

Arkansas CATHOLIC

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NOVEMBER 21, 2020

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putting emphasis on
ministry to employees

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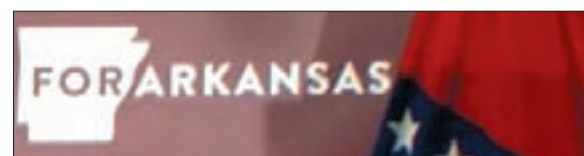
NO MORE SNOW DAYS?

*Catholic schools have learned how to make
a quick switch to learning at home* **Page 3**

Official: No spread of COVID cases in Catholic churches a 'stunning' feat

Gov. Asa Hutchinson is asking all congregations to follow the guidelines issued in May and updated in November to stop the spread of the coronavirus. The diocese was praised for how well its churches have prevented the spread of the virus.

See page 9



RENOVATIONS

Bishop Anthony B. Taylor blessed St. John Newman University Parish in **Jonesboro** Nov. 15, after several long-overdue updates to the sanctuary.

Brandon Weisenfels, director of Catholic Campus Ministry at Arkansas State University, has been working toward renovations for three years. After their original air conditioning unit began leaking, an assessment was completed and it was determined the flooring and ceiling needed to be replaced. The building is 26 years old.

"While we're doing this (air conditioner replacement) let's look at everything in the sanctuary and update everything," Weisenfels said.

They set out to raise \$300,000 for renovations, after an insurance claim of \$62,000, Weisenfels said.

Renovations began in December 2019 and were completed Nov. 14. The new features include hardwood flooring at the altar; carpet throughout the sanctuary, sacristy and confessional; a new ceiling and a commercial AC unit; and new paint on the walls.

A family donation from the trust of parishioner Bernard "Mickey" Bridger, 74, who died Sept. 3, 2019, went toward new Joseph and Mary statues, a suspended crucifix and a back altar for the tabernacle. The parish did not previously have a crucifix, but a risen Lord cross with a metal outline of Jesus.

"He was a very big supporter of the students," often bringing snacks for them, Weisenfels said. "(Bridger) and Father (Francis Madanu, the former pastor) had just talked about the need to fix the church the night he passed away," Weisenfels said.

Another major donor also contributed to the renovations.

The parish has about 80 registered families and averages about 40 people at Mass, primarily college students.

ELECTION

Father Greg Luyet, judicial vicar for the Diocese of Little Rock and pastor of Our Lady of Good Counsel Church in **Little Rock**, was elected in October to a three-year term as secretary



Dario Ponce

Bishop Anthony B. Taylor blesses the newly renovated sanctuary of St. John Newman University Parish in Jonesboro Nov. 15. The sanctuary received several updates including new flooring and donated statues and crucifix.

of the board of governors of the Canon Law Society of America

The Canon Law Society provides continuing education for canon lawyers through regional workshops and responds to requests from the Holy See and the U.S. bishops for collaboration. The society works with authors to publish books on canonical topics and to produce webinars and podcasts about Church law.

Father Luyet said many members are laywomen and men. The vice president/president-elect, who will become the president next year, is a laywoman from Canada, Dr. Linda Robitaille.

"It is an honor to serve on the board of governors, but it is also a responsibility to assist our society to truly fulfill our mission to serve the Church," Father Luyet said.



Malea Hargett

Amanda Matkovic, a registered nurse and pre-postulant with the Daughters of Charity originally from Philadelphia, administers a free flu shot Nov. 15 at St. Theresa Church in Little Rock.

VOLUNTEERING

Parishioners and friends of Christ the King Church in **Little Rock** volunteered Nov. 7 for First Saturday Workday. Service projects included putting together sack lunches for people in need, supply packs for Jericho Way and beautifying the garden and grounds. It was the first of a monthly event the parish will host at the parish and in the community.

"Our goal is to have First Saturday Workday opportunities out in the community as well as volunteer opportunities for those persons who are homebound so we are able to keep them connected to parish outreach," parish life/outreach coordinator Teri Tribby said.

FLU SHOT

St. Vincent Health System donated 1,000 flu shots to five parishes in central Arkansas. On Nov. 8 shots were administered at St. Edward Church in **Little Rock** and Our Lady of Guadalupe Church in **Glenwood**. On Nov. 15 shots were administered at St. Theresa Church in **Little Rock** and St. Mary and St. John churches in **Hot Springs**.

On Nov. 15, 150 parishioners

COMING EVENTS

CHRISTMAS BAZAAR

St. Paul School in **Pocahontas** will have a "Stay At Home Christmas Bazaar" Nov. 23 through Dec. 6. at stpaulbazaar.givesmart.com. Visitors can buy raffle tickets, bid on silent auction items or make a donation. Supporters can also text stpaulbazaar to 76278 to participate.

BISHOP'S DATES

Saturday, Nov. 21

4:30 p.m., Mass, Cathedral of St. Andrew, Little Rock

Monday, Nov. 23

6 p.m., Mass with Missionary Catechists of the Poor, St. John Center, Little Rock

ON THE COVER

Looking out the window

to check for snow won't mean quite the same thing for students of most Catholic schools in Arkansas. The schools' ability to quickly switch to online learning means snow days are becoming obsolete. *See story, page 3.*

Shutterstock photo

18 years and older at St. Theresa received the free shots after two Sunday Masses. Several nurses, including Debbie Meiklejohn, a retired nurse who is trying to expand the parish nurse program in the diocese, volunteered for the flu shot clinic.

NEW PRINCIPAL

Father Stephen Elser, pastor of St. Paul Church in **Pocahontas**, announced Nov. 12 that St. Paul School principal Maria Dickson will leave in May. She has been the principal since 2012.

He thanked her for her service and announced that assistant principal Rebecca Steimel will take over as principal.

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Calendar of events: Find out what's happening around the state.

No snow days: Schools master pivot to virtual

In pandemic, schools learned to switch to online learning

By Aprille Hanson
Associate Editor

CONWAY — About two years ago, Amber Tran, 16, woke up to a snowy morning in Conway.

"My mom was like, 'Hey, you don't have school today' and my friends started calling me and we met up and we just hung out for the rest of the day," she said, recalling one of her favorite snow day memories.

But thanks — or no thanks — to online learning, the snow day will be obsolete.

"You won't make memories on a snow day. Yeah, it's sad," said Tran, a junior at St. Joseph School in Conway.

"You know they probably are, just because with the technology that's available and the different platforms that schools can use now to have their classes online," said Theresa Hall, superintendent of Catholic Schools regarding the end of the traditional snow day.

However, it does not mean the magic of a snow day is necessarily lost.

"That was something we had discussed because they do want to play in the snow," Hall said. "It would be different doing AMI (Alternative Methods of Instruction) days, you don't want someone sitting in front of a computer the entire time, the eight hours or whatever ... The hardest part is with the little ones; you can't do an AMI day all day. There's more activities they might have to do, like go out and measure the snow."

In the past couple of years,



Aprille Hanson

Junior Amber Tran, 16, a St. Joseph School student who is learning online this year, works on an assignment at her home in Conway. Schools have learned how to make a quick transition to virtual classrooms.

about two snow days have been built into Central Arkansas' Catholic Schools calendar. The diocese allows schools throughout the state to decide if they need to build in snow days. For the 2020-21 school year, no snow days were built in.

While the change is linked to the COVID-19 pandemic as virtual learning is now the norm, the idea for some sort of instruction on a snow day began the 2013-14 school year with cyber days. In December through February that year, some schools had to close up to 13 days due to snow and ice. The cyber day pilot program was launched at 12 schools for at-home instruction

to count toward the 178 required instruction days by the Arkansas Nonpublic School Accrediting Association. In 2015, the diocesan Catholic Schools Office released written guidelines for cyber days.

"Some of them were using a lot of technology, but some had packets of work they would send home. When we did the cyber days, we were prepared for it if there was a big chance for snow, giving them assignments for the next day," Hall said. "Whereas now, they're actually teaching more curriculum."

St. Vincent de Paul principal Alice Stautzenberger in Rogers said the school was an early

adopter of cyber days, or "digital days." If snowy weather popped up in the northwest, they'd normally have no instruction and instead go to school on a holiday, like President's Day, if the timing worked out. If a second snow day occurred, they'd switch to digital learning.

Because online learning is in place — the school has 19 students attending virtually this year — instruction on snow days will be easier.

"I do think that's a positive thing that everyone is more used to that now, especially since we had not had that regularly. The

See **Switch** page 9

Comission: Keeping hope while healing

Health care leaders talk with bishop for annual meeting

By Aprille Hanson
Associate Editor

While care and compassion are hallmarks of health care facilities around the country, Catholic hospitals and health care institutions have something more: prayer. And in a global pandemic with a deadly, ever-changing virus, participants agreed prayer and being present in faith is important.

"We always have to remember that a huge part of that hope, that ministry of Jesus Christ, is that promise of his presence, of a brighter future ahead of us," said Michael Millard, director of mission integration at CHI St. Vincent in Little Rock. "And even though sometimes it's hard, we have to continue to keep that in the forefront, not only of our minds, but in the minds of our coworkers, in the minds of our patients, that without hope, things really look bleak."

The Healthcare Evangelization Commission, made up of Catholic hospital leaders and health care workers, met for its annual meeting via Zoom Nov. 10. At least 14 health care representatives joined the meeting. The commission was formed in 2014, spearheaded by Bishop Anthony B. Taylor, to help Catholic leaders stay connected and give them insight on how to operate in the image of Christ.

"I think that networking, we can support each other and inspire each other to bring hope to others," Bishop Taylor told *Arkansas Catholic* during the meeting. "Also when we've got the ethical religious directives and to just make sure that we're all on the same page regarding policies and decisions that are made in our hospitals. It's to be a support network for all of us, and we can all learn from each other."

Bishop Taylor, Deacon Matt Glover, chancellor for canonical affairs, Dennis Lee, chancellor for administrative affairs, and diocesan bioethicist and commission chairman Father Jason Tyler also attended the meeting.

This year, the conversations primarily revolved around how hospitals are affected by the COVID-19 virus. Chad Aduddell, CEO of CHI St. Vincent in Little Rock, said early in the pandemic the issues facing hospitals were access to personal protective equipment, testing, ventilators and treatments

See **Health** page 4

Vatican report shows failures to investigate McCarrick

Bishop Anthony B. Taylor issued this statement Nov. 11 about the Vatican's report on Theodore McCarrick, the former cardinal in Washington, D.C.

I am grateful to Pope Francis for his commitment to bringing healing to the victims of clergy sexual abuse and to preventing such cases from being mishandled in the future, regardless of the prominence of the accused perpetrator.

Yesterday we received concrete proof of his commitment to transparency and to bringing the light of truth to bear on this darkest of evils that have, in the case of ex-Cardinal Theodore McCarrick, reached even the highest echelons of the hierarchy in the Church. This 449-page report

chronicles not only the horror of McCarrick's abuse of minors and young adults but also the mishandling of allegations by even such saintly persons as Pope John Paul II and Pope Benedict XVI and those that advised them, albeit due in part to having received faulty information from several now deceased New Jersey bishops and the failure of Archbishop Carlo Maria Viganò to investigate when told to do so while working in the Secretariat of State in the Vatican and later mishandling the case when he was papal nuncio to the United States.

When in 2017 Pope Francis first became aware of a concrete allegation against then-Cardinal McCarrick, he ordered a canonical trial of McCarrick, which in February 2019 resulted in the

penalty of dismissal from the clerical state.

Pope Francis also ordered the investigation, the results of which were released yesterday, of how such a person as Mr. McCarrick could have risen to the highest ranks within the Church, including who had a hand in covering up misdeeds of which they had knowledge and why allegations received previously were not taken seriously. In May 2019 Pope Francis also promulgated "*Vos Estis Lux Mundi*," a papal decree which introduced sweeping changes in order to hold bishops accountable for sexual abuse or covering up, making reporting obligatory for clerics and allowing anyone to complain directly to the Vatican, if needed.

To report an incident of sexual

abuse and related misconduct by a Catholic bishop, contact the Catholic Bishop Abuse Reporting Service at ReportBishopAbuse.org or call (800) 276-1562.

The Diocese of Little Rock continues its commitment to keeping children safe. Anyone who has been abused sexually by a priest or representative of the Church is encouraged to contact first the Arkansas Child Abuse Hotline at (800) 482-5964 and then contact Deacon Matthew Glover at (501) 664-0340 ext. 361, or Laura Gottspomer, our victim assistance coordinator at (501) 664-0340 ext. 425.

We remain united in our pain and our support for all victims of sexual abuse and pray for healing and reconciliation within our Church.

Health

Continued from page 3

like the antiviral drug remdesivir. While those issues have for the most part been resolved and doctors have a better understanding of the virus than in the spring, the new challenge is employees.

"The thing the public may not understand is we are experiencing a severe staffing shortage, specifically in nursing across the state, across the region, across the country," Aduddell said. "And so many of our facilities, many of the people on this call today, have expressed that they have had to reach out to agencies to bring in what we call traveler nurses into the state from other parts of the country, and several of our organizations even work internationally and bring in international nurses to supplement our local nursing staffing."

He also pointed to the idea of "compassion fatigue," which Millard shared earlier in the meeting.

"Just seeing a lot of really sick people, our caregivers are tired and, unfortunately, we're seeing a lot of COVID patients succumb to this disease and pass away," Aduddell said.

Millard said "being present" with coworkers has been important.

"Being very, very deliberate about, particularly with the chap-



Arkansas Catholic screen capture

Leaders from Catholic hospitals, including CHI St. Vincent in Little Rock, Mercy Hospital Northwest in Rogers and CHRISTUS St. Michael Health System in Texarkana, Texas, meet via Zoom for the annual Healthcare Evangelization Commission meeting Nov. 10, which included Bishop Anthony B. Taylor and diocesan officials.

lains, spending time on the units, interacting, listening, praying with our coworkers, being available to them," Millard said. "Just as much as the patients and their families need and are calling for chaplains, we're reminding our coworkers that they can call, that we will be there for them, day or night. They are our congregation. They're the ones that we minister to daily."

In a tangible way, CHI St. Vincent Hot Springs has started "compassion rounds," with a chaplain and several nursing leaders taking a tea cart to a unit under immense stress, giving them a break to de-

compress.

"As Catherine McAuley called it, 'a comfortable cup of tea,' a nod to Religious Sisters of Mercy founder, Catherine McAuley, Millard said. The order founded the former St. Joseph Hospital in Hot Springs.

Jason Rounds, president of CHRISTUS St. Michael Health System in Texarkana, Texas, said they've launched a chaplaincy program ministering directly to staff. But the biggest challenge is outside the hospital, getting the community to take the virus seriously and follow guidelines to

limit the spread.

"It is that fatigue level of it. They want to get back to restaurants and want to get back to life as normal. And that's just not the case" for now, he said.

Rounds said the key is striking a balance between the severity of the pandemic, but also confidence in the care a hospital can provide.

"We're anticipating that this is far from over, for certainly the next 90 to 120 to 160 days, and planning appropriately, but we are struggling with making sure that our community understands the severity of the situation," he said.

Aduddell pointed out that while it's an unprecedented pandemic in our lifetime, sisters in the 1800s responded to health crises to form health care communities.

Sister Anita DeSalvo, RSM, with missions at Mercy Hospital Northwest in Rogers, echoed that point and explained how that call is what Catholic hospitals bring to the pandemic of today.


"Most of our Catholic hospitals stand on the shoulders of religious congregation sisters that have gone before us and have responded to epidemics, crises of all kinds, probably since the 1800s," Sister Anita said. "What I think that we bring during this pandemic is exactly that. It is that we are not just here to do health care for people. Most of our missions are to bring to life the healing ministry of Jesus. And bringing to life the healing ministry of Jesus is to reach out and be in relationship with persons, not just their physical healing, but their spiritual healing, their emotional healing."

While many hospitals now allow at least one visitor for patients, some still cannot. Sister Anita said it's a ministry of supporting people and meeting them in their loneliness.

"It is doing what Jesus did before us — treating people with respect, treating them in their human suffering, suffering with them, providing for them whatever they need," she said.

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The evening before the annual Mass for Life

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Linda Darline "Dinky" Connor Cigainero, 80, and her husband, **Andrew "Andy" Flore Cigainero**, 87, members of St. Edward Church in Texarkana, died Aug. 9 and Aug. 12 respectively. They are survived by three sons, Stephen A. Cigainero and James P. Cigainero, both of Texarkana, and Thomas P. Cigainero of Texarkana, Texas; one daughter, Bernadette Wooten of Texarkana; 10 grandchildren; and six great-grandchildren. Andrew Cigainero is survived by one brother, David Cigainero of Texarkana; and two sisters, Veronica Colbert and Amelia Sinyard, both of Texarkana. Linda Cigainero is survived by one brother, Tom Conner of Emory, Texas.

Mary L. Thielemier, 77, a member of St. John the Baptist Church at Engelberg, died Aug. 12. She is survived by one son, Bryan Thielemier of Engelberg; two daughters, Sherry Treddell of Jonesboro and Dana Hart of Bono; one brother, Bryan Smith of Leesville, La.; two sisters, Sherry Wren of Shreveport, La., and Janie Gallion of Campiti, La.; five grandchildren; and two great-grandchildren.

Jean Mary Sharp, 93, a member of St. Barbara Church in De Queen, died Aug. 15. She is survived by three sons, Mike Sharp of Bonita Springs, Fla., Steve Sharp of De Queen and Bill Sharp of Farmington; two daughters,

Carolyn Hitchcock of Bella Vista and Patty Sharp of De Queen; six grandchildren; five great-grandchildren; and one great-great grandchild.

Tommy Lynn Starr, 62, a member of St. Paul the Apostle Church in Pocahontas, died Sept. 8. He is survived by his wife, Kathy Green Starr; one son, Jamie Starr; two daughters, Amber Roberts and Nikki Starr; and nine grandchildren.

Robert Eugene "Bob" Thielemier, 88, a member of St. John the Baptist Church at Engelberg, died Sept. 23. He is survived by his wife, Mary Kathryn Walker Thielemier; three sons, John Thielemier of Fayetteville, Henry Thielemier of Paragould and Phillip Thielemier of Pea Ridge; one brother, Richard William "Dick" Thielemier of Engelberg; one sister, Wilma Wren of Engelberg; six grandchildren; and one great-grandchild.

Richard William "Dick" Thielemier, 91, a member of St. John the Baptist Church at Engelberg, died Oct. 10. He is survived by his wife, Sarah Louise Throesch Thielemier; two sons, Doug Thielemier and Eric Thielemier; three daughters, Sandy Burrow, Cindy Cox and Jen Thielemier; one sister, Wilma Wren; nine grandchildren; nine great-grandchildren; and two great-great grandchildren.

Mary Frances Wolf, 91, a member of St. Edward Church in Texarkana, died Oct. 14. She is survived by three sons, Gustave Wolf of Olathe, Kan., Norman Wolf of Hot Springs and Peter Wolf of Texarkana; four daughters, Darlene Redden of Texarkana, Deborah Wolf of Winters, Calif., Theresa Poff of Hot Springs and Shirley Jaster of Texarkana, Texas; 19 grandchildren; and 26 great-grandchildren.

Lincoln Tanthaphengsai, infant son of Joey and Uyen Tanthaphengsai, members of St. Patrick Church in North Little Rock, died Oct. 16. He is also survived by two brothers, Carter Tanthaphengsai and Nixon Tanthaphengsai; his paternal grandparents, Simon and Betty Tanthaphengsai; and his maternal grandparents, Mao Nguyen and Huu Phung.

Dorothy C. "Dottie" Massanelli, 86, a member of Our Lady of the Holy Souls Church in Little Rock and previously a member of St. Joseph Church in Pine Bluff, died Oct. 20 in Fayetteville. She was the widow of the late Deacon Tim Massanelli, who died Feb. 12, 2018. She is survived by three sons, Steve Massanelli of Little Rock, Chip Massanelli of North Little Rock and Randy Massanelli of Fayetteville; one brother, Bill Walters of Memphis, Tenn.; one sister, Linda Walker of Hot Springs Village; seven grandchildren; and

two great-grandchildren.

Michael "Mike" J. Taraska, 97, a member of St. Bernard Church in Bella Vista, died Oct. 23. He is survived by one sister, Josephine Noll of Coleman, Wis.

Chester J. Kissel, 90, a member of St. Bernard Church in Bella Vista, died Oct. 27. There are no immediate survivors.

Dr. Daniel William Earsa, 71, a member of St. Paul the Apostle Church in Pocahontas, died Oct. 30. He is survived by his wife, Penne Rebecca Pepper Earsa; three daughters, Selina Ripa of Maumelle, Tracy Hosier of Jonesboro and Tammy Lundry of Pocahontas; one brother, Mark Earsa of Cedar Rapids, Iowa; and five grandchildren.

Linda Ann DeRosa Woodward, 77, and her husband Ret. Senior Master Sgt. **James Robert "Woody" Woodward**, 76, members of St. Jude the Apostle Church in Jacksonville, died Oct. 30 and Nov. 4 respectively. They are survived by three daughters, Patricia Sexton and Darlene Rains, both of Sherwood, and Suzanne Bullard of Maumelle; and three grandchildren. James Woodward is survived by one brother, Paul Woodward of Downingtown, Pa.; and one sister, Janice Woodward of Hixson, Tenn.; Linda Woodward is sur-

vived by one brother, Salvatore DeRosa of Charleston, S.C.; and one sister, Regina DeRosa Taylor of Charleston, S.C.

Ronald Gene Humphrey, 77, a member of St. Bernard Church in Bella Vista, died Oct. 31. He is survived by his wife, Ingrid Greuling Humphrey; three brothers, Gary Humphrey of Glen Haven, Colo., Richard Humphrey of Grand Terrace, Calif., and David Humphrey of Martinez, Calif.; one sister, Gayle Hamel of Puyallup, Wash.; and two grandchildren.

Boniface J. Pfeiffer, 92, a member of St. Joseph Church in Paris, died Nov. 5. He is survived by his wife, Rose Pfeiffer; three sons, Rick Pfeiffer of Coal Hill, Steve Pfeiffer of Caulksville and Gary Pfeiffer of Paris; one daughter, Diana Askins of Paris; five grandchildren; and 12 great-grandchildren.

Obituary policy: A funeral home, parish or family may submit an obituary. Information should include the person's name, age, parish, date of death and list of immediate survivors and their hometowns. The publication date of the obituary cannot be guaranteed. There is no fee to have an obituary published. Obituaries can be mailed to Malea Hargett, Editor, *Arkansas Catholic*, P.O. Box 7417, Little Rock, AR 72217 or e-mailed to mhargett@dolr.org.

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According to Cavnar, Vitafood is an extremely flexible resource. It comes in several different varieties and can be prepared with additional spices or ingredients to suit local tastes. No matter how it is prepared, its nutritional value remains the same, providing the optimal balance of vitamins, minerals, protein, fiber, fat and carbohydrates for a hungry child’s body. This tried-and-tested formula is suitable for more than just severely malnourished children. These meals are also important to the health and physical well-being of children and adults who are healthy but at risk of

becoming malnourished.

What’s more, because Vitafood meals are donated to us by respected faith-based organizations, we only need to cover the cost of shipping the meals to the hungry. This means that for every dollar donated, about six nutritious meals can be sent to a community in need!

“There are very few donations a person can make that achieve this much bang for the buck,” Cavnar pointed out. “Of course, supplying food is also a popular option for donors because it addresses an important and basic human need. In that sense, a gift of food can literally save lives.”

In recent months, the COVID-19 pandemic has made this outreach even more important to the poor, according to Cavnar.

“Problems related to the COVID-19 crisis have made malnutrition even more deadly. Our goal is to support Church leaders as they work to save those lives and restore the health of the people,” he said. “As I see it, this is our opportunity to be a blessed instrument of mercy. It is our chance to further the work of the dedicated priests, nuns and Catholic lay missionaries who are doing everything they can to respond to this threat.”

Readers interested in supporting Cross Catholic Outreach food programs and other outreaches to the poor can contribute through the ministry brochure inserted in this issue or send tax-deductible gifts to: Cross Catholic Outreach, Dept. AC01569, PO Box 97168, Washington DC 20090-7168. The ministry has a special need for partners willing to make gifts on a monthly basis. Use the inserted brochure to become a Cross Mission Partner or write “Monthly Mission Partner” on mailed checks to be contacted about setting up those arrangements.



Cross Catholic Outreach and its U.S. benefactors are sponsoring food shipments to support Catholic feeding programs in developing countries. These life-saving food distributions have become even more critical during the COVID-19 crisis.



Cross Catholic Outreach Endorsed by More Than 100 Bishops, Archbishops

Cross Catholic Outreach’s range of relief work to help the poor overseas continues to be recognized by a growing number of Catholic leaders in the U.S. and abroad.

“We’ve received more than 100 endorsements from bishops and archbishops,” explained Jim Cavnar, president of Cross Catholic Outreach. “They’re moved by the fact that we’ve launched outreaches in almost 40 countries and have undertaken a variety of projects — everything from feeding the hungry and housing the homeless

to supplying safe water and supporting educational opportunities for the poorest of the poor. The bishops have also been impressed by Cross Catholic Outreach’s direct and meaningful response to emergency situations, by providing food, medicines and other resources to partners in Haiti, El Salvador and areas of Belize impacted by natural disasters.”

Archbishop Thomas Rodi of Mobile, Alabama, supports this mission, writing, “It is a privilege for me to support Cross Catholic Outreach. This organization funds ministries to our neighbors in need in

Africa, Asia, Central and South America, and the Pacific. Through the generosity of so many, the love of God is made visible to many who are coping with the most difficult daily living conditions.”

In addition to praising Cross Catholic Outreach’s accomplishments, many of the bishops and archbishops are encouraged that Pontifical canonical status was conferred on the charity in September 2015, granting it approval as an official Catholic organization. This allows Cross Catholic Outreach to participate in the mission of the Church and to give a

concrete witness to Gospel Charity in collaboration with the Holy Father.

“Your work with the Dicastery for Promoting Integral Human Development is a strong endorsement of your partnership with the work of the Universal Church,” Archbishop Cordileone of San Francisco said. “By providing hope to the faithful overseas, by feeding the hungry, clothing the naked, delivering medical relief to the sick and shelter to the homeless, and through self-help projects, you are embodying the Papal Encyclical *Deus Caritas Est*.”

PAID ADVERTISEMENT

Poverty in Nicaragua Is Not ‘Out of Sight, Out of Mind’ for American Catholics Working to End Extreme Hunger

Driving on the paved Pan-American Highway, you may never notice the kind of life-threatening poverty Cross Catholic Outreach is trying to address. To see it, you will need to venture off the main road and go down one the branching dirt paths that extend into the rural countryside.

“Travel one of those dirt roads, and before long you’ll encounter the signs of extreme Nicaraguan poverty — the flimsy shack homes, the painfully thin children in tattered clothes, the lack of water and electrical infrastructure we Americans consider a necessity. That poverty may be ‘out of sight, out of

“That poverty may be ‘out of sight, out of mind’ to some, but God and the Church are aware of it.”

James Cavnar,
Cross Catholic Outreach

mind’ to some, but God and the Church are aware of it, and it is our goal to do something about it,” said James Cavnar, president of Cross Catholic Outreach, a major relief and development ministry working in these impoverished areas.

During the dry season, the small farming villages one passes on the dirt roads seem like throwbacks to the Dust Bowl years in America’s past. The landscape is that desolate. The poverty is that heartbreaking. But this is a poverty that’s less escapable than ours was. In fact, it has continued to plague generation after generation.

“Better weather doesn’t provide any solutions either. During rainy periods, the poverty endures. In those seasons, you will find the same impoverished children, but this time with muddy feet and faces,” Cavnar said. “Yes, whatever the time of year, this poverty persists — *and there is never enough to eat.*”

That, he added, is why supplying nutritious food to Nicaragua’s poor has become a priority for local Church leaders, Cross Catholic Outreach and many U.S. donors. The focus on food is critical, because when hunger becomes extreme, it can produce terrible, long-term health problems, especially for children.

“The local men and women work hard, but most are struggling to feed their families with the meager earnings they produce. As a result, their children are often hungry — some even become malnourished — and that condition can be very dangerous. It puts their sons and



The poor in rural Nicaragua face extremely challenging conditions. Many live in patchwork shacks in remote areas. Hunger plagues their lives, but there is hope, thanks to Church missions and support provided by Cross Catholic Outreach.



daughters at risk of long-term mental and physical disabilities, and it will also weaken their immune systems, an added risk as we continue to struggle through the COVID-19 pandemic.”

There is an educational impact as well. When children reach school age, skipping breakfast becomes common, so they arrive for class with an empty stomach. After hours of studying math and grammar, some have nothing for lunch either. These hungry children struggle to concentrate in school and often fall behind. Worse still, they may be pulled out of school altogether to help

support their struggling families. Because future opportunities are being traded for daily meals, these children end up in a desperate situation.

“But there is hope now since the Church is involved and working hard to provide solutions,” Cavnar added. Our partners support a vast network of local institutions, including churches and parishes that create a supply line of food in support of the priests, religious sisters and Catholic missions fighting hunger in the trenches. They know the people and have created programs to deliver the food where it is needed most. We and our donors fund food expenses and arrange for

food shipments into the country. Working together, we’re having a big impact [see feature story on opposite page].”

Cavnar believes even more can be done if Catholics in the United States remain committed to the cause and support the Church’s efforts financially.

“I’m optimistic my Catholic brothers and sisters here in the U.S. will be eager to help — now that they understand the hardships hunger creates and the lives that are at stake,” he said. “Large or small, every gift they contribute will matter. That’s because every gift has life-transforming potential, particularly through programs that feed children.”

How to Help

To fund Cross Catholic Outreach’s effort to help the poor worldwide, use the postage-paid brochure inserted in this newspaper or mail your gift to Cross Catholic Outreach, Dept. AC01569, PO Box 97168, Washington DC 20090-7168. The brochure also includes instructions on becoming a Mission Partner and making a regular monthly donation to this cause.

If you identify an aid project, 100% of the donation will be restricted to be used for that specific project. However, if more is raised for the project than needed, funds will be redirected to other urgent needs in the ministry.



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State pushing church members to wear masks at all times

Governor calls for stricter guidelines after Halloween surge

By Malea Hargett
Editor

The state reported 3,381 Arkansans who contracted COVID-19 had attended a church service in the previous two weeks.

During his weekly press conference Nov. 10, Gov. Asa Hutchinson said Pulaski County, with the state's highest population, had the most cases in that category with 251 to 300 cases from May 3 to Oct. 4. More than 150 cases each were reported in Craighead, Pope, Benton and Washington.

No cases are known to have been contracted within Catholic churches in the state, Dr. Sandra Chai, senior physician specialist at the Arkansas Department of Health who works with churches on their COVID-19 guidelines.

"We are not aware of any transmission in Catholic churches," she said as of Oct. 4. "That remains a stunning accomplishment."

As a result of the surge in cases in the country and state, new state guidelines were issued Nov. 10, encouraging everyone inside churches to wear a mask, especially while singing. Medical exemptions are allowed.

Ministers and singers are also exempt if they are at least 12 feet from the congregation. Choirs and performances with wind instruments are discouraged.

"Masks need to be worn at all times by all congregants, except those who are under ADH guidelines," the guidelines stated.

Each family group — whether the service is indoors or outdoors — should be at least 6 feet apart.

"We respect the separation of church and state; they make their decisions based on their own



Arkansas Catholic screen capture

Father Erik Pohlmeier, pastor of Christ the King Church in Little Rock, addresses the media Nov. 10 during Gov. Asa Hutchinson's weekly press conference at the state Capitol in Little Rock.

"It isn't a question, 'Do I want to wear a mask or not?' In the practice of charity, in the practice of justice, we need to be conscious of other people, other people who might be more vulnerable than we are. It is an opportunity to practice those aspects of our faith that we profess."

Father Erik Pohlmeier

governance and how they handle things, but we do provide guidelines and we ask them to take into consideration from a public health standpoint," the governor said.

"Unmasked congregational singing," even if they were distanced, was blamed as the primary reason for the spread in churches, Chai said.

Switch

Continued from page 3

last time we had one, it was a very big deal to switch to (a digital day), it caused some anxiety with some families," she said. "... Because they've had to, I do think it'd be a lot easier to switch."

Tran and Mount St. Mary Academy junior Macy Ramiro, 17, are both doing fully online learning this year.

"A positive is that sometimes you're asynchronous, so you do things on your own time. But when you do things on your own time you can get distracted really, really easily," Ramiro said.

Tran agreed, but added, "I like virtual a lot, but I miss my friends,

being with my friends. I miss my teachers too, seeing their faces."

Edward Dodge, a teacher at Catholic High School for Boys in Little Rock, has about 10 out of 120 students opting for full virtual learning. Two out of his three sons are also virtual learning.

"If I'm being honest, I'm greedy for time with my students. So while I recognize a day off in the middle of the week can be a fun surprise, I also appreciate that we can continue to deliver instruction," he said of no more snow days. "Now it doesn't have to be a video session. It doesn't have to be video conferencing. I can adjust it to the parameters of the day. Especially as a teacher in Arkansas, I'd rather not lose that day in January or February and have

to add a day in May and June."

Kristi Stevens, a kindergarten teacher at Immaculate Conception School in Fort Smith, took this year off because of health reasons. Her four sons — an eighth-grade student at Trinity Junior High and in sixth and second grades and kindergarten at

"If I'm being honest, I'm greedy for time with my students. So while I recognize a day off in the middle of the week can be a fun surprise, I also appreciate that we can continue to deliver instruction."

Edward Dodge, parent and a teacher at Catholic High School

"It doesn't mean people are not being careful," the governor said. "It simply means when you have congregants together there is a risk associated with it."

The Diocese of Little Rock has followed the current state guidelines since it reopened public Masses in May. Bishop Anthony B. Taylor has required that everyone wears a mask except for when clergy and a lector are proclaiming the readings.

Maximum capacity was initially set at 25 percent when the state said large venues like churches could reopen, but increased to 66 percent in June.

Outbreaks have been reported inside Arkansas churches. In June, First Pentecostal Church in North Little Rock reported 34 cases. During a service Nov. 8, hundreds of members did not wear masks or stand 6 feet apart. A choir and band performed during the service.

During the governor's press conference Nov. 10, Father Erik Pohlmeier, pastor of Christ the King Church in Little Rock and diocesan faith formation director, was invited to speak about the need for safety precautions in churches.

"We have worn masks at all times in our churches since we began in May and that has been a great benefit to us," he said. "We have been able to maintain our distancing. We even created maps of our church, and we are grateful for extra volunteers who have ushered people to their seats so they can sit at a distance from other people ... We have also maintained wearing masks while singing, having only a cantor leading the singing, standing behind Plexiglas to minimize the spread."

He said it will take perseverance for churches to remain faithful to the precaution.

"In times of crisis we want to rely on our faith even more," he

said. "The opportunity to worship is of supreme importance for us. It allows us to come together as a community of faith, to find solidarity in our shared struggle against the face of this pandemic, but it also gives us a chance to be strengthened by God himself."

"It isn't a question, 'Do I want to wear a mask or not?' In the practice of charity, in the practice of justice, we need to be conscious of other people, other people who might be more vulnerable than we are. It is an opportunity to practice those aspects of our faith that we profess."

Dr. Sonny Tucker, executive director of the Arkansas State Baptist Convention, said taking safety precautions shows "love for God and love for people."

Chai said the Diocese of Little Rock's requirements are an example for all churches in the state on how to have public worship while keeping members safe.

"The Catholic diocese has proven these practices make a difference," she said. "Every Sunday the virus gets a boost in Arkansas in churches.... I am really grateful for the Catholic diocese being uniformed and firm about this. I am really grateful for the bishop's leadership and really grateful for the positive example that the Catholic diocese sets."

Arkansas cases rose after Halloween and are expected to continue to increase over Thanksgiving, Christmas and New Year's Eve if families gather unmasked in each other's homes and people attend parties, state health secretary Dr. Jose Romero said.

Northwest Arkansas has the most cases in the state, followed by Northeast Arkansas and Central Arkansas.

"The numbers aren't good," Hutchinson said. "The trend isn't good. We have a lot of work to do in Arkansas and across the state, and we are in for a very challenging time."

neat to have the option to pivot back and forth."

She said educators have to be mindful of the parents' schedules when switching to virtual learning instead of a snow day.

"If you still have to go to work and your kids have to complete school work, that is a challenge. I almost feel it's not fair to expect all kids to have the same home life and a full day of instruction," in place of a snow day, Stevens said. "As long as teachers and administrators were flexible with their expectations of what kids could complete independently and knowing their home situation — an older brother may be watching the younger ones — adjust your expectations for what the day would be."

Priest-florist: Seasonal, simple and local best

Mums appropriate because they are colorful, in season

VATICAN CITY (CNS) — In November, when many Christians say special prayers for their deceased loved ones, chrysanthemums are the flowers seen most often in Italian churches and on Italian graves.

A chrysanthemum is liturgically appropriate, Father Danilo Priori said, not because it has an inherent symbolic value, but because it is plentiful in November, it comes in many colors and, even when used as cut flowers, it is long lasting, which is a sign of "our lasting prayers."

Father Priori, pastor of Rome's St. Martin Parish, teaches a bi-monthly course on arranging flowers for churches. He earned a diploma from the Italian florists' association and has studied with the Pious Disciples of the Divine Master, a women's religious order known throughout Italy for liturgical art.

In an interview Nov. 3 with Vatican News, the priest said the first and most important rule of arranging flowers for a church is: "You must avoid waste and,



CNS / Paul Haring

A chrysanthemum is seen at a flower shop in Rome Nov. 5. Chrysanthemums are the flowers seen most often in Italian churches and on Italian graves during the month of November.

therefore, avoid large compositions and spending a lot of money because the first objective always would be to help people in difficulty." Flowers are an offering of

prayer that also add beauty, life, color and scent to a church, he said.

When commemorating the dead in a church, he said, it is appropriate to place flowers at the altar and at the foot of the cross, "the place of Christ's martyrdom, but also a sign of hope for us because there is always the Resurrection."

Usually, the choice of flower has less to do with its symbolism and more to do with its availability in a certain area at a specific time of year, he said. "The Christian choice is something seasonal and local," because of its lower cost and its connection to the place.

Father Priori said attention to the flowers in a church and their placement is part of a whole effort to ensure the beauty and harmony of the liturgy is seen and heard.

The Bible is full of references to flowers, plants and trees, he said. "There are some passages like 'the lilies of the field' in the Gospel that come to mind easily — how they are clothed in majesty, beauty, splendor and purity."

By teaching the course, he added, "I'm giving some biblical and liturgical formation."

Vatican closes museums after cases mount

General audiences livestreamed only

VATICAN CITY (CNS) — As COVID-19-related deaths in Italy reached their highest daily level since early May and Italy began enacting new restrictions to slow the spread, the Vatican decided it will once again close its museums to the public. The Vatican Museums, the necropolis tours and the museum of the pontifical villas at Castel Gandolfo, south of Rome, will be closed to the public Nov. 5-Dec. 3 "as a precautionary measure," a Vatican communique said Nov. 4. Pope Francis' weekly general audience also returned to being livestreamed from the library of the Apostolic Palace Nov. 4 after taking place with the public present since Sept. 2. Someone attending the general audience Oct. 21 tested positive for COVID-19, and the Vatican announced that beginning Nov. 4, the audiences would be livestreamed without visitors present to prevent "any possible future risks to the health of the participants."



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FRATELLI TUTTI

Pope Francis points to abuse of poor in present political, social systems

By Father Ronald Rolheiser, OMI

On Oct. 4, the feast of St. Francis of Assisi, Pope Francis released a new encyclical titled *Fratelli Tutti*, "On Fraternity and Social Friendship." It can appear a rather depressing read because of its searing realism, except it plays the long game of Christian hope.

Fratelli Tutti lays out reasons why there's so much injustice, inequality and community breakdown in our world and how in faith and love these might be addressed. The intent here is not to give a synopsis of the encyclical, other than to say it's courageous and speaks truth to power. Rather the intent is to highlight a number of special challenges within the encyclical.

First, it challenges us to see the poor and to see what our present political, economic and social systems are doing to them. Looking at our world, the encyclical submits that in many ways it is a broken world and it names some reasons for this: the globalization of self-interest, the globalization of superficiality and the abuse of social media, among other things. This has made for the survival of

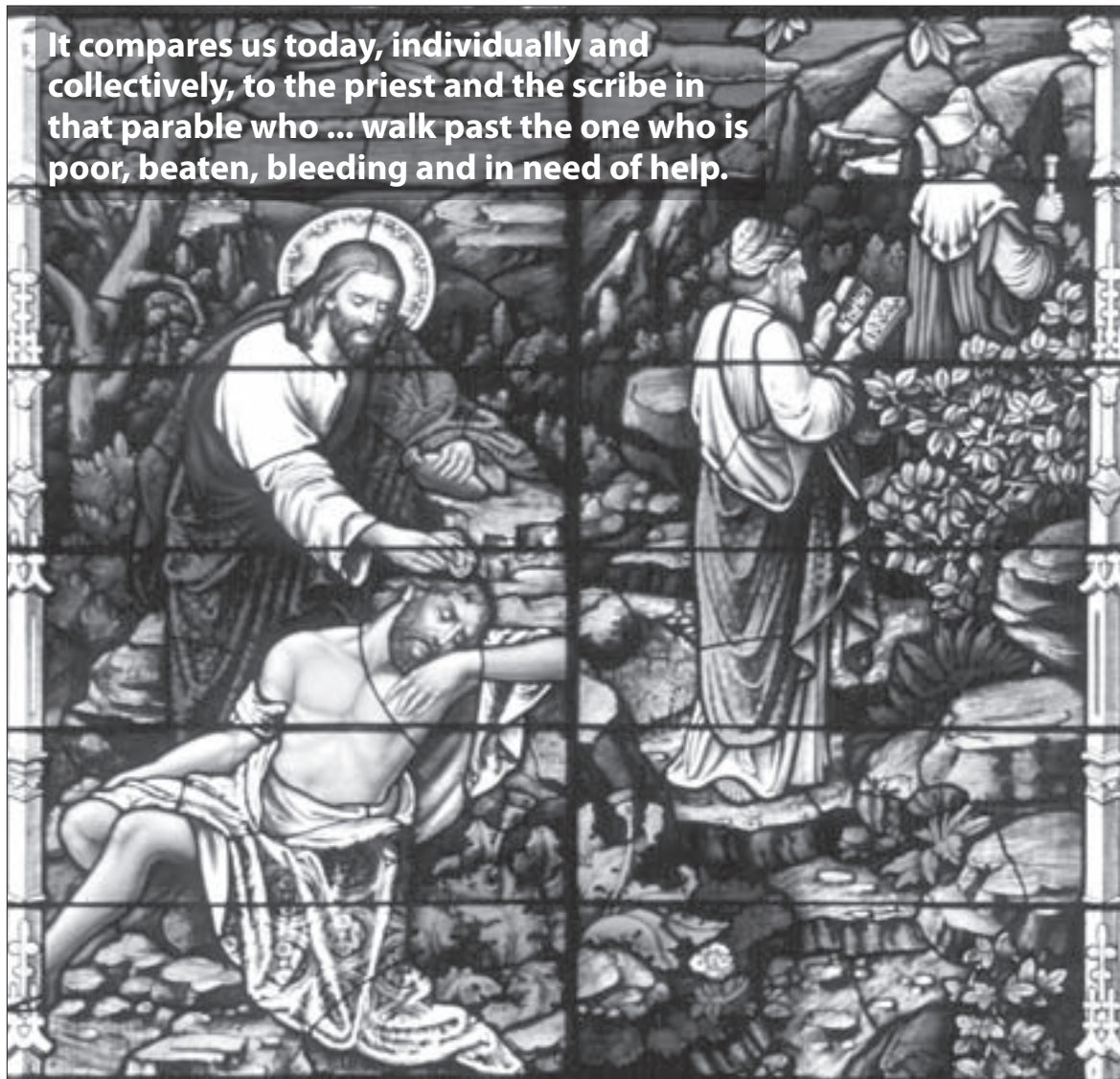
the fittest. And while the situation is broken for everyone, the poor are ending up suffering the most.

The rich are getting richer, the powerful are getting more powerful and the poor are growing poorer and losing what little power they had. There's an ever-increasing inequality of wealth and power between the rich and the poor and our world is becoming ever more calloused *vis-à-vis* the situation of the poor. Inequality is now accepted as normal and as moral and indeed is often justified in the name of God and religion. The poor are becoming disposable: "Some parts of our human family, it appears, can be readily sacrificed for the sake of others. Wealth has increased, but together with inequality."

In speaking of inequality, the encyclical twice highlights that this inequality is true of women worldwide: "It is unacceptable that some have fewer rights by virtue of being women."

The encyclical employs the parable of the Good Samaritan as its ground metaphor. It compares us today, individually and collectively, to the priest and the scribe

It compares us today, individually and collectively, to the priest and the scribe in that parable who ... walk past the one who is poor, beaten, bleeding and in need of help.



CNS / Gene Plaisted, The Crosiers

The 2,000-year-old parable of the good Samaritan is the anchor of the encyclical "*Fratelli Tutti*, on Fraternity and Social Friendship."

in that parable who for religious, social and political reasons walk past the one who is poor, beaten, bleeding and in need of help.

Our indifference and our religious failure, like that of the priest and the scribe in the parable, is rooted both in a personal moral blindness as well as in the social

and religious ethos of our society that helps spawn that blindness.

The encyclical goes on to warn that in the face of globalization we must resist becoming nationalistic and tribal, taking care of our own and demonizing what's foreign. It goes on to say that in a time of bitterness, hatred and

animosity, we must be tender and gracious, always speaking out of love and not out of hatred: "Kindness ought to be cultivated; it is no superficial bourgeois virtue."

The encyclical acknowledges how difficult and counter-cultural

See *Fratelli* page 13

UNDERSTANDING OUR CHURCH

Placing ourselves in biblical stories can help us grow in awareness

One of the many facets of Ignatian prayer, developed by St. Ignatius of Loyola, includes the practice of placing oneself in Scripture to become a part of the biblical scene, in order to draw some practical applications for present life.

Using this method of prayer we can picture ourselves in the crowd that Jesus is speaking to and asking ourselves how we would react or what we would think about what Jesus is teaching or doing. We can also imagine ourselves as one of the main characters in the scene, someone in Jesus' parables or as Jesus.

To place oneself in the biblical setting we try to imagine what we might see and hear and what others might be doing, as well as ourselves.

If you were a devout Israelite and happened to be in Jerusalem on a particular Friday morning would you follow the crowd to find out what they were so noisy about? Knowing what you know now would you be honest with yourself about how you felt about what was happening, or would you automatically always fall on the "right" side of the situation?

I remember as a young girl when the Passion was being read at Mass I would never say the part "Crucify him! Crucify him!" because I loved Jesus too much and would have never said that.

As an adult I joined in the chant, because I know it was my



PAULA STANDRIDGE

sins that he died for, and I am indeed one of the guilty. This is an example of how our insight can change as we grow in years and spiritual maturity.

The purpose of the prayer exercise is to be honest with ourselves and to grow in self-knowledge and awareness and to see what application can be made to our present life. Otherwise we are simply engaging in a time machine exercise and missing the point.

We may picture ourselves as one of the characters in Jesus' parables. It is easy to imagine being the prodigal son but have we ever felt or acted like the brother

or experienced all the emotions of the father?

In the parable about the good Samaritan I would like to think I would help the bleeding, helpless Samaritan, but I am a rule follower. The priest and the Levite who passed by this man would not risk becoming unclean — they were following the strict rule of law for their role in the Israelite community. Would mercy triumph over following the rules? I want to think so, but what about safety, especially in these times?

Lest we get discouraged and think only of all the things we have to work on and ways we are still deficient in our spiritual life, it helps to also think of ourselves as the one lost sheep that the shepherd goes to find, or of my favorite analogy: The pearl of

great price.

"Again, the kingdom of heaven is like a merchant searching for fine pearls. When he finds a pearl of great price, he goes and sells all that he has and buys it." (Matthew 13:45-46)

Is God the pearl of great price, or are we? The answer is yes. When we find God in our life and realize his ultimate worth, we will work every day to retain our relationship with him. Imagining ourselves as the pearl helps us to remember how precious we are to Jesus, especially in prayer.

Paula Standridge is a member of St. John the Baptist Church in Hot Springs. In 2012, she completed the diaconate formation training with her husband, Deacon Robert Standridge.

YOUTHSPEAK

What are you giving thanks for this year?

Responses are from eighth-grade confirmation class students at St. Patrick Church in North Little Rock. Sister Anna Tram Nguyen, FMSR, is their teacher.

"I give thanks for the closeness I have gotten with my family during the pandemic. I especially enjoyed movie times and playing cards together. The time that we spent together helped me understand more about their feelings and where I stand in their heart. I wish God will keep everyone safe and that God will end this pandemic soon, so we can go and share love for each other."



Hung Hoang Minh Nguyen, age 13



Thanh Pham Le, age 14

"I'm grateful for being closer to God this year. It has been hard to be a Catholic these days because I was born in Gen-Z, so there's so much depression and disbelief in God. Engaging myself in reading the Bible brings me closer to God and through the grace of God, I was able to persevere over the pandemic. For this, I'm very happy and grateful."

"One thing to give thanks for this year is my health and my family's health. I thought COVID-19 would go away, but when I learned and heard that it was spreading, I started getting worried. I feared that my family members would get sick, and eventually lose them. They told me we all just have to be cautious. For months now my family hasn't gotten sick, and I'm happy they didn't."



Amanda Le, age 14



Anh Do, age 14

"I'm thankful for the sunrise and sunsets each day, knowing that I am alive in God's presence. Sunrises are God's embraces and hopes that dispel the fear and hopelessness of what I have to face each morning at home and at school, especially during the months of quarantine. Sunsets have been the reminders that God always gives me another chance to reflect my shortcomings and better myself."

KIDS' CHRONICLE



Jesus describes how people will be judged

By Jennifer Ficaglia
Catholic News Service

Jesus had just told his apostles some parables to remind them to always be prepared for his return at the end of the age.

After he was done, Jesus explained what would happen upon his return. "When the Son of Man comes in his glory, and all the angels with him, he will sit upon his glorious throne, and all the nations will be assembled before him," Jesus said.

He explained that he would separate everyone into two groups, much like a shepherd separates the sheep from the goats in his flock.

Jesus said he would place the righteous people — the sheep — on his right.

"Come, you who are blessed by my Father," Jesus said he would tell the righteous. "Inherit the kingdom prepared for you from the foundation of the world. For I was hungry and you gave me food, I was thirsty and you gave me drink, a stranger and you welcomed me, naked and you clothed me, ill and you cared for me, in prison and you visited me."

Jesus said that the righteous people would wonder when they had seen Jesus in need and had taken care of him.

"Amen, I say to you, whatever you did for one of the least broth-

ers of mine, you did for me," Jesus said he would tell the righteous. Then Jesus said he would turn to the unrighteous people — the goats — whom he had placed on his left.

READ MORE ABOUT IT IN MATTHEW 25

"Depart from me, you accursed, into the eternal fire prepared for the devil and his angels," Jesus said he would tell the unrighteous. "For I was

hungry and you gave me no food, I was thirsty and you gave me no drink, a stranger and you gave me no welcome, naked and you gave me no clothing, ill and in prison, and you did not care for me."



"Lord, when did we see you hungry or thirsty or a stranger or naked or ill or in prison, and not minister to your needs?" he said the unrighteous would ask.

Jesus said he would remind them that what they did not do for one of the least ones they did not do for him.

"And these will go off to eternal punishment, but the righteous to eternal life," he said.

Q&A

1. How will people be separated for judgment?
2. Where will the righteous and unrighteous go?

SPOTLIGHT ON SAINTS

St. John of the Cross was born Juan de Yepes de Alvarez in Spain in 1542. He entered a Carmelite monastery in 1563 and was ordained a priest in 1567.

He thought the Carmelites were too lax, so he joined with St. Teresa of Avila to reform the order. John encountered severe op-

position and was imprisoned for nine months in a monastery cell. That's when he began writing poetry. "The Dark Night of the Soul" is his most famous work.

After his death in 1591, he was recognized as cofounder of the Discalced Carmelites. We remember him on Dec. 14.

BIBLE ACCENT

There are many places in the Bible that talk about things that have been separated.

For example, in Genesis 1:6-8, we read that when God was creating the world, he made a dome in the middle of the waters to separate one body of water from the other.

And in Luke 16:19-31, we read the parable of a rich man who had a good life and a poor man

named Lazarus who had a bad life. When Lazarus died, angels carried him to the bosom of Abraham, where he was comforted. When the rich man died, he went to the netherworld, where he was in torment. When the rich man asked for Lazarus to bring him water, Abraham replied that a great chasm separated the two sides so no one from the netherworld could cross.

A PUZZLE FOR YOU

Fill in the blanks in the sentences about goats and sheep.

1. Your _____ must be a year-old male and without blemish. You may take it from either the sheep or the goats. (Exodus 12:5)
2. Go to the flock and get me two choice young goats so that with these I might prepare a dish for your _____. (Genesis 27:9)
3. King Solomon offered as sacrifice 22,000 thousand oxen and _____ sheep. (2 Chronicles 7:5)
4. Abel became a herder of flocks, and Cain a _____ of the ground. (Genesis 4:2)

Answers: 1. lamb; 2. father; 3. 120,000; 4. tiller

CATHOLIC CROSSWORD



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ACROSS

1. Close
5. Cyberauction site
9. Hicks
14. South American Indian
15. Underground mammal
16. Make real
17. Pop classic
18. Cellar (abbr.)
19. From that time
20. "... as we forgive those
who ____ ..."
22. Constrict
23. Socks
24. ____ of the Mohawks
25. Annoy by persistent
faufinding
26. Cupboards
30. Payment due letters
32. Partner of Damian
36. Sanctuary ____
37. Catholic horror actor
39. Carol contraction
40. City in Ohio
41. Notion
42. ____ of the Sacred Heart
44. A parish position (abbr.)
45. Regulate
47. Maximum (abbr.)
49. In this place
50. United States
54. Catholic actor-governor
Schwarzenegger

57. Incinerates
58. "Regina ____"
59. "I will ____ no evil for
 you are with me." (Psalms
 23:4)
60. Metal containers
61. Shenanigan
62. *Urbi et ____*
63. Otherwise
64. Frisbees, say
65. Pear
66. Stains

DOWN

1. A non-coveting commandment
2. Diciembre follower
3. Pains
4. Dried grape
5. Restriction on commerce
6. Domineering
7. Charity
8. Nevertheless
9. Outcome
10. Clown ride
11. Financial institution
12. “___ homo”
13. Mob follower?
21. Mass sign
22. There were 3 popes with this name in the 20th century
24. Capital of Tibet

27. "He is seated at the right ____ of the Father."
28. Islamic chieftain
29. Foretell
30. Heroic
31. Book containing calendar of Masses
32. Demeanor
34. Steps for scaling a fence
35. East coast engineering sch.
38. "... one, holy, ____ and apostolic ..."
40. Compound tissue in vascular plants
42. " ____ have mercy"
43. Some codes
46. Articles of clothing or bones of saints
48. Went along the lines
50. Middle Easterners
51. Where Vatican City is
52. Perfume the altar
53. Biblical animals
54. Preparatory sch.
55. Wife of a rajah
56. Tools of trade for Peter and Andrew
57. King mackerel
59. Watch pocket

WORDSEARCH • ST. THOMAS MORE



AUTHOR
BEHEADED
ENGLAND
GOD'S FIRST
HENRY VIII

JUNE
LAWYER
LORD CHANCELLOR
MARTYR
OATH OF SUPREMACY

REFORMATION
SAINT
STATESMAN
TOWER OF LONDON
UTOPIA

QUESTION CORNER

Did the Church change the Sabbath day?

Q. Is it true that the Church changed the day of the Sabbath? I have always felt that the Sabbath occurred on Saturday, but I have learned that the early Church decided to celebrate the breaking of bread on Sunday because that was the day of Christ's resurrection.



FATHER KEN
DOYLE

A. Technically, it is not true that the Christian Church changed the Sabbath day. The Sabbath is still on Saturday (or, more properly, from sundown on Friday), marking the fact that God rested from creation on the seventh day.

In the very earliest days of Christianity, believers — who were mainly Jewish — observed the seventh-day Sabbath with prayer and rest; but very quickly (as Colossians 2:16 shows) Christians began to see this as no more obligatory than Jewish rules on food and drink. The followers of Jesus gathered instead to break the bread of the Eucharist on the first day of the week (Acts 20:7) — the day on which Jesus, completing a New Covenant, had made sacred by rising from the dead.

The Catechism of the Catholic Church explains the relationship between Sunday and the Sabbath: "Sunday is expressly distinguished from the Sabbath which it follows

Fratelli

Continued from page 11

it is today to sacrifice our own agenda, comfort and freedom for community, but invites us to make that sacrifice: "I would like especially to mention solidarity which is a moral virtue and social attitude born of personal conversion."

At one point, the encyclical gives a very explicit (and far-reaching) challenge. It states unequivocally (with full ecclesial weight) that Christians must oppose and reject capital punishment and take a stand against war: "St. John Paul II stated clearly and firmly that the death penalty is inadequate from a moral standpoint and no longer necessary from that of penal justice. There can be no stepping back from this position. Today we state clearly that 'the death penalty is inadmissible' and the Church is firmly committed to calling for its abolition worldwide. All Christians and people of good will are

tion of Sunday observes the moral commandment inscribed by nature in the human heart to render to God an outward, visible, public and regular worship." (no. 2176)

Q. My beloved husband of 35 years passed away two years ago, and I have had great difficulty attending Mass since his death — it invariably causes me to feel light-headed and to cry. I have usually had to sit down for the entire Mass, so as not to get dizzy.

My husband and I (we had no children) always went to Mass together, and it was the highlight of our weekend. I am 68 years old, and I often watch Sunday Mass on television — although even the television Mass fills me with memories and causes me to weep.

Every day now, I listen to a sermon on my iPhone, and I read my Bible and pray to the saints daily. Each night, before I go to bed, I say

today called to work not only for the abolition of the death penalty, legal or illegal, in all its forms, but also to work for the improvement of prison conditions.”

As for war: "We can no longer think of war as a solution, because its risks will probably always be greater than its supposed benefits. In view of this, it is very difficult nowadays to invoke the rational criteria elaborated in earlier centuries to speak of the possibility of a 'just war.'"

And while the situation is broken for everyone, the poor are ending up suffering the most.

The encyclical has drawn strong criticism from some women's groups who label it "sexist," though this criticism is based almost exclusively on the encyclical's title and on the fact that it never makes reference to any women authors. There's some fairness, I submit, in the criticism regarding the choice of title. The title, while beautiful in an old classical language, is in the end masculine.

That should be forgivable; except I lived long enough in Rome to know that its frequent insensitivity to inclusive language is not an inculpable oversight. But the

one decade of the rosary. And my sister-in-law, who is an extraordinary minister of holy Communion, often brings me holy Communion.

My husband was a popular cantor at several different churches; being present at Mass reminds me of him in the hardest ways imaginable and seems more than I can handle.

So my question is this: Is it still a sin if I do not attend Mass physically? A friend told me it's not a mortal sin to miss Mass after the age of 65.

A. Be at peace. In your situation, you are not committing a mortal sin — or any sin at all — by not going to Mass. Your emotional condition, which is as real as any physical illness, exempts you from the obligation to attend. And your regular habit of personal prayer is surely pleasing to the Lord.

I do want to comment, though, on your friend's contention that the obligation of Sunday Mass ceases at age 65; that is simply not true. If a person's health enables him or her to be present, the responsibility of Sunday Mass attendance continues.

Mail questions to **Father Ken Doyle**
at 40 Hopewell St., Albany, NY
12208 or e-mail askfatherdoyle@
gmail.com.

lapse here is a mosquito bite, a small thing, which shouldn't detract from a big thing, namely, a very prophetic encyclical which has justice and the poor at its heart.

Father Ronald Rolheiser, OMI, a member of the Missionary Oblates of Mary Immaculate, is president of the Oblate School of Theology in San Antonio. He is an internationally known lecturer and writer and his weekly column is printed in more than 90 newspapers worldwide. Visit his website at ronrolheiser.com.

ANSWERS



EDITORIAL

Hate crimes law is long overdue in state

We want to show our support for Gov. Asa Hutchinson and the bipartisan group of legislators who plan to introduce a hate crimes bill when the legislature convenes in January.

Arkansas is one of only three states that does not have special laws to deal with hate crimes. South Carolina and Wyoming are the other states with no hate crimes law.

Most states prosecute people who commit crimes against someone because of their race, religion or disability differently than other crimes. Hate crimes laws also deal with criminals who target victims because of their gender identity, sexual orientation, homelessness or military service.

With no provision for enhanced penalties at the state level, the City of Little Rock passed an ordinance this summer to enforce fines and imprisonment for hate crimes in the capital city. Little Rock also requires reporting hate crimes to the FBI.

Hutchinson's proposal would increase the penalty by up to 20 percent for these hate crimes. Arkansas already has a law that deals with crimes against police officers and first responders.

"We are at the point in our history that we must hold to a greater degree of accountability those who target individuals because of where they were born, how they worship or how they choose to live," Hutchinson said in August.

Attorney General Leslie Rut-

ledge said the lack of hate crime legislation is "a stain on our great state, and it sends the wrong message about who we are as a people."

The state would also collect hate crimes data for the state and publish an annual report.

This bill couldn't come at a more urgent time as the federal government revealed this week that hate crimes rose in 2019 to their highest level in a decade. The sad thing is there are even more hate crimes not included in the report because many cities and states don't report their statistics to the FBI.

The U.S. also had the highest number of hate-motivated murders since the early 1990s. Religion-based crimes were up 7 percent and anti-Hispanic hate crimes were up 8 percent.

For a clearer and more complete picture of these crimes, Americans need to feel it is OK to report them, and all

police departments need to report hate crime data to the FBI. Currently, the data compiled comes from only 14 percent of agencies.

We hope legislators don't block the bill from making it to Gov. Hutchinson's desk in 2021. Sadly, some representatives have said they don't want a bill that protects transgender and gay people. We know crimes are being committed against people for their different sexual orientation and gender identity in our state. Let's do the right thing, Arkansas.

There are even more hate crimes not included in the report because many cities and states don't report their statistics.



GUEST COMMENTARY

Postelection pledges: Civility, compassion

After months of anticipation (some may say trepidation), the 2020 presidential election finally took place Nov. 3. This year's Election Day, however, seems much different than years past, due partly to the COVID-19 pandemic. Many people had already cast their ballots days and even weeks ago.

One does not need to look far to see how this year's election has been tainted by incivility, vitriol and deceit. Even the forms of communication, which seek to inform and persuade voters, are sprinkled with deceit.

Yet, Election Day will give way to Inauguration Day on Jan. 20, 2021. These days will give us time to turn our attention to mending relationships that may have been tarnished due to political disagreements.

The first reading from the Oct. 19 Mass from Ephesians reminds us that our faith is what binds us together as children of God: "Brothers and sisters: Be kind to one another, compassionate, forgiving one another as God has forgiven you in Christ."

In preparation for this year's elections, the U.S. Conference of Catholic Bishops launched "Civilize It: Dignity Beyond the Debate." The initiative sought to help Catholics to "model civility, love for neighbor and respectful dialogue."

Whether or not you made the pledge to model civility before the election, it's not too late to get aboard the postelection civility train and help heal a divided country.

Here are the three ingredients to make amends with others and

honor human dignity through civil conversation.

■ **Civility:** Pledge to recognize the human dignity of those with whom you disagree, treat others with respect and rise above attacks when directed at you.

■ **Clarity:** Pledge to root political viewpoints in the Gospel and a well-formed conscience, which involves prayer, conversation, study and listening.

■ **Compassion:** Pledge to encounter others with a tone and posture which affirms that you honor their dignity. Listen to their stories with empathy and strive to understand before seeking to be understood.

The "Civilize It" initiative offers a prayer that calls for fasting and feasting. Read and study this prayer in the coming days and months. Reflect on how you can put these words into practice:

"God of all compassion, you call us to love one another as you have loved us, especially when we face division in our communities. Help us to see our sisters and brothers as beloved children of God.

"Help us to fast from incivility and feast on your love for each

one of us. Help us to fast from discord and feast on the knowledge that you have created each person in your own image. Help us to fast from fear of those with whom we disagree and feast on the joy community brings us. Help us to fast from timidity when we hear hurtful language and feast on sharing the good news of our God-given dignity. Help us to fast from the desire to win arguments and feast on compassion shared in understanding. Help us to fast from assumptions and feast on listening deeply to the stories of our community.

"Lord, our God, be with us in this time of hurt in our communities. In our fasting may we grow closer to you. In our feasting, let us find healing. Let us turn to you as the source of our joyfulness and our first giver of love. We ask this through Christ our Lord. Amen."

This editorial was originally published Oct. 28 on the website of *The Compass*, newspaper of the Diocese of Green Bay, Wis. It was written by **Sam Lucero**, news and information manager. It was updated to reflect the election had already happened.

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LETTERS TO THE EDITOR

Arkansas Catholic welcomes letters to the editor on any relevant topic. Letters should be typed and no more than 300 words. The letter must be signed and include a daytime phone number. Letters will be edited for spelling, grammar,

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Send a letter to P.O. Box 7417, Little Rock, AR 72217, fax to (501) 664-9075, e-mail to mhargett@dolr.org or submit via "News & Views from You" on arkansas-catholic.org.

BISHOP'S COLUMN

Plan ahead and be ready for Second Coming

You and I live in one of the few cultures in which people subject themselves to wedding rehearsals. People elsewhere seem already to know what to do. They just show up and the wedding generally comes off without a hitch. But whether needed or not, the reason we have rehearsals is so that everyone will be ready when the time comes for the wedding.

Marriages in Jesus' time were a lot different from ours. They were arranged by the two sets of parents and preceded by a time of betrothal that lasted until puberty, at which time the boy and his groomsmen went to get the girl to escort her and her family to his home for the wedding. This is the background to the parable in today's Gospel. Most weddings took place after dark and the main job of the bridesmaids was to light the way for the wedding procession.

In today's Gospel, the groom arrived very late and like teenagers anywhere, half the bridesmaids were irresponsible and didn't bring any extra oil. When word came that the groom finally was on his way, the five ill-prepared bridesmaids couldn't keep their lamps lit for lack of



BISHOP
ANTHONY B.
TAYLOR

oil. So they ran off to buy more, but there were two problems:

■ The stores were already closed, so they had to get the merchant out of bed, which caused a big delay.

■ More importantly, their job was to light the way, most of which — even under a best-case scenario — would already have been traversed by the time they caught up.

As it turned out, by the time they reached the boy's house with their lamps lit, the wedding ceremony was over and the banquet was already in progress. And since all the guests were supposed to arrive in the procession, the bouncers at the door didn't even let them in.

Jesus' point is that unlike these five foolish girls, we should think ahead and always be ready for his return because we don't know when it will be. By the 80s A.D. when Matthew wrote his Gospel — 50 years after Jesus' death — it was already clear that the Second Coming would not be as soon as they had thought and with this delay came the danger that people would start to let things slide and so not be ready when at last he came.

Well, here we are now 20 centuries after Jesus' death and we're still waiting for the

Second Coming. By Matthew's time believers knew that Jesus' return was being delayed, but no one dreamed it would have taken this long.

On the other hand, look again. Jesus comes to us all the time. The final, ultimate, end-of-the-world coming in glory for judgment is yet to occur, thank God. If the world had ended as soon as the early Christians thought, you and I would never have been born and so would never have the opportunity to live forever with God in heaven — or be exposed to the risk of going to hell. This delay is because God loves us. So thank God for the delay. It gives us a chance to go to heaven.

Moreover, prior to Jesus' final return are many other comings of the Lord for which we also must be ready. Indeed, if we miss these intermediate comings, we probably won't be ready for Jesus' final coming either.

But if we are ready for Jesus' other comings, we will be ready for his final coming too, whether

at the end of our lives or at the end of the world.

Prior to Jesus' final return are many other comings of the Lord for which we also must be ready.

When do these intermediate comings occur? Every single day. Every time we encounter another human being we encounter Jesus in disguise, whether we recognize him or not — and sometimes he's very well disguised. Mother Teresa once said, "The more repulsive the person, the better Jesus' disguise."

Jesus also comes to us in the miracles of daily life: the birth of a child, any time we pray, the sacraments we receive, the Scriptures we read, moments of insight and discovery, moments of shame and repentance, moments of fear and faith and hope.

If we keep our lamps lit and our eyes open, we will be ready to welcome Jesus our bridegroom coming to us every single day, which includes also the last day of his final return, at which point, like the wise virgins in our Gospel, we will go with him right into the wedding feast and share fully in the heavenly banquet he has prepared for us.

Bishop Anthony B. Taylor delivered this homily Nov. 8.

AMID THE FRAY

What McCarrick report means for the Church

Two years ago, Pope Francis called for a full accounting of how Theodore McCarrick was able to rise through Church ranks, and he promised to make the report public. Some people disbelieved such a report would ever see the light of day. Others feared it would.

On Nov. 10, Pope Francis kept his word. The report is unprecedented, reading like no other Vatican document I can recall. It is not clothed in dense Church-speak or vague references to misdeeds. It is at times graphic and always revealing.

As a whole, it is a devastating portrait of personal deception and institutional blindness, of opportunities missed and faith shattered.

For those of us who have experience with Vatican documents and Vatican investigations, the report is amazing in its efforts to be transparent. At 449 pages, the report is exhaustive and at times exhausting. Not only were more than 90 interviews conducted, but extensive quotations from relevant Vatican correspondence and documents reveal the internal back and forth between individuals and offices.

There are heroes to be found, even in the unsettling story of how McCarrick rose through the ranks despite persistent rumors that he was sharing his bed with seminarians and priests. Cardinal John J. O'Connor, for one. He not only raised his concerns, he did so in writing, trying to stop McCarrick's ascendancy to the cardinalate see of Washington.

More courageous still were the victim survivors who tried to speak up, the mother who sought to protect her children, the counselors who warned of the allegations they were hearing.

Unfortunately, the lasting impression is that those who wanted to raise concerns were not listened to, and rumors were dismissed rather than investigated thoroughly.

The sin of abuse, the sin of covering up or ignoring the abuse will not disappear with this report. Pope Francis, who himself failed to meet his own standards in places like Chile, knows the challenge.

He must continue to press for accountability and transparency without fear or favor, and both laity and clergy must continue to press for reform and renewal.

Greg Erlandson, director and editor-in-chief of Catholic News Service, can be reached at gerlandson@catholicnews.com.



GREG
ERLANDSON

REAL LOVE

Open letter to the curly-hair Facebook group administrator

Dear Admin, As you may recall, I'm a member — oops, WAS a member — of your Facebook group "2B - 3A Curls." It's the group where we talked about styling tips for wavy hair. I've enjoyed the advice about gels, mousses and diffusers, and even weighed in a few times on the great plopping vs. scrunching debate.

But it all came screeching to a halt today.

You posted a congratulatory message to Joe Biden. That got some pushback, given that it's a page about hair, not national politics. I posted a comment, simply asking if we could keep politics off the page. Oddly, my comment disappeared. So I posted it again, while also asking what would happen if somebody posted to congratulate Donald Trump on his four years as president.

That's when another mem-



MARY BETH
BONACCI

ber piped in. She told me that nobody in the group would ever do that because Donald Trump is "evil personified."

We went back and forth a few times. I remained calm, didn't defend President Trump but explored the one sidedness of the group's apparent policy. (A group, let me remind you again, that is dedicated to discussing hair.)

Next thing I knew I was removed. And blocked. All for asking why you allowed one political point of view to be expressed, but not another.

Look, I don't mind getting the boot. I've got the curly hair thing down by now. But you dumped me before I got a chance to say a few things that I'd like to say now.

It's not about Trump. It's about civil discourse.

I want to start by saying that I feel really, truly bad for you and

for other young women like you. I feel badly that, in whatever education you received, you were led to believe that name calling, baseless accusations, appeals to emotion and ultimately "canceling" opposing viewpoints are the equivalent of making an intelligent argument for your position.

This will not help you grow, or learn or function in a world of diverse opinions.

This is what happens when you can't intelligently defend your viewpoint. You wind up fearing other viewpoints. So you need to neutralize them somehow. If not through persuasion, then through intimidation or force. Don't let them talk. Shame them, call them names, admonish them for hurting your infallible feelings.

It's a lot easier to silence someone, to negate their rights to speech and free assembly and to free association, if they are "evil personified." Every tyrannical society vilifies those they consider a threat to the



A woman and man join hands during the Our Father during Mass at Jesus the Divine Word Catholic Church in Huntingtown, Md., Feb. 1.

Catholic churches among most racially diverse congregations

Baylor University study shows 23 percent of Catholic churches are multiracial, up from 17 percent in 1998

By Mark Pattison
Catholic News Service

WASHINGTON — 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 percent multiracial, up from 17 percent 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 percent 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 by-product 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 multiracial 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 percent to 10 percent, evangelical congregations went up from 7 percent multiracial to 22 percent, and Pentecostal groups went up from 3 percent multiracial to 16 percent.

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