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'A sacrifice of love'

St. John Paul II was a good shepherd, pope says on saint's birthday

VATICAN CITY (CNS)—St. John Paul II was a man of deep prayer, who loved being close to people and loved God's justice and mercy, Pope Francis said.

"Let us pray to him today that he may give all of us—especially shepherds of the Church—but all of us, the grace of prayer, the grace of closeness and the grace of justice-mercy, mercy-justice," the pope said on May 18, the 100th anniversary of the Polish pope's birth.



St. John Paul II

Before releasing a written decree later that day, Pope Francis also announced during the Mass that the Oct. 5 liturgical memorial of St. Faustina Kowalska would no longer be optional, but would be an obligatory feast day for the whole Church. St. John Paul canonized St. Faustina and promoted her devotion to Divine Mercy.

Pope Francis marked his predecessor's birthday by celebrating morning Mass at the saint's tomb in St. Peter's Basilica.

With just a few dozen people—most of whom were wearing face masks—spread out in the pews, it was the first day after almost two months that Masses were open to the public throughout Italy as part of an easing of restrictions to control the spread of the coronavirus. The pope, concelebrants and lectors did not wear face protection, but they did abide by social distancing rules.

In his homily, Pope Francis said that just as the Lord visited his people because he loved them, "today we can say that 100 years ago the Lord visited his people—he sent a man, he prepared him to be a bishop and to guide the Church" as a shepherd.

There were three things that made St. John Paul such a good shepherd: his intense dedication to prayer; his closeness to the people; and his love for God's merciful justice, Pope Francis said.

St. John Paul prayed a lot, even with all he had to do as leader of the universal

See JOHN PAUL II, page 2

Therese Brandon, left, and Father Joseph Moriarty visit their father, Patrick Moriarty, on April 30 through the window of their father's room at the St. Paul Hermitage retirement community in Beech Grove. For more than two months, visitors have not been allowed except for end-of-life situations to help protect the residents and staff members from the coronavirus. (Photo by Sean Gallagher)

Staff, families of residents at Hermitage show faith, dedication in response to virus

By Sean Gallagher

BEECH GROVE—It's a daily pilgrimage for Therese Brandon.

Working on the frontlines of the COVID-19 pandemic herself as a nurse practitioner at St. Francis Hospital in Indianapolis, she drives after work to the St. Paul Hermitage in Beech Grove to visit her father, Patrick Moriarty, who has lived at the retirement community for 14 years.

Until March 11, Brandon would feed him supper and prepare him

for bed. But starting on that date, Brandon's visits have been limited to seeing her 89-year-old father through the window of his room in the nursing home section of the facility. That was the day that the staff of the Hermitage stopped allowing visitors—except for end-of-life situations—in order to do as much as possible to keep the virus from the facility.

"He's not able to communicate well, but I'm grateful for the chance to simply see him, to pray with him and

to just be outside his window to watch him sleep," said Brandon, a member of Holy Name of Jesus Parish in Beech Grove. "He is safe and COVID free in the loving arms of Jesus at St. Paul Hermitage, and for this I am grateful."

The love that leads Brandon to the Hermitage daily also inspires family members of other residents to make similar pilgrimages.

It's also love that empowers the staff of the Hermitage to go far above and

See HERMITAGE, page 8

Called to serve: Retiring ICC director exemplifies a life of witness for the Church

By Victoria Arthur

Special to *The Criterion*

Glenn Tebbe has always viewed his life as a calling.

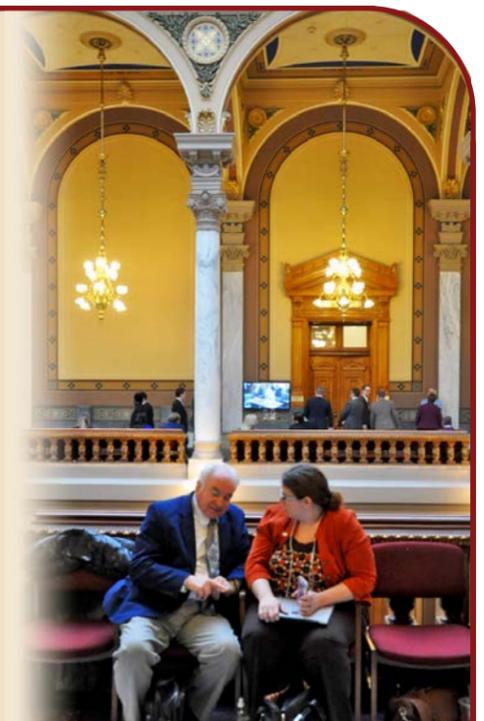
And most of the time, according to his wife of nearly 49 years, the calls have been quite literal.

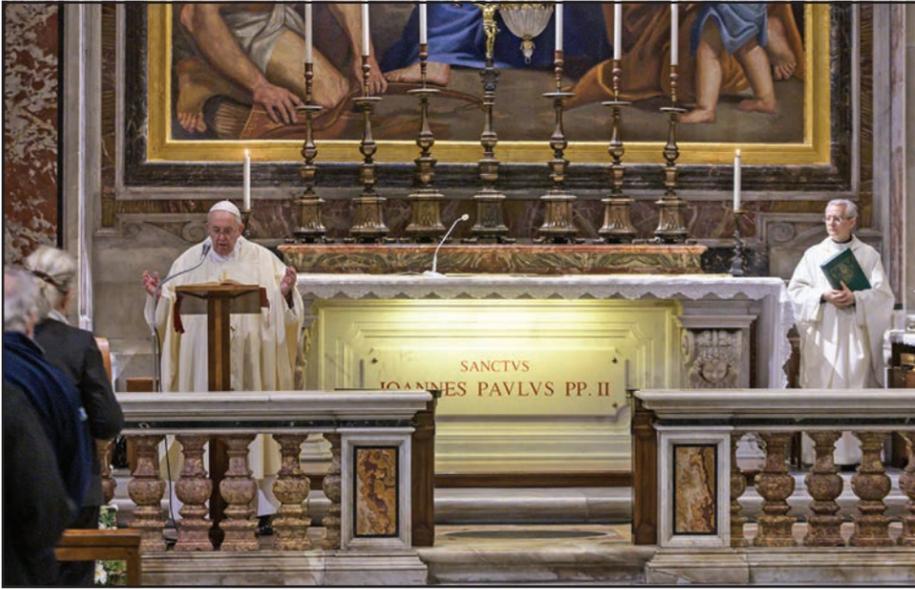
Laura Jo Tebbe recounts how shortly after earning a master's degree in history from Xavier University in Cincinnati in 1972, her husband received an offer for a job he never sought—teaching seventh-grade social studies at St. Lawrence School in Lawrenceburg, Ind.—and launching a career he never anticipated.

A few years later, teaching at St. Louis School in nearby Batesville, he got an unexpected phone call from the pastor of St. Mary Parish in Greensburg, offering him the role of the school's principal. In an era when most

See TEBBE, page 7

Right, Glenn Tebbe and Jessica Fraser, director for the Indiana Institute for Working Families, discuss proposed bills before a hearing at the Indiana Statehouse in Indianapolis on Feb. 8, 2017. Tebbe recently retired as executive director of the Indiana Catholic Center. (Photo by Natalie Hoefler)





Pope Francis gives the homily at Mass at the tomb of St. John Paul II in St. Peter's Basilica on May 18, the 100th anniversary of the late pope's birth. (CNS photo/Vatican Media)

JOHN PAUL II

continued from page 1

Church, Pope Francis said.

"He knew well that the first task of a bishop is to pray," he said. This teaching wasn't something that came out of the Second Vatican Council, this was from St. Peter, he added, and St. John Paul knew that and prayed.

St. John Paul was close to the people, going out, traveling across the world to find them and be close to them, Pope Francis said.

A priest who is not close to his people is not a shepherd, the pope said. "He is a hierarch, an administrator; maybe he is good, but he is not a shepherd."

The third thing St. John Paul had was his love of justice—social justice, justice

for the people, justice that could eliminate wars, a justice that was complete, which is why he was a man of mercy, the pope said, "because justice and mercy go together."

"They cannot be separated, they are together: justice is justice, mercy is mercy, but one cannot be found without the other," Pope Francis said.

The Polish saint did so much to promote the devotion to Divine Mercy because he knew that God's justice had "this face of mercy, this attitude of mercy."

"This is a gift that he has left us: justice-mercy and just mercy," he added.

The Mass at St. John Paul's tomb was scheduled to be the last of Pope Francis' early morning Masses to be livestreamed online. With churches opening in Italy and elsewhere, the pope encouraged people to attend Mass in their local parish communities while respecting health norms. †

Pope joins interreligious prayer, begging God to end pandemic

VATICAN CITY (CNS)—At a time of global "tragedy and suffering" because of the coronavirus, and in view of the long-term impact it will have, believers of every religion should beg mercy from the one God and father of all, Pope Francis said.

During his early morning Mass, Pope Francis joined leaders of every religion marking May 14 as a day of prayer, fasting and acts of charity to ask God to stop the coronavirus pandemic.

Some people might think, " 'It hasn't affected me; thank God I'm safe.' But think about others! Think about the tragedy and also about the economic consequences, the consequences on education," the pope said in his homily.

"That is why today everyone, brothers and sisters from every religious tradition are praying to God," he said.

The day of prayer was called for by the Higher Committee of Human Fraternity, an international group of religious leaders formed after Pope Francis and Sheikh Ahmad el-Tayeb, grand imam of al-Azhar, signed a document in 2019 on promoting dialogue and "human fraternity."

During the pope's Mass, livestreamed

from the chapel of the Domus Sanctae Marthae, he said he could imagine some people would say that gathering believers of all religions to pray for a common cause "is religious relativism, and you can't do it."

"But how can you not pray to the Father of all?" he asked.

"We are all united as human beings, as brothers and sisters, praying to God each according to our own culture, traditions and beliefs, but brothers and sisters praying to God," the pope said. "This is important: brothers and sisters fasting, asking God to pardon our sins so that the Lord would have mercy on us, that the Lord would forgive us, that the Lord would stop this pandemic."

But Pope Francis also asked people to look beyond the coronavirus pandemic and recognize that there are other serious situations bringing death to millions of people.

"In the first four months of this year, 3.7 million people died of hunger. There is a pandemic of hunger," he said, so when asking God to stop the COVID-19 pandemic, believers should not forget the "pandemic of war, of hunger" and so many other evils spreading death. †

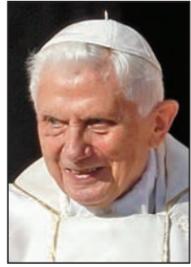


Public Schedule of Archbishop Charles C. Thompson

No public events scheduled at this time.

Pope Benedict: St. John Paul II's life marked by mercy, not moral rigidity

VATICAN CITY (CNS)—The continuity between St. John Paul II and Pope Francis is rooted in the message of



Pope Benedict XVI

God's divine mercy for all men and women, retired Pope Benedict XVI said in a letter commemorating his predecessor's birth.

Throughout his life, St. John Paul sought to spread the message that "God's mercy is intended for every individual,"

Pope Benedict said in a letter to Polish Cardinal Stanislaw Dziwisz, the former archbishop of Krakow and longtime secretary to St. John Paul II.

"John Paul II is not the moral rigorist" some people have portrayed him as being, the retired pope wrote. Instead, "with the centrality of divine mercy, he gives us the opportunity to accept the moral requirement for man, even if we can never fully meet it."

The retired pope's letter, including an English translation, was released by the Polish bishops' conference on May 15 in anticipation of the 100th anniversary of the birth of St. John Paul on May 18.

Written in German, Pope Benedict's letter recalled his predecessor's humble beginnings and youth, the death of his mother, brother and father and the difficulties Poland lived through after World War I and, especially, during World War II.

The young Karol Wojtyla, the retired pope said, "not only studied theology in books, but also through his experience of the difficult situation that he and his country found themselves in. This is somewhat characteristic of his whole life and work."

After his election as pope in 1978, Pope Benedict continued, St. John Paul found himself leading a Church that was "in a dramatic situation" in which the deliberations of the Second Vatican Council spilled over "to the public as a dispute over the faith itself."

Furthermore, Pope Benedict said that the dispute led to a "feeling that nothing was any longer certain," particularly in

the implementation of liturgical reforms, which made it seem "that the liturgy could be created of itself."

"At that time, sociologists compared the Church's situation to the situation of the Soviet Union under the rule of [Mikhail] Gorbachev, during which the powerful structure of the Soviet state collapsed under the process of its reform," he recalled.

Nevertheless, from the start of his papacy, St. John Paul "aroused new enthusiasm for Christ and his Church," especially in his words to Catholics during his inaugural Mass: "Do not be afraid! Open, open wide the doors for Christ!"

"This call and tone would characterize his entire pontificate and made him a liberating restorer of the Church," Pope Benedict wrote. "This was conditioned by the fact that the new pope came from a country where the council's reception had been positive: one of a joyful renewal of everything rather than an attitude of doubt and uncertainty in all."

Through his foreign trips and encyclicals, he continued, St. John Paul sought to present the Church's teaching "in a human way," and always centered on the theme of divine mercy inspired by the message of St. Faustina Kowalska.

The retired pontiff, who served as prefect of the Congregation for the Doctrine of the Faith from 1981 until 2005, recalled St. John Paul's desire to honor St. Faustina's wish to establish the Second Sunday of Easter as a feast day dedicated to divine mercy.

Pope Benedict said he was "impressed by the humility of this great pope" when the congregation "responded negatively" because the feast would overshadow the "ancient, traditional and meaningful date" that concluded the Octave of Easter.

"It was certainly not easy for the Holy Father to accept our reply," Pope Benedict said. "Yet, he did so with great humility and accepted our negative response a second time. Finally, he formulated a proposal that left the Second Sunday of Easter in its historical form, but included divine mercy in its original message." †

SS. Peter and Paul Cathedral still offering daily online Mass to archdiocesan faithful

While Church leaders throughout central and southern Indiana continue working on plans to reopen parishes for the celebration of Masses, SS. Peter and Paul Cathedral in Indianapolis will continue to offer Mass online each day.

Archbishop Charles C. Thompson, Cathedral Parish rector Father Patrick Beidelman and other priests will continue to celebrate the liturgy. It can be viewed on the archdiocesan website at www.archindy.org. †



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Vatican announces *Laudato Si'* anniversary year with initiatives

VATICAN CITY (CNS)—The Vatican announced that it will commemorate the fifth anniversary of Pope Francis' encyclical on the environment—“*Laudato Si'*, on Care for Our Common Home,”—with a yearlong series of initiatives dedicated to the safeguarding and care for the Earth.

In a statement released by the Vatican press office on May 16, the Dicastery for Promoting Integral Human Development announced a “Special *Laudato Si'* Anniversary Year” from May 24, 2020, to May 24, 2021, which will emphasize “ecological conversion in action.”

As the world continues to deal with the coronavirus pandemic, the dicastery said, the encyclical's message is “just as prophetic today as it was in 2015.”

“Truly, COVID-19 has made clear how deeply we are all interconnected and interdependent. As we begin to envision a post-COVID world, we need above all an integral approach as everything is closely interrelated and today's problems call for a vision capable of taking into account every aspect of the global crisis,” the statement said.

Among the events set to take place throughout the year are prayer services and webinars dedicated to environmental care, education and the economy. The dicastery also detailed the rollout of a “seven-year journey toward integral ecology” for families, dioceses, schools, universities, hospitals, businesses, farms and religious orders.

The Dicastery for Promoting Integral Human Development said that amid the current pandemic, “*Laudato Si'* can indeed provide the moral and spiritual compass for the journey to create a more caring, fraternal, peaceful and sustainable world.

“We have, in fact, a unique opportunity to transform the present groaning and travail into the birth pangs of a new way of living together, bonded together in love, compassion and solidarity and a more harmonious relationship with the natural world, our common home,” the dicastery's statement said.

COMMON PRAYER
for the 5th anniversary of
Laudato Si'

Loving God,
Creator of heaven and earth and all that is in them,
You created us in your own image and made us
stewards of all your creation.
You blessed us with the sun, water and bountiful land
so that all might be nourished.

Open our minds and touch our hearts,
so that we may attend to your gift of creation.
Help us to be conscious that our common home belongs
not only to us, but to all of your creatures and to all future
generations, and that it is our responsibility to preserve it.
May we help each person secure the food and resources
that they need.

Be present to those in need in these trying times,
especially the poorest and those most at risk of being
left behind.

Transform our fear and feelings of isolation into
hope and fraternity so that we may experience a true
conversion of the heart.

Help us to show creative solidarity in addressing the
consequences of this global pandemic,
Make us courageous to embrace the changes that
are needed in search of the common good,
Now more than ever may we feel that we are all
interconnected and interdependent,
Enable us to listen and respond to the cry of the earth
and the cry of the poor.

May the present sufferings be the birth pangs of
a more fraternal and sustainable world.

Under the loving gaze of Mary Help of Christians,
we make this prayer through Christ our Lord.

Amen

“As Pope Francis reminds us,” it said, “all of us can cooperate as instruments of God for the care of creation, each according to his or her own culture, experience, involvements and talents.”

Recalling the fifth anniversary of his encyclical after reciting the “*Regina Coeli*” prayer on May 17, Pope Francis expressed his hope that the message of *Laudato*

Si' will encourage people to take upon themselves the shared responsibility of caring for the Earth.

“In these times of pandemic, in which we are more aware of the importance of caring for our common home, I hope that all our common reflection and commitment will help to create and strengthen constructive behaviors for the care of creation,” the pope said. †

Vatican listens to ‘cry of poor, cry of the Earth’ during pandemic

VATICAN CITY (CNS)—Pope Francis' vision of “integral human development” and “integral ecology” involves identifying the connections between the condition of human beings and the condition of the environment, said Cardinal Peter Turkson.

While Christians are right to be increasingly focused on “the cry of the Earth” and how environmental destruction impacts human life, with the COVID-19 pandemic “we must listen to the cry of the poor,” especially those risking starvation, the unemployed and migrants and refugees, said Cardinal Turkson, prefect of the Dicastery for Promoting Integral Human Development.

Cardinal Turkson is coordinating the work of the Vatican COVID-19 Commission and led an online news conference on May 15 to discuss the commission's progress.

“In one of the last meetings we had with Pope Francis, he asked us to ‘prepare the future’—not ‘prepare for the

future,’ but prepare it, anticipate it,” the cardinal said.

“Hardly any aspect of human life and culture is left unscathed” by the virus and efforts to stop its spread, the cardinal said. “COVID-19 started as a health care issue, but it has affected drastically the economy, jobs and employment, lifestyles, food security, the primary role of artificial intelligence and Internet security, politics and even governance.”

Obviously, providing health care to victims of the virus is an urgent need, said the cardinal and other members of the commission.

Father Augusto Zampini, adjunct secretary of the dicastery, said that is one reason why Pope Francis called for international debt relief—it would help the world's poorest countries redirect money from interest payments to ramping up their health services.

But another major issue the commission is looking at is the threat of a “hunger pandemic.”

At the beginning of 2020, before the

coronavirus became a global pandemic, the U.N. World Food Program (WFP) said 135 million people in 55 countries were facing “acute hunger” as a result chiefly of conflict, the effects of climate change and economic crises.

Now, with people out of work and supply chains interrupted, the WFP is warning that “the lives and livelihoods of 265 million people in low- and middle-income countries will be under severe threat.” †



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Editorial



In a still image from Sunday Mass on May 17 at SS. Peter and Paul Cathedral in Indianapolis, Archbishop Charles C. Thompson prays over the bread and wine that will become the Body and Blood of Christ. (Video capture by Jonathan Chamblee)

Despite challenges, pandemic reminds us Eucharist is greatest gift

“The Second Vatican Council rightly proclaimed that the Eucharistic sacrifice is ‘the source and summit of the Christian life.’ ‘For the most holy Eucharist contains the Church’s entire spiritual wealth: Christ himself, our passover and living bread. Through his own flesh, now made living and life-giving by the Holy Spirit, he offers life to men.’ Consequently the gaze of the Church is constantly turned to her Lord, present in the Sacrament of the Altar, in which she discovers the full manifestation of his boundless love” (St. John Paul II, “Ecclesia de Eucharistia,” #1).

Hopefully, you are among the fortunate ones.

We sincerely pray that is the case.

And as we move forward, let us continue to place our trust in God.

While so many around the world are still facing uncertainty because of the challenges presented by the coronavirus, we pray that you:

- Are all healthy in your household, while we watch the death toll inch toward 100,000 in the U.S. and see it surpass 300,000 globally as a result of COVID-19. Here in Indiana, as of May 18, more than 1,600 deaths have been reported. We offer heartfelt prayers for families who have lost loved ones. May they be at rest in their eternal home.

- Are taking local and national health care mandates seriously. Although stay-at-home orders have been eased in many parts of the U.S.—including here in Indiana—vigilance must still be at the center of all we do. Wearing masks in public, staying 6 feet apart while in line at supermarkets and retail stores, visiting parks and other venues that are reopening, and maintaining all social distancing norms will help us as we try to continue working through this pandemic. Respecting the public safety of others is a guiding principle we must adhere to as we move forward.

- Are keeping faith at the center of your life. One blessing of the virus for many has been being able to spend more time at home with family—time that, God willing, has been used to pray together and nurture seeds of faith, especially for

our children. Parents continue to be the first teachers of faith for their children, and it is never too late to impart life lessons to those under our care.

We cannot thank our priests in central and southern Indiana enough who have offered and will continue to offer Masses online for those unable to attend liturgies in person. Archbishop Charles C. Thompson and other Indiana bishops have extended the dispensation for the obligation to participate in Mass on Sundays to all the faithful until Aug. 15. There is sound reasoning behind this: the elderly and those who have underlying health conditions are more susceptible to illness during this challenging time. And as Father Patrick Beidelman, executive director of the archdiocesan Secretariat for Worship and Evangelization, recently reminded us, they must continue to be part of our daily prayers.

We, like so many of you, are overjoyed that the public celebration of Sunday Mass, with proper social distancing, may resume beginning this weekend, on May 23-24, in many archdiocesan parishes. Some will be able to resume some activities before others. Please visit your parish website or call your parish office to learn more about the Mass schedule. We’ve been asked to attend only our home parishes for the next month to help our communities manage the complexities of keeping people safe.

While archdiocesan officials admit there will probably be adjustments as they learn more during the resumption of public worship in the coming weeks and even months, we thank God that people of faith can partake of the Eucharist in person again. As St. John Paul II said in his encyclical “*Ecclesia de Eucharistia*”—and as we have been able to better understand during the last two-plus months—there is no greater gift for us as Catholics. It is the source and summit of our faith.

That tenet leads to an important lesson for us from this challenging time: We are indeed the fortunate ones—able to again receive the precious body of our Lord Jesus Christ.

—Mike Krokos

Reflection/John Shaughnessy

What is the deep longing of your life?

At 24, Matthew Krach shared the one joy he has missed the most in the past two months.



It’s a longing shared by Catholics of all ages since mid-March when the coronavirus crisis forced the closing of all churches in the archdiocese—and many across the country—as a precaution against the spread of the deadly disease.

“Without question, what I have missed most has been my inability to receive the Eucharist and go to eucharistic adoration,” said Krach, a member of St. Joan of Arc Parish in Indianapolis. “Only once before have I gone a month without reception of the Eucharist.”

To describe his desire to receive the Body and Blood of Christ, Krach used a word that isn’t often heard—“craved.”

“I craved reception of Communion then and now,” he said. “There is a reason Christ gave us his body and blood to be broken and shared until his second coming. We are body and soul, and we encounter others most fully when we can do so in person.

“God took on flesh so that we could more fully relate to him and grow in our union with him. When I can’t receive or be physically in his presence in adoration, I become aware that there is something missing.”

So Krach is thankful that many churches in the archdiocese have been re-opened, on a limited basis at this point, for the public celebration of the Eucharist.

“I am grateful to have this opportunity to re-ignite my desire for Communion.”

Krach’s comments reveal one of the blessings of the past two months that too often have been marked by heartbreak

and tragedy. It’s also been a time when many of us have been forced to slow down from our usual, hectic, auto-pilot schedules, a time when we’ve been given the opportunity to consider and even re-evaluate what’s important in our lives.

What do I miss? What do I need? What have I taken for granted? Where do my attention and my focus need to be? What are my priorities? Do they need to change? Who are the people at the core of my life? Do I make them feel that way?

The opportunity to consider and re-evaluate our lives can also lead to questions of faith. What is my relationship with God? Do I want a deeper one? What do I need to do to move closer to him? Do I need to do more to reflect his love and compassion to other people?

These questions are timeless. So are the hope and the promise that Christ continues to offer us in the Eucharist.

For those of you who are fortunate to receive him into your body and your soul once again, cherish that opportunity with the renewed appreciation for the great gift it is.

For the rest of us, there is still the gift of the Prayer of Spiritual Communion. And the more I’ve said that prayer while participating in online Masses during this time, the more I’ve been drawn to two particular sentences in that prayer:

*My Jesus,
I love you above all things, and I desire
to receive you into my soul. . .
Never permit me to be separated from
you.*

In those two lines, we find the answer to many of the questions in our lives.

(John Shaughnessy is the assistant editor of The Criterion and the author of *Then Something Wondrous Happened: Unlikely encounters and unexpected graces in search of a friendship with God.*) †

Reflection/Sean Gallagher

COVID-19 pandemic can help Catholics enter into their common priesthood

This weekend, many Catholics across central and southern Indiana will worship at Sunday Mass for the first time in two months.



Public celebration of the Mass and the other sacraments was suspended on March 17 across the state as part of a broader social effort to slow the spread of the coronavirus.

But the liturgies that will be celebrated this weekend will be different in many ways than those we experienced before March 17.

Because the coronavirus remains a significant threat, seating capacity in parish churches will be reduced. And people 65 or older or who have complicating medical conditions are advised to remain at home. Because of these and other factors, Archbishop Charles C. Thompson has extended the dispensation from the obligation to participate in Sunday Mass until Aug. 15.

So, although Catholic churches are reopening and the sacraments are starting to be celebrated again, many of our brothers in sisters in faith will not be able to gather for worship before the Lord’s altar.

Perhaps the challenges in our lives of faith that all Catholics of central and southern Indiana have faced over the past two months and those still being borne by many can lead us to enter more fully into what I feel is an underappreciated aspect of our faith: the Church’s teaching on the common priesthood of all the faithful.

When the Son of God came among us and took on our human nature, his mission involved a threefold ministry as priest, prophet and king.

Each person who is baptized into Christ receives a share in each of those ministries. Yes, there is a priesthood that is distinct from the ordained priesthood that we know and appreciate so well.

St. Peter described all the faithful, though, as “a holy priesthood” who offers “spiritual sacrifices acceptable to God through Jesus Christ” (1 Pt 2:4). St. John, in the Book of Revelation, said that Christ has made his followers “into a kingdom, priests for his God and Father” (Rev 1:6). These New Testament references to God’s people as priests echoes similar thoughts expressed in the Old Testament in Exodus, Isaiah and Ezekiel.

We believe that ordained priests in the Church re-present anew at every Mass the one perfect sacrifice that Christ made in his death on the cross.

We lay Catholics who worship at Mass are not just mere spectators at this wondrous event. We are invited to join to the sacrifice of the bread and wine on the altar that become the body and blood of Christ through the many sacrifices we make in our everyday lives.

While the celebration of a Sunday Mass in a formal way may last about an hour, lay Catholics, as part of the common priesthood of the Church, are empowered by God’s grace to extend its effects throughout the week. And we also prepare for the next Mass by, in St. Paul’s words, offering our “bodies as

See GALLAGHER, page 15



Christ the Cornerstone

Jesus ascends to the Father, but stays close to us

The Solemnity of the Ascension of the Lord, which we celebrate this Sunday, is an especially powerful feast given our experiences of the past few months.

Catholics who have been denied access to the sacraments, especially the holy Eucharist because of the coronavirus, can identify with the disciples of Jesus who felt a keen sense of their Lord's absence once he was no longer with them in the ways they had come to expect.

It's true that Jesus' manner of being with them changed after his resurrection. Rather than being with them in the ordinary way, he "appeared to them" in locked rooms, on the road to Emmaus, on the shore by the Sea of Galilee. But at least he was with them. They could see him and touch him. He ate with them, and he talked with them and calmed their fears.

Then one day he went away. He ascended into heaven, the Scriptures tell us, where he is seated at the right hand of the Father. No wonder the disciples were frozen in place gazing in wonder at the heavens (Acts 1:1-11). They were once again orphans—or so they

thought—cut off from the Lord, lost, lonely and afraid.

We know exactly how they felt. The extremely painful, but absolutely necessary, decision to close our churches and suspend public celebrations of Mass and the sacraments sometimes feels like the Lord has gone away, that he is no longer available to us in the same way

But such thinking, while understandable, misinterprets what happened when Jesus ascended into heaven. It also completely underestimates the gift of the Holy Spirit and the Great Commission given by Jesus to "Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you" (Mt 28:19-20).

Jesus never abandons us. He remains close to us in our prayer, and in the extraordinary acts of kindness, courage and generosity that are being shown to people who are sick, lonely and afraid. In fact, in the very act of sending his Spirit and establishing his Church, he promised the disciples (and us), "And

behold, I am with you always, until the end of the age" (Mt 28:20).

Jesus ascended into heaven so that his followers (all of us) could assume our rightful roles as missionary disciples. That's why he sent the Holy Spirit to us—to empower us to act in Jesus' name as members of his body, to proclaim the Good News, to heal the sick and dying, to comfort those who are lonely and afraid, and to set prisoners free.

When Jesus ascended into heaven, he didn't abandon us. He made it possible for us to come even closer to him by becoming members of his Mystical Body and by making his presence known and felt to all our brothers and sisters throughout the whole world.

During the coronavirus pandemic, many have been denied access to the grace of the sacraments and the Real Presence of our Lord in the Eucharist. If we're not careful, we can give in to the temptation of thinking that the Church has abandoned us in our time of greatest need, cutting us off from the Eucharist and from the sacrament of penance. But no decisions made by Church leaders or government officials

"can ever separate us from the love of God in Christ Jesus" (Rom 8:39).

Even when, with deep regret, we're denied access to the sacraments, Jesus is with us through the word of God in the Scriptures, in the prayer of the Church and in devotional prayer. And our Lord has told us that he is with us whenever we care for the needs of "the least of these," his sisters and brothers.

In grateful appreciation for the Lord's presence, let's pray with St. Paul in the second reading for the Solemnity of the Lord's Ascension:

"May the God of our Lord Jesus Christ, the Father of glory, give you a Spirit of wisdom and revelation resulting in knowledge of him. May the eyes of your hearts be enlightened, that you may know what is the hope that belongs to his call, what are the riches of glory in his inheritance among the holy ones, and what is the surpassing greatness of his power for us who believe, in accord with the exercise of his great might, which he worked in Christ, raising him from the dead and seating him at his right hand in the heavens" (Eph 1:17-20).

Jesus remains close to us. Alleluia! †



Cristo, la piedra angular

Jesús asciende al Padre, pero se mantiene cerca de nosotros

La Solemnidad de la Ascensión del Señor, que se celebra este domingo, es una festividad especialmente poderosa dadas nuestras experiencias en los últimos meses.

Los católicos a los que se les ha negado el acceso a los sacramentos, especialmente la sagrada eucaristía, a consecuencia del coronavirus, se sentirán identificados con los discípulos de Jesús que sintieron intensamente la ausencia de su Señor cuando ya no estaba con ellos de la forma habitual.

Es cierto que el modo de estar con ellos cambió después de su resurrección; en vez de estar con ellos como lo hacía habitualmente, se les "aparecía" en salones a puerta cerrada, en el camino a Emaús y en la orilla del mar de Galilea. Pero al menos estaba con ellos y podían verlo y tocarlo. Comió y habló con ellos, y calmó sus temores.

Y un día se marchó. Las escrituras nos dicen que ascendió al cielo, donde está sentado a la derecha del Padre. No es de extrañar que los discípulos se quedaran paralizados de pie, mirando hacia el cielo (Hc 1:1-11). Una vez más habían quedado huérfanos (o eso pensaban), separados del Señor, perdidos, solos y atemorizados.

Sabemos exactamente cómo se sentían. Ante la decisión extremadamente dolorosa, pero totalmente necesaria, de cerrar las iglesias y suspender las celebraciones públicas de la misa y los sacramentos, quizá sintamos a veces como si el Señor se hubiera marchado y ya no lo tenemos de la misma forma.

Pero esa percepción, aunque comprensible, es una malinterpretación de lo que ocurrió cuando Jesús subió al cielo. También subestima por completo el don del Espíritu Santo y el gran encargo que nos dejó Jesús: "por tanto, vayan y hagan discípulos de todas las naciones, bautizándolos en el nombre del Padre y del Hijo y del Espíritu Santo, enseñándoles a obedecer todo lo que les he mandado a ustedes" (Mt 28:19-20).

Jesús jamás nos abandona. Permanece cerca de nosotros en la oración y en los extraordinarios actos de amabilidad, valor y generosidad que están recibiendo los enfermos, los que están solos y los atemorizados. Y de hecho, en el propio acto de enviar su Espíritu y de establecer su Iglesia, él prometió a los discípulos (y a nosotros): "Les aseguro que estaré con ustedes siempre, hasta el fin del mundo" (Mt 28:20).

Jesús subió al cielo para que sus seguidores (todos nosotros) pudiéramos asumir el papel que nos corresponde como discípulos misioneros. Es por ello que nos envió el Espíritu Santo: para empoderarnos a actuar en nombre de Jesús, como miembros de su cuerpo, a proclamar la Buena Nueva, a sanar a los enfermos y a los moribundos, a consolar a los que se encuentran solos y asustados, y a liberar a los prisioneros.

Al subir al cielo Jesús no nos abandonó sino que hizo posible que nos acercáramos todavía más a Él al convertirnos en miembros de su Cuerpo Místico y que todos nuestros hermanos del mundo se enteraran de su presencia.

A muchos les han negado el acceso a la gracia de los sacramentos y la posibilidad de estar en la presencia verdadera de nuestro Señor en la eucaristía durante la pandemia del coronavirus. Si no prestamos atención, quizá podríamos caer en la tentación de pensar que la Iglesia nos ha abandonado en nuestra hora de mayor necesidad y nos ha separado de la eucaristía y del sacramento de la penitencia. Pero ninguna decisión de los líderes de la Iglesia o del gobierno "podrá apartarnos del amor que Dios nos ha manifestado

en Cristo Jesús nuestro Señor" (Rom 8:39).

Aun cuando, con profundo pesar, se nos niegue el acceso a los sacramentos, Jesús está con nosotros a través de la Palabra de Dios en las Escrituras, en las oraciones de la Iglesia y en las oraciones devocionales. Y nuestro Señor nos ha dicho que está con nosotros siempre que atendemos las necesidades de "los más pequeños" de nuestros hermanos.

En agradecimiento a la presencia del Señor, recemos junto con san Pablo en la segunda lectura de la Solemnidad de la Ascensión del Señor:

"Pido que el Dios de nuestro Señor Jesucristo, el Padre glorioso, les dé el Espíritu de sabiduría y de revelación, para que lo conozcan mejor. Pido también que les sean iluminados los ojos del corazón para que sepan a qué esperanza él los ha llamado, cuál es la riqueza de su gloriosa herencia entre los santos, y cuán incomparable es la grandeza de su poder a favor de los que creemos. Ese poder es la fuerza grandiosa y eficaz que Dios ejerció en Cristo cuando lo resucitó de entre los muertos y lo sentó a su derecha en las regiones celestiales" (Ef 1:17-20).

Jesús permanece cerca de nosotros. ¡Aleluia! †

Food pantries in Perry and Brown counties offer, receive blessings

(Editor's note: Below is the final installment in a series looking at how parishes and organizations with Catholic ties are meeting the increased need for food since the outbreak of the coronavirus and its impact on the economy.)

By Natalie Hoefler

After three weeks of unemployment, a woman finally admits she needs help with food and turns to Martin's Cloak food pantry in Perry County.

Grateful for food they received from St. Vincent de Paul's food pantry in Brown County, a family leaves a note saying, "You are the reason we will eat today."

Across central and southern Indiana, people let go or furloughed from jobs as result of the coronavirus crisis are struggling to feed themselves and their families. Many of them have turned to Catholic-affiliated food pantries for help.

This article highlights how Martin's Cloak of St. Isidore the Farmer Parish in Perry County and the Brown County Society of St. Vincent de Paul (SVdP), a ministry of St. Agnes Parish in Nashville, are feeding the hungry in their respective areas during this time of increased need.

'That's what we're here for'

A satellite view of Siberia shows a speck surrounded by the green hills of the Hoosier National Forrest. Zoom out to a radius of 30 miles around the town, and the view changes little, save for farmland to the west.

For 27 years, Martin's Cloak has been providing food and clothing to those living within this circumference. The ministry is run by St. Isidore the Farmer Parish in Perry County out of the social hall of its St. Martin campus. Volunteers hail from the parish, as well as from the parishes of St. Augustine in Leopold, St. Boniface in Fulda, Holy Cross in St. Croix and St. Meinrad in St. Meinrad.

Located in a northern corner of the oddly-shaped county, the ministry serves those from Crawford, Dubois, Perry and Spencer counties.



Volunteers, mostly from St. Agnes Parish in Nashville, pose in front of the Brown County Society of St. Vincent de Paul's food pantry in Nashville before helping clients on March 28. They are, front row: John Aumage, left, Angie Aumage and Sandy Ackerman; and back row: Maggie Linscott, left, Ray Hulse, Jim Page, Kevin Preuss and Ed McGarrell. Ackerman and Linscott are members of St. David's Episcopal Church in Bean Blossom. (Submitted photo)

"There aren't other programs in this part," says Ramona Gehlhausen, manager of Martin's Cloak. "Most people who come live in the country."

The pantry, open for three-and-a half hours in the morning on the second and fourth Saturday of each month, typically feeds about 40 families a month. Gehlhausen notes that, while it has not seen an increase in numbers since Gov. Eric Holcomb ordered all but essential businesses to close to stop the spread of the coronavirus, the ministry has seen new faces.

"Normal people who come aren't leaving their homes," she says. "I tell them they can bring a proxy to sign for them."

But with understanding she recognizes that people "do get scared, because you don't know if someone is a carrier [of COVID-19] but don't seem like they have anything."

Martin's Cloak is a client-choice pantry. Typically, visitors enter the pantry in the social hall of St. Martin Church, sign a form, then indicate on a list what items they need.

To maintain safety guidelines, visitors now drive to the entrance of the pantry and remain in their cars. Gehlhausen hands them the form to sign, then volunteers load into their trunk a box of pre-selected items "to supplement what they already have for two weeks," she says.

While this process temporarily removes the freedom of choice, "Clients are surprised by the amount [of food] they're getting," Gehlhausen notes. "They're surprised they get a box rather than a few bags."

She recalls one woman who visited the pantry after three weeks without employment. She told Gehlhausen, "I just can't do it anymore."

"I told her she didn't need to do it alone," says the Martin's Cloak manager. "That's what we're here for."

She says those who come are "happy because we're still distributing food."

"They are very appreciative. We get blessed a lot. Almost every car or truck, they say 'God bless you.' At the end of day you've been blessed so much."

Gehlhausen says she and the Martin's Cloak volunteers already feel blessed in their efforts.

"It's wonderful to know you can make that much difference in someone's life," she says. "For maybe a week or two, they don't have to add food to their worries."

'Transformative for our community'

Nestled among the hills of Brown County, about five miles northeast of Nashville is

Catholic Youth Organization's (CYO) Camp Rancho Framasa, where youths and adults alike go for faith-filled fun.

And across the road from the camp is the Brown County St. Vincent de Paul Society's (SVdP) warehouse and food pantry, where those in need go for food.

The organization is run by St. Agnes Parish, the only parish in the county. According to the Brown County SVdP website, their client choice food pantry distributes food to approximately 195 families—an average of 600 individuals—per month. During a typical month, more than 7,000 pounds of food is distributed.

Since the impact of the coronavirus on the economy, the ministry is now reaching an additional 100 families—but not necessarily at the food pantry.

"Rather than activity at the pantry increasing, we've had to go into a mode of trying to come up with ways to reach out to people, because people are somewhat traumatized [by the pandemic] and trying to maintain social distance," says Shirley Boardman. She serves as secretary of the Brown County SVdP, board and is also responsible for development and grant writing for the organization.

For example, the pantry now provides food to families with children participating in the county's Head Start program. Rather than requiring them to come to the pantry, the food is distributed to the families by the Head Start bus as it makes its route.

The food pantry is also providing bags of food for distribution at Sprunica Elementary School in Nineveh, where free breakfast and lunch is offered to children under the age of 18 on weekdays.

Another new form of outreach is delivering food to those living in Brown County's three senior apartment units.

"The senior folks are trying to be careful, so they're not coming out to the pantry," says Boardman. "So we are really making sure they have what they need by taking deliveries to them."

The Brown County Community YMCA has partnered with SVdP to make this possible.

While the YMCA facility is closed due to state orders to help stop the spread of the coronavirus, its CEO, Kim Robinson, "has dedicated her extra time and energy to filling in needs, often by doing things herself"—such as taking food deliveries to proxies for those living in the senior apartments, says Boardman.

Robinson, who also helps lead Brown County's Community Organizations



Ryan Borden, middle, and Nick Kleaving, left, both members of the Knights of Columbus of St. Isidore the Farmer Parish in Perry County, help fellow parishioner Ramona Gehlhausen, manager of the parish's Martin's Cloak ministry, distribute food on May 2 at the the parish's St. Martin campus in Siberia. (Submitted photo)

Active in a Disaster group, offered the YMCA facility for the pantry's "pop-up" food distribution event.

"We prepared in advance 100 bags of food to be staged at the YMCA," with help from the Nashville United Methodist Church and TRIAD, a local community volunteer group, Boardman says. "Together we distributed 70 of those bags," then took the remainder "to Sprunica Elementary for distribution during their emergency meal program. ... Our relationships are deepening with all our community partners".

In addition to enhanced partnerships, another benefit to the food pantry—and thus to those in need in Brown County—as food needs increase is the possibility to purchase a walk-in cooler/freezer unit, thanks to a \$20,000 Rapid Response Fund grant awarded by the Brown County Community Foundation. The organization oversees distribution of the emergency funds, made possible by Lilly Endowment, Inc.

"We had been floating the idea of purchasing [a cooler/freezer unit] for five years, but never could put our shoulder into the project until the need became so vivid during [the coronavirus] crisis," she said. "We are so grateful to the foundation."

The food pantry currently uses 15 residential refrigerators, and Camp Rancho Framasa's freezer for overflow.

Having their own freezer/cooler would "allow us to receive bulk donations, which we have difficulty accepting now," she says.

Is all of the extra effort paying off in meeting the increased food needs? Boardman offers a story in response.

When three new clients signed up one day in April for help from the food pantry, one family left the following note:

"Dear St. Vincent [de Paul Society],

"We can't thank you enough—especially now. You are the reason we will eat today. Bless you all!"

"This story is not going to stop soon," says Boardman. "The way our Catholic community is reaching out and providing leadership and partnerships with others—this work is transformative in our community." †



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Feeding central and southern Indiana

Compiled by Natalie Hoefler

Below is a partial list of parishes and Catholic organizations that shared information with *The Criterion* on new or continued programs to feed the hungry in this time of increased need during the COVID-19 outbreak. Other listings were included in the May 15 and May 22 issues.

- St. Charles Borromeo Parish in Milan collects a bag of groceries from parishioner each month to donate to the Milan Food pantry. While the church was closed, parishioners brought their bags individually to the food pantry—

one parishioner donated the meat of an entire cow. The parish continues to donate funds monthly to the pantry.

- St. John the Evangelist Parish in Indianapolis continues its Garden Door Ministry, which parish pastor Father Rick Nagel says has seen an increase in need as other local downtown food ministries temporarily shut down.

- Members of Holy Trinity Parish in Edinburgh continue to support and participate in a local ecumenical food pantry, which parish life coordinator Deacon Russell Woodard says has seen the number it serves double between March and April. †

TEBBE

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Catholic school principals were religious sisters and at the very least individuals with much more experience, 26-year-old Glenn Tebbe answered the call and served faithfully for the next 18 years.

Fast-forward two decades to when Tebbe was the leader of the Indiana Non-Public Education Association (INPEA), an organization he helped build from the ground up. One day in the halls of the Archbishop Edward T. O'Meara Catholic Center in Indianapolis, then-Archbishop Daniel M. Buechlein called him by name with another opportunity: taking the reins of the Indiana Catholic Conference (ICC), the public policy voice of the Catholic Church in Indiana.

Again, Tebbe answered yes—a response that would reverberate throughout the state for the next 16 years and result in numerous advances for the causes the Church holds dear, especially helping the most vulnerable.

Last week, just ahead of his 71st birthday, Tebbe retired from the ICC, but not before receiving the state's highest honor—the Sagamore of the Wabash—from Gov. Eric Holcomb for his distinguished record of service to the people of Indiana.

"To have a job where you can try to make the world a better place is perfect," Laura Jo Tebbe said. "Glenn has always approached his life and his work very much as a vocation."

Close friend and colleague John Elcesser, who has served 13 years as executive director of the INPEA, the organization Tebbe once led, has witnessed that quality firsthand.

"Glenn has dedicated his entire adult life to serving the Church and being an advocate for the less fortunate," Elcesser said. "You can see that in his involvement with school choice—enabling families no matter what their income to choose a school that's the right fit for their kids. You can see it in his tireless efforts in protecting the unborn, or trying to prohibit predatory lending, or being an advocate for immigrants. All of those who typically don't have a voice—or at least not a voice in the political process. Glenn has spent his life being their advocate."

"Working with him side by side at the Statehouse all those years, I know that he's incredibly well-respected by people on both sides of the aisle," continued Elcesser, who said he considers Tebbe not only a friend and colleague but a mentor and role model. "I always say that he's not only

respected because of his passion and skill, but because of the person he is. He doesn't just talk the talk; he walks the walk."

Chasing down' legislators

And walk he did at the Indiana Statehouse in Indianapolis—often at a brisk pace. During his busiest months at the beginning of every year, when the Indiana General Assembly was in session, he was always on the go. There were bills to track, hearings that required his testimony, and legislators to meet and persuade. In fact, his dogged determination earned him a special moniker from his longtime colleague and friend.

"My nickname for him is Tebbe Terrier," Elcesser said with a laugh. "Because if you saw him at the Statehouse chasing down a legislator, he's just like a terrier. He knows what he's got to do, and he'll chase them all over the place until they understand how important a particular issue is."

School choice is one such issue, and an area in which Tebbe and Elcesser collaborated closely. The INPEA, originally an ad hoc group that gained formal structure and influence under Tebbe's leadership and has continued to grow with Elcesser at the helm, represents Catholic, Lutheran and other non-public schools around the state.

Along with the ICC, the organization was instrumental in the passage of groundbreaking school choice legislation that has served as a model for other states. The School Scholarship Tax Credit and the Indiana Choice Scholarship (voucher) programs, passed in 2009 and 2011, respectively, ensured that low- and middle-income Hoosier families could select the right school for their children.

"I remember our late hours at the Statehouse counting votes—who was in support, who wasn't in support and who we needed to talk to," Elcesser recalled. "That was a big victory, but you don't always win. That's the challenge with a job like Glenn's. You lose a lot, and you've got to be able to take those losses and come back and fight the next day, on another issue or the same issue. Glenn was always able to be resilient. There were days where the job was not easy at all. But Glenn always handled it with class."

'He could work with anyone'

Nel Thompson, who served as the ICC's executive assistant from 1974 until her retirement last year and worked closely with Tebbe throughout his tenure, echoed those sentiments.

"He always had a good working relationship with legislators and with other organizations we worked with," Thompson



Glenn Tebbe and his wife Laura Jo are all smiles after he received the 2019 INPEA Legislative Leadership Award last September in Indianapolis. (Submitted photo)

said. "Even when we would be working with legislators who didn't hold our view, he could always explain the Church's position, and people respected him and sought him out for support or information. He could work with anyone."

Always underlying his actions, she and others said, was Tebbe's respect for people and his deep knowledge of and commitment to the Catholic Church and its teachings.

"Glenn was effective because he was very dedicated and knowledgeable—about how the legislature works, and about the Catholic Church," Thompson said. "Not only that, he had the heart for it—a true love for the Church."

Four years ago, on the occasion of the ICC's 50th anniversary, Tebbe reflected on his role as the organization's fifth executive director. "My job is to make sure the Catholic perspective is part of the discussion," he said. "I try to be the voice of our five bishops, and also to enable the Catholic faithful and all people of good will to help shape public policy for the best interests of the common good."

Helping fulfill the Church's mission

According to Archbishop Charles C. Thompson of Indianapolis, Tebbe has fulfilled that mission exceedingly well.

"Glenn's many years of dedication, expertise and experience have been indispensable for so many in our state," Archbishop Thompson said. "He has enabled the Catholic Church to be most effective in addressing multiple issues that impact education, families, poverty, the sacredness of life and the dignity of persons. Most people will never know

all that he has done behind the scenes."

The ICC's work will continue under the leadership of Angela Espada, who was named executive director of the organization effective on Jan. 1 of this year. Tebbe stayed on to acclimate Espada to the new role and work alongside her through the 2020 legislative session.

Now, the Tebbes—high school sweethearts who graduated in 1967 from Brookville High School, married shortly after graduating together from Marian University in Indianapolis, and raised four children together—look forward to what's next.

"It'll be different," Laura Jo Tebbe says of her husband's suddenly free schedule. A longtime teacher herself until her retirement, she has been her husband's biggest supporter and partner in his life's work. "We always said that his job was like our fifth child. He would come home and we would talk about it, and worry about it, and nurture it."

Spending more time with their 10 grandchildren surely will be on the agenda going forward. The Tebbes will also likely stay involved with their longtime community of Greensburg, including St. Mary Parish. And Tebbe's wife said she is certain her husband would want to continue supporting the archdiocese in any way he may be of service.

"We've always laughed about how we are very literally called by God to do the things we are doing," Laura Jo said. "Glenn is just waiting for the next call."

(Victoria Arthur is a freelance writer and a member of St. Malachy Parish in Brownsburg.) †

In their words: Church, state leaders reflect on career of Glenn Tebbe

"Deeply rooted in his Catholic identity, Glenn exudes a wonderful ecumenical and interreligious spirit of dialogue and collaboration. I recall the 50th anniversary of the ICC, when Bishop Timothy Doherty of Lafayette and I accompanied Glenn to the state capital. It was quite apparent that Glenn is greatly admired and respected in both chambers of our state legislature. In addition, he has represented us well with other Catholic conferences throughout the country, especially through the United States Conference of Catholic Bishops. Above all, Glenn is a prayerful man of devout Catholic faith, which is reflected in all aspects of his life. I consider him a friend and inspiration."
—Indianapolis Archbishop Charles C. Thompson

"During the past two and a half years that I have been privileged to work with Glenn, I have experienced and admired his wisdom, professionalism, experience and, above all, his passion for the Catholic Church and her mission in the state of Indiana. Glenn has been a great help to me in my ministry as Bishop of Evansville, as I learned about the life, culture and politics of our state."
—Evansville Bishop Joseph M. Siegel

"After having worked alongside Glenn for just six months, I will dearly miss his knowledge, grace and wit. I cannot even imagine how his colleagues of several years will fill the void that he is leaving. However, I am committed to working with these good people to continue the important work that Glenn began."
—Angela Espada, executive director, Indiana Catholic Conference

"Glenn has dedicated his life to the life of the Church and our state. Whether it be through education or his advocacy at the Statehouse, every day without exception, he worked thoughtfully to give a voice to those less fortunate and in need. Glenn will be missed in the halls of our state capitol, but his retirement is well earned."
—Indiana Gov. Eric Holcomb

"Glenn Tebbe has been a leader in his hometown and across the state, fighting for the values of the Indiana Catholic Conference. He will be missed by many, and I wish him all the best on his newest chapter."
—Sen. Jean Leising, Indiana Senate District 42

"Glenn Tebbe is a 'gentle giant' who practices his Catholic faith in everything he does. Over the years, the issues Glenn tackled were often emotional and extremely controversial. However, when he sat down to discuss those issues with you, he presented the facts from all perspectives and would do so very calmly and graciously. Glenn was extremely well respected not only by the members of the Indiana General Assembly, but his peers as well."
—Sen. Ed Charbonneau, Indiana Senate District 5

"Glenn is a man of unwavering faith and a fierce advocate for providing high-quality education to all children. I have enjoyed working with him over the years and appreciate his passion for driving student success. His leadership will be greatly missed."
—Rep. Bob Behning, Indiana House of Representatives District 91

"Glenn is a real champion for unborn children and their moms. Over the years of our friendship, Glenn always brought a level-headed approach to life issues and could be counted on for wise advice based on his exceptional grasp of the legislative process. There is no doubt that many children are alive today because of the dedicated efforts of Glenn at the Statehouse."
—Mike Fichter, president and CEO, Indiana Right to Life

"Glenn was a great partner to have at the Statehouse, as we worked together on issues affecting low-income Hoosiers. In addition to having great ideas and a tireless work ethic, you could always count on him to be a calming presence and to put a smile on your face. I always appreciated his kind and thoughtful approach to advocating for Hoosier families."
—Jessica Fraser, director, Indiana Institute for Working Families

"Glenn is a joy to know and serve the Church with. When I was assigned here in July of 2011 and realized that Glenn was a parishioner, I realized how blessed I was and how fortunate St. Mary Parish had been in having him! For so many years as principal of St. Mary School and serving on parish committees and councils, Glenn lived out—and continues to live out—the Gospel of Jesus: standing up for life and our faith values!
—Father John Meyer, pastor, St. Mary Parish in Greensburg

HERMITAGE

continued from page 1

beyond the call of duty to care for and protect the residents there.

All of them—the 97 residents, their families and the staff members—are making a sacrifice of love.

‘A place full of saints and martyrs’

The sacrifice was at first devastating for Brandon. But it ultimately deepened her faith in God.

“The challenging time of going from touching, hugging, kissing and demonstrating love by touch, to talking through a window has helped me to recognize and draw closer to Mary the Mother of God,” Brandon said. “She was unable to touch Jesus on the road as he carried his cross to Calvary. But she remained present—emotional and heartbroken—but present. And she is present with us this very day.”

One of Brandon’s brothers is Father Joseph Moriarty, rector of Bishop Simon Bruté College Seminary in Indianapolis. He makes regular window visits to his father, and is glad that his remaining living parent lives in a nursing home facility built on Catholic principles where there is a chapel with the Blessed Sacrament present.

“It’s a consolation,” Father Moriarty said. “In a secular nursing home, he wouldn’t live under the same roof as the Blessed Sacrament.”

Retired Father James Wilmoth is a resident in the assisted living section of the Hermitage. Before March 11, he would go out daily for lunch or home visits with friends. And many would come to visit him in his apartment.

While none of that is possible at present, he appreciates the care given him and his fellow residents by the Hermitage staff.

“It’s hard, very hard,” he said. “I know the restrictions are necessary. The staff has been absolutely wonderful. The nurses, the aides, the people who do the cooking of our meals—they’ve all done a fantastic job under very difficult conditions.”

The lockdown at the Hermitage has also deepened the faith of Rita Boyle, who pays window visits each day to her husband, Bob. He has lived at the Hermitage for a year and is suffering from late-stage Alzheimer’s disease.

“My prayer life has increased dramatically,” said Boyle, a member of St. Barnabas Parish in Indianapolis. “I could have never made it this far without my faith. It has been the most important thing to me.”

Boyle, 78, has been married to Bob, 83, for 56 years. Those decades of the love and life they’ve shared fill her thoughts when she comes to see her husband through his window.

“Sometimes, I just stand there and look

at him,” Boyle said. “A lot of it is just thinking how fast our lives went. I hope we took the time to enjoy all the time that we did have. I still get very emotional about it.”

When taking care of Bob at home became too difficult for her, Boyle knew that the Hermitage was the only place for him. So, she was grateful beyond words when she learned about a year ago that Bob had been accepted as a resident.

“The day I got the call that they could take him—that was the only prayer that I ever wanted answered,” said Boyle through tears. “It’s a place full of saints and martyrs. All of the residents are on their way to heaven to be saints. And all the workers that are taking care of them are the martyrs. I took care of Bob here at home for as long as I could. It’s not easy.”

‘A sacrifice of love’

Benedictine Sister Heather Jean Foltz knows well the difficulties of caring for the residents of the Hermitage. She knows



Sr. Heather Jean Foltz, O.S.B.

it every day—and often every evening and night.

A member of the adjacent Our Lady of Grace Monastery, Sister Heather Jean serves as the administrator of the Hermitage. Because of the measures put in place there to protect the residents and staff from the coronavirus,

she now lives in an apartment in the assisted living section of the Hermitage.

“This makes me available should something come up in the middle of the night,” Sister Heather Jean said. “It also has helped give the residents a sense of security.”

That means that, like the residents who are separated from their loved ones, Sister Heather Jean cannot visit her community of Benedictine sisters at Our Lady of Grace. This separation, she says, gives her “a sense of solidarity with our residents.”

When her work schedule allows, she’ll pray along with a daily livestreamed video of her community as it prays evening prayer in their chapel just across the grounds from the Hermitage. She’ll also visit with them through video conferences, phone calls, letters and care packages—all means of staying in touch, in part through iPads made available to the Hermitage by Holy Name of Jesus School in Beech Grove.

“While social networking has been a great gift, it cannot replace person-to-person visits,” Sister Heather Jean said. “It is a sacrifice that we are called to at this time.”

Her ability to make this sacrifice is strengthened by recalling the day when she professed perpetual vows as member of Our Lady of Grace, which she entered 11 years ago.

“In that moment, I gave my whole self to God and my community,” Sister

Heather Jean said. “In serving in this position, it is an extension of that commitment of love. I have been entrusted by my community to serve our residents and their families. Right now, that yes is calling me to be here, sharing Christ’s love with our residents, their families, and our staff. It is a sacrifice of love that I am being called to at this time.”

‘Instruments of God’s loving care’

The Benedictine sisters of Our Lady of Grace look to the *Rule* of St. Benedict as an inspiration in their ministry at the Hermitage.

In it, St. Benedict exhorts Benedictines to rank the care of the sick “above and before all else” so that “they may be truly served as Christ.”

“It is important now for us to be instruments of God’s loving care,” Sister Heather Jean said. “To see Christ in our residents requires a deep listening and response to their needs.

“It is important to us that they know that they are loved. When we tuck them into bed at night, we pray with them and bless them. This is an important piece of our care. It is how we show Christ’s love and honor the Christ within those that we serve.”

The families of residents know how much the staff of the Hermitage care for their loved ones through daily e-mail updates sent to them by Sister Heather Jean, who lets them know about daily activities, information about COVID-19 and regulatory changes.

Boyle appreciates the care that the Hermitage staff members show her husband and the transparency in their communication. She and a daughter-in-law show them their support by sending them an almost constant stream of baked goods.

“We all realize the work that they do and how stressful all of this has to be for them,” Boyle said. “It’s a little something extra to let them know that we see that what they’re doing is extra.”

Brandon has a special appreciation of the care that the Hermitage staff gives to her father. Her mother long ago worked as a registered nurse at the Hermitage and was later a resident there before her death. And Brandon worked there previously as its director of nursing.

“I’m very appreciative of the staff here that do the work,” Brandon said. “They’re taking care of our loved ones.”



A prayer service takes place on March 17 outside the entrance to the St. Paul Hermitage retirement community in Beech Grove. That was six days after the Hermitage began a policy of not allowing visitors except for end-of-life situations in order to protect the residents and staff from the coronavirus. Family members of residents and members of the Benedictine Our Lady of Grace Monastery that is adjacent to the Hermitage take part in the service. Benedictine Sister Heather Jean Foltz, fourth from left, is the administrator of the Hermitage. (Submitted photo)

‘God will lead us through this time’

Sister Heather Jean knows only too well the danger that the residents and staff members face if the virus were to spread to them. According to recent statistics from the Indiana Department of Health, 41 percent of the more than 1,600 COVID-19 deaths in the state have been of residents of long-term care facilities.

The Hermitage’s staff members vigilantly follow all the latest measures mandated by local, state and federal government authorities. Thankfully, no Hermitage resident has so far tested positive for the virus.

“It is a great responsibility to try to keep our community safe,” Sister Heather Jean said. “I am grateful for our staff at St. Paul Hermitage. They are very invested in our ministry here. They see it as a ministry as well. They have done a very good job of implementing our COVID-19 safety plan. They are prepared to act if someone does become ill.”

At the same time, she recognizes the importance of prayer in protecting the residents and staff from the virus.

“I pray every day for our community here at St. Paul Hermitage,” Sister Heather Jean said. “My community prays for our ministry every day and daily at 3 p.m. for an end to COVID-19. They ring the bells and pause in prayer. Our Hermitage community prays the rosary every day at 11 a.m., and we pray for an end to COVID-19. We also gave out a prayer for our families to pray daily.

“I feel that being rooted in prayer guides my decision making. My faith helps me to know that, no matter what happens, God will lead us through this time.”

(For more information about the St. Paul Hermitage in Beech Grove, visit www.stpaulhermitage.org.) †

St. Roch parishioners use bucket truck to visit former pastor

By Sean Gallagher

Since March 11, visitors have not been allowed at the St. Paul Hermitage retirement community in Beech Grove as part of its effort to protect residents and staff



With the aid of a bucket truck, members of St. Roch Parish in Indianapolis visit their former pastor, retired Father James Wilmoth, on April 29 outside the window of his third-story apartment at the St. Paul Hermitage retirement community in Beech Grove. (Submitted photo)

members from the coronavirus.

Some family members of residents have stayed close to their loved ones through visits at the windows of their rooms.

But for the family members of residents who live on the second and third floors of the Hermitage’s assisted living section, such window visits are not an option—or at least an easy one.

But members of St. Roch Parish in Indianapolis have such love for their former pastor, retired Father James Wilmoth, that they wouldn’t let the fact that he lives on the third floor of the Hermitage get in their way.

With the approval of Benedictine Sister Heather Jean Foltz, administrator of the Hermitage, they arranged for a bucket truck to take parishioners up to the window of Father Wilmoth’s room on April 29, his 81st birthday.

“Father Wilmoth’s birthday is pretty much a national holiday for us at St. Roch,” said parishioner Tina Hayes, one of the organizers of the bucket truck visit.

“My reward in all of this was just

getting to see Father’s face and to hear his laugh,” said Hayes of the visit that she, her husband and two daughters made. “He has a very distinctive laugh. I was thrilled to hear that. We made him happy. That’s all I wanted to do.”



Father James Wilmoth

“It was overwhelming,” said Father Wilmoth of the visit of several of his former parishioners. “I cried. It was unbelievable. I had no idea.”

Father Wilmoth led St. Roch Parish for 21 years before retiring from active ministry in 2018.

“I’ve been away from them now almost two years,” he said. “But I tell you what—I miss St. Roch Parish and the people there every day.” †

Even though the visit had to take place three stories up from the ground in a bucket truck, Hayes couldn’t imagine a better place to be.

“It instantly felt like home,” she said. “To see his smile and to hear his laugh made me completely at peace. We miss him. He received me into the Church. He baptized my children and gave them first Communion. He will always hold a special place in my heart.”

From our homes to yours: keeping you connected to Catholic news

Compiled by Brandon A. Evans

The staff of *The Criterion* has worked hard to guarantee that Catholics in central and southern Indiana—and subscribers beyond—continue to receive the newspaper each week without interruption during the coronavirus pandemic.

The stay-at-home orders throughout the state modified our schedules and routines, as they have for all the offices of the archdiocese along with our parishes, schools and ministries.

The reporting staff has conducting interviews remotely and been producing stories from home, while

the final proofreading and approval of the layout has been done with the editor and a reporter from the graphic designer's home in Avon (allowable since newspapers are considered an "essential business" in Indiana).

The last nine issues have been designed and produced there, causing some of the staff to refer to them as the "Avon Edition." They are believed to be the only issues of *The Criterion* that have ever been produced outside the city of Indianapolis in its 60-year history.

On this page, we take a moment to share a little bit about how we've adapted to the recent challenges to keep from missing a beat. †



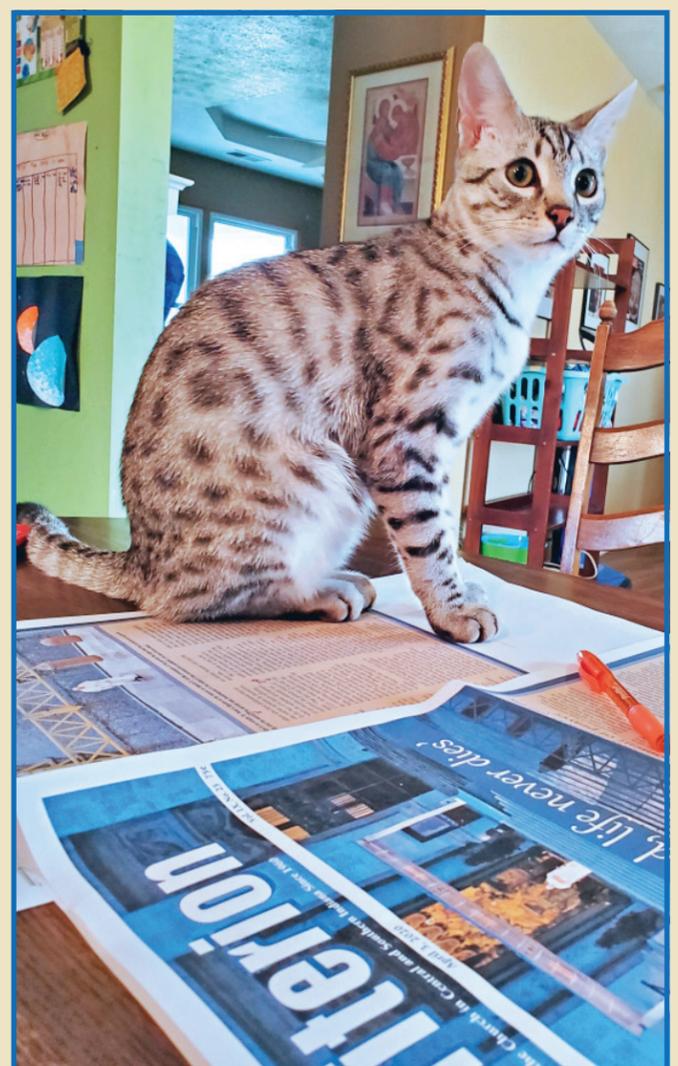
Criterion editor Mike Krokos discusses the plans for future editions of the newspaper with staff members. Each week, the reporters gather information and photographs, then put their news stories in a Dropbox folder. It's up to the editor to decide which stories are running, as well as organizing Catholic News Service content and opinion columns. (Submitted photo by Laura Evans)



Greg Otolski, associate publisher of *The Criterion* and executive director of communications for the archdiocese, works closely from home with Archbishop Charles C. Thompson, publisher, as well as the staff of newspaper. (Submitted photo by Katharine Otolski)



Brandon A. Evans, graphic designer, gets the newspaper's layout ready on a Monday with the help of his "special assistant," daughter Zoe Evans. (Photo by Brandon A. Evans)



Oliver the cat, a silver and black spotted Egyptian Mau, has become the unofficial mascot of *The Criterion* due to his constant presence, antics and attention-seeking on production days. (Photo by Brandon A. Evans)



Natalie Hoefer, reporter, in her work space at home, helps to share the good work of the Catholic response to the coronavirus in the archdiocese. (Submitted photo)

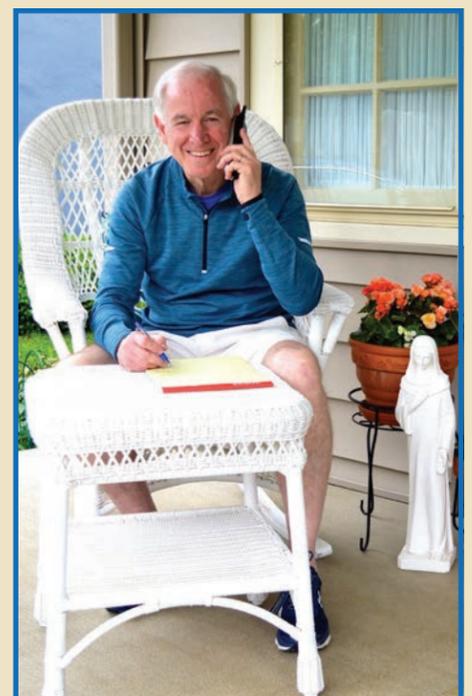
At left, Brandon A. Evans, graphic designer and online editor, and Mike Krokos, editor, go over corrections on a news page of *The Criterion*. (Submitted photo by Laura Evans)



Ann Lewis, executive assistant for communications, works on her laptop from home to gather data, including obituaries and a growing list of parish events, as well as compiling the ads that appear in the printed edition. (Submitted photo by Raymond Lewis)



Sean Gallagher, reporter, is seen in his "mobile office" on his home's driveway, typing out a news story where he can find some quiet: in his car with his laptop powered by an extension cord roped in through a back window. With his five boys at home because of the shut down of their schools, quiet places in his house have been at a premium. (Submitted photo by Cindy Gallagher)



John Shaughnessy, assistant editor, writes his news stories and columns from home, conducting interviews by telephone and e-mail. (Submitted photo by Mary Shaughnessy)

Student's art and heart are on display in award-winning painting

By John Shaughnessy

The national award verifies 16-year-old Emily Och's talent as an artist.

The words she uses to capture the essence of her award-winning artwork show the depth of her heart.



Emily Och

Emily's talent and heart are on full display in a painting she titled "Our Greatest Shelter, God"—a painting that earned her second place in a national contest sponsored by the U.S. bishops' Catholic Campaign for Human Development (CCHD).

"I almost started crying when they told me," she says about the call on May 12. "I don't win stuff that often, so it was really cool."

Reflecting the contest's theme of "More than a Roof," the sophomore at Roncalli High School in Indianapolis depicted God's hands protecting people of different nationalities and religions from the rain while plants bloom in the background.

"Most people view a house as just a physical structure, something that protects you from turbulent weather and keeps you warm at night," Emily notes. "However, a home can be much more than that.

"A home can serve as a gathering place. It can serve as a place of good times and memories. But most importantly, it can be a place of God."

In creating her artwork, Emily chose God's hands to be the roof under which people of all backgrounds can find shelter.

"This represents how God cares for us all equally, no matter the color of our skin or who we worship," Emily notes. "Underneath these hands and behind the people—past the rain—there are plants growing, showing how God's love is the only thing that lets us bloom and thrive as individuals."

The "More than a Roof" theme reflects the focus of this year's contest on the Church's teaching that all people have a right to affordable housing.

"The Catholic Church and all of its members have a certain responsibility to take care of those who suffer from lack of housing," says Emily, a member of SS. Francis and Clare of Assisi Parish in Greenwood.

"Jesus taught through his entire ministry to take care of the poor and less fortunate. Trying to find housing for those without it is just one step in moving toward the direction of



A sophomore at Roncalli High School in Indianapolis, Emily Och earned second place in a national contest for her painting, "Our Greatest Shelter, God." (Submitted photo)

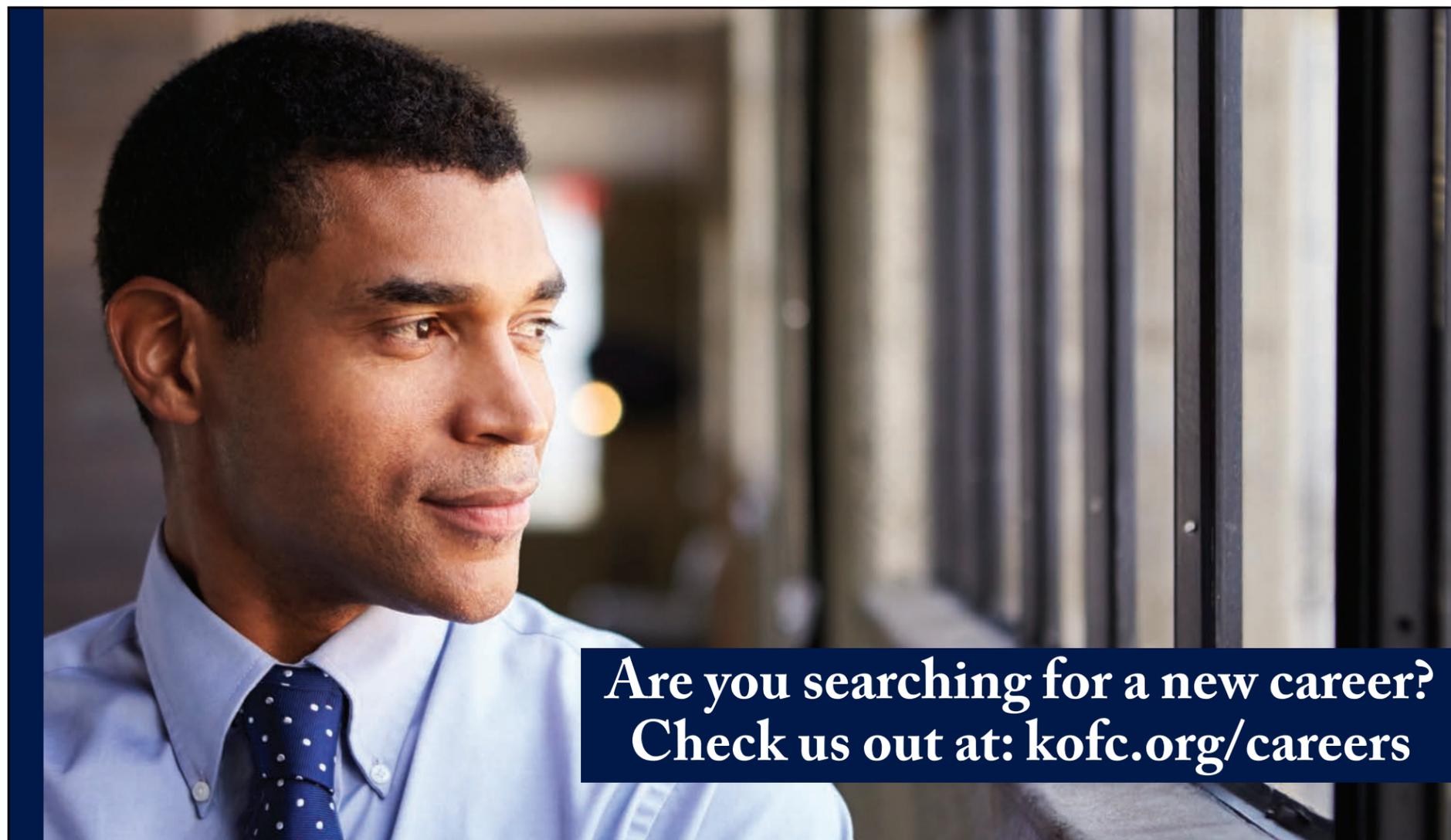
getting all of those who are less fortunate into a better place."

Emily's award-winning artwork earned her \$375, which she will add to her savings for a car. Her award also let her designate a \$375 grant for an organization funded by CCHD.

She chose Teen Mother Choices, a faith-based program with a chapter in Brookville "designed to encourage, equip and support teen moms who have already given birth and who have courageously chosen to parent their child," according to the organization's website.

"Whenever I hear people talking about teen moms, I feel it's always in criticism," Emily says. "But I never hear about anyone getting them the help they need. So I thought it was the best choice.

"Helping others is a big thing for me. I don't like to see other people in bad situations. It's really nice to take something I enjoy—art—and use it to bring goodness to somebody else. I didn't realize until this contest how much my art affects people." †



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Joan of Arc showed great faith, courage in battle and persecution

By Effie Caldarola

Was she suffering from schizophrenia or a form of epilepsy, as some modern writers have suggested? How did a teenage girl persuade the future King Charles VII of France to let her lead his troops into battle? And how could those to whom she was so loyal leave her so defenseless in the end?

St. Joan of Arc, whose feast day is on May 30, inspired the French in battle against the English in the 15th century and was subsequently executed as a heretic.

Hundreds of years later, she inspires more questions than nearly any saint in history. Books about her fill shelves, and perhaps more films tell her story than that of any other saint. She continues to fascinate and captivate the popular imagination.

Who was this woman who was burned at the stake before her 20th birthday?

First, some history.

Joan was born in 1412 into the midst of the Hundred Years' War, a conflict that actually lasted 116 years, from 1337 to 1453. This "war" was not one constant, ongoing battle, but rather an intermittent series of fights, punctuated by years of peace and bouts of plague, over who had the right to rule France.

The dispute involved a long series of claimants, both English and French, to France's throne. There was much intermarriage between royal families, making a clear-cut winner a tough pick. Some French, called the Burgundians, supported the English claim.

This was a fight between two Catholic countries. It wouldn't be until the 16th century that King Henry VIII severed

England's ties to the Holy See.

Joan was born to a devout peasant family in Domremy, France. She was illiterate and spent her childhood learning domestic duties and helping on her family's farm. It is said that even within her own local area, people disagreed about whom should rule France.

When Joan was around 12 or 13 years old, she began to have visions. She said her messengers were St. Michael the Archangel, St. Catherine of Alexandria and St. Margaret of Antioch. Their assignment to her became clear: She was to help Charles VII be officially proclaimed the rightful king of France.

As a little girl, she did not immediately act on these messages. How could she? But she continued to see visions and hear voices and by the time she was 16, she approached a local garrison commander and told him she wanted to meet the king.

Naturally, he scoffed. But Joan must have been incredibly charismatic. And this being medieval France, her claim of visions appealed to the popular imagination. The locals began to support her, and Joan eventually parlayed this ability to rally opinion into martial victory.

But first she needed to sway the commander, who relented and sent her with an escort on the 300-mile journey, some of it through wilderness, to the king's court.

What happened there is a mystery. Tradition says Joan was able to recognize Charles VII, even though he disguised himself to test her. Supposedly, she told him things only he would know.

Convinced, he allowed her, dressed for battle as a man, to lead his troops into the crucial fight for Orleans. Fervent hope spread that the young visionary was God's instrument of French victory.

Although Joan was wounded during the battle, the liberation of Orleans and subsequent victories led to the formal crowning of Charles at Rheims, which had also been foretold in her visions. Her renown spread; she was perhaps the most famous person in Europe.

Unfortunately for Joan, military victory was short-lived. About a year after the victory at Orleans launched her epic successes, she was captured by the Burgundians. Her subsequent imprisonment casts a negative light on Charles VII, who did almost nothing to secure her release. Had he believed she was God's messenger, or was she



The likeness of St. Joan of Arc is seen at St. Joan of Arc Church in Indianapolis. Inspired by faith and visions of the saints, Joan led French forces to victories over their English opponents before being captured, tried as a heretic and burned at the stake. (CNS photo/Gene Plaisted, The Crosiers)



The likeness of St. Joan of Arc is seen at St. Etienne Cathedral in Auxerre, France. Charles VII allowed Joan, dressed for battle as a man, to lead his troops into the crucial fight for Orleans. Although Joan was wounded during the battle, the liberation of Orleans and subsequent victories led to the formal crowning of Charles at Rheims, which had also been foretold in her visions. (CNS photo/Gene Plaisted, The Crosiers)

a convenient prop whose time had passed?

The English put her on trial, an ecclesial trial run by Church leaders. But that did not take politics out of the equation. Since she was in English custody, the clerics involved were put in their positions by the English and the questions surrounding her case and her enormous notoriety were political.

Transcripts of her trial exist, and they portray a courageous young woman who maintained confidence in her visions. The trial itself highlights the animus against her.

Joan was charged with heresy, witchcraft and dressing like a man. Yes, that last charge alleged that Joan's cross-dressing violated divine law, even though she needed the protection of armor in battle and protested that she feared assault in prison without male garb.

Eventually found guilty, Joan was burned before a crowd of thousands. Her ashes were scattered in the Seine River.

The Hundred Years' War would drag on, but Joan's martyrdom helped spur the French to eventually drive the English out of most of France. Charles VII, perhaps feeling some well-deserved guilt, procured a trial review years later that nullified Joan's guilty verdict.

It would be nearly 500 years later, in 1920, that the 19-year-old visionary and warrior was canonized, increasing her historical profile and offering an example of strength against impossible odds for women everywhere.

(Effie Caldarola is a freelance writer and a columnist for Catholic News Service.) †

Corrections Corner/Deacon Marc Kellams

Pray for those incarcerated during pandemic

"I can tell you right now, with nearly 100 percent certainty, that I am going to get this virus," wrote Dennis, an inmate in the



Plainfield Correctional Facility, to his wife. (Reported on "Morning Edition" on National Public Radio on May 1.) The inmate suffers from chronic obstructive pulmonary disease. He has good reason for concern.

We have all made sacrifices during this crisis; some, many more than others. We have experienced a taste of what it is like to not be able to do as we please, while having been on a form of governmental home detention.

But our sacrifices have not been the same as those who are locked up in Indiana's 21 correctional facilities and its 53 county jails. They have no control over what happens to them.

Non-violent offenders in some county jails have been released early or on bail, though not nearly in the numbers floating around social media. Some of those are

placed on home detention or other types of electronic supervision. The same is not true for the state correctional system.

Gov. Eric Holcomb says he doesn't support the idea of releasing low-level offenders from the Indiana Department of Correction (IDOC) to protect them from the virus. He was quoted on April 13, saying, "We've got our offenders in a safe place, we believe, maybe even safer than just letting them out, to avoid contracting this COVID-19."

The inmates remain in facilities where their safety is someone else's concern. Some are isolated, although spending 24/7 alone is a precaution that most would rather not take. It's hard enough to do time. It's harder still to do it all alone.

IDOC is taking action to protect the inmates with limited resources. It houses 27,000 inmates. Many dormitories hold up to 80 men. Our inmate Dennis, who was in fear of dying, reported that in his dormitory men were experiencing fevers, but were not immediately isolated. The IDOC website notes, "We are testing those with symptoms and exposure risk, based on clinical decision-making and in a targeted manner in

accordance with CDC guidelines."

As of May 9, 975 staff members had been tested for COVID-19; 258 tested positive, and two had died. Of the 1,112 offenders tested, 572 tested positive and 13 had died. There were 227 inmates being held in quarantine, with 664 in isolation.

The IDOC website explains, "Quarantine separates and restricts the movement of people who were exposed, or potentially exposed, to a contagious disease to see if they become sick. Isolation separates sick people who may have a contagious disease from those who are not sick."

It is not my goal to take issue with the efforts of the IDOC. I am, however, pleading that its leadership and all 92 county sheriffs do whatever they can to keep the men and women in their charge safe. I also ask for your prayers that those who are incarcerated be protected from the ravages of this disease.

(Deacon Marc Kellams is the Coordinator of Corrections Ministry for the Archdiocese of Indianapolis and a former criminal court judge. He can be reached at mkellams@archindy.org or call 317-592-4012.) †

Amid the Fray/Greg Erlandson

Acts of bravery are pandemic's grace notes

It is always impressive to hear the stories of people who rush toward danger when others are fleeing. Remember



Ventura County sheriff's Sgt. Ron Helus? He lost his life when without hesitation he rushed into the Borderline Bar and Grill in Thousand Oaks, Calif. to stop a mass shooter. Remember

Lt. Jason Menard, a member of the Worcester Fire Department in Massachusetts? He died while trying to save residents in a burning building as well as members of his own crew.

This is what heroism looks like in normal times. But in this time of pandemic, we have come to recognize how widespread bravery is, and how it resides in places we don't always think to look.

Like my own family. My oldest sister, Mary Agnes, runs a Catholic Charities Center in Los Angeles. She serves the homeless, the undocumented and, in growing numbers, the unemployed. In one day, she and her team feed more people than they used to feed in a week.

It is difficult to do social distancing in such a setting, and she certainly isn't locked down. What drives her each day is the great need she sees, and what she feels is her responsibility to meet that need. She rushes toward those who are suffering.

My sister is one of thousands of Catholics serving in parish food pantries and Catholic charity centers. They are joined by volunteers bringing food and medicine to shut-ins or helping neighbors who are isolated and lonely. These are people who rush to serve.

I think of the many Catholics working in hospital emergency rooms and intensive care units, people like Sister Mary Catherine Redmond. A Sister of the Presentation of the Blessed Virgin Mary, she is also a physician assistant in a New York hospital that treats the underserved, a hospital swamped by COVID-19 patients.

Surrounded by the seriously ill and the dying, with too few means to help them, she kept working. "Our days are filled with stress, and our loved ones worry terribly about us," she wrote. "People we have worked with have died, and each death makes the threat real." Still, she rushes to serve.

Or hospital chaplains like Father Paul Marquis in Portland, Maine, who in the midst of the pandemic gives the anointing of the sick to the grievously ill people in his hospital. Dressed in safety gear, he has to take great care when anointing them that he neither becomes infected nor inadvertently infects others. Sometimes he can't even enter the room. Still, he rushes to serve.

Many of these stories are being told by the Catholic press. Being a Catholic journalist sometimes means reporting the bad stuff, the stories of abuse or neglect of duty, the stories of persecution and suffering. But it also means reporting about the bravery in our midst.

And these are the stories of our Church. Our Church is more than just its institutions—its hospitals and hospices, its pantries and shelters and schools. Our Church is first and foremost its people. And it is the great honor of the Catholic press to remind us that for every bad story, there are a thousand good ones.

We aren't promised an easy ride in this life. Our faith, in fact, challenges us to rush toward need, not away from it. But it is important to know that in our small acts of kindness or huge acts of bravery, we are not alone. These are the grace notes in a time of plague.

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

That All May Be One/Fr. Rick Ginther

Virtual celebrations currently the norm for faith traditions

The English word "church" is an Anglo-Saxon derivative of the German word "*kirche*," which is itself derived from the Greek "*kryiakon*" (house of the Lord).



The Spanish word "*iglesia*" is a Latin derived version of the Greek word "*ecclesia*."

All refer to a place of gathering, usually a building.

Yet all find their ultimate root not in "building," but in "assembly." Thus we speak, as St. Paul did, of the "body," the assembly of the faithful.

In doing so, we clearly acknowledge that our "religious gatherings" are primarily communitarian.

This is not to deny personal faith, personal prayer and personal relationship.

The "community of believers" sustains all religions. Individual belief finds sustenance there.

What a sadness that believers have suffered these past months from COVID-19. Great feasts—meals, remembrances, processions and great, crowded gatherings for prayer—were reduced to a domestic setting.

We Catholics, Orthodox and other Christians entered Holy Week separated one from another: no palm processions, no consecration of chrism oil, no foot washings, no Easter Vigil or choruses of Alleluia.

Yet we celebrated virtually each day in the hope we find in Christ's life, death and resurrection.

Our Jewish brothers and sisters found themselves separated at Passover. Rabbi Dennis Sasso of Congregation Beth-el-Zedek in Indianapolis wrote:

"As we prepare to share the Festival of Passover this evening, we are conscious that our celebration will be different from previous years. We will be gathering in fewer numbers and with feelings of worry and anxiety. ... Passover is the festival of hope. Our biblical ancestors experienced their first eve of *Pesach* sheltered in their homes, as the plagues raged. ... " He concluded: "At the end of the Seder, let us say: 'Next Year, TOGETHER.' "

For Muslims, deep in the midst of the Ramadan fast and anticipating *Eid al Fitr* (three-day end of fasting), all communal prayer has ceased, and any post-Ramadan feasting is solely familial.

The Fiqh Council of North America urged: "We hope and pray that Allah SWT ['glory to him, the Exalted,'] brings relief sooner than later. ... *Taraweeh* prayers [seeking pardon for sins] shall be performed at home within a family setting just like the regular daily *Jama'ah*. ... The Council does not encourage virtual *Taraweeh* or *Eid al Fitr* prayers. ... Virtual lectures, reflections ... are encouraged."

The Muslim Alliance of Indiana affirmed and extended this past *Eid el Fitr*, urging "the pause on all congregational services, including daily congregational prayers, *Jumaa* prayers, and *Eid* prayers."

"Hindus have not been able to meet to celebrate some major holidays in our holy calendar," writes Dr. Anita Joshi of Indianapolis. "These festivals are normally celebrated with large gatherings where we would share meals, hugs, and prayers. ... [W]e now do this over our computer screens ... gather[ing] virtually to support one another ... to connect and reflect on the power of hope, compassion and love."

In Thailand, Malaysia, Indonesia and the United States, Buddhists were counseled by their religious councils to celebrate at home. Livestreaming of ceremonies and online donations to Buddhist monasteries to light oil lamps for loved ones took place.

A university student in Jakarta, Indonesia, wrote in a post: "I feel like something is missing because we're celebrating [at home]. ... At first, it was so sad knowing that I couldn't observe rituals and meet friends at the temple. The first *puja bhakti* [devotion] livestream also felt very different," he said. "But as time goes by, I am getting used to it."

Yes, people of varied faith traditions are getting used to it. We celebrate nonetheless, albeit in a muted, virtual fashion. And God is good.

(Father Rick Ginther is director of the archdiocesan Office of Ecumenism and Interreligious Affairs. He is also the pastor of Our Lady of Lourdes Parish in Indianapolis.) †

The Human Side/Fr. Eugene Hemrick

Celebrating as community of faith is missing in the Mass

While watching Mass on television at St. Mathew's Cathedral in Washington, I thanked God for technology, and



especially its gift to shut-ins. Yet seeing empty pews made me feel something was missing.

Lacking was an aging parishioner ascending church steps with difficulty. He could easily be excused, but Mass

means everything to him.

Missing were parents teaching toddlers to make the sign of the cross with holy water from the baptismal font.

Absent was an elderly woman painfully making a reverential genuflection.

Ushers distributing song books and

greeting people were absent.

Crying babies were nowhere to be heard, nor were there smiling parishioners greeting one another.

Absent were the collective voices saying, "And with your spirit," "Christ have mercy" and "Amen."

St. Matthew's is beautifully adorned, but on television its awe-inspiring atmosphere seemed hollow.

Nothing is more inspiring than being part of a worshipping congregation — watching parents teach children about the Mass' meaning and seeing everyone's reverential posture when the bread of life is raised.

Liturgists point out the Mass is more than said; it is prayed. It is true we can pray silently in our hearts, but praying together as a body reminds us that we are one body together with Christ that is

symbolized best by human presence.

It is easy to envision participation in Mass as orchestrated gestures and familiar rituals. That elderly woman bending a painful knee and genuflecting visibly symbolizes that we bend our knee before God acknowledging that all we are we receive from God. The sign of the cross of a little child is a profession of faith in Christ who suffered and died for us. These gestures are more than rituals—they come from the heart.

Church closings is an occasion to reflect on liturgy as a communal event in which our collective gestures, postures and vocal responses are the lifeblood of the Mass. Nothing can truly substitute for that presence.

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

The Ascension of the Lord/Msgr. Owen F. Campion

The Sunday Readings

Sunday, May 24, 2020

- Acts of the Apostles 1:1-11
- Ephesians 1:17-23
- Matthew 28:16-20

In many dioceses in the United States, including the Archdiocese of Indianapolis, this weekend is the



liturgical celebration of the Solemnity of the Ascension of the Lord. Other dioceses observe this weekend as the Seventh Sunday of Easter.

These reflections will refer to the biblical readings for the Ascension of the Lord.

The first reading is taken from the beginning of the Acts of the Apostles. As with the Gospel of St. Luke, the author addresses Theophilus. The identity of Theophilus is unclear. Who was Theophilus? Was it a proper name? Perhaps it was. Perhaps it was not. Theophilus may also have been a title. Its meaning in the original Greek is “friend of God.”

In any case, an important fact is that Luke’s Gospel and the Acts of the Apostles are inseparably linked. Acts simply continues the story first given in the Gospel. This is a lesson itself. Salvation in Christ continued through the Church after the Lord ascended to his Father in heaven.

When the New Testament was compiled into one set of Scriptures, and as the Church accepted St. John’s Gospel as part of the authentic word of God, this fourth Gospel was inserted between Luke and Acts so as not to divide the four Gospels. This process blurred the perception of Acts as the continuation of Luke.

Critical in this reading is the identification given the Apostles, 11 in number since the defection and eventual suicide of Judas. Acts clearly states that the Lord chose the Apostles. His selection was not insignificant or coincidental, but done on purpose and with the authority of God.

Jesus ascended to heaven, but the Apostles remained. They still needed the wisdom of Jesus. What should they do? They realized that their commission was to his witnesses “to the ends of the Earth,” but people asked questions (Acts 1:8). For example, would Jesus restore Israel to earthly majesty? Jesus clarified what salvation means and defined the place of baptism.

An angel told the Apostles, staring into the sky, to look around themselves and to carry onward redemption in Christ.

For its second reading, the Church presents a passage from St. Paul’s Epistle to the Ephesians. The reading is a prayer that all Christians might find true wisdom in Christ.

St. Matthew’s Gospel provides the last reading. This passage repeats the mission of the Apostles. They were prepared, having been with Jesus before the resurrection. Gloriously alive after the crucifixion, the Lord was with the Apostles once more.

Jesus commissioned them to go into the world and to bring all to God by baptizing them in the name of the Father, Son, and Holy Spirit. This command not only underscored the role of the Apostles’ task to continue to proclaim God’s mercy, but it revealed to humanity the very character of God, the Holy Trinity.

Reflection

For weeks, the Church has proclaimed with great joy and confidence the Lord’s victory over death in the resurrection. It has called us to share its rejoicing in the resurrection, and has recalled for us the unconditional response long ago of the first Christians to the fact that Jesus overcame death.

To repeat, the link between Luke’s Gospel and Acts shows that salvation in Christ continued after the ascension. Jesus did not depart the Earth in any final sense after he returned to his heavenly Father.

The unfolding of the divine plan of salvation is shown. Jesus chose the Apostles to preach the Gospel and reconcile all humanity with God. They formed the Church to proclaim the message and presence of the Lord to all times and places. The Lord lives in and through the Church.

We, in 2020, encounter Jesus in the Church, just as the first Christians encountered him. Jesus draws us into communion with him in baptism. If we are faithful to our baptism through the Church’s sacraments and teachings, we are forever alive, forever redeemed, forever healed, forever forgiven, forever nourished, forever guided and forever strengthened. †

Daily Readings

Monday, May 25

St. Bede the Venerable, priest and doctor of the Church
St. Gregory VII, pope
St. Mary Magdalene de’Pazzi, virgin
Acts 19:1-8
Psalm 68:2-5acd, 6-7b
John 16:29-33

Tuesday, May 26

St. Philip Neri, priest
Acts 20:17-27
Psalm 68:10-11, 20-21
John 17:1-11a

Wednesday, May 27

St. Augustine of Canterbury, bishop
Acts 20:28-38
Psalm 68:29-30, 33-36a, 35bc-36b
John 17:11b-19

Thursday, May 28

Acts 22:30; 23:6-11
Psalm 16:1-2a, 5, 7-11
John 17:20-26

Friday, May 29

St. Paul VI, pope
Acts 25:13b-21
Psalm 103:1-2, 11-12, 19-20b
John 21:15-19

Saturday, May 30

Acts 28:16-20, 30-31
Psalm 11:4-5, 7
John 21:20-25

Vigil Mass of Pentecost

Genesis 11:1-9
or Exodus 19:3-8a, 16-20b
or Ezekiel 37:1-14
or Joel 3:1-5
Psalm 104:1-2a, 24, 35c, 27-28, 29bc-30
Romans 8:22-27
John 7:37-39

Sunday, May 31

Pentecost Sunday
Acts 2:1-11
Psalm 104:1, 24, 29-31, 34
1 Corinthians 12:3b-7, 12-13
John 20:19-25

Question Corner/Fr. Kenneth Doyle

Counseling, prayer can help people overcome burdening feelings of guilt

Q I am a Christian, although not much of a religious person at heart, but I could use your advice. I have a wife and



a 5-year-old daughter whom I love very much, but I have hurt them a lot—not by any means physically, but instead through my arrogance. I have seldom considered their own feelings, and always just pushed ahead with my own selfish wants.

Now, thanks to a wake-up call in my life, I have asked for forgiveness directly, and my wife has offered me the chance to start over again. But the feeling of guilt still haunts me; I have a deep-seated sadness for what I have done to damage the relationships within my family. What should I do, Father? (Nevada)

A The first thing I think you should do is thank God for the “wake-up call.” Then, in quick succession, thank God

for your wife, for her willingness to forgive and for the chance to move forward in your marriage. But there is more: You surely could profit by speaking with a counselor.

The guilt and sadness you now feel are understandable, but your marriage will be healthier and happier if you can give yourself a second chance. A counselor may well think it wise to include your wife in some parts of that counseling.

This leaves your daughter—who is old enough to have been hurt by your selfishness and may herself need some time to recover. A counselor may be able to suggest

what you might say to your daughter by way of an apology and a pledge to do better.

And finally, I would recommend prayer—speaking with God in your own words, sharing with the Lord your wishes and your worries. You don’t have to be a “religious person” to know that each of us is weak and needs some help from above.

Q My cousin was married 40 years ago in a civil ceremony when she was only 17. After eight years, that marriage ended in divorce. She has now been remarried for some 25 years—once again, not in the Catholic Church. All these years later, she still attends Mass regularly, but never receives holy Communion. Is this right? What are the rules of the Church on this? (location withheld)

A Your cousin is correct in not receiving holy Communion when she attends Mass. The Church holds that those eligible to receive the Eucharist are those who are living in communion with Catholic teaching. For a married person, this would mean having been married in a ceremony with the Church’s approval.

I feel badly for your cousin and admire her honesty in choosing not to receive Communion. The solution, though, might be a fairly easy one. Because her first marriage was in a civil ceremony (and presumably without Church approval), and since your cousin (I’m assuming) was a Catholic at the time, that marriage was not sacramentally valid in the Church and could be dismissed with some simple paperwork. It’s called a “declaration of nullity for absence of canonical form.”

That would leave her present marriage (which seems to be a stable one, since it has lasted 25 years!). And assuming that her present husband had not been married before, this marriage could then be “convalidated” in the Catholic Church by having the couple repeat their vows in the presence of a Catholic priest or deacon. Following that, of course, your cousin, presuming otherwise that she is in a state of grace, would be eligible to receive the Eucharist—and probably thrilled to do so.

(Questions may be sent to Father Kenneth Doyle at askfatherdoyle@gmail.com and 30 Columbia Circle Dr., Albany, New York 12203.) †

My Journey to God

I CALL

By M. Lynell Chamberlain

I call to the willow
And it calls to me,
Pale leaves fluttering
In the young spring breeze.

I call to the sky
And the sky calls to me,
Beckoning upward
To soar fearless and free.

I call to the Lord
And God answers me,
Surrounds me with love
For eternity...



(M. Lynell Chamberlain is a member of St. John Paul II Parish in Sellersburg. Photo: Willow branches dangle against the backdrop of a blue sky.) (Photo by xx liu on [Unsplash.com](https://unsplash.com))

New emergency aid bill would cut most benefits to Catholic schools

CLEVELAND (CNS)—Catholic leaders expressed deep reservations about a new \$3 trillion tax cut and spending bill in response to the economic fallout caused by the coronavirus pandemic that would restrict support for Catholic school students.

Unveiled on May 12 by House Speaker Nancy Pelosi, D-California, the Health and Economic Recovery Omnibus Emergency Solutions Act, or HEROES Act, includes a provision that would rescind funding of equitable services to nonpublic schools, including Catholic schools, that had been established in the CARES Act, an earlier \$2.2 trillion emergency aid package.

Other provisions in the Democrats' bill that has rocked the country's private education sector include the lack of direct assistance to families for tuition expenses or tax incentives that can be used for tuition; a measure that cuts out nonpublic schools, except in limited cases for children with disabilities, from \$90 billion in school aid; and it rescinds a discretionary fund utilized by the secretary of education established under the bipartisan CARES Act.

Disallowing emergency aid to one part of an affected community and allowing it for another runs contrary to long-held social policy, Catholic education advocates said.

Within days of learning of the bill's content related to nonpublic schools, Bishop David M. O'Connell of Trenton, N.J., urged Catholics in the diocese in a post on the website of *The Monitor*, the diocesan newspaper, to contact members of Congress to express their concern about the legislation.

Saying the bill has "a lot of good things," he cautioned that "some real problematic areas" exist.

"We're trying to urge Congress to maintain equitable access to federal funding for nonpublic schools and their [students'] families as they have in previous legislation," Bishop O'Connell told Catholic News Service (CNS) on May 15.

In the first 24 hours after the post, the bishop said, more than 7,000 messages were sent to Congress, including 5,200 from the Trenton Diocese.

"We just want to make sure that as we face the economic difficulties we're all facing, that those who have children

in nonpublic or Catholic schools have the equal opportunity to provide what the government offers us. We want to make sure we get our fair share."

Urged on by the U.S. Conference of Catholic Bishops (USCCB), state Catholic conferences have mobilized around the bill as well to stop what education advocates consider a major step back from long-established federal policies.

"The key thing to this bill is not that it is an education bill, it's an emergency relief bill. When in history have we excluded those suffering from an emergency from federal relief?" said Jennifer Daniels, associate director for public policy in the Secretariat of Catholic Education at the USCCB.

"When Congress releases emergency relief bills, it's available to everyone who is suffering from that emergency. All we're saying is that private schools are suffering right next to the public schools, and we should have access to emergency relief funds. All we want is our fair share and for our children to be served in an equal manner," Daniels told CNS.

The private education sector has rallied to oppose the provision specific to school funding.

A May 14 letter to Congress from Michael Schuttloffel, executive director of the Council for American Private Education, expressed "extreme disappointment" with the "unworkable" education provisions in the Heroes Act.

The USCCB is a member of the council, which is known as CAPE.

"If passed, these provisions would eliminate from eligibility for aid almost all students enrolled by their parents



A child in Washington runs near the U.S. Capitol on April 6 during the coronavirus pandemic. Catholic leaders on May 15 expressed deep reservations about a new \$3 trillion tax cut and spending bill to help the economy because it would restrict support for Catholic school students. The measure was up for a vote in the House on May 15. (CNS photo/Leah Millis, Reuters)

in private schools," Schuttloffel wrote, adding, "To approve such policies would be to send a message that the House of Representatives is only concerned with the safety of some of America's students and teachers, not all."

The letter raised concern that the HEROES Act education provisions reopens the CARES Act "to restrict which private school students will be eligible for relief voted on by Congress, and signed by the president, over a month ago."

Presentation Sister Dale McDonald, director of public policy and educational research at the National Catholic Educational Association, said the bill as written would harm nonpublic schools across the country because it "reinterprets" what is emergency aid versus what is traditional education aid.

The bill includes \$1 trillion for state, city and tribal governments to avoid layoffs; \$200 billion for "hazard pay" for front-line workers; a new round of cash payments for individuals and households; \$175 billion in housing assistance for rent and mortgage payments; \$75 billion for medical testing; a 15 percent increase in

the Supplemental Nutrition Assistance Program (SNAP); subsidies for laid-off workers to pay for health insurance premiums and maintain COBRA; an employee retention tax credit for businesses; and \$25 billion for the U.S. Postal Service.

The House of Representatives passed the bill on May 15 largely along party lines.

However, the likelihood of the Republican-controlled Senate taking up the measure as written is slim. Senate Majority Leader Mitch McConnell, R-Kentucky, told reporters at the Capitol there was no "urgency" to act and that consideration of any relief measure by the chamber would not happen until after Memorial Day.

The long-standing equitable services policy has existed since 1965 with passage of various civil rights laws under President Lyndon Johnson's Great Society campaign. It allows federal funding to be sent to states, which then funnels money to local school districts. In turn, the local districts provide equitable services such as English language training or special education based on the needs of the

Catholic Communication Campaign collection is set for May 23-24

WASHINGTON (CNS)—The annual collection for the U.S. bishops' Catholic Communication Campaign (CCC) is scheduled to take place the weekend of May 23-24, coinciding with World Communications Day, which is on May 24 this year.

The annual national appeal supports efforts in the United States and around the world to use the media, Internet and print publications to help people connect with Christ and "spread the good news."

"In these times, the support of the Catholic

Communication Campaign is vital to help keep the faithful connected to our faith and for dioceses to communicate the Gospel through all available means," said Archbishop Gregory J. Hartmayer of Atlanta, chairman of the U.S. Conference of Catholic Bishops' (USCCB) Subcommittee on the Catholic Communication Campaign.

"The CCC has long recognized the need to reach people and help them connect with Christ," he said in a May 18 statement.

The novel coronavirus and the disease it causes, COVID-19, "has prompted life to change in dramatic ways for more than two months, with an increased reliance on communication tools to stay connected," a USCCB news release said in announcing the 2020 collection. "Catholics and non-Catholics alike are using online tools to work and attend school, and stay connected to their families, friends, and their faith."

In response to COVID, the USCCB developed a resource page about COVID-19 with support from the CCC. In a section titled "Together in Christ" on the USCCB website, www.usccb.org, there are links for families, parishes and dioceses for prayer resources, livestream of Masses and catechetical materials.

"Thanks to the generosity of the faithful in the United States, millions of people throughout the world have been able to connect in new ways with the good news of Jesus Christ, especially in recent months," Archbishop Hartmayer said.

While many dioceses are beginning to issue reopening protocols for their churches—as states themselves begin to slowly reopen—most Catholics are still unable to gather together in their churches for Mass. Several dioceses offer electronic offertory programs that include the CCC or other ways for parishioners to support scheduled appeals in the absence of collections during Masses.

Fifty percent of the funds collected through the CCC remain in each diocese to support local communication efforts. The other half is used to support national efforts

in the United States and in developing countries around the world.

Among other projects supported by major CCC grants are two documentaries now in national broadcast television circulation: *Revolution of the Heart: The Dorothy Day Story* and *Walking the Good Red Road: Nicholas Black Elk's Journey to Sainthood*.

Day was the co-founder of the Catholic Worker Movement and is a candidate for sainthood. *Revolution of the Heart* was released to public television stations in March and has already exceeded 1,000 broadcasts nationwide, according to a USCCB release. The film won the Religion Communicators Council 2020 Wilbur Award for best documentary.

Filmmaker Martin Doblmeier (*An American Conscience: The Reinhold Niebuhr Story*, 2017) wrote, directs and narrates the film. Actress Susan Sarandon, who famously portrayed contemporary Catholic social activist Sister Helen Prejean in the 1995 drama *Dead Man Walking* reads excerpts from Day's 1952 biography, *The Long Loneliness*.

Walking the Good Red Road tells the story of Nicholas W. Black Elk, a 19th-century Lakota catechist who is said to have introduced hundreds of Lakota people to the Catholic faith. He also is a candidate for sainthood.

Black Elk was immortalized in author John Neihardt's classic 1932 book *Black Elk Speaks*, in which he recalled the lost ways of Native American life. The documentary brings to light Black Elk's conversion and his ministry to his people, which he carried out in collaboration with the Jesuits who served his Pine Ridge Reservation.

As of May 17, in cooperation with the Interfaith Broadcasting Commission, *Walking the Good Red Road* is available on ABC-TV stations nationwide.

The Subcommittee on the Catholic Communication Campaign oversees the collection and an annual grants program under the direction of the USCCB's Committee on Communications. †

Online Lay Ministry Formation

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

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



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carlahill@archindy.org

Once he retires, Colts quarterback to coach at Catholic high school

FAIRHOPE, Ala. (CNS)—Philip Rivers said he fulfilled one childhood dream by playing quarterback in the NFL.



Philip Rivers

He'll soon fulfill another by coaching high school football.

The 38-year-old Rivers was named head coach-in-waiting at St. Michael Catholic High School in Fairhope. He'll follow in the footsteps of his father, Steve, a longtime high school football coach who is

in the Alabama High School Sports Hall of Fame.

Rivers' coaching career won't begin immediately. He is set to begin his 17th season in the NFL after signing a one-year, \$25 million deal with the Indianapolis Colts in the offseason. Paul Knapstein, athletic director at St. Michael School, will serve as interim coach for at least the 2020 season. Rivers will take over once he retires from the NFL, which could be after a couple more seasons.

"It's a special day for me and my family. I will probably get a little

emotional," said Rivers. "I [had] two childhood dreams. One was playing in the NFL. I still love that. The other was to be a high school football coach as my dad was.

"Wow, how blessed am I to be able to live both of those out?"

Rivers was the No. 4 overall pick in the 2004 NFL draft. He reached eight Pro Bowls during his 16 seasons with the San Diego and Los Angeles Chargers, and his 59,271 passing yards rank sixth on the league's all-time list.

He and his wife Tiffany are the parents of nine children. Faustin Weber, the principal at St. Michael School, said Rivers' upbringing, as the son of a longtime high school coach, as well as his Catholic faith are important attributes in the school's eventual head coach.

"He and Tiffany are devout Catholics," Weber said. "I believe he's going to be a tremendous influence on the lives of our young men here and their faith life. He brings an infectious optimism and enthusiasm to whatever he does, and I think he's going to really advance our culture here and be a tremendous influence for good.

"Our mission is to build scholars,

and kind of laid it in our lap from the standpoint of location, a school with the same vision and a young football program. As time went, it made sense. It was the right fit."

St. Michael School opened in the fall 2016, and its football program will enter its third varsity football season this fall. The program has won three games the past two seasons.

"Our program will be faith, family and football," Rivers said. "It will be built on faith, and family will be very important, and we'll work like crazy at the football part." †

"It seemed like the perfect fit," Rivers said. "As the days went by, we felt more and more like God had a hand in this

GALLAGHER

continued from page 4

a living sacrifice, holy and pleasing to God" (Rom 12:1) in the many small and sometimes large sacrifices we make in our daily lives.

The Church's ordained priesthood and common priesthood, then, are closely interrelated and are called to support each other.

In the two months that the public celebration of the Mass was suspended, it still continued as priests offered the Eucharist in their parish churches, often livestreamed online.

Even though lay Catholics could not be present physically at those liturgies,

God's grace allowed us to take part in the sacrifice of the Mass in a real if spiritual way through our common priesthood.

Wherever the Mass is celebrated, we Catholics here in Indiana and around the world are joined together in Christ's mystical body and take part in his perfect sacrifice on Calvary. And then we extend its power, grace and mercy to the ends of the Earth, all the way to our own little corner of it through living out our common priesthood.

This is a tremendous mission to enter more fully into as we are blessed to take part once again in the Church's public worship.

(Sean Gallagher is a reporter for The Criterion.) †

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Employment

PROVIDENCE

Our Lady of Providence High School

Clarksville, Indiana

Our Lady of Providence High School is currently accepting applications for the position of president. Located in Clarksville, Indiana, the schools serve a growing student population of 363 and is accredited by the State of Indiana. The institution is blessed with exceptional teaching and administrative staff and a dedicated group of parents, friends, and alumni.

The position of president is an administrative position. Qualified applicants will have spent the majority of their career in the corporate or non-profit world in a leadership role. The president of the school is the chief executive, advancement, and financial officer of the institution and is responsible for all facets of its operation. The president leads and articulates the school's mission and vision, creates and implements strategic plans, and builds and nurtures relationships. The president reports to and is evaluated by the superintendent of Catholic schools for the archdiocese with inputs from the Board of Trustees. The president works in close partnership with the principal who is the chief operating officer of the school.

Applicants must foster a proven Catholic identity, have sound marketing and financial skills, and possess strong leadership and interpersonal skills. Applicants must be practicing Roman Catholics who have demonstrated their commitment to servant leadership. Preferred candidates will have a corporate or executive background, a master's degree or equivalent work experience, be able to model their faith, set strategy and direction, lead the administrative team and allocate capital to priorities while building community and serving others. This position does not require a teaching license.

Interested, qualified candidates are encouraged to apply by May 29, 2020.

Please include the following items when applying for this position.

- 1) Letter of Interest, including responses to the following two questions:
 - a) How do you express your faith?
 - b) What skills will you bring to a Catholic school?
- 2) Resume
- 3) Three letters of reference or contact information for three professional references

Complete the an online application using the following link:

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Employment

CARE (Catholic Accompaniment Reflective Experience) Coordinator

Note: This position is fully funded by a grant from the United States Conference of Catholic Bishops (USCCB).

Catholic Charities of the Archdiocese of Indianapolis is seeking a part-time CARE Program Coordinator.

Program Description: The CARE Program is committed to connecting Catholic volunteers and parishes with fellow community members who are undocumented immigrants, unaccompanied children, and families in need of accompaniment and emotional, social service, and spiritual support when integrating into their communities or attempting to comply with immigration proceedings, such as reporting to U.S. Immigration and Customs Enforcement (ICE) for check-ins or attending immigration hearings.

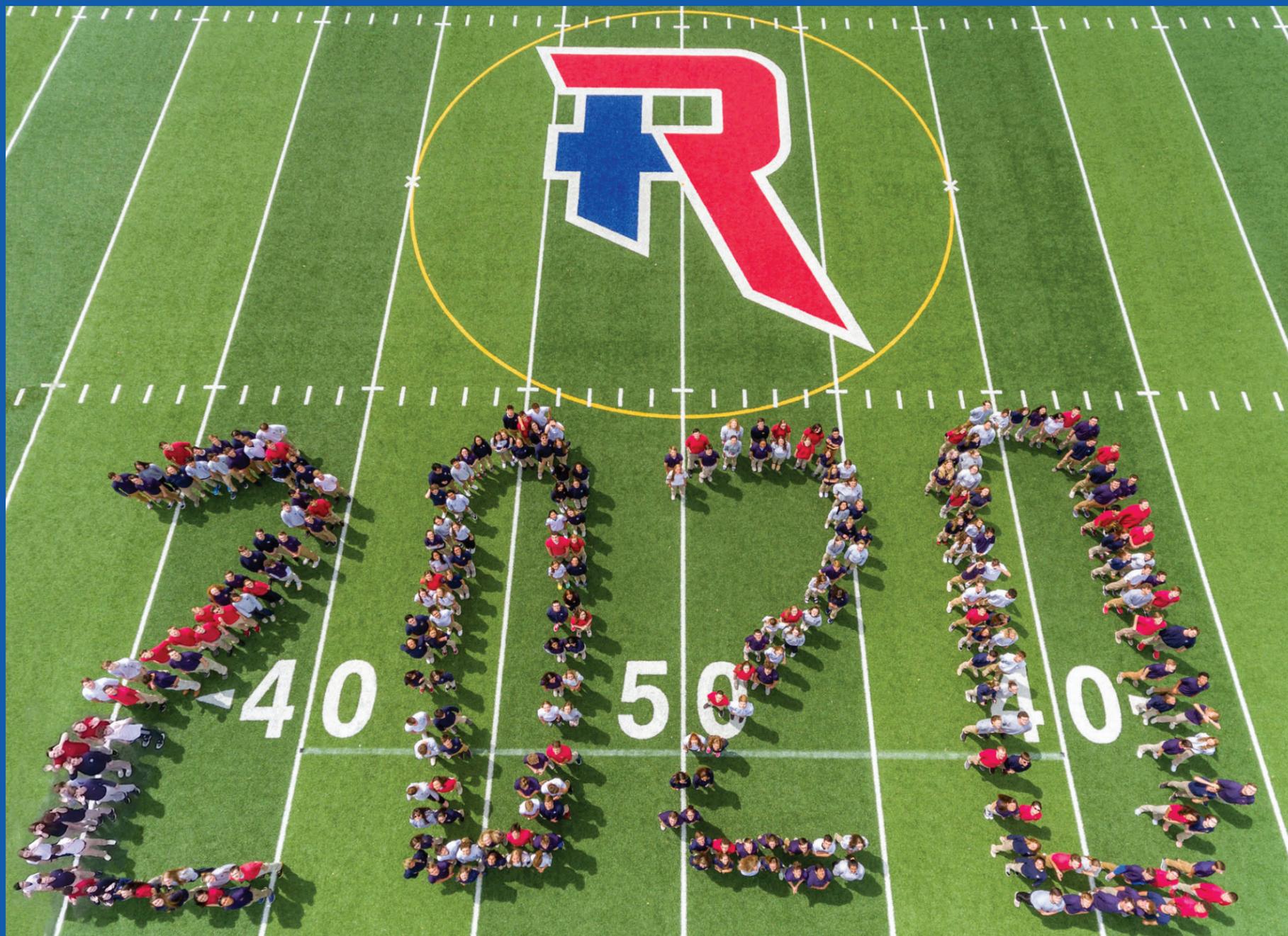
Applicants must be practicing Catholics, bilingual in Spanish and English, have some working knowledge of the U.S. immigration system, be comfortable speaking in public, possess strong organizational skills, and able to diplomatically deal with potentially conflictual situations. Weekend and evening work and travel within the Archdiocese may be required.

The Catholic Charities – CARE Program is a pilot program of the USCCB – Office of Migration and Refugee Services. The Archdiocese of Indianapolis is one of three dioceses participating in the USCCB program.

Please e-mail a cover letter, resume, and list of references, in confidence, to:

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 Lance Steven Brand
 Lillian Sue Brown
 Kristina Marye Buckel
 Andrew Donald Burgan
 Minna Rose Burkhardt
 Aidan Michael Burruss
 Alex Michael Busuttil
 Joshua Thomas Byrne
 James Franklin Cantwell
 Samuel Walter Carr
 Yolanda Daniela Castaneda
 Isabella Nerissa Cento
 Abigail Elizabeth Cerimele
 Isabelle Kathryn Challis
 Clark James Chapman
 Garrett Jeffrey Chida
 David Jerrit Clayton
 Alexa Marie Cline
 Anna Mae Clodfelter
 Evan Brian Cloud
 Alexander Grant Cole
 Abigail Jane Conway
 Cassidy Kay Cross

Logan Joseph Currans
 Abigail Irene Davey
 Malachy Ian Davis
 Hannah Janine Day
 Joseph Michael Deer
 Samuel Isaac Dever
 Jackson Connor DeWitt
 Benjamin Patrick Dias
 Sophia Hanna Dietz
 Kaitlyn Mariah Dillon
 Zachary Allen Doerr
 Gabrielle Rose Marie Donahue
 Devon Gerard Donley
 Amelia Virginia Ebling
 Logan Christopher Eldridge
 August William Endris
 Andrew James England
 Corbin Atley Fath
 Michael James Feltz
 Christopher Axel Figueroa
 Sofia May Athanasios Filis
 Michael Thomas Fletcher
 Ryan Thomas Flick
 Yoselin Areli Fonseca
 Tyce Andrew Freije
 Lukas Bradley Gaitner
 Quentin Patrick Gallagher
 Andrew Joseph Gangstad
 Joseph Davis Ganther
 Isaac Carlos Garnica
 Sydney Jean Geibel
 Abigail Agnes Genier
 Samuel Douglas George
 Elaine Marie Gerard
 Joseph Anthony Gibson
 Maggie Rose Gibson
 Sophia Marie Gilliland
 Trinity Catherine Gleitz
 Izabella Helena Gonzalez
 Andrew James Goebel
 Olivia Rose Goers
 Julia Jean Gorski
 Ethan David Gosser
 Kylie Ann Gudat
 Gretchen Elizabeth Guerretaz

Brian Arturo Guevara
 Maung Law Ha
 Claudia May Hallett
 Eleanor Christine Hammerschmitt
 Phillip Thomas Hanley
 Nathan Patrick Hart
 Angeli Noelle Hartman
 William Drue Hawkins
 Lindsey Joan Hehmann
 Daniel Erick Heinrich
 Braden George Herbert
 Owen Amadeus Herndon
 Emma-lin Anuhea Hess
 Addisyn Jean Hill
 Angelique Bao-Uyen Ho
 Faith Abigail Holden
 Maggie Lynn Hollcraft
 Nicholas Michael Hollcraft
 Olivia Grace Hornek
 David Adam Hurrle
 Janeth Marie Imán
 Grace Elizabeth Irmer
 Liam Christopher Irwin
 Breanna Faith Jaffe
 Abigail Sarah Johnson
 Samuel Blake Jordan
 Alexa Kathleen Keller
 Danielle Marie Kessler
 Carter Michael Kincaid
 Kasey Marie Kirkhoff
 Robert Eugene Koch III
 Meghan Elise Koleszar
 Emily Ann Kriech
 Conner Donavin Ladd
 Beau Bradley Laeuffer
 Grace Rebecca Lewis
 Amber Rose Linton
 Abigail Mae Long
 Aidan Christopher Looney
 Daniel Alejandro Lopez
 Sophia Jane Louthain
 Brayden Reilly Lowery
 Thomas Alfred Lutgring
 Joseph Patrick Madden
 Meredith Nicole Mader

Eli Matthew Mann
 Miles Allen Thomas Marshall
 Nathan James Marshall
 Riley Grace Marten
 Citaly Gabriela Martinez
 Rhianna Rose Mast
 John Wayne Matthews
 Anna Nicole Mattingly
 Emily Elizabeth Mattingly
 Garrett David May
 Zachary Thomas Mayer
 Savannah Marie Mays
 Emma Mary McAllen
 Daniel Patrick McCarthy
 Alyson Grace McElwain
 Brigham Michael McGill
 Charles Nicholas McGinsie
 Samuel Robert Meer
 Henry Rivera Meinerding
 Maria Maureen Mina
 Paige Darlene Moore
 Savannah Kai Morrall
 Emily Elizabeth Mulinaro
 Thomas Patrick Mullin
 Ellie Rose Murphy
 Alexander Michael Nettles
 Aidan Joseph Newett
 Tyler Anthony Newett
 Cullen Thanh Nguyen
 Jennifer Hannul Noone
 Olivia Herron Noone
 Marissa Eeve Ochoa
 Hannah Louise Oelschlager
 Elizabeth Colleen Origer
 Brandon Orta
 Luis Alejandro Ortiz-Mayorquin
 Justus Jameson Owen
 David James Page
 Sui Tha Par
 Christopher Joseph Parrett
 Allison Victoria Patrick
 Carl Andrew Pavelko III
 Alexander Sheridan Payne
 Maximus William Peebles
 Robert Perez-Gomez

Grace Victoria Plahitko
 Taylor Elizabeth Pluntz
 Benjamin Andrew Pohovey
 Luke Alexander Poole
 Mark Bartholomew Poole
 Allison Rae Povinelli
 Blake Ryan Prather
 Riley Michele Prewitt
 Sarah Michelle Prusa
 Sophia Marie Prusa
 Levi William Ralston
 Carson Anthony Rearick
 Katey Elizabeth Reed
 Brendon Nathan Robinson
 Molly Christine Roeder
 Mary Rose Roesener
 Andrea Valeria Roman
 Benjamin Andrew Rooks
 Erin Elizabeth Rooney
 Patrick Michael Rosemark
 Mackenzie Elizabeth Ross
 Rogelio Ramsess Ruiz-
 Esparza Cervantes
 Mitchell Alexander Ruminski
 Jose Nelson Sangalang III
 Madeline Rose Schaefer
 Noah Anthony Schafer
 Ava Elizabeth Schneider
 Elizabeth Marie Schneider
 William Paul Schoettle
 Josephine Louise Schott
 Lillian Rose Secrest
 Jeanne Paula Escalante Sering
 Sophia Louise Shelburn
 Lydia Grace Shock
 Sydney Marietta Silcox
 Garrett Scott Simmerman
 Jenna Nicole Sinkhorn
 Harrison Jeffrey Sisk
 Joseph Michael Sizemore
 Samuel Robert Slivka
 Chyene Christen Smith
 Angelina Mary Snow
 Trace Matthew Solonka
 Emma Louise Sommers

Emily Ann Sonderman
 Grace LeeAnn Sonley
 Elizabeth Nicole Sorenson
 Ariadne Shane Soto
 Nicholas James Spearing
 Anthony John Spotts
 Emma Rose Spotts
 Alexander Paul Stroud
 Chelsie Frances Stuck
 Noelle Grace Sulit
 Karissa Renee Svrcek
 Dylan Julius Belano Tadas
 Molly Catherine Tippet
 Megan Elizabeth Turk
 Deric Alexander Vaught
 Matthew Anthony Vega
 Alec Christopher Viduya
 Summer Rose Viles
 Alana Rae Vinson
 Jessica Virk-Sanchez
 Colin Bradley Wade
 George Calvin Wade
 Ariana Victoria Walker
 Abigail Faith Walters
 John Stanley Wardzala III
 Emma Marie Weintraut
 Anna Elizabeth Wentzel
 Anthony Joseph Wheat
 Joshua Thomas Wheat
 Grace Marie Whitaker
 Sarah Michelle White
 Alleigh Suzanne Wilham
 Ashleigh Elizabeth Wilham
 Kempis James Wilkerson
 Kainoa Creighton Wisler
 Ethan Clark Witsaman
 Grace Lee Woehler
 Logan Adam Wong
 Joseph Michael Woodruff
 Emma Grace Woolsey
 Sarah Elizabeth Wulf
 Juan Manuel Xochitlatoa
 Alana Michele Young
 Megan Elizabeth Zakrowski
 Peyton Mathies Zins