



Archbishop Charles C. Thompson processes with the Eucharist on the Big Four Bridge in Jeffersonville on July 9 after having received the monstrance from Archbishop Shelton J. Fabre of Louisville, Ky., as part of the southern route of the National Eucharistic Pilgrimage. The route started in Brownsville, Texas, on May 19 and ended on July 16, the day before the start of the National Eucharistic Congress in Indianapolis.
(Photo by Mike Krokos)

See inside this issue to read about each of the routes as they entered the Archdiocese of Indianapolis.

Hundreds join historic eucharistic procession on bridge over Ohio River

By Natalie Hoefler

JEFFERSONVILLE—The sense of anticipation was high on July 9 as the crowd gathered at the ramp to the Big Four Bridge on the Louisville, Ky., side of the Ohio River.

Excitement gave way to reverence as Louisville Archbishop Shelton J. Fabre led the historic eucharistic procession on the bridge over the Ohio River between Louisville and Jeffersonville. Pilgrims lining the way joined along as the hymn-singing procession passed.

As he reached the Indiana side of the bridge, Archbishop Fabre stopped and passed a monstrance holding the Blessed Sacrament to Archbishop Charles C. Thompson. It was an act that marked the beginning of the final leg of the St. Juan Diego—or southern—Route of the National Eucharistic Pilgrimage that began in Brownsville, Texas, on May 19, Pentecost Sunday.

Archbishop Thompson now led the procession of several hundred into the Archdiocese of Indianapolis, home of the pilgrimage's final destination: the National Eucharistic Congress to take place in Indianapolis on July 17-21, the first such gathering in 83 years.

Archbishop Fabre noted the significance of the procession during a prayer service in the Big Four Pavilion at the base of the bridge in Jeffersonville.

"Brothers and sisters, we send these pilgrims on their way across the river

from the Archdiocese of Louisville to the Archdiocese of Indianapolis as they continue on their journey to Indianapolis and the National Eucharistic Congress," he said. "There they will join with others who have sojourned from around the country to share in God's invitation for renewal and devotion to Jesus through the great gift of the Eucharist.


"As they continue on this journey, we pray together that their zeal will light hearts on fire along the way, fostering encounters with Jesus in the Holy Eucharist."

'It was exhilarating'

"We've been building up to this for a long time. It's a great thing," Archbishop Thompson told *The Criterion* moments before the procession began. "The excitement is building. I think our people are excited about celebrating the core of our identity and our mission as Catholics in the Eucharist. It's who we are and what we're about."

The archbishop's words were affirmed by Philip Hendershot. After the procession continued on to St. Augustine Parish in Jeffersonville about four blocks away, he and two friends remained at the pavilion processing what they had just witnessed.

"The physical presence in the Eucharist is a bedrock belief in our faith, and it's waned in so many people," said Hendershot, a member of St. Anthony of Padua Parish in Clarksville. "Even



Public Schedule of Archbishop Charles C. Thompson

July 17–23, 2024

July 17-21
National Eucharistic Congress,
Indianapolis

July 23 – 4:30 p.m.
Mass for National Association of
State Catholic Conference Directors
at St. John the Evangelist Church,
Indianapolis, followed by dinner

myself, you know, as a younger man, had doubts about that. But my belief in it is stronger all the time, and this [procession] is just another way to boost that."

Hendershot appreciated "seeing the Eucharist outside the walls of the church. It's pretty rare, and it's a great thing for everyone to see. I think it'll help Catholics and non-Catholics alike to appreciate what it is we believe."

He likened the National Eucharistic Pilgrimage's southern route—encompassing six states with 94 stops in 18 dioceses as of July 9—to the universality of the Church.

"In this case, it's a very distinct event that people from Texas [and the other states on the southern route] through today have been a part of," said Hendershot. "It actually passed through Louisiana where I went to college. So, I really feel a kinship to all the folks that have seen the very same Eucharist that we saw today."

Beside Hendershot stood his friend Stephen Day, who had never before participated in a eucharistic procession.

"It was exhilarating," said the member of St. John Paul II Parish in Sellersburg. He said he had seen pictures of prior parts of the pilgrimage in *The Criterion*.

"But to witness it in person was even more breathtaking. My buddy and I walked up on the bridge, and there were tears running down our faces. So very, very moving."

Day's participation in the procession was a continuation of his growing relationship with Christ in his recent bout with cancer.

"The Lord kind of got me through my time of health issues," he said. That time "deepened my faith, and I looked forward to this [procession] happening today to become a part of my faith in an even deeper way."

Standing next to Day was David Schmidt, one of the friends who prayerfully supported him through his cancer journey.

Schmidt has been on a journey of his own. The born-and-raised Catholic has been worshipping at a Christian church, but recently began "on the path to get back to St. John Paul II Church."

"I do believe in the true presence of Christ in the Eucharist," he said. "That part is the part missing in the other Christian church, and I miss it."

Participating in the procession "was a fantastic, great feeling," said Schmidt. "It was just an affirmation" of his desire to return to the Church and to Christ in the Eucharist.

"Yes, you'll absolutely see me at St. John Paul II," he said.

'The Lord is doing so much in our country'

The weather during the procession was hot and humid. But MacKenzie Warrens was "sweating bullets" for another reason.

"I was the one that made the call to actually go," said Warrens, one of the southern route's perpetual pilgrims, referring to the decision not to cancel the procession despite the potential for a thunderstorm.

See PROCESSION, page 9



People start to take to their knees in Christ's presence at the base of a ramp to the Louisville, Ky., side of the Big Four Bridge over the Ohio River as a eucharistic procession to Jeffersonville gets under way on July 9, marking the entrance of the National Eucharistic Pilgrimage's southern route into the Archdiocese of Indianapolis. (Photo by Natalie Hoefler)

Official Appointments

Effective July 1, 2024

Very Rev. Patrick J. Beidelman, VF, appointed dean of the Indianapolis North Deanery for a three-year term ending on July 1, 2027, while remaining pastor of Immaculate Heart of Mary Parish, Indianapolis.

Very Rev. Michael T. Keucher, VF, reappointed dean of the Batesville Deanery for a three-year term ending on July 1, 2027, while remaining pastor of St. Joseph Parish, Shelbyville, and St. Vincent de Paul Parish, Shelby County.

Very Rev. Richard M. Ginther, VF, reappointed dean of the Indianapolis East Deanery for a three-year term ending on July 1, 2027, while remaining pastor of

Our Lady of Lourdes Parish, Indianapolis.

Very Rev. Sengole T. Gnanaraj, VF, reappointed dean of the Connorsville Deanery for a three-year term ending on July 1, 2027, while remaining pastor of St. Elizabeth Ann Seton Parish, Richmond.

Very Rev. Jeremy M. Gries, VF, reappointed dean of the New Albany Deanery for a three-year term ending on July 1, 2027, while remaining pastor of Holy Family Parish, New Albany.

Very Rev. Joby Abraham Puthussery, VF, reappointed dean of the Terre Haute Deanery for a three-year term ending on July 1, 2027, while remaining pastor of Sacred Heart Parish, Clinton, and St. Joseph Parish, Rockville.

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



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Eucharistic Pilgrimage routes meet in Indy with Christ leading the way

By Natalie Hoefler

They began on May 18-19, the weekend of the feast of Pentecost.

From the far reaches of the country they departed: San Francisco, Calif.; Brownsville, Texas.; New Haven, Conn., and the headwaters of the Mississippi River in Itasca, Minn.

The mission: to bring Christ in the Blessed Sacrament to as many people in the nation as possible.

Two months, 551 stops in 65 dioceses and more than 6,500 miles later—with more than 100,000 participants along the way—the four routes of the National Eucharistic Pilgrimage converged in Indianapolis on July 16, one day before the start of the 10th National Eucharistic Congress on July 17-21, the first such gathering in 83 years.

Hundreds lined the street outside of St. John the Evangelist Church in Indianapolis on July 16 watching the four pilgrimage processions prior to a Mass with Archbishop Charles C. Thompson as the principal celebrant.



Archbishop Charles C. Thompson

'Called to be pilgrim people of God'

"A great deal of time and effort has gone into the four eucharistic pilgrimages arriving today from the four directional borders of the United States," Archbishop Thompson noted in his homily.

"Along the way there have been opportunities for the celebration of Mass, eucharistic adoration, meditation on Scripture, liturgical or sacramental occasions, various popular devotions and witness of service.

"No doubt, the hardships of pilgrimage have been experienced along the way as well."

But in each of the highs and lows lie the components for change that draw the heart closer to Christ, he noted.

The national pilgrimage served as a transition into the final of the three years of National Eucharistic Revival, launched by the United States Conference of Catholic Bishops in June of 2022.

"Along the path of each pilgrimage trail, the four pillars of the National Eucharistic Revival have been enshrined by the witness of those participating along the way," the archbishop said, identifying the pillars as personal encounter with Jesus Christ, reinvigorating devotion, deepening formation and missionary sending.

"At the core of these four pillars is our firm belief in the truth, goodness and beauty of the real presence of Jesus Christ—body and blood, soul and divinity—in the most holy Eucharist," Archbishop Thompson said.

He quoted words said by Pope Francis on the



Numerous priests and several bishops, including Archbishop Charles C. Thompson, process into St. John the Evangelist Church in Indianapolis on July 16 for a Mass celebrating the arrival of the four National Eucharistic Pilgrimage routes at the church.



The Marian (north) Route of the National Eucharistic Pilgrimage ends its two-month journey as the Blessed Sacrament is processed toward St. John the Evangelist Church for Mass, uniting with pilgrims of the other three routes. Several of the perpetual pilgrims on this route removed their shoes to walk the last half-mile of the procession barefoot. (Photos by Natalie Hoefler)

solemnity of *Corpus Christi* this year:

"The Eucharist is God's response to the deepest desire of the human heart: the hunger for authentic life. In the Eucharist, Christ himself is truly in our midst, to nourish, console and sustain us on our journey."

Archbishop Thompson closed his homily with an eye toward the National Eucharistic Congress, where tens of thousand would gather "to accompany, celebrate, discern, encounter, pray and proclaim what it means to be Church, to be Catholic in the 21st century.

"We are called to be pilgrim people of God, missionary disciples of Jesus, the body of Christ."

'This is just the beginning'

Concelebrating the Mass with Archbishop Thompson was Bishop Andrew H. Cozzens of Crookston, Minn., chairman of the board of the National Eucharistic Congress, Inc.

Under a clear sky on a mild day of what had been a hot and humid week, he stood outside of St. John before the Mass and took in the crowd.

"It's been really beautiful to receive the pilgrims here and to think of all the lives that were touched across the country," he said. "How many times people experienced the Lord in Benediction and adoration and at Mass, and really the hundreds of thousands of people who've been touched.

"And to see these heroic young people who walked all the way across the country to arrive here in Indianapolis, such a great preparation for this event. It feels like we could go home today, it would all have been worth it, but actually this is just the beginning."

Before the Mass, the "heroic young people"—the 24 perpetual pilgrims—gathered for a reunion in St. John's courtyard. Smiles, tears and hugs were abundant as those on the four routes reunited for the first time in months.

The church was filled to capacity for the Mass. Numerous priests concelebrating the Mass sat in the front pews. Wearing colored shirts to identify the route they accompanied, the perpetual pilgrims sat behind numerous concelebrating priests.

Among the congregation were two members of the archdiocese who participated in the local—and not so local—national pilgrimages.

St. John parishioner Cathy Flood walked with the St. Junipero Serra (west) Route while visiting her family in Lincoln, Neb.

The visit "just happened to coincide with the pilgrims coming through," she said. "I was able to join them at the Cathedral of the Risen Christ in Lincoln, which is where my husband and I got married in 1989, so that was very special.

"The procession, the Mass the next day—everything was just so reverent and so beautiful."

Flood, who also took part in national pilgrimage events in the archdiocese on

July 14 and 15, said seeing the four pilgrimage routes united for Mass at St. John was overwhelming.

"I'm in my happy place, with all these beautiful people from all over," she said with a broad smile. "One of the first things that struck me as I walked up [to the church] was all of the sisters with their beautiful habits, sisters from all over. And it's just such a beautiful sight."

'The Holy Spirit will come in a big way'

On the other side of the church sat Mike DeChant, a member of St. Malachy Parish in Brownsburg. He participated in processions between four Indianapolis churches on July 15-16.

"Jesus Christ led me to do it," he said of his motivation to participate.

DeChant witnessed something unusual on the route prior to arriving at St. John.

"Some of the perpetual pilgrims took off their shoes about a half-mile before we got here and walked barefoot the rest of the way," he said, clearly touched by the gesture.

While he is not attending the Congress, he noted the providential timing of it happening concurrently with the Brickyard 400 NASCAR race and festivities on July 19-21.

"On Pentecost Sunday, the Holy Spirit came down upon the Apostles," said DeChant. "Well, there's going to be a big gathering here with the race, and they'll encounter Christ with so many here for the Congress. The Holy Spirit is going to come down in a big way."

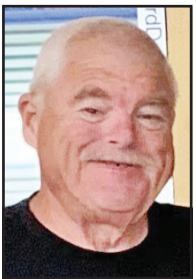
(For more photos of the arrival of the four pilgrim routes at St. John and of their processions across the archdiocese, visit www.CriterionOnline.com.) †

See our ongoing coverage of the National Eucharistic Congress at www.archindy.org/congress.

Deacon Wesley Jones served at St. Jude, St. Ann parishes in Indianapolis

By Sean Gallagher

Deacon Wesley Jones, a retired permanent deacon of the Archdiocese of Indianapolis, died on June 23 at his home in Albuquerque, N.M., where he had lived in retirement. He was 77.



Deacon Wesley Jones

The Mass of Christian Burial was celebrated on July 18 at St. Ann Church in Indianapolis. Father Jude Meril Sahayam, pastor of St. Ann Parish, was the principal celebrant

and St. Susanna Parish in Plainfield, was the homilist. Burial followed at Calvary Cemetery in Indianapolis.

Deacon Jones was a member of the first group of men ordained permanent deacons in the history of the Archdiocese of Indianapolis when Archbishop Daniel M. Buechlein ordained the group on June 28, 2008, in SS. Peter and Paul Cathedral.

Health challenges limited Deacon Jones in his life and ministry as a deacon. But he remained positive in his service, said Father Robert Hausladen, who ministered with him at St. Ann Parish in Indianapolis.

"He was joyful," said Father Hausladen. "He liked what he was doing. He liked serving. Even though he was struggling physically, he wanted to

continue to serve and he did as long as he could."

Deacon Jones, who had to walk with a cane, found a way to express his joy in his limited mobility.

"He had bells on his walking cane," remembered Father Hausladen. "The kids liked the bells."

Deacon Patrick Bower, who was ordained with Deacon Jones in 2008, said that his classmate "had the heart of a deacon" and was drawn more to one-on-one ministry.

"You'd really see there his heart and his deacon ministry," Deacon Bower said.

Wesley Heywood Jones was born on June 12, 1947, in Cleveland, Ohio. He married Mary Jane Martin on Aug. 14, 1971. She survives. They were the parents two children, who survive.

Deacon Jones earned three degrees

at Purdue University in West Lafayette, Ind.: a bachelor's degree in metallurgical engineering, a master's degree in industrial administration and a doctorate in marketing research.

He later worked as a professor at three universities: the University of Kentucky, the University of Indianapolis and Western Governor's University.

After his ordination as a permanent deacon in 2008, Deacon Jones served in Indianapolis at St. Jude Parish and later at St. Ann Parish. He also took part in a spiritual direction internship program at the Benedict Inn in Beech Grove and was trained as a hospital chaplain.

He is survived by his wife, Mary Jane Jones, his children, Ellen and Martin Jones, and his siblings, Cathy Dabney, Louise Strayhorn and Craig Jones. †



Archbishop Charles C. Thompson, *Publisher*
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Editorial



Father Samuel Rosko, parochial vicar of St. Jude Parish in Indianapolis, elevates a host during a July 8 Mass in the chapel of Bishop Simon Bruté College Seminary in Indianapolis. Concelebrating the Mass standing at left is Father Anthony Armbruster. Assisting at the Mass kneeling at left is transitional Deacon Liam Hosty (Photo by Sean Gallagher)

Keeping the Lord's Day holy

"Remember the Sabbath day, to keep it holy. Six days you shall labor and do all your work; but the seventh day is a Sabbath day to the Lord your God; in it you shall not do any work" (Ex 20:8-10).

Now that we are about to conclude the 10th National Eucharistic Congress, which is being held at Lucas Oil Stadium and the Indiana Convention Center in Indianapolis on July 17-21, it's especially important for us to appreciate the significance of the Lord's Day.

Gathering together each week to keep holy the Lord's Day is a great privilege. It's also what is expected of each one of us as members of the body of Christ, the Church.

Sunday Mass should not be a burden. Celebrating the Sunday Eucharist with our parish community and, indeed, with the whole Church, allows us to worship God, to learn about our faith, to open our hearts to the word of God, to receive the Bread of Life at the table of the Lord, and to be strengthened for the work we must do during the coming week as missionary disciples of Jesus Christ.

The Sunday eucharistic celebration, which may begin with the anticipated Mass on Saturday evening, is at the heart of the Church's life. Sunday is that special day when we celebrate the Lord's passion, death and resurrection (the paschal mystery) until he comes again. It is here that we are fed with the Bread of Life. It is here that we prepare ourselves for discipleship and service during the coming week. When we worship God on the Lord's Day, we fulfill our baptismal promises, and we receive the grace we need to carry out our responsibilities as disciples and as stewards of the mysteries of God.

What could be more important than being with the Lord, and with our parish family, on the first day of each week? What a marvelous gift we have been given—the opportunity to hear God's word proclaimed and to receive Christ's gift of himself in the Eucharist!

When we fail to take advantage of this opportunity without a valid reason, we let the precious gift of faith slip through our fingers, and we are unworthy of our calling as faithful missionary disciples of Jesus Christ.

There are many places throughout the world where the Sunday Eucharist cannot be offered every week because of a shortage of priests or the inaccessibility of churches in remote rural areas. Here in central and southern Indiana we are blessed to have Mass available on Sundays and holy days of obligation in all of the 126 parishes that make up our archdiocese.

Unfortunately, our contemporary culture makes Sunday a day with no special significance. Now, most retail businesses are open on Sunday, and as a result many people have to work on the Lord's Day.

This has had a profound impact on family life. It's hard enough these days to gather the family together for meals and for family time. Now even Sunday dinner is disappearing as an anchor for family life.

The Church teaches that God's action is the model for human action. If God rested and was refreshed on the seventh day, we should do likewise. We should make sure that the poor, and those who work to provide for our basic needs and for the luxuries we enjoy, also have the opportunity to rest and be refreshed.

In the Jewish and Christian traditions, the Sabbath (the Lord's Day) exists to bring everyday work to a halt—reminding us that there is more to life than working and earning our daily bread. For us, the Sabbath is, or should be, a day of protest against the servitude of work and the worship of money and material things (*Catechism of the Catholic Church*, #2172).

The Sabbath (the Lord's Day) is a gift from God that provides us with wonderful opportunities to be refreshed and renewed as we face life's difficulties. That's why our Lord, who performed miracles of healing on the Sabbath, said, "The Sabbath was made for man, not man for the Sabbath" (Mk 2:27). Jesus reminded the Jewish leaders, and all of us, that the Sabbath is a gift to be cherished and enjoyed as we worship God together and as we let him strengthen us in his service.

During this time of Eucharistic Revival, let's remember to keep the Lord's Day holy—for the good of our souls, our families, our society and our Church.

—Daniel Conway

Be Our Guest/Deacon Greg Kandra

Pray for peace in the midst of a society increasingly marked by conflict

At a 5 p.m. Mass on Saturday, I spoke in my homily about the Gospel—how all of us, in some way, are called like the



Apostles to go into the world to preach the good news of repentance, healing and hope.

After I got home, the events in Butler, Pa., changed everything.

I saw the images on TV. I'm sure you did, too. The blood-stained bleachers. The horrified people in the stands. The former president, blood streaming down his face. I watched some of the commentary, heard the statements, read the calls for prayer coming from across the country and around the world.

I ended up taking another look at the Scripture readings for this weekend—and I was struck by a part of the liturgy that I usually don't preach about, the responsorial psalm. The psalmist prays for a world we all dream of—but that right now seems so far away.

"I will hear what God proclaims; the Lord—for he proclaims peace. Kindness and truth shall meet; justice and peace shall kiss. The Lord himself will give his benefits; our land shall yield its increase. Justice shall walk before him and prepare the way of his steps" (Ps 85:9-10, 11-12, 13-14).

I decided to set aside my other homily and reflect more on what this passage is saying to each of us on Sunday morning. I remembered other events like this.

I grew up not far from Laurel, Md., and remember my mother taking me to the Laurel Shopping Center—the same place where another man running for president, George Wallace, was shot and paralyzed in 1972.

A decade later, I was working for CBS News in Washington, and one of my colleagues was Charlie Wilson—the cameraman who captured the now-historic footage of President Ronald Reagan when he was shot in 1981.

Then there are all the others whose names filled the headlines: Gabby Giffords, Steve Scalise and now Donald Trump. It seems endless.

And we find ourselves confronted by these words today: "Kindness and truth shall meet. Justice and peace shall kiss."

When? How? In an unjust, hostile world, where is justice and peace? No matter what your political affiliation, you can't help but feel shock, helplessness and even fear. What have we become? How often do we have to condemn these evil acts? What will happen next?

On May 13, 1981, a Turkish gunman named Mehmet Ali Agca shot and seriously wounded Pope John Paul II—six weeks after the assassination attempt on Reagan. Four days later, from his hospital bed, the pope recorded a message for an event he never missed, his weekly "*Regina Coeli*" prayer in St. Peter's Square at the Vatican.

"I pray for the brother who struck me, whom I have sincerely forgiven," he said. "United to Christ, priest and victim, I offer my sufferings for the Church and for the world."

Two years later, the pope met with Agca in prison. The Holy Father personally offered his forgiveness to the man who nearly took his life.

How many in our world could do that today? We need to try.

In my homily on Saturday, I spoke of how all of us are called to be Apostles, heralds, messengers, carrying Christ's message of healing into our broken world.

With that in mind, I think this moment offers us a bold challenge—calling on us to examine how we live, how we talk, how we engage on social media. We need to ask some hard questions, most importantly: what can we do to help turn down the incendiary rhetoric burning in the public square? How can we make things better? We need to bring harmony and peace into a culture increasingly consumed by hostility, division and war.

The parish in Florida where I minister is named for a peacemaking saint, St. Francis of Assisi. A famous prayer that carries his name pleads with Almighty God to make us "instruments of peace." How we need that now.

My grandmother came to this country as a young girl from Czechoslovakia—what was then Austria-Hungary—in the late 19th century. Whenever a thunderstorm came rolling through the Pennsylvania coal country, she grabbed a rosary and fell to her knees.

She knew the power of prayer to calm a troubled, fearful heart.

Thunder is rolling through our country now. And we need to be on our knees. Pray for all the victims and their loved ones, yes. But pray, also, for ourselves.

Amid our brokenness, we pray for healing. In our anger and hostility, pray for understanding. In our division, pray for unity. In our despair, pray for hope. We pray to be able to forgive what seems unforgivable. Because that's what Jesus would do—it's what he did on the cross. We ask him to whisper to us the first words he spoke in the Upper Room after the resurrection: "Peace be with you" (Jn 20:19). Peace.

In that spirit, I want to take this moment to suggest we do what my grandmother would do. Very simply: Pray.

This is where everything needs to begin. Pray to be like the Apostles in the Gospel reading from Mass last weekend—messengers of healing who drive out demons and offer the gift of hope.

After the 1968 assassination of Martin Luther King, Jr., Robert F. Kennedy, who died by an assassin's bullet two months later, said in a now-famous impromptu speech in Indianapolis, "Let us dedicate ourselves to what the Greeks wrote so many years ago: to tame the savageness of man and make gentle the life of this world."

Pray for that. Pray to be agents of change—men and women who rededicate ourselves to building a world where "kindness and truth shall meet ... where justice and peace shall kiss."

Pray for our country and its leaders. Pray for the intercession of St. Francis of Assisi.

I recently found a prayer from another Francis, our pope. Let us make these words our own.

"Lord, God ... you created us and you call us to live as brothers and sisters. Give us the strength daily to be instruments of peace; enable us to see everyone who crosses our path as our brother or sister..."

"Keep alive within us the flame of hope, so that with patience and perseverance we may opt for dialogue and reconciliation ... Lord, defuse the violence of our tongues and our hands. Renew our hearts and minds, so that the word which always brings us together will be 'brother,' and our way of life will always be that of peace."

(Deacon Greg Kandra is an award-winning author and journalist, and creator of the blog "*The Deacon's Bench*.) †

ARCHBISHOP/ARZOBISPO CHARLES C. THOMPSON



Christ the Cornerstone

Deepening our appreciation for the greatest love story ever told

“Christ comes to us in the Eucharist, offering himself to us: Body and Blood, Soul and Divinity. He nourishes us, offering himself as ‘our daily bread.’ It is easy for us to overlook this extraordinary gift. Even people who go to Mass each Sunday forget that Jesus is not merely symbolically present, but truly and substantially” (National Eucharistic Congress, “Restored”).

The publication date for this column is Friday, July 19. We are currently immersed in the five-day National Eucharistic Congress that is being held at Lucas Oil Stadium and the Indiana Convention Center in Indianapolis. What a wonderful experience it is!

One of the pillars of the three-year National Eucharistic Revival is a “robust deepening” of our appreciation for the holy Eucharist “through formation” in the great mystery of faith that we celebrate each time we receive the body and blood of Christ at Mass or recognize the real presence of our Lord in eucharistic adoration.

No matter how much we know intellectually about the Church’s teaching on the Eucharist, true understanding can only come from

experience. The personal encounter with Jesus that takes place when we eat his body and drink his blood, and when we worship him truly present in the sacred host, is irreplaceable.

The Eucharistic Congress that is happening now is an immersion into the mystery of the holy Eucharist. Sharing this experience of personal encounter with tens of thousands of people from every corner of our country and beyond is truly formative. Together we experience both the intimacy of communion with Jesus and the communal unity-in-diversity that is the body of Christ, the Church. For five days this week, we are eating and drinking, praying and learning, and discovering what it means to be created, redeemed and sanctified by God who has been made manifest to us by Jesus, God’s incarnate Word.

There is no doubt that Jesus is walking with us this week. He accompanies us during liturgies, presentations by women and men of deep faith, meals and entertainment, and all the precious moments of personal prayer and fraternal dialogue that are taking place in between scheduled activities. Clearly, our eucharistic Lord stands with us as we

recall past moments of sorrow or grief. He offers us his healing love and mercy, and he challenges us to remain faithful and to follow in his footsteps—even to the point of suffering and death for the sake of his Gospel.

Each day of this National Eucharistic Congress has a theme that summarizes key elements in the history of our salvation. We began on Wednesday with a reflection on the wonder of creation and the many ways that God speaks to us through the beauty and majesty of the world that Pope Francis calls “our common home.”

Yesterday, we focused our attention on the extraordinary gift of grace that we are given every time we receive the body and blood of Christ, who is truly present to us in the Blessed Sacrament. Contemplating this great mystery of our faith, we discovered once again how the story of our lives can be truly understood within the context of salvation history—the greatest love story ever told.

Today we acknowledge our fallen human nature and the reality of sin and evil in our world, and we ask the Lord to heal us and help us grow in holiness so that we can truly be the people God intends us to be. Tomorrow we will rejoice in the good news that we have been saved

from the fatal consequences of sin and evil by the extraordinary love of God the Father, who sacrificed his only Son to redeem us from the power of death.

Finally, on Sunday, we will entrust ourselves as fully and completely as possible to the One who gave his life for us and invites us to encounter him in the Eucharist.

The Eucharistic Congress has strongly reinforced our belief that “the principal fruit of receiving the Eucharist in holy Communion is an intimate union with Christ Jesus.” As we are experiencing now, the Eucharist preserves, increases and renews the life of grace that we received at baptism. It separates us from sin, strengthens charity, which tends to be weakened in daily life, and helps protect against future mortal sins. In the end, the Eucharist unites all the faithful in one body—the Church of Jesus Christ (*Catechism of the Catholic Church*, #1396).

Thank God for the many wonderful people who have made this such a festive, inspiring and, above all, sacred experience for the Church in the United States. May Christ continue to bless his Church with the precious gift of his body and blood. †



Cristo, la piedra angular

Ahondemos en la historia de amor más grande jamás contada

“Cristo acude a nosotros en la Eucaristía y se nos ofrece en cuerpo y sangre, alma y divinidad. Nos alimenta, ofreciéndose como ‘nuestro pan de cada día.’ Resulta fácil por alto este extraordinario don; incluso la gente que va a misa cada domingo olvida que Jesús no está presente simbólicamente, sino de manera verdadera y sustancial” (Congreso Eucarístico Nacional, “Restaurados”).

La fecha de publicación de esta columna es el viernes 19 de julio cuando nos encontramos inmersos en el Congreso Eucarístico Nacional de cinco días de duración que se celebra en el Lucas Oil Stadium y en el Centro de Convenciones de Indiana, en Indianápolis. ¡Qué experiencia tan maravillosa!

Uno de los pilares del Avivamiento Eucarístico Nacional de tres años es una “sólida profundización” en nuestro aprecio por la Sagrada Eucaristía “mediante la formación” en el gran misterio de la fe que celebramos cada vez que recibimos el Cuerpo y la Sangre de Cristo en la misa o reconocemos la presencia real de nuestro Señor en la adoración eucarística.

Por mucho que sepamos intelectualmente sobre las enseñanzas de la Iglesia acerca de la Eucaristía, la

verdadera comprensión solo proviene de la experiencia. El encuentro personal con Jesús que ocurre cuando comemos su cuerpo y bebemos su sangre, y cuando adoramos su presencia verdadera en la hostia sagrada, es insustituible.

El Congreso Eucarístico que se está celebrando ahora es una inmersión en el misterio de la sagrada Eucaristía. Compartir esta experiencia de encuentro personal con decenas de miles de personas de todos los rincones de nuestro país y más allá es verdaderamente ilustrativo. Juntos experimentamos tanto la intimidad de la comunión con Jesús como la unidad comunitaria en la diversidad que es el Cuerpo de Cristo, la Iglesia. Durante cinco días de esta semana, estamos comiendo y bebiendo, rezando y aprendiendo, y descubriendo lo que significa ser creados, redimidos y santificados por Dios que se nos ha revelado en Jesús, el Verbo Encarnado.

No cabe duda de que Jesús camina con nosotros esta semana; nos acompaña durante las liturgias, las presentaciones de mujeres y hombres de profunda fe, las comidas y las actividades de esparcimiento, y todos los preciosos momentos de oración personal y diálogo fraternal que se dan durante las actividades programadas. Evidentemente, nuestro

Señor eucarístico está allí con nosotros cuando recordamos momentos pasados de pena o dolor. Nos ofrece su amor sanador y su misericordia, y nos reta a permanecer fieles y a seguir sus pasos, incluso hasta el sufrimiento y la muerte por el bien de su Evangelio.

Cada día de este Congreso Eucarístico Nacional tiene un tema que resume elementos clave de la historia de nuestra salvación. Comenzamos el miércoles con una reflexión sobre la maravilla de la creación y las muchas maneras en que Dios nos habla a través de la belleza y la majestuosidad del mundo que el Papa Francisco llama “nuestra casa común.”

Ayer centramos nuestra atención en el extraordinario don de la gracia que se nos concede cada vez que recibimos el cuerpo y la sangre de Cristo, que está verdaderamente presente ante nosotros en el Santísimo Sacramento. Contemplando este gran misterio de nuestra fe, descubrimos una vez más cómo podemos entender verdaderamente la historia de nuestras vidas en el contexto de la historia de la salvación, la historia de amor más grande jamás contada.

Hoy reconocemos nuestra naturaleza humana abatida y la realidad del pecado y el mal en nuestro mundo, y pedimos al Señor que nos cure y nos ayude a crecer en santidad para que podamos ser

realmente las personas que Dios quiere que seamos. Mañana nos alegraremos con la buena noticia de que hemos sido salvados de las consecuencias mortales del pecado y del mal por el extraordinario amor de Dios Padre, que sacrificó a su Hijo único para redimirnos del poder de la muerte.

Por último, el domingo, nos confiaremos de la forma más plena y completa posible a aquel que dio su vida por nosotros y nos invita a encontrarnos con él en la Eucaristía.

El Congreso Eucarístico ha reforzado fuertemente nuestra creencia de que “el principal fruto de recibir la Eucaristía en la sagrada Comunión es una unión íntima con Cristo Jesús.” Tal como lo estamos experimentando ahora, la Eucaristía preserva, aumenta y renueva la vida de gracia que recibimos en el bautismo. Nos separa del pecado, fortalece la caridad, que tiende a debilitarse en la vida cotidiana, y ayuda a protegernos contra futuros pecados mortales. Al final, la Eucaristía une a todos los fieles en un solo cuerpo: la Iglesia de Jesucristo [*Catecismo de la Iglesia Católica*, #1396].

Gracias a Dios por las muchas personas maravillosas que han hecho de esta una experiencia tan festiva, inspiradora y, sobre todo, sagrada para la Iglesia en Estados Unidos. Que Cristo siga bendiciendo a su Iglesia con el precioso don de su Cuerpo y de su Sangre. †

Events Calendar

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

July 26-August 5

Providence Spirituality and Conference Center, Foley Room, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Summer Used Book Sale**, 10 a.m.-4 p.m., includes books, CDs, DVDs, freewill donation for items, concurrent clearance sale at Linden Leaf Gifts. Information: Events.SistersofProvidence.org, 866-996-2947, lindenleafgifts@spsmw.org.

July 27

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. **Faithful Citizens Rosary Walk**, 10:45-11:45 a.m., meet in front of church. Information: holyrosary.prolife@gmail.com.

St. Mary Parish, 777 11th St., Mitchell. **Chicken Dinner and Craft Fair**, 9 a.m.-3 p.m., food, raffle, door prizes, craft vendors, silent auctions, cake walk, meals \$10. Information: 812-849-3570, stmarysmitchell294@gmail.com.

July 27-28

All Saints Parish, Dearborn County, St. Martin Campus, 8044 Yorkridge Road, Guilford. **Summer Festival**, Sat. 5 p.m.-midnight, Sun. 11 a.m.-9 p.m., food, beer garden, B&G ice cream, kiddie land, raffles, live music,

Sun. only chicken dinner served beginning at 11 a.m., free admission. **5K Country Run/Walk**, Sun. 9:30 a.m., \$20 (\$2.20 online registration fee), register at tinyurl.com/StMartinRun24. Information: 812-576-4302.

July 28

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. **Filipino Mass**, 2-3 p.m., every fourth Sunday of the month, free. Information: mariasolito@gmail.com.

St. Augustine Parish, 18020 Lafayette St., Leopold. **Church Picnic**, 10 a.m.-3 p.m. CT, \$12 fried chicken dinners (cash only), dine-in or carry-out, ice cream, hamburgers, raffles, quilt wheel, half pot drawing, free admission. Information: 812-843-5143, staughc@psci.net.

July 29-August 1

St. Monica Parish, 6131 N. Michigan Road, Indianapolis. **Encounter Summer Intensive: A Four Night Experience of the Encounter School of Ministry**, 6-9 p.m., \$75, \$35 for clergy, religious, seminarians, \$40 for parish/ministry professionals and college students, \$25 per individual day. Information: 317-795-4912, indianapolis.encounterschool.org.

encounterschool.org/Indianapolis.

August 1-3

Holy Spirit Parish, 7243 E. 10th St., Indianapolis. **Holy Spirit Festival**, Thurs. 6-11 p.m., Fri. 6 p.m.-midnight, Sat. 1 p.m.-midnight, live music, rides, shish kabobs, tacos, pizza, hamburgers, hot dogs, fruit smoothies, desserts, lemon shake-up, seltzers, beer and wine, bingo, Monte Carlo, silent auction, \$20 tickets for \$7,500 raffle, parking shuttle available at 7140 E. Washington St., free wrist bands provided to parishioners after Masses, non-parishioner admission \$10 in food tickets, children younger than 12 free, minors under 18 must be accompanied by an adult. Information: holyspiritfestival.org, 317-353-9404.

August 2

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

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. **First Friday bilingual celebration of the Most Sacred Heart of Jesus**, Mass 6 p.m. followed

by adoration until 9 p.m., sacrament of reconciliation available. Information: 317-750-7309, msross1@hotmail.com.

St. John Paul II Church, 2253 St. Joe Road W., Sellersburg. **First Friday Devotion**, 11:40 a.m., litany, consecration to the Sacred Heart, Divine Mercy Chaplet followed by noon Mass. Information: 812-246-2512.

August 3

St. John Paul II Church, 2253 St. Joe Road W., Sellersburg. **First Saturday Devotion**, 8 a.m., rosary, litany, consecration to the Immaculate Heart of Mary, confession 8-8:30 a.m. followed by 8:30 a.m. Mass. Information: 812-246-2512.

Our Lady of Lourdes Parish parking lot, 5333 E. Washington St., Indianapolis. **St. Vincent de Paul Stuff A Truck**, 9-11 a.m., accepting clothing, household goods and linens (all in closed bags), furniture, bicycles, bicycle helmets and locks, backpacks. List of items most needed: cutt.ly/ItemsNeeded. Information: dsweeney@svidpindy.org.

St. Monica Parish, 6131 N. Michigan Rd., Indianapolis. **Philippine Fiesta**, noon-7 p.m., *Santacruz*an parade

4 p.m., Mass at 5 p.m., hosted by archdiocesan Philippine Ministry and Barangay Club of Indiana, food, games, free admission. Information: mariasolito@yahoo.com.

August 4

St. Boniface Parish, 11715 E. County Road 1550 N., Fulda. **Summer Picnic**, 9:30 a.m.-2 p.m. CT, fried chicken and roast beef dinners, Fulda's famous soup, games, live music, handmade quilts, bingo, themed baskets, organ concert, family fun center, free admission. Information: sbccatholic.church/summer-picnic, 812-357-5533, info@myparishfamily.church.

August 7

McGowan Hall, 1305 N. Delaware St., Indianapolis. **Theology on Tap**, 6-9 p.m., Diocese of Springfield, Ill., high school theology teacher Sean Hussey and his wife Paige Hussey presenters, for ages 18-39, includes presentation, full bar, food trucks and socializing, free admission. Information: 317-592-4006, emastronicola@archindy.org.

August 9-10

Nativity of Our Lord Jesus Christ Parish, 7225 Southeastern Ave., Indianapolis. **Augusttravaganza**, 4 p.m.-midnight, raffles, festival

food tent, children's games, church tours, baby crawling race, bingo, beer/wine tent, Monte Carlo, carnival rides, live music/entertainment, catered dinners in air-conditioned gym, Silly Safari, free admission. Information: 317-357-1200, tmartin@nativityindy.org, nativityindy.org/augustravaganza.

August 10-11

All Saints Parish, Decatur County, St. Paul Campus, 9788 N. Dearborn Road, Guilford. **Summer Picnic**, Sat. 5 p.m.-midnight, Sun. 11 a.m.-9 p.m.; Sat. pork-loin dinner, live music, lunch stand, beer garden, kiddie land, raffles; Sun. chicken dinner served beginning at 11 a.m., free admission. Information: 812-576-4302.

St. Mary Parish, 2500 St. Mary Dr., Lanesville. **Beer and Brats Night and Parish Picnic**, Sat. 6:30-10:30 p.m., beer and brats; Sun. 10 a.m.-3 p.m.; fried chicken or ham dinner, dine-in or carry-out; both days: bingo, capital prize raffles, linen booth, online auction at harrittgroup.com, food prices TBA, free admission. Information: 812-952-2853, elizabeth.johnson@catholic-community.org. †

Retreats and Programs

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

August 2-4

Saint Meinrad Archabbey Guesthouse, 200 Hill Dr., St. Meinrad. **Young Adult Retreat**, 5 p.m. Fri. (vespers)-1 p.m. Sun. (lunch), ages 18-39, quiet day of reflection with spiritual direction available, includes overnight accommodations and meals, \$50 single room. Registration: 812-357-6501, yae@saintmeinrad.edu.

August 7

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **Contemplative Prayer**, 2-3:30 p.m., Franciscan Sister Olga Wittekind presenting, freewill donation. Information, registration: 812-933-6437, center@oldenburgosf.com, oldenburgfranciscancenter.org.

August 9

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **A Day of Quiet Renewal**, 9 a.m.-4 p.m., \$20, \$80 with spiritual direction. Information, registration: 812-933-6437,

oldenburgfranciscancenter.org.

August 11

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **Coffee Talks—Calamity Jane: Legend of the West**, 10:45 a.m.-noon, Oldenburg Associate April Boyle presenting, online option available, freewill donation. Information, registration: 812-933-6437, center@oldenburgosf.com, oldenburgfranciscancenter.org.

August 15

Mount Saint Francis Center for Spirituality, 101 St. Anthony Dr., Mt. St. Francis. **A Day with Mary**, 9 a.m.-4 p.m., Judy Ribar facilitating, \$50, includes Mass and lunch. Information, registration: offmgr@mountsaintfrancis.org, 812-923-8817, mountsaintfrancis.org/a-day-with-mary.

August 19

You are Not Alone Series: The Healing Journey Forward with Suicide Loss (virtual via Zoom), 6:30-8 p.m., last

of three independent sessions, Father James Farrell presenting, geared toward adults; however, teens 15 and older may attend with parent or guardian, free, registration required. Information, registration: lcoons@archindy.org, 317-545-7681.

August 23-25

Saint Meinrad Archabbey Guesthouse, 200 Hill Dr., St. Meinrad. **Discipleship According to the Gospel of Mark**, Benedictine Father Eugene Hensell presenting, \$300 single, \$425 double. Registration: 812-357-6611, saintmeinrad.org/retreats.

Mount Saint Francis Center for Spirituality, 101 St. Anthony Dr., Mt. St. Francis. **Women's Weekend of Peace**, Fri. 7 p.m.-Sun. noon, \$250, includes accommodations, meals and materials, limited to six participants. Information, registration: offmgr@mountsaintfrancis.org, 812-923-8817, tinyurl.com/msfwomenwknd24. †

Archbishop Thompson to celebrate Wedding Anniversary Mass on Aug. 25

The archdiocesan Annual Wedding Anniversary Mass, to be celebrated by Archbishop Charles C. Thompson, will take place at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis, at 2 p.m. on Aug. 25. A reception will follow across the street at the Archbishop Edward T. O'Meara Catholic Center.

The Mass and reception, sponsored by the archdiocesan Office of Marriage and Family Life, are for couples of the

archdiocese married sacramentally in the Catholic Church and celebrating an anniversary ending in 5 or 0.

All couples celebrating an anniversary ending in 0 or 5 who register will receive a certificate.

The event is free, but registration is required by Aug. 3 at www.archindy.org/weddingcelebrations.

For additional questions, contact Claudia Corona at 317-236-7310 or ccorona@archindy.org. †

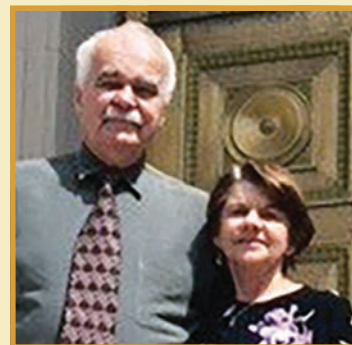
Wedding Anniversaries

THOMAS AND MARIANNE (PRUSAK) NOVAK, members of Mary, Queen of Peace Parish in Danville, celebrated their 55th wedding anniversary on Jan. 25.

The couple was married in Our Lady of the Angels Church in Chicago on Jan. 25, 1969.

They have two children: Monica and Thomas Novak, Jr.

The couple also seven grandchildren. †



DAVID AND DIANE (CHORNOPYSKI) WUESTEFELD, members of St. Michael Parish in Greenfield, celebrated their 55th wedding anniversary on June 7.

The couple was married in Christ the King Church in Rochester, N.Y., on June 7, 1969.

They have three children: Kimberly McDonald, Andrew and David Wuestefeld.

The couple also four grandchildren. †



MICHAEL AND CAROL (ZINSER) GEHRING, members of Holy Family Parish in Oldenburg, celebrated their 50th wedding anniversary on May 25.

The couple was married in St. Paul Church in New Alsace, now a campus of All Saints Parish in Dearborn County, on May 25, 1974.

They have two children: Katie Whiteker and Mark Gehring.

The couple also three grandchildren. †



FRANCIS AND MARIANNE (O'CONNOR) PRICE, members of St. Monica Parish in Indianapolis, celebrated their 50th wedding anniversary on June 8.

The couple was married in St. Henry Church in Nashville, Tenn., on June 8, 1974.

They have four children: Diane, David, Mark and Patrick Price.

The couple also eight grandchildren. †



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



The Face of Mercy

By Daniel Conway



May Christ, our hope, fill our hearts with abundant life and joy

The theme of the 2025 Jubilee Year announced by Pope Francis last month is “pilgrims of hope.” The Holy Father believes that the theological virtue of hope is especially needed at a time like this for our humanity.

According to Cardinal Mauro Gambetti, archpriest of the Papal Basilica of St. Peter’s, Pope Francis’ invitation to actively participate in the coming Jubilee is welcome news “in a world ravaged by wars, poverty and threatened by climate change,” a world in which “peoples are facing increasing challenges in the social and political spheres.” The pope is confident that the Holy Spirit, who bestows rebirth to all who open their hearts to God’s grace, “will help us to keep lit the torch of hope we have been given, so that everyone can look to the future with hope.”

In the papal Bull of Indiction that officially declares 2025 as a Year of Jubilee, Pope Francis says:

Everyone knows what it is to hope. In the heart of each person, hope dwells as the desire and expectation of good things to come, despite our not knowing what the future may bring.

Even so, uncertainty about the future may at times give rise to conflicting feelings, ranging from confident trust to apprehensiveness, from serenity to anxiety, from firm conviction to hesitation and doubt. Often we come across people who are discouraged, pessimistic and cynical about the future, as if nothing could possibly bring them happiness. For all of us, may the Jubilee be an opportunity to be renewed in hope.

Our hope as Christians is not in ideas or political parties or social systems. Our hope is based on a personal encounter with Jesus Christ, the incarnate Word of God, whose life, death and resurrection are the source and substance of all hope. We hope in him, through him and with him.

The Holy Father identifies several “signs of hope” that can guide and reassure us in these troubled times. These hopeful signs can be discerned through careful attention to what the Second Vatican Council referred to as the “signs of the times” that “in language adapted to every generation, [the Church] can respond to people’s persistent questions about the meaning

of this present life and of the life to come, and how one is related to the other” (“*Gaudium et Spes*,” #4).

According to Pope Francis:

The first sign of hope should be the desire for peace in our world, which once more finds itself immersed in the tragedy of war. Heedless of the horrors of the past, humanity is confronting yet another ordeal, as many peoples are prey to brutality and violence. What does the future hold for those peoples, who have already endured so much? How is it possible that their desperate plea for help is not motivating world leaders to resolve the numerous regional conflicts in view of their possible consequences at the global level? Is it too much to dream that arms can fall silent and cease to rain down destruction and death? May the Jubilee remind us that those who are “peacemakers” will be called “children of God” (Mt 5:9). The need for peace challenges us all and demands that concrete steps be taken.

Longing for peace is the first sign of hope, but unless “concrete steps are taken” we are “prey to brutality and

violence” and fall into anxiety and despair.

That’s one reason why the pope insists that “looking to the future with hope also entails having enthusiasm for life and a readiness to share it.” Without a commitment to life itself and a willingness to bring new life into the world, despair becomes a self-fulfilling prophecy. “For the desire of young people to give birth to new sons and daughters as a sign of the fruitfulness of their love,” the Holy Father says, and “ensures a future for every society. This is a matter of hope: it is born of hope, and it generates hope.”

Enthusiasm for life leads to joy. Seeking fulfillment in material things, the pope says, “leads to a narrow individualism and the loss of hope; it gives rise to a sadness that lodges in the heart and brings forth fruits of discontent and intolerance.”

Hope overcomes all sadness and despair. It does not disappoint (Rom 5:5). May Christ, our hope, fill our hearts with his abundant life and joy!

(Daniel Conway is a member of The Criterion’s editorial committee.) †

“Jesus of Nazareth, by his words, his actions, and his entire person reveals the mercy of God.”

—Pope Francis, “*Misericordiae Vultus*” (“The Face of Mercy”)

“Jesús de Nazaret con su palabra, con sus gestos y con toda su persona revela la misericordia de Dios.”

—Papa Francisco, “*Misericordiae Vultus*” (“El rostro de la misericordia”)

El rostro de la misericordia/Daniel Conway

Que Cristo, nuestra esperanza, llene nuestros corazones de vida y alegría abundantes

El tema del Jubileo del año 2025 anunciado por el Papa Francisco el mes pasado es “peregrinos de esperanza.” El Santo Padre considera que la virtud teológica de la esperanza es especialmente necesaria para la humanidad en momentos como los que atravesamos actualmente.

Según el cardenal Mauro Gambetti, arcipreste de la basílica papal de San Pedro, la invitación del papa Francisco a participar activamente en el próximo Jubileo es una buena noticia “en un mundo asolado por las guerras, la pobreza y amenazado por el cambio climático,” un mundo en el que “los pueblos se enfrentan a desafíos cada vez mayores en los ámbitos social y político.” El Papa confía en que el Espíritu Santo, que concede el renacimiento a todos los que abren su corazón a la gracia de Dios, “nos ayude a mantener encendida la antorcha de la esperanza que se nos ha dado, para que todos puedan mirar al futuro con esperanza.”

En la bula de convocación papal que declara oficialmente 2025 como año de Jubileo, el Papa Francisco dice:

Todos esperan. En el corazón de toda persona anida la esperanza como deseo y expectativa del bien, aun ignorando lo que traerá consigo el mañana. Sin embargo,

la imprevisibilidad del futuro hace surgir sentimientos a menudo contrapuestos: de la confianza al temor, de la serenidad al desaliento, de la certeza a la duda. Encontramos con frecuencia personas desanimadas, que miran el futuro con escepticismo y pesimismo, como si nada pudiera ofrecerles felicidad. Que el Jubileo sea para todos ocasión de reavivar la esperanza.

Nuestra esperanza como cristianos no está en las ideas, en los partidos políticos ni en los sistemas sociales, sino que se basa en un encuentro personal con Jesucristo, el Verbo de Dios encarnado, cuya vida, muerte y resurrección son la fuente y la sustancia de toda esperanza. Esperamos en Él, a través de Él y con Él.

El Santo Padre identifica varios “signos de esperanza” que pueden guiarnos y tranquilizarnos en estos tiempos difíciles, los cuales pueden discernirse prestando una cuidadosa atención a lo que el Concilio Vaticano II denominó los «signos de la época» mediante los cuales y «acomodándose a cada generación, pueda la Iglesia responder a los perennes interrogantes de la humanidad sobre el sentido de la vida presente y de la vida futura y sobre la mutua relación de ambas»

(“*Gaudium et Spes*,” #4).

De acuerdo con el papa Francisco:

Que el primer signo de esperanza se traduzca en paz para el mundo, el cual vuelve a encontrarse sumergido en la tragedia de la guerra. La humanidad, desmemoriada de los dramas del pasado, está sometida a una prueba nueva y difícil cuando ve a muchas poblaciones oprimidas por la brutalidad de la violencia. ¿Qué más les queda a estos pueblos que no hayan sufrido ya? ¿Cómo es posible que su grito desesperado de auxilio no impulse a los responsables de las Naciones a querer poner fin a los numerosos conflictos regionales, conscientes de las consecuencias que puedan derivarse a nivel mundial? ¿Es demasiado soñar que las armas callen y dejen de causar destrucción y muerte? Dejemos que el Jubileo nos recuerde que los que “trabajan por la paz” podrán ser “llamados hijos de Dios” [Mt 5:9]. La exigencia de paz nos interpela a todos y urge que se lleven a cabo proyectos concretos.

Anhelar la paz es el primer signo de esperanza, pero a menos que “se lleven a cabo proyectos concretos” seremos oprimidos “por la brutalidad de la violencia” y caeremos en la ansiedad y la desesperación.

Esa es una de las razones por las que el Papa insiste en que “mirar el futuro con esperanza también equivale a tener una visión de la vida llena de entusiasmo para compartir con los demás.” Sin un compromiso con la vida misma y una voluntad de traer nueva vida al mundo, la desesperación se convierte en una profecía autocumplida. “Porque el deseo de los jóvenes de engendrar nuevos hijos e hijas, como fruto de la fecundidad de su amor, da una perspectiva de futuro a toda sociedad y es un motivo de esperanza: porque depende de la esperanza y produce esperanza,” afirma el Santo Padre.

El entusiasmo por la vida conduce a la alegría, en tanto que buscar la plenitud en las cosas materiales “nos encierra en el individualismo y corroe la esperanza, generando una tristeza que se anida en el corazón, volviéndonos desagradables e intolerantes,” asegura el Papa.

La esperanza supera toda tristeza y desesperación, y esa esperanza no defrauda (Rom 5:5). Que Cristo, nuestra esperanza, llene nuestros corazones con su manantial de vida y alegría.

(Daniel Conway es integrante del comité editorial de The Criterion.) †

Pilgrimage's east route enters archdiocese in hills of Dearborn County

By Sean Gallagher

DEARBORN COUNTY—The rolling hills of Dearborn County in southeastern Indiana echoed on July 9 with the sound of handbells and the prayers of some 300 Catholics taking part in a eucharistic procession from New Alsace to Yorkville.

Kathie Schmid, a member of St. Teresa Benedicta of the Cross Parish in Bright, couldn't walk the full 3 miles of the afternoon's procession. As she knelt by the roadside to pray as the Blessed Sacrament went past, she was filled with emotion.

"It just made my heart flutter," said Schmid with a quivering voice. "I've got goosebumps. It's absolutely beautiful."

"Seeing this many people so in love with Jesus, spending an afternoon walking with him—our Church is going through a real revival right now. This is proof."

A little further down the road stood Sue Widolff, a member of All Saints Parish in Dearborn County.

A few hours later, she planned to attend her weekly hour of praying before the Blessed Sacrament at her faith community's perpetual adoration chapel at its St. John the Baptist campus in Dover.

"It gives me goosebumps," said Widolff as the procession went by. "It's amazing. It brings tears."

"I know so many of these people. Hopefully, our nation will see this and unite in oneness with God."

The procession was part of the events that took place at All Saints Parish in the first stop of the St. Elizabeth Ann Seton Route of the National Eucharistic Pilgrimage in the archdiocese, the first of its four routes to enter the Church in central and southern Indiana.

A group of young adult perpetual pilgrims had accompanied the Blessed Sacrament from the east route's start on May 19, Pentecost Sunday, in New Haven, Conn. They were accompanied by the route's chaplain, Father Roger Landry of the Diocese of Fall River, Mass., and a group of men and women religious.

Along their way to the archdiocese and the route's ultimate destination of Indianapolis and the National Eucharistic Congress, the pilgrims had visited large cities like New York, Washington, Philadelphia, Pittsburgh and Cincinnati.

And while thousands of people in these cities witnessed Christ in the Eucharist being processed through

its streets, Father Jonathan Meyer saw meaning in taking the Blessed Sacrament to the, by comparison, more sparsely populated hills of rural Dearborn County, where he has ministered since 2014 at All Saints Parish.

"I know the names of everybody who live on those roads, Catholic and non-Catholic, after being pastor here for 10 years," he said. "There are a lot of wounds that I've witnessed over the past 10 years. I have the ability to bring our Lord in front of their house. So, there's something maybe even more powerful about doing it in rural areas."

Recently retired after a 47-year career, Greg Ramsey took part in the procession, starting to fulfill a goal for his retirement of praying for his family, including 18 grandchildren.

"I'm out here praying for them," said Ramsey, a member of St. Mary of the Immaculate Conception Parish in Aurora. "They all have to go through this pilgrimage of life. I know my own struggles. And I know they're going to have their struggles."

When considering the long procession of people following Christ in the Blessed Sacrament, Ramsey said, "I wish it was more. We all need it. The world's in a mess right now. This is the answer."

'The Lord wants to travel everywhere'

As the procession made its way from All Saints' St. Paul campus in New Alsace to its St. Martin campus in Yorkville, a moving sight was seen. Daughter of Mary, Mother of Healing Love Sister Mary Fatima Pham would take off at a sprint when she saw people watching from yards and roadsides.

She explained to them what was happening, handed



Daughter of Mary Mother of Healing Love Sister Mary Fatima Pham prays with Sue Widolff on July 9 as a 3-mile eucharistic procession that was part of the east route of the National Eucharistic Pilgrimage makes its way through Dearborn County. (Photo by Sean Gallagher)

them a card to help them learn more about the National Eucharistic Revival and prayed with them as the procession went by.

Then, wearing her order's blue and white habit (and athletic shoes), she'd sprint again to catch up with members of her community in the procession.

Living in a camper, she and members of her community have accompanied the east route all along its way.

"The Lord wants to travel everywhere, to the fringes, to those in cities, to meet everyone," said Sister Mary Fatima. "The Lord wants to sanctify every place, every home. Every day has flown by. I love this. I could do this for my whole life."

Also following the pilgrimage's east route from its start was Jan Pierson, a member of St. Charles Borromeo Parish in Bloomington. She told *The Criterion* at All Saints Parish that the route finally reaching the archdiocese "was like coming back home."

See EASTERN ROUTE, page 19

National Eucharistic Pilgrimage events in Terre Haute 'bring people to Jesus'

By Natalie Hoefler

TERRE HAUTE—It began in San Francisco on May 18. On July 12—55 days, 10 states and 154 stops in 17 dioceses later—the National Eucharistic Pilgrimage's



Fr. Todd Reibe

western St. Junipero Serra Route entered the Archdiocese of Indianapolis in Terre Haute.

"How I admire these pilgrims who have traveled all this way," said Father Todd Reibe. "What love for the Eucharist."

The retired archdiocesan priest who resides in the western Indiana city was one of six priests who carried the true presence of Christ on a 1.5-mile

eucharistic procession between St. Patrick and St. Joseph University parishes in Terre Haute on July 12. Joining in prayer and song were about 130 souls from the Terre Haute Deanery and beyond.

The events began in St. Patrick Church with adoration of the Blessed Sacrament traveling with the perpetual pilgrims on the 2,200-mile Serra Route.

After the procession, Vespers and Mass were held in St. Joseph University Church, followed by a potluck dinner in the parish center.

St. Patrick and St. Joseph University were the first two of seven scheduled stops at archdiocesan parishes along the Serra path before the four routes unite in Indianapolis on July 16.

'A desire to witness the Real Presence'

Indiana served its typical July weather fare that day—sunny and hot,

with a heavy helping of humidity.

"You just do whatever you can do to serve Christ, even when it's hot and uncomfortable," said Rebecca Olinske. She and her husband Eric, members of St. Patrick, were two of several people in the church who volunteered to help with the procession after a request was made during adoration. "Getting to volunteer was a surprise. And getting to volunteer together as a married couple was just really beautiful."

The couple, who prepared the altar before adoration, had already planned to participate in the procession.

"We were drawn by the love of Christ and a desire to witness the Real Presence, to be a part of that," said Rebecca. "And I think that's also a form of witness when other people see you being a part of it, to show other people that this is Christ."

Chelsea Wagner, 16, joined her parents in the procession.

"It's amazing to witness such a historic show of faith," said Chelsea, who worships with her parents at Annunciation Parish in Brazil.

When asked if the procession included singing, prayer or reflection, she answered, "All of the above."

"It was nice to be a part of that, even though the speakers quit working," Chelsea added. "We carried on from what we could hear all the way in the back. All the way up and down the line we were singing together."

'Called to bring people to Jesus'

Folks from beyond the Terre Haute Deanery participated in the procession as well, including Emma Kramer, 15, along with two siblings and her mother Erin Kramer. They traveled from Fort Myers, Fla., to visit Emma's grandparents in Terre Haute before she and her mom attend the National Eucharistic Congress in Indianapolis on July 17-21.

"I was really excited [to participate in the procession] because I just got back from a summer camp that helped me grow my relationship a lot with God," said Emma. "So, just being able to kind of continue that while I'm here with my grandparents was really nice."

Erin commented on the National Eucharistic Pilgrimage's presence in Terre Haute coinciding with her family's visit.

"We're from Florida, the pilgrimage began in California—how amazing that it just happened to be in Terre Haute when we are," said Erin. "It was just providential timing."

For Nora Grasser, taking part in the procession in Terre Haute completed her desire to participate in each of the four National Eucharistic Pilgrimage routes.

"Three times I got on the eastern route, and then twice on the southern route, once on the northern, and now once on the western," said the member of St. Louis de Montfort Parish in Fishers, Ind., in the Lafayette Diocese, who worships there with her husband Jeff Grasser. "I just go and try to get to adoration and Benediction, and then do some of the procession, if I can."

Nora said she felt called to participate in each of the routes "out of a lifetime of blessings and a supportive husband who understands my desire to be closer to Christ. This is just kind of the fruition of a lot of years of following him."

She has invited people to join her, including two of the couple's children "who got to join us for a little piece."

Nora has also enjoyed meeting pilgrims along the way. Some have even gifted her with religious items. One man from Xenia, Ohio, gave her a bracelet with saint images, while in Louisville, Ky., a Houston man explained that those in his group had

See WESTERN ROUTE, page 14



Jeff and Nora Grasser, members of St. Louis de Montfort Parish in Fishers, Ind. (Lafayette Diocese), pose by one of the National Eucharistic Pilgrimage vans outside of St. Joseph University Church in Terre Haute on July 12. By taking part in adoration and a eucharistic procession in Terre Haute, Nora fulfilled her desire to participate in each of the four national pilgrimage routes. (Photo by Natalie Hoefler)

Seminarian on Marian Route says pilgrimage has laid foundation for 'explosion of grace' at Congress

By Mike Krokos

It took nearly two months, but Mason Bailey is almost home.

A seminarian for the Diocese of Fort Wayne-South Bend in northern Indiana, Bailey is one of the eight perpetual pilgrims who participated in the National Eucharistic Pilgrimage's Marian (northern) Route that began at the headwaters of the Mississippi River in northern Minnesota on Pentecost Sunday on May 19 and arrived in the archdiocese at St. Luke the Evangelist Parish in Indianapolis on July 14.



Mason Bailey

"It's been a wild ride," he said with a smile as he reflected on the several-hundred mile journey. "I'd be lying if I said it wasn't hard. There's been hardship for all of us as a team, but we've really rejoiced in the challenge."

Bailey, 24, is a member of Most Precious Blood Parish in Fort Wayne and is about to begin his second year of priestly formation at Saint Meinrad Seminary and School of Theology in St. Meinrad.

He said the pilgrimage provided "a wonderful time to reflect on why I am becoming a priest, and [it's] also been a wonderful opportunity to see so many priests across so many different dioceses and so many religious orders and bishops ... to see how all of them shepherd their people. It's been a great opportunity to learn from them."

The pilgrims faced limitations on their journey, he said, including at times dealing with "social exhaustion, or emotional or spiritual [exhaustion]."

While transportation was used for parts of the pilgrimage, the perpetual pilgrims have walked close to 300 miles, said Bailey. "And none of us have done anything like this in our lives—I know I haven't—and the new experience of walking that much and maintaining reverence and still being close to God."

As he reflected on the two-month pilgrimage of faith, Bailey said "seeing parishes that nobody sees, outside of the parishioners ... rural churches in the middle of nowhere" was a blessing.

"They are so beautiful, and it was so wonderful to experience them," he noted, offering SS. Peter and Paul Parish in Gilman, Minn., in the Diocese of Saint Cloud as an example.

"It's got a population of about 200, but the church is a beautiful, Polish church on a hill, with a cemetery in the back and two steeples. The bells were ringing as we processed up to it."

While the pilgrims were processing through town,

there was a little baseball game being played, which Bailey said offered a beautiful snapshot of life in this rural community.

"It was so American, so Catholic, and so beautiful that we were able to see that," he said. "To now be able to tell people about places like this, that nobody would normally have a pilgrimage to, now to invite people to do that. That's been a great grace."

'A renewed dedication to the Eucharist'

Erin Jeffries, director of spiritual life and formation ministry at St. Luke, said the parish had been asked months ago to host the perpetual pilgrims of the Marian Route overnight and to host an event with them.

On the evening of July 14, more than 100 parishioners took part in a holy hour with the pilgrims. It included meditation, vocal prayer, singing and exposition of the Blessed Sacrament.

"Our big hope over this year has been a renewed dedication to the Eucharist," Jeffries noted, "refocusing on Christ's presence and his centrality in our life as a parish and individually."

As pastor of St. Luke the Evangelist Parish, Msgr. Joseph Schaedel said the faith community embraced the opportunity to host the pilgrims and have a holy hour with them, celebrate a July 15 Mass with the group and to take part in this week's National Eucharist Congress.

"People are excited about it, and I think we'll have a good showing [at the Congress] from St. Luke," he said.

Msgr. Schaedel said he plans to participate in the Congress, and hopes "to come away, like everybody else, with a deeper appreciation for the power of the Eucharist."

"I think it will come to a lot of us priests, not so much through the talks that we'll be able to hear. ... I think it's going to be the ability to be with so many thousands of people."

Reflecting on the history of large gatherings in the archdiocese, Msgr. Schaedel cited a Mass attended by 30,000 on Sept. 16, 2000, in the former RCA Dome in



A eucharistic procession departs Holy Angels Parish for St. John the Evangelist Parish, both in Indianapolis, on July 16 as the last leg on the Marian (northern) Route of the National Eucharistic Pilgrimage. (Photo by Sean Gallagher)

Indianapolis for the Great Jubilee.

"I remember when the priests were lining up to process in for the Mass, some of them saw all the people there, and they just started crying," he said. "It was simply the witness of the people."

Msgr. Schaedel expects other graces from this week's five-day gathering. "They'll be graces in the liturgies and at [perpetual] adoration at St. John [the Evangelist Church]. ... And from the talks, too."

"I think just being in the embrace of so many Catholics who love the Eucharist and want to spread devotion to the Eucharist will be exhilarating."

'A great revival of Catholicism in America'

As Bailey prepared to participate in the National Eucharistic Congress this week in Indianapolis, he had a simple hope and prayer.

"I think the National Eucharistic Pilgrimage has really paved the way for an explosion of grace at this Congress," he said. "There were so many people that we met while journeying who said, 'We'll see you in Indy.' ... They're all on fire, and I think this is just the beginning of a great revival of Catholicism in America. That's certainly my prayer. I think we're on the verge of something great. I'm really optimistic." †

PROCESSION

continued from page 2

"I was kind of sweating bullets the whole time watching the radar, like, 'All right, is the storm going to come or not?'"

The storm veered to the north. It was another sign to Warrens of how God abundantly provides.

"One of the big takeaways for me on this journey is God's providence," said the Kansas City, Mo., native who now lives in Houston. "The Lord always provides, and he provides abundantly."

Of the "thousands" of special moments she's witnessed on the pilgrimage, Warrens singled out one to share with *The Criterion*.

The perpetual pilgrims were



David Schmidt, left, Stephen Day and Philip Hendershot offer broad smiles near the Big Four Bridge in Jeffersonville after participating in a eucharistic procession from Louisville, Ky., to Jeffersonville over the bridge on July 9, marking the entrance of the National Eucharistic Pilgrimage's southern route into the archdiocese. (Photo by Natalie Hoefler)

participating in a service opportunity at a homeless ministry in Biloxi, Miss., housed in the gym of a former Catholic school destroyed by a hurricane.

One man they served shared that he made his first confession in the gym in second grade. But it had been years since he'd received the sacrament. He said he now confessed directly to God and saw no need to involve a priest.

A Franciscan Friars of the Renewal brother traveling with the pilgrimage spoke with the man about the theology behind the sacrament, and the man changed his mind.

"Our priest heard his confession right there in that gym where [the man] had his very first confession," said Warrens. "He walked out, and he was like, 'I can't wait to go to confession again!'"

"We've just had countless moments like that, where the Lord enters someone's heart and just lights it on fire."

Warrens said the pilgrimage has been "absolutely beautiful. The Lord is doing so much in our country. He is so excited to just have access to people's hearts. ... It's kind of surreal that we are closing in on the very end."

'For a moment, they got to be with Jesus'

But not before the St. Juan Diego route stops at seven parishes in the archdiocese before joining the other three routes at St. John the Evangelist Church in Indianapolis on July 16.

St. Augustine Parish was the first of those seven stops. A reception, including witness talks by the perpetual pilgrims, was held in the parish center after the eucharistic procession, followed by 12 hours of adoration.

With the assistance of "many great people," Father Adam Ahern, pastor of St. Augustine, helped plan the July 10 path of the longest eucharistic procession on the St. Juan Diego route—a 15-mile trek from St. Augustine to St. Mary-of-the-Knobs Parish in Floyd County, with a stop at St. Mary Parish in New Albany along the way.

"Other parishes of the [New Albany] Deanery are hosting different sections along the route, to make it a whole deanery-wide effort," he said.

As for the eucharistic procession over the bridge between Louisville and Jeffersonville, it was a dream come true for Father Ahern. "I was ordained in 2015, and my first assignment was at Our Lady of Perpetual Help [Parish] in New Albany," he said. "From that day until now, I've been wanting to do a procession across the walking bridge. Because, come on, how cool is that to walk across the Ohio River with the Eucharist, right?"

"Coming across the bridge, I was just all smiles, like, 'Ah, yeah! This is sweet!' I just really loved it."



A woman looks with reverence at the Eucharist as Archbishop Charles C. Thompson carries a monstrance into Big Four Pavilion in Jeffersonville, marking the end of a procession on Big Four Bridge over the Ohio River between Louisville, Ky., and Jeffersonville on July 9, the first stop of the National Eucharistic Pilgrimage's southern route in the Archdiocese of Indianapolis. (Photo by Natalie Hoefler)

"This is such a public display of our Catholic faith," Father Ahern continued. "I'm sure there were people on that bridge that had never seen or heard of anything like this ever before."

"And for a moment, they got to be with Jesus."

(To view photos from the first stops of the St. Juan Diego Route of the National Eucharistic Pilgrimage in the archdiocese, read this story at www.CriterionOnline.com.) †

St. Junipero Serra Route From the West

St. Patrick Church in Terre Haute is seen in the background as about 130 join in a eucharistic procession to nearby St. Joseph University Church on July 12 as the first event of the National Eucharistic Pilgrimage's west route in the Archdiocese of Indianapolis. (Photo by Natalie Hoefler)



A monstrance carried in a eucharistic procession in Terre Haute on July 12 is placed on the altar of St. Joseph University Church in the western Indiana city. The procession marked the first event of the National Eucharistic Pilgrimage's west St. Junipero Serra Route in the Archdiocese of Indianapolis. (Photo by Natalie Hoefler)



A eucharistic procession enters St. Joseph University Church in Terre Haute for the praying of Vespers followed by Mass on July 12. The procession, which began at St. Patrick Church in Terre Haute, marked the entrance of the National Eucharistic Pilgrimage's St. Junipero Serra (west) Route into the Archdiocese of Indianapolis. (Photo by Natalie Hoefler)

Lake Itasca, Minn.

Perpetual pilgrims on the Marian Route of the National Eucharistic Pilgrimage are greeted by parishioners as they arrive at St. Luke the Evangelist Parish in Indianapolis on July 14. (Photo by Mike Krokos)



Msgr. Joseph Schaedel, pastor of St. Luke the Evangelist Parish in Indianapolis, prepares on July 14 for a Holy Hour with parishioners and perpetual pilgrims from the Marian Route of the National Eucharistic Pilgrimage. (Photo by Mike Krokos)

Marian Route perpetual pilgrims Danielle Schmitz and Franciscan Friars of the Renewal Father Malachy Napier lead praise and worship during a Holy Hour in the gym of St. Luke School on July 14. (Photo by Mike Krokos)



Marian Route From the North



Grace, left, Molly and Sarah Miller, members of St. Luke the Evangelist Parish in Indianapolis, kneel in prayer on July 14 in the gym of St. Luke the Evangelist School during a Holy Hour with perpetual pilgrims on the Marian Route of the National Eucharistic Pilgrimage. (Photo by Mike Krokos)

National Eucharistic Pilgrimage

Indianapolis

New Haven, Conn.

San Francisco

Two women of the New Albany Deanery smile on the Louisville, Ky., side of Big Four Bridge over the Ohio River on July 9 as they prepare to join a eucharistic procession on the National Eucharistic Pilgrimage's St. Juan Diego (south) Route between Louisville and Jeffersonville, marking the route's entrance into the Archdiocese of Indianapolis. (Photo by Natalie Hoefler)



Louisville, Ky., and an interstate bridge serve as a backdrop as a eucharistic procession on the National Eucharistic Pilgrimage's St. Juan Diego (south) Route makes its way on July 9 up a ramp to Big Four Bridge, where it continued over the Ohio River to Jeffersonville, totaling several hundred participants by the end. (Photo by Natalie Hoefler)



A policeman on a motorcycle clears the way for a eucharistic procession on Big Four Bridge between Louisville, Ky., and Jeffersonville as the National Eucharistic Pilgrimage's St. Juan Diego (south) Route makes its way to the Archdiocese of Indianapolis on July 9. Several hundred people from the archdioceses of Louisville and Indianapolis joined in the procession. (Photo by Natalie Hoefler)



Archbishop Charles C. Thompson shares his reflections during a prayer service in Big Four Pavilion in Jeffersonville at the close of a eucharistic procession over a walking bridge from Louisville, Ky., to Jeffersonville on July 9. Several hundred members of the archdioceses of Louisville and Indianapolis joined in the procession as part of the National Eucharistic Pilgrimage's St. Juan Diego (south) Route. (Photo by Natalie Hoefler)

Some 300 Catholics take part in a July 9 eucharistic procession in Dearborn County that was part of the St. Elizabeth Ann Seton (east) route of the National Eucharistic Pilgrimage. (Submitted photo by Ryan Lentz, Jr.)



Carol Bruns of St. Nicholas Parish in Ripley County raises her hand in prayer during a July 9 eucharistic procession in Dearborn County that was part of the St. Elizabeth Ann Seton (east) route of the National Eucharistic Pilgrimage. (Photo by Sean Gallagher)



Worshippers fill St. Martin Church in Yorkville, a campus of All Saints Parish in Dearborn County, on July 9 for eucharistic adoration. The church was the destination that afternoon of a 3-mile eucharistic procession that was part of the St. Elizabeth Ann Seton (east) route of the National Eucharistic Pilgrimage. (Photo by Sean Gallagher)



Brownsville, Texas

Daughter of Mary Mother of Healing Love Sister Mary Fatima Pham prays during a July 9 Mass at St. Paul Church in New Alsace, a campus of All Saints Parish in Dearborn County. Members of the religious community based in Manchester, N.H., accompanied the east route of the National Eucharistic Pilgrimage from its starting point in New Haven, Conn., to Indianapolis. (Photo by Sean Gallagher)



From the South St. Juan Diego Route

From the East St. Elizabeth Ann Seton

USCCB: Respectful dialogue despite political differences is needed

VATICAN CITY (CNS)—Political discourse in the United States has devolved into people shouting at and not listening to each other, showing a need to promote respectful dialogue despite political differences, said the president of the U.S. Conference of Catholic Bishops (USCCB).

In an interview with Vatican News, Archbishop Timothy P. Broglio of the U.S. Archdiocese for the Military Services said, “One thing that all of us can do is to remember and to promote the dignity of the human person.

“Even if someone disagrees with me, he or she is still created in the image and likeness of God, and therefore, has a dignity that I have to recognize and that I have to respect,” he said in the interview posted online on July 16.

If people were more aware of their common-held dignity, he said, “then we might be able to discuss as rational human beings, the problems and the disagreements that we have, and perhaps come to some solutions.

“But it’s tragic that political discourse in this country has reached a point

where people just shout at each other, and there’s no space to listen to the other. And I think that’s something that Pope Francis has urged us constantly to recognize, this basic human dignity and to respect it in every way that we can,” he said.

The archbishop was asked to comment on the recent assassination attempt of former U.S. President Donald J. Trump at a campaign rally in Butler, Pa., on July 13. Gunfire killed one attendee, Corey Comperatore, and injured three others including Trump, whose right ear was grazed by a bullet. The suspected gunman was killed and his possible motives were still under investigation.

“This tragic event is really a call to action to all of us to measure our discourse and to move forward in pathways of peace and reconciliation and [for] an honest assessment of whatever political differences there are and however we can work together to find solutions,” he said.

In his interview with Vatican News, Archbishop Broglio expressed



‘This tragic event is really a call to action to all of us to measure our discourse and to move forward in pathways of peace and reconciliation and [for] an honest assessment of whatever political differences there are and however we can work together to find solutions.’

—Archbishop Timothy P. Broglio, USCCB president

his sympathy and condolences to the Comperatore family and his “promise of a prayer” for the repose of the deceased man’s soul. “And also to those who were wounded, including former President Trump, a message of consolation and the assurance of my prayers, and [I] assure the prayers of all of the faithful of the United States.”

In a statement following the July 13 shooting, Indianapolis Archbishop Charles

C. Thompson prayed for peace and healing.

“In the wake of the most recent outbreak of violence in Butler, Pa., please join me in prayer for a greater commitment to peace, civility, healing and dignity of human life in our country and world.

“Let us especially hold in prayer victims of all forms of injustice and hostility,” he continued. “May the grace of
See USCCB, page 20

Trump names Vance, Ohio senator and a Catholic, as his 2024 running mate

WASHINGTON (OSV News)—Former President Donald J. Trump on July 15 named Ohio Senator J.D. Vance, a Catholic, as his running mate on the Republican ticket in November.



Sen. J.D. Vance

Trump was widely expected to name his running mate at the Republican National Convention, which began the same day.

“After lengthy deliberation and thought, and considering the tremendous talents of many others, I have decided that the person best suited to assume the position of Vice President of the United States

is Senator J.D. Vance of the great state of Ohio,” Trump wrote in a post on his social media platform Truth Social.

“J.D. honorably served our country in the Marine Corps, graduated from Ohio State University in two years, *summa cum laude*, and is a Yale Law School Graduate, where he was editor of *The Yale Law Journal*, and president of the Yale Law Veterans Association.”

Vance, 39, author of *Hillbilly Elegy: A Memoir of a Family and Culture in Crisis*, was elected to the U.S. Senate in 2022 after a contentious primary election in the Buckeye State, in which he got Trump’s endorsement. Vance, who was received into the Catholic Church in 2019, is married to Usha Vance, a litigator.

The couple has three young children.

Trump said Vance “will be strongly focused on the people he fought so brilliantly for, the American workers and farmers in Pennsylvania, Michigan, Wisconsin, Ohio, Minnesota, and far beyond.”

Vance was at one time a staunch critic of Trump, but became a close ally of the former president as he campaigned for the U.S. Senate as a populist, and is ideologically aligned with Trump on issues such as foreign policy.

If elected, Vance would be just the second Catholic vice president in U.S. history, preceded only by President Joe Biden, who was vice president for two terms before his own election in 2020 to the White House. †

Marriage ANNOUNCEMENTS

Be a part of our Fall Marriage Edition
August 23 issue of *The Criterion*

Couples who are planning to be married between Aug. 9, 2024, and Jan. 31, 2025, in a marriage that is recognized as a valid sacramental or valid natural marriage, or couples who were wed between Jan. 31 and Aug. 9, 2024, in such a recognized marriage and did not have their engagement announcement in *The Criterion* are invited to submit the information for the upcoming Aug. 23 Fall Marriage Edition.

Announcements can be submitted by mail 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 to the e-mail: alewis@archindy.org. Subject line: Spring 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 photocopies or laser prints. 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 5 p.m. on Aug. 9.

— Use this form to furnish information by mail —

Clip and mail to: BRIDES, The Criterion, ATTN: Ann Lewis, 1400 N. Meridian Street, Indianapolis, IN 46202-2367. To submit information online go to: www.archindy.org/engagements. **Deadline with photos:** Tuesday, Aug. 9, at 5 p.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	Signature of person furnishing information		Relationship
<input type="checkbox"/> Return photo			Daytime Phone
<input type="checkbox"/> No Picture			



Project Rachel

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Upcoming Rachel’s Vineyard Retreat
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July 26-28, 2024

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A Special Word to Those Who Have Had an Abortion ...

Do not give in to discouragement and do not lose hope....
If you have not already done so, give yourselves over with humility and trust to repentance. The Father of mercies is ready to give you his forgiveness and his peace ...
~Saint John Paul II, *The Gospel Life*



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IPI graduates encouraged to be bridge builders in ministry

By Mike Krokos

Miguel Márquez Herrera had a message for his classmates who had just graduated with him from the archdiocese's Intercultural Pastoral Institute (IPI): Be bridge builders as you begin your ministry in service of the Church.

"It is important that we are very clear that our duty and responsibility as pastoral leaders is to build bridges between our parishes, but especially among our ministries," he said. "May they be solid bridges that lead us to paths where we can all walk together in synodality.

"It is important that we continue despite all the adversities that may arise in our ministries, parishes and families, working and creating an atmosphere of joy, enthusiasm and friendship," he continued, "so that we all move forward walking together. And even though we may stumble along the way, we have to stand up and continue to be helped by that light that the Gospel gives us—the light of Jesus."

Herrera, a member of St. Mary Parish in Indianapolis, was chosen to give a speech on behalf of his classmates during IPI's Pastoral Leadership certification program held on June 4 at Our Lady of Fatima Retreat House in Indianapolis. Archbishop Charles C. Thompson began the event by celebrating Mass. The evening also included a graduation ceremony, the presentation of diplomas and dinner.

A program of the archdiocesan Intercultural Ministry Office, IPI forms pastoral and catechetical leaders within the various ethnic communities in the archdiocese and the Lafayette Diocese. At the gathering, 15 graduates were recognized for completing the two-year leadership program.

'The baptismal call to holiness and mission'

In his homily, shared in Spanish, Archbishop Thompson congratulated the graduates on earning their certificates. Their work, he noted, was not done alone, but with the help and support of program administrators, instructors and family and friends.

"Rarely does anyone accomplish great



Fifteen graduates were recognized on June 4 at Our Lady of Fatima Retreat House in Indianapolis as the 2024 graduating class of the archdiocese's Intercultural Pastoral Institute. The program is operated by the Intercultural Ministry Office. Archbishop Charles C. Thompson celebrated a liturgy, then took part in a Pastoral Leadership Certificate ceremony. (Photo by Mike Krokos)

milestones along life's journey, especially on the path of faith and salvation, without the assistance of others," he said. "It is for this reason that Jesus established the Church, the community of believers as his body, as the means of salvation for humanity. In particular, we rely upon divine grace to fill up what may be lacking in us."

Noting that the Greek word for Eucharist means "to give thanks," Archbishop Thompson said, "we gather in thanksgiving for the gift of each disciple being honored today with certificates in their respective fields of study. It is important that we keep in mind the foundation of each certification, namely, the baptismal call to holiness and mission. Each graduate being honored today has been engaged in the process of responding to the call of missionary discipleship in Jesus Christ."

Archbishop Thompson told the graduates that "authentic discipleship is rooted in a life of prayer, meditation on the word of God, participation in the sacraments, fidelity to Church teaching and service to others."

As they begin their service in parishes, the archbishop said the graduates "must be witnesses to authentic knowledge of

God and faithfulness to the person of Jesus Christ.

"Since we are created in the image of God, we belong to God, rather than to ourselves or the world. We must, therefore, remain Christ-centered in all that we are about as his disciples," Archbishop Thompson said. "Today is indeed a great day for rejoicing in not only what these graduates have accomplished, but in all that God is accomplishing in them."

'A leadership journey driven by faith and love of God'

In her remarks to the graduating class of the two-year formation program, Dr. Carmen Hernandez, the coordinator of IPI, acknowledged the efforts, dedication, enthusiasm and commitment of the students.

"It has been two years of training, perhaps very little time, but enough to consider that during that time you were at the IPI, it was a leadership journey driven by faith and love of God," she said. "You've had incredible experiences rooted in your lives, and they have made that leadership journey become a reality."

As the graduates move forward in ministry, Hernandez reminded them they must show others we are "a welcoming

Church, that it knows how to listen to others and learn from them; that it has the ability to discern, dialogue and, above all, has a lot of tolerance, always maintaining loyalty to God. This is what I call inspiring pastoral leaders."

Quoting Pope Francis, the IPI coordinator told the class, "Everyone goes out to carry, with joy, the life of Jesus."

Hernandez added, "That is why I invite you, my dear pastoral leaders, to focus your gaze on Christ, on him and for him as a starting point to embark on your path of life."

Herrera encouraged his classmates to make loving and serving others the heart of their mission.

"I am sure that each of us, in a very special way, have been endowed with gifts, talents and virtues," he said, "that we have been given the solid foundations to continue with the evangelizing mission from our ministerial realities, putting into practice everything we have learned. But above all, carrying the truth forward. ... Let us ardently defend the riches of our Catholic faith. Christ needs us!"

(To learn more about the Intercultural Ministry Institute and its program, visit www.archindy.org/multicultural.) †

Los graduados del IPI reciben el llamado a tender puentes en su ministerio

Por Mike Krokos

Miguel Márquez Herrera tenía un mensaje para sus compañeros que acababan de graduarse con él del Instituto Pastoral Intercultural (IPI) de la Arquidiócesis: tiendan puentes al comienzo de su ministerio al servicio de la Iglesia.

"Es importante que tengamos muy claro que nuestro deber y nuestra responsabilidad como líderes pastorales es tender puentes entre nuestras parroquias, pero sobre todo entre nuestros ministerios; puentes sólidos que nos conduzcan a caminos en los que todos podamos caminar juntos en sinodalidad.

"A pesar de las adversidades que puedan surgir en nuestros ministerios, parroquias y familias, es primordial que sigamos trabajando y creando un ambiente de alegría, entusiasmo y amistad para que todos avancemos caminando juntos," afirmó. "Y aunque tropecemos en el camino, tenemos que levantarnos y seguir ayudados por esa luz que nos da el Evangelio: la luz de Jesús."

Herrera, miembro de la parroquia Santa María de Indianápolis, fue elegido para pronunciar un discurso en nombre de sus compañeros durante el programa de certificación de Liderazgo Pastoral del IPI, celebrado el 4 de junio en la Casa de Retiros Nuestra Señora de Fátima de Indianápolis. El arzobispo Charles C. Thompson inició el acto celebrando la misa, y la velada incluyó también una ceremonia de graduación, la entrega de diplomas y una cena.

Como programa de la Oficina

de Ministerio Intercultural de la Arquidiócesis, el IPI prepara líderes pastorales y catequéticos en las diversas comunidades étnicas de la Arquidiócesis y de la diócesis de Lafayette, y en la reunión se brindó reconocimiento a 15 graduados por haber completado el programa de liderazgo de dos años.

'El llamado bautismal a la santidad y la misión'

En su homilía, pronunciada en español, el arzobispo Thompson felicitó a los graduados por haber obtenido sus certificados. Señaló que la labor no la hicieron ellos solos, sino con la ayuda y el apoyo de los administradores del programa, los instructores y sus familiares y amigos.

"Rara vez alguien logra grandes hitos en el viaje de la vida, especialmente en el camino de la fe y la salvación, sin la ayuda de los demás," destacó.

"Por esta razón Jesús estableció la Iglesia, la comunidad de los creyentes que representa su cuerpo, como medio de salvación para la humanidad. En particular, confiamos en la gracia divina para colmar lo que pueda faltarnos."

Tras mencionar que la palabra griega para Eucaristía significa "dar gracias," el arzobispo Thompson dijo: "nos reunimos para dar gracias por el obsequio de cada discípulo que hoy recibe su certificado en sus respectivos campos de estudio. Es importante que tengamos presente el fundamento de cada certificado, es decir, el llamado bautismal a la santidad y la misión. Cada graduado homenajeado hoy ha estado comprometido en el proceso

de responder al llamado de ser discípulos misioneros en Jesucristo."

Dirigiéndose a los graduados, el arzobispo Thompson les recordó que "el auténtico discipulado está arraigado en una vida de oración, meditación de la palabra de Dios, participación en los sacramentos, fidelidad a las enseñanzas de la Iglesia y servicio al prójimo."

Conforme comiencen el servicio en sus respectivas parroquias, el arzobispo les dijo que "deben dar testimonio del auténtico conocimiento de Dios y de la fidelidad a la persona de Jesucristo.

"Puesto que hemos sido creados a imagen de Dios, le pertenecemos a Él, más que a nosotros mismos o al mundo. Por tanto, debemos permanecer centrados en Cristo en todo lo que hacemos como discípulos suyos que somos. Hoy es sin duda un gran día para alegrarse no solamente por lo que estos graduados han logrado, sino por todo lo que Dios está logrando en ellos."

'Un viaje de liderazgo impulsado por la fe y el amor a Dios'

En su discurso a la promoción del programa de formación de dos años, la Dra. Carmen Hernández, coordinadora del IPI, reconoció el esfuerzo, la dedicación, el entusiasmo y el compromiso de los estudiantes.

"Han sido dos años de preparación, quizás muy poco tiempo, pero suficiente para considerar que durante el tiempo que pasaron en el IPI, emprendieron un viaje de liderazgo impulsado por la fe y el amor a Dios. Han tenido experiencias increíbles

arraigadas en sus vidas, y han hecho que ese viaje de liderazgo se convierta en realidad."

Asimismo, la Dra. Hernández les recordó que a medida que avancen en su ministerio, deben mostrar a los demás que somos "una Iglesia receptiva, que sabe escuchar a los demás y aprender de ellos; que tiene capacidad de discernimiento, de diálogo y, sobre todo, mucha tolerancia, manteniendo siempre la lealtad a Dios. Esto es lo que yo llamo inspirar a los líderes pastorales."

Citando al Papa Francisco, la coordinadora del IPI le dijo a la clase: "Cada uno saldrá, con alegría, a llevar la vida de Jesús a todos.

"Por eso, mis queridos líderes pastorales, los invito a centrar su mirada en Cristo, en él y para él como punto de partida para emprender su camino de vida."

Herrera animó a sus compañeros a hacer del amor y el servicio a los demás el núcleo de su misión.

"Estoy seguro de que cada uno de nosotros, de una manera muy especial, ha recibido dones, talentos y virtudes, y que se nos han dado las bases sólidas para continuar con la misión evangelizadora desde nuestras realidades ministeriales, poniendo en práctica todo lo que hemos aprendido. Pero sobre todo, ser portadores de la verdad. ... Defendamos ardientemente la riqueza de nuestra fe católica. ¡Cristo nos necesita!"

(Para conocer más sobre el Instituto Pastoral Intercultural y su programa, visite www.archindy.org/multicultural.) †

Program gives those released from jail ‘that support to move forward’

By Natalie Hoefler

Brian Cain speaks enthusiastically about his job assembling engines at the Subaru car manufacturing plant in Lafayette, Ind., his tone animated by pride and joy in his work.

There were some items he needed to have before starting the job, though—long-sleeved shirts, jeans, steel-toed shoes and some tools. He estimates the total cost for the items was between \$500-\$1,000.

“Most guys coming out of prison don’t have that kind of money,” notes Cain, who re-entered society on Nov. 6 last fall. “You have to have those things to start. You can maybe go to Goodwill or some churches to see how they can help, but that takes time.

“So, when [the employers] ask when you can start and you have to say, ‘I don’t know’ because you don’t know when you’ll be able to get the things you need, they’re just going to move on to someone else.”

It’s a scenario Cain is grateful to have avoided, thanks to funding from the archdiocesan Corrections Ministry’s Re-entry Gift Program.

Through the program, Corrections Ministry coordinator Deacon John Cord was able to provide Cain in advance with the items he needed for the job with Subaru, allowing Cain to start on Nov. 14, just eight days after his release.

With the help of the funds, says Cain, “I had what I needed to move forward, to start work, to start getting a paycheck, to begin living my life.”

‘Saved me so much money’

The Re-entry Gift Program was created for circumstances just like Cain’s.

Before Deacon Cord became coordinator of the archdiocesan Corrections Ministry in January 2023, an anonymous donor “offered a gift of \$10,000 to the archdiocese to assist people coming out of prison who didn’t have work clothes and things they would need to start a new job,” he says.

“I was told that [the donor’s] nephew, who was living in a different state, was released from prison and had a job waiting for him but couldn’t take it because he didn’t have the steel-toed shoes he needed and ended up homeless. [The donor] wanted to make sure that didn’t happen here in Indiana.”

Deacon Cord contacted the Indiana Department of Corrections (DOC) to discuss how the donation could be put to use for its intended purpose.

“They have a wonderful program called HIRE [Hoosier Initiative for Re-Entry] where they find jobs for people getting out of prison,” he says. “But oftentimes, it was a problem because [those being released] didn’t have the gear they needed to start. By law, the DOC isn’t allowed to give gifts like that to people being released.”

The Re-entry Gift Program launched last summer. Now when HIRE coordinators line up jobs for people being released, they can submit a form to Deacon Cord requesting items a person will need to start a job.

For Donald Allen, that list included steel-toed boots, Carhartt work pants and T-shirts for work as an HVAC technician.

“I haven’t used them yet, but I know they’ll be a great help when I do,” says Allen, who is studying for an HVAC technician certificate at Ivy Tech Community College in Terre Haute. He is close to completing that program and is applying for scholarships to take a few more classes to earn an associate’s degree.

“I’m just so grateful for the sponsor out there willing to do this for people in my situation,” he says. Not having to spend several hundred dollars for the essential items “definitely saved me so much money. With a certificate, I’ll be able to get a better job, and having the boots and pants and shirts, I’ll be able to start a job right away.”

‘That piece of dignity’

The cost of such items is often “out of reach” for those coming out of prison, says HIRE coordinator Brooke Owens.

“We have folks coming out of criminal facilities with nothing but DOC-issued clothes on their back,” she says. “You’d be astonished at how many people don’t have the absolute basics when they re-enter society. I had one person meet me who had to borrow his roommate’s shoes. They weren’t his size, but he had no shoes he owned.”

Owens says the Re-entry Gift Program “has made it possible to give them that piece of dignity to face the world like everyone else, so they’re judged on their merits and capabilities and don’t have to worry about do I have pants, do I have underclothes to go to work.”

Deacon Cord describes a recent encounter with another grateful HIRE coordinator at a Re-entry conference.

“She walked up to me and just threw her arms around me and gave me a hug,” he says. “She said, ‘You can’t believe how much what you’re doing, what the archdiocese is doing, is changing people’s lives. A lot of the people wouldn’t be able to get a job if not for what you’re doing.’”

‘It gives people the confidence they need’

With the original donor’s permission, some of the funds are used to purchase Bibles and rosaries for those currently in prison, as well as some holiday treats.

But the vast majority of the money is focused on purchasing items related to a specific job—and even items to help make employment in general possible.

“Some people have to walk to work, or some people who work still don’t have a place to live,” says Deacon Cord. “During the winter, I was buying Carhartt coveralls, winter coats, boots and tents so they could stay warm.”

The funds help indirectly in other ways as well. Allen notes that he “came out of prison and moved straight into a sober home,” a place that provides not just housing but also help for those with a history of alcohol or substance addiction.

“Having a job or being in school is required” to be accepted into such homes, he says. “If you can have what you need to have a job lined up right when you get out, you don’t have to worry about not getting into a sober house.”

And being able to start a job after being released cuts down on recidivism, Cain says.

“It gives people the confidence, the mentality they need to strive to stay out of prison instead of being sent back,” he says.

‘That support to move forward’

The number of item requests from HIRE coordinators



Donald Allen, left, and his Hoosier Initiative for Re-Entry coordinator Brooke Owens pose on July 12 in Terre Haute with the items Allen received through the archdiocesan Corrections Ministry’s Re-entry Gift Program to help him prepare for a job as an HVAC technician. (Photo by Natalie Hoefler)

varies per week, says Deacon Cord, but currently ranges from five to 20.

While the original donor continues to contribute to the fund, the amount “won’t get us through the end of the year,” Deacon Cord admits. “At the current rate, we’ll probably have 400-500 people we’ll be helping. The average cost is well over \$150, so we’re anticipating needing \$75,000 total for the year, and we don’t have near that amount in the account. A couple more months and we’ll probably need more money.”

If Cain could, he would go house-to-house encouraging people to contribute.

“You’ve got to have that support to move forward,” he says of those leaving the prison system. “This is a good way to help people like me move forward.”

Since starting his job last fall, Cain now rents an apartment, owns a car and has his driver’s license—“I haven’t had one since 1994,” he says with a touch of pride in his voice.

But the accomplishment of which he is most proud is being able to financially help his 29-year-old daughter.

“I’ve been able to give her the child support I couldn’t give all those years before,” he says.

He also likes to “pay it forward” by donating socks and underclothes to a local community corrections program.

“When you’re getting out [of prison], you’re happy, but you wonder where you’re going to live, where you’re going to work, what you’re going to eat,” says Cain. “If I can help just one person, I feel like I’m winning.”

(For more information or to contribute to the Re-entry Gift Program, contact Deacon John Cord at jcord@archindy.org.) †



Deacon John Cord

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WESTERN ROUTE

continued from page 8

each been given rosaries to hand out, one per day, “And he said, ‘I’d like to give you one.’”

She and Jeff planned to help stuff swag bags at the Indiana Convention Center in Indianapolis on July 14 for the National Eucharistic Congress. They will attend the five-day gathering—the first in 83 years—and they’re hosting 14 people who are attending as well.

“That’s what we’re called to do,” said Nora. “Bring people to Jesus.”

‘Rediscovering the treasure we have’

Father Reibe witnessed one woman who was brought to Jesus through the July 12 procession.

“One of the beautiful things today was that a woman was coming out of work and recognized that it was a eucharistic procession,” he shared. “She bowed to the Blessed Sacrament, and then she asked if she could join us, and so she joined the group.

“It was just beautiful, coming through the streets and picking up people like that.”

Father Reibe hopes the many processions along the four national pilgrimage routes lead to more such events in the future.

“I think having the eucharistic processions is rediscovering a tradition that has been lost for a while,” he said. “It’s just rediscovering the treasure we have in the Church and the love of the Eucharist.

“It’s beautiful to take Jesus on a field trip,” he added. “And I would think for him it’s beautiful, because he makes himself a prisoner to us in the tabernacle, and we don’t come to him enough. So, in a eucharistic procession, he has this chance to come to us.”

The processions along the National Eucharistic Pilgrimage routes are doing more than bringing Christ to his people, Father Reibe noted.

“It’s even bringing the country together,” he said. “And when you kind of watch how this is all happening—from north, south, east, west—you realize that we’re all one in Christ.

“We’re so privileged to host [the National Eucharistic Congress] in Indianapolis. It’s amazing. Certainly, the Holy Spirit is going to be over Indiana this coming week.” †

SIMPLY CATHOLIC

Church brings 2,000 years of history in reflecting on government, society

First of two parts

By Russell Shaw

(OSV News)—For two millennia, the Catholic Church has lived and often thrived alongside political systems of many different kinds. In most of the world, it exists—often congenially, sometimes not—in countries that describe themselves as democracies.

So how does the Church view democracy? The answer—more complex than one might expect—is that it takes a favorable view of democracy, but insists that one highly significant condition be met. Pope St. John Paul II spelled this out in his 1991 encyclical letter “*Centesimus Annus*.”

On the one hand, he said, the Church strongly approves of “authentic” democracy, defined as democracy under the rule of law and founded on “a correct conception of the human person” (#46).

On the other hand, he added, it happens that self-styled democracies sometimes fall short of this ideal. And “a democracy without values easily turns into open or thinly disguised totalitarianism” (#46). The 20th century, he might have pointed out, saw that happen more than once.

This encyclical is the Church’s most definitive word on democracy, and that word wasn’t spoken quickly. As we shall see, there are several reasons for that, among them the fact that democracy in its modern form didn’t emerge until about 250 years ago, when 13 British colonies stretching along the Atlantic Coast of North America audaciously declared themselves an independent nation committed to equality under the law and “unalienable” human rights.

Developing views on government

Before the genesis of the United States, political life was rarely reconsidered by those other than Enlightenment intellectuals. That was certainly true for the Catholic Church.

The New Testament, to the extent it considers the topic of governance at all, took for granted the political order of the Roman Empire, the dominant secular power of the place and time it was written. St. Paul in several places simply told the early Christians to obey secular authorities and said this is what God wanted.

Even so, Jesus introduced a novel idea by suggesting something resembling Church-state separation when he spoke of giving Caesar’s due to Caesar and God’s due to God (Mt 22:17-21). This implies a distinction unfamiliar to the Roman mind, which considered semi-divine Roman emperors to be supreme in both spheres, religious and secular.

In his influential *magnum opus* “City of God,” written early in the fifth century, St. Augustine gave this distinction a twist by unfavorably contrasting the this-worldly city of man with the heavenly city of God.

God’s city, he wrote, is humanity’s ultimate destination—indeed, the only one that deserves truly



A woman in Bethany, Okla., votes during the presidential election on Nov. 3, 2020. During its 2,000-year history, the Church has sought to carry out its mission under a variety of secular governments and reflected much on how best to organize and govern society. (CNS photo/Nick Oxford, Reuters)

serious attention. For a religiously serious person, man’s city is little more than a source of distraction and temptation. Whatever else might be said of that view, it doesn’t offer Christians much encouragement to think deeply about the political order.

But St. Thomas Aquinas, writing in the 13th century, took the political order very seriously. And although he regarded monarchy as the best system of government, he didn’t leave it at that.

Declaring in his *Summa Theologica* that “all should have some share in the government,” the great Dominican theologian recommended a system in which a virtuous king would preside over a governing structure that other virtuous leaders shared in ruling. Such a system, he said, would be a mix of monarchy, aristocracy and democracy—the last of which can be understood “in the sense that leaders can be elected from among the populace.”

Struggles in Church-state relations

So much for theory. As a matter of fact, the Church for many centuries took for granted rule by kings and princes—an arrangement that clearly had its ups and downs for religion and often led to a power struggle between secular and religious authorities.

For centuries, too, the Church sought and enjoyed the preferred status of an established Church wherever it could. But this also had its dark side. Consider the famous treaty of 1555, the Peace of Augsburg. This was an agreement that halted Catholic-Lutheran warfare on the basis of “*cuius regio, eius religio*”—the people of a territory would have the religion of its ruler. Whatever practical advantages that formula might have had, it had the negative effect of subordinating religious affiliation to political authority.

In 1789, the seismic event known to history as the French Revolution not only overthrew the old order in France, but ushered in everywhere an era of new thinking about political life and the Church-state relationship. Unfortunately, much of the new thinking saw the Catholic Church as an unwelcome holdover from the past and had a decidedly anti-clerical tone.

In Italy, nationalist forces seized the Papal States from the papacy and in 1870 took over Rome itself. The pope of that day—Blessed Pius IX—declared himself “the prisoner of the Vatican,” and retired behind the walls surrounding the few acres he still controlled. Popes stayed there for half a century until the Vatican and the Italian government finally negotiated a settlement of their differences.

Given all this, Church leaders predictably took a less-than-enthusiastic view of the rise of self-proclaimed democracies that observed separation of Church and state. In his famous “Syllabus of Errors,” published in 1864, Pius IX rejected the idea that separation of Church and

state was a necessary condition of modern life.

The promise of faith in America

Meanwhile, on the other side of the Atlantic, the American experiment in democracy and religious liberty was taking shape under the aegis of religious separation.

Catholics were few in the original 13 states—only numbering about 25,000 immediately after the Revolutionary War. Reflecting the religious prejudices of the Old World, the handful of Catholics were commonly regarded with hostility by their Protestant neighbors.

One notable exception to the pattern of exclusion was Bishop—later Archbishop—John Carroll of Baltimore, the first U.S. bishop and a member of a prominent colonial family that included a signer of the Declaration of Independence, Charles Carroll of Maryland. In the new, post-revolutionary, democratic setting, Archbishop Carroll concentrated on winning acceptance for his co-religionists and their Church.

It was left to a Frenchman, Alexis de Tocqueville, to argue the theoretical case for the compatibility of Catholicism and American democracy. This he did in 1835 in his famous book *Democracy in America*, written after an extensive tour of the United States and still considered one of the finest analyses of the American character ever penned.

Rejecting the idea that Catholicism is “the natural enemy of democracy,” de Tocqueville held that the Church’s belief in human equality made Catholics particularly open to the democratic principle. “America is the most democratic country in the world, and it is at the same time ... the country in which the Roman Catholic religion makes most progress,” he wrote.

But de Tocqueville discerned a cloud on this horizon: “[E]quality makes men want to form their own opinions. ... Men living in democratic times are therefore very prone to shake off all religious authority.” The future would show how this might play out in America.

Another early Catholic endorser of democracy was Archbishop John Hughes, New York’s feisty first shepherd, who served as archbishop from 1850 to 1864. In a long report to skeptical officials of the Roman Curia in 1858, the Irish-American prelate strongly defended the understanding of liberty that prevailed in the United States. He contrasted it favorably with Europe, where liberty was identified with the violent overthrow of monarchical governments.

In America, Archbishop Hughes wrote, liberty signified “the vindication of personal rights; the fair support of public laws; the maintenance ... of public order, according to those laws; [and] the right to change them when they are found to be absurd or oppressive.”

(Russell Shaw, a veteran journalist and writer, is the author of more than 20 books, including three novels.) †

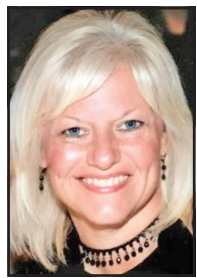


St. Thomas Aquinas is depicted in a painting at the Dominican House of Studies in Washington, D.C. The 13th-century Dominican theologian wrote on how the Church’s teachings on human nature and society can shape secular governments. (OSV News photo/Nancy Wiechec, CNS)

Joyful Witness/Kimberly Pohovey

And I thought to myself, 'how blessed am I?'

Meandering through an Irish estate gorgeously lush with vibrant flowers, the largest ferns I have ever seen and ancient



trees, I closed my eyes taking in the wonder of this enchanted place and the thoughts swirling in my mind were, "How blessed am I?"

I stood looking out at the vast body of water, incredibly separated into three

distinctly different stunning shades of blue, on a surprisingly sunny day on the Ring of Kerry along the Irish coastline, and I thought to myself, "How blessed am I?"

Looking out the back patio of our rental house in Greece, I gazed upon the most dazzling sunset over the crystal blue waters of the Aegean Sea against the backdrop of ancient Greek ruins, and I asked myself, "How blessed am I?"

Scouting along the foothills in the mountain region of the island of Naxos

in Greece, I spotted dozens of private, residential, spectacularly white chapels dotting the countryside, and again I pondered, "How blessed am I?"

Throughout my recent travels to both Ireland and Greece, I spent time in reflection at many of the sights we visited. I thanked God for the chance to witness such unbelievable beauty. And the thought "How blessed am I?" continued to permeate my thoughts. Who am I to have this opportunity to see such wonders? Who am I to experience the inward joy of being blessed?

A big focus of my prayer life is gratitude. I am cognizant of all the incredible blessings in my life—be it family, friends, faith, health and so much more. But contemplating how blessed I was to see such amazing sights, I began to question, "Why am I, among all humans on Earth, blessed?"

Perplexed, I turned to Scripture and found this line from the Acts of the Apostles: "... nor is he [God] served by human hands because he needs nothing.

Rather, it is he who gives to everyone life and breath and everything" (Acts 17:25).

I imagine God blesses us not because of who we are or what we can do for him, but because of how great his love is for us. Then, on Google I queried, "why am I blessed by God?" and found this nugget from a reader's comment: "The life and situation of each individual is divinely appointed by God that we should seek and find him." That really struck me.

I have long known that God works in mysterious ways, but I began to understand that every blessing God grants us is an opportunity to not only find him but share him with others too.

Maybe I was blessed by the chance to experience such beauty so I could then turn to him in gratitude. And just maybe, others might be grateful through the sharing of my experiences.

(Kimberly Pohovey is a member of St. Jude Parish in Indianapolis. She is the director of major and planned gifts for the archdiocese.) †

Faith and Family/Sean Gallagher

The Mass strengthens family ties across space and time

In each celebration of the Eucharist, our Lord breaks down the walls of time and space. No matter where we might



be or when the Mass takes place, the grace of God in each liturgy brings worshippers to the upper room where Christ gathered with his disciples on that first Holy Thursday.

And not just that. Each Mass also embraces the event

to which the Last Supper led, our Lord's death for us all on Calvary the next day.

As beautiful as this mystical reality at the heart of our faith may be, the distractions of daily life can make it abstract at times. After all, the busyness of family life and jobs—not to mention the constant binging of notifications on our smart phones—can make putting ourselves into a scene 2,000 years ago and half a world away a real challenge.

Maybe, though, our Lord can use our experience of faith in our families as a way to draw us closer to him in the Last Supper in the Mass celebrated here and now.

On Sept. 27, 2015, I called my mom while waiting with nearly 1 million others for the start of a Mass to be celebrated by Pope Francis at the World Meeting of Families in Philadelphia.

She and Dad had done so much to plant seeds of faith in my heart. With the water of God's grace, they had blossomed to the point where I was sharing stories of faith in *The Criterion* and, more importantly, seeking with my wife Cindy to plant seeds of faith in the hearts of our sons.

Mom was struggling with her health and was hospitalized at the time. So, as I awaited the start of this historic Mass, I wanted to share something of it with her who had done so much to make me a man of faith.

She died less than a month later. But she and my dad, who died in 2022, continue today to live very much in my heart when I worship at Mass.

And what's true about the ties of faith and love that bind us to our loved ones beyond space and time are also there linking us to a larger family—the family of the faithful both alive today and those throughout the history of the Church.

The Mass celebrated today is rooted in the liturgy that has fed the souls of saints of all times and places. This is true for a daily Mass in a small parish church we might attend with a handful of other worshippers.

It's also true when Catholics from across central and southern Indiana gather with tens of thousands of their brothers and sisters in faith from across the country in Lucas Oil Stadium in Indianapolis for celebrations of the Mass during the National Eucharistic Congress.

The Holy Spirit will draw all the worshippers at the congress from so many cultural backgrounds together as one just as it happens across time.

Our Lord, who in his eternity transcends all space and time, loves us so much that he makes us one with him in the boundless life of the Trinity that he is with the Father and the Holy Spirit.

The way that this happens for us on this side of eternity is first and foremost through the Mass. What Christ began at the Last Supper continues here and now in every Eucharist, including those to be celebrated at the congress.

The Eucharist is the way that Christ draws us as a family of faith into the endless life and love of the Trinity. †

Our Works of Charity/David Bethuram

Catholic Charities is a blessing for those in need

Catholic Charities staff and volunteers often find great satisfaction in assisting individuals striving to do their best for their families. Frequently, they encounter people facing tragic and unfortunate situations. I'd like to share two stories of individuals who experienced life-altering misfortunes, but were driven by the love of their families to persevere and achieve good.



Michael grew up in a single-parent home and became a father at the age of 15. He dropped out of school, but later turned to Job Corps to earn his GED and build valuable skills. Job Corps, a free education and career technical training program operated by the U.S. Department of Labor, helps young people ages 16 to 24 improve their lives through career and academic training.

Despite the end of his relationship with his son's mother, Michael continued to support his son financially into adulthood.

Michael eventually found love again and remarried, having five beautiful children. He built a career in metal works for the military, providing for his family.

However, their lives took a turn when his wife struggled with severe addiction. Heartbroken, Michael dedicated himself to supporting her recovery. Realizing the need to protect his children, he decided to move them to a healthier environment.

This move meant leaving his job, their hometown and their familiar life. Seven years have passed since then. The transition was tough. After living with his mother for a year, Michael and his family moved to Indiana. There, he found a supportive community and a church home but struggled to find a well-paying job. Usually reluctant to ask for help, Michael finally reached out to Catholic Charities when he could no longer manage on his own.

Our team listened and provided essential support, including

food and necessities. Once Michael secured housing, Catholic Charities assisted with rent and some furnishings, helping the family settle in. When his car broke down, he received bus passes to maintain his job—which he loves—and which supports his family.

Now, Michael spends his free time preparing meals, helping with homework and enjoying time with his children, helping them thrive. He said, "It's my children that keep me going; they are my motivation to move forward and succeed. ... Catholic Charities has been a truly amazing blessing to me and my family."

Margaret, an 85-year-old grandmother, continues to stay strong. When her grandchildren were at risk of entering foster care, she stepped in to raise them. Despite her age, she works part time to meet their needs because growing children often require more food than she can afford. Margaret visits a Catholic Charities food pantry weekly to obtain nutritious food for her family.

Catholic Charities has seen a rise in grandparents like Margaret taking in their grandchildren due to parental joblessness, addiction or incarceration. Previously, Margaret taught English and ran a small alterations business, which was destroyed in the 2008 Morgan County floods. She planned to retire and live off Social Security, but circumstances changed.

With support from community partners and donors, Catholic Charities helps Margaret stock her pantry, ensuring she and her grandchildren don't go hungry.

"I have one grandchild I've raised since she was 1, then her two little sisters had to come to live with me," Margaret shared. "It was really hard. They're now 14, 12 and 11. They eat a lot. Food distributions have helped tremendously."

(David Bethuram is executive director of the archdiocesan Secretariat for Catholic Charities. You can contact him at dbethuram@archindy.org.) †

Media Mindfulness/Sr. Nancy Usselman, F.S.P.

Time's fleeting nature and our relationship with God

As I'm sitting in the chapel, I hear the clock in the sacristy ticking in the silence. The tick of every second is the



ever-fleeting present leading to the next moment—St. Teresa of Calcutta's words come to mind, "Yesterday is gone. Tomorrow has not yet come. We have only today. Let us begin."

Filmmaker

Christopher Nolan uses the reality of time effectively in his storytelling. Hans Zimmer's soundtrack in *Dunkirk* creates suspense and urgency with a ticking clock underlying his score. In his sci-fi thriller *Inception*, the spinning top symbolizes time and reality. If it falls over, Leonardo DiCaprio's character Cobb is awake in the real world, but if it remains spinning, he is immersed in a dream. Nolan tells a group of Princeton graduates his reason for the film's unresolved ending: "Reality matters. ... I want you to chase your

reality." In other words, live in the present.

Time reminds us that it is fleeting. It never stops. Like in the story of Cinderella when the clock strikes midnight, all the beautiful fantasy fades away. What remains is the reality of the present.

God exists in the "eternal now," that is, outside of time that moves from moment to moment. But he waits for us to discover him in the fleeting moments of beauty before us in a redwood-lined, mountainous trail, the smile of a friend or the gift of grace in prayer. We recognize him in the generosity of strangers, the meaning of our lives and the hope for life with him forever in heaven. Sometimes we may become a slave of time anxiously planning the next thing. We want to live in the present, but it moves on quickly. Cherishing the time we have now helps us focus on what matters.

So, how can we live in the present? Here are five ways:

—Relish the moments: Let go of the past with its mistakes and disappointments. Be grateful for what you have right now and thank God for these blessings.

—Don't worry: Jesus says, "Do not

worry about tomorrow. ... Today's trouble is enough for today" (Mt 6:34). Surrender all your cares to the Lord.

—Choose the good: Discern the best next step in self-giving love and do that. Choose what will bring you peace.

—Lighten the baggage: Divest yourself of excess possessions.

—Be optimistic: Smile and share a word of joy with others.

I bring these tips into my daily prayer and experiences. My family all live in different areas of the country. I am grateful to God for the opportunity each time we come together. And so, I decide before each visit that I will relish the moments we have as a family. It gets harder and harder to say goodbye when it's time to leave. How much longer will we have together? Only God knows! It's futile to bring up past hurts or be anxious about future concerns. When I live in the present, I find joy in the moment.

(Sister Nancy Usselman, a Daughter of St. Paul, is director of the Pauline Center for Media Studies in Los Angeles and a media literacy education specialist.) †

Sixteenth Sunday in Ordinary Time/Msgr. Owen F. Campion

The Sunday Readings

Sunday, July 21, 2024

- Jeremiah 23:1-6
- Ephesians 2:13-18
- Mark 6:30-34

The Book of Jeremiah is the source of the first reading for Mass this weekend.

One of the three major prophets of ancient Israel, Jeremiah so firmly saw himself as God's representative that he wrote as if God were writing through him. So, in Jeremiah's works, God often speaks in the first person.

Such is the case in this reading. The reading reveals the disorder and turmoil that existed in Israel at the time. The divisions in society were not only political. They were also religious because people holding various views and different interpretations of the law of Moses battled with each other.

Assuming the role of prophets, people on their own pressed for this viewpoint or another.

In the writing of Jeremiah, God warned the people against these varying approaches to religion. The warning was severe. These people, imposters in prophecy, led people astray. Caring for the people and their well-being, God predicted doom for those who would confuse others in matters of religion.

The people were not helpless victims of these frauds. God promised to send, and did send, legitimate prophets.

Two lessons are clear. Objective truth, given by God, exists. God's truth is not simply the conclusion reached by humans as to what seems reasonable to them. As an aside, individual, subjective interpretation of divine revelation always has been foreign to the Scriptures.

The other truth is that people do not have to struggle to find God's truth. He has sent representatives to speak the truth.

For the next reading, the Church presents a passage from St. Paul's Epistle to the Ephesians. This reading recalls that the privilege of the Jews was to know God, whereas other nationalities long were in the dark.

Now, with and through Christ, all peoples can know God. The Holy Spirit comes to all who hear Jesus and who love God, irrespective of race, circumstance or

ethnic or cultural background.

St. Mark's Gospel furnishes the last reading. It is strong in its explanation of the role and identity of the Apostles.

In the story, the Apostles have come back to Jesus, having been sent on various missions to teach what the Lord had taught them. Clearly, many people were assembling around Jesus at this time.

Quite pointedly, Jesus took the Apostles aside, away from the crowd, leading the Twelve to a quiet, private place.

Jesus often took the Apostles to be alone with him, because they were the special students, especially commissioned for special undertakings, given insights into the Lord's teachings that were not provided to the rank and file.

Reflection

The Church in these readings directly and frankly introduces itself and sets forth its credentials. In so doing, it stresses a fact of belief firmly presented since the days of the Old Testament.

God's truth is exact. It is neither fluid nor open to compromise and qualification. It simply is as it is. All else is fraud and unreal. The prophets stressed this fact in the Old Testament. Those people who usurped the prophets' places were guilty of great fault and brought upon themselves God's rebuke, for they misled the people whom he loved and whom he intended to be holy.

The same theme is evident in this weekend's New Testament readings. The passage from the Epistle to the Ephesians assures us that the salvation achieved for us by Jesus does not depend upon anyone's earthly advantage. It is offered to all. Importantly, all of us need it.

Mercifully, God offers us knowledge of truth. He sends us Christ. In turn, here on Earth, Jesus appointed as our guides the Apostles, whose teachings the Church so carefully keeps and reveres.

Just as the Old Testament belittled individual interpretation of revelation and emphasized the prophets, so the New Testament discounts any personal definition of truth by emphasizing the place of the Apostles. †

Daily Readings

Monday, July 22
St. Mary Magdalene
Song of Songs 3:1-4b
or 2 Corinthians 5:14-17
Psalm 63:2-6, 8-9
John 20:1-2, 11-18

Tuesday, July 23
St. Bridget, religious
Micah 7:14-15, 18-20
Psalm 85:2-8
Matthew 12:46-50

Wednesday, July 24
St. Sharbel Makhlūf, priest
Jeremiah 1:1, 4-10
Psalm 71:1-4a, 5-6b, 15, 17
Matthew 13:1-9

Thursday, July 25
St. James, Apostle
2 Corinthians 4:7-15

Psalm 126:1-6
Matthew 20:20-28

Friday, July 26
St. Joachim and St. Anne, parents of the Blessed Virgin Mary
Jeremiah 3:14-17
(Response) Jeremiah 31:10-13
Matthew 13:18-23

Saturday, July 27
Jeremiah 7:1-11
Psalm 84:3-6, 8, 11
Matthew 13:24-30

Sunday, July 28
Seventeenth Sunday in Ordinary Time
2 Kings 4:42-44
Psalm 145:10-11, 15-16, 17-18
Ephesians 4:1-6
John 6:1-15

Question Corner/Jenna Marie Cooper

Ordinary Time is a liturgical season to journey through the life of Christ

Q I once heard a priest talk about Ordinary Time and that it didn't mean "plain" or that other times were more important. Of course, I can't remember how he explained it. Can you explain some more? (Location withheld)



A Your priest likely noted that we use the word "ordinary" in our

English term "Ordinary Time" because it refers to "ordinal numbers," i.e., numbers that denote a rank or sequence.

Depending on how the days of the week fall in a given year, Ordinary Time is 33-34 weeks long, and the days in Ordinary Time are generally identified by their number. For instance, on the first Sunday of July 2024, we celebrated the 14th Sunday in Ordinary Time.

The Latin term for Ordinary Time is similarly straightforward and practical: "*tempus per annum*" roughly translates into "time during the year."

But although the "ordinary" in "Ordinary Time" does not come from the same source as our word for

"unremarkable," in my own opinion the double meaning of the word "ordinary" is a linguistic happy accident. In a certain sense, Ordinary Time is indeed "ordinary" in this way.

Ordinary Time begins after the feast of the Baptism of the Lord, which marks the closing of the Christmas season. The first few weeks of Ordinary Time occur during the winter, until it is interrupted by Lent and the Easter season. After the Easter season closes with Pentecost, Ordinary Time resumes and carries on through

late spring until late autumn with the beginning of Advent.

Not only does Ordinary Time represent a quieter period between the Church's major solemnities and more "intense" seasons, but the proper liturgy for a particular day in Ordinary Time is often replaced by various other feasts and commemorations.

Still, just because Ordinary Time might be "ordinary" in more ways than one, this does not mean that we should see it as boring or unimportant. Like all liturgical seasons, Ordinary Time calls us to reflect on particular mysteries of the faith in a more focused way than we would in other seasons. As the U.S. Conference of Catholic Bishops note: "The Sundays and weeks of Ordinary Time ... take us through the life of Christ. This is the time of conversion. This is living the life of Christ. Ordinary Time is a time for growth and maturation, a time in which the mystery of Christ is called to penetrate ever more deeply into history until all things are finally caught up in Christ."

During the brief period of Ordinary Time between Christmas and Lent, we can remember the hidden years of Jesus with his family in Nazareth prior to the beginning of his public ministry—a ministry that began with his 40 days of testing in the desert, which we recall during the season of Lent that immediately follows.

Pentecost calls to mind the birth of the Church and the commission of the Apostles to go out to the whole world to spread the Gospel. And the subsequent return to Ordinary Time reminds us to "get to work" in the normal, daily task of evangelizing in the course of our everyday lives. The green vestments used in Ordinary Time further remind us of life and fruitfulness during the growing season of spring and summer.

During the autumn, when the days grow shorter, the readings of Ordinary Time take on a more apocalyptic tone, reminding us of Christ's second coming at the end of all time. Ordinary Time thereby appropriately culminates in the feast of Christ the King. Then the Church's reflection on Christ's second coming as judge flows seamlessly into a sense of joy at his first coming as a humble infant during the Advent season. And so, the whole cycle begins again.

(Jenna Marie Cooper, who holds a licentiate in canon law, is a consecrated virgin and a canonist whose column appears weekly at OSV News. Send your questions to CatholicQA@osv.com.) †

My Journey to God

Dance

By Janine Schorsch

He holds out His hands to me,
palms up in invitation.
I hesitate, unsure of the steps, the moves.

He smiles a smile so full of love . . .
fear is erased.
I place my hands in His.

We spin, we twirl, we leap,
We dance with beautiful abandon,
Joy bursts from our limbs.

And in the dancing,
I finally, totally, completely
LET GO.



(Janine Schorsch is a member of St. Teresa Benedicta of the Cross Parish in Bright. Photo: Katherine Egan smiles at her husband Justin as they dance during a marriage event at All Saints Parish in Dearborn County on June 12, 2021. The Egans are members of St. Teresa Benedicta of the Cross Parish in Bright.) (File photo by Natalie Hoefler)

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.

ALLEN, Carl, 84, St. Elizabeth of Hungary, Cambridge City, June 7. Husband of Sandra Allen. Father of Susan Catania, Karen Soper and Michael Allen. Grandfather of seven. Great-grandfather of eight.

BEAVERS, Rita, 93, St. Anne, New Castle, June 5. Mother of Karen Cox. Grandmother of four. Great-grandmother of five.

BISCHOFF, Patricia A., 99, St. Ambrose, Seymour, June 16. Mother of Jean Barnes, Theresa Batts, Donna DeShong, Frank, Gary and Russell Bischoff. Grandmother of 18. Great-grandmother of 26. Great-great-grandmother of seven.

BISSIG, George F., 78, St. Mary, Lanesville, June 22. Husband of Beverly Bissig. Father of Chris and Greg Bissig. Brother of Mary Alice Fortner and Thomas Bissig. Grandfather of two.

BRUNO, John J., 89, St. Luke the Evangelist, Indianapolis, June 8. Brother of DiAnn Thanas, Charles, Michael and Thomas Bruno.

BUCHANAN, Jo Nell, 79, American Martyrs, Scottsburg, June 14. Mother of Richie Buchanan. Sister of Mary and Hubert Buchanan. Grandmother of two.

CHRIST, Michaela E., 88, Immaculate Heart of Mary, Indianapolis, June 9. Wife of John Christ. Mother of Annie and John Christ. Sister of Marilyn Brothers, Cookie Hayes, Jeanne McHugh, Dannie, Jerry and Timothy O'Connor. Grandmother of three.

DEELY, Patricia (Simpson), 70, St. Jude, Indianapolis, March 4. Wife of Daniel



Archbishop Joseph F. Naumann of Kansas City, Kan., incenses the altar in front of St. Benedict's Church in Atchison, Kan., at the conclusion of a eucharistic procession through Benedictine College on June 27. (OSV News photo/Jay Soldner, *The Leaven*)

Deely. Mother of Sean and Eddison Deely. Stepmother of Daniel and Matthew Deely. Sister of Barbara and Carter.

DEVORE, Jean, 81, Prince of Peace, Madison, June 15. Mother of Allan, Joe and Kevin DeVore. Sister of Ruth Dixon, Elizabeth Garrett, Mary Jo Jankosky, Bernie, Bob and Tom Ringwald. Grandmother of five. Great-grandmother of one.

DONK, Rose T., 84, St. Mary of the Immaculate Conception, Aurora, June 22. Mother of Kathy Klaene and Matt Donk. Grandmother of three.

DOOGS, Patricia R., 85, St. Augustine, Leopold, June 11. Aunt and great-aunt of several.

ERTEL, Robert L., 90, St. Louis, Batesville, March 28. Husband of Patricia Ertel. Father of Jacqueline Hussey and John Ertel. Grandfather of one.

GALLO, Albert A., 93, St. Charles Borromeo, Bloomington, June 19. Father of Elaine Pesto, Debbie, Gregg and Mark Gallo. Grandfather of six. Great-grandfather of 13.

GEHRING, Myron G., 101, St. Louis, Batesville, June 8. Father of Jon and Jay Gehring. Grandfather of four.

GEYMAN, Mary (Ralston), 98, Prince of Peace, Madison, June 5. Mother of Cynthia Cline, Mike and Theodore Geyman. Grandmother of eight. Great-grandmother of 17.

GOFFINET, Cyrina, 100, St. Paul, Tell City, June 13. Mother of Sandi McKinney, Dr. Dianne Rudolph, Mary Jo Sabelhaus, Martha Wooldridge, David and Stephen Goffinet. Grandmother of 15. Great-grandmother of several.

GROTE, Vincent E., 72, St. Mary, Greensburg, June 21. Husband of Michelle Grote. Father of Corrie Boehnlein, Jenny Maddux, Melissa Rabideau, Anna and Chad Grote. Brother of Gary, Gene, John and Marvin Grote. Grandfather of 12.

HAWKINS, Christine, 94, St. Paul, Tell City, June 18. Mother of Denise and Janice Smith, Allen, Don and Steve Hawkins. Grandmother of 14. Great-grandmother of 20.

HOHLT, Judith A., 85, SS. Francis and Clare of Assisi, Greenwood, June 5. Wife of William Hohlt. Mother of Kristel Kearny, Melody Nussbaum and Erich Rose. Stepmother of Ann Broecker, Heather L. Tapak, Eric and James Holt. Grandmother and step-grandmother of several.

LEISING, Robert, 85, St. Mary, Rushville, June 7. Husband of Nancy Leising. Father of David and Kevin Leising. Grandfather of seven. Great-grandfather of five.

MEANS, William, 86, St. Mary, Rushville, June 22. Father of Chris Grindling, Cathy Lewis, Lora Vaughn and Julie Reynolds. Brother of Francis and Jim Means. Grandfather of seven. Great-grandfather of 11.

MILLER, Helen, 86, St. Mary, Greensburg, June 22. Mother of

Chris Miller, Dawn Powers, Debbie White and Amy Wilmer. Sister of Marcia Adams and Linda Coy. Grandmother of 13. Great-grandmother of 20.

MITCHELL, Jack D., 90, St. Vincent de Paul, Bedford, June 19. Husband of Olivia Mitchell. Father of Maria Sanders, Jackie and Sue Mitchell. Brother of Joellen Wray. Grandfather of four. Great-grandfather of several.

MOORE, Ann, 86, St. Mary, Lanesville, June 12. Mother of Tracy Clark and Polly Little. Sister of Eileen Kelleher. Grandmother of four.

MULHERN, Jr., Daniel T. J., 79, St. Vincent de Paul, Bedford, June 4. Husband of Denise Mulhern. Father of Marcy Molter, Kelly and Daniel Mulhern III. Stepfather of Dana, Daniel and Patrick Redman. Brother of Martha Chase, Margaret Losh and Laurence Mulhern. Grandfather of seven. Great-grandfather of three.

NUNLEY, Donna Rose, 76, Immaculate Heart of Mary, Indianapolis, May 22. Wife of H. Burch Nunley. Mother of Abby, Ellen, Emily, Mary,

H. Burch III and John. Grandmother of nine.

RIKKE, Helena E., 97, St. Therese of the Infant Jesus (Little Flower), Indianapolis, June 11. Mother of Cecilia Fohl, Julie Rozema, Joan Williams, Beth, David and Jim Rikke. Grandmother of eight. Great-grandmother of five.

ROSE, Mildred, 81, St. Gabriel, Connersville, June 4. Mother of Dr. Jason Best.

ROWECAMP, Ruth, 88, St. Gabriel, Connersville, June 5. Mother of Jennifer Cole, Gale Cox, Donna Finch, Gina Reeve, Debbie Schriever and Jim Moster. Sister of Eve Madden. Grandmother of six. Great-grandmother of four.

SCHUMAN, Ronald D., 81, St. Teresa Benedicta of the Cross, Bright, June 10. Husband of Joan Schuman. Father of Ron, Jr., and Russell Schuman. Brother of Markeen Grefer and Edward Schuman. Grandfather of one.

SHANLEY, Richardson, 89, St. Mark the Evangelist, Indianapolis, June 5. Husband of Carole Shanley. Father of Michael, Rick and Scott Shanley. Brother of

Sue Parsons. Grandfather of eight. Great-grandfather of one.

SNYDER, Paul J., 96, St. Gabriel, Connersville, June 12. Father of Brenda and Mark Snyder. Grandfather of 17. Great-grandfather or several.

TILMANS, Audrey M., 93, St. Elizabeth Ann Seton, Richmond, June 13. Mother of Catherine Harmon, Jeanne Weddle, Susanne Yankovich and Henry Tilmans. Grandmother of 10. Great-grandmother of two.

VEACH, Shirley, 95, St. Elizabeth Ann Seton, Richmond, June 2. Mother of Jennie and John Veach and Tony Truitt. Grandmother of one.

WILLIAMS, Jr., Edwin K., 68, St. Monica, Indianapolis, March 31. Husband of Holly McClara. Brother of Peggy Gresk, Mary Anne Tracy and Kenneth Williams. Uncle of several.

WILLIAMS, Ronald D., 77, SS. Francis and Clare of Assisi, Greenwood, June 3. Husband of Maria Williams. Father of David Williams. Brother of Donald and John Williams. †

Daniel Robeson, 87, father of Father Robert Robeson, died on June 30

Daniel C. Robeson, the father of Father Robert Robeson, pastor of Holy Name of Jesus Parish in Beech Grove, died on June 30 in Vine Valley, N.Y. He was 87.

The Mass of Christian Burial was celebrated on July 5 at St. Mary Church in Canandaigua, N.Y. Burial followed at Overackers Cemetery in Middlesex, N.Y.

Robeson was born on Jan. 1, 1937, in New York City to Carl and Mary (Sommers) Robeson. A graduate of College of the Holy Cross in Worcester, Mass., he served in the U.S. Army from 1959-62.

In 1960, Robeson married Ruthanne Boyle, who preceded him in death in 2014. They were the parents of six children, all of whom survive. Robeson worked for almost 40 years for American Can Company. His career took him and his family to live for

periods in New York City, Danbury, Conn., St. Louis, Fairport, N.Y., and Chicago. Robeson lived in retirement in Vine Valley, N.Y., and was a member of St. Mary Parish in Canandaigua, N.Y.

Robeson enjoyed serving as a youth football coach, studying local history and gardening, woodworking and genealogy. A man of deep faith, he was generous and loyal to his family and co-workers.

Robeson is survived by his children, Susan McCrobie of Canandaigua, N.Y.; Judy Whitmore of Victor, N.Y.; Daniel Robeson, Jr., of Glenmont, N.Y.; James Robeson of Brooklyn, N.Y.; John Robeson of Johnstown, N.Y.; and Father Robert Robeson. He was a grandfather of 11.

Memorial gifts may be sent Serenity House, 1278 Brace Rd., Victor, NY 14564. †

Online Lay Ministry Formation

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

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

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



REPORT SEXUAL MISCONDUCT NOW

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

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

Investing with Faith/Ann Schneider

Using beneficiary designations as an estate planning tool

In a world where things can sometimes be overly complicated, we often yearn for simple ways to effectively accomplish our goals. When it comes to estate planning, one tool often used to simplify the transfer of assets after death is the naming of death beneficiaries.



Beneficiaries can be established through multiple means, including through the use of payable on death (POD) and transfer on death (TOD) accounts and designations. These designations provide a simple way to have an asset transferred to your intended beneficiaries outside of the formal probate estate administration process.

Though similar in outcome, there are slight differences between POD accounts and TOD designations. A POD account generally refers to a bank account or certificate of deposit, while a TOD designation can be applied to a variety of assets including investments accounts,

personal property, business interests and even real estate.

The specific process to establish these designations varies depending on the type of asset. For a financial account, most institutions will have forms to complete to gather identification information for both you and your beneficiaries. After your death, your beneficiaries will need to notify the company and provide a death certificate and verification of their identity.

Financial institutions often also have claim forms to be completed before the account can be transferred. For vehicles, a TOD designation can be added directly to your vehicle's title. Following death, the beneficiary must take the title and a copy of the death certificate to the Bureau of Motor Vehicles to have the title transferred. In order to establish a transfer on death designation on real estate, a properly executed Transfer on Death deed must be recorded in the county in which the real estate is located. Then after your death, a Transfer on Death affidavit will need to be recorded in the same county to verify the death and provide beneficiary information.

While there are often benefits to beneficiary designations, there can sometimes be pitfalls. Before you take steps to have your assets transferred directly to a beneficiary after your death, you should always give careful consideration to the impact the designation will have on your overall estate plan.

One potential negative result to establishing POD or TOD designations is that you may inadvertently make the wishes stated in your last will and testament impossible to fulfill. This is because named beneficiaries trump contradictory directions stated in your will.

For example, if your will directs that 10% of your total estate is to be distributed to your parish, but you have designated individual beneficiaries on all of your assets, there will be no remaining assets available to complete the intended gift to your parish after your death.

Similarly, if your will directs that your estate be equally divided between your children, but you have designated only one child as beneficiary on your

POD or TOD accounts, the named child alone will receive those accounts. Beneficiaries of POD and TOD accounts have no legal obligation to give assets received to any person or entity, even if you include directions in your will or otherwise intend for them to do so. Furthermore, transfers from one individual to another could trigger gift tax consequences which may impact the original recipient's own estate plan.

It is always advisable to consider your estate plan as a whole and to seek advice from your trusted advisors before putting a plan into action. The archdiocesan Catholic Community Foundation has several resources available to help as you consider how to make your estate plan a reality. For more information or help, e-mail ccf@archindy.org or call 317-236-1482.

(Ann Schneider is a founding member of Taylor, Chadd, Minnette, Schneider & Clutter law firm in Indianapolis. She also is a member of the Catholic Community Foundation Planned Giving Committee and of St. Jude Parish in Indianapolis.) †

EASTERN ROUTE

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"I'm excited for everybody here to be a part of this," Pierson continued. "All along the way, people keep saying, 'Thank you. Thank you for doing this.' It's been nothing but happiness and welcome."

July 9 was the 53rd day of the National Eucharistic Pilgrimage. After having traveled from Connecticut, Father Landry felt fulfillment in coming to the east route's final diocese.

"We know we're on the last lap," he said. "It's a time of conversion for us, to make sure that we're finishing strong. Now we pick it up, rather than, now we rest."

Dominic Carstens, 23, of La Crosse, Wis., and a recent graduate of Wyoming Catholic College in Lander, Wyo., was one of the perpetual pilgrims traveling along the pilgrimage's east route.

As those on the east route approached

Indiana, he thought that getting there "was the beginning of the end."

"But it's not," Carstens said. "That's the temptation, to think that this is where the pilgrimage finishes. But this whole pilgrimage has been a series of encounters with Christ. It's been building us up to both celebrate at the congress and then go on mission. Jesus says both, 'Come, follow me,' and 'Go.'"

"What we've been doing over the past 53 days has been both coming and encountering Christ and going at the same time. The Congress will be the same way. So, to enter this archdiocese is one big exclamation point of getting to come, celebrate and encounter Christ and to go and spread his good news."

'Jesus is for everybody'

In the weeks before the east route arrived in his parish, Father Meyer was encouraged to see so many Catholics in so many places take part in the pilgrimage.

"People gather in large numbers

because of something that they care about," he said. "We Catholics should be more convicted about Jesus being present in the Blessed Sacrament than anything else in the world."

And he was especially glad that the pilgrimage included so many processions on the streets of cities and towns and on country roads like those in Dearborn County.

"Jesus is not for us. Jesus is for everybody," Father Meyer said. "We need to bring him out of the churches and into the streets. We need to start sharing the greatest treasure that the world has, which is Jesus in the Blessed Sacrament."

For his part, Father Landry was convinced that the tens of thousands of Catholics coming to Indianapolis would have a great effect on the archdiocese.

"I was present at World Youth Day in Denver [in 1993]," he said. "After that papal visit, Denver's Catholic history has changed."

"To have so many of the most fervent Catholics in America all converge on the Archdiocese of Indianapolis from four different angles [on the pilgrimage] and then soon be joined by fervent Catholics with great eucharistic love from all over the country at the Congress itself, I can't help but think that God is going to bless Indianapolis with hands and the fruits will last for decades."

(For photos from all four routes of the National Eucharistic Pilgrimage as they came into the Archdiocese of Indianapolis, read this article at www.CriterionOnline.com.) †

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Experts: Synod working document offers inspiration, points to journey ahead

(OSV News)—The newly released working document for the Synod on Synodality offers inspiration, while revealing the journey is far from over in realizing the fullness of the Church’s mission, experts told OSV News.



Bishop Daniel E. Flores

On July 9, the Vatican’s General Secretariat of the Synod released the working document for the second session of the Synod on Synodality, which will take place at the Vatican on Oct. 2-27. The document centers on the upcoming discussions on the topic of “how to be a missionary synodal Church”—part of the synod’s governing theme of “communion, participation and mission.”

The working document, consisting of five sections, begins with a passage from Isaiah 25, in which the prophet presents what the document calls “the image of a superabundant and sumptuous banquet prepared by the Lord on the mountaintop, a symbol of conviviality and communion intended for all peoples.”

After an introduction that recaps the timeline of the synod, it outlines “the foundations of the vision of a missionary synodal Church,” noting that it does not intend to provide “a complete treatise on ecclesiology,” but rather a reflection “placed at the service of the particular work of discernment” for the synod’s upcoming 2024 session in Rome.

The document then examines the relationships that sustain the Church; the paths for nurturing such relationships, particularly formation, discernment,

participatory decision-making and transparency; and the concrete contexts in which such relationships—ultimately nourished by the Eucharist—are found. The document also makes clear that “synodality is not an end in itself” or “an alternative” to the Church’s communion with the triune God through the salvific work of Jesus Christ; rather, it is a way of living and working (“*modus vivendi et operandi*”) together as the Church.

The text is an invitation “to reflect deeply upon the grace of our relationship to God, the Most Holy Trinity, and to one another as incorporated into trinitarian life in Christ by the Spirit,” said Bishop Daniel E. Flores of Brownsville, Texas, chairman of the U.S. Conference of Catholic Bishops’ (USCCB) Committee on Doctrine and lead coordinator for the synodal process in the U.S., in a July 9 statement issued by the USCCB.

Bishop Flores said that “these relations are practically lived out in our local communities and in the universal Church and are at the service of the mission.

“The quality of our relations, rooted in charity, their theological and practical shape at all levels, are at the heart of synodal discernment and renewal in the Church,” he added.

At the same time, the working document depicts “a typically abstract, high-brow summary of what should happen ideally, with little mention of what needs to happen developmentally for Catholics to become capable of functioning as a community at such a high level,” said Sherry Anne Weddell, co-founder and executive director of the

Colorado-based Catherine of Siena Institute.

“It is a vision that would require great spiritual maturity of the majority and a much higher level of trust than is present at the moment,” Weddell, author of *Forming Intentional Disciples: The Path to Knowing and Following Jesus*, told OSV News.

In particular, Weddell reflected on several passages in part one of the working document (sections 27-31) that examine the charisms and ministries of the faithful. She noted that “the implementation of all that the Church teaches and the synod is calling us to regarding our co-responsibility—as ordained and lay Catholics—for the Church’s mission requires a higher level of personal and communal spiritual maturity than is true at present.

“Answering the calls of God that come with these wonderful gifts is a job for spiritual adults,” Weddell said. “But most of our baptized people are still stuck in a spiritually passive infancy.”

Based on some three decades of experience in helping Catholics discern such gifts, Weddell estimated that “roughly 98% of all the charisms given to baptized Catholics are not yet being discerned and exercised.”

The main obstacle is that “most of our baptized people are not yet disciples and so their charisms—while objectively present—have not yet begun to emerge and manifest in real life,” she said.

But “when Catholic parishes and dioceses evangelize their own, the charisms just begin to pop,” Weddell said. “Ordinary Catholics start to undertake the most amazing initiatives and become the unexpected answer to so many people’s prayers.” †

USCCB

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God unite us more fully in our witness to the sacredness of all that is good, true and beautiful.

“May we never tire of embracing the cross of Jesus Christ, Savior of the world!”

Archbishop Broglio said his initial reaction to the event was “one of horror

that violence would take place in what is supposed to be a democratic society, that we’re not able to talk to one another.” That someone was able to make an attempt on Trump’s life, he added, is “certainly very, very tragic.”

When asked as president of the USCCB what bishops could do to foster peaceful dialogue or coexistence, he said, “I think all of us in our dioceses can certainly promote the importance of dialogue, the importance

of respect for the other.”

The commitment to protect human life, he said, “is based on this notion that the human person is worthy of our respect from the moment of conception until the moment of death. And I think we have to be constant in that.”

Archbishop Broglio noted the importance of the National Eucharistic Congress being held on July 17-21 in Indianapolis, saying, “I think that will be a great opportunity for us to promote

dialogue and reconciliation.

“In Jesus Christ, we find our salvation, and we also find a way forward. Obviously in the person of Christ, we find a code of conduct and I think the more we do to promote that, the better off our society will be,” he said. “We can’t do it all by ourselves, but we can certainly lay a foundation and urge those that we’re responsible for to promote this dignity and this dialogue.” †

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