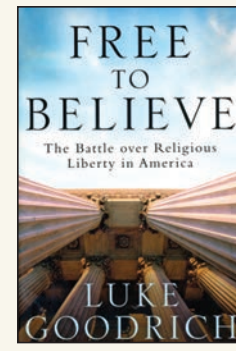




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Free to Believe

Author explores religious liberty from legal, biblical perspectives, page 16.

CriterionOnline.com

June 12, 2020

Vol. LX, No. 35 75¢



Michael Mark, a graduating senior of Cardinal Ritter Jr./Sr. High School in Indianapolis, poses on May 27 with his classmates, figuratively speaking, in the form of story boards each senior's family made for their graduation ceremony. (Photo by Natalie Hoefler)

Seniors share their greatest life lessons from Catholic high schools

By John Shaughnessy

Their answers are thoughtful and heartfelt—exactly what you would expect from some of the top-performing, graduating seniors in Catholic high schools across the archdiocese.

Their answers also reflect how much these past four years of Catholic education have meant to them, how they have

found a family in their high schools that has changed their lives, and how their experiences have helped them grow in their faith and their relationship with God.

Their answers are in response to these two questions:

What is one of the greatest life lessons you have learned in high school?

How has your high school prepared

you for life on Earth and in heaven?

Representing the 1,385 seniors who are graduating from Catholic high schools in the archdiocese this spring, these graduates offer a glimpse into what the members of the Class of 2020 have learned in the past four years—and what they will carry with them into their futures.

See **SCHOOLS**, page 8

Panelists discuss 'virus' of racism, praise protesters demanding justice

WASHINGTON (CNS)—Just as the world is facing the coronavirus pandemic and its deadly impact, racism likewise is a deadly virus that must be cured, Washington



Archbishop Wilton D. Gregory

Archbishop Wilton D. Gregory said on June 5.

He made the comments during an online dialogue on racism sponsored by Georgetown University's Initiative on Catholic Social Thought and Public Life. The dialogue was viewed by

7,900 people watching it via livestream.

During the panel discussion on "Racism in our Streets and Structures: A Test of Faith, A Crisis for Our Nation," Archbishop Gregory was asked why he referred to racism as a virus when he issued a statement about the death of George Floyd—the African-American man who died while in police custody on May 25, when a white Minneapolis officer knelt on his neck for nearly nine minutes.

"It's an appropriate image at a moment when we're all thinking about a virus that threatens us," he said.

Archbishop Gregory said questions experts are asking in confronting the coronavirus equally apply to racism: "How is racism, this silent but deadly virus, passed on to other people? Is it learned at home? Is it transmitted through our structures? Is it part of the air that we breathe, and how do we find a vaccine, how can we protect ourselves, how can we render it ineffective?"

He opened the discussion with a prayer. He asked God to "bless those who take to our streets to protest injustice," and also prayed law enforcement officers will have "a commitment to equal justice for all, and respect for the lives and dignity of all those they serve and protect from harm."

Floyd's death, the nationwide protests it sparked and urgent calls to address racism were the key topics discussed by the panelists, who also included Marcia Chatelain, an associate professor of

See **RACISM**, page 3

Archbishop Thompson celebrates Mass with two historically black parishes

By Natalie Hoefler

On June 7, the feast of the Holy Trinity, Archbishop Charles C. Thompson celebrated Mass with two historically black Indianapolis parishes, Holy Angels and St. Rita. The Mass was celebrated in the parking lot of Holy Angels School, with the congregation remaining in their cars and listening via an FM radio transmission of the Mass.

"These are challenging times for us, with what's going on in our nation and the world, the evil and sin of racism, all the things that tear us apart," the archbishop said before the liturgy began.

"The feast of the Holy Trinity is about the perfect communion of love, of three

See **MASS**, page 6



Gretchen, left, Austin and Reggie Horne, members of Holy Angels Parish in Indianapolis, smile in their car after worshipping at an outdoor Mass celebrated by Archbishop Charles C. Thompson at the parish school's parking lot on June 7. Worshipers remained in their cars during the Mass to observe COVID-19 safety guidelines. (Photo by Natalie Hoefler)

Official Appointments

Effective July 1, 2020

Rev. Msgr. Paul D. Koetter, VF, pastor of Holy Spirit Parish in Indianapolis and dean of the Indianapolis East Deanery, granted early retirement from active ministry for health reasons.

Rev. Nicholas A. Ajpacaja Tzoc, parochial vicar of Holy Spirit Parish in Indianapolis appointed administrator *pro tem* of Holy Spirit Parish.

Very Rev. Robert J. Robeson, VF, pastor of Holy Name of Jesus Parish in Beech Grove, administrator of Good Shepherd Parish in Indianapolis and dean of the Indianapolis South Deanery, appointed interim president of Roncalli High School in Indianapolis while remaining pastor of Holy Name Parish, administrator of Good Shepherd Parish and dean of the Indianapolis South Deanery.

Rev. Binu Matthew, a priest of the Archdiocese of Imphal, India, currently in residence in the Archdiocese of Indianapolis, appointed parochial vicar of Holy Name of Jesus Parish in Beech Grove.

Rev. Jeffrey Moore, a priest of the Anglican Ordinariate of the Chair of St. Peter, appointed by the Most Reverend Steven J. Lopes to the Anglican Ordinariate Community in Indianapolis, appointed sacramental minister of Good Shepherd Parish in Indianapolis.

Rev. Jeffrey L. Dufresne, administrator of St. Philip Neri Parish in Indianapolis, appointed pastor of the parish.

Very Rev. Anthony P. Hollowell, VF, administrator of St. Paul Parish in

Tell City, St. Mark Parish in Perry County, and dean of the Tell City Deanery, appointed pastor of the parishes while remaining dean of the Tell City Deanery.

Rev. Kyle G. Rodden, administrator of St. Joseph Parish in Corydon, appointed pastor of the parish.

Rev. Matthew H. Tucci, administrator of Most Sacred Heart of Jesus and St. Augustine parishes, both in Jeffersonville, appointed pastor of the parishes.

Rev. Timothy M. Wyciskalla, administrator of St. Mark the Evangelist Parish in Indianapolis and part-time Defender of the Bond, Metropolitan Tribunal, appointed pastor of the parish while continuing as part-time Defender of the Bond, Metropolitan Tribunal.

Rev. Steven Schaftlein, pastor of St. Rose of Lima Parish in Franklin, appointed to a second six-year term.

Rev. Paul M. Shikany, pastor of St. Christopher Parish in Indianapolis, appointed to a second six-year term.

Effective August 5, 2020

Very Rev. Michael E. O'Mara, pastor of St. Gabriel the Archangel Parish in Indianapolis and dean of the Indianapolis West Deanery, appointed pastor of Holy Spirit Parish in Indianapolis.

Rev. Nicholas A. Ajpacaja Tzoc, administrator *pro tem* of Holy Spirit Parish in Indianapolis, appointed administrator of St. Gabriel the Archangel Parish in Indianapolis

(These appointments are from the office of the Most Rev. Charles C. Thompson, Archbishop of Indianapolis.) †

USCCB migration chairman says Senate needs to act on 'Dreamer,' TPS bill

WASHINGTON (CNS)—The chairman of the U.S. bishops' Committee on Migration has urged the U.S. Senate to take action and pass a bill to protect "Dreamers" and as well beneficiaries of the Temporary Protected Status and Deferred Enforced Departure programs.

Washington Auxiliary Bishop Mario E. Dorsonville's statement, issued late on June 4, came on the first anniversary of House passage of the American Dream and Promise Act, H.R. 6, which provides a pathway to citizenship for those brought to the United States illegally as children by their parents. Best known as "Dreamers," they are beneficiaries of the Deferred Action for Childhood Arrivals program, or DACA.


H.R. 6 also outlines a citizenship path for holders of Temporary Protected Status, or TPS, and Deferred Enforced Departure, known as DED.

TPS is a temporary immigration status

provided to nationals of specifically designated countries that are confronting an ongoing armed conflict, environmental disaster, or extraordinary and temporary conditions. DED also is a temporary immigration benefit for individuals from countries and regions facing similar situations.

"Today, sadly, Dreamers and TPS holders remain vulnerable and without permanent legal status," Bishop Dorsonville said. "This continued uncertainty for Dreamers and TPS holders comes at a time during the COVID-19 pandemic when many Dreamers and TPS holders are, alongside U.S. citizens, on the front lines providing essential work for our country in health care, food supply and transportation."

Since the passage of H.R.6, there has been no action in the U.S. Senate to advance permanent legislative protection for Dreamers and TPS holders. †



Public Schedule of Archbishop Charles C. Thompson

June 17–27, 2020

<p>June 17 – 10 a.m. Department heads meeting at Archbishop Edward T. O'Meara Catholic Center, Indianapolis</p> <p>June 18 – 10 a.m. Leadership Team meeting at Archbishop Edward T. O'Meara Catholic Center</p> <p>June 23 – Noon Indiana Bishops' Conference Call</p>	<p>June 25 – 10 a.m. Leadership Team meeting at Archbishop Edward T. O'Meara Catholic Center</p> <p>June 27 – Noon Reception honoring seminary graduates at Bishop Simon Bruté College Seminary, Indianapolis</p>
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Pope prays for those still hit by COVID-19, urges caution elsewhere

VATICAN CITY (CNS)—Pope Francis prayed for people living in countries where COVID-19 is still causing a huge number of deaths, and he cautioned people in Italy to continue to be careful and follow health precautions.

"Be careful, do not sing 'Victory!' yet, do not celebrate victory too soon! It remains necessary to follow the rules in force carefully because they are rules that help us to prevent the virus from gaining ground," he said on June 7 after reciting the *Angelus* prayer from the window of the Apostolic Palace.

He greeted the few hundred visitors who had assembled in St. Peter's Square, maintaining social distancing and many wearing masks.

Seeing people in the square, he said, was a sign that "the acute phase" of the pandemic in Italy was over, which had led to the gradual easing of restrictive measures.

But the pope cautioned everyone to continue to be careful.

"Thanks be to God we are coming out of the epicenter stronger, but always with the rules given the authorities give us," he said.

The Vatican press office had announced the evening before that the last Vatican employee who had tested positive for the coronavirus was now testing negative. A total of 12 cases were reported among Vatican employees since late February. None of the 12 died.



Pope Francis greets the crowd as he leads the *Angelus* from the window of his studio overlooking St. Peter's Square at the Vatican on June 7. (CNS photo/Vatican Media)

He reminded people, however, that "the virus continues to claim many victims" in other countries.

"I wish to express my closeness to those populations, to the sick and their families, and to all those who care for them. With our prayer, let us be close to them."

The pandemic is claiming large numbers of victims in the United States and other countries in Central, South and North America, according to the World Health Organization (WHO) on June 6.

Some countries were also seeing "upticks" in COVID-19 cases as lockdowns eased, which meant people had to continue to follow precautions, Margaret Harris, a WHO spokesperson said from Geneva.

In his *Angelus* talk, Pope Francis discussed the importance of the day's feast of the Most Holy Trinity, which celebrates God as Father, Son and Holy Spirit.

The June 7 feast day "invites us to let ourselves once again be fascinated by the beauty of God; beauty, goodness and boundless truth.

"This is faith—to welcome God-as-Love," who gives himself in Christ, "who moves us in the Holy Spirit," the pope said.

Christian life, he said, is letting oneself be encountered by God because "he encounters us first" and to trust in him, to search for him and to love.


The pope also reminded people that the month of June was dedicated in a special way to the Sacred Heart of Jesus.

"Indeed, the human and divine heart of Jesus is the wellspring where we can always draw upon God's mercy, forgiveness and tenderness," he said.

At the center of Jesus' every gesture and word there is love, "the love of the Father who sent his Son, the love of the Holy Spirit that is within us," he said.

He urged people to practice eucharistic adoration because they can find that love present in the Eucharist, and "little by little, one's heart will become more patient, more generous, more merciful, in imitation of the heart of Jesus."

He also encouraged people to recite, for the month of June, a short prayer his grandmother taught him, "Jesus, let my heart resemble yours in all I do." †



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CHICAGO PRESS ASSOCIATION

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

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

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

Web site: www.CriterionOnline.com

E-mail: criterion@archindy.org

Published weekly except the last week of December and the first week of January.
Mailing address: 1400 N. Meridian St., Indianapolis, IN 46202-2367. Periodical postage paid at Indianapolis, IN. Copyright © 2020 Criterion Press Inc. ISSN 0574-4350.

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

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

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Prayer vigils, protests, bishops' homilies echo call for racial justice

WASHINGTON (CNS)—Bishops called for Americans to celebrate the country's diversity, prayed the deep sin of racism can be overcome and invited people to remember that each person is a unique creation of God in Trinity Sunday homilies, messages and events.

"Our diversity should never be considered a problem that needs to be solved, or something that divides," Bishop Gregory L. Parkes of St. Petersburg, Fla., said during a "Holy Hour for Peace, Healing and Change" at the Cathedral of St. Jude the Apostle on June 7.

In Boston, Cardinal Sean P. O'Malley called racism a "social and spiritual disease that kills people" in a letter read at parish Masses, saying that Catholic social teaching provides the inspiration to guide the Church in addressing any form of discrimination and to assure justice for all people.

About 50 members of St. Aloysius-St. Agatha Parish in Cleveland were joined by neighborhood residents as they gathered in front of their parish church on a busy inner-city street after Sunday Mass to pray for racial understanding and an end to racism and police violence toward African Americans.

The events occurred as tens of thousands of Americans joined peaceful demonstrations, rallies and vigils the weekend of June 6-7 in response to the death of George Floyd, a 46-year-old African-American who died while pinned to the ground by a white Minneapolis police officer on Memorial Day.

"If you are someone who has struggled for breath because of the oppression of racism, I want you to know I see you, I hear you and I pray for you," Bishop Parkes said during the Holy Hour. "This is not what God intended for his beloved children. As we gather here today in this cathedral and outside, we

can breathe. And we can speak. And we can pray. And we can act."

The prelate reminded those gathered that each person is unique and that God invites people to "live in communion with one another" in a relationship of mutual love and respect, which reflects our dignity as children of God.

"Our diversity should never be considered a problem that needs to be solved, or something that divides us," he said. "Rather, diversity should be seen as a reality that celebrates God's love in the wonder of his creation."

In his letter, Cardinal O'Malley acknowledged the Catholic Church in the U.S. had its own "historical complicity in slavery" and must be part of any effort to ensure healing among people of different races, nationalities and religions.

"Going forward, the reality of racism in our society and the moral imperative of racial equality and justice must be incorporated in our schools, our teaching and our preaching," Cardinal O'Malley said. "We must uphold commitments to equal dignity and human rights in all institutions in our society, in politics, in law, economy, education.

"Catholic teaching on social justice measures the way a society acts fairly or not. Our work will not be done until African-American men, women and children are treated equally in every aspect of life in the United States," he said.

Ursuline Sister Jean Raymond, pastoral associate at St. Aloysius-St. Agatha Parish in Cleveland's Glenville neighborhood, said the post-Mass prayer service emerged as people of faith realized they wanted to undertake "some visible response" to events of the previous two weeks.

The parish, she told Catholic News Service (CNS), has supported black-owned businesses throughout the lockdowns

that resulted from the novel coronavirus pandemic, and the prayer service seemed to be "the next step" to address the concerns people have had as demonstrations emerged across the country.

Women religious from the Ursuline and Sisters of Notre Dame communities who work at the parish and minister to the neighborhood donned black T-shirts adorned with "Nuns for Justice" in white lettering for the vigil to demonstrate support for people who have felt the sin of racism.

Elsewhere, San Diego Bishop Robert W. McElroy said during a Mass with Catholic African-Americans at Immaculata Church on June 6 that God's creation provides the foundation on which to overcome racism and to understand the unity of the human family.

He said that while God provides a "loving plan for human history and solidarity, and Jesus accompanies the faithful through his own suffering and demands to accompany others in their agony, "it is the Spirit who breathes on us as disciples and as a community of faith to renew the face of the Earth.

"This moment in our nation's long crucifixion of the African-American community must not be merely an interlude. It must be a moment of transformation. When the Spirit of God descended upon the Apostles on Pentecost, they were timid, lost and fearful. But with the Spirit in their midst, they transformed the whole of the world," Bishop McElroy said.

Bishop Robert P. Deeley of Portland, Maine, said the Holy Trinity can "teach us more about the recent tragic death of George Floyd, the massive outpouring of anger and grief that has followed, and what is next."

He explained how he was on a walk when he came upon a group of black children playing, and on the sidewalk



More than 300 people participate in a Holy Hour at the Cathedral of St. Jude the Apostle in St. Petersburg, Fla., on June 8. Demonstrations continue after a white police officer in Minnesota was caught on a bystander's video on May 25 pressing his knee into the neck of George Floyd, an African American, who was later pronounced dead at a hospital. (CNS photo/courtesy Diocese of St. Petersburg)

nearby, they had created a colorful image of what the term "black lives matter" means to them.

"I thought to myself why, ever, would these beautiful children ever think that their lives do not matter? Yet, when we talk to black people, they share with us that the do not believe our society values them," he said.

"Systematic racism begins in the attitudes of the individuals in a society. And, therefore, overcoming racism will begin with each person reflecting and acting personally, to change their view. Society will change when we change," Bishop Deeley added. †

RACISM

continued from page 1

history and African-American studies at Georgetown University; Ralph McCloud, director of the Catholic Campaign for Human Development, the U.S. bishops' anti-poverty program; and Gloria Purvis, host of the EWTN radio show "Morning Glory."

The four panelists, who are all African-American, each shared the emotional reactions they felt when they, like people around the world, saw the videotape of Floyd's death that was recorded by an onlooker during the arrest.

"I recall being physically sick, almost to the point of fainting and passing out," McCloud said.

Purvis said when she watched it, "I remember saying, 'Stop! In the name of God, stop!' I thought this was so grievous to do to another human being. The image of God was being abused in front of me."

Archbishop Gregory said seeing the video of Floyd's killing brought back a flood of memories.

"As a youngster, I was taken to the viewing of Emmett Till," he said, of the 14-year-old African-American youth lynched in Mississippi in 1955, whose body was displayed in an open casket in Chicago where he grew up, and which was the home city of young Wilton Gregory.

The archbishop, who also issued a statement decrying the recent shooting death of Ahmaud Arbery, a young African-American man, by white assailants in Georgia, said that Floyd's death reminded him of "a whole collage of individuals who have been assassinated for no other reason than the color of their skin."

Chatelain said Americans were able to witness Floyd's last moments, and are also "witnesses to the indifference that allows death to come that way. ... The knee on that man's neck was weighted by all of the systems that have sanctioned that behavior."

She said the protests across the United States and around the world represent "a referendum about capitalism, colonialism and at the heart of it, white supremacy. ... This is about a series of interconnected systems."

The educator noted the societal inequities facing communities of color are not new. In the commissions established to examine the deadly race riots of 1919, she said, black leaders a century ago identified the problems of "police brutality, not enough jobs, poor schools for our kids [and] lack of health care."

McCloud, who is recovering after being diagnosed with COVID-19, noted racism does not operate in a vacuum, and he said many injustices faced by minority communities were factors in them being disproportionately impacted by the virus and the health crisis and economic downturn left in its wake.

He noted how many African-Americans and other people of color live in overcrowded housing where social distancing is impossible, in communities where health care is inaccessible, and work in service industries where they were deemed "essential" and had to continue working and possibly being exposed to the virus. And he noted how the predominantly minority populations in prisons also faced sickness and death from the virus because of crowded conditions there.

Knowing family members and friends sickened and dying of the virus has become a reality for many minorities, he said. And this spring has seen several notorious instances of black Americans being killed by police officers.

"There's a degree of stress and a degree of trauma associated with being African-American in 2020, given all that we've experienced," McCloud said. He noted how one of his nephews was paralyzed after being shot by police. "His only crime was walking away from the police."

Purvis, who is the chairperson for Black Catholics United for Life and a board member of the Northwest

Pregnancy Center, said the pro-life and the racial justice movements are both "animated by the Gospel imperative that we must defend the vulnerable and the oppressed."

She said the protests that followed George Floyd's death have happened because "we don't want the power of the state used against us. ... We are equal citizens and do not want police brutality on our communities." She added, "The real issue is that a human being had his life snuffed out by the very state that is paid to protect and serve. That's what Black Lives Matter means. We want to be able to walk, to live, and move without fear, like everybody else."

The panelists all expressed admiration

for the people protesting racism and police brutality across the country.

"I get so much hope, and I get so much inspiration from people who are day in and day out in the streets," Chatelain said. "They've been undeterred by tear gas, undeterred by threats of state violence. I'm so deeply moved by everyone who turns out the next day."

Archbishop Gregory said a "big sign of hope is the huge number of young people who have taken up this as a personal concern," and he noted how "a group of young priests have decided by Zoom meeting to come up with proposals that they intend to implant in their parishes. ... They are energized, and I want to encourage them to continue that dialogue." †

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Pope Francis offers Benediction as he marks the feast of Corpus Christi at the end of the Corpus Christi procession through the Casal Bertone neighborhood in Rome on June 23, 2019. (CNS photo/Yara Nardi, Reuters)

Feast of Corpus Christi

This Sunday's observance of the feast of the Most Holy Body and Blood of Christ (*Corpus Christi*) will seem different this year. For some of us, such as those 65 or older or those who aren't healthy, it might mean that they will not attend Mass. Others might not be able to go to their parishes because the parishes must limit attendance at Mass.

Most of those who do attend Mass, though, will probably have a better appreciation for what we have in the Eucharist this year than they had last year. If "absence makes the heart grow fonder," that has a strong significance for Catholics and the Eucharist this year.

This was clear in what Father Michael Keucher told Sean Gallagher in an article he co-authored in our May 29 issue. At the first weekend Mass that people were able to attend in Shelby County, he said, they were clearly moved to be able to receive Communion again. "They missed it a lot," he said. "I could see their devotion in some of the tears that I saw. People just really have missed being able to receive our Lord."

And Kim Koehne, who attended Mass again at St. Louis Parish in Batesville, said, "To be back and to actually receive Jesus truly and not just an act of spiritual Communion is incredible. You don't realize what you didn't have or what you're missing out on, so now that we have it, I don't want to take it for granted."

It wasn't long ago that surveys of Catholics revealed that large numbers of them did not believe that the Eucharist is truly the Body and Blood of Christ. Try telling that to Koehne and the people Father Keucher saw.

All over the archdiocese (or all over the world, for that matter), Catholics have truly suffered from their inability to receive the Eucharist at Mass. Parishioners were encouraged to make that act of spiritual Communion that Koehne mentioned, and the archdiocese continues streaming online daily Mass from SS. Peter and Paul Cathedral in Indianapolis.

During the stay-at-home order, that Mass usually attracted several hundred views, which is more people than usually attend Mass at the cathedral. So, people obviously missed being able to attend Mass and receive the Eucharist.

The feast we will celebrate on Sunday, however we will be able to do

so, emphasizes our belief that, when bread and wine are consecrated by a validly ordained Catholic priest, they really and truly become the body and blood of Jesus Christ while continuing to look and taste like bread and wine.

Our belief in this dogma is so strong that the *Catechism of the Catholic Church* says, "The Eucharist is the sum and summary of our faith" (#1327) and, "The Eucharist is the source and summit of the Christian life" (#1324).

Not surprisingly because of his devotion to the Eucharist, the feast is closely connected to St. Thomas Aquinas. He proposed it to Pope Urban IV, who established the feast in 1264. St. Thomas composed his hymn "*Pange Lingua*" for Vespers of *Corpus Christi*. This hymn is also used on Holy Thursday at the end of Mass during the procession of the Blessed Sacrament to the altar of repose. The last two verses of that hymn, the *Tantum Ergo*, are sung at Benediction of the Blessed Sacrament.

The feast is celebrated on the Thursday after Trinity Sunday in about 25 countries where it is a holy day of obligation and a public holiday. Otherwise, as in the United States, it is celebrated on the Sunday after Trinity Sunday so that, during an ordinary year, more people can celebrate it.

Corpus Christi processions continue to be celebrated in many countries and in parishes across central and southern Indiana. In medieval times, especially in England, the feast was a time for mystery plays. However, these were suppressed in 1548 when the Church of England denied the real presence of Christ in the Eucharist. During the reign of Queen Elizabeth I, many Catholics were martyred because they refused to renounce their belief in the real presence.

A piece of Catholic trivia: The feast of *Corpus Christi* is one of five occasions in the year when a diocesan bishop may not be away from his diocese unless for a grave and urgent reason. Canon 395, §3, found in the *Code of Canon Law*, states: "He [the diocesan bishop] is not to be absent from the diocese on Christmas, during Holy Week, and on Easter, Pentecost, and the Feast of the Body and Blood of Christ, except for a grave and urgent cause."

—John F. Fink

Reflection/John Shaughnessy

One word and one choice define all of us

As our car spun out of control, it quickly struck me that this could be the way life suddenly ends for my wife, two of our children and me.



We were traveling on a busy interstate highway late on a winter's night years ago when our car hit a stretch of black ice. After several 360-degree rotations in the darkness, I kept expecting another car or semi-trailer to crash into us—and kept praying it wouldn't happen. Finally, we slid off the road and slammed into a snow bank. Still, we were safe.

Oblivious to the danger we had just escaped, one of our then-small sons shouted with joy from the back seat, "That was so cool, Dad! Can we do that again?!"

Yet even that joyful innocence couldn't shake the vulnerable feeling I had. Righting our car, I drove to the next exit and found the nearest motel for the night.

I've been thinking about moments of vulnerability more these days ever since the word "vulnerable" has become so prevalent during the coronavirus crisis. It's been heavily used to describe people 65 and older, and those with health issues that make them more susceptible to the life-threatening impact of the disease.

Still, here's the reality: In regard to life in general, if you were searching for one word that connects people of all ages and all backgrounds, "vulnerable" would be one of the defining choices.

That reality has become especially clear as the world has seemingly spun out of the control recently.

Beyond the people who have been labeled as "vulnerable" during the coronavirus crisis, that feeling extends to the millions of people of all ages who have been furloughed or lost their jobs.

That feeling is also there in the people who have been deemed "essential"—the health care workers, the grocery store employees, the delivery people and others—who worry about their increased exposure to the disease and who fear bringing it home to their families.

And it's leaving its mark on students in grade schools, high schools and colleges. They not only saw their spring rituals and activities taken away, they're also more uncertain now—like most of us—about what the future holds for them.

In fact, one-third of Americans are showing signs of clinical anxiety or depression due to the pandemic, according to a recent report from the U.S. Census Bureau.

The reality of feeling vulnerable also permeates every part of the race-related concerns and problems that have erupted again recently.

People of brown and black skin color feel vulnerable because of the prejudices, injustices and senseless deaths that have continued as part of their reality in this country.

People in law enforcement—a dangerous and stressful line of duty—have a higher risk of suicide than any other profession.

People who live in areas torched by riots and violence fear for their safety.

Being vulnerable is so much a part of our humanity that Christ suffered in agony in the Garden of Gethsemane and the Apostles hid in a room following Jesus' death.

Yet there is often a choice when we reach a place of vulnerability. It's a choice of self-interest or a greater good.

Christ and the Apostles chose the greater good, and their choices changed the world. During the pandemic and the recent race-related conflicts, many people have also made choices seeking a greater good.

For some, it's the simple effort of wearing a mask. For others, it's caring for someone touched by a disease. For some, it's a protestor reaching out to hug a police officer, or a police officer kneeling or locking arms in unity with a protestor. For others, it's being unrelenting in making sure all the facts of a confrontation come to light.

On the morning after our car spun out of control, the feeling of being vulnerable stayed with my wife and me. Still, we continued on the journey home, buoyed by the light of a new day, and intently focused on the road ahead and where we hoped to end up together.

We all fall under the definition of "vulnerable" in some way, but we all can choose to define our lives differently.

In a world seemingly spinning out of control, may our shared vulnerability become a bond we hold onto, a bond that strengthens us.

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

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.

Send letters to "Letters to the Editor," *The Criterion*, 1400 N. Meridian Street, Indianapolis, IN 46202-2367. Readers with access to e-mail may send letters to criterion@archindy.org. †



Christ the Cornerstone

Eucharist is living bread for the life of the world

“I am the living bread that came down from heaven; whoever eats this bread will live forever; and the bread that I will give is my flesh for the life of the world” (Jn 6:51).

During this time of recovery from the COVID-19 virus, we need the living bread which Jesus promises us more than ever. The feast which we celebrate this weekend as the Solemnity of the Most Holy Body and Blood of Christ (*Corpus Christi*) is the source of healing for all forms of physical, emotional, mental and spiritual illness. It is nourishment for bodies weakened by disease, and it is encouragement for hearts that are anxious and afraid.

After many weeks when most Catholics were denied access to the Real Presence of Jesus in the Eucharist, this celebration of the Solemnity of the Most Holy Body and Blood of Christ is most welcome and appropriate. The Body and Blood of our Savior, Jesus Christ, is meant to be living bread for the life of the world. And so, we should receive this great sacrament—whenever we can—with reverence and with profound joy. As we sing in the

Sequence for *Corpus Christi*:

“Full and clear ring out your chanting,

Joy nor sweetest grace be wanting,
From your heart let praises burst.”

In Sunday’s first reading from the Book of Deuteronomy (Dt 8:2-3, 14b-16a), Moses says to the people of Israel (and to us): “Do not forget the Lord, your God, who brought you out of the land of Egypt, that place of slavery; who guided you through the vast and terrible desert with its seraph serpents and scorpions, its parched and waterless ground; who brought forth water for you from the flinty rock and fed you in the desert with manna, a food unknown to your fathers” (Dt 8:14-16). He reminds us that terrible hardships are not uncommon, but throughout all our difficulties the Lord is with us, giving us what we need to survive and grow as his chosen people.

Surely our Savior will continue to feed us with his life-giving Body and Blood. Surely he remains the primary source of our recovery from illness, economic catastrophe and paralyzing fear.

One of the mantras we heard

repeatedly during the months of lockdown was “We’re in this together.” For those of us who are disciples of Jesus Christ, this is much more than a comforting slogan. It’s a statement about our identity as members of the one Body of Christ. As St. Paul reminds us in the second reading for *Corpus Christi*:

“Brothers and sisters: The cup of blessing that we bless, is it not a participation in the blood of Christ? The bread that we break, is it not a participation in the body of Christ? Because the loaf of bread is one, we, though many, are one body, for we all partake of the one loaf” (1 Cor 10:16-17).

We participate in the body and blood of Christ by means of a communion that is both physical and spiritual. When we receive Christ in the Eucharist, we enter into a mysterious unity with him and with all our sisters and brothers who are united with him in the “one loaf” that is the “living bread for the life of the world.”

Even in Jesus’ day, this was a scandalous concept. That’s why St. John’s Gospel (Jn 6:51-58) tells us that the Jews quarreled among themselves, saying,

“How can this man give us his flesh to eat?” Jesus replies: ‘Amen, amen, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you do not have life within you. Whoever eats my flesh and drinks my blood has eternal life, and I will raise him on the last day. For my flesh is true food, and my blood is true drink. Whoever eats my flesh and drinks my blood remains in me and I in him’” (Jn 6:52-56).

In our archdiocese, the dispensation from the obligation to participate at Mass remains in effect until Aug. 15. Those who are 65 years of age and older as well as all vulnerable and sick persons are strongly encouraged to stay at home during this time. Still, we believe that our best chance to achieve a full recovery from the effects of the current pandemic is through communion with Jesus Christ. Ideally, this occurs through a physical reception of the most holy Eucharist. But even when this is impossible, the spiritual communion we make can successfully unite us with Christ and the members of his body.

Let’s pray that our *Corpus Christi* celebration this year will be a time of grace, bursting with joy. †



Cristo, la piedra angular

La Eucaristía es el pan vivo para la vida del mundo

“Yo soy el pan vivo que descendió del cielo; si alguno come de este pan, vivirá para siempre; y el pan que yo también daré por la vida del mundo es mi carne” (Jn 6:51).

Ahora más que nunca, durante este tiempo de recuperación del virus de la COVID-19, necesitamos el pan vivo que Jesús nos promete. La festividad que celebramos este fin de semana como la Solemnidad del Santísimo Cuerpo y la Sangre de Cristo (*Corpus Christi*) es la fuente de curación para todas las formas de enfermedades físicas, emocionales, mentales y espirituales. Es un alimento para los cuerpos debilitados por la enfermedad, y es un estímulo para los corazones ansiosos y temerosos.

Después de muchas semanas en las que a la mayoría de los católicos se le negó el acceso a la presencia real de Jesús en la Eucaristía, esta celebración de la Solemnidad del Santísimo Cuerpo y la Sangre de Cristo es muy bienvenida y apropiada. El Cuerpo y la Sangre de nuestro Salvador, Jesucristo, está destinado a ser el pan vivo para la vida del mundo. Y así, debemos recibir este gran sacramento, siempre que podamos, con reverencia y con profunda alegría. Como cantamos en

la secuencia de *Corpus Christi*:

“Claros y fuertes resuenan tus cánticos,

no faltarán ni la alegría ni la más dulce gracia, desde tu corazón que estallen las alabanzas.”

En la primera lectura del domingo, tomada del Deuteronomio, (Dt 8:2-3; 14b-16a), Moisés le dice al pueblo de Israel (y a nosotros): “[No] olvides al Señor tu Dios, quien te sacó de Egipto, la tierra donde viviste como esclavo. El Señor te guio a través del vasto y horrible desierto, esa tierra reseca y sedienta, llena de serpientes venenosas y escorpiones; te dio el agua que hizo brotar de la más dura roca; en el desierto te alimentó con maná, comida que jamás conocieron tus antepasados” (Dt 8:14-16). Nos recuerda que pueden aparecer dificultades terribles pero a lo largo de todas nuestras dificultades el Señor está con nosotros, dándonos lo que necesitamos para sobrevivir y crecer como su pueblo elegido.

Ciertamente nuestro Salvador continuará alimentándonos con su cuerpo y sangre vivificantes. Ciertamente sigue siendo la fuente principal de nuestra recuperación de la enfermedad, la catástrofe económica y el miedo paralizante.

Uno de los mantras que escuchamos repetidamente durante

los meses de encierro fue “Estamos juntos en esto.” Para los que somos discípulos de Jesucristo, esto es mucho más que un eslogan reconfortante. Es una declaración sobre nuestra identidad como miembros del único Cuerpo de Cristo. Tal como nos lo recuerda san Pablo en la segunda lectura de *Corpus Christi*:

“Hermanos: Esa copa de bendición por la cual damos gracias, ¿no significa que entramos en comunión con la sangre de Cristo? Ese pan que partimos, ¿no significa que entramos en comunión con el cuerpo de Cristo? Hay un solo pan del cual todos participamos; por eso, aunque somos muchos, formamos un solo cuerpo” (1 Cor 10:16-17).

Participamos en el cuerpo y la sangre de Cristo por medio de una comunión que es tanto física como espiritual. Cuando recibimos a Cristo en la Eucaristía, entramos en una misteriosa unidad con él y con todos nuestros hermanos que están unidos a él en el “pan único” que es el “pan vivo para la vida del mundo.”

Incluso en la época de Jesús, este era un concepto escandaloso. Es por ello que el Evangelio según san Juan (Jn 6:51-58) nos dice que los judíos discutían entre ellos, diciendo: “¿Cómo puede este darnos a comer su

carne?”—Ciertamente les aseguro— afirmó Jesús—que, si no comen la carne del Hijo del hombre ni beben su sangre, no tienen realmente vida. El que come mi carne y bebe mi sangre, tiene vida eterna, y yo lo resucitaré en el día final. Porque mi carne es verdadera comida, y mi sangre es verdadera bebida. El que come mi carne y bebe mi sangre permanece en mí y yo en él” (Jn 6:52-56).

En nuestra arquidiócesis, la dispensa de la obligación de participar en la misa sigue vigente hasta el 15 de agosto. Se exhorta con vehemencia a las personas de 65 años en adelante, así como a las vulnerables y las enfermas, que permanezcan en sus casas durante este período. Aun así, creemos que nuestra mejor oportunidad de lograr una recuperación total de los efectos de la actual pandemia es a través de la comunión con Jesucristo. Idealmente, esto ocurre a través de una recepción física de la sagrada Eucaristía. Pero incluso cuando esto es imposible, la comunión espiritual que hacemos puede unirnos exitosamente con Cristo y los miembros de su cuerpo.

Recemos para que nuestra celebración del *Corpus Christi* de este año sea un tiempo de gracia, lleno de alegría. †

MASS

continued from page 1

persons in one God, and God inviting us into that union with God and with and through one another. ...

“This mystery, this feast of the Holy Trinity, is a wonderful time for us as Catholics to remember that we are about that unity ... and keeping before us the sanctity of life in the communion we share as the body of Christ.”

Father Andrew Syberg, sacramental minister for both faith communities, delivered the homily.

“Going back to my seminary days, I often heard how challenging the dogma of the Trinity was to preach on—and now I have to do it in front of my boss,” he said with a grin as Archbishop Thompson laughed.

In his homily, Father Syberg noted



Archbishop Charles C. Thompson raises the chalice during a Mass for members of Holy Angels and St. Rita parishes, both in Indianapolis, on June 7. The Mass was celebrated in the parking lot of Holy Angels School as worshipers remained in their cars to observe social distance guidelines.

that Catholics “must allow the actions of the Trinity—Father, Son, and Spirit—to transform us, to transform our actions.

“The authentic disciple has to allow for the possibility that things that may seem to be impossible may not be so impossible after all,” he said, a fact especially relevant in light of the COVID-19 pandemic and recent racial unrest.

“If we don’t allow ourselves to be pushed past what we think we can endure, we will never find forgiveness for the unforgivable, or love for the unlovable. Faith in what is beyond our ability to comprehend will elude us. Hope in situations that appear to be hopeless will evade us.”

But embracing “the tension that comes from bending a bit” results in a better understanding of the truth, Father Syberg continued.

“Our perception of what is actually possible will change. And as we expose the lies of the devil—who by the way wants nothing more than to destroy humanity’s relationship with God and one another—we must continue to pursue the truth that is the Trinity.

“As we do, we will come to a greater understanding of how life-giving the truth actually is, ... [and] we will arrive at a place where the truth is all we will ever want.”

Holy Angels parishioner Gretchen Horne said she appreciated “the link between the happenings in the world today to the theme of Holy Trinity Sunday. Even in times of unrest and pain—and just in life in general—it’s important to remember that we’re part of a community.”

The Mass with the archbishop was “the first time I’ve had Communion in three months,” said Gretchen’s husband Reggie Horne. “It was great to have that experience back, to be back worshipping with others. And then having our archbishop celebrate with us made it more special.”

He said having Archbishop Thompson



Archbishop Charles C. Thompson, left, and Father Andrew Syberg, sacramental minister for Holy Angels and St. Rita parishes in Indianapolis, offer Communion through car windows to worshipers at a Mass celebrated in the parking lot of Holy Angels School on June 7. Worshipers remained in their cars during the Mass to observe COVID-19 safety guidelines. (Photos by Natalie Hoefler)

celebrate Mass with the two parishes was “appreciated at this time of racial unrest. Your faith remains strong, and we know God is with us, but to have the archbishop come together with the black community at this time was a blessing.”

Yet through such trying times, including the pandemic, “We have to say thanks to God,” said Kerry Conwell of St. Rita Parish. And coming together to celebrate the Mass—even in cars—is “a great way to say thank you to the Lord for all he’s done for us.”

Before offering the final blessing, Archbishop Thompson shared a story from his early days as a priest.

He recalled the school of the parish he was serving wanting to form a girls’ basketball team but having only six girls in the whole school, one of whom had never played the sport. The other girls convinced her to join, telling her all she had to do was sit on the bench.

During the first game, a teammate

fouled out, and the girl had to go onto the court.

“The ball was thrown to her, and three players from the other team came after her,” he said.

“As they ran toward her, she put the ball under her left arm and then made the sign of the cross. The three girls just stopped and looked over at their coach. They didn’t know what to do.”

The incident, Archbishop Thompson said, illustrates the power of the Holy Trinity.

“We live in a lot of social unrest, we live in this pandemic, we live in a world of violence, chaos and injustice sometimes,” he said.

“Let us remember not to be fearful. Let us try to be like that little girl, to trust in the Holy Trinity.

“The sign of the cross is a powerful, powerful weapon against the evils of our day. Let us never lose sight of the power of the Trinity at work in our midst.” †

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.)

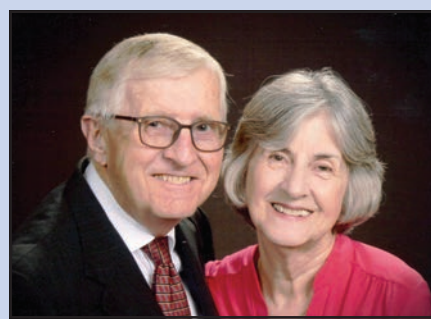
— Use this form to furnish information —

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

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.



Rock and Mimi (Uebelhor) Alberts, members of St. Pius X Parish in Indianapolis, celebrated their 50th wedding anniversary on June 6.

The couple was married in St. Joan of Arc Church in Indianapolis on June 6, 1970.

They have two children: Lori Justin and Karen Roult.

The couple also has six grandchildren. †



Edward and Marilyn (McGovern) Epping, members of St. Mary Parish in Mitchell, will celebrate their 50th wedding anniversary on June 13.

The couple was married at St. Thomas Aquinas Church in Kenosha, Wis., on June 13, 1970.

They have three children: Kristen Johnson, Melissa and Brian Epping.

The couple also has eight grandchildren. †

Rachel’s Vineyard retreat offered July 31-Aug. 2 for those grieving after abortion

A Rachel’s Vineyard post-abortion healing retreat will take place in the greater Indianapolis area on July 31-Aug. 2. The location will be disclosed upon registration.

The retreat is for women and men who have known regret, sorrow, guilt or shame after abortion. Supported by the sacraments, the goal of the retreat is to help provide insight, comfort and healing. The weekend combines Scripture meditations, spiritual exercises and discussions in a guided process that leads to the heart of God’s love and compassion.

The cost is \$175, although scholarships are available. No one will be turned away due to financial difficulties.

For information about Rachel’s Vineyard Retreats, go to www.rachelsvineyard.org. Inquiries, registration and participation are strictly confidential.

To speak with someone about Rachel’s Vineyard retreats or to register for the upcoming retreat, contact the Project Rachel Team’s confidential line at 317-452-0054 or e-mail projectrachel@archindy.org. †

New program offers hope, healing to survivors of suicide loss

By Natalie Hoefler

After losing her husband to suicide in November of 2017, Lisa Thibault attended a widows' retreat last October year.

Afterward, she spoke about her feelings during the retreat with one of the presenters, Providence Sister Connie Kramer.



Lisa Thibault

"I found [the retreat] beneficial, but I shared privately with Sister Connie my desire for a retreat specifically for those grieving a suicide loss, because I felt very lonely [at the widows' retreat]," says 49-year-old Thibault, a mother of three and a member

of St. Monica Parish in Indianapolis.

"Suicide loss is a different kind of grief. It's an isolating grief, especially in my experience. So being around other survivors is very important to move things forward, to learn how to survive."

Sister Connie took Thibault's comments to heart. Connections were made, and meetings were held early this year to develop a program for those grieving the loss of a loved one to suicide.



Sr. Connie Kramer, S.P.

The end result is a program called "You Are Not Alone: Hope and Healing for Survivors of Suicide Loss," being offered at Our Lady of Fatima

Retreat House in Indianapolis.

The program offers three components: a series of three two-hour sessions; a two-day retreat at Our Lady of Fatima;

and suicide prevention training through an American Foundation for Suicide Prevention (AFSP) program called "safeTALK." (See below for more information on each of these programs.)

This article addresses the series and the retreat, both of which cover the emotional, healing and spiritual journey of suicide loss survivors.

"Sharing with [suicide loss survivors] who have my same belief in God as a higher power—that he's gentle, forgiving, non-judgmental, someone who embraces those in pain—is important," says Thibault.

'People lose so much hope'

She was not alone in her desire for a faith-based outreach specifically for those grieving the loss of a loved one to suicide.

For several years, Christine Turo-Shields, a psychotherapist, licensed clinical social worker and licensed addictions counselor, has mentioned the need many times to Fatima's associate director of operations, Cheryl McSweeney.



Christine Turo-Shields

"Christine feels strongly that we need to do more to get ahead of" the call for ministry to survivors

of suicide loss, says McSweeney, who serves with her and Thibault on the You Are Not Alone team.

That need is connected to the increase in suicides, says Turo-Shields, who has lost two extended family members to suicide. The member of St. Barnabas Parish in Indianapolis is co-owner of Kenosis Counseling Center, Inc., in Greenwood, serves on the AFSP board, and serves as a You Are Not Alone presenter.

According to the latest figures from

the Centers for Disease Control and Prevention, she says, suicide was up more than 30 percent between 2001-2017.

"In Indiana, suicide is the second leading cause of death for 15-34 year-olds," she adds. "And the rate of suicide following another suicide is high because people lose so much hope.

"Many people are walking around with gaping wounds because someone died by suicide. There's such complexity around it—stigma and the emotions of loss, guilt, blame and shame."

'It's not a normal death'

Fellow St. Barnabas parishioner Judy Proctor knows personally about the stigma surrounding suicide. It



Judy Proctor

is the means by which her son Andrew died in 2008, and a nephew four years later. She started the Hope and Healing Survivors of Suicide support group in Indianapolis eight years ago, heads the annual AFSP fundraiser walk in Indianapolis, and is a You Are Not

Alone team member and presenter

"The stigma makes it so hard," says Proctor. "It's not a normal death. People ask how someone died, and when you say suicide—you can even lose friends over it because they don't know how to talk to you or deal with it. It's very isolating."

Such stigma, especially among Catholics, stems from outdated attitudes as a result of former Church teaching, says Proctor.

"In the [Hope and Healing] group, I can probably count on one hand how many Catholics actually came to the group," she notes. "I think it's the old belief that [those who lose their life to suicide] go to hell. I think some people have never learned any differently."

The truth, says Proctor, is that "90 percent of suicides usually have a mental health issue at the root of the problem. A lot of people still don't get that."

'The spirit and mind break'

Fellow You Are Not Alone team member Father James Farrell agrees. The pastor of St. Pius X Parish in Indianapolis has experienced two losses to suicide in his family, 30 years apart.



Fr. James Farrell

"The change in the Church's response between the two was very different," he says.

It was his "passionate" reaction to the Church attitude at the time of the first death more than three decades ago that drove the priest to seek change. He has been involved in grief ministry "for many, many years," says the priest, who serves as a team member and presenter for the You Are Not Alone program.

Father Farrell's work in grief ministry has helped him understand the driving force behind suicide.

"Now suicide is seen as a sickness," he says. "The spirit and the mind break, and

hope is lost. The craving to get out of that space leads to life being completed by suicide."

Thus suicide is not "committed," he says, a term which implies a conscious decision by someone "in their right mind."

His experience has also helped Father Farrell recognize the benefits of grief support groups. He notes that while still working through grief "is a lifetime process," research shows those who participate in such ministry can "move the intensity of their grief by two years."

Like Father Farrell, Sister Connie has experienced the loss of two loved ones to suicide. She has been involved in grief ministry for more than 40 years, and began offering grief-related retreats about seven years ago. She is a team member and presenter for Fatima's new program.

"I firmly believe that grief is meant to be a solution in dealing with significant losses in our lives, and can become a life-long friend which helps me to heal," says Sister Connie. "I also know that grief can be transforming and profound. Grief, such as that which occurs following the death of a loved one by suicide, can profoundly transform a person.

"And from my own experience, I know that a healing journey forward is much easier when not traveled alone."

'A sense of hope comes from healing'

The You Are Not Alone three-part series and retreat offer an opportunity for suicide loss survivors to not travel their journey alone.



Cheryl McSweeney

"We hope [the program] gives people hope for their future to move on, to find purpose in their life again, and to find it by allowing God to be a part of that journey,"

says McSweeney. "And also to bring knowledge to people, to remove stigma, and to help people understand what the Catholic Church believes about suicide."

The July retreat, to be held on July 11-12, will involve talks on the emotional, spiritual and healing journeys of suicide loss grief; a panel discussion; witness talks by Proctor and Thibault; optional Mass; and large and small group discussions.

"No one is expected to share anything," Turo-Shields reassures. "If they just want to be there in the presence of other survivors, that's fine."

"The biggest thing we want to convey is there is a sense of hope that comes with healing. Individuals are forever scarred and will never forget. But I often tell survivors there will come a day when you will laugh again—some day, maybe not today, but it is possible."

One reason the Mass is specifically listed as "optional" is because people of all faiths are welcome, with the understanding that the retreat will be presented through the lens of the Catholic faith.

Another reason is because the loss of someone to suicide can affect even the Catholic griever's faith.

"Suicide and tragic death can either draw someone closer to God or drive them

See **SUICIDE**, page 9

What the Catechism of the Catholic Church says about suicide and God's mercy

Criterion staff report

The *Catechism of the Catholic Church* addresses suicide in a section called "Respect for Human Life." While identifying suicide as a mortal sin—an action a person knows is of grave matter but willingly commits anyway—the catechism also recognizes the decreased culpability of the person in certain circumstances and the hope for God's mercy.

The Church also now allows a funeral Mass and burial in a Catholic cemetery for those who take their own life.

The catechism states:

- "Everyone is responsible for his life before God who has given it to him. It is God who remains the sovereign Master of life. We are obliged to accept life gratefully and preserve it for his honor and the salvation of our souls. We are stewards, not owners, of the life God has entrusted to us. It is not ours to dispose of" (#2280).

- "Suicide contradicts the natural inclination of the human being to preserve and perpetuate his life. It is gravely contrary to the just love of self. It likewise offends love of neighbor because it unjustly breaks the ties of solidarity with family, nation, and other human societies to which we continue to have obligations. Suicide is contrary to love for the living God" (#2281).

- "If suicide is committed with the intention of setting an example, especially to the young, it also takes on the gravity of scandal. Voluntary co-operation in suicide is contrary to the moral law. Grave psychological disturbances, anguish, or grave fear of hardship, suffering, or torture can diminish the responsibility of the one committing suicide" (#2282).

"We should not despair of the eternal salvation of persons who have taken their own lives. By ways known to him alone, God can provide the opportunity for salutary repentance. The Church prays for people who have taken their own lives" (#2283). †

Three components comprise the You Are Not Alone programs

The new "You Are Not Alone: Hope and Healing for Survivors of Suicide Loss" program offered by Our Lady of Fatima Retreat House, 5353 E. 56th St., in Indianapolis, is composed of two separate components for survivors of suicide loss: a series of three two-hour sessions and a two-day retreat, both addressing the emotional, spiritual and healing journey of those who have lost a loved one to suicide.

A third component of the program will address suicide prevention through a training program called "safeTALK," offered by the American Foundation of Suicide Prevention (AFSP). This portion of the You Are Not Alone offerings is on hold as the AFSP restructures the safeTALK program post-COVID-19.

The three-part series is offered at no cost. Intended

to be offered in-person, the series was offered this year online via Zoom due to stay-at-home orders to help stop the spread of the coronavirus.

Two of the sessions—one addressing the emotional journey and the other addressing the spiritual journey—took place in May. The third online session, which addresses the healing journey, will take place from 4-6 p.m. on June 14. It will be presented by suicide loss survivor Lisa Thibault and Providence Sister Connie Kramer, a suicide loss survivor, spiritual director, retreat director and grief specialist.

While the two-hour sessions are free, registration is required.

A "You Are Not Alone" two-day retreat is scheduled at Our Lady of Fatima Retreat House from 1-8 p.m. on

July 11 and from 9 a.m.-4 p.m. on July 12.

The speakers and panel participants from the online series will present the retreat, which provides a forum for faith believers—and Catholics in particular—to come together to grieve, share experiences and learn how God helps them on their journey of survival after a suicide tragedy.

The cost is \$25 for individuals and \$50 for married couples. It includes the program, meals, snacks and guest room use during the program. Optional overnight accommodations are available for an additional cost.

For questions or to register for either the June 14 two-hour session or for the July 11-12 retreat, go to www.archindy.org/fatima or contact Jennifer Burger at 317-545-7681 or jburger@archindy.org. †

SCHOOLS

continued from page 1

What is one of the greatest life lessons you have learned in high school?

Nate Pawlak, Father Michael Shawe Memorial High School in Madison: “One of the greatest life lessons I have learned during my time in high school is that some people come into your life for only a short time. This means you have to appreciate every moment with them before your paths separate.”



Elizabeth Mullen

Elizabeth Mullen, Oldenburg Academy of the Immaculate Conception in Oldenburg: “The great lesson I’ve learned is that the community you build around yourself matters. Your school, family and friends will greatly change

how you see yourself and the world. Choose them wisely, invest in them, and appreciate them while they last.”



Maria Popson

Maria Popson, Our Lady of Providence High School in Clarksville: “Always put God first. Try to follow his will for you in every decision you make. Look at each opportunity as a heavenly gift and always work hard to share your God-given talents.”

Annie Leppert, Cathedral High School in Indianapolis: “One of the greatest

life lessons I have learned during my time at Cathedral is to always stay true to who you are. I have met so many different people at Cathedral, and while it is tempting to try and make yourself seem like someone else to become closer to them, it does not help in the long run.

“My best friends in the world are the ones who take me as I am, and do not want to be like anyone else. The Cathedral family lifts each other up and celebrates what makes each student unique and perfect in God’s eyes.”



Margaret Corns

Margaret Corns, Bishop Chatard High School in Indianapolis: “One of the greatest life lessons high school has taught me is to lean into any challenges that I encounter. Challenges present a unique way for you to learn more

about yourself and what you are capable of. Without the challenges I have faced so far in life, I would not know the extent of my capabilities. Challenges help us become the people we are meant to be.”



Suzanne Becker

Suzanne Becker, Seton Catholic High School in Richmond: “One of the greatest life lessons I have learned during high school is the importance of capturing memorable moments. Ten years from now, I will be able to look back

on these moments and remember all of the good times I had, and see how I was



On May 23, the date originally scheduled for graduation at Roncalli High School in Indianapolis, the school’s faculty and staff gave each of the graduating seniors a Senior Box as they drove up to the school. The box was filled with many items, including a personal letter from a teacher or staff member, a letter written to the class from the faculty, their academic and athletic awards, a package of cookies, their graduation cap, tassel, and all cords and medals they had earned. (Submitted photo)

shaped into the person that I have become. “You don’t realize just how much you will cherish your high school experience forever until you’ve almost stepped out of ‘the good old days.’”

How has your high school prepared you for life on Earth and in heaven?

Michael Mark, Cardinal Ritter High School in Indianapolis: “My high school has prepared me for life in heaven and on Earth by surrounding me with peers who I can share and grow in my faith with, and teachers who act as role models as to what it means to live out a life centered around God.”



Lydvine Adjahouisso

Lydvine Adjahouisso, Providence Cristo Rey High School in Indianapolis: “Attending Providence for the last four years has made me a more prayerful and faithful person. I incorporate prayer daily, in and

outside of school. I have fallen in love with theology. Because of these classes, I decided to continue receiving the sacraments and got confirmed last year.”



Abby Davey

Abby Davey, Roncalli High School in Indianapolis: “High school has prepared me for my life on Earth by showing me that no matter where I am, I will always have a family. Yes, I have my at-home family who I love so much and

whom I know will always be there for me, but I also have my Roncalli family.

“High school is a place where you can look to teachers, friends and all of your classmates to guide you in the right path to heaven. I feel like God has placed these people in my life so I can fully live my life here on Earth and eventually live with God in heaven.” †

1,385 graduates leave their mark on Catholic high schools

There are 1,385 graduates in the Class of 2020 in Catholic high schools across the archdiocese.

Here is the graduating class from each of the 12 schools:

Bishop Chatard High School in Indianapolis—195 seniors.

Brebeuf Jesuit Preparatory School in Indianapolis—184 seniors.

Cardinal Ritter High School in Indianapolis—148 seniors.

Cathedral High School in Indianapolis—271 seniors.

Father Michael Shawe Memorial High School in Madison—19 seniors.

Father Thomas Scecina Memorial High School in Indianapolis—84 seniors.

Lumen Christi Catholic High School in Indianapolis—one senior.

Oldenburg Academy of the Immaculate Conception in Oldenburg—56 seniors.

Our Lady of Providence High School in Clarksville—84 seniors.

Providence Cristo Rey High School in Indianapolis—56 seniors.

Roncalli High School in Indianapolis—270 seniors.

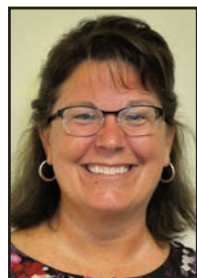
Seton Catholic High School in Richmond—17 seniors. †

Superintendent salutes the Class of 2020 and praises the people who have shaped their lives

By John Shaughnessy

As the superintendent of Catholic schools in the archdiocese, Gina Fleming knows the disappointment that this year’s high school seniors have felt as the coronavirus crisis has canceled many of the traditions and activities they hoped to experience.

Still, in her tribute to the 1,385 members of the archdiocese’s class of 2020, Fleming focused on all the successes they have achieved in the past four years, especially the successes that brought “honor and glory to our Savior and our Lord.”



Gina Fleming

“Every act of service, choral performance, athletic event, theater production, piece of art and academic achievement reflects not only the gifts with which you have been blessed, but also the love and mercy of our God above,” Fleming said.

The superintendent also saluted the seniors for the way they “persevered and demonstrated tenacity and faith” while dealing with “the loss of a typical ‘Senior May’ with all its festivities and celebrations.”

“Thank you, Class of 2020, for caring for others, for sharing God’s gifts readily, for seeking solutions in a world full of uncertainty, and for remaining centered on Christ as our light and salvation,” she said. “These are the very life lessons you have learned throughout your Catholic

school experience. May you know of our prayers for you as you begin this next chapter of your life.”

On behalf of Archbishop Charles C. Thompson, Fleming also praised “the thousands of teachers, staff members, school leaders, priests, and religious who have formed and educated these young adults.

“And last but certainly not least, we extend to the parents and guardians of the Class of 2020 a heartfelt thanks for partnering with us in your young person’s holistic growth.

“Thank you for entrusting this beloved child of God to us, and for allowing the Archdiocese of Indianapolis to bear witness to the unique gift your child is to this world. May God bless you and your family always.” †

Archbishop Thompson records message to 2020 high school graduates

Criterion staff report

Archbishop Charles C. Thompson has recorded a special message to the 1,385 members of the Class of 2020 who graduated this spring from Catholic high schools in central and southern Indiana, as well as Catholic graduates from other schools.

“May you have 20/20 vision to recognize the grace and presence of God in your lives as you go forward,” he tells the graduates. “Class of 2020, go with God.”

The two-minute recording can be heard at catholicradioindy.org, the website of Catholic Radio Indy 89.1 FM and 90.9 FM. †



Archbishop Charles C. Thompson

Geode Grotto offers visitors beauty, peace, place to pray

By Katie Rutter

Catholic News Service

JASPER, Ind. (CNS)—Even as sanctuaries across the country closed their doors to stop the spread of the coronavirus, a sacred space in Jasper remained accessible.

Encircled by shrines depicting the mysteries of the rosary with a 12-foot-tall manmade cave as the centerpiece, the town's outdoor Geode Grotto became a refuge even from the fear of airborne viruses.

"I just love how everybody can still come here and they can come on their own time and they can still be safe," Andrea Bradford told Catholic News Service (CNS) on May 27. Bradford works part time in a nursing home and has to diligently protect her health for the sake of the residents.

"It's outdoors, it's beautiful and it just helps with the senses and helps us to remain calm in this time of trouble," added Tim Bell, the president of Friends of the Grotto, a nonprofit that cares for the grounds.

The flowerbeds and shrines of the Geode Grotto grace more than half an acre of land and offer many places to sit, meditate and pray. Much of its beauty comes from the unusual rocks that form the structures: hollow stones called geodes that are plentiful in southern Indiana. Unassuming on the outside, geodes contain quartz crystals that glitter in shades of white, yellow, pink and purple.

"I live close by so I'll walk over whenever I want to and I'll say a rosary, I'll say a Divine Mercy chaplet and just sit here for a few minutes," said Dee Ann Bell, Tim's wife, who also is a member of the nonprofit.

Peace and consolation are at the very core of the grotto's origins. The shrine was constructed in the 1950s by a priest coming to terms with a tragedy of his own.

As a child, Father Philip Ottavi, a member of the Sons of Divine Providence religious order, was trapped beneath rubble after a catastrophic earthquake took more than 80,000 lives



The Geode Grotto in Jasper, Ind., is seen on May 30. The outdoor shrine was built as a place of peace and consolation and has continued in that role during the coronavirus pandemic as one of the few places Catholics can safely gather for prayer. (CNS photos/Katie Rutter)

in his native Italy. Both his parents were killed in the disaster.

"For a long time, he had this anger toward rock, and whenever he would see a rock, he would kick it," explained Bradford. "So when he was priest, he said, 'Everything is God's creation, and I know the rocks are God's creation too.'"

Father Philip constructed the grotto out of the very objects of his anger and fear. After about a decade of work, he completed a large cave that re-creates the Lourdes Marian apparition site in France with statues of Mary and the visionary, St. Bernadette Soubirous; seven smaller shrines to saints; flower-lined walls that depict the mysteries of the rosary; two fountains; and dozens of flowerpots that

weigh as much as 2,500 pounds each.

"To me, it's a beautiful reminder of what we should do with our anger, to turn it into something beautiful," summarized Bradford.

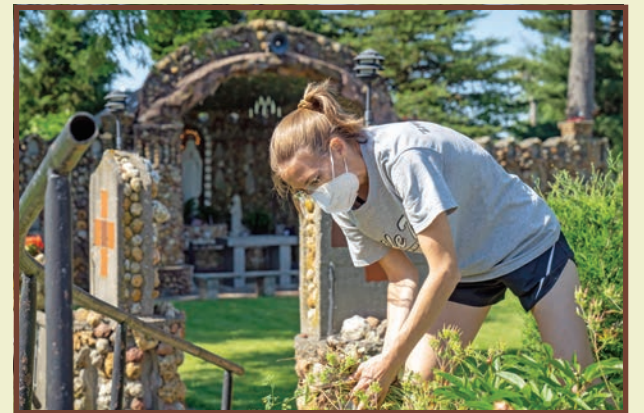
Even before the pandemic, a dozen or more Catholics would gather at the grotto on the 13th day of every month to pray the rosary together. That tradition continued every month except April, when restrictions were tightest. In May, attendees stayed 6 feet apart and most wore masks.

"[The pandemic has] always been mentioned, that we hope people are staying healthy, we hope that people are not living in fear, that they rely on their strength from Christ and turn toward him," explained Dee Ann Bell.

Members of the nonprofit are continually on the grounds, which requires restoration after constant exposure to the elements. During the pandemic, they have cemented geodes back onto structures, resurfaced metal decorations, replaced plexiglass windows in the Marian shrine and tended the flowerbeds.

On May 30, the day that Pope Francis led worshippers at the world's Marian shrines in praying for an end to the pandemic, a Jasper resident stopped by and cited the pope's actions as his motivation. He had only been to the grotto once before, so Andrea Bradford shared its history.

"We have people that walk through



A masked Andrea Bradford of Jasper, Ind., tends flowerbeds at the town's Geode Grotto on May 30 amid the coronavirus pandemic. Bradford says the outdoor shrine has provided her with a place to pray and share her faith while churches were closed to stem the spread of COVID-19.

all the time just because it's a pretty place, and not necessarily the same people you're going to meet at church," said Nathan Bradford, Andrea Bradford's husband, "and you have a chance to talk to them about Jesus."

The group's next project is to excavate a tactile rosary imprinted in one wall that has been swallowed by the landscape. As restoration continues, these caretakers hope that the shrine will continue to be a place of peace and refuge, whatever may come.

"I never really know how much a place like this would inspire people to faith in Jesus," said Nathan Bradford, "but that's always kind of the hope."

(Katie Rutter is a freelance writer and member of St. Charles Borromeo Parish in Bloomington. To watch a related video, go to youtu.be/EISmFobar4s.) †



A statue of Mary graces the Geode Grotto in Jasper, Ind., on May 30. The grotto was constructed out of crystal-filled rocks called geodes by a priest coming to terms with the anger and grief he experienced from his childhood survival of an earthquake in his native Italy that claimed the lives of his parents.

SUICIDE

continued from page 7

away from God, because that's where you place the blame," says Turo-Shields.

She says survivors ask God, "How could you let this happen? Why didn't you do something? How can I believe in a God that would allow this to happen?"

"They need a place to unpack all of that, a place to realize it's OK to have those thoughts and doubts and disillusionment," she says.

"What's really important is for survivors to recognize that how their loved one died does not overshadow how he or she lived. When you're dealing with suicide and tragic death, often the journey is how to make meaning or sense out of

what seems senseless, how to comprehend that which is incomprehensible."

Harkening back to her experience of loneliness during the widows' retreat, Thibault also notes the sense of community the You Are Not Alone program offers.

"It's so important for survivors to form some sense of community so they don't feel isolated in their own grief," she says. "Hearing from other survivors is crucial, to see that you can move forward and that this experience doesn't have to define you."

'I could relate to all of it'

McSweeney says the hope is for the You Are Not Alone program to be offered "at least annually. We'll see how this year goes then go from there."

According to comments from those who attended the first two parts of the three-part series—moved from an in-person to an online format due to stay-at-home orders to stop the spread of the coronavirus—the You Are Not Alone program succeeds in its goals.

"I'm so grateful that this series is available!" wrote one attendee in their post-session survey. "Thank you! I could relate to all of it."

Another noted that Turo-Shields "laid a firm foundation of solid material, and the panel shared their experience, strength and hope in diverse ways so as to reach all participants in some way."

A third participant expressed their gratitude for the program on behalf of their family.

"Our family has found so much

comfort from it," the person wrote. "Thank you for talking about something that so many others will not talk about."

The comments were rewarding to Thibault.

"Suicide loss survivors are part of the faith community, and they need healing and support, and to know that God is with us throughout our journey of grief," she says.

And there is reward for the You Are Not Alone team members as well.

"I feel like this is my ministry, my calling," says Proctor. "I feel like this is how I can honor my son. I can't bring him back, but I certainly can honor him and keep others hopefully from having the same thing happen to them."

"Even just saving one person would be worth it." †

Thoughts of family and friends fill first Communion memories

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

By John Shaughnessy

There are times from our pasts that we can still see and feel clearly, no matter how many years have passed. And the people who were at the center of these moments continue to live in our hearts and our minds.

For Mary Ellen Cestaro, one of the most poignant times in her life occurred when she was in the second grade at St. Mary-of-the-Knobs School in Floyd County.

"My mother had just passed away from cancer on March 19th, and nine days later I turned 8 years old," Cestaro recalls. "It was a very sad time of my life."

It would also become a defining time of faith and friendship for her, a time when she would also start to heal and have hope.

"As my class began to prepare for our first Communion in May, I began to feel happy and excited," Cestaro says. "My friends Linda Smith and Rose Messmer, along with many others in our class, helped me to feel friendship and love. We practiced the beautiful song, 'Oh Lord, I Am Not Worthy,' to sing on the day we would receive our Lord for the first time."

She also remembers the white dress her godmother made her for that special day, the veil with lace that she wore, and the gifts of a prayer book and a rosary. Yet, most of all, she remembers how she felt when she received Communion for the first time.

"I felt Jesus come to me in a special way that totally filled my being with his love. I can remember it so well even to this day—how my life was changed, and I didn't feel alone."

Sixty-four years have passed since that moment, but the feeling hasn't changed for Cestaro.

"I still feel a great overwhelming love when receiving Communion," says Cestaro, now a member of Holy Family Parish in New Albany. "Jesus comes to me and feeds me with his love and spirit. It is a constant in my

life that gives me strength during all circumstances.

"During times of illness, or now with the pandemic, I have been watching Mass on the air each day and saying the rosary. I can still receive a spiritual Communion by praying that Jesus will come into my heart and renew me, and this keeps me close to our Lord."

When mischief gave way to a minor miracle

Diane Smith has a wealth of wonderful memories from her more than 25 years of preparing children for their first



Diane Smith

Communion. One of her best memories involves a large class she worried about the most.

"We had 18 children that year," recalls Smith, a catechist for the second-grade students of St. Benedict Parish in Terre Haute.

"In that class, we had several boys who were known for mischief during class—being under the desk or hanging upside down from their chair.

"So I was a little worried about what was going to happen at the first Communion Mass as we gathered all of the children around the altar during the offertory. We tried as hard as we could to keep the boys from standing next to each other but, of course, that did not happen. To my surprise and relief, they stood with hands folded and were attentive and reverent."

While every class she has prepared has been different, one quality connects the students through the years.

"What never changes is the children's joy and anticipation of 'making' first Communion," Smith says. "As we prepare throughout the school year, it is fun to watch as the children grow in their understanding and desire to receive Jesus into their hearts."

She especially looks forward to the retreats for the children and their parents—times during which they make banners that will mark each child's pew on the day they receive the sacrament.

"We also make the handprints that will be a part of the altar cloth, and we bake and eat bread together with family and



Mary Ellen Cestaro, a member of Holy Family Parish in New Albany, holds up her first Communion banner. (Submitted photo)

classmates in preparation of receiving the bread that is Jesus. We laugh and come together more fully as we eagerly anticipate the Mass that will be our special Mass."

The coronavirus crisis has changed the traditions for this year's group. Classes have been taught online. Banners and bread have been made at home.

Smith admits the changes made her "a little sad," but she is uplifted by the news that the group will receive their first Communion on June 14.

"The kids are excited, and so am I.

"I remembered what I tell the children that first Communion really means. It is about knowing that when we receive the Eucharist, we receive the greatest gift we could ever receive—Jesus. I know they will receive Jesus into their hearts because they have waited, and they are ready."

Waiting with anticipation

The memories surrounding his first Communion remain crystal clear for Kevin Wagner.



Kevin Wagner

As the 10th of 11 children in his family, he still savors the "very special study time" that he had with his mom as she helped him prepare for receiving the sacrament.

"I received much attention," says Wagner, a member

of St. Thomas the Apostle Parish in Fortville. "She and I together

learned all the prayers that were required."

He also can't forget how his oldest brother's car accident had an impact on when he could receive the Eucharist for the first time.

Those memories take Wagner back to 1965, toward the end of the Second Vatican Council.

"Our parish was very open to all the changes that came out of that historic meeting," says Wagner, about his childhood parish in Michigan. "One of the changes that they made for my class was that instead of the children learning all of the required prayers in our school, we were to study at home with our parents to prepare for the sacrament.

"We then would have our first holy Communion with our family, and then later the entire class would have the traditional 'First Solemn Communion.' "

Being the first student in his second-grade class to learn all the prayers, Wagner was excited to become the first of his classmates to receive the sacrament. Then came his brother's car accident.

"His jaw was wired shut in order to heal," Wagner recalls. "I anxiously waited and prayed for him to get better. I think it was six- to eight weeks later when I was able to have my first holy Communion with my six older brothers and my four sisters and my mom and dad.

"Having to wait those additional weeks made the sacrament even more meaningful and special to me."

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

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A supplement to Catholic newspapers published by Catholic News Service, 3211 Fourth Street, N.E., Washington, D.C. 20017-1100. All contents are copyrighted © 2020 by Catholic News Service.

COVID-19 pandemic presents emotional and spiritual challenges

By Maureen Pratt

Among the most difficult challenges in navigating the coronavirus pandemic have been uncertainty and change over which we seem to have little control.

From a novel and confounding virus to sudden shifts or loss in work, and from relative independence to staying at home with all the family, many are still trying to get accustomed to the new normal even as the world is gradually reopening to a newer normal!

Uncertainty and change can have significant effects on our emotional and spiritual lives. They can trigger a host of emotions, including anxiety, frustration, loss and fear. They can disrupt the cadence of our spiritual practice, too, as our usual means of worship and fellowship are out of reach.

There are steps, however, that we can take to foster strong, resilient emotional and spiritual health. One of these is to understand the nature of our emotions, for example, fear, and how to handle potential problems.

James Coupe, clinical director at St. John Vianney Center in Downingtown, Pa., and a clinical psychologist in private practice said, “The purpose of fear is to keep us safe. We would naturally expect to experience fear in a pandemic. To understand our fear, try to have ways to think about our situation that is appropriate for the situation.

“Get as much information from credible sources about how the virus works, the way we might be more or less at risk for getting infected. Listen to a trusted source. You’ll feel more empowered.”

Sadness and loss are understandable, too. But, said Coupe, “keep an eye on the intensity. See that it is in line with reality, that it’s not lasting all day or influencing our ability to get our work done or interact with our family.”

Physical and mental space can help family members manage emotional flare-ups.

Warmer weather offers opportunities to exercise, which has a mental health benefit.

“Looking for ways to get outside is a good way to create mental space,” Coupe said. “Exercise is greatly important for managing our emotions.”



A woman prays at a church in Bilbao, Spain, on May 11 as parts of Spain relax restrictions during the COVID-19 pandemic. When emotions get elevated, experts recommend picking up a prayer book to get your mind off of the feelings, and then work through your problems later. (CNS photo/Vincent West, Reuters)

Coupe said, “When our emotions get too elevated, we need to remove ourselves from the heightened emotions. Pick up a prayer book, something to get your mind off the emotion of the moment. Then, of course, talk and work through your problems.”

Talking is important with children and teens, too, as is allowing them to ask questions. And parents don’t have to have all the answers.

Pediatric specialist Dr. Pat Fosarelli, author of *How to Talk to Children and Teens about COVID-19*, said, “Parents have a lot of difficulty saying, ‘I don’t know,’

when they feel they should know. This is a novel virus; nobody knows. It’s OK.”

“For a young child, comfort them,” said Fosarelli. “Other kids, they’ll ask the questions. ‘If God is loving, and God is omnipotent, why doesn’t God just fix this? Make it go away?’”

Children feel fear, too, and have questions stemming from it.

Fosarelli, also associate dean of instruction at St. Mary’s Seminary and University in Baltimore, said, “There had been some clergy from other traditions that have said this is God’s way of

warning the world. That’s really scary for kids. I don’t pretend to know God’s mind. But we know that God loves us and cares for us.”

The sense of God’s love can be disrupted as our lives undergo ongoing upheaval and face continued uncertainties with the world reopening. So, too, can the regular rhythm of the spiritual practices we used to enjoy. Keeping connections, however, can help.

Becky Van Ness, director of the certificate in spiritual direction at St. John’s School of Theology and Seminary in Collegeville, Minn., said, “In Christian spirituality, we are ‘already not yet’ of

the kingdom. We’re adapting, we’re connecting. We actually can be more connected with family members than we have before. God is all about relation.”

The requirement to stay-at-home can also foster a sense of spirituality of place.

“There is a Benedictine charism of stability of place,” said Van Ness. “Even though community in place is online, something is happening that gives a rootedness, connections with other people. When we go forth, we will have a new appreciation for place. And I hope that we’ll keep gratitude alive.”

For those having difficulty with the emotional toll resulting from the pandemic, Coupe said, “There’s no need to wait to get help. Residential facilities are open, and if someone is developing a substance problem, they have access to a rehab facility.

“There are a lot of options via telehealth, and licensed mental health professionals are listed at [psychologytoday.com](https://www.psychologytoday.com) and the American Psychological Association. Also, the St. John Vianney Center has a COVID-19 resource page on its website at www.sjvcenter.org/covid-19-resources.”

For some, this time of self-isolation and social distancing might have led to discernment.

Coupe said, “[During the pandemic] our perspectives have shifted, perhaps permanently, perhaps temporarily. This can help people find a vocational call. Take some time to discern what the next move is. Don’t do it compulsively, and not from emotion. From intellect, talking to friends, taking it to prayer. It’s healthy to move toward something that gives you more purpose.”

(Maureen Pratt’s website is www.maureenpratt.com.) †



Two men and two children, all wearing masks, ride bicycles on a wet Sunday, April 26 on a trail near Bladensburg, Md., getting exercise outside while the state of Maryland has shelter-in-place restrictions amid the coronavirus pandemic. Warmer weather offers opportunities to exercise, which has a mental health benefit. (CNS photo/Chaz Muth)

Joyful Witness/Kimberly Pohovey

Looking through lens of empathy enables us to find common grey area

I'll never forget the look on my mother's face as she entered my hospital room and saw me laughing along with a friend of mine. It was a look of such unease. I flinched, then introduced her to my good friend Steven. They exchanged pleasantries as Steven made his exit.



It was 1988, and I was a college student. Steven was kind enough to come visit while I was in the hospital recovering from an infection. Steven and I had become good friends while working together on the college newspaper staff. He was gregarious, smart, kind and had a terrific laugh. Oh, and Steven was black.

When Steven left my hospital room, my Mom inquired about our relationship. I let her know we were just good friends, but the undercurrent was that my Mom would not approve if Steven was my boyfriend. In my Mom's eyes, that would be inappropriate. I remember being so angry with her for her obvious prejudice. As a 20-year old white student, racism was not a part of my life.

I have retold that story a few times over the years, and I have to admit my tone has changed. One thing I have come to understand with maturity is that the world is not black and white.

Unfortunately, the world *is* still black and white, but there's a whole lot of grey intertwined. That is to say, there is no one way of looking at the world, events or people. It takes empathy and understanding to blend the colors.

As I grappled with that incident over the years, I have to admit that I have tried to look at it with different lenses. At first, I was horrified that my friend might have picked up on my mother's unease. Never having to deal with prejudice myself, I was aghast to think of additional times when Steven may have dealt with similar situations, or far worse. Later in life, I tried to understand my mother's response from her perspective. She was a product of her upbringing, times and experience. She grew up in a suburb of Cincinnati that was all white. And in her era, mixed couples were not prevalent. I am certainly not vindicating her, simply stating that she thought what she did based on her environment and what she was taught. I think she feared what she did not know or understand.

Fast forward to my middle 20s. I was held up at gunpoint by two young men. The police thought it might have been some sort of gang initiation. Thankfully, I wasn't physically hurt, but I did have psychological scars. And for the first time in my life, I grappled with whether I myself was prejudiced. The two young men who held me up and forced me into a car to drive around the mall to the back

of the building, where it was dark and isolated, were black. For months, I had nightmares and was scared to be anywhere alone. To my own embarrassment, I was fearful of being in any situation with young black men—in parking lots, walking on city streets, leaving stores. This, I realized, was racial injustice. In time, what I came to understand is that it was rational for me to be afraid, given my experience. What wasn't right was for me to generalize my fear. Two *specific* young men accosted me. Their act was criminal. It didn't matter if they were black, white or purple. I had no justification for projecting my fear upon an entire race. My fear was related to the act of violence, not the color of the skin of the perpetrators.

In turning to prayer, I tried to empathize with these young men. What must their lives be like to propel them to secure a gun and commit a crime?

I have no answers for the racial challenges we face as a society. But I do believe empathy is needed on all sides. Empathy is the act of placing yourself in another's shoes and attempting to understand their perspective. Empathy is that grey area that connects us to one another.

(Kimberly Pohovey is a member of St. Jude Parish in Indianapolis. She is the director of mission advancement for Archdiocesan Education Initiatives.) †

Our Works of Charity/David Bethuram

Take proactive steps to help care for seniors

Mildred decides it is time to give up her car. Roger realizes he cannot maintain his family home's yard. Pearl begins getting frustrated when she cannot remember what it is she needed at the grocery store. Ed and Sue often feel their children are taking on too much of the decision-making in their lives; this lowers their self-esteem. Paul attends the funeral of yet another friend he has lost during the past year.



All of these are all too-common issues people begin facing when they are older. Stress and how it is dealt with begins to change, as well.

According to a 2016 *Harvard Health Publishing* article ("How stress affects seniors, and how to manage it") the way people cope with stress changes as they age. The body is less able to "bounce back" like it did when younger, due to the aging process. Sleep helps flush stress hormones from our brain, but it is common for older adults to suffer from sleep issues like insomnia.

Frequently, research supports the importance of staying active, being social and pursuing activities that bring enjoyment to help combat stress. The coronavirus may affect people in different ways: physically, mentally, financially or

some other impact that is resulting from social distancing and drastic change in one's daily routine.

At Catholic Charities, we are working to provide seniors with an outlet in our programming. We provide older adults with services and programs regarding mental health, caregiver assistance, adult day services and in-home help. Some of our in-home and congregated programs have been altered due to the coronavirus, but our staff is diligently working to stay connected to them to help with their feelings of isolation or stress and anxiety.

For our older neighbors, social isolation can have an enormous effect on their overall health and well-being.

Coping with the fear of coronavirus, the related isolation, change of routine and other challenges that have resulted during these unusual times has been stressful for people of all ages, but especially for older adults who are living alone or are the primary caregivers of an older loved one. They are already trying to manage their stress, but now they are even more anxious, and many are overwhelmed.

Catholic Charities partners with parishes, parishioners and neighbors in our commitment to the pastoral care of older persons—to empower both those who wish to share their talents and gifts with others, and to provide a helping hand to those who are in need.

See BETHURAM, page 15

In Pursuit of Justice/Edith Avila Olea

Faith teaches us to choose solidarity, protect our neighbor

One of my favorite parts of being Mexican is the notion or tradition of family. Our family extends far beyond our immediate family members. In my world, family includes our grandparents and the lifelong friends of our parents.



Family includes our godparents and our church friends. Family includes our neighbors and the neighbors back

in our small rural towns in Mexico. I think you get my point—family, in a very traditional Mexican way, is a very wide net.

Growing up in this culture, my way of thinking was shaped in collectivist traditions. It's not my family, it's our family. It's not my experience, it's our experiences. It's not my home, it's our home. Even today, all of our family's decisions are based on the greatest benefit to us all.

I bring this perspective to my work. It's not about my success, it's about our success.

I never thought of this part of my culture as different. It was just the way I grew up. Reflecting on this gift, I see how it has deeply influenced my practice of solidarity, especially through this pandemic. It's not about my health, it's about our health.

Yet for some believers, even Latino Catholics, this is not the case.

Today, one can argue that the traditional way of Latino culture is being impacted and shaped for many families by the individualistic American culture. Add to that the insurmountable misinformation propaganda efforts, it's created a wave of confusion, pain and anger for many Catholics and Christians.

Truth is, some aren't even seeing the need to practice solidarity anymore.

There is so much pain and fear that people are not or cannot worry about their neighbor. With almost 39 million jobs lost, families are fearful for their future. Working with our social service providers on the ground, we're seeing the increasing need for food and financial assistance.

As an immigrant, I thoroughly understand the fear that comes from an uncertain future. In fact, I can identify with this emotion all too well, especially in my current wait for the Supreme Court decision for the Deferred Action for Childhood Arrivals (DACA) program. Immigrants waiting for a nonexistent immigration line, DACA recipients, temporary protected status holders and others know what it's like for an executive order to change your world with the stroke of a pen.

Waiting is hard. Waiting is especially hard when it's dependent on something that's out of our control, like a Supreme Court decision or a devastating virus. Waiting is hard when it means our future plans are on hold or canceled. Waiting is hard when the outcome is uncertain no matter how "good" you are now.

If I learned anything from my wait as an immigrant, it is that waiting can become a cry of despair or a period of hope. Let's make this wait a moment for hope to grow.

When I start growing restless of being

See OLEA, page 15

Twenty Something/

Christina Capecchi

99-year-old beats coronavirus, inspiring legions

The nurses kept using the same word. The doctors used it too.

Rock star.



Anne Giardino, the 99-year-old on the 15th floor, was a rock star among the many COVID-19 patients at Stony Brook Hospital in New York, they said. She didn't need a ventilator. She didn't need a pep talk. Her lungs were as clear

as her mind. She was their oldest patient, and she was their toughest.

"I'm not a crybaby," she said.

Giardino was admitted on April 6, and a week later, once her oxygen level returned to normal, she was moved to a nearby rehab center.

The great surprise came when it was time for her discharge. A nurse wheeled her to the doors, where Giardino stood up and walked out. She held a rainbow-colored sign that said "I'm 99 and I crushed COVID-19!" and waved it high, eliciting thunderous applause.

A large group of medical professionals had gathered, holding balloons and rainbow signs—"a parade of life," Giardino's daughter Camille Stordeur said.

A local reporter covered the story, and soon *People* magazine published an article. The next day cellphone footage of Giardino's grand exit aired on "The Today Show."

"That's remarkable," Hoda Kotb said. "That is remarkable."

The news anchor sensed what Giardino's family knows well: She is not your average great grandma.

The 4-foot, 9-inch first-generation Italian is fueled by sambuca and her Catholic faith. She doesn't drink water, doesn't take naps, doesn't take any medication other than a sleeping pill to help her shut down at the end of a day.

"I really can't sit down and do nothing," Giardino told me. "I feel like I'm wasting my time and other people's time. I like to be active."

So she begins her day with prayer, stimulates her mind at every opportunity and serves the other residents at her assisted living center. When Giardino moved in two years ago, she learned how to crochet and promptly made blankets for everyone there. When she gets her hand on a newspaper, she reads it from front to back. She's currently making her way through the Bible.

Giardino loves being a lector at Mass. Her family presumes she contracted the coronavirus during the Palm Sunday service where she read all parts of the lengthy Gospel.

Giardino raised four children, making sure to provide a Catholic education, and worked in administration at the Long Island police department headquarters. She's known for her homemade manicotti—"light as a feather," Camille said—and her signature scent, Estee Lauder White Linen.

Life expanded as Giardino aged. She took up theater in her 50s and found a home on the stage.

"Whatever was in me was coming out," she said.

She performed in more than a dozen community theater productions, including a memorable role as Yenta, the matchmaker in "Fiddler on the Roof"—a function she fulfilled in real life for her son after he left the seminary by introducing him to his wife.

Giardino earned a college degree at 60. At 92, she traveled to South Africa, where she danced in heels and rode on an elephant.

See CAPECCHI, page 15

The Most Holy Body and Blood of Christ, Corpus Christi/

Msgr. Owen F. Campion

The Sunday Readings

Sunday, June 14, 2020

- Deuteronomy 8:2-3, 14b-16a
- 1 Corinthians 10:16-17
- John 6:51-58

This weekend, the Church celebrates the Solemnity of the Most Holy Body and Blood of Christ, or as perhaps it is better



known by its Latin translation, *Corpus Christi*.

Feasts in the Church have a dual purpose. They call Catholics to celebrate with faith the person or event recalled by the feast. They are also opportunities

for the Church to instruct its members in a point of belief considered particularly important, as drawn from the experience of Jesus, the saint commemorated or from a doctrine held by the Church.

In this weekend's feast, the Church invites us literally to join in the Eucharist, as we participate in the Mass and receive Communion, and the Church instructs us about the Eucharist.

As its first reading, the Church presents a reading from the Book of Deuteronomy. One of the five books of the Torah, and heavy with references to the Exodus, Deuteronomy recalls the passage of the Hebrews from Egyptian slavery to the promised land.

Moses, the central figure, speaks in this reading, reminding the people that they owed their survival, their very lives, to God. When they were lost in the barren desert, with no hope for finding food, God gave them manna to eat. God guided them through the wilderness.

For its second reading, the Church gives us a selection from St. Paul's First Epistle to the Corinthians. The Gospels of Matthew, Mark and Luke record the Last Supper in detail. This reading from First Corinthians also refers to the Eucharist.

These parallel accounts among these biblical sources tell us that the Lord provided the Eucharist, but the sources' similarity and very presence in the New Testament tell us how important the Eucharist was for the first Christians.

St. John's Gospel furnishes the last reading. It is among the most profound

and loveliest passages in all the Scriptures. In this reading, Jesus declares, "I am the living bread come down from heaven. If anyone eats this bread, he shall live forever; the bread I shall give is my flesh, for the life of the world" (Jn 6:51).

The Lord spoke these words, almost certainly, in Aramaic. They were recorded in the Gospel in Greek. The English version is a further translation. Despite the years, and despite the different translations, Jesus quite clearly spoke of the Eucharist as Catholics understand it today. He never called it a symbol or a mere reminder of the Last Supper. He was blunt and direct. He expressly said, "I am the living bread come down from heaven."

Catholics see the Eucharist as the flesh and blood of the risen Lord. The link between the Eucharist and the Lord's sacrificial gift of self on Calvary also is clear from the text. The Eucharist is the flesh of Jesus given "for the life of the world" (Jn 6:51).

Reflection

Instead of counting wallpaper roses during the recent quarantine, I organized my books, finding among them a volume acquired years ago in Belgium, a biography of that country's late Queen Astrid.

Her marriage to the then Crown Prince Leopold was big news, largely because he was a committed Catholic, she a born and bred Lutheran in Sweden. She held onto her Protestant beliefs for several years, but she always accompanied her husband to Mass.

Then, she asked to be received into the full communion of the Church as a Catholic. Asked why she made this decision, she said it was being with Leopold at Mass and especially watching him receive holy Communion. Something very special happened, she said.

She wanted to share the experience, so she began to study about Catholicism.

When anyone truly believes, attending Mass is a precious moment, and receiving the Eucharist is communion with Jesus, receiving into heart and soul the living body and blood of the Son of God. †

Daily Readings

Monday, June 15

1 Kings 21:1-16
Psalm 5:2-3b, 4b-7
Matthew 5:38-42

Tuesday, June 16

1 Kings 21:17-29
Psalm 51:3-6b, 11, 16
Matthew 5:43-48

Wednesday, June 17

2 Kings 2:1, 6-14
Psalm 31:20-21, 24
Matthew 6:1-6, 16-18

Thursday, June 18

Sirach 48:1-14
Psalm 97:1-7
Matthew 6:7-15

Friday, June 19

The Most Sacred Heart of Jesus
Deuteronomy 7:6-11

Psalm 103:1-4, 8, 10

1 John 4:7-16
Matthew 11:25-30

Saturday, June 20

The Immaculate Heart of the Blessed Virgin Mary
2 Chronicles 24:17-25
Psalm 89:4-5, 29-34
Luke 2:41-51

Sunday, June 21

Twelfth Sunday in Ordinary Time
Jeremiah 20:10-13
Psalm 69:8-10, 17, 33-35
Romans 5:12-15
Matthew 10:26-33

Question Corner/Fr. Kenneth Doyle

Jesus' freed the just who died before him when he descended into hell

QI receive our diocesan newspaper and have enjoyed reading your column over the years. But I do have a question



that has always bothered me, even though I have made more than 30 retreats at a Jesuit retreat center and have taught CCD (religious education). In the Apostles' Creed, why does it say that Jesus descended into hell

A During the celebration of the Mass on Sundays and other solemnities, the Apostles' Creed may be used as an option in place of the more traditional Nicene Creed, and that prayer does say that Jesus, following his death, "descended into hell." It is also ordinarily prayed as part of the rosary.

The answer to your question has to do with the ambiguity, in early Christian times, of the Hebrew word "*sheol*." That word could refer to the eternal abode of the devil and the damned, but it could also denote the place where the righteous awaited redemption. Until Jesus had completed his death and resurrection, the just could not yet know the joys of being in God's presence.

So, the first act of Christ after his death on Calvary was to go and rescue the just who had already died and bring them with him into the glory of the Father. As the *Catechism of the Catholic Church* states: "Jesus did not descend into hell to deliver the damned, nor to destroy the hell of damnation, but to free the just who had gone before him" (#633).

QMy boyfriend and I are madly in love and have decided to get married. He

is American (from New Hampshire), and I am from Ecuador. We met four years ago, and our relationship has survived distance as well as differences in language and culture. Additionally, I am a Catholic and he is a Jew. We would like to have a wedding ceremony reflecting our two faiths. What is the process for having that recognized by the Church?

We would like to have both a rabbi and a priest give us their blessings at the marriage. We have in mind a wedding about a year from now in Florida. I can't, though, go right now to Florida to make these arrangements, since I am still in the middle of the visa process. What can we do to have this happen? (Ecuador)

AI have been involved in a number of interfaith wedding ceremonies such as you describe—all with the blessing of the Catholic Church. It's a little bit complicated for you and your fiancé because of the geographic distances, but it can certainly happen, and this is what I think you should do.

First, you should telephone the Catholic diocese in the area of Florida where you would like to be married. (The Florida dioceses are: Miami, St. Augustine, St. Petersburg, Orlando, Pensacola-Tallahassee, Palm Beach and Venice.) When you call, ask for the marriage tribunal office, explain your situation and seek their advice. Ask them to put you in touch with a priest they think might be willing to accommodate you.

Then speak with that priest and, if he's willing to be involved, ask him to suggest a local rabbi who might participate. Then call that rabbi and seek his or her assistance. At some point, you and your fiancé will need to fill out some paperwork with the Church seeking the required permissions, as well as obtain a civil marriage license.

One question you'll have to decide is whether you want the priest or the rabbi to be the one to receive your vows during the ceremony; it can work either way, but there's a technical difference in the sort of permission/dispensation you need to obtain. You have a year to work on this, so it can certainly come together, but it would be best to start soon. Meanwhile, I will pray for the two of you and for God's blessings on your marriage.

(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

Triumphant Love

By Gayle Schrank

Everyone seems to have a label these days
And we react by what we think we know
More and more we are putting ourselves in a box
Hiding our hearts where they cannot grow

We need to know the supreme gift we have
Our life was set with Triumphant Love
We must not forget diversity is a gift
Stuck in a box we can't reach what's above

I think we can agree our world is a mess
Wherever we turn someone is being cursed
"I don't like what you think say or do"
Mean things said often seem so rehearsed

Triumphant Truth is what we need
It is unchanging and will never defy
This realm is made up of hope and loyalty
It pours out trust that money can't buy

May we all ascend to that higher place
Surrounded by unity we all can admire
Let us call to mind – God loved us first
Might the world soar with hearts set afire



(Gayle Schrank is a member of St. Mary Parish in Navilleton. Photo: A man and woman hold hands in London's Hyde Park during a "Black Lives Matter" protest on June 3 following the death of George Floyd, an African American man who was taken into custody by Minneapolis police and later died at a Minneapolis hospital.) (CNS photo/Dylan Martinez, Reuters)

Rest in peace

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

Notice on the resumption of the printing of obituaries in *The Criterion* newspaper

The publication of obituaries in *The Criterion* was suspended after our March 20 issue. This was because of the challenges of the staff of *The Criterion* working from their homes due to shelter-in-place orders related to the coronavirus pandemic.

As these orders have begun to be relaxed, *The Criterion* is resuming the publication of obituaries in this issue.

We received many obituary notices during the shutdown and will publish them in the coming weeks, beginning with the deceased whose death dates back the farthest and going forward to those who died more recently.

In addition to publishing the obituaries of members of archdiocesan parishes, we will also publish the obituaries of members of religious communities based in the archdiocese, of religious who served in central and southern Indiana and of the parents of archdiocesan priests that we received during the shutdown. †

ARMSTRONG, Kenneth E., 94, Holy Spirit, Indianapolis, March 9. Father of Katherine Childers, Mary, Jerry, Kenneth and Dr. Richard Armstrong. Grandfather of four. Great-grandfather of two.

BADGETT, Marilyn, 89, St. Mary, North Vernon, March 7. Mother of Mary Jo, Patricia and Paul Badgett. Grandmother of two. Great-grandmother of three.

BARBER, Mary P., 88, Prince of Peace, Madison, March 2. Mother of Patti Miller, Maude O'Neill, Bill and Tom Barber. Sister of Rita Boone, Libby Cline and Col. Arthur Kelly. Grandmother of 11. Great-grandmother of 16.

BEAN, Laura Jean, 53, St. Elizabeth of Hungary, Cambridge City, March 7. Wife of John Bean. Mother of Ashley Harmeyer, Mat, Nick and Seth Bean. Daughter of Walter and Judy Nobbe. Sister of Teresa Glover, Amy Russell, Alan and Luke Nobbe. Grandmother of three.

BIRD, Paul E., 84, Prince of Peace, Madison, March 5. Father of Julie and Travis Bird. Brother of Carol Hill and Jack Bird. Grandfather of two.

BOONE, James R., 66, St. Augustine, Jeffersonville, March 11. Husband of Laura Boone. Father of Emily Kelly, Leah Nett, Matt Boone and Brian Scroggins. Brother of Donna Francis, Patty Gardtner, Richard and Tommy Boone. Grandfather of nine.

BOUCHER, John A., 88, Holy Spirit, Indianapolis, March 9. Father of Mary Jones, Charles and John Boucher. Grandfather of five. Great-grandfather of two.

BRIGHTWELL, Evon (Nalley), 92, Most Sacred Heart of Jesus, Jeffersonville, Feb. 15. Mother of Albert, Jr., Bruce and Joseph Brightwell. Sister of Linda Kunze and Harold Nalley. Grandmother of eight. Great-grandmother of five.

CHRISTIANI, Mary L. (Gierada), 82, Most Sorrowful Mother of God, Vevay, March 16. Wife of Anthony Christiani. Mother of Jennifer Dadabbo, Felicia Lynam, David, Matthew and Phillip Christiani. Grandmother of seven. Great-grandmother of seven.

DEVORE, Joe, 80, Prince of Peace, Madison, Feb. 27. Husband of Jean DeVore. Father of Allen, Devin and Joe DeVore. Brother of Pat Daily. Grandfather of three.

EISFELDER, Delores, 82, St. Joseph, Crawford County, January 20. Wife of Carl Eisfelder. Mother of Brian, David and Jeff Eisfelder. Sister of Carl and Don Hubler. Grandmother of five. Great-grandmother of four.

FARRELL, Rosemary D. (Cahill), 93, St. Augustine, Jeffersonville, Feb. 6. Mother of Dawn Niemann, Tracey and Charles Farrell. Grandmother of three. Great-grandmother of three.

FOY, Betty Lou, 82, Holy Spirit, Indianapolis, March 14. Mother of Cathleen

Alva, Cynthia Miller, Crystal Terrell, Carol and David Foy. Grandmother of four. Great-grandmother of nine.

FULLENKAMP, Jane C., 80, Holy Family, Oldenburg, March 20. Mother of Tami Lamping, Trisha Shively, Doug and Greg Fullenkamp. Grandmother of eight. Great-grandmother of 11.

GIBSON, James, 79, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Feb. 23. Father of Christopher, Peter and Timothy Gibson. Stepfather of Patricia Woods, Patrick and Phillip Steele. Brother of Alan, Clyde and Smith Gibson. Grandfather of seven.

GROTE, Rita C. (Holtel), 96, Holy Spirit, Indianapolis, March 20. Mother of Janet Embler, Barbara Kemp, Kathryn Lawrence, Rachael Reddick, David, Dennis and Mark Grote. Sister of Rose Weigel, Katie and Charles Holtel. Grandmother of 39. Great-grandmother of 76. Great-great-grandmother of 12.

HAILEY, Yvonne F., 91, St. Augustinue, Jeffersonville, Jan. 22. Mother of Lisa Kobe, Lynn and Tim Hailey. Grandmother of two.

HOFF, Patricia L., 87, Christ the King, Indianapolis, Feb. 18. Wife of Richard Hoff. Mother of Michael Hoff. Grandmother of three. Great-grandmother of one.

HUFF, Donald L., 77, Most Sacred Heart of Jesus, Jeffersonville, March 5. Husband of Susan Wheatley-

Huff. Father of Jennifer Beavin, Sandra Block, Aren Clapp, Craig Wheatley, Jason, James, Michael, Paul and William Huff. Brother of Janice Reid. Grandfather of 20. Great-grandfather of eight.

HUSAYAN, Aprilyn Mernado, 26, Prince of Peace, Madison, March 5. Mother of Alessandra Bonifacio. Daughter of Segunda and Francisca Mernado Husayan. Sister of Amy Huff, Janice, Juliet, Arthur and Frandy Husayan.

JONES, Ann, 73, St. Roch, Indianapolis, Feb. 29. Mother of Robbin Houston and Robert Jones, Jr. Grandmother of six. Great-grandmother of five.

JACOBS, Margaret M., 90, Holy Spirit, Indianapolis, March 5. Mother of Jacki Hall, Janis Powell and Jim Jacobs III. Grandmother of two. Great-grandmother of two.

KLUEH, Karen A., 54, St. John Paul II, Sellersburg, March 15. Daughter of David A. Klueh.

LAKER, Ruth J., 75, St. Mary, Rushville, March 16. Wife of Wilbur Laker. Mother of Doug, Joe and Mark Laker. Sister of Pam Brenneman, Nancy Woosley and Philip Mason. Grandmother of 12. Great-grandmother of seven.

LECHER, Luella J., 83, St. Mary, Greensburg, Feb. 28. Wife of Edward Lecher. Mother of Brenda Emsweller and Julie Keillor. Sister of Elvera Wissel and Vernon Harping. Grandmother of three. Great-grandmother of six.

MARTIN, Samuel J., 86, Our Lady of the Greenwood, Greenwood, March 20. Father of Julie Hamilton, Lisa Kosanke, Ann Martin-Myers and Kathy McMurray. Grandfather of five. Great-grandfather of four.

MCADAMS, Roger L., 81, St. Lawrence, Lawrenceburg, March 19. Husband of Doris McAdams. Father of Traci Corns, Teri Sherman and Troy McAdams. Grandfather of five. Great-grandfather of two.

MCSWAIN, Don M., 90, St. Therese of the Infant Jesus (Little Flower), Indianapolis, March 4. Father of Tracy, Don, Doug and Jeff McSwain. Brother of Glenn Blocher and Ray Quinn. Grandfather of five. Great-grandfather of four.

MILLER, Eunice F., 84, St. Louis, Batesville, March 20. Mother of Charlene Faust, Cathy Hoog, Bonnie Krekeler, Connie Miller, Cindy Moody, Joseph Jr. and Scott Miller. Sister of Dolores Bosse, Thomas and William Metz. Grandmother of 19. Great-grandmother of 26.

MILLER, Lidwina (Schaeffer), 98, St. Boniface, Fulda, March 16. Mother of Jacquelyn Philipps and Raymond Miller. Sister of Dorothy Foertsch. Grandmother of eight. Great-grandmother of 19. Great-great-grandmother of nine.

MONTAGUE, Viola, 100, Holy Family, New Albany, March 19. Sister of Evelyn Bostock and Ralph Lilly.

NEUMAN, Delores M., 91, St. Gabriel, Connersville, Nov. 30. Mother of Mary Fain, Diane Pflum, Pat Wise, David, Lew, Jim, John and Tom Neuman. Sister of Alberta Neuman. Grandmother of 20. Great-grandmother of 39.

ORTMAN, Joseph P., 81, St. Michael, Brookville, March 1. Brother of Rita Apsley, Mary Ann Deffner, Eileen Hyde, Jennifer Stivers and Edward Ortman. Uncle of several.

RICHMER, Shirley K., 66, St. Mary, Lanesville, March 12. Mother of Betty Atcher, Marilyn Courier, Jeaneva Sumner, Bobby, Danny, George and Pat Spalding. Grandmother of four. Great-grandmother of one.

ROTH, Donald W., 78, St. Agnes, Nashville, Feb. 20. Husband of Sharon

Roth. Father of Sarah Jabbari, Amanda and Brian Roth. Brother of Kevin Roth. Grandfather of two.

SAMPLES, Dale A., 63, St. John Paul II, Sellersburg, March 4. Brother of Alan, Perry and Robin Samples. Uncle of several.

SCHAEDEL, Mildred, 86, St. Peter, Franklin County, Feb. 21. Sister of Mary Fry.

SENN, Bertha Lee, 96, St. Mary, Navilleton, March 8. Mother of Rosemary Barmore, Bertha Russel, Bernard, Francis, James and Thomas Senn. Sister of Don, Richard and Herman Seadler. Grandmother of 20. Great-grandmother of 33.

SHELTON, John, 70, Prince of Peace, Madison, March 4. Father of Liz Geisler. Son of Jean Shelton. Brother of Mary Ann Jacobs. Grandfather of two.

SIDELL, Charles A., 91, St. Louis, Batesville, March 17. Father of Peggy Lecher, Joseph, Larry and Randy Sidell. Brother of Joy Youngman. Grandfather of nine. Great-grandfather of six.

STOLL, Donald L., 88, St. Lawrence, Lawrenceburg, March 9. Husband of Marjorie Stoll. Father of Angela Brookbank, Michelle Bowell, Mary Beth Pratt, Donna Marple, Anthony and Christopher Stoll. Grandfather of 23. Great-grandfather of several.

STONER, Charles L., 72, St. Mark the Evangelist, Indianapolis, March 14. Husband of Toni Stoner. Father of Leslie Dakin, Brent Sr. and Matthew Stoner. Grandfather of four.

TERES, Yolanda (Cuatlacualt), 43, St. Lawrence, Indianapolis, Jan. 9. Wife of Pedro Teres. Mother of Jess Sampson, Anai, Bryan, Eseban and Yovani Teres.

THORNBURG, George, 67, St. Roch, Indianapolis, Feb. 21. Husband of Susan Schoettle Thornburg. Father of Derrick Thornburg. Brother of JoAnne Drake, Rita Kolb, Delbert, Jerry, Jim, John and Ronald Thornburg.

VOGELGESANG, Ronald, 80, St. Elizabeth of Hungary, Cambridge City, March 9. Husband of Mary Ann Vogelgesang. Father of Rachai Ewing, Robin Hokey, Rhonda King, Renee Schambers, Mary Ann and Randy Vogelgesang. Brother of Bonnie Barrett, Carol Moak, Janice Ninde and Danny Vogelgesang. Grandfather of eight. Great-grandfather of nine.

WEHLAGE, Beatrice, 100, St. Luke the Evangelist, Indianapolis, March 6. Mother of Sandra Jo Heideman and David Whelage. Grandmother of nine. Great-grandmother of 11. Great-great-grandmother of four.

YOUNGMAN, Malcolm E., 83, St. Louis, Batesville, March 15. Husband of Virginia Youngman. Father of Jacob and Johnathan Youngman. Brother of seven. Grandfather of four. †

Online Lay Ministry Formation

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

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

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



REPORT SEXUAL MISCONDUCT NOW

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

- 1 Ethics Point Confidential, Online Reporting**
www.archdioceseofindianapolis.ethicspoint.com or 888-393-6810
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Providence Sister Mary Rita Griffin served in education and charitable ministries

Providence Sister Mary Rita Griffin (formerly Sister Mary Paula) died on March 6 at Mother Theodore Hall at the motherhouse of the Sisters of Providence of Saint Mary-of-the-Woods in St. Mary-of-the-Woods. She was 83.

The Mass of Christian Burial was celebrated on March 24 at the Church of the Immaculate Conception at the motherhouse. Burial followed at the sisters' cemetery.

Sister Mary Rita was born on Nov. 20, 1936, in Washington, D.C. She entered the Sisters of Providence of Saint Mary-of-the-Woods on July 22, 1954, and professed final vows on Jan. 23, 1962.

Sister Mary Rita earned a bachelor's degree at Saint Mary-of-the-Woods College and a master's degree at Virginia State University in Petersburg, Va.

During her 65 years as a member of the Sisters of Providence, Sister Mary Rita ministered as an educator for 28 years in schools in Illinois, Indiana, Maryland,

Massachusetts, North Carolina, Taiwan and Washington, D.C. She also served as a provincial councilor for four years in Massachusetts. She later served among the poor in Washington, D.C.

In the archdiocese, Sister Mary Rita served at Our Lady of the Greenwood School in Greenwood from 1957-58. Returning to Saint Mary-of-the-Woods in 2005, Sister Mary Rita assisted in the former Woods Day Care/Pre-School from 2005-14 and as coordinator of the Shrine of Our Lady of Providence and of the motherhouse's Blessed Sacrament Chapel from 2014-19. She also visited inmates at the Vigo County Jail and at the federal penitentiary in Terre Haute.

She is survived by a brother, Jack Griffin of Potomac, Md.

Memorial gifts may be sent to the Sisters of Providence, 1 Sisters of Providence Road, Saint Mary-of-the-Woods, St. Mary-of-the-Woods, IN 47876. †

Marking World Environment Day, pope says: Don't look the other way

VATICAN CITY (CNS)—Building a healthier, better world depends on everyone, Pope Francis said in his message marking World Environment Day on June 5.

"We cannot remain silent before the outcry when we realize the very high costs of the destruction and exploitation of the ecosystem. This is not a time to continue looking the other way, indifferent to the signs that our planet is being plundered and violated by greed for profit, very often in the name of progress," he wrote.

"We have the chance to reverse course, to commit ourselves to a better, healthier world and to pass it on to future generations. Everything depends on us, if we really want it," he added.

The pope sent his message to President Ivan Duque Marquez of Colombia, which had been scheduled to host a global meeting for World Environment Day. Events, instead, were being held "virtually" because of the COVID-19 pandemic.

In his written message in Spanish, the pope said the pandemic served as a

reminder that "in the face of adversity, new paths always open in order for us to be united as a great human family."

The environment and the planet's biodiversity affect everyone, he said, which is why "we cannot pretend to be healthy in a world that is sick. The wounds inflicted on our Mother Earth are wounds that also bleed in us."

Caring for ecosystems is part of a wider concern for life, and protecting those ecosystems is meant for benefiting everyone, Pope Francis noted.

"Our attitude toward the present state of our planet should indeed make us concerned for and witnesses to the gravity of the situation," the pope wrote.

Highlighting the fifth anniversary of his encyclical, "Laudato Si'"; the pope invited those organizing and taking part in virtual events for World Environment Day "to participate in the special year that I have announced to reflect in light of that document and, together, to become more committed to the care and protection of our common home and of our most vulnerable and marginalized



A volunteer collects garbage on a beach in Colombo, Sri Lanka, on June 5 during an event to mark World Environment Day. The theme of World Environment Day 2020 is "Celebrate Biodiversity." (CNS photo/Dinuka Liyanawatte, Reuters)

brothers and sisters in society."

"I encourage you in this task that lies before you. I trust that your deliberations and conclusions will always foster the

building of an increasingly habitable world and a more humane society, where all of us have a place and no one is ever left behind," he wrote. †

BETHURAM

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Taking proactive steps to manage that stress will help members of our older community to stay strong and healthy. Some include:

- Make sure they are eating healthy, well-balanced meals.
- Ask if they need assistance with any physical activity that will help them exercise, such as walking or chair exercises.
- Pray with them. Prayer can be a time of relaxation for them.
- Help them stay connected with people who are important to them. Help them keep a list of phone numbers of families and friends they can call when

they need to talk with someone.

- Encourage them to take a break from media coverage, to give them some respite from information overload.

- If they are able, encourage them to spend some time outdoors on their porch or lawn.

Lastly, when given the opportunity to actively participate in the life of the community, older people have and will continue to do so on civil and cultural levels. In the field of volunteer services, older people not only give of their valuable time, but they make a significant difference in the lives of children, families and other older adults.

(David Bethuram is executive director of the archdiocesan Secretariat for Catholic Charities. E-mail him at dbethuram@archindy.org.) †

OLEA

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at home or not being able to see my family, I think about how the pandemic is impacting my community. When one of us is hurting, we're all hurting.

It's not about my own health, it's about the health of my community. It's the fact that black and Latino communities are literally dying disproportionately from COVID-19.

I choose to stay home because I cannot bear being responsible for spreading the virus to a community that is at risk, even if unintentionally. On the contrary, it's my

responsibility as a Christian to protect the vulnerable.

Choosing to practice solidarity is not a game of politics. Living solidarity requires self-sacrifice as Christ sacrificed himself for us on the cross. Let us remember the commandment that Jesus left us, "Love your neighbor as yourself" (Mt 22:39).

(Edith Avila Olea is associate director of justice and peace for the Diocese of Joliet, Ill. The 2015 winner of the Cardinal Bernardin New Leadership Award, she holds a master's degree in public policy and a bachelor's degree in organizational communication.) †

CAPECCHI

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Her faithfulness and her feistiness are two strands of the same cord. She's a straight shooter and a novena prayer. Giardino believes in herself and in her God. "I know that God takes care of everything," she said.

Her sudden renown has elicited a flurry of phone calls from friends and handwritten

letters from strangers. They thank her for giving them hope, for enabling them to imagine longer and more fulfilling lives.

"That makes me feel good," she said. "I feel I'm accomplishing something."

But she's still flabbergasted by the attention.

"What did I do in life to deserve all this excitement?"

(Christina Capecchi is a freelance writer from Inver Grove Heights, Minn.) †

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Employment

President, Roncalli High School

Roncalli High School, an archdiocesan parochial Catholic high school serving grades 9-12, is currently accepting applications for the position of president. Located on the near southside of Indianapolis, the school serves a growing, diverse student population of 1,200 and is accredited by the State of Indiana. The institution is blessed with exceptional teaching and administrative staff and a dedicated group of parents, friends, and alumni.

The president is the chief executive of the operational vitality for the institution, including development/advancement, marketing/enrollment, finances, and capital projects. The president leads and articulates the school's mission and vision, creates and implements strategic plans, and builds and nurtures relationships. The president reports to and is evaluated by the Superintendent of Catholic Schools for the archdiocese with input from the board of directors.

Applicants must foster a strong Catholic identity, value diversity, and possess strong leadership and interpersonal skills. Applicants must be practicing Roman Catholics who have demonstrated their commitment to servant leadership. Preferred candidates will have a master's degree and/or equivalent work experience and a track record of building community and serving others.

Interested, qualified candidates are encouraged to apply by June 22, 2020; applications will be accepted until the position is filled.

To apply:

1. Please submit the following items electronically to Joni Ripa (jripa@archindy.org):
 - Letter of Interest, addressed to Gina Kuntz Fleming, Superintendent of Catholic Schools, including responses to the following two questions:
 - What experience have you had leveraging diversity to achieve success?
 - How can you be a champion for the Catholic education and formation of young people in the role of president?
 - Resume
 - Three letters of recommendations or contact information for three professional references
2. Complete the online application using the following link: <https://www.applicantpro.com/openings/archindy/jobs/1415916-366235>

For questions about this Catholic leadership position, please email or call:

Rob Rash
Office of Catholic Schools
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317.236.1544

Free to Believe explores religious liberty from legal and biblical perspectives

By Sean Gallagher

Luke Goodrich is one of the country's foremost experts on religious freedom.

In his work as a lead attorney at the Washington-based Becket Fund for Religious Liberty, he's been involved in some of the most high-profile religious freedom cases to come before the U.S. Supreme Court in recent years, representing the Little Sisters of the Poor and the Green family, which owns the Hobby Lobby chain of arts and crafts stores.



Luke Goodrich

The religious liberty of his clients was upheld in both of those landmark cases and in others that Goodrich has argued before the high court.

So, one might think that Goodrich would have a singular focus on winning his clients' cases and defeating their opponents.

But he doesn't. In *Free to Believe: The Battle over Religious Liberty in America* (Multnomah, 2019), Goodrich instead advises his readers to "let go of winning."

Turning their attention to Scripture, he writes that "we're called not to win, but to be like Jesus; not to fear suffering, but to fear God; not to be surprised at hostility, but to expect it; not to complain when we lose, but to rejoice; not to lash out at our opponents, but to love them. We're called not to avoid losing at all costs, but to glorify God at all costs."

Although Goodrich presents in his book a reason-based argument for religious liberty that could appeal to people of all faiths or none at all, it is clear that his

primary audience is Christians who are already convinced of the validity and importance of religious freedom.

At the same time, as one would expect of an attorney involved in important religious liberty cases, Goodrich shows a clear understanding of the arguments of those who advocate for a narrow understanding of the conscience rights of religious individuals and organizations.

When explaining their views, Goodrich does so in a matter-of-fact manner, showing no ill will toward those who oppose religious liberty. And he gives a sober analysis of where legal challenges to religious freedom may go in the months and years ahead, and what churches, religious individuals and organizations can do to put themselves in the best position possible to be victorious in court.

While these cases are often complex and involve detailed legal arguments on both sides, Goodrich shows throughout his book a deft ability to express the often-complex legal realities of religious liberty litigation in ways that a general audience will understand without oversimplifying them.

This skill in communicating legal concepts and how they apply to everyday life might be expected of a top-flight lawyer like Goodrich.

What might more surprise readers is Goodrich's thoughtful approach to exploring how religious liberty is treated in sacred Scripture.

He shows in examining passages from both the Old and New Testaments that religious liberty is at the heart of both the Jewish and Christian understanding of the human person.

Goodrich goes on to observe how figures throughout the Bible—from prophets like Jeremiah and Daniel to the Apostles and first members of the

Church—took different approaches in dealing with challenges to their religious liberty, depending on the particular circumstances of the situation.

Some found ways of accommodation with governmental authorities while others accepted suffering for their fidelity to the Lord. The Apostles, in fact, saw such tribulations as a badge of honor, "rejoicing that they had been found worthy to suffer dishonor for the sake of the name" (Acts 5:41).

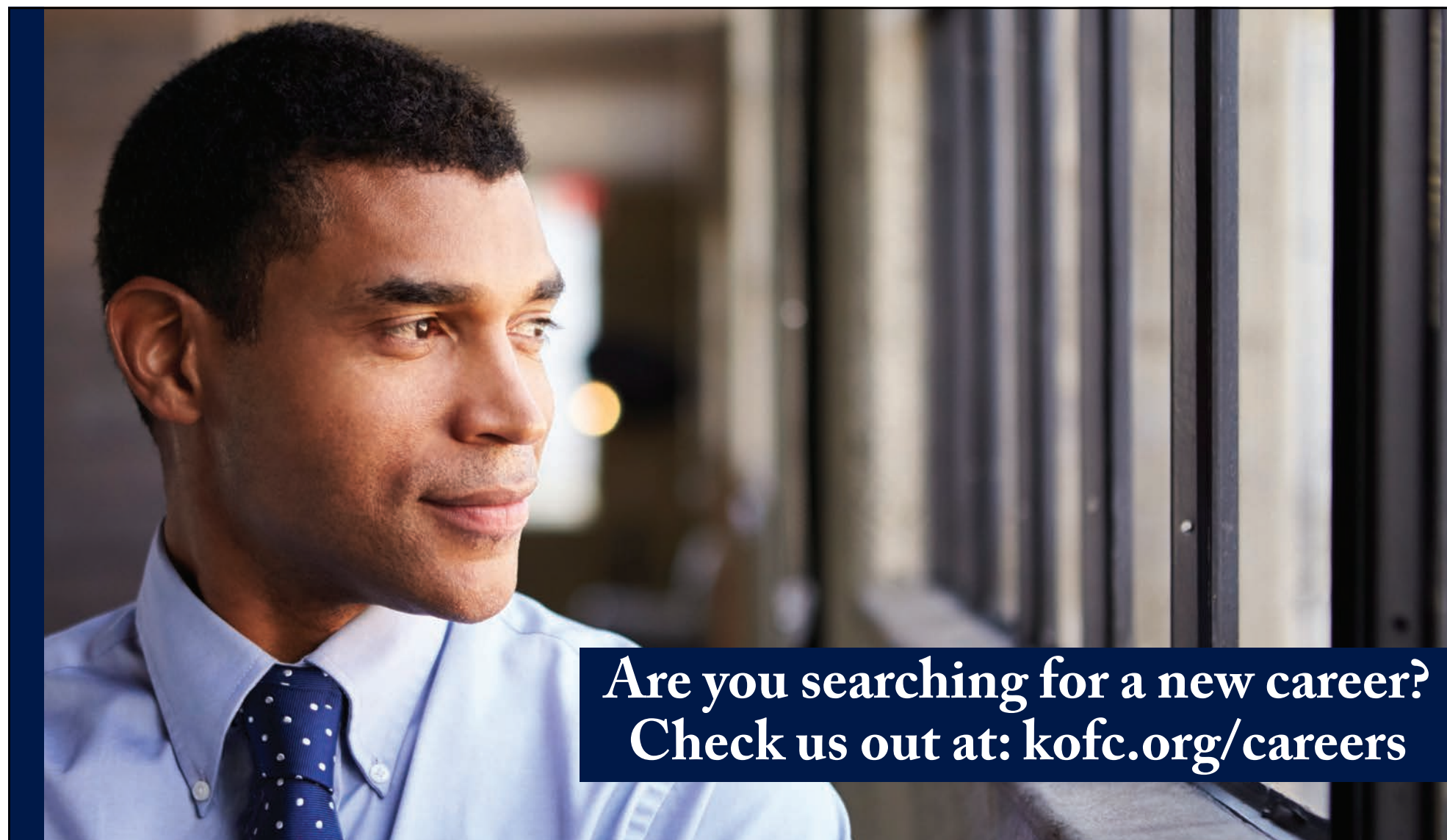
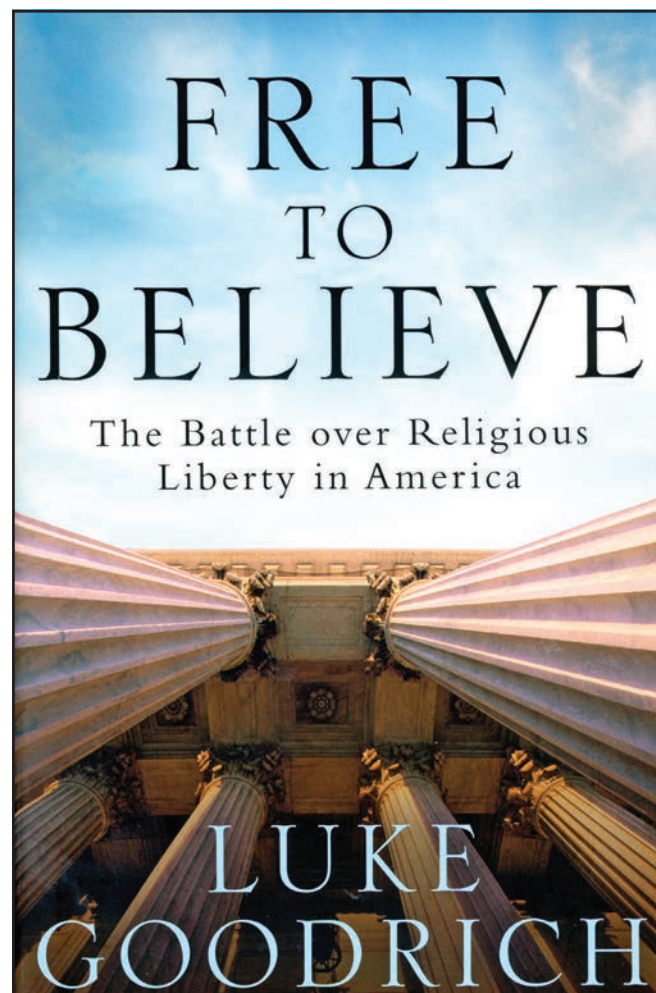
In the end, Goodrich looks to both the recent history of religious liberty litigation in the U.S. and the wisdom of the Scriptures in giving advice for Christians in America regarding how to deal with challenges to their conscience rights in the future.

He calls on Christians to be faithful to the teachings of their faith and to communicate clearly how those teachings are relevant to their mission and employment practices. At the same time, they should always seek peace with those who disagree with them if such peace is possible.

All of this and other recommendations Goodrich makes in the end, he says, are simply calls for Christians to be more Christ-like. That, by no means, will guarantee courtroom

victories, for Christ himself suffered a terrible legal injustice at the hands of Pontius Pilate.

In either victory or defeat, however, Christians seeking to be faithful to God and defending religious liberty when necessary will provide to the broader society a witness to the Gospel and the "glorious freedom of the children of God" that it proclaims (Rom 8:21). †



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