The promise of love

Don't be afraid to change the world, pope tells youths at WYD closing Mass

LISBON, Portugal (CNS)—To end “Catholic Woodstock”—as World Youth Day has been called by the Portuguese press—Pope Francis told 1.5 million weary-eyed and sleep-deprived young people in Lisbon not to let their “great dreams” of changing the world be “stopped by fear.”

In his homily for the closing Mass of World Youth Day on Aug. 6, the pope asked for “a bit of silence” from the pilgrims who, after staying overnight in Lisbon’s Tejo Park following the previous night’s vigil, at 6 a.m. were already dancing to techno music mixed by a DJ priest before the pope’s arrival.

“Let’s all repeat this phrase in our hearts: ‘Don’t be afraid,’” he told the hushed crowd. “Jesus knows the hearts of each one of you, the successes and the failures, he knows your hearts,” Pope Francis said. “And today he tells you, here in Lisbon for this World Youth Day: ‘Don’t be afraid.’”

As dawn broke over the riverside park, pilgrims emerged from tents, tarps and sleeping bags to prepare for Mass.

Violeta Marovic, 19, from Chicago, told Catholic News Service that the pilgrims spent the 10 hours between the previous night’s vigil and the papal Mass “sleeping very little,” dancing, playing games and exchanging gifts with other young people from around the world; she was wearing bracelets given to her by pilgrims from Italy and Poland.

A theology major at the University of Dallas, Violeta said she normally gets “nervous” when she tells people what she studies, but she has been comforted by seeing the huge amount of people so passionate about their faith, noting that young Catholics often “feel alone” when practicing their religion in the United States.

ST. THOMAS MORE family wins K of C International Family of the Year award

Two months later, it was Daniel’s turn to be incredulous.

“I got the call around 3 p.m.—I know that because I was praying the Divine Mercy chaplet,” he says. “I don’t usually answer the phone then, but when I saw it was from the [Knights of Columbus] Supreme Council from Connecticut, I thought I better answer.

“At first, I thought it was a scam. I was like, ‘Oh my goodness, are you serious?’ ”

The caller was serious: Daniel, Maria and their six children—all members of St. Thomas More Parish in Mooresville—had been chosen as the Knights of Columbus Family of the Year.

The Cabrera family poses outside of their home in Camby. They are, from left, Daniel, Maria, Fatima Lucia, Joseph, Daniel, Gianna, David and Sara. (Photo by Natalie Hoefer)

See FAMILY, page 16

By Natalie Hoefer

CAMBY—When you hear the words “are you sitting down” over the phone, you know the news is either very good or very bad.

For Maria Hernandez, the news her husband Daniel Cabrera relayed after those words on May 6 was fantastic.

“When Daniel told me we won the Indiana [Knights of Columbus] Family of the Year, I just couldn’t believe it,” she says. “I just kept saying, ‘You’re joking, right? This is a joke.’”

By Sean Gallagher

ST. MEINRAD—One of the biggest changes in priestly formation in the Church in a generation is gaining traction at Saint Meinrad Seminary and School of Theology in St. Meinrad.

The sixth edition of the U.S. Conference of Catholic Bishops’ Program for Priestly Formation (PPF), which began to be implemented last year, mandates a “propaedeutic” (pro-pih-DOO-tic) stage for all men first entering into seminary.

New stage for seminarians focuses on human and spiritual formation

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Seminarian Aidan Hauersper prays Morning Prayer on May 4 in the St. Thomas Aquinas Chapel at Saint Meinrad Seminary and School of Theology in St. Meinrad. A member of St. Joseph Parish in Jennings County, Hauersperger took part in the last academic year in Saint Meinrad’s new propaedeutic program for new seminarians. (Photo courtesy of Saint Meinrad Archabbey)

See FORMATION page 8

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Jerry Semler’s deep faith led to leadership in archdiocesan stewardship efforts

By Sean Gallagher

Jerry Semler, a longtime Catholic philanthropic leader in the Archdiocese of Indianapolis, died on July 24. He was 86.

Semler provided leadership in Visit Indy, the 500 Festival Foundation, United Way of Central Indiana and a wide variety of other organizations.

"He knew that people were still committed to the United Catholic Appeal being progressed. He wanted to call to ask how the United Catholic Appeal was progressing. He wanted to know that people were still committed to a generous life of stewardship," Moore said.

Jerry Doran Semler was born on March 5, 1937, in Indianapolis.

He worked his way through college as an undergraduate at Purdue University in West Lafayette, Ind., graduating in 1958. After serving in the Army National Guard, Semler joined General Electric (previously American United Life, an Indianapolis-based financial services business) as a trainee in 1959. He eventually rose to serve as its chief executive officer before retiring in 2004 as its chairman emeritus.

In the archdiocese, Semler helped lead the Legacy of Hope capital campaign in the late 1990s and the Legacy for Our Mission capital campaign about a decade later. He also provided key leadership for many years in the United Catholic Appeal and the Catholic Community Foundation, with he and his wife Rosie establishing the Semler Family Fund for Seminarian Education that aids men in formation for the priesthood for the archdiocese. Semler also served on the investment committee of the archdiocese’s Finance Council.

In the broader Indianapolis community, Semler provided leadership in Visit Indy, the Indiana Chamber of Commerce, the 500 Festival Foundation, United Way of Central Indiana, Indianapolis Repertory Theatre, Indianapolis Sports Corporation and the Indianapolis Museum of Art.

In higher education, Semler aided Marian University in Indianapolis, Rose-Hulman Institute of Technology in Terre Haute, Purdue University and Indiana University-Purdue University Indianapolis.

Two Indiana governors awarded Semler the Sagamore of the Wabash, the highest award the Hoosier State gives one of its citizens. Although given awards by many organizations, Semler was most proud to be known as a husband, dad and grandfather.

He is survived by his wife of 63 years, Rosie, and his seven children, Dori Dodson, Kimmie Hamilton, Terrell, Sally Butler and Jack, Jeff and Michael Semler, 28 grandchildren and six great-grandchildren.

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By John Shaughnessy

As a former principal in Catholic grade schools in the archdiocese, Sarah Watson often found a way to combine joy and motivation for her students. She once told the students in one of her schools that if they read 1,000 books, she would also dye her hair purple.

The students met both challenges and loved them—the same feeling they had for Watson, who also had a way of living her Catholic faith so fully that students, parents and faculty at her schools often chose to enter into the full communion of the Church.

That overall approach led to her being honored in 2019 with the “Lead, Learn, Proclaim Award” from the National Catholic Educational Association (NCEA), for her dedication and commitment to excellence in Catholic education.

Now as an assistant superintendent of Catholic schools in the archdiocese, Watson was asked by The Criterion to share some advice for grade school students and their parents to make the most of this new school year. Here are her insights:

**Best advice for parents:**

Family participation in the school life is critical.

“Contact your child’s teacher and school and see how adults can offer support during the school year,” Watson says. “Maybe it is practicing spelling words or math facts, maybe it is donating class snacks, maybe it is making sure homework gets returned the next day. Whatever it is, remember we all have the same goal: successful students.”

Set up a daily routine.

“When considering your routine, remember to include prayer life, a healthy diet, physical activity, time dedicated to schoolwork, time for families to relax, and getting plenty of sleep. Children thrive on routines, and sticking to one will make them more successful in the classroom.”

Live your faith.

“Prioritize Sunday family time and participating in the holy Mass. Ask your children to lead prayer at home. Their intentions will tell you so much about what is going on in their life.”

Model how to answer the question, “What did you do today?”

“Driving in the car can be a great time to learn about your child’s day. Instead of first asking about how their day was, ask if they want to know about your day. Model how you would like them to respond, and then give them a chance to respond. This teaches compassion, empathy and also helps you really learn about their day.”

How to handle the struggles you may have with decisions made by the school.

“Try to refrain from voicing these [struggles] in front of your child. Children can have a voice about their frustrations, but time and time again their behaviors can be impacted negatively when they know you are also frustrated.”

“We are all human, and we will all make mistakes. Educators make them, students make them, and we as families make them. Approaching these with grace and the spirit of reconciliation benefits students.”

Your child’s use of mobile devices.

“Don’t be afraid to check your child’s mobile device.”

Best advice for students:

Success and failure are connected.

“Success is a process, not an event,” Watson advises. “Failure is part of this, and it is an essential piece of the learning process. If we begin perfect, we don’t need school.”

Stay close to God.

“Remember God made you, and God doesn’t make mistakes. He forgives us for ours.”

“You can do all things through Christ who strengthens you. Asking for his [help] is necessary and beneficial.”

Be kind.

“Having empathy, grace and acceptance for others builds your relationship with God.”

Show your family your love for them.

“Call your family you love them, and thank them for sacrificing for your opportunity to attend Catholic school.”

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**A tribute to our friend and colleague,**

**Rita Maguire**

The staff members of The Criterion are dedicating this issue to our friend and colleague, Rita Michele (Kesterson) Maguire, who died on July 25 at the age of 67.

In her nine-month battle with pancreatic cancer, Rita displayed the grace, spirit and faith that marked her life, constantly acknowledging that she had been blessed in many ways by God through the years.

For Rita, her blessings always started with the gift of family—the large, Catholic family she grew up in as the fifth of 10 children and the spirit of reconciliation benefits students.

As her obituary noted, Rita was a force in cheering for her children in their sports as they grew up—and she continued to pour her dedication and support on her grandchildren.

“She held them when they were sick, made them laugh, played catch with them, and attended as many baseball, soccer and basketball games as possible,” her obituary noted about her bond with her grandchildren. “They brought her tremendous joy.”

As her friends and colleagues in the communications office of the archdiocese, we’ve been blessed by Rita’s joy, as well as her goodness, her humor, her generosity, her loyalty, her feisty spirit and her friendship.

We’ve also witnessed up-close the way she lived her life by embracing her faith, and how she was committed to sharing the joy of her faith through her work as special events coordinator for the archdiocese, including helping to plan the first two Legacy Gala celebrations.

Touched by knowing Rita, we pray that she is experiencing the eternal joy that God offers all of us.”

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We are one family, in God, called to share our gifts with one another. Together, let us help those in need.
At the General Synod of the Episcopal Church of England, which was held in York, England, on July 7-11, the Anglican Archbishop of York, the Most Rev. Stephen Cottrell, stirred up a horns’ nest of controversy by observing that addressing God as “Father” may upset people whose genetic fathers were abusive, and for people who have “labored” under the burden of “oppressive patriarchy.” As is frequently the case with public controversies, the archbishop’s speech was not focused on the word “Father,” but on the word that precedes it in the Lord’s Prayer: “Our.”

Anyone who reads the full text of Archbishop Cottrell’s speech (cutt.ly/ArchbishopCottrellText) will see that it is a perfectly balanced and insightful reflection on the importance of Christian unity in light of the fact that all of us, regardless of our diversity, are sisters and brothers in the family of God.

The fatherhood of God is not about gender as we understand—or, too often, misunderstand—this concept. It is about our relationship to God as adopted children, as well as our relationships with one another who are not strangers or enemies but our siblings.

In his speech, Archbishop Cottrell quotes Pope Francis as follows:

“In today’s world, the sense of belonging to a single human family is fading, and the desire of working together for justice and peace seems an outdated anathema. What reigns is fading, and the dream of working belonging to a single human family.”

Pope Francis and young people recite the Lord’s Prayer at the end of the World Youth Day welcome ceremony at Eduardo VII Park in Lisbon, Portugal, on Aug. 3. (CNS photo/Lise Gomes)

Archbishop Charles C. Thompson, Publisher
Mike Krokos, Editor

Letter to the Editor

Despite advances, stay in the right direction, keep prayer at the heart of your life.

We are advancing exponentially in science and technology. If we don’t likewise advance in religion and spirituality, we may well become slaves to our inventions and artificial intelligence. There is a looming spiritual crisis ahead. Smartphones, artificial intelligence, the Internet of Things and gadgets of all sorts have our attention. Attention is precious.

Nineteenth-century psychologist William James said, “Only the items which I notice shape my mind.” Information propagation has a long technological history, from papyrus and codices to the printing press and digital media. But there is something new, profound and worrisome about the capacity of smartphones and devices to master us. We have lost our ability to give our attention to the right things, in the right degree, at the right time... We don’t give our attention at all anymore. Our phones and devices take it from us.

The French philosopher, mystic and factory worker Simone Weil once wrote, “The habit of attention is the substance of prayer.” Prayer is attention pointed in the right direction. “Attention is the rarest and purest form of generosity.”

Kirth N. Roach
Order of Carmelite Discalced Secular Indianapolis
St. Clare of Assisi inspires us to love Christ with all our hearts

[Christ] is the splendor of everlasting glory; the radiance of everlasting light, and an error without tarnish. (St. Clare of Assisi)

The publication date for this column is Friday, Aug. 11, the memorial of St. Clare of Assisi, who lived in the 13th century and was a contemporary of St. Francis of Assisi.

Clare came from a wealthy, aristocratic family, but at the age of 18 she renounced her life of privilege and embraced radical poverty. Other women followed Clare, and they were given the cloister and church of San Damiano in Assisi to live in, but they refused to own it because of their total commitment to poverty.

St. Clare was the author of a rule, which guided her sisters' daily lives in accordance with the charism of St. Francis. Their lives were to be joy-filled, service-oriented, prayerful and always grateful for God's abundant gifts. St. Clare had a profound devotion to the Blessed Sacrament. And at least two eucharistic miracles occurred during her more than 40 years at San Damiano.

On one occasion, a Saracen army threatened to destroy the town of Assisi and its neighboring communities. Clare boldly confronted the Saracens armed only with the Blessed Sacrament. Seeing that she was a woman blessed by God, the troops went away leaving the area untouched. This miracle and others were cited when Clare was canonized a saint by Pope Alexander IV in 1255—just two years after her death.

During this time of the National Eucharistic Revival as our country prepares to celebrate the National Eucharistic Congress in Indianapolis next summer (July 17-21, 2024), it's good for us to reflect on the importance of the Eucharist in the lives of the holy women and men we venerate as saints.

Among the thousands of people who are recognized as saints by the Catholic Church, we find great diversity of language, culture, race, social status, age, intellectual ability and more. But there are also many common elements: Love for the holy Eucharist is one; so are deep faith, compassion for the poor, and the willingness to die rather than renounce what they believe.

Sisters are people who are close to God and recognize the way they have been canonized by the Church or are simply the “next door saints” who live quietly among us, they are witnesses to their relationship with Christ and neighbor above all else: “To be a saint is not a privilege of a few,” Pope Francis reminds us. “All of us in baptism have the inheritance of being able to become saints. Sanctity is a vocation for everyone.”

St. Clare’s love for Jesus was expressed in letters she wrote to others. It was also shown in her commitment to serve the sisters whom she was responsible for as a religious superior. As Pope Francis wrote, Clare cooked and cleaned and mended the torn and ragged clothing worn by the members of her community. She was devoted to the real presence of Jesus in the Eucharist, but she also encountered him in the people she served, especially the poor and the sick.

As Pope Francis has said: “The saints are men and women who have joy in their hearts and spread it to others. Never hating, but serving the other is the greatest need. To pray and to live in joy: this is the way of sanctity!”

The way of St. Clare and of her friend St. Francis is never arrogant or self-serving. It is the way of peace and simplicity because it is the way of Jesus who was poor and dedicated to being totally dedicated to living for others. All of us are called to find the way that leads us to sanctity, the way that leads ultimately to heaven.

St. Clare changed her life when she recognized the love of God and followed him with all her heart, without conditions or hypocrisy. She spent her entire life in the service of others, enduring suffering and adversity without hatred and responding to evil with good, while spreading joy and peace to everyone she met. Saint like Clare of Assisi change the world for the better, transforming it permanently by the power of God’s love, which they reflect in their lives of integrity and generosity.

As we continue our National Eucharistic Revival, let’s look to women of courage and devotion like St. Clare of Assisi and her followers to inspire us to love Christ with all our hearts. May we never fail to recognize our Lord through the flesh, soul and divinity—in the great gift-of-himself which he has given us in the holy Eucharist to transform our hearts and redeem the world. 

Santa Clara de Asís nos inspira a amar a Cristo con todo el Corazón

[Claro] es el esplendor de la gloria eterna, el resplandor de la luz eterna y un espejo sin mancha. (Santa Clara de Asís)

La fecha de publicación de esta columna es el viernes 11 de agosto, el memorial de santa Clara de Asís, que vivió en el siglo XIII y fue contemporánea de san Francisco de Asís.

Clara procedía de una familia ricísima y aristocrática, pero a los 18 años renunció a su vida de privilegios y se entregó a la pobreza radical. Otras mujeres siguieron el ejemplo de Clara y les entregaron el claustro y la iglesia de san Damiano en Asís para vivir, pero se negaron a tomar los votos como de su propiedad debido a su compromiso con la pobreza total.

Santa Clara fue autora de una Regla que guiaba la vida diaria de sus hermanas de acuerdo con el espíritu de san Francisco. Sus vidas debían estar llenas de alegría, orientadas al servicio, en oración y siempre agradecidas por los abundantes dones de Dios. Santa Clara tenía una profunda devoción a la Sagrada Eucaristía. Otros milagros eucarísticos ocurrieron durante sus más de 40 años en San Damían.

En una ocasión, un ejército sarraceno amenazó con destruir la ciudad de Asís y sus comunidades vecinas. Clara se enfrentó audazmente a los sarracenos armada únicamente con una custodia que contenía el Santísimo Sacramento. Al ver que era una mujer bendecida por Dios, las tropas se marcharon dejando la zona intacta. Este milagro y otros fueron citados cuando Clara fue canonizada santa por el papa Alejandro IV en 1255, apenas dos años después de su muerte.

Durante este tiempo de Renacimiento Eucarístico Nacional, nuestro país se prepara para celebrar el Congreso Eucarístico Nacional en Indianapolis el próximo verano (del 17 al 21 de julio de 2024), es bueno que reflexionemos sobre la importancia de la Eucaristía en la vida de las mujeres y los hombres santos que veneramos como tales.

Entre las molas de personas reconocidas como santas por la Iglesia católica, encontramos una gran diversidad de lenguas, culturas, razas, estatus sociales, edades, capacidades intelectuales y mucho más. Pero también hay muchos elementos comunes: El amor a la sagrada Eucaristía es uno de ellos, también lo son la fe, la compasión por los pobres y la voluntad de morir antes de renunciar a lo que creen.

Los santos son personas que están cerca de Dios, e independientemente de si han sido canonizados por la Iglesia o son sencillamente “santos de a pie” que viven calladamente entre nosotros, asueros sus relaciones con Dios y con el prójimo por encima de todo lo demás. “Ser santo no es un privilegio de unos pocos”–nos recuerda el papa Francisco—. “Por el bautismo, todos tenemos la herencia de poder llegar a ser santos. La santidad es una vocación para todos.”

El amor de santa Clara por Jesús se expresaba en las cartas que escribía a los demás. También se mostró en su compromiso de servir a las hermanas de las que era responsable como superiora religiosa. Mientras Cristo lavaba los pies a sus discípulos, Clara cocinaba, limpiaba y remendaba las ropas rotas y harapientas que llevaban las integrantes de su comunidad. Era devota de la presencia real de Jesús en la Eucaristía, pero también lo encontraba en las personas a las que servía, especialmente los pobres y los enfermos.

Como lo expresaba el papa Francisco:

Los santos hombres y mujeres que tienen alegría en el corazón y que dan la mano a los demás, comparten la alegría, ¡eso es el camino de la santidad! El camino de santa Clara, y de su amigo san Francisco, no estuvo marcado por la arrogancia o el interés.

Se trataba del camino de la paz y la sencillez porque ese es el camino de Jesús, que era humilde y compasivo, totalmente dedicado a vivir para los demás. También está tomado a encontrar el camino que nos lleva a la santidad, el camino que conduce en última instancia al cielo.

Santa Clara cambió su vida cuando reconoció el amor de Dios y le siguió con todo su corazón, sin condiciones ni hipocresía. Pasó toda su vida al servicio de los demás, soportando el sufrimiento y la adversidad sin odio y respondiendo al mal con el bien, al tiempo que difundía alegría y paz a todo aquel que encontraba por el camino. Las santas como Clara de Asís cambian el mundo para mejor, transformándose permanentemente por el poder del amor de Dios, que reflejan en sus vidas de integridad y generosidad.

Mientras continuamos nuestro Renacimiento Eucarístico Nacional, miramos a las mujeres valerosas y devotas como santa Clara de Asís y sus seguidoras para que nos inspiren a amar a Cristo con todo el corazón.

Por este motivo, reconocemos a nuestro Señor—cuerpo y sangre, alma y divinidad—en el gran don de sí mismo que nos ha dado en la santa Eucaristía para transformar nuestros corazones y redimir al mundo.

Cristo, la piedra angular
August 16
Calvary Massachusetts
Chapel, 435 W. 31st Ave., Indianapolis. Information: 317-784-4439, calvarymassachusetts.org

August 17
Our Lady of Peace Cemetery and Mausoleum, 9001 Haverstick Road, Indianapolis. Mass: 2 p.m. Information: 317-574-6898, olop@iol.net

August 18

August 18-19
Saint Margaret Mary Parish, 4625 N. Kenwood Ave., Indianapolis, SausageFest, Fri. 5-11 p.m., midnightsale, King’s sausages, Sun King beer, sides from Illinois Street Food Emporium; Sat. 10:30 a.m.-5 p.m., live music, wine, snack shack, "kids’ zone"; teen zone with DJ, Emporium, Byrne’s pizza, sides from Illinois Street Food. 5:30 p.m.-midnight, Kincaid’s registration: cutt.ly/CBE-Reg.

August 19
August 19-20
St. Mary of the Knobs Parish, 5719 S. St. Mary’s Rd., Floyd–Knobs. Knobfest, Sat. 5:30 p.m.-midnight, music, beer garden, food trucks, door prize drawing at 7 p.m. featuring Jesus Box Feud; Sun. 11 a.m.-3 p.m., games of chance and skill, fried chicken dinner with all the fixings, family fun zone, free admission. Information: 812-823-3492, ntailgate@ymcain.org

August 20
Mount Saint Francis Center for Spirituality, Pump House Studios, 101 S. Ash Dr., Mt. St. Francis. Bluegrass Jam, 5:30 p.m. free. Information: fountaincinemafest-bluesgrass-jam@2022.

August 23
Martin Luther Hall, 1305 N. Delaware St., Indianapolis. Theology on Tap, 8 p.m., summer speaker series for young adults ages 18-39, free. Information: emaatnasional@archindy.org, 317-592-4006.

August 24-26
St. Ann Parish, 6350 S. Moore Road, Indianapolis. Summer Festival, Thur. 5-10 p.m., Fri. 5-11 p.m., Sat. 5-11 p.m., Amino sweet corn, croisiere rides, games, silent auction, homemade sweets, beer garden, food booths, bake sale, beer tent, entertainment, free, Thurs. ride wristband price $25. Information: 317-821-2909.

August 25-27
St. Joseph Parish, 1481 McKinley Ave., Indianapolis. Fall Festival 5-11 p.m., foods from around the world, live music, children’s bounce houses, raffle, free admission. Information: 317-244-2193, fallfestivalofmckinley@gmail.com

August 26
St. John’s Retreat, 40415 5 Mile Road, Plymouth, Mich. (Archdiocese of Detroit). National Catholic Singles Conference. $497, or $419, pre-registered and post-conference events. Information: nationalcathedralsingles.com

August 26
St. Mary Parish, 1331 E. Hunter Robbins Way, Greenwood. Wings TK RunWalk, Sat. 8 a.m. registration, 9 a.m. race, $25 adults, $20 children, optional kids’ Fun Run obstacle course at 10 a.m. for $5. Information: registration, 812-663-8427, onelegwings5k@gmail.com

Huber Orchard and Winery
Plantation Hall, 1983 Huber Road, Starlight. Catholic Gala. Sat. 6-10 p.m., freewill donation. Information, reservations: cathbex@stjosephindy.com

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

Monica Parish, 613 N. Michigan Rd., Indianapolis. International Festival 5-11 p.m., foods from around the world, live music, chicken and pulled pork dinners; free admission. Information: 812-663-6088.

August 27
St. Patrick Parish, 950 Prospect St., Indianapolis. Festival ’23, 9 a.m.—9 p.m., raffle, music, food, St. Patrick Queen and King, games. Information: 317-631-5804, office@stmccorndricks.com

Mount Saint Francis Center for Spirituality, 103 St. Anthony Dr., Mt. St. Francis. Sensory Friendly Mass 2 p.m., for those with special needs or sensitivities. Information: 317-253-7899, sevenseventen@gmail.com

September 1
Women’s Care Center, 4001 W. 96th St., Indianapolis. St. Mary-of-the-Knobs Church, 5719 S. St. Mary’s Rd., Floyd-Knobs, optional tour of center to follow. Information, registration: 317-829-6800, womenscarecenter.org

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. First Friday bilingual celebration of the Month of the Holy Heart of Jesus. Mass 6 p.m. followed by adoration until 9 p.m., sacrament of reconciliation available. Information: 317-590-7809, manuelhot@hotmail.com

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

September 2
St. John Paul II Church, 2253 St. John Road, Sellersville, First Saturday Devotion 8 a.m., inane, rosary, consecration to the Immaculate Heart of Mary, confessions 10:18-8:30 a.m. followed by 8:30 a.m. Mass. Information: 812-246-2512.

September 3
Mount Saint Francis Center for Spirituality, Pump House Studios, 101 S. Ash Dr., Mt. St. Francis. Bluegrass Jam, 5:30 p.m. free. Information: franciscus.unsigned@gmail.com

St. Catherine of Siena Parish, St. John the Evangelist campus, 9995 E. Base Rd., Greenwood, Church Picnic, 11 a.m.-5 p.m., food served noon-4 p.m., Fireside Inn fried chicken or roast beef dinners, mock turtle soup, pies, games, basket raffle, knucks, county store, beer garden, free admission. Information: 317-212-8836, stcatherinetb23@gmail.com

Celebrate Little Sisters of the Poor’s 150 years in the archdiocese on Aug. 26

For 150 years, the Little Sisters of the Poor have served the elderly in need in the archdiocese. All are invited to celebrate with them at the St. Augustine Home for the Aged, 2435 W. 86th St., in Indianapolis, for an outdoor Mass and lawn party (rain or shine) from 4-7 p.m on Aug. 26. The ceremony will be celebrated by Archbishop Charles C. Thompson. The lunch will provide food, music and children’s activities.

For more information, call 317-415-5767, or cutt.ly/anniversaries or cutt.ly/archdioceseevents.

Join St. Mary-of-the-Knobs Parish as it celebrates its 200th anniversary on Oct. 15

All are invited to celebrate with the members of St. Mary-of-the-Knobs Parish in Floyd County. The faith community celebrates its 200th anniversary—the first parish in the diocese to do so. A special Mass marking the milestone will be celebrated by Archbishop Charles C. Thompson at St. Mary-of-the-Knobs Church, 5719 S. St. Mary’s Rd., Floyd–Knobs, at 10:30 a.m. on Oct. 15. Prior to the Mass, Archbishop Thompson will bless the parish’s residence bell. For more information, call the parish office at 317-293-3011.

Wedding Anniversaries
JOSEPHINE AND VICTORIA (MASCARI) DWENGER, members of Nativity of Our Lord Jesus Christ Parish in Indianapolis, celebrated their 50th wedding anniversary on Aug. 25. The couple was married in Holy Name of Jesus Church in Beech Grove on July 6, 1968. They have four children: Shannon McClard of Creston, Karen Bourgeois, Emily McDuffie, Ellen Ruddock and Sara Wojciechowski. The couple also has ten grandchildren.

ART AND ANN (SCHEMBA) BERKEMEIER, members of St. Mark the Evangelist Parish in Indianapolis, will celebrate their 50th wedding anniversary on Aug. 25. The couple was married in the former St. James Jesus Church in Beech Grove on July 6, 1968. They have four children: Lisa Goodman, Joe, Paul and Stephen Berkemeyer. The couple also has eight grandchildren.

EUGENE AND MARGARET (EVERTEE) WATTS, members of Christ the King Parish in Indianapolis, celebrated their 50th wedding anniversary on Aug. 4. The couple was married in Christ the King Church in South Bend, Ind. (Diocese ofFort Wayne-South Bend), on Aug. 4, 1973. They have four children: Sara Eckhart, Jennifer Lanham, Stephen and the late Joseph Wannick. The couple also has 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.

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St. Anne Parish celebrates 150 years of ‘roots’ and ‘resilience’ in New Castle

By Natalie Hoefert

When New Castle was established as the seat of Henry County in 1823, the area was dense with tall, thick trees. It was among those trees that St. Anne Parish can trace its roots. The first known Catholic settler in the area arrived in 1839, and by 1849 a site in the forest served as the location for Mass for German and Irish immigrants in New Castle working on railroad construction.

It was from such trees that the faith community was outgrowing its first church that burned, says Leyes, who served the parish until 2016. “That all will see Christ”

As difficult as it’s been, it’s God’s way of being a back-to-school backpack drive “to help children,” she says. “It’s your family, and you have to be involved with family,” she says. “Part of our resilience comes from the fact that child a chance at life.”

St. Rose of Lima Parish is the only parish in Henry County, and the county “is not a strong Catholic area,” says Keesling. “Yet our Catholic presence for 150 years says a lot about us, that we are needed here and are appreciated.”


Knowing the rootedness of the parish’s past, Father Hall looks to the future. “My hope for the future is for St. Anne to continue in the spirit of our 150 years, giving witness to the community not by preaching on a soap box but by our words and actions, making Christ present by the way we live our lives, that all will see Christ in our words and actions.”

(All are invited to worship at St. Anne Parish’s 150th anniversary Mass, celebrated by Archbishop Charles C. Thompson, at St. Anne Church, 102 N. 19th St., in New Castle, at 10 a.m. on Sept. 10. No reservations are required for the Mass. However, those who wish to enjoy a celebratory lunch after Mass must register by Aug. 28 by calling the parish office at 765-529-0933 or by sending an e-mail to stannechurch4@hotmail.com.)
Bishop Brûte College Seminary launches new initial formation program

By Sean Gallagher

On Aug. 4, a group of new seminarians moved into Bishop Simon Bruté Seminary in Indianapolis two weeks before the rest of the seminary community.

The 11 seminarians were among the first group of seminarians participating in Bishop Brûte’s new Propaedeutic Program for Priestly Formation (PPP), which began to be implemented last year.

The propaedeutic stage is designed to help new seminarians to get a firmer grounding in human and spiritual formation before entering into a full-time commitment to philosophy courses and pastoral ministry assignments.

Father Andrew Syberg, Bishop Brûte’s rector, oversees its propaedeutic program and led the preparation for it. He said the PPP’s focus on human formation in the propaedeutic stage is especially appropriate for incoming college seminarians who, in most cases, are still teenagers.

“How many of us, when we were 18 or 19, knew a lot about ourselves?” Father Syberg said. “These are skills that everybody needs to learn as they’re getting older. The advantage here is that I’m going to be asking them the questions on a regular basis.”

The propaedeutic seminarians at Bishop Brûte will have the added benefit of not taking challenging philosophy courses at nearby Saint Meinrad Archabbey, where all Bishop Brûte seminarians are enrolled.

In the propaedeutic program at Bishop Brûte, the seminarians only take general education classes.

“Using the propaedeutic year to kind of slow down intellectually is a good thing,” Father Syberg said. “We’ll try to shape these guys as young men. In college seminary, you’re coming from boyhood to manhood. It’s time to leave the high school mentality behind.”

The propaedeutic program will also focus on the seminarians’ spiritual formation through their worshipping together most days in their own chapel.

They’ll also have three retreat experiences during the yearlong program.

“It’s going to invite them to engage in the spiritual life a lot more,” Father Syberg said. “They’re going to reinforce how they ask themselves the right questions about what’s going on in them interiorly and coming to a better self-knowledge and self-awareness.”

Father Syberg, speaking with The Criterion before the program launched, shared his excitement about going from planning the propaedeutic stage to working in the lives of the new seminarians.

“I can’t wait. I think it’s a great idea,” he said. “We might get a month into the year and say, ‘We need to change that.’ But we’re ready and willing to accept that. It might be two or three years before we finally get everythingironed out. That’s just part of the process of any program you’re trying to establish.”

(The Criterion, August 11, 2021)

The books weren’t something we were just reading on our own,” he said. “We were reading them together and coming to talk about them. It’s going to be especially true in the second semester when everything [in the program] was starting to click.

Pilgrims discerning together

As the seminarians in the first year of Saint Meinrad’s propaedeutic program were on a pilgrimage of discernment and self-discovery throughout the year, it was fitting that a cohort of the seminarians traveling to Spain to walk for several days along the Camino.

It is the historic pilgrimage path more than 1,000 years old that leads to Santiago de Compostela Cathedral at the northwest corner of Spain on the corner of Spain that is the burial place of the Apostle St. James.

And just as the seminarians faced their own discernment of faith during the propaedeutic program—challenges that contributed positively to their formation—they also faced obstacles along the Camino.

On the first day of the pilgrimage, Hickey saw the propaedeutic stage was helpful while walking along the Camino.

“I had a sense of pride and entitlement going into the propaedeutic stage,” he said to himself. “Oh, I’ll be able to walk it. I’m not going to fail.”

“That was quickly put to an end—and that was really beneficial to it. It was a very humbling experience.”

For Hickey, the support of his fellow seminarians whom he had come to value through the propaedeutic stage was helpful while walking along the Camino.

“I mean, there was a day of a lot of struggles, to spend time with them and for us to lean on each other was helpful,” he said. “We wouldn’t have had that experience at the beginning of the year if we had done it then. By the end of the year, we were very cohesive and had a lot of trust with one another.”

Looking back on the first year of the propaedeutic program at Saint Meinrad, Father Augenstein says many blessings for the seminarians.

“I think it allowed them to discern a little bit more intentionally, because a big focus of the propaedeutic [stage] is what the PPP calls the ‘second discernment,’” he said. “You have an initial discernment of if you’re called to seminary. Then, in the second discernment, you are ‘Am I called to continue to intensify this priestly discernment?’

And I think it also gave a little bit more community helping in that discernment. They were walking together with each other in the same way.”

(For more information on a visit to the priesthood in the Archdiocese of Indianapolis, visit HeartGodsCall.com)↓
A special section of The Criterion celebrating Christian marriage

New preparation program strives to strengthen marriages in faith

By Sean Gallagher

A new form of marriage preparation is being developed to help strengthen marriages rooted in the faith.

“Marriage has an ecclesial dimension,” explained Father Jeffrey Dufresne, pastor of St. Neri Parish in Indianapolis where this approach was recently piloted. “It is a sacrament to build up the body of Christ. The domestic Church must be connected to the local Church.”

Not just a new program, this “marriage catechumenate” model is an effort to return to the early Church’s approach to forming adults to be received into the Church. It has its roots in the four stages of the Church’s approach to forming adults to be received into the Church. It has its roots in the four stages of the Church’s vision of it.

“The OCIA process, the first stage is called ‘inquiry,’” when participants start to learn about the faith and what it can mean for their lives.

Similarly, the initial stage of the marriage catechumenate model is a time to lay a broad foundation of faith on which preparation for marriage would be built, said Gabriela Ross, director of the archdiocesan Office of Marriage and Family Life.

“It’s a moment where the couple is asked to look at their Catholic faith—if they’re Catholic—and to deepen their baptismal commitment,” she explained. “If they are not Catholic or have been away, there’s space and time for that (faith) to be proclaimed to them and for them to really be able to know who Jesus is and what the Church is inviting them to before they request a sacrament from the Church.”

Father C. Ryan McCarthy, pastor of Our Lady of the Most Holy Rosary Parish in Indianapolis, has taken a catechumenal approach to marriage preparation throughout his now 22 years of priestly ministry.

In an interview with The Criterion, Father McCarthy said that, at the start of marriage preparation, “he’ll talk with couples for up to six hours during several sessions about the basics of the Catholic faith.

“We use this as a means to jump off in a conversation about marriage,” he said. “When we talk about sacraments, we talk about all the sacraments. But during this stage of the OCIA process, those who wish to continue in their formation to be received into the Church participate in rites that take place at parish Masses around the start of Lent.

In a catechumenal model of marriage preparation, rituals that take place at various points in the process will place marriage preparation in the context of the broader life of the parish.

“Parishioners in the pews will be involved in the vocations to marriage that are happening in the parish,” Ross said. “It’ll no longer be the case that a couple would go to their pastor, have meetings at the office, have their wedding on a Saturday with no parishioners there and then be on their way.

“This is a vision for engaged couples who are discerning this vocation to be supported in prayer by their community.”

The encouragement of this approach to marriage preparation is in its beginning stages in the Church. Consequently, some of the rituals have not yet been developed, although the Rite of Betrothal, a blessing of a couple’s engagement, is available.

Mystagogy: ‘Actually living it out’

With a catechumenal approach to marriage preparation seeking from the start to strengthen the overall faith of engaged couples, this stage in the marriage catechumenate parallels the mystagogy stage of OCIA, which is a period after adults have been received into the Church.

“Mystagogy is kind of that processing of the sacrament received,” Ross said. “It’s also a revisiting of the earlier catechesis now that you’re actually living it out. You’re drinking from a fire hose on the front end. Once you’re actually in the vocation, you’re getting to revisit some of the teachings.”

This stage also helps newly married couples find the help they need with hardships in their life together that inevitably come along.

When you face those challenges, do you know to lean on the Church to work through them?” Ross said. “And are you already plugged into a community that will help you do that? There’s a real accommodation combined with that mystagogy.”

“Hungry for a deeper relationship with God”

A new form of marriage preparation is being developed to help strengthen marriages rooted in the faith.

Although a catechumenal approach to marriage preparation is rooted in ancient practices of the Church, Father McCarthy sees it as especially relevant in contemporary society where a secular understanding of the nature of marriage has departed so far from the Church’s vision of it.

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Pre-Cana Retreat, Tobit Weekend and One in Christ program prepare engaged couples for marriage

Three marriage preparation programs are offered in the archdiocese:
- Pre-Cana Retreat, Tobit Weekend and One in Christ—help prepare engaged couples for the sacrament of marriage as well as the challenges of married life.
- Early registration is recommended for all programs, as each fills up quickly.

- Pre-Cana Retreats cover skills for marriage, a catechesis on the sacrament of marriage and an introduction to the science and morals behind natural family planning. They are offered in Indianapolis and Columbus. The upcoming Pre-Cana Retreats are as follows:
  - Columbus: Workshops are held from 8:30 a.m. to 5 p.m. at Mt. St. Francis Center for Spirituality, 101 St. Anthony Dr., in Mt. St. Francis, and cost $125 per couple. The next retreats will take place on Oct. 14 and on Feb. 3, 2024.
  - Indianapolis: The next retreats are scheduled for Oct. 13-15 at St. Bartholomew Parish at 812-379-9353 and dial ext. 1235 for Maria Nieto or email mnieto@sbparish.net.

- Tobit Weekend retreats take place at Our Lady of Fatima Retreat House, 5353 E. 56th St., in Indianapolis, and are offered in English. Cost is $298, which includes program materials, meals, snacks and two rooms for two nights. The next retreat will take place on Sept. 15-17. To register, go to www.catholic.org/late/retreats.

- One in Christ program, which includes a medical panel to address questions on reproduction and fertility, is a three-day program spanning 10 sessions, starting the following Saturday. The Saturdays are 8 a.m.-5:30 p.m. and the Sunday is 9:30 a.m.-5 p.m., and the cost is $300 per couple, which covers meals and materials.

Ministry for divorced Hispanic Couples brings hope and healing to families

By John Shaughnessy

Considering the pain she endured and the challenges she faced from the heartbreak of having her marriage end in divorce, María Nayeli Vázquez could have easily resisted becoming involved in a national archdiocesan ministry designed to help Hispanics through this same difficult journey of life.

Instead, the 43-year-old mother of four decided to follow the example of her grandmother, a woman who always tried to give spiritual support to people who were struggling, who always told them that God was with them in their struggles.

Admitting that approach, Vázquez became a facilitator for the divorce ministry program for Hispanics that was started earlier this year by the archdiocesan Office of Marriage and Family Life—sharing both her pain and her path to healing with the help of God.

“I think no one expects divorce after forming a family with four children and 19 years of relationship,” notes Vázquez, a member of St. Patrick Parish in Indianapolis. “I know it was difficult for all, and for both sides involved. My children suffered through this long process. It was a long and slow process. It was painful.

In the end, pain, Vázquez also worked to maintain a perspective that focused on the well-being of her children.

“At the time of my divorce, I was not close to God. He also found the value in drawing closer to God and being there in the care of Jesus will heal us.”

Claudia Corona said.

“With the help of my children,” Corona said, “We invite them to turn to the sacraments, Eucharist and reconciliation frequently, and to monthly gatherings for further explanations. We have also begun to explore the teachings of the Church regarding people who are divorced or separated. And as long as they are faithful to their marriage vows, they can receive Communion,” she says. “We also give them brief information about the annulment process.”

The program also shares the ways the Church can help and guide them on this journey.

“The program helps them in their loneliness,” Corona says. “We invite them to turn to the sacraments, Eucharist and reconciliation frequently, and to monthly gatherings for further explanations. We have also begun to explore the teachings of the Church regarding people who are divorced or separated. And as long as they are faithful to their marriage vows, they can receive Communion,” she says. “We also give them brief information about the annulment process.”

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“With the help of my children,” Corona said.

“One of the most powerful parts of the program for Hernandez was the opportunity to share my testimony, to be heard and understood, and to meet people who like me are going through this situation in different ways.”

“At the beginning, I suffered depression and anxiety. I thought I was the only one. But for Hernandez, who is 38 and a member of St. Mary Parish in Indianapolis, [After the divorce,] I had financial and emotional problems. It was also difficult to be painful not living with my son. Living without a family is hard. I needed to learn how to live alone. I began to value my son more for not having him around.”

He also found the value in drawing closer to God during that time.

“At the time of my divorce, I was not close to God. What happened was that I felt more loved by God. I decided to go to St. Mary Church, and that’s when I met my future friends. That’s how I met priests and friends who helped me.”

The divorce ministry program had a similar impact for him.

“This program is wonderful. It helps to unburden. It helps you grow,” he said. “There are some aspects that you didn’t even realize you were failing at. Listening to the testimonies drives and motivates one to understand—understand that it is possible to overcome it. I would tell people not to waste time, that it is possible to heal wounds.”

Positive personal reaction to the program is similar to the evaluations that the other participants shared at the end of the course, Corona says.

“I think that divorce is not a 90-minute session. It is possible to heal wounds.”

Hearing testimonies from their peers and facilitators made them realize that they are not the only ones to go through this trauma. It also helped them to see what the facilitators who have gone through the trauma of a divorce have achieved with God’s help—leading a stable life, living close to God and being there in the care of their children.”

While Vazquez was thrilled to be part of the program as a facilitator, she said but did not regret about it.

“I would have liked to attend a program like this one when I was suffering the conflicts in my marriage,” she said. “I was looking for someone who could have helped me. But I did not find it. I am grateful that now the archdiocese opened this program in Spanish. I give thanks to God for this new ministry. I feel joy to see how people are connected with our experiences, how they find support in the group—to listen how their life was transformed.”

She has seen that transformation in her family and believes the program can help other families in their journey, too.

“This program brings hope and healing to families. If the parents have peace in their hearts, they will transmit this peace to their families,” Vazquez says. “I invite all people who are divorced or are suffering problems in your marriage to find the source of peace in the Church. Jesus will heal us.”

(The archdiocese’s Office of Marriage and Family Life is planning another Spanish-speaking program for divorce and separated couples in May 2024. For anyone who is interested in the program or would like to have more information about it, contact Claudia Corona at ccorona@archindy.org or call her at 812-376-5906.)

El ministerio para católicos hispanos divorciados ‘aporta esperanza y sanación a las familias’

Por John Shaughnessy

Teniendo en cuenta el dolor que soportó y los retos a los que se enfrentó por la angustia de que su matrimonio acabara en divorcio, María Nayeli Vázquez podría haberse resistido fácilmente a involucrarse en un nuevo

ministerio arquidiocesano diseñado para ayudar a otros divorciados a vivir una vida más plena. Pero en vez de ello, esta mujer de 43 años, madre de cuatro hijos, decidió seguir el ejemplo de su abuela, una mujer que siempre intentaba dar apoyo espiritual a las personas que enfrentaban dificultades, quien siempre les decía que Dios los acompañaba en sus luchas.

“Siempre había recibido por escrito la nota de mi abuela: ‘Te invito a que vengas a hablar conmigo’. Y así lo hice. Eso fue lo que me cambió”, recordó Vázquez.

En su camino para comprender lo que había pasado, la mujer de 43 años decidió participar en un programa de formación para divorciados organizado por el archdiocese arquidiocesano. Durante el curso, se dio cuenta de que el divorcio no es un acontecimiento aislado, sino que está conectado con otros aspectos de la vida de una persona.

“Hoy puedo decir que la experiencia de participar en un programa como éste fue realmente benéfico para mí. Me ayudó a entender que el divorcio no es algo que se debe enfrentar solo. Hay otros que también han vivido esta experiencia y pueden compartir sus experiencias contigo”, compartió Vázquez.

La participación en este tipo de programas ayuda a romper el estigma que rodea el divorcio y a promover la idea de que la vida sigue después del divorcio. A través de este tipo de programas, se puede encontrar apoyo, comprensión y esperanza para las familias que están atravesando esta situación.

“El ministerio para católicos hispanos divorciados ‘aporta esperanza y sanación a las familias’ es una oportunidad para comenzar a sanar y crecer como personas”, aseguró Vázquez.

“Espero que todos aquellos que están atravesando una situación similar se�

Por favor, evita generar contenido redundante o duplicado.
marcha la Oficina de Matrimonio y Vida Familiar de la Arquidiócesis a principios de este año.

“Creo que nadie se espera un divorcio después de formar una familia con cuatro hijos y 19 años de relación,” señala Vázquez, miembro de la parroquia de San Patrício de Indianápolis. “Sé que fue difícil para todos, y para nuestras respectivas familias. Nuestros hijos sufrieron mucho durante este proceso fue largo, lento y doloroso.

En medio de su dolor, Vázquez se esforzó para mantener una perspectiva centrada en el bienestar de sus hijos.

“Es importante dejar que los hijos visiten ambas familias y no hablar mal de ex delante de sus hijos. Intento mantener una buena relación con mi ex por el bien de mis hijos. Cada día, seguimos caminando juntos y tratamos de hacerlo mejor. Ahora solamente recordamos todo lo que pasamos juntos. Somos capaces de ver que en cada situación Dios estuvo con nosotros, mostrándonos amor y paciencia.

“Y siempre había gente que nos daba apoyo. Doy gracias a Dios por todas las personas que estuvieron allí en esos momentos. Siempre me apoyaron con sus oraciones. Los retos fueron muchos, pero gracias a mi Padre Celestial pude superarlos.”

Ayudar a las personas hispanohablantes divorciadas y separadas a superar el dolor de esas realidades y encontrar un camino hacia la paz y la sanación son algunos de los principios del ministerio hispano de divorcios de la Arquidiócesis.

“Desde hace varios años ha habido cursos únicamente para la comunidad de habla inglesa,” afirma Claudia Corona, coordinadora de eventos de la Oficina de Matrimonio y Vida Familiar de la Arquidiócesis, quien participó en un programa de formación sobre cómo superar el trauma de un divorcio, y los beneficios que tendría si los padres estén bien no solo por ellos mismos, sino también por sus hijos, que también se ven afectados por el trauma de un divorcio.

“Al principio, sufría depresión y ansiedad. Pensé que era el amor de mi vida —afirma Hernández, de 38 años y miembro de la parroquia de Santa María de Indianápolis—. “Luego del divorcio, me planté problemas financieros y emocionales. También fue muy doloroso no vivir con mi hijo. Vivir sin familia es muy difícil. Necesitaba aprender a vivir solo. Empecé a valorar más a Dios y a los demás.”

“Para Hernández y los demás, una de las partes más poderosas del programa fue la oportunidad de compartir mi testimonio, de que me escucharan y sentírme comprendida, y de conocer a personas que como yo están pasando por esta situación de diferentes maneras.”

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Wedding Announcements

Artalejo-Goff
Adriana Isabel Artalejo and Thomas Goff were married on May 20 at St. John the Evangelist Church in Indianapolis. The bride is the daughter of Daniel Artalejo and Cheryl Goff. The groom is the son of Charles and Nancy Goff.

Carroll-Carroll
Alyson Nichole Carroll and Matthew Carroll will be married on Jan. 20, 2024 at St. Simon the Apostle Church in Indianapolis. The bride is the daughter of John and Marlee Carroll. The groom is the son of Sean and Lisa Carroll.

Carley-Meyers
Collin Marie Carley and4 Matthew Meyers will be married on July 29 at St. Mary of the Woods Church in Indianapolis. The bride is the daughter of Mr. and Mrs. Robert Carley. The groom is the son of Robert and Tricia Carley. The parents of the bride are Elaine and the late Robert Carley. The parents of the groom are Robert and Tricia Carley.

Curley-English
Alison Elizabeth Goetz and Ryan Mikal Johnson will be married on Sept. 23 at the King Church in Indianapolis. The bride is the daughter of Donald and Cheryl Curley. The groom is the son of Richard and Tanya Johnson.

Dinioz-Baker
Dona Ray Diniouz and Karlee Matthew Baker were married on Sept. 16 at St. Mary Church in Lafayette. The bride is the daughter of Ray and Linda Diniouz. The groom is the son of Don and Theresa Baker.

DiSinco-Ford
Delaney Rachelle Cox and Alexander Clayton Ford will be married on Oct. 21 at Holy Family Church in Indianapolis. The bride is the daughter of Thomas and Cheryl Northam. The groom is the son of George and Cheryl Northam.

Eaton-Levy
Lauren Elizabeth Eaton and Michael Levy will be married on Sept. 23 at the Indiana Historical Society. The bride is the daughter of Jacob and Elizabeth Eaton. The groom is the son of Steven and Rhonda Levy.

Feick-Peterson
Jennifer Michelle Feick and Derek Robert Peterson were married on July 15 at St. Vincent de Paul Church in Indianapolis. The bride is the daughter of Thomas and Cynthia Zajac. The groom is the son of Mark and Jill Feick. The parents of the bride are Thomas and Cynthia Zajac. The parents of the groom are Mark and Jill Feick.

Fullenham-Henderson
Meghan Renee Fullenkamp and Joshua Adam Henderson were married on Oct. 14 at Holy Family Church in Indianapolis. The bride is the daughter of Tammy and Rich Henderson. The groom is the son of Robert and Cheryl Henderson.

Hosteller-Naylor-Cook
Samantha Nicole Hosteller and Jackson Alexander Nayler-Cook will be married on Nov. 11 at St. Joseph Church in Indianapolis. The bride is the daughter of Peter and Tammy Hosteller. The groom is the son of Jason and Jeanine Nayler-Cook.

Gastineau-Pecoraro
Rachel Gastineau and Dominic Pecoraro will be married on Oct. 14 at St. Joseph Church in Indianapolis. The bride is the daughter of Jerrald and Lynette Gastineau. The groom is the son of Don and Theresa Baker.

Hudepohl-McFee
Abigail Marie Hudepohl and Lucas Richard McFee will be married on Sept. 2 at St. Joseph Church in Indianapolis. The bride is the daughter of Andrew and Angela Hudepohl. The groom is the son of Brian and Molly McFee.

Jahnke-Roland
Isabella Grace Jahnke and Ben Roland will be married on May 20 at St. Joseph Church in Indianapolis. The bride is the daughter of David and Kelly Jahnke. The groom is the son of Marc and Jamie Roland.

Johnson-Prather
Marcia Ann Johnson and Kristin Prather were married on June 26 at St. John the Baptist Church in Indianapolis. The bride is the daughter of Kent and Bob Johnson. The groom is the son of Kevin and Cheryl Prather.

Jones-Naylor-Cook
Delaney Rachelle Cox and Alexander Clayton Ford will be married on Oct. 21 at Holy Family Church in Indianapolis. The bride is the daughter of Jacob and Elizabeth Eaton. The groom is the son of Steven and Rhonda Levy.

Koehler-Grady
Jillian Koehler and Joseph Grady will be married on Sept. 23 at the Indiana Historical Society. The bride is the daughter of Daniel and Cheryl Koehler. The groom is the son of John and Marla Grady.

Koehler-Grady
Joseph Koehler and Jillian Grady will be married on Sept. 23 at the Indiana Historical Society. The bride is the daughter of Daniel and Cheryl Koehler. The groom is the son of John and Marla Grady.

Kotula-Henderson
Lauren Elizabeth Eaton and Michael Levy will be married on Sept. 23 at the Indiana Historical Society. The bride is the daughter of Jacob and Elizabeth Eaton. The groom is the son of Steven and Rhonda Levy.

Labach-Hofacker
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Wedding Announcements

Sanchez-Davey
Mariola Sanchez and John Charles Davey will be married on Nov. 4 at Sacred Heart of Jesus Church in Indianapolis. The bride is the daughter of Romon Sanchez and Maria de Lourdes Sanchez. The groom is the son of Brian and Bessie Davey.

Stahl-Watson
Candace Janell Stahl and Tyler Makabe Watson will be married on Sept. 22 at Our Lady of the Most Holy Rosary Church in Indianapolis. The bride is the daughter of Anthony and Doanite Stahl. The groom is the son of Kent and Jenny Watson.

Wagner-Burgener
Zohie Elizabeth Wagner and Philip Lawrence Burgener will be married on Jan. 20, 2024, at St. Rose of Lima Church in Franklin. The bride is the daughter of Elizabeth Brown. The groom is the son of Donald and Yolanda Burgener.

Sergi-King
Andrea Marie Sergi and Nicholas Raymond King will be married on Dec. 2 at St. Matthew the Apostle Church in Indianapolis. The bride is the daughter of Steve and Anita Sergi. The groom is the son of Mike and Laurie King.

Stenger-Wiegand
Kirsten Corinne Stenger and Peter Timothy Wiegand were married on May 20 at the Sisters of St. Francis Chapel in Oldenburg. The bride is the daughter of Greg and Janelle Stenger. The groom is the son of Tim and Teresa Wiegand.

Wells-Archibald
Marley Nola Wells and Barrett Brown Archibald will be married on Oct. 28 at St. Mary Church in New Albany. The bride is the daughter of Blair and Michelle Wells. The groom is the son of Jacob Archibald and Mandy Stock.

Shaughnessy-Jeanfreau
Kathleen Marie Shaughnessy and Christopher Michael Jeanfreau will be married on Nov. 17 at St. Anthony of Padua Church in Greenville, S.C. The bride is the daughter of John and Mary Shaughnessy. The groom is the son of Ed and Cindy Jeanfreau.

Stonner-Storey
Mary Clare Stonner and Nicholas Allan Storey were married on June 2 at St. John the Evangelist Church in Indianapolis. The bride is the daughter of Edward and Trina Stonner. The groom is the son of Ed and Cindy Jeanfreau.

Wilhelm-Scott
Sarah Marie Wilhelm and Adam Christopher Scott will be married on Jan. 13, 2024, at St. John the Evangelist Church in Indianapolis. The bride is the daughter of Christopher and Elizabeth Wilhelm. The groom is the son of Michael and Diana Scott.

Siler-Schmidt
Emily Anne Siler and David Peter Schmidt will be married on Nov. 4 at St. John the Evangelist Church in Indianapolis. The bride is the daughter of John and Irene Siler. The groom is the son of David and Irmgard Schmidt.

Strasemeier-Niehauser
Katherine Ann Strasemeier and Brett Steven Niehauser were married on Jan. 15 at St. Mary of the Immaculate Conception Church in Aurora. The bride is the daughter of John and Julia Strasemeier. The groom is the son of Steven and Anne Niehauser.

Williams-Rombach
Cynthia Ann Williams and John Norbert Rombach will be married on Sept. 9 at St. Agnes Church in Nashville. The bride is the daughter of Donald and Judy Williams. The groom is the son of Norbert and Alice Rombach.

Smiley-Cook
Anne Marie Catherine Smiley and Anthony DeMartino Cook were married on June 24 at St. John the Evangelist Church in Indianapolis. The bride is the daughter of Anthony and Linda Smiley. The groom is the son of Mark and Sandra Cook.

Turbak-Aman
Emma Jean Turbak and Mitchell Thomas Aman will be married on Sept. 2 at St. Mary Church in Indianapolis. The bride is the daughter of Timothy and Patricia Turbak. The groom is the son of Donald and Julie Aman.

Winkel-Vician
Tessa Winkel and William B. Vician were married on April 29 at St. Mary Church in New Albany. The bride is the daughter of Gary and Tricia Winkel. The groom is the son of Todd and Leslie Vician.

Smith-Venezia
Madeline Elizabeth Smith and Michael Anthony Venezia will be married on Sept. 14 at Our Lady of the Most Holy Rosary Church in Indianapolis. The bride is the daughter of Craig and Leigh Smith. The groom is the son of John and Michelle Venezia.

Couples may announce engagement or marriage next spring in The Criterion

Engagement announcements will be published in a February issue of The Criterion for couples planning to marry between Feb. 3 and July 12, 2024, in a marriage that is recognized by the Church as a valid sacramental or valid natural marriage. Submissions may also be sent by couples who wed in a marriage as described above between July 14, 2023, and Feb. 4, 2024, if they did not publish their engagement in The Criterion.

The wedding announcement form is available online at cutt.ly/CriterionWeddings. An engagement or wedding photo may be sent to alnewis@archindy.org. Digital photos must be clear, high-resolution images with the couple close together. Photos can also be mailed to Ann Lewis, 1400 N. Meridian St., Indianapolis, IN, 46202. To receive the photo back, include a self-addressed, stamped envelope. Due to print quality, Xerox copies of photos will not be accepted. †
Pope Francis waves to the crowd at the end of the closing Mass for World Youth Day at Tejo Park in Lisbon, Portugal, on Aug. 6. (CNS photo/Vatican Media)

Pope calls for inclusive Church while in Portugal for WYD

LISBON, Portugal (CNS)—Pope Francis asked the 1.5 million young people who attended World Youth Day to take “what God has sown into your hearts” back to their home countries and build a joyful Church that is open to all. Young pilgrims interviewed by Catholic News Service during World Youth Day constantly returned to the pope’s main point during the official welcome ceremony for World Youth Day on Aug. 3: in the Church, there is room for “everyone, everyone, everyone.”

As he did often during the trip, the pope solicited engagement from the crowd, asking them to repeat after him or consider in silence a question he posed. Yet it was during his meeting on Aug. 2 with Portuguese bishops, priests, religious and pastoral workers that the pope first issued his “todos” message.

“Please, let us not convert the Church into a customs office” where only the “just,” “good,” and “properly married” can enter while leaving everyone else outside, he said. “No. The Church is not that,” he said. Rather, it is a place for “righteous and sinners, good and bad, everyone, everyone, everyone.”

Asked during his inflight news conference on Aug. 6 how the Church can be open for everyone when women and gay people are excluded from some sacraments, Pope Francis said that “the Church is open to all, but then there is legislation that regulates life inside the Church. This does not mean that [the Church] is closed. Each person encounters God by their own way, inside the Church, and the Church is mother and guides each one by their own path,” he responded.

At 86 years old, Pope Francis showed no sign of flagging down for the 42nd international trip of his pontificate, which he jokingly told journalists on the flight to Lisbon will “make me young again.”

The pope’s packed agenda had three to four official events per day, and he added private meetings with several groups and individuals at the Vatican manutcitation in Lisbon where he was staying. Among them was a group of abuse survivors who met with the pope for more than an hour on Aug. 2, during which they “dialedoued about this plague” of abuse, the pope said.

The pope celebrated Mass with 1.5 million people sprawled across Lisbon’s riverside Tejo Park on Aug. 6 and told them not to be afraid of pursuing their great dreams to change the world.

In addition to listening to the testimonies of young people and fielding questions from some of them during public events, Pope Francis had a chance for more direct interactions with several young people during the trip. He heard the confessions of three pilgrims and ate lunch with a group of 10 young people on Aug. 4.

The pope later shared that he spoke to one young man who had previously considered taking his own life and said youth suicide is a problem today, noting the challenge is especially prevalent in places where universities and the job market are very demanding.

On the morning of Aug. 5, Pope Francis visited the Shrine of Our Lady of Fátima, where he again put aside his prepared remarks and spoke off the cuff, focusing on Mary and skipping over an expected prayer for peace in the world.

He later said that “I prayed to Our Lady, and I prayed for peace” before a statue of Our Lady of Fátima, but “I did not advertise.”

In the shrine’s Chapel of the Apparitions, marking the exact spot where the three Portuguese children claimed to see Mary in 1917, he said the open-air chapel “is like a beautiful image of the Church, welcoming, without doors, so that all can enter.”

During the Aug. 6 press conference, Pope Francis also brushed off concerns about eyesight issues that arose after he joked that his glasses “aren’t working” at one of his events and continued to largely improvise his remarks for the rest of his trip. And he said his health and recovery from abdominal surgery in June is “going well.”

Indianapolis Archbishop Charles C. Thompson, center, Gary Bishop Robert J. McClory, left, and Fort Wayne-South Bend Bishop Kevin C. Rhoades were among the U.S. bishops who travelled to Portugal to take part in World Youth Day activities on Aug. 1-6. (Submitted photo)

The Criterion Friday, August 11, 2023

Coverage of the archdiocese’s pilgrims to World Youth Day will be featured in our August 29 issue.

At the front of the crowd, which extended across both banks of Lisbon’s Trancão River, 30 cardinals, 700 bishops and 10,000 priests concelebrated the Mass with Pope Francis. Portuguese President Marcelo Rebelo de Sousa was seated in the front row.

Cardinal Manuel do Nascimento Clemente of Lisbon thanked the pope for making World Youth Day an opportunity for young people to come together and build a better tomorrow “after a pandemic that has confined them and otherwise distanced them from each other and from the best [version] of themselves.”

Cardinal Kevin Farrell, prefect of the Dicastery for Laity, Family and Life, which organizes World Youth Day, thanked Pope Francis for bringing together in Lisbon young people “who have been pilgrims of peace in times in which many, too many, wars are being fought in so many parts of the world.”

Before revealing the location of the next World Youth Day, Pope Francis invited young people to travel to Rome for a youth celebration during the Holy Year 2025. The next World Youth Day, to take place in 2027, “will be in South Korea, in Seoul,” he said, to cheers from the sizeable group of Koreans scattered in the crowd. (See related article on page 24.)

In remarks after Mass, the pope also recalled the suffering of Ukraine and asked young people if he, “an old man,” could share a dream of his: “the dream of peace, the dream that young people may pray for, live in peace and build a peaceful future.”

Using the Portuguese word for thank you—“obrigado”—the pope thanked the organizers of World Youth Day, the volunteers who made it possible and the city of Lisbon, which he prayed would “remain in the memory of these young people as a house of fraternity and a city of dreams.”

And “obrigado to all of you, dear young people,” he said before praying the Angelus. “God sees all the good you are, and only he knows what he has planted in your heart. Go from here with what God put in your heart.”

The crowd dispersed after Mass, streaming through the streets of Lisbon, filling closed-down highways while waving the flags of the world.
International Family of the Year. They received their award at the organization’s Supreme Convention on Aug. 1-3 in Orlando, Fla.

“This year, we received nominations from across the United States, Canada, Mexico, Poland and the Philippines,” says Steven Curtis, senior vice president and chief marketing and communications officer for the Knights’ Supreme Council.

“We feel like any regular family,” says Daniel, 44. “The only thing we do is say yes to God.”

That “yes” includes Daniel’s participation in the Knights of Columbus, the family’s active involvement in their parish, extensive support of both the couple and their children in pro-life ministry, and Daniel and Maria’s online marriage and family life ministry.

Their journey began in 2009 with two separate prayers of surrender.

‘Here’s the control, God—I’m done’

It was Christmas Eve, 2009, and Maria knelt in prayer after Communion. Beside her was her 3-year-old daughter Sara—the child she chose to keep rather than abort after her boyfriend deserted her during the unplanned pregnancy.

“God, all I really, really want is a family and a good dad for my daughter,” the unwed 29-year-old mother implored. “I’m just going to leave this to you, God, because you know what’s in my heart, and I know you want the best for us.”

A week later, while Maria and Sara were at a New Year’s Eve gathering at the home of Sara’s babysitter, Daniel was at home saying his own prayer of surrender.

“I’m sick and tired of my heart being broken and trying to find the right person who shares my values,” the 31-year-old man admitted in prayer. “So, here’s the control, God—I’m done.”

His phone rang, but Daniel had a migraine and chose not to answer.

The message he played back the next morning was from his cousin saying, “Daniel, I need you to come over here! We found the perfect girl for you!”

Daniel’s cousin was Sara’s babysitter, and the “perfect girl” was Maria.

The two met two days later—Maria calls it “love at first sight.” She and Daniel were engaged within six months of knowing each other.

Thirteen years and 10 children later—including Sara, who Daniel adopted, and four miscarried children—Maria and Daniel still give control of their marriage and family to God. But that surrender was an evolving process.

‘It was all part of God’s plan’

Daniel was raised Catholic while growing up in El Salvador. But when he was 13, his parents became family to God.

“When we found out Maria was pregnant with Gianna, I was so worried about finances,” Daniel admits. “We were already paying almost $300 a month in daycare alone.”

So, the couple prayed and gave control of the situation to God.

“Suddenly—I mean out of nowhere—I received a 44% raise,” he recalls. “From that point forward, I just threw my calculator out the window. I know that every time a baby arrives, it is a blessing from God, and I will provide.”

Maria was able to leave the workforce and focus on raising the children.

“It was all part of God’s plan,” says Maria. “It was around that time that two of our kids were diagnosed with different levels of autism, so I was able to give them the attention they needed to help them.”

It was also around that time that the couple started their online ministry, Daniel y Maria Online: Defendemos la Vida y la Familia—Daniel and Maria Online: Defending Life and the Family.

‘Everything we do, we take the whole family’

The ministry started simply. Maria posted pro-life articles and made short videos promoting 40 Days for Life.

Then Daniel had an idea. “I suggested why not film a video about her testimony, about how she was confronted with choosing life or death for Sara, and why she chose life,” he recalls.

“That video became viral. And after that video, we made more and more and more videos. And that’s how our ministry started growing and growing. And we reached people around the world—we were blown away.”

Daniel and Maria’s online site, danielymariaonline.com, now offers videos, blogs and information on pro-life and pro-family issues, including the Creighton model, marriage preparation, human sexuality, post-abortion healing, even finances—Daniel is a certified master financial coach.

The couple give talks and retreats, lead marriage preparation classes and have even been interviewed on EWTN en Español and EWTN Radio Catolica Mundial. Leaving the workforce also freed Maria to “fulfill her dream of working in the pro-life movement,” says Daniel.

She volunteers extensively—particularly in Spanish—with at least six local and national pro-life organizations and participates in and presents at Hispanic pro-life conferences in and outside of Indiana. Her efforts have earned her awards from the archdiocese and Right to Life Indianapolis (RTLI).

Whether it’s a pro-life prayer vigil in Indianapolis or the national March for Life in Washington, some or all of the couple’s children are in tow, including Joseph, 7, and Fatima Lucia, 2.

“Everything we do, whether we are traveling just for pleasure or because we have been invited to an event, we take the whole family,” says Daniel. “That’s our mantra: the whole family needs to be together, and the whole family needs to pray together—even if it takes an hour-and-a-half to get through the rosary with six kids.”

By involving the children in their ministry and living faithful Catholic lives, Daniel and Maria’s efforts have become a family affair.

Sara, 16, co-founded Homeschoolers for Life last year. Daniel, 12, and Gianna, 9, have made videos for the online ministry. Daniel and David, 10, are altar servers at St. Thomas More, while Sara and Gianna sing in the parish’s choir.

“Gianna is all about the saints,” says Maria. “She’s always reading about them, talking about them, drawing them.”

“And David loves priests. People will ask him, ‘What do you want to be when you grow up?’ And he always says, ‘A priest.’ ”

‘The only thing we do is say yes to God’

Looking at the criteria for the Knights’ International Family of the Year award is like reading a description of the Cabrera family.

The nomination form asks several questions: Does the family spend quality time together, attend weekly Mass together, pray together outside of Mass? Has the family made significant contributions to their parish and church community? Does the family serve as a model of Catholic family values?

“The Cabrera family was selected because of the great work they do for the Knights of Columbus, their tireless volunteer efforts within their parish and community, as well as their strong pro-life witness,” says Curtis. “Daniel and his wife Maria, along with their six children, are an example of what it means to be an exemplary Catholic family.”

Maria adds a dose of reality to the accolades.

“We’re not perfect,” she says. “We have our difficult moments and trials. And sometimes the mission and tasks are hard. But we pray, and God always gives us a clear sign of the next little or big project he wants us to work on.”

Daniel nods in agreement.

“Basically, what we’re doing is just sharing with the world how much we love Christ and how much we love our family.”
Una familia de St. Thomas More gana el premio a la Familia Internacional del Año de los Caballeros de Colón

Por Natalie Hoefler

CAMBY—Cuando nos dicen por teléfono "estás sentado?" sabemos que las noticias son muy buenas o malas.

Para María Hernández, la noticia que le transmitió su marido Daniel Cabrera tras esas palabras el 6 de mayo fue fantástica.

"Cuando Daniel me dijo que habíamos ganado el premio a la Familia del Año de Indiana [de los Caballeros], no podía creerlo," recuerda. "Yo solo decía 'Estás bromeando, verdad? Es una broma.'

Dos meses después, le tocó a Daniel mostrarse incrédulo.

"Recibí la llamada cerca de las tres de la tarde, lo sé porque estaba rezando la coronilla de la Divina Misericordia. Por lo general no me contesto el teléfono en ese momento, pero cuando vi que era del Consejo Supremo [de los Caballeros de Colón] para Connecticut, pensé: 'No, no puede ser'.

"Al principio, pensé que era una estafa. Pensé: 'Dios mío, ¿de verdad está pasando esto?'

"La persona que llamó estaba en serio: Daniel, María y sus seis hijos—todos ellos miembros de la parroquia St. Thomas More de Mooresville—habían sido elegidos Familia Internacional del Año de los Caballeros de Colón. Recibieron el premio en la Convención Suprema de la organización, celebrada del 1 al 3 de agosto en Orlando, Florida.

"Este año, hemos recibido nominaciones de todos Estados Unidos, Canadá, México, Polonia y Filipinas," afirmó Steven Curtis, vicepresidente sénior y director de marketing y comunicaciones del Consejo Supremo de los Caballeros.

"Nos sentimos como cualquier familia normal," dice Daniel, de 44 años. "Lo único que hacemos es decir 'sí' a Dios.

"El 'sí' incluye la participación de Daniel en los Caballeros de Colón, de toda la familia en su parroquia, el amplio apoyo tanto de la pareja como de sus hijos en el ministerio de Defendemos la Vida y la Familia, y el ministerio de matrimonio y vida familiar en línea de María y Daniel.

Su recorrido comenzó en 2009 con dos oraciones de rendición por separado.

"Toma el control, Dios. Estoy agotado"

La Nochebuena de 2009 y María se arrolló en oración después de la comunión. A su lado estaba su hija Sara, de 3 años, la niña que decidió que a los 12 años, él no había tenido su primer contacto sexual, y el ministro de matrimonio y vida familiar en línea de María y Daniel.

Una semana después, mientras María y Sara estaban en una reunión de Nochebuena en la casa de la niñera de Sara, Daniel estaba en su casa rezando su propia oración de rendición.

"Estoy harto de que me rompan el corazón y de interrumpir económicamente, a veces, los sueños de personas que comparten mis valores," afirmó María en una entrevista en EWTN en Español y EWTN Radio.

"Daniel tenía migraña y le sonó el teléfono, pero Daniel no tenía tiempo para escuchar el mensaje que escuchó a la mañana siguiente era de Dios.

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"Y así fue como llegó a creer que la Iglesia católica tenía la verdad"

Daniel dice que los Caballeros también desempeñaron un papel en su retorno a la fe.

"Realmente no tenía ni idea de lo que hacían los Caballeros. Cuanto más aprendía, más veía que compartían nuestros valores provida y Profamilia. Se convirtió oficialmente en miembro del Consejo de Caballeros de Colón #7431 de St. Thomas More unos años más tarde, en 2018.

Daniel ya había recibido los sacramentos de la iniciación cuando era más joven. Para su 'reversion' (que no conversión) fue formal, completó un curso del Rito de Iniciación Cristiana y los confirmó después de que se confesó por primera vez en casi 25 años.

En la época del nacimiento de Gianna y de la vuelta de Daniel a la fe, la pareja estaba aprendiendo a apoyarse más en Dios.

"Cuando enteramos de que María estaba embarazada con Gianna, estaba muy preocupado por las finanzas," dijo María. "Y así fue como llegó a creer que la Iglesia católica tenía la verdad."}

"Quiero decir, de la nada, recibí un aumento del 44%. A partir de ese momento, tiré la calculadora por la ventana. Sé que cada vez que llega un aumento del 44% va a ser una carga para mi casa.

"Cuando entramos de que María estaba embarazada con Gianna, estaba muy preocupado por las finanzas," dijo María. "Y así fue como llegó a creer que la Iglesia católica tenía la verdad."}

"Dios, lo único que verdaderamente quiero es una casa. Y así fue como llega a creer que la Iglesia católica tenía la verdad.

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Biannual grants awarded to parishes, schools and archdiocesan agencies

The Spring/Summer grants awarded for fiscal year 2022-23, totaling $446,673, are as follows:
- Sacred Heart of Jesus Parish, Indianapolis; Home Mission Fund; $40,000 for playground equipment and enhancements.
- St. Anthony of Padua Parish, Clarksville; Growth and Expansion Fund; $36,000 for media center updates and upgrades.
- St. Gabriel Parish, Connersville; Home Mission Fund; $40,000 for playground equipment and enhancements.
- St. Michael Parish, Greenfield; James P. Scott Fund; $20,000 for roof replacement.
- St. Augustine Parish, Nolensville; Home Mission Fund; $40,000 for church roof project.
- St. Agnes Parish, Nashville; Growth and Expansion Fund; $5,295 for Waze Win Academy materials and licenses.
- St. Mary-of-the-Woods Parish, St. Mary-of-the-Woods; Home Mission Fund; $10,000 for improvements for Galvin Hall.
- Most Sacred Heart of Jesus and St. Augustine parishes, Jeffersonville; James P. Scott Fund; $10,000 to replace office doors.
- Holy Family Shelter of Catholic Charities Indianapolis; Growth and Expansion Fund; $18,000 to replace outdoor playground surface and playset.
- Terre Haute Catholic Charities Food Bank, Terre Haute; James P. Scott Fund; $15,000 for exterior security projects.
- St. Rose of Lima Parish, Franklin; Queen and Divine Mercy Fund; $1,803 to repair and refurbish Divine Mercy statue and grotto.
- Prince of Peace Parish, Madison; Queen and Divine Mercy Fund; $1,803 for Blessed Mother and Divine Mercy statues.
- Roncalli High School, Indianapolis; James P. Scott Fund; $8,500 for security project for school access points.
- Archdiocesan Office of Marriage and Family Life; Queen and Divine Mercy Fund; $13,033 for startup costs for Life-Giving Wounds ministry.
- St. Malachy Parish, Brownsburg; Queen and Divine Mercy Fund; $5,270 for pilgrimage costs.

(For information on how to apply for the grants, go to www.archindy.org/finance/grant/ or contact Stacy Harris in the Finance Office at sharris@archindy.org or by phone at 317-236-1535.)

The criterion staff report

During fiscal year 2022-23, $809,981 was awarded in grant monies to parishes, schools and agencies in the Archdiocese of Indianapolis.

The grants, awarded twice a year, are made available through the St. Francis Xavier Home Mission Endowment Fund, the Growth and Expansion Endowment Fund, the Queen and Divine Mercy Fund and the James P. Scott Endowment Fund. These grants were made possible through the generosity of archdiocesan parishioners who set up the endowments.

The grant process is jointly administered by the archdiocesan Finance Office and the Office of Stewardship and Development.

Grant applications are due to the archdiocese for the two grant allocation periods on April 30 and on Oct. 31 each year.

The award period for Fall/Winter 2023 is open, with applications due no later than Oct. 31.

The 2022 Fall/Winter grants awarded for fiscal year 2022-23, totaling $363,308, are as follows:
- Sacred Heart of Jesus Parish, Indianapolis; Home Mission Fund; $46,000 for engineering costs for major capital projects.
- St. Christopher Parish, Indianapolis; James P. Scott Fund; $15,425 for HVAC school projects.
- SS. Francis and Clare of Assisi Parish, Greenwood; James P. Scott Fund; $10,000 for school hallway refurbishment.
- St. Mary of the Immaculate Conception Parish, Indianapolis; James P. Scott Fund; $40,000 for rectory flooring replacement.
- St. Matthew the Apostle Parish, Indianapolis; James P. Scott Fund; $12,000 for church roof repair.
- St. Simon the Apostle Parish, Indianapolis; James P. Scott Fund; $4,925 for school safety cameras.
- St. Paul Catholic Center, Bloomington; James P. Scott Fund; $5,000 for outdoor security cameras.
- St. Michael Parish, Brookville; James P. Scott Fund; $5,000 for window replacement in administration building.
- St. Anthony of Padua Parish, Clarksville; Growth and Expansion Fund; $36,000 for media center updates and upgrades.
- St. Gabriel Parish, Connersville; Home Mission Fund; $40,000 for playground equipment and enhancements.
- St. Michael Parish, Greenfield; James P. Scott Fund; $20,000 for school roof project.
- St. Augustine Parish, Leopold; Home Mission Fund; $40,000 for parish hall repairs.
- St. Agnes Parish, Nashville; Growth and Expansion Fund; $5,295 for Waze Win Academy materials and licenses.
- St. Mary-of-the-Woods Parish, St. Mary-of-the-Woods; Home Mission Fund; $10,000 for improvements for Galvin Hall.
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Proceeds from this fundraiser will help fund SVdP Indy’s new housing facility for unsheltered neighbors who are working toward stability in their lives.

You also have the option to purchase a table or sponsor the event.

Order tickets at svdpindy.org/summer or scan the QR code.
Aquinas’ writings, holiness have shaped the Church for centuries

By Maria Wiering

“He was the world’s flower and glory, and has rendered superluous the writings of doctors [of theology] who shall come after him.” St. Albert the Great is said to have exclaimed these words upon the news of the death of St. Thomas Aquinas, his former student, in 1274 at age 48.

St. Thomas’ clarity makes him both accessible to you have to know him to be conversant with Catholic thought. St. Thomas is best known for his Summa Theologica, a summary of theology that covers God, creation, humanity, man’s purpose, Christ and the sacraments. He also wrote many other works addressing disputed questions and on the nature of particular things, as well as philosophical and biblical commentaries.

The Church has benefited also through his writing of liturgical texts, especially for the Solemnity of the Most Holy Body and Blood of Christ, traditionally called Corpus Christi, which includes the eucharistic hymn “Pange lingua gloriosi” (“Sing, my tongue, of the Savior’s glory”). St. Thomas is especially known for bringing the knowledge and technology, she said.

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It was still an incredibly rich resource for the thinking of the Church, both philosophically and theologically, Father Brian said. Dominican Father Brian Shanley, president of St. John’s University in New York and an Aquinas scholar, noting that St. Thomas and St. Augustine stand out as “the two giants in the Catholic tradition.” He think a lot of people still think Aquinas has the final answer, if you will, and even if you don’t think he does, you have to know him to be conversant with Catholic thought.”

St. Thomas was born in 1225 near Aquino, Italy, into a noble family who expected him to gain power as a Benedictine abbot like his uncle. However, after receiving an impressive education at the nearby Benedictine abbey of Monte Cassino and the University of Naples, as a young man he joined the Dominicans, a relatively new mendicant order, embracing poverty and itinerant preaching. He appealed to the appellate member of the community, and it was his—St. Thomas returned to Paris to study theology. He earned a doctorate at the University of Paris, where he also taught until 1259, when he returned to Italy to teach in Dominican houses of study in Anagni, Orvieto, Rome and Viterbo. He returned to Paris in 1268, where he worked on the Summa Theologica and wrote commentaries on Aristotle’s major works.

Four years later, he went to Naples, where around December 1273, he famously stopped writing after a vision during Mass, leaving his Summa incomplete. A few months later, in March 1274, he died at the Cistercian Abbey of Fossanova, on his way to the Second Council of Lyon.

John Boyle, professor of Catholic Studies at the University of St. Thomas in St. Paul, Minn., and author of the recently published Aquinas on Scripture: A Primer, said St. Thomas’ work stands out for its “stunning clarity” and breadth. Others before him, including Plato and Platonic writers, had attempted to reduce the material world as ruled over by the soul through reason. St. Thomas understood the role of reason in our understanding of the world and our ability to achieve knowledge of the divine.

Despite his incredible intellect and contribution to theology and philosophy, St. Thomas was also deeply humble. After his vision that compelled him to cease writing near the end of his life, the saint reportedly said, “All that I have written seems to me like straw compared with what has now been revealed to me.”

St. Thomas is especially known for bringing the works of Aristotle (384–322 B.C.) into dialogue with the Christian tradition, a key component of his enduring contribution to Catholic thought, said Dominican Father Romano Cessario, a theology professor at Ave Maria University in Ave Maria, Fla., and member of the Pontifical Academy of St. Thomas Aquinas, an institute the Holy See founded to study its namesake.

Unlike any of the theologians who preceded him in the early Middle Ages, and surely in the Renaissance, St. Thomas found a way of uniting faith and reason that was unique, and which can be explained fundamentally by his option for Aristotle over Plato and Platonic writers, including St. Augustine, who have a conception of the Christian life that makes it difficult to express the full implications of the Incarnation,” he said.

Plato didn’t appreciate the material world to Aristotle did. Father Cessario explained. Even without the benefit of modern science, he said Aristotle “extracted” from his observations [of the natural world] principles that are sound for philosophical and theological thinking. St. Thomas developed Aristotle’s principles and distinctions to articulate an understanding of God, humanity and the world.

“The reason he [St. Thomas] is so important to the Church is that he saw how everything from God to dirt is ordered and in intelligible ways, ” Boyle said. “It starts with God. You get the first cause right, you start to see how everything else stands in an ordered and intelligible way from a God in whose own thinking, you your own understanding, in accord with reality because you can judge what this is, how it stands in relation to other things and how everything else stands in an ordered and intelligible way.”

While some might make the mistake of reducing St. Thomas to “a brain on a stick,” Boyle said, the priest was also profoundly holy, hence his canonization 49 years after his death.

“He would have been a genius in any culture, anywhere. [He’s] one of the great geniuses of human history, period. That doesn’t make you a saint,” Boyle said. “All that genius was put to the service of the Church to test the vehicle of truth. There was this incredible unity of life—intellectual life, spiritual life, sacramental life. He thought about them all. He lived them all.”

Dominican Sister Carol Gardner, who teaches philosophy at the University of Dallas in Dallas, said she first encountered St. Thomas through his writings as an undergraduate philosophy student, but it wasn’t until she became a Dominican that she fully appreciated him as a “spiritual guide.”

“We do think of him as identical with his writings, with his thought, but he was first and foremost a holy man, a man of God,” she said. “In his own life, he first practiced and then applied the Scriptures, mediated on the Scriptures, before teaching. That in and of itself is an important reminder for me as a Dominican, and for all who follow him, to live faith, that we need to first live it.”

Sister Elinor pointed to a famous vision St. Thomas had of Christ speaking to him from a crucifix, saying, “You are my hands. … I am in your heart. … I desire to linger on your heart.” She said that St. Thomas’ clarity makes him both accessible to students and contemporary thinkers wrestling with emerging questions posed by new developments in knowledge and technology, she said.

In 1567, Pope St. Pius V proclaimed St. Thomas a doctor of the universal Church, signifying the importance of his writings to advancing the cause of Christ. In 1879, Pope Leo XIII issued the encyclical “Aeterni Patris,” (The Eternal Father”) which included accolades for St. Thomas’ thought and contributions. The following year, the pope declared him the worldwide patron of all Catholic universities, colleges and schools.

In his 1998 encyclical “Fides et Ratio” (“Faith and Reason”), St. John Paul II likewise held the “Angelic Doctor” aloft, calling St. Thomas “a master of thought and a model of the right way to do theology,” and applauded the way he reconciled “the secularity of the world and the radicality of the Gospel, thus avoiding the unnatural tendency to negate the world and its values while at the same time keeping faith with the supreme and inexorable demands of the supernatural order” (#43).

On June 6, Pope Francis appointed Cardinal Marcello Semeraro, prefect of the Dicastery for the Causes of Saints, as his special papal envoy to the Abbey of Fossanova, Italy, for the official celebration of the 700th anniversary of St. Thomas’ canonization. In the appointment letter, published on June 11, the pope wrote that St. Thomas “shone with right intelligence and clearness, and while he reverently investigated the divine mysteries with reason, he contemplated them with fervent faith.”

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“We don’t know what he saw,” Boyle said, noting that he is grateful the Church has St. Thomas’ profound “straw.” “My personal view is that he saw the beatific vision. … What he yearned for, what his entire life was ordered to, I think the Lord gave him a taste of it.”

Maria Wiering is senior writer for OSV News.)†
Joyful Witness/Kimberly Pohovey

Just who are the saints of the summer? There are several.

I was looking out over the vast ocean and having a conversation with my youngest son about his summer occupation as an ocean rescue lifeguard in Myrtle Beach, South Carolina. I try not to dwell on the potential dangers of his job, instead placing his protection in God’s hands. As he talked about dangerous rip tides, shark sightings and folks who drifted into the ocean, rescuing, I wondered to myself if there is a patron saint of the ocean to whom I could implore for protection.

I absolutely love reading about the lives of the saints and their particular patronages. A quick Internet search revealed the Blessed Virgin Mary, or “Stella Maris” (Star of the Sea), as the patron of all the seas. Interesting that her title was given to her by Pope Pius IX in 1879 and is also the patron of swimmers, boaters and people who live near the sea. For many newcomers to the United States, the ocean is a good place to learn a new language.

I was also encouraged to look into Camila Bethuram, a woman from the Dominican Republic who moved to Indiana where her husband found a job. Camila’s husband was reluctant. He thought the classes would be a waste of time. Camila’s husband learned enough English to get by with help from their children, who learned to speak English fluently at school.

Camila, a friend mentioned her to her ESL teacher about the problem, who encouraged Camila to write a formal letter to her landlord. She told her ESL teacher about the problem, who encouraged Camila to write a formal letter to her landlord. In her letter, Camila explained her frustration and warned her landlord that if she did not receive a response, she would contact the local tenant’s rights organization.

Camila’s landlord was not pleased. He had been aware of the problem but had not acted on it. Camila explained her frustration and the problem to her landlord but felt that she was being ignored. Months passed, and the issues continued.

Camila’s landlord eventually admitted that the classes were helping her improve her English. He encouraged Camila to write a formal letter to her landlord. In her letter, Camila explained her frustration and the problem to her landlord. She told her landlord that if she did not receive a response, she would contact the local tenant’s rights organization.

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There is a never-ending task that we must grapple with in life. We must decide where to put our energy regarding life’s endless personal, familial, occupational, interpersonal, religious, societal, and even one’s involvement in parish and communal activities. It often seems to boil down to merely maintaining the status quo and the routine that has developed through time—versus making necessary changes into uncharted, unknown arenas.

Patent hearts and horse dreams

There’s something about girls and horses. Call it a spreading generalization, sure, but it often holds true. While boys dream of faster forms of transit—racecars, rocket ships—girls prefer to ride on a four-legged friend. While boys fantasize about making the major leagues, girls harbor another ambition: to own a horse.

Every summer, horse camps fill up with girls. They are drawn to the massive, mythical creature, somehow sensing that a form of therapy is available on their backs. Preen troubles can be smoothed out with a curry comb.

This June, I observed a horse camp in rural Minnesota, where suburban girls donned boots and jeans, not a cell phone in sight. Each girl was assigned to a horse for the week, and no sooner were the pairings announced than tears filled the eyes of the campers.

All was well with the world. After 51 weeks of longing—for memories of summer, of days spent where dreams and reality aligned.

The Caldecott-winner illustrator Susan Jeffers turns her focus to the beginning of a stretch, apparently you need to call the Irish St. Fiacre apparently only needed to intercede in his garden to sprout. I could definitely use some divine green-thumb inspiration for my gardener bromance during the hot months of summer—how the saint is associated with both gardening and the patron of horticulture—cutting a little too much exertion planting those vegetables.

Our Works of Charity/David Bethuram

Classes through Catholic Charities help empower Hispanic woman

Education comes in many shapes and sizes. From learning the alphabet in kindergarten to filing taxes as an adult, education programs are encountered throughout one’s lifetime.

For many newcomers to the United States, like Camila, education is learning to speak English. It is difficult to seek out assistance as an adult, especially when resources and a command of the English language are limited.

This is how Camila felt when her family moved to Indiana where her husband found a respectable job. She and her husband moved to Indiana where her husband found a respectable job. She and her husband learned English to get by with help from their children, who learned to speak English fluently at school.

However, the challenge of helping her children to help communicate with doctors and their teachers. She wanted to take English as a Second Language (ESL) classes but wasn’t sure where to begin. In the past, she had been embarrassed and discouraged when her English was misunderstood.

“I would just become quiet and give up,” Camila admitted.

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Put another way, we can continue to do much-needed space?

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Guest Column/Richard Etienne

Move into the unknown in life while building the kingdom of God

There is a never-ending task that humans must grapple with in life. We must decide where to put our energy regarding life’s endless personal, familial, occupational, interpersonal, religious, societal, and even one’s involvement in parish and communal activities. It often seems to boil down to merely maintaining the status quo and the routine that has developed through time—versus making necessary changes into uncharted, unknown arenas.

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Put another way, we can continue to do much-needed space?
The First Book of Kings is the source of the first reading for Mass this weekend. The two Books of Kings highlight the kings of the united kingdom of Israel, Saul, David and Solomon. But neither book is a political history. Both books are religious works. The chief purpose of these writings is to call the people to be loyal to God.

Thus, along with the kings, and often more emphatically and extensively than the kings, these books mention prophets who spoke for God.

For example, this weekend’s reading centers on the prophet Elijah who tries to hear God, believing that he will speak to him. But Elijah wants only to hear the Almighty in raging storms and other natural upheavals.

So such are not the ways through which God communicates. At last, Elijah hears a tiny whispering sound. It is the voice of God.

Several lessons are in this reading. First, God communicates with humanity in ways that they can perceive.

Second, in communicating with humans, God does not always meet their expectations. Elijah looked for God in great outbursts of nature, in a storm and an earthquake. The prophet believed that God is supreme over nature, as indeed he is.

But, as the New Testament eventually would more clearly teach, God’s ways are not human ways. Not acting in human ways, God appears in places and events that people might least expect, such as in tiny whispering sounds in the middle of storms and earth tremors.

St. Paul’s Epistle to the Romans this weekend furnishes the second reading. In this reading, Paul verified his own status as an Apostle and his own relationship to the Gentiles. Paul, questioning his vocation as an Apostle.

He also mourned that many of his kin did not accept God. Despite the fact that some walked away from the Gospel, however, Paul insisted that he would remain true to his calling as a Christian and as an Apostle. He urged the Romans also to be faithful.

For its last reading this weekend, the Church turns to St. Matthew’s Gospel. In this story, the Lord literally walked on water to reach the boat in which the Apostles were fishing. St. Peter, impulsive as ever, leaped from the boat attempting to meet Jesus. Indeed, Jesus had invited Peter to come forward.

As often happened, Peter’s initial impulsive guilelessness gave way to uncertainty and doubt. When these feelings took hold, Peter began to sink.

Jesus, not at all put out by Peter’s lack of faith, pulled Peter from the water, rescuing him from death.

Reflection

It is a truism today that God’s ways are not our ways. Of course, they are not. We are limited. Our perceptions are blurred. Selfishness and fear lead us astray.

Life cannot be measured just by earthly standards. It must be measured by its totality, in other words, with attention, given the fact of eternity.

Jesus is the Son of God. He walked on water. He is the source of life. He is the only security. He alone gives eternal life.

The greatest practical lesson to learn from these readings is that in fact we are only human. Our outlook is not necessarily on target. Our wishes are not always pure. We may love the Lord and attempt to be with him. But at times we try to find happiness by relying on ourselves. We try to walk on water. When that happens, we always fall into the water as did Peter.

We need God’s strength. First, we must humbly realize who and what we are.

As TheCriterion will not have an issue next week due to its summer schedule, the reflection of Msgr. Campion for Sunday, Aug. 20, will be posted at www.archindy.org/campion.

My Journey to God

Illusions

By Natalie Hoefer

One day in prayer, I saw before me A massive gate of thick iron bars. On the other side shine the Light of God. I despaired of the gate ever opening For I could produce no key.

Then I recalled a museum exhibit With a door that seemed solid and real. But it was merely a life-like image Projected on a streaming curtain of mist. And I was able to walk right through.

Perhaps the gate that kept me from God Was a deception on devilish vapors? I closed my eyes, stepped forward in faith. And passed through the fiend’s illusion Into my Father’s all-loving embrace.

(Natalie Hoefer is a member of St. Monica Parish in Indianapolis and is a reporter for The Criterion. Photo: A man walks through an image projected on a curtain of mist.)

CROGLAND, Mildred 90, St. Lawrence, Indianapolis, July 7. Mother of Mary Antoinette, Yvonne Rabi, Ravi and Roome Joseph. Grandmother of 30. Great-grandmother of eight. Memorial gifts may be sent to the Sisters of Providence, 1 Sisters of Providence Road, Saint Mary-of-the-Woods, IN 47876. †


LINTZENICZ, Theresa 47, Ohio, Feb. 3. Sister of Claire Irvin. Sister of Stephanie Theri, Michelle Bidewell, Donna Eliff, Joe, Philip and Tony Koth.


MARTIN, Leona E., 79, St. Augustine, Jeffersonville, June 27. Mother of Veroncia Held, Bruce, Danny. Francine, Francis, Kenny, Linda, Mary, Roy and Tony Martin. Grandmother of great-grandmother of several.


ROSS, Bill, 82, St. Michael, Columbus, July 4. Uncle of several.


ROBBIN, J. 82, St. Michael, Columbus, July 4. Uncle of several.


Relics of St. John Paul II, Blessed Frassati bring pilgrims to Lisbon church

LISBON, Portugal (OSV News)—If one was to line up some rockstar saints loved by the youth, certainly the founder of World Youth Day, St. John Paul II, and vivid Italian hacker Blessed Pier Giorgio Frassati would be first in the line. Their relics were on display during a veneration across four days of events, liturgies and speakers hosted by the JP2 Project at the Church of Our Lady of the Rosary of Fatima in Lisbon during World Youth Day, on Aug. 1-4.

A vial of blood from the canonization that St. John Paul II was wearing when he was shot in 1981, the pickaxe and rosary of Blessed Pier Giorgio Frassati used on his deathbed, and a part of the coffin of SS. Josemaria Escriva, who was also one of WYD pilgrims to pray in front of them. As he was leading a eucharistic devotion, he had a burning connection to the Lord unlike any experience with God he had ever had. Peter felt this love throughout his whole soul and used the desire for a greater connection to the Eucharist to fuel his devotion to Jesus Christ in the Eucharist.

Peter advocated for the creation of a Marist community in which the Eucharist was a central focus. But the leaders of the society said that he was not able to do this. Peter realized that he had to leave his beloved community and go off to create a new one.

Peter’s desire for a stronger relationship with Christ in the Eucharist led him to fulfill his vocation and true call. Peter went on to first establish the Priests of the Blessed Sacrament, which reached out to the old and young and was unsurpassed by the importance of the sacrifices they drew these people toward the Church which valued them.

This practice began to rapidly grow across many cities, leading Peter to establish a second religious order, the Servants of the Blessed Sacrament. This was a community of women devoted to honoring the Eucharist. After having created these communities, Peter was called to journey to Rome where he discovered the truth that when celebrating the Eucharist, Jesus is sacrificing himself to you as you simultaneously sacrifice yourself to him. This became the central focus of Peter’s preaching and holy adorations for the rest of his life.

St. Peter John Paul’s love for the Eucharist inspired him to have a greater devotion to the sacrifices at play in this sacrament. His story has created a desire in me to fulfill the callings of my life through a devotion to the Eucharist and a sacrifice of my life to Jesus every day.

I wish to take what I have learned from Peter and implement his teachings and determination into my daily life.

(Donovan and his parents, Matthew and Amanda Ribelin, are members of Christ the King Parish in Indianapolis. He recently graduated from Bishop Chatard High School in Indianapolis and is the 12th-grade division winner in the Indianapolis Serra Club’s 2023 John D. Kelley Vocations Essay Contest.)

Serra Club Vocations Essay

St. Peter Julian Eymard’s example leads student to love of the Eucharist

(Writer’s note: The Indianapolis Serra Club’s annual John D. Kelley Vocations Essay Contest awards prizes each spring to students writing creatively in grades 7-12 in the archdiocese. This year’s theme was “continue with the winning entry in the 12th grade.”)

By Donovan Hibbeln

Special to The Criterion

St. Peter Julian Eymard was a French man born in 1811 during the strong push for an anti-Catholic society. With all of the persecution and discrimination around him, he wanted a way to stay happy and faithful.

He found this through God, and specifically through Jesus Christ in the Eucharist. When Peter was young, he ran away from home and was found in an empty Church at the altar, saying that he was “listening to Jesus.” This is what set Peter on his journey toward a life devoted to Christ.

As Peter grew up, he desired to become a priest. However, his family did not want this due to the continuous persecution of Catholics. Despite living a priest anyway, but found himself unfitted. This led him to join the Marist religious community and severed his ties to his family.

As a Marist, he had a heavy involvement in devotion to the Eucharist and was a priest for 45 years, there were many people who shared this love. Whilst continuing to preach the worshipping of Jesus through the Eucharist, Peter had a life-long experiencing of love.

Volunteers with the program, including Corinne herself, stood outside of the relic offering pilgrims the chance for a quiet moment to pray, reflect and simply be with each other people, and them finding the hope and comfort that Jesus gave to you, hinges on your ability. He has died for every person, but to “always talk about the love of God the Father in Jesus Christ.”

Sometimes the eternal destiny of other people, and them finding the hope that Jesus gave to you, hinges on your courage, on your being willing to step outside of your comfort zone,” he said.

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World Youth Day 2027 will be in Seoul, South Korea, pope announces

LISBON, Portugal (CNS)—World Youth Day is returning to Asia in 2027 and will be hosted in Seoul, South Korea.

Pope Francis announced the location on Aug. 6 to some 1.5 million pilgrims who attended the closing Mass of World Youth Day 2023 in Lisbon.

“The next World Youth Day will take place in Asia. It will be in South Korea, in Seoul,” he said to cheers from the estimated 1,000 South Korean pilgrims.

“In 2027, from the western border of Europe, [World Youth Day] will move to the Far East, and this is a beautiful sign of the universality of the Church and the dream of unity of which you are witnesses,” the pope said.

Pope Francis prefaced his announcement by urging young people to travel to Rome in 2025 to participate in youth celebrations during a jubilee year, when Vatican officials expect more than 30 million pilgrims to flock to the Eternal City.

The pope’s decision marks the second time the international gathering of young people will take place in Asia. In 1995, an estimated 5 million people attended World Youth Day in Manila, Philippines, with St. John Paul II.

Archbishop Peter Chung Soon-taick of Seoul said at a news conference on Aug. 6 that while it is unrealistic to expect millions to participate in Seoul’s World Youth Day, he anticipates many young foreigners—Catholics and others—will come to South Korea for the event drawn by their many cultural offerings, including K-pop, the popular Korean music.

Archbishop Chung said he hoped to achieve similar participation numbers as World Youth Day 2008 in Sydney—about 300,000—which also involved a significant number of foreigners traveling to the country.

The archbishop said the next World Youth Day “aspires to become a radiant beacon of unity embracing the rich culture of East Asia.”

opportunities early on is a great way to meet new friends and develop social skills and time management skills.”

Grow in your faith.

“High school can be difficult, but I promise you that God is with you every step of the way. Make time for prayer. Attend Mass. Keep the sacraments close, and ask God to use you. If you trust God and work hard, great things will happen. God is real. He wants to use you to do great things.”

Lean into struggle.

“Struggles are inevitable, yet an important part of life. When we struggle, we grow. Leaning into struggle doesn’t mean to overwhelm yourself. It means that you should accept difficult tasks as opportunities to grow and get better.”

Show some school spirit!

“Each one of our Catholic high schools has a beautiful and unique history. Be proud that you are now a part of this history. Go to games, events and dances. Have fun making memories that you will cherish for a lifetime.”

Best advice for parents:

Encourage your child to get involved.

“From day one, encourage your child to get connected,” Hansen says. “If you are looking for opportunities, search school websites, newsletters and back-to-school meetings for information. All of our high schools offer great ways to explore sports, fine arts, clubs and many other options. Connected teens are much happier.”

Go to Mass.

“Sunday is a day of thanksgiving. Encourage your child to honor the holy obligation of Mass. If you’re non-Catholic, go to church each Sunday. If your family sets aside time to worship together each week, I promise your blessings will be abundant.”

Enthusiastically support the adults at your child’s high school.

“Our Catholic school teachers, instructional assistants, administrators, campus ministers, cafeteria workers, coaches, secretaries and support staff keep the ship moving smoothly even during the most challenging times. Get to know these fine people. Believe that they want to help your child to succeed and that they are on your side. Stay united.”

Encourage your child to ask for help.

“It is important for high schoolers to realize that asking for help is a sign of strength, not a sign of weakness. Teachers become teachers because they want to help. Explain to your child that learning to advocate for themselves is a life skill that will pay dividends forever.”

Encourage your child to dedicate time to prayer and silence.

“We live in a chaotic world, and sometimes it is hard to hear God’s voice. Challenge your child to put down their phone and dedicate some time to silence and prayer each day so that they can hear God’s voice and discern what he is asking them to do. God is calling your child to greatness—believe this!”

The archbishop said the next World Youth Day “aspires to become a radiant beacon of unity embracing the rich culture of East Asia.”

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