



The

Criterion

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Planned Parenthood allegations

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Pope marks anniversary of 'Laudato Si' with call to prayer and action

VATICAN CITY (CNS)— Commemorating the fifth anniversary of his encyclical on the environment, Pope Francis called on Christians to join in prayer and acts of care for the Earth and for the poor.

After reciting the "Regina Coeli" prayer on May 24, the pope encouraged Catholics to participate in the celebration of the "Special 'Laudato Si' Anniversary Year," a yearlong series of initiatives dedicated to putting the encyclical's teaching into action.



Pope Francis

"I invite all people of goodwill to join, to take care of our common home and of our most fragile brothers and sisters," he said.

According to the Dicastery for Promoting Integral Human Development, the yearlong celebration from May 24, 2020, to May 24, 2021, will emphasize "ecological conversion in action" through a series of events dedicated to environmental care, education and the economy.

The pope also said that "it would be beautiful" for Catholics to recite the prayer dedicated to the anniversary celebration of the encyclical.

The prayer, which is available on the dicastery's "Laudato Si' Week" website (laudatosiweek.org), asks God to "be present to those in need in these trying times, especially the poorest and those most at risk of being left behind.

"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," the prayer states.

In a statement released by the Vatican press office on May 16, the dicastery also detailed the rollout of a "seven-year journey toward integral ecology" for

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'A source of comfort and peace'

Above, Patrick Evans, a member of St. Susanna Parish in Plainfield, receives his first Communion from Msgr. William F. Stumpf, vicar general, during a Mass at the parish church on May 4, 2019. (File photo by Sean Gallagher)

The power of the Eucharist shines through in readers' stories of special first Communion

(Editor's note: The Criterion invited readers to share their special memories of their first Communion and also to share the importance that the Eucharist has in their lives. We begin their stories in this week's issue.)

By John Shaughnessy

It's a handwritten letter touched with the love of a child for her mother.

Nadine Kaelin wrote the note, in her best penmanship, on lined paper

just days before she would receive her first holy Communion.

Dear Mother,
I love you. To show my love, I will be good and obey you. Next Sunday when Jesus comes into my heart, I shall ask Him to bless the sweetest Mother in the whole world.
Love, kisses,
Nadine

Kaelin recently rediscovered that love letter as she was quarantined at

home during the coronavirus crisis.

"During this quarantine time, I chose to look through some boxes I brought home after my mother passed away in 1983," said Kaelin, a member of St. Michael Parish in Bradford in the New Albany Deanery. "I was surprised to find this letter I wrote to her before my first holy Communion in 1955.

"I couldn't believe she kept it all those years."

Keeping that letter shows the depth

See COMMUNION, page 11

Weekend Masses resume in some parishes after two-month hiatus

By Natalie Hoefler, Sean Gallagher, Katie Rutter and John Shaughnessy

More than two months had passed since Catholic churches across central and southern Indiana were closed to help stop the spread of the COVID-19 virus.

May 23-24 marked the first time weekend Masses could be publicly celebrated in the archdiocese.

Those who participated in their first public weekend Mass since the middle of March used words like "terrific," "special" and "emotional" to describe the experience of once again worshipping in community and receiving the Body of Christ in the Eucharist.

But they did so in churches limited to 20-30 percent capacity per archdiocesan recommendations to better adhere to safety and social distancing guidelines. They wore face masks and sanitized their hands. They sat separated by roped-off pews.

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Susie Dickman, prays after receiving Holy Communion at St. Louis Church in Batesville on May 23.

(CNS photo/Katie Rutter)



Honoring Mary with mosaic

Pictured above is a mosaic of the Miraculous Medal created by the students of St. Louis School in Batesville. The school dedicated the past school year to honoring the Blessed Mother, coinciding with the parish's yearlong focus on Mary. Students added pieces to the mosaic each time they performed an act of kindness, said a prayer or forgave someone. The mosaic was almost finished when the school year ended abruptly due to COVID-19. Students prayed the rosary with their families in order to finish the mosaic. (Submitted photo)



Public Schedule of Archbishop Charles C. Thompson

No public events scheduled at this time.



Pope Francis' prayer intentions for June

- **The Way of the Heart**—We pray that all those who suffer may find their way in life, allowing themselves to be touched by the heart of Jesus.

See Pope Francis' monthly intentions at archindy.org/popesintentions.

LAUDATO

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families, dioceses, schools, universities, hospitals, businesses, farms and religious orders.

Among the events is the ecumenical "Season of Creation" initiative, which runs from the Sept. 1 Day of Prayer for Creation through the feast of St. Francis of Assisi on Oct. 4.

The initiative, explained at www.seasonofcreation.org is "an annual celebration of prayer and action to protect creation" that will include an online prayer service, a webinar and conferences.

In a May 25 statement announcing the initiative, the Dicastery for Promoting Integral Human Development said that in light of the coronavirus pandemic, "the Season of Creation is especially relevant this year."

The dicastery, it said, "is currently engaged in work to develop a comprehensive response to the pandemic, addressing both the immediate needs of those who suffer today and the long-term need to create more just societies."

Throughout the anniversary year, Catholic dioceses, schools and institutions also will be encouraged to implement the use of clean renewable energy, as well as the sober use of resources and energy and updating educational curriculum "to create ecological awareness and action, promoting the ecological vocation of young people, teachers and leaders of education."

The dicastery also instituted the "Laudato Si' Awards," which will recognize individuals, educational institutions, dioceses and parishes for their efforts in encouraging and promoting the care of the environment. †

Wanted: Your nominations for Excellence in Catechesis award

Criterion staff report

Would you like to nominate a parish catechetical leader for an award? The archdiocesan Office of Catechesis has a streamlined nomination process that makes it easy to do.

The Excellence in Catechesis honor has been awarded by the Office of Catechesis since 1996. Previous award winners still active in catechetical ministry include Mary Jo Thomas-Day, Deacon John Jacobi, Cynthia Flaten, Barbara Black, Kim Sprague, Julie Haney,

Anita Navarra and Marianne Hawkins. To nominate someone for 2020, take a few minutes to provide brief answers to the questions below:

- How do your nominee's efforts help parishioners grow as disciples of Jesus, experiencing intimacy with him and enjoying participation in his holy, Catholic Church?
- In what ways does your nominee's ministry encourage parishioners to bridge the gap that can be present between knowledge of our faith and practicing it in everyday life—making religion a

way of life and a virtue that benefits communities?

- Providing meaningful experiences of formation for catechists helps bring about excellence—by God's grace! How does your nominee encourage and motivate those who teach the faith with ongoing affirmation in the form of certification, recognition and commissioning?

Brief answers—two or three sentences—are sufficient to let us know the reasons you are nominating your parish catechetical leader. If you'd like to

provide additional information, feel free to do so.

Please include the name of the nominee; his or her parish; your name; and the best way of contacting you. Each nominee's pastor, administrator or parish life coordinator will be contacted to affirm nominations.

Nominations are due by June 30 and can be faxed to 317-592-4032. They can also be mailed to Ken Ogorek, c/o Archdiocese of Indianapolis, 1400 N. Meridian St., Indianapolis, IN, 46202, or replies can be e-mailed to: kogorek@archindy.org. †

REPORT SEXUAL MISCONDUCT NOW

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

- 1 Ethics Point**
Confidential, Online Reporting
www.archdioceseofindianapolis.ethicspoint.com or 888-393-6810
- 2 Carla Hill, Archdiocese of Indianapolis, Victim Assistance Coordinator**
P.O. Box 1410, Indianapolis, IN 46206-1410
317-236-1548 or 800-382-9836, ext. 1548
carlahill@archindy.org

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:

- Earn certificate in Lay Ministry
- Complete 12 courses online with ND STEP program
- CDU offers classes on Catechism of the Catholic Church
- 20% discount for all employees, volunteers, and parishioners

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



Cathedral still offering daily online Mass via website

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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NEWS FROM YOU!

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

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Complaints filed about abortion centers open during ban

By Natalie Hoefler

Complaints against abortion centers in Bloomington and Indianapolis have been filed with the state Attorney General's Office in regard to those facilities remaining open and maintaining steady business during the time that Gov. Eric Holcomb ordered the temporary ceasing of elective and non-essential surgeries, including abortions, during the coronavirus crisis.

The complaints were filed by sidewalk counselors who serve outside of the Planned Parenthood (PP) abortion centers in those cities. One complaint per facility was filed for each day they were open for business in defiance of the state order.

The ban, effective from April 1-21, states that "hospitals, ambulatory surgical centers, dental facilities, plastic surgery centers, dermatology offices and abortion clinics are directed to cancel or postpone elective and non-urgent surgical or invasive procedures."

The goal was to insure the availability of critical resources—including surgical gowns, gloves and face masks—in "combating the spread of, and treating those affected by, this dangerous [COVID-19] virus."

"But the governor gave a huge loophole," says Jodi Smith, state director for the Susan B. Anthony List and a lobbyist for Indiana Right to Life.



Jodi Smith

The caveat can be found in the order's definition of elective and non-essential surgeries. It describes them as any procedure "which can be delayed without undue risk to the current or future health of the patient as determined by the patient's treating physician ... or health care provider."

"So legally, if the doctor deemed it was an emergency or couldn't wait, the doctor still had the right to do the surgery," Smith explains.

"Guess what? These abortion centers never, ever thought 'non-essential' applied to them. They never closed a day, never listened to a word [the governor] said. Every [type of facility listed in the ban] put off doing surgeries, but the abortion doctors said, 'We have to do it.'"

And they did, according to sidewalk counselors at the Bloomington and Indianapolis PP abortion centers.

"What we saw, they were open as business-as-usual," says Monica Siefker, a sidewalk counselor at the Bloomington PP facility and a member of St. John the Apostle Parish in Bloomington. "In fact, their business went up. Our [tracking of their] March numbers saw a 20 percent increase, and the April number is even higher."



Monica Siefker

The same circumstances were noted at the Indianapolis PP abortion facility, which "barely missed a beat in number of clients," says sidewalk counselor Sheryl Dye, a member of St. John the Evangelist Parish in Indianapolis.

While it was not illegal for abortion centers to remain open due to the



Sheryl Dye

loophole in the ban, Dye and Siefker cite multiple reasons they filed complaints with the Attorney General's Office.

Abortion facilities that maintained steady business during the ban "were in defiance in spirit with what the governor intended,"

says Siefker. "There was wiggle-room, but they took advantage of that. People always say it's a woman's right to choose. 'Choosing' implies it's elective."

Dye notes a "concern with their using up PPE [personal protection equipment] at a time when it was very valuable.

"Plus there's the possibilities of



Sidewalk counselors Ann Clawson, left, and Sheryl Dye stand outside of the Indianapolis Planned Parenthood abortion facility on Feb. 20, 2019. (File photo by Natalie Hoefler)

complications from surgical abortions, and those taking pills can end up in the ER [emergency room] if they have problems. It's another drain on resources."

Facilities not adhering to social distancing and other guidelines was also a source of concern.

"We know they let people in the door without masks, and we only saw one facility taking temperatures," says Smith, a member of Bread of Life Ministries in Avon. "They really felt they were above the law."

Dye and Siefker agree that it's unlikely the complaints will result in any action against the facilities. But their goal in filing the complaints goes beyond seeing immediate results.

For Dye, the complaints help paint "the broader picture of what Planned Parenthood does, that [their response to the ban] was about continuing their profit lines."

Her hope in filing the complaints is "to establish over time the different ways that

they either are disregarding regulations or have violated regulations, that hopefully this becomes part of showing a pattern of their behavior.

"We're supposed to be in this together. You can say any procedure is important—people post-chemo or getting back surgery for pain. Abortion is not an emergency procedure. It's a choice."

Siefker says her "biggest motive is to continue to build a case on why abortion is so bad for our country and our world. I want it to be on record what the response of the abortion industry was during the pandemic. How they justified staying open during the COVID issue brought to light all the more how they are not about women's health, but about their own profits."

Siefker passionately believes that "a light needs to be shined on this moral question for our country: Is [abortion] really the direction we want our community, our state, our country to go in? Is this really the direction we want to head?" †

Complaints of unlicensed abortions filed against Lafayette Planned Parenthood

By Natalie Hoefler

On May 19, a press conference was held outside of the Planned Parenthood abortion facility in Lafayette, Ind., to announce that complaints were filed against that facility for reporting two unlicensed surgical abortions in March. The facility is only licensed to offer chemical abortions.

Complaints were filed with the Indiana Attorney General's Office, the Indiana State Department of Health (ISDH) and the Lafayette police department.

Tiptecanoe County Right to Life held the press conference outside the PP abortion center where the alleged infractions took place.

The unlicensed procedures were discovered when members of pro-life organizations reviewed the facility's state-mandated monthly Termination of Pregnancy Reports (TPRs).

"We were surprised we saw two abortions that were done in March that



Marc Tuttle, left, director of Indianapolis Right to Life, introduces Tiptecanoe County Right to Life board member Kevin Niebrugge, right, at a press conference held by the northern Indiana pro-life organization in front of the Planned Parenthood abortion facility in Lafayette, Ind., on May 19. (Submitted photo by Jodi Smith)

were marked as surgical abortions," said Tiptecanoe County Right to Life board member Kevin Niebrugge during the press conference. Niebrugge filed the complaints as a citizen of Tiptecanoe County. "The reason that's surprising is this facility is not licensed to perform surgical abortions. They can only perform chemical abortions."

The two reports were signed by Dr. Deborah Nucatola, the abortion provider filmed in a 2015 undercover video eating salad while discussing how to harvest fetal parts and tissue for sale. She was named medical director for Planned Parenthood of Indiana and Kentucky (PPINK) in 2019.

"Having that doctor here at this facility is alarming, and having them perform illegal abortions here is alarming, and knowing she is traveling and working in our state is alarming," Niebrugge said.

Sidewalk counselors at the PP abortion centers in Bloomington and Indianapolis have also reported seeing Nucatola in those facilities.

"Since she took over [as PPINK medical director], we've been watching, and I mean watching," said Indiana Right to Life lobbyist and Susan B. Anthony List state director Jodi Smith in an interview with *The Criterion*.

"Our goal [in filing the complaints] is to attract attention to the fact that this notorious person is in our town and state, and that we'll be watching every single, solitary thing she does."

Right to Life of Indianapolis director Marc Tuttle served as moderator for the press conference. He noted any legal action against the facility awaits a police investigation.

"We'll have to wait to see what happens after that," he said. "Our hope is that it will be referred on to the attorney general to look into license revocation" for both Nucatola

and the Lafayette PP abortion center.

According to Smith, filing erroneous TPRs in Indiana is a Class A misdemeanor that could result in Nucatola being fined by the ISDH.

"Everything goes at the speed of molasses with these things," Smith said.

But she said announcing the filing of the claims at the press conference is important, because "people, and especially

Catholic communities, want to know there are people working out there so hard and so diligently to try to catch these abortion doctors. We try very hard to hold them accountable when they break the rules.

"We keep pushing and pushing and pushing, and never giving an inch."

As of the time *The Criterion* went to press, it was unknown if Planned Parenthood had responded to the complaints. †

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Editorial



The descent of the Holy Spirit is depicted in a stained-glass window at St. Mary of the Isle Church in Long Beach, N.Y. The feast of Pentecost, celebrated on May 31, commemorates the Holy Spirit descending upon the Apostles 50 days after Christ's resurrection. Pentecost also marks the end of the Easter season. (CNS photo/Gregory A. Shemitz)

Pentecost and the Holy Spirit

This Sunday is Pentecost Sunday, one of the most important feast days of the liturgical year. However, it too often seems to get overlooked. That might be even more true this year when many of us can't attend Mass as we did in the past.

The feast is often called the birthday of the Church. It's when the Apostles, inspired by the Holy Spirit, first began to preach. After Christ's ascension, they waited together until the Holy Spirit descended upon them in the form of tongues of fire. Fire symbolizes the presence of God. This scene is described in the first Scripture reading of this weekend's liturgy (Acts 2:1-11).

Many Christians are unaware that Pentecost was, and is, a Jewish feast. It was one of the three pilgrim feasts when all Jewish males were supposed to go to the Temple (see Exodus 23:14-17). The word "Pentecost" is Greek for "fiftieth," so it was celebrated 50 days after the first day of Passover. Jews also know it as the "Feast of Weeks" and, in Hebrew, *Shavuot*. Christians, of course, celebrate Pentecost 50 days after Easter.

The Holy Spirit apparently chose Pentecost to send the Apostles out to preach because Jerusalem was filled with Jews on that day. There were Jews from many parts of the world and, as the Acts of the Apostles says, they were amazed that they heard what the Apostles said in their own languages. With so many Jews there, this was a great opportunity to jump-start the Church.

As important as the Holy Spirit was in the beginning of the Church—and remains so today—it's surprising that Pentecost is the only feast day on which the third person of the Trinity plays an important role. Too often, the Holy Spirit seems to get lost in many Catholics' devotional life. Obviously, this should not be since the Holy Spirit is God—equal to the Father and the Son, a divine person to be equally adored.

We Catholics believe that the Holy Spirit was with God the Father at the time of creation, and with God the Son in his act of redemption. We believe that

the mission of Christ in the world was a joint mission with the Holy Spirit.

John's Gospel made it clear that the Holy Spirit is a distinct person from the Father and the Son. In his Last Supper discourse in John's Gospel, Jesus promised to send "another paraclete" (Jn 14:16). The Greek word "paraclete" means "counselor" or "advocate." After his resurrection, Jesus breathed on the Apostles and said, "Receive the Holy Spirit" (Jn 20:22).

The entire Acts of the Apostles has sometimes been called the Gospel of the Holy Spirit because it shows so clearly how the Holy Spirit worked in and through the Apostles and the early Church, similar to the way the four Gospels tell us about the life of Christ.

But it's not like the Holy Spirit doesn't also appear in the Gospels. Matthew's Gospel tells us in his first chapter that Mary "was found to be with child through the Holy Spirit" (Mt 1:18). Luke's Gospel tells more details. When Mary asked how she, a virgin, could conceive a child, the angel replied, "The Holy Spirit will come upon you" (Lk 1:35).

Luke also tells us that, at the time of Mary's visitation to Elizabeth, Elizabeth "was filled with the Holy Spirit" (Lk 1:41), that Zechariah was "filled with the Holy Spirit" when he spoke at the time of John the Baptist's circumcision (Lk 1:67), and that Simeon received a special revelation from the Holy Spirit (Lk 2:26).

Today the Holy Spirit is present in the Church mainly through the sacraments as the Sanctifier, bestowing grace upon us in the sacraments. The tradition of the Church also lists 12 fruits of the Holy Spirit: love, joy, peace, patience, kindness, goodness, generosity, gentleness, faithfulness, modesty, self-control and chastity.

And the gifts of the Holy Spirit are wisdom, understanding, knowledge, counsel, fortitude, reverence (piety) and awe in God's presence (fear of the Lord).

The Holy Spirit's wisdom is always there to guide us. All it takes is a quick prayer: "Come, Holy Spirit."

—John F. Fink

Reflection/Jenna Ford

The difference love can make

As I headed to pour out my frustrations in front of the Blessed Sacrament, I felt as if I had reached the final straw. While my loss is nothing compared to that of the world's, it seemed that my life was getting turned upside down.



I had everything planned out for the perfect semester. I was going to go on a pilgrimage to Italy with two close friends and had been praying for months for the chance to meet Pope Francis; I was going to plan a prom for a local charity for adults with disabilities; I was going to host events for our graduating seniors; I was going to volunteer with a nonprofit this summer; I was going to build my relationship with God and blossom where he had planted me.

Like many of my peers, I was looking to use this semester as a time of giving back and self-growth. But now, I was going home. My university, Indiana State University in Terre Haute, had announced that they were closing due to the coronavirus pandemic, and that students were expected to leave campus by the end of the week. I was crushed. It left me sitting in the adoration chapel asking God: what about all my plans?

Coming home has been difficult. I want to be out changing the world. I want to be helping those in need, spreading the love of Jesus, and impacting lives for the better. Instead, I am home.

I have taken refuge in working once a week at my local food pantry, but all of my other plans, hopes and dreams appear to have taken a pause. It is hard to change the world from the comfort of your own couch. At least it appears that way at first glance.

I find solace in the words of St. Teresa

of Calcutta, a saint who has greatly inspired my faith. She once stated, "If you want to change the world, go home and love your family." I feel many young people are being called to these words.

Many of us had grand plans. We had plans to embrace where God had placed us, and plans to keep working to change the world.

But in an unexpected twist, many of us are home wondering what's next or how we can help. In these big ideas of wanting to bring change to the world or helping others, our roots can easily be forgotten.

If we want to change the world, we have to remember to love.

We have to love God, love our families, and love ourselves before we can take on the world. Right now, God is giving us an opportunity to realize that our foundation of bringing change and helping others is built on love.

If you are sitting at home wanting to bring change or wanting to help those in need, but are feeling powerless in the waiting, know that you are not alone.

More importantly, know that you are not powerless.

With love comes great power. God is love, and there is nothing more powerful than him.

We are all being called to love right now. Take this time of uncertainty and turn it into an opportunity to love those around you. Pray for a love like Jesus, and share it with his world.

Once you begin to share one of the greatest gifts given by God, you will come to realize that by loving others you have been making a difference all along.

(Jenna Ford is a student at Indiana State University in Terre Haute. She is also a member of St. Joseph Parish in Crawford County, and St. Joseph University Parish in Terre Haute.) †

Letters to the Editor

Remembering a very special mother

I was born on March 19 (the feast of St. Joseph, Spouse of the Blessed Virgin Mary) in a small southwestern Minnesota farm community. Unlike the more common nearby Scandinavian Lutheran communities, our little town happened to be settled by German Catholic immigrants with a strong devotion to St. Joseph—including a parish St. Joseph Society!

My father (Irish Catholic) and mother (Swedish Lutheran) were joined in a mixed marriage from which I was the first born. My first and second names were chosen from family connections that didn't happen to include the name Joseph.

Not surprisingly, my wonderful, shy Swedish mother was eventually questioned by the Catholic locals, who could not understand how a first-born on March 19 would not have at least one name of that saint!

She kindly had to admit that Lutherans were not imbedded in "lives of the saints," and deferred to my Catholic father. I later took Joseph as my confirmation name so all ended well.

As I grew up, my Lutheran mother quietly joined the family at Sunday Mass in the town's magnificent Catholic church. My mother eventually grew to so love the sung Tridentine Latin High Mass in its reverence and liturgical beauty, that she actually joined the choir—as a Lutheran!

She eventually converted to Catholicism about the time I entered high school, and clearly became the best Catholic in our family.

She remains a very special blessing to me!

David A. Nealy
Greenwood

As Christians, we know eternal life awaits us after death

The last episode of the television show "Zoey's Extraordinary Playlist" dealt with the death of Zoey's father.

The nurse assisting her father said this when asked by Zoey: "Is this when we talk about death?"

The nurse said, "Death is hideous and ugly and grotesque and wildly, wildly unfair, ... or death is beautiful and spiritual and transcendent, and sometimes a very necessary and very freeing escape from our physical bodies when they are no longer habitable."

We Christians have the solace of knowing that Jesus has gone before us to prepare a place for us.

We are on a journey, going from a twinkle in our father's eye to our mother's

womb, to our first day of school, to meeting our spouses for the first time, to a new job, to getting old, to losing our loved ones, and finally to our own deaths.

Each step along the way is fraught with fear—what will the next step bring?

But we who have faith know that because we believe and have tried to live a life in accordance with that belief, we have been saved by the blood of Jesus, and death is not the end but merely a transition.

So we know our answer to the nurse's alternative—we have nothing to fear from death; we are going to a better life with God.

Mike Walro
Hanover



Christ the Cornerstone

Come, Holy Spirit, ignite our hearts with the fire of your love

The publication date for this column is on Friday, May 29, the Feast of Pope St. Paul VI.

Born in Italy in 1920, and named Giovanni Battista (John Baptist) Montini, this contemporary saint was elected pope in 1963 and took the name "Paul" after the great missionary disciple who brought Christ to the Gentiles. Pope Paul is best known for three things: 1) His work implementing the teaching of the Second Vatican Council, 2) his defense of human life in the encyclical "*Humane Vitae*," and 3) his commitment to the evangelizing mission of the Church.

This year, the Feast of Pope St. Paul VI comes just two days before the Solemnity of Pentecost, which we celebrate this Sunday. Pentecost, which is always observed 50 days after Easter, is the culmination of our observance of the joyous mystery of our redemption.

By sending the Holy Spirit, the risen Lord shares with the disciples (and with us) the new life that he gained as a result of his self-sacrificing death and his glorious resurrection. This is the love of God poured forth into our hearts, the fire ignited by the Holy

Spirit dwelling within us.

The encyclical promulgated by Pope Paul VI on Dec. 8, 1975, "*Evangelii Nuntiandi*" ("Proclaiming the Gospel"), is a call to embrace the gifts of the Holy Spirit in carrying out the Church's essential mission. "There is no doubt," the Holy Father writes, "that the effort to proclaim the Gospel to the people of today, who are buoyed up by hope but at the same time often oppressed by fear and distress, is a service rendered to the Christian community and also to the whole of humanity" ("*Evangelii Nuntiandi*," #1).

Evangelization is made possible only by the fire of divine love, which blazes in the hearts of women and men who follow Jesus Christ and who share with others the Good News that speaks directly to people "oppressed by fear and distress."

In the second reading for the Solemnity of Pentecost (1 Cor 12: 3b-7, 12-13), St. Paul tells us that "No one can say, 'Jesus is Lord,' except by the Holy Spirit" (1 Cor 12:3). He goes on to say that "There are different kinds of spiritual gifts but the same Spirit; there are different forms of service but the same Lord; there are different workings

but the same God who produces all of them in everyone" (1 Cor 12:4-6).

In other words, the in-dwelling of the Holy Spirit takes different forms in each of us, but what we all have in common is the fire of God's love which burns, either brightly or dimly, in our hearts.

As missionary disciples who have witnessed the Lord's resurrection and experienced the joy of Easter, it's our responsibility to call on the Holy Spirit, asking for renewed courage and enthusiasm in our efforts to proclaim the Gospel through our words and our actions.

Pope St. Paul VI was a strong advocate for the missionary zeal that comes to us as a gift of the Holy Spirit. In "*Evangelii Nuntiandi*," he poses "three burning questions" (#4) which he says must be kept in mind as we go about the proclamation of the Gospel today:

- In our day, what has happened to that hidden energy of the Good News, which is able to have a powerful effect on man's conscience?
- To what extent and in what way is that evangelical force capable of really transforming the people of this century?
- What methods should be followed

in order that the power of the Gospel may have its effect?

In this encyclical, Pope Paul teaches that "To reveal Jesus Christ and his Gospel to those who do not know them has been, ever since the morning of Pentecost, the fundamental program which the Church has taken on as received from her Founder." Without the gift of the Holy Spirit on Pentecost, the Church would not be able to carry out her mission. "The whole of the New Testament, and in a special way the Acts of the Apostles, bears witness to a privileged and in a sense exemplary moment of this missionary effort which will subsequently leave its mark on the whole history of the Church" (#51).

Today, as we struggle to overcome the devastating effects of the COVID-19 pandemic, we need the gift of the Holy Spirit more than ever.

Let's pray that the Holy Spirit will fill our hearts with a new spirit of evangelization; that our hearts will be ignited by the fire of God's love; and that we will be united as never before in unleashing the "hidden energy" of the Good News of Jesus Christ. †



Cristo, la piedra angular

Ven, Espíritu Santo, enciende en nuestros corazones el fuego de tu amor

La publicación de esta columna se efectúa el viernes 29 de mayo, fecha de la Festividad del Papa San Pablo VI.

Este santo contemporáneo, quien nació en Italia en 1920 y recibió el nombre de Giovanni Battista (Juan Bautista) Montini, fue elegido papa en 1963 y tomó el nombre de "Pablo" en honor al gran discípulo misionero que introdujo a Cristo entre los gentiles. Hay tres aspectos por los cuales se reconoce y se distingue la labor del papa Pablo: 1) por poner en práctica las enseñanzas del Concilio Vaticano II, 2) por su defensa de la vida humana, consagrada en la encíclica titulada "*Humane Vitae*" y 3) por su compromiso con la misión evangelizadora de la Iglesia.

Este año, la Festividad del Papa San Pablo VI llega justo dos días antes de la Solemnidad de Pentecostés, que celebramos este domingo. Pentecostés, que siempre se celebra 50 días después de la Pascua, es la culminación de nuestra conmemoración del misterio jubiloso de nuestra redención.

Al enviar el Espíritu Santo, el Señor resucitado comparte con los discípulos (y con nosotros) la nueva vida que obtuvo como resultado de su abnegada muerte y su gloriosa resurrección. Este es el amor de Dios derramado en nuestros corazones, el fuego encendido

por el Espíritu Santo que habita en nosotros.

La encíclica promulgada por el papa Pablo VI el 8 de diciembre de 1975, "*Evangelii Nuntiandi*" ("Proclamación del Evangelio") es un llamado a aceptar los dones del Espíritu Santo para llevar a cabo la misión esencial de la Iglesia. El Santo Padre afirmó que: "El esfuerzo orientado al anuncio del Evangelio a los hombres de nuestro tiempo, exaltados por la esperanza pero a la vez perturbados por frecuencia por el temor y la angustia, es sin duda alguna un servicio que se presenta a la comunidad cristiana e incluso a toda la humanidad" ("*Evangelii Nuntiandi*," #1).

La evangelización solo es posible por el fuego del amor divino, que arde en los corazones de las mujeres y hombres que siguen a Jesucristo y que comparten con otros la Buena Nueva que habla directamente a las personas «oprimidas por el miedo y la angustia».

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En la segunda lectura de la Solemnidad de Pentecostés (1 Cor 1:3b-

7, 12-13), San Pablo nos señala que "nadie puede decir: 'Jesús es el Señor' sino por el Espíritu Santo" (1 Cor 12:3). Nos explica, además, que "hay diversos dones, pero un mismo Espíritu. Hay diversas maneras de servir, pero un mismo Señor. Hay diversas funciones, pero es un mismo Dios el que hace todas las cosas en todos" (1 Cor 12:4-6).

En otras palabras, la morada del Espíritu Santo toma diferentes formas en cada uno de nosotros, pero lo que todos tenemos en común es el fuego del amor de Dios que arde, ya sea brillante u oscuro, en nuestros corazones.

Como discípulos misioneros que han sido testigos de la resurrección del Señor y han sentido la alegría de la Pascua, es nuestra responsabilidad invocar al Espíritu Santo y pedirle valor y entusiasmo renovados en nuestros esfuerzos por predicar el Evangelio con nuestras palabras y nuestras acciones.

El papa San Pablo VI fue un fuerte propulsor del celo misionero que nos llega como un don del Espíritu Santo. En "*Evangelii Nuntiandi*," plantea "tres preguntas acuciantes" (#4) las cuales afirma deben tenerse en cuenta al evangelizar hoy en día:

- En la actualidad, ¿qué ha sucedido con esa energía oculta de la Buena Nueva, que es capaz de producir un poderoso

efecto en la conciencia del hombre?

• ¿Hasta qué punto y de qué manera esa fuerza evangélica es capaz de transformar realmente a la gente de este siglo?

• ¿Qué métodos deben seguirse para que el poder del Evangelio surta efecto?

En esta encíclica, el papa Pablo enseña que "Revelar a Jesucristo y su Evangelio a los que no los conocen: he ahí el programa fundamental que la Iglesia, desde la mañana de Pentecostés, ha asumido, como recibido de su Fundador." Sin el don del Espíritu Santo en Pentecostés, la Iglesia no podría llevar a cabo su misión. "Todo el Nuevo Testamento, y de manera especial los Hechos de los Apóstoles, testimonian el momento privilegiado, y en cierta manera ejemplar, de este esfuerzo misionero que jalonará después toda la historia De la Iglesia" (#51).

Hoy, mientras luchamos por superar los efectos devastadores de la pandemia de la COVID-19, necesitamos más que nunca el don del Espíritu Santo.

Oremos para que el Espíritu Santo llene nuestros corazones con un nuevo espíritu de evangelización; para que nuestros corazones se enciendan con el fuego del amor de Dios; y para que estemos unidos como nunca antes en la liberación de la "energía oculta" de la Buena Nueva de Jesucristo. †

Pope to lead world shrines in rosary prayer for pandemic May 30

VATICAN CITY (CNS)—Pope Francis will lead the major shrines around the world in praying the rosary to implore Mary's intercession and protection amid the coronavirus pandemic.

The pope will pray at the replica of the Lourdes Grotto in the Vatican Gardens on May 30, the eve of Pentecost, and will also be joined by several "men and women representing various categories of people particularly affected by the virus," the Vatican said on May 26. The service will be at 5:30 p.m. in Rome (11:30 a.m. EDT).

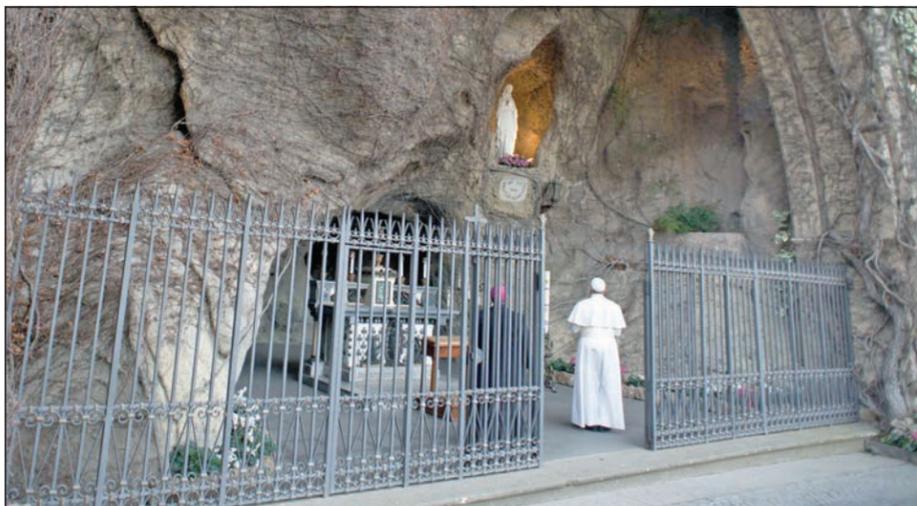
"At the feet of Mary, the Holy Father will place the many troubles and sorrows of humanity, further worsened by the spread of COVID-19," said a statement released by the Pontifical Council for Promoting New Evangelization.

According to the statement, the prayer, which coincides with the end of the

Marian month of May, "is another sign of closeness and consolation for those who, in different ways, have been struck by the coronavirus, in the certainty that the Heavenly Mother will not disregard the requests for protection."

Among those who will accompany the pope in praying the rosary will be a doctor and a nurse, a recovered patient as well as a person who lost a family member to COVID-19. Also taking part in the rosary will be a hospital chaplain, a pharmacist, a journalist, a Civil Defense volunteer and his family and a family that welcomed a new baby, "a sign of hope and the victory of life over death," the pontifical council said.

Shrines around the world will connect to the event and take part in the prayer, including the Basilica of the National Shrine of the Immaculate Conception in Washington, D.C. †



Pope Francis prays at a replica of the Lourdes Grotto in the Vatican Gardens in this 2013 file photo. Pope Francis will pray there on May 30, the eve of Pentecost, leading the major shrines around the world in praying the rosary to implore Mary's intercession and protection amid the coronavirus pandemic. (CNS photo/L'Osservatore Romano)

VIPs

Announcements for couples celebrating 50, 55, 60, 65, 70 or more years of marriage are accepted. Go to bit.ly/2M4MQms or call 317-236-1585.



Joseph and Margaret (Brummett) Schaad, members of St. Susanna Parish in Plainfield, celebrated their 70th wedding anniversary on Jan. 21.

The couple was married in St. John the Evangelist Church in Indianapolis on Jan. 21, 1950.

They have two children: Tina Keers and Terry Sellmer.

The couple also has four grandchildren and three great-grandchildren †



Fred and Doris (Giesler) Chandler, members of St. Thomas Aquinas Parish in Indianapolis, celebrated their 50th wedding anniversary on May 23.

The couple was married in St. Thomas Aquinas Church in Indianapolis on May 23, 1970.

They embrace as their own children the 670 students they feed by helping coordinate a daily school lunch program in Belle-Rivière, Haiti. †

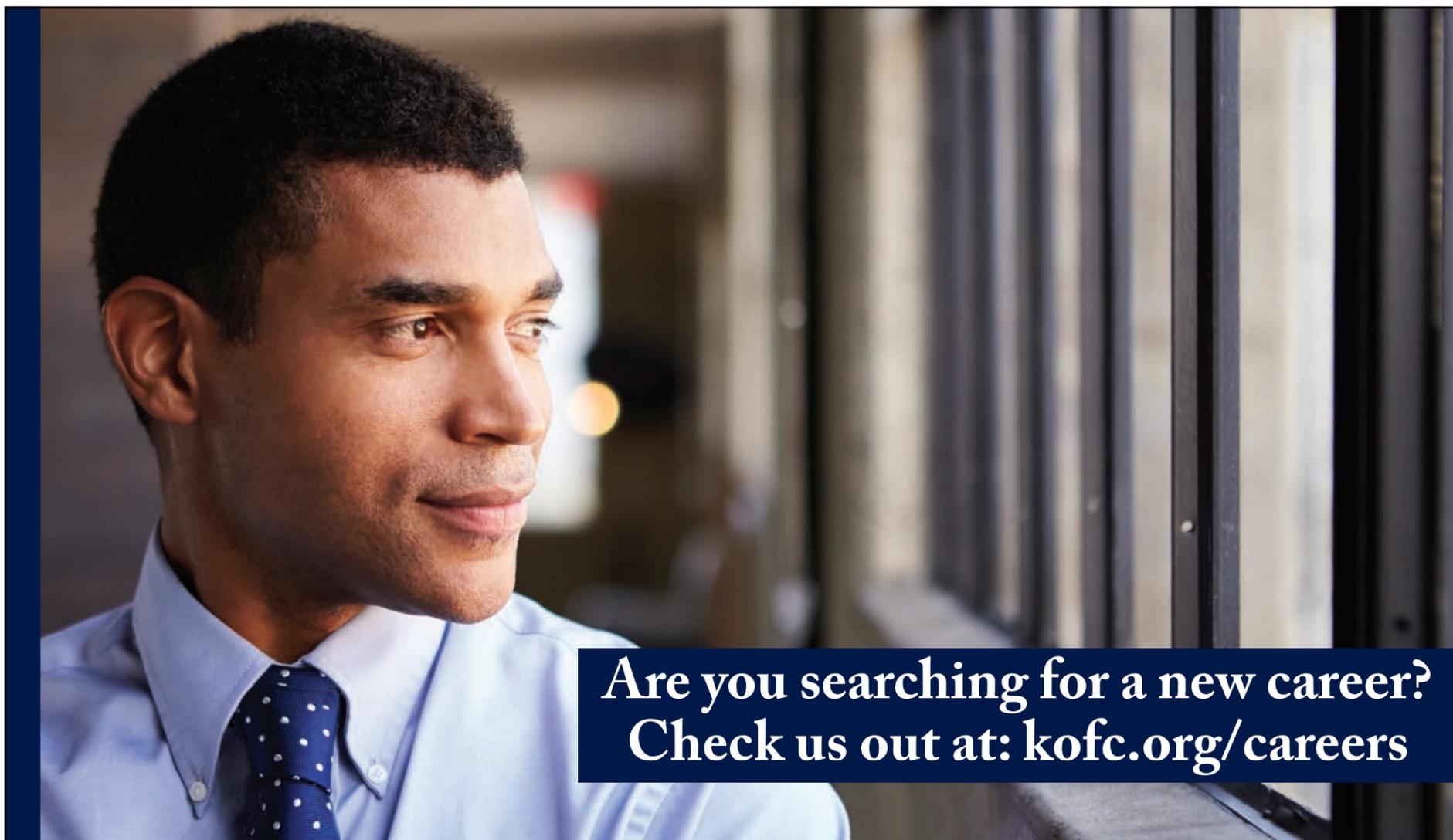


Timothy and Melinda (Simon) Wissel, members of St. Mary Parish in Greensburg, celebrated their 50th wedding anniversary on April 25.

The couple was married in St. Maurice Church in Napoleon on April 25, 1970.

They have three children: Amanda Capper, Joy Wissel-Draegert and Christina Wright.

The couple also has two grandchildren. †



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Holy Spirit helps believers speak language of forgiveness and peace

By Mike Nelson

“Peace be with you,” Jesus says in the Gospel reading for Pentecost Sunday (Jn 20:19).

Peace—as in harmony, or even as in a lack of noise—is not exactly plentiful these days. Certainly not in an election year, when cacophony seems to be the (dis)order of the day.

In fact, the barrage of political rhetoric presents an ironic contrast to the first Scripture reading from Pentecost Sunday, from the Acts of the Apostles.

Galileans, filled with the Holy Spirit, were speaking in multiple languages (or tongues), yet each were understood by “devout Jews from every nation,” no matter which nation they were from: Mesopotamia, Judea, Cappadocia, Phrygia, Pamphylia, even Rome (Acts 2:5).

But in today’s United States, we have thousands upon thousands of people (not all of them politicians) failing to understand, or wanting to understand, anyone else, even though most speak English. We might as well be speaking Greek, Aramaic or Latin to one another, for all the good our conversation does.

What is peaceful or harmonious about that? It’s enough to make us cry out the words of the feast’s responsorial psalm: “Lord, send out your Spirit, and renew the face of the Earth” (Ps 104:30).

Which is, of course, exactly what the Lord does in sending the tongues “as of fire” to descend on the Galileans (Acts 2:3). On that first Pentecost day alone, 3,000 followed St. Peter’s plea to “repent and be baptized,” a joyous development in the life of the early Church (Acts 2:38).

And that directs us to what Jesus may actually be getting at when he proclaims, “Peace be with you” to his disciples.

Peace is not necessarily “with us” when there is a lack of noise, or even when there is outward “harmony” among us. True peace is found within us when we believe that God dwells in our world and is the source of all life, that death has no power over him, something we are reminded each time we celebrate the paschal mystery.



A scene from Pentecost is depicted in artwork at Our Lady of Divine Providence Church in Providenciales, Turks and Caicos Islands. The Acts of the Apostles described the descent of the Holy Spirit in this way: “When the time for Pentecost was fulfilled, they were all in one place together. And suddenly there came from the sky a noise like a strong driving wind, and it filled the entire house in which they were. Then there appeared to them tongues as of fire, which parted and came to rest on each one of them” (Acts 2:1-3). (CNS photo/Gregory A. Shemitz)

Initially, after Jesus’ crucifixion, it is clear that his disciples were experiencing anything but peace. They were hiding behind locked doors, troubled by what they had seen and, no doubt, by what they

had done, fleeing in terror when Jesus was arrested, tried, sentenced and crucified.

One can only imagine their amazement when Jesus appeared to them, despite the locked doors, and offered them peace—and a pointed suggestion on what kind of peace he meant.

“Receive the Holy Spirit,” Jesus said, breathing on them. “Whose sins you forgive are forgiven them, and whose sins you retain are retained” (Jn 20:22-23).

Forgiveness may be the hardest action that we who call ourselves disciples of Jesus are called to perform, again and again. When we look at our world, our country, even our Church, we don’t see much peace, in part because we don’t see much forgiveness.

We do see anger and frustration and obstinance. We see a lack of respect for anyone suggesting a belief or idea different from our own. We see jealousies and hurts, grudges and retribution. We see pain, suffering and anything but peace.

“Peace is not possible without forgiveness,” states Naomi Drew, a noted authority on conflict resolution and author of *Learning the Skills of Peacemaking*.

“Enormous amounts of energy are wasted when we hold back our love, hold onto hate and harbor acrimonious feelings,” says Drew. “The only remedy is letting go, and being willing to forgive.”

Pope Francis spoke to that point during an April 2019 general audience in Rome, asserting that forgiveness fills a gap left by justice, or the lack thereof.

“In life not everything is resolved with

justice,” he said. “Especially where one must put a stop to evil, someone must love beyond what is due, in order to recommence a relationship of grace.”

Martin Luther King Jr., no stranger to conflict or the cause of peace, offered this succinct advice: “Forgiveness is not an occasional act; it is a permanent attitude.”

We are called to remember this each time we pray the Our Father: “Forgive us our trespasses as we forgive those who have trespassed against us.”

Those are not words to mumble perfunctorily so that they leave our heads the second they leave our mouths. They belong permanently etched in our hearts and minds.

“God can be appeased only by prayers that make peace,” says the *Catechism of the Catholic Church* (#2845). “To God, the better offering is peace, brotherly concord and a people made one in the unity of the Father, Son and Holy Spirit.”

Seven weeks ago, we celebrated Easter, the resurrection of the Lord. But let us remember something else: Jesus’ commandments didn’t stay in the tomb any more than he did. His call to forgive, to reconcile, to love our neighbors and our enemies remains very much alive and very much a part of who we need to be as his disciples.

It would seem that God sent the Holy Spirit to remind us of that very reality—no matter what language we speak.

(Catholic journalist Mike Nelson writes from Southern California.) †



People pray during a worldwide jubilee gathering marking the 50th anniversary of the Catholic charismatic renewal at the Circus Maximus in Rome on June 2, 2017. Believers are called to remember forgiveness each time they pray the Our Father: “Forgive us our trespasses as we forgive those who have trespassed against us.” (CNS photo/Paul Haring)

For the Journey/Effie Caldarola

Consider the common good during COVID-19 pandemic

We are confronted by jarring images these days.

Who would have imagined in February that today we would see millions of Americans wearing face masks on routine trips to the grocery store? Who could have envisioned the sight of armed militants intimidating lawmakers in a state capitol?



These are troubled times, and it's a good moment to reflect on "the common good" and what a powerful message images can send about our commitment to it.

Government for the common good is a bedrock part of Catholic teaching with roots going back centuries.

The common good is the reason that the political authority exists, according to Catholic social teaching.

Here are some benefits of our commitment to the common good: free public libraries, public schools that serve all equally, fire departments that arrive to your neighborhood, police, public transit, safe drinking water, access to voting rights. The list goes on and on.

We don't always agree on what best serves the common good. You may oppose a school bond if you think the project is

frivolous, or the budget hasn't been well thought out or the property taxes that will result are too much of a burden. Weighing the benefit to the common good, you vote against the bonds.

But if that bond issue passes, are you free to decline to pay the increase in your property tax? Nope, because the electorate decided what was for the common good.

The *Catechism of the Catholic Church*, quoting the Second Vatican Council's Pastoral Constitution on the Church in the Modern World, defines the common good as "the sum total of social conditions which allow people, either as groups or individuals, to reach their fulfillment more fully and more easily" (#1906).

Some social conditions, like that bond issue, are decided by a vote of the people. Sometimes, as in the case of some restrictions surrounding behavior during COVID-19, our elected officials make the call. We have a right to disagree peacefully, but we also have the duty to consider what best serves the common good.

The catechism says, "Public authorities are bound to respect the fundamental and inalienable rights of the human person" (#1907). That's why we Catholics endeavor to protect the lives of the unborn and work for just treatment of people at our border. It's why we decry injustice when the majority of people who have lost employment during this crisis are

lower-paid workers, and when people of color contract COVID-19 out of proportion to their numbers in our population.

While the common good defends our individual rights, it constantly reminds us that we're in this together.

Images carry great weight. Intimidation by bringing weapons into a capitol building is wrong and sends a message about our nation: that we're lawless, prone to violence, have no respect for just authority and no concern for the common good. It's the opposite of legitimate protest.

Wearing a face mask also makes a statement. It says you care about the elderly, those most threatened and the grocery clerk who must work to support her family.

Wear your face mask. Wear it even if your employer or governor or mayor or neighborhood grocery hasn't required it. Wear the mask because you want to send a message to those who won't, who think they're above the law or don't care about the common good.

Catholicism is not our private Sunday morning religion. It's our public way of life. In the encyclical "*Caritas in Veritate*," Pope Benedict XVI said, "The more we strive to secure a common good corresponding to the real needs of our neighbors, the more effectively we love them" (#7).

(Effie Caldarola writes for *Catholic News Service*.) †

Faith and Family/Sean Gallagher

Let the Holy Spirit nurture joy in our hearts for the Eucharist

Philip was overjoyed when he ran to me. A bright smile shone on his face. He was so happy that his arms waved back and forth and he couldn't stop jumping up and down.



My 10-year-old son wanted to share with me some news that fulfilled a great desire of his heart: to worship at Mass once again in our parish's church.

On May 18, we received a call from our parish in which we were offered the chance to take part in Mass the next morning. It was to be the first day on which weekday Masses could be celebrated according to the plan for the resumption of the public celebration of the sacraments in central and southern Indiana.

But no more than 25 people could come to the Mass. That was because our parish is in Marion County, which has a stay-at-home order related to the COVID-19 pandemic that restricts the size of religious gatherings.

So, our parish set up a fair system to offer as many of its members as possible the opportunity to come to Mass. Members are randomly called and given the chance to attend a particular Mass. Once they give their answer—accepting or declining the offer—their names were put at the bottom of the call list.

Our family happened to be called for the first public Mass in the parish in more than two months.

Hearing that we had the chance to worship at that Mass was wonderful for me to hear. But seeing my son Philip so overjoyed at the opportunity may have made me even more glad as a father.

My wife Cindy and I have tried through the years, with the help of God's grace, to nurture a love for our faith in our five sons. So, it was a joy to see that love shine forth so enthusiastically in Philip.

Now I can't say that he embraces the faith so well in all aspects of his life. On our way to Mass the next morning, Philip and one of his brothers squabbled a good bit. But it's no different from me. I certainly have daily struggles in living out my faith more completely.

Seeing Philip's joy in knowing he could finally return to Mass, though, was a poignant illustration of what our Lord taught his first disciples, that "unless you turn and become like children, you will not enter the kingdom of heaven" (Mt 18:3) and "Let the children come to me and do not prevent them; for the kingdom of God belongs to such as these" (Lk 18:16).

Philip and all of us have been prevented from coming to our Lord in our churches for the past two months for a good reason, to slow the spread of the coronavirus.

Now that our state is starting to open up again and Catholics are beginning to be able to participate anew in the Eucharist, the source and summit of the life of the Church, may the Holy Spirit nurture in our hearts the joy that overflowed from Philip's heart at the chance to share in so great a gift.

May the Holy Spirit, whose coming upon the Apostles in the first Pentecost we celebrate this weekend, come anew into all of our hearts so that we may value more consciously and joyously each Mass that we're given the chance to worship at.

And may that Holy Spirit bind us ever more closely to our brothers and sisters in faith who, because of their age or medical condition, cannot yet join with us before the altar of the Lord. May all of us soon be able to share in the joy of the Eucharist that I saw shine so brightly on Philip's face. †

Intellect and Virtue/John Garvey

Coronavirus reminds us of human costs of solitary confinement

No one foresaw the coronavirus outbreak. And now that it is upon us, we have been slow to realize how much it will affect the way we see the world. My mind has been running in some unaccustomed channels.

My wife and I had very mild cases of the virus, though like all who are exposed or sick, we had to quarantine. And now we, like many big-city residents, are observing governmental directives to stay at home.

We live on the campus at Catholic University in Washington, and it has never been so quiet. Deer come from across the street to nibble the trees we just recently planted.

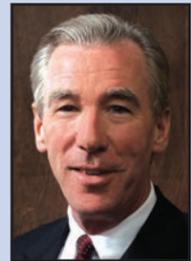
For a while, the solitude was peaceful, like a weeklong retreat at a Trappist monastery. But as time has gone by, the isolation has become a bit sad and dreary. I suspect there are many who won't tolerate it as well as we have done.

Prescriptions for anti-anxiety drugs rose 34 percent in the first month of the outbreak. By mid-March, weekly alcohol sales had also risen 55 percent. Some of that may have been panic buying, but I'll bet the buyers drank a good deal of it.

Man is a social animal. We all need more human interaction than just seeing and talking to people on a screen. I miss having our students on the campus. I miss seeing our children and grandchildren. I miss the physical contact we usually take for granted—kissing babies, shaking hands.

Our concept of quarantine (from the Italian for "40") comes from the Black Death era, when the sick were forced to remain on ships for 40 days before disembarking. It has now been 60 days of lockdown for much of the U.S., and it seems more like solitary confinement than quarantine.

That's the unaccustomed thought I've been having. Solitary confinement began as a Quaker experiment with the best intentions.



In the 19th century, the Eastern State Penitentiary in Philadelphia housed prisoners in single cells who wore masks on trips outside.

The purpose, though, was to keep them from communicating with one another rather than to mitigate contagion. It was hoped that close confinement would protect prisoners from bad society and allow them to think on their sins, hence the word "penitentiary."

It didn't work out that way. Charles Dickens visited Eastern State in 1842 and wrote about it in his travelogue: "I hold this slow and daily tampering with the mysteries of the brain, to be immeasurably worse than any torture of the body."

Half a century later, the Supreme Court made a similar observation about a prisoner who had been sentenced to death. Solitary confinement made his punishment even worse, the court held. It caused some prisoners to go "violently insane; others still committed suicide."

It's sad to think that in our time we have doubled down on the practice, rather than abandon it. There are more than 60,000 people held in solitary confinement in state and federal prisons across the United States. They include some really bad and dangerous people, like Theodore Kaczynski and Joaquin "El Chapo" Guzman.

But given the effects on the prisoners who are cooped up, I'm sure we are overdoing it.

We prisoners of the pandemic are far less isolated than inmates in a supermax facility. We have phones, computers, TVs and spouses. But that doesn't change the fact that isolation is very bad for human health.

This little confinement due to disease has given me a bit more appreciation for the human costs of solitary confinement. In taking away this lesson, I hope I'm not alone.

(John Garvey is president of The Catholic University of America in Washington. Catholic University's website is www.cua.edu.) †

The Human Side/Fr. Eugene Hemrick

Positive side of solitude can be a friend during challenging times

Most people do not like to be alone. But why? Solitude comes from the Latin, "*solus*," meaning alone, connoting seclusion and isolation. Loneliness has an undesirable connotation of being friendless, rejected, forsaken and forlorn.



Some people embrace solitude, others find it intolerable. Examining its relation to silence and recollection reveal it

can be a cherished gift during the pandemic.

Silence means being still, quiet or at rest, implying composure and poise. There is the saying that only a person

who is silent can speak meaningfully. Silence generates interior insight and understanding, prompting us to plumb the depths of our soul, to listen to it attentively to get through life as best as possible.

Life normally revolves around friendliness, helpfulness, being present to one another and living in community. But what do we bring to these conditions? Do we really give ourselves to them completely? Or do we concentrate more on self-satisfactions to the neglect of them? How often do we take time out to truly listen to ourselves to learn the answer?

The temptation during COVID-19 is to embrace distractions—anything to fill space and time—and to ignore the power of recollection that unifies our spirit and uses

the solidifying strength of contemplation.

Author and aviator Anne Morrow Lindbergh once wrote, "We seem so frightened of being alone that we never let it happen. ... We choke the space with continuous music, chatter and companionship to which we do not even listen. It is simply there to fill the vacuum. When the noise stops, there is no inner music to take its place."

Solitude that is caused by COVID-19 is an opportunity for achieving the inner music of which Anne Morrow Lindbergh spoke. It is not an enemy but a friend helping us through a difficult moment.

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

Pentecost Sunday/Msgr. Owen F. Campion

The Sunday Readings

Sunday, May 31, 2020

- Acts of the Apostles 2:1-11
- 1 Corinthians 12:3b-7, 12-13
- John 20:19-23



This weekend, the Church celebrates the Solemnity of Pentecost, one of the most important feasts of the Church's liturgical year. It is richly biblical in its background and profoundly educational both in its own message as well as in its place in the chronology of events commemorated these past weeks: Good Friday, Easter, and the Solemnity of the Ascension of the Lord being the most important.

When Christians chiefly were of Jewish origin, they naturally observed Jewish holy days. Very early in Church history, this makeup of the faithful began to change. Missionaries such as St. Paul took the Gospel far and wide, winning converts from paganism. Then, as a result of a rebellion against the Romans in Palestine in 70, the Jews themselves almost were annihilated.

Consequently, Christians stopped celebrating the Jewish holy days. An exception was Pentecost, although the Christian observance centers upon the distinctly Christian character of the day.

Nevertheless, the Christian character heavily draws upon the Jewish context of the past. In time, Pentecost had become for Jews a celebration of their religious identity, rejoicing in the collective mission and identity of the chosen people.

For Christians, Pentecost commemorates the formation by God of the Church. This process reveals the divinity of Jesus and the perfect union of the Holy Trinity, not just in essence or being, but also in purpose.

Important in this reading is the close community of the Apostles and of believers with them. Together, as one, they received the power of the Holy Spirit, promised and sent by Christ.

The Holy Spirit comes as God, the third person of the Blessed Trinity. The imagery of the scene is strong with Old Testament associations. The divine Spirit comes as fire, an image so often used for God in the Scriptures.

Strengthened by the Holy Spirit, the Apostles have a share in divine power

itself. They are without fear. Fortified too are all the faithful.

Composing the Church were people from every place. Salvation is offered to all who love God.

First Corinthians furnishes the second reading. This reading clearly states that belief in Jesus as Lord belongs to all. No accident of birth or ethnicity makes one person more worthy of salvation than another. The key is humility and a full and genuine acceptance of Christ.

St. John's Gospel provides the last reading. It is a resurrection narrative. The risen Lord appears before the Apostles. He is God, possessing the Holy Spirit, able to give the life and power of the Spirit. He gives this power to the Apostles, specifically vesting them with the most divine of powers, the power to forgive sins.

Reflection

The Church concludes its brilliant story of the sacrificial death and resurrection of Jesus, the Savior. In Jesus, all people have a place with God and eternal life in God. In Jesus, all have the guidance and strength to live amid God's chosen.

In this great promise, the critical figure is Jesus the Lord. He lived a human life. While God in every sense, Jesus was and is also human. It is the mystery and miracle of the incarnation.

Jesus ascended to heaven, but we were not abandoned. To continue salvation, Jesus sent the Apostles. Specially taught by the Lord himself, present when no one else was present, they had unique revelations from him.

Their task was to assist us in overcoming our human limitations and in understanding the Gospel.

The Church is not a happenstance of people standing side by side. In the Spirit, they share one source of life and live and act in communion—ideally.

Pope Pius XII three generations ago masterfully told us in an encyclical letter that the Church is the mystical body of Christ, no mere human institution. Holiness is not automatic, however, for its members. They must allow themselves to be perfected by grace and the power of the Holy Spirit, being transformed according to the image of Christ. †

Daily Readings

Monday, June 1

The Blessed Virgin Mary, Mother of the Church
Genesis 3:9-15, 20
or Acts 1:12-14
Psalm 87:1-3, 5-7
John 19:25-34

Tuesday, June 2

St. Marcellinus, martyr
St. Peter, martyr
2 Peter 3:12-15a, 17-18
Psalm 90:2-4, 10, 14, 16
Mark 12:13-17

Wednesday, June 3

St. Charles Lwanga and companions, martyrs
2 Timothy 1:1-3, 6-12
Psalm 123:1b-2
Mark 12:18-27

Thursday, June 4

2 Timothy 2:8-15
Psalm 25:4-5b, 8-10, 14
Mark 12:28-34

Friday, June 5

St. Boniface, bishop and martyr
2 Timothy 3:10-17
Psalm 119:157, 160-161, 165-166, 168
Mark 12:35-37

Saturday, June 6

St. Norbert, bishop
2 Timothy 4:1-8
Psalm 71:8-9, 14-15b, 16-17, 22
Mark 12:38-44

Sunday, June 7

The Most Holy Trinity
Exodus 34:4b-6, 8-9
(Response) Daniel 3:52-55
2 Corinthians 13:11-13
John 3:16-18

Question Corner/Fr. Kenneth Doyle

The 'Hail, Holy Queen,' composed in the 11th century, is widely used in the Church

Q The prayer "Hail, Holy Queen" has three phrases in it that trouble me. They are: "to thee do we cry, poor



author troubled? (Virginia)

A The origin of the prayer "Hail, Holy Queen" (its original Latin title is "Salve Regina") is uncertain, but many historians ascribe it to an 11th-century German monk and scholar, Hermann of Reichenau—and your question and the wording of the hymn incline me to think this may be true.

This monk is sometimes referred to as Hermann the lame, or Hermann the Cripple. He was born with a cleft palate, cerebral palsy and spina bifida; he had great difficulty moving and could hardly speak. When Hermann was 7 years old, his parents placed him in the care of the Benedictine monks of the abbey of Reichenau.

Despite his physical disabilities, Hermann was a brilliant student and wrote several works on mathematics, astronomy, history and theology. Later in his life, his sight beginning to fail, Hermann is thought to have composed religious poetry and music, including the "Hail, Holy Queen."

It is one of the Church's best-known Marian prayers and is commonly recited or chanted in monastic communities at the close of day; it is also frequently used by Catholics as the concluding prayer when praying the rosary. (Often, too, the "Salve Regina" is sung at the end of a priest's funeral by his fellow clerics.)

The "Hail, Holy Queen" strikes me as

a prayer of love and devotion coming from the heart of an author who may have suffered greatly during his life. Different prayers, of course, speak to the life experiences and preferences of different people, and there is no obligation to pray with wording you might find troublesome.

(Some historians note that in 1492, on his voyage to the New World, Christopher Columbus would gather his crew on the deck each evening and sing the "Salve Regina," signaling their confidence in Our Lady's protection.)

Q In a recent letter to our archdiocesan paper, someone wrote that "in regard to COVID-19, there is no evidence that God had anything to do either with its development or with its dispersal." There's an obvious problem with theology here. Was COVID-19 self-existent? Or did God create it? (Oregon)

A The origin of the coronavirus is disputed; among the theories are that it originated in bats and was subsequently passed to humans, that it came from a seafood market in China or that it was engineered in a biolab and accidentally released. Whatever account one ascribes to, we are still left with this question: Why would a loving God let this happen?

That is the age-old "problem of evil," which theologians have grappled with for centuries, and the most honest answer is: "We just don't know." In March, a large sign in Dallas asked: "Is the coronavirus a judgment from God?" My answer would be "No," and I would call both Jesus and Pope Francis as my witnesses.

Remember in the Gospel of St. John (Jn 9:2) when Jesus was asked about the man born blind, "Rabbi, who sinned, this man or his parents, that he was born blind?" Christ's response was: "Neither he nor his parents sinned; it is so that the works of God might be made visible through him" (Jn 9:3).

In a meditation that he offered recently, Pope Francis said of the coronavirus that this is not a time of God's judgment but of our judgment, "a time to choose what matters and what passes away, a time to separate what is necessary from what is not."

The pontiff lauded health care workers and all those who are praying for victims of the coronavirus; in the midst of this crisis, the pope noted, God is calling people to faith—not just believing that God exists, but turning to him and trusting him.

(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

Longing

I look for light
I'm sure it's there
Soft strands in people
In lives being lived
In brief moments
A crack of light breaks through
Magnified in people's love and kindness
Hope holds firm
In melodies and in words of songs
Christ is present in loving concern
In offerings of heart and self
In a hug
Christ is in the Light
Christ IS the Light
Find it, see it, capture it, keep it
O Gentle Light
Guide my heart to feel it
Shine in me, Christ Child
Through me, around me, over me
Surround me, envelop me
Hold me, rest in me
Oh Desire of the Nations
Love me.
"God is light, and in him there is no darkness at all."
~1 John 1:5~

By Sally Meyer



(Sally Meyer is a member of St. Mark the Evangelist Parish in Indianapolis. Photo: Benedictine Sister Jennifer Mechtild Horner, prioress of the Sisters of St. Benedict of Beech Grove, holds a candle intended to symbolize the light of Christ as the sisters begin their first prayer service of Advent on Dec. 1, 2018, at Our Lady of Grace Monastery.)
(CNS photo/Katie Rutter)

MASSES

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And for many reasons—logistics, safety, local restrictions—approximately 25 of the archdiocese’s 126 parishes opened on May 23-24.

The *Criterion* visited three of those faith communities that celebrated public weekend Masses on May 23-24: St. Joseph Church in Shelbyville, St. Louis Church in Batesville and St. Martin of Tours Church in Martinsville.

Others spoke with pastors of parishes that chose to wait until May 30-31 or later to open their doors for weekend Masses.

Archbishop Charles C. Thompson, together with all Indiana bishops, has extended the dispensation for the obligation to participate in Mass on Sundays to all the faithful until Aug. 15. All people 65 or older and those who are sick or who have medical conditions are asked to remain at home.

Below is a glimpse of what the path back to normalcy looks like for the Church in central and southern Indiana, told through the reactions, thoughts and insights of priests and lay Catholics as parishes cautiously begin to call the faithful back to worship at their churches.

‘Like a wonderful present’

Before restrictions were put in place to stop the spread of the coronavirus, Rhonda Meriwether attended Mass three times a week.

So to receive Christ in the Eucharist once again during Mass at St. Joseph Church in Shelbyville on May 23 “was special,” she said.

It was special in more ways than one—May 23 happened to be her birthday.

“It was like a wonderful present,” said Meriwether, a member of St. Vincent de Paul Parish in Shelby County. Father Michael Keucher serves as the parish’s sacramental minister, as well as pastor of St. Joseph Parish.

“Sometimes, you can take [the Eucharist] for



Orange tape indicates pews to be left vacated to ensure social distancing during Mass at St. Martin of Tours Church in Martinsville on May 23. (Photo by Natalie Hoefler)

granted,” she said. “It was just so special . . . It’s hard to describe it.”

Meriwether was among about 35 people who participated in the 5 p.m. Mass. Although the parish plans to celebrate Mass outdoors through June to avoid limiting the number of parishioners able to attend, rain drove the May 23 Massgoers inside.

Indoors or out, those worshipping at the liturgy were “moved” to be at Mass, said Father Keucher.

“People were clearly very moved by [receiving Communion],” he said. “They missed it a lot. I could see their devotion in some of the tears that I saw.

“People just really have missed being able to receive our Lord. So, it was a great joy today to be able to give our Lord to them.”

‘It opened my eyes’

Lisa Helms experienced some of the feelings Father Keucher described when she attended her first public weekend Mass in 10 weeks at her home parish of St. Martin of Tours in Martinsville.

“I’ve been watching Mass online,” she said. “But to be back here with my fellow parishioners was a good feeling. It was kind of emotional.”

Yet there were those unable to receive the Eucharist as well, a fact that saddened parish administrator Father Jegan Peter.

“I wish more people were able to participate” in the Mass, he said. The temporary indoor capacity guidelines limit the number of worshipers in the church to 150. Parishioners register for Mass online in advance to stay within the limit.

Mostly, Father Peter said, “I’m really sorry for parishioners 65 and older who aren’t able to be here. This is tough for them, not to be present at Mass. It’s very upsetting for them.”

He also worries about protecting his parishioners from the coronavirus as they return to worship in the church.

“Celebrating Mass with people was excellent,” he said. “But I’m so concerned about keeping people safe.”

The parish followed archdiocesan guidelines to ensure that safety. Every other pew in the church was roped to maintain social distance, masks and hand sanitizer were available in the narthex, and an usher sanitized each person’s hands as they left their pew for Communion.

After Mass, Father Peter asked anyone who felt comfortable to stay and help with sanitizing the pews. Many of the nearly 40 people present pitched in.

Such measures were an eye-opener for parishioner Eliza Vanderwalle.

“I work at Kroger, so I’m used to seeing people in close proximity,” she said. “Since everyone here was keeping social distance and using hand sanitizer, it opened my eyes to the reality that [the pandemic] isn’t over.”

‘The Church is coming back to life’

And yet, hope prevails.

“We’re actually experiencing a sort of Easter right now, because it’s like the Church is coming back to life in this archdiocese,” said Father Stanley Pondo, pastor of St. Louis Parish in Batesville, after celebrating Mass in the church on March 23.

“The things the Church is meant to do—to worship God, to celebrate the Eucharist, to provide reconciliation and other sacraments—those things are coming back.

“So in a certain way we’re experiencing Easter. We’re experiencing it late, but we’re experiencing it.”

St. Louis parishioner Gary Kuntz felt it. “It was terrific, just the feeling to hold the body . . . of Jesus in your own hands physically,” he said after the Mass. “I was really glad for it.”

He was among the more than 30 parishioners at the Mass, well below the church’s percentage capacity of 225. Ushers will count the number of people as they arrive for Mass to ensure that number is not exceeded.

Kim Koehne, who also attended the Mass, said it was “awesome to be back—I’m really excited to just be in church.”

She first returned to the church the week prior for the sacrament of reconciliation “for the first time in months, and that alone was absolutely incredible,” she said.

“So now to be back and to actually receive Jesus truly and not just an act of spiritual communion is incredible.

“You don’t realize what you didn’t have or what you’re missing out on, so now that we have it, I don’t want to take it for granted.”

First confession, then adoration, then Mass

At the same time, many parishes across the archdiocese have taken a slower approach to re-opening their churches to the public for weekend Masses.

When Indianapolis Mayor Joseph Hogsett limited the number of people at indoor church services to 25 starting on May 15, some parishes—including St. Thomas Aquinas and Christ the King—chose to wait at least until June 6-7 to celebrate public weekend Masses.

Father Todd Riebe, who ministers at both parishes, didn’t think the 25-person limit was reasonable.

“It would take the wisdom of Solomon to determine who could participate in any given Mass,” Father Riebe wrote in a note to St. Thomas parishioners. “What would we use—a lottery system, the sign-up genius, the first-come-first-serve basis, or by invitation only? No one of those seems quite right to me.”

For this reason, he said in the letter, the parish “will stand in solidarity with one another and wait until the weekend of June 6-7 to celebrate the first public Masses at St. Thomas. This is a decision that several parishes in the North Deanery have made.

While St. Malachy Parish in Brownsburg will wait to have its first weekend Masses on May 30-31, parishioners have been embracing the re-opening of their parish since May 16. On that day, 33 people received the sacrament of reconciliation from their pastor Father Sean Danda during two hours of drive-up confessions.

“First, outdoor confessions, then indoor adoration. Next, weekend Masses,” Father Danda noted in an interview with *The Criterion*. “Each phase is dependent on the other and has been evaluated and revised accordingly.

“We recognize that no human being can 100 percent take away all chances of infection, but we can be as responsible as possible while upholding the dignity of the sacraments.”

(Katie Rutter is a member of St. Charles Borromeo Parish in Bloomington. To read the archbishop’s letter along with the archdiocesan plan for the resumption of the public celebration of the sacraments, log on to www.archindy.org.) †



Deb Weigel reads the petitions during Mass at St. Louis Church in Batesville on May 23. The parish is one of a number of churches in the archdiocese to begin celebrating public Mass following the suspension of public liturgies in mid-March due to the coronavirus. (CNS photo/Katie Rutter)



Father Michael Keucher distributes Communion to Amanda Cuatle, holding her baby daughter Jessica Cuatle, during a May 23 Mass at St. Joseph Church in Shelbyville. Holding a container of hand sanitizer is altar server Dominic Lindberg, at left. (Photo by Sean Gallagher)

COMMUNION

continued from page 1

of a mother's love. In another special way, love is at the heart of how Kaelin's faith has deepened through the years.



Nadine Kaelin

"I remember my first holy Communion. Although at that time I probably really didn't realize the true meaning, I knew it was something special. As years went by, I truly came to know the meaning of the Eucharist. I have

grown to know Christ is most important in my life."

That connection of human love and divine love also shines through in these stories that people have shared about the power of the Eucharist in their lives, then and now.

'It's time to come home'

While Marilyn Pitzulo remembers her first Communion in 1971 "with great fondness," there's another experience with the Eucharist that stands out to her even more.



Marilyn Pitzulo

"More impactful was my *second* first Communion in the fall of 2019," she says.

"After my divorce, my children and I left the Catholic Church

for a 30-year ecumenical journey through several Protestant denominations. Those were formative years as I grew to find comfort in the word of God and a deep prayer life. However, even working in full-time ministry, I couldn't shake the knowledge that something was missing."

That feeling started to grow for Pitzulo when her daughter, Amanda, had a desire to deepen her own faith while she was a student at Saint Mary's College in Notre Dame, Ind.

"When my daughter called me from Saint Mary's and said she felt called to be confirmed, I was delighted," Pitzulo says. "Attending Mass with her during her college years, I clearly heard, 'It's time to come home.'"

Still, one major concern made her wonder about returning to the Catholic faith.

"I had remarried another non-practicing Catholic and could not imagine how this could ever come to be," she recalls. "What I was not aware of was my husband was hearing the same call, and struggling with what it would take for this to come to pass. After much prayer and discernment, we made the decision to return to our Catholic faith in August 2017."

Petitioning for annulments, she and her husband Tony received valuable guidance from Father Benjamin Syberg, who was the pastor of Our Lady of the Springs Parish in French Lick at the same.

"We dove in head-first getting to know our Church family and participating in every event we could. I knew we were where we were supposed to be, but something was still missing."

She discovered what was missing for her when she and her husband vacationed in the Florida community of St. Augustine during their annulment process.

"When we entered the Cathedral Basilica of St. Augustine, I was drawn to my knees. In this building was the presence, the real presence of God. I wept at the tabernacle. This was what I was missing, and desperately wanted. From that moment on, Mass was bittersweet as I felt peace in being home, yet was unable to receive the Eucharist."

She recalls that difficult time as being similar to a child anticipating Christmas and "seeing everyone else receiving gifts."

"I was able to find Christ in the trial and build endurance. I leaned into Scripture to find comfort and went to eucharistic adoration to be close to him. Many Catholic brothers and sisters cheered me on and provided

encouragement during the longest of days."

Finally, after their annulments had been granted and their marriage had been convalidated by the Church, the day she had longed for came on Oct. 19, 2019.

"I was able to receive Communion for the first time in over 30 years," she says. "As I knelt to pray afterward, I knew not only was I home, but I was whole."

A source of comfort in a time of fear

Faith Linden had just one hope in the months leading up to her first Communion.

She just hoped her father would be alive to share in that defining moment of her childhood.

"In January of that year, my father became ill with a serious kidney condition," Linden recalls. "He was confined to bed from January throughout that long winter and into spring. I was terribly worried that he would not survive, let alone be able to go to my first Communion."

"In our parish, each Communicant received the Eucharist for the first time between his or her parents. My mother lined up my uncle to stand in for my father, but I kept hoping my dad would be there."

When Linden shared her hope and her fear with one of her grandmothers, her grandmother comforted her. She

also said something to Linden that has stayed with her through the years.

"She showed me a picture of Christ's agony in the garden," Linden says. "She said she would pray with me, but we always should pray as he had done—not our will, but his. She said that was how one needed to pray. I never forgot that."

Linden has also never forgotten the special gift she received at her first Communion on May 6, 1956.

"My father did make it to my first Communion, looking wan and weak, but he was there. In fact, he made it to my 65th birthday party," says Linden, who is now 71.

The love of the Eucharist continued to be a gift they shared together for years, leading to one more touching moment.

"My father was deeply spiritual—a daily Communicant throughout most of his life. One of the greatest privileges of my life was bringing him Communion shortly before he died [in 2013 at the age of 88.] We had come full circle."

All of those memories came flooding back to Linden this year as two of her grandchildren were scheduled to receive their first Communion this May.

"Clearly, that did not happen," says Linden, a member of St. Luke the Evangelist Parish in Indianapolis. "As I watched their earnest, innocent little faces getting ready for the big day, I thought back to my grandmother's words to me."

"I pray that the faith handed down from our parents and grandparents will be a source of comfort and peace to our own precious grandchildren, as it has been to me."

'I think she would be proud'

For Dan Ryan, the story of his journey to bringing the Eucharist to people in nursing homes begins with his mother's journey to find a church where she felt welcomed.

Ryan's mother hadn't been a member of any church when she became a widow at age 37, but she suddenly decided it was time to join one in the south side Indianapolis neighborhood where she lived with her three small children under the age of 7.



This photo depicts the first Communion class at St. Andrew the Apostle Parish School in Indianapolis in 1967. St. Andrew the Apostle Parish was founded in 1946, and the school was dedicated in 1948. Father Richard Mode, seen in the photo, served as pastor of the parish from 1966-1971. (Archive photo)

"As she told the story, on a Sunday she decided to walk north on Shelby Street and stop at the first church she came to," Ryan notes. "The first church she came to was a Baptist church. She did not feel welcome there. The following Sunday, she headed south on Shelby Street and came to a Lutheran church. She did feel welcome so that became her new church home."

That church home touched every part of her life. She married her second husband in that church, a marriage that led to the birth of Ryan. She made sure her four children were baptized and confirmed there. She even taught Sunday school there for more than 40 years, years in which she often shared one of her deepest beliefs.

"She believed with all her heart—and she taught her children to believe—that the most important thing we could do as Christians was to celebrate the sacrament of holy Communion."

Still, it wasn't a belief that Ryan embraced during his young life.

"Like a lot of young people when they went off to college and became more and more independent from their family, I went to church less and less," he recalls. "My mom noticed, and she was not happy. She let me know in no uncertain terms that not celebrating Communion on a regular or at least a semi-regular basis was not an option."

Ryan eventually returned to his Lutheran faith and stayed with it, even

after he married his wife Carol, a cradle Catholic. Yet he had a different feeling several years ago whenever he attended a Catholic Mass with Carol.

He thought about how he had these "strong feelings during the Mass about the Eucharist" and how "our Lutheran church only celebrated Communion or the Eucharist one Sunday a month."

He wanted the Eucharist in his life on a more frequent basis. So he was received into the full communion of the Catholic Church in 2015 after completing the Rite of Christian Initiation of Adults (RCIA) program at SS. Francis and Clare of Assisi Parish in Greenwood.

"Going from celebrating the Eucharist once a month to every day if I chose is very special," he says.

He has also felt compelled to share the blessing of that sacrament with others who long for it.

"One of the first ministries I joined at Saints Francis and Clare was to become a eucharistic minister, taking Communion to the Catholic residents in nursing homes in our community. To see the appreciation of many of these lifelong Catholics when they receive the Body of Christ really says it all."

During such times, his thoughts often return to his mother.

"I feel I'm not only taking Communion to these deserving Catholic seniors who can't make it to Mass regularly, but I'm also letting my mother know, 'I get it.'"

"I think she would be proud of her Lutheran son who became a Catholic and now celebrates the Eucharist on a regular basis."

(More stories will be shared in next week's issue.) †



Faith Linden



Dan Ryan

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