, neighborly gesture. But the man tried to be a neighbor as well. He was showing his humanity, his dignity, his integrity by returning an umbrella.

He could have shrugged and eaten his sandwich.

But he wanted to be acknowledged as a neighbor. Look at me, he seemed to say, and love me. I am not just hungry for food, but for recognition and respect.

Pope Francis, in retelling the parable, says the tale “is clear and straightforward, yet it also evokes the interior struggle that each of us experiences.”

How do we love and acknowledge our neighbor, not just the guy next door with the political opinions we dislike, but the person on the other side of the globe threatened by the climate change we don’t want to confront?

Jesus challenges us to expand our ideas of neighbor.

(Effie Calderola writes for Catholic News Service.) †

It’s All Good/Patti Lamb

We are called to be joyful and hopeful in our broken world

Recently, I enjoyed a socially-distanced dinner with a mentor—a Catholic priest—who lives across town. Years ago, I learned to bring my notebook whenever I have the opportunity to spend time with him. I scribble notes as he talks, and then I later reflect on his words.



That evening, I was distraught over multiple circumstances, and I unpacked my angst at the dinner table of a quaint Italian restaurant. After listening to my diatribe, his calm yet confident response went something like this:

“The Catholic Christian should be joyful, hopeful and life giving,” he said.

I’m not sure if I captured his words precisely, but that’s what I had written down in my notebook. It’s also written on an index card next to my computer, where it serves as a reminder when dreary headlines and heavy e-mails come at me.

- Joyful
- Hopeful
- Life giving

He broke down that statement for me, explaining that our Catholic faith is firmly rooted in the belief of the Resurrection. By his death and resurrection, Jesus enabled us to share in eternal life, and for this reason we are called to be joyful. In essence, he was saying that we know how this all ends, so we can remain joyful in the midst of a chaotic world.

But I continued to process these three qualities further in the weeks following that dinner.

I had to remind myself that joy is different than happiness. In one of his podcasts, Father Mike Schmitz of *Ascension Presents* said, “We long for happiness, but we’re made for joy.”

Father Mike explained that happiness is circumstantial, based on chance or good fortune. He defined joy, however, as “the abiding and pervasive sense of well-being.” Even when we find ourselves in a crisis or deep in sorrow, we can still be joyful, he explained, because we know—we are certain—that God is with us.

I had to do some research on the Catholic definition of “hope.” I looked to the *Catechism of the Catholic Church* for the definition of Christian hope, and found that it is “the theological virtue by which we desire the kingdom of heaven and eternal life as our happiness, placing our trust in Christ’s promises and relying not on our own strength, but on the help of the grace of the Holy Spirit” (#1817).

I also had to do a little digging to search for what it means to be “life giving.” I found an excerpt from a homily that St. John Paul II shared at a Mass for Families in Onitsha, Nigeria, in February of 1982 that I think applies to all of us.

“... Your love for each other is complete and fruitful when it is open to others, to the needs of the apostolate, to the needs of the poor, to the needs of orphans, to the needs of the world,” he said.

We’re living during a pandemic, in a time of great political tension, barraged by headlines about the troubled state of our world. But if we live intentionally as my mentor suggests, acting from a place of joy and hope, from a heart that is life giving and focused on serving, our minds can be less flustered by what’s transpiring in this world.

We can genuinely be joyful and hopeful in a broken world—a world riddled with suffering—because we know we were created for God’s kingdom. Our mission is to love and serve him and others until he calls us home.

(Patti Lamb, a member of St. Susanna Parish in Plainfield, is a regular columnist for The Criterion.) †

The Human Side/Fr. Eugene Hemrick

Revive a droopy spirit, pray for God’s wisdom, serenity

It is wonderful when our spirit runs high. When it seriously wanes, then the time has come to decisively study the causes for the relapse.



The place to begin this study is round-the-clock news that is spawning news addicts. Following the news is justifiable and often needed. However, not all news is essential for us and can sometimes be harmful.

For example, constant news of violence around the world, atrocities, hardships, senseless deaths and massive migrations is unnerving. Most disheartening is news of children and the elderly becoming “unnecessary.”

Feeling heartfelt sympathy and a burning desire for peace in the world is at the heart

of being a human being. Equally human, however, is to take account of what these disturbing events are doing to our spirit.

If our spirit is being destroyed, the time has come to take counsel with God, praying for God’s wisdom and serenity. Likewise, it is extremely important to make a thorough examination of the state of our spirit amid these reports.

Life is filled with routines, some of which make it joyful and some of which need to be changed. The routine of watching television or listening to the radio is an enjoyable American pastime. It loses its enjoyment, however, when it raises blood pressure, causes sleepless nights, and turns our emotions and thinking upside down.

Wisdom dictates that we reflect on how detrimental disturbing news is to our spirit and to act when it is endangered. If inaction outweighs action, the time

has come to survey our self-discipline that gives us control over that which is controlling us.

Implied here is that we enter the “realm of myself with myself alone,” coming face to face with the forces and tensions in our interior life and examining the state of our own center, the conscience that directs our life.

Achieving the interiority recommended here is difficult because of outside activities constantly distracting us from having the discipline needed to control our life.

The need to contend with outside activities depleting our spirit and sense of self-solidarity prompts us to get a firm grip on our center so that we can start to revive with God’s help.

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

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

The Sunday Readings

Sunday, November 8, 2020

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

The Book of Wisdom supplies the first reading for Mass this weekend. The book's title itself teaches a lesson.



As centuries passed, foreign influences virtually overwhelmed the Holy Land. Times perennially were 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 were a person, moving through the world, being available to humans.

St. 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 geographic 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 drew the link between Christ and each Christian. He favored no theme more. It was fundamental. Christ lives forever. He overcame death. 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 perhaps that the virgins, wise or otherwise, were symbols of disciples. (While no woman was an Apostle 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 renewed 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 be prepared for whatever awaits us. We cannot predict. Live each day as a disciple. Be with Christ now, 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. †

Daily Readings

Monday, November 9

The Dedication of the Lateran Basilica
Ezekiel 47:1-2, 8-9, 12
Psalm 46:2-3, 5-6, 8-9
1 Corinthians 3:9c-11, 16-17
John 2:13-22

Psalm 146:7-10
Luke 17:20-25

Friday, November 13

St. Frances Xavier Cabrini, virgin
2 John 4-9
Psalm 119:1-2, 10-11, 17-18
Luke 17:26-37

Saturday, November 14

3 John 5-8
Psalm 112:1-6
Luke 18:1-8

Sunday, November 15

Thirty-third Sunday in Ordinary Time
Proverbs 31:10-13, 19-20, 30-31
Psalm 128:1-5
1 Thessalonians 5:1-6
Matthew 25:14-30
or Matthew 25:14-15, 19-21

Tuesday, November 10

St. Leo the Great, pope and doctor of the Church
Titus 2:1-8, 11-14
Psalm 37:3-4, 18, 23, 27, 29
Luke 17:7-10

Wednesday, November 11

St. Martin of Tours, bishop
Titus 3:1-7
Psalm 23:1b-6
Luke 17:11-19

Thursday, November 12

St. Josaphat, bishop and martyr
Philemon 7-20

Question Corner/Fr. Kenneth Doyle

The Church defined the books of the Bible more than 1,500 years ago

QI 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 the King James were published? (Indiana)

AThe 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—called the “deuterocanonical” books—consist of seven books of the Old Testament: Tobit, Judith, 1 and 2 Maccabees, Wisdom, Sirach and Baruch.

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 praying for the deceased who are in purgatory).

QWith 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 50 parishioners can

fit in for Mass—and then, only with a reservation. Many are reluctant to come during the pandemic, and the elderly and the sick in particular are anxious to receive the sacrament of reconciliation. (Pennsylvania)

AAs I respond to this question, received 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.

At 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 grave necessity would be the responsibility of the diocesan bishop. The justifying situations envisioned by the Vatican were, though, limited—the example offered was at the entrance to hospital wards where faithful in danger of death were confined.

The Vatican department making that announcement—the Apostolic Penitentiary, which deals with matter of conscience—also noted that where the faithful find themselves in “the painful impossibility of receiving sacramental absolution,” they can make an act of contrition 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.

Individual 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 askfatherdoyle@gmail.com and 30 Columbia Circle Dr., Albany, New York 12203.) †

My Journey to God

God Reached Out to Us

By Thomas J. Rillo

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 the path to Him.

God Reached Out To Us

God's love is the kind that reaches out when we fall To help us rediscover the path that leads us to Him 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 any reserve 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/L'Osservatore Romano via Reuters)



Rest in peace

Please submit in writing to our office by 10 a.m. Thursday before the week of publication; be sure to state date of death. Obituaries of archdiocesan priests serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and religious sisters and brothers are included here, unless they are natives of the archdiocese or have other connections to it; those are separate obituaries on this page.

BANSCHBACK, Norma, 88, St. Lawrence, Lawrenceburg, Oct. 12. Sister of Betty Chrisman. Aunt of several.

BAURLEY, George W., 82, St. Mary Magdalene, New Marion, Oct. 20. Father of Janet Baurley, Nancy Dyer and Cindy Williams. Brother of Doris Korte, Charles, Ray and Robert Baurley. Grandfather of two. Great-grandfather of four.

CECIL, Marcus A., 47, St. Roch, Indianapolis, Oct. 16. Father of Marcus and Matthew Cecil. Stepfather of Paige Fancher. Son of Kathy Cecil. Brother of Krisanna Bohall, Mary Isenberg, Joshua, Nicholas and Zachary Cecil. Grandfather of one.

CHEPULES, Elizabeth, 97, St. Luke the Evangelist, Indianapolis, April 8. Mother of Marybeth Artz and Patrice Chepules. Grandmother of six. Great-grandmother of one.

COLEMAN, Patricia A., 70, St. Anne, New Castle, Sept. 12. Mother of Natalie Gwinn. Grandmother of two.

DAVIS, Jr., Emerson F., 78, St. Roch, Indianapolis, Oct. 20. Father of Megan Edelson, Amy Jones, Christina Stricker and Emerson Davis. Brother of Dr. Donald Davis. Grandfather of 12.

ELLIOTT, Sr., Charles, 100, Holy Spirit, Indianapolis, Oct. 16. Father of Michael Elliott. Uncle of several.

GOEDEKER, Paul J., 76, Our Lady of the Greenwood, Greenwood, Oct. 26. Husband of Darlene Goedeker. Father of Bradley and Jeffrey Goedeker. Grandfather of seven.

GUTZWILLER, Donald F., 94, All Saints, Dearborn County, Oct. 20. Father of Donna Gutzwiller and Mary Kay Mauer. Brother of Marlene Zinser. Grandfather of four. Great-grandfather of five.

HEIMANN, Mary H., 95, Holy Spirit, Indianapolis, Oct. 12. Mother of Barbara Heimann Clisham and Larry Heimann. Grandmother of three. Great-grandmother of seven.

HILL, Carol, 69, Holy Spirit, Indianapolis, Oct. 11. Mother of Kathleen McKee, Karen and Stephen Hill. Grandmother of seven.

KOOP, Warren D., 67, Our Lady of the Greenwood, Sept. 23. Husband of Sue Koop. Father of Abby, Andrew and Jonathan Koop. Brother of Sharon Meek. Grandfather of four.

MARRS, John L., 91, St. Mary-of-the-Woods, St. Mary-of-the-Woods, Sept. 26. Father of Angela Guhin, Sheila Moore, Gloria Savant, Cindy Weinert, Bill, Dave, Greg, Matt and Steve Marrs. Grandfather of 33. Great-grandfather of 25.

MCDERMOTT, Joseph C., 100, Holy Name of Jesus, Beech Grove, Oct. 26. Father of Jeanne O'Brien and Paul McDermott. Grandfather of four. Great-grandfather of three.

MCKULICK, Mary D. (Hauswald), 67, Holy Family, New Albany, Oct. 19. Wife of Ron McKulick. Mother of Lisa Newbanks. Sister of Julie Crone, Joan Schmidt, Philip, Steve and Thomas Hauswald. Grandmother of two.

MOREY, Christopher L., 44, St. Anne, New Castle, Oct. 21. Husband of Chatney Morey. Father of Chimney, Cloud, Clover, Creek, Cricket, Crism, Crisney, Cage, Cant, Casper, Chance, Clutch, Crosley and Cyrus Morey. Son of Karen Maynard. Brother of Elizabeth Munoz, Deann Thomas, Julia, Danny and Jerry Maynard, Jr.

NEYLON, Daniel R., 58, St. Roch, Indianapolis, Oct. 18. Father of Jessica Neylon. Son



A person walks a dog as waves break along a beach at sunrise as the tail end of Hurricane Epsilon brings strong winds and heavy rain to Porthleven, England, on Oct. 28. (CNS photo/Tom Nicholson, Reuters)

of Patricia Neylon. Brother of Cheryl Davis, James, Kenneth, Michael and Tom Neylon. Grandfather of one.

ROSENBERGER, Irvin F., 92, St. John the Baptist, Starlight, Oct. 15. Husband of Mary Rosenberger. Father of Brenda Andres, Janice Bryant, Doris Gelback, Linda Receveur, Karen Roberts, John and Michael Rosenberger. Grandfather of 11. Great-grandfather of nine.

RUCKER, Patricia R., 86, Prince of Peace, Madison, Oct. 21. Mother of Michelle Finnegan, Maureen Getz, Erin, Laura, Christopher, Marc, Robert and Warren Rucker. Sister of Virginia Beasley, Maureen Bessler, Jim, Joe and Tony Dailey. Grandmother of 14. Great-grandmother of 16.

SCHAFFER, Kevin J., 68, St. Thomas Aquinas, Indianapolis, Oct. 6. Husband of Diane Schaffer. Brother of Alan, Brian, Joe and Lego Schaffer. Uncle of several.

VENNEMANN, Paul J., 49, St. Luke the Evangelist, Indianapolis, April 24. Son of Ruth Vennemann. Brother of Mary, Maureen,

Patricia, Joseph and Michael Vennemann. Uncle and great-uncle of several.

WELCH, Nancy A., 73, St. Lawrence, Lawrenceburg,

Oct. 7. Mother of Ann Klemann and Don Welch, Jr. Sister of Mary Helen Johnson, Paula Windholtz, Janice and Dan Neyer. Grandmother of five. †

Providence Sister Rosemary Ward served in education and in health care

Providence Sister Rosemary Ward, a member of the Sisters of Providence of Saint Mary-of-the-Woods in St. Mary-of-the-Woods, died on Oct. 21 at Union Hospital in Terre Haute. She was 84.

Because of the coronavirus pandemic, a virtual funeral service was held. Burial followed at the sisters' cemetery.

Sister Rosemary was born on April 7, 1936, in Chicago. She entered the Sisters of Providence of Saint Mary-of-the-Woods on July 22, 1958, and professed final vows on Aug. 15, 1966. Sister Rosemary earned a bachelor's degree at Saint Mary-of-the-Woods College and a master's degree at North Dakota University in Bismarck, N.D.

During her 62 years as a member of the Sisters of Providence, Sister Rosemary spent 11 years as an educator in schools in Illinois and

Indiana. In the archdiocese, she served as the registrar 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 found 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, St. Mary-of-the-Woods, IN 47876. †

Catholic, Jewish leaders mark 55th anniversary of 'Nostra Aetate'

VATICAN CITY (CNS)—The formal structures that sponsor 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, attesting 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.

"Likewise," 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." †

Saint Raphael
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For more information, please log on to www.archindy.org/layministry

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REPORT SEXUAL MISCONDUCT NOW

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

1 Ethics Point
Confidential, Online Reporting
www.archdioceseofindianapolis.ethicspoint.com or 888-393-6810

2 Carla Hill, Archdiocese of Indianapolis, Victim Assistance Coordinator
P.O. Box 1410, Indianapolis, IN 46206-1410
317-236-1548 or 800-382-9836, ext. 1548
carlahill@archindy.org

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Employment

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: jblack1@comcast.net.

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 Coordinators, assist the Director of Continuing Education of Priests, the Director of Deacons, and the Director of Deacon Formation, and collaborate with other Vicariate and Chancery staff in managing 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.

The position requires the ability to communicate orally and in writing with sensitivity, accuracy and discretion, excellent organizational skills, ability to take initiative and work collaboratively with others, proficiency with Microsoft Office software, and knowledge of Catholic organizations and their operations. A bachelor's degree or equivalent experience in a related field is preferred. At least three years of administrative or general office experience is required, and experience in vocational and/or personnel fields is preferred.

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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Employment

Director of Evangelization, Family Life, and Pastoral Ministries

St. Elizabeth Seton Catholic Church in Carmel, Ind. (Lafayette Diocese) is currently accepting applications for this position. This position will assist the Pastor with the pastoral care of the Seton Pastorate. This will require, a personal authenticity of Catholic life. Before programs, before numbers, before finances, the focus of evangelization is Jesus Christ. A personal knowledge and relationship with Christ will be essential to the success of this ministry. This role includes a team approach to creative pastoral planning along with the supervision of directors and/or coordinators of the following ministry areas: Catholic formation, liturgy and music, pastoral and community care, and other parish ministries and outreach. The Director will support, accompany, and equip leaders in these ministerial areas to focus their efforts on both Seton parishioners and the community at large as they strive to facilitate and enable disciples of Jesus Christ. Our objective is to build a vibrant fellowship of inspiring men and women to be witnesses of Christ to the city of Carmel and to the world.

Essential Duties - Collaborate with the Missionary Pastor and Director of Operations to discern the needs of the parish to plan accordingly for the future of the community. Lead/manage those performing pastoral ministries. Establish, facilitate, and coordinate customary management activities for those engaged in pastoral ministry, including recruitment, retention, formation, and performance management. Utilize effective experience in Catholic theology and pastoral practice to inform decision making. Develop, in collaboration with the Director of Operations, an annual budget for ministries within the parish.

Education/Experience - Applicants must be practicing Catholics with full personal commitment to the teaching of the Catholic Church. Preferred candidates will have three or more years of experience in parish ministry and/or management of a not-for-profit organization, bachelor's degree from an accredited college or university with study in Theology, Divinity, Pastoral Studies, or the equivalent. Additionally, applicants need strong ability to communicate effectively, able to honor and maintain confidentiality, capable to pass, observe, and maintain diocesan child safety protocols for self and others.

Qualified candidate should email a current résumé and cover letter to:

apply@setoncarmel.org
 St. Elizabeth Seton Catholic Church
 10655 Haverstick Road
 Carmel, IN 46033

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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.

Candidates must have strong written and verbal communication skills, organizational and planning skills, and basic computing skills, including Excel. Frequent lifting is required, and the assistant archivist must be able to lift up to 30 pounds.

Please e-mail 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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Hope for tomorrow

“For I know the plans I have for you,” declares the Lord, “plans to prosper you and not to harm you, plans to give you hope and a future.”

Jeremiah 29:11



UNITED CATHOLIC APPEAL
Christ Our Hope
Archdiocese of Indianapolis

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.



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

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



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

INTENTION WEEKEND: November 14-15