

# TODAY'S CATHOLIC

Volume 94 No. 39

TODAYSCATHOLIC.org

## *Thanksgiving Prayer of Blessing*



*God most provident,  
we join all creation  
in raising to You a hymn of thanksgiving  
through Jesus Christ, Your Son.*

*For generation upon generation  
peoples of this land have sung of Your bounty;  
we, too, offer You praise  
for the rich harvest we have received at Your hands.*

*Bless us and this food that we share with grateful hearts.*

*Continue to make our land fruitful  
and let our love for You be seen  
in our pursuit of peace and justice  
and in our generous response to those in need.*

*Praise and glory to You, Lord God, now and forever.*

*Amen.*

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**PUBLISHER:** Bishop Kevin C. Rhoades

**Editorial Department**

**PUBLICATIONS MANAGER:** Jodi Marlin

**STAFF WRITER:** Jennifer Barton

**PAGE DESIGNER:** Francie Hogan

**ADVERTISING DESIGN:** Molly Gettinger

**NEWS SPECIALIST:** Mark Weber

**Business Department**

**BUSINESS MANAGER:** Jennifer Simerman

**BOOKKEEPING/CIRCULATION:** Geoff Frank

circulation@diocesefwsb.org

**BUSINESS SALES MANAGER:** Erika Barron

ebarron@diocesefwsb.org

**Website:** [www.todayscatholic.org](http://www.todayscatholic.org)

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**MAIN OFFICE:** 915 S. Clinton St., Fort Wayne, IN 46802. Telephone 260-456-2824. Fax: 260-744-1473.

**BUREAU OFFICE:** 1328 Dragoon Trail, Mishawaka, IN 46544. Telephone 260-456-2824. Fax 260-744-1473.

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**Today's Catholic may be reached at:**  
Today's Catholic,  
P.O. Box 11169, Fort Wayne, IN  
46856-1169; or email:  
[editor@diocesefwsb.org](mailto:editor@diocesefwsb.org)

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# In gathering for US bishops like no other, annual meeting goes online

BY RHINA GUIDOS

WASHINGTON (CNS) — U.S. Catholic bishops addressed the recent Vatican report on former Cardinal Theodore E. McCarrick when they gathered Nov. 16 and 17 for their annual meeting, taking place in an online format this year because of the coronavirus pandemic.

A revision to the agenda issued in a Nov. 13 news release by the U.S. Conference of Catholic Bishops showed a change to reflect that “changes were made in the schedule in order to accommodate a discussion by the bishops on the Holy See’s report on Theodore McCarrick.”

“Additionally, the bishops will hear a report from the National Review Board, which advises the Committee on the Protection of Children and Young People on matters of child and youth protection, specifically on policies and practices,” the press release said.

In what is undoubtedly one of the largest virtual gatherings of Catholic bishops in the world, more than 300 prelates were expected to log on for the two-day meeting with plenary sessions to be livestreamed from 1 p.m. to 5 p.m. Nov. 16 and from 1 p.m. to about 3 p.m. Nov. 17, both Eastern Standard Time, to accommodate the variety of time zones.

The sessions were livestreamed at [www.usccb.org/live](http://www.usccb.org/live) via a YouTube channel.

“Hopefully, this is the only (annual bishops’ meeting) we have to do this way, but you never know,” said James Rogers, chief communications officer for the U.S. Conference of Catholic Bishops in a Nov. 10 interview with Catholic News Service.

The online format becomes a challenge at a time when the prelates were expected to discuss some of toughest issues affecting the world, the nation and the Church, and it comes days



CNS photo/Bob Roller

**Bishops attend a Nov. 11, 2019, session during the fall general assembly of the U.S. Conference of Catholic Bishops in Baltimore. Because of the coronavirus pandemic, the bishops’ Nov. 16-17 general assembly was virtual.**

after the release of the extensive report detailing McCarrick’s ascent to power in the Church despite abuse allegations against him.

The last time bishops gathered physically as a group in Baltimore in November 2019, some bishops protested the delay of the report, whose publication back then was believed to be imminent.

It was released Nov. 10 and with 460 pages. It was hard to gauge what and how it would figure into the online meeting.

U.S. bishops canceled a meeting in June because of the pandemic and have been finding ways to conduct regular business online given the unusual circumstances, including voting by mail for at least one committee chairman and several chairmen-elect.

They were also to vote by email on action items on the agenda, including approval of the 2021 budget, approval of

the next cycle of the strategic plan, and the reauthorization of the Ad Hoc Committee Against Racism, Rogers said.

“This meeting really is about the most essential business,” Rogers said.

The public was able to watch the meeting, as in the past.

“I do anticipate there will be discussion on the pandemic, its impact on the Church, its impact on society at-large,” Rogers said.

Some of the discussion included what the Church is trying to do to help and how she herself has been impacted, he said.

Accredited media were allowed to ask questions in an online news conference following the first day of the plenary session, but organizers were trying to figure out whether there would be a second news conference the following day.

“I know it is the desire of the bishops to have this moment among themselves and to try

as best they can to share this moment with the Church in the United States,” Rogers said. “I think the challenge for the meeting in this time of physical distance is to find spiritual nearness. We’re physically apart, but we need to be spiritually near.”

Though, for now, that needs to be done through technology, and because of the sheer number of bishops, accommodating them all on one screen was impossible. Instead, the meeting looked like a broadcast of one, as they take turns speaking from their respective locales.

Though there might be some challenges, many bishops already have become used to meeting online, Rogers said. Some have met online for regional meetings as well as at home as the pandemic forced many to run their respective dioceses via livestreams and other forms of video.

“They have some degree of practice,” Rogers said.

## Bishops, in virtual meeting, focus on McCarrick report, pandemic, racism

BY CAROL ZIMMERMANN

WASHINGTON (CNS) — The first day of the virtual fall assembly of the U.S. Catholic bishops, Nov. 16, included discussion about the Vatican report on Theodore McCarrick, the ongoing pandemic and the Church’s response to racism.

The two-day assembly, which usually takes place in Baltimore, was virtual this year due to COVID-19 restrictions. The pub-

lic sessions were livestreamed. About 300 bishops logged on and for the most part, they crossed the technological hurdles of making sure their individual responses came through on the teleconference format.

One of the first bishops to individually address the group was Bishop James D. Conley of Lincoln, Nebraska, who thanked his brother bishops and Archbishop Christophe Pierre, papal nuncio, for their support

during his 11-month medical leave of absence.

“It’s been a great source of strength and grace for me,” the bishop, who returned to full pastoral care of his diocese Nov. 13, told the assembly. “We live in very difficult times and there are a lot of stresses on bishops and it’s only going to get worse,” advising them not to hesitate to reach out if they are struggling mentally or psychologically from stress.

The main topic of the day, which was added late to the bishops’ agenda, was the Vatican report on McCarrick, released less than a week before, on Nov. 10.

Bishop Joseph E. Strickland of Tyler, Texas, said the report, which described McCarrick’s ascent to highest rungs of the Church, even amid rumors of abuse, read like a list of the

# Appeal assists elderly sisters, brothers, priests in religious orders

WASHINGTON — The Diocese of Fort Wayne-South Bend will conduct the Retirement Fund for Religious collection Dec. 12-13. The National Religious Retirement Office coordinates this annual appeal and distributes the proceeds to assist eligible U.S. religious communities with their retirement needs. Nearly 30,000 senior sisters, brothers and religious order priests benefit.

Last year, the Diocese of Fort Wayne-South Bend donated \$180,148.02 to the collection. In 2020, the Congregation of Holy Cross, U.S. Province of Priest and Brothers, received financial support made possible by the Retirement Fund for Religious.

"The generosity of U.S. Catholics enables us to continue our ministry for aging women and men religious," said Presentation Sister Stephanie Still, the NRRO's executive director. "We are overwhelmed with gratitude."

In 1988, Catholic bishops of the United States initiated the Retirement Fund for Religious collection to help address the deficit in retirement funding among U.S. religious congregations. Each congregation is responsible for the care and support of its members. Financial distributions from the collection are sent to a congregation's central house

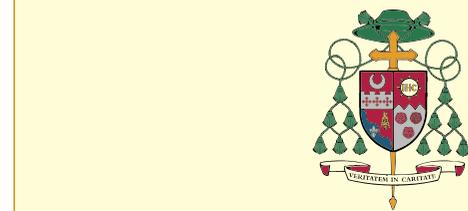


Provided by Sister Stephanie Still

**Today, many religious communities lack sufficient retirement savings. Of 531 communities providing data to the National Religious Retirement Office, only 29 are adequately funded for retirement. From left are Sister Alice Garcia, SSCJ, 91; Brother Martin Gonzales, OCSO, 95; Sister Theresa McGrath, CCVI, 86; Sister Anne Cecile Muldoon, OSU, 93; Abbot Emeritus Peter Eberle, OSB, 79.**

and may be applied toward immediate expenses — such as medications or nursing care — or invested for future eldercare needs.

Historically, Catholic sisters, brothers and religious order priests served for little to no pay. Today, many religious communities lack sufficient retirement



## Public schedule of Bishop Kevin C. Rhoades

Sunday, November 22: 3 p.m. — Confirmation Mass, St. Jude Church, Fort Wayne  
 Monday, November 23: 1 p.m. — Meetings of Corporations of Diocese, Catholic Cemeteries and Saint Anne Communities, Archbishop Noll Center, Fort Wayne  
 Tuesday, November 24: 10:30 a.m. — Meeting of Presbyteral Council, Wyndham Garden Hotel, Warsaw  
 Wednesday, November 25: 9:30 a.m. — Virtual Meeting, Catholic Leadership Institute Thanksgiving Retreat  
 Wednesday, November 25: 12:30 p.m. — Virtual Meeting of Diocesan Finance Council  
 Thursday, November 26: 9 a.m. — Mass, St. Mary, Mother of God Church, Fort Wayne

savings. Of 531 communities providing data to the NRRO, only 29 are adequately funded for retirement. Rising health care costs and a growing number of senior members compound the challenge to meet retirement expenses.

The 2019 collection raised \$26.2 million, and in June, the NRRO disbursed \$25 million in financial assistance to 341 religious communities. Throughout the year, additional funding is allocated for resources and services that help communities improve eldercare delivery and plan for long-term retire-

ment needs. For example, a new online webinar offers professional guidance on adapting care protocols to address issues arising from the coronavirus pandemic.

"During these trying times, we know the best way to support senior religious is to continue helping their communities address retirement and eldercare challenges," said Sister Stephanie. "Our grateful prayer is with all whose love and generosity sustain this mission."

Visit [retiredreligious.org](http://retiredreligious.org) to learn more.

### USCCB, from page 2

seven deadly sins.

"It's very clear that there's still very much a tendency in the world and in the Church to turn a blind eye to many of these sins," he added during the 45 minutes of discussion about the long-awaited 460-page report.

Bishop Michael F. Olson of Fort Worth, Texas, mentioned that the people and organizations to whom McCarrick gave money were not named in the report, nor were the amounts of money. He also thanked survivor James Grein for coming forward with his account of abuse at the hands of the former cardinal.

"It's curious to wonder what McCarrick would be doing today if he (Grein) had not come forward," Bishop Olson said.

Chicago's Cardinal Blase J. Cupich said Pope Francis had taken historic action in issuing the document as well as other unprecedented measures.

"It really has been a watershed moment," he said. "And something that we should continue to study and read."

The cardinal also stressed the need to "make sure that we never again have a situation where anyone from our conference is taking sides in this, with the Holy Father or challenging him or even being with those who are calling for his resignation. That kind of thing really

has to cease, and the Holy Father pointed the way in which we take up this initiative together in a collegial manner."

He said it was important to recognize that there would be no report if victims did not have the courage to come forward in the first place and encouraged bishops and others in the Church to spend time with victims, to give them courage.

"The report indicates that there are a number of reasons why victims did not come forward," he said. "They were intimidated ... they thought they would not be listened to because of the power structure and so on."

"But the more that we listen to victims and make it public that we're meeting with victims, as the Holy Father does on a regular basis," the Chicago prelate said, "the word will get out there that we are on the side of victims. And we have to continue to do that."

The McCarrick report also overlapped into other parts of the meeting. In his opening address, Los Angeles Archbishop José H. Gomez, president of the U.S. Conference of Catholic Bishops, paused at the start to remember the children and adults within the Church who are victim-survivors of clergy sexual abuse.

Acknowledging the McCarrick



**A woman in Louisville, Ky., is detained by police during a protest for Breonna Taylor Sep. 25. The first day of the virtual fall assembly of the U.S. Catholic bishops, Nov. 16, included discussion about the Church's response to racism.**

CNS photo/Lawrence Bryant, Reuters

## Correction

In an article on Thanksgiving in the Nov. 15 issue of Today's Catholic, it was erroneously stated that Thanksgiving is not on the liturgical calendar. In fact, Thanksgiving Day has been on the liturgical calendar for the United States since 1970. It is an optional memorial with its own proper prayers at Mass as well as suggested readings.

# At Jesuit agency event, Biden announces he will dramatically raise refugee cap

BY RHINA GUIDOS

WASHINGTON (CNS) — Weeks after the administration of President Donald Trump announced it was dropping to a historic low the cap on the maximum number of displaced people the U.S. decides to resettle in a federal fiscal year, President-elect Joe Biden said Nov. 12 he would be heading in a dramatically different direction.

Addressing those gathered for a virtual event marking the 40th anniversary of the Jesuit Refugee Service, Biden, in a prerecorded video, said his administration would raise the 15,000 cap set by the Trump administration for fiscal year 2021 to 125,000 refugees.

During the Trump presidency, the U.S. Conference of Catholic Bishops, along with other Catholic organizations and a variety of faith and secular groups, has struggled in its advocacy efforts to allow more refugees into the country, given the record number of forcibly displaced people around the world — almost 80 million, according to the United Nations' refugee agency, the U.N. High Commissioner for Refugees.

Hours after taking office in January 2017, the Trump administration announced it was cutting the cap of 110,000 allowed under the Obama administration to 50,000. The administration consistently lowered the number each fiscal year.

Last year, the administration announced it was setting the cap at 18,000 refugees for the 2020 fiscal year, but fewer than 10,000 have been allowed in.

Biden, in the video for the JRS event, said he would return to the upward trend the U.S. had been on since the federal U.S.



CNS photo/Leah Millis, Reuters

President-elect Joe Biden is seen in Wilmington, Del., July 14.

Refugee Program began in 1980.

"The United States has long stood as a beacon of hope for the downtrodden and the oppressed, a leader in resettling refugees and our humanitarian response. I promise, as president, I'll reclaim that proud legacy for our country," said Biden, declared by the media Nov. 7 as winner of the presidential election, but the Trump campaign has filed lawsuits in several states challenging vote counts.

"The Biden-Harris administration will restore America's historic role in protecting the vulnerable and defending the rights of refugees everywhere," Biden added.

Ashley Feasley, director of policy for Migration and Refugee Services at the USCCB, said in a

Nov. 13 interview with Catholic News Service that the change in policy for the U.S. would take some ramping up of a network of agencies, international and domestic, whose resettlement work has trickled in the past few years.

Biden would need to issue a new Presidential Determination on Refugee Admissions — what's needed to increase the number of those allowed in, but even if he does it on his first day in office, it's going to take a lot of effort, rebuilding relationships with global agencies such as UNHCR, to get the program back up to what it once was.

"I don't see them getting to 125,000 this fiscal year, but I do see a rebuilding of the infrastructure," Feasley said.

Catholic and other faith-based agencies such as JRS, whose work was lauded by Biden as well as by Pope Francis during the online celebration, are on the front lines of the resettlement work, providing pastoral care, programs for psychosocial support in detention centers and refugee camps and for humanitarian relief, as well as helping refugees pave new paths in a new home.

JRS, which for four decades has provided education and livelihood programs so that resettled people develop skills and integrate into their new communities, received a letter from Pope Francis addressed to Jesuit Father Thomas H. Smolich, the organization's international director, on the occasion of its milestone anniversary.

In it, the pontiff thanked staff and volunteers, offering special greetings "to the many men, women and children who seek refuge and assistance from JRS. May they and their families always know that the pope remains close to them and is praying for them!"

The pope wrote of his wishes that the agency continue "raising awareness of the plight of refugees and other forcibly displaced persons" and "extending the hand of friendship to those who are lonely, separated from their

families or even abandoned."

And that's part of what many Catholic agencies that work to resettle refugees are involved with, Feasley said. It's part of a spiritual legacy of helping the stranger, and one that the pope reminds Catholics of in his most recent encyclical "Fratelli Tutti," she added.

Returning to an increase in the work of refugee resettlement is an opportunity to embrace the call of Pope Francis to "welcome, protect, promote and integrate" some of the most vulnerable among us, Feasley said.

"I see challenges but also opportunities to grow and maybe to do more work for Catholics to see how central this is to our identity as a global Church," she said.

The Catholic

faith tradition has a long and noted history of being forced to be on the move, being refugees, but also of a people who are welcoming and who accompany others who are forced to leave, she said.

*"The United States has long stood as a beacon of hope for the downtrodden and the oppressed, a leader in resettling refugees and our humanitarian response. I promise, as president, I'll reclaim that proud legacy for our country."*

PRESIDENT-ELECT JOE BIDEN

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CNS photo/Bob Roller

Bishop Mark E. Brennan greets people following his installation Mass Aug. 22, 2019, as head of the Diocese of Wheeling-Charleston, W.Va., at the Cathedral of St. Joseph in Wheeling.

## Catholics lead Christians in number of racially diverse congregations

BY MARK PATTISON

WASHINGTON (CNS) — U.S. Catholics lead all Christian faiths in the percentage of racially diverse congregations in their parishes, according to a new study published by Baylor University.

“Catholic churches on average continue to be more diverse than Protestant churches with 23% multiracial, up from 17%” in 1998, when churches were first surveyed, the study said.

The reason: “largely white congregations that are gaining more color,” the study’s author, Kevin Dougherty, an associate professor of sociology at Baylor University in Waco, Texas, said in a Nov. 13 phone interview with Catholic News Service.

“In fact, that’s one of the conclusions of the article,” he said. “Although we do see an increase in the number of multiracial congregations, it seems to be a one-way street.”

By way of comparison, just 1% of Black Protestant congregations reported growing more racially diverse since 1998, according to the study.

Although studies do not exist for churches in other nations, few of them have the racial and ethnic diversity of the United States, Dougherty noted, which would make it more difficult for Christian denominations in those countries to replicate the diversity the United States is obtaining in its congregations.

Catholics may benefit from greater diversity because the faith is worldwide, he said. “The Roman Catholic Church is a global denomination. There are

Catholic members in Southeast Asia and Latin America and Europe, and their immigrants to the United States are bearing that religion with them and they try to find a faith community that matches their own tradition.”

Paradoxically, Catholic parish boundaries — which were once so sacrosanct some parishes refused to register would-be members if they did not live within them — may also aid in congregational diversity, according to Dougherty.

“It’s exactly that model of parish ministry that is not really the province of Protestants. As the American neighborhood has become more racially mixed, the Catholic churches that serve those neighborhoods as a byproduct have taken on more diversity much more quickly than Protestant churches do,” he said.

By comparison, “in a typical southern Texas town, the Baptist church next to your house isn’t necessarily the one you’re going to attend. You’re going to drive across town,” he said. “Subconsciously, part of that is racial.

“Church shopping among Protestants has led to a hyper-segregation in a way that historically hasn’t been true in the Catholic parish-church model.”

Baylor itself recently shifted the sponsorship of the school from the Southern Baptist Convention — which had to deal with its own legacy of racism amid calls for a name change to further put that history in the past — to the General Baptist Convention of Texas.

Dougherty told CNS, “From prior research that I’ve done

or that others have done, the reason that people join a multi-racial congregation, is a desire for diversity. There is something appealing about that.”

Clergy may push their parishioners to be more diverse, but “the most successful long-term embrace of diversity is when it’s organically claimed by the congregation on the part of the

laity,” he said. “Otherwise, it just becomes a failed initiative from the top.”

Since 1998, the study found, the percentage of mainline Protestant churches that are multiracial went up from 1% to 10%, evangelical congregations went up from 7% multiracial to 22%, and Pentecostal groups went up from 3% multiracial to 16%.

In 1963, the Rev. Martin Luther King Jr. famously said: “It is appalling that the most segregated hour of Christian America is 11 o’clock on Sunday morning.”

Today, Dougherty said, the most segregated hour is “5 or 6 p.m. at the dinner table. The American home is more segregated than the American Church.”

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## Vatican official marks anniversary of 'martyred' Jesuits

VATICAN CITY (CNS) — The recent conviction of a former Salvadoran colonel for the murder of five Spanish Jesuit priests during the civil war in El Salvador is a major step forward on the path of gaining justice and healing old wounds, Cardinal Michael Czerny said. In a Nov. 16 message commemorating the 31st anniversary of the Spanish Jesuits, a Salvadoran Jesuit and two women, Cardinal Czerny, undersecretary for the Vatican's Migrants and Refugees Section, said the conviction was also a "vindication for the victims" of the El Mozote massacre, in which 800 civilians were murdered by the Salvadoran army in 1981. "In front of these events and the small steps that have been taken, it is worth remembering the words of Pope Francis in 'Fratelli Tutti,' his most recent encyclical: 'Goodness, together with love, justice and solidarity, are not achieved once and for all; they have to be realized each day,'" he wrote. According to the United Nations, over 75,000 people died during El Salvador's bloody 12-year civil war, many of whom were killed by government-sanctioned death squads.

## Category 5 hurricane set to hit Central America in same spot as Eta

MEXICO CITY (CNS) — Church leaders in Central America prayed for protection as a second hurricane in less than two weeks stormed toward the already battered region. Officials of the church's aid agency, Caritas, and parishes again mobilized to provide shelter to populations still trying to clean up and rebuild after Hurricane Eta deluged Nicaragua, Honduras and Guatemala. "We ask God with faith that (Hurricane Iota) doesn't attack us with as much strength," as the previous Hurricane Eta did, Cardinal Óscar Rodríguez Maradiaga of Tegucigalpa prayed Nov. 15, according to Honduras media outlet Radio América. "It's sad that we live in fear, not simply due to the tragedy we experienced with Eta, but due to the threat of another hurricane." Hurricane Iota gathered strength over the Caribbean — reaching Category 5 status — and was expected to hit the Mosquito Coast region near the Nicaragua-Honduras border sometime late Nov. 16. The U.S. National Weather Service described a "catastrophic situation unfolding for Nicaragua" with an "extreme storm surge of 15-20 feet, destructive winds and up to 30 inches of rainfall." Even worse, Hurricane Iota was expected to make landfall in almost the "exact same location" as Hurricane Eta less than two weeks earlier.

# NEWS BRIEFS

## Philippines typhoon aftermath



CNS photo/Eloisa Lopez, Reuters

Children wait in line for food at an evacuation center in Manila, Philippines, Nov. 14 after being forced from their homes from flooding caused by Typhoon Vamco. Five tropical storms or typhoons have hit the Philippines in a three-week period, including the strongest typhoon since 2013 and the biggest floods since 2009.

## Speaker says Biden's 'powerful narrative as person of faith' appealed to voters

WASHINGTON (CNS) — As election returns became more clear after Nov. 3, polling data indicated President Donald Trump ended up with about 50% of the Catholic vote, but the margin of white Catholics backing him was significantly less than four years ago. This, according to Associated Press/Votecast data, cost Trump Wisconsin and Michigan, where he'd eked out 1% margins in 2016. Among white Catholics, Trump held a 15% margin over his Democratic challenger, Joe Biden,

but that was a sharp decline from 2016, when that margin was 33% over Hillary Clinton. Did President-elect Biden manage to close the so-called "God gap" among voters who strongly identify with their religious faith? Alana Schor, an AP reporter who covers faith issues, thinks that might be possible. The former vice president "just wove this powerful narrative as a person of faith," she said as part of a Georgetown University online panel Nov. 10. She called that "a big step forward for Democrats, who historically have ceded that ground." The discussion, "Faith and the Faithful in the 2020 Election," was sponsored by Georgetown's Initiative on Catholic Social Thought and Public Life.

## Texas prisons, halfway houses grow more restricted under pandemic measures

HOUSTON (CNS) — Many impacted by pandemic restrictions may feel imprisoned, but Texas prisons and halfway houses are truly locked down as COVID-19-related deaths have risen. According to a Texas Department of Criminal Justice report, 166 inmates and 21 employees, including guards and chaplains, statewide have died to date from complications of the virus. Those deaths were out of the 23,362 inmates and 5,438 staff who have tested positive for the coronavirus, stated

the department's website update. More than two-thirds of inmates who died from COVID-19 complications have been Black or Hispanic, news outlets reported. The general inmate population is a third Black, a third Hispanic and a third white. On Nov. 11, Texas became the first state with more than 1 million confirmed COVID-19 cases. The Archdiocese of Galveston-Houston's Office of Correctional Ministries usually provides Masses, occasional weekend spiritual retreats and gifts to prisoners. But most ministries have been locked out for the past several months with no volunteers allowed for the foreseeable future, including Christmas holidays, said Deacon Alvin Lovelady, correctional ministries director.

## Vatican seeks to replace its service vehicles with all-electric fleet

VATICAN CITY (CNS) — As part of its long-running efforts to respect the environment and reduce its use of resources, the Vatican said it was gradually trying to replace all its service vehicles with an all-electric fleet. "Soon we will start collaborating with automobile manufacturers who are able to provide electrical vehicles for evaluation," said Roberto Mignucci, director of workshops and equipment for the office governing Vatican City State. He told L'Osservatore Romano, the Vatican newspaper, Nov. 10 that an electric fleet was perfect since the average annual mileage for each of their many service and support vehicles is less than 4,000 miles (6,000 km) given the small size of the 109-acre city state and the close proximity of its extraterritorial properties, such as the papal villa and farm at Castel Gandolfo, 13 miles south of Rome. The Vatican plans to increase the number of charging stations it already has installed for electric vehicles to include other extraterritorial properties surrounding the basilicas of St. Mary Major, St. John Lateran and St. Paul Outside the Walls, he said. Over the years, several car manufacturers have donated different kinds of electric vehicles to the pope, and the Japanese bishops' conference gave the pope a hydrogen-powered popemobile in October.



Francie Hogan

Miss Virginia's Food Pantry operates on Tuesdays and Wednesdays from 10 a.m. to 1 p.m. at 1312 S. Hanna St. in Fort Wayne, serving those in need.

# Legacy of Miss Virginia continues under new leadership

BY GEORGIA LIEB

Miss Virginia's Food Pantry in Fort Wayne has experienced a year of change, including new leadership and adaptation to the coronavirus pandemic. Greg Witte stepped in as director in January following the retirement of former director Joseph Miller. He continues the good work of foundress Virginia Schrantz.

For Witte, Miss Virginia's provided a way for him to assist his community.

"I wanted to give back what had been given to me," Witte said. "I always wanted to volunteer."

He brings to the position more than 40 years of experience in the meat industry, as well as management skills. He said he discovered the open director position while looking through his Sunday bulletin and decided to reach out.

Under Witte's leadership this year, the food pantry, located near St. Mary, Mother of God Church, has continued to assist those in need during the pandemic. Masks, social distancing, plexiglass partitions and temperature checks are the new norm at Miss Virginia's.

Miss Virginia's provides families with food supplies on Tuesdays and Wednesdays. During the initial pandemic-related shutdown, operations moved outside, with people driving through to receive food.

A dedicated team of volunteers serves around 700 people a week, down from the pre-COVID number of more than 900.

"If I could say one thing that makes this thing go for me, it's

the group of people downstairs, those volunteers," Witte said. "I feel really blessed."

Former director Miller, who served from 2015 to 2019, also said he had felt called to help others. A retired teacher for Fort Wayne Community Schools, he appreciated what he had been given.

"I knew somehow I wanted to give back to the community,"

bounty of the county."

Another change at the food pantry is the upcoming retirement of Leon Youngpeter, president of the Inner City Hope Corporation board. Planning to step down at the end of 2020, he has spent his time helping those in need. He started the St. Mary Christmas Food Box program in 1985, and it was through that program that he met Schrantz.



Georgia Lieb

Miss Virginia's Food Pantry, Fort Wayne, operates out of founder Virginia Schrantz's residence, where she used to hand out food to anyone who requested it.

Miller said. He received a community service award from the American Legion in 2018 and was named a Paul Harris Fellow by the Rotary Foundation for that service.

"There's so much satisfaction in helping people that are in need," Miller said. "We share the

Schrantz was a Fort Wayne resident who opened her home to those in need in her neighborhood. A retired nurse, she provided care and support to everyone she met, and gave them supplies such as food and clothing. People began to refer to her home as "Miss Virginia's."



Many Fort Wayne schools began donating items for Schrantz to give away.

News of her good work spread. She had a visit from Mother Teresa, who came to her home in 1982. In 1992, she had the honor of traveling to Washington, D.C., to receive the International Service to Mankind Award. Schrantz continued helping those in her neighborhood for 40 years.

Youngpeter had the opportunity to meet and talk with Schrantz at her home. He brought her leftover food from the food box program to give to the people she served.

"I think truly she was a saint," said Youngpeter. "I think she was cut from the same mold as Mother Teresa. She was such a human, kind, loving person. All she did was give to other people. If the world had people like her, it would just be a whole entirely different world."

In 1995, Schrantz asked Father Tom O'Connor, former pastor at St. Mary, Mother of God, if there was anything he could do to serve those coming to her home once she passed away. Father O'Connor worked with a lawyer to create the Inner City Hope Corporation, turning Miss Virginia's work into a non-

profit organization.

Following her death in 1998, Miss Virginia's home became Miss Virginia's Mission House, serving around 210 families per week.

In 2014, after noticing the lack of food given to those visiting, Youngpeter saw the need for a better food system. He worked to implement the Balanced and Nutritional Food Program, which provides a wider variety and volume of foods for a better and more wholesome diet. "Our goal is to always provide healthy, nutritional food," Youngpeter said.

Under Miller's leadership in 2015, Miss Virginia's Mission House changed its name to Miss Virginia's Food Pantry to clarify the purpose of the house. Previously, the mission house had provided additional items such as clothing or other supplies, but they decided to focus specifically on food, so as not to duplicate other active ministries in the area that already provided those items.

Located at 1312 S. Hanna St., Miss Virginia's Food Pantry operates out of Miss Virginia's home and is the third-largest food pantry in Indiana. It runs entirely on donations from generous businesses, food banks and individuals. Community Harvest Food Bank and Tim Didier Meats provide Miss Virginia's with food, as do many other donors. The Community Foundation of Greater Fort Wayne has assisted Miss Virginia's with funding, along with other businesses and individuals.

To learn more about Miss Virginia's Food Pantry and how to help, visit [www.missvirginia-foodpantry.com](http://www.missvirginia-foodpantry.com).



# Christmas shopping with Catholic so

BY JENNIFER MILLER

Being Catholic isn't limited to liturgies and attending Mass for an hour on Sunday. Being Catholic fully permeates every aspect of one's life, from the books read — or not read — to words spoken or omitted. Even Christmas shopping can be influenced by faith.

The Gospel of Matthew, Chapter 22: 34-40, explains this. Known as "the greatest commandment," Jesus is tested by the Pharisees about how to live as God designed.

"He said to him, 'You shall love the Lord, your God, with all your heart, with all your soul, and with all your mind. This is the greatest and the first commandment. The second is like it: You shall love your neighbor as yourself. The whole law and the prophets depend on these two commandments.'" Jesus explains how one's love of God directs all other choices, the opposite of the American concept of compartmentalizing each part of one's life.

Catholic social teaching is this living out of the faith, in practical, ordinary, small and large ways. Seven principles of CST all have roots in the Church's Tradition and the life of Christ. In modern times, they have been developed into a "list," but have always existed in Scripture and Tradition.

The primary starting point of CST is the recognition of the inherent dignity of every person. Grounded in God's own very creation, CST maintains and reflects the Incarnation, where God became human and lived simply. God chose to be born naturally and normally, through Mary, as an infant baby. God chose a small community for His son to grow up in, where food was grown by local farmers, hunters and herders. Jesus' clothes were made from local materials from people in His community, if not family. God chose poor and holy parents for Jesus to be born of and raised by, showing a special option for the economically poor. Jesus later chose His disciples from the local men of the area.

Being disciples and followers of Christ, Catholics must look at their life choices. Could the small, the local, the poor be chosen? What and who are favored when it comes to something as silly and small as Christmas gifts? Where are one's time, money and words dedicated?

Realizing that humans are social creatures, the principle of the call to family, community and participation focuses on the spheres and circles of life that a person interacts and lives among daily. From the economy to poli-



Photos by Jennifer Miller

**Divine Mercy Gifts owner Sue McFarland has a go-to list of local individuals who make things: She does her own shopping with them in order to support their livelihood. She hopes others will do the same this Christmas and consider purchasing their Catholic items from her independent South Bend store.**

tics, how a society is organized impacts directly the growth and flourishing of a human person. Supporting marriage and family as vital social institutions strengthens the full, fleshing out of a human's dignity and life as well.

The principle of the dignity of work and the rights of workers reminds Catholics that a healthy economy serves the people, not the reverse. Work is more than a job; it is a way for the human person to participate in God's creation. Earning a just and fair wage from holy and productive work supports the person's family, buying food, clothes and other necessities including private property. The right of workers follows too in God's own footsteps, both as God the Father in creating the world, as described in Genesis and each human life, as well as God the Son, as His foster father, Joseph, trained Him as a carpenter.

The CST principle of solidarity reflects Pope St. Paul VI's words, "If you want peace, work for justice." As all people are united, as sisters and brothers of one human family, it is imperative that Catholics model and strive for peace in a world scarred by sin and violence. Solidarity reminds Catholics to pray and act with their fellow humans, loving their neighbors as themselves.



**Annie Morin is a South Bend artist whose business, Annie Morin Photography, offers a local alternative to online photography products — and adds a unique, personal touch. Catholic social teaching encourages supporting local farmers, artists, crafters and others because it directly impacts the growth and flourishing of one's neighbors.**

Lastly, but integral to the other principles, the CST of care of God's creation calls Catholics to be stewards or caretakers

of the Earth. In doing so, they respect their Creator and enjoy the gifts of the environment, from the air to the sea. All seven CST principles are interconnected and together weave a rich pattern of a healthy, holy, integrated Catholic life. One principle bleeds into another, allowing the integrity of each soul to choose serving God

Lay ecclesial minister, wife and mother, Mary Ann Wilson found this very integration of her faith into every aspect of her life liberating and refreshing.

"When I first learned of Catholic social teaching in college, it was a watershed moment. To hear that the Catholic faith was meant to permeate every aspect of my life made sense. Everything was meant to be a reflection of the Gospel — that felt like really good news. I was inspired that that could be possible— total and integrated." Saints such as Mother Teresa, St. Francis and Servant of God Dorothy Day offered Wilson an example of what this fully Catholic living could look like. Soon after, she met her husband, Ben. She realized that with him "this is a person who I can really live this out with. Ben chose simple living and solidarity with people in mind."

Now a family of seven, the Wilsons still daily choose to live their faith in concrete, practical ways of Catholic social teaching. The preferential option for the poor is the primary CST principle, which guides many of their decisions.

Parishioners of St. Matthew Cathedral, they chose to live by the Catholic Worker House in South Bend and in the downtown area to remain physically close to the poor. This is "a daily call to conversion, which asks a lot of us and can lead us to a deeper truth," Wilson explained.

For Christmas gifts, the Wilson family "focuses on fleshing it out and making it: Asking themselves, 'What can I give? What can I make?'" versus what can receive or buy. They try to be creative, making or finding an experience to share. When shopping, Wilson prefers to buy



# cial teaching in mind



**Jen Towers paints peg dolls in the image of saints, an online business she considers a ministry. It also brings income to her family while simultaneously allowing her the flexibility to home-school her and her husband's six children. Catholic social teaching encourages gift spending that allows families like the Towers to live with dignity.**

"as direct as possible, where the correlation is the strongest and a way to respect the dignity of workers. We teach the children of a sense of vocation, that beautiful work can bring the glory to God."

Proverbs 31 reminds her of this choice, that it matters how she conducts her business, because it impacts both her family and local community. The Wilsons then bring those actions back to prayer. For example, they buy their vegetables and meat from a local, organic farm and regularly thank God for the efforts of their farmer friends, Matthew and Jen Betz Insley and Stephen and Raquel Storey. The benefit and good of a just economy is important to the Wilsons, realizing that they are dependent on others and making "those relationships as healthy and real as possible, knowing where products come from and supporting local businesses."

This year, she pondered over the idea of offering the children an opportunity to buy an animal, such as a cow or goat, for a family in need for Christmas, as well as encouraging them to plan and make gifts for their siblings. "Those are often the most beloved gifts of the Christmas season," she reflected.

Becky Czarnecki, St. Joseph, South Bend, parishioner, also stressed solidarity and subsidiarity, in her Christmas shopping. Along with her husband, Andy, and two young children, she explained, "it comes at a sacrifice because you're paying more money for goods that are not mass produced. We choose the person, not the cheapest, efficient or the most convenient. Convenience isn't one of our highest values as Christians."

She's found "supporting real people, paying them a reasonable wage and building up our community by keeping money in the area, through choosing families and small businesses" a life-giving way of living Catholic social teaching and their Catholic faith.

"We tend to choose convenience and quick and easy fixes in America, so to choose the small, the local, the slower way is counter cultural — it's not how America runs. But it is how Jesus lived. He prioritized people one on one. By loving them, He chose people over a larger profit. Choosing to go out of your way isn't logical, but it can make a bigger difference," Czarnecki suggested. "Imagine if every person who bought from Amazon purchased just one Christmas gift locally. The impact would be huge."

Czarnecki uses her "go-to" list of local individuals who make things: a former co-worker from Hope Ministries who makes T-shirts and items with a Cricut, a store that sells fair trade coffee, and 10,000 Villages. She tries to only buy used clothing and items directly from small businesses. After finding out Etsy takes a large cut of artists' profits, she started directly contacting the artist to purchase.

When she was assigned her wealthy sister in law for their family Christmas gift swap, she contacted a lady from Etsy directly, invoicing through PayPal, to make personalized stationery, something her sister couldn't buy herself. It was a personal gift that still supported a small business. "I can't do everything," Czarnecki reflected, "but I can do something."

For small businesses in the

Diocese of Fort Wayne-South Bend, that something means a lot. With the global COVID-19 pandemic still greatly affecting local business, Catholics can positively live their faith by practicing Catholic social teaching and supporting local, Catholic individuals and families through their Christmas — and everyday — purchases.

Divine Mercy Gifts owner and Christ the King parishioner Sue McFarland felt the impact from the coronavirus pandemic last spring. The only Catholic storefront in the South Bend area, she had ordered items for first Communion before the mandatory shutdown began in March. She missed the business for the many graduation and first Communion parties that usually were celebrated. Now, McFarland is grateful to be able to open her storefront and hopeful for the coming Christmas shopping season.

Artist Jen Towers of Grand Expressions is grateful for her small business, which she understands as a ministry. "Most days I am blown away that God allows me to do it", she shared.

Begun just three years ago, she has already painted 10,000 peg dolls of 298 different saints, 1,125 key chains and ornaments, 450 animals in Nativity sets and 1,200 icon eggs for Easter. Towers, a parishioner of St. Pius X Parish, Granger, works from home, as she gracefully balances home-schooling her six children. By purchasing a hand-painted saint peg doll from Towers for a child's Christmas gift, a person can live out multiple principles of Catholic social teaching, enabling their relationship with God to develop and flourish, as well as that of the Church and world.

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# Priests make headway at new parishes during pandemic

BY JENNIFER BARTON

An African proverb says: “Smooth seas do not make skillful sailors.” While moving from parish to parish is common in priestly ministry, the changes priests encounter in adjusting to a new workplace and a different mix of people can feel overwhelming — and those who transferred this year face increased obstacles. From leaving smaller churches for larger ones, parishes with schools for those without, several priests within the Diocese of Fort Wayne-South Bend navigated the upheaval of change during an additional situation that was challenging for everyone — the statewide quarantine order.

## Crossing rough waters

“There’s challenges, obviously. ... You feel limited in what you can do because there are restrictions in place for people’s safety, for their health,” said Father Craig Borchard, new pastor at St. Vincent de Paul in Elkhart. He moved from St. Michael in Plymouth to Elkhart this past summer, and while the two parishes have a similar Hispanic ministry, St. Vincent is a much larger parish and school.

Once at their new parishes, getting to know the new people at the new location was a predicament. Adjusting is strange when much of the congregation is missing and parish traditions have been put on indefinite hold, Father Borchard said. “What I miss most about parish life is the day-to-day interaction with parishioners. The life of a parish flows from our faith, which we want to share with each other. When there are restrictions of gatherings, it makes it difficult to share our faith life together.”

That lack of human interaction has been their biggest struggle.

Father David Huneck went from St. Jude Parish in Fort Wayne to St. Paul of the Cross in Columbia City. At St. Jude, he was able to meet many parishioners by walking the neighborhood. In Columbia City, his congregation is spread out, so this is not an option.

He also continues as co-chaplain at Bishop Dwenger High School. Even at school, getting to know incoming freshmen and new students is similarly problematic.

“I don’t know what they look like because they wear masks. And my parishioners, I don’t know what they look like. They have eyes, I know that,” he stated with a laugh.

He is certainly not the only priest to face adversity with humor. Father Patrick Hake, now pastor of St. Peter Parish in Fort Wayne and co-chaplain at Bishop Luers High School, joked that it “would be helpful if parishioners all start talking



Jennifer Barton

**Father Patrick Hake, pastor of St. Peter Parish, Fort Wayne, greets parishioners after Mass last weekend. Getting to know the people in his parish, as well as how the parish itself operates, has required extra creativity of Father Hake and other pastors who were transferred to new parishes during the last nine months because of the pandemic-related suspension of Masses, necessary mask wearing and the cancellation of parish social events.**

in third person. ‘Father Patrick greets you; Father Patrick asks how your day is going.’”

For some priests, the pandemic marks their first time serving as pastor. As Father Huneck stated, “I don’t really know any different, so this is kind of normal, I guess. I’d moved into a parish as associate and met people there, but my first time as pastor, I’m kind of like, ‘OK, this is how it is.’”

Priests tend to make only small changes when they first arrive at a parish, and this has been true for most new pastors this year. Ready to hit the ground running, Father Hake found his efforts thwarted by the pandemic. “I have a lot of energy. I want the Church to fulfill its mission,” he said.

Not every parish had resources in place to allow priests to communicate easily with their flock. Other parishes might have outdated records or no directory, so pastors had to utilize alternate means. This included learning parishioners’ names from collection envelopes, writing bulletin letters and posting homilies online.

“I never thought that March 17, 2020, would be the last Mass celebrated publicly for nearly two months,” said Father Robert Garrow, who was transferred to St. Stanislaus Kostka in New Carlisle this year.

That was one challenge Father Garrow faced. To bridge the gap, he sent out an introductory letter to every parishioner when he arrived at St. Stanislaus. He followed up with another letter offering sugges-

tions for parishioners to maintain their faith life at home.

He misses being able to visit the sick and homebound and worries over the “faith of the parishioners during this time. There are so many times I hear from people that watching Mass at home is not the same, their prayer life has been struggling, they feel far from God. This makes me sad, and I take these to the Lord and ask for His grace to fill us.”

## A brother is born out of adversity

So, where do these pastors turn when they need help and guidance? One of the best resources is the people of the parish themselves and the parish staff. Father Hake credited parish secretary Karen Zawodni, who has been part of the parish for somewhere around 30 years. He called her “a gold mine of information,” and added that Zawodni, who is also the organist, sacristan and cantor, “keeps things flowing when I’m not sure how things ought to flow.”

Father Borchard recognized the efforts of his parish and school staff as the ones who keep things running smoothly. But even more supportive are his brother priests. He relied on his parochial vicars, Father Eloy Jimenez and Father Daniel Niezer, who have both been at the parish for a year, to share their knowledge and experience.

To implement social distancing requirements, St. Vincent added two more weekend

Masses, bringing the total to eight. Fortunately, with three priests, it was not unbearable. In fact, all three priests stand outside church after Mass to greet parishioners and ease the isolation felt on both sides.

Additionally, previous pastor Father Matthew Coonan has been “an incredible help.” Father Borchard continued: “The parish was healthy when he left; it was vibrant and doing well and fulfilling its mission and living for Jesus ... and it continues to do that.” Though Father Coonan is finding his way with two new parishes, he has still been a source of wisdom for Father Borchard.

Another thing that helped acclimate Father Hake to his new parish is attending meetings of the ministries that have resumed, such as the Knights of Columbus, Rosary Sodality — and, of course, the parish council. He also has a great deal of admiration, he said, for elderly parishioners who still send in their weekly envelopes, even if they have not been able to attend in person.

For those with access, he posts audio recordings of his homily on the parish’s Facebook page.

Of course, the greatest aid to priests is God. A life rooted in prayer is essential for priestly ministry, especially this year. “As a priest, I try to turn things over to God,” said Father Garrow. “I also have to remember that I am only one person, and I have a staff, a parish family to assist our parish to meet our needs. We are all working together for the glory of God and sanctification of His people.”

## Ask and ye shall receive

How can those in the pews or at home assist their new shepherds? “Number one, by your prayers,” said Father Garrow. “Secondly, ask if there is anything to help with in the parish: cleaning, making phone calls, helping in other ways.” He also suggests that members contact the parish office to ensure that their information is up to date.

Father Huneck advised, “It’s always good to introduce yourself and you can even call the office and introduce yourself, then you have more time. You can schedule a meeting with the priest. I still meet with people. ... If you think the priest is doing a good job, let him know.”

“Those who feel safe to invite me over, invite me over,” offered Father Hake. “There’s been about four or five families that have invited me over, so I definitely appreciate that.”

## The silver lining

On the flip side, Father Borchard sees an advantage to the less-frenzied pace of parish life. “It can also kind of work in your favor in the sense that it’s not quite as busy. It’s not quite as crazy because not everything’s up and running full speed. ... It’s coming at me just a little bit slower than maybe it would come at me than if I’d come here in a normal time.”

What do these priests most look forward to when the face masks finally come off? “I want to sing,” said Father Hake.

Both he and Father Huneck also hope to organize parish events in the future. Father Huneck stated, “Our parish feast day is Oct. 20, so it’s the perfect time to do an Oktoberfest, so next year maybe have something like that. I think people are going to be desperate for human interaction after this.” He also plans to bring Catholic traditions such as midnight Mass and eucharistic processions to his parish to bolster its faith life. Father Hake is looking ahead to the 150<sup>th</sup> anniversary of St. Peter Parish in two years.

For now, these priests are taking their time adjusting to the new culture and anticipating the day when their congregations will be whole again. As Father Borchard put it, “Many priests will tell you, the people of God are always awesome. Any parish you go to, the people are always amazing and beautiful, which is great. ... And they love their priests. They support us, we support them.”

# From disappointment to discernment: hope for the journey

BY JILL A. BOUGHTON

“This diocese has such wonderful resources!” declared Anna McKeever. After she took advantage of two of them, a series on intentional discipleship and a program on discerning her charisms, McKeever stepped forward last year to help create another resource, an opportunity for those struggling with something close to her heart. Hope for the Journey is a diocesan support group for couples struggling with infertility.

On Thursday, Dec. 3, at 7 p.m., the ministry will sponsor an Evening of Hope and Healing at St. Therese, Little Flower Church in South Bend. Like last year's event early in Advent, this year's service will include inspiring music and an opportunity for eucharistic adoration. Married couple Phil and Stacey Huneck will give a witness talk, and each person or couple who attend an Evening of Hope and Healing can receive socially distanced individual prayer for hope and for healing from Father Terrence Coonan and the parish prayer team.

In the sacrament of matrimony, every couple promises to “accept children lovingly from God.” When those children don't arrive, that can challenge one's faith and sense of purpose in life. As the Hope for Journey website explains, through this ministry, organizers want to provide a space “where we can encourage each other as we walk through this unexpected journey, a space, where we can safely open our hearts to others experiencing infertility, a space where we can make sense of this cross, be sustained in hope, and find peace in knowing that we are God's beloved and that he wants to walk with us every step of the way.”

Carrying this cross has unique



## AN EVENING OF *Hope & healing* FOR THOSE STRUGGLING WITH INFERTILITY & SECONDARY INFERTILITY

Thursday, December 3rd | 7pm  
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Featuring a witness talk by Stacey and Phil Huneck, eucharistic adoration, and an opportunity to receive healing prayer offered by Father Terry Coonan, Deacon Fred Everett and others.

[diocesefwsb.org/hopeforthejourney](http://diocesefwsb.org/hopeforthejourney)

challenges. Many people who experience infertility struggle with isolation and maintaining hope. They struggle with their core identities as individuals and couples who have been called to be fruitful and yet haven't been able to bear children.

McKeever met her husband when both were students at the University of Notre Dame. They were married in Guatemala, her home country, in 2010. They took turns going to school; he for a law degree, she for an MBA. Then they decided it was time to start a family.

Since each has four siblings, that's how they envisioned their own family. But nothing happened the first year. At a regular checkup, McKeever's family doctor recommended seeking help from St. Joseph OB/GYN Specialists and Midwifery, which practices Natural Procreative Technology. Suzy Younger, who helped McKeever learn to chart her cycles using the Creighton method, had also struggled with infertility and soon became a close friend. She kept in touch with DeKeever after that first year came and went.

Since infertility profoundly affects emotions and spirituality, Younger also referred McKeever to Father Terrence Ehrman, CSC, for spiritual direction. As she was launching into a series of concerns and queries, he asked her a simple question: “How's your prayer life?”

“I didn't have a good answer,” she admitted, so he gifted her a book he'd written primarily for young men. He strongly encouraged her to make a commitment to regular meditative prayer. That practice, and reading authors like Henri Nouwen, affirmed that she was indeed a beloved child of God.

Seemingly at random, McKeever also began meeting other women struggling with infertility. Many of them had felt

alone and helpless. A conversation with Lisa Everett, diocesan director of marriage and family ministry, encouraged McKeever to start a focus group.

The group has been meeting together in members' homes every seven weeks for nearly two years. Rather than simply focusing on the challenges of infertility, they've sought to grow spiritually, often listening to podcasts from “Abiding Together.” They accompany each other on this journey, buoying up each other's hope and discerning what they're being called to do.

Some women are regulars, while others attend sporadically. A few have become pregnant. Such news is cause for celebration, but each has chosen to bow out at that point to avoid causing others unnecessary sorrow.

Husbands are very welcome at the Evening of Hope and Healing. COVID-19 precautions cancelled a planned Mother's Day retreat for couples, although some were able to take advantage of a virtual retreat sponsored by Springs in the Desert, a similar ministry out of the Archdiocese of Philadelphia that has produced many helpful resources.

“It took a while for me to seek help,” admitted McKeever. “It seemed like giving up. But it has been absolutely life-changing for me. It has opened up my own relationship with the Lord, increasing my hope and faith in His plans for my life.” As part of that plan, McKeever is now working toward becoming a fertility care practitioner herself.

To find out more about maintaining hope and a relationship with the Lord during the difficult time of trying to conceive, couples are encouraged to put themselves in His hands by attending the free Evening of Hope and Healing. Visit [diocesefwsb.org/hopeforthejourney/](http://diocesefwsb.org/hopeforthejourney/) or contact Lisa Everett at [leverett@diocesefwsb.org](mailto:leverett@diocesefwsb.org) or 574-968-2439.

## Black Catholic saints to know

FORT WAYNE — November is Black Catholic History Month. Who are the African-Americans who are candidates for canonization?

### Venerable Father Augustus Tolton

The child of two slaves, Augustus Tolton was born in 1854. After his father died serving the Union Army during the Civil War, his mother took him and his siblings across the Mississippi and settled in Quincy, Illinois.

The Tolton children attempted to attend Catholic school, but parents of the other school children complained so the School Sisters of Notre Dame tutored the children privately.

Augustus applied but was not accepted to several seminaries. His parish priests began to train him in theology themselves. Eventually, he was able to complete his studies at Franciscan College in Quincy and then at Propaganda Fidei in Rome.

Ordained in 1886, he was the first black priest to serve in the U.S. Augustus Tolton gained respect from parishioners and is known especially for his ministry to black Catholics on Chicago's south side. He died in 1887 at the age of 43.

### Sister Thea Bowman

Sister Thea Bowman was born in Mississippi in 1937. She converted to Catholicism and joined the Franciscan Sisters of Perpetual Adoration, where

she would be the only African American member of the convent. She trained to become a teacher eventually earned her doctorate and became a college professor. She often challenged her fellow Catholics to promote inclusivity of African Americans

When Sister Thea was asked by her friend, Father John Ford, about what should be said about here at her funeral, she replied: “Tell them what Sojourner Truth said about her eventual

Dying: ‘I'm not going to die. I'm going home like a shooting star.’” She died on March 30, 1990.

### Servant of God Mother Mary Lange

Around 1794 in Cuba, Servant

of God Mother Mary Lange was born. Her family settled in Baltimore in the early 1800s.

There was no free public education for African American children in Maryland at the time, so Mary Lange opened a school in her home. Eventually, she founded the first religious congregation for African American women religious in the history of the Catholic Church: the Oblate Sisters of Providence.

### Servant of God Julia Greely

Julia Greely was born into slavery sometime between 1833 and 1848. As a young child, she lost her right eye due to her slave master's whip.

After being freed by the

Emancipation Proclamation she began serving white families, and in her spare time assisted poor families in her neighborhood. In 1880 she became Catholic and a promoter of devotion to the Sacred Heart of Jesus to both Catholics and non-Catholics.

### Venerable Henriette Delille

Born in 1812 in New Orleans, Henriette Delille was a free woman of color. At 24 she had a conversion experience and founded the Society of the Holy Family, which served the enslaved, elderly and sick, and

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## Speaking the truth during a Biden presidency

**B**arring the confluence of several successful legal challenges, Joe Biden will be sworn in as the 46th president of the United States on Jan. 20.

For American Catholics, and especially those of us in the Catholic press, the advent of the second Catholic president poses even more challenges than the foreshortened term of the first one. Joe Biden is a Catholic, baptized and confirmed and practicing. He is also a dissenter from Church teaching, most notably on abortion but also on (among other things) artificial contraception, embryonic stem-cell research and marriage. (And, on the latter point, not just in theory: He presided at the civil marriage of two men while vice president.)

When the U.S. Supreme Court handed down its decision in *Roe v. Wade*, Biden opposed it; but in 1974, he adopted the position later made famous by New York Gov. Mario Cuomo: “personally opposed, but . . .” The outlines of that position had been drawn 14 years earlier by the first Catholic president, John F. Kennedy, in his speech as a candidate to the Greater Houston Ministerial Association, when he declared that “I believe in a president whose religious views are his own private affair” and “I am the Democratic Party’s candidate for president, who happens also to be a Catholic. I do not speak for my Church on public matters,

and the Church does not speak for me.”

For the better part of his five decades in public office, Biden set personal limits on what he would and wouldn’t support with regard to abortion and largely adhered to them. While not supporting any federal restrictions on the core decision in *Roe*, he did, in 1982, vote in the Senate for a proposed constitutional amendment to return the issue of abortion to the states. For decades he supported the Hyde Amendment and the Mexico City policy, which, respectively, forbade the use of federal funds for abortions domestically and overseas.

But as vice president from 2009 to 2017, he did not publicly oppose President Barack Obama’s repeal (through executive order) of the Mexico City policy. And in running for president in 2020, Joe Biden cast off the last of his personal limits. He announced that he no longer supports the Hyde Amendment, and he has pledged to back legislation to enshrine *Roe v. Wade* in federal law, should the U.S. Supreme Court overturn *Roe* and return regulation of abortion to the states. He has stated that the Biden administration’s “Justice Department will do everything in its power to stop the rash of state laws that so blatantly violate the constitutional right to an abortion, such as so-called TRAP [targeted regulation of abortion



### ALL THINGS NEW

SCOTT P. RICHERT

providers] laws, parental notification requirements, mandatory waiting periods and ultrasound requirements.”

In short: In order to win the White House, Joe Biden made clear once and for all that the Kennedy/Cuomo/Biden “personally opposed, but . . .” stance is not only morally untenable but politically so. If one believes with the Church that life begins at conception but acts in a way that results in the death of unborn children, then one isn’t truly “personally opposed” to those deaths. Biden’s “personal opposition” and his understanding of his adherence to Church teaching have become abstractions, and under the policies that he has pledged to impose (mostly by executive order), real children will pay the price.

These are not matters that the Catholic press can gloss over. We cannot “balance” them against other areas where a Biden administration may act in ways that are consonant with Church teaching. Any failure of the Catholic press to call a President

RICHERT, page 13

## On the lost art of ‘pairing ‘em up’ and its effects on marriage

**O**ne of the more common concerns that young adults express to me is the difficulty in meeting and dating. Once adulthood is reached, of course, the purpose of dating is to look for a spouse. Hence their problem is a problem for all of us, since marriage and family are so central to the life of the Church and is the foundation of our culture and nation.

When I was a young priest, more than 30 years ago, I had numerous weddings to celebrate and most of the couples were in their early 20s.

Today, I have far fewer weddings and the average age of the couples is in their early 30s. In 1990, there were 326,079 weddings in Catholic parishes. Last year, there were 137,885, a 58% drop.

While there are many reasons for the delay of marriage, (college debt, longer time in college, the rise of the virtual world, etc.), another reason we must explore is that we, who are older, don’t do much of a job helping to “pair ‘em up.”

In the video mentioned below, an older couple across the street



### COMMUNITY IN MISSION

MSGR. CHARLES POPE

see to young people living next to each other but seemingly lost in their own worlds. Through a series of mysterious mailings, they get them to meet. The old

expression calls this “pairing them up.”

Adults used to take a more active role in getting their children to meet. My parents’ families knew each other before my parents married and had helped make the intro-

ductions. In the Church we often sponsored dances and other youth and young adult activities. Far fewer colleges were coed in those older days, and so the faculties were much more intentional about sponsoring activities between the women’s and men’s

POPE, page 13

*Adults used to take a more active role in getting their children to meet.*

## The Lord will defeat our death and judge us rightly



### THE SUNDAY GOSPEL

MSGR. OWEN F. CAMPION

### Feast of Christ the King Matthew 25:31-46

**O**n this weekend, the Church concludes its liturgical year of 2020. Next week, a new year will begin with the First Sunday of Advent. This weekend, the Church closes the year with an excited and fervent proclamation of Christ as the king of all.

The first reading comes from the ancient Book of Ezekiel. In this reading, God speaks in the first person, promising protection of the flock; in other words, the people of God. He is the shepherd, seeking the lost, caring for the injured, rescuing the imperiled. Also, God will distinguish between the sheep and others who assume other

identities because of their voluntary unfaithfulness.

St. Paul’s First Letter to the Corinthians provides the second reading. This selection is a proclamation of the resurrection, and of the role of the Lord as redeemer of humankind. He is the Risen Lord, the first of those who will rise to everlasting life. Those who will follow Jesus in being raised from the dead are “those who belong” to Christ, in other words, those persons who have admitted God, through Jesus, into their lives, and who have received from the Lord the gift of grace, eternal life and strength.

The reading frankly admits that at work in the world are forces hostile to God. These forces cannot be dismissed as insignificant or timid, however, they are by no means omnipotent. In and through Jesus, the power and life of God will endure. God will triumph over all evil. No one bound to God should fear the powers of evil, although all must resist these powers.

For its final reading on this great feast, the Church offers us

a passage from St. Matthew’s Gospel. It is a glance forward, to the day when God’s glory will overwhelm the world, to the day when Jesus will return in majesty and glory.

This expectation was a favorite theme in the early Church, in the community that surrounded and prompted the formation of the Gospels.

The reading repeats the description given in Ezekiel. In Ezekiel, God, the shepherd, separates the sheep from the goats, the good from the unfaithful. In this reading from Matthew, Jesus promises a final judgment to separate the faithful from the sinful.

Beautifully in this reading, the Lord defines who will be judged as faithful and who will be seen as unfaithful. The faithful will not be those who only give lip service to their belief in God, but those who, in the model of Jesus, give themselves totally to the will of God.

### Reflection

A popular motion picture a few years ago, and a true

story at that, was “The King’s Speech.” It was about Britain’s King George VI (1895-1952), on the throne from 1936 until his death, focusing on his determined efforts to overcome a serious speech defect.

The king, and his wife, known for decades in her widowhood, until her own death in 2002, as Queen Elizabeth the Queen Mother, were courageous figures as the British struggled against enormous odds in the Second World War.

For long, terrifying, deadly months, the German “blitz,” or bombing, relentlessly tore British life apart. A German invasion seemed inevitable. Rumors spread that the royal family, for its own security, would flee to Canada.

One day, at the scene of a horrendous bombing attack, Queen Elizabeth was confronted. Would she and her husband send their young daughters to safety in Canada? Indeed, would she and the king flee?

The queen answered, “My daughters will not leave without me. I will not leave without the king, and, the king will never,

ever, ever leave you!”

For us Christians, our king will never, ever, ever leave us. Jesus is with us now and always, guiding, healing, forgiving and strengthening us.

### READINGS

**Sunday:** Ez 34:11-12, 15-17 Ps 23:1-3, 5-6 1 Cor 15:20-26, 28 Mt 25:31-46

**Monday:** Rv 14:1-3, 4b-5 Ps 24:1b-4b, 5-6 Lk 21:1-4

**Tuesday:** Rv 14:14-19 Ps 96:10-13 Lk 21:5-11

**Wednesday:** Rv 15:1-4 Ps 98:1-3b, 7-9 Lk 21:12-19

**Thursday:** Rv 18:1-2, 21-23; 19:1-3, 9a Ps 100:1b-5 Lk 21:20-28

**Friday:** Rv 20:1-4, 11—21:2 Ps 84:3-6a, 8a Lk 21:29-33

**Saturday:** Rv 22:1-7 Ps 95:1-7b Lk 21:34-36

# Pope Francis, 'Fratelli Tutti' and the universal destination of goods

In the wake of the publication of Pope Francis' most recent encyclical letter, "Fratelli Tutti," there was a great deal of negative commentary regarding the pope's attitude toward capitalism and private property. Many readers interpreted Francis to mean that the capitalist system is, in itself, exploitative and that the holding of private property is morally problematic. Like most who write in a prophetic mode, Pope Francis is indeed given to strong and challenging language, and therefore, it is easy enough to understand how he excites opposition. But it is most important to read what he says with care and to interpret it within the context of the long tradition of Catholic social teaching.

First, in regard to capitalism, or what the Church prefers to call the "market economy," the pope has this to say: "Business activity is essentially 'a noble vocation, directed to producing wealth and improving our world.'" (Fratelli Tutti, 123) He thereby distances himself from any ideology that would simply demonize capitalism, and clearly affirms that a morally praiseworthy economic arrangement is one that not only distributes wealth but creates it through entrepreneurship. Moreover, he argues, a certain self-interest, including the taking of profit, is not repugnant to the moral purpose of economic activity: "In God's plan, each individual is called to promote his or her own development, and this includes finding the best economic and technological means of multiplying goods and increasing wealth." (123)

In making these observations, Francis stands firmly in the tradition of St. John Paul II, who saw the market economy as an arena for the exercise of human creativity, ingenuity and courage, and who endeavored to draw ever more people into its dynamism. He also reiterates the teaching of the founder of the modern Catholic social tradition, the great Leo XIII, who, in *Rerum Novarum*, strenuously defended private property and, using a number of arguments, repudiated socialist economic arrangements. So, I hope we can put to rest the silly canard that Pope Francis is an enemy of capitalism and a

cheerleader for global socialism.

Now, without gainsaying any of this, we must, at the same time, point out that, like all of his papal predecessors in the social teaching tradition, without exception, Francis also recommends limits, both legal and moral, to the market economy. And in this context, he insists upon what classical Catholic theology refers to as the "universal destination of goods." Here is how Francis states the idea in "Fratelli Tutti": "The right to private property is always accompanied by the primary and prior principle of the subordination of all private property to the universal destination of the earth's goods, and thus the right of all to their use." (123)

In making the distinction between ownership and use, Pope Francis is harkening back to St. Thomas Aquinas, who made the relevant distinction in Question 66 of the "secunda secundae" of the "Summa theologiae."

For a variety of reasons, St. Thomas argues, people have the right to "procure and dispense" the goods of the world and hence to hold them as "property." But in regard to the use of what they legitimately own, they must always keep the general welfare first in mind: "On this respect man ought to possess external things, not as his own, but as common, so that, to wit, he is ready to communicate them to others in their need."

Now, in regard to this distinction, Thomas himself was the inheritor of an older tradition, stretching back to the Church Fathers. Pope Francis quotes St. John Chrysostom as follows: "Not to share our wealth with the poor is to rob them and take away their livelihood. The riches we possess are not our own, but theirs as well." And he cites St. Gregory the Great in the same vein: "When we provide the needy with their basic needs, we are giving them what belongs to them, not to us."

The simplest way to grasp the distinction between ownership and use is to imagine the scenario of a starving man coming to the door of your house late at night and asking for sustenance. Though you are in your own



## WORD ON FIRE

BISHOP ROBERT BARRON

home, which you legitimately own, and behind a door that you have understandably locked against intruders, you would nevertheless be morally obligated to give away some of your property to the beggar in such desperate need. In short, private property is a right, but not an "inviolable" right — if by that we mean without qualification or conditions — and saying so is not tantamount to advocating socialism.

What we might characterize as something of a novelty in Pope Francis' encyclical is the application of this distinction to the relations between nations and not simply individuals. A nation-state indeed has a right to its own wealth, garnered through the energy and creativity of its people, and it may legitimately maintain and defend its borders; however, these prerogatives are not morally absolute. In Francis' words, "We can then say that each country also belongs to the foreigner, inasmuch as a territory's goods must not be denied to a needy person coming from elsewhere." (124) This is not "globalism" or a denial of national integrity; it is simply Aquinas' distinction between ownership and use, extrapolated to the international level.

Once more, lest we see Pope Francis' teaching here as egregious, I would like to give the last word to Leo XIII, ardent defender of private property and equally ardent opponent of socialism: "When what necessity demands has been supplied, and one's standing fairly taken thought for, it becomes a duty to give to the indigent out of what remains over." (*Rerum Novarum*, 22)

**Bishop Robert Barron** is an auxiliary bishop of the Archdiocese of Los Angeles and the founder of Word on Fire Catholic Ministries.

### POPE, from page 12

colleges. And frankly too, there was a kind of expectation that young people should get married soon after college or high school was completed. It was "time to settle down."

Every now and then, as a priest, I try to make introductions between young adults. At other times, I try to coach them in making the ask. I also advise many of them to work through other friends and seek their help

to meet someone. I tell them that when I was young, I remember asking a friend if he thought his sister might go to the junior prom with me. He did the groundwork, saw some interest in her and set up the occasion for me to ask. Later in college, I too was told by a friend of my college sweetheart, "She likes you and want you to ask her out!" I was surprised because she was so pretty and would never have dared ask her out. I gladly took the hint and asked her that very

evening.

At any rate, we need to do a better job of pairing 'em up. Elders, families, Church leaders, friends, all have a role that we used to do more frequently. Check out this video <https://www.youtube.com/watch?v=y1cGAF3E8iM> and see if it gives you any ideas.

**Msgr. Charles Pope** is the pastor of Holy Comforter - St. Cyprian Catholic Church, Washington, D.C.

## SCRIPTURE SEARCH®

Gospel for November 22, 2020

Matthew 25:31-46

Following is a word search based on the Gospel reading for the Solemnity of Our Lord Jesus Christ, King of the Universe, Cycle A. The words can be found in all directions in the puzzle.

GLORY	ANGELS	SEPARATE
SHEPHERD	SHEEP	(his) RIGHT
BLESSED	INHERIT	HUNGRY
DRINK	STRANGER	NAKED
IN PRISON	VISITED	RIGHTEOUS
ANSWER	LORD	LEAST
ETERNAL FIRE	DEVIL	CLOTHING

### ETERNAL FIRE

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E T A R A P E S D R O L
T R K I E D E T I S I V
E F E P N A K E D V N I
R C G W C H O D E L P R
N B L E S S E D P E R I
A Y O O J N R R Y A I G
L R R S T E A I I S S H
F G Y T H H N N A T O T
I N J P H E I K G R N E
R U E L K G E N O E J O
E H N A N A I P G K L U
S T R A N G E R I N K S

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## GERTRUDE THE GREAT

FEAST: NOVEMBER 16

1256-1302



Born in Germany's Thuringia state, this virgin was entrusted at the age of 5 to the Cistercian nuns at Saxony's Helfta Abbey, where she was educated and became a nun. At 25, she had a mystical "conversion" and thereafter lived a contemplative life. Her experiences are included in "Revelations of Gertrude and Mechtilde." Gertrude also was among the first to promote devotion to the Sacred Heart of

Jesus. In 1738, Pope Clement XII decreed that the feast of this important medieval mystic be celebrated throughout the Western Church.

### RICHERT, from page 12

Biden on the carpet for any executive orders, Justice Department actions, or proposed legislation that is designed to make possible the deaths of unborn children will be seen — and rightly so — by both Catholics and outside observers as the Catholic press's own version of "personally opposed, but ...."

The purpose of the Catholic press is to speak the truth — the truth of the Gospel, and the truth

of how those of us baptized into Christ must live out the reality of the Gospel in this world. We must proclaim that truth to all — even the president of the United States.

**Scott P. Richert** is the publisher of OSV.

# Alex Trebek dies at 80; 'Jeopardy!' host educated in Catholic schools

BY CAROL ZIMMERMANN

WASHINGTON (CNS) — When the death of Alex Trebek — beloved longtime host of "Jeopardy!" — was announced, celebrities and fans around the country took to social media to express their grief.

Many did this in the form of a question, paying tribute to the format of the game show Trebek hosted for 36 years.

Trebek, a Canadian-born American who was educated in Catholic schools, died of pancreatic cancer at his home Nov. 8. He was 80.

He was consistently described as calm, reliable, intelligent and personable with a dry sense of humor. He was known as a comforting presence in America's family rooms with a show that always stayed with its simple format.

The iconic host and winner of multiple Emmy awards announced in a video last year that he had been diagnosed with stage 4 pancreatic cancer.

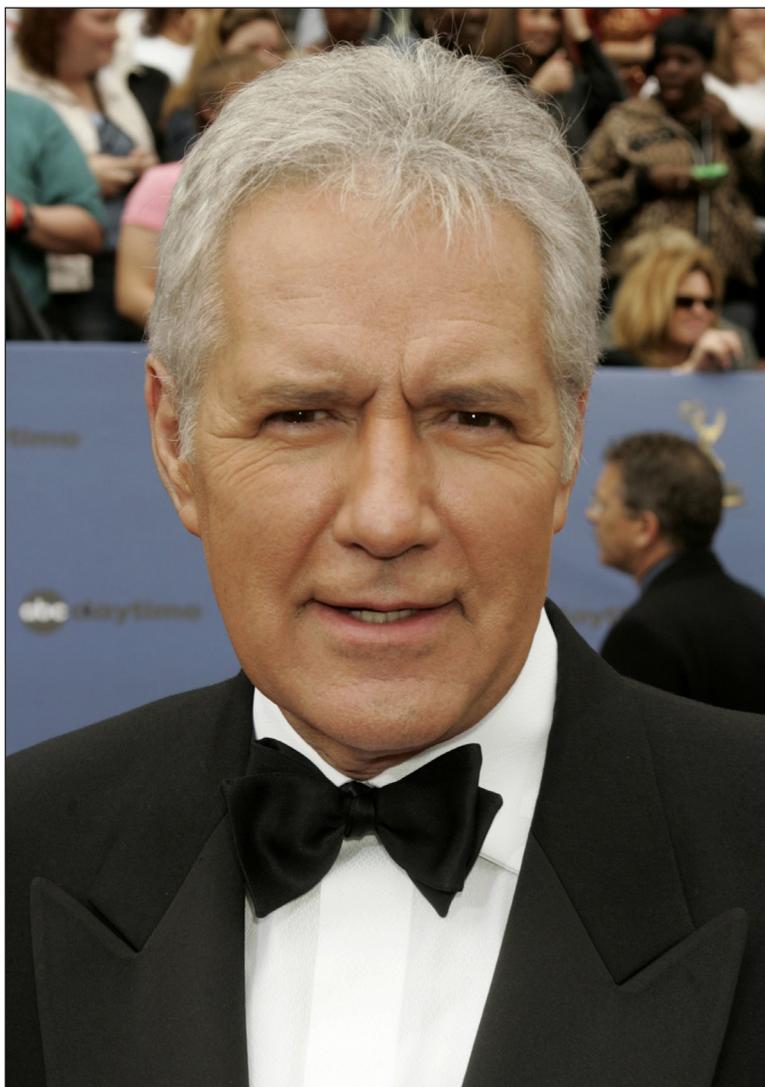
A year later, this March, he gave another video update saying there had been "moments of great pain ... and massive attacks of great depression that made me wonder if it really was worth fighting on."

To give up, he said, would have betrayed his friends and family who were helping him survive.

In an interview last year with ABC's "20/20," he said: "Laughter is one of the greatest cures that we can possibly have. It's right up there with prayer, believe me." He also said he wanted to be remembered as a "nice man" who "helped people through his charity work" and was "kind to everybody he encountered."

Trebek was born in northern Ontario, Canada, and attended Jesuit schools there until age 12 when he went to a boarding school run by a missionary religious congregation.

At first, he pursued a career in journalism, but in 1966, he began hosting a Canadian game show. Seven years later, he came to the United States for various roles hosting TV game shows before



CNS photo/Fred Prouser, Reuters

**Alex Trebek, host of the game show "Jeopardy," is seen in this 2006 file photo. He died Nov. 8 from complications related to pancreatic cancer. He was 80.**

settling into "Jeopardy!" In 1998, he became a U.S. citizen.

In early January, Trebek and his wife, Jean, received Fordham University's Founders' Award in Los Angeles.

"If there's one thing I have discovered in the past year, it is the power of prayer," he said in accepting the Fordham award. "I learned it from the Jesuits when I was a kid. I learned it from the Oblates of Mary Immaculate when I was in boarding school."

In her remarks, reported by the university's news site, Jean Trebek said: "We understand how education, and probably more importantly, higher education, is one of the linchpins of

to New York City as a slave. He was taught how to read and write and eventually apprenticed with a local hairdresser, and worked in the homes of wealthy women in New York City.

He was freed in 1807 when his master's widow died. After that, he and his wife opened their home to orphans and educated them. They also helped abandoned people who were suffering from yellow fever. Throughout his life, Toussaint was a generous financial donor, assisting both blacks and whites who were in need

*Information provided by Redeemer Radio*

society."

She referenced the scholarship she and her husband established at Fordham about five years ago, explaining that seeing how a scholarship can change a life inspired them.

In 2015, the Trebeks established the Alex Trebek Endowed Scholarship, with a \$1 million scholarship for students from the New York City neighborhood of Harlem. In 2019, they added another \$1 million to the endowment to aid students from North Harlem and East Harlem.

Jesuit Father Joseph McShane, president of Fordham, called Trebek, who was raised a Catholic, "a brilliant man who is the nation's schoolteacher." If people think the "Jeopardy!" host is a good man, "you don't know the half of it," the priest said. "He's better than you think," calling him a man of "quiet generosity."

"He teaches us about how to live each day with purpose, with focus, with determination, with love, and without being obsessed with oneself," he added.

The Trebeks' two children graduated from Jesuit schools: Emily graduated from Loyola Marymount University in Los Angeles in 2015 and Matthew graduated from Fordham College at Rose Hill, New York, in 2013.

On Nov. 8, Fordham University tweeted that it "mourns the death of Alex Trebek, Fordham parent, bene-

factor, and Founder's Award recipient."

Comedian Jeremy McLellan tweeted: "You can tell Alex Trebek was trained by Jesuits because he invented a game show where you have to reply to everything with a question."

And on a more serious note, Justin Trudeau, prime minister of Canada, said: "We have lost an icon. Almost every night for more than three decades, Alex Trebek entertained and educated millions around the world, instilling in so many of us a love for trivia."

Many former contestants posted photos of themselves with Trebek on social media and one of the more famous contestants, Ken Jennings, who holds the record for the longest winning streak on the show with 74 wins, similarly posted a photo of the two of them.

"Alex wasn't just the best ever at what he did. He was also a lovely and deeply decent man, and I'm grateful for every minute I got to spend with him," he tweeted.

"Thinking today about his family and his 'Jeopardy!' family," he added, "which, in a way, included millions of us."

Since his death, flowers and messages have been left at his star on the Hollywood Walk of Fame. In Sudbury, Ontario, where he was born, flags have been lowered to half staff at the city hall.

**What does Bishop say about.....?**

**Explore topics at: [diocesefwsb.org/bishop](https://diocesefwsb.org/bishop)**

## SAINTS, from page 11

provided care and education for the poor. When she died, her obituary read: "Henriette devoted herself untiringly for many years, without reserve, to the religious instruction of the people of New Orleans, principally of slaves....for the love of Jesus Christ she had become the humble and devout servant of the slaves."

## Venerable Pierre Toussaint

Venerable Pierre Toussaint was born in Haiti and brought

# WHAT'S HAPPENING?

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**Choral vespers for feast of Christ the King**  
**SOUTH BEND** — A socially distanced choir of four area music directors will provide the music for a sung vespers service at Christ the King Church, 52473 State Road 933, Sunday, Nov. 22, at 7 p.m. for the feast of Christ the King. Prayerful music including Latin polyphony and homophonic motets, as well as a new Advent setting of the Magnificat. The service is open to the public, and will also be livestreamed at <https://youtu.be/JzkHm2BOWnc>. Contact Jessica Roberts at 574-272-3113 or [jroberts@christthekingonline.org](mailto:jroberts@christthekingonline.org) for information.

**Holiday open house at Good Shepherd**  
**FORT WAYNE** — A holiday open house will be Wednesday, Nov. 25, from 10 a.m. to 6 p.m. at Good Shepherd Books and Gifts, 915 S. Clinton St. Enjoy free refreshments and browse the selection of Advent and Christmas items. Receive a 20% discount off of your entire purchase. The store will be closed Thanksgiving Day and Friday, Nov. 27. Saturday hours: 10 a.m. to 3 p.m. Free parking in the attached garage. Call 260-

399-1442 for more information or visit [www.goodshepherdbookstore.org](http://www.goodshepherdbookstore.org).

**Advent Taizé prayer**  
**SOUTH BEND** — An Advent Taizé prayer service will be Sunday, Nov. 29, at Christ the King Church, 52473 State Road 933, at 7 p.m. Taizé is named after a city in France with an ecumenical worship community that developed a calming, meditative type of musical prayer. Be sure to wear a mask. Visit [youtu.be/goargKg4k0g](https://youtu.be/goargKg4k0g) or contact Jessica Roberts at 574-272-3113 or [jroberts@christthekingonline.org](mailto:jroberts@christthekingonline.org) for information.

**Parish mission: 'Chosen for Joy, Sent in Power'**  
**FORT WAYNE** — Join diocesan seminarians Vince Faurote, Brian Florin and Brian Isenbarger for a three-night parish mission at St. John the Baptist Church, 4525 Arlington Ave. Each night will feature a talk, time for adoration, confession and evening prayer. Each evening starts at 6:30 p.m. Dec. 4: Chosen – Who are you and why are you here? Dec. 11: For Joy – You were made for joy! Joyful praise reorders all of creation, including our own body and soul. Dec. 18: Sent in Power – Jesus tells us that the least in the kingdom are greater than even St. John the Baptist.

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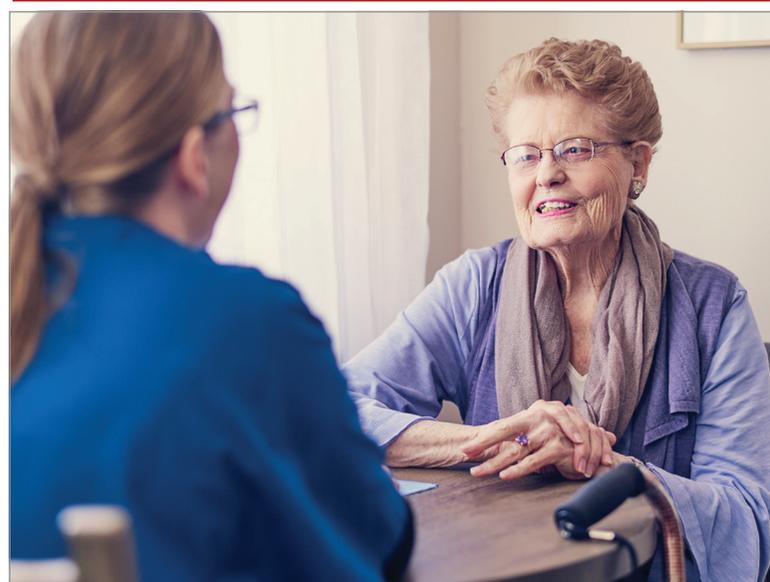
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<b>Decatur</b> Gladys A. Braden, 103, St. Mary of the Assumption	Sylvia Waltemath, 87, Cathedral of the Immaculate Conception	George D. Desmarais, 87, Holy Family
<b>Fort Wayne</b> Vera Meadows, 106, Cathedral of the Immaculate Conception	James Wrixon, 90, St. Vincent de Paul	James Greene, 63, St. Matthew Cathedral
Mary Nist, 80, St. Vincent de Paul	<b>Huntington</b> Harold D. Rittenhouse, 80, SS. Peter and Paul	Kenneth J. Kowalski, 70, Sacred Heart of Jesus
Richard Pfister, 72, St. Vincent de Paul	<b>Mishawaka</b> Margaret VanNevel, 63, St. Monica	Cheryl A. Lukasiak, 59, Sacred Heart of Jesus
Marilyn J. Rollins, 90, St. Jude	Joe Zappia, 92, St. Monica	John Williams, 82, Holy Family
James Roussey, 80, St. Charles Borromeo	<b>Monroeville</b> Agnes M. Dawson, 97, St. Rose of Lima	

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**USCCB, from page 3**

report, he also expressed “deep sorrow” and offered prayers the victim-survivors “might find healing and hope.”

The archbishop also pointed to the ongoing suffering caused by the coronavirus pandemic, noting that people’s faith in God “has been shaken” by the pandemic and related economic turmoil, and he urged the Church leaders to help people navigate this enormous challenge.

“At the heart of their fears are fundamental questions about divine providence and the goodness of God,” he said, noting that it is “far more than a public health emergency,” because of the overwhelming fear of illness and death.

The current time, with its social unrest and uncertainty caused by the pandemic, “call for heroic Christianity,” he explained. In response, he said: “We need to continue to form and empower missionary disciples, as Pope Francis calls us to do.”

Archbishop Pierre, the papal nuncio to the United States, also spoke about the pandemic, as one of the “dark clouds” looming over today’s world.

Other dark clouds, he said, include society’s “‘throwaway culture,’ which leads to disregard for human life,” the fragmentation and polarization of society and the rapid growth of secularization.

The Church suffers from the same problems, the same maladies as the rest of society, he said, encouraging the bishops to respond in a way that brings healing.

“Our mission is to heal the world ... I encourage you during your meeting to look at ways that you can feed your hope and that of your flock,” he said.

The bishops also looked at the pandemic in light of their four-year strategic plan, adopted one year ago, and not scheduled to go into effect until January 2021. The USCCB Committee on Priorities and Plans said it was



**Detroit Archbishop Allen H. Vigneron, vice president of the U.S. Conference of Catholic Bishops, and Los Angeles Archbishop José H. Gomez, USCCB president, are pictured in the studio at USCCB headquarters in Washington Nov. 16. They were in the studio for the bishops’ fall general assembly, convened virtually due to the coronavirus pandemic.**

modifying the plan to accommodate the pandemic and associated consequences.

“A strategic plan with no mention of the pandemic would not reflect the concerns of the bishops or the expected planning environment, and as such would not, and should not, be accepted,” the report said.

An additional priority was to “promote the healing of the personal, spiritual and societal wounds of COVID-19 through the sacrificial love of Jesus Christ, the Divine Physician,” the proposed language said.

A key aspect of this was to foster the efforts of dioceses and parishes to recover from the destructive impact of COVID-19, especially among the poor.

The committee also wished to make changes that would reflect the country’s look at racial injustices after the May 25 killing of George Floyd in Minneapolis.

Under the priority of “Life and dignity of the human person: Serve the common good as the leaven in a free society,” a

revised emphasis area is now proposed to read, “Work to heal the scourge of racism and religious intolerance.”

The modifications to the strategic plan required a majority email vote of those bishops present and attending.

The bishops also were considering renewing the mandate of their Ad Hoc Committee Against Racism for a second three-year term.

The plan, the Committee on Priorities and Plans report said, “will focus on the areas of combating racism in education, training the trainer to support theological, liturgical and pastoral needs, youth and young adult engagement, formation of seminarians and religious, advising dioceses, providing communication outreach through podcasts, social media, bishop roundtables and more, providing public policy engagement and collaborating with ecumenical partner organizations.”

“The committee has fulfilled its mandate through some very

enlightened work to address the evil of racism,” said a pre-recorded message from Archbishop Timothy P. Broglio of the U.S. Archdiocese for the Military Services, USCCB secretary and chairman of its Committee on Priorities and Plans, which advanced the proposal.

For the next three years, Archbishop Broglio added, the committee has developed “a very ambitious and promising plan.”

The listening sessions were interrupted this year due to the coronavirus pandemic, said Bishop Shelton J. Fabre of Houma-Thibodaux, Louisiana, chairman of the ad hoc committee, during a news conference following the USCCB’s Nov. 16 session. “We hope that, once we get beyond COVID, to pick up on the listening sessions.”

After episodes of racism and police violence roiled many U.S. cities this summer, “I have talked to my brother bishops in the dioceses,” Bishop Fabre said, “offering my assistance to them.”

The bishops did not address the recent presidential election, although during the news conference held after the bishops adjourned, when a reporter asked Archbishop Gomez about his Nov. 7 message congratulating President-elect Biden, the archbishop said that was a just an acknowledgment and that he and his fellow bishops “respect the election process.”

The bishops had election results of their own in this meeting. Msgr. Jeffrey D. Burrill, a priest of the Diocese of La Crosse, Wisconsin, was elected the new general secretary of the USCCB, succeeding Msgr. J. Brian Bransfield a priest of the Archdiocese of Philadelphia, who has served in this position since 2015.

In another vote, Cardinal Timothy M. Dolan of New York was elected chairman of the bishops’ Committee for Religious Liberty.

The bishops also voted on chairmen-elect for seven committees and seven seats on the board of directors of Catholic Relief Services.

The votes for chairmen-elect included: Committee on Priorities and Plans: Archbishop Timothy P. Broglio of the U.S. Archdiocese for the Military Services; Committee on Catholic Education, Bishop Thomas A. Daly of Spokane, Washington; Committee on Communications, Auxiliary Bishop Robert P. Reed of Boston; Committee on Cultural Diversity in the Church, Auxiliary Bishop Arturo Cepeda of Detroit; Committee on Doctrine, Bishop Daniel E. Flores of Brownsville, Texas; Committee on National Collections, Bishop James S. Wall of Gallup, New Mexico; and the Committee on Pro-Life Activities, Archbishop William E. Lori of Baltimore.

The second day of the meeting, Nov. 17, was to include continued discussion on racism and the pandemic.

*Contributing to this report was Dennis Sadowski, Mark Pattison, Rhina Guidos and Julie Asher.*

## WYD cross to be given to Portuguese young people at pope’s Mass Nov. 22

VATICAN CITY (CNS) — Young people representing their peers in Panama will hand the World Youth Day cross to young people from Portugal at the end of Pope Francis’ Mass Nov. 22 for the feast of Christ the King.

The young hosts of World Youth Day 2019 in Panama originally were scheduled to give the cross and a Marian icon to Portuguese representatives at the end of Mass on Palm Sunday in April. But the COVID-19 pandemic and its travel restrictions made that impossible.

Just a few weeks later, the Dicastery for Laity, the Family and Life, which coordinates World Youth Day, announced that the Lisbon event would be pushed back a year to August 2023.

The pope’s Mass and the passing of the cross will be livestreamed.

Leaders of youth and young adult ministry from bishops’ conferences around the world and from Catholic movements will join the virtual celebration after meeting online Nov. 18-21 for a conference titled, “From Panama to Lisbon — Called to Missionary Synodality.”

**Pilgrims carry the World Youth Day cross as Pope Francis joins them in the Way of the Cross in Panama City in this Jan. 25, 2019, file photo. Young people from Panama will pass the World Youth Day cross to their Portuguese peers Nov. 22 at the end of Pope Francis’ Mass for the feast of Christ the King.**

