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Criterion

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Parish festivals

Food, fellowship and fun highlight annual gatherings, pages 8-9.

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Deacon Khuishing's path to priesthood winds from Myanmar to Indiana

By Sean Gallagher

Transitional Deacon Timothy Khuishing was 12 when he and his family arrived as refugees in 2010 in Indianapolis from their native Myanmar (formerly Burma) in southeast Asia.

Fleeing ethnic and religious discrimination in Myanmar, a country often ruled by a repressive military dictatorship, they were glad to come to Indianapolis where they would be free to practice their Catholic faith and work to improve their life together.

But they were now living far away from home, in a culture very different from their own and with few other Catholic Burmese families in the city.

Deacon Khuishing recalls those early days when that handful of families on Indianapolis' south side quickly built a tightknit community.

"Every Saturday night, we would pray the rosary in somebody's home," Deacon Khuishing said. "After the rosary, we would eat. That went on for multiple years. I miss those times. It was fun and helpful."

See **KHUISHING**, page 7

Transitional Deacon Timothy Khuishing swings a thurible on March 31 at SS. Peter and Paul Cathedral in Indianapolis during the archdiocese's annual chrism Mass. He and two other transitional deacons will be ordained priests on June 6 at the cathedral. (Photo by Sean Gallagher)



Pope Leo XIV to publish encyclical on artificial intelligence on May 25

VATICAN CITY (OSV News)—Pope Leo XIV's first encyclical letter, "*Magnifica Humanitas*," will be published on May 25, addressing artificial intelligence and the protection of human dignity, the Vatican has announced.



Pope Leo XIV

The encyclical, the title of which is Latin for "Magnificent Humanity," was signed by the pope on May 15, the 135th anniversary of "*Rerum Novarum*,"

Pope Leo XIII's foundational 1891 social encyclical on labor and capital written during the first Industrial Revolution.

In an unprecedented first, Pope Leo will be present in person at the Vatican press conference to mark the publication of the social encyclical, along with a co-founder of one of the world's fastest growing AI companies.

Christopher Olah, co-founder of the artificial intelligence company Anthropic, which developed the AI large language model (LLM) named Claude, will speak on a panel presenting the document at the Vatican's Synod Hall on May 25 at 11:30 a.m. local time.

Also joining the panel will be Anna Rowlands, a British theologian specializing in Catholic social teaching who helped organize the Synod on Synodality, and Léocadie Lushombo, a professor of theological ethics at the Jesuit School of Theology at Santa Clara University in Santa Clara, Calif.

Cardinal Víctor Manuel Fernández, prefect of the Dicastery for the Doctrine of the Faith, and Cardinal Michael Czerny, prefect of the Dicastery for Integral Human Development, will also take part in the press conference. Pope Leo

See **ENCYCLICAL**, page 2

A wish comes true

Young woman will lead team on national pilgrimage, hoping to bring Christ closer to America

By John Shaughnessy

There are some experiences that are so magical and life-changing that we wish they could go on longer.

But time and commitments often lead us back to the realities of our lives, leaving us with just the memories to hold onto and savor.

So it was for 26-year-old Cheyenne Johnson when she returned from the second National Eucharistic Pilgrimage in 2025, a 3,300-mile journey of faith that began at St. John the Evangelist Church in Indianapolis and ended at the Cathedral of Our Lady of the Angels in Los Angeles.

Johnson, a member of Our Lady of the Most Holy Rosary Parish in Indianapolis, was one of the eight young adults from across the country who was selected to take

part in that five-week journey—an experience filled with Masses, processions and personal encounters where the Eucharist guided every part of the journey.

"I loved the pilgrimage last year," Johnson says a year later. "It was such a transformative experience for me in my personal life and in my relationship with the Lord. But also to be able to encounter other people while traveling with the Lord, to take him to so many places and meet so many people who are so faith-filled. That's what stood out to me about the pilgrimage—the acts of faith people would make, coming to the processions and Masses.

"I remember a woman in California who came out. She said, 'I'm here for the Lord to heal my daughter. I don't know how I got here, but I felt he was telling me I need to be here.' Things like that were really beautiful.



Cheyenne Johnson

See **PILGRIMAGE**, page 15

Award sheds light on archdiocesan pregnancy- and child-loss ministry

By Natalie Hoefer

Like the death of Christ leading to salvation, some victories in life stem from roots of tragic loss watered by tears of grief and nurtured by enduring faith.

So it is with the archdiocese receiving Red Bird Ministries' (RBM) Mission Star 2026 Chapter of the Year award in March.

The events leading to the honor began with the heartbreaking loss Nicole and Nathan Coulobes suffered through two miscarriages.

In the fall of 2024, the couple searched online for Catholic-based help "that specifically addressed early infant loss, stillbirth, miscarriage—those hidden griefs someone may not know someone has lost," says Nicole. "We looked at Catholic resources, one that serves couples and families, not just the mom."

That search led them to RBM, a non-profit organization founded by devout Catholics that provides resources and accompaniment for those who have lost a child of any age, from pre-birth through adulthood.

The Coulobes found the organization so helpful, they wanted local Catholics experiencing heartbreak like theirs to benefit as well.

So, with the assistance of their pastor at Our Lady of the Greenwood Parish in Greenwood and the archdiocesan Office of Marriage and Family Life, they established an archdiocesan RBM chapter with a branch at their parish last year.

The efforts of all involved resulted in the archdiocese's recent award from RBM.

But more importantly, says Office of Marriage and Family Life director Gabriele Ross, "Sharing about this award will help us to reach those families experiencing pregnancy or child loss" and "open doors to share about our miscarriage and child loss resources with the priests of the archdiocese who accompany these families."

'Helping a couple grieve together'

RBM was founded in 2018 by Kelly and Ryan Breaux of Breaux Bridge, La. According to the organization's website, it provides "a Catholic grief support program exclusively for parents who have experienced the unthinkable, the loss of their child," a demographic the couple knows well, having lost two children through miscarriage and two after birth.

Part of that support is directed toward those grieving. The organization offers direct accompaniment through phone calls and spiritual direction, as well as online and app-based written, audio and visual resources for parents, siblings, families and friends of those experiencing the loss of a child, from pre-born to adult, for any reason, from miscarriage through suicide.

"They do just a wonderful job in that you're not alone," says Nicole. "And it's all with the Catholic element of respect for life."

She and Nathan, who have a 4-year-old child, found RBM's resources on grief particularly helpful—especially when they lost their third child through miscarriage last June.

"Going through grief is different from women to men," Nicole says. "I feel like their resources are wonderful for both sexes and for helping a couple grieve together. It helped me better understand that Nathan was focused on pulling our family together. He was still grieving, but in a different way from me breaking down and crying. ..."

"We still grieved, and it was hard and difficult. But we kind of knew what to do, where to turn, what was normal. It was just a totally different experience, having the resources already."

Nathan appreciates that RBM "supports the family, the father as well. There are many programs just for women, like the dad doesn't exist."

RBM also provides resources and training for clergy and lay ministry leaders to help those mourning the loss of a pre-born, young, adolescent or adult child "understand grief, navigate its complexities and take practical steps toward healing" that is "rooted in Catholic teaching" and "centered in the healing power of the sacraments," its website states.

"I had Red Bird on my radar for several years as the national leader in grief ministry that intentionally incorporated and was rooted in our Catholic faith," says Ross. "But as a diocesan leader, I knew that starting a local chapter is not something one person could do on their own. It would take a partnership between the diocese and local leaders at a parish."

"So, I prayed and kept an eye out."

Her prayers were answered late in 2024.

'We definitely saw a need'

After discovering RBM that fall, the Coulobes approached their pastor Father Todd Goodson about starting a chapter, and he contacted Ross.

"I told him I was familiar with Red Bird and had been praying for leaders in our archdiocese so we could begin the ministry here," she says.

"And we definitely saw a need" for the ministry, Ross says of her office.

When she contacted Nathan and Nicole early in 2025, they "shared how many families at their parish opened up to them about their hidden struggles with pregnancy loss, once the Coulobes began to tell their story and share their hope of starting a parish ministry," she says.

"And on the diocesan level, I regularly hear from priests, deacons and parish lay staff who are accompanying families through pregnancy and child loss and are looking for resources to offer their families."

Ross would point them to her office's online resource page and other materials.

"But losing a child is an extraordinary cross to carry, and what helps the most is having someone to carry it with you," she notes. "By having a local [RBM] chapter, we now have a place where parents can go to meet other local parents who have been carrying that cross a little longer and can enter into their grief without fear,



Gabriela Ross, archdiocesan director of the Office of Marriage and Family Life, second from right, accepts Red Bird Ministries' Mission Star 2026 Chapter of the Year Award during the organization's Boogie-with-the-Birdies event in Broussard, La., on April 17 (based this year on a disco theme). With her are the organization's board chair Janet Morein Wood, left, and co-founders Kelly and Ryan Breaux. Red Bird Ministries is a non-profit organization providing resources—through a Catholic lens—to those who have experienced the loss of a child from pre-born through adult. (Submitted photo courtesy of Hannah Louise Photography of Lafayette, La.)

while providing their own witness of faith and hope."

Together, Ross and the Coulobes started an archdiocesan RBM chapter in 2025. They pursued and received a grant last June through the Catholic Community Foundation's Growth and Expansion fund for Our Lady of the Greenwood Parish to launch the ministry, where the focus will be "on the younger side of child loss," says Nicole.

With money from the grant, the Coulobes received RBM's "companion couple" training to learn how to accompany other couples going through child loss.

The grant also helped fund other RBM offerings at the parish: small support group materials, a library of resources, an in-person workshop for grieving parents, and resource material handed out last November after the parish's Requiem Mass for infants lost before baptism.

The Coulobes are now looking for

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Editorial

Join our bishops in prayer as they dedicate our country to the Sacred Heart of Jesus

How is your life of prayer?

It's a question worth asking yourself, and asking those you love.

If you're a person of faith, your daily routine might include making a concerted effort to pray for family, friends, co-workers and others who have asked for your prayers. And in the process, you might ask them to offer prayers for your specific intentions as well.

Our faith teaches us prayer is a powerful weapon. In Scripture, we see examples of those who encourage others to develop a committed life of prayer.

We read in St. Paul's letters that prayer was an important message he shared in his ministry.

In his First Letter to the Thessalonians, he encourages their community to "pray without ceasing" (1 Thes 5:17).

St. Paul's Letter to the Philippians tells us, "Have no anxiety at all, but in everything, by prayer and petition, with thanksgiving, make your requests known to God. Then the peace of God that surpasses all understanding will guard your hearts and minds in Christ Jesus" (Phil 4:6-7).

But prayer, as we read in the Gospel of Matthew, can make us uncomfortable and push us to our limits:

"You have heard that it was said, 'You shall love your neighbor and hate your enemy.' But I say to you, love your enemies, and pray for those who persecute you" (Mt 5:43-44).

As we approach marking the 250th anniversary (semiquincentennial) of the founding of America on July 4, it's fair to ask: Are you praying for our country? If not, why not? And if you aren't, why not start?

Last November, the U.S. Conference of Catholic Bishops (USCCB) made the decision to mark our country's 250-year anniversary by consecrating the nation to the Sacred Heart of Jesus on June 11, marking the first such formal consecration of the country to Christ's heart.

Archbishop Alexander K. Sample of Portland, Ore., who chairs the USCCB Committee for Religious Liberty, cited several reasons the bishops voted in November 2025 for the consecration to be done during their spring meeting on June 10-12 in Orlando, Fla.

First "would be to place our nation under the kingship of Christ," he told OSV News. "Yes, we are a democratic republic; we are a civil society—but no civil society can long endure without being under the kingship of Christ himself; to place ourselves under God's providence and care."

He continued, "There's a certain reparation aspect to the Sacred Heart. I think we can't forget that part of the consecration is to make reparation for offenses against God; against the heart of Christ."

Finally, Archbishop Sample added, "There's this desire, through this consecration, to also call us to have a greater heart for the poor and the suffering ... as we honor the Sacred Heart of Jesus, we can't just honor it as



A statue depicting the Sacred Heart of Jesus is seen at St. Leonard Church in the North End neighborhood of Boston on April 22. (OSV News photo/Gregory A. Shemitz)

a private devotion. It has to move us, and move our hearts."

Emily Schumacher-Novak, associate director of Education and Outreach at the USCCB's Secretariat of Justice and Peace, noted the June 11 consecration is accompanied by an abundance of USCCB resources, including a prayer and downloadable prayer card; a novena to the Sacred Heart (from June 3-11); a ceremony to enthrone the Sacred Heart in the home; consecration resources for parishes; materials from the Knights of Columbus and the Pope's Prayer Network; and the "We Hold These Truths—America 250" article and video series, which features the contributions of Catholics to the United States. To find these materials, go to usccb.org/weholdthesetruths.

"We are also offering a resource that invites people to do 250 hours of adoration and 250 works of mercy," Schumacher-Novak said. "It's that connection back to charity and justice that our Church calls us to—to pray for all the things in our world that need healing—that we can do in front of the Blessed Sacrament."

The national consecration taking place at Mary, Queen of the Universe Basilica in Orlando will be live streamed via the USCCB homepage on June 11.

With the unrest so prevalent around the world these days, we believe there's no better time to ask God to bless our nation.

As we mark this historic time in America's history, let us pray in unison, "Sacred Heart of Jesus, have mercy on us."

—Mike Krokos

Sight Unseen/Brandon A. Evans

The thief of labor and humanity

Waiting in line at a theme park can be very frustrating—it isn't the worst thing in the world, but it certainly isn't a highlight.

Which makes it such a special treat when you manage to beat the system: if you get to a park early enough, or late enough, or on the exact right day, you can get on pretty much anything you want. How many roller coasters you ride depends on how fast you can get to the next one and walk through the empty queue.

But, I've found, the high doesn't last. It doesn't take very long for the rides to seem less fulfilling somehow. It starts to feel cheaper: racing along from one heart-pounding adventure to another. It feels like eating only candy for dinner.

It turns out there is some kind of reward in waiting at least a little bit for something. There is time to anticipate, to earn, even to relish the previous experience. Time to breathe and calm down and build the suspense.

Life is like that in many ways, and one of them is in the act of creating something. Writing, for example, takes *work*. It takes frustration and failure and *time*. The same with any kind of art.

Which is why many people now create with prompts: they feed their good ideas into a machine and let artificial intelligence produce a slick result. AI can take a few sentences and turn them into a letter; it can spin an amusing thought into a silly video for your friends; transform a simple drawing into a nearly flawless painting.

But in doing so something is lost. There is a humanity in the labor, in the work of creation, that is stolen from us by AI. There's a joy in the effort—a *gift* of self in it.

And using AI isn't the same as the work done by a team, where the ideas and the implementation come from different people working in tandem. There, the human element is *expanded* by each person bringing talents to the table and sharing credit for the work.

Conversely, credit is not often shared with AI. One person's name is on the work while such recognition is not theirs to claim. AI is becoming an invisible, unfeeling and cheap workforce; a partner who is never really there; an idea that is only a ghost.

Even using AI to merely draft

something to be later vetted can be a temptation that pulls us in deeper than we intended to go. Many, very many, people now use it to invent *ideas themselves* out of whole cloth.

At that point it is not just the human labor of creation that is lost, but the humanity of the thing entirely.

To cede wholly the task of reading and writing and drawing conclusions is to cheat profoundly. It leaves a hollow where a soul ought to be.

When people read a novel, they are really reading a mind. They are jumping into the thoughts of another person, into the world as that person sees it and also of worlds beyond. We treasure great works of art in part because of who made them. Personhood cannot be stripped of art unless we want it to become mere "content" for us to consume as "users."

To use AI in creating Christian thought and reflection and art is to compound the transgression exponentially.

Evangelization is the movement of the word of God from one person to another; it is organic; it is the transmission of a

holy virus. It can *only* happen between human souls—souls which then live as the collective Body of Christ and become strengthened by physical sacraments *in person*.

To let a program act as a disciple—even if that program were to have all of human knowledge poured into it—is a poverty, and a failure of Christian imagination. Grace cannot be conjured by invention.

AI has remarkable potential in recording and analyzing scientific data—from astronomy and physics to medicine and computing (to name a few). It has the ability to bring inventions of convenience and safety to us, and even to point out things our fallible brains may have missed.

But unleashing it upon the arts—both written and visual—is to make

AI not only the thief of labor but also the destroyer of culture.

Coming up with ideas is hard work, and even harder still is bringing them into the world. But it is *good* work, and necessary work, and without it something real fades into a pale shadow of itself.

The greatest things in life are *worth* waiting for, and sometimes for a very long time. They are worth being real, and alive, and fully human.

(*Sight Unseen* is an occasional column that explores God and the world. Brandon A. Evans is the online editor and graphic designer of *The Criterion* and a member of St. Susanna Parish in Plainfield.) †

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Letters Policy

Letters from readers are published in *The Criterion* as part of the newspaper's commitment to "the responsible exchange of freely-held and expressed opinion among the People of God" (*Communio et Progressio*, 116).

Letters from readers are welcome and every effort will be made to include letters from as many people and representing as many viewpoints as possible. Letters should be informed, relevant, well-expressed and temperate in tone. They must reflect a basic sense of courtesy and respect.

The editors reserve the right to select the letters that will be published and to edit

letters from readers as necessary based on space limitations, pastoral sensitivity and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 300 words) are more likely to be printed.

Letters must be signed, but, for serious reasons, names may be withheld.

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

ARCHBISHOP/ARZOBISPO CHARLES C. THOMPSON



Christ the Cornerstone

The Holy Spirit fills our hearts with the fire of God's love

When the time for Pentecost was fulfilled, they were all in one place together. And suddenly there came from the sky a noise like a strong driving wind, and it filled the entire house in which they were. Then there appeared to them tongues as of fire, which parted and came to rest on each one of them. And they were all filled with the Holy Spirit and began to speak in different tongues, as the Spirit enabled them to proclaim. (Acts 2:1-4)

This Sunday, May 24, we celebrate the day that Christ, risen from the dead and ascended into heaven, fulfilled his promise to send the Holy Spirit to fill the hearts of those who believe in him with the fire of God's love.

Pentecost Sunday is rightly considered to be the Church's birthday. It is the day when the cowardly, confused and inept disciples of Jesus were born again. Pentecost Sunday commemorates the birth of a movement that has transformed the world from slavery to sin and death to new life and freedom in Christ.

When our risen Lord ascended into heaven, he explained that his absence was necessary. Unless he returned to his Father, he would not be able to send the

Holy Spirit to teach us, to advocate for us, and to empower us with the gifts of God's grace.

Without the action of the Holy Spirit, we would not be able to carry out the mission entrusted to us by our Lord and Savior Jesus Christ. By ourselves, there is no way that we would have the courage, the perseverance, or the strength necessary to proclaim the Gospel in our words and actions to the whole world. In short, without the Holy Spirit, there would be no Church.

Who is this Holy Spirit? How can we describe someone who is invisible to us? How can we prepare ourselves for his coming into our lives—especially when we are told that he will change us radically, making us new women and men who think, feel and act very differently than before his coming into our hearts?

The Church teaches that the Holy Spirit is the third Person of the Holy Trinity. As a co-equal partner with the Father and the Son, the Spirit plays a vital role both in the earthly life and ministry of Jesus Christ and in the ongoing mission of the Church. Scripture presents the Holy Spirit as the presence of God actively working in the world and in believers.

It's true that we cannot see the Holy Spirit, but we can certainly observe the effects of his presence in our hearts and in the world.

The Acts of the Apostles portrays vividly the changes wrought by the Holy Spirit in the lives of Jesus' followers. And the 2,000-year history of the Church chronicles the transformative power of the Spirit as he works with individuals and communities opening our hearts and empowering us to do extraordinary things in Jesus' name.

Jesus' gift of the Holy Spirit to his Apostles after his resurrection and ascension was a pivotal moment that launched the Church's mission in the world. This gift, described in both John 20:22 (where the risen Jesus breathes on the Apostles) and Acts 2:1-4 (Pentecost, when the Spirit is manifested in tongues of fire), empowered the Apostles with both charismatic gifts (miracles, healing, prophecy, tongues) and evangelical gifts (guidance, inspiration, protection) necessary for leadership, preaching and governance of the Church.

We who seek to follow Jesus as his missionary disciples are privileged to receive these same gifts of the

Holy Spirit sacramentally (especially at Baptism, Confirmation and Holy Orders). We, too, can be transformed from frightened, half-hearted witnesses to bold and courageous Spirit-filled evangelizers who live what we proclaim and who are willing to sacrifice everything for the sake of the Gospel.

On Pentecost Sunday, we will celebrate the coming of the Holy Spirit, the dynamic divine Person who proceeds from the Father and the Son and who is sent by the risen Christ to empower the Apostles and all of us who are the Church.

The Holy Spirit is the power of God manifested in our world through miracles, guidance, inspiration, sanctification and the continual presence of God dwelling in our hearts. Although he is not accessible to us through our senses, we can experience his presence in the changes that take place in our minds, hearts and actions when we become receptive to his many gifts.

Come, Holy Spirit. Fill our minds with your wisdom, our hearts with your compassion, and our actions with your courageous witness to the truth. A blessed Pentecost Sunday to all! †



Cristo, la piedra angular

El Espíritu Santo llena nuestros corazones del fuego del amor de Dios

Al llegar el día de Pentecostés, estaban todos reunidos con un mismo objetivo. De repente vino del cielo un ruido como una impetuosa ráfaga de viento, que llenó toda la casa en la que se encontraban. Se les aparecieron unas lenguas como de fuego que se repartieron y se posaron sobre cada uno de ellos. Entonces quedaron todos llenos de Espíritu Santo y se pusieron a hablar en diversas lenguas, según el Espíritu les concedía expresarse. (Hch 2:1-4)

Este domingo, 24 de mayo, celebramos el día en que Cristo, resucitado de entre los muertos y ascendido al cielo, cumplió su promesa de enviar al Espíritu Santo para llenar los corazones de quienes creen en él con el fuego del amor de Dios.

El Domingo de Pentecostés se considera, con razón, el cumpleaños de la Iglesia. Es el día en que los discípulos de Jesús, temerosos, confundidos e ineficaces, nacieron de nuevo. El Domingo de Pentecostés conmemora el nacimiento de un movimiento que ha transformado el mundo, llevándolo de la esclavitud del pecado y la muerte a una nueva vida y libertad en Cristo.

Cuando nuestro Señor resucitado ascendió al cielo, explicó que su ausencia era necesaria. A menos que regresara a su Padre, no podría enviar

al Espíritu Santo para enseñarnos, interceder por nosotros y dotarnos de los dones de la gracia de Dios.

Sin la acción del Espíritu Santo, no podríamos llevar a cabo la misión que nos ha confiado nuestro Señor y Salvador Jesucristo. Por nuestros propios medios, no podríamos tener el valor, la perseverancia ni la fuerza necesarios para proclamar el Evangelio con nuestras palabras y acciones al mundo entero. En resumen, sin el Espíritu Santo, no habría Iglesia.

¿Quién es el Espíritu Santo? ¿Cómo podemos describir a alguien que es invisible para nosotros? ¿Cómo podemos prepararnos para su llegada a nuestras vidas, especialmente cuando se nos dice que nos cambiará radicalmente, convirtiéndonos en mujeres y hombres nuevos que piensan, sienten y actúan de manera muy diferente a como lo hacíamos antes de su llegada a nuestros corazones?

La Iglesia nos enseña que el Espíritu Santo es la tercera Persona de la Santísima Trinidad. Como socio en igualdad con el Padre y el Hijo, el Espíritu desempeña un papel vital tanto en la vida terrenal y el ministerio de Jesucristo como en la misión continua de la Iglesia. Las Escrituras presentan al Espíritu Santo como la presencia de Dios que obra activamente en el mundo

y en los creyentes.

Es cierto que no podemos ver al Espíritu Santo, pero ciertamente podemos observar los efectos de su presencia en nuestros corazones y en el mundo.

Los Hechos de los Apóstoles describen vívidamente los cambios que el Espíritu Santo obró en las vidas de los seguidores de Jesús. Y los 2,000 años de historia de la Iglesia relatan el poder transformador del Espíritu, que obra en las personas y las comunidades abriendo nuestros corazones y dándonos el poder para hacer cosas extraordinarias en el nombre de Jesús.

El don del Espíritu Santo que Jesús concedió a sus apóstoles después de su resurrección y ascensión fue un momento crucial que dio inicio a la misión de la Iglesia en el mundo. Este don, descrito tanto en Juan 20:22 (donde Jesús resucitado insufla a los apóstoles) como en Hechos 2:1-4 (Pentecostés, cuando el Espíritu se manifiesta en lenguas de fuego), dotó a los apóstoles tanto de dones carismáticos (milagros, sanación, profecía, lenguas) como de dones evangélicos (guía, inspiración, protección), necesarios para el liderazgo, la predicación y el gobierno de la Iglesia.

Nosotros, que buscamos seguir a Jesús como sus discípulos misioneros, tenemos el privilegio de recibir estos

mismos dones del Espíritu Santo sacramentalmente (especialmente en el Bautismo, la Confirmación y las Órdenes Sagradas). Nosotros también podemos pasar de ser testigos temerosos y poco entusiastas a ser evangelizadores audaces y valientes, llenos del Espíritu, que vivimos lo que proclamamos y que estamos dispuestos a sacrificarlo todo por el Evangelio.

El Domingo de Pentecostés celebraremos la venida del Espíritu Santo, la Persona divina y dinámica que procede del Padre y del Hijo, y que es enviada por Cristo resucitado para dar fuerza a los apóstoles y a todos nosotros, que formamos la Iglesia.

El Espíritu Santo es el poder de Dios que se manifiesta en nuestro mundo a través de milagros, guía, inspiración, santificación y la presencia continua de Dios que habita en nuestros corazones. Aunque no podemos percibirlo con nuestros sentidos, podemos sentir su presencia en los cambios que se producen en nuestras mentes, corazones y acciones cuando nos abrimos a sus numerosos dones.

Ven, Espíritu Santo. Llena nuestras mentes con tu sabiduría, nuestros corazones con tu compasión y nuestras acciones con tu valiente testimonio de la verdad. ¡Un bendecido Domingo de Pentecostés para todos! †

Events Calendar

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

Parish Festivals

(For a list of parish festivals, see pages 8-9.)

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

May 27

Archbishop Edward T. O'Meara Catholic Center, Franciscan Room, 1400 N. Meridian St., Indianapolis. **Catholic Charities Senior Choir information session**, 11 a.m.-noon, open to ages 55 and older. Information: 317-236-1552, jbeaven@archindy.org.

May 28-30

St. Mark the Evangelist Parish, 535 E. Edgewood Ave., Indianapolis. **Rummage Sale**, 8-5 p.m. Thurs. and Fri., 8 a.m.-3 p.m. Sat., early bird Wed. 5-8 p.m. with \$10 admission, enter through door #8. Information: 317-260-8034, annieberk@yahoo.com.

May 31

Marian University, Bishop Chartrand Chapel, 3200 Cold Spring Road,

Indianapolis. **Mass honoring Oldenburg Franciscan Sisters who served in Archdiocese of Indianapolis**, 2 p.m. Information: 812-933-6495, grace.vanderbur@oldenburgfranciscans.org.

June 3, 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.

June 6

St. Jude Parish, Theodore Guerin Room, 5353 McFarland Road, Indianapolis. **Gabriel Project Angel Training**, 9 a.m.-noon, training to support pregnant women in need through Gabriel Project, free, register by June 1. Information: 317-213-4778, gabriel@goangels.org.

June 7

Virtual Prayer: Seeking Solace, 7-7:45 p.m., hosted by Sisters of Providence of Saint Mary-of-the-Woods for single women ages 18-42 on seventh day of each month. Information, registration: 361-500-9505, events.sistersofprovidence.org, jluna@spsmw.org.

June 9

Sisters of Providence of Saint Mary-of-the-Woods, Church of the Immaculate Conception, 1 Sisters of Providence, St. Mary-of-the-Woods. **Ecumenical Taizé Prayer Service**, 7-8 p.m., songs, readings. Virtual option, information: taize.sistersofprovidence.org. Information: 812-535-2952.

June 13-19

Holy Angels School, 2822 Dr. Martin Luther King Jr. St., Indianapolis. **Obaro Village: Rooting and Rising Summer Youth Academy Session 1**, for students entering grade fifth-ninth grade in the fall, STEAM education, faith formation, leadership development, career exploration, Black Catholic spirituality and community building, \$100 per camper with \$25 discount for each additional sibling, \$50 discount for students who also attend session two July 11-17, scholarships available, register by June 8. Information, registration: tinyurl.com/Obaro2026, blackcatholicministry@archindy.org, 317-261-3381. Volunteers needed: tinyurl.com/ObaroVolunteer26.

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, presenter TBD, \$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, register by June 11 for T-shirt, \$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 \$25 through May 22, \$35 after; ages 21 and older \$40 through May 22, \$50 after; benefits St. Elizabeth Catholic Charities in New Albany. Information: 815-354-6441, tinyurl.com/huberwinerun2026, support@winerun5K.com.

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. **Farewell Reception for Franciscan Father Ducah Pham**, 10:30 a.m.-1:30 p.m., RSVP required by June 19, free. Information, RSVP: 317-638-5551, office@sacredheartindy.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. †

Retreats and Programs

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

June 5-6

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **The Treasure of Friendship**, Fri. 5 p.m.-Sat. 5 p.m., includes overnight accommodations, lunch and dinner, \$175. Registration: ftm.retreatportal.com/events, 317-545-7681, lcoons@archindy.org.

June 5-7

Saint Meinrad Archabbey Guesthouse, 200 Hill Dr., St. Meinrad. **Spirituality of Liturgical Architecture**, Benedictine Father Lorenzo Penalosa presenting, \$350 single, \$550 double. Registration: 812-357-6611, saintmeinrad.org/retreats.

June 7-10, 11, 12, or 13

Mount St. Francis Center for Spirituality, 101 St. Anthony Road, Mt. St. Francis. **Quilters Retreat**, three nights \$500, four nights \$600, five nights \$700, six nights \$800,

commuters \$75 per day, \$100 non-refundable deposit required to hold spot, pay in one or two installments. Information, registration: mountsaintfrancis.org/quilters-retreat-1, 812-923-8817.

June 18

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Day of Silence**, 8 a.m.-4 p.m., \$55, includes room, lunch, Mass and use of common areas and grounds, overnight stay available for additional \$42, dinner additional \$14.40. Registration: ftm.retreatportal.com/events, 317-545-7681, lcoons@archindy.org.

June 19-21

Mother of the Redeemer Retreat Center, 8220 W. State Road 48, Bloomington. **Archbishop Fulton Sheen Retreat**, teacher

and tour guide at the Diocese of Peoria's Sheen Museum Katie Bogner presenting, \$290 for single, \$480 double, \$670 triple, \$860 quadruple, includes four meals and room for two nights, commuter \$90 includes lunches. Information, registration: 812-825-4642, ext. 1, motheroftheredeemer.com.

June 24-28

Mount St. Francis Center for Spirituality, 101 St. Anthony Road, Mt. St. Francis. **In the Quiet, God Speaks: A Four-day Directed Retreat**, 7 p.m. Wed.-noon Sun., includes silent reflection time, morning and evening prayer, individual spiritual direction, lodging and meals for four nights, \$575. Information, registration: mountsaintfrancis.org/four-day-directed-retreat, 812-923-8817. †

Wedding Anniversaries

MYRON AND SANDRA (GREESON) BROWN, members of St. Gabriel Parish in Connersville, celebrated their 60th wedding anniversary on May 21.

The couple was married in St. Gabriel Church in Connersville on May 21, 1966. They have three children: Leann, Carl and Chad Brown. The couple also has one grandchild.



MIKE AND MELANIE (KENDALL) KRAEMER, members of St. Elizabeth Ann Seton Parish in Richmond, celebrated their 60th wedding anniversary on May 21.

The couple was married in Holy Family Church (now a campus of St. Elizabeth Ann Seton Parish) in Richmond on May 21, 1966. They have three children: Jesuit Father Joe, Matthew and Mitchell Kraemer. The couple also has four grandchildren.



THOMAS AND MARY KAY (DIERKES) MELTON, members of St. Ambrose Parish in Seymour, will celebrate their 55th wedding anniversary on May 22.

The couple was married in the former St. Patrick Church (now a chapel of Prince of Peace Parish) in Madison on May 22, 1971. They have two children: Alison Fozkos and Brian Melton. The couple also has six grandchildren.



LARRY AND ANDREA (CHAPPELL) FLECK, members of St. Roch Parish in Indianapolis, will celebrate their 50th wedding anniversary on May 22.

The couple was married in St. Mary Church in Huntingburg, Ind. (Evansville Diocese), on May 22, 1976. They have four children: Dora Anna Hughey, Alex, Gabriel and Nathan Fleck. The couple also has 12 grandchildren.



All are invited to St. Barnabas in Indianapolis on June 5 for priestly ordination Holy Hour

A Holy Hour for priestly ordination will be held at St. Barnabas Church, 8300 Rahke Road, in Indianapolis, from 7-8 p.m. on June 5.

The Holy Hour will include eucharistic adoration and prayers for Deacon Samuel Hanson, Deacon Timothy Khuishing and Deacon Khaing Thu, the three transitional

deacons who will be ordained to the priesthood the following day at SS. Peter and Paul Cathedral in Indianapolis.

All are invited to come to the Holy Hour to pray for these men and their vocation.

For more information, contact vocations@archindy.org. †

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.

KHUIISHING

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It was that community of faith, centered first at St. Mark the Evangelist Parish and later also at St. Barnabas Parish, both on Indianapolis' south side, that laid the groundwork for Deacon Khuishing and his friend, transitional Deacon Khaing Thu, to discern a call to the priesthood.

"It was the work of God that led me from Burma, where I might have ended up doing something else if I had continued to stay there, to a Catholic environment here in the U.S. where I continued to grow and remain rooted in my faith," reflected Deacon Khuishing in an interview with *The Criterion* as he looked back on his life over the past 16 years. "That helped me to make my decision to enter the seminary."

The sacrifice of the families of these two future priests and the dedication to the faith of other Catholic Burmese families who have come in increasing numbers to the south side for more than a decade have borne fruit in many ways.

One will be on distinctive display on June 6 when Archbishop Charles C. Thompson ordains Deacon Khuishing and Deacon Thu as priests for the Church in central and southern Indiana at SS. Peter and Paul Cathedral in a Mass that will begin at 10 a.m. Their close friend, transitional Deacon Sam Hansen, will also be ordained with them.

A mother's dedication

The faith that was the foundation of Deacon Khuishing's discernment of the priesthood was first formed by his mother, Mary Khova.

He recalled how she grew up in Myanmar as a Buddhist who was intrigued by Catholicism at a young age.

"She would sneak to church to attend Mass without her parents knowing," Deacon Khuishing explained. "When she was old enough to make her own decisions, she converted to Catholicism."

His father was raised as a Baptist Christian in Myanmar and received into the full communion of the Church after marrying Deacon Khuishing's mother.

After his parents had been blessed with two daughters in their married life, his mother made a prayer to God.

"She asked God for a son and promised him that, if she had a son, she'd offer him back to God," Deacon Khuishing said.

His parents were later blessed with the birth of their first son, Deacon Khuishing. But he struggled to live after being born prematurely.

"None of the doctors and nurses thought that I was going to survive," he said. "But my mom took me home and raised me. I became a healthy boy and survived."

As Deacon Khuishing grew up in Myanmar, he learned of his mother's prayer. It also became known among his family and friends, both in Myanmar and later in Indianapolis.

He said that among these people it was taken for granted that Deacon Khuishing was meant to be a priest from the start.

While he didn't oppose those presumptions as he grew up, Deacon Khuishing also didn't embrace the idea of a calling to the priesthood.

"It was in the back of my mind even though I didn't actively pursue it during my middle school and high school years," he recalled.

Ping-pong, Panda Express and priesthood

It was only during his senior year at Roncalli High School in Indianapolis that Deacon Khuishing began to take steps to become an archdiocesan seminarian.

Retired Father Todd Riebe, who was Deacon Khuishing's pastor at St. Mark from 2012-17, said it was a "shock to me" when he learned about his discernment.

"I didn't know he was interested until I was asked for a letter of recommendation," Father Riebe recalled. "Of course, I was delighted. He had kept things quiet. But

what a great kid then and what a great man now."

Deacon Khuishing was accepted as a seminarian and soon began formation at Bishop Simon Bruté College Seminary and Marian University, both in Indianapolis.

Although a seminarian, he still hadn't fully embraced the idea that God might be calling him to be a priest.

"In my first two years in the seminary, I was basically in my room, kind of shut in," Deacon Khuishing said. "I didn't really interact with the other seminarians."

Among the few interactions he did have were at the seminary's ping-pong table with his classmate, Father Isaac Siefker, who was ordained last year.

"We were the two quietest members of our class and so we just naturally sometimes found ourselves left together, so to speak," said Father Siefker. "At first, we played ping-pong in silence. In time, we started trash talking each other."

Their conversations began to broaden when they'd go for a meal at their favorite restaurant at the time: Panda Express.

"That's where we'd talk and I'd say, 'So, what's Burma like?' or 'Why are you in seminary?'" recalled Father Siefker, who serves as parochial vicar at Good Shepherd Parish in Indianapolis and Holy Name of Jesus Parish in Beech Grove.

Looking back on his early years in priestly formation, Deacon Khuishing realized that he could have easily walked away from it. But at the end of his second year at Bishop Bruté, he said he said to himself "that if this is what God is calling me to be, if it's my true calling, then I need to change myself."

And that's what he went about doing in his last two years at the archdiocese's college seminary.

"I became more active in reaching out to people," Deacon Khuishing said. "I also learned more about the Catholic faith from prayer and my brother seminarians. Talking with my brother seminarians about their journey and being in prayer helped me to fall in love with our Catholic faith. That's what made me stay in the seminary."

Father Siefker saw the change in his ping-pong opponent during their final years at Bishop Bruté and the time they shared in priestly formation at Saint Meinrad Seminary and School of Theology in St. Meinrad.

He saw his friend go from limiting his conversation to trash talk at the ping-pong table to reflecting at length about his love for the Church's liturgy and his desire to celebrate it well.

"I definitely saw a major transformation in him," Father Siefker said. "To see him going from being passionate about ping-pong and soccer to him being invested in theology, liturgy and the sacramental life of the Church was cool."

Laughing friends, proud friends

Since graduating from Saint Meinrad last December, Deacon Khuishing has ministered as a transitional deacon at St. Mark. Beginning on July 1, he'll serve as parochial vicar at St. Malachy Parish in Brownsburg.

Before that, though, he will celebrate a Mass of Thanksgiving at St. Mark on the day he is ordained a priest.

His friends at St. Mark and the Burmese community there are excited about his and Deacon Thu's upcoming ordination.

"We talk about it all the time," said St. Mark parishioner Joseph Thang, a friend of Deacon Khuishing. "We've already planned a big celebration for them.

They're role models at St. Mark. We want the younger generation to become more open to the priesthood."

Thang, 28, moved to Indianapolis from Myanmar with his family in 2010, months after Deacon Khuishing and his family came here. In fact, Deacon Khuishing and his family were at the airport in Indianapolis to welcome Thang and his family when they arrived.

Thang sees many good qualities in his longtime friend that will serve him well as a priest.

"He's fair toward everybody," Thang said. "He does the right thing even if people around him are going down the wrong path. He knows which is the right way to God. I like that quality in him. That inspired me and encouraged me to do the same thing, like him."

Dr. Htoo Thu, a sister of Deacon Thu and a friend of Deacon Khuishing, is a resident physician at Ascension St. Vincent Hospital in Indianapolis.

She and her family came to Indianapolis in 2011 and were met at the airport by Deacon Khuishing and his family.

She spoke easily about the qualities she admires in her friend.

"He is a very dependable, reliable person," Thu said.

Transitional Deacon Timothy Khuishing

Age: 27

Parents: Augustine Thangtam and Mary Khova

Home Parish: St. Mark the Evangelist Parish in Indianapolis

Education: St. Mark the Evangelist School, Roncalli High School, Bishop Simon Bruté College Seminary and Marian University, all in Indianapolis; Saint Meinrad Seminary and School of Theology in St. Meinrad

Favorite Scripture verse/passage: "For you are dust, and to dust you shall return" (Gn 3:19).

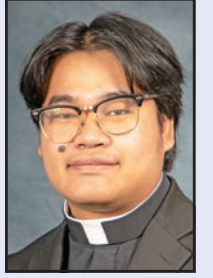
Favorite saint: St. Paul

Favorite prayer/devotion: The Lord's Prayer

Favorite movie/TV series: Band of Brothers

Favorite authors: Eiichiro Oda (a Japanese manga artist)

Hobbies: Playing soccer, reading comics, playing card games and board games



"He's a very humble person. He's honest."

At the same time, she couldn't keep from laughing about him.

"When you take him to a restaurant, whatever it is, there is only one thing that he'll order: fried rice," she says, poking fun at her friend. "If you go to a new restaurant, you're supposed to try new things and explore. But he'll stick to fried rice.

"As a foodie who's very adventurous, he gets on my nerves sometimes."

Jokes aside, Thu and the other members of the circle of friends at St. Mark are proud of Deacon Khuishing's upcoming priestly ordination.

"This is everything that he's worked for over the past several years," she said. "It's a moment that we've all been waiting for. We're very excited."

A heavenly way of saying 'thank you'

For his part, Deacon Khuishing is excited to become a brother to all the priests who serve the Church in central and southern Indiana, a growing number of whom, like himself, were born in other countries.

"It doesn't matter the differences in our age or our ethnic background, we have something that unites us and will pull us together," he said. "We're brothers in Christ. To be part of that brotherhood that is worldwide is something very supernatural and amazing."

Deacon Khuishing is grateful for the blessing to join them in leading Catholics across the archdiocese in worship.

"Making the sacraments available to the people is what I look forward to and will enjoy the most," he said.

Before that ministry begins at St. Malachy, he's first looking forward to celebrating his Mass of Thanksgiving with the Burmese Catholic community and all the members of St. Mark who have done so much to shape his faith and the priest that God created him to be.

"Being able to make Jesus available to everybody, especially to the community that has helped me and raised me, will be a powerful moment for me."

There will be another moving encounter for Deacon Khuishing after his ordination that will be even more personal for him.

As a way to express gratitude to their parents, it is a tradition in the Church for newly ordained priests to give the stole they use in their first celebration of the sacrament of penance to their father. When they die, they are buried with it.

Mothers of newly ordained priests are given by them what is called a *maniturgium* (Latin for "hand towel"). It's the linen cloth that their sons use to wipe the scented chrism oil off their hands after they've been anointed during their ordination Mass. When the mothers die, they are buried with the *maniturgium*.

In a pious story that goes with this tradition, it is said that, when the mother of a priest dies and goes to the gates of heaven, Christ will meet her and say, "I have given you life. What have you given to me?" As she hands him the *maniturgium* and says, "I have given you my son as a priest," Christ opens the doors of heaven for her.

Deacon Khuishing has a custom-made *maniturgium* that he is looking forward to giving to his mother after he is ordained.

"It was her who brought me into the Catholic faith," he said. "She was the start. Giving her that will be a way of saying thank you for raising me in the Catholic faith, raising me to become who I am today."

(For more information about a vocation to the priesthood in the Archdiocese of Indianapolis, visit HearGodsCall.com.) †



Transitional Deacon Timothy Khuishing embraces a fellow seminarian on Dec. 5, 2025, after a commencement ceremony held in the Archabbey Church of Our Lady of Einsiedeln in St. Meinrad. Deacon Khuishing was one of 17 seminarians who earned a master of divinity degree that day. (Photo courtesy of Saint Meinrad Archabbey)

Parish FESTIVALS

(Following are the parish festivals reported to The Criterion as of May 19. This listing can be found online at www.archindy.org/festivals.)

May 28-30

St. Simon the Apostle Parish, 8155 Oaklondon Road, **Indianapolis**. St. Simon Festival, Thurs. 5-11 p.m., Fri. 5 p.m.-midnight, Sat. 3 p.m.-midnight; food, beer garden, games, Vegas room, rides, \$20 per family. Information: 317-826-6000.

St. Jude Parish, 5353 McFarland Road, **Indianapolis**. Festival, 5-10 p.m., festival is cash only, carnival rides, kids' games, food, beverages, beer garden, bingo, Monte Carlo, 50/50 drawing, music: Thurs. DJ Tobias, Fri. Project 19, Sat. Groove Smash. Information: stjudeindy.org/parish-life/parish-festival, 317-786-4371.

May 29-30

St. Gabriel the Archangel Parish, 6000 W. 34th St., **Indianapolis**. International Festival, 5 p.m.-midnight, food, amusement rides, carnival games, \$5,000 raffle, live music, sponsor booths, evangelization station, free admission. Information: 317-291-7014.

May 29-31

St. Therese of the Infant Jesus (Little Flower) Parish, 4720 E. 13th St., **Indianapolis**. Summerfest 2026, Fri. 5-11 p.m., Sat. 3-11 p.m., Sun. 11 a.m.-5 p.m., \$4,000 raffle, Monte Carlo Fri., bingo Fri. and Sat., rides, silent auction, live entertainment, food, beer, wine, games for kids and adults, \$10 admission for \$10 in event coupons. Information: 317-357-8352.

June 4-6

Our Lady of the Greenwood Parish, 335 S. Meridian St., **Greenwood**. Summer Festival, Thurs. 5-11 p.m., Fri. 5 p.m.-midnight, Sat. 2 p.m.-midnight; rides, games, Monte Carlo, bingo, cake wheel, grand raffle, quilt raffle, children's games, live music, beer tent, fair food, free admission. Information: 317-888-2861.

June 7

St. Paul Parish, 824 Jefferson St., **Tell City**. Parish Picnic, 11 a.m.-2 p.m. CT, pulled pork or BBQ chicken dinners \$12, live music and live raffle, free admission. Information: 812-547-7994.

June 11-13

St. Anthony Parish, 337 N. Warman Ave., **Indianapolis**. Crossroads of America Festival, Thurs. 5-10 p.m.,

Fri. 4-11 p.m., Sat. 2 p.m.-midnight., carnival rides, live entertainment, beer garden, international foods, \$10,000, \$3,000 and \$2,000 cash raffles, raffle tickets \$25, free admission. Information: 317-636-4828.

June 12-13

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., **Indianapolis**. Italian Street Festival, 5-11 p.m., Marian procession Sat. 6:45 p.m., Mass 7 p.m., Italian food, drinks, live entertainment, free admission and parking. Information: indyitalianfest.org, 317-636-4478.

St. Mary Parish, 2500 St. Mary Dr., **Lanesville**. Festival on the Hill, Fri. 5:30-9 p.m., Sat. 4-10 p.m., fried chicken dinners, raffles, games for all ages, beer and wine garden, live music from Smokin' Joe and Midnight Radio, fireworks, free admission and parking. Information: 812-952-2853.

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.

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 25-26

All Saints Parish, St. Martin Campus, 8044 Yorkridge Road, **Guilford**. Summer Festival, Sat. 5 p.m.-midnight, ham stand, live music; Sun. 11 a.m.-7 p.m., chicken dinners 11 a.m.-5 p.m. or until sold out, lunch stand; both days: lunch stand, beer garden, B&G ice cream, kiddie land, raffles, live music, St. Francis religious exhibit, free admission. **5K Country Run/Walk**, Sun. 9:30 a.m., \$20 with T-shirt or \$15 without T-shirt until July 13, \$25 with T-shirt or \$20 without T-shirt after July 13 or on-site. Race registration: tinyurl.com/StMartinRun26. Information: 812-576-4302.

July 26

St. Augustine Parish, 18020 Lafayette St., **Leopold**. Summer Picnic, 10 a.m.-3 p.m. CT, fried chicken dinners, raffle, bingo, free admission. Information: 812-843-5143.

August 2

St. Boniface Parish, 15519 N. State Road 545, **Fulda**. Annual Summer Picnic, 9:30 a.m.-2:30 p.m. CT., live music, chicken and roast beef dinners, soup, games, kids' activities, quilt and regular raffles, church tours, free admission. Information: 812-357-5533.

August 6-8

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.

August 7-8

Nativity of Our Lord Jesus Christ Parish, 7225 Southeastern Ave., **Indianapolis**. Augustravaganza, 4 p.m.-midnight, rides, kids' games, bingo, Monte Carlo, food, catered dinners, raffle, beer tent, free admission. Information: 317-357-1200, nativityindy.org/augustravaganza.

August 8

St. Augustine Parish, 315 E. Chestnut St., **Jeffersonville**. Barbeque and Beer Fest, 4-10 p.m., barbecue dinners, booths, games, Crashers Band 8-10 p.m., \$10 admission after 6 p.m., ages 10 and younger free. Information: 812-282-2677.

August 8-9

All Saints Parish, St. Paul Campus, 9788 N. Dearborn Road, **Guilford**. Summer Picnic, Sat. 5 p.m.-midnight, pork loin dinners, ham stand, live music, Split-the-pot; Sun. 11 a.m.-dark, chicken dinners 11 a.m.-5 p.m. or until sold out, kiddie land, music, quilts; both days: lunch stand, beer garden, B&G Ice Cream, raffles, gaming, \$10,000 raffle, St. Francis religious exhibit, free admission. Information: 812-576-4302.

August 14-15

St. Thomas Aquinas Parish, 4625 N. Kenwood Ave., **Indianapolis**. SausageFest, 5:30 p.m.-midnight, Kincaid's sausages, beer garden featuring Sun King beer and wine, live music, bounce houses, kids' games, teen zone with DJ and activities, free admission. Information: 317-253-1461.

August 15-16

St. Nicholas Parish, 6461 E. St. Nicholas Dr., **Sunman**. Music Festival and Chicken Dinners, Sat. 6-11 p.m., Sun. 11 a.m.-5 p.m., fried chicken dinners, turtle soup, kids' games, live music: Sat. Nuttin' Fancy, Sun. TBA, free admission. Information: 812-623-2964.

St. Patrick Parish, 950 Prospect St., **Indianapolis**. Festival, Sat. noon-11 p.m., Sun. 9 a.m.-9 p.m., rides, food, music, games, dancing, talent show, DJ, free admission. Information: 317-631-5824.

August 22

St. Monica Parish, 6131 N. Michigan Road, **Indianapolis**. International Festival, 5-11 p.m., international food and entertainment, dancing, beer garden, \$3,000 raffle, kids' activities, free admission. Information: 317-253-2193.

St. Pius X Parish, 7200 Sarto Dr., **Indianapolis**. Feast Fest, 6-10 p.m., live music by My Yellow Rickshaw, food, drinks, kids' games, free admission. Information: 317-255-4534.

August 28-30

St. Joseph Parish, 1401 S. Mickley Ave., **Indianapolis**. Festival and Food Fair, Fri. and Sat. 5-11 p.m., Sun. 1:30-7 p.m., rides, gaming, beer garden, bingo, international food:

Vietnamese, Mexican, African, Italian, American, free admission. Information: 317-244-9002.

August 29-30

St. Mary Parish, 1331 E. Hunter Robbins Way, **Greensburg**. Festival, Sat. 5:30-11 p.m.: adult night, games, beer garden, pie auction, pork burger or pulled pork dinners, concessions, live music 7 p.m.; Sun. 11 a.m.-2:30 p.m.: Family Day, kids' games, live entertainment, silent auction, 50/50 raffle, fried chicken and pulled pork dinners: free admission. **On Eagles Wings 5K Run/Walk**, Sat. 8 a.m. registration, 8:30 a.m. kids' games open, 9 a.m. race, 10 a.m. Kids Fun Run, 10:15 a.m. awards, go to oneagleswings5k.com for pricing and registration. Information: 812-663-8427.

September 7

St. Anthony of Padua Parish, 4773 E. Morris Church St., **Morris**. Labor Day Picnic, 11 a.m.-6 p.m., fried chicken dinners, kids' games, raffles live music, free admission. Information: 812-934-6218.

St. Peter Parish, 1207 East Road, **Brookville**. Labor Day Picnic, 10:30 a.m.-6 p.m., fried chicken dinners, dine in air-conditioned hall, raffles, games, beer garden, handicapped accessible, free admission. Information: 765-647-5462.

September 11-12

St. Mary Parish, 212 Washington St., **North Vernon**. Community Festival, Fri. 5-11 p.m., Sat. noon-11 p.m., games, rides, beer garden, live music, free admission. Information: 812-346-3604.

September 12

St. Joan of Arc Parish, 4217 Central Ave., **Indianapolis**. French Market, noon-10 p.m., live music, 50 artisan booths, French food, beer/wine, kids' area, bake sale, raffle, church tours, Mass at 5:30 p.m., free admission. Information: 317-283-5508, sjoa.org/about-french-market.

September 13

St. Mary Parish, 512 N. Perkins St., **Rushville**. Fall Celebration, 10 a.m.-2 p.m., fried chicken dinners, grand raffle, quilt raffle, kids' games, vendors, free admission. Information: 765-932-2588.

St. Pius V Parish, 320 Franklin St., **Troy**. Fall Festival, 11 a.m.-5 p.m., cash raffle, quilt raffle, bingo, games, soup by the bowl or gallon (also available for curbside pick-up), dinners available for dine-in or carry-out, free admission. Information: 812-547-7994.

September 18-19

Prince of Peace Parish, 201 State St., **Madison**. School Festival, 5-11 p.m., carnival rides, kids' games, food, \$5 admission. Information: 812-273-5835.

St. Louis Parish, 13 E. St. Louis Pl., **Batesville**. Festival, Sat.: 5-11 p.m., live music, pulled pork dinners, raffles, pull tabs; Sun.: 10 a.m.-5 p.m. fried chicken and roast beef dinners, games, beer garden, cash raffle, beat-the-bid, country store, free admission. Information: 812-934-3204.

St. Luke the Evangelist Parish, 7575 Holliday Dr. E., **Indianapolis**. Fall Fest, Fri.: 5:30-11 p.m., silent auction, bingo 6:30 p.m., parking lot party 8:30-11 p.m.;



Carnival rides fill the midway at the Country Fair and Hog Roast festival at St. Malachy Parish in Brownsburg on Sept. 20, 2025. (Photo by Natalie Hoefler)

Sat: 3-11 p.m., Family Fund Day, live music, kids' games and activity area, silent auction, beer garden, food vendors, free admission. Information: 317-259-4373.

St. Malachy Parish, 9833 E. County Road 750 N., **Brownsburg**. Country Fair and Hog Roast, Sat. 4-11 p.m., Sun. 3-11 p.m., midway rides, food, games, casino, live music, free admission. Information: 317-852-3195.

St. Thomas More Parish, 1200 N. Indiana St., **Mooreville**. September Fest, 5-10 p.m., food, kids' games, corn hole, raffle baskets, silent auction, casino tent, beer and wine tent, free admission. Information: 317-831-4142.

September 19

St. Bridget of Ireland Parish, 404 E. Vine St., **Liberty**. Oktoberfest, 4-10 p.m., German food, kids' activities, raffles, games, free admission. Information: 765-825-8578.

September 20

St. Meinrad Parish, 19570 N. 4th St., **St. Meinrad**. Fall Picnic, 9:30 a.m.-1:30 p.m. CT, live music, fried chicken dinners, soup, games, church tours, raffles, country store, activities for all ages, free admission. Information: 812-357-5533.

September 24-26

SS. Francis and Clare of Assisi Parish, 5901 Oliver Branch Road, **Greenwood**. Fall Festival, Thurs. 5-9 p.m., rides, fish fry; Fri. 5-11 p.m. and Sat. noon-11 p.m.: rides, cake wheel, quilt raffle, silent auction, craft fair, wine tasting bar, free admission, ride ticket presale begins in September. Information: 317-859-4673, ss-fc.org.

September 26

Immaculate Conception Parish, 2081 E. County Road 820 S., **Millhouses**. Festival, 3-11 p.m., Stone's fried chicken,

mock turtle soup, beer, Ertel's wine, Hillbilly Corner ice cream, live music, 50/50 raffle, pull tabs, kids' games, free admission. Information: 812-591-2362.

September 26-27

St. Gabriel Parish, 232 W. 9th St., **Connersville**. Fall Festival, Sat. 3-11 p.m., Sun. 11 a.m.-3 p.m., German food Sat., chicken dinners Sun.; both days wine bingo, kids' games, live music, raffles, free admission. Information: 765-825-8578.

September 27

St. Mark Parish, 5377 Acorn Road, **Tell City**. Shooting Match and Festival, 9 a.m.-5 p.m. CT, shooting match for beef and hams, splatter boards, raffles, country store, handmade quilts, bingo, games for all ages, chili, hamburgers, brats, free admission. Information: 812-836-2481.

October 4

St. John Paul II Parish, 2605 West St. Joe Road, **Sellersburg**. Fall Festival, 11 a.m.-TBA, chicken dinners, wheel games, raffles, kids' area, free admission. Information: 812-246-2512.

October 18

St. Isidore the Farmer Parish, 6501 St. Isidore Road, **Bristow**. Fall Festival, 10:30 a.m.-5 p.m. CT, raffle, games, country store, kitchen with homemade goods and chili, free admission. Information: 812-843-5713.

November 22

Cannelton Community Center, 121 S. 4th St., **Cannelton**. St. Michael Parish Turkey Bingo, 2 p.m. CT, bingo with prizes, cash raffle, half-pot, concessions, \$2 for 25 games, free admission. Information: 812-547-7994. †

AWARD

continued from page 3

couples “on the other side” of child loss to receive RBM training.

And in the fall, a combination in-person/virtual study of the Breaux's book, *Restoring Love: A Couple's 33-Day Guide for Healing and Restoration After Child Loss*, will be offered at Our Lady of the Greenwood and open to Catholics from neighboring parishes.

But those suffering from child loss are not the only people the archdiocese's RBM chapter seeks to help.

‘Priests are our first line of help’

Nicole recalls the couple reaching out to Father Goodson in the midst of their grief, seeking the comfort of a special blessing for couples who have suffered a miscarriage.

“Our priests are our first line of help, like EMTs,” when it comes to child loss, she says. “They field, they listen, they can refer couples or material to us.

“But for them to know what resources

are available and even just how to talk with couples during their loss is just huge.”

Making priests in central and southern Indiana aware of RBM's resources is one of the goals of the archdiocese's chapter.

Receiving the organization's Chapter of the Year award “opened doors to share about our miscarriage and child loss resources with the priests of the archdiocese at their April meeting, where they received information and prayer cards to share with families,” says Ross.

“After my presentation at that meeting, I had conversations with clergy who are interested in learning more about grief support for parents after pregnancy loss ...” Ross notes that “some statistics say one in four families will experience pregnancy or child loss.”

She hopes through word of the award, “more pastoral leaders will become aware of the need to break the silence about pregnancy and child loss and let their families know that their parish is a safe place to bring their grief and to honor their child or children.”

RBM offers a workshop for clergy to learn about the information and skills needed to support parents and

families who lost a child.

“It would be wonderful to see the archdiocese adopt that,” says Nicole. “But right now, we're just taking baby steps.”

Receiving RBM's Mission Star award proves those small steps were made in exemplary fashion.

A sign of God's care for little souls 'gone too soon'

In an e-mail to *The Criterion*, Kelly Breaux notes the archdiocese received the award “because of the extraordinary intentionality, leadership and heart [the Coulombes and Ross] have brought to grief ministry from the very beginning.”

She compliments the three for demonstrating “what it looks like to build accompaniment with both vision and action. ... Their leadership reflects the very heart of what we hope the Church can become for grieving families: present, intentional, compassionate, and willing to walk closely with those who suffer.”

The Coulombes say receiving an award was not on their minds when they helped establish the archdiocese's Red Bird Ministries chapter.

“We just want to get information out there, because you don't know you need the information until you need it,” says Nicole.

Nathan agrees.

“We just want to support others who go through [early child loss] and make sure that they have resources and know where to find good information,” he says.

Ross calls the award “very affirming.” “God saw fit to bring this ministry to the spotlight through this award,” she says. “I can't help but see this as a sign of the closeness and care that God has for the littlest souls that were gone too soon, and the grieving parents and families who miss them.”

(For information on how to start Red Bird Ministries in a parish, contact Gabriela Ross, director of the Office of Marriage and Family Life, at 317-592-4007 or gross@archindy.org. For more information on Red Bird Ministries and to access their resources or app, go to redbirdlove. For more pregnancy loss and child loss resources, go to marriageandfamily.archindy.org/miscarriage.) †

Bishop Barron: Anniversary a time to reflect on equality as God-given right

WASHINGTON (OSV News)—As the nation prepares to celebrate its 250th birthday, it should reflect on how the American understanding of equality is

grounded in the belief that all people are equally children of God, Bishop Robert E. Barron of Winona-Rochester, Minn., said on May 17 at a prayer rally on the National Mall.

“As we reflect on our history, from the founding through the trials of the Civil War to the struggle for civil rights, we can see this consistent thread, the conviction that human dignity, equality, rights, freedom, and the rule of law are all grounded in God,” he said.

Organizers of the event, “Rededicate 250: A National Jubilee of Prayer, Praise & Thanksgiving,” said they aimed to mark

the nation's upcoming 250th birthday “with Scripture, testimony, prayer, and rededication of our country as One Nation to God.” It was organized by Freedom 250, a public-private partnership with the White House to mark America 250.

The event primarily featured Protestant faith leaders, but in addition to Bishop Barron, Cardinal Timothy M. Dolan, retired archbishop of New York, spoke by video, and Rabbi Meir Soloveichik spoke in person. Director of National Intelligence Tulsi Gabbard, who identifies as Hindu, also spoke by video message.

Citing Abraham Lincoln's use of the phrase “under God” in the Gettysburg address, Bishop Barron argued he did so because he knew “that God is essential to any coherent account of democracy, freedom and equality.”

That sense of freedom can also be traced to the founding, he argued, citing the Declaration of Independence's phrase, “endowed by their Creator with certain unalienable rights, among these are life,

liberty, and the pursuit of happiness.

“What the founders knew from their Christian formation is that all people, despite their enormous inequalities, are equally children of God and therefore equal in dignity,” Bishop Barron said.

Vice President JD Vance and Secretary of State Marco Rubio, both Catholics, as well as Secretary of Defense Pete Hegseth and Gabbard, were among the administration officials who addressed the event by video messages.

“We've always been and still are a nation of prayer, and thank God for that,” Vance said in a video message.

Rubio said in a video message that the nation was “shaped by this Christian idea.” He pointed to the Apollo 8 astronauts—Frank Borman, Jim Lovell and Bill Anders—reading from the book of Genesis during their historic 1968 mission to orbit the moon.

“This is who we are,” Rubio said. “It is who we have always been. America is still a young nation, measured against the

record of history, and from the beginning, we have carried the belief that our country represents something new in the world. But the soul of our nation has always been rooted in an ancient faith.”

Cardinal Dolan said in a video message that “in every chapter of the American story, our faith in God has been the bedrock of our greatness, the source of our success.

“Boy, going back to the days of the Revolutionary War, our very way of life has been defined in part by a few key principles: prayer, trust, worship, the Sabbath, loyalty to family, freedom of religion, the power and strength of democracy, the principle of subsidiarity, devotion to the common good,” Cardinal Dolan said. “In other words, our deepest values as a country have always been rooted in our identity as a people of God and anchored in the reality that we're not only American citizens—you bet we are, and grateful for it—but that we are bound someday to be citizens of heaven.” †

SERRA CLUB VOCATIONS ESSAY

People of faith serving others helped build up America over its history

By Clare Kennedy
Special to *The Criterion*

In the 1700's, America was built up by a mix of people, including priests and religious following their vocation of making their community a better place.

Now, 250 years later, God is still leading his people to thrive and follow him, especially the youth today who are needed to continue leading others in the Lord's will, to make a better place for everyone.

Around the time that America was founded, St. Junipero Serra was in what would later become California, following his vocation of religious life by founding missions in the region. He traveled a long way listening to God's



call and did many things to serve other people. He can be seen as an example of how we can serve others today.

Many years later, on the east side of Indianapolis in 1925, another community called Little Flower came together to listen to God's word. They gave him praise by creating a parish dedicated to the newly canonized St. Thérèse of Lisieux, who described herself as just a "little flower" in the garden of the Lord in *The Story of a Soul*, her spiritual autobiography.

The parish was founded during a hard time, with anti-Catholic activity across the U.S., including in Indianapolis. But the community persisted. In 1926, a school was built to teach children about how God loved them. The first people to teach the children there were Franciscan sisters.

A century later, Little Flower continues to teach children like me about God. The story of our past can teach me and other young people

to always thank God for both great achievements and little things. It shows us that people dedicated to God founded and built America, and our country needs people dedicated to God to carry it on.

Someone's calling might not always be what they expect, but God has a plan for everyone. We must be ready to answer God's call when it comes, and we all need to continue this Church of love and prayer. Jesus will be with us the whole time.

I am open to whatever vocation God is calling me to follow, and God has been leading me to make my own contributions by giving me opportunities to love and serve my neighbor.

Through my parish (Little Flower), in my community, and even in the classroom, God has been guiding me to do his will. For example, I help at various activities in my parish, like fish fries, Christmas giving trees, vacation Bible school, being an altar server and

helping to set up and work at our yearly festival.

Through these activities, Little Flower has taught me to use my time, talent and treasure for good and other people. This service has helped me to conclude that whatever vocation I end up fulfilling, I always want to help others.

Overall, as today's youth, my peers and I must be prepared to serve others, to carry on the Church of God and listen to his call. We all need to appreciate and remember the examples of the past in order to improve the future.

(Clare and her parents, Steve and Mary Kennedy, are members of St. Therese of the Infant Jesus [Little Flower] Parish in Indianapolis. She recently completed the 7th grade at Little Flower School in Indianapolis and is the 7th-grade division winner in the Indianapolis Serra Club's 2026 John D. Kelley Vocations Essay Contest.) †

Mosque shooting an 'attack on the sacred dignity of all human life,' says bishop

(OSV News)—Bishop Michael M. Pham of San Diego said the faithful there "stand united in solidarity and prayer with the Muslim community" after a deadly May 18 shooting at a mosque complex in that city killed three adults, including a security guard.

The two teen suspects were later found dead of apparent self-inflicted gunshot wounds.

No children from the mosque's school and no officers were injured, according to San Diego police.

Law enforcement is now investigating the shooting as a hate crime.

The attack unfolded just before noon at the Islamic

Center of San Diego, located in that city's Clairemont neighborhood.

About two hours earlier, the mother of one teen suspect had alerted police she believed her son was suicidal and that "several of her weapons," along with her car, had been taken, according to the San Diego police chief.

She said her son had left with a companion, both dressed in camouflage, and also said she had found a note left behind, which police later said contained "general hate speech."

San Diego police said the suspects were ages 17 and 18.

In his statement, Bishop Pham said "the Islamic Center has been a longtime partner in our collaborative work for justice, especially in accompanying immigrants."

"Houses of worship must always be sanctuaries of peace, safety and prayer. An attack on one faith community is an attack on the sacred dignity of all human life," added the bishop.

Speaking "on behalf of the entire Roman Catholic community of San Diego," Bishop Pham offered "my deepest condolences, solidarity and fervent prayers to the families of the victims and the entire Muslim community." †

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SIMPLY CATHOLIC

O'Connor's dark fiction was deeply imbued with her Catholic faith

(Editor's note: With 2026 being the 250th anniversary of the founding of the United States, this story is part of a continuing series of occasional "Simply Catholic" articles about great Catholics who have called America their home.)

By Russell Shaw

(OSV News)—Flannery O'Connor was not an evangelist. She was an artist, one of the most gifted American fiction writers of the 20th century. But a profoundly Catholic theological vision informed her art, giving her stories resonance and depth that sound deep—and sometimes deeply disturbing—spiritual chords.

Explaining why she often wrote about grotesque characters in bizarre situations, O'Connor remarked that in an age of disbelief like this one, "You have to make your vision apparent by shock—to the hard of hearing you shout, and for the almost blind you draw large and startling figures."

Another time she said, "All my stories are about the action of grace on a character who is not very willing to support it." Then, with her characteristic mixture of ruefulness and realism, she added, "But most people think of these stories as hard, hopeless, brutal, etc."

Today, more than six decades after her death, that sort of reaction to O'Connor's fiction is more and more giving way to the realization that these are richly imagined analogies of faith flung in the face of skeptical secularism by a master storyteller.

Writing in the *New York Review of Books*, author Joyce Carol Oates cited O'Connor's "unshakable absolutist faith" as the foundation of her creative work. Faith, said Oates, provided O'Connor with "a rationale with which to mock both her secular and bigoted Christian contemporaries in a succession of brilliantly orchestrated short stories that read like parables of human folly confronted by mortality."

The only child of real estate agent Edward F. O'Connor and Regina Cline O'Connor, Mary Flannery O'Connor was born on March 25, 1925, in Savannah, Ga. Her great-grandparents were Irish immigrants, and the family had remained staunchly Catholic, members of a religious minority in the Protestant Bible Belt.

As a child, Mary Flannery attended parochial schools until her father's failing health forced a move to the Cline family home in Milledgeville, Ga. There she attended Peabody High School, drawing cartoons and writing for the school newspaper.

In 1942, she enrolled at Georgia State College for Women, located near her home. It was then she began to use the name Flannery O'Connor on school assignments. She graduated with a bachelor's degree in social science.

In 1946, she was accepted by the prestigious Writers' Workshop at the University of Iowa and went there to study journalism. While there, she met important writers like Robert Penn Warren and John Crowe Ransom, began writing fiction and started attending daily Mass. After Iowa, she spent time at an artists' colony near Saratoga, N.Y., writing and socializing with other writers and attending Mass with the domestic staff.

It was while living in the artists' colony that O'Connor was once a guest at a dinner party in New York City hosted by the intellectual writer Mary McCarthy, a lapsed Catholic. O'Connor later recounted her experience of it in a letter to a friend. At one point, McCarthy reflected on the Eucharist describing it as a symbol and "a pretty good one."

O'Connor, who had been quiet during most of the dinner, was asked her opinion of the matter. In her terse reply expressive of both her deep faith and her sometimes blunt writing, O'Connor famously replied, "Well, if it's a symbol, to hell with it."

Taken ill in 1950 while traveling home for Christmas, she was diagnosed with lupus, the inflammatory connective tissue disease that led to her father's untimely death in 1941. She moved home for good and lived with her mother, settling into a routine of writing, tending her collection of peafowl and other exotic birds, exchanging letters with a growing number of correspondents, going to church with her mother, now and then lecturing on college campuses and battling lupus.

Her illness she viewed with cool courage touched by humor expressed in a satirical southern dialect. "I had a blood transfusion Tuesday," she wrote a friend not long before her death, "so I am feeling sommut better and for the last two days I have worked one hour each day and my my I do like to work. I et up that one hour like it was filet mignon."

Her first novel, *Wise Blood*, appeared in 1952 and



Catholic writer Flannery O'Connor is seen with a pet peacock outside her family's home in Milledgeville, Ga., in an undated photo. Afflicted by lupus, which eventually took her life, the author increasingly in her adult years needed crutches in order to walk. (OSV News photo/Floyd Jillson/Atlanta Journal-Constitution, via AP, courtesy "Flannery")

received respectful but sometimes puzzled reviews. The story, she later told one of her correspondents, is about a "Protestant saint," Hazel Motes by name, "written from the point of view of a Catholic." Her second novel, *The Violent Bear It Away*, about a reluctant teenage prophet named Tarwater, was published in 1960.

In between, she produced a slow but steady stream of short fiction. The stories were collected in two volumes, *A Good Man Is Hard To Find* (1952) and the posthumously published *Everything That Rises Must Converge* (1965).

The unraveling of hypocrisy is a favorite theme with O'Connor, and a story called "Revelation" is a particularly striking example of that. Mrs. Turpin, a middle-aged farm wife possessing sublime self-satisfaction and a keen eye for the faults of those she considers her inferiors, gets the shock of her life when a crazed girl in a doctor's office throws a book at her, tries to choke her and tells her, "Go back to hell where you came from, you old wart hog."

It's the start of Mrs. Turpin's conversion. That evening, as she stands beside her hog pen, the conversion comes to completion when she is confronted with a vision of a "vast horde of souls" mounting to heaven.

Leading the way are many of those she's always looked down on. Bringing up the rear are some like herself. "They were marching behind the others with great dignity, accountable as they had always been for good order and common sense and respectable behavior. ... Yet she could see by their shocked and altered faces that even their virtues were being burned away."

Mrs. Turpin walks slowly back to the house. The crickets are loud in the woods, "but what she heard were the voices of the souls climbing upward into the starry field and shouting hallelujah."

Beyond mere hypocrisy, O'Connor sometimes confronts monstrous evil that might best be described as demonic. In *A Good Man Is Hard to Find*, an escaped killer called The Misfit slaughters a family whose grandmother confronts him at the end.

"No pleasure but meanness," he snarls at her.

"She saw the man's face twisted close to her own as if he were going to cry and she murmured, 'Why you're one of my babies. You're one of my own children.' She reached out and touched him on the shoulder. The Misfit sprang back as if a snake had bitten him and shot her three times through the chest."

"She would of been a good woman," he tells his

companions, "if it had been somebody there to shoot her every minute of her life."

O'Connor rejected the stereotyped explanation that she wrote as she did because that was how writers of the so-called Southern Gothic school wrote.

"My own feeling is that writers who see by the light of their Christian faith will have, in these times, the sharpest eyes for the grotesque, for the perverse and for the unacceptable. ... The novelist with Christian concerns will find in modern life distortions which are repugnant to him, and his problem will be to make these appear as distortions to an audience which is used to seeing them as natural; and he may well be forced to take ever more violent means to get this vision across to this hostile audience."

In 1960, the Dominican Servants of Relief for Incurable Cancer, a women's religious order founded by Nathaniel Hawthorne's daughter, Rose, that operated a cancer home in Atlanta, approached O'Connor with a request to write a book about a girl with a disfiguring facial tumor whom the sisters had sheltered until her death at the age of 12. The sisters were deeply impressed by her courage and good spirits and wanted the world to know about her.

O'Connor told them they should write the book themselves, but she negotiated its publication and wrote the introduction.

The volume appeared in 1961 as *A Memoir of Mary Anne*. Reflecting its author's own experience, her introduction is an extraordinary testimony of faith.

"One of the tendencies of our age is to use the suffering of children to discredit the goodness of God," she wrote, "and once you have discredited his goodness, you are done with him." In earlier times, people viewed unmerited suffering with "the blind, prophetic, unsentimental eye of acceptance, which is to say, of faith." But now "we govern by tenderness"—tenderness divorced from its source in Christ—which "ends in forced labor camps and in the fumes of the gas chamber." Today, perhaps, she would add abortion centers to that list.

O'Connor died of kidney failure brought on by lupus shortly after midnight on Aug. 3, 1964. Her volume *The Complete Stories* received the National Book Award for Fiction in 1972.

(Russell Shaw, a longtime journalist and writer, was the author of more than 20 books, including three novels. He died in January 2026.) †

Public Square/Kenneth Craycraft

Common sense slowly emerges for protecting women's athletics

In late March, the International Olympic Committee (IOC) made an announcement that is simultaneously surprising and banal. It declared that only women are eligible to participate in women's events in the Olympics.



The importance of the IOC's decision is far broader than participation in the Olympics, which, after all, involves a minuscule percentage of the population. Rather, it is a reminder from a significant secular international organization that the human person is created male and female, with significant physiological differences between the two.

In one sense, the IOC is merely catching up with other international athletics governing bodies. For example, in 2023, governing bodies for the International Cycling Union (governing bicycle competitions), World Aquatics and World Athletics (the latter of which governs track and field) had already restricted women's events to biological women and biological men who had transitioned before going through male puberty.

But the problem of males participating in female athletics is not limited to international events. In 2022, in the United States, a "trans identifying" man won the women's NCAA swimming championship in the women's 500 meters. In 2019, a male athlete at a university in New Hampshire, won a track and field NCAA championship in the women's division.

Similarly, boys have won high school athletic events in the girls' division in the states of Connecticut, Maine, Washington, California, Minnesota and others. This

is only possible because these states have deliberately determined that boys may compete in girls' sports. Of course, this is tantamount to eliminating the girls' category altogether.

To remedy the injustice of forcing girls to compete against boys, about 27 states in the U.S. have preceded the IOC in mandating that only biological girls can compete in girls athletic competitions.

In early 2026, the United States Supreme Court heard an important case testing these laws, and it appears likely to uphold them. This decision may protect states' laws that guard the integrity and safety of girls' athletics, but it would be unlikely to compel those states that do not. Thus, in the latter states, the injustice of forcing girls to compete against boys, and the perversion of results and records, will likely continue.

These issues are not merely about athletics, of course, which in the big scheme of things are far less important than many other social institutions. But the controversies around sports are proxies for the larger issue of the nature of the human person, created as either male or female. "Male and female [God] created them," says Genesis 1:27.

There's no third sex; and one sex cannot become the other, regardless of how a person presents or "identifies." This is not to deny certain areas of confusion over sex and gender. But the confusions should not be the basis of social policy.

There are broadly speaking two actual categories of the debate over male participation in women's sports.

First, some people, especially adolescents and teenagers, experience authentic body dysmorphia, which is a psychological/behavioral issue, akin to bulimia and anorexia, for example. These people should be treated with

dignity and compassion while being helped to overcome their confusion. A recent study in Finland has strongly suggested that surgical and hormonal intervention in such cases exacerbates rather than alleviates the psychological and psychiatric stress of such persons.

Second, some males—every human being with a Y chromosome—experience disorders of sexual development, or DSD. These are men with identical testosterone profiles as men without DSD. They produce just as much testosterone on average as men with normal development of sexual organs. But men with variations of DSD either do not develop typical male sexual organs or exhibit ambiguous genitalia.

These are tragic cases, as are any abnormalities in embryonic development. And, again, such people should be treated with dignity and compassion as they work through the social implications of this disorder. But these tragic cases are not a legitimate reason to deny women athletic opportunities. For purposes of the physiological advantages, people with XY DSD disorders are no different from any other person with a Y chromosome.

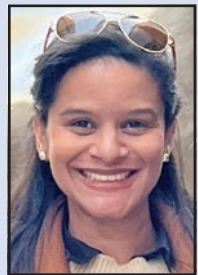
Gender ideology is on retreat in many aspects of social life. Sports are not the most important venue of the problem. But they are something of a bellwether. Measures like those of IOC and similar organizations are indications of cautious optimism that gender ideology may soon yield its ascendent grip on social institutions, and thus, girls and women will be restored to equality.

(Kenneth Craycraft is a professor of moral theology at Mount St. Mary's Seminary and School of Theology in Cincinnati and author of *Citizens Yet Strangers: Living Authentically Catholic in a Divided America*, OSV Books.) †

Theophilus Paths/Ely Segura

Mission trip sheds a light on the martyrdom of St. Oscar Romero

When I heard that an upcoming mission trip for the Maryknoll Fathers and Brothers was going to be to El Salvador, I didn't hesitate to sign up immediately. I was eager to learn more about the work of St. Oscar Romero, especially because the testimony of his priesthood had moved me to tears.



That trip in 2023 coincided with the commemoration of the 43rd anniversary of St. Oscar's martyrdom. Like John the Baptist or an authentic "alter Christus," knowing his death was imminent, he did not cease in the fulfillment of the mission entrusted to him: to advocate for justice, until his last breath, on behalf of the least fortunate among his people.

This was my first visit to El Salvador. In the downtown of San Salvador, construction was underway on the National Library, and a few blocks from that site, in the cathedral, preparations were being made for the feast day—and martyrdom anniversary—of

St. Oscar Arnulfo Romero y Galdamez, the archbishop of San Salvador from 1977-80 who was canonized on Oct. 14, 2018, by Pope Francis.

That morning—March 24, 2023—in the cathedral was memorable for me. Hundreds of faithful, young and old, attended the holy Eucharist: religious, lay people, supporters of St. Oscar, the media and dozens of groups of pilgrims who also gathered around the saint's crypt to pay tribute to him with songs and prayers.

I was struck by the fact that the saint was not only a figure who gained international recognition, but was truly a prophet in his own land, loved by everyone there, Christian or not.

During my mission trip, we had the opportunity to learn about the lives of other martyrs in El Salvador, but since my focus was on St. Oscar, I want to highlight three lessons I learned.

First, the pressing need to touch the wounds of the afflicted. St. Oscar is credited with

the phrase, "There are many things that can only be seen through eyes that have cried." He knew this better than anyone because he not only welcomed the tears of the direct victims of violence and social inequality but also shed tears for them and with them.

In his final years, he turned the Archdiocese of San Salvador into a place of welcome and listening for those who suffer, people from all walks of life who confided their fears to him and who offered him bonds of trust and friendship.

Second, preaching the Gospel, in all its implications, is an obligation. For, as St. Paul said in his First Letter to the Corinthians, preaching it is not a cause for pride, but a duty (1 Cor 9:16).

Thanks to the broadcasts of his homilies on the diocesan radio station, today we can marvel at a prophet of our times, who was not afraid to denounce the abuses of his country's military, the abuse of authority by its leaders and the unequal distribution of wealth.

St. Oscar never ceased to awaken the conscience of his compatriots, urging them to peacefully unite for just causes and claim the rights that belonged to them. The day before his death, he openly begged the national guard to cease their harassment and persecution, appealing to the commandment not to kill.

Finally, give your life! It may not be to the extreme, like Jesus who gave his on the cross, or at the point of a bullet, like St. Oscar, but wear it out in unconditional dedication, taking up a cause to alleviate the pain of those who are suffering.

The ancient Christian writer Tertullian, who died in the early third century, affirmed that the blood of martyrs is the seed of the Church. May the blood of St. Oscar germinate in each of us the desire to fearlessly assume our identity as members of the Church, for, in the end, the consequence will never be death, but eternal life.

(Ely Segura is a laywoman and creator of the *Teófilo* project, an initiative for the faith formation of Hispanic adults in the United States. Visit www.proyectoteofilo.com.) †

Guest column/Fr. Patrick Briscoe, O.P.

Corpus Christi reminds us that the Eucharist is food for the journey

We did not have a procession on *Corpus Christi* when I was growing up.

It's not because we didn't believe in the real presence.

In fact, some of my most powerful childhood memories are from the Holy Thursday procession. The incense. The chant. The parish jammed into a tiny chapel for adoration.

Another very vivid memory was the first time I attended eucharistic adoration. One of our young associates, with the permission of our pastor, added a Holy Hour after our Sunday night youth Mass. The



Briscoes naturally stayed for the whole thing. (If your mother was Mary Briscoe, you would have stayed too.) I remember learning to serve Benediction and falling in love with the ancient rites of the Church.

The first time I attended a *Corpus Christi* procession at my home parish was a Mass of Thanksgiving I offered after my priestly ordination.

Flanked by roughly 7,000 altar servers (OK, that's a slight exaggeration), we made a loop of the parish property—around the church where I went to Sunday Mass for almost 20 years. Around the parish school, which I attended for eight years. Around the gym where I occasionally pretended to be athletic. Around the

playground where I enjoyed many recesses (and even got into a few fights). Later, one of my sisters would marry in the same church. I would concelebrate my childhood pastor's funeral Mass there.

The procession was more than a victory lap. It was a lesson for a new priest. Hidden in the eucharistic mystery is the whole of Christian life. The mystery of past, present and future. In the sacred host we worship with special love today, we encounter the mystery of Christ's past death on Calvary. We receive the outpouring of graces for our present life. And we look forward with longing to the kingdom of glory to come.

In the Church's understanding, memorial does not mean a sentimental glance backward, as though we were merely recalling a noble death from long ago. At Mass, the sacrifice of Christ is sacramentally made present. The cross is not repeated, but its saving power is brought into our midst.

That is why eucharistic devotion is never a detour from the Passion. It leads us straight into it. When we kneel before a monstrance, we are not escaping the drama of salvation; we are entering more deeply into it.

I first loved eucharistic adoration for St. Thomas Aquinas' Latin hymns, the smell of incense and ritual connection to an ancient past. Now I love that I can sit alone with the Lord. I know that the only thing I need is to be near to him.

That is one of the reasons *Corpus Christi* is such a joyful feast. It is not only a feast about doctrine, though

doctrine matters here with absolute seriousness. It is a feast of God's nearness. Our Lord has not left us his people to fend for ourselves in a cold and lonely world. He remains. He feeds. He abides. The Eucharist is the sacrament of the present moment.

And then there is the last horizon: the future glory we await. St. Paul tells us, "Eye has not seen, ear has not heard what God has ready for those who love him" (1 Cor 2:9). I have to believe that's true. What's down here just isn't good enough. It's not worth my heart. It's not worth my life.

Every procession on *Corpus Christi* says, in its own public and beautiful way, that we are made for more than what this world can offer. We are pilgrims, and this sacrament is food for the journey. What we receive under sacramental signs now, we hope one day to behold unveiled. What is hidden will be manifest. What is veiled in mystery will blaze forth in glory.

That hope is essential to Christian life. Without it, our religion becomes cramped and anxious, as though grace were only about managing decline. But the Eucharist teaches us that our destiny is not exhaustion, nor disappointment, nor death but communion.

(Dominican Father Patrick Mary Briscoe is the author of *O Sacred Banquet [OSV, 2026]*, which explores the Eucharist through one of the most beautiful and profound prayers of St. Thomas Aquinas.) †

Pentecost Sunday/Msgr. Owen F. Campion

The Sunday Readings

Sunday, May 24, 2026

- Acts 2:1-11
- 1 Corinthians 12:3b-7, 12-13
- John 20:19-23

Pentecost, the feast celebrated this weekend, is the greatest day of the Church's year, save for Easter and Christmas. It is interesting in this sense. It is the only ancient Jewish feast still observed by the Church.



In the beginning, Christians almost invariably were of Jewish origins. Quite early in Christian

history, the Apostles themselves took the Gospels far and wide. As a result of these missionary efforts, many came into the Church who had not been Jewish.

When the Church emerged after Christ's ascension and the first Pentecost, a series of political upheavals were causing great stresses in traditional Judaism.

All these developments meant that the attention that once would have been paid to Jewish feasts, just as the Lord observed these feasts, faded and eventually ended altogether. Pentecost is the lone exception.

For Jews, Pentecost celebrates God bringing them together as a people. In this, more than just ethnic or genetic unity was achieved. They were unified as a people in their mission to be true to God and to profess God before all the nations.

Christians see Pentecost as the holy day on which God the Holy Spirit put new life into the Apostles. Receiving strength and power from the Holy Spirit, the Apostles then went forward to proclaim salvation in Christ throughout the world.

They formed the Church founded by Jesus. They took the Church and the Gospel to the world. The Church grew, always as a community.

The first reading recalls this process. The Apostles continued the Lord's work. Through them, the Lord continued to live in the world.

For the second reading, the Church presents a passage from St. Paul's First Letter to the Corinthians. Absolute faith in Christ as the Savior is key. Without grace that accompanies this absolute commitment and enables faith, humans are confused and liable to fatal misstep.

St. John's Gospel is the source of the last reading, a resurrection narrative. The risen Lord appears before the Apostles. As God, possessing the Holy Spirit, Jesus gives the Apostles the power to forgive sins, extraordinary because only God can forgive sins.

Reflection

For weeks, the Church rejoiced in Christ's resurrection, joyously proclaiming that Jesus is Lord and that he lives.

As this season has progressed, the Church, through the readings at Mass, also called us to realize what effect the Resurrection continues to have upon us and upon human history. The salvation achieved by Christ on Calvary will never end. It is for all time and for all people. Mercy and justice will reign supreme.

It is accomplished from one age to the next by the Lord's disciples spread around the world.

Bound together by completely free and uncompromised individual decisions empowered by grace to follow Christ, true Christians are united in the Church. They share their identity with Christ and the grace of the Spirit. As the Acts of the Apostles reveals, they are part of the community still gathered around the Apostles, under the leadership of Peter, and still looking to the Apostles for guidance and direction. Thus, Christ continues to live in the Church, offering salvation and hope to all.

Practically speaking, Christians, however zealous, cannot be ships passing each other silently in the night. They bear together the mission to bring God's mercy and wisdom to the world. Christians belong to and are one in the Church. They need each other.

At this feast of Pentecost, the Church's lesson is therefore very contemporary, immediate and personal. We all belong, as did the first Christians, to the Church built on the foundation stones of the Apostles, a community created by God to bring divine mercy to weary and wandering humans.

This feast invites us into the very framework of holiness and witness formed by Jesus. None of us is alone in faith. We share a common bond with Christ. We share in the mission of Christ. †

Daily Readings

Monday, May 25

The Blessed Virgin Mary, Mother of the Church
Genesis 3:9-15
or Acts 1:12-14
Psalm 87:1-3, 5-7
John 19:25-34

Tuesday, May 26

St. Philip Neri, priest
1 Peter 1:10-16
Psalm 98:1-4
Mark 10:28-31

Wednesday, May 27

St. Augustine of Canterbury, bishop
1 Peter 1:18-25
Psalm 147:12-15, 19-20
Mark 10:32-45

Thursday, May 28

1 Peter 2:2-5, 9-12
Psalm 100:2-5
Mark 10:46-52

Friday, May 29

St. Paul VI, pope
1 Peter 4:7-13
Psalm 96:10-13
Mark 11:11-26

Saturday, May 30

Jude 17, 20b-25
Psalm 63:2-6
Mark 11:27-33

Sunday, May 31

The Most Holy Trinity
Exodus 34:4b-6, 8-9
(Response) Daniel 3:52-55
2 Corinthians 13:11-13
John 3:16-18

Question Corner/Jenna Marie Cooper

Church advises infants be baptized in the 'first few weeks' after birth

QI'm a lifelong Catholic who recently gave birth after moving to a new city. When I went to our local parish to ask about having our baby baptized, the parish secretary said they would need a record of six months of parish offertory envelopes with our name on it. But we haven't been at this parish for that long.

Is six months of envelopes a normal requirement in most places? I was always taught that you should baptize a baby right away.



AYou are correct that the Church teaches that newborn infants should be baptized as soon as reasonably possible. While the Church doesn't give us a strict time limit, canon 867 of the *Code of Canon Law* indicates that "parents are obliged to see that their infants are baptized within the first few weeks [after birth]."

At the same time, under normal circumstances it is to be expected that a parish would be reluctant to baptize an infant without having some pastoral contact with the parents beforehand.

This is also envisioned in the Church's

law, which tells us: "The celebration of baptism should be properly prepared. Accordingly ... the parents of a child who is to be baptized, and those who are to undertake the office of sponsors [godparents], are to be suitably instructed on the meaning of this sacrament and the obligations attaching to it" (#851).

In light of this, canon 867 goes on to state: "As soon as possible after the birth, indeed even before it, [the parents] are to approach the parish priest to ask for the sacrament for

their child, and to be themselves duly prepared for it."

However, it's good to keep in mind that if an infant is in danger of death, the child should be baptized immediately, regardless of whether or not the parents have been "suitably instructed" (#867, 2). And in this kind of scenario anyone with the proper intention, even layperson or a non-Catholic, can validly and licitly confer baptism (#861, 2).

But even in normal situations where there is no immediate danger of death, canon law does not mandate any particular formation program for the parents of an infant to be baptized, nor does it specify any particular length of time for pre-baptismal instruction.

Also, while the Church desires that parents be duly instructed on the obligations that arise from the baptism of their infant, the Church does not require any special degree of parental holiness. And technically, parents do not even have to be practicing Catholics in order to have their infant child baptized in the Church. The minimum requirement for an infant to be baptized is that at least one parent consent to the baptism, and that there is a "founded hope"—meaning that such a hope is not "altogether lacking"—the child will be raised Catholic (#868).

Regarding your personal situation, obviously I only know the minimal details that you have shared. But my guess is that your parish was confusing the eligibility for infant baptism with the higher bar of eligibility for something like serving as a godparent. See canon 874 for the requirements the Church has for godparents.

My thought is that your parish was probably using the envelope system as a way to verify that you are a practicing Catholic. Because if they were requiring monetary contribution as a condition for your child to be baptized, then this would veer into the sin and canonical crime of simony (the crime of buying or selling a sacrament or other spiritual good; see #1380).

My advice is to try to speak to the pastor of your parish directly and explain your situation. But at the end of the day, the priority is to have your baby baptized as soon as possible. So, if your pastor is unwilling to budge on the six-month timeline, you might consider approaching other parishes or even reaching out to your diocese.

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

My Journey to God

Journey

By Benedictine Sister Susan Lindstrom

Let go of pain; let go of fear,
of paths once steep and rough,
Cling not to hurtful memories.
Let My love be enough.

Your life's a tapestry I weave
if My designs you will receive.
Your whole life's journey I have led.
The joys and struggles are My thread.

The shuttle you do not control.
The warp and woof are mine to hold.
The process and the progress slow,
requires trust ... will you let go?

(Benedictine Sister Susan Lindstrom is a professed member of the Sisters of St. Benedict at Our Lady of Grace Monastery in Beech Grove. Photo: A weaver creates an intricate pattern on a traditional loom.) (Photo by Yasin Onus on [Unsplash.com](https://www.unsplash.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.

BAREITHER, Theresa M., 77, St. Lawrence, Indianapolis, March 15. Wife of Terry Bareither. Mother of Bart and Max Bareither. Sister of Annette Beesting, Phyllis Collins, Janet Glendening, Suann Southwick and Joseph Duennes. Grandmother of two.

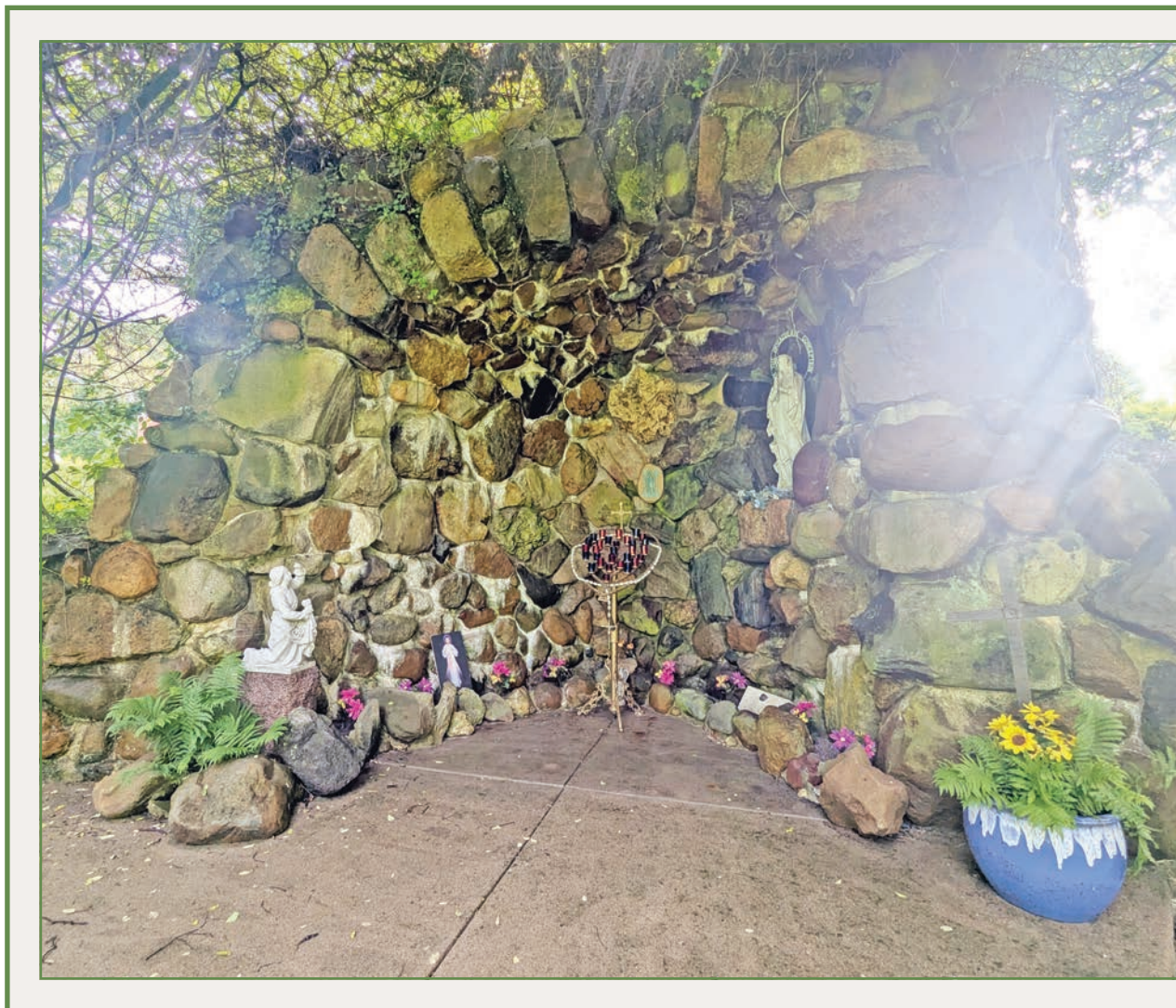
BREWER, Ray E., 85, St. Ambrose, Seymour, Jan. 12. Husband of Loretta Brewer. Father of Annette Blake, Daniel, Randall and Robert Brewer. Brother of Christina Miller and Raymond Brewer. Grandfather of 14. Great-grandfather of 15.

BROWN, JoAnn M., 92, Prince of Peace, Madison, April 28. Mother of Gary Brown. Sister of Rita Campbell. Grandmother of three. Great-grandmother of five.

BUENING, Marlene A., 81, St. Mary, Greensburg, May 2. Mother of Trina Koers, Karen Varadachari and Mark Buening. Grandmother of six. Great-grandmother of four.

CARBONE, Stephen L., 74, St. Christopher, Indianapolis, April 6. Husband of Judy Carbone. Brother of Carolyn Connolly and Ruth Wehby. Uncle of several.

EATON, Rosemary L., 91, St. Lawrence, Indianapolis, Nov. 9, 2025. Mother of Kathleen Ross, Elizabeth Scott, Daniel, David, Jr., Ronald and Timothy Eaton. Grandmother of 13. Great-grandmother of six.



Marian grotto

A grotto modeled after the grotto of Our Lady of Lourdes in Lourdes, France, is seen on May 16 behind St. Mary-of-the-Rock Church in Franklin County. It was built in the early 1920s with donated boulders found on nearby farms and has been a beloved place of prayer for people in the area. The former St. Mary-of-the-Rock Parish was merged in 2013 into Holy Family Parish in Oldenburg. Mass continues to be periodically celebrated at St. Mary-of-the-Rock. (Photo by Sean Gallagher)

ENGLERT, Barbara A., 81, St. Jude, Indianapolis, March 31. Mother of Dorene Ocamb. Sister of Kathleen Dishman. Grandmother of one.

ESSIG, Kathy J. (Ferguson), 74, Good Shepherd, Indianapolis, April 26. Mother of Kaeti Essig and Glenda Wright. Sister of Elizabeth and Don Ferguson. Grandmother of one.

FELDMAN, Luella, 90, St. Jude, Indianapolis, April 30. Mother of Nancy Sowers, Barry, Brad, Brent, Brian and Bruce Feldman. Sister of Charles Burkhardt. Grandmother of 14. Great-grandmother of 11.

FELDMAN, Marvin J., 92, St. Jude, Indianapolis, April 30. Father of Nancy Sowers, Barry, Brad, Brent, Brian and Bruce Feldman. Brother of Rosalyn Doyle. Grandfather of 14. Great-grandfather of 11.

FITES, Alan, 86, SS. Francis and Clare of Assisi, Greenwood, April 1. Husband of Marilyn Fites. Father of Susan and Steven. Stepfather of Cara, Kelly and

Jared. Grandfather of eight. Great-grandfather of one.

FOLKMAN, Gary L., 81, St. Bartholomew, Columbus, April 20. Husband of Susan Folkman. Father of Leslie Folkman and Lisa Teague. Brother of Guy Folkman and Kevn Green. Grandfather of three. Great-grandfather of one.

GONZALEZ, Jonathan, 43, St. Lawrence, Indianapolis, Dec. 6, 2025. Son of Octavio and Lucia Gonzalez.

GORDON, Herbert L., 76, Our Lady of Perpetual Help, New Albany, April 22. Husband of Sandra Gordon. Father of April Holder, Melissa Kapfhammer, Ben and Hadley Gordon. Brother of Debbie Dehn and Becky Edwards. Grandfather of nine. Great grandfather of three.

GRIFFIN, Deborah A., 74, St. Roch, Indianapolis, Nov. 14, 2025. Sister of Carol, Monica, Rick, Thomas and Timothy Griffin. Aunt of several.

HARTMAN, Angela F., 95, St. John Paul II, Sellersburg, April 25. Mother of Donna Isler, Susan Smith, Marcia Torpey and Donald Hartman, Jr. Grandmother of nine. Great-grandmother of 15. Great-great-grandmother of one.

HARTMAN, Eileen, 81, St. Bartholomew, Columbus, April 23. Wife of James Hartman. Mother of Aaron Hartman. Sister of AnnaJean Gleason-Cowan. Grandmother of one.

LAKIN, Joseph R., 64, Holy Spirit, Indianapolis, April 15. Brother of Mary and James Lakin.

LIME, Donna, 84, SS. Francis and Clare of Assisi, Greenwood, April 13. Wife of Richard Lime. Mother of Donna Caldwell, Susan and Michael Lime. Sister of Linda Johnson, Harry, John

and Steve Heidelberger. Grandmother of 10. Great-grandmother of seven.

MCAULEY, Mary E., 69, St. Lawrence, Indianapolis, April 12. Sister of Kathleen Sandlin, Faith Williamson, Robin and James McAuley. Aunt of several.

MICHA, Judith E., 79, St. Simon the Apostle, Indianapolis, April 24. Wife of Anthony Micha. Mother of Karen Synder and David Micha. Grandmother of four.

MILLER, Betty A., 101, St. Jude, Indianapolis, April 29. Mother of Pam Miller-Balfour, Julie Miller-Whitney, David, Joseph and Robert Miller, Jr. Grandmother of five. Great-grandmother of 10.

MULCAHY, Joan (Mallon), 94, American Martyrs, Scottsburg, April 23. Mother of Beth Mackenzie, Nancy Maston, Marge Mulcahy and Jean Robbins. Grandmother of 13. Great-grandmother of nine.

PETERSON, Jane (Illyes), 79, St. Lawrence, Indianapolis, Nov. 22, 2025. Mother of Jeffrey and Michael Peterson. Sister of Margaret Price, Barbara Reedy and Robert Illyes.

PIECZKO, Marian C., 87, St. Christopher, Indianapolis, April 18. Wife of Goerge Pieczko. Mother of Amy Freeman, Mary Stumpf, Joe and Mike Pieczko. Grandmother of five. Great-grandmother of two.

RAIL, Harry J., 86, Nativity of Our Lord Jesus Christ, Indianapolis, April 25. Husband of Judith Rail. Father of Anna Maria Spurgin, Eric and Harry Rail II. Brother of Ann McGuire, James and John Rail. Grandfather of 10. Great-grandfather of five.

REMIGIO, Demetrio Dominguez, 46, St. Lawrence, Indianapolis, March 1. Husband of Cirila Grardo Mariano.

ROBINSON, Ruby L., 92, SS. Francis and Clare of Assisi, Greenwood, April 14. Mother of Robin Robinson, Becky and Randy Mitchell. Stepmother of Karen and Paul Robinson. Grandmother of eight. Step-grandmother of 12. Great-grandmother of 21. Great-great-grandmother of several.

ROSFELD, Roger, 67, St. Mary, Rushville, April 29. Husband of Deborah Rosfeld.

Father of Krista Richey and Kyla Shaver. Brother of Denise Small, Mary, John and Phil Rosfeld. Grandfather of six.

SCHNEIDER, William, 92, Christ the King, Indianapolis, April 22. Husband of Patricia Schneider. Father of Deborah Clem, Stacy Madden, Brad and Scott Schneider. Grandfather of 12. Great-grandfather of 12.

STAHL, Joanne E., 69, Nativity of Our Lord Jesus Christ, Indianapolis, April 22. Sister of Mary Ann Pennington. Aunt and great-aunt of several.

STEWART, Mary, 76, St. Paul, Tell City, April 24. Aunt, great-aunt, and great-great-aunt of several.

WIECZOREK, Joan M., 94, St. Lawrence, Indianapolis, April 23. Mother of Nancy Dowling and John Wieczorek. Grandmother of 11. Great-grandmother of eight.

WINKE, Larry S., 82, St. Lawrence, Indianapolis, April 9. Father of Tricia Bennett and Michelle Rice. Brother of Laverne Ferdon. Grandfather of five. Great-grandfather of four. †

Online Lay Ministry Formation

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

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

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



REPORT SEXUAL MISCONDUCT NOW

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

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

Providence Sister Eileen Rose Bonner served as an educator, hospital chaplain

Providence Sister Eileen Rose Bonner, a member of the Sisters of Providence of Saint Mary-of-the-Woods in St. Mary-of-the-Woods, died on May 5 at Providence Health Care at the motherhouse. She was 93.

The Mass of Christian Burial was celebrated on May 21 at the Church of the Immaculate Conception at the motherhouse in St. Mary-of-the-Woods. Burial followed at the sisters' cemetery.

Sister Eileen Rose was born on May 29, 1932, in Whiting, Ind. She entered the Sisters of Providence on Jan. 8, 1950, and professed final vows on Aug. 15, 1957.

Sister Eileen Rose earned a bachelor's degree in education at Saint Mary-of-the-Woods College, and a master's degree in education at Indiana State University in Terre Haute.

During her 76 years as a member of the

Sisters of Providence, Sister Eileen Rose served as an educator in Catholic schools for 25 years in Illinois and Indiana. She later served as a hospital chaplain for 20 years in Kentucky. In retirement, Sister Eileen Rose volunteered as a tutor, an ESL teacher and in a soup kitchen and in parish bereavement ministry.

In the archdiocese, Sister Eileen Rose served in Indianapolis at Immaculate Heart of Mary School from 1963-69, St. Luke the Evangelist School from 1973-75 and at Nativity of Our Lord Jesus Christ School from 1975-77.

Surviving is a brother, Neil Bonner of Oceanside, Calif.

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

PILGRIMAGE

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I loved being on the team last year and growing in a relationship with my teammates. By the end of it, I was saying, 'I wish this was longer.'"

Johnson's wish came true in a different way earlier this year when she was chosen as the "team lead" for the third National Eucharistic Pilgrimage, a 2,000-mile journey along the East Coast that ties in with the nation's 250th anniversary celebrations.

With the theme, "One Nation Under God," the 2026 pilgrimage route will celebrate major Catholic landmarks and moments in American Catholic history. Featuring public events in 18 dioceses and archdioceses, the pilgrimage begins on May 24 in St. Augustine, Fla., reaches Maine and then ends in Philadelphia on the weekend of July 4th for the country's anniversary celebrations.

"I hope it's just a beautiful time of bringing our Lord to people and helping them encounter him," Johnson says.

"Especially with this theme of 'One Nation Under God,' I hope it's a time to pray for our country, to have a deeper unity, and to remember we're all in this together. And to center that togetherness under God, to thank him for all he has given us, and trust our future and the future of the world to him.

"I hope it will be a time of continual renewal of faith in the United States. For so many people when times are difficult, we can sometimes forget to turn to God. But so many people also see the need to return to God. I hope the Lord will do a lot of great things this summer. I know we saw a lot of that last summer in terms of the radical conversions that would happen, and a deeper knowledge of God's love for people. I want to see amazing things happen, and I think they will."

She has seen the amazing things that God has made happen for her in the past year.

An invitation topped with ice cream

Johnson served as the Catholic campus minister for Butler University in Indianapolis—her alma mater—before making last year's pilgrimage. When it ended, she set her focus on spending a year in a missionary program with the Franciscan Sisters of the Renewal in Atlantic City, N.J.

"I've been so blessed with so many different opportunities being here in New Jersey," she says during a phone conversation. "Especially encountering Christ in the poor has really just been a beautiful time for me—leaning into that, leaning into my own poverty.

"It's been good to be around the sisters, too. And it's been good in terms of having a lot of time for prayer and living in community. It's helped me see this desire for sharing our Lord with others. I think I'm just growing into a great intimacy with him in that way. He has just really been my rock and my support. I'm seeing where the Lord wants to lead me."

She believes God has led her to being involved in this latest pilgrimage. One moment convinced her.

It happened after she reached out to Maria Benes, the director of the National Eucharistic Pilgrimage, to let her know she'd be willing to help with this year's journey.

"There's a funny story," Johnson says as her voice grows in delight. "In this program with the sisters, I live with another woman, and we were going up to Cherry Hill, New Jersey, to help the sisters set up a place for a week of meetings for their council. We were passing all these ice cream shops, and I really wanted to stop and get ice cream, but I also knew we weren't going to stop to get it.

"We were praying the rosary in the car at one point, and I asked Our Lady of La Leche ['milk' in Spanish] to pray for us. I felt like maybe she'd give me ice cream! We stopped to get gas, and I checked my phone. Within a minute of praying to Our Lady of La Leche, Maria had called me. When I called her back,

she said, 'Let me tell you about the route. It's going to start at the shrine of Our Lady of La Leche in St. Augustine, Florida.' I said, 'No way, I just literally asked for her intercession, but I was asking for ice cream!'"

Benes told Johnson she wanted her to be the team leader for the eight other perpetual pilgrims. Johnson accepted.

She laughs and says, "Our Lady of La Leche got me a lot more than ice cream. I'm sure there will also be ice cream at some point this summer!"

'We all become like one big family'

That joyful approach will combine with her deep faith as she serves as the team leader.

"On the ground, I'll be the point person for decision-making," Johnson says. "Thankfully, Maria puts in so much time and effort to make the pilgrimage happen. There's at least one person in every diocese who heads up a group of people who are helping. I'll be contacting the reps to make sure things go well logistically.

"It's also to be there for the team—to answer questions, to help them prepare for the day. First and foremost, that comes from prayer—just praying for the team and the people we will encounter. And getting to know people and what their gifts are is really important to me."

Benes is delighted to have Johnson on this pilgrimage.

"Cheyenne thrived on pilgrimage last year, and we are so grateful for her 'yes' to serve again this year," she says. "She brings both natural gifts of pastoral care of the team and a great knowledge of logistical and strategic problem solving. Most of all, her deep love for the Blessed Sacrament, strong prayer life and constant striving for holiness make her an excellent team lead. We are so thankful to have her serve on eucharistic mission with us."

One of Johnson's fellow pilgrims is Mary Carmen Zakrajsek, a friend and a former member of Holy Rosary.

"That will be fun. We met our freshman year of college when we both went on the March for Life," Johnson says. "I was at Butler and she was at Marian [University in Indianapolis]. In our senior year, we re-connected through mutual friends. Going to Holy Rosary together, we got a lot closer. I'm excited to be with her and the entire team. That's the beautiful thing about pilgrimages. We all become like one big family."

For Johnson, that sense of family on this pilgrimage extends to all Catholics across the country.

"I'm very humbled and grateful to spend the summer serving the Lord and being able to take him all up the East Coast—to be praying for our country," she says. "It's such a great gift that the Lord has invited me to do this again. I'm excited to be working with the team. They're such amazing people.

"I invite people to pray for the pilgrimage. The National Eucharistic Pilgrimage has an initiative to pray 250,000 Holy Hours for our elected officials, for the pilgrimage and for the country—and to trust all of it to God."

Johnson has put all her trust in God. While the past year hasn't brought her clarity about her long-term future, she plans to return to Indianapolis after the pilgrimage. And she knows God will be looking out for her when she does.

"I just had my eighth anniversary



Cheyenne Johnson, second from the right, enjoys a photo moment with Guiomar Hernandez Castro, left, Annamaria Bleyer and Elly Bjork. The four friends spent the past year in a missionary program with the Franciscan Sisters of the Renewal in Atlantic City, N.J. Johnson, a member of Our Lady of the Most Holy Rosary Parish in Indianapolis, will be the team leader for the eight other young adults who have also been chosen as perpetual pilgrims for the third National Eucharistic Pilgrimage that begins on May 24 in St. Augustine, Fla. (Submitted photo)

of becoming Catholic," she says. "I've had a lot of adventures I could have never imagined. There have been a lot of graces. A lot of that has been in my identity and my relationship with God. Growing closer to him and growing in confidence that he has a plan for me. That he's going to provide, that he has

an amazing adventure for my life.

"I tell him, 'I'm just trusting in you, and I'm here to follow you wherever you're leading me.'"

(For more information about the 2026 National Eucharistic Pilgrimage, visit www.eucharisticpilgrimage.org.) †

Classified Directory

For advertising rates call
(317) 236-1585.

Employment

President

Scecina Memorial High School

Scecina Memorial High School, an archdiocesan parochial Catholic high school serving grades 9-12, is currently accepting applications for the position of President to begin as soon as July 1, 2026 and as late as January 1, 2027. A vibrant anchor for the eastside of Indianapolis, the school is a co-educational Catholic college and life preparatory school that motivates our diverse and gifted community to attain educational excellence, be lifelong learners, and live as servant leaders in the inspiring footsteps of Father Thomas Scecina. Scecina Memorial is accredited by the State of Indiana and Lumen Accreditation at the Catholic University of America.

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

Please complete the online application at <https://archindy.applicantpro.com/jobs> and email cover letter, resume, and list of references, in confidence, to Dr. Brian Disney, Superintendent of Catholic Schools, at bdisney@archindy.org.



Muncie Catholic Job Opening Pastorate Finance Manager

The Muncie Catholic Pastorate is seeking a detail-oriented, mission-driven Finance Manager to join our team. This role supports the life of our pastorate by overseeing the accounting team, financial reporting, budgeting, and our daily financial operations.

Ideal candidates will have a Bachelor's degree in accounting, CPA preferred, with at least three years of experience. Nonprofit experience is a plus.

A full job description is available at munciecatholic.com/employment.

Interested applicants should send a resume and cover letter to Tara Edmondson, Director of Operations, at tedmondson@parish.dol-in.org.



Congratulations to the Roncalli Class of 2026

The faculty, staff and administration of Roncalli High School are very proud of all that these young men and women continue to accomplish. They have challenged themselves, embraced their faith and are prepared to make their own unique impact in our world. The prayers and support of the entire Roncalli family accompany them on their journey. May God bless and protect the Class of 2026.



Roncalli Salutes the Graduating Class of 2026

Josephine Agresta
 Samuel Agresta
 Sophia Agresta
 Eva Aguayo Martinez
 Ronaldo Aguayo
 Isabella Ahaus
 Susette Alvarez-Olivares
 Louis Annee
 Collin Ash
 Nicole Azar
 Margaret Bajuyo
 Charles Baker
 Elise Baker
 Luke Baker
 Zane Baker
 Hayden Bauman
 Joseph Bawithawng
 Alex Beard
 Brady Beaupre
 Gwen Bidwell
 Kaylan Binninger
 Ellie Bishop
 Olivia Bodrick
 Anna Bohnert
 Kayla Brewer
 Madelyn Buechler
 Emmett Burkhardt
 Maddox Butler
 Dorothy Butts
 Arell Calvillo Garcia
 Lauren Candler
 Madison Carroll
 Annalise Cerimele
 Brennah Cerny
 Jesus Cervantes-Canchola
 Yahir Chimal Ibarra
 Noah Clark
 Matthew Cobb
 Charles Coffman
 Brayden Collins
 Tabitha Compton
 Liam Conlin
 Ariana Corona
 Andrew Costley

Caroline Crews
 Anna Cromer
 Elizabeth Cromer
 Miguel Cruz Flores
 Chelsy De La Cruz
 Mya Delgado
 Daniel DeVault
 Jacquelyn Dew
 Maria Diaz
 Shiloh Diaz
 Suri Diaz
 Zachary Dozier
 Samuel Dressman
 John Dugan III
 Frank Eagan
 Evangeline Eble
 Becca Engel
 Rachel Evans
 Isabella Feldman
 Luke Feldman
 Hector Fontalvo
 Claire Frank
 Isaac Fuhrman
 Blake Getz
 Alina Gonzalez
 Ryan Gonzalez
 Vivian Goodnight
 Alexandra Gorski
 Lola Griffiths
 Christopher Grillo
 Martin Guerrero Zavala
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 Lizbeth Guzman
 Emma Gzibovskis
 Addison Haberthy
 Jonathon Harlow
 Olivia Harlow
 John Haworth
 Margaret Hayes
 Brody Heidelberger
 Cylie Henson
 Lucia Hermann
 Eugenia Hernandez

Litz Hernandez
 Sarah Hofmann
 Alison Holden
 Jude Holloway
 Casey Horton
 John Hovanec
 Elle Howe
 Nicholas Huff
 Miles Humphreys
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 Kyah Johnson
 Delaney Jones
 Jamel Jones
 Kenneth Jones
 Lily Jones
 Daniel Kappes
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 Molleigh Kellams
 Conner Kesler
 Mung Khai
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 Tanner Killion
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 Max Kriner
 Imrynn Kuntz
 Jaiden Kuria
 Wyatt Laker
 Noah LaRouche
 Baylie Lauck
 Xavier Lawrie
 Bennett Leffler
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 Keri McNulty
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 Noah Meyer
 Kyleigh Minor
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 Grace Moore
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 Ciin Muan
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