



OUR LADY OF  
**LOURDES**  
CATHOLIC PARISH

# THE LOURDES WORD

FALL 2023



~Fall Theme~  
*Year of the Eucharistic Revival*

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The Lourdes Word  
Fall 2023

[www.ollindy.org](http://www.ollindy.org)

by Jane Hagenauer

## National Eucharistic Congress in Indy in 2024



In response to a concerning 2019 Pew Forum survey which suggested that only 33% of U.S. Catholics believe in the true presence of Christ in the Eucharist, the United States Conference of Catholic Bishops (USCCB) launched a National Eucharistic Revival. The kick-off of this three-year renewal of the “source and summit of the Christian life”\* took place nationally on the diocesan level on Corpus Christi Sunday in 2022. On this past Feast of Corpus Christi, parishes held their own Eucharistic processions and made plans to implement parish-level catechesis, prayer, and worship more focused on the Living Bread. This second year of revival will culminate in the 10th National Eucharistic Congress here in downtown Indianapolis, July 17-21, 2024. (The last National Eucharistic Congress was held in St. Paul, Minnesota, in 1941.)

Several well-known Catholic speakers (e.g., Fr. Mike Schmitz, Sr.; Miriam James Heidland; Bishop Barron; Gloria Purvis) will present keynote talks and themed tracks (ministry, youth, family, evangelization, encounter). A variety of break-out sessions and of course many opportunities for adoration, confession, and daily Mass will be offered.

Pilgrimages beginning next May ([www.eucharisticpilgrimage.org](http://www.eucharisticpilgrimage.org)) will travel from four points of our country to join as many as 80,000 attendees expected to converge on Indianapolis to experience fellowship, healing, anointing, mission, conversion, formation, and joyful worship. More information can be found at the national website [www.eucharisticrevival.org](http://www.eucharisticrevival.org) and the Indy Archdiocese website [www.eucharisticrevivalindy.org](http://www.eucharisticrevivalindy.org).

Watch the OLL bulletins and newsletters for details on group rate tickets, volunteer opportunities, local housing needs for participants, and prayer sessions leading up to the event. For those who won't be able to participate next July, your prayers are welcome and much needed!

\*Catechism of the Catholic Church #1324 and Lumen Gentium 11.

# Break from the Busyness

by Andrea Fleak

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What was your reaction when you heard about the Eucharistic Revival? Were you curious? Excited? Indifferent? Or did it seem like just one more thing? As we have gone through these first few months of it, how have you approached it?



Going to a Catholic College, I had the opportunity to be around the Eucharist a lot. My freshman year I would often find myself showing up in these places -- a quick prayer in the chapel everyday before class or maybe during lunch, daily Mass after classes and work, Eucharistic Adoration in the evenings to end the day. I did not realize then how much my life at this time revolved around the Eucharist, although I was aware how powerful these little moments were. At this point, I hadn't begun to study theology, so I had not been introduced to concepts like "the Eucharist is the Source and Summit of Christian life" or any of the other

big theology concepts that I would later learn. What I did know was quite simple: This is Jesus, and I wanted and needed to spend time with Him. In a year full of transitions, challenges and decisions, these quiet moments in the chapel in the morning and evening or at Mass became an important part of my day. They gave me a moment of rest with the Lord, a moment of connection, a moment of centering and peace. It was where I could pray for those I loved, those I missed, those hurting; it was there I prayed through the challenges and asked some of the questions of life. The word "revival" means "something becoming important again." In a way, that year was a Eucharistic revival for me.

When I got the first email about the Eucharistic Revival, this year I did not respond to it like my freshman self once would have. Days are busy, with something constantly needing attention. But maybe that is the point of the Eucharistic Revival, to say that despite the busyness, we have a choice to make to put Jesus (in the Eucharist) first again in our lives. It is a chance to deepen our relationship with Him through participation in the Eucharist through Sunday Mass and Eucharistic Adoration. It is a chance to grow in learning more about Eucharist in the Faith Formation and Spiritual Journey events happening during this year.

Throughout the year, much of what the parish is focusing on is to help foster an opportunity for reflection on the Eucharist. These events are to help take a break from the busyness of the days to shift our focus back to the importance of the Eucharistic. This Eucharistic Revival is a public event; we are celebrating it as a parish, as an archdiocese, and as a larger church. The Eucharistic Revival that happens in each of our hearts is much more private. It is our own choice to participate. We get to choose if this is important for us, if we want to let Jesus in. We get to choose how much we want to get involved with it in the large setting. Maybe our choice to participate in the end is quite simple: this is Jesus, do you want and need to spend time with Him?



# Eucharist

by Linda Abner

Small child in church  
Takes grape juice and bread  
Symbol of Jesus  
The grown-ups said  
Teenager reads Scripture,  
Words start to glow  
Hints of some promise  
More there to know  
Time yields its lessons  
Life everywhere  
Growth and conversion  
Have led me here  
Now kneeling, unworthy  
But by You redeemed  
Communion now so much  
More than it seemed  
Christ in the wine  
Christ in the bread  
Not just a symbol  
True Presence, You said.

How this can be  
I cannot say  
But where You will  
Is found a way  
True food for the journey;  
Intimate grace  
Healing and mercy  
Beyond time and space  
Gift freely given  
Unique to each soul  
Help for each hidden need  
You alone know  
Communion now Eucharist,  
Sacrament sweet  
Transformative power  
As Faith and Love meet



# Observations Driving and During Adoration

by Sally Welch

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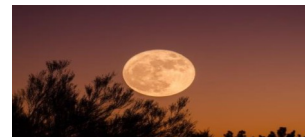
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The Lourdes Word  
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One evening as I drove home from Bloomington, the full moon began to rise in the twilight. At first it looked like a giant, perfectly-browned pancake—which reminded me that I was hungry.



A little while later, as the moon rose higher and the sky darkened, the moon changed color, to a beautiful off-white. It was completely surrounded by the clear, black sky. The sky seemed to nestle the moon gently as it cloaked the shining orb. I felt that it looked very much like the Sacred Host exposed in the Monstrance.



Obviously, I am not the first person to make this observation, as the vessel that holds the Host in the Monstrance is called the “luna.” When not in the Monstrance, the luna resides in the “luna holder,” in Latin, the ostensorium. Getting back to the moon...I also thought about how we humans, when free from our modern distractions, must have had so many centuries to wonder at, to ponder, and to appreciate God’s creation. There were many ideas and thoughts going through my mind as I watched that moon rise higher in the sky. Except for the moon, the entire sky was black – so very dark, even in these modern times. But the moon shone brightly, just as the Host does. And of course, the darkness did not – could not – overcome it. Then it seemed as if the night sky itself became like a Monstrance, holding the Host-like moon.

God’s love draws us in. The Host, the “Body, Blood, Soul and Divinity,” calls to each heart. He calls us each by name and knows us better than we know ourselves.

He is the Great I AM.

The Alpha and Omega.

The Beginning.

The End.

My Lord, my God, my All.



Sitting in church with a group of other pilgrims, taking a moment to worship and adore our Lord in the Holy Eucharist, I am very grateful that occasionally I recognize God and His artistry in the world He has given us. He has blessed us so much. Thank you, Lord. Amen.



Many years ago, I fell away from the Catholic Church for a few years. While away, I explored other denominations, and even other faiths. As I listened, read, and talked about various possibilities, there always came a point at which they came up short for me. They all offered a portal to God in some way. Some were appealing philosophically. Some were appealing in the way worship was conducted or in the way the congregation interacted. But all of them seemed lacking. I was always left feeling that something substantial was absent that should have been present.

At some point during my quest, I was invited by a friend to attend St. Bernadette. I decided to go as a visitor and outsider, not as a member of the Church. I wanted to experience the Mass with fresh eyes and with the same exploratory attitude I had taken with other churches. When it came time to go to Communion, I remained in my pew. But as I watched from my place, I began to feel a longing for the Eucharist. I prayed about this over the next several weeks and began to realize that what was missing from the other places I had investigated was this connection to the presence of Christ in the Eucharist. With my husband's encouragement, and after some time of discernment, I began to receive Communion again. The graces I received brought me back into full communion with the Church, and my quest was over.

The Eucharist is what called me home and nourishes my faith and hope. It has been the source of grace that I rely on when doubt or fear arise. But the Eucharist also encourages me to extend God's love into the world. In the book *We Make the Road by Walking*, Brian D McLaren writes that Jesus urged His disciples to keep celebrating the Passover meal not just annually, but frequently, in memory of His life and message. He writes, "By participating in that meal, we are making the same choice Moses and Jesus made: to join God in the ongoing struggle to be free and to set others free."

Several years ago, my husband, Larry, passed away suddenly and unexpectedly after a long bout with kidney disease. On the first Sunday after his funeral, I went to Mass with a heavy heart, wishing that he was there with me. During the Consecration and after Communion, we had always knelt together with our fingers intertwined, and his absence that day was nearly unbearable. But, when I received the Eucharist, the veil between heaven and earth became thin as I envisioned Larry standing with Jesus's arm around him even as I held Jesus in my own body. The knowledge that Larry was seeing Jesus face to face as I was also with Him, Body, Blood, Soul and Divinity, brought consolation that soothed my grief and brought me joy beyond measure.

I thank God for my Catholic faith and for the gift of the Eucharist that we are blessed to receive anytime we choose to partake. It is a blessing to be back home in the Church.



## What Can We Learn from Children About the Eucharist?

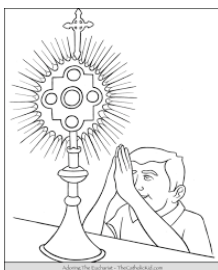
From America Magazine, August 21, 2023

Permission granted by the author, Tim Reidy

“Amen, I say to you, unless you turn and become like little children, you will not enter into the kingdom of heaven.” Mt 18:3.

In 1910, Pope Pius X, whose feast we celebrate today, released “Quam Singular,” an encyclical that opened the way for children to receive Communion at the age of seven. “The pages of the Gospel show clearly how special was that love for children which Christ showed when He was on earth, the encyclical began. It was His delight to be in their midst; He was wont to lay His hands on them; He embraced them; and He blessed them.”

For centuries reception of the Eucharist had been reserved for teenagers and adults, as it was believed that only a more mature individual could begin to comprehend the mystery of the Eucharist. Pope Pius X sought to restore an earlier practice of the church, so that “children even from their tender years may be united to Jesus Christ, may live His life, and obtain protection from all danger of corruption.”



And so began a renewed tradition that so many are familiar with today: scores of children lined up every May, dressed in their finest dresses and suits, to receive their first Holy Communion.

Next spring my son will be receiving his First Communion. Two months later the U.S. Church will be celebrating the three-year Eucharistic Revival with a National Eucharistic Congress in Indianapolis. So on the Feast of St. Pius X, I thought it was worth asking: What can we learn from children about the Eucharist?

For an answer I reached out to my son’s catechist, Mrs. Patricia Sadlon, who has been teaching religious education for 50 years in the Archdiocese of New York. I am grateful for her response.

“Pius X realized the ability of children to grasp the Mystery, Mrs. Sadlon wrote in an email, sharing a story: “Once I brought a first grade class into church and showed them the sanctuary lamp and tabernacle, and a little boy exclaimed ‘awesome’. After that it was so easy to teach them to genuflect. It was a teaching moment, 14 children in a big empty church.”

She added that children understand the desire and need to be with those who love you, so they get it that the Eucharist is Jesus being with them all the time.

Children also understand “the need for and the pleasure in food and once they get through the tasting of an unconsecrated host they can explore the mystery of Consecration.”

Finally, Mrs. Sadlon noted that “Jesus sought out the children to energize him” —and that is exactly why she has been teaching young people all these years. God bless her for doing so.

May we all seek out children to energize us in our faith and help us to recover a sense of the awesome mystery of the Eucharist.

## *Closing Homily of the International Thomas Merton Society Eleventh General Meeting June 14, 2009*

*By Msgr. William Shannon*

Today is the feast of Corpus Christi. It is a feast that probably should not have been. It came into being at a time when Eucharistic thinking and action had reached a very low ebb. Eucharist was no longer what it had been in the beginning, namely, a community conscious of their oneness with Jesus and wanting to celebrate that oneness with joy and hope. The Eucharist in the beginning had been something the people did together, with a priest presiding over the celebration.

A number of factors in the Middle Ages transformed this celebration of the Eucharist into something very different. The Mass became something that the priest did, with the laity present as silent spectators. It almost seemed as if the purpose of the Mass was to produce hosts that people could receive in communion or look upon in the tabernacle or the monstrance. As time went on people received communion less and less. This meant that seeing the host became more and more important – Benediction and other ways of letting people see the host that more and more they were receiving less and less. The Corpus Christi processions became liturgical highlights.

This way of understanding Eucharist prevailed for centuries. It was the Second Vatican Council that brought much-needed reform to the Eucharistic celebration. It would be too strong to say that the Council took the Eucharist away from the priest and gave it back to the people. It would not be too strong to say that it returned the Eucharist to what it had been in the beginning: an assembly of God's people come together to praise God, to hear God's Word and to "break bread" with the firm belief that the Lord Jesus was present among them.

What we need to remember when we celebrate Eucharist is that the Body of Christ is not only on the altar. The Body of Christ is also at the altar and around the altar. We are Corpus Christi. We are the Body of Christ. In fact, why don't you turn to your left or to your right and realize that you are seeing the Body of Christ. You could even say to that person: "You are the Body of Christ." In the Eucharistic celebration the Holy Spirit comes to transform bread and wine into the Body and Blood of Christ. But the Spirit also comes to do something far more important than transforming bread and wine. For the Spirit comes to transform us into the Body of Christ.

And it is easier for the Spirit to do the first than the second. Bread and wine are inert. There is nothing in them to oppose their transformation into Christ. But in us the alienation of sin, self-centeredness, can stubbornly resist that transformation. It is only the power of God's love that can transform us. But we must realize that "God's love can only unleash its power when it is allowed to change us from within" (Benedict XVI).

Ultimately, as people of faith, we know that the secret of our happiness and our wholeness lies in giving up the futile struggle to preserve our "petty selves," our false selves. The road to wholeness and happiness for us is to become like the bread and wine: totally responsive to God's Spirit.

As the bread gives up its "breadness" to become the Body of Christ, we must give up our "petty selves," so that through Christ and in His Spirit, we may become our "true selves," our whole selves. By gradual conversion and surrender, we become, not only at the Eucharist, but in the totality of our lives, the "Body of Christ." Then we can say with St. Paul: "I live, now not I [i.e., my petty self], but Christ [i.e. my true self] lives in me" (Gal. 2:20).

*(continued on pg 8)*

# Corpus Christi 2009

(continued from pg 7)

## *Closing Homily of the International Thomas Merton Society Eleventh General Meeting June 14, 2009*

Nietzsche once said: “If Christians want others to believe in their redeemer, they ought to look more redeemed.” Rowan Williams, the Anglican Archbishop of Canterbury, said in his first words as archbishop: “I long to see Christianity in this country able once again to capture the imagination of our culture.” What a wonderful desire! What he meant by it, I think, is that he wanted to see Christian Faith once again inspiring in Christians of today the sense of joy and excitement that so moved the earliest of Jesus’ disciples, as they experienced the Risen One in their midst.



A recent poll taken in our country asked people if their religion influenced their attitude toward the war in Iraq. Practically everyone said it had no influence at all. It is scary to think that on so momentous an issue as going to war hardly any one turned to faith to give them a perspective from which to view it and evaluate it. It’s as if religion in America has been privatized. People keep it close to our vest. They don’t talk about it in public.

It’s as if people have grown old in Christian Faith. Their practice of it so easily becomes a routine that is lifeless. We pray. We go to Mass. It no longer excites us. We no longer have the feeling: “Wow, this is God-business I’m engaged in. I want to stand up and shout: ‘I believe in the oneness of the human family. We are all one with Christ. We are the body of Christ.’ This means accepting our responsibility to do all we can, in concert with others, to make justice and peace prevail in our own country and in our world.”

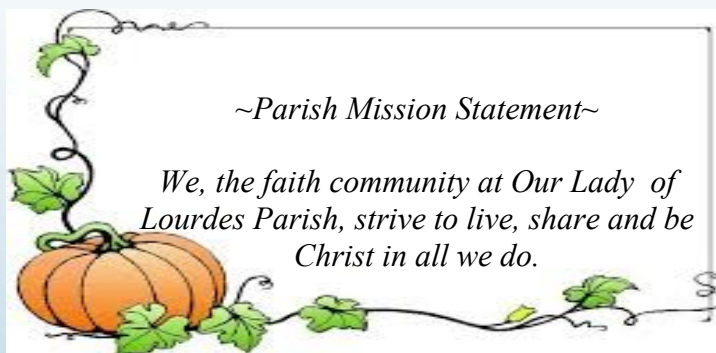
This is a wondrously idyllic picture: a community of followers of Jesus who witness by their love to the presence of the transforming Lord in their midst and in the midst of the world. But sad to say, when we look at the reality of life in the Church and in the world today, we hardly recognize this idyllic picture. We see disunity and quarreling in families, in politics, in parishes, in local churches, in the universal Church.

Forty-four years ago, we experienced a Pentecost-like transformation in the Church. It was the Second Vatican Council. It brought us to the exciting realization that when we speak about Church we are not, first and foremost, speaking about the Vatican or the hierarchy. First and foremost we are speaking about ourselves. The Church is people. We are all called in different ways and in different circumstances to be proclaimers of the Gospel. The Holy Spirit energizes all of us. That is why Pope John XXIII called the Council “a second Pentecost.” On Pentecost the Holy Spirit descended, not just on the twelve apostles, but upon all the 120 people who comprised the earliest community of disciples of Jesus; 120 – that was the entire Church at that time. This should make clear that the Holy Spirit speaks, not only to Church leaders, but also to all the faithful.

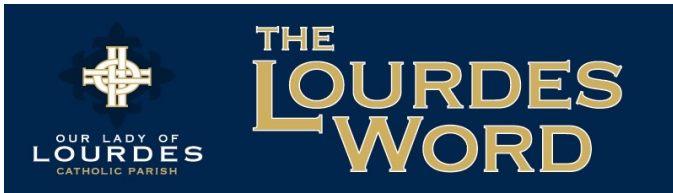
We need to face the future of the Church with hope. Yet we cannot ignore the fact that for the last two decades too many issues have been taken off the table – topics such as celibacy, the ordination of women to a priesthood that is drastically dwindling in size. There are many issues that admit of no easy answers. But without open discussion, Church life will become more and more dysfunctional. Honest dialogue is a necessary element if the Church is to fulfill its mission. The voice of the laity – the Body of Christ – indeed the voices of all people of good will – must be heard. And the time is getting late.







*If you enjoy writing and would like to submit an article, poem, etc., then please see the last page of this publication.*



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Our quarterly publication of *The Lourdes Word* is an attempt for us, the followers of Christ, to publicly reflect on our faith journey. Each edition has a specific theme. In this issue, readers were asked to share their thoughts on, “*Eucharistic Revival*.”



We invite the parishioners of Our Lady of Lourdes to submit writings which they feel will help address the theme of the next publication. All submissions will be reviewed by the publication committee. Please note that due to space requirements, editing may be necessary. Therefore, please limit your submission to 525 words or fewer. The theme for the next edition will be, “*When did you encounter a good Samaritan and/or when were you a good Samaritan?*” The edited copy will be returned to the author for review before final publication. Please feel free to submit writings through the parish secretary or to Mark Hudson, [markchudson@gmail.com](mailto:markchudson@gmail.com).