By Sean Gallagher

The bishops of the five dioceses in Indiana have announced, effective on June 11, the lifting for most Catholics of the dispensation from the obligation to attend Mass on Sundays and holy days of obligation that has been in effect from the start of the coronavirus pandemic in March 2020.

“With the decrease of cases in our state,” the Indiana bishops wrote, “the widespread availability of vaccines and following the guidance of public health officials, we are now able to safely accommodate more parishioners for Masses.”

The bishops explained how some people are still dispensed from the obligation to attend Mass on Sundays and holy days of obligation. They include:

• those “who are seriously ill, exhibit flu-like symptoms and/or may have a contagious disease (including quarantine due to exposure);”
• those who are unable to attend Mass “through no fault of their own”;
• those who are homebound for various reasons;
• those who “have compromised health conditions and/or at high risk of contracting the virus”; and
• those who care for people who are sick or who are “at high-risk of serious illness if they contract the COVID virus.”

In comments made to The Criterion, Archbishop Charles C. Thompson reflected on the importance of taking part in the celebration of Mass in person.

“Participation in the celebration of Mass is a privilege unlike any other,” he said. “There is no greater form of prayer for Catholics, given our Eucharistic-centered identity and mission, than gathering for the celebration of the Mass.”

Archbishop Thompson commended the efforts of pastors and parish and school staff members across central and southern Indiana during the past year to ensure the safety of all worshipers, students, teachers, administrators and those who have participated in various parish ministries.

“Given the availability of the vaccine, the sharp decrease in COVID cases and the subsequent lessening of restrictions by health officials,” he continued, “we have good reason to believe that it is safe for practically everyone to return to Mass and other usual gatherings for prayer, worship, service and other activities in their parishes.

“As the statement of the Indiana bishops indicates, however, there are exceptions to be considered. Our concern is for the health and well-being of all members of the Church. We will continue to take all necessary precautions to provide the care of all those participating in liturgical gatherings throughout the archdiocese.”

Parishes across central and southern Indiana can determine safety protocols that best fit their local conditions.

Say ‘yes’ to the Holy Spirit, ‘no’ to divisive ideologies, pope says

VATICAN CITY (CNS)—The Holy Spirit’s gift of comfort and solace is meant to unite all men and women and not take sides with any ideology, Pope Francis said on Pentecost.

Celebrating Mass on May 23 at the main altar in St. Peter’s Basilica, the pope said those who listen to the Holy Spirit are not “concerned with conservatives and progressives, traditionalists and innovators, right and left.”

If adherence to an ideology becomes “our criteria, then the Church has forgotten the Spirit,” he added.
Provincia Catolica Romana de Indianapolis
Levantamiento de la dispensa de la obligación de la misa A partir del 11 de junio de 2021

La celebración de la Eucaristía en la misa es la fuente y la cumbre de nuestra vida y misión como católicos. Desde marzo de 2020 hasta el día de hoy, debido a la pandemia del COVID-19, todos los católicos romanos de toda la Provincia de Indianapolis, como comprende los cinco diócesis de Indiana, han sido dispensados de la obligación de asistir a misa los domingos y días de fiesta.

Sin embargo, con la disminución de los casos de este mes en nuestro estado, la disponibilidad generalizada de las vacunas y siguiendo la orientación de los funcionarios de salud pública, ahora podemos recibir con seguridad a más feligreses para las misas.

Por lo tanto, a partir del 11 de junio, se levanta la dispensa general de la obligación de asistir a misa en todo el estado de Indiana. Salvo las situaciones singulares que se describen a continuación, las personas que se encuentren enfermos, presenten síntomas gripales o puedan tener una enfermedad contagiosa (esto incluye la cuarentena por exposición):

• Los que no pueden asistir a la misa por causas ajenas a su voluntad (por ejemplo, por problemas de transporte).
• Las personas confinadas en casa o incapacitadas por edad, enfermedad o restricciones médicas.
• Aquellos que tienen fiebre o síntomas de enfermedad que los pongan en riesgo de contraer el virus.
• Las personas que cuidan de enfermos o de personas con alto riesgo de enfermanse de gravedad si contraen el virus de la COVID-19.

Si tiene alguna pregunta sobre alguna necesidad, preocupación o protocolo específico, le recomendamos que se ponga en contacto directamente con su parroquia. Su pároco, quien tiene la autoridad para otorgar la dispensa en casos individuales, puede ayudar a abordar los temores y las preocupaciones de los feligreses.

Asistir a la misa es una obligación agrava, que refleja el carácter mismo de lo que somos como católicos. †

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**DISPENSATION**

continued from page 1

circumstances and directives from health officials in the area while making the celebration of the Eucharist and other parish ministries as available as possible. “I believe this is a time where more people can gather safely based on the guidance that we have received,” said Father Patrick Beidelman, executive director of the archdiocesan Secretariat for Worship and Evangelization. “It is important for us to gather for and to receive the most holy Eucharist, and the good work that communities have been doing has strengthened our ability to do so.”

To encourage Catholics across central and southern Indiana who may not have worshipped at Mass in their parishes during the past year, the archdiocese will offer a series of six videos in which a wide variety of archdiocesan Catholics share why the Eucharist is at the center of their lives.

Ken Ogorek, archdiocesan director of catechesis, is overseeing the production of the videos, which will be visible to anyone who logs on to the archdiocese’s website (www.archindy.org) in early June. “When a person really understands what’s going on at Mass and who it is they have an opportunity to encounter and receive, then they literally build their weekend around Mass,” Ogorek said. “One of the first decisions a person makes is how they’re going to capitalize on the gift and the opportunity that the Mass and the Eucharist are. Everything else kind of fits around it.”

Ogorek also noted that the videos, which “can be used as a stand-alone resource for inviting folks back to Mass,” were a springboard for prayerful reflection and discussion among individuals and small groups, “and will also include a prayer, reflection questions and links to informative online resources.” †

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Pope Francis’ prayer intentions for June

• **The Beauty of Marriage**—Let us pray for young people who are preparing for marriage with the support of a Christian community: may they grow in love, with generosity, faithfulness and patience.

See Pope Francis’ monthly intentions at archindy.org/popeintentions
Creativity, small groups guide ministry leaders through pandemic and beyond

By John Shaugnessy

The celebration of faith had been in the planning for months, all with the goal of having as many as 1,000 teenagers from across the Archdiocese of Indianapolis and the Lafayette Diocese come together to deepen their relationship with Jesus Christ.

“We were excited to gather the teens and provide an environment for them to encounter the Lord and be ignited by his Spirit,” says Paul Sifuentes, the director of youth ministry for the archdiocese.

Yet similar to many people’s best-laid plans in the past 14 months, this year’s Ignite event called IGNITE that was planned for November in Indianapolis went up in flames because of the COVID-19 virus. So Sifuentes and his team went to an alternate plan, creating a virtual event that allowed youths to gather in small groups and provide an environment for them to encounter the Lord and be ignited by his Spirit. “The day itself was full of engaging opportunities for people to come together, looking to have smaller, more frequent gatherings for some of our activities in favor of smaller, more local experiences. ‘The effects of isolation are real’

So Sifuentes and his team went to an alternate plan, creating a virtual event that allowed youths to gather in small groups at their parish or to participate virtually in their homes. “This allowed us to meet people where they are and allowed parishes to serve their families in unique ways,” Sifuentes says. “The day itself was full of engaging talks and prayer experiences. It was powerful to see that we could still help youths walk with Christ, even if it wasn’t powerful to see that we could still help.”

Paul Sifuentes

The IGNITE situation reflects the reality that all archdiocesan activities have faced during the pandemic. “We’ve all felt the burden of the drastic change and all the trouble to try to serve people in a different way,” says Brie Anne Varick, coordinator of the Office of Human Life Dignity in the archdiocese. “As we’ve been talking in leadership, I think God is having us pause and go smaller and be intentional. You really get to walk with people closer when it’s smaller.”

“Normally, I’d focus on trying to get it as many people as I can at once-a-year events. Now, I’m looking to have smaller, more frequent opportunities for people to come together, whether that’s in a virtual Scripture study or retreats for 10-12 people. I’m trying to incorporate that more into my ministry so we can build relationships that facilitate encounters with the Lord and the sacraments.”

Being creative has been another focus of ministry during the pandemic—a direction that was strikingly evident in the pro-life rally sponsored by the archdiocese, the Lafayette Diocese and Right to Life of Indianapolis on Jan. 22.

A year of ‘prayerful innovation’

In a usual year, more than 1,000 people would attend a Mass and then participate in a march in downtown Indianapolis to stand up for life on the anniversary of the 1973 U.S. Supreme Court Roe v. Wade decision legalizing abortion in the country.

The pandemic forced a change in that approach, including “a last-minute plan to do a car rally,” Varick says. “We could only have 250 people for the Mass, and they had a little over 100 cars for the rally,” she says. “That’s one way they were creative. Everyone was celebrating that we still did it. We didn’t have to cancel it. That’s where you have to discern what’s important and still make it happen, even if it looks different.”

That approach is echoed by Ken Ogorek, the director of the Office of Catechesis in the archdiocese who works closely with parish catechetical leaders. “It’s been a year of high activity and prayerful innovation,” Ogorek says. “Candidly, I think possibly—a little after the pandemic—we were already leaning away from large, central gatherings for some of our activities in favor of smaller, more local experiences. As we’ve proposed events like this to parish leaders, the response has been very positive. Larger gatherings still have a place, but we’ll be complementing them with smaller opportunities that involve a few parish groups rather than all 126.”

“The effects of isolation are real”

The pandemic has also put a more intense focus on providing support to ministry leaders at the parish level. “The effects of isolation are real”

“The effects of isolation are real”

“The effects of isolation are real”

“The effects of isolation are real”

“The effects of isolation are real”

“She always begins and end with prayer, and it has kept our team together. I think that revealed that people are really yearning for community. They really want to pray with people.”

Even with all the changes, concerns and creativity that the pandemic has spurred, these leaders insist that the emphasis on coming together as a community of faith is still the guiding goal in Catholic ministry. There’s a sense of joy—and challenge—with the news that the Indiana bishops, led by Archbishop Charles C. Thompson, have decided to lift the dispensation from the obligation to attend Mass effective on June 11.

Ogorek says it’s important “for our own sake to get to Mass each and every Sunday and holy day of obligation. ‘Let’s not be shy about sharing with our neighbor how our relationship with Jesus is deepened beyond measure when we worship him at Mass each Sunday and experience his great mercy in the sacrament of reconciliation’”

United Catholic Appeal

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Pope Francis

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Bishops restore Sunday obligation, encourage all who can to participate fully

“The Sunday Eucharist is the foundation and confirmation of all Christian practice. For this reason, the faithful are obliged to participate in the Eucharist on days of obligation, unless excused for a serious reason” (Catechism of the Catholic Church, #2181).

After more than a year, the bishops of Indiana have announced they are lifting the dispensation from the obligation to attend Mass on Sundays and holy days of obligation. This unprecedented general dispensation was granted in March 2020 when the COVID-19 pandemic threatened the health and well-being of everyone in the Hoosier State, but especially the elderly and people who were vulnerable to this deadly disease.

As vaccinations have proven effective and cases of serious illness and death have declined significantly, the bishops believe that it is now time to return to full participation in the Sunday Eucharist for all who are able to attend Mass in person.

The Indiana bishops’ announcement says, “effective June 11, the SHeomlyness of the Most Sacred Heart of Jesus, the general dispensation from the obligation to attend Mass is hereby lifted throughout the state of Indiana.” The Criterion joins with Indianapolis Archbishop Charles C. Thompson, and all the bishops of Indiana, in encouraging all who are able to return to Sunday Mass to do so joyfully and without fear. Our parishes have been doing an outstanding job of maintaining our churches as safe environments for prayer and worship. And our parish communities will help us all make this time to return to Sunday Mass to do so joyfully and without fear. Our parishes have been doing an outstanding job of maintaining our churches as safe environments for prayer and worship.

One of the greatest spiritual deprivations of the COVID-19 pandemic was the way it isolated us from those we love, and from activities like Sunday Mass, that serve to connect us with God and each other. Many of us experienced for the first time what many are calling “The Great Eucharistic Fast” when physical reception of the body and blood of Christ was simply not possible.

Parishes throughout central and southern Indiana did an extraordinary job of making live-streamed Masses available, and the practice of spiritual Communion was widely encouraged to help us stay connected to our Lord in spirit. In spite of this, we were not able to receive him in the Eucharist. But nothing can replace full participation in the Sunday Eucharist and the actual, physical reception of Christ’s body and blood, which is a gift from our Lord whose value is beyond our imagination.

We are a privileged people who have been given access to the precious gifts of the Sunday obligation of the Church is no more or less than our responsibility as grateful and accountable stewards of these precious gifts. The Sunday obligation of the Church is no more or less than our responsibility as grateful and accountable stewards of these precious gifts. As stewards, we are called to give back to God with increase. The Sunday obligation gives us the perfect opportunity to express our gratitude and to deepen our relationship with the One who has given us everything.

The Indiana bishops’ announcement makes it clear that the restored Sunday obligation does not apply to those who are ill; those who have reason to believe that they were recently exposed to the coronavirus or another serious or contagious illness; those who are confined to their home, a hospital, or nursing facility; or those with serious underlying health conditions.

Parishioners are advised to consult their local pastor if questions arise about their obligation to attend Sunday Mass.

Long before the COVID-19 pandemic, the Church has kept Catholics away from their parish churches on Sunday. Mass attendance was declining. Let’s pray that the old adage that “absence makes the heart grow fonder” applies in this situation.

After a horrific year and a half of sacrifice, suffering, death, violence and social upheaval, and economic distress, we need the Sunday Eucharist more than ever.

—Daniel Conway

Letters Policy

Letters from readers are published in The Criterion as part of the newspaper’s commitment to “the fruits of evangelical preaching: freely-held and expressed opinion among the People of God” (Communio et Progressio, #116).

Letters from readers are welcome and every effort will be made to include letters from as many people and representing as many viewpoints as possible. Letters should be informed, relevant, well-expressed and temperate in tone. They must reflect a basic sense of courtesy and respect.

The editors reserve the right to select the letters that will be published and to edit letters from readers as necessary based on space limitations, pastoral sensitivity and content. Readers with access to e-mail may send letters to criterion@archindy.org. Letters must be signed, but, for serious reasons, names may be withheld.

Send letters to “Letters to the Editor.” The Criterion, 1400 N. Meridian Street, Indianapolis, IN 46202-2367. Readers with access to e-mail may send letters to criterion@archindy.org.
Making disciples in the name of the Most Holy Trinity

“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” (Mt 28:19).

Last week, in my reflections on the Solemnity of Pentecost, I made the following observation:
The Holy Trinity is fully revealed in our observance of this solemn feast (Pentecost). The tender and creative love of the Father, the redemptive power of God’s Son, and the burning flame and mighty wind of the Holy Spirit come together and fill the world with sanctifying grace. As the catechism says, this infusion of divine grace inaugurates the Church, which is the sacramental sign of God’s kingdom “already inherited though not yet consummated.”

Pentecost Sunday celebrates the gift of the Holy Spirit, which all who are baptized receive as a sure sign of God’s presence in our lives and in our world. The Solemnity of the Most Holy Trinity, which we will observe this Sunday, provides us with a glimpse of who God is both in his inner life and in his outward manifestations to those who believe.

We say that the Blessed Trinity is a mystery, and that is correct. No one who ever lived has been able to fully comprehend the transcendent mystery we believe in. Even the most brilliant thinkers among us, such as St. Thomas Aquinas, readily admit that our attempts to comprehend God only amount to so much “straw.”

And yet, what we do know with the certainty of faith is that this mysterious God communicates with us. He reveals himself to us and shares with us both who he is and how we can come to know him better: especially through our prayer, our reception of the sacraments and our service to others through the spiritual and corporal works of mercy. The truism God we worship is not remote and inaccessible even if he is a mystery.

As Pope Francis frequently reminds us, God is close to us. He reveals himself in tender acts of love, forgiving and encouraging that disclose his presence and ensure his involvement in our daily lives.

The Gospel for this Sunday affirms that the Holy Trinity is fully revealed with the disciples’ reception of the Holy Spirit. Before Jesus returns to the Father, he communicates to the Apostles, and to all of us, the “Great Commission” that serves as the permanent mission of the Church in all time:

“All power in heaven and on Earth has been given to me. 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. And behold, I am with you always, until the end of the age” (Mt 28:18-20).

The God who is mystery remains close to us always. God shares himself with us—Father, Son and Holy Spirit—and he commands us to do likewise, making disciples of all nations in God’s holy name.

Let’s pray for the grace to allow the Holy Trinity to remain close to us even in our moments of doubt and confusion. May the tender and creative love of the Father, the redemptive power of God’s Son, and the burning flame and mighty wind of the Holy Spirit fill our hearts with the wisdom to do God’s will, in good times and in hard times, and the courage to proclaim God’s presence even when he seems to be far away.

La semana pasada, en mis reflexiones sobre la solemnidad de Pentecésteo, hice la siguiente observación: La Santísima Trinidad se revela plenamente en la celebración de esta fiesta solemne (Pentecésteo). El amor tierno y creativo del Padre, el poder redentor del Hijo de Dios, y la llama ardiente y el viento poderoso del Espíritu Santo inauguran la Iglesia, es la señal sacramental del reino de Dios “ya heredado pero todavía irremediablemente corto. Incluso nuestras intenciones de captar esta realidad suprema se quedan irremediablemente cortas. Incluso los pensadores más brillantes de entre nosotros, como Santo Tomás de Aquino, admiten de buen grado que nuestros intentos de comprender a Dios no pasan de ser nimios.

Sin embargo, lo que sí sabemos con la certeza de la fe es que este Dios misterioso se comunica con nosotros. Nos se revela y comparte con nosotros quién es y cómo podemos llegar a conocerlo mejor: especialmente a través de nuestra oración, nuestra recepción de los sacramentos y nuestro servicio a los demás mediante las obras de misericordia espirituales y corporales. El Dios trino que adoramos no es remoto e inaccesible, aunque sea un misterio.

Como nos recuerda a menudo el Evangelio de este Domingo, la divinidad que somos permite vislumbrar quién es Dios, tanto en su vida interior como en sus manifestaciones exteriores para con los creyentes.

Decimos, y con toda razón, que la Santísima Trinidad es un misterio; nadie en la historia ha sido capaz de comprender plenamente el misterio trascendental que llamamos Dios. Ya que la comprensión humana es demasiado limitada. Todos nuestros intentos de captar esta realidad suprema se quedan irremediablemente cortos. Incluso los pensadores más brillantes de entre nosotros, como Santo Tomás de Aquino, admiten de buen grado que nuestros intentos de comprender a Dios no pasan de ser nimios.

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Hacer discípulos en nombre del Santísimo Trinidad

“Por tanto, vayan y hagan discípulos de todas las naciones, bautizándolos en el nombre del Padre y del Hijo y del Espíritu Santo” (Mt 28:20).

La primera lectura del domingo de la Trinidad es del Libro del Deuteronomio (Dt 4:32-34, 39-40), en la que se destaca que solamente hay un Dios: “Reconoce y considera seriamente hoy que el Señor es Dios arriba en el cielo y abajo en la tierra, y que no hay otro” (Dt 4:39). Nuestra fe afirma con fuerza que, a pesar de nuestra tendencia humana de adorar a muchos dioses (que persiste aun hoy en día), el Dios verdadero es una unidad indivisa.

La segunda lectura (Rm 8:14-17) habla de Dios en términos de las relaciones que existen tanto dentro de Dios como entre nosotros. San Pablo nos dice que todos los miembros de la familia de Dios hemos recibido “el Espíritu que los adopta como hijos y les permite llamar: ‘Abba, Padre!’ El Espíritu mismo les asegura a nuestro espíritu que somos hijos de Dios. Y, si somos hijos, somos herederos; herederos de Dios y coherederos con Cristo” (Rm 8:14-17). El Dios trino es uno, pero Dios se relaciona con nosotros como Padre, Hijo y Espíritu Santo porque así es Dios: unid en la misma persona, tres personas en un solo Dios.

El Evangelio del domingo de trinidad afirma que la Santísima Trinidad se revela plenamente cuando los discípulos reciben al Espíritu Santo. Antes de que Jesús regrese al Padre, comunica a los Apóstoles, y a todos nosotros, la “gran tarea” que sirve de misión permanente de la Iglesia en todos los tiempos y lugares:

“Se lo ha dado a todos en el cielo y en la tierra. 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 ha mandado a ustedes. Y les aseguro que estuaré con ustedes siempre, hasta el fin del mundo” (Mt 28:18-20).

El Dios que es misterio permanece siempre cerca de nosotros. Dios se comparte con nosotros (Padre, Hijo, Espíritu Santo) y nos ordena hacer lo mismo, al hacer discípulos de todas las naciones en el santo nombre de Dios.

Pidamos la gracia de permitir que la Santísima Trinidad permanezca cerca de nosotros incluso en nuestros momentos de duda y confusión. Que el amor tierno y creativo del Padre, el poder redentor del Hijo de Dios, y la llama ardiente y el viento poderoso del Espíritu Santo llenen nuestros corazones con la sabiduría para hacer la voluntad de Dios, en los tiempos buenos y en los difíciles, y el valor para proclamar la presencia de Dios incluso cuando parece estar lejos. †
Events Calendar

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

May 31

June 2
MCL Cafeteria, 5520 Castleton Corner Lane, Indianapolis. Solo Seniors, 5:30 p.m. Catholic educational, charitable and social singles— specifics widowed or divorced—age 50 and older, new members welcome, also call about Friday night dinner events. Information: 317-796-8605 or 317-243-0777.

June 3
St. Luke the Evangelist Parish, 7575 Holliday Dr. E., Indianapolis. Corpus Christi Eucharistic Procession. 5 p.m., confession, 5:30 p.m. Mass followed by procession 6:30 p.m. Information: 317-786-4371.

June 3-5

June 3-5
St. Simon the Apostle Parish, 8155 Oaklawn Rd., Indianapolis. Parish Festival. Thurs. 5-11 p.m., Fri. 5-11 p.m., midnight, Sat. 3 p.m. - midnight, live music Thurs. Jason and Joy, Fri. Nauti Youth, Sat. Stella Luna and the Satellites, new kids’ Zone, free entry with purchase of $10 in food and beverage tickets, early-bird family package available. Information: saintsimonfest.org, 317-826-6000 or charit@saintsimonfest.org.

June 4
Women’s Center Care, 4901 W. 186th St., Indianapolis. First Friday Mass. 5 p.m., optional tour of center to follow. Information: 317-829-6800, www.wmcenter.org.

June 5
Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. First Friday bilingual celebration of the Most Sacred Heart of Jesus, Mass, 5-45 p.m., exposition of the Blessed Sacrament, following Mass until 9 p.m., reconciliation available. Information: 317-750-7309, miroel1@hotmail.com.

June 5-7
McGowan Hall Knights of Columbus, 1305 N. Delaware St., Indianapolis. Encounter Ministries; School of Healing Conference, sponsored by archdiocesan Office of Human Life and Dignity, Fri. 6-9 p.m., Sat. 9 a.m.-10 p.m., Ryan Mahle and Daniel Rodriguez presenting, registration deadline May 31, $70, $53 for priests/religious/seminarians, includes Sat. lunch.

June 6
Mount Saint Francis Center for Spirituality, 101 St. Anthony Dr., Mt. St. Francis. Benedict Inn Retreat & Conference Center for Spirituality, sponsored by archdiocesan Office of Human Life and Dignity, 6:30-9:30 p.m., Ryan Mahle and Daniel Rodriguez facilitating, worship and praise, Scripture, preaching, communal prayer for healing, prayer team gathering. Information: 317-236-1543 or bpearick@benedictinn.org.

June 7
St. Therese of the Child Jesus (Little Flower) Parish, 4720 E. 143rd St., Indianapolis. SummerFest. Fri. 5-11 p.m., Sat. 5-11 p.m. Sun. 11 a.m. - 5 p.m., rides, entertainment, bingo, raffle, silent auction, admission $10 for in festival coupons for food and attractions. Information: 317-357-8352, angieclark@littelflowerparish.org.

June 8

June 11

June 12
All Saints Parish, St. John the Baptist Campus, 25743 State Route 1, Guilford. Marriage Retreat: It Takes Two to Tango, 6-9 p.m., Troy and Kathleen Billings presenting, free, register by June 10. Information: 812-576-4902 or jaherkeck@asgmail.com.

June 16
Solitude Retreat & Conference Center, 1402 Southern Ave. Beech Grove. The Personal Journal: A Tool for the Spiritual Journey, Fri. 7 p.m. - Sat. 3:30 p.m., Susan Yano, writing professor presenting. $175 includes, room, meals and supplies. Registration: www.benedictinn.org/programs. Information: benediction@benedictinn.org, 317-788-7581.

June 16
Our Lady of Fatima Retreat House, 5535 E. 56th St., Indianapolis. You Are Not Alone: Emotional Journey of Suicide Loss Survivors. 4 p.m., online option available, led by Christine Turo-Shields, LCSW, and peer facilitators, freewill offering. Information and registration: Jennifer Burger, 317-545-7681, jburger@benedictinn.org, catt/https://www.archindy.org/retreats.

June 17-19
Mount Saint Francis Center for Spirituality, 101 St. Anthony Dr., Mt. St. Francis. Quilter’s Retreat, 9 a.m. Thurs. - 11 a.m. Sat., presentation by nationally-known fabric artist Penny Sisto 2 p.m., Fri., for all levels, bring machine, supplies, personal projects, $225 includes two-night stay and six meals, $100 commuter includes four meals, $75 additional for Wed. afternoon arrival. Registration: catt/https://schoolofhealing.org/registration.html or 812-923-8817.

June 20-26

June 22
Our Lady of Fatima Retreat House, 5535 E. 56th St., Indianapolis. Conference Day of Silence. 8 a.m.-4 p.m., $35 per day, includes room, continental breakfast, lunch and use of the common areas and grounds, overnight stays based on availability for additional $28 per person, dinner additional $9. Registration: catt/https://www.archindy.org/retreats, 317-545-7681 or jranger@benedictinn.org.

June 25
Registration by June 7 for ‘Embracing our COVID Experiences’ virtual series.

The Sisters of Providence of Saint Mary-of-the-Woods, in St. Mary-of-the-Woods, will host a virtual series called “Embracing our COVID Experiences” from 6:30-8 p.m. on June 6, 16 and 23.

The three-part virtual series will be facilitated by grief specialist Providence Sister Connie Kramer. The series will begin with the topic “Remembering Our COVID Losses,” and followed by “Honoring Our Loved Ones That Did Die During COVID.” The final topic will be “Claiming Our COVID Blessings.”

The cost per session is $5, and the deadline to register is on June 7. To register, go to Events.SistersOfProvidence.org, call 812-535-2952 or e-mail prover@spwmu.org.

June 25
Announcements for couples celebrating 50, 55, 60, 65, 70 or more years of marriage are accepted. Go to bit.ly/HAMDung or call 317-236-1585.
**Parish Festivals**

After a one-year hiatus due to safety measures to stop the spread of the COVID-19 coronavirus, parish festivals are once again planned throughout central and southern Indiana. Below are reports on the festival plans. After a one-year hiatus due to safety measures to stop the spread of the COVID-19 coronavirus, parish festivals are once again planned throughout central and southern Indiana. Below are reports on the festival plans.

### June 3–5
St. Jude Parish, 5335 McFarland Road, Indianapolis.
**Parish Festival:** 6:30–11 p.m., carnival rides, live music, Monte Carlo, children’s games, food trucks, free admission. Information: 317-786-4371.

St. Simon the Apostle Parish, 8155 Oaklandon Rd., Indianapolis.
**Parish Festival:** Thurs. 5–11 p.m., Fri. 5 p.m.–midnight; Sat. 3 p.m.–midnight; live music Thurs... Jason and Joy; Fri. – Nauti Yachties; Sat. – Stella Luna and the Satellites; new rides, Kids’ Zone, free entry with purchase of $10 in food and beverage tickets. Early-bird family package available. Information: Saintsmorning.com. 317-826-6000 or chsr@saintsmorning.com.

### June 4-6
St. Therese of the Child Jesus (Little Flower) Parish, 4720 E. 13th Street, Indianapolis.
**Summerfest:** Fri., 5-11 p.m., Sat. 3-11 p.m., Sun. 11 a.m.–5 p.m., rides, entertainment, bingo, raffle, silent auction, admission $10 for $10 in festival coupons for food and attractions. Information: 317-357-3153 or amackell@littleflowerparish.org.

### June 6-10
Our Lady of the Greenwood, 335 S. Meridian St., Greenwood. **Parish Festival:** Thurs. 5-11 p.m., Fri. 5 p.m.–midnight; Sat. 2 p.m.–midnight, rides, food, games, entertainment, outdoor Monte Carlo, beer tent, children’s games, free admission. Information: 317-888-2861 or info@greenwoodgreen.org.

### June 9
St. Michael Parish, 145 St. Michael Road., Brookville. **Festival:** 6-11 p.m., Sat. 6 p.m.–midnight, carnival rides, food vendors, Saturday ribeye dinner, beer and wine, kids’ games, live music, local entertainment, free admission. Information: saintsmariah.org or 317-839-3333.

### June 10-12
St. Susana Parish, 1210 East Main St., Plainfield. **Parish Festival:** Thurs. 6-10 p.m., Fri. 6-11 p.m. Sat. 6 p.m.–midnight, carnival rides, food, games, entertainment, outdoor Monte Carlo, beer tent, free admission. Information: 317-784-5454.

### June 27
St. Catherine of Siena Parish, St. Maurice campus, 1963 Saint John St., Greensburg. **Parish Festival:** 10 a.m.–7 p.m., chicken dinners, raffles, adult and children’s games, beer garden, free admission. Information: 317-663-4754 or jctache@stjosephvcs.com.

### July 3–5
St. Jude Parish, 5335 McFarland Road, Indianapolis.
**Parish Festival:** 6:30–11 p.m., carnival rides, live music, Monte Carlo, children’s games, food trucks, grilled food/sandwiches, hourly game of chance, main raffle, dinners Fri. and Sat., bingo, elephant ears, beer garden, Monte Carlo and live music each night, free admission. Information: 317-787-8246 or archer@stmarkindy.org.

### July 17–18
All Saints Parish, St. John the Baptist campus, 25743 State Route 1, Guilford. **Summer Festival:** Sat. 5 p.m.–midnight, Sun. 11 a.m.–9 p.m., food stands, live music, beer garden, raffles, gaming quails, kiddy land, $10,000 Big Money Raffle, Rediscover Saints religious exhibit, chicken dinner available Sunday 11 a.m.–5 p.m. or until sold out, outdoor dining, free admission. Information: 812-576-4302.

### July 24-25
All Saints Parish, St. Martin campus, 8044 Yorkridge Road, Guilford. **Summer Festival:** Sat. 5 p.m.–midnight, Sun. 11 a.m.–9 p.m., food stands, live music, beer garden, raffles, gaming quails, kiddy land, $10,000 Big Money Raffle, Rediscover Saints religious exhibit, 5K run/walk Sun. 9:30 a.m., chicken dinner available Sunday 11 a.m.–5 p.m. or until sold out, outdoor dining, free admission. Information: 812-576-4302.

### August 7-8
All Saints Parish, St. Paul campus, 9788 N. Dearrow Road, Guilford. **Summer Picnic:** Sat. 5 p.m.–midnight, Sun. 11 a.m.–9 p.m., food stands, live music by Disorderly Conduct, beer garden, raffles, gaming quails, kiddy land, $10,000 Big Money Raffle, Rediscover Saints religious exhibit, chicken dinner Sunday 11 a.m.–5 p.m. or until sold out, outdoor dining, free admission. Information: 812-576-4302.

### August 13-14
Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. **Italian Street Festival:** 5-11 p.m., religious procession 6:45 p.m. Sat. followed by 7 p.m. Mass, homemade Italian food, Italian beer, live music, amusement rides, free admission, free parking. Information: 317-663-4476, info@holysavouryindy.org or italianstreetfest.org.

### August 19-21
St. Susanna Parish, 1210 East Main St., Plainfield. **Parish Festival:** Sat. 2-10 p.m., food, carnival rides, kids’ games, live music, beer garden, free admission. Information: 317-787-8246 or archer@stmarkindy.org.

### August 20-21
St. Thomas Aquinas Parish, 4625 N. Kenwood Ave., Indianapolis. **SausageFest:** 5-11 p.m., KCinaid’s sausages, Sun King beer, sides from Illinois Street Food Emporium, Byrnes pizza, live music, snack shack goodies, kid zone, prizes, bounce houses, teen zone with DJ, free admission. Information: 317-253-1461.

### August 26-28
St. Ann Parish, 6350 S. Mooresville Rd., Indianapolis. **Summer Festival:** Thurs. 5-11 p.m., Fri. 5-11 p.m., Sat. 10 a.m.–2 p.m., fried chicken dinners, raffles, country store, basket raffles, games, free admission. Information: 765-932-2588 or dispach@simgrynush.org.

### September 8-10
St. Mary Parish, 629 Clay St., North Vernon. **Community Festival:** Fri. 5-11 p.m., Sat. 3-11 p.m., Sun. 11 a.m.–3 p.m., carnival rides, live music, beer garden, raffle casino night, outdoor grill and chicken dinner, silent auction, free admission. Information: 812-346-3064 or saintmarystevensville.org.

### September 12
St. Mary Parish, 512 N. Perkins St., Rushville. **Fall Festival:** 10 a.m.–2 p.m., fried chicken dinners, raffles, kids’ activities, home-cooking, crafts, free admission. Information: 765-932-2588 or dispach@simgrynush.org.

### September 17-18
St. Malachy Parish, 9833 E. County Road 750 N., Brownsburg. **Fall Festival:** 10 a.m.–4 p.m., live entertainment, carnival rides, homemade food, youth games, adult beverage tent, raffle and casino, free admission. Information: 317-852-3195 or jkiefer@smalachy.org.

### September 19
St. Louis Parish, 15 St. Louis Place, Batesville. **Parish Festival:** 11 a.m.–6 p.m., fried chicken dinners, games, free admission. Information: 812-934-3204.

### September 19
St. Michael Parish, 101 St. Michael Dr., Charlestown. **SeptemberFest:** 11 a.m.–4 p.m., fried chicken dinner with sides and desserts, cash raffle, quiet raffle, silent auction, games of chance, free admission. Information: 812-256-3200 or ussmarchie_secretary@northclarkcatholic.org.

### September 30-October 2
Our Lady of Lourdes Parish, 5333 E. Washington St., Indianapolis. **Fall Festival:** Thurs. and Fri. 5-10 p.m., Sat. 2-10 p.m., food, carnival rides, kids’ games, live bands, silent auction, health booth, free admission. Information: 317-356-7291.

### October 1-2
Holy Name of Jesus Parish, 89 N. 17th Ave., Beech Grove. **OctoberFest:** 5 p.m.–midnight, live entertainment featuring The Woobles and Trainswreck, German and American foods, beer garden, raffle, free admission. Information: 317-784-5454.

### October 3
Holy Family Parish, 3027 Pearl St., Oldenburg. **Annual Parish Festival:** 11 a.m.–4 p.m., fried chicken and roast beef dinners, raffles, basket booth, crafts and more, free admission. Information: 812-934-3013 or holyfamilycheryl@email.com.

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**People ride a ferris wheel on May 15 at the St. Joseph Parish Festival in Shelbyville. (Photo by Sean Gallagher)**

11 a.m.–5 p.m., fried chicken dinners, children’s games, grand raffle, free admission. Information: 812-934-6218 or stjoseph@stanthomasmorris.org.

St. Peter Parish, 1207 East Road, Brookville. **Lab Day Picnic:** time TBA, country fried chicken, turtle soup, beer garden, quiet raffle, country store, basket raffles, games, free admission. Information: 765-647-5462 or brookvolleparish5@gmail.com.

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**The Criterion Friday, May 28, 2021**

Page 7
Action needed to stop tax-funded abortions, USCCB creates tool to help

By Natalie Hooper

Despite 45 years of strong bipartisan support, the Hyde Amendment—which protects tax dollars from being used to fund abortions—has been excluded from the Biden administration’s proposed legislation to fund the federal government. “The Hyde amendment has been renewed annually by Congress since 1976,” explained Brie Anne Varic, archdiocesan coordinator for the Office of Human Life and Dignity. “It is critical for Catholics to send a strong message to Congress before they move forward to impose tax-funded abortions funded.”

The U.S. Conference of Catholic Bishops (USCCB) Secretariat of Pro-Life Activities has created a tool to help Catholics tell their elected officials to keep the Hyde Amendment. Members of the secretariat recently hosted a webinar to share the news about the proposed legislation, she said.

“The Hyde Amendment makes its way through the proposed budget that would include the legislation to fund the federal government. fund abortions—has been excluded from support, the Hyde Amendment—which has pre-written, editable note regarding the Hyde Amendment. This site helps direct the message to your elected officials. To find your officials and their e-mail or phone number to contact them directly, go to votersvoice.net/INDIANANACHong and enter your zip code under “Find Officials.”

What to say:

Legislators are busy and receive lots of communication. The key is to note first that you’re a constituent, keep your message brief and to the point, and perhaps most importantly, do not be rude. Otherwise the legislator may form a bad impression of those promoting the right-to-life cause.

Here are some tips on what to say or write as suggested by the USCCB Secretariat of Pro-Life Activity:

• “I urge Representative/Senator X to protect the Hyde Amendment and to oppose any bill, including appropriation bills, that will receive an e-mail with a link to the petition through the summer.”

• “They do care what you have to say”

In a question-and-answer segment during the USCCB webinar, a question was asked regarding what to do if one’s elected officials are pro-choice.

Second, by signing the petition, users will be registered to receive action alerts from the USCCB notifying them of new actions to take as proposed federal legislation moves through various committees. Finally, those who sign the petition will receive an e-mail with a link to a site allowing users to enter a ZIP code to identify their House and Senate officials, along with a pre-drafted, editable note regarding the Hyde Amendment.

The idea is to have as many folks as possible sign the petition before and during the first week of June in order to send a strong message, said Varic. “But folks can continue signing the petition through the summer.”

“They do care what you have to say”

In a question-and-answer segment during the USCCB webinar, a question was asked regarding what to do if one’s elected officials are pro-choice.

How to contact elected officials regarding the Hyde Amendment

By Natalie Hooper

There are several ways to find out who your elected officials are and to contact them to tell them to keep the Hyde Amendment which prevents tax dollars from being used to fund abortion. The U.S. Catholic Bishops (USCCB) Secretariat of Pro-Life Activities suggests reaching out to federal legislators in early June and throughout the summer as the proposed budget would include the Hyde Amendment makes its way through various committees.

Where to go:

• Go to notaxpayerabortion.com, enter your e-mail and name to sign a petition.

“Send a strong message en masse”

Of a lot of people don’t realize the threat,” she said. “Congress really needs to hear from a massive amount of people for action to be taken during the summer to re-insert the Hyde Amendment into the proposed legislation, she said.

“If people want to expand taxpayer funding of abortion,” †

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Mary’s example.

“Mary’s ‘yes’ to God’s plan has a lot of meaning for me,” said Corsaro, a member of Immaculate Heart of Mary Parish in Indianapolis. “I felt a deep love for Mary because of her ‘yes.’ She had no idea what she committed herself to, but Mary had enough faith in God to see his plan through.”

Her love for Mary was sparked by a second-order ministerial role, and she said yes to an opportunity to earn a bachelor’s and later a master’s degree during her 11 years at the New Albany faith community. The Blue Lady, she recalled, “She gave them to my mother when she married and had children. Then came the time when Schutte started raising a family of her own. From that day forward, we devoted ourselves to helping Mary because she became Catholic.”

“Mary never hesitated to say yes to God, and look where we got her,” she noted. “Saying yes is not always easy. But if I’ve said no, then I wouldn’t be the person I am today.”

“I thank God for calling me to ministry in the Catholic Church and for Mary’s ‘yes.’”

Books help generations of women in Napoleon family raise their children

Susan Schutte was raised “having a special relationship with the Blessed Mother,” said the member of St. Maurice Parish in Napoleon. “From her family, the members of Mary, to praying the rosary, to the wide array of Marian devotion books, to building altars to Mary in May, the Blessed Mother was a constant presence as she grew up.”

When you look at Mary’s litany and all the things it lists—mother of mercy, queen of peace—she’s all those things. She is the mother of all mothers.”

Mary ‘loves us as she loves her own son’

Paula Stahl credits “various spiritual events” to drawing her closer to Mary. “After one such event, she said, ‘I decided to turn off the soap operas and pick up my rosary! She really wants us to pray it daily.’”

Another experience that drew Stahl closer to the Blessed Mother was reading True Devotion to Mary by St. Louis de Montfort. “After reading that so long ago, I made a formal consecration to Jesus through Our Lady,” said the member of Our Lady of the Most Holy Rosary Parish in Indianapolis. “We can’t even comprehend her love for us. She loves us as she loves her own son.”

Now Stahl can’t get close enough to Mary. “She is our mother given to us by Christ on the cross,” she noted. “I want to continuously study her virtues and grow in graces, as I believe Mary is our perfect example of love of God and neighbor.”

“She helps me accept my daily joys and sorrows in this life and will lead me to Jesus.”

Wilma Dean Hunt “made some bad choices” as a young adult. The admission comes from her daughter, Vicki Goss.

“Miraculous Medal she’d never seen before. After one such event, she said, ‘I decided to turn off the soap operas and pick up my rosary! She really wants us to pray it daily.’”

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Woman reminisces about her late mother—and Mary’s gift

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Butcher was a “devout Catholic woman who was a member of [the former] Assumption Parish on the west side of Indianapolis,” said Goss. “Mom so admired Mabel and her strong faith that she became Catholic” and had her daughters baptized as well.

Life presented Hunt with a series of tragedies, starting with a painful back injury when she was hit by a car. She married a “devout Catholic man” in 1958 with whom she had a son. But her husband died suddenly in 1961.

Later that same year, her oldest daughter, Linda, died in a car accident. Hunt married again and had two more sons, but that marriage, too, ended in divorce.

“She has been with me through the good times and the bad. She is my mother and my best friend.”

Wilma Dean Hunt “made some bad choices” as a young adult. The admission comes from her daughter, Vicki Goss.

“But the influence of one woman—Mable Butcher—on Wilma Dean Hunt is impossible to measure. Mabel and her strong faith that she became Catholic” and had her daughters baptized as well.

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“Mom so admired Mabel and her strong faith that she became Catholic” and had her daughters baptized as well.
Notre Dame graduates urged to put into practice what they’ve learned

WASHINGTON (CNS)—At the University of Notre Dame’s graduation ceremony on May 23 with more than 14,000 in attendance including graduates, faculty members, family and friends, one notable absence for some was President Joe Biden. In previous years, some U.S. presidents or vice presidents have given the school’s commencement address during the first year of their term in office. Instead, the graduates heard from Jimmy Dunne, a partner in an investment banking company that lost 68 of its 171 employees during the 9/11 terrorist attacks that brought down New York’s World Trade Center. The Sandler O’Neill firm, now called Sandler O’Neill and Partners, had its offices in the trade center’s South Tower.

Dunne told the graduates that what got him through 9/11 was what Notre Dame had instilled in him. Regarding Biden not addressing the class of 2021, a university spokesman told Catholic News Service on May 24 that “Notre Dame announces only the names of those who have accepted our invitation to be commencement speakers.”

In early May, a White House source told Catholic News Agency that Biden had been invited by the university to give the commencement address but could not attend due to scheduling.

News in March that the president could potentially address Notre Dame’s 2021 graduates prompted a petition of more than 4,500 Notre Dame graduates and students as well as staff members and others labeled “concerned Catholics” asking the university’s president, Holy Cross Father John Jenkins, not to let this happen. The petition said in part the group was “dismayed by the pro-abortion and anti-religious liberty agenda of President Joe Biden,” and the nation’s second Catholic president “rejects Church teachings on abortion, marriage, sex and gender and is hostile to religious liberty.” The group also said the case against honoring the current president is “immeasurably stronger than it was against honoring President [Barack] Obama.”

Obama’s 2009 commencement address at Notre Dame was not without controversy. Days after it was announced that he would be speaking, the Cardinal Newman Society, a Catholic college watchdog group based in Virginia, had collected more than 54,000 signatures in an online petition asking the university to rescind its invitation.

Dunne told the graduates that in the days after the 9/11 attacks, he followed convictions established in his college years. “As unready as I felt in a time of trial, what I most needed were the things that Notre Dame provided me.”

The Holy Spirit, he added, is telling the Church that today is “a time for comforting” and more joyfully proclaiming the Gospel rather than “combating pugnacity” or “lamenting the drama of secularization.”

“It is the time for pouring out love upon the world, yet embracing worldliness,” the pope said. “It is more the time for testifying to mercy, than for inculcating rules and regulations. It is the time of the Paraclete. It is the time of freedom of heart, in the Paraclete.”

Continuing his homily, Pope Francis said that while the spirit of the Evil One deceives all to “yield to the allure and promptings of vice,” the Holy Spirit is “the spirit of truth” that brings “thoughts and feelings” without forcing or imposing.

The Holy Spirit affirms to Christians “the primacy of today,” which means living “in the present,” and not being “paralyzed by rancor or memories of the past” nor fearful of the future, the pope said. In affirming the “primacy of the whole,” he continued, the Holy Spirit does not “mold isolated individuals” but rather “shapes us into a Church in the wide variety of our charisms, into a unity that is not artificial.”

The Apostles, the pope explained, were people who had “contrary political ideas, different visions of the world” and who, upon receiving the Spirit, “learned to give primacy not to their human viewpoints but to the whole” that is God’s plan.

Lastly, the Holy Spirit affirms “the primacy of grace” and calls on all Christians to “put God before yourself,” the pope said.

continued from page 1

PENTECOST

The Holy Spirit “impels us to unity, to harmony, to the harmony of diversity. He makes us see ourselves as parts of the same body, brothers and sisters of one another,” the pope said. “Let us look to the whole! The enemy wants diversity to become opposition and so he makes them become ideologies. Say no to ideologies, yes to the whole.”

Pentecost, he added, is coming. With pandemic restrictions slowly easing in Rome and across Italy, the Sunday Mass was celebrated in St. Peter’s Basilica with an estimated 1,000 people. Sunday Mass was celebrated in St. Peter’s Basilica with an estimated 1,000 people, and the pope said, “We are alone is itself a source of comfort.”

“Paraclete is not only meant to describe the Holy Spirit as an “advocate,” but also as a “comforter,” especially in “times of difficulty like those we are presently experiencing due to the pandemic.” The comforts of the world, he explained, are like a pain reliever that offers only temporary relief, but does not “cure the illness we carry deep within.”

Only someone who makes us feel loved for who we are can give peace to our hearts. The Holy Spirit, the love of God, does precisely that,” the pope said. “He is the very love of God, who does not abandon us, for being present to those who are alone is itself a source of comfort.”

In turn, Christians are called to “embody the comfort he brings” and to be near to others “not with trite words, but with prayer and closeness,” he said.

The Holy Spirit is not only the comforter, he also is the “cure for the illness we carry deep within. If you have not already done so, give yourselves over with humility and trust to repentance. The Father of mercies is ready to give you forgiveness and his peace …”—Saint John Paul II, The Gospel Life

WANT TO KNOW MORE ABOUT PLANNED GIVING OPPORTUNITIES?

Being a steward of faith means making an impact in your community and touching lives through Jesus Christ. Through planned giving, you can make a meaningful difference in the lives of others that will endure long after you’re gone.

The Catholic Community Foundation has the resources, knowledge and experience required to guide your faith-based giving. We offer planned giving seminars to interested parish, school or agency leaders to help educate their audience about Catholic planned giving. These educational, no- pressure seminars where we collaborate with the parish, school or agency in their content and speakers to bring you the nuts-and-bolts of planned giving. Many have taken advantage of these great opportunities and have found them to be extremely helpful.

Would you like to attend a planned giving seminar at your parish, school or Catholic Charities agency? For more information, contact Jim Maslar, Catholic Philanthropic Advisor of the Catholic Community Foundation, at jmaslar@archindy.org or 317-236-1588.
Faith Alive!

Church teaches that torture inherently violates human dignity

By Stephen M. Colecchi

For the Catholic Church, torture has a human face. In fact, it has many faces, each of which are addressed by the Church’s social teaching on torture.

Years ago, I met Sister Dianna Ortiz, a Guatemalan sister and U.S. citizen. In the late 1980s, she had gone to Guatemala to work among the poor and to teach children. Those were years of oppression and unrest in Guatemala. Sister Dianna was abducted, raped and tortured by members of the Guatemalan military. I met her after her return to the United States as a torture survivor and advocate. I was impressed with her gentle, yet strong, presence. The fact that this peaceful woman had endured torture horrified me.

Sister Dianna died earlier this year of cancer. It pains me to think of the terror her torturers inflicted, but upon learning of her death I found myself comforted by recalling the many ways, as a torture survivor, she had championed human rights.

In 2016, I made a solidarity visit to Lebanon. The busy schedule included a visit to a Caritas Lebanon refugee center. This Church program housed Iraqi refugees. An Iraqi man in a wheelchair reported that he had been tortured by coalition forces in Iraq. The torture survivor was suffering from internal bleeding, requiring regular transfusions. His story shamed me into remembering the faces of rage, domination, cruelty and normal life in neighborhoods and countries that condone or tolerate torture.

The compendium goes on to support provisions of international law that absolutely prohibit torture: “International juridical instruments concerning human rights correctly indicate a prohibition against torture as a principle which cannot be contravened under any circumstances” (#404). There is yet another face that is disfigured by torture, the face of any society that condones or tolerates it. In this regard, the Church acknowledges its own past complicity.

The catechism notes: “In times past, cruel practices were commonly used by legitimate governments to maintain law and order, often without protest from the pastors of the Church” (#2298). The catechism goes on to admit that Church leaders even used the provisions of “Roman law concerning torture” in “their own tribunals” (#2298). This startling and honest admission of past grievous wrongs gives the Church particular credibility in addressing current wrongs.

Society that condones or tolerates torture is a direct assault on the dignity of the human person and attempts to disfigure the image of God present in its survivors and victims.

Our first concern must center on people who are targeted for torture. We must advocate for survivors and prevent future atrocities.

Torture has another face, the face of its perpetrators. The Church asks the question: What does the practice of torture do to those who employ it? Here we see the faces of rage, domination, cool calculation and detachment, and perhaps at times anguish, confusion and uncertainty.

It is hard to imagine the perpetrators of torture returning to their families and normal life in neighborhoods and communities without some lasting damage.

The Catechism of the Social Doctrine of the Church quotes St. John Paul II on this topic. The pontiff grew up and lived as an adult in Poland during periods when torture was frequently and widely employed, first by Nazi invaders and later by communist authorities. Pope John Paul asserted that “the dignity of man is as much debased in his torturer as in the victim’s torturer.”

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At the same time, Christians throughout the centuries and up to the present day have been the victims of torture at the hands of secular governments.

Countless martyrs died for the Gospel as victims of torture. In the 20th and 21st centuries, untold clergy, religious and lay Catholics were tortured in such far-flung places as Mexico, Iraq, Spain, Russia, China, Egypt and Nigeria.

Many have been declared saints. And the cause of an American Jesuit priest, the Servant of God Father Walter Ciszewski, is being promoted. Father Ciszewski endured years of psychological and physical torture while in captivity in the former Soviet Union from the early 1940s until he was freed in 1963. In too many countries, there have been “reigns of terror” that employed torture.

Sadly, the torture employed during the Guatemalan Civil War and Iraq War are but two more recent examples of longstanding practices that prompted adoption of the international Convention Against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment.

Today, we should note that Myanmar is among the nations that has taken no action to adopt the convention. Human rights organizations have documented the use of torture against the Rohingya in Myanmar. The bloody suppression of democracy in Myanmar is further evidence of how tolerance of torture and other violations of human rights fray the entire social fabric.

Sadly, even signing the convention does not guarantee adherence to its high standards. Just as the Church humbly confessed the past tolerance of torture on the part of some of its leaders, our nation needs to learn from its experiences of Abu Ghraib and U.S. support for some oppressive regimes.

We need to remember and honor the faces of the survivors of torture and must also recall the faces of its perpetrators and of societies that employ or tolerate torture.

As the Second Vatican Council teaches in “The Pastoral Constitution on the Church in the Modern World,” torture is among the practices that “poison human society” and “do more harm to those who practice them than those who suffer from the injury.”

(Stephen M. Colecchi retired as director of the Office of International Justice and Peace of the U.S. Conference of Catholic Bishops in 2018. He currently serves as an independent consultant on Catholic social teaching and international issues of concern to the Church.)
Have you ever known anyone addicted to drugs? Following is a true story.

A few weeks ago, while reading the parable of the vine, I was struck by a line: “This I declare to you: love one another” (Jn 15:17).

And sometimes it might seem further into the litmus passage—what does love “rejoice in the truth” or “hopes all things mean”? Now I must explain: I’m not writing this column as an expert. Rather, I write it as a student trying to learn to be more loving.

I’d like to hear from you about people you know who pass Paul’s litmus test of love. It could be a story of heroic agape, like the fireman running into the flames to save a life. Or, as is more often the case, it could be little, like the child who congratulates a winning competitor while having his own heart set on victory. Or the parent raising a special needs child. Or the elderly person who remains joyful despite enduring pain and sickness.

We hope to use these columns to learn from others, to teach and be taught by your stories. We are always on the lookout for a good story to pass the litmus test. One time it might address the patient love of foster-to-adopt parents. The next it might hold up the small, daily sacrifices involved in caring for an aging parent.

I think they knew that if they made an effort. But this is where huge changes occur.

I give thanks to my God always for you and hopefully I’ll hear from you right back.

I can still remember being the last child on our street and the last one to be picked for the teams, as was the tradition at the time. My friends left me hanging and a little afraid of balls I wasn’t trusted to throw. I tried out for the league at age 9 and was cut twice.

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I think they knew that if they made an effort, they would have decided that it wasn’t worth going through all the hassle to find another child to fill the slot. Many of the parents from whom I learned to pick up a baseball became friends with me.

I really appreciate you not forgetting about me and always believing in me regardless of my past.

“I think of you, the verse I Cor 1:4 comes to mind. If you get too full, tear it up. ‘I give thanks to my God always on your account for the grace of God’” (Col 1:4). I love you and hopefully I’ll hear from you soon.

We have exchanged letters. Here is what she writes.

“The column will also turn the tables at times: are you being loving to yourself? After all, Christ also told us to “love your neighbor as yourself” (Mt 22:39).

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The Sunday Readings
Sunday, May 30, 2021

Matthew 28:16-20
• Romans 8:14-17
• Deuteronomy 4:32-34, 39-40

Sunday, May 30, 2021
The Sunday Readings

The Book of Deuteronomy provides the first reading for Mass on this feast. Deuteronomy is part of the Pentateuch, the first five books of the Old Testament. These books form for Jews the basic revelation of God. This reading describes an instruction given by Moses to the Hebrew people as they wandered from the Sinai Peninsula, fleeing Egypt where they had been slaves, and in search of the prosperous land that God had promised them.

In this reading, Moses tells the people that God created them, had spoken to them and is in heaven. Finally, Moses said that the people must obey God’s commandments. Each statement is powerful in its implications.

They revealed God. Moreover, they were God’s own revelation. God had freely revealed himself to humanity as their Creator, had related to them and had set the standards for the people’s relationship with him.

For the second reading this weekend, the Church presents a passage from St. Paul’s Epistle to the Romans. By the time St. Paul wrote this letter to the Christians of Rome, the reality of God, certainly as understood in the Jewish tradition and in the Christian tradition beginning to form, was accepted.

The marvel in Paul’s message is that Christians share the divine life. They are more than creatures of God. They are God’s adopted children. God is the Father. Disciples are encouraged to address God as “Father,” indeed as “Abba,” an ancient term for fathers that was a particular gentle and loving endearment (Rom 8:15).

As children of God, the faithful are heirs to the eternal life of God. Paul continues All this, of course, is accomplished in and through the individual Christian’s bond with him.

All this, of course, is accomplished in and through the individual Christian’s bond with him. The relationship with him.

Reflection
The teaching in these readings is that God lives and is united with us. He communicates with us. He meets us in our world. He speaks our language. He loves us.

God revealed to us the reality and mystery of the Holy Trinity, the very identity of God. Humans never deduced or even imagined the Trinity on their own, in their own minds. It dawned on them through divine revelation alone.

Why did God reveal the Trinity to humans?

To answer the question, it helps to think about how people introduce themselves or make themselves better known. “Good morning, I am John,” or, “I am Mary.”

Even the conversation continues, “I live around the corner,” or “I am from the next town.” “I went to school here.” “My sister is older than I.” “I work for the department store in the mall.” “I am married.” “I had a surgery for a tumor.” “I am 50 years of age.” “I am married.” “My wife and I have four children.”

It goes on, each statement giving more information about the person, so that we better may know the person.

In revealing the Trinity, in sending Jesus to be among us and to tell and show us so much about God, our heavenly Father gives us every opportunity to know him. He wants us to know him. He loves us.

We belong to God. We are God’s children. We are much, much more than creatures. We are God’s cherished sons and daughters.

Death of first spouse can ease return to sacraments of those in irregular marriages
Q a recent column of yours about coming back to the sacraments caught my eye. My husband and I were married 47 years ago by a justice of the peace. We were not able to be married in the Church because my husband had been married before.

When he was 19 years old, he had married his 16-year-old girlfriend in a Catholic wedding. She had just told him that she was pregnant. Their marriage lasted about a year and a half, then she left him and went back home to live with her parents and her baby daughter.

My husband and I have three children; all of them went to Catholic schools, graduated and now have children of their own in contact, too, with my husband’s daughter from his first marriage.

I have watched our children go through all the sacraments in the Church, but have never been able to receive holy Communion due to my husband’s first marriage. Last year, my husband’s first wife passed away, and I’ve been wondering how this affects the status of our marriage within the Catholic Church.

Might there be an opportunity to resume the Church and receive the sacraments once again (withheld)?

Yes, definitely. Since your husband’s first wife is now deceased, the way is open for the two of you to return to the sacraments. What you should do is visit with a priest soon.

He will recommend that you and your husband go to the sacrament of penance first, to return fully to the graces of the Lord, and then he will be happy to bless your present marriage.

What surprises me a bit is that your husband apparently never investigated the possibility of receiving a declaration of nullity, commonly known as an annulment, for his first marriage.

The circumstances—a 19- and 16-year-old rushing into marriage, impelled by a pregnancy—present a classic case of a marriage where one or both partners probably lacked sufficient maturity to make a binding lifelong commitment, which is required at the time of the exchange of vows for the marriage to be sacramentally valid.

Q I read your response to the reader who asked when the proper time is to return Mass. You said after the recessional hymn is over. I would have agreed with you until I became part of a parish that has perfume fests every Sunday.

Even though I take allergy medications before coming to church, the perfume is so awful that my nose runs, I cough, have difficulty breathing and feel nauseous. Sometimes it is so bad that I have to rush out right after Communion to keep from vomiting; then I feel sick for the rest of the day and cannot eat for hours.

When I do leave early, there are other people outside saying negative things about how they couldn’t take the perfume any longer. I asked the parish council if we could have a perfume-free area in the church, but the pastor said that would make people feel unwelcome. Well, I feel unwelcome.

I used to love going to Mass, but now I dread it. You don’t have to publish my letter and that, if I did, I should not disclose her location in order to preserve her anonymity.

I yield to her second request, but not her first; she may be identifying a problem more prevalent than I would pick up from the altar and, if so, it deserves mention.

Somewhere, she has already approached her pastor unsuccessfully, it might be wise simply to find another parish. I don’t believe that the problem of perfumed terrorism is universal.

(Readings may be sent to Father Kenneth Doyle at askfatherdoyle@gmail.com or to 30 Columbus Circle Dr., Albany, New York 12203.)
There is a wide middle ground between smothering cities throughout Israel following the May 10 outbreak of violence. Obituaries of the archdiocese or included here, unless they are sisters and brothers are Order priests and religious. The Criterion date of death. Obituaries of publication; be sure to state Thursday before the week of publication; be sure to state date of death. Obituaries of the archdiocese are listed elsewhere in this section. Order priests and religious sisters and brothers are included here, unless they are natives of the archdiocese or have native connections to it; those are separate obituaries on this page.


Catholic Palestinians get kidney transplant from slain Jewish Israeli

The circumstances were unusually painful because the donor—Yigal Yehoshua—a 56-year-old Jewish Christian, Indianapolis, May 11.

Patterson and Joseph Haigerty.

Haigerty Adkins, Janet Karrin, Steven and William GADDIE-HESLEP, Wanda great-grandmother of two.

Sister of Thomas Zobel.


JERUSALEM (CNS)—For nine years, Randa Aweis battled kidney disease, urgently in need of a transplant.

Catholic Palestinians get kidney transplant from slain Jewish Israeli
Pope Francis asked everyone to join a intensified action in caring for creation, the world’s Catholics along a journey of the “ecology and creation” desk at the Dicastery for Promoting Integral Human Development.

“We envisage the first year to be dedicated to the three fundamental tasks of community building, resource sharing and drawing up concrete action plans for each of the Laudato Si’ goals,” followed by five years of solid concrete action and a final year as a sabbatical year “to praise and thank God,” he said on May 25 at a Vatican news conference, unveiling the new projects.

The strategy, he said, is to create a snowball effect by enrolling increasingly larger numbers of groups each year “to create the critical mass needed” for achieving real changes in the world.

“The good news is that the critical mass needed is not the exclusive preserve of ‘the rich,’” he continued. “It is time to embrace new opportunities. There is no sustainability without fairness, without justice and without involving everyone,” he wrote.

There is hope,” the pope said in his video message. “I hope that all, collaborate, each one with his own culture and experience, each one with her own initiatives and capacities, so that our mother Earth may be restored to her original beauty and creation may once again shine according to God’s plan,” the pope said.

Investing with Faith/Jim Maslar

Planned giving seminars empower donors to make a lasting impact

I knew next to nothing about “planned giving.” As far as I could tell, that meant writing your check for the Sunday collection a bit ahead of time or perhaps including your tithing in your monthly budget. As a former high school theology teacher, yes, I understood “stewardship” and the idea of giving back to God, but certainly had never thought of it in the context of a long-term plan or my life’s “legacy.” After joining the archdiocesan Office of Stewardship and Development nearly three years ago, I had to learn about planned giving from the ground up.

One of the most helpful learning experiences for me was sitting in on several parishes’ planned giving seminars in my first year. Collaborating with the parish in its content and speakers, our Catholic Community Foundation co-hosted these educational, no-pressure seminars for any interested parishioners. Oftentimes, the pastor and parishioners provided specific personal aspects of long-term planning (such as funeral planning, Catholic advanced medical directives, retirement planning, etc.). A parish staff member or other professional might speak of the nuts-and-bolts of estate planning (wills, trusts, power of attorney, etc.). And a representative from our office would share some basic information and ideas concerning Catholic planned giving (charitable considerations, giving strategies, gift options, etc.).

For a non-layperson, myself, the seminars were a great overview of how the spiritual, logistical, financial and charitable are all working components of a person’s plans and legacy. They each can play off the others to “tell the story” of our life and values—to our families, communities, friends, and, in some ways, to ourselves.

“Planned giving, in a unique way, can play a most meaningful role in expressing this narrative. Hearing stories and follow-up questions at the seminars, it also became clear that many found it as a way to not just “tell their story,” but to offer a great act of gratitude to God and to the Church, and to give back to the people and places that they cherish.

Further, as a person of modest means, I learned that planned giving was not something just for “the rich,” but for anyone and everyone. A planned gift is any charitable donation made in life or at death as part of a person’s overall financial or estate planning—no matter the size or income level of the giver. The Gospel story of the widow’s offering, (Lk 21:1-44), says it best.

Some planned gifts require no immediate out-of-pocket expense, but simply include naming a parish, school or agency as the recipient of a future gift (i.e., I could name my parish as an X% beneficiary of my 401(k) plan). Some involve making a charitable contribution now (i.e., I could direct my IRA’s required minimum distribution each year to our college seminar’s endowment).

There are even ones that provide me with a future income for life, which will eventually benefit the Catholic ministry of my choice (i.e., a charitable gift annuity).

In these past three years, I’ve found that many of my fellow Catholics have been especially interested in this, like I did. Of what planned giving is, they are often empowered and energized when they learn about it. Perhaps you would like to learn more or offer a planned giving seminar at your parish, alma mater or Catholic charity agency. Contact us: we are here to serve you. We especially invite pastors and staff to like us to reach out to you, you would be interested in learning more about hosting a planned giving seminar for your supporters.

Jim Maslar is a Catholic philanthropic advisor for the archdiocese. Tax or legal information provided herein is not intended as tax or legal advice. Always consult with your legal, tax or financial advisors before implementing any gift plan.

VATICAN CITY (CNS)—To help lead the world’s Catholics along a journey of intensified action in caring for creation, Pope Francis asked everyone to join a new global grassroots movement to create a more inclusive, fraternal, peaceful and sustainable world.

The pope’s message was released on the last day of Laudato Si’ Week—“the ground-breaking event” of a special Laudato Si’ Anniversary Year, which closed on May 24.

“The good news is that the critical mass needed is not the exclusive preserve of ‘the rich,’” he continued. “It is time to embrace new opportunities. There is no sustainability without fairness, without justice and without involving everyone,” he wrote.

“There is hope,” the pope said in his video message. “I hope that all, collaborate, each one with his own culture and experience, each one with her own initiatives and capacities, so that our mother Earth may be restored to her original beauty and creation may once again shine according to God’s plan,” the pope said.

Pope Francis asked all Catholics to “deepen commitment to saving creation” specifically invites: families, parishes and dioceses, schools and universities; hospitals and health care centers; workers, businesses and farms; organizations, groups and movements; and religious orders. People can register on May 25-Oct. 4 to assess what they are doing now and see how they can further contribute to the seven Laudato Si’ goals.

Those goals are: responding to the cry of the Earth and its ecological degradation; responding to the cry of the poor and vulnerable; creating an ecologically-sustainable economy; adopting simple lifestyles; supporting ecological education; promoting ecological spirituality; and building community awareness, participation and action.

Choosing the biblical time frame of seven years “enables us to work slowly but surely without being obsessed with immediate results,” said Salesian Father Josephowic Kurek, coordinator of the “ecology and creation” desk at the Dicastery for Promoting Integral Human Development.

“We envisage the first year to be dedicated to the three fundamental tasks of community building, resource sharing and drawing up concrete action plans for each of the Laudato Si’ goals,” followed by five years of solid concrete action and a final year as a sabbatical year “to praise and thank God,” he said on May 25 at a Vatican news conference, unveiling the new projects.

The strategy, he said, is to create a snowball effect by enrolling increasingly larger numbers of groups each year “to create the critical mass needed” for achieving real changes in the world.

“The good news is that the critical mass is not a very big number,” he said.

Sociologists tell us that if you reach 3.5% of a group or community, “we have the critical mass. That’s what Mahatma Gandhi did that’s what Nelson Mandela did.”

Cardinal Peter Turkson said, at the news conference that “we must look at the world we are leaving our children, to future generations.

“We no longer have time to wait or postpone action,” he said, underlining the need to listen to and partner with science, young people and the poor.

“Pope Francis has invited all of us to freely, to dream and prepare the future” by creating economic models for a world built on social equity and ecological sustainability, the cardinal wrote in his prepared remarks.

It is time to embrace new opportunities. There is no sustainability without fairness, without justice and without involving everyone,” he wrote.

“There is hope,” the pope said in his video message. “I hope that all, collaborate, each one with his own culture and experience, each one with her own initiatives and capacities, so that our mother Earth may be restored to her original beauty and creation may once again shine according to God’s plan,” the pope said.

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Loyola University - Chicago
Maran University
Marquette University
Mercyhurst University
Miami University - Oxford
Montana State University
National Outdoor Leadership School
North Carolina A & T
North Carolina Central University
Northern Arizona University
Northeast Georgia Prep
Northeastern University
Northwestern University
Pace University
Prairie View A & M University
Purdue University
Rose-Hulman Institute of Technology
Saint Edward's University
Saint Louis University
Saint Mary's College
Savannah College of Art and Design
Sorps College
Spelman College
The College of Wooster
The New School
The Ohio State University
The University of Findlay
The University of Texas - Austin
The University of Texas - Dallas
Tulane University
Tuskegee University
University of California - Berkeley
University of California - Los Angeles
University of Cincinnati
University of Dayton
University of Denver
University of Georgia
University of Kentucky
University of Louisville
University of Miami
University of Mississippi
University of Notre Dame
University of Pittsburgh
University of Rochester
University of Southern Indiana
University of Tampa
University of Wisconsin
United States Air Force Academy
United States Marine Corps
Valparaiso University
Vanderbilt University
Wabash College
Washington University - St. Louis
Western Kentucky University
Wright State University
Xavier University