



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960



Pilgrimage of faith

Dad, daughter develop deeper bond on memorable, 50-mile walk with God, page 7.

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Archbishop Charles C. Thompson prays the eucharistic prayer with newly ordained Father Khaing Thu, left, Father Samuel Hansen and Father Timothy Khuishing during their ordination Mass on June 6 at SS. Peter and Paul Cathedral in Indianapolis. (Photo by Natalie Hoefer)

New priests feel ‘joy,’ ‘blessed,’ ‘at peace’ following June 6 ordination in the archdiocese

By Natalie Hoefer

Transitional Deacon Timothy Khuishing admitted he had felt “a little bit nervous” when he awoke on June 6, and transitional deacons Sam Hansen and Deacon Khaing Thu hadn’t slept well.

See more photos, pages 10-11.

But by about noon, there were no nerves or yawns. Instead, Father Hansen said he felt “great joy and anticipation,” Father Khuishing felt “very, very excited

and very blessed,” and Father Thu felt “at peace”—wonderful words to hear from three men who had just been ordained as priests for the Archdiocese of Indianapolis.

Roughly 1,100 people filled SS. Peter and Paul Cathedral in Indianapolis for the Mass in which Archbishop Charles C. Thompson ordained the new priests. About 110 priests from throughout the archdiocese and beyond concelebrated with him.

At the start of the rite of ordination, the archbishop began his homily by addressing the congregation.

“These men, their families, their parishes, those entrusted with their formation, our own vocation team—we have every good reason to be grateful today,” he said. “No one gets to this point on his own.”

From that point, Archbishop Thompson directly addressed the three men about to be ordained.

‘Sent to serve rather than be served’

He first noted the identity of a priest is lived out “within the context of the people he serves,” the

See **ORDINATION**, page 9

Amid technological change, Archbishop Thompson says encyclical gives people hope for the future

By Sean Gallagher

Upon reading Pope Leo XIV’s first encyclical letter, “*Magnifica Humanitas: On Safeguarding the Human Person in the Time of Artificial Intelligence*,” Archbishop Charles C. Thompson appreciated the pontiff’s ability to “say some very profound things in some very down-to-earth ways.”



Archbishop Charles C. Thompson

The archbishop reflected on Pope Leo’s encyclical, which was issued on May 25, in a recent interview with *The Criterion*.

While much attention has been given to the document’s focus on artificial intelligence (AI), its subtitle reveals another topic just as central in Pope Leo’s mind: the human person.

He explores at length in the encyclical what it means to be human, how the Catholic faith is both rooted in humanity and strengthens it through its social doctrine and the threats humanity faces in emerging technology today.



(OSV News photo/Dado Ruvic, Reuters)

Archbishop Thompson also focused on the human person in the first pastoral letter he issued after he was appointed on June 13, 2017, to lead the Church in central and southern Indiana.

See **AI**, page 2



Archbishop Charles C. Thompson greets Pope Leo XIV on Sept. 27, 2025, during a private audience at the Vatican. At the time, the archbishop was leading a pilgrimage for the Jubilee of Catechists. (CNS Photo/Vatican Media)

AI
continued from page 1

In “We are One in Christ: A Pastoral Letter on Fundamentals of Christian Anthropology,” Archbishop Thompson offered perspectives from the Church’s understanding of the human person on issues facing society then, including offenses against the sanctity of human life, racism and difficulties faced by migrants and refugees.

St. John Paul II’s first encyclical letter “*Redemptor Hominis*,” issued in 1979, also focused on Christian anthropology.

Why has this particular fundamental teaching been given so much attention in the Church at both the local and universal levels in recent decades?

“It goes back to how John XXIII saw the Second Vatican Council,” said Archbishop Thompson. “Even then, he saw how quickly technology and the sciences were advancing in the late ‘50s and early ‘60s. He felt like the Church had to have a voice in that conversation, and that voice being [focused] on Christian anthropology.”

That aspect of the Church’s teaching remains critically important today, Archbishop Thompson noted, adding that the power of its understanding of the human person to positively shape society is rooted in its ties to Christ and the Holy Spirit.

“The Church has a certain perspective and a voice, and it brings a certain depth of witness and history, all effective for us in being animated by the Holy Spirit,

of course, and centered in Christ,” he said. “It brings that perspective to that conversation—especially the Christian anthropological understanding.”

The Church’s understanding of the nature of the human person is expressed most completely in its modern social doctrine, which first began to be articulated by Pope Leo XIII in his 1891 encyclical letter “*Rerum Novarum*,” in which he applied the Church’s teachings on the human person and society to the effects of the Industrial Revolution.

Among the principles in Catholic social doctrine, which Pope Leo XIV explores at length in his encyclical, the Church proclaims that every human person has an inherent dignity by being created in God’s image and likeness. It promotes solidarity among all people, as well as subsidiarity, the principle that decisions about society should be decided at the lowest level possible. And it places a high value on the common good and a preference on serving the poor.

Archbishop Thompson spoke of his appreciation of Pope Leo’s explanation of Catholic social doctrine in the encyclical and how it has developed since the late 19th century.

“I liked how he talks about Catholic social teaching as born of both Scripture, Church tradition, as well as reading the signs of the times in relationship with the sciences and the other aspects of the world,” Archbishop Thompson said. “They’ve developed from that experience.”

He also knows that being focused on the “signs of the times” can



Public Schedule of Archbishop Charles C. Thompson

June 10–July 2, 2026

June 10-12 U.S. Conference of Catholic Bishops Spring Plenary Assembly in Orlando, Fla.	June 27 – 10 a.m. Archdiocesan Pastoral Council meeting at St. Bartholomew Parish, Columbus
June 19 Wedding at Saint John Paul II Church in Bigfork, Mont.	June 29 – July 2 The Institute on Catechism Convocation at University of Saint Mary of the Lake, Mundelein, Ill.
June 22-25 Priests Convocation at Saint Meinrad Archabbey, St. Meinrad	

understandably lead some people to see the period in which they’re living as “a unique time of adversity.”

What Pope Leo offers in his encyclical, though, can help believers get a broader perspective on what’s happening here and now, Archbishop Thompson noted.

“As Pope Leo tries to lay out in this document, there’s nothing insurmountable in our time more than in others,” he said. “Yes, we have our challenges with what technology can do right now with war, violence, weapons, the manipulation of the truth and how it’s all advancing so quickly.”

But despite these troubling trends, Archbishop Thompson remained confident about the direction in which the Church can lead the faithful and others who are open to its teachings on the human person and society.

“We still have to be grounded in the same principles of the dignity of the person, the sanctity of life, the defense of family, our option for the poor and the vulnerable—all those things,” he said. “We maintain all those.”

While Catholic social teaching, as explained in “*Magnifica Humanitas*” and applied to questions related to emerging technology, can help believers be confident in uncertain times, Archbishop Thompson said Pope Leo took the long view in his encyclical about the task of guiding AI and other emerging technology according to moral norms that respect human dignity.

“He’s very realistic,” the archbishop said. “He says there’s no quick fix to

this, and there’s no one way that is going to fix this. There are going to be a number of different ways that we go about this.”

While that may be the case for society on broad questions like the effects of AI on education, labor and families, as shepherd for the Church in central and southern Indiana, Archbishop Thompson is focused on coming to a greater understanding of what the pope is teaching and passing that on to the faithful.

“That’s what a bishop has to do,” he said. “He takes his lead from the Holy Father. I think priests should be taking their lead from the Holy Father and the bishop, and in not only what he says, but also in what he does.”

And for Archbishop Thompson, an important part of Pope Leo’s example for all the faithful in this “time of artificial intelligence”—when changes seem to be happening so quickly and it’s hard to know what AI’s effects will be even months from now—is the pontiff’s confidence in Christ’s guidance and protection.

“Don’t get lost,” Archbishop Thompson said. “Don’t get overwhelmed by the times. Reading the signs of the times shouldn’t overwhelm us, but should help us to find Christ at the center of all of that.”

(To read Pope Leo XIV’s encyclical letter “*Magnifica Humanitas*,” visit cutt.ly/MHencyclical. Read the June 26 issue of *The Criterion* for another local article on the pope’s new encyclical.) †

U.S. State Department awards CRS a disaster response assistance grant

WASHINGTON (OSV News)—The U.S. Department of State announced on June 5 that a \$240 million grant in humanitarian and disaster response assistance, the first of a series of such grants, will be made to Catholic Relief Services (CRS), the overseas relief and development agency of the U.S. Catholic Church.

The award was announced at an event in Rome by Ryan Shrum, a senior official with the State Department Bureau of Disaster and Humanitarian Response; U.S. Ambassador to the Holy See Brian Burch; Ambassador Lynda Blanchard, permanent representative of the United States to the U.N. Agencies in Rome; Jennifer Poidatz, CRS vice president for humanitarian response; and Alistair Dutton, secretary general of Caritas Internationalis.

U.S. officials said the grant is the first in a series of awards the State Department intends to make to “trusted and vetted implementing organizations,” the department said in a press release.

In its own press release, CRS said the funding will support its global rapid response fund, used to quickly get assistance to countries in crisis, such as Ethiopia, Haiti, Nigeria and the Democratic Republic of the Congo.

“CRS is grateful for the opportunity to reach more people affected by crisis, at a time when humanitarian needs far exceed available resources,” Poidatz of CRS said in a statement. “We appreciate the leadership of the United States and of national governments committed to responding to new and enduring crises.”

“The communities in these countries are experiencing

severe food insecurity, conflict, displacement, extreme weather and so much more,” Sean Callahan, CRS president and CEO, added. “This funding will help us respond to their unique needs quickly.”

Callahan said that CRS is “proud to continue upholding a rigorous system of accountability to ensure the resources go where they are most needed. When combined with privately raised resources, we are able to increase their reach and benefit.”

The State Department said in its press release that CRS demonstrated its “capacity to provide assistance in challenging political environments,” citing Cuba, where department officials said “its local partnerships enabled humanitarian assistance to reach those in need without regime interference.” †



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The Criterion

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Pope helps celebrate joy of being human, seeking truth, embracing wounds

MADRID (CNS)—At the start of his fourth trip abroad, Pope Leo XIV humbly predicted that young Spaniards would more likely attend shows scheduled on the same days as his visit starring a fellow-American, Bad Bunny, who has the most audio streams in the world.

Instead, the pope was the bigger draw in Madrid on June 6-8, packing massive stadiums, arenas and the wide squares and boulevards of this capital city with total attendees nearing 2 million people.

The U.S.-born Augustinian pope—a longtime missionary in Peru—chose to go to the land that had once sent waves of missionaries to the Americas, landing first in its capital: an urban hotspot for tourism, immigration and political wrangling.

He assured the people of this increasingly secular nation that they already possess the resources needed to respond to its serious ongoing political, economic and social challenges—as long as they do it together, united in their God-given diversity.

“The Creator has woven human beings with threads of love,” he told representatives of the world of culture, art, workers and athletes at Movistar Arena on June 7. And now, each person must be a thread they weave into the larger fabric of their family, community and world.

“The desire for goodness, beauty and truth is rooted in the very DNA of humanity,” he said. When each person reflects and recognizes that restless quest inside their heart, and when society offers the spaces for people to cultivate that desire and create together, then they build the common good, becoming, as Pope Francis had said, a kind of “artisan” of peace.

Pope Leo told journalists traveling with him on the papal plane on June 6 that the Catholic Church has a message for everyone, not just for the faithful. This time, however, as the early missionaries sailed to the Americas, today’s Catholics have to set out for the existential “new world” of their own streets.

Expanding on that theme before more than 80,000 Catholics in the Santiago Bernabéu Stadium, the pope warned against retreating into comfortable circles of like-minded people.

“Seek the truth together,” he said on June 8, and include those who don’t “always sing the same tune.”

Leading the city’s colorful *Corpus Christi* procession across the Plaza de Cibeles, surrounded by 1.2 million people, Pope Leo showed that Christ, present in the Eucharist, “is not confined to the church, but comes out to meet us” and walk with his people.

However, “it is not merely a matter of bringing out the

monstrance,” he said in his homily at the outdoor Mass on June 7, “but of allowing ourselves to be brought out of our selfishness and indifference, of a comfortable, private faith, so as to respond to his invitation to conversion, to change our perspective, and to welcome his presence which transforms us and makes us builders of a new world.”

While “no one can kneel before the Lord and despise their brother,” Pope Leo also warned against practicing charity as a kind of philanthropy devoid of spiritual nourishment.

“We too are called to be present in the realities and challenges of society, not shying away, but personally committing ourselves to the building of the common good.”

The pope was not shy when speaking to Spain’s parliament on June 8, saying, “It falls to me today to speak a calm and firm word to those who bear the grave responsibility of legally ordering social coexistence.”

As euthanasia and medically assisted suicide are legal in Spain and its government is now considering an amendment to constitutionally protect the right to abortion, Pope Leo said, “The defense of human life is neither a partisan issue nor a confessional interest: it is a goal of civilization.”

“Every human life must be recognized and safeguarded from conception to its natural end, in every circumstance of its existence. When this certainty is obscured, the most vulnerable are the first victims, and the law loses its deepest meaning: to serve and protect every person,” including the ill, migrants and those utterly dependent on receiving care from others.

His 30-minute address to lawmakers was met with a 6-minute standing ovation at the end, something that jubilant crowds repeated at other venues with shouts of “Long live the pope!”

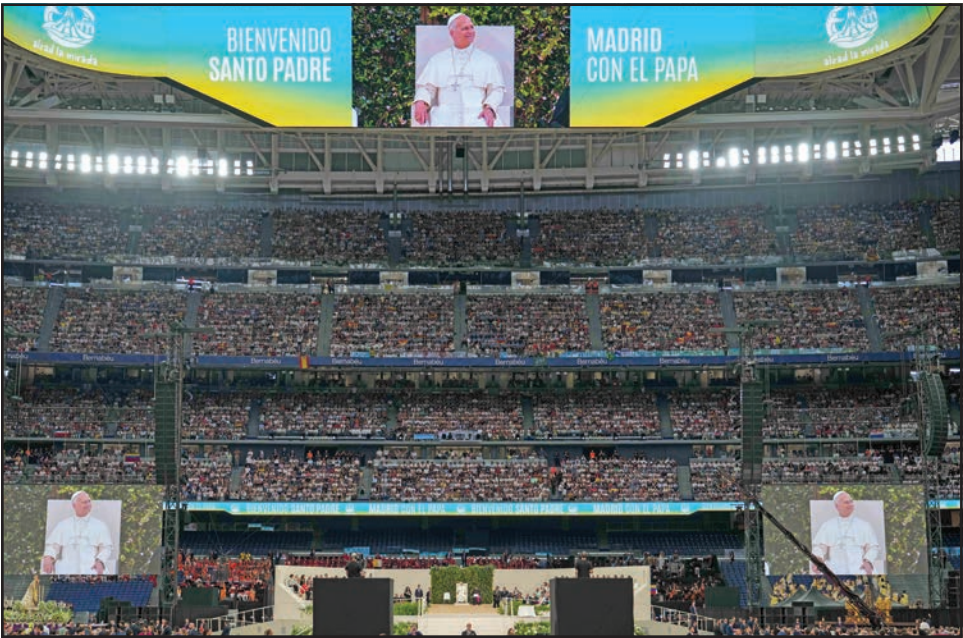
While the lengthy accolades made him visibly bashful, he soaked in the many moments during the trip that were dedicated to song, celebration, dance, blessing and embracing those who reached out to him.

“The strength of the Church does not come from the greatness of her resources, but from the holiness of her children, from the communion of her pastors, and from the humble and persevering fidelity of those who allow themselves to be guided by the Spirit,” he told the nation’s bishops on June 8.

Along their journey as bishops, Pope Leo said, they will “meet people who are going through dark times,” including survivors of sexual abuse, and they will “call on us to be their Good Samaritans.”

“The ecclesial community is called to respond with listening, truth, justice, reparation and an ever more determined commitment to prevention and a culture of care,” he said, so they can find “real paths to healing.”

Pope Leo met privately for nearly an hour at the apostolic nunciature with six men and women who experienced abuse by clergy, listening to their experiences and suggestions for how the



Pope Leo XIV participates in a meeting with the diocesan community at the Santiago Bernabéu Stadium in Madrid on June 8. (CNS photo/Lola Gomez)

Church could respond to accusations more effectively. A common motif in many of Pope Leo’s speeches was “darkness” and desolation. “Trials and failures offer an opportunity for re-evaluation” and redemption, he told King Felipe VI of Spain and representatives of civil society and diplomats on June 6.

Crisis can become a grace, as it did for Spain’s St. Ignatius of Loyola when he gave credence to the disparate feelings in his heart and “understood that the good to which he was drawn was not illusory.”

In fact, he told young people at a prayer vigil that drew half a million people to Plaza de Lima that it was “precisely my encounter with the people’s hardships and also their joy” when serving in Peru that “helped me grow in my own journey following Jesus.”

The most important journey of all, he said, is seeking the “fire of God’s love in our hearts! For there is the presence of Jesus, and the close presence of Jesus is felt even in the moments of our falls, because Jesus does not abandon us.”

Their mission, he told the young people, was simply to be human: “men and women of flesh and blood! Not mere appearances, but trustworthy faces” who “seek justice because they hunger for it.”

“You can change history,” he said, when it is done with love.

Wrapping up the first leg of his trip in Real Madrid’s soccer stadium on June 8 before heading to Barcelona on June 9, then the Canary Islands on June 11, the pope continued, saying that love and kindness are key to living like Christ.

“Let nothing trouble you; let nothing frighten you!” he said. “We must relearn the spiritual art of kindness, without which proclaiming the Gospel risks becoming impersonal and ineffective repetition, leaving room for frustration and mistrust.”

“Kindness, even if it comes from just a few, can overcome the fear of many,” the pope continued. “Be, for everyone, like an open Bible: may the word of God be found in your faces and in your lives. Love, indeed, is the language that makes everyone feel at home.” †



Pope Leo XIV takes part in the *Corpus Christi* procession at the Plaza de Cibeles in Madrid on June 7. (CNS photo/Lola Gomez)



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Marriage

ANNOUNCEMENTS

Be a part of our Fall Marriage Edition

July 10 issue of *The Criterion*

Couples who are planning to be married between July 10 and Jan. 1, 2027, in a marriage that is recognized as a valid sacramental or valid natural marriage, or couples who were wed between Feb. 1 and June 27, 2026, in such a recognized marriage and did not have their engagement announcement in *The Criterion* are invited to submit the information for the upcoming July 10 Fall Marriage Edition. Announcements can be submitted by mail using the form at archindy.org/engagements.

E-mailed photos
Photos should be saved in jpg format and be at least 500 kb. Color photos are preferred. We recommend sending a photo where the couple’s faces are close to each other. Please send the photo as an attachment to the e-mail: alewis@archindy.org. Subject line: Fall Marriage (Last name). Photos may also be texted to 317-236-1585 with the couple’s names.

If it is not possible to e-mail a photo, a photo can be mailed with the names of the couple to *The Criterion*, 1400 N. Meridian St., Indianapolis 46202. Please no photocopies or laser prints. To have the photo returned, please include a self-addressed stamped envelope.

Deadline
All announcements and photos must be received by 5 p.m. on June 29.



Archbishop Charles C. Thompson, *Publisher*
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Editorial



A file photo shows a U.S. flag outside Mary Immaculate Catholic Church in Dallas. The week containing June 14 is designated as National Flag Week, with a presidential proclamation encouraging patriotic displays. (OSV News photo/Carlo Allegri, Reuters)

Faithful Catholics should be patriotic Americans

This Sunday, June 14, is Flag Day, which commemorates the adoption of the flag of the United States on June 14, 1777, by resolution of the Second Continental Congress. While not a federal holiday, it is a national observance, with many Americans displaying the flag and participating in community events. The week containing June 14 is designated as National Flag Week, with a presidential proclamation encouraging patriotic displays.

Faithful Catholics are encouraged to be patriotic citizens. To be a faithful Catholic and a patriotic American means to love your country sincerely while never placing the nation above God, the moral law or the dignity of every human person. Catholic social teaching holds that the human person is “the foundation and purpose of political life,” so the state exists to serve people, not the other way around.

Patriotism is not blind nationalism; it is a commitment to the common good, justice, freedom and the rights of all, including minorities and the vulnerable.

To be a patriotic American means that we must think critically and make important distinctions between what our political leaders say or do and what is truly reflective of our most fundamental beliefs and practices as Americans and as Catholics.

To disagree with (or reject) laws and policies that we know are contrary to God’s will is not unpatriotic. In fact, it is sometimes necessary to express our love for our country by speaking out against self-defeating policies and practices. Slavery, abortion, euthanasia, racism, nativism and restrictions on religious freedom are examples of things that loyal Americans must reject if they truly love our country and want only what is best for all.

A faithful Catholic should seek to uphold the inalienable rights of life, liberty, property and justice, and refuse to support laws or actions that contradict natural law. The Church explicitly says citizens have the right to conscientious objection and even civil disobedience when a law violates natural justice. So, a Catholic patriot should not say, “My country right or wrong.” Instead, he or she should say, “I will serve my country by helping it be just, free and ordered to the common good.” That will create tension between individuals who are trying to be genuine patriots and those who want to follow “the party line” uncritically, but this is a healthy tension that can help our nation to maintain its

moral authenticity and political integrity.

“*Rerum Novarum*” (“On Capital and Labor”), published in 1891 by our current pope’s namesake, Pope Leo XIII, was the first social encyclical, and it is the founding document of Catholic social teaching. “*Rerum Novarum*” responded to the abuses of the Industrial Revolution by defending the dignity of workers, their right to organize, humane working conditions and just wages, while also affirming private property and rejecting both Marxist socialism and unrestrained capitalism.

Since “*Rerum Novarum*,” the Church has championed democracy as both a right and a duty: Catholics should vote, speak, attend hearings, join public discussion and even protest or resist when necessary to defend justice and the common good.

As Pope Leo XIV has repeatedly said, indifference is a social sin that destroys individual consciences and leads to widespread corruption in society. The Church expects citizens to be vigilant against unfair privileges, corruption and manipulation that harm the common good. A faithful Catholic therefore does not withdraw from civic life; he or she engages it responsibly, with moral seriousness and prudence.

A patriotic American understands that true love of country includes sacrifice and service. The Church says every citizen should work for the common good, including peace, a sound legal order, education, work, housing, health care, communication and religious freedom. In practice, patriotism means defending the family, supporting local communities, exercising subsidiarity and helping institutions at the lowest effective level do their proper work. It also means solidarity: working so that laws, markets and public life do not exploit the weak but promote justice for all.

So, during our observance of National Flag Week this year on June 14–20, it’s important for all patriotic Catholics in the United States of America to ask ourselves: How faithful are we to the founding principles of our democracy and to the fundamental elements of Catholic social teaching? Are we willing to stand up, speak out and act responsibly? Or are we passive, indifferent and disloyal?

Let’s ask the Holy Spirit to help us be who we claim to be—faithful Catholics and patriotic Americans.

—Daniel Conway

Be Our Guest/Timothy O’Donnell

Until every child is welcomed: Remembering Marc Tuttle

On June 2, the Catholic community, the pro-life movement, and countless friends and family members suffered a profound loss with the sudden passing of Marc Tuttle, who died unexpectedly at the age of 53.

Marc was first and foremost a faithful Catholic, husband and father. He shared a loving marriage with his wife Dzintra, and together they raised five daughters who were the joy of his life.



Family was at the center of everything Marc did. In recent weeks, he eagerly anticipated the arrival of his first grandchild, expected later this month. The thought of becoming a grandfather filled him with excitement and gratitude, making his sudden departure all the more difficult for those who loved him.

Marc was a man whose life was completely shaped by his Catholic faith. A devoted parishioner of Our Lady of Mount Carmel Parish in Carmel, Ind., in the Lafayette Diocese, he generously shared his gifts through years of service in religious education, helping young people grow in their knowledge and love of Christ and his Church.

He possessed a deep love for Catholic philosophy, especially the writings of St. Thomas Aquinas, whose pursuit of truth profoundly influenced Marc’s own intellectual and spiritual life. Equally dear to him was his devotion to the Blessed Virgin Mary, whom he regarded as a constant guide and protector throughout his life.

To know Marc was to encounter someone who genuinely loved the Catholic faith. He delighted in discussing theology, philosophy, history and apologetics. Whether speaking with lifelong Catholics, new converts or those simply curious about Christianity, Marc sought to share the beauty and truth of the Gospel with charity, conviction and enthusiasm. He never viewed the faith as merely a subject to study but as a treasure to be lived and shared.

For decades, Marc stood among Indiana’s most dedicated defenders of human life. As president of Right to Life of Indianapolis for 18 years, he became a leading voice for the unborn and one of the state’s most recognizable pro-life advocates. His commitment was not motivated by politics, but by a profound belief that every human person is created in the image and likeness of God and therefore possesses an inviolable dignity from conception until natural death.

Marc organized and led numerous rallies at the Indiana Statehouse, bringing together thousands of citizens to witness publicly to the sanctity of human life and the importance of religious liberty. He worked tirelessly with legislators and community leaders, serving as an active advocate for laws designed to protect unborn children and support vulnerable mothers and families. Through countless meetings, speeches, educational efforts and legislative initiatives, he devoted his talents and energy to building a culture that respected and defended human life.

His work extended beyond public advocacy. Marc was known for encouraging others to become involved, mentoring younger pro-life leaders, and reminding those around him that lasting cultural

change begins with prayer, sacrifice and personal holiness. His courage never wavered, even when faced with opposition or discouragement. He understood that the defense of innocent life was not simply a political issue but a profound moral obligation.

Many throughout central Indiana also came to know Marc through “The Catholic Cave,” a program on Catholic Radio Indy that he co-hosted for five years. Through thoughtful conversations on faith, philosophy, culture and current events, Marc brought intellectual depth, practical wisdom, and joyful humor to listeners throughout the region. He had a gift for making profound truths accessible while always pointing people back to Christ and his Church.

Among his most significant accomplishments was his leadership in helping organize and promote the annual Indianapolis March for Life. What began as a modest public witness grew over the years into one of the largest pro-life gatherings in the state, drawing thousands of participants from across Indiana. Marc understood the importance of public witness and worked tirelessly to bring together clergy, families, students, legislators and citizens to stand in solidarity with unborn children and their mothers. For many Hoosiers, the March for Life became a yearly expression of hope and conviction because of Marc’s dedication, perseverance and leadership.

Those who knew Marc personally will remember not only his accomplishments but his character. He was intelligent yet humble, passionate yet charitable, courageous yet gentle. He loved deeply, laughed often, and gave generously of his time to anyone who sought his help. His friendship, counsel and example enriched the lives of countless people.

The loss of Marc Tuttle leaves a void that cannot easily be filled. His family has lost a devoted husband, father and soon-to-be grandfather. The Church has lost a faithful son. The pro-life movement has lost one of its most steadfast champions. Yet those who mourn him do not grieve without hope.

Marc spent his life proclaiming the dignity of every human person, defending the unborn, teaching the faith, and serving the Church he loved. He fought the good fight, finished the race, and kept the faith. While his passing is a tremendous loss for all who knew him, we trust that heaven has welcomed a faithful servant who dedicated his life to the service of God and neighbor.

As Marc often reminded others, our true homeland is not here but in eternity. We pray that the Lord whom he served so faithfully has welcomed him into his presence, where every tear is wiped away and where life, joy, and love know no end. He was *Fidelis Usque Ad Mortem*—Faithful Unto Death.

(Timothy O’Donnell is a member of St. Mary Parish in North Vernon.) †



Thomas Hirschaer, left, and Frederick Boyd, Jr., pastor of Zion Unity Baptist Church in Indianapolis, middle, present Marc Tuttle with a special Defender of Life Award on Oct. 4, 2022. (File photo by Sean Gallagher)

ARCHBISHOP/ARZOBISPO CHARLES C. THOMPSON



Christ the Cornerstone

Embrace the Eucharist, and let Jesus renew our country

Last weekend, we celebrated the Solemnity of the Most Holy Body and Blood of Christ (*Corpus Christi*). On this feast day, we were given a unique opportunity to proclaim the marvelous mystery of the Eucharist in a very public way—in procession, with songs of great rejoicing.

St. John Paul II reminded us that the Church “does not only celebrate the Eucharist but solemnly bears it in procession, publicly proclaiming that the sacrifice of Christ is for the salvation of the whole world.” *Corpus Christi* is a day when missionary disciples of Jesus boldly declare that we are one in him and that he unites all of us with one another as one bread, one body, in him.

Eucharistic processions, like the ones that proceeded the 10th National Eucharistic Congress held in Indianapolis on July 17–21, 2024, are public ceremonies in which the Blessed Sacrament is carried reverently through the streets so the faithful can honor and adore Jesus truly present in the Eucharist.

They are not just symbolic parades; they express and proclaim the Church’s faith in the real presence of Christ in the Blessed Sacrament. A eucharistic

procession means that we are accompanying Jesus in the Eucharist with reverence, love and public faith, while asking his blessing upon the Church and the world.

In the Gospel reading for *Corpus Christi* (Jn 6:51-58), Jesus says to the Jewish crowds: “I am the living bread that came down from heaven; whoever eats this bread will live forever; and the bread that I will give is my flesh for the life of the world” (Jn 6:51). Immediately they quarreled among themselves saying, “How can this man give us his flesh to eat?” (Jn 6:52). It’s not an unreasonable question, especially since Jesus was not speaking symbolically or metaphorically but, as the rest of the Gospel passage makes clear, he meant exactly what he said:

Amen, amen, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you do not have life within you. Whoever eats my flesh and drinks my blood has eternal life, and I will raise him on the last day. For my flesh is true food, and my blood is true drink. Whoever eats my flesh and drinks my blood remains in me and I in him. Just as the living Father sent me and I have life because of the Father,

so also the one who feeds on me will have life because of me. This is the bread that came down from heaven. Unlike your ancestors who ate and still died, whoever eats this bread will live forever. (Jn 6:53-58)

The Jews were understandably scandalized and confused by the Lord’s emphatic statement. The very idea that we who wish to follow Jesus must eat his flesh and drink his blood is outrageous. It makes no sense unless we can surrender our minds and hearts completely and then place all our trust in his divine power.

We have to trust Jesus implicitly when he tells us that he himself is the source of our life, and that the only way we can truly be alive is by receiving him in Holy Communion. The bread that we eat and the wine we drink are Christ himself. We who are many diverse individuals become one body in Christ, and we participate actively in his mission by our reception of his body and blood in the Eucharist. We express this unity when we gather publicly to accompany the Blessed Sacrament in eucharistic procession.

In honor of America’s 250th year, the 2026 National Eucharistic Pilgrimage is carrying the theme “One Nation Under God.” This is not a slogan—it’s an invitation to realign our lives, communities and country under the sovereignty of Christ. It’s a call to build unity and to let Jesus, present in the Eucharist, renew and heal the heart of our country.

The pilgrimage began on Memorial Day weekend in St. Augustine, Fla., near where the first Mass in the “New World” was celebrated. It is continuing up the Eastern Seaboard through most of the 13 original colonies. Stops will be made in the Archdiocese of Baltimore, our country’s first diocese, as well as in the Archdiocese of Boston to visit significant historical sites. The pilgrimage concludes over the 4th of July weekend in Philadelphia, where the Declaration of Independence was signed 250 years ago.

As St. Paul teaches (1 Cor 10:16-17), the cup of blessing that we bless is a participation in the blood of Christ, and the bread that we break, is a participation in his body. This summer, let’s give witness to our participation in this mystery by celebrating the Holy Eucharist with both profound reverence and great rejoicing. †



Cristo, la piedra angular

Entreguémonos a la Eucaristía y dejemos que Jesús renueve nuestro país

El fin de semana pasado celebramos la Solemnidad del Santísimo Cuerpo y la Sangre de Cristo (*Corpus Christi*). En esta festividad, tuvimos la oportunidad única de proclamar el maravilloso misterio de la Eucaristía de una manera muy pública: en procesión y con cantos de gran alegría.

San Juan Pablo II nos recordó que la Iglesia “no solo celebra la Eucaristía, sino que la lleva solemnemente en procesión, proclamando públicamente que el sacrificio de Cristo es para la salvación del mundo entero.” *Corpus Christi* es un día en el que los discípulos misioneros de Jesús declaramos con valentía que somos uno en él y que él nos une a todos como un solo pan, un solo cuerpo, en él.

Las procesiones eucarísticas, como las que precedieron al X Congreso Eucarístico Nacional celebrado del 17 al 21 de julio de 2024 en Indianápolis, son ceremonias públicas en las que se lleva con reverencia el Santísimo Sacramento por las calles para que los fieles puedan honrar y adorar a Jesús verdaderamente presente en la Eucaristía.

No son solo desfiles simbólicos; expresan y proclaman la fe de la Iglesia en la presencia real de Cristo en el Santísimo Sacramento. Una procesión

eucarística significa que acompañamos a Jesús en la Eucaristía con reverencia, amor y fe pública, mientras pedimos su bendición para la Iglesia y el mundo.

En la lectura del Evangelio para *Corpus Christi* (Jn 6:51-58), Jesús le dice a la multitud judía: “Yo soy el pan vivo, bajado del cielo. Si uno come de este pan, vivirá para siempre; y el pan que yo le voy a dar es mi carne, para vida del mundo” (Jn 6:51). Enseguida discutieron entre sí, diciendo: “¿Cómo puede éste darnos a comer su carne?” (Jn 6:52). No es una pregunta descabellada, sobre todo porque Jesús no estaba hablando en sentido simbólico ni metafórico, sino que, como deja claro el resto del pasaje del Evangelio, quería decir exactamente lo que dijo:

En verdad, en verdad os digo que si no coméis la carne del Hijo del hombre, y no bebéis su sangre, no tenéis vida en vosotros. El que come mi carne y bebe mi sangre tiene vida eterna, y yo le resucitaré el último día. Porque mi carne es verdadera comida y mi sangre verdadera bebida. El que come mi carne y bebe mi sangre permanece en mí, y yo en él. Lo mismo que el Padre, que vive, me ha enviado y yo vivo por el Padre, también el que me coma vivirá por mí. Éste es el pan bajado

del cielo; no como aquel que comieron vuestros antepasados, y murieron; el que coma este pan vivirá para siempre. (Jn 6:53-58)

Los judíos, como es comprensible, quedaron escandalizados y confundidos por la contundente afirmación del Señor. La sola idea de que quienes deseamos seguir a Jesús debamos comer su carne y beber su sangre resulta escandalosa. No tiene sentido a menos que podamos entregar nuestra mente y nuestro corazón por completo y luego poner toda nuestra confianza en su poder divino.

Tenemos que confiar en Jesús sin reservas cuando nos dice que él mismo es la fuente de nuestra vida, y que la única forma en que podemos estar verdaderamente vivos es recibiendo en la Sagrada Comunión. El pan que comemos y el vino que bebemos son Cristo mismo. Nosotros, que somos muchas personas diferentes, nos convertimos en un solo cuerpo en Cristo, y participamos activamente en su misión al recibir su cuerpo y su sangre en la Eucaristía. Expresamos esta unidad cuando nos reunimos públicamente para acompañar al Santísimo Sacramento en la procesión eucarística.

En honor al 250.º aniversario de Estados Unidos, la Peregrinación

Eucarística Nacional de 2026 tiene como tema “Una nación bajo Dios.” Esto no es un eslogan: es una invitación a reorientar nuestras vidas, nuestras comunidades y nuestro país bajo la soberanía de Cristo. Es un llamado a construir la unidad y a dejar que Jesús, presente en la Eucaristía, renueve y sane el corazón de nuestro país.

La peregrinación comenzó el fin de semana del Día de los Caídos en San Agustín, Florida, cerca de donde se celebró la primera misa. Continúa por la costa este, pasando por la mayoría de las 13 colonias originales. Se harán paradas en la Arquidiócesis de Baltimore, la primera diócesis de nuestro país, así como en la Arquidiócesis de Boston, para visitar sitios históricos importantes. La peregrinación concluye el fin de semana del 4 de julio en Filadelfia, donde se firmó la Declaración de Independencia hace 250 años.

Como enseña san Pablo (1 Cor 10:16-17), el cáliz de bendición que consagramos nos hace partícipes de la sangre de Cristo, y el pan que partimos nos hace partícipes de su cuerpo. Este verano, demos testimonio de nuestra participación en este misterio celebrando la Sagrada Eucaristía con profunda reverencia y gran alegría. †

Events Calendar

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

Every Wednesday:

St. John the Evangelist Parish, Corpus Christi Parish Hall, 126 W. Georgia St., Indianapolis. **Catholics in Recovery Support Group**, 7 p.m., meets every Wednesday, Catholic 12-step program serving those with addictions and unhealthy attachments. Information: 317-557-8888, jjdav887@gmail.com

June 13

Holy Angels School, 2822 Dr. MLK Jr. Dr., Indianapolis. **Community Festival**, 3-9 p.m., fish fry, hot dogs, children’s corner, health fair, raffle up to \$1,000, school enrollment. Information: 317-926-3324.

June 15

Virtual Sister Thea Bowman Black Catholic Women’s Prayer Group, 7 p.m., meets online monthly on third Monday, sponsored by archdiocesan Black Catholic Ministry, all women welcome. Meeting: tinyurl.com/SrTheaPrayerGrp. Information: iowhosomaddox@archindy.org, 317-261-3381.

June 19

Liter House, 5301 Winthrop Ave. Indianapolis. **Catholic Business Exchange**, rosary 6:35 a.m., Mass 7 a.m., buffet breakfast and program following, Fox 59/CBS4 Meteorologist Brian Wilkes presenting “100% Chance of Fun - A Career in Weather Forecasting,” \$20 members, \$25 non-members. Register by 4 p.m. June 16. Information, registration: cutt.ly/CBE-Reg.

June 20

Griffin Bike Park, 10700 Bono Road, Terre Haute. **Quick Quack 5K Trail Run**, 6:30–7:30 a.m. registration, 8 a.m. race, benefitting Catholic Charities Terre Haute, chip timing, refreshments, \$30 through June 19, \$35 race day, team discount available: register with a team of four to receive \$5 off per participant. Information, registration: tinyurl.com/quickquack26.

Huber’s Orchard and Winery, 19816 Huber Road, Borden. **Huber’s Orchard Wine Run 5K**, 9 a.m. start, register by June 19, packet pickup June 19 4-6 p.m. in winery’s Garden Room or on race day 7:30-8:45 a.m., ages 20 and younger \$35, ages 21 and older \$50, benefits St. Elizabeth Catholic Charities in New Albany. Information: 815-354-6441, tinyurl.com/huberwinerun2026, support@winerun5K.com.

June 27

St. Ambrose Parish, 325 S. Chestnut St., Seymour. **Parish Festival**, 4-8 p.m., foods from different Hispanic cultures, free admission. Information 812-522-5304.

June 28

St. Mary School Gym, 1331 E. Hunter Robbins Way, Greensburg. **Father John Meyer Retirement Celebration**, 11 a.m.-2 p.m., celebrating 44 years of priesthood, free. Information: 812-663-8427, ext. 204, anavarra@stmarysgreensburg.com.

Central Catholic School, 2905 Carson Ave., Indianapolis. **Sacred Heart Parish Farewell Brunch and Program for the End of the Franciscan Era and Franciscan Father Ducanh Pham’s Depaerture**, 10:30 a.m.-1:30 p.m., free but RSVP required by June 19. Information, RSVP: 317-638-5551, office@sacredheartindy.org.

July 1

MCL Cafeteria, 5520 Castleton Corner Lane, Indianapolis. **Solo Seniors**, 5:30-8:30 p.m., Catholic, educational, charitable and social singles—separated, widowed or divorced—ages 50 and older, new members welcome, also call about regular Friday 1 p.m. lunch events. Information: 317-796-8605.

July 9-11

Holy Spirit Parish, 7243

E. 10th St., Indianapolis. **Festival**, Thurs. 6-11 p.m., Fri. 6 p.m.-midnight, Sat. 1 p.m.-midnight; \$20 tickets for \$7,500 raffle, live music, rides, shish kabobs, tacos, pizza, hamburgers, hot dogs, fruit smoothies, desserts, lemon shake-ups, seltzers, beer and wine, bingo, Monte Carlo, silent auction, free parking shuttle at 7140 E. Washington St., \$10 for food coupons, ages 12 and younger free, ages 17 and younger must be with adult. Information: 317-353-9404, holyspiritfestival.org.

July 11-17

Holy Angels School, 2822 Dr. Martin Luther King Jr. St., Indianapolis. **Obaro Village: Rooting and Rising Summer Youth Academy Session 2**, for rising fifth through ninth grade students, STEAM education, faith formation, leadership development, academic intrigue, career exploration, Black Catholic spirituality and community building, \$100 per camper with \$25 discount for each additional sibling, scholarships available, register by July 6. Information, registration: tinyurl.com/Obaro2026, blackcatholicministry@archindy.org, 317-261-3381. Volunteers needed: tinyurl.com/ObaroVolunteer26.

July 17

Liter House, 5301 Winthrop Ave. Indianapolis. **Catholic Business Exchange**, rosary 6:35 a.m., Mass 7 a.m., buffet breakfast and program following, presenter TBD, \$20 members, \$25 non-members. Register by 4 p.m. July 14. Information, registration: cutt.ly/CBE-Reg.

July 18-19

All Saints Parish, St. John the Baptist Campus, 25743 State Route 1, Guilford. **Summer Festival**, Sat. 5 p.m.-midnight, live music; Sun. 11 a.m.-dark, chicken dinners 11 a.m.-5 p.m. or until sold out; both days: food, beer garden, B&G ice cream, kiddie land raffles, St. Francis religious exhibit, \$10,000 raffle, free admission. Information: 812-576-4302.

July 20

Virtual Sister Thea Bowman Black Catholic Women’s Prayer Group, 7 p.m., meets online monthly on third Monday, sponsored by archdiocesan Black Catholic Ministry, all women welcome. Meeting: tinyurl.com/

SrTheaPrayerGrp. Information: iowhosomaddox@archindy.org, 317-261-3381.

July 28-August 2

Mount Saint Francis Center for Spirituality, 101 St. Anthony Dr., Mt. St. Francis. **Maximize**

Retreat on Theology of the Body and the Holy Spirit, presented by Family Renewal Project; single occupancy \$900; double occupancy \$850. Information, registration: tinyurl.com/MaximizeRetreat2026. †

Wedding Anniversaries

HOWARD AND DELORES (REIDINGER) GETTELFINGER, members of St. John Paul II Parish in Sellersburg, will celebrate their 70th wedding anniversary on June 16.

The couple was married in the former St. Joseph Hill Church in Sellersburg, now a campus of St. John Paul II Parish in Sellersburg, on June 16, 1956. They have five children: Brent, Dean, Doug, Gary and the late Brian Gettelfinger. The couple also has 14 grandchildren and 17 great-grandchildren.



ROBERT AND MARY PAT (DALLMANN) TULLY, members of St. Jude Parish in Indianapolis, will celebrate their 60th wedding anniversary on June 25.

The couple was married in St. Augustine Church in Jeffersonville on June 25, 1966. They have two children: Leigh Wilham and Michael Tully. The couple also has five grandchildren and one great-grandchild.



DAVE AND CATHY (ARNDT) DRZEWIECKI, members of St. Monica Parish in Indianapolis, will celebrate their 50th wedding anniversary on June 19.

The couple was married in Holy Cross Church in South Bend, Ind. (Diocese of Fort Wayne-South Bend), on June 19, 1976. They have two children: Yolanda Roche and Jennifer Surber. The couple also has two grandchildren.



DALE AND SARA (RAVER) HERMESCH, members of St. Mary Parish in Greensburg, will celebrate their 50th wedding anniversary on June 12.

The couple was married in St. John the Evangelist Church in Enochsburg, now a campus of St. Catherine of Siena Parish in Decatur County, on June 12, 1976. They have four children: Emily DiGiusto, Alicia Schwering, Clair and Scott Hermesch. The couple also has 10 grandchildren.



JAMES AND JACLYN (HOLMLUND) HOLTEL, members of Holy Spirit Parish in Indianapolis, will celebrate their 50th wedding anniversary on June 12.

The couple was married in St. Gabriel Church in Connersville on June 12, 1976. They have two children: Joseph Holtel and the late Michelle Imel. The couple also has three grandchildren.



MICHAEL AND KAREN (SEIBERT) HUBLAR, members of Holy Family Parish in New Albany, will celebrate their 50th wedding anniversary on June 26.

The couple was married in St. Francis Xavier Church in Poseyville, Ind. (Diocese of Evansville), on June 26, 1976. They have two children: Allison Givens and Eric Hublar. The couple also has four 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.

Submit Events and Retreats

Events and retreats can be submitted to The Criterion by logging on to www.archindy.org/events/submission, or by mailing us at 1400 N. Meridian St., Indianapolis, IN 46202, ATTN: Ann Lewis, or by fax at 317-236-1593.

Learn about 2027 Fatima Retreat House-sponsored Ignatian pilgrimage to Spain during June 24 session

An informational session about an April 1-12, 2027, Our Lady of Fatima Retreat House-sponsored Ignatian pilgrimage to Spain will be held at Our Lady of Fatima Retreat House, 5353 E. 56th St., in Indianapolis, starting at 6:30 p.m. on June 24.

The walking pilgrimage will be a reflective, prayerful journey along the Way of Ignatius—or *Camino Ignaciano*—in Spain from Loyola to Barcelona.

It will be conducted with an Ignatian tradition approach that was shaped by Jesuit founder St. Ignatius of Loyola’s

spiritual transformation while on pilgrimage to Jerusalem in 1522. The Fatima-sponsored pilgrimage will be led by Jesuit Father Josep Iriberri, a renowned guide of the *Camino Ignaciano* and an expert on the life and spirituality of St. Ignatius. The informational session is free, and no reservation is required. Another informational session will be held at the retreat house at 6:30 p.m. on Aug. 16. For more information, call the retreat house at 317-545-7681. †

Dad, daughter develop deeper bond on 50-mile walk with God

By John Shaughnessy

Rick Rush understands that the journey that a father and a child share in a lifetime is filled with many twists and turns, stories and memories, yet he already knows he will forever savor the experience he recently shared with his oldest child, Virginia, as she approached her 15th birthday.

Rick and his wife Lauren have always tried to do something extra special for their four children when they reach their fifth and 10th birthdays, adventures that have included a trip to Chicago, horseback riding and an overnight stay in a hotel with a shopping excursion. But Rush searched for something different for Virginia this time, something that had the potential to connect them more personally.

“I wanted to do something hard but good with her,” he says. “Something that she would know that I would be there to accompany her, that she would know that her parents love her in a way that we will always be there for her, in the good and the hard.”

He thought he had found what he was looking for when he listened as the podcast “Catholic Stuff You Should Know” aired a segment that focused on Creatio, a Colorado-based organization that offers pilgrimages. There was a 50-mile walking pilgrimage being offered in New Mexico from March 26-29 of this year, which fit in perfectly with Virginia’s spring break from Bishop Chatard High School in Indianapolis.

“It’s about having an experience where you get to encounter God in creation,” says Rush, who is 43 and a member of St. Joan of Arc Parish in Indianapolis. “I thought, ‘Oh wow, that would be really neat. I wonder if Virginia would enjoy doing that?’ ”

Virginia resisted the idea, in part because of a knee injury she sustained while running for the school’s cross-country team. The thought of walking 50 miles in three days in the foothills of the Rocky Mountains in northern New Mexico made her hesitate. And even when she agreed to the trip, there was still some fear for her when they flew into Denver and began the five-hour car trip to Taos, N.M., where the pilgrimage would start.

“At first, I did not want to go *at all*,” Virginia recalls with a smile. “I felt he was forcing me. I wanted to stay connected with all my friends.”

Her father had his own concerns for the pilgrimage that would eventually lead to El Santuario de Chimayo, where pilgrims have come for more than 200 years. The shrine, a National Historic Landmark, designates the site where a local resident in 1810 followed a light on Good Friday and discovered a 6-foot, wooden crucifix buried in a hillside, a discovery that eventually

led to a small, adobe Catholic church to be built there. “As much as I was excited to do it, I really tried hard to lower my expectations,” he says about the pilgrimage. “I was trying not to put any false hope that she’s going to have a beautiful, *aha* moment or I’m going to have this super awareness that Christ is moving through her.” The first day on foot was a revelation for both of them, including how they each reacted to walking 20 miles that day—a journey that started with most of the first 11 miles being straight uphill.

‘It was great to see her come alive’

Led by two young guides who view themselves as missionaries, dad and daughter joined a group of six other pilgrims from across the United States and Canada as they began the steep start of the journey. “When it was flat or downhill, I was in pretty good shape,” recalls Rush, the director of capital projects for the archdiocese. “When it was uphill, my body reminded me I’m not used to it. The 11-mile uphill hike to start us off, that was like ‘Whoa!’ The last two miles seemed to be steeper than the first nine. It wasn’t easy. I was in the background puffing along, trying to keep up with the group.”

While that hike left him breathing heavily, watching Virginia during that first day took his breath away in a positive way. The 14-year-old—she will be 15 in August—was quickly embraced by four women in their 30s, 40s and 50s.

“Virginia just settled in with these four women,” her dad says, flashing a smile that reflects a father’s joy and pride. “She was giggling and having a great time with the ladies. There wasn’t a care in the world. It was great to see her come alive.”

As the youngest person on the pilgrimage, Virginia enjoyed being welcomed by the older women.

“When we were walking the first day, I was trying to get to know people, so it would be more interesting,” she says. “All the women there were so nice. And I enjoyed hearing all the stories they had.”

Her father experienced his own defining conversation with another pilgrim.

A prayer and a fresh perspective

After the grueling 20-mile hike on the first day, Rush had doubts about being able to follow it up with another 20-mile hike the next day. A conversation with another pilgrim—a Capuchin Franciscan priest—gave Rush a different perspective to consider.

“He helped me re-center some of my thoughts—that a pilgrim isn’t someone out on a hike trying to achieve something, but someone who is walking and experiencing



Rick Rush and his 14-year-old daughter Virginia flash smiles during the 50-mile pilgrimage they made to El Santuario de Chimayo in New Mexico, where a local resident in 1810 followed a light on Good Friday and discovered a 6-foot, wooden crucifix buried in a hillside, a discovery that eventually led to a small, adobe Catholic church to be built there. (Submitted photo)

God in the world so that we can then go back and experience God in our daily life.”

That fresh perspective also led to a similar one concerning his daughter.

In planning the trip, Rush started with a prayer that all parents have for their children—that their children know how much they are loved by their mother and father, that they know their parents will always be there for them. The second day of hiking—and the long, quiet moments of reflection that came with it—provided Rush with an extended part of that prayer, one as beautiful as the scenery all around them on the pilgrimage.

“I learned very quickly in that prayer that God accompanies her, even without me needing to necessarily be that presence for her,” he says. “She found other people who were clearly a presence for her. She didn’t need a lot of my attention.”

See DAD, page 12

Scenes and poignant stories show the lasting love and influence of a father

(Editor’s note: In anticipation of Father’s Day, The Criterion has invited our readers to share their stories about how their father’s influence has shaped their life and their faith. Here are some of their stories. More will be shared in future issues.)

By John Shaughnessy

Clarine Baker couldn’t sleep that night, worrying about her father’s reaction, knowing what she had done to his prized car.

A teenager at the time, Baker had asked her dad that day if she could use his 1957 Chevy to drive to her part-

time job working in the box office of a theater. She was surprised when he said yes—and wished he hadn’t when she drove the car home.

“Coming home, I noticed the garage door open,” recalls Baker, a member of St. Bartholomew Parish in Columbus. “I felt very confident I could park in the garage. Well, part-way in, I scrapped the right side of the car. I knew best just to leave it there. Going to bed, I was not able to sleep.

“When morning finally came, I peered out the window, and there was my father with two jacks. He had moved the car.”

Baker came out of the house,

“walking ever so gingerly” toward her father, fearful of his reaction.

“He met me with open arms and said, ‘Next time just leave the car out.’ Of course, I couldn’t hold back the tears. And what was amazing is that he never mentioned the incident again.”

Baker shares other memories of her dad.

There was the morning ritual when the family gathered around the table for breakfast and they folded hands as their father led them in prayer.

And she loves the story of the one treasure that her dad always kept close to him when he served in the U.S. Army during World War I.

“He carried in his wallet the picture of the girl he was to marry—our mother,” Baker notes about her late parents, Peter and Rosa Pfeifer. “He said that picture is what brought him home. We cherish that wallet and the worn, wrinkled picture inside. My sister still has it.”

She can picture him still. “As a family, we reflect on his faith, his wisdom and his resilience to keep going. God rest his soul.”

‘I was blessed to be his daughter’

Martha Thie says that people still smile when her dad’s name is mentioned. As one of the six children of Joe and Veronica Thie, she flashes that same expression when she shares details about her father’s life.

It’s a life that reveals that one of a father’s greatest gifts to his children is knowing he is someone they can rely on, someone who will be there for them. That’s the way Joe Thie tried to approach everything he did.

Born in 1898, he attended a one-room schoolhouse in the small, southeastern Indiana community of Enochsburg. After getting an education through eighth grade, he had to leave school because his family was poor, and his help was needed on the family farm.

He had the same focus on family and faithfulness in his role as a father.

“Joe supported a large family of six by being an orderly at the old St. Vincent’s hospital on Capitol Avenue in Indianapolis,” says Martha, a member of St. Pius X Parish in Indianapolis. “For extra money, he cared for male patients in their homes after work and took calls to help people in the middle of the night.”

Her dad was “cherished by many at St. Vincent’s,” she adds, especially the nurses and nursing students he assisted.

“He also received Communion every morning at six at Little Flower [St. Therese of the Infant Jesus Church in Indianapolis]. Despite having little sleep, he made it to work at 7 a.m. In 35 years of service at St. Vincent’s, he only missed two weeks of work because he had an appendectomy.”

Her dad also made time to take his children to their different activities, and her parents ran the Thanksgiving clothing drive at Little Flower. In retirement, he also worked as the custodian of the parish’s church.

“On his 80th birthday, he received over 200 cards from nursing students that he often would help,” says Martha, noting that she and her three sisters became nurses.

“Humility, loyalty, dedication, kindness and a quick wit were some of Joe’s characteristics,” she says. “Even today, people will smile when the name of Joe Thie is mentioned. I was blessed to be his daughter.” †



The four daughters of Joe Thie—Martha, left, Cecelia, Mary Ann and Therese—share a Father’s Day with their dad, whose example helped inspire them to become nurses. (Submitted photo)

New priests begin ministry with a deep root of friendship

By Sean Gallagher and John Shaughnessy

The three priests ordained for the Church in central and southern Indiana on June 6 at SS. Peter and Paul Cathedral have a bond that most ordination classmates don’t experience.

Most priests ordained together only come to know each other in seminary.

But Father Samuel Hansen, Father Timothy Khuishing and Father Khaing Thu were all students together at Roncalli High School in Indianapolis, lived within just a few miles of each other, and were members of neighboring parishes.

Yet there are also great differences among them. Each priest has his own distinct personality.

Father Hansen described Father Thu as “the most playful among us,” while he characterized Father Khuishing as “the most peaceful of us.” For himself, Father Hansen said he will sometimes “take the role of the responsible yet stressful one.”

Father Khuishing and Father Thu additionally were born and grew up in Myanmar (formerly known as Burma) in southeast Asia before their families moved to Indianapolis as refugees about 15 years ago. Father Hansen, on the other hand, was born and raised in Indianapolis.

The bond that joins them together, though, reaches far deeper than the circumstances in which they were born or where they went to high school.

“We are all sharing in the priesthood of Jesus Christ,” Father Thu said. “When I see Sam and Timothy, I’m not just seeing them. In a way, they are Jesus also. So, when I need support from them and they give me words of encouragement, I’ll definitely see Jesus talking to me through them.”

Father Thu and Father Khuishing first met in 2011 in the Indianapolis International Airport when Father Thu and his family arrived in Indiana as refugees from Myanmar. Father Khuishing and his family, who had come to Indianapolis as refugees the previous year, were there to welcome them.

“We’ve been friends since then,” Father Thu said. “I never thought then that the two of us would be ordained priests together and how our families will be connected that way.”

Father Thu first met Father Hansen a few years later when both were students at Roncalli. They both attended on their own a daily Mass at Our Lady of the Greenwood Church in Greenwood and then were in line together afterward for the sacrament of penance.

“After confession, we talked, and that’s when we found out that we were both discerning the priesthood,” Father Thu recalled. “We talked for like two hours. After that, we went to the adoration chapel at Our Lady of the Greenwood to pray together.”

That relationship helped Father Thu in his discernment of his vocation.

“I no longer felt alone,” he said. “I had someone that I could talk to, that I could share my concerns and my worries, and also my aspirations and motivations.”

Starting in July, Father Thu will serve as parochial vicar of St. Michael Parish in Greenfield and St. Thomas the Apostle Parish in Fortville.

The friendship of the three priests deepened when all three were seminarians first at Bishop Simon Bruté College Seminary in Indianapolis and then at Saint Meinrad Seminary and School of Theology in St. Meinrad. That camaraderie increased during the last two years of formation when all three were classmates at Saint Meinrad.

“Just knowing them, where they came from and what they believe has helped me grow in my faith,” said Father Khuishing, who will minister as parochial vicar of St. Malachy Parish in Brownsburg beginning in July. “Other seminarians I might not know as much. But with Khaing and Sam, knowing more about them and who they are has helped me to work in some areas in myself that I might need help with.”

Likewise, Father Hansen is grateful for the way that his two Burmese friends



Transitional deacons Sam Hansen, left, Khaing Thu and Timothy Khuishing listen to Archbishop Charles C. Thompson’s homily on June 6 at SS. Peter and Paul Cathedral in Indianapolis. The graduates of Roncalli High School in Indianapolis were ordained to the priesthood during the liturgy. (Photo by Mike Krokos)

have deepened his understanding of the priesthood in his life.

“They have this way of just realizing that God is the captain of the Church,” said Father Hansen, who will serve as parochial vicar of St. Monica Parish in Indianapolis starting on July 1. “And even though I may have a lot of plans and a lot of ideas I may want to do in a parish one day, they’re the ones who really recognize the role of the priest is one of fatherhood, one of presence and one of just living a quiet faith that can influence other people.”

Father Khuishing is confident that the friendship he shares with Father Hansen and Father Thu will remain strong into the future and be a source of strength and encouragement when each of them experiences the daily ups and downs of priestly life and ministry.

“We already text each other most days, just asking each other how our days went,” Father Khuishing said. “If we keep up with that, we’ll be able to support each other. We’ll accompany each other.”

Jeff Traylor served as director of campus ministry at Roncalli when all three priests were students there, and he has kept his relationship with them in the years since.

“The way you watch them joke with each other and laugh together—there is a friendship and a connection among the three of them that is way different than just being ordination classmates, which in itself is a beautiful thing,” said Traylor, now the chief operating officer of the Indianapolis-based Catholic Concepts business. “There’s very clearly a love of Jesus that bonds them together. That’s the thing that defines them. And it’s the thing that has drawn them in to each other.”

Father Hansen agreed, recognizing the deep roots of the friendship the three priests share together.

“The time we’ve spent together speaks for itself,” he said. “They’re committed to the Church. I’m committed to the Church. And we have this friendship. They’re the best two friendships I have.” †

Right to Life president Marc Tuttle remembered for pro-life legacy

By Natalie Hoefer

When COVID restrictions prevented the Indiana March for Life and rally from taking place in its usual way on Jan. 22, 2021, Marc Tuttle was undeterred.

“We decided to quickly pivot,” said the president of Right to Life of Indianapolis (RTLl), the organization responsible for the annual march and following rally. The “march” became a caravan, and the rally was moved to a larger outdoor space.

“We *must* hold this event every year,” he stressed at the rally. “It’s important to take a day like today to remember and mourn the 62 million lives [at that time] that were lost to abortion.”

That urgency and passion for protecting the unborn and their mothers defined the life of Tuttle, who died unexpectedly of a heart attack on June 2 at the age of 53.

Tuttle was born on April 1, 1973, just nine weeks after the U.S. Supreme Court’s *Roe v. Wade* decision legalized abortion—bringing about the pro-life cause that became his devoted mission.

Tuttle spent his entire career working for pro-life organizations, including Life Dynamics in Texas, Pro-Life Wisconsin in Wisconsin, and 18 years as president of RTLl.

Raised as a Methodist, Tuttle grew up in a military family. He lived in several states and in Germany, earned a bachelor’s degree in history from Indiana University in Bloomington and a master’s degree in philosophy from the University of Dallas.

During college, involvement with IU Students for Life led to three calls for Tuttle: the call to the pro-life cause; the call to be a husband and father when he met Dzintra Brugman, whom he married in 1995; and the call to Catholicism for the couple through their involvement with the pro-life community.

Friends and colleagues recall the accomplishments and values that defined Tuttle’s life.



Marc Tuttle

‘We were thrilled to find him’

When Tuttle was hired as RTLl’s president in July 2008, “we were thrilled to find him,” says the organization’s board chairman Thomas Hirschauer. “He was very passionate and committed to the pro-life movement. ... This wasn’t simply a job for him by any stretch—this was his life’s work.”

He credits Tuttle with three particular accomplishments for RTLl and the pro-life cause: expanding ways to educate the public; reaching out “not just to Catholics but to other faith leaders to bring the life cause to people in the pews”; and for increasing youth involvement in the pro-life movement.

Through Tuttle’s leadership, says Hirschauer, RTLl joined with the Archdiocese of Indianapolis and the Diocese of Lafayette to create the Indiana March for Life in 2018. With the exception of 2021, the march ends at the Indiana Statehouse in Indianapolis for a rally where legislators and pro-life leaders address the participants. As emcee, Tuttle would speak as well.

“There was always so much fire in Marc’s voice when he spoke about protecting the babies and supporting the moms in need,” says Linda Kile, former executive director and president of the pro-life Great Lakes Gabriel Project. “It was easy to see that what he was doing was more than a job—it was his investment in the future generations of Indiana.”

Tuttle was instrumental on the legislative side as well. The RTLl board presented Tuttle with a special Defender of Life Award in October 2022 for those efforts.

“Marc fought tirelessly leading up to and following [the Supreme Court’s] decision overturning *Roe v. Wade*” in a way “that significantly contributed to the success [of] Indiana pro-life laws,” Hirschauer is quoted as saying in an Oct. 14, 2022, *Criterion* article. “Now, his efforts will literally help save the lives of thousands of babies.”

RTLl ‘will go on in his memory’

Working beside Tuttle in that cause was Mary Dougherty. As his colleague at RTLl for 18 years, she says he spoke often of his family.

“He was so proud of his daughters,” Dougherty says of Larisa Boulet, Bridget, Aija, Ieva and Jacinta Tuttle.

“He and Dzintra did such a wonderful job raising them—that comes from living your faith.”

Tuttle was a fifth-grade catechist at his family’s home parish, Our Lady of Mt. Carmel in Carmel, Ind., in the Lafayette Diocese.

“I looked up to Marc because he was just so passionate about his faith,” says Leighton Drake, who heads children’s and junior high faith formation at the parish. “He was one of those guys who was very academic in knowledge but had such a sincere love for the Lord and the Church.”

Tuttle also shared the faith through “The Catholic Cave” podcast he co-hosted with Tim O’Donnell for five years. O’Donnell says Tuttle was “a brave man” who “kept going in adversity. ...

“I think he knew that he was on Christ’s team. He had that kind of inner strength and calm and confidence of knowing he was answering God’s call to save and protect these [unborn] lives. That gave him the strength not just to persevere but to thrive in the hard battles he faced.”

Informed by and steeped in the Catholic faith, Tuttle gave his all for three decades to promote a culture of life.

“Very few people in this world have the zeal, passion and desire to protect and educate people about the value of human life that Marc had,” says Kile.

“His legacy is in the life of every woman who chose to seek help instead of abortion and in the lives of each child born as a result of all his work.”

That work will continue through Right to Life of Indianapolis, says Hirschauer.

“In regard to the organization and the movement, the last thing Marc would ever want is that his passing stopped us from doing what he wanted us to do,” he says.

“He was the stalwart of the organization for 18 years, and he’s going to leave a big hole. But the organization will go on, and it will go on in his memory.”

(Donations to Right to Life of Indianapolis in memory of Marc Tuttle can be made at rtlindy.org, or write a check made out to “Right to Life of Indianapolis” and mail it to Right to Life of Indianapolis, Inc., 1060 E. 86th Street, Suite 61B, Indianapolis, IN 46240.) †

ORDINATION

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archbishop said. “Being set apart does not mean that the priest is to live in isolation, but to realize the uniqueness of his life and ministry among the people of God”

Archbishop Thompson quoted several lines from Pope Leo XIV’s homily during last year’s priestly ordination Mass at St. Peter’s Basilica at the Vatican. Among them was this statement, also addressing isolation:

“Like Jesus, you meet real people whom the Father places on your path. Consecrate yourselves to them without separating, isolating or turning the gifts you receive into a privilege.”

Archbishop Thompson then spoke about the rituals that would soon take place.

“May the gesture of laying on of hands with which Jesus welcomed children and healed the sick renew the liberating power of his messianic ministry within you,” he told the three men. “As we are reminded by the rite of ordination, those ordained are sent to serve rather than be served.”

As men “reflecting the order of Melchizedek,” priests “belong to something greater than ourselves,” Archbishop Thompson noted. “All that we are and do, as instructed by Jesus in the Gospel [reading from John 15], must be grounded in love that finds an expression in keeping the commandments and striving for communion with God as well as one another.”

He advised the three men to “keep in mind that our best is not so much realized in any human merit or personal gift and talent ... but more fully, in the grace of holy orders, that enables us to lead others to a personal encounter with the saving power of Jesus Christ.

“As a member of a wounded Church, Pope Leo reminds, the priest is not perfect but must stand among the people as a credible witness. Only by the grace of God can this be so, and so it is, for those being ordained today.

“We thank you for your witness. We assure you of our prayers.”

‘It’s just such a joyful occasion’

Priestly ordinations at the cathedral are always a feast for the senses—the swelling of sacred music, incense rising to the ceiling.

But the June 6 ordination was particularly striking. Many in the congregation wore clothes in the vivid colors and patterns of their native Myanmar (formerly Burma), the same country Father Khuishing and Father Thu fled with their families as refugees in 2010 and 2011, respectively.

The first reading was proclaimed in Burmese. And to honor these native sons, a Burmese choir sang during the Communion meditation. In it were members from the three Indianapolis parishes with Burmese communities: St. Barnabas, St. Pius X and St. Mark the Evangelist—the home parish of Father Khuishing, Father Thu and their families.

With his uncle Ki Shing from Dallas translating before the Mass began, Father Khuishing’s dad Augustine Thangtam said he felt “very, very happy and proud,” and his mother Mary Khova felt “blessed to offer her son and any of her children to God’s service.”

More than words, the couple’s beaming smiles and bright eyes expressed the fullness in their hearts.

The same was true for Father Thu’s parents.

“We feel very happy,” said Victor Luizi Kolo. “I cannot explain how much it is, but we feel very much here,” he said, touching his heart. Father Thu’s mother Judith Yee Yee Win was “happy and excited” and felt “very blessed.”

“Happy” was a theme for Joseph Hansen and his wife Gina as well.

“It’s such a joyful occasion for us, for Sam, for St. Roch,” the Hansen family’s and Father Hansen’s home parish in Indianapolis, said Joseph. “He’s at peace and he’s extremely happy, and that makes us happy.”



The three transitional deacons lie prostrate for the Litany of Supplication as part of the rite of ordination during a Mass at SS. Peter and Paul Cathedral in Indianapolis on June 6. (Photo by Natalie Hoefer)

Gina admitted she had moments of worry “in the past weeks. But today, I’m just super excited. ... It’s just a wonderful moment for all of us.”

One person expressed pride in all three young men.

“We could not be more proud of Khaing, Timothy and Sam,” Chuck Weisenbach, president of Roncalli High School in Indianapolis, said of the three Roncalli alumni.

“Many members of our faculty and staff have been lifting up the three of them in prayer throughout their time of formation,” he noted. “And our school included each of them in our prayers of petition at each all-school liturgy.”

Father Thu said those prayers and the prayers of many others were of paramount importance to him.

‘You will be a priest forever’

In an interview after the Mass, Father Thu said his favorite part of the Rite of Ordination was the Litany of Supplication, when those to be ordained lie prostrate on the floor in the sanctuary as all in heaven are called upon to pray for them.

“I was just lying there, helpless and open to the prayers of the communion of saints,” he said. He also felt the prayers of those in the cathedral, in Myanmar “and my relatives who came before me,” said Father Thu. He felt their presence, “knowing that they are with me, united to me, one way or another. ...

“I may have my weaknesses, my flaws,” he added. “But the prayers—and God through this sacrament of the priesthood—are going to sustain and assist me in carrying out my priestly duties faithfully, diligently, with devotion, love and joy.”

Father Thu will begin his assignment as parochial vicar of St. Michael Parish in Greenfield and St. Thomas the Apostle Parish in Fortville on July 1.



A joyful Father Samuel Hansen walks down the steps of SS. Peter and Paul Cathedral in Indianapolis after just being ordained there on June 6. (Photo by Emily Mastronicola)

That same day, Father Khuishing will start as parochial vicar of St. Malachy Parish in Brownsburg.

Reflecting on the Mass, he was struck by the recurrence of a certain verse: “You are a priest forever in the order of Melchizedek” (Ps 110:4).

“This whole week, I’ve been praying and preparing with those words,” said Father Khuishing. “Just like, ‘I will be a priest forever, part of the priesthood forever, of Christ forever.’ ”

So, he was “overwhelmed” when the words appeared in the second reading from Hebrews chapter 5, in the archbishop’s homily and in the singing of words from Psalm 110 during the rite of ordination.

Now that he was ordained, the priest said he was filled with “joy and peace.”

Father Hansen also shared his thoughts before crossing the street to the Archbishop Edward T. O’Meara Catholic Center to join his two new brother priests at a reception there.

“Whenever I’ve heard Archbishop Thompson talk about the community of the presbyterate, that always gets me,” he said. “I just am happy to part of that brotherhood, and just to think about the priesthood for the sake of humility.

“It’s like the archbishop said in the homily, that priests are called to serve. Seeing this [vocation] not as a status but as my path to heaven, that’s what’s most important to me,” said Father Hansen.

He will start as a parochial vicar at St. Monica Parish in Indianapolis on July 1. But he already performed his first act of his call to serve on June 6.

“I offered the [ordination] Mass for the Archdiocese of Indianapolis,” said Father Hansen. “I’m very thankful to be where I am.”

(For more photos from the June 6 ordination Mass, visit CriterionOnline.com. For more information about a vocation to the priesthood in the Archdiocese of Indianapolis, visit HearGodsCall.com.) †



Transitional deacons Timothy Khuishing, left, Khaing Thu and Samuel Hansen listen as Archbishop Charles C. Thompson delivers a homily during their June 6 ordination Mass at SS. Peter and Paul Cathedral in Indianapolis. (Photo by Mike Krokos)

‘We thank you for your witness.
We assure you of our prayers.’
—Archbishop Charles C. Thompson



Archbishop Charles C. Thompson poses with newly ordained priests Father Khaing Thu, left, Father Timothy Khuishing and Father Samuel Hansen in the rectory of SS. Peter and Paul Cathedral in Indianapolis on June 6. (Photo by Natalie Hoefer)



At a reception at the Archbishop Edward T. O'Meara Catholic Center in Indianapolis on June 6, newly ordained Father Timothy Khuishing poses with his sister Kho Ti. (Photo by Natalie Hoefer)



Archbishop Charles C. Thompson ritually lays his hands upon the head of then-transitional Deacon Samuel Hansen as part of the rite of ordination during a Mass at SS. Peter and Paul Cathedral in Indianapolis on June 6. (Photo by Natalie Hoefer)



Father Khaing Thu blesses in the Archbishop Edward T. O'Meara Catholic Center several members of the Franciscan Sisters of the Immaculate Heart in Indianapolis after his ordination Mass on June 6. (Photo by Mike Krokos)



Transitional Deacon Timothy Khuishing ritually places his hands in the hands of Archbishop Charles C. Thompson while promising obedience to him and his successors during the June 6 ordination Mass at SS. Peter and Paul Cathedral in Indianapolis. (Photo by Mike Krokos)



Father Isaac Siefker, left, Father Douglas Hunter and Father Eric Johnson ritually lay hands on, from left, transitional Deacons Timothy Khuishing, Khaing Thu and Samuel Hansen during the June 6 Mass in which they were ordained as priests. (Photo by Mike Krokos)



Father Khaing Thu, left, Father Timothy Khuishing and Father Samuel Hansen sit among the clergy in SS. Peter and Paul Cathedral in Indianapolis after being ordained as priests during a Mass there on June 6. Second from right is Msgr. William Stumpf, and at right is Father Joseph Newton. (Photo by Natalie Hoefer)



Right, Archbishop Charles C. Thompson receives a blessing from Father Samuel Hansen outside of SS. Peter and Paul Cathedral on June 6 after the Mass in which he, Father Khaing Thu, middle, and Father Timothy Khuishing were ordained priests. (Photo by Natalie Hoefer)



Newly ordained Father Khaing Thu receives a chalice and paten from Archbishop Charles C. Thompson during the June 6 ordination Mass. (Photo by Mike Krokos)



A Burmese choir with members from St. Barnabas, St. Mark the Evangelist and St. Pius X parishes, all in Indianapolis, sing during the Communion meditation during the ordination Mass at SS. Peter and Paul Cathedral in Indianapolis on June 6. (Photo by Natalie Hoefer)

DAD

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Virginia also felt that God was accompanying her on the pilgrimage.

“As I was trying to make connections with the people, I was also kind of making that connection with God,” she says. “Just being in nature makes me feel closer to God a lot of times. So, being in so much nature in New Mexico, it was like the rest of the world melted away and that just made me feel a lot closer to God.

“I think what God was trying to say to me was that, instead of thinking about how people would judge me or think lesser of me for anything I would do, I should just try to be engaged in the people I meet because God might be speaking to me through those people.”

As Virginia felt God’s presence more during the pilgrimage, she was also surprised by how her dad stayed so much in the background for her during the journey.

‘It makes me feel good’

“He wasn’t talking that much honestly. He was very introverted, which is weird, because he’s not an introverted person,” she says. “I feel like he tried to let me have my own experience, which was nice. It wasn’t like I was going on it *with* him. It was more like he was accompanying me and being there for me if I needed him to be there for me. He wasn’t pressuring me to hang out with him or talk with him afterward.”

Still, dad and daughter shared moments together. They started each day beside each other during the daily Masses that were part of the pilgrimage. And they played cards together at the end of the long days of hiking.

Rush also enjoyed observing his daughter’s interactions with the other pilgrims.

“On the second day of hiking, I found myself thinking, ‘How cool that she is a

pilgrim. She’s already walked 20 miles. We’re now on our next 20. And she’s fully present with these other people she’s never met. She’s the coolest 14-year-old I know.’ ”

Virginia’s smile grows wide when she hears those words.

“It makes me feel good that he thinks of me like that,” she says.

The second day of the pilgrimage also provided her favorite moment.

‘We were all present to the experience’

“We went to Mass at this little church on the second day,” Virginia says. “We had just walked 19 miles. We were all really tired. After Mass, we were all together and talking. The sun was setting, and there were all these mountains and cliffs that fell off below. It was just really beautiful.”

A day later, they finished with a 9-mile walk to El Santuario de Chimayo, where they participated in Palm Sunday Mass together.

“We walked almost 50 miles with these amazing people from all walks of life and got to know them,” Rush says. “We were all present to the experience.”

His thoughts turned to Virginia when he added, “To know that you can do great things and you’re loved—who else would have had that experience over spring break?”

There was one more memorable, fun and unique experience for dad and daughter to share before they returned to Indianapolis.

In agreeing to make the pilgrimage, Viginia told her dad, “I’m going to need a pedicure after this!”

Upon their return to Denver, as they stayed in a hotel before their flight home, Rush made it happen.

“We had a little bit of time on Monday, so the two of us got a pedicure before we flew out,” he recalls, flashing another huge smile. “I had not had a pedicure before. It was a silly experience that capped everything in a fun way.”

The impact of the pilgrimage continues three months later. For Rush, that impact has come with a perspective about parents and children that is both insightful and touching.

‘I need fresh eyes sometimes to see her’

As a dad, Rush knows that parents put a lot of weight on trying to help a child grow, to become a better person. During the pilgrimage, he learned to take time to notice Virginia in a different way.

“I need fresh eyes sometimes to see her,” he says. “When we got home, there was a moment where Virginia and Lauren were arguing with each other over normal things, like putting things away or something, and Virginia kind of received it. I just kind of watched things. And I just asked myself, ‘I wonder if she wants to be seen *new*?’”

“You come back from this experience, and everyone expects you to be like who you were, and then it’s a little disappointing when you’re not seen as new. Not to say we all don’t go back down that winding path of reverting to somewhat of how we were. But I do see that newness in her—of where she’s had this experience of accomplishing something hard and beautiful. And she did it with some amazing people who weren’t like her and weren’t from where she’s from. Even though it was just three days.”

He pauses before adding, “For me, that’s the difference of how I went into the pilgrimage versus how I left it. Having fresh eyes for me to see her with. And so, seeing her with that newness, she really is the coolest 14-year-old I know.”

Since sharing the pilgrimage together,



During three days in March, Rick Rush and his 14-year-old daughter Virginia walked a 50-mile pilgrimage together in New Mexico. (Submitted photo)

Virginia sees something different in her relationship with her dad, too.

“I feel we’re like closer in a way, and I feel he trusts me more, I think. I hope,” she says. “I think he thinks of me more as his peer from what I’ve experienced. And less of like, ‘This is my child who I have to watch over.’ Now I feel it’s like I’m somebody he can talk to in a way that he couldn’t before.”

Rush knows there will be other defining moments in the years ahead with Virginia, but the pilgrimage will always be a special part of their journey together as dad and daughter.

“You think about when your kid goes to high school or gets their driver’s license or goes away to college,” he says. “Those moments carry a greater weight. When I look back on the pilgrimage, I’ll reference it as a watershed moment between who I knew Virginia to be and who I am seeing Virginia becoming.” †

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Shelbyville teen says being baptized ‘was me—getting made brand new’

By Natalie Hoefer

SHELBYVILLE—When Dylan King was confined to bed for several weeks after a surgery in September of 2024, he did what most 14-year-old teens would do—he turned to videos on YouTube and TikTok to fill his time. Not typical for his age was the subject of the videos he watched—Christian apologetics. “I was newly Christian and still didn’t know a lot,” recalls Dylan, now 16. “God enlightened me through them.” One of those apologists made a statement that would change the course of the young man’s life: “If you want to really take the faith seriously, then you need to read the Gospels.” Dylan did. And what he read led him on a faith journey that culminated during the Easter Vigil Mass at St. Joseph Church in Shelbyville on April 4, when he was welcomed into full communion with the Church. “It’s been a long time—over a year—becoming Catholic,” says Dylan. “And it’s been a beautiful journey, especially as an un-baptized person.”

‘It’s obvious ... Christ established one Church’
“I wasn’t really raised with faith,” says the soon-to-be junior in high school. “My mom was religious, I guess you could say, but she was lukewarm.” Then tragedy struck: Dylan’s dad died when the youth was about 10 years old. “I started to question the existence of God, and so I became atheist for, like, two or three years,” he says. Dylan credits his sister—or rather, God working through her—with setting him on his spiritual journey. “I love her a lot,” he says of the sibling who introduced him to Fellowship of Christian Athletes (FCA) in 2024. He joined an FCA Bible study, and “that’s where I came to believe in God and Christ,” says Dylan. “Christianity is one of the only religions that believes God became man and he doesn’t exalt himself. He humbles himself, and I found that pleasing.”

That September, he had a second surgery on his right arm. “I’ve had a bunch of problems,” Dylan admits. “I don’t know if I have something—but it’s undiagnosed if I do. I have arthritis, and that could be the cause” for his having so many operations by the age of 16: three on each arm, two on one leg and one on the other leg.” Through listening to Christian apologists and reading the Gospels as he recuperated, “My faith grew a lot,” says Dylan.

By Easter of 2025, he knew he “needed to go to church,” so he said yes when an FCA leader invited him to a service at the nondenominational church where her husband was pastor. “I took communion, but it was really weird, like, not serious,” he recalls. “I could tell just by reading [the Gospels] that Communion wasn’t symbolic, it’s not just in remembrance of [Jesus], that it is really him, especially when in John 6 he says three times that his flesh is true food and his blood is true drink.”

Dylan started researching Catholicism, Eastern Orthodoxy “and all the other Churches that take Communion seriously and don’t see it as symbolic. “And it just was so powerful, because it’s so obvious, or at least to me it’s obvious—through the councils, through the saints, the Church fathers, ... the papacy—that Christ established one Church, and he made Peter the head of the Church in Matthew 16:17-19.” Dylan asked his grandmother, a formerly practicing Catholic, how to get baptized in the faith. She told him to “go to Mass, see if you like it, and then decide.” But when she joined him for Mass at St. Joseph Church,

he says, “I already decided that I’m going to be Catholic, no matter what.”

‘This is one body united in Christ’
Dylan, then 15, contacted St. Joseph’s pastor Father Michael Keucher, who enrolled him in Order of Christian Initiation of Adults adapted for teenagers and confirmation classes. Through the classes, he says it “became so obvious to me that this is the true faith.” He experienced the “catholic”—or universal—nature of the Church when he attended the National Catholic Youth Conference (NCYC) with high school-aged youths from St. Joseph in Indianapolis last November.

“These people that you meet [at NCYC], ... we share the same faith,” says Dylan. “It’s not 40,000 different denominations—this is one body united in Christ. And we’re a community. We’re brothers and sisters, and we hold each other accountable. We strengthen each other in faith. And that was my blessing from NCYC. ... I got to experience the beauty of Catholicism’s community, this shared faith.”

Another blessing of NCYC was discovering his confirmation saint, Dylan adds, pointing to a rosary bracelet he purchased at the gathering with a medal of St. Benedict attached.

“I got this sense of *deja vu* when I saw his face, that feeling like you’ve seen something before,” he says. He later realized he had seen an image of the saint in a TikTok video a few weeks prior.

Dylan began to research St. Benedict. And the more he learned, the more he felt drawn to the saint.

“Father Mike said everyone has their confirmation saint that they’re drawn to, that you would feel it—and that’s what I felt,” he recalls, adding that St. Benedict has “been an inspiration for me a lot. All of his ways, his rules, his life—he’s really a model for me.”

Perhaps it was because he felt sure of his choice of saint that Dylan’s confirmation during the Easter Vigil was a happy moment, but one that did not particularly “stand out” for him.

It was a different story for his baptism and first Communion.

‘I was me—getting made brand new’
“I, like, completely blanked,” Dylan says of being baptized and receiving the Eucharist for the first time at the Easter Vigil Mass. “For my baptism, it was like, ‘In the name of the Father, and of the Son, and of the Holy Spirit,’ and then I just started shaking. Father Mike was hanging on to me going, ‘Whoa!’ “And then during Communion, ... I didn’t even say ‘Amen’ before I had Jesus on my tongue. And when I went to take the cup, my hands were just, like, shaking.



Dylan King receives the sacrament of confirmation as Father Michael Keucher traces the sign of the cross on his forehead during the Easter Vigil Mass at St. Joseph Church in Shelbyville on April 4. (Submitted photo)

“I texted Father Mike later and told him I was really overpowered by the sacraments. The Holy Spirit overshadowed me. It was awesome.” That powerful experience would not have happened if he had been baptized as an infant, says Dylan. “Being baptized as a teenager, you understand what it feels like to now be a part of the body of Christ as you weren’t before,” he explains. “You really feel it. It’s like, before you felt as if you were alone, and now you feel as if all the saints are with you. They’re all praying for you and you’re closer to God, and now you are one in Christ with everybody else. “It’s something that not a lot of Catholics get to experience, since a lot of them are baptized as babies.” As Dylan considers his future, he admits he does “kind of want to go to seminary—I think it would be awesome.” But he refrains from saying he wants to become a priest. It’s a lesson he learned during a recent visit at Bishop Simon Bruté College Seminary in Indianapolis. “One of the priests said, ‘If you’re in seminary, priesthood isn’t an idea to you. That’s the future. If you’re called to be a priest, that’s the future. But right now, look in front of you, because you’ll trip over yourself if you’re looking that far ahead.’ “So, I think seminary would be nice to go to, just to explore my calling If God wills it, I’ll become a priest. If he doesn’t, then I won’t.” In the meantime, Dylan says he is grateful for finally “being part of the body of Christ. It was just really a long wait. ... “The Church has been a hospital for me, for sure,” says the young man who has had so many surgeries. “Getting baptized, I was me—getting made brand new.” †

Serra Club Vocations Essay

By Elsa Schneider
Special to *The Criterion*

As the United States enters its next chapter, a new generation is needed to answer God’s call to continue its legacy built on Christian morals. The history of our country and the Catholic Church here inspires me to answer God’s call daily and say “Yes” to his will for me. There are many people throughout history who have listened to God’s call and relied on him to help them make it through hard times.



Two great examples of trust in God’s providence are St. Elizabeth Ann Seton and St. Frances Xavier Cabrini. They were both pioneer saints who lived their life as God called them to live it. Just as these two great saints had courage to work through difficult times, God is also calling me to be his light in our world. In order to be God’s light in the world, I must continue to grow in faith. I attend a Catholic school, which really helps me grow in my faith each day. When I participate in Mass, pray and listen to God’s voice, I know that I become more connected to him and his will. St. Elizabeth Ann Seton was a widow at a young age and was left with five children to take care of by herself. She converted to Catholicism and opened Catholic schools, orphanages and even

started a religious community. St. Frances Xavier Cabrini endured emigrating to the U.S. from Italy and faced trials, including being orphaned at 18, contracting smallpox and overcoming initial rejection by religious orders. She opened schools, orphanages and hospitals that met the needs of others. After learning about these women of faith, I am inspired by their courage and their faith in God. They teach me to trust God and that he will always come through. Hearing their stories helps me see that everyone can do his or her part to build God’s kingdom. At this time, I feel that God is calling me to become a nurse in the future. I know I am good at helping people, and I am very empathetic, which enables me to understand people’s feelings. I am

confident that I will be a great nurse. Maybe sometime in the future God will call me to do something else. I know I will listen to God’s call just like St. Elizabeth Ann Seton and St. Frances Xavier Cabrini did. God calls us to do various things throughout our lives, whether big or small. All we have to do is listen to what he is calling us to do and put it into action. (Elsa and her parents, Pete and Jenny Schneider, are members of St. Louis Parish in Batesville. She recently completed the ninth grade at Oldenburg Academy of the Immaculate Conception in Oldenburg and is the ninth-grade division winner in the Indianapolis Serra Club’s 2026 John D. Kelley Vocations Essay Contest.) †

New chapel for Beech Grove Benedictine sisters blessed in May 16 liturgy

By Sean Gallagher

BEECH GROVE—The *Rule* of St. Benedict, written some 1,500 years ago, continues to call the men and women of today who seek to follow the monastic way of life envisioned by the sixth-century Italian abbot to “prefer nothing to the work of God.”

For Benedictine monks and sisters, “the work of God” is the Eucharist and the daily common praying of the Liturgy of the Hours.

The 18 months of building a new monastery and chapel for the Benedictine



Benedictine Sister Susan Reuber lights a candle during a May 16 liturgy in the new chapel of Our Lady of Grace Monastery in Beech Grove. After Archbishop Charles C. Thompson blessed the new chapel, candles were put in place and lit.

sisters of Our Lady of Grace Monastery in Beech Grove reached its culmination during a May 16 Mass when Archbishop Charles C. Thompson blessed their new chapel and dedicated its altar.

In remarks at the end of the Mass, Benedictine Sister Julie Sewell, Our Lady of Grace’s prioress, described the liturgy as “a key moment in the history of our community.”

After quoting what the *Rule* said about the importance of “the work of God,” Sister Julie went on to note that the chapel is “paramount because it is the location where this, the most crucial work, happens.”

“The presence of God is celebrated daily in our prayer, and as a community we encounter Christ in the Eucharist and in eucharistic adoration,” she continued. “When you think of a Benedictine home, there is not a more important, more significant space or central space to our life together than the chapel.”

In his homily during the Mass, Archbishop Thompson spoke about the altar that he would moments later dedicate by prayer, spreading chrism oil across it and burning incense in a brazier upon it.

“For the Benedictine community, this altar is the center of life, faith, hope, charity, worship, community, ministry, service, meaning and purpose—in sum, identity and mission,” he said.

Archbishop Thompson then encouraged the Benedictine sisters to relate what happens on the altar to their ministry and the witness of their lives as women religious.

“May each of our lives prove as worthy as this altar in beholding the real presence of Jesus Christ in witness to a world in desperate need for a renewed sense of the sacred beauty, truth and goodness of the divine at work within and among the human condition,” he said. “Jesus Christ, our hope and salvation, remains ever



Archbishop Charles C. Thompson blesses members of Our Lady of Grace Monastery in Beech Grove during a May 16 liturgy in their new chapel. The archbishop blessed the chapel and dedicated its altar during the liturgy. (Photos by Sean Gallagher)

present to us in this most holy Eucharist.

“May we never lose our way to the altar, the center of the universe for all who gather, live, visit and pray on this sacred ground of Our Lady of Grace Monastery.”

The \$24 million project of building a new monastery and chapel for Our Lady of Grace began in November 2025 after maintaining the community’s original home, built more than 60 years ago, had become an increasingly excessive burden for the sisters.

The community welcomes visitors to join it for its daily praying of the Liturgy of the Hours. Morning Prayer is prayed at 8 a.m. on Monday-Friday and at 9 a.m. on Saturday and Sunday. Evening Prayer is prayed daily at 5:15 p.m. and is combined with Mass on Wednesdays. Mass on Sunday is celebrated at 11 a.m.

Visitors coming to the monastery at 1402 Southern Ave. in Beech Grove should follow signage to parking and then access to the chapel. For any questions, call 317-787-3287.

After the May 16 liturgy, Sister Julie expressed her gratitude for the many people who made the construction of the new monastery and chapel possible.

“It’s the people of God, our generous donors, who have made this happen,” she said. “We wouldn’t be here without them. I and all of us want to live faithfully our commitment in this beautiful space that we’ve been given.”

(For more photos from the May 16 Mass in which the new chapel of Our Lady of Grace Monastery was blessed and its altar dedicated, go to [CriterionOnline.com](https://www.criteriononline.com).) †



CONGRATULATIONS TO CLASS OF 2026 CUM LAUDE GRADUATES

SUMMA CUM LAUDE

Alexander Batt, son of Mr. Michael Batt and Ms. Kathleen Edmonds, *St. Joan of Arc Catholic Church* | Makenna Carpenter, daughter of Mr. and Mrs. Ed and Heather Carpenter, *Traders Point Christian Church* | Jamie Chechitelli, daughter of Mr. and Mrs. Jason and Annie Chechitelli, *Holy Spirit at Geist Catholic Church* | James Grimme, son of Mr. and Mrs. Stephan and Jill Grimme, *St. Louis de Montfort Catholic Church* | Chloe Hansen, daughter of Drs. Christopher and Suzanne Hansen, *St. Simon the Apostle Catholic Church* | Eleanor Hendrickson, daughter of Mr. and Mrs. Ross and Katie Hendrickson, *St. Paul’s Episcopal Church* | Lilah Hearn, daughter of Mr. and Mrs. Kevin and Amy Hearn, *Redeemer Presbyterian Church* | Avery Lewis, daughter of Mr. and Mrs. John M and Kristin Lewis V, *St. Pius X Catholic Church* | Nolan McCracken, son of Mr. and Mrs. Neil and Becca McCracken, *St. Simon the Apostle Catholic Church* | Daniel Michael, son of Mr. and Mrs. Jon-Adam and Catherine Michael, *Holy Rosary Catholic Church* | Lauren Robertson, daughter of Drs. Mike and Katie Robertson, *St. Simon the Apostle Catholic Church* | Tessa Schwartz, daughter of Mr. and Mrs. Owen and Samantha Schwartz, *Our Lady of Mount Carmel Catholic Church* | Audrey Voelkel, daughter of Mr. and Mrs. Kirk and Melanie Voelkel, *St. Simon the Apostle Catholic Church*

MAGNA CUM LAUDE

Mary Lisa Bradshaw, daughter of Mr. and Mrs. John and Lizabeth Bradshaw, *Immaculate Heart of Mary and St. Joan of Arc Catholic Church* | Stella Caress, daughter of Mr. and Mrs. Tim and Megan Caress, *Immaculate Heart of Mary Catholic Church* | Mary Eifert, daughter of Mr. and Mrs. Andrew and Virginia Eifert, *Our Lady of Lourdes Catholic Church* | Meredith Elliott, daughter of Mr. and Mrs. Scott and Jane Elliott, *St. Pius X Catholic Church* | Camila Jackson, daughter of Mr. and Mrs. Donald and Claudia Jackson, *Our Lady of Mount Carmel Catholic Church* | Olivia Marks, daughter of Mr. and Mrs. Duane and Becky Marks, *St. Thomas Aquinas Catholic Church* | Tyler Neucks, son of Dr. Joshua and Mrs. Audrey Neucks | Grace Sheddy, daughter of Mr. and Mrs. Kevin and Clare Sheddy, *St. Louis de Montfort Catholic Church* | Luke Smith, son of Mr. and Mrs. Michael and Katharine Smith, *Second Presbyterian Church* | Declan Sweeney, son of Mr. and Mrs. Sean and Maggie Sweeney, *Holy Spirit at Geist Catholic Church* | Mackenzie Thompson, daughter of Mr. Oneil Thompson and Ms. Kerre Lewis-Morgan, *Berean Baptist Church* | Sophia Trobridge, daughter of Dr. Andrew Trobridge and Mrs. Latefe Trobridge, *St. Simon the Apostle Catholic Church* | Alexis Wojcieszek, daughter of Mr. and Mrs. Bill and Robin Wojcieszek, *Immaculate Heart of Mary Catholic Church*

CUM LAUDE

Edgar Arboleda Arellano, son of Ms. Maria Arellano, *Little Flower Catholic Church* | Aubrey Bertin, daughter of Mr. Jason Bertin and Ms. Christy Bumpus, *St. Luke Catholic Church* | Andrew Dunlap, son of Mr. and Mrs. Mike and Julie Dunlap, *Holy Spirit Catholic Church* | Nicholas Elias, son of Mr. and Mrs. Jim and Liz Elias, *Immaculate Heart of Mary Catholic Church* | Wyatt Field, son of Mr. and Mrs. Michael and Shana Field, *St. Michael-Greenfield Catholic Church* | Amia Funches, daughter of Dr. and Mrs. Ebony Funches, *Heartland Church* | Sam Funk, son of Mr. and Mrs. Brian and Jodi Funk, *St. Thomas Aquinas Catholic Church* | Justin Graham, son of Mr. and Mrs. Jeffrey and Martha Graham, *Holy Spirit at Geist Catholic Church* | Joshua Hunt, son of Mr. and Mrs. Clifford and Valerie Hunt, *Emmanuel Missionary Baptist Church* | Graham Jenkins, son of Mr. and Mrs. Jon and Dawn Jenkins, *St. Simon the Apostle Catholic Church* | Connor O’Brien, son of Mr. and Mrs. Tim and Maryanne O’Brien, *St. Luke Catholic Church* | Tatum Triggs, daughter of Mr. and Mrs. Evan and Meghann Triggs, *People’s Church* | Jordan Wedges, son of Mr. and Mrs. Justin and Teresa Wedges, *New City Church* | Carly White, daughter of Mr. and Mrs. Michael and Jill White, *St. Pius X Catholic Church*

SIMPLY CATHOLIC

Those devoted to the Sacred Heart become ‘a dwelling place of divine love’

By Leonard J. DeLorenzo

(OSV News)—The devotion to the Sacred Heart of Jesus produces, in the end, one ultimate, marvelous fruit: a heart like Jesus’ own. Indeed, near the end of the Litany of the Sacred Heart, we pray that “Jesus, gentle and humble of heart, touch our hearts and make them like your own.”

Gentleness and humility shape and form the heart of the one who follows Jesus in penitence and adoration. The gift bestowed to those devoted to the Sacred Heart is not merely to receive something but, indeed, to become like the one you love.

The Sacred Heart of Jesus is charity incarnate. It is divine charity made flesh, and through that flesh charity courses as the lifeblood of the world. To draw nearer to the Sacred Heart is to pass into the chambers of charity, to move with its flow, to become animated with its life.

As St. John Eudes writes: “Devotion to the Sacred Heart, being the beautiful flower of charity, must produce the same fruits of virtue. It is not a devotion of feeling or words, but of actions; not only of prayers, but of conformity with the virtues of the divine Heart.”

St. Margaret Mary Alacoque taught her sisters similarly, leading them to adopt the habit of humility in yielding before the love of God, and the posture of meekness (or gentleness) to remain steadfast in their reliance on the love of Jesus’ heart.

“If you wish to be a disciple and daughter of the Sacred Heart,” St. Margaret Mary instructs, “you must submit to its holy teaching and become like it, meek and humble, meek in bearing little annoyances, the peculiarities and troublesome ways of your neighbor, without being vexed by the little contradictions you meet with from him, but instead, doing for him all the good services you can, for in that you will find the means of pleasing the Sacred Heart.”

In this way, the act of devotion itself leads the devotee to share in the very love they adore. The guarantee of the fruit of this formation are the words of Christ himself, who revealed to St. Margaret Mary 12 promises for those who dedicate themselves to his Sacred Heart.

The promises of the Sacred Heart

The 12 promises of the Sacred Heart are Jesus’ pledge to make the devotion and charity of those who adore his heart truly fruitful. To adore his heart is an act of faith, trusting, in part, that his promises are true.

Those of us who begin to devote ourselves to his heart cannot taste this fruit beforehand. Rather, it is only through the devotion itself that these fruits become available. Jesus asks for trust and dedication, and he rewards those who trust in him with a steady share in his own charity.

In contemplating these 12 promises, it is possible to discern at least four degrees of conformity to Christ’s own love as pledged to those who adore his heart. This progression reaches down to our own creaturely weakness—both in sin and in affliction—moves forward in steps of strengthening, grows toward sanctification and ultimately arrives at the gift of abiding in union.

The 12 promises are laid out below in four sets of three to highlight this progression:

The gift of healing

The three promises of healing that the Lord makes to St. Margaret Mary and to all who devote themselves to his Sacred Heart are, like all his promises, personal and direct:

- I will comfort them in all their afflictions.
- Sinners shall find in my Heart the source and the infinite ocean of mercy.
- I promise you in the excessive mercy of my Heart that my all-powerful love will grant to all those who shall receive Communion on the First Friday in nine consecutive months the grace of final penance. They shall not die in my disgrace nor without receiving their sacraments. My Divine Heart shall be their safe refuge in this last moment.

The comfort for afflictions is assurance for consolation through the trials of life, for the perils of finitude and even the cost of sacrifices. Following St. Paul, the one devoted to the Sacred Heart may come to proclaim that “when I am weak, then I am strong” (2 Cor 2:10).

Moreover, whenever that weakness is due to sin, sinners may be assured of the healing love of Christ’s mercy, which gushes forth from the Sacred Heart to which we cling. Finally, that reliance on Christ’s mercy will not fail but, in return for adhering to the First Friday devotion, the Lord Jesus offers his own heart as safety and security for his friends in the hour of their death,



The Sacred Heart of Jesus is depicted in a stained-glass window at Our Lady Queen of Martyrs Church in the Forest Hills section of the Queens borough of New York. Those devoted to the Sacred Heart become “a dwelling place of divine love,” writes Leonard J. DeLorenzo, a professor at the University of Notre Dame’s McGrath Institute for Church Life. (OSV News photo/Gregory A. Shemitz)

upon the last temptation.

The Sacred Heart thus heals afflictions, heals the breaches of sin and heals the final rupture of death.

The gift of strengthening

From his Sacred Heart, the Lord not only wishes to restore health to his friends but also desires to build them up in strength, making them capable of his service in this world. And so, the Lord promises these three ways of healing to those devoted to his Sacred Heart:

- I will give them all of the graces necessary for their state of life.
- I will bestow a large blessing upon all their undertakings.
- I will give to priests the gift of touching the most hardened hearts.

In recognition of the diversity of gifts within his one body (cf. 1 Cor 12:12-27), the Lord pledges to equip those he calls with everything needed for their missions, according to their state of life.

The blessings he gives will be “large,” more than sufficient for the activities of charity to which they are called, so that those so blessed will become filled with his bounty for the discharge of their duties. In particular, priests, who are called in a special way to the devotion to the Sacred Heart, will find success in their ministry of preaching and healing. Even those who are most opposed to the love of God will find, through the power coursing through these priests, the very love they most desperately need.

The gift of sanctifying

The fruits of the Sacred Heart do not end with what devotees become capable of doing, but indeed move on to what the devotees themselves become. The Lord thus promises the friends of his heart that we shall come to share more and more in the vibrancy and joy that he alone offers:

- I will be their strength during life and above all during death.
- Tepid souls shall grow fervent.
- Fervent souls shall quickly mount to higher perfection.

Those devoted to the Sacred Heart not only dispense strength, but become strong themselves. Drinking from the source of charity, devotees become sources of charity for others, in life and during death. The fervor of their charity is increased, welling up from the Sacred Heart

and filling them with this life.

Moreover, that fervor is not an end in itself, but becomes again the energy for greater and greater conformity to the one Lord, who is the source and summit of all charity.

The gift of abiding

The end of God’s act of creation by his Word, redemption through the Word made flesh, and sanctification through the Spirit poured out on all, is to rest in the love of God and to become a resting place for that love.

In the language of the *Catechism of the Catholic Church*, “the ultimate end of the whole divine economy is the entry of God’s creatures into the perfect unity of the Blessed Trinity. But even now we are called to be a dwelling for the Most Holy Trinity” (#260).

From his Sacred Heart, Jesus promises nothing less than this ultimate fruit: the gift of abiding with God, in God, by the love of God. It begins even now:

- I will establish peace in their houses.
- I will bless every place where a picture of my Heart shall be set up and honored.
- Those who shall promote this devotion shall have their names written in my Heart, never to be blotted out.

The first two promises seem so domestic, so mundane even. But the love that flows from the Sacred Heart makes even the places where we dwell now into antechambers of heaven. The homes where the Sacred Heart is adored become filled with the peace of Christ, the same peace that he gives his friends (“not as the world gives”), the peace that will fill all in the fullness of time (cf. Jn 14:27 and Rv 21:1-27).

This peace stretches to every place where the image of the Sacred Heart is enthroned, marking these spaces as realms of the kingdom of the Prince of Peace. Finally, for those who make a dwelling place for the love of God here, the Lord will keep their names written in his own heart, giving them an everlasting dwelling place with him, who abides in the Father and with whom the Father abides (cf. Jn 17:21-24).

The heart that adores the Sacred Heart becomes what the Sacred Heart is: a dwelling place for divine love.

(Leonard J. DeLorenzo is a professor in the McGrath Institute for Church Life and concurrent professor in the department of theology at the University of Notre Dame. Find his writing at leonardjdelorenzo.com.) †

Twenty Something/Christina Capecchi

Our work: Tapping into goodness, sharing it with others

It's Wednesday morning on Lower Grey Cloud Island, a wooded retreat tucked 15 miles down the Mississippi River from St. Paul, Minn. The world feels lush and fertile, birdsong rising through a canopy of maples.

An old woodshed sits in dappled sunlight. Inside, a cupboard stores jars of maple syrup—quarts, pints, 16 oz., 8 oz.—their prices marked in embossing tape inside the door.

The store is always open and unstaffed, operating on the honor system: open the rickety top drawer, record your purchase in the little spiral notebook, leave your cash.

“We’ve never had any shenanigans,” says Mary, 91, the matriarch of the 50-year-old, four-generation business.

The system has always worked. The spiral notebook reads like a guestbook and a moral code. Hearts and exclamation points fill the margins. A quart purchased on March 22 includes the note: “God’s blessings to you!” A week later, another entry reads: “Happy Easter!”

Mary relishes these “little tidbits,” as she puts it.

“We have faith in people, and we have never been disappointed, and I pray that that won’t change,” says Mary, a devout Christian. “It makes me feel like: ‘OK, God, I get it: You’re in charge of me, aren’t you?’ We look for the good—and see the good. We’ve had so many people come into our home and just love on us. We love on them and share what we have.”

She interrupts herself to point out a red-headed woodpecker that has landed outside her kitchen window. “It just came two days ago!” she exclaims, pumping her fists in unabashed glee. “It’s one of my favorites. I’ve got all kinds—there’s a grosbeak up there! And we’ve got the hummingbird that just came back. Ahhh!”

Mary and her 93-year-old husband Rod are well equipped to study the birds of Grey Cloud Island, with bird feeders dotting their home, bird guides stacked on their dining room table and a pair of binoculars perched on the hutch.

Lately I’ve been collecting stories like this one. They’re bright, cheerful patches for a pair of ripped jeans. We may feel battered by headlines, we may be hotly divided, but a shopper still stops to prop up a row of grocery-store ferns toppled by the wind. Another one finds me in the parking lot to tell me I left behind a loaf

of bread. A general manager takes the time to watch surveillance footage to help an 11-year-old track down money that blew away on the restaurant patio, and when it doesn’t surface, he offers two free meals “to offset the sting.” A big, burly man saves up breadcrumbs to feed to the geese. And a 17-year-old at Dowling Catholic High School in West Des Moines jumped a 6-foot fence to help rescue a neighbor lady from a fire.

These stories don’t erase hardship. But they push back against cynicism.

Perhaps this is part of our Christian call: to seek out signs of hope. If we look, we will surely find them.

People are still good—even when no one’s looking.

When you witness a quiet act of kindness, you feel the lift. You remember we’re all connected. And you’re inspired to do the next right thing, to continue the streak of “no shenanigans.”

The maples on Grey Cloud Island still get tapped every year, and the sweetness still rises. Maybe that is our work, too: to keep tapping into goodness, gathering evidence where we find it and sharing it with others.

(Christina Capecchi is a freelance writer from Grey Cloud Island, Minn.) †

Faith in History/Sean Gallagher

St. Rose Philippine Duchesne was dedicated to prayer on American frontier

Continuing our exploration of American saints, this month we learn about St. Rose Philippine Duchesne.

Born in 1769 in Grenoble, France, Rose was drawn to religious life as a youth and joined the Visitation nuns near her hometown in 1788.

It was not a good time to enter religious life in France. Revolution broke out the following year. By 1792, the revolutionary government closed the houses of religious orders across the country, including the one where Rose lived.

For the next nine years, she tried to continue living the rule of her order in her family’s home. When the Church in France was able again to minister openly in the country starting in 1801, Rose tried to restart the Visitation monastery where she had lived, but met with little success.

Around that same time, St. Madeleine-Sophie Barat founded a new women’s religious order in France, the Society of the Sacred Heart. Rose met Barat, 10 years her junior, in 1804 and soon agreed to merge her small Visitation community into Barat’s.

Rose and Barat, both declared saints by the Church, remained lifelong friends and surely contributed to each other’s growth in holiness.

In 1815, Rose moved from Grenoble to Paris where she opened a school for her community. Two years later, she got the chance to fulfill a childhood dream: to serve as a missionary in the New World.

A bishop from Louisiana had come to Paris seeking religious sisters to come and educate French and Native American children in his enormous diocese, which stretched from the Gulf of Mexico to British North America.

In 1818, with Barat’s approval, Rose set out with four sisters on a 10-week ocean journey to New Orleans. They then traveled for seven weeks by an early steamboat to St. Charles, Mo., then at the edge of the American frontier, which Rose later described as “the remotest village in the U.S.”

Rose was 48 at the time of her coming to America, certainly not a young age in 1818 to start such an arduous ministry. But her faith and dedication to her vocation, which she showed from her earliest days in religious life, helped her persevere through many challenges in America.

In 1841, Jesuit missionaries invited the Sacred Heart Sisters to send some of its members to Kansas to minister among the Potawatomi people there. One of the missionaries wanted Rose to be part of the group, even though she was 71 at the time.

“She may not be able to do much work,” the priest said, “but she will assure success to the mission by praying for us.”

Indeed, Rose could do little formal ministry in Kansas, both because of her age and her inability to learn the language of the Native Americans there. But she gave such a great witness in her dedication to prayer that the native children called her “Woman Who Prays Always.”

A year later, her health declining, Rose returned to St. Charles, where she lived for another decade in a small room near her convent’s chapel, spending her days in solitude and prayer.

Even then, when her body was old and close to death, her youthful missionary spirit was still filled with life. “I cannot put away the thought of the Indians,” she wrote in a letter, “and in my ambition I fly to the Rockies.”

Rose died in St. Charles on Nov. 18, 1853, at the age of 83. She was declared blessed by Pope Pius XII in 1940 and a saint by St. John Paul II in 1988.

St. Rose Philippine Duchesne, pray for us. †



Our Works of Charity/David Bethuram

Let’s do all we can to ensure older adults live with dignity

It is widely recognized that people today are living much longer, thanks to advances in health care and improved living conditions.



In October 2025, Pope Leo XIV met with participants of a Vatican conference themed “Your elders shall dream dreams!”—a three-day gathering focused on the pastoral care of older adults, sponsored by the Dicastery for Laity, the Family and Life. He emphasized that the Catholic Church, at every level, must respond to rising life expectancies and shifting global demographics.

Pope Leo has made the care, dignity and inclusion of older persons a defining priority of his papacy. He frequently describes old age as both “a gift and a challenge,” calling for a “revolution of care” that combats loneliness and abandonment.

In his view, the elderly are not merely recipients of assistance but active evangelizers and witnesses of hope. He often reminds older adults that age does not diminish their God-given freedom to love and to pray—gifts that enrich the spiritual life of the entire Church.

Retirement can mark a period of declining physical strength, or it can be a season in which older adults remain active, capable and newly free from the responsibilities of work and raising a family.

In either case, Pope Leo XIV insists that the Church must be present: ready to offer support, eager to receive the gifts of older persons, and committed to challenging cultural attitudes that portray them as burdens.

While reaching old age is a blessing, it also brings challenges that deserve greater attention. Too often, people only recognize these difficulties when they begin to age themselves or when a loved one struggles.

As a society, we can and should do more to ensure that older adults live with dignity. The following sections outline some of the most significant challenges they face today—and how we can better support them.

Persistent stereotypes about older adults can lead to isolation

and marginalization. Creating meaningful opportunities for them to participate in community life—through social events, volunteer roles and intergenerational programs—helps preserve their sense of identity and self-worth. It also allows society to benefit from their wisdom, experience and perspective.

Although people are living longer, employment structures and retirement systems have not kept pace. Many older adults are willing and able to work beyond traditional retirement age, yet opportunities are limited. Managing finances has also become more complex as services move online, leaving some older individuals vulnerable to confusion, fraud and scams.

As mobility and dexterity naturally decline, everyday tasks can become difficult. This may limit independence and reduce opportunities for social engagement or hobbies. Greater support—through adaptive products, safety-focused programs and mobility-enhancing services—can help older adults maintain independence and continue thriving.

When full independence is no longer feasible, many older adults require additional care. Family members often step in, but caregiving can place significant emotional and practical strain on them. Caregivers need proper training, resources and support to care well for their loved ones while also caring for themselves.

In other situations, professional caregivers or structured programs—such as Adult Day Services or comprehensive in-home elder care—are more appropriate, especially when medical needs are complex. These services allow older adults to remain in their homes while receiving the support they need.

Health care can be fragmented and difficult to navigate, particularly for older adults with chronic conditions. Coordinating medications, appointments and multiple specialists can be overwhelming without adequate support.

Although death is a universal reality, many people find it difficult to discuss or plan for. Older adults and their families need compassionate guidance as they consider end-of-life options, financial implications, and how to ensure that personal wishes are honored.

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

Guest Column/Richard Etienne

Stay rooted where you are planted, grow in humility each day

I heard an inspiring homily recently on the concept of humility. It is my understanding that the word *humble* comes from the same root word as *humus*.

One definition of humus is “the organic component of soil, formed by the decomposition of leaves and other plant material.” I found this information most interesting.

To be “humble” is better understood as

being grounded, connected to the Earth. My spiritual director often used the phrase, “Be where your feet are planted.”

Too often, I find myself ruminating over something in the past or anxious about some possible situation in the future. And although it is good to plan for the future—as well as periodically look in the rearview mirror for lessons from past decisions—it is also paramount that we are fully present in our current situation so God can work through us here and now.

Think about that: Do you truly pay attention to what is happening *right now*? I was prone to walking into walls (literally)

when I was quite young. My siblings thought there was something seriously wrong with me. But, closer to the truth, I was probably preoccupied with pondering the universe or early understandings of chemistry or the theory of relativity. (There’s absolutely no humility in that thought!)

I recall asking for a chemistry set, a telescope and a microscope for Christmas presents. I wanted to know how everything worked! I could not get enough “science.” And yet, I needed to balance all of that inquiry with staying

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

The Sunday Readings

Sunday, June 14, 2026

- Exodus 19:2-6a
- Romans 5:6-11
- Matthew 9:36-10:8

For believing Jews, the greatest of all events in their long history was what is called the “exodus,” when the ancestors of today’s Jews fled Egypt where they had been enslaved, and eventually reached the land that God prepared for them, called then and now Israel.

The Book of Exodus, one of the books of the Torah, the first five books of the Bible, attributed to the authorship of Moses, chronicles this escape from Egypt and the often-difficult journey to Israel.

Central is the fact that it all would have been impossible without God’s merciful help.

Departing Egypt, Jews faced the question of what they should do with their lives. This reading supplies the answer. In a word, they were to be God’s people, loyal to him, obedient and a sign to the nations of how human life should be lived.

St. Paul’s Letter to the Romans is the source of the second reading. When this letter was written, Rome was the most important city on Earth, at least as people in Europe, North Africa and the Middle East were concerned. It was the economic and political center of the empire that governed everything,

It was also a cauldron of bubbling, lively and often very different ideas, many hostile to the others.

The Christians to whom Paul wrote were challenged. All were converts to Christianity from some other religion. By abandoning the official state religion of paganism, they were

breaking the law. Most of all, and they knew it, none was perfect. All were sinners.

St. Paul assured them that in Christ everything would be all right. He had paid the price for their sin, dying on the cross. His sword was perfect wisdom. His love and mercy endure forever.

The Gospel reading, taken from St. Matthew, is set perfectly into the sequence of these lessons.

The Ascension of Jesus, celebrated liturgically about a month ago, left the first disciples worried and unsure. Jesus had returned to heaven. Now, who would lead them? Who would teach them? Who would forgive sins that they would commit in the future? Who would put them in the presence of Christ?

The Gospel reading answers these questions with exactness. The Apostles will fill these roles. They will be critical, exercising a role that no one simply can assume. They must be called, appointed and empowered by Jesus himself. Their personal identities were so important that the Gospel lists their names.

Reflection

The Gospel reading begins by stating a fact that should be obvious, but which humans inevitably tend to dismiss, prompted by a foolish trust in their own judgments and instincts.

That reading tells us that humans are sheep without a shepherd. Sheep fight for nothing. They are not predators, unlike wolves or lions. They are helpless in the face of such foes.

The first lesson to learn from these readings is that every human being, even the wealthiest and most powerful, are like sheep. Humans are vulnerable. They can

Daily Readings

Monday, June 15

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

Tuesday, June 16

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

Wednesday, June 17

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

Thursday, June 18

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

Friday, June 19

St. Romuald, abbot
2 Kings 11:1-4, 9-18, 20
Psalm 132:11-14, 17-18
Matthew 6:19-23

Saturday, June 20

2 Chronicles 24:17-25
Psalm 89:4-5, 29-34
Matthew 6:24-34

Sunday, June 21

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

Monday, June 22

St. Paulinus of Nola, bishop
St. John Fisher, bishop and martyr

St. Thomas More, martyr
2 Kings 17:5-8, 13-15a, 18
Psalm 60:3-5, 12-13
Matthew 7:1-5

Tuesday, June 23

2 Kings 19:9b-11, 14-21, 31-35a, 36
Psalm 48:2-4, 10-11
Matthew 7:6, 12-14

Wednesday, June 24

The Nativity of St. John the Baptist
Isaiah 49:1-6
Psalm 139:1b-3, 13-15
Acts 13:22-26
Luke 1:57-66, 80

Thursday, June 25

2 Kings 24:8-17
Psalm 79:1b-5, 8-9
Matthew 7:21-29

Friday, June 26

2 Kings 25:1-12
Psalm 137:1-6
Matthew 8:1-4

Saturday, June 27

St. Cyril of Alexandria, bishop and doctor of the Church
Lamentations 2:2, 10-14, 18-19
Psalm 74:1b-7, 20-21
Matthew 8:5-17

Sunday, June 28

Thirteenth Sunday in Ordinary Time
2 Kings 4:8-11, 14-16a
Psalm 89:2-3, 16-19
Romans 6:3-4, 8-11
Matthew 10:37-42

hurt others and hurt themselves. They can surrender to temptations.

Jesus is the Good Shepherd.

The great tenet of the Catholic faith is that the benefits of salvation and access to divine mercy were not simply given to the generation within which Jesus lived on Earth.

He lives forever, in the glory of his resurrection. His mercy and truth live

forever. He loves each and every person alive today with the same love that shined upon the widow in Nain grieving after the death of her son (Lk 7:11-17), as upon the Good Thief on Calvary (Lk 23:39-43).

Jesus lives yet today in the Church, in its sacraments, teachings and community, still guided, inspired and aided by the living successors of the Apostles so carefully named in the Gospel. †

Question Corner/Jenna Marie Cooper

Last judgment will publicly reveal the mysteries of working of God’s providence

Q I have a question about the last judgment. When Jesus comes again to judge us all, how public will this be?



Will everyone know each other’s sins when this happens? (Ohio)

A There is a lot that we simply don’t—and indeed, can’t—know about what our firsthand experience of the last judgment will be like.

But based both on sacred Scripture and the Church’s perennial teachings, I think it’s safe to conclude that the last judgment will be a fairly public event, so to speak.

For background, when we speak of the “final” or “last judgment,” this refers to our Catholic belief that, just as Jesus came to Earth the first time in his incarnation when he was born in Bethlehem, he will return again to Earth at the end of time.

We openly profess this truth of the faith every Sunday when we recite the Nicene Creed, in which we state our belief that “he will come again in glory to judge the living and the dead, and his kingdom will have no end.”

The *Catechism of the Catholic Church* also describes how the last judgment will happen “when Christ returns in glory” (#1040).

Sometimes, the last judgment is also referred to as the “universal judgment,” as opposed to the “particular judgment” each soul faces individually at the time of his or her actual death (#1051). Our own particular judgment is when it is

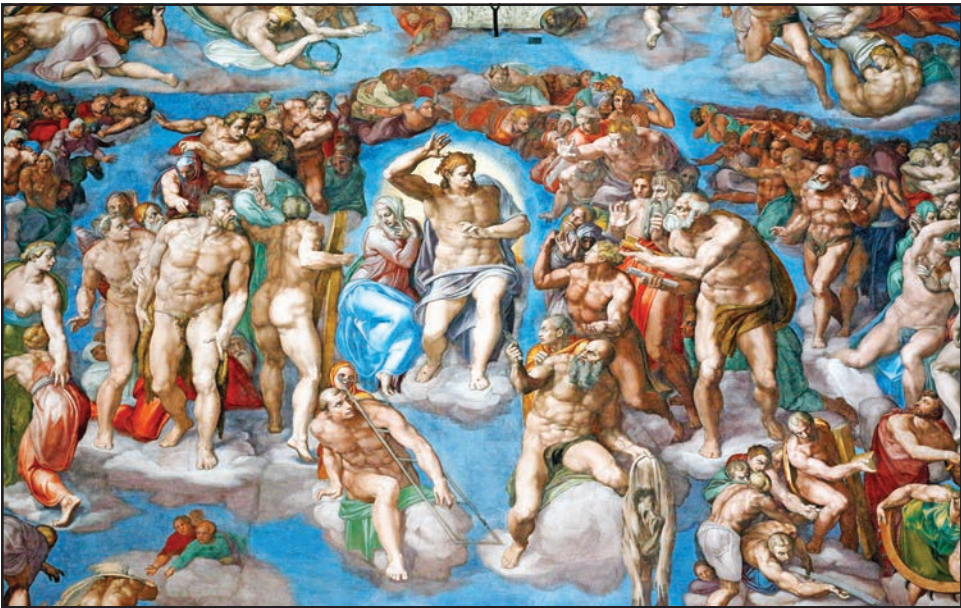
determined whether the choices we made in our earthly lives have set us on the path to an eternity with God in heaven, with whatever purification in purgatory may be necessary to prepare us for that eventual happy end; or whether, through a life of unrepented sin, we have made the decision to separate ourselves from God for an eternity in hell.

The particular judgment would seem to be more “private,” insofar as those of us still on Earth generally don’t have direct insight into the experiences a recently departed soul is having.

In contrast, the catechism makes the universal last judgment sound quite public: “In the presence of Christ, who is Truth itself, the truth of each man’s relationship with God will be laid bare. The last judgment will reveal even to its furthest consequences the good each person has done or failed to do during his earthly life” (#1039).

Jesus himself seems to allude to the public nature of the last judgment in the Gospels. For example, in St. Luke’s Gospel, Jesus tells us: “For there is nothing hidden that will not become visible, and nothing secret that will not be known and come to light” (Lk 8:17); and, “There is nothing concealed that will not be revealed, nor secret that will not be known. Therefore, whatever you have said in the darkness will be heard in the light, and what you have whispered behind closed doors will be proclaimed on the housetops” (Lk 12:2-3).

The final book of the New Testament which describes Christ’s role in the ultimate conclusion of history is the Book



“The Last Judgment” by Michelangelo Buonarroti is pictured in the Sistine Chapel in the Vatican Museums in this Feb. 21, 2020, file photo. (CNS photo/Paul Haring)

of Revelation, sometimes alternatively called the Book of Apocalypse, a Greek term which literally translates into “unveiling.” The entire theme of this book is that Christ’s second coming will, by its very nature, involve the unveiling or open revealing of things that had been hidden.

From a purely human perspective, it’s only natural that this awe-inducing judgment at the end of the world might sound like something we should dread. Yet on a theological level, the Church presents Christ’s second coming as judge as a fundamentally good thing.

“We shall know the ultimate meaning

of the whole work of creation and of the entire economy of salvation and understand the marvelous ways by which his providence led everything toward its final end,” the catechism states. “The Last Judgment will reveal that God’s justice triumphs over all the injustices committed by his creatures and that God’s love is stronger than death” (#1040).

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

Rest in peace

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

ADAMS, David W., 66, Holy Family, New Albany, Jan. 31. Husband of Terri Adams. Father of Megan Giles and Matthew Schickel. Grandfather of three.

BAKER, Bill, 67, St. Simon the Apostle, Indianapolis, May 1. Brother of Bob Baker. Uncle of two.

BANDY, Joyce A., 81, SS. Francis and Clare of Assisi, Greenwood, March 5. Wife of Jim Bandy. Mother of Julie, James and Jeff Bandy. Sister of Paula Fagersten. Grandmother of eight. Great-grandmother of 13.

BOESING, Patricia, 88, Holy Family, New Albany, March 17. Mother of Daniel, Joe, Jr., and John Boesing. Grandmother of 10. Great-grandmother of seven.

BOWER, John F., 70, Holy Spirit, Indianapolis, April 25. Father of Melissa Anderson. Brother of Ann Holmes, Sue Grap, Mike and Pat Bower.

BOYLE, Sr. Michael J., 64, St. Therese of the Infant Jesus (Little Flower), Indianapolis, April 2. Father of Katelyn, Michael, Jr., and Nicholas Boyle. Brother of Catherine and John Boyle, Jr.

BRUCE, Stella M., 78, St. Charles Borromeo, Bloomington, April 24. Mother of Leigh Walls, Doug and Matt Bruce. Sister of Kathy Armbruster, Marilyn Dallas, Carol Schmidt,

Rising in Faith



St. Mary of the Knobs School in Floyds Knobs held a groundbreaking ceremony on May 17 for a new education center. The project is part of the parish’s Rising in Faith campaign, strengthening Catholic education and parish life for current and future students. The project will cost approximately \$21million, and school officials say it will be completed by the end of 2027. Those taking part in the groundbreaking included, from left: Sandy Libs, campaign co-chair Gary Libs, Matt Mclean, Jana Bierman, Joe Bierman, parish pastor Father Bill Marks, campaign co-chair Bill Sprigler, Elaine Sprigler, school principal Tracy Jansen, and Jason Copperwaite.
(Submitted photo)

Dwight and Robert Eisenbeis. Grandmother of eight. Great-grandmother of four.

BURNS, Helen A., 95, St. Charles Borromeo, Bloomington, April 18. Wife of Robert Burns. Mother of Mary Beth Shallcross, Joe and Mike Burns. Grandmother of six. Great-grandmother of three.

BUSSE, Mary Catherine, 98, Holy Family, New Albany, April 6. Mother of Janet and Mark Busse. Grandmother of one.

CLANCY, Linda S., 85, Holy Spirit, Indianapolis, April 24. Mother of Michelle Lacluyse, Shawn Clancy, Joe and Rob Banayote. Stepmother of Victoria Goins, Cynthia Hughett, Amber Laird, Kim Smith and Robert Clancy. Sister of Barbara and Dan. Grandmother of 19. Great-grandmother of 36.

CMEHIL, Edward A., 56, St. Michael the Archangel, Indianapolis, May 3. Husband of Amy Cmehil. Father of Courtney Cochran, Sydney Purichia, Emma, Maggie, Anthony, Eddie, Jeffrey, Matthew and Max Cmehil. Son of Bernadine Cmehil.

Brother of Bernadette Beaman, Melissa Bolen, Kathy, Donnie and Mike Cmehil. Grandfather of nine.

COFFMAN II, John S., 55, All Saints, Dearborn County, April 30. Husband of Diana Coffman. Father of Alexa and Anna Coffman. Son of J. Stephen Coffman. Brother of Christine Brooks, Diane Spotts, Catherine Quinn, Stephanie TenBarge, Mary, James, Joseph, Michael and Robert Coffman.

ERNST, Kathleen, 82, St. Mary, New Albany, Feb. 26. Sister of Father William Ernst.

HARLOWE, Dr. Stuart E., 98, Holy Family, New Albany, April 26. Father of Elizabeth Becht, Clay and Michael Harlowe. Brother of Margaret Harlowe and Kathy Moser. Grandfather of six. Great-grandfather of three.

HARPENAU, Richard, 68, St. Pius V, Troy, May 11. Husband of Pamela Harpenau. Father of Allison Greene, Nichole Roesch, Emily Wright, Ben Harpenau and James Tsimekles. Son of Janice Harpenau. Brother of Lisa Cole and Paula Simon-Stiles. Grandfather of 11.

HOSTETTER, Janet H., 71, SS. Francis and Clare of Assisi, Greenwood, April 10. Wife of Joseph Hostetter. Mother of Jennifer Wilkes. Sister of Susan Cook. Grandmother of one. Great-grandmother of one.

KERVAN, Carolyn, 85, Our Lady of Lourdes, Indianapolis, May 3. Mother of Catherine and Kevin Kervan. Sister of Mary Joe Cooke, Anita Dausman, Suzie Tharpe, Paula Vermilya and Joseph Stark. Grandmother of eight. Great-grandmother of eight.

MAY, Paul D., 79, Prince of Peace, Madison, May 12. Husband of Sharon May. Father of Anthony D. May.

MCGRAW, Teri L., 75, Holy Name of Jesus, Beech Grove, May 3. Mother of Joseph and Patrick Allen. Sister of Karen McGraw, Angie Mills and Jan Murphy. Grandmother of 10. Great-grandmother of four.

MILLS, Donna M., 91, St. Malachy, Brownsburg, April 25. Mother of Terese Carter, Ann Felgen, Lisa Galligan, Jean McCorkhill, Michelle Waters and Kevin Mills. Sister of Joni Ryan. Grandmother of 13. Great-grandmother of 16.

NORDHOFF, Edward, 57, St. Michael, Bradford, May 9. Husband of Tammy Nordhoff. Father of Abigail Weyer, Isabelle, Kaylee and Christopher Nordhoff. Son of Edward and Rita Nordhoff. Brother of Tamara Nordhoff. Grandfather of one.

O’BRYAN, Rosemary, 98, Holy Family, New Albany, March 9. Mother of Karen Bradford, Trish Phillips,

Dennis, Glenn, Lawrence, Stephen and Timothy O’Bryan. Sister of Dorthy Craven, Joan McGee and Robert Heuke. Grandmother of 23. Great-grandmother of 38.

OTT, Robert K., 44, Holy Family, New Albany, April 4. Brother of Brian, Glenn, George, James and Joe Ott.

PFEIFFER, Carolyn, 83, St. Paul, Tell City, May 11. Wife of John Pfeiffer. Mother of Vicki Turner, Jason and John Pfeiffer. Sister of Linda Avenatti, Diana Wright, Ralph and Roger Flamion. Grandmother of two.

PRICE, Don, 88, St. Michael the Archangel, Indianapolis, May 5. Husband of Donna Price. Father of Teresa Allen, Leslie Hudak, Laura Price-Siener, Kevin, Mark, Michael, Scott and Steve Price. Grandfather of 14. Great-grandfather of six.

RATHZ, William J., 86, St. Therese of the Infant Jesus (Little Flower), Indianapolis, May 3. Husband of Judy Rathz. Father of Angela Mackell, David and Tim Rathz. Grandfather of five. Great-grandfather of three.

ROESSLER, Edward, 81, Our Lady of Lourdes, Indianapolis, May 11. Husband of Paula Roessler. Father of Chelle Bruce and Mic Roessler. Brother of Suzanne Heavilon. Grandfather of five. Great-grandfather of seven.

ROSE, Jaeger A., 29, St. Louis, Batesville, April 21. Husband of Jillian Rose. Son of Bettina Rose-Ronnebaum. Brother of Huntyr Bischoff and Jayden Fox. Grandson of Antoinette Hanson and James and Rickie Rose.

ROSE, Patricia A., 93, St. Martin of Tours, Martinsville, May 9. Mother of Maria Green, David, Mark and Michael Rose. Grandmother of eight.

SPANOGLE, Ruth A. (Long), 83, St. Mark the Evangelist, Indianapolis, April 9. Wife of Robert Spanogle. Mother of Amy, John and Steve Spanogle. Sister of Linda Birtles, Donna Borders and Carole Floria. Grandmother of three. Great-grandmother of one.

SPENCER, Julia E., 91, St. Nicholas, Ripley County, May 1. Mother of Jenny Purdy, Joany and Jeff Spencer. Grandmother of eight. Great-grandmother of 12.

VOGELSANG, Gary L., 71, St. Louis, Batesville, May 4. Brother of Debbie Amberger, David, John and Ron Vogelsang. Uncle and great-uncle of several.

WILSON, Doris J., 87, Holy Family, New Albany, Jan. 27. Mother of Kathy Ernstberger, Shelly Vaughn and John Wilson, Jr. Grandmother of 10. Great-grandmother of six. †

Online Lay Ministry Formation

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ETIENNE

continued from page 16

grounded in my immediate surroundings. Like the roots of flowers and vegetable plants—which so many of us have been attending to at this time of year—a person must also stay “rooted” where they are planted. So, all of these musings about humility and being grounded are in distinct contrast to an often misunderstood reality that is sometimes called *false humility*. When a person fakes humility—which in reality seems to call more attention to themselves—this is referred to as “false” humility. There is nothing humble about calling unnecessary attention to yourself.

What are a couple of lessons from Scripture that can teach us a little more about humility? In the Book of Micah, we read, “You have been told, O mortal, what is good, and what the Lord requires of you: Only to do justice and to love goodness, and to walk humbly with your God” (Mi 6:8). And in the Gospel of Matthew, we hear, “For those who exalt themselves will be humbled and those who humble themselves will be exalted” (Mt 23:12). So, when you strive to become more humble, remember that you are made of earthy elements. Keep yourself better grounded so you won’t fly too close to the sun and get your wings singed—like Icarus—which is a story for another day! (Richard Etienne has a degree in theology from Saint Meinrad Seminary and School of Theology in St. Meinrad and resides in Newburgh, Ind.) †

God Bless America

In anticipation of the 250th anniversary of the approval of the Declaration of Independence by the Second Continental Congress, the U.S. bishops planned to consecrate the country to the Sacred Heart of Jesus on June 11 during their spring plenary assembly in Orlando, Fla. At its closing all-school Mass on May 20, St. John Paul II School in Sellersburg also honored the milestone anniversary. The students sang “God Bless America” as they processed in for the liturgy and waved patriotic flags. Those in attendance also included parents and grandparents of students and faculty who served in the military. (Submitted photo)



In Washington, pilgrimage includes national blessing, procession

WASHINGTON (OSV News)—While flashy events are planned in the U.S. capital for the Independence Day weekend, a prayerful commemoration of the United States’ 250th anniversary unfolded on June 5-6 as the National Eucharistic Pilgrimage came to Washington to renew and deepen faith in Jesus Christ in the Eucharist.

The pilgrimage included a special blessing of America near the Washington Monument on the evening of June 5, a eucharistic procession through downtown Washington the next day, followed by a Vigil Mass at the Basilica of the National Shrine of the Immaculate Conception for the solemnity of the Most Holy Body and Blood of Christ (*Corpus Christi*).

“Today we walk with Jesus Christ our Redeemer, our Savior. We walk with him in the streets of our nation’s capital,” Father Charles Trullols, the director of the Catholic Information Center in Washington, said in his homily during a June 6 Mass outside the center before leading its fourth annual eucharistic procession through the city.

This year’s procession was held in conjunction with the National Eucharistic Pilgrimage’s arrival in Washington. An estimated 1,000 people attended the Mass and then prayerfully processed through the city, following Father Trullols and other priests who held the Eucharist aloft in a monstrance beneath a canopy, passing the city’s office buildings, public squares and landmarks, including within sight of the White House. Hundreds of people knelt reverently on the sidewalk and on closed-off sections of streets.

The 2026 National Eucharistic Pilgrimage—with the theme “One Nation Under God”—began on May 24 in St. Augustine, Fla., and will wind through most of the 13 original colonies, traveling about 2,200 miles before arriving in Philadelphia on July 4 to commemorate with prayer and eucharistic devotion the 250th anniversary of the approval of the Declaration of Independence.

The pilgrimage’s St. Frances Xavier Cabrini Route is placed under the patronage of the religious sister and Italian immigrant, who in 1946 became the first U.S. citizen to be canonized.

In his homily at the Mass, Father Trullols said the phrase “one nation under God” should be more than a patriotic slogan.

“A nation remains ‘under God’ only if its people place God first,” said Father Trullols, a priest of the Prelature of Opus Dei.

The priest said that ways Catholics can put God first include through daily prayer, attending Mass, receiving the sacrament of reconciliation, caring for the poor, remaining faithful in marriage and pursuing holiness in everyday life.

“Today’s procession is not a parade,” he said, emphasizing that it would offer a public witness to the Catholic belief in the real presence of Jesus Christ’s body, blood, soul and divinity in the Eucharist.

Father Trullols said early Christians understood that the Eucharist is not just a symbol—it is Jesus, the Bread of Life who transforms people’s lives. He noted how Mother Cabrini worked tirelessly to

minister to poor immigrants, drawing her strength from praying before the Eucharist in the tabernacle, and he also pointed out how Venerable Fulton J. Sheen, who evangelized millions through his radio shows and TV programs, prayed before the Eucharist in a daily Holy Hour, no matter how busy he was.

Noting the importance of such eucharistic devotion, Father Trullols said, “There is where saints are made.”

The evening before, Father Trullols had received the Blessed Sacrament at the Basilica of St. Mary in Alexandria, Va. Then he joined the nine young adult “perpetual pilgrims” accompanying the Eucharist in the National Eucharistic Pilgrimage, as their Ford Transit Van crossed the Arlington Memorial Bridge to Washington.

A press statement from the pilgrimage’s organizers noted that bridge, “long recognized as a symbol of national unity and reconciliation between North and South, serves as a fitting gateway for bringing Jesus Christ, the Prince of Peace, into the heart of the nation’s capital.”

After the pilgrimage vehicle arrived on the National Mall on the evening of June 5, Father Trullols led a eucharistic procession toward the grounds near the base of the Washington Monument, and he offered a blessing for the nation within sight of that illuminated monument and the U.S. Capitol in the distance.

Later that day, the perpetual pilgrims visited the St. John Paul II National Shrine in northeast Washington before attending Mass at the adjacent basilica, where Bishop-designate Gary R. Studniewski was principal celebrant and homilist.

By instituting the Eucharist, Jesus “wanted for us to know, to see and to even feel that he is still among us not just a symbol, not just half a locket with the promise we will get the other half when we get to heaven, but his real body and blood right here,” said Bishop-designate Studniewski, whose episcopal ordination as an auxiliary bishop of Washington is scheduled for July 7.

“And we do more than just see and touch his body and blood: We take Jesus into ourselves as food for our perilous journey,” the bishop-designate said.

Speaking at the shrine prior to that Mass, perpetual pilgrim John Paul Flynn said, “accompanying Jesus is a one-of-a-kind experience, a really beautiful experience.

“We are having Jesus in the very center of our nation’s capital,” said Flynn, a native of the Washington area and a student at The Catholic University of America. “We are bringing Jesus to where all the decisions are made.”

Saying he was blessed to “travel with Jesus every single day,” Flynn called it very special to “see Jesus walking our streets, walking the same steps I have walked.” †



As part of the National Eucharistic Pilgrimage’s arrival in the nation’s capital the evening of June 5, Father Charles Trullols, director of the Catholic Information Center in Washington, holds the Eucharist aloft as he offers a special blessing for America near the Washington Monument, accompanied by nine young adult “perpetual pilgrims.” Those pilgrims are traveling with the Eucharist along the East Coast this summer as the National Eucharist Pilgrimage commemorates the nation’s 250th anniversary with the theme “One Nation Under God.” (OSV News photo/Mihoko Owada, Catholic Standard)

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