



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960



Love's Litmus

New column focuses on what love really is, page 12.

Church leaders say lifting of dispensation is a time to see anew how Mass is a gift



Catholics from central and southern Indiana wear masks in St. John the Evangelist Church in Indianapolis on Jan. 22 during the Mass solemnly recalling the U.S. Supreme Court's Jan. 22, 1973, *Roe v. Wade* decision legalizing abortion. Those worshipping at the Mass signed up in advance for tickets, since seating was limited to help stop the spread of the coronavirus. (File photo by Natalie Hoefler)

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”;
- 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 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

See **DISPENSATION**, page 2

Read Indiana bishops' letter in English and Spanish, page 2. See related editorial, page 4.

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.

See **PENTECOST**, page 10



Pope Francis uses incense as he celebrates Pentecost Mass in St. Peter’s Basilica at the Vatican on May 23. (CNS photo/Paul Haring)

Roman Catholic Province of Indianapolis Lifting of the Dispensation from the Obligation of Mass Effective 11 June 2021

The celebration of the Eucharist at Mass is the source and summit of our life and mission as Catholics.

As of March 2020, due to the outbreak of the COVID-19 pandemic, all Roman Catholics throughout the entire Province of Indianapolis, which comprises all five dioceses of Indiana, have been dispensed from the obligation to attend Mass on Sundays and Holy Days of Obligation.

However, with the decrease of cases in our state, the widespread availability of vaccines and following the guidance of public health officials, we are now able to safely accommodate more parishioners for Masses.

Therefore, effective June 11, the Solemnity of the Most Sacred Heart of Jesus, the general dispensation from the obligation to attend Mass is hereby lifted throughout the state of Indiana.

Except for the unique situations as described below, those who are otherwise healthy are obliged to return to Sunday Mass by the weekend of June 12-13, 2021:

- 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 (e.g. transportation issue).
- Those who are homebound and/or incapacitated due to age, infirmity and/or medical restrictions.
- Those who have compromised health conditions and/or at high risk of contracting the virus.
- Those who are caretakers of person who are sick or of persons at high-risk of serious illness if they contract Covid virus.

If you have any questions about any specific needs, concerns or protocols, you are advised to contact your parish directly. Your pastor, who has the authority to dispense in individual cases, may be helpful in addressing individual fears and concerns.

The obligation to attend Mass is a joyful one, reflecting the very character of who we are as Catholics. †

Provincia Católica Romana de Indianápolis 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, debido a la pandemia de COVID-19, todos los católicos romanos de toda la Provincia de Indianápolis, que comprende las cinco diócesis de Indiana, han sido dispensados de la obligación de asistir a misa los domingos y días de precepto.

Sin embargo, con la disminución de los casos 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, solemnidad del Sagrado Corazón de Jesús, 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 sanas están obligadas a acudir a la misa dominical a partir del fin de semana del 12-13 de junio de 2021:

- Quienes estén gravemente 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 afecciones de salud que los pongan en riesgo de contraer el virus.

• Las personas que cuidan de enfermos o de personas con alto riesgo de enfermarse 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 párroco, quien tiene la autoridad para otorgar la dispensa en casos individuales, puede ayudar a abordar los temores y las preocupaciones individuales de los feligreses.

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



Public Schedule of Archbishop Charles C. Thompson

May 30–June 12, 2021

May 30 – 12:19 p.m.

Invocation for the 105th running of the Indianapolis 500

June 1 – 11 a.m.

Mass for Parish Catechetical Leader Spring Celebration at Holy Trinity Church, Edinburgh

June 1 – 2 p.m.

Virtual USCCB Clergy, Consecrated Life and Vocations meeting

June 3 – 11 a.m. CST

Mass of Thanksgiving for Bishop Gerald A. Gettelfinger's 60th Anniversary of Priesthood Ordination at St. Benedict Cathedral, Evansville, Ind. (Evansville Diocese)

June 3 – 7 p.m.

Confirmation for youths of St. Lawrence, St. Matthew the Apostle and St. Michael the Archangel parishes, all in Indianapolis, at SS. Peter and Paul Cathedral, Indianapolis

June 5 – 2:30 p.m.

Benedictine Sister Julie Sewell Installation as Prioress at Our Lady of Grace Monastery, Beech Grove

June 6 – 3 p.m.

Graduation at Seton Catholic High School, Richmond

June 9 – 10 a.m.

Department Heads meeting at Archbishop Edward T. O'Meara Catholic Center, Indianapolis

June 9 – 6 p.m.

Dedication Mass at Holy Angels Church, Indianapolis

June 10 – 8:15 a.m.

Virtual Judicatories meeting

June 12 – 10 a.m.

Mass for Intercultural Certification for Spiritual Direction and Leadership Program at St. Andrew the Apostle Church, Indianapolis

June 12 – 5:30 p.m.

Confirmation Mass for youths of St. Simon the Apostle Parish, Indianapolis, at St. Simon the Apostle Church

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 that 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 soon offer a series of six videos in which a wide variety of archdiocesan Catholics

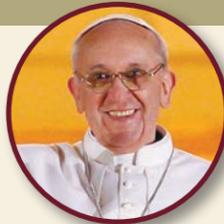
share why the Eucharist is at the center of their lives.

Ken Ogorek, archdiocesan director of catechesis, is overseeing the production of the videos, which will begin to be posted on 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, or as a springboard for prayerful reflection and discussion by individuals and small groups," will also include a prayer, reflection questions and links to informative online resources. †

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/popessintentions.



Phone Numbers:

Main office:..... 317-236-1570
Advertising:..... 317-236-1585
Toll free: 1-800-382-9836, ext. 1570
Circulation: 317-236-1585
Toll free: 1-800-382-9836, ext. 1585

Price: \$22.00 per year, 75 cents per copy

Postmaster:

Send address changes to *The Criterion*, 1400 N. Meridian St., Indianapolis, IN 46202-2367

Web site: www.CriterionOnline.com

E-mail: criterion@archindy.org

Published weekly except the last week of December and the first week of January.
Mailing address: 1400 N. Meridian St., Indianapolis, IN 46202-2367. Periodical postage paid at Indianapolis, IN. Copyright © 2021 Criterion Press Inc. ISSN 0574-4350.

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The Criterion (ISSN 0574-4350) is published weekly except the last week of December and the first week of January.

1400 N. Meridian St.
Indianapolis, IN 46202-2367
317-236-1570
800-382-9836 ext. 1570
criterion@archindy.org

Periodical postage paid at Indianapolis, IN.
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Creativity, small groups guide ministry leaders through pandemic and beyond

By John Shaughnessy

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.



Paul Sifuentes

Yet similar to many people's best-laid plans in the past 14 months, the in-person 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 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 ideal."

The IGNITE situation reflects the reality that all archdiocesan ministries have faced during the pandemic.

"We've all felt the burden of the drastic change and having to scramble to try to serve people in a different way," says Brie Anne Varick, coordinator of the Office of Human Life and 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."



Brie Anne Varick

"Normally, I'd focus on trying to get 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. "Coincidentally—maybe providentially—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 parishes rather than all 126."

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'

"Gathering together the community of believers is a key element of our Church," Sifuentes says. "Not being able to do this with regularity has been difficult for our office, but even more so for the parishes we serve. The effects of isolation are real and have affected both youth and adult leaders in ministry."

To ease these effects, the youth ministry staff started a bi-weekly call to check in with youth ministers across the archdiocese.

"There is no set agenda, other than to listen and support one another," Sifuentes says. "We always begin and end with prayer, and it has helped keep the feelings of complete isolation as a minister at bay."

Ogorek has seen a similar impact on parish catechetical leaders who have



'This sadness and sense of loss have been challenging. And knowing that so many folks have lost loved ones and/or are experiencing financial hardship related to the pandemic lends a somewhat sad perspective to all of our ministerial activity. We've tried to accompany these ministers with support, resources and a listening ear.'

—Ken Ogorek, director of the archdiocesan Office of Catechesis

expressed how much they miss seeing their parishioners.

"These leaders have experienced a sense of loss in part because so much of what we do in faith formation ministry involves being an authentic, human presence for those we serve," he says.

"This sadness and sense of loss have been challenging. And knowing that so many folks have lost loved ones and/or are experiencing financial hardship related to the pandemic lends a somewhat sad perspective to all of our ministerial activity. We've tried to accompany these ministers with support, resources and a listening ear."

Amid these challenges, Varick also sees an opportunity.

'People are yearning for community'

"One more thing that I think is important is God is really wanting to heal in this time," she says.

That emphasis was a natural theme of the archdiocese's annual Healing Mass on Sept. 15. About 60 people came to—and another 34 watched online—the Mass that focused on mental health concerns.

"People talk about the mental health crisis because of the pandemic," Varick

says. "Addictions got worse. Thoughts of suicide and suicides have gone up. So has domestic violence and any kind of abuse."

"The Mass was a powerful experience. We had the most people show up at that Mass than we ever have, and it was during the pandemic. 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." †

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Editorial



Wearing masks to help prevent the spread of the coronavirus, parishioners of St. Lawrence Parish in Lawrenceburg light each other's candles during this year's Easter Vigil Mass on April 3. (Photo courtesy of AJ Waltz, Waltz Photography LLC)

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. Therefore, their announcement says, “effective June 11, the Solemnity 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 Catholics 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 have the ability to make some decisions concerning appropriate safety protocols themselves.

This announcement should be greeted with great joy. The Sunday Eucharist is the heart of our Catholic life. It gathers us together around the table of the Lord and unites us with Christ, who is truly present in the holy Eucharist, and with one another, our sisters and brothers in the one family of God.

As we read in the *Catechism of the Catholic Church*: “Participation in the communal celebration of the Sunday Eucharist is a testimony of belonging and of being faithful to Christ and to his Church. The faithful give witness by this to their communion in faith and charity. Together they testify to God’s holiness and their hope of salvation. They strengthen one another under the guidance of the Holy Spirit” (#2182).

In addition to gathering us together, the Sunday Eucharist also serves

to “send us forth” to fulfill our responsibilities as missionary disciples of Jesus Christ who proclaim his good news to everyone we meet.

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 spite of the fact that 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 the sacraments and the sacred liturgy as 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 pandemic 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 horrible year of sickness and death, violence and social upheaval, and economic distress, we need the Sunday Eucharist more than ever.

—Daniel Conway

Be Our Guest/Sr. Constance Veit, L.S.P.

Start planning celebrations of the World Day of Grandparents and the Elderly

I’m almost afraid to say it, but it appears that things are slowly beginning to return to normal in our homes for the elderly around the country.

We recently celebrated Mother’s Day with a loosening of COVID-related restrictions, allowing families to hug their loved ones, hold extended conversations without a window of separation, enjoy a snack together and even take their elderly



loved one home for a few hours—all things that used to be taken for granted, but which have been prohibited since the onset of COVID.

Our female residents received Mother’s Day gifts of flowers, sweets and other items from our regular benefactors and people they have never even met. Children sent them handmade cards, and a local musician brought cheer by offering an open-air concert.

Each of these gestures was proof that people have not forgotten the elderly, even though they have been hidden away for so long.

Pope Francis frequently speaks about the throwaway culture and our society’s tendency to marginalize the elderly. While these trends are undeniable, we Little Sisters of the Poor can testify that countless people from all walks of life continue to show concern for the elderly, even as the pandemic stretches on and on.

In his recent encyclical, *“Fratelli Tutti: On Fraternity and Social Friendship,”* our Holy Father wrote that no one is saved alone. He reminded us that “young people, adults and our society cannot save themselves without the elderly.”

In order to come out of the COVID crisis better and not worse, the pope said, every society needs to accept its roots and re-envision its values, starting from dialogue with the elderly.

Wishing to show his support for the role of older persons in the family, Pope Francis recently announced the creation of the World Day of Grandparents and the Elderly, which will take place each year on the fourth Sunday in July, close to the feast of SS. Joachim and Anne, the grandparents of Jesus. This year’s celebration will be held on July 25.

The voice of the elderly is precious, the pope tells us, “because it sings the praises of God and preserves the roots of the peoples.” The elderly “remind us that old age is a gift and that grandparents are the link between the different generations, to pass on to the young the experience of life.”

The World Day of Grandparents and the Elderly fits into the Church’s larger vision for the family. In March, Pope Francis launched a year-long celebration of the family to mark the fifth anniversary of his apostolic exhortation *“Amoris Laetitia: (“The Joy of Love”), On Love in the Family.”*

Among the suggestions on how to “walk with families” during this special year, Vatican organizers recommend pastoral care for seniors aimed at overcoming “the throw-away culture and societal indifference” and the building of “bridges across the different stages of life.”

They also suggest enabling older persons to serve as active agents in the pastoral care of the wider community of faith.

Organizers of the *Amoris Laetitia* Family Year are also encouraging the development of efforts to accompany “wounded families.” This suggestion seems especially timely in light of the multi-dimensional impact of the pandemic.

Millions of individuals and families have been “wounded” by the clinical effects of COVID-19, the emotional toll of prolonged isolation and grief and the pandemic’s devastating economic impact.

Surely no member of the human family has been able to completely escape the suffering caused by this scourge.

Witnessing the wisdom and resilience of our residents during these long months of fear and isolation, I am convinced that seniors are uniquely qualified to support and accompany the wounded through these difficult times.

Even those seniors experiencing the infirmities associated with old age can do

much good simply by lending a listening ear, offering words of encouragement or praying for the wounded.

Observing the joyful family reunions taking place at our home during Mother’s Day weekend, I realized that the elderly give much more to their families than they receive. It would be wonderful if Catholics the world over would use this year’s World Day of Grandparents and the Elderly to celebrate the vital role that seniors play in their families and in society.

Sunday, July 25 will be here before we know it. Let’s get started planning robust celebrations of the World Day of Grandparents and the Elderly in our families, parishes and senior living communities!

(*Little Sisters of the Poor Sister Constance Veit is director of communications for the Little Sisters of the Poor in the United States.*) †

‘Pope Francis announced the World Day of Grandparents and the Elderly, which will take place each year on the fourth Sunday. This year’s celebration will be July 25.’

Letters Policy

Letters from readers are published in *The Criterion* as part of the newspaper’s commitment to “the responsible exchange of 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

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Letters must be signed, but, for serious reasons, names may be withheld.

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Christ the Cornerstone

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 call God. Human understanding is too limited. All our attempts to grasp this ultimate reality necessarily fall short. 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 triune 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, forgiveness and encouragement that disclose his presence and ensure his involvement in our daily lives.

The first reading for Trinity Sunday is from the Book of

Deuteronomy (Dt 4:32-34, 39-40). It emphasizes that there is only one God: “This is why you must now know, and fix in your heart, that the Lord is God in the heavens above and on Earth below, and that there is no other” (Dt 4:39). Our faith strongly affirms that in spite of our human tendency—even today—to worship many different gods, the true God is one undivided unity.

The second reading (Rom 8:14-17) speaks about God in terms of the relationships that exist both within God and among us. St. Paul tells us that we are members of God’s family who “received a Spirit of adoption, through whom we cry, ‘Abba, Father!’ The Spirit himself bears witness with our spirit that we are children of God, and if children, then heirs, heirs of God and joint heirs with Christ” (Rom 8:15-17). The triune God is one, but God relates to us as Father, Son and Holy Spirit because that is who God is: Unity in diversity, three persons in one God.

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 times and places:

“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. †



Cristo, la piedra angular

Hacer discípulos en nombre de la Santísima 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 semana pasada, en mis reflexiones sobre la solemnidad de Pentecostés, hice la siguiente observación:

La Santísima Trinidad se revela plenamente en la celebración de esta fiesta solemne (Pentecostés). 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 se unen y llenan el mundo de gracia santificante. Como dice el catecismo, esta infusión de gracia divina inaugura la Iglesia, que es el signo sacramental del reino de Dios “ya heredado pero todavía no consumado.”

El domingo de Pentecostés es una celebración del don del Espíritu Santo, que todos los bautizados reciben como signo seguro de la presencia de Dios en nuestras vidas y en nuestro mundo. La solemnidad de la Santísima Trinidad, que celebraremos este domingo, nos 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 irremediabilmente 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.

Sin embargo, lo que sí sabemos con la certeza de la fe es que ese Dios misterioso se comunica con nosotros. Se nos 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 papa Francisco: Dios está cerca de nosotros. Se revela en actos tiernos de amor, perdón y aliento que revelan su presencia y aseguran su participación en nuestra vida cotidiana.

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 clamar: ‘¡Abba! ¡Padre!’ El Espíritu mismo le asegura a nuestro espíritu que somos hijos de Dios. Y, si somos hijos, somos herederos; herederos de Dios y coherederos con Cristo” (Rm 8:15-17). El Dios trino es uno, pero Dios se relaciona con nosotros como Padre, Hijo y Espíritu Santo porque así es Dios: unidad en la diversidad, tres personas en un solo Dios.

El Evangelio de este domingo 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 me ha dado toda autoridad 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 he mandado a ustedes. Y les aseguro que estaré 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 y 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

Calvary Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Memorial Day Mass**, noon. Information: 317-784-4439 or www.catholiccemeteries.cc.

June 2

MCL Cafeteria, 5520 Castleton Corner Lane, Indianapolis. **Solo Seniors**, 5:30 p.m., Catholic, educational, charitable and social singles—separated, widowed or divorced—age 50 and older, new members welcome, also call about regular 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: 317-259-4373.

June 3-5

St. Jude Parish, 5353 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 Yachtys, 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: saintsimonfestival.com, 317-826-6000 or chair@saintsimonfestival.com.

June 4

Women's Care Center, 4901 W. 86th St., Indianapolis. **First Friday Mass**, 5 p.m., optional tour of center to follow. Information: 317-829-6800, www.womenscarecenter.org.

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, msross1@hotmail.com.

June 4-5

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, \$35 for priests/religious/seminarians, includes Sat. lunch.

Registration: cutt.ly/schoolofhealing. Information: 317-236-1543 or bvarick@archindy.org.

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 use at food and attractions. Information: 317-357-8352, amackell@littleflowerparish.org.

June 5

John Paul II Parish, St. Paul Chapel, 216 Schellers Ave., Sellersburg. **First Saturday Marian Devotion**, 8 a.m. rosary, meditation, prayer; 8:30 a.m. Mass with confessions prior. Information: 812-246-3522.

St. Michael Church, 145 St. Michael Blvd., Brookville. **First Saturday Marian Devotional Prayer Group**, Mass, devotional prayers, rosary, 8 a.m. Information: 765-647-5462.

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. **Encounter Ministries: Healing Service**, 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 healing. Information: 317-236-1543 or bvarick@archindy.org.

June 7

St. Therese of the Child Jesus (Little Flower) Parish Center, St. Therese Room, 4720 E. 13th St., Indianapolis. **Soulcore Rosary Workout**, 6:30-7:15 p.m., prayer and exercise, free. Information: 317-727-1167, joane632003@yahoo.com or soulcore.com.

June 8

Church of the Immaculate Conception, 1 Sisters of Providence, Saint Mary-of-the-Woods. St. Mary-of-the-Woods. **"The Spirit Breathes" monthly Taizé Prayer Service**, 7-8 p.m., silent and spoken prayers, simple music, silence, virtual option available at cutt.ly/

Taize. Information: 812-535-2952, provctr@spsmw.org.

June 10-12

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@olgreenwood.org.

June 11

Mount Saint Francis Center for Spirituality, 101 St. Anthony Dr., St. Anthony Hall, Mt. St. Francis. **Penny Sisto's Spirit of Love Exhibit and reception**, 6-8 p.m., meet fabric artist Penny Sisto and view her artwork, refreshments served, free. Information: 812-923-8817,

mountsaintfrancis.org/penny-sisto.

June 11-July 9

Mount Saint Francis Center for Spirituality, 101 St. Anthony Dr., St. Anthony Hall, Mt. St. Francis. **Penny Sisto's Spirit of Love Exhibit**, exhibition of the work of fabric artist Penny Sisto, hours: Mon., Wed. and Sat. 11 a.m.-2 p.m., Fri. 4-7 p.m., free. Information: 812-923-8817 or mountsaintfrancis.org/penny-sisto.

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: 812-576-4302 or clairekeck.asp@gmail.com. †

Retreats and Programs

For a complete list of retreats as reported to The Criterion, log on to www.archindy.org/retreats.

June 11-12

Benedict Inn 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 Yanos, writing professor presenting, \$175 includes, room, meals and supplies. Registration: www.benedictinn.org/programs. Information: benedictinn@benedictinn.org, 317-788-7581.

June 13

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **You Are Not Alone: Emotional Journey of Suicide Loss Survivors**, 4-6 p.m., online option available, led by Christine Turo-Shields, LCSW, and panel, refreshments, freewill offering. Information and registration: Jennifer Burger, 317-545-7681, jburger@archindy.org, cutt.ly/notalone6-13.

June 14-18

Mount Saint Francis Center for Spirituality, 101 St. Anthony Dr., Mt. St. Francis. **Summer Art Day Camp**, 9 a.m.-noon, ages 7-11, clay, painting, photography, nature walks, \$125. Registration: mountsaintfrancis.org/retreat-offerings or 812-923-8817.

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: mountsaintfrancis.org/retreat-offerings or 812-923-8817.

June 20-26

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Monastic Retreat: Our Journey into Freedom**, Sun. 7 p.m.-Sat. 1 p.m., Benedictine Father Mauricius Wilde facilitating, \$550 includes room and meals. Registration: www.benedictinn.org/programs. Information: benedictinn@benedictinn.org, 317-788-7581.

June 22

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **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: cutt.ly/fatimaretreats, 317-545-7681 or jburger@archindy.org. †

Wedding ANNIVERSARIES

BRUCE AND EDNA KNECHT



BRUCE AND EDNA (NIEHOFF) KNECHT, members of St. Joseph Parish in Shelbyville, will celebrate their 60th wedding anniversary on May 30.

The couple was married in St. Mary Church in Greensburg on May 30, 1961.

They have four children: Kim Blain, Sharon Knecht Burton, Bobby and Jeff Knecht.

The couple also has 10 grandchildren and five great-grandchildren. †

GERALD AND PHYLLIS KROLL



GERALD AND PHYLLIS (KOVACH) KROLL, members of St. Pius X Parish in Indianapolis, celebrated their 60th wedding anniversary on May 27.

The couple was married in Immaculate Conception Church in Youngstown, Ohio, on May 27, 1961.

They have three children: Christina Durham, Stephanie and Geoffrey Kroll.

The couple also has four grandchildren. †

MATTHEW AND JUDITH HAYES



MATTHEW AND JUDITH (TOY) HAYES, members of St. Thomas Aquinas Parish in Indianapolis, will celebrate their 50th wedding anniversary on May 29.

The couple was married in St. Luke Church in Beaver Creek, Ohio, on May 29, 1971.

They have four children: Emma Hayes-Defary, Michael, Peter and Thomas Hayes.

The couple also has five grandchildren. †

Register 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 9, 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 Died 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 provctr@spsmw.org. †

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.

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 ones reported to The Criterion as of May 20. Watch the weekly Event Listings on page 6 as more parishes announce their festival plans.

June 3-5

St. Jude Parish, 5353 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 Oaklondon 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 Yachtys; 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: saintsimonfestival.com, 317-826-6000 or chair@saintsimonfestival.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: 317-357-8352 or amackell@littleflowerparish.org.

June 10-12

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@olgreenwood.org.

June 19

St. Michael Parish, 145 St. Michael Road., Brookville. **Fried Chicken Dinner and Festival**, 1-6 p.m., walk-up, carryout or drive thru, \$12, includes 1/2 chicken, noodles with gravy, coleslaw, green beans, bread and pie, mega money raffle, silent auction, teacher's basket raffle, free admission, 4 p.m. Mass with Archbishop Charles C. Thompson. Information: 765-647-5462 or brookvilleparishes@gmail.com.

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: 812-663-4754 or stcatherinevs@gmail.com.

July 15-17

St. Mark the Evangelist Parish, 535 Edgewood Ave., Indianapolis. **FunFest**, Thurs. 6-11 p.m., Fri. and Sat. 5 p.m.-midnight, amusement rides, children's



People walk by rides on May 15 at the St. Joseph Parish Festival in Shelbyville.

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 aarcher@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 quilts, kiddie 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 quilts, kiddie 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. Dearborn 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 quilts, kiddie 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

Nativity of Our Lord Jesus Christ Parish, 7225 Southeastern Ave., Indianapolis. **Augustavaganza**, 4:30-11 p.m., kid's games and rides, food, live music, bingo, free admission. Information: 317-357-1200.

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, wine and beer, live music, amusement rides, free admission, free parking. Information: 317-636-4478, info@holyrosaryindy.org or indyitalianfest.org.

August 19-21

St. Susanna 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, games, food vendors, Saturday ribeye dinner, beer and wine, kids' games, live music, local entertainment, free admission. Information: festival@saintsusanna.com or 317-839-3333.

August 20-21

St. Thomas Aquinas Parish, 4625 N. Kenwood Ave., Indianapolis. **SausageFest**, 5:30 p.m.-midnight, Kincaid'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. 5-10 p.m., Fri. and Sat. 5-11 p.m., food, carnival rides, games for all ages, free admission. Information: 317-821-2909.

August 28-29

St. Mary Parish, 1331 E. Hunter Robbins Way, Greensburg. **Parish Festival**: Sat. 5:30-11 p.m., Adult Night: games, beer garden, live music by Nuttin' Fancy, pork burger, pork chop or pulled pork dinner, chips, cole slaw, applesauce, basket silent auction, concessions; Sun. 11 a.m.-3:30 p.m., Family Day: kids games, live music by Keith Swinney Band, fried chicken and pulled pork dinner with cheese potatoes, green beans, cole slaw, dessert and drink, free admission both days. **On Eagles Wings 5K Run/Walk and Kids Fun Run**: Sat. 8 a.m. registration, 9 a.m. race, \$20 adults, \$15 children (\$25/\$20 after Aug. 9), professionally timed. Run registration: oneagleswings5k.com. Information: 812-663-8427.

September 6

St. Anthony of Padua Parish, 4773 Church Road, Morris. **Annual Labor Day Picnic/Festival**,



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

11 a.m.-5 p.m., fried chicken dinners, children's games, grand raffle, free admission. Information: 812-934-6218 or stewardship@stanthonymorris.org.

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

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: 812-346-3604 or saintmarysfestival@gmail.com.

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 dsptaeth@stmaryrush.org.

September 17-18

St. Malachy Parish, 9833 E. County Road 750 N., Brownsburg. **County Fair and Hog Roast**, 3-11 p.m., live entertainment, carnival rides, homemade food, youth games, adult beverage tent, raffle and casino, free admission. Information: 317-852-3195 or jkiefer@stmalachy.org.

September 19

St. Louis Parish, 13 St. Louis Place, Batesville. **Parish Festival**, 11 a.m.-6 p.m., fried chicken dinners, games, free admission. Information: 812-934-3204.

St. Michael Parish, 101 St. Michael Dr., Charlestown. **SeptemberFest**, 11 a.m.-4 p.m., fried chicken dinner with sides and desserts, cash raffle, quilt raffle, silent auction, games of chance, free admission. Information: 812-256-3200 or stmichaelsecretary@northclarkcountycatholic.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. **Oktoberfest**, 5 p.m.-midnight, live entertainment featuring The Woomblies and Trainwreck, 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@gmail.com. †

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

By Natalie Hoefler

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 Varick, 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-payer funded abortions.”

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 tool. Among the speakers was Anne

McGuire, assistant director of education and outreach for the USCCB Secretariat of Pro-Life Activities.

“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.

‘Send a strong message en masse’

The tool allows concerned citizens to take several actions.

First, they can sign a USCCB-sponsored petition at www.notaxpayerabortion.com that will be delivered to all members of Congress telling them that taxpayer dollars should not pay for abortion.

“We urge you, in the strongest possible terms, to ensure that the Hyde Amendment and all similar life-saving appropriations riders remain in place during the 117th Congress and beyond,” the petition instructs.

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 *en masse*,” said Varick. “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.

“I used to be a legislator’s assistant,” Kat Talalas responded. She works in communications for the USCCB Secretariat of Pro-Life Activities. “I can tell you with confidence that every single communication from constituents is reported, every e-mail, every phone call.

“If lots of people contact their legislators about the same topic, the congressman will respond, regardless of their stance—they want to be re-elected.”

Talalas offered some helpful tips in communicating with legislators.

“Be respectful,” she said. “We’re representing the right-to-life cause, so if we’re rude it could reflect poorly on our cause and our members.

“And be sure to tell them you are a constituent—they do care what you have to say because, again, they want to be re-elected.”

She also encouraged communicating via the online tool, e-mail or phone as opposed to social media such as Facebook or Twitter.

But social media can still be useful in raising awareness about the urgent need to take action regarding the Hyde Amendment, said McGuire. She directed www.respectlife.org/no-taxpayer-abortion, which has pre-designed announcements, graphics and a flyer—available in English and Spanish—for printing out or posting on social media.

“We are in danger of having billions of tax dollars funding abortions in the U.S. and overseas, which would likely lead to more lives lost through abortion,” said Varick. “States would likely be forced to include elective abortion in their Medicaid programs or risk being excluded from the Medicaid program.

“Congress needs to hear a massive outcry from Americans whose right to *not* support and promote abortion would be violated.” †

How to contact elected officials regarding the Hyde Amendment

By Natalie Hoefler

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. of 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 that 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.

- Go to cutt.ly/ContactLegislators, which has a 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 votervoice.net/INDIANACC/home and enter your zip code under “Find Officials.”

What to say:

Legislators are busy and receive lots of communication. The key is to first note 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’m a constituent of Representative/Senator X.”
- “Regardless of where one stands on abortion, there have been 45 years of bipartisan agreement that taxpayers shouldn’t have to pay for abortion.”
- “I urge Representative/Senator X to protect the Hyde amendment and to oppose any bill, including appropriation bills, that expand taxpayer funding of abortion.” †

Valedictorian
ETHAN LETTICH

Salutatorian
MARK BAKER

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Top Ten

Front Row: Jenna Gruber, Sarah Exline, Lauren Beaman, Wina Aaron, Olivia Ruble And Emma Litzelman

Back Row: Ethan Lettich, Mark Baker, Aaron Roberts and Austin Liston



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Isis Acosta
Mia M. Adams
Mark J. Adolay
Yamilexy Aguirre
Isaiah C. Armstead
Mark H. Baker
Jala J. Barber
Lauren M. Beaman
Michael M. Berhanu
Brayan Bolanos Mendez
Dillon J. Brunner
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Readers share stories of Blessed Mother's role in their lives

(Editor's note: In honor of May as the month of Mary, The Criterion recently asked readers to send in their stories of the impact of the

Blessed Mother on their life and their faith. This week presents the last of four installments featuring the responses received. From

Indianapolis to Napoleon, this week's reader responses honor Mary and her desire to help her children at all stages of life.)

M

By Natalie Hoefler

Former DRE sees Mary's 'yes' is example for all to live by

Eva Corsaro makes life decisions with one central example in mind.

"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-grade teacher who reminded the class they have two mothers—their mother on Earth and their heavenly mother.

"Ever since then, I always felt like I had a real mother in Mary," she said.

The example of Mary's unhesitating "yes" gave Corsaro the courage to go where she felt God was calling her to go as a youth minister, leaving her lifetime home of Indianapolis to minister in New Albany at St. Mary Parish.

"I walked in their church and saw the mosaic of the Annunciation, and I just knew this was it," she recalled of her visit to New Albany for an interview.

There, she again said yes when she was asked to become the director of religious education (DRE) in addition to serving as youth minister. 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.

But the biggest "yes" she embraced was when she accepted a DRE job in State College, Pa. It was one year after her position at St. Mary had been downsized.

The priest of Our Lady of Victory Parish there said Corsaro's resumé "was the best he'd ever seen," she recalled. "I'd been interviewing at so many places for a year, and they all said no. So for him to say what he said, I thought, 'God is trying to tell me something.'"

She knew then it was time to start listening to God.

"You've got to shut the world off and listen," she advised. "The parish was 450 miles away, but I decided that 'no' takes you nowhere, and 'yes' takes you places. You get to learn new things and have new experiences."

Most importantly, said Corsaro, "God won't let bad things happen when you seek his will. And when you say 'yes' like Mary, she will help you. As a DRE, I taught my kids that we can always say yes like Mary."

Reflecting on her own life, Corsaro is grateful for Mary's example.

"Mary never hesitated to say yes to God, and look where it got her," she noted. "Saying yes is not always easy. But if I would'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 family members' statues 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.

Then came the time when Schutte started raising a family of her own.

"My grandmother had special prayer books, *Mother's Manual* and *The Blue Lady*," she recalled. "She gave them to my mother when she married and had children. After I was married, my mother passed those prayer books on to me."

The books had prayers "for everything you could think of," said Schutte, "asking the Blessed Mother to help you to be a good wife, have a safe pregnancy, to be a good mother and prayers of a mother for her children."

"These books were on my nightstand, and I prayed them often."

Although her children are now grown, Schutte still prays with the devotional books. They help her cope with the recent loss of her husband and her sister.

"I ask Mary for guidance as I handle" their deaths, she said. "I talk to her all the time—asking for help with decision-making, for help to still be a good mother and grandmother."



A lens flare projects an interesting perspective on the shrine of Our Lady of Fatima at Our Lady of Fatima Retreat House in Indianapolis on May 13. (Submitted photo by Victoria Arthur)

"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."

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

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—when Hunt was a divorced mother of two led to the lifelong influence of another woman in Hunt's life—the Blessed Mother.

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.

"But Mom always said, 'God has a plan,'" Goss recalled. "She thought of Mary and how she endured the suffering and death of her Son, and drew strength from that every day."

"She did a wonderful job of making sure her children were raised Catholic. She made a lot of sacrifices for that to happen."

In 1996, Hunt tragically lost a son when he fell from a building.

But her faith persisted, even after having to give up her job as a hairdresser in 2007 due to a stroke. Seven years later, she entered St. Paul Hermitage, a home for the aged in Beech Grove run by the Sisters of St. Benedict of Our Lady of Grace Monastery.

Hunt suffered another stroke in 2017. She did not recover from this one and died on Nov. 20 of that year. Goss was holding her hand and praying the rosary.

"When I was praying the *Memorare*, I could feel her leaving me," she said. "For the last five months that she had been confined to bed, she had been praying to the Blessed Mother for the perfect death."

Later, cleaning out her mother's purse, Goss found a Miraculous Medal she'd never seen before.

"I like to think this was my mother's final gift to me, and I wear it on a bracelet as a constant reminder of the wonderful gift that Mary gave my mother and me. ... I am forever grateful for the intercession of Mary to her son to grant my mother the most beautiful, perfect ending to her life." †

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, families 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 said 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."

He urged the class of 2021 to similarly hold onto what they have learned.

"Whenever you hold yourself to the highest standards instead of just the latest ones, doing the right thing instead of just the easy thing, you'll be putting into practice what you learned here," Dunne said. "And as you grow in faith—aware of life's greater purposes and of whose purposes they are—you will see that, too, as the gift of Notre Dame."

Carla Harris, a top executive at the investment bank Morgan Stanley, and a celebrated Gospel singer, speaker and author, received the school's Laetare Medal, an award given to American Catholics since 1883.

She noted the irony of receiving an award that means rejoice after such a tumultuous year.

"How fitting, for I am indeed rejoicing as I think about the last 14 months of personal protocols, sheltering in place and social distancing," she said.

"I am rejoicing that, notwithstanding the deaths, the illnesses, the struggles that have emanated from the COVID-19 crisis, the pandemic of social unrest resulting from long-term racial injustices and the overall strife in the land," she said, that God has also brought many good things and people have "learned how precious time is." †

PENTECOST

continued from page 1

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."

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, wearing masks and socially distanced.

Reflecting on the feast of Pentecost, the pope said the use of the word

"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, he added, is telling the Church that today is a "time for comforting" and more joyfully proclaiming the Gospel rather than "combatting paganism" or "lamenting the drama of secularization."

"It is the time for pouring out love upon the world, yet not 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 never uniformity."

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. †



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~Saint John Paul II, The Gospel Life

Faith Alive!

A supplement to Catholic newspapers published by Catholic News Service, 3211 Fourth Street, N.E., Washington, D.C. 20017-1100. All contents are copyrighted © 2021 by Catholic News Service.

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, an Ursuline 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 U.S.-inflicted horrors of Abu Ghraib.

Torture is seen first in the many faces of its survivors and victims. The *Catechism of the Catholic Church* teaches: "Torture which uses physical or moral violence to extract confessions, punish the guilty, frighten opponents or satisfy hatred is contrary to respect for the person and for human dignity" (#2297).

The Church rejects torture as fundamentally incompatible with the human dignity of its survivors or victims. Every person is created in the image of God. Our God-given human dignity demands respect. 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 *Compendium 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 that "the dignity of man is as much debased in his torturer as in the torturer's victim."



Anti-coup demonstrators gesture as they march in Nyaung-U, Myanmar, on March 17, in this image obtained by Reuters. The bloody suppression of such protests in Myanmar, which has failed to adopt international anti-torture conventions, shows how tolerance of torture and other violations of human rights fray the entire social fabric. (CNS photo/Reuters)

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 societies today.

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 Ciszek, is being promoted. Father Ciszek 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.

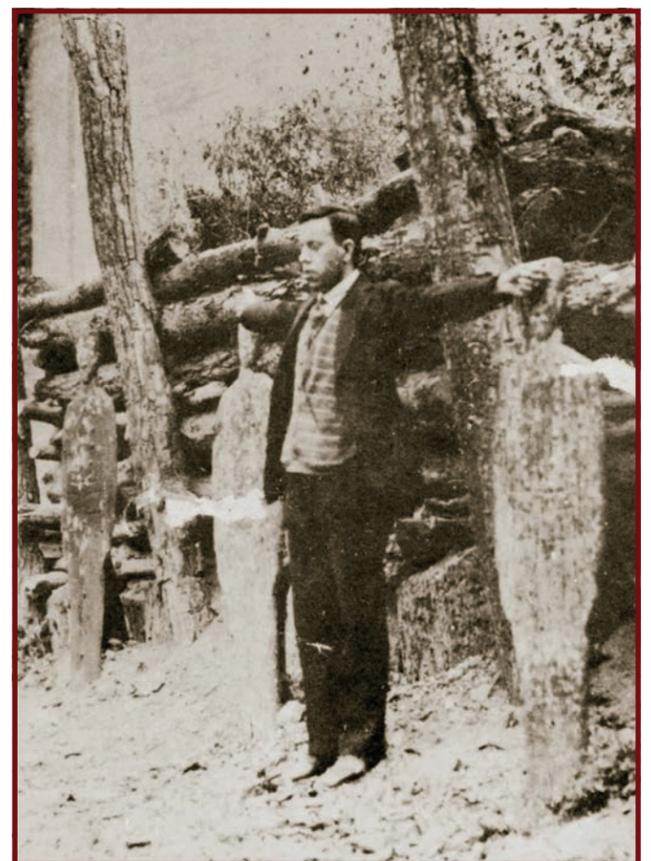
Sadly, even signing the convention does not guarantee adherence to its high standards. Just as the Church humbly confessed the past tolerance of torture on the part of some of its leaders, our nation needs to learn from its experiences of Abu Ghraib and U.S. support for some oppressive regimes.

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.) †



Jesuit priest and martyr Blessed Miguel Pro is pictured just before his execution by firing squad on Nov. 23, 1927, in Mexico. His final words were reported as, "Viva Cristo Rey!" ("Long live Christ the King!"). The priest was one of countless Mexican priests, religious and lay Catholics who were tortured and died for their faith during the Mexican government's persecution of the Church in the 1920s. (CNS photo)

Corrections Corner/Nancy Audretch

Ordinary people can help the incarcerated find hope

Have you ever known anyone addicted to drugs? Following is a true story.



She was a hard-working and well-paid supervisor. I don't know how she got addicted. What I do know is that she found herself in the county jail. She was in trouble. What she did not know is something you and I take for granted. She did not know that she was totally and completely loved. She did not know the wonder and the goodness of God.

Jail ministers visited her. We listened with kindness and respect. We prayed together, one on one and in large groups. Classes were offered for her to learn more about our loving God.

Then came a Residents Encounter Christ retreat which is a full Friday, Saturday and Sunday of being embraced by the love of God through his people.

The jail staff works overtime as the women from area churches present the program, which includes special meals and live music. The weekend is covered

in prayer through every hour. It is a huge effort. But this is where huge changes occur.

Think about your own life. Think about the hard times. When you look back, do you see God's hands and his people helping you through?

He is generous and good and loving to every one of us. Yet, this former supervisor did not know him. Now, she does. She has now successfully completed a rehabilitation program. She has returned to full-time employment. She witnesses to others in need.

This woman is functioning in society again without drugs. What made the difference? Ordinary people like you and me who take the time to listen with kindness and respect.

We have exchanged letters. Here is what she writes:

"Have I told you that God is good? He is! Boy, does he love us, all of us. A kind of love I've never experienced before. It's heartbreaking that it has taken me 35 years to figure that out, but it's heartwarming to have finally figured that out."

"I went on an Emmaus Walk, and it was amazing!"

"I really appreciate you not forgetting

about me and always believing in me regardless of my past..."

"When I think of you, the verse 1 Cor 1:4 comes to mind. If you get time, look it up. [I give thanks to my God always on your account for the grace of God bestowed on you in Christ Jesus.] I love you and hopefully I'll hear from you soon."

"It is such a great gift of life to give God's love and then to receive that love right back."

Here is something for you to pray about. This woman needed help. She needed to get back into society without the use of drugs. There are so many others who need our help to get back to work.

Perhaps Corrections Ministry is for you? Perhaps your county jail needs you? Perhaps you are called to form a peace and justice committee in your parish? Please pray about this. You can help.

St. Teresa of Calcutta said: "One person at a time." Pope Francis tells us: "All people need hope. All people need purpose."

(Nancy Audretch is a member of the archdiocesan Corrections Advisory Committee.) †

Faith and Family/Sean Gallagher

Grace is the only 'secret sauce' to a happy marriage

On May 3, Bill and Melinda Gates, two of the wealthiest people in the world, announced their intention to divorce after 27 years of marriage.



The next day, Lisa Bonos asked in a *Washington Post* column the question, "If Bill and Melinda Gates can't make a marriage work, what hope is there for the rest of us?"

At first glance, it may appear from the question that Bonos has a rather materialistic view on happiness in marriage. More money equals more happiness—or at least it should.

But that wouldn't be entirely fair to Bonos. She does explore how spouses over time in their marriage need to continually hone how their relationship works and keeps going.

She quotes Carlos Lastra, a family law attorney who told her, "You've got to figure out your own secret sauce and keep working at it."

But while it isn't all about money for Bonos, there is still lacking any reference, however general, to transcendent values—to God, to put it more frankly—that can keep spouses together for the rest of their lives.

In looking at such a this-world alone view on marriage, Catholics might be tempted to feel pride. After all, marriage for us is a sacrament established by God. It is a living symbol of Christ's nuptial relationship with the Church. What's more transcendent than that?

Pride wouldn't be the healthiest response by Catholics, though. For one, there's the fact that Catholics in the U.S. divorce at nearly the same level as the rest of the general population.

But perhaps more profoundly, there's the reality that God, who infinitely transcends humanity, would choose to weave us limited, broken people in his divine life in the sacrament of marriage. Gratitude and humility, not pride, seem to be the only natural—or perhaps supernatural—responses to such a gift.

They are certainly responses that I try with the help of God's grace to foster within myself as my wife Cindy and I approach our 20th wedding anniversary.

Thanks be to God, we were faith-filled people when we exchanged our wedding vows on June 9, 2001, at St. Bartholomew Church in Columbus. We entered into this great sacrament wanting to drink in fully the grace God offered us through it.

Yet even in the face of such a good starting point for marriage, we have experienced many challenges in our relationship over the past two decades.

That's because we're like anyone else: two broken humans living in a broken world. Adam and Even really messed it up for the rest of us.

Even if we were worth more than a hundred billion dollars, we couldn't have come up with a secret sauce on our own to keep us together for 20 years. No, that's only been possible with the secret sauce of the grace of the sacrament of marriage that God gave us from day one.

Grace is nothing less than a share in God's own life—and that I can tell you is worth infinitely more than Bill and Melinda Gates' fortune.

All of this may sound rather abstract or ethereal—separated from the gritty realities of daily life. But nothing could be further from the truth.

For the grace of the sacrament of marriage flows to spouses from God in every moment of every day, in all the ins and outs, ups and downs of their married relationship.

That's a reality that provide real hope in marriage, not being worth hundreds of billions of dollars. †

Love's Litmus/Natalie Hoefler

Love's Litmus: Measuring up to 1 Corinthians 13:4-7

A few weeks ago, while reading the parable of the vine and the branches, my eyes kept falling on one line: "This I command you: love one another" (Jn 15:17).



"God," I said, "sometimes I don't even think I know what love really is."

You can imagine the verse that then popped into my mind:

"Love is patient, love is kind. It is not boastful or arrogant or jealous or rude. It does not seek its own way. It is not irritable or resentful. It does not rejoice in wrongdoing, but rejoices in the truth. Love bears all things, believes all things, hopes all things, endures all things" (1 Cor 13:4-7).

First, God the Son commands us to love one another. Then through St. Paul, God the Spirit tells us what that looks like.

What we have here, friends, is a litmus test. To see if we're fulfilling John 15:17, we can look to 1 Cor 13:4-7.

And the love that St. Paul describes? It's not tolerance.

The love Christ calls his followers to is *agape*—unconditional, unchanging, selfless, extended to all. It mirrors God's love for us.

Agape is a doing, not a feeling. It's a multi-faceted verb masked as a noun. And we can know if we are truly loving every person we encounter—every family member, friend, co-worker, stranger, cashier, person driving much too slowly—by comparing our actions to 1 Cor 13:4-7.

This new column will explore actions that 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.

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).

And sometimes it might delve further into the litmus passage—what does love "rejoices 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.

In fact, I'll need your help to write this monthly column. I imagine there are many *agape* experts among you, and I'm certain each one of you knows an *agape* guru—parents, caregivers, social workers, best friends, generous neighbors, public servants, priests and religious and deacons, and so many more.

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.

Together, I hope we can celebrate these people, learn from their examples, become students and practitioners of *agape* and, ultimately, help bring about God's kingdom through our own actions that meet love's biblical litmus.

(Send your stories of people you know who live out *agape* as described by St. Paul in 1 Cor 13:4-7 to Natalie Hoefler at nhoefler@archindy.org, or call 317-236-1486 or 800-932-9836, ext. 1486. Include your parish and a daytime phone number where you may be reached.) †

Intellect and Virtue/John Garvey

Vocation of parenting today is a whole different ballgame

The highlight of my Little League career was a two-hitter I threw against the Knights of Columbus, the class of our league in Sharon, Pa. My team was sponsored by the International Union of Electrical Workers (IUE AFL-CIO Local 617).



I was a pitcher and sometime right fielder, but the coach tended to bench me when I was not pitching because I was an indifferent hitter and a little afraid of balls I wasn't throwing. I tried out for the league at ages 9 and 10 and was cut twice.

I can still remember being the last person let go at age 10—from the Knights of Columbus, as it happened. The coach took me into the outfield and encouraged me to try again next year. I felt sorry for him at the time; it would have been a difficult conversation to have with a young kid.

I finally made it when I was 11. If you are a parent with children in Little League today, you will understand how differently the whole thing works now. My parents never came to games. There were too many of us (eight children) to allow that kind of attention, and they figured that extracurricular stuff like that was our lookout anyway.

Mind you, I did not feel slighted. I don't think they were neglectful. Parenting back then was a different ballgame. People have since developed greater expectations—they had done so even before so-called "helicopter parenting" became a national phenomenon.

For the time they lived in, my parents kept a pretty close eye on what we were doing. And although they were fairly strict by today's standards, what surprises me as I look back is how much they intentionally let slide—including some forms of misbehavior.

I think they knew that if they made an issue of everything, they would have been

punishing us constantly. They didn't want to be coming down on us all the time. They disciplined us often enough that we knew what the rules were, but then left us some room to get used to following the rules on our own.

Of course, Mom and Dad might just have decided that it wasn't worth going to our games because we weren't very good. That was true enough in my case, but I think they might have shortchanged themselves.

My wife and I found that it was fun to play with our kids and watch them acting in their own affairs. I coached one daughter's basketball team for a couple of years. I learned some useful things about her and a lot about her friends—not a bad thing for a parent.

The main point, after all, is to teach children to act independently—to show them in a controlled environment how to make their own decisions. But playing an active part in their childhood is also the happiest thing a parent will ever do.

See GARVEY, page 14

The Most Holy Trinity/Msgr. Owen F. Campion

The Sunday Readings

Sunday, May 30, 2021

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

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 across 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 the Lord Jesus.

St. Matthew's Gospel supplies the last reading. It is a resurrection narrative,

clear and compelling. The risen Lord appears before the eleven surviving Apostles on a mountain.

He spoke to them in human words that they understood. He conferred upon them all authority on Earth and in heaven. He then commissioned them to go into the entire world, bringing all whom they would meet into the one body, "in the name of the Father, and of the Son, and of the Holy Spirit" (Mt 28:19).

Then, Jesus promised to be with them until the end of the world.

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." Being more personal, "I had 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. †

Daily Readings

Monday, May 31

The Visitation of the Blessed Virgin Mary
Zephaniah 3:14-18a
or Romans 12:9-16
(Response) Isaiah 12:2-3, 4bcd, 5-6
Luke 1:39-56

Tuesday, June 1

St. Justin, martyr
Tobit 2:9-14
Psalm 112:1-2, 7-9
Mark 12:13-17

Wednesday, June 2

St. Marcellinus, martyr
St. Peter, martyr
Tobit 3:1-11a, 16-17a
Psalm 25:2-5b, 6, 7bc, 8-9
Mark 12:18-27

Thursday, June 3

St. Charles Lwanga and companions, martyrs
Tobit 6:10-11; 7:1bcde, 9-17; 8:4-9a
Psalm 128:1-5
Mark 12:28-34

Friday, June 4

Tobit 11:5-17
Psalm 146:1b-2, 6c-10
Mark 12:35-37

Saturday, June 5

St. Boniface, bishop and martyr
Tobit 12:1, 5-15, 20
(Response) Tobit 13:2, 6efgh, 7-8
Mark 12:38-44

Sunday, June 6

The Most Holy Body and Blood of Christ (*Corpus Christi*)
Exodus 24:3-8
Psalm 116:12-13, 15-18
Hebrews 9:11-15
Mark 14:12-16, 22-26

Question Corner/Fr. Kenneth Doyle

Death of first spouse can ease return to sacraments of those in irregular marriages

QA 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. We are still 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 been unable 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 rejoin the Church and receive the sacraments once again? (location withheld)

AYes, 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.

QI read your response to the reader who asked when the proper time is to leave 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 reply, but I wanted you to know that there are good and valid reasons why some people leave Mass early. (location withheld)

AThe woman who submitted this question said she preferred I not publish her 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.

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

(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

A Tribute to Our Blessed Mother

By C.S. Likins

Mary, Mother of the Word of God, Jesus
She is always there for me
to listen to my fears
to calm my falling tears
to intercede on my behalf
with all of my prayers
My earthly Mom taught me
of the Heavenly Mother who sought me
as a child
of the God Most High
to worship Him
Mary our Mother
ever assuring
it will be alright

(C.S. Likins is a member of St. Malachy Parish in Brownsburg. Photo: The traveling pilgrimage statue of Our Lady of Fatima is shown here in St. John Paul II Parish's St. Paul Church in Sellersburg on Aug. 21, 2016.) (File photo by Natalie Hoefer)



Rest in peace

Please submit in writing to our office by 10 a.m. Thursday before the week of publication; be sure to state date of death. Obituaries of archdiocesan priests serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and religious sisters and brothers are included here, unless they are natives of the archdiocese or have other connections to it; those are separate obituaries on this page.

BLANFORD, Timothy A., 57, St. Bartholomew, Columbus, May 11. Father of Jaycie Blanford and Logan Blanford-Jones. Brother of Beverly Bickell, Pamela Cook, Debbie and Tom Blanford.

CALDWELL, Joreen A., 92, St. Luke the Evangelist, Indianapolis, May 12. Mother of William Caldwell. Sister of Francis and Timothy Bessignano. Aunt of several.

CARPENTER, Kathryn A., 96, St. Mary, Rushville, May 15. Mother of Janet Barker, Gina Jenkins, Frank, Gerry and Nick Carpenter. Sister of Thomas Zobel. Grandmother of 10. Great-grandmother of 14. Great-great-grandmother of two.

GADDIE-HESLEP, Wanda Kay, 74, St. Rita, Indianapolis, April 30. Sister of Sharrin, Karrin, Steven and William Gaddie.

HAIGERTY, Thomas J., 77, St. Philip Neri, Indianapolis, Jan. 10. Brother of Jeanine Haigerty Adkins, Janet Patterson and Joseph Haigerty. Uncle of several.

KIDWELL, Donald D., 82, Nativity of Our Lord Jesus Christ, Indianapolis, May 11.



Each Memorial Day, Decatur County Right to Life places crosses on the county courthouse lawn in Greensburg to memorialize the unborn lives lost to abortion in Indiana. This photo, taken on May 25, 2019, reflects 2018 figures. According to the most recent Terminated Pregnancy Report, released by the Indiana State Department of Health on June 30, 2020, nearly 7,650 abortions took place in Indiana in 2019. (Submitted photo by Patricia Louagie)

Husband of Jeanne Kidwell. Father of Lisa, Kevin and Steven Kidwell. Brother of Kathleen Jones. Grandfather of four. Great-grandfather of four.

KINLEY, Rita, 90, St. Elizabeth Ann Seton, Richmond, May 11. Mother of Monica Wilson and Mike Kinley. Grandmother of five. Great-grandmother of seven.

KOOPMAN, Mary Ellen (Didelot), 82, St. Mary-of-the-Knobs, Floyd County, May 12. Wife of Charles Koopman. Mother of Dennis Koopman. Sister of Dorothy Krueger and

Bobby Didelot. Grandmother of two.

KRIESE, Angela C., 92, Sacred Heart of Jesus, Indianapolis, May 15. Mother of Cindy Mande, Laura, Christopher, Kurt, Mark and Richard Kriese. Grandmother of nine. Great-grandmother of 11.

LEE, Dorothy Jean, 95, Holy Spirit, Indianapolis, April 28. Mother of Trish English and Eileen Meyer. Grandmother of seven.

MILLER, Francis C., 93, Our Lady of Perpetual Help,

New Albany, May 12. Husband of Jean Miller. Father of Mary Kay Martich, David and Frank Miller, Jr. Grandfather of 11. Great-grandfather of 11.

MURTAUGH, Melody L., 60, All Saints Parish, Dearborn County, May 9. Wife of Chris Murtaugh. Mother of Katie Getz, Chad, Matt and Ryan Murtaugh. Sister of Debbie Braun, Kelly Gilliam and Eddie Martin. Grandmother of one.

RATHKE, Genevieve, 86, St. Elizabeth of Hungary, Cambridge City, May 8. Mother

of Kathleen and Michael Rathke. Sister of Emma Griesmer and Joseph Nader.

SCHULZ, James, 74, Christ the King, Indianapolis, May 3. Husband of Nancy Schulz. Father of Kathryn Breeden, James and Jesse Schulz. Brother of Donald Schulz. Grandfather of four. Great-grandfather of one.

SHERIDAN, Robert L., 73, Holy Angels, Indianapolis, May 17. Husband of Pamela Sheridan. Father of Deandria Mays, Elaine Wilkerson, Joann and Joseph Sheridan, and Daniel Johnson. Brother of

Theresa Lasley and Ruth Anne Petrie. Grandfather of eight.

SHINE, Michael J., 77, St. Pius X, Indianapolis, May 6. Husband of Mary Elizabeth Shine. Father of Alison and Conor Shine. Brother of Patricia Funk, Janet Hatton, Eileen Howell, Mary Ann O'Bryan, Sheila, Jeremiah, Jr., and Kevin Shine.

SPAETH, Molly Kay, 43, St. Mary, Rushville, May 14. Daughter of Robert and Jeanie Spaeth. Sister of Penny Busald, Scarlet Lux, Julie Niehoff, Toni Schultz, Christopher and Scott Spaeth. Aunt of several. †

Catholic Palestinian gets kidney transplant from slain Jewish Israeli

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

In mid-May, a donor was found for the 58-year-old mother of six, a Catholic Palestinian who lives in Jerusalem.

The circumstances were unusually painful because the donor—Yigal Yehoshua—a 56-year-old Jewish Israeli man from the mixed city of Lod who worked for tolerance and coexistence, was stoned to death by an Arab mob during violence by both Jews and Arabs in the city in mid-May. Arab and Jewish gangs rioted in mixed cities throughout Israel following the May 10 outbreak of

violence between Israel and Hamas on May 10.

“Yigal will go straight to heaven, to a better place, and he will always be with me,” Aweis said from her hospital bed at Hadassah Medical Center, where the transplant was performed by Dr. Abed Khalailah, director of Hadassah’s Kidney Transplantation Service, who is Muslim. “Here we must all, Christians, Muslims and Jews, strive for peace. I don’t distinguish between Christian, Muslim or Jew—we are all human beings.”

She said she was very thankful to Yehoshua’s family and wished them lots of health. She said she hopes to meet with them as soon as she is well enough, adding that now the Jewish family would always be a part of her family.

The tragedy that the possibility of her transplant came during one of the most violent exchanges in years between Palestinians and Israelis is not lost on her, she noted. Aweis said she hopes her story can be a bridge for peace and, despite still recuperating from the operation, she has been eager to speak out about her transplant.

“My story is one of peace, and God willing there will be peace,” Aweis said on May 21, the first full day of a cease-fire between Hamas and Israel after 11 days of violence.

Four other people were able to receive organ transplants from Yehoshua.

In a similar case, the organs of 17-year-old Muhammad Mahamid, a Muslim youth from a leading family in the Arab Israeli town of Um al Faham, were transplanted to five Jews and one Arab. Muhammad was



Arab Catholic Randa Aweis, 58, recovers from a kidney transplant with her daughter Niveen, 26, in Hadassah Medical Center in Jerusalem on May 21. Aweis received a donor kidney from an Israeli Jew, Yigal Yehoshua, 56, who died after being hit with stones during riots in Lod, Israel. (CNS photo/Debbie Hill)

killed during demonstrations against the war; police are still investigating the cause of death, though the family maintains he was killed by police.

“We respect all people. I live in this country and I ask that every person think that Jews and Arabs are the same,” his father, Mahmud Mahamid, was quoted by the Israeli Walla news site. “My son, blessed be his memory, died, but I want to give people life.” †

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



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

GARVEY

continued from page 12

There is a wide middle ground between smothering children for the sake of safety and leaving them to fend for themselves. I think my parents avoided the excesses of their own time and found a place

somewhere within that broad territory; I think my wife and I did too. I hope more of today’s parents can avoid going too far with the idea of micromanaging their children’s lives.

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

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 basket 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 would speak on spiritual aspects of long-term planning (such as funeral planning, Catholic advanced medical directives, last rites, 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 novice like 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, Mk 12:41-44, 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 seminary’s endowment). There are even ones that provide me

(and/or a loved one) fixed 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 a provisional understanding, 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 members to reach out if 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.) †

Pope asks all Catholics to step up commitment to saving creation

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 new initiative, the *Laudato Si’* Action Platform, is “a seven-year journey that will see our communities committed in different ways to becoming totally sustainable, in the spirit of integral ecology,” the pope said in a video message released on May 25.

“We need a new ecological approach that can transform our way of dwelling in the world, our lifestyles, our relationship with the resources of the Earth and, in general, our way of looking at humanity and of living life,” he said.

This can only come about by everyone working together in a coordinated effort, he said. “Only in this way will we be able to create the future we want: a more inclusive, fraternal, peaceful and sustainable world.”

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

But the end of anniversary celebrations of Pope Francis’ 2015 encyclical, “*Laudato Si’*, on Care for Our Common Home,” ushered in a new wave of initiatives, including a new website in nine languages at laudatosi.va and an action platform at laudatosiplattform.org as part of a “road map” of action for the next decade.

The platform is meant to help those who want to increase their commitment to bringing “*Laudato Si’*” to life by promising a set of actions through a period of seven years.

Integral ecology requires every member of the wider Church to contribute their skills and work together on common goals, which is why the platform

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 to see how they can further contribute to the seven *Laudato Si’* goals.

Those goals are: responding to the cry of the Earth and environmental degradation; responding to the cry of the poor and vulnerable; creating an ecological-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 Joshtrom Kureethadam, 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 change in the world.

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

Cardinal Peter Turkson, the dicastery’s prefect, said at the news conference that “we must look at the world we are leaving to 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 join forces, 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.

“We can 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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Pope Francis delivers a recorded video message during a news conference to unveil a new platform for action based on his 2015 encyclical, “*Laudato Si’*,” at the Vatican on May 25. Pictured at the dais are Carolina Bianchi, who works with the Global Catholic Climate Movement, and Sister Sheila Kinsey, co-secretary of the Justice, Peace and Integrity of Creation Commission of the International Union of Superiors General. (CNS photo/Paul Haring)



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