



The

Criterion

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God's beloved children

Church united by Spirit, not personal beliefs, pope says on Pentecost, page 2.

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'Heal the brokenness that has deeply wounded our society'



Above, spray-painted graffiti referring to the phrase "Black Lives Matter" is seen on May 31 on the wall of a courtyard at St. John the Evangelist Parish in Indianapolis. Bottom right, a burned car sits on May 30 in the parish parking lot, set on fire by an arsonist the night before in violence amid protests related to the death of George Floyd. (Submitted photos)



Right, leaders and members of many faiths gather on the steps of the Indiana Statehouse on May 31 for a peaceful protest organized by Faith in Indiana in response to the May 25 killing of George Floyd by police officers in Minneapolis. (Photo by Natalie Hoefer)

A ray of hope shines through amid the violence and unrest in Indianapolis and the country

(Editor's note: In light of the recent peaceful protests and violent unrest in Indianapolis and across the United States in reaction to the death of George Floyd, The Criterion asked certain parish faith leaders to share their insights, concerns and hopes as the archdiocese and society in general face this latest tragedy.)

By John Shaughnessy and Natalie Hoefer

St. Joseph Sister Gail Trippett sees a ray of hope amid all the darkness that once again descended upon Indianapolis and many cities across the country following the death of George Floyd.

Yet before she shares that hope, the parish life coordinator of Holy Angels and St. Rita parishes in

Indianapolis poses a question that she believes everyone must consider:

"We're at a place where all of us as human beings have to ask ourselves the question, 'Do we really believe what we have been taught?' That God's presence is in every human being."

If people believe that teaching, then they have to see that what happened to Floyd—a 46-year-old black man—on May 25 in Minneapolis also happened to God, Sister Gail says. Floyd died after a white police officer kept his knee on Floyd's neck for more than

See UNREST, page 10



A statement from Archbishop Charles C. Thompson

(In the wake of the death of George Floyd and the civil unrest that followed, Archbishop Charles C. Thompson released the following statement on May 30.)

"The Catholic community in the Archdiocese of Indianapolis grieves over the death of an African-American man in Minneapolis on May 25 as well as several other recent incidents of racial hatred across our country, including the violence directed at a mosque in Indianapolis last Sunday on *Eid al-Fir*, one of the holiest days in the Muslim calendar.

"The killing of George Floyd in Minneapolis has set off a wave of protests. As Christians, we cannot turn a blind eye to acts of racial violence and hatred. We are called to do what we can to end this injustice.

"As I wrote in my 2018 pastoral letter, 'We are One in Christ: A Pastoral Letter on Fundamentals of Christian Anthropology,' 'Social justice can be obtained only in respecting the transcendent dignity of man. ...



Archbishop Charles C. Thompson

No one is 'better' than anyone else. All deserve respect. All share basic human rights. No one is exempt from the responsibility to support and assist fellow human beings—whether they are from the same family/community, or they are strangers who are foreign to us in some way. Every human person, as created in the image of God, is a member of God's family. For Christians, this also means that we are sisters and brothers of Christ and each other."

"The United States Conference of Catholic Bishops has called on everyone to seek greater understanding, and to listen to the stories of those who have been the victims of racial injustice so that we can find substantive ways to enact systemic change.

"As we celebrate Pentecost this weekend, I call upon all Catholics in the Archdiocese of Indianapolis to pray for an outpouring of the Holy Spirit to heal the brokenness that has so deeply wounded our society. Let us also pray for peaceful protests that truly seek healing against the evil of racism." †



Pope Francis celebrates Pentecost Mass in St. Peter's Basilica at the Vatican on May 31. (CNS photo/Vatican Media)

Church united by Spirit, not personal beliefs, pope says on Pentecost

VATICAN CITY (CNS)—Just as the Apostles were united once they received the Holy Spirit, the Church is united by that same Spirit and not by keeping company just with those who agree on a certain interpretation of Christian teaching, Pope Francis said on Pentecost.

Celebrating Mass on May 31 in St. Peter's Basilica, the pope said that those who give in to the temptation to fiercely "defend our ideas, believing them to be good for everybody and agreeing only with those who think as we do," adhere to a faith created in their own image and "not what the Spirit wants."

"We might think that what unite us are our beliefs and our morality. But there is much more: Our principle of unity is the Holy Spirit. He reminds us that, first of all, we are God's beloved children. The Spirit comes to us, in our differences and difficulties, to tell us that we have one Lord—Jesus—and one Father, and that for this reason we are brothers and sisters," he said.

In February, the Vatican had announced that the pope would celebrate Pentecost in Malta. However, the trip was canceled due to the coronavirus, and instead he celebrated the Mass with a limited congregation present at the basilica's Altar of the Chair.

After celebrating Mass, the pope spoke to the socially distanced faithful gathered in St. Peter's Square before praying the "Regina Coeli." It was the first time the pope addressed the faithful from the window of the Apostolic Palace since lockdown measures forced an end to all public gatherings.

"Today, now that the square is open, we can return here. It is a pleasure" to see you, the pope said.

Reflecting on the feast of Pentecost, the pope said the coming of the Holy Spirit turned the lives of the Apostles "upside down, and made them "courageous witnesses" to Christ's death and resurrection.

"The feast of Pentecost renews the awareness that the life-giving presence of the Holy Spirit dwells in us," he said. "He also gives us the courage to go outside the protective walls of our 'cencacles,' without resting in the quiet life or locking

ourselves up in sterile habits."

The pope also recalled the seven-month anniversary of the conclusion of the Synod of Bishops for the Amazon, and offered prayers for the people of the Amazon region where the pandemic, along with deforestation and pollution, have added to the suffering of indigenous people.

"I make an appeal so that no one may lack health care assistance. Take care of people; don't save up for the economy. Care for people who are more important than the economy. We, the people, are temples of the Holy Spirit, the economy isn't," the pope said.

Earlier, in his homily at Mass, the pope reflected on the second reading from St. Paul's First Letter to the Corinthians, in which the Apostle says that the Church, while composed of many different parts, is one body.


Despite the many differences and difficulties, the pope said, the Holy Spirit is what unites the Church's members as brothers and sisters. He also called on Catholics to "look at the Church with the eyes of the Spirit and not as the world does.

"The world sees us only as on the right or left; the Spirit sees us as sons and daughters of the Father and brothers and sisters of Jesus," he explained. "The world sees conservatives and progressives; the Spirit sees children of God. A worldly gaze sees structures to be made more efficient; a spiritual gaze sees brothers and sisters pleading for mercy."

Pope Francis said that the secret to unity is that it is a gift of the Holy Spirit and that it is important to understand that God "acts not by taking away, but by giving."

"Why is this important?" the pope asked. "Because our way of being believers depends on how we understand God. If we have in mind a God who takes away and imposes himself, we, too, will want to take away and impose ourselves: occupying spaces, demanding recognition, seeking power.

"But if we have in our hearts a God who is gift, everything changes. If we realize that what we are is his gift, free and unmerited, then we, too, will want to make our lives a gift," he said. †



Public Schedule of Archbishop Charles C. Thompson

No public events scheduled at this time.

Supreme Court rejects appeals to lift restrictions on congregation size

WASHINGTON (CNS)—A divided Supreme Court on May 29 chose not to intervene in an emergency appeal by a church in Southern California to lift COVID-19 restrictions that limit congregation sizes.



Richard Garnett

The justices responded just before midnight with a 5-4 vote in the case filed on May 26 by South Bay United Pentecostal Church in Chula Vista, Calif., near San Diego. The church had argued that California Gov. Gavin Newsom's reopening orders violated the Constitution because they placed fewer restrictions on some secular businesses than they did on houses of worship.

The church wanted to hold its regular services on Sunday, May 31, on Pentecost. Currently, the state's restrictions limit church attendance to 100 attendees or 25 percent of the church capacity, whichever is lower.

"The precise question of when restrictions on particular social activities should be lifted during the pandemic is a dynamic and fact-intensive matter subject to reasonable disagreement," wrote Chief Justice John Roberts in an opinion concurring with the unsigned ruling.

In his five-paragraph opinion, Roberts stressed these guidelines appear "consistent with the free exercise clause of the First Amendment."

"Similar or more severe restrictions apply to comparable secular gatherings, including lectures, concerts, movie showings, spectator sports and theatrical performances, where large groups of people gather in close proximity for extended periods of time," he wrote.

He also said the state's order "exempts or treats more leniently only dissimilar activities, such as operating grocery stores, banks and laundromats, in which people neither congregate in large groups nor remain in close proximity for extended periods."

The chief justice also noted that COVID-19 has killed thousands of people in California and more than 100,000 in the United States with still "no known cure, no effective treatment and no vaccine." He also noted people "may be infected but asymptomatic" and could unknowingly infect others.

The state's order restricting crowd sizes, he said, was a means to "address this extraordinary health emergency."

A three-page dissent written by Justice Brett Kavanaugh, joined by Justices Clarence Thomas and Neil Gorsuch, argued that restrictions on the number of participants at church services did violate the Constitution.

Kavanaugh argued that businesses that are not subject to size restrictions, such as supermarkets, restaurants, hair salons and cannabis dispensaries, are comparable to gatherings at houses of worship.

"The church and its congregants simply want to be treated equally," he wrote, adding that California "trusts its residents and any number of businesses to adhere to proper social distancing and hygiene practices."

Richard Garnett, law school professor at the University of Notre Dame in Notre Dame, Ind., and director of the university's Program on Church, State and Society, said the court's decision shows how "it can be challenging to identify discrimination or unequal treatment."


"It is well established that governments and officials may not discriminate against religious activities, even when it is regulating in the interest of the public good. Religious freedom is not absolute, and it is subject to limits, but regulations may not single out religious exercise for disapproval or disadvantage," he said.

In a statement, Garnett said arguments about equality and discrimination involve the question: "compared to what?" And in this case, the justices disagreed about what kinds of activities church services should be compared to for public health purposes.

Kavanaugh said the same rules for stores should apply to churches, and the court's majority said the same restrictions on churches also are applied to gatherings like concerts, movie showings, spectator sports and theatrical performances.

Garnett said the ruling "does not necessarily mean that California's current regulations are justified or constitutional or that they would be upheld after more developed and careful review."

On May 29, the court also, without noted dissent, turned down a request from two Romanian American Christian churches in the Chicago area arguing that Illinois' reopening guidelines, with its 10-person limit for houses of worship, violated the Constitution. †




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U.S. bishops express sorrow over Floyd killing, racism

WASHINGTON (CNS)—Even as the United States still finds itself grappling with the coronavirus pandemic, outrage, grief and anger over the latest killing of an unarmed black man outweighed caution as hundreds of thousands turned out nationwide to protest and many of the country's Catholic bishops joined the calls for justice.

"The outrage around the death of George Floyd is understandable and justice must be served," said Denver Archbishop Samuel J. Aquila in a May 30 statement referencing the killing of the 46-year-old Floyd, whose last moments of life were recorded on a widely disseminated video showing a white police officer in Minneapolis pushing down on his neck with his knee on May 25. Floyd was later pronounced dead.

Four officers from the Minneapolis Police Department were fired on May 26, including Derek Chauvin, with whom Floyd pleaded, "Please, I can't breathe" as he held him down. Chauvin is facing third-degree murder and second-degree manslaughter charges.

"What did we expect when we learned that in Minneapolis, a city often hailed as a model of inclusivity, the price of a black life is a counterfeit \$20 bill?" said Cardinal Blase J. Cupich of Chicago, in a May 31 statement saying he had spent the last few nights watching the protests "in great personal pain as the pent-up anger of our people caught fire across our country."

Floyd was apprehended by the group of officers after a deli worker called 911 saying he had paid with a counterfeit \$20 bill.

Cardinal Cupich said he has watched as "the city where I was born, the cities where I have lived, the city I pastor now, catch embers from the city where I was educated," and then he watched them "burn."

"Was I horrified at the violence? Yes. But was I surprised? No," he said.

Though protests were largely peaceful,

small groups within the demonstrating masses have burned cars, broken into and looted businesses in cities such as Indianapolis, Minneapolis, Los Angeles, Philadelphia, New York and Washington—all which later put curfews into place.

But in some localities, such as Coral Gables, Fla., and Flint, Mich., authorities have dialogued and even prayed with protesters.

On May 30, police officers in Coral Gables knelt down with heads bowed and joined protesters, observing several minutes of silence, the amount of time reports say that Floyd spent under Chauvin's knee. The same day, Sheriff Chris Swanson from Flint Township approached a mass of protesters, telling them he was putting down his weapons and is seen on video telling them: "The only reason we're here is to make sure that you got a voice—that's it." Then they asked him to walk with them, and he did.

Police officers and protesters also marched together briefly on June 1 in Indianapolis.

But in other places, such as the environs of the White House, cars were burned, businesses were vandalized, and authorities used tear gas on protesters.

"The looting, vandalism and violence we are witnessing in Minneapolis and throughout our nation dishonors the legacy of Mr. Floyd and further complicates a tragic situation," said Bishop Michael F. Burbidge of Arlington, Va., across the Potomac from Washington.

They were calls echoed by Floyd's brother Terrence, who said on a national television show that the violence was "overshadowing what is going on because he [his brother] was about peace. ... [This is] destructive unity. That's not what he was about."

Others said the tragic situation was being used for a variety of reasons and was a warning signal.



Terrence Floyd, the brother of George Floyd, reacts on June 1 at a makeshift memorial at the spot where his brother was taken into custody in Minneapolis. Demonstrations continue after a white police officer was caught on a bystander's video on May 25 pressing his knee into the neck of George Floyd, an African-American, who later died at a hospital. (CNS photo/Lucas Jackson, Reuters)

"COVID-19, the murder of George Floyd, the needless deaths of so many people of color, the shameless exploitation of social division for personal gratification or political gain—these are apocalyptic events that are not meant simply to scare us—to take our breath away—but to warn us of serious trouble on the horizon, as well as the true meaning of the peril that is already among us," said Cardinal Joseph W. Tobin of Newark, N.J., in his Pentecost homily on May 31.



Cardinal Joseph W. Tobin

"We desperately need to breathe, so that we can recognize that the efforts by people of great power to divide us are diametrically opposed to the plan God has

for this world," he said.

Also referencing the pandemic in his Pentecost homily, Washington's Archbishop Wilton D. Gregory said the incident has served to reveal "the virus of racism among us once again even as we continue to cope with the coronavirus pandemic."

Denver's Archbishop Aquila reminded Catholics to keep Church teaching in mind, not political preferences, when it comes to the killing.

"The Catholic Church has always promoted a culture of life, but too often our society has lost its sense of the dignity of every human being from the time of conception until natural death," he said. "Every Catholic has a responsibility to promote the dignity of life at every level of life. Too many have made their god their ideology, political party, or the color of their skin, and not the Gospel of Life and the dignity of every human being." †

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

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

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

First Communion stories continue next week

Because of our breaking news coverage, we are unable to publish the second part of our reader responses sharing memories

of their first Communion.

Next week's June 12 issue will include more reader responses. †

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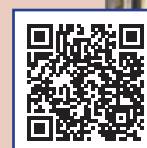
We can't really talk about stewardship without talking about ministry. But when we talk about ministry, do we talk enough about stewardship?

The word stewardship actually comes from a Greek word that means "someone who manages a household." For Christians, it is the responsibility that we have in maintaining and using wisely -- managing well -- the gifts that God has given so freely to us.

A lot of times, people define ministry based on what they see their pastor doing - caring for souls and proclaiming the Word of God. But ministry is SO much more than that. The word ministry in both Greek and Hebrew is the same word as servant. And servants are defined as people who are at the disposal of another. To take it one step further - replace the word ministry with service. It is here that you begin to see that stewardship IS ministry. All of us, not just pastors, are responsible to do what God calls us to do. We are all accountable to Him!

So while money is certainly an important part of stewardship, it's only part of what we are called to do. It's ultimately up to us to make sure everything God has put in our care is handled in ways that bring Him glory.

Scan the QR Code below to watch a video about how St. Bartholomew Parish in Columbus is embracing stewardship. We are so proud of their efforts!



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The Criterion

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Editorial



Muslim men wearing masks offer prayers at a mosque in New Delhi on May 1, the first Friday of Ramadan, during the coronavirus pandemic. A shooting took place at Masjid E Noor (mosque) in Indianapolis on *Eid al-Fir*, one of the holiest days in the Muslim calendar. (CNS photo/Anushree Fadnavis, Reuters)

Every hate crime against a religious community hurts us all

“Religious freedom is rooted in the perennial teaching of the Church on human dignity. It teaches that religious freedom is the cornerstone of a society that promotes human dignity; it is a fundamental human right that follows on the duty of all people to seek the truth about God.” (Archbishop Charles C. Thompson, “We are One in Christ: A Pastoral Letter on Fundamentals of Christian Anthropology”)

The Catholic community in central and southern Indiana grieves with our sisters and brothers in the Muslim community over the senseless shooting that took place at Masjid E Noor (mosque) in Indianapolis on *Eid al-Fir*, one of the holiest days in the Muslim calendar. Every crime committed against a religious community, every desecration of a mosque, synagogue or church, is a violation of the dignity of human persons made in the image and likeness of God. Every attack against the religious freedom of one group is an attack on all of us.

In his 2018 pastoral letter, “We are One in Christ: A Pastoral Letter on Fundamentals of Christian Anthropology,” Indianapolis Archbishop Charles C. Thompson stresses that human dignity is essential to social justice. Each and every person derives their worth from the fact that we are all children of God. As the archbishop writes:

“The first key principle of Catholic social teaching is respect for the dignity of each and every human person—regardless of race, sex, nationality, economic or social status, educational background, political affiliation or sexual orientation—as created in the image and likeness of God. All are equal in dignity. No one is ‘better’ than anyone else. All deserve respect. All share basic human rights. No one is exempt from the responsibility to support and assist fellow human beings—whether they are from the same family/community, or they are strangers who are foreign to us in some way. Every human person, as created in the image of God, is a member of God’s family. For Christians, this also means that we are sisters and brothers of Christ and each other.”

As members of the one family of God, we have a solemn obligation to care for one another regardless of our differences. In cases where religious communities are attacked, it’s particularly important for all of us to stand together in compassion and solidarity and to insist, as the Indiana Muslim Advocacy Network did, that “We will not tolerate bigotry in our Hoosier State and will continue to work with our allies to ensure that worshippers in

Indiana can practice their faiths safely and peacefully.”

Providentially, this year on the feast of *Eid al-Fir*, the day of the shooting, the Masjid E Noor mosque was closed due to the pandemic. Although a small group of men were inside praying, no one was injured. According to Syed Ali Saeed, the president of the mosque’s board, “Had it not been for the coronavirus, the mosque would have been filled to capacity. ... It’s difficult to imagine how things could have been.”

Sadly, hatred and intolerance can be found everywhere, even among religious people whose actions are far outside the formal teaching of their religions. For Christians, the words of Jesus are absolutely clear:

“You have heard that it was said, ‘You shall love your neighbor and hate your enemy.’ But I say to you, love your enemies, and pray for those who persecute you, that you may be children of your heavenly Father, for he makes his sun rise on the bad and the good, and causes rain to fall on the just and the unjust” (Mt 5:43-45).

Nothing justifies the kind of hate crimes that, unfortunately, we see all too frequently today. That’s why we join with the Indianapolis Jewish Community Relations Council in expressing “our solidarity with members of the Masjid E Noor congregation and the entire greater Indianapolis Muslim community.” As fellow believers in the God of Abraham, and as Hoosiers committed to safeguarding the common good of all, we Catholics join the Muslim community, and the Jewish community, “in urging local authorities to fully investigate the incident as a potential hate crime against the mosque and those present praying inside” (Statement of the Jewish Community Relations Council).

As Archbishop Thompson stresses in his pastoral letter:

“The Catholic Church opposes racism, sexism, nativism and all forms of prejudice against people who are perceived to be different from us, including strangers and enemies.”

Every crime against Muslims, Jews, Christians or people of different religious traditions is blasphemy—an unspeakable crime against the Almighty God who is the One all of us seek in our diverse ways.

Let’s all work together to denounce hatred and bigotry wherever it exists and to build communities of respect, tolerance and solidarity here in Indiana and throughout the world.

—Daniel Conway

Reflection/Mike Krokos

Pentecost prayers for peace

“Come, Holy Spirit: you are harmony; make us builders of unity. You always give yourself; grant us the courage to go out of ourselves, to love and help each other, in order to become one family. Amen.” (Pope Francis tweet on Pentecost)



Law enforcement officer-related homicides, peaceful protests around the country, then, unfortunately, civil unrest and looting in some cities—including in Indianapolis—and senseless deaths.

We also see the desecration and vandalism of places of worship like St. John the Evangelist Church in Indianapolis and St. Patrick Cathedral in New York City.

Whether we like it or not, this is today’s reality: watching the news and reading about it is unsettling these days.

We, again, must ask the questions: Why? And how do we respond as a community of faith?

As a father of a teenage daughter and an 11-year-old son, I can vouch as a parent that it is a daunting task to help them grasp the seriousness of what our society is facing these days. But it is a conversation that must take place.

It’s not easy explaining how videos show a police officer overstepping the bounds of law enforcement in Minnesota as three other policemen watch, which led to the tragic death of George Floyd, a 46-year-old African-American, who was in their custody.

And sadly, it’s not the first time law enforcement has been questioned about its practices and echoes of racism fill our society. Only last month, the shooting of 21-year-old Dreasjon “Sean” Reed, also African-American, by a member of the Indianapolis Metro Police Department led to the anger of some members of the community. The case is still under investigation.

As tragic as these situations and others similar to them are, we as people of faith must understand they can be teachable moments. But what do we tell our children?

We tell them we understand and support the peaceful protests that were initially scheduled to take place in Indianapolis, Minneapolis, Atlanta, Washington, New York, Los Angeles and other cities across our nation—protests meant to demonstrate how people of all races and faith traditions can come together as one to show solidarity against acts and situations they feel are terrible injustices.

As Archbishop Charles C. Thompson said in a statement on May 30 in response to the chaotic and tragic week, “As Christians, we cannot turn a blind eye to acts of racial violence and hatred. We are called to do what we can to end this injustice.”

Chairmen of several committees of the U.S. Conference of Catholic Bishops also voiced their concerns about Floyd’s death

and other recent police actions.

“Racism is not a thing of the past or simply a throwaway political issue to be banded about when convenient,” the bishops said in a statement. “It is a real and present danger that must be met head on.”

“As members of the Church, we must stand for the more difficult right and just actions instead of the easy wrongs of indifference,” they said. “We cannot turn a blind eye to these atrocities and yet still try to profess to respect every human life. We serve a God of love, mercy and justice.”

“Indifference is not an option,” they emphasized, and stated “unequivocally” that “racism is a life issue.”

The bishops in their statement pointed to their “Open Wide Our Hearts” pastoral against racism approved by the body of bishops in 2018. In it, they said: “For people of color, some interactions with police can be fraught with fear and even danger. People of good conscience must never turn a blind eye when citizens are being deprived of their human dignity and even their lives.”

In our message to our children, we also need to make it clear that the looting, violence and unrest that occurred in several cities in the context of the protests caused more pain and anguish. It is not how we as Christians and as a civilized society should respond to injustices we see. We need to remind them an injustice leading to more injustice is not a Gospel value we practice as people of faith.

The actions of some led to injuries—even death—and to the destruction of property and businesses and to a sense of lawlessness.

We understand the anger many people feel, but our call as missionary disciples is to bring Christ to any situation—including these situations—to shine a light where darkness has overwhelmed the landscape.

We must also remind our children that prayer must be at the heart of our response. As I heard a priest recently share during a homily, “Prayer is an act of love.”

We are called to love our neighbors as ourselves, and that tenet of faith is desperately needed today in society.

We may come from different walks of life and represent various races, but we are one family of God. As Pope Francis said, the feast of Pentecost reminds us of this truth.

Now more than ever, may that be so.

“Come Holy Spirit, fill the hearts of your faithful and kindle in them the fire of your love. Send forth your Spirit and they shall be created. And you shall renew the face of the Earth. O, God, who by the light of the Holy Spirit, did instruct the hearts of the faithful, grant that by the same Holy Spirit we may be truly wise and ever enjoy His consolations, Through Christ Our Lord, Amen.”

(Mike Krokos is editor of The Criterion, newspaper of the Archdiocese of Indianapolis.) †

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

letters from readers as necessary based on space limitations, pastoral sensitivity and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 300 words) are more likely to be printed.

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

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Christ the Cornerstone

God is love: Father, Son and Holy Spirit

“But when the fullness of time had come, God sent his Son, born of a woman, born under the law, to ransom those under the law, so that we might receive adoption. As proof that you are children, God sent the spirit of his Son into our hearts, crying out, ‘Abba, Father!’ So you are no longer a slave but a child, and if a child then also an heir, through God” (Gal 4:4-7).

This Sunday, June 7, we celebrate the Solemnity of the Most Holy Trinity. This great feast, which comes every year on the Sunday following Pentecost, grounds the rest of the liturgical year (Ordinary Time) in the central mystery of our faith.

We believe in one God who is the source, ground and goal of all things visible and invisible. And, at the same time, we believe that this one God is a loving communion of persons: the Father, the Son and the Holy Spirit. This is the divine paradox: perfect unity in diversity, one God in three persons.

The *Catechism of the Catholic Church* teaches that “by sending his only Son and the Spirit of Love

in the fullness of time, God has revealed his innermost secret: God himself is an eternal exchange of love, Father, Son, and Holy Spirit, and he has destined us to share in that exchange” (#221).

God is love, and God’s love cannot be contained. It overflows, creating and sustaining all of creation, calling all things to be united in perfect harmony with the Creator God.

Sacred Scripture does not “explain” the mystery of the Holy Trinity, but it does give witness to the many diverse ways that the One God manifests himself to his people.

In the first reading from the Book of Exodus (Ex 34:4b-6, 8-9), Moses sees God as the face of mercy (a favorite image of Pope Francis). The God who gives Moses the Ten Commandments is, at the same time, a demanding lawgiver and a loving father, “a merciful and gracious God, slow to anger and rich in kindness and fidelity” (Ex 34:6).

In the Gospel reading (Jn 3:16-18), we learn of the lengths to which this loving and merciful Father will go to save us from our sins and to sustain us in the new life that was

made possible by his Son’s death and resurrection, and that is the gift we have received from his Holy Spirit. “God so loved the world that he gave his only Son, so that everyone who believes in him might not perish but might have eternal life” (Jn 3:16).

We see this citation in many different places, including sporting events. It is an affirmation of the Most Holy Trinity—the Father who loves, the Son who redeems, and the Holy Spirit who makes it possible for us to believe and, therefore, to inherit eternal life.

The second reading for Trinity Sunday from St. Paul’s Second Letter to the Church in Corinth is a simple, but not easy, guide to our acceptance of God’s gifts of creation, redemption and sanctification:

“Brothers and sisters, rejoice. Mend your ways, encourage one another, agree with one another, live in peace, and the God of love and peace will be with you. Greet one another with a holy kiss. All the holy ones greet you. The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with all of you (2 Cor 13:11-13).

We are invited, and challenged, to rejoice, to change our ways, and to encourage one another and live in peace. If we can accept the divine graces that make it possible for us to “mend our ways” and believe in the transforming power of God’s love, we can be united with God—now and in the life to come.

As St. John’s Gospel makes clear (Jn 3:17-18), God does not wish to condemn the world or anything created by his divine love. God wishes to be united with us in love and in peace. The choice is ours. *“So you are no longer a slave but a child, and if a child then also an heir, through God” (Gal 4:7)* We are free to accept or reject the love which alone makes lasting joy possible.

On this Trinity Sunday, let’s thank God for revealing to us “his innermost secret.” Let’s ask him to help us recognize the gift of his love and mercy as it is expressed most profoundly in the mystery of the Trinity.

And let’s pray for the grace to believe in God’s “eternal exchange of love” so that we, too, can share in this great mystery of faith. †



Cristo, la piedra angular

Dios es amor: Padre, Hijo y Espíritu Santo

“Pero, cuando se cumplió el plazo, Dios envió a su Hijo, nacido de una mujer, nacido bajo la ley, para rescatar a los que estaban bajo la ley, a fin de que fuéramos adoptados como hijos. Ustedes ya son hijos. Dios ha enviado a nuestros corazones el Espíritu de su Hijo, que clama: ‘¡Abba! ¡Padre!’ Así que ya no eres esclavo, sino hijo; y, como eres hijo, Dios te ha hecho también heredero” (Gal 4:4-7).

Dios ha enviado a nuestros corazones el Espíritu de su Hijo, que clama: *‘¡Abba! ¡Padre!’ Así que ya no eres esclavo, sino hijo; y, como eres hijo, Dios te ha hecho también heredero” (Gal 4:4-7).*

Este domingo 7 de junio celebramos la solemnidad de la Santísima Trinidad. Esta gran fiesta, que ocurre cada año el domingo siguiente a Pentecostés, fundamenta el resto del año litúrgico (Tiempo Ordinario) en el misterio central de nuestra fe.

Creemos en un Dios que es la fuente, el fundamento y la meta de todas las cosas visibles e invisibles y, al mismo tiempo, creemos que este único Dios es una comunión amorosa de personas: el Padre, el Hijo y el Espíritu Santo. Esta es la paradoja divina: la unidad perfecta en la diversidad, un Dios en tres personas.

El *Catecismo de la Iglesia Católica* nos enseña que “al enviar en la plenitud de los tiempos a su Hijo

único y al Espíritu de Amor, Dios revela su secreto más íntimo; Él mismo es una eterna comunicación de amor: Padre, Hijo y Espíritu Santo, y nos ha destinado a participar en Él” (#221).

Dios es amor y el amor de Dios no se puede reprimir puesto que se desborda para crear y sostener toda la creación, y llama a todos los seres a unirse en perfecta armonía con su Dios Creador.

Las Sagradas Escrituras no “explican” el misterio de la Santísima Trinidad, pero sí dan testimonio de las diversas maneras en que el Único Dios se manifiesta a su pueblo.

En la primera lectura del Libro del Éxodo (Ex 34:4-6; 8-9), Moisés ve a Dios como el rostro de la misericordia (una de las imágenes predilectas del papa Francisco). El Dios que le entrega a Moisés los Diez Mandamientos es, al mismo tiempo, un legislador exigente y un padre amoroso, un “Dios clemente y compasivo, lento para la ira y grande en amor y fidelidad” (Ex 34:6).

En la lectura del Evangelio (Jn 3:16-18), descubrimos cuánto hará este Padre amoroso y misericordioso para salvarnos de nuestros pecados y para sostenernos en la nueva vida que

fue posible gracias a la muerte y la resurrección de su Hijo, y que es el don que hemos recibido de su Espíritu Santo. “Porque tanto amó Dios al mundo que dio a su Hijo unigénito, para que todo el que cree en él no se pierda, sino que tenga vida eterna” (Jn 3:16).

Vemos esta cita en muchos lugares, inclusive en eventos deportivos. Es una afirmación de la Santísima Trinidad: el Padre que ama, el Hijo que redime y el Espíritu Santo que hace posible que creamos y, por lo tanto, heredemos la vida eterna.

La segunda lectura del Domingo de la Santísima Trinidad tomada de la Segunda Carta de San Pablo a la Iglesia de Corinto es una guía sencilla, pero no fácil, para aceptar los dones de la creación, la redención y la santificación de Dios:

“En fin, hermanos, alégrense, busquen su restauración, hagan caso de mi exhortación, sean de un mismo sentir, vivan en paz. Y el Dios de amor y de paz estará con ustedes. Salúdense unos a otros con un beso santo. Todos los santos les mandan saludos. Que la gracia del Señor Jesucristo, el amor de Dios y la comunión del Espíritu Santo sean con todos ustedes” (2 Cor 13:11-13).

Se nos invita y se nos desafía a alegrarnos, a cambiar nuestras costumbres, a darnos aliento y a vivir en paz. Si podemos aceptar las gracias divinas que nos permiten “buscar la restauración” y creer en el poder transformador del amor de Dios, podemos unirnos a Él, ahora y en la vida venidera.

Como queda claro en el Evangelio según san Juan (Jn 3:17-18), Dios no quiere condenar al mundo ni a nada creado por su amor divino. Dios desea unirse a nosotros en el amor y en la paz. La elección es nuestra. *“Así que ya no eres esclavo, sino hijo; y, como eres hijo, Dios te ha hecho también heredero” (Gal 4:7).* Somos libres para aceptar o rechazar el único amor que hace posible la alegría perdurable.

En este Domingo de la Santísima Trinidad, demos gracias a Dios por revelarnos “su secreto más íntimo.” Pidámosle que nos ayude a reconocer el don de Su amor y misericordia como se expresa más profundamente en el misterio de la Trinidad.

Y oremos para recibir la gracia de creer en la “eterna comunicación de amor” de Dios para que nosotros también podamos participar en este maravilloso misterio de fe. †

VIPs

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

Leo and Margaret (Ruhlman) Hartman, members of Holy Name of Jesus Parish in Beech Grove, will celebrate their 70th wedding anniversary on June 10.

The couple was married in the former Sacred Heart of Jesus Church in Indianapolis on June 10, 1950.

They have two children: Susie Thompson and Marty Hartman.

The couple also has eight grandchildren, 21 great-grandchildren and two great-great-grandchildren. †

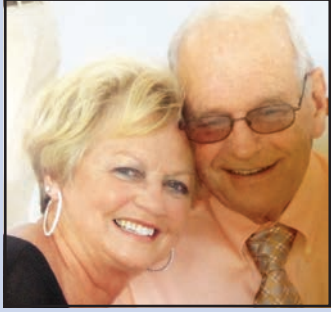


Thomas and Catherine (Faker) Daily, members of SS. Francis and Clare of Assisi Parish in Greenwood, will celebrate their 60th wedding anniversary on June 11.

The couple was married in Holy Spirit Church in Indianapolis on June 11, 1960.

They have three children: Chris, Tim and Tony Daily.

The couple also has nine grandchildren. †



Willard and Linda (Kemper) Kneeven, members of St. Nicholas Parish in Ripley County, celebrated their 60th wedding anniversary on May 30.

The couple was married in the former St. Martin Church in Yorkville (now a campus of All Saints Parish in Dearborn County) on May 30, 1960.

They have three children: Randy, Rick and Ron Kneeven.

The couple also has seven grandchildren and six great-grandchildren. †



George and Mary Ellen (Hollinden) Wehrle, members of St. Malachy Parish in Brownsburg, celebrated their 65th wedding anniversary on June 4.

The couple was married in St. Ferdinand Church in Ferdinand, Ind. (Evansville Diocese), on June 4, 1955.

They have two children: Chris and Curt Wehrle.

The couple also has four grandchildren. †

Marriage ANNOUNCEMENTS

Be a part of our Fall Marriage Edition

July 10, 2020, issue of *The Criterion*

Couples who are planning to be married between July 10 and Dec. 31, 2020, in a marriage that is recognized as a valid sacramental or valid natural marriage, or couples who were wed between Jan. 1 and July 9, 2020, in such a recognized marriage and did not have their engagement announcement in *The Criterion* are invited to submit the information for the upcoming July 10 Fall Marriage Edition.

Announcements can be submitted using the form below, or electronically at www.archindy.org/engagements.

E-mailed photos

Photos should be saved in jpg format and be at least 500 kb. Color photos are preferred. We recommend sending a photo where the couple's faces are close to each other. Please send the photo as an attachment in an e-mail to alewis@archindy.org. Subject line: Fall Marriage (Last name). In the e-mail, please include the information in the form located below.

If it is not possible to e-mail a photo, a photo can be mailed with the bottom form. Please no photocopy photos. To have the photo returned, please include a return addressed envelope with a postage stamp on it.

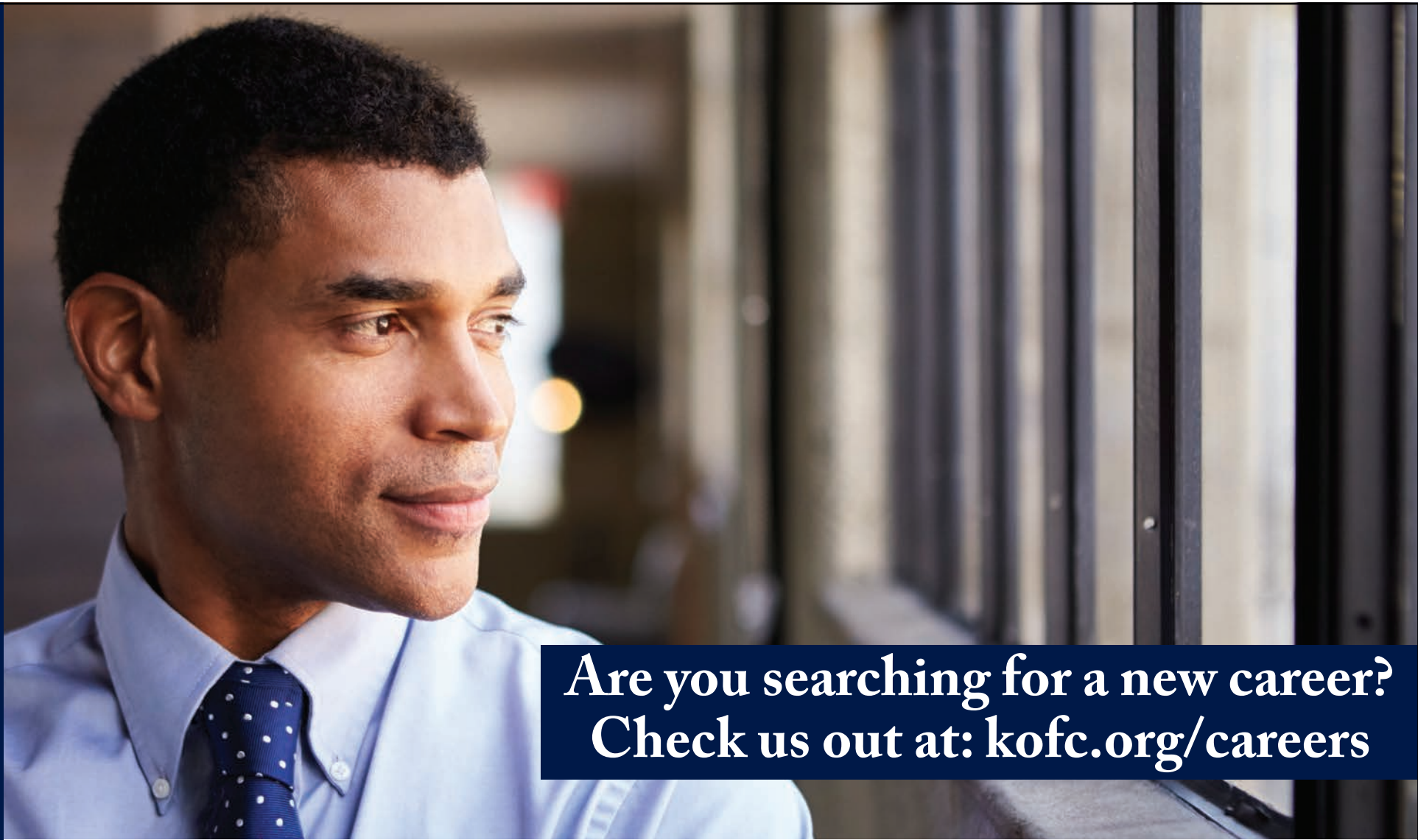
Deadline

All announcements and photos must be received by 10 a.m. on Friday, June 26, 2020. (No announcements or photos will be accepted after this date.)

— Use this form to furnish information —

Clip and mail to: BRIDES, *The Criterion*, ATTN: Ann Lewis, 1400 N. Meridian Street, Indianapolis, IN 46202-2367
 Deadline with photos: Friday, June 26, 2020 at 10 a.m.
 Please print or type:

Name of Bride (first, middle, last)		Daytime Phone	
Mailing Address	City	State	Zip Code
Name of Bride's Parents (first, last)			
City		State	
Name of Bridegroom (first, middle, last)			
Name of Bridegroom's Parents (first, last)			
City		State	
Wedding Date	Church	City	State
<input type="checkbox"/> Photo Enclosed <input type="checkbox"/> Return photo <input type="checkbox"/> No Picture			
Signature of person furnishing information		Relationship	Daytime Phone



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Faith *Alive!*

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COVID-19 pandemic has affected grieving for those experiencing loss

By Fr. Herbert Weber

Three weeks after her husband died, I called his widow to see how she was doing. Sadly, the man had died shortly after the state had put a shelter-in-place restriction on most gatherings because of the COVID-19 pandemic. The woman was eager to talk and filled me in on how the kids, all young adults, were doing since their father's death.

As the phone conversation continued, we talked about the very brief gathering the immediate family had had at the funeral home three days after the death.

At that time, I had made a virtual appearance with a Scripture reading, a shared reflection and a prayer. Everything else, including a memorial Mass, will take place once it is considered safe to have larger gatherings.

Before we concluded, the widow told me that, although she wasn't sure what other women experienced when their husbands died, she felt very unsettled and hoped the funeral would help her grieving. In many ways, her grief work was being delayed.

Very likely, this woman was correct in what she said about the need to have a funeral Mass. Although they do not take away grief, funerals often transform grief with a process that provides hope. This seems to be especially true with Catholic funeral Masses.

After decades of pastoring and hundreds of funerals, I have discovered that the Catholic funeral Mass, with or without the body present, can provide a roadmap for families in their grief process.

The very essence of the Mass—with the emphasis on the paschal mystery of death and resurrection—guides people out of numbness into more firm belief.

This year, however, the coronavirus pandemic has caused many funerals to be postponed, eliminated or reduced to a brief burial service. Consequently, the always-hard grief process has been put on hold and become a more treacherous road to navigate.

Nonetheless, grieving is necessary and can still take place.

There seems to be an innate need for ritual, and the steps that families take after a death are often full of ritual. The way children write a parent's obituary,



Family members of meat-packing plant employee Saul Sanchez attend his funeral in Greeley, Colo., on April 15 after he died of a COVID-19-related illness. Dealing with the loss of a loved one in a time of pandemic can be especially challenging. (CNS photo/Jim Urquhart, Reuters)

the choices spouses are required to make regarding funeral plans and the review of both the Scriptures and the music for a funeral Mass—all these allow families to participate in honoring the deceased.

If a funeral is postponed, however, that does not necessarily mean these steps have to be shelved. In fact, it can be helpful for families to take the time and prayerfully read the Scripture passages available for funeral liturgies.

Working together or alone, family members can also construct their own tribute to the recently deceased, something that can be shared online or with close-by family. Stories from each person's perspective need to be told, and memories can be shared.

Family members can even write a prayer of commendation of their loved one into the hands of God.

While such steps in a time like this marked by so many limits and uncertainties can be helpful to a degree, a memorial Mass should be scheduled as soon as possible. The healing grace that God offers to the grieving through such liturgies should not be forgotten.

Part of the challenge of any delayed funeral option is that people feel they are being overlooked or neglected. Yet that is not what happens with emotions. Not tending to them can lead to them becoming confused or exaggerated. Sometimes issues that could be easily dealt with become insurmountable.

In a recent conversation I had with someone whose friend had died, she said she so wanted to offer a hug to each of the family members of her friend. Instead, she had to settle for the use of phone calls, notes and online messages.

And it is not merely family friends that seem to be missing out; most families of deceased loved ones are also reassured by visits, kind words and physical proximity after a death.

Perhaps the hardest part is more than not being able to move ahead with a funeral or even to have the direct physical contact that is often reassuring. The most

challenging part may be the fact that this personal loss is taking place in the midst of a larger universal loss.

People are suffering in many ways. There are outbreaks of the virus. Others are hurting financially. And almost everyone has a certain amount of fear creeping into their lives.

When the entire world is in a state of anguish, a family's personal loss gets swallowed up. One almost feels that his or her personal loss pales in contrast to the bigger picture.

It's like the woman who told me years ago that she had great trouble grieving the death of her father. When I asked why, she said it was because he died on Nov. 22, 1963, the same day that President John F. Kennedy was assassinated. In the wake of national crisis, she had trouble dealing with her personal loss.

When there is so much pain, a person's personal tragedy can go unnoticed. When others do not recognize that individual loss, the hurting person has to deal with it alone.

Death is a reality for everyone. The dying process is always challenging. It can be so overwhelming when faced alone. Dealing with such loss in a time of pandemic can be especially challenging.

For that reason, faith communities and ministers have to be especially dedicated to reaching out to families of the deceased at this time.

(Father Herbert Weber is founding pastor of St. John XXIII Parish in Perrysburg, Ohio. His weekly podcast can be found at 23.church.) †



Bishop Pierantonio Tremolada of Brescia, Italy, blesses coffins of COVID-19 victims in the cemetery chapel in Brescia on March 24. The pandemic has caused many funerals to be postponed, eliminated or reduced to a quick burial service. (CNS photo/Francesca Volpi, KNA)

Pastoral Ministries/Madison Cipoletti

What type of ministry can survive a global pandemic?

During the past few months, to varying degrees, we have experienced the worry, disbelief and uncertainty that come with a crisis.



Throughout my life, when I have found myself asking, “Why, God?” or “What is the purpose of this?” I find peace and comfort in one of my favorite quotes from the *Catechism of the Catholic Church*:

“God is in no way, directly or indirectly, the cause of moral evil. He permits it, however, because he respects the freedom of his creatures and, mysteriously, knows how to derive good from it” (#311).

So, through the lens of faith and hope in God’s mysterious ability to make good come out of evil, I’d like to share a branch of our ministry that has been essentially untouched by the pandemic.

In case you are unfamiliar, the archdiocesan Office of Young Adult and College Campus Ministry is charged with serving 18-39 year-olds. We work with parishes throughout central and southern Indiana to help them minister to the young adults in their parish boundaries.

In Indianapolis, we have a centralized outreach called IndyCatholic that we hope to replicate in other areas of our archdiocese. IndyCatholic gathers for

various large group events (250 people and more) throughout the year.

Large group events, because of COVID-19, are even now in the later phases of re-opening plans. Our team has had countless conversations throughout the pandemic about what to do in planning these large events when the future is so unknown and restrictions exist.

However, there is one branch of our ministry that was not stifled, but was instead strengthened during the pandemic. And that is small group ministry.

Rather than having to cancel or postpone small groups, two weeks into the shutdown, we trained eight new leaders who joined the ranks of our 30 existing leaders throughout the archdiocese. Those new leaders now serve more than 50 new young adults by meeting weekly online to pray and discuss the Scriptures together. No contingency plans or detailed procedures were needed; groups simply transitioned to meeting together online.

Francis Chan, a well-known evangelical preacher, has referenced the need for small group ministry. He illustrates his point by looking at religious history in both Russia and China.

When Russia fell under harsh religious persecution, the Church, which had been based around the building and priests alone, was devastated and today is essentially non-existent.

In China, however, the laity were

empowered to not just be followers, but to be leaders. Churches in China were centered around small Christian communities, and to this day, the underground Church in China continues to grow.

When challenges like religious persecution or pandemics arise, small group ministry allows us to continue deepening our faith within an intimate community. I’m not suggesting that there is no place for large group ministry, but this experience begs the question: What type of ministry are we investing our resources in as a Church and as an individual follower of Jesus?

Just imagine: What would the Church in the United States look like if all Sunday Mass-attending Catholics were also engaged in a small group community? How could you grow by gathering with close friends who encourage you to pray and apply the Scriptures to your everyday life?

Imagining a Church rooted in small group ministry gives me hope for any future crisis our world or Church may face.

(Madison Cipoletti is the director of the archdiocesan Office of Young Adult and College Campus Ministry in the Pastoral Ministries Secretariat. If you would like more information about small group ministry, she can be reached at mcipoletti@archindy.org. For more information, visit yaccm.org or indycatholic.org.) †

Amid the Fray/Greg Erlandson

To mask or not to mask

I’ve been a bit puzzled about all the debate and outrage over wearing masks. I know some of it is weirdly



ideological, but some of it seems to be a misunderstanding of why we have been asked to wear masks in the first place.

The objection is often phrased as a personal right: “If I choose not to wear a mask, it’s my own darn business whether I want to take that risk.” It reminds me of the debate about motorcycle helmet laws. “If I want to go roaring down the freeway on two wheels and have the wind blowing in my hair, it’s my own darn business.”

When it comes to wearing helmets, there is a kind of logic to such a position, if one does not think of the first responders who have to clean up the mess. (I remember my motorcycle accident when the nurse in the emergency room asked me if I knew what they call motorcycle accident victims? “Donors,” she answered her own question, with nary a smirk.)

But asking someone to wear a mask to prevent the spread of a virus is more akin to asking someone not to leave a loaded gun on the coffee table. The idea is not that you might get hurt, but that someone else might because of your carelessness.

We wear masks to protect others because the vast majority of us don’t know from day to day if we might be the contagious ones. It reflects our concern for the common good and our fellow men and women, and our hope that they have a similar concern for us.

This small sacrifice of wearing a mask in public settings is also a sign that we are all in this together, not just the first responders and the ER docs, the nurses and the morticians. That little strip of cloth is a flag of solidarity.

At times, it doesn’t feel like we are all in this crisis together. We are approaching 2 million sick and 100,000 people dead who were alive three months ago, yet the stats are often treated like a box score. After 9/11, there was a rush of sympathy for New York. This time, there was a rush of discussion about how fast to open up, and other hot spots are getting far less national attention.

We really aren’t asked to sacrifice much these days for greater goods. We have historically long wars, but it never really touches us unless we have family serving. We run up mountains of debt, but don’t feel it should fall on us to pay it back.

The pandemic has exposed lots of social weaknesses, like the inequalities of our health care system and our educational system and even our access to the Internet. Those who are weakest are the most vulnerable once again: Unable to afford not to go to work when the pandemic is in full flower. Unable to afford to stay home when they are called back to work while the risk is still great.

In thinking about the common good, we place ourselves firmly within the moral and social teachings of the Church, which in turn goes back to what Jesus taught: “Do to others whatever you would have them do to you. This is the law and the prophets” (Mt 7:12).

I don’t know what the lasting effects of this pandemic will be: Whether we will rush backward to our old normal as quickly as possible, or whether we will learn new lessons from these few months of sacrifice. I for one am hoping that in our isolation, we’ve learned something about fellowship.

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

It’s All Good/Patti Lamb

God’s plans are bigger than ours, and he doesn’t disappoint

If you’ve ever read this column, you’re probably aware that we’ve put our home up for sale three times over the past several years. First, we tried for sale by owner, and that deal fell through. I didn’t understand why it shook out the way it did, especially given the fervent prayer by me and my trusty band of prayer warriors.



Next, we enlisted the professional help of a realtor who came highly recommended. Again, I activated the prayer tree and asked friends to storm heaven. In addition to the St. Joseph statue we originally buried, I borrowed one from my friend Rosemary, since she’s a devout

Catholic and I thought her statue would deliver better results. Apparently, however, it wasn’t our time to move. When that realtor didn’t work out, we took a six-month pause to catch our breath.

Thinking the third time would be a charm, we enlisted the help of another acclaimed realtor. Prayer ensued. I requested another house blessing (as if the first one 15 years ago had worn off) and our deacon kindly acquiesced. This time, however, I changed my prayer up a bit.

My prayer went something like this: “Please, God, let this buyer be the one. But let *your* will be done, God, not mine.” (Admittedly, I still put holy water on the front doorknob.)

No buyer. No sale. We embraced God’s will, thanking him for our wonderful home and our beloved neighbors. We repainted, redecorated and settled in.

Fast forward to May 1. I was mowing the yard, and I noticed a car circling the street. The driver pulled up alongside me, so I shut off the mower.

Nutshell version: “Sorry to bother, but I wondered if you might be willing to sell your house,” she said.

I was confused. I told her there were two other houses on our street for sale.

She shared that she was interested in our house before, but the timing wasn’t right. Her realtor suggested that she ask if we would entertain her request, even though it wasn’t on the market.

I talked it over with my husband, and we agreed that we would be willing to sell, but only based on particular stipulations. They viewed the house 36 hours later, made an offer the next day, and asked to expedite the inspection, appraisal and closing.

By the grace of God, it all worked out, and within 21 days, start to finish, we were out of our home with all of our possessions in storage and living at my mother-in-law’s house, thanks to her kindness.

The buyer’s family was happy, as she is expecting her fifth child this month and her husband will soon be deployed again. It seems as if both of our prayers were answered in God’s perfect timing. God is good. All the time—even when his timeline looks different from ours.

I circled back to the May 1 entry in my *God Calling* devotional:

“Delay has to be—sometimes. Your lives are so linked up with those of others, so bound by circumstances that to let your desire have instant fulfillment might in many cases cause another, as earnest prayer, to go unanswered. ... Delay is not denial—not even withholding. It is the opportunity for God to work out your problems and accomplish your desires in the most wonderful way possible for you.”

I share this not to brag, but to witness that God is glorified in all things. I’m learning that God’s plans are bigger than mine, and he doesn’t disappoint.

(Patti Lamb, a member of St. Susanna Parish in Plainfield, is a regular columnist for The Criterion.) †

The Theology of Technology/Brett Robinson

We are embodied creatures, and part of Christ’s mystical body

Recent events have shifted a lot more attention to our bodies. Temperature checks, masks and compulsive hand-washing have

reminded us that we are biological creatures subject to the laws of nature. It all feels a bit heavy—and not just because of all the quarantine weight gain!



There’s an existential heaviness, or perhaps groundedness, in remembering that we are dust and to dust we shall return.

Remembering that we are embodied creatures might seem especially jarring

right now because we have been passing through an age of “weightlessness” that comes with spending lots of time online.

We have lost the weight and physicality of books, personal letters, newspapers, magazines, even ourselves! As students and parents sit through countless Zoom meetings, there is the sensation that one is there but not really there, a ghost on a screen.

As Canadian philosopher Marshall McLuhan used to say, when communication happens at the speed of light, everybody becomes a nobody. Every body becomes a “no body.”

The word “communication” used to mean the physical transport of goods on

a ship or train. It has taken on a much more ephemeral meaning now. When we communicate online, we don’t send a physical message (like a letter or a photograph), we send ourselves (minus our bodies).

As I write this, I wonder about all of the selfies, photographed memories and passing thoughts that have been taken up into the cloud for all the world to see. Images, impressions and ideas, but no bodies.

Our identity is rooted in our relationship to our body. Formed from the “humus” of the Earth, we humans are fully embodied and enfolded souls made for heaven. To be made in the image and

See ROBINSON, page 12

The Most Holy Trinity/Msgr. Owen F. Campion

The Sunday Readings

Sunday, June 7, 2020

- Exodus 34:4b-6, 8-9
- 2 Corinthians 13:11-13
- John 3:16-18

This weekend, the Church celebrates the Solemnity of the Most Holy Trinity. The first reading is from the Book of Exodus. In modern versions of the Bible, Exodus is second in the sequence of Old Testament books.



As its name suggests, in general Exodus recalls the journey of the Hebrews through the Sinai Peninsula

toward the land that God had promised them after their escape from Egypt. The message of Exodus is emphatic. The Hebrews' escape succeeded only because God provided guidance for them, and they followed this guidance.

Otherwise, they would have been at the mercy of the elements, the pursuing Egyptians and the harsh realities of the sterile and forbidding desert. They would have been easy prey for all manner of perils.

Also essential to the story is the communication between God and Moses, the great prophet who, in God's name, led the Hebrews in their flight from Egyptian slavery. In this story, Moses climbs a high mountain, Mount Sinai. Mountaintops were often seen as earthly places closer than lower sites to the heavenly God. Jerusalem's temple was built on a mountain, for example.

Moses admitted to God the people's unfaithfulness and sin, yet he implored the merciful God to save them.

St. Paul's Second Epistle to the Corinthians is the source of the second reading.

Calling the Christians of Corinth to piety was a particular challenge for Paul since Corinth justifiably was known throughout the Mediterranean world of the first century as being a virtual cesspool of vice and licentiousness. A rich commercial center, on the route between East and West, it also was a center of greed and exceeding competition.

The great Apostle urged the Christian Corinthians to rely on Jesus, and the

strength given through and in Jesus of the Holy Spirit.

For its third reading, the Church on this feast gives us a selection from St. John's Gospel. It is an insight into the identity of Jesus and the union between the Lord and believers.

Jesus explains that the Messiah is from God and of God. Thus, the Messiah's words are not just the comments of another human being. Rather, they are from God. The Son is one with the Father. To hear the Son is to hear the Father.

Also, Jesus says that the Father sent the Son into the world of space and time, to be with humanity, to redeem humanity, in an act of divine love.

Finally, Jesus insists that the mission of the Son is not to condemn the world, but to give everlasting life to the just and the truly humble. Anyone who accepts the Son wins eternal life.

Reflection

All three readings unite in their common message about the love of God. Moses faces God fully aware of the Hebrews' disloyalty to God. Moses relies upon God's love, however, to show mercy despite the people's sins.

Paul reassures the Corinthian Christians that they can withstand any pressure put forward by the pagan culture around them if they commit themselves together and completely to God.

In the Gospel, Jesus the Lord declares that the Son of God is in the world as Messiah and God's gift because of God's endless and perfect love.

With these emphases upon God's love, the Church this weekend celebrates the Solemnity of the Most Holy Trinity. The Lord Jesus revealed the Trinity. While pre-figurations and suggestions of the Trinity occur in the Old Testament, knowledge of the Trinity comes from the New Testament.

Humans did not deduce the Trinity. Through and by Jesus, God revealed the Trinity. This revelation by God was a sign of his unlimited love for humanity. He gives us this knowledge so that we might understand and return this miraculous love. †

Daily Readings

Monday, June 8

1 Kings 17:1-6
Psalm 121:1b-8
Matthew 5:1-12

Tuesday, June 9

St. Ephrem, deacon and doctor of the Church
1 Kings 17:7-16
Psalm 4:2-5, 7b-8
Matthew 5:13-16

Wednesday, June 10

1 Kings 18:20-39
Psalm 16:1b-2a, 4-5, 8, 11
Matthew 5:17-19

Thursday, June 11

St. Barnabas, Apostle
Acts 11:21b-26; 13:1-3
Psalm 98:1-6
Matthew 5:20-26

Friday, June 12

1 Kings 19:9a, 11-16
Psalm 27:7-9c, 13-14
Matthew 5:27-32

Saturday, June 13

St. Anthony of Padua, priest and doctor of the Church
1 Kings 19:19-21
Psalm 16:1b-2b, 5, 7-10
Matthew 5:33-37

Sunday, June 14

The Most Holy Body and Blood of Christ (*Corpus Christi*)
Deuteronomy 8:2-3, 14b-16a
Psalm 147:12-15, 19-20
1 Corinthians 10:16-17
John 6:51-58

Question Corner/Fr. Kenneth Doyle

God never tires of forgiving our sins, no matter how bad they may be



QI am a teenage girl who would like some advice. I have committed a serious sin. I knew that it was wrong, that it was considered a mortal sin which would separate me from God, but I decided to do it anyway. Now I truly regret it. They say that

if you die in mortal sin, then you will be lost forever. This thought scares me and makes me think that I cannot be forgiven because I went against God. How can I handle this? (Location of origin withheld)

AI remember back in 2015 when Pope Francis, in a homily during Mass in his chapel, spoke to your situation. He said that God is willing to forgive all our sins, always and without exception, and that the Lord rejoices when someone asks him for pardon.

"God always forgives us," said Pope Francis. "He never tires of this. It's we who get tired of asking for forgiveness. But he does not tire of pardoning us."

And I remember, too, in 2019 when the pope spoke to a crowd gathered for the

Angelus in St. Peter's Square and pointed out that the endless mercy of God is at the heart of the Gospel.

"Each time we go to confession," Pope Francis said, "we receive the love of God there, which conquers our sin. It no longer exists. God forgets it. When God forgives, he loses his memory, he forgets our sin, he forgets. God is so good with us!"

I know that you are sorry for your sin; all you need now is to go to the sacrament of penance, and then you will start over with the Lord—fresh and forgiven.

QIt seems odd that genital intercourse is automatically excluded in theological views of heaven—since Christian hope envisions the fulfillment of all things and, therefore, the redemption of our bodies. If God's love redeems all things, then shouldn't it redeem sexual life? Do you personally believe that there will be sexual intercourse in heaven in a physical, sensual and pleasurable way, as we understand it here on Earth? (Texas)

AYou are correct that, in the view of most theologians, there will be no genital intercourse in heaven. That view is based, in large part, on the words of Jesus in such verses as one in the Gospel of Matthew. There the Sadducees, trying to trap Jesus, asked him about a woman who had seven different husbands and they wondered whose wife she will be in heaven. In the verse in question, Christ replied, "At the resurrection they neither marry nor are given in marriage but are like the angels in heaven" (Mt 22:30). To answer your question: No, I don't think "that there will be sexual intercourse in heaven in a physical, sensual and pleasurable way, as we understand it here on Earth."

I believe that there will be infinitely more gratifying delights in store for us—beyond our present imagination and based on our union with the divine. Psalm 16:11 says: "You [Lord] will show me the path to life, abounding joy in your presence, the delights at your right hand forever."

Once C.S. Lewis, in commenting in his book *Miracles* on the joys awaiting us in heaven, compared it to a small boy who, on being told that the sexual act was the highest bodily pleasure, asked whether you ate chocolates at the same time. "The reason why lovers in their carnal raptures don't bother about chocolates," said Lewis, "is that they have something better to think of. ... We are in the same position. We know the sexual life; we do not know, except in glimpses, the other thing which, in heaven, will leave no room for it."

(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

By Tom Yost

Who Do You Say That I Am?

Jesus asks his disciples – "Who do you say that I am?"

It is a timeless question for people of all ages at various moments of our life. In faith, I humbly reply – "You are who you say you are."

You are my Good Shepherd.
You know me better than I know myself.
You watch over me, protect me, and search for me when I wander.
And I do wander.

You are my Vine. I cling to you.
I bear good fruit attached to you.
I wither and die apart from you.

You are my Bread of Life.
The world's "menu" is not as appetizing as it seems.
You alone satisfy my "hunger."

You are my Way, Truth, and Life.
You guide me on my path. You reveal what is true.
You alone give me life eternal.



(Tom Yost is a member of Our Lady of Perpetual Help Parish in New Albany, where he serves as its pastoral associate. Photo: A fresco of the Good Shepherd is seen during the unveiling of two newly restored burial chambers in the Christian catacombs of St. Domitilla—believed to be the world's oldest Christian cemetery—in Rome on May 30, 2017.) (CNS photo/Carol Glantz)

UNREST

continued from page 1

eight minutes despite his pleas that he couldn't breathe.

"Are we willing to fight to restore the reverence and honor that God deserves as he is present in humanity? To me, that's the fundamental question."



Sr. Gail Trippett, C.S.J.

Sister Gail finds hope in the way that many people have answered that question through the recent peaceful protests against racism across Indianapolis and the country.

"If you look at the multicultural representations in all the protests—people of all ages and backgrounds—you see hope. As people become enlightened about the problem, the spirit of God rises up within them to find a solution. And that's where I see the hope."

At the same time, her recent conversations with members of Holy Angels and St. Rita reflect the pain and fear that is prevalent in black communities.

"There is profound sadness that we are in the same place as we have been—as far as the dignity of persons—for almost 400 years now toward black and brown people.

"Some of the older people remember the same indignities from their past. It's especially difficult for [black] men raising their sons now because they worry about their safety, and they know their sons don't have to do anything wrong and their life can be taken for it."

She says that pain and fear have become intensified in recent months by the way the coronavirus crisis has disproportionately impacted black lives—a reality she connects to the fact that the jobs that "many African-Americans and Hispanics have don't let them shelter-in-place in their homes."

For Sister Gail, it's another concern as she continues her efforts to promote a fair world "for all people," including improved health care, a living wage and racial equality.

"If we look at everything we do, we have the responsibility to think about, 'How do we honor God in every moment?' And when I look at our young people who are out protesting, they understand that, and they have the courage to try to create the kind of world they want to live in."

It's not an easy answer'

At 72, Charles Guynn has been around life and law enforcement long enough to know certain realities about being a black person, being a police officer and being in confrontational situations.



Charles Guynn

"I have a background in law enforcement," says Guynn, 72, a member of St. Rita Parish in Indianapolis who trained police officers on race relations for several years. "Officers are human beings. If they have racist tendencies or tend to be heavy-handed, it comes with them when they join the police force. That doesn't disappear when they put on their uniform.

"The knee on the neck, he wasn't trained to do that. He brought that with him. The reaction is that people are tired of

hearing and seeing law enforcement overkill in situations."

Guynn views racism in today's world as more subtle and complicated than in the past.

"The law itself in many cases has instituted racism where people are treated differently. It's lopsided in how it treats certain people, and that's been accepted by society.

"It's not an easy answer, the whole situation dealing with race—even in the Church. I'm a devout Catholic, went to Saint Meinrad to be a priest. But there was a time when they used to rope off areas where blacks could sit in church, and blacks had to wait for whites to go to the Communion rail first."

As someone who met with Dr. Martin Luther King Jr. and other national and local civil rights leaders in the 1960s, Guynn shared some thoughts on how the civil rights leader focused on non-violent approaches to combatting racism.

"The thing about non-violence, it's very easy to be violent, and it's very hard to be non-violent. It takes a specific type of training and behavior and attitude to be non-violent.

"He [King] said, 'Think and process before you react.' When you're angry, you're motivated by a negative stimulus. He didn't want hotheads as part of his marching group. He would eliminate hotheads from his group. He'd tell us, 'You have to think through the process. Are you in solidarity with why we're marching, or do you just want to be part of the happenings?'"

"It's training, a lot of training. He was opposed to any kind of violence like burning and throwing things at the police. It doesn't solve anything. They burn down a grocery but don't care about the end effect—now you don't have a grocery in your neighborhood."

Guynn worries that the violence that struck Indianapolis and other cities across the country could be more intense in the future.

"What we need to be prepared for now is [to] listen to the verdict [against the Minneapolis police officers], whether the other officers are arrested, charged, taken to court and serve time.

"If the decision is they're innocent, it's going to be terrible."

Reasons to hope

For 23 years, Tim Nation has led the Peace Learning Center in Indianapolis, working to build peace in the community through programs for schools, groups and businesses.

For the past year, Nation has also been a member of the Race and Culture Committee at St. Thomas Aquinas Parish in Indianapolis, trying to help fellow parishioners understand racial inequities in society and how their Catholic faith can help address them.

"The average black person in Indianapolis is two to six times more likely to be suspended or expelled from school, to live in poverty, to be arrested or the victim of a police-action shooting," he says. "We wanted to help

our parishioners learn about these injustices and help our community and country become more racially just."

Nation says he felt a "profound sadness" as he watched the peaceful protests in Indianapolis during the days of May 29-30 dissolve into the violence and looting that occurred on those two nights, leading to two deaths—including Chris Beaty, a 2000 graduate of Cathedral High School in Indianapolis.

"I support the sentiments of the people who peacefully protested, but then the violence and deaths that happened are really unfortunate. It was sad to see the destruction that took place. I think there were people who took advantage of the chaos to loot and steal."

Nation still sees reasons to hope.

"I see our governor [Eric Holcomb] and our mayor [Joseph Hogsett] paying attention more than they were otherwise. For change to happen, it will need to be in policies and laws, changes in law enforcement. So much of the frustration is around economics—living wages, ability to put food on the table. That's been exasperated by COVID-19 and high unemployment. Things have gotten worse for a lot of people of color.

"I also have hope in the younger generation. They're going to help straighten things out, but it will take time."

His faith helps him through these tough times, too. "It helps with hope. Hope is important in these times. And it also helps knowing there have been dark times before in our society and our world, and faith brings light to that darkness. It helps me keep moving forward."

'How do we get this to stop?'

Before the death of Floyd, Indianapolis had already experienced protests earlier in May in reaction to the death of Dreasjon Reed, a 21-year-old black man who was fatally shot near the intersection of 62nd Street and Michigan Road. According to an Indianapolis Metropolitan Police Department (IMPD) report, Reed's death occurred during an exchange of gunfire with a black IMPD officer after a 90 mile-an-hour car chase on May 6.

The protests took place at the intersection, just several hundred feet from the grounds of St. Monica Parish. Parish pastor Father John McCaslin said protesters and police alike parked in the parish's parking lot on both days of the protests.



A makeshift memorial stands near the spot where, according to a police report, Dreasjon Reed was killed in an exchange of gunfire with an Indianapolis Metropolitan Police officer on the northwest side of Indianapolis on May 6. (Photo by Natalie Hoefler)

While staying away from the crowd, the priest said, he went near the gathering of protesters "a few times just to pray." He recalled witnessing their anger and frustration.



Fr. John McCaslin

"[Reed] wasn't the first African-American killed by police," said Father McCaslin, noting that the protesters' reaction to Reed's death likely built "upon the hurt and anger and frustration" they already felt.

Father McCaslin sees a connection between those emotions and the feelings that drove the protests on May 29-30.

"People want answers for what happened," he said. "I think that's a lingering wound right there. It happened in a community that feels like, 'How do we get this stop?'"

"I think as a community we're hurt."

A call for change

In 1963, Marvin Johnson became the first black child to ever graduate from the former St. Andrew the Apostle School in Indianapolis.

Now at age 71, he is president of the parish council at St. Andrew the Apostle Parish.

He wishes he could say there has been a dramatic change in the country involving the issue of race during that time span, but he can't. For him, the death of Floyd and the aftermath of violence in the country seem like pages from his childhood.

"The same attitudes have been with us in society for so long," he says. "It's frustrating when you see the incidents that are happening today because of police brutality and injustices in the justice system. Nothing really changes in terms of attitudes or solutions."

Johnson believes that if change will ever come regarding race, "we will need structural changes in society"—changes that have their foundation in the Christian principles that have been so much a part of his Catholic education and faith.

"I would really hope that people would recognize that every person has value.

"We have people of faith at every level of government, every level of business, every income level, every side of town. We have a lot of people in influential positions who could make change, but they are afraid to represent their Christianity. When we get to the conference room or the planning sessions, very seldom are the decisions based on Christian principles.

"If we go into these political meetings and business meetings with the thought, 'Who is going to get hurt, who is going to get left behind,' there would be less of these violent situations where something goes wrong.

"That's what I would like to see, but I don't see it happening any time too soon." †

A Prayer for Racial Healing

God our Father, we praise and worship you. We ask for forgiveness for our judgmental nature, our unconscious bias. We pray that our faith in you helps us to overcome all racial divisions.

Jesus, our Savior, you were constantly judged by others. Help us to follow you by denying ourselves, and carrying the cross of our brothers and sisters who are treated unfairly.

Holy Spirit, open our hearts and our minds to the needs of others. Instill faith, hope and love, so that we may spread God's kingdom on Earth. Guide us in honesty and truth, as we learn about one another. Fill us with forgiveness and love. That we all may be one.

Amen.

Written by the St. Thomas Aquinas Parish Race and Culture Committee

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'I knew I was protected'

St. John pastor keeps prayerful watch over parish during unrest

By Sean Gallagher

"A beacon of light in Indianapolis." That is how Father Rick Nagel has described St. John the Evangelist Parish in Indianapolis, the faith community he has led since 2011.



Fr. Rick Nagel

On the night of May 30-31, however, Father Nagel had to put all of his faith—and, admittedly, all of his "German stubbornness"—to work to keep that light shining while darkness swirled around the historic faith community in the heart of downtown Indianapolis.

That was the second of two nights in which peaceful protests in Indianapolis descended into violence. The protests were in response to the May 25 killing of George Floyd, a 46-year-old black man, by a white police officer in Minneapolis.

Two people were killed in Indianapolis and more than 100 downtown businesses incurred millions of dollars of damage in the unrest.

Father Nagel kept vigil all night on May 30-31, staying outside, watching over his parish while fires burned, windows were shattered and shops were looted in the surrounding neighborhood.

He kept the light of St. John shining through his efforts to protect its buildings from violence, but perhaps more importantly through prayer and the peaceful and sometimes profound conversations he had with protesters.

"I saw the very best of humanity and the very worst of humanity in a few hours," Father Nagel said.

'God was definitely watching over us'

Not expecting any violence in the city, Father Nagel had been away from St. John on the night of May 29-30, the first night of unrest in Indianapolis.

He returned the next morning after learning that a car in St. John's parking lot had been burned by a protester the night before.

After the car was towed away, Father Nagel called his friend Rita Reith, a battalion chief and the public information officer for the Indianapolis Fire Department. His request for advice on what cleaning material to use in clearing away the debris left from the fire quickly turned into a trip to the parish by firefighters from the nearby Station 13.

"They cleaned it all up," Father Nagel said. "It was a bright light in the middle of all of this."

"St. John is in their district, and they feel very strongly about the businesses and community members that are in their district," said Reith of the firefighters of Station 13. "It's their neighborhood."

She also noted how close St. John came to being severely damaged by the previous night's fire. The car was parked under a stained-glass window that was

covered by clear plexiglass.

The heat of the fire severely warped the plastic covering. If it had not been there, Reith said, the stained-glass window could have been shattered, allowing fire and smoke into the interior of the church.

"We all were very thankful," she said. "Had it gotten in, we would have been in big trouble. We would have had a much different situation. God was definitely watching over us on that one."

'I knew I was protected'

Because he expected violence in the city for a second night, Father Nagel cancelled the Mass scheduled for 6:30 p.m. on May 30—the first weekend Mass for the parish in 10 weeks.

In its place, he quickly organized a livestreamed praying of the Divine Mercy Chaplet. More than 1,200 people viewed the prayer service.

"First, we prayed for victims of racial violence," Father Nagel said. "We're certainly aware of that injustice. We also prayed for peace in our city and nation."

It was a hopeful way for Father Nagel to start his nightlong vigil over his parish.

"People were looking for a way to pray and make sense in the midst of it," he said. "They saw what happened the night before, and it was pretty clear it was going to happen again. It was good for all of us to pray together."

As day turned into night in the city and a peaceful protest once again became violent, Father Nagel continued praying as he walked on the parish grounds.

"I credit the Holy Spirit and the Blessed Mother [for keeping me safe], because I was praying through them through the night," he said. "I was very aware that it was the vigil of Pentecost. I had to trust that the Holy Spirit was present in a very particular way."

"I knew that I was protected."

He also knew of that protection by a flood of text and social media messages letting him know of the prayers of many people for him and the parish.

"The people were amazing," Father Nagel said. "They took to prayer. I felt like I was surrounded by a great army of prayer warriors and faithful people."

Many of those people offered to come to St. John to help Father Nagel. He politely declined, however, telling them that the police were blocking off access to the area and because many of them were parents of young children who needed to stay out of harm's way.

'One of the greatest gifts'

Owen Duckett came to the parish without contacting Father Nagel. He wrote about his experience in a Facebook post, saying that, while he knew it was dangerous, he felt "a very strong draw within myself" to go. Father Nagel recalled the encounter in his conversation with *The Criterion*.

Duckett parked his car in a location far from St. John and went the rest of the way by bicycle. There he saw Father Nagel in the parish's parking lot, "doing the unthinkable—standing guard over his parish and the most Blessed



Firefighters from Station 13 of the Indianapolis Fire Department use a hose on May 31 to clean debris off the parking lot of St. John the Evangelist Parish in Indianapolis after a car had been burned there the previous night during violence that marked the end of protests related to the death of George Floyd. (Photo courtesy of the Indianapolis Fire Department)

Sacrament, rosary in hand."

After unsuccessfully trying to persuade the priest to go indoors, Duckett, a member of Our Lady of the Most Holy Rosary Parish in Indianapolis, received a blessing from Father Nagel and began to ride away.

Then he heard shouting and turned around to see four protesters approaching Father Nagel, who had peacefully asked them to leave the parish property.

"One of the men stepped up to confront Father [Nagel], and appeared to be an instant away from striking him when I began shouting 'Don't touch him. He's a Catholic priest,' and ran into the scene," Duckett wrote. "One of the group members had the sense to call off his companions from the confrontation and the young men walked on."

"... This was single-handedly one of the most Christ-like acts I have witnessed from the priesthood in my life; a pastor standing guard over his parish and Our Lord in the Eucharist while hell was swirling around him."

Father Nagel takes a more modest view of his witness that night.

"Any of my brother priests would have done the same thing," he said. "We love our holy mother Church. We love the Eucharist, which is inside. We're always going to stand by it and protect that which we love."

While Father Nagel had a handful of combative confrontations on the night of May 30-31, most were positive. In many, he learned of the pain protesters had experienced from racism.

"That was one of the greatest gifts of the whole night," he said. "I learned so much. You could see the brokenness, heartache and deep wounds of the people. Lord, show us how you want us to be a voice for that injustice."

'You're welcome here, too'

The nightlong vigil ended peacefully. Father Nagel was unharmed and the only damage done to the parish was graffiti spray-painted by protesters on the wall of its courtyard and parking lot. After Father Nagel posted photos of the graffiti on Facebook, parishioners from St. John, Our Lady of the Greenwood in

Greenwood and a homeless man living near St. John cleaned the walls by the middle of Sunday morning.

Father Nagel joyfully celebrated Sunday Mass with his parishioners at 8 and 10:30 a.m., after such liturgies had been suspended for more than two months because of the coronavirus pandemic.

"It was so good to be back together to worship and gather as the body of Christ," he recalled.

The last Mass of the day began at 7 p.m. The congregation was small because a strict curfew in the city was set to begin an hour later. Police were out in force on the streets as the Mass began.

"You could hear the sirens," Father Nagel said. "You could hear the helicopters overhead. I told them, 'You're small, but mighty.' We prayed for peace in our city, for a change of heart in all the grave injustices in our society."

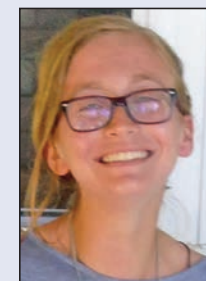
St. John parishioner Alexandra Makris was in the congregation. The violence of the previous two nights had at first made her anxious about going to the liturgy.

"There's been a lot of fear lately," she said. "I've definitely been feeling some of that fear, too. ... But I was tired of letting evil have control

over me in that way. Going to Mass is a good thing, especially on Pentecost."

Makris has loved St. John Parish since she was a student at Indiana University-Purdue University Indianapolis and was received into the full communion of the Church there. She is proud of how her parish is an active part of the broader community, a pride that has only increased by the way that it and Father Nagel responded to unrest that surrounded it.

"You can close off and be suspicious, or you can open up," Makris said. "And St. John is a great example of how to open up so it can show people the Church. We're not going away. You're welcome here, too." †



Alexandra Makris

Vatican official: Racism is a 'spiritual' virus

VATICAN CITY (CNS)—Much like the coronavirus pandemic, racism is a "spiritual" virus that has spread throughout the world and must be eradicated, said Archbishop Vincenzo Paglia, president of the Pontifical Academy for Life.

"I would compare [racism] to COVID-19, but it is a virus of the spirit, a cultural virus that, if not isolated, spreads quickly," Archbishop Paglia told Catholic News Service (CNS) on June 1.

The Italian archbishop commented on the May 25 death of George Floyd while in police custody in Minneapolis, and the subsequent protests throughout the United States.

Floyd, 46, was arrested by police on suspicion of forgery. Once he was handcuffed, a white officer pinned him down on the street, putting his knee on Floyd's neck for eight minutes. A now widely circulated video shows Floyd repeatedly

saying, "I can't breathe." He appears to lose consciousness or die and was later declared dead at a hospital.

Archbishop Paglia told CNS that just as people were called to self-isolate in order to care for one another, racism can only be defeated by people caring for each other.

"Today we must start a revolution of brotherhood. We are all brothers and sisters. Brotherhood is a promise that is lacking in modern times," he said. "In my opinion, the true strength that supports us in our weakness is brotherhood and solidarity. And just as it defeats the coronavirus, it also defeats racism."

The fight against racism, he added, is done "not with violence but in the style of Martin Luther King, Jr.: with words, with culture, with faith, with humanism. It is fought the same way we fight against the coronavirus." †

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Knights ‘praying for years’ for founder’s upcoming beatification

WASHINGTON (CNS)—Father Michael McGivney, the founder of the Knights of Columbus, may be an ideal prospective saint for the current age, said Carl Anderson, supreme knight of the international fraternal order.

“We’ve been praying for years for this to occur, and finally this day has arrived,” he told Catholic News Service on May 27.

First, he’s a pro-life hero. The miracle recognized by the Vatican paving the way for his beatification occurred in 2015 and involved a U.S. baby, still in utero, with a life-threatening condition that, under most circumstances, could have led to an abortion.

He was found to be healed after his family prayed through the intercession of Father McGivney. “The Vatican likes to be the one to discuss more details than that,” Anderson said.

The Vatican announced early on May 27 that Pope Francis, who met with the board of directors of the Knights of Columbus in February, had signed the decree recognizing the miracle through the intercession of Father McGivney. Once he is beatified, he will be given the title “Blessed.”

Father McGivney (1852-1890), ordained a priest for what is now the Archdiocese of Hartford, Conn., founded the Knights of Columbus at St. Mary Parish in New Haven, Conn., in 1882. The fraternal order

for Catholic men has become the largest lay Catholic organization in the world with 2 million members and sponsors a wide range of educational, charitable and religious activities.

The initial work on his sainthood cause began in 1982 on the Knights’ centenary. His cause was formally opened in Hartford in 1997, and he was given the title “servant of God.” In March 2008, the Catholic Church recognized the priest heroically lived the Christian virtues, so he was given the title “venerable.”

His beatification ceremony will be held in Connecticut sometime this fall—like all other events, scheduling is uncertain because of the COVID-19 pandemic—“and sometime after that, we’ll be looking for another miracle,” Anderson said.

Generally, two miracles attributed to the candidate’s intercession are required for sainthood—one for beatification and the second for canonization.

Father McGivney, who will be the first American diocesan priest to be beatified and has long been a hero of working-class Catholics, can be viewed as a martyr of a pandemic. When he died from pneumonia complications at age 38 in 1890, it was during an outbreak of influenza known as the Russian flu in Thomaston, Conn. Some recent evidence, according to the Knights,

indicates the outbreak may have been the result of a coronavirus.

Anderson praised Father McGivney’s modesty and “dedication to charity and unity and the way he embodied the good Samaritan” after founding the Knights of Columbus, originally a service organization to help widows and orphans in New Haven. At the time, Father McGivney, the son of Irish immigrants, who was born in Waterbury, Conn., was an assistant pastor at St. Mary Parish. He is buried in New Haven.

“Father McGivney did not want to be the leader of the Knights of Columbus,” Anderson observed. “He was at first the group’s secretary and then the chaplain.”

Further, Father McGivney’s legacy also includes “the empowerment of the laity” through service projects, Anderson said. “His work anticipated the Second



Jeffrey Rentegrado leads the rosary with other members of the Knights of Columbus in the Philippines alongside a portrait of the Knights’ founder, Father Michael J. McGivney, in 2019. Pope Francis recently approved a miracle attributed to the intercession of Father McGivney, clearing the way for his beatification. (CNS photo/Spirit Juice, courtesy Knights of Columbus)

Vatican Council. He created a universal call to holiness that gave the laity a way to be more faithful Catholics. He provided a mechanism for them to go into society and make a difference.”

(The Knights have set up a new website for Father McGivney’s sainthood cause: www.fathermcgivney.org.) †

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likeness of God is an astonishing reality!

When we spend much of our time engaged in activities that require very little of our bodies (sitting at a computer for eight hours, for example), we tend to forget the ground that supports our identity, our bodies. That is, until a pandemic reminds us that we are very

much embodied creatures.

The natural result of such a forgetting is to seek identity in a group. This explains much of the social dynamic online, a retribalization of humanity. We have returned to the chaotic dynamics of tribal living and the rancor online stems in large part from the tribal warfare that comes with trying to assert one’s identity as part of a new collective.

That spills over into daily life as physical symbols like masks become

totems of the new tribalism rather than a prudent precautionary measure for limiting the spread of disease. We even see it in the Church, as traditional groups square off against more progressive groups in wars of words (and images) online.

What gets lost in all of this is the reality that we are all part of the mystical body of Christ. Christ is the head and we are the members. Our identity is grounded in being part of a body, and having a body.

Take a moment this week to engage in

some embodied practices. Go for a long walk, plant a garden, stretch, run, lift, pray on your knees. You might even feel the passing threads of online tribalism fading away as you recall your true identity as a member of Christ’s body, the Church.

(Brett Robinson is director of communications and Catholic media studies at the University of Notre Dame McGrath Institute for Church Life.) †



CONGRATULATIONS CARDINAL RITTER HIGH SCHOOL CLASS OF 2020

Valedictorian
MICHAEL MARK

Salutatorian
PETER SPERRY

Top Ten

Elijah Philip Bush
Mauro Enrique Herrera
Michael Cornelius Kozlowski
Luke William Lauer
Elizabeth Kathryn Limp
Michael Jeffrey Mark
Zane Middaugh
Benjamin Cole Palmer
Nicholas James Salmon
Peter Anson Sperry

Faith Ann Abatayo
Rodney Eugene Adams III
Aly Beatriz Alfaro
Dema Katia Amro
Matthew James Baldini
Joel Batres
Kendra Aleksa Beltran
Collin Kinsworthy Blye
Andy Emanuel Bonilla
Jessica Rose Bontempo
Cameron Scott Bowers
Jaden Landon Brock
Elijah Philip Bush
Lindsey Nicole Calidonio
Malinalli Cano-Castillo
Bryan John Castillo-Enriquez
Esly Margoth Cerritos
Erik Jovan Chavez
Elena Marisol Closser
Brandon Colin-Zuloaga
John Patrick Cooper
Edwin Joel Cruz
Leah Nicole Dalverny
Brian Exequiel Diaz Fernandez
Olivia Lee Diningen
Maria Villanueva Egenolf
David Charles Eisele

Isabella Hope Fenzel
Jason Daniel Fernandez
Robiel Zerezgi Fisschay
Ethyn Joseph Fleischmann
Maxwell William Foshee
Xochitl Francisco-Nolazco
Alayna Marie Frazee
Lucy Jade Fultz
Joseph Matthew Garay
Citlali Garcia-Morales
Briseyra Garcia-Velazquez
Elie Jordan Gerth
Beatriz Del Carmen Gomez
Emely Janeth Gomez
Leslie Giselle Gonzalez-Mendez
Hayden John Grider
Logan Matthew Griffith
Mackenzie Elizabeth Grzegorzewski
Iryvn Jesus Gutierrez
Lauryn Marie Harcus
Jack Leland Henninger
Mauro Enrique Herrera
Saniah Michael Herring
Gabriella Rae Hicks
James Edwin-David Highsaw Jr.
Chelbi Nicole Hill
Jason Michael Hofer

Samuel Edward Hood
Damion Jalen Horton
Olivia Jean Houston
Nicholas Charles Hudak
Kailyn Elizabeth Hunter
Katie Sofia Juarez
Jennifer Julian-Caballero
Mark Ggayi Kibirige
Annie Rachel Kluemper
Christopher Carter Knutson
Michael Cornelius Kozlowski
Emmelene Elisabeth Lanie
Luke William Lauer
Austin Scott Leiter
Elizabeth Kathryn Limp
Iman Edwar Loko
Luis Angel Lopez
Manuel Alejandro Lopez-Sauceda
Nicolle Naomi Loza
Kenneth Dewayne Majors Jr.
Hernan Ezequiel Manzanares-Treminio
Michael Jeffrey Mark
Erick Martinez
Drew William Matter
Gineti B Mazorodze
Parker Andrew Mead
Estefania Medina

Zane Middaugh
Jonathan Dewayne Miles Jr.
Noah William Mitchaner
Sady Lizeth Molina Pavon
Damon Lamont Ogletree Jr.
Chloe Lorene Olejnik
Stephanie Olvera
Brayden Carl Pagel
Benjamin Cole Palmer
Liliana Elaine Passarelli
Miya Elizabeth-Velisa Penn
Erick Perez
Jordan Jay Peterson
Elijah Scott Pickett
Gabriel Christopher Pontones
Amy Nicole Price
Jack Roman Radecki
Aiden Michael Robinson
Lytzy Jetzaly Rodriguez
Michelle Rodriguez-Silva
Scott Albert Roggeman
Alexandro Romain
Jennifer Stephanie Rosales
Charles Paul Rott III
Meghanne Danielle Ruse
Gwendolyn Lynnette Sainz
Nicholas James Salmon

Meghan Rose Sandifer
William Patrick Sandifer
Jose Miguel Sarmiento
Jacob Michael Schelonka
Alexis Chlo Sheaffer
Julia Lin Sheringer
Rylan DaJoun Slay
Aliyah Nicole Smith
Shawn Derrick Smith Jr.
Peter Anson Sperry
Karla Suazo
Leslie Tagle Villa
Stephanie Tapia
Mauricio Arturo Tapia Villeda
Kevin Anthony Tillery
Ubaldo Torres
Johnathan David Tune
Reed Edwin Turpen
Muhorakeye Umuhzoza
Claudine Uwimbabazi
Alejandra Carola Vaca-Huesca
Francisco Javier Valdes
Emilia Isabel Valle
Megan Katherine Van Gheem
Lauren Elaine VanMieghem
Jared Vazquez
Nairda Thai Verde

Zoe Harmony Viglietta
Linsey Kate Waggoner
Anne Elise Waters
Amya Charlis Watkins
Mariah Grace Wehrle
Mary Anna Wehrle
Connor Eugene Williams
Jaylen Elijah Williams
LaDarryl Javee Woods Jr.
Joseph Andrew Wynne
Jacob Patrick Young
Nicolas Zarate Molina
Wenhui Zheng

