

The Criterion

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Reflection

Indy 500 is a reminder to go all out in the life of faith until the very end, page 4.

CriterionOnline.com

May 29, 2026

Vol. LXVI, No. 33



Deacon candidate Khaing Thu, center, smiles at transitional Deacon Gatlen Armstrong of the Archdiocese of Mobile, Ala., on Oct. 25, 2025, outside the Archabbey Church of Our Lady of Einsiedeln in St. Meinrad prior to the Mass in which Thu was ordained a transitional deacon for the archdiocese. Deacon candidate Timothy Khuishing stands at left. (Photo courtesy of Saint Meinrad Archabbey)

Born in Myanmar, Deacon Thu's priestly dream will come to life in archdiocese

By Sean Gallagher

Wherever transitional Deacon Khaing Thu has lived, he has found a welcoming home in the Church.

That happened when he was child in his native Myanmar, where he made friends among the religious sisters and seminarians at the cathedral parish in his hometown of Loikaw.

And it's been the same in Indianapolis, where he moved in 2011 with his family when he was 11. They fled as refugees from religious and ethnic discrimination in Myanmar, which was formerly known as Burma.

Almost as soon as he and his family arrived, they were

warmly welcomed at St. Mark the Evangelist Parish on Indianapolis' south side.

Though only 26, Deacon Thu has experienced many transformational changes in his relatively short life. Through it all, the Catholic faith has been a steady center for him. It's no wonder, then, that serving the Church has long been a desire close to his heart.

"I've been drawn toward the priesthood since I was young," he said in an interview with *The Criterion*.

If he and his family had stayed in Myanmar, though, he doesn't know if following that call would have been possible.

See THU, page 8

Pope Leo urges humanity to build civilization of love in digital world

VATICAN CITY (CNS)—At a time when digital technologies are developing at a rapid and unpredictable pace, every single person must decide if she



Pope Leo XIV

or he will be: a passive bystander; an unhelpful commentator; an avaricious architect of a new "Tower of Babel"; or a patient, hope-filled builder of a "civilization of love," Pope Leo XIV said in his first encyclical, "*Magnifica*

Humanitas: On Safeguarding the Human Person in the Time of Artificial Intelligence."

In the 82-page document, released on May 25, the day after Pentecost, the pope also asked forgiveness for the Church's long tolerance of slavery, and he declared that its "just war theory" is outdated.

"Today, more than ever, without prejudice to the right to self-defense in the strictest sense, it is important to reaffirm that the 'just war' theory, which

See related story, page 14.

has all too often been used to justify any kind of war, is now outdated," he wrote (#192).

"Humanity possesses far more effective and capable tools for promoting human life and resolving conflicts, such as dialogue, diplomacy and forgiveness. The use of force, violence and weapons reflects a relational poverty that always has disastrous consequences for civilian populations," the pope's new document said (#192).

The document, signed on May 15, marked the 135th anniversary of Pope Leo XIII's landmark social encyclical, "*Rerum Novarum*," which reflected on society, the economy and politics, and ushered in what is now

See ENCYCLICAL, page 9

Jeffersonville girl 'a lot happy' after call to Catholicism culminates at Easter Vigil

By Natalie Hoefler

JEFFERSONVILLE—On March 12, 8-year-old Eisley Smith was clearly excited to share with visitors her portion of a Stations of the Eucharist exhibit put on by the second-graders of Sacred Heart School in Jeffersonville.

Welcome, new Catholics, pages 10-12.

But she paused briefly to speak with *The Criterion* on a related topic—her upcoming first Communion.

In the Communion line at Mass, "I've always done this," Eisley said, crossing her arms over her chest as for a blessing.

See SMITH, page 18

Eisley Smith, right, smiles with joy as she prepares to be baptized during the Easter Vigil Mass at Most Sacred Heart of Jesus Church in Jeffersonville on April 4. The 8-year-old girl felt called to become Catholic after learning about the faith at Sacred Heart School in Jeffersonville. (Submitted photo)



New U.S. National Eucharistic Pilgrimage sets out on Pentecost ‘praying for a fresh outpouring’ of the Spirit

ST. AUGUSTINE, Fla. (OSV News)—A softening of hearts toward the Eucharist, a greater sense of unity in the Church, and a “fresh outpouring of the Holy Spirit”—these were the intentions held in the hearts of perpetual pilgrims as they set out on the third National Eucharistic Pilgrimage from St. Augustine on May 24.

Under the bright Florida sun, on the grounds of the Mission Nombre de Dios and the National Shrine of Our Lady of La Leche, Bishop Erik T. Pohlmeier of St. Augustine celebrated Mass to kick off the 2026 pilgrimage on the feast of Pentecost—nearly 500 years after the first Mass of Thanksgiving there in 1565 in what is now “the oldest site of continuous Catholic presence in the United States.”

In attendance were the nine “perpetual pilgrims” of the National Eucharistic Pilgrimage who will be traveling with the Eucharist—which Catholics believe to be Jesus Christ truly present in his body, blood, soul and divinity—for six weeks on the “St. Frances Xavier Cabrini Route” up the East Coast, ending in Philadelphia over the July 4 holiday. Also present were officials connected to the National Eucharistic Pilgrimage and the Diocese of St. Augustine, and as many as 1,500 pilgrims gathered for the first leg of the 2026 pilgrimage.

“Today, on the feast of Pentecost, I’ve really just been praying for a fresh outpouring of the Holy Spirit: that we would be really filled with his gifts, and would experience peace and joy and freedom, and that that comes by living in an authentic relationship with Jesus,” said Mary Carmen Zakrajsek, a perpetual pilgrim from the Diocese of Fort Wayne-South Bend and a former member of Our Lady of the Most Holy Rosary Parish in Indianapolis, at a press event at the start of the day. “And so that is my intention today, is that all of us here will allow Jesus to breathe new life into us through the Holy Spirit, and draw us into an even deeper relationship with him.”

Zakrajsek, 26, told OSV News that being at Mass at the Mission Nombre de Dios was a “very surreal moment.”

“To be in the place where the first Catholic Mass was celebrated centuries ago in this country is really historic and unique,” she said. “And I think we as pilgrims are on this pilgrimage, we as a country are also on a pilgrimage, right? And it’s a beautiful full-circle moment to see where we started, and where we are now, and where the Lord wants to take us in the future.”

During Mass, umbrellas blocked the sun in chairs near the altar, while worshippers—seated on beach and lawn chairs, or crowded on blankets—sought out any available shade under surrounding trees or tents. A steady breeze blew

in from the nearby Matanzas River and, beyond that, the Atlantic Ocean. Participants ranged from families to the elderly, from Knights of Columbus to women religious.

Sister Mary Faithful Virgin, a member of the Servants of the Lord and the Virgin of Matara, a missionary order founded in Argentina, told OSV News she traveled from central Florida, where she is based, with 40 parishioners.

“It is a beautiful opportunity to be part of this moment of history and to pray for our country and our nation, that we can live truly ‘One Nation under God,’” she said, referring to the 2026 pilgrimage’s theme.

Buddy Odom and his wife, Gina, traveled from Ocean Springs, Miss., to St. Augustine for the launch of the pilgrimage. “We wanted to be part of the beginning of it,” Buddy told OSV News. “It’s really a wonderful thing to be a part of: to see everybody coming together for Christ and to demonstrate that to others.”

Maria Basilice attended the Mass with her husband and nine children. The family had participated in the National Eucharistic Pilgrimage when it went through Springfield, Ill., in 2024.

“It’s a beautiful thing,” Basilice told OSV News about Jesus Christ being brought to the streets of the U.S. through the Eucharist. “Other people who may not ever encounter Jesus will get to.”

In his homily, Bishop Pohlmeier focused on two effects of Pentecost: the “missionary impulse because of the coming of the Holy Spirit” and “the divine power of the Church’s work because of the coming of the Holy Spirit.”

“From the beginning, we see that the Church is able to carry out the mission entrusted by God himself—able to carry it out because God provides,” he said. “And what God asks is that we faithfully receive the gifts that he gives. That in receiving those gifts, we step out in faith, allowing God to work in us.”

Following Mass, Bishop Pohlmeier processed throughout the grounds of the shrine with the Eucharist to the “Rustic Altar,” a memorial of where Father Francisco López de Mendoza Grajales celebrated St. Augustine’s first Mass on Sept. 8, 1565. From there, Bishop Pohlmeier carried the Blessed Sacrament to the altar in the historic chapel of Our Lady of La Leche, where he placed the Eucharist at the foot of the iconic image of Our Lady holding the Child Jesus to her breast.

Jason Shanks, president of the National Eucharistic Congress organization, which operates the National Eucharistic Pilgrimage, said they wanted to begin the 2026 leg in St. Augustine to “highlight the Catholic contribution to this American experiment before there was even a Declaration of Independence”



Bishop Erik T. Pohlmeier of St. Augustine, Fla., carries the monstrance on his way to the historic chapel on the grounds of Our Lady of La Leche Shrine during the kickoff of the 2026 National Eucharistic Pilgrimage in St. Augustine on May 24. (OSV News photo/George Martell)

as the U.S. prepares to celebrate its 250th anniversary on July 4.

“The Catholic contribution for us started with Mass,” he told OSV News. “I think with these times of polarization and ideology ... it’s really important for us to go back to the roots. And for us as Catholics, it’s going back to the roots of Mass and the Eucharist.”

Shanks also wanted to “lean into the cultural diversity” of the Church. He said, “We felt it’s important to tell that the Catholic story in America has always been culturally diverse.

“It’s missionary—it started with missions there in Florida—and it’s bigger than any sort of region or ethnic group,” he added. “Through the Eucharist, there is unity in diversity in how our faith is expressed.”

Pilgrim Zach Dotson, who drove the National Eucharistic Pilgrimage van outfitted with a monstrance from its resting place in Zionsville, Ind., to St. Augustine earlier this week, told OSV News that it’s fitting the pilgrimage should begin in a place named for the saint who himself described the Church as being a people on pilgrimage.

Just like a pilgrimage, he said, with our earthly lives “we’re heading toward that

end goal, which is hopefully to heaven, to full communion with God, to join the community of saints.”

Dotson told OSV News he hopes the witness of the National Eucharistic Pilgrimage will inspire all people, whether they are Catholics, other fellow Christians, those fallen-away from the faith or those with no faith.

“You don’t celebrate, for nearly 500 years, the Mass for a symbol,” he said, referring to how long Catholics have celebrated the Eucharist in what is now the U.S. “You don’t follow behind in procession a symbol or a piece of bread. People don’t fall on their knees or lie prostrate for a symbol; but we do for our Lord and Savior, for the King of Kings. We follow after him. We lie prostrate for him. ... So I hope that is the true witness: people seeing us live our faith authentically in our worship and in our adoration of our Lord, especially in the Blessed Sacrament.”

Following a period of eucharistic adoration at the shrine, the pilgrimage continued with a one-mile procession down San Marco Avenue to the Cathedral Basilica of St. Augustine where Jesus Christ in the Eucharist would be adored by those keeping watch with him overnight. †



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Editorial

Reverence for human life and sexuality

The publication date for this editorial is May 29, the Memorial of Pope St. Paul VI, who was ordained a priest in 1920 and served in the



Pope St. Paul VI

Vatican diplomatic corps for 30 years before he was named archbishop of Milan. Elected pope in 1963, he presided over the final years of the Second Vatican Council and was responsible for beginning the

implementation of its reforms.

Pope Paul VI was the author of several significant encyclicals and apostolic exhortations, including the 1967 encyclical *“Populorum Progressio”* (“The Progressive Development of Peoples”) and the 1975 apostolic exhortation *“Evangelii Nuntiandi”* (“On Evangelization in the Modern World”). But his most famous, and most controversial, publication was his 1968 encyclical *“Humanae Vitae”* (“On Human Life”), which addressed the regulation of birth.

The era in which *“Humanae Vitae”* was written was a turbulent one. It was a time of political and civil unrest, and it was a time when the meaning of human sexuality was being challenged and the practice of artificial contraception was changing the way people (both married and unmarried) engaged in sexual activity.

Many, both inside the Church and in the broader culture, had hoped that the pope would relax the Church’s long-held teachings on sexual activity. They were disappointed when Pope Paul affirmed the dual purpose of sexual intercourse as both *unitive* (expressing the total self-giving love between spouses) and *procreative* (openness to bearing children).

Artificial contraception, the pope argued, separates these two essential elements, compromising the true meaning of conjugal love and effectively degrading both spouses by disrupting the totality of self-gift intended by God.

This is a challenging teaching even today, but in fact the years that have passed since *“Humanae Vitae”* first appeared have shown that its warnings were prophetic.

“Humanae Vitae” argued against the use of artificial birth control methods, foreseeing that such practices could lead to grave consequences—including marital infidelity, a lowering of moral standards, the objectification and disrespect of women and societal harm. Pope Paul warned that reliance on contraception could open the door to widespread moral decline and the potential imposition of contraceptive practices by regimes as has happened in China and North Korea, whose public authorities focused exclusively on population control.

At the time that Pope Paul issued *“Humanae Vitae,”* there were many in the world who feared overpopulation. More than 50 years later, the opposite is

true, as there is a greater concern with birthrates dropping below replacement level in countries around the world, including the U.S. An argument could be made that a contraceptive mentality has contributed in many cases to indifference or even opposition to openness to new life.

“Humanae Vitae” emphasizes the sacredness of marriage and sexuality as a total gift-of-self open to life. It argues against artificial contraception due to its potential for spiritual, moral, relational and cultural harms, and the encyclical proposes natural family planning as the morally licit way to regulate births responsibly while fostering communication, respect and intimacy in marriage.

St. Paul VI’s foresight concerning the social ramifications of contraception and its broader cultural implications remains influential in Catholic moral teaching and practice despite the fact that many people today—including some Catholics—ignore them.

Recent popes have all affirmed the Church’s teaching on human sexuality and have emphasized that responsible parenthood involves prayerful and conscientious decision-making by married couples, taking into account their personal situation, the dignity of each partner and the demands of the times. This responsibility is exercised through open dialogue and acceptance of life within the framework of marriage, using morally acceptable means such as natural family planning.

These same popes, including Francis and Leo XIV, have argued against a narrow or exclusive focus on sexual sins. They remind us that in the Catholic view of morality there are broader issues at stake such as indifference to war, poverty, injustice, environmental concerns and inhumane treatment of migrants and political opponents. Still, the Church’s traditional teaching on the role of sexuality as exclusive to marriage between one woman and one man remains.

As Pope Paul VI teaches in *“Humanae Vitae”*:

“[Married love] is a love which is total—that very special form of personal friendship in which husband and wife generously share everything, allowing no unreasonable exceptions and not thinking solely of their own convenience. Whoever really loves his partner loves not only for what he receives, but loves that partner for the partner’s own sake, content to be able to enrich the other with the gift of himself . . .

“[Married] love is fecund. It is not confined wholly to the loving interchange of husband and wife; it also contrives to go beyond this to bring new life into being” (#9).

On this day when we honor the memory of St. Paul VI, let’s thank God for the gift of human sexuality, and let’s pray for the grace to use it wisely.

—Daniel Conway

Reflection/Sean Gallagher

This year’s Indy 500 provides a reminder to go all out in the life of faith until the very end

In every Indianapolis 500 run to its completion, the winner is the driver who crosses the yard of bricks at the start-finish line first after 500 miles, which is equivalent to 2,640,000 feet.



In the 110th race, run on May 24 at the Indianapolis Motor Speedway, Felix Rosenqvist finished first about 6 feet ahead of David

Malukas (about half a car length), passing him for the lead only about 50 feet from the end of those 2,640,000 feet.

Rosenqvist completed the 500 miles of the race in three hours, five minutes and 9.6471 seconds. Malukas crossed the start-finish line just .0233 seconds behind Rosenqvist, making it the closest finish in the history of the Indy 500.

It’s a cliché to say that a race like the Indy 500 is a marathon, not a sprint. But, in most clichés, there is still an important element of truth. Most of the time throughout its history, the winning margin of the race has been wide enough that there was no real question of the winner in the final lap. There have only been 13 races where the winning margin was less than a second, and they’ve all happened since 1982.

The racing that ended up deciding the winner of the 2026 Indy 500 was definitely a sprint coming out of the last turn on the last lap. For much of that last lap, Rosenqvist and driver Marcus Armstrong were fighting tooth and nail for second place. Rosenqvist finally pulled ahead of Armstrong coming out of turn four and set his sights on Malukas, who had passed Armstrong for the lead at the start of the lap.

With the yard of bricks in view, Malukas did all he could on the final straightaway to keep Rosenqvist behind him, weaving back and forth to try to break his draft. But it wasn’t to be. Rosenqvist pulled ahead at the very end.

St. Paul, in several of his letters in the New Testament, compares the life of faith to a race. “Do you not know that the runners in the stadium all run in the race, but only one wins the prize? Run so as to win” (1 Cor 9:24).

Felix Rosenqvist certainly did this in this year’s Indy 500. Although he raced well at times earlier in the race, leading 25 laps overall, none of that would have mattered if he had not overtaken Malukas at the very end. Rosenqvist drove so as to win right up to the finish line.

In the life of faith that each of us lives with the help of God’s grace, we must keep our eyes trained on the finish line, our heavenly home. We must never rest on our laurels, thinking that the good we’ve done in the past is good enough to get us across the line. We need to race so as to win until our last breath, not so much out of a fear of losing out on heaven, but more from a love and gratitude for God.

As helpful as the racing analogy can be, “all analogies limp,” according to a saying attributed to

In the life of faith that each of us lives with the help of God’s grace, we must keep our eyes trained on the finish line, our heavenly home. We must never rest on our laurels, thinking that the good we’ve done in the past is good enough to get us across the line.

St. Thomas Aquinas. The things of this world cannot completely explain the things of God.

And that’s a good thing for us in this instance because, in the life of faith, we aren’t competing against our fellow believers with only the one crossing the finish line first getting to heaven.

God offers an “imperishable” crown to each of us, no matter how this world might make judgments about winners and losers (1 Cor 9:25). We need only be faithful to our heavenly Father, cooperating as best we can with the grace he daily offers us.

After the race, David Malukas sat in his car for several minutes, not taking his helmet off, his head bowed as he was filled with misery after having had a career-defining victory taken from him in a fraction of the last second of the race.

He did nothing wrong to deserve such a fate. He had raced so as to win. Felix Rosenqvist simply had a slightly better car at the very end.

If we apply what happened to both Rosenqvist and Malukas

to the life of faith, we can say that both were faithful to the end and both would receive an imperishable crown.

But it’s being faithful to the very end that makes all the difference, as this year’s race showed so dramatically.

(Sean Gallagher is a reporter and columnist for The Criterion.) †

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 Trinity is the central mystery of Christian life and belief

We believe in one only God, Father, Son and Holy Spirit, creator of things visible such as this world in which our transient life passes, of things invisible such as the pure spirits which are also called angels, and creator in each man of his spiritual and immortal soul. (Credo of the People of God #8, Pope St. Paul VI)

Today our Church remembers Pope St. Paul VI, who authored the great apostolic exhortation *“Evangelii Nuntiandi”* (“On Evangelization in the Modern World”). Pope Paul wrote that “Evangelizing is, in fact, the grace and vocation proper to the Church, her deepest identity.” He oversaw the implementation of the teachings of the Second Vatican Council and authored the *Credo of the People of God*, reaffirming the Church’s teaching on the mystery of one God in three persons.

This Sunday, we will celebrate the Solemnity of the Most Holy Trinity. Christians are baptized “in the name of the Father and of the Son and of the Holy Spirit.” This is an ancient formula of the baptismal creed. It affirms that the Most Holy Trinity, one God in three persons, is the

central mystery of Christian life and belief. Baptism immerses us into the mystery of God’s inner life; it marks us indelibly with what St. Augustine called “the seal of the Lord,” a permanent sign that we belong to God alone as children of the Father, members of Christ’s body, and temples of the Holy Spirit.

The mystery of God’s inner life is something dynamic, powerful and life-giving (literally). The God who is Love shares himself generously both within his divine nature and in his relationship to all creation. God’s inner life, the relationship that exists among the three persons of the Blessed Trinity, flows outward with great creative force. The result is life itself, and the great miracles of creation, redemption and sanctification that we Christians profess in the creed all proceed from the Trinity as gifts of God’s grace that are intended to unite us with God forever.

When we accept God as our loving Father, we open ourselves to the gift of his endless mercy and forgiveness. No one is denied God’s love no matter what sins he or she has committed. All of us are invited to repent, seek God’s mercy and live freely without sin, as

daughters and sons of our heavenly Father.

When we encounter Jesus and accept him as our Lord and Savior, we become brothers and sisters to him and to one another. All the things that divide us are brushed aside as we acknowledge with St. Paul that “there is neither Jew nor Greek, there is neither slave nor free person, there is not male and female; for you are all one in Christ Jesus” (Gal 3:28).

When we receive the Holy Spirit in baptism and in confirmation, the mission of Christ and his Church become our mission. We become missionary disciples and Spirit-filled evangelizers who have the courage to proclaim the joy of the Gospel to those who are closest to us and those who are far away.

We Christians are baptized into the mystery of God’s inner life, the Most Holy Trinity. We are immersed into the ocean of unconditional love that is who God is, and through baptism and all the sacraments of the Church, we are invited to participate in God’s love and share his love generously with others.

The *Catechism of the Catholic Church* (CCC) teaches that “God’s

works reveal who he is in himself.” Similarly, “the mystery of God’s inmost being enlightens our understanding of all his works” (CCC, #236). This means that there is an important connection between what we can see with our own eyes (the marvelous works of creation) and what can only be seen with the eyes of faith (the mystery that is at the center of everything that exists). By the grace of God, we can see that there is more to life than what science and human reason alone can disclose to us.

This is the source of our hope and, ultimately, our joy. We are not bound by the limits of material reality or by our own sins or the sins of the world. A loving God—Father, Son and Holy Spirit—has reached out to us, embraced us and rejoiced over us. He has welcomed us into his inner circle, the mystery of his inmost being. He has set us free and adopted us as sons and daughters, as members of his body and as temples of his spirit.

What a gift the Blessed Trinity is! Today let us honor the memory of St. Paul VI by professing our faith in the Triune God and by announcing this faith to all! †



Cristo, la piedra angular

La Trinidad es el misterio central de la fe cristiana

Creemos en un solo Dios, Padre, Hijo y Espíritu Santo, Creador de las cosas visibles—como es este mundo en que pasamos nuestra breve vida—y de las cosas invisibles—como son los espíritus puros, que llamamos también ángeles—y también Creador, en cada hombre, del alma espiritual e inmortal. (Credo del Pueblo de Dios #8, papa san Pablo VI)

Hoy nuestra Iglesia recuerda al papa san Pablo VI, autor de la gran exhortación apostólica *“Evangelii Nuntiandi”* (“La evangelización en el mundo contemporáneo”). El papa Pablo escribió que “Evangelizar es, de hecho, la gracia y la vocación propia de la Iglesia, su identidad más profunda.” Supervisó la aplicación de las enseñanzas del Concilio Vaticano II y fue autor del *Credo del Pueblo de Dios*, que reafirma la doctrina de la Iglesia sobre el misterio de un Dios en tres personas.

Este domingo celebraremos la solemnidad de la Santísima Trinidad. Los cristianos son bautizados “en el nombre del Padre, del Hijo y del Espíritu Santo.” La fórmula antigua del credo bautismal que ratifica que la Santísima Trinidad—tres personas de un mismo Dios—, es el misterio central de la vida y la fe cristianas.

El bautismo nos sumerge en el misterio de la vida íntima de Dios; nos unge indeleblemente con lo que san Agustín denominó “el sello del Señor,” un signo permanente de que pertenecemos únicamente a Dios como hijos del Padre, miembros del cuerpo de Cristo y templos del Espíritu Santo.

El misterio de la vida íntima de Dios es algo dinámico, poderoso y dador de vida (literalmente). El Dios que es amor se entrega generosamente dentro de Su naturaleza divina y en Su relación con toda la creación. La vida íntima de Dios, la relación que existe entre las tres personas de la Santísima Trinidad, emana como una poderosa fuerza creadora. El resultado es la vida misma y los grandes milagros de la creación, la redención y la santificación que los cristianos profesamos en el credo, proceden de la Santísima Trinidad como dones de la gracia de Dios destinados a unirnos con Él para siempre.

Cuando aceptamos a Dios como nuestro Padre amoroso, nos abrimos a los dones de Su infinita misericordia y perdón. Independientemente de los pecados que haya cometido, a nadie se le niega el amor de Dios. Todos estamos invitados a arrepentirnos,

a buscar la misericordia divina y a vivir libremente sin pecado, como hijos de nuestro Padre celestial.

Cuando encontramos a Jesús y lo aceptamos como nuestro Señor y Salvador, nos convertimos en hermanos y hermanas suyos y unos de otros. Todo aquello que nos divide se hace a un lado al reconocer, junto con san Pablo “que ya no hay judío ni griego, ni esclavo ni libre, ni hombre ni mujer, ya que todos vosotros sois uno en Cristo Jesús” (Gal 3:28).

Cuando recibimos al Espíritu Santo en el bautismo y la confirmación, la misión de Cristo y su Iglesia se convierte en la nuestra. Nos volvemos discípulos misioneros y evangelizadores llenos del espíritu que tienen el valor de proclamar la alegría del Evangelio a aquellos más cercanos a nosotros y a quienes están lejos.

Los cristianos somos bautizados en el misterio de la vida íntima de Dios, la Santísima Trinidad. Nos sumergimos en el océano del amor incondicional de Dios y, a través del bautismo y todos los sacramentos de la Iglesia, se nos invita a participar en el amor de Dios y a compartirlo generosamente con los demás.

El *Catecismo de la Iglesia Católica* nos enseña que por sus obras “Dios se revela y comunica su

vida” (#236). Del mismo modo, “el misterio de su Ser íntimo ilumina la inteligencia de todas sus obras” (cf. CCC, #236). Esto significa que existe una importante conexión entre lo que vemos con nuestros propios ojos (la maravillosa obra de la creación) y lo que podemos ver únicamente con los ojos de la fe (el misterio que es el centro de todo lo que existe). Por la gracia de Dios podemos ver que la vida es mucho más de lo que nos muestran la ciencia y la razón humana por sí solas.

Esta es la fuente de nuestra esperanza y, finalmente, de nuestra alegría. No estamos confinados a los límites de la realidad material, de nuestros propios pecados o de los pecados del mundo; un Dios amoroso—Padre, Hijo y Espíritu Santo—se ha acercado a nosotros, nos ha acogido y se ha alegrado con nosotros. Nos ha dado la bienvenida a su círculo interior, al misterio de su vida íntima; nos ha hecho libres y nos ha adoptado como hijos, como miembros de su cuerpo y como templos de su Espíritu.

¡Qué grande es el don de la Santísima Trinidad! Honremos hoy la memoria de san Pablo VI profesando nuestra fe en el Dios Trino y anunciándola a 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.

Every Wednesday:

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

June 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 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 5

St. Barnabas Church, 8300 Rahke Road, Indianapolis. **Holy Hour for Priestly Ordination**, 7-8 p.m., eucharistic adoration and

prayer for transitional deacons to be ordained on June 6: Deacon Samuel Hanson, Deacon Timothy Khuishing and Deacon Khaing Thu. Information: vocations@archindy.org.

June 6

St. Jude Church, 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, registration: 317-213-4778, gabriel@goangels.org.

Mount Saint Francis Center for Spirituality, 101 Saint Anthony Dr., Mt. St. Francis. **MountFest**, 11 a.m.-8 p.m., art, live bands, kids' zone, food trucks, free admission, suggested parking donation \$5 per car. Information: 812-923-8817, robin.durham@mounstfrancis.org.

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.

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.

St. Mary Church, 325 New Jersey St., Indianapolis.

Piano Concert, 4 p.m., featuring the works of Bach, Rachmaninoff and Tanayev, sponsored by St. Mary Music Ministry, free. Information: parishoffice@saintmarysindy.org, 317-637-3983.

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 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

St. Mary Parish, 2500 St. Mary Dr., Lanesville. **Festiville 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.

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.

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

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, \$35 after; ages 21 and older, \$50, benefits St. Elizabeth Catholic Charities in New Albany. Information: 815-354-6441, tinyurl.com/huberwinerun2026, support@winerun5K.com.

June 27

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

June 28

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

Central Catholic School, 2905 Carson Ave., Indianapolis. **Farewell Reception for Franciscan Father Ducanh Pham**, 10:30 a.m.-1:30 p.m., RSVP required by June 19, free. Information, RSVP: 317-638-5551, office@sacredheartindy.org. †

Retreats and Programs

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

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: mounstfrancis.org/four-day-directed-retreat, 812-923-8817.

June 26-28

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **TOBIT Marriage Preparation Weekend**, 7 p.m. Fri.-11:45 a.m. Sun., \$400 per couple, separate rooms, includes meals and materials. Registration: ftm.retreatportal.com/events, 317-545-7681, lcoons@archindy.org.

July 10-12

Saint Meinrad Archabbey Guesthouse, 200 Hill Dr., St. Meinrad. **Doubting Thomas: Keeping Faith in a Secular Age**, Benedictine Father Thomas Gricoski presenting, \$350 single, \$550 double. Registration: 812-357-6611, saintmeinrad.org/retreats. †

Catholic Charities Terre Haute's Quick Quack 5K Trail Run set for June 20

Catholic Charities Terre Haute will hold their annual Quick Quack 5K Trail Run at Griffin Bike Park, 10700 Bono Road, in Terre Haute, at 8 a.m. on June 20, with registration taking place from 6:30-7:30 a.m.

The Quick Quack 5K Trail Run adventure course takes runners over unique obstacles like a floating bridge (alternate route available) and ramps, all while scrambling over rugged trails as they compete for rubber duck trophies. The race will be timed, and refreshments will be available after the race.

Strollers, bikes and pets will not be allowed on the course due to the difficulty and narrowness of the path.

The cost is \$30 (plus a \$2.80 online sign-up fee) through June 19 or \$35 on the day of the event. Teams of four or more participants will receive a \$5 discount per person. Participants younger than 12 must register with an adult and be accompanied on the course by that adult. Register by June 11 to receive a free T-shirt.

For more information or to register, go to tinyurl.com/quickquack26. †

Wedding Anniversaries

JOHN AND JOANNA (FORTHOFER) KINKER, members of St. Nicholas Parish in Ripley County, will celebrate their 65th wedding anniversary on June 10.

The couple was married in St. Nicholas Church in Ripley County on May 29, 1961.

They have five children: Jona Dierckman, Beth Enneking, Julie Heidlage, Marilee Quick and Rachel West.

The couple also has 15 grandchildren and 10 great-grandchildren.



WAYNE AND MARTY (NICCUM) MILLER, members of St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis, will celebrate their 55th wedding anniversary on May 29.

The couple was married in Holy Name of Jesus Church in Beech Grove on May 29, 1971.

They have 12 children: Alicia, Amanda, Kerrie, Nicole, Adam, Jeremy, Joshua, Matthew, Nicholas, Scott, Terry and Zachary Miller.

The couple also has 20 grandchildren.



MARK AND MARGIE (NEWTON) HAMM, members of Christ the King Parish in Indianapolis, celebrated their 50th wedding anniversary on May 15.

The couple was married on May 15, 1976.

They have one child: Maxx Hamm.

The couple also has one grandchild.



STEPHEN AND PANDORA (SHANKLIN) WILHELM, members of St. Jude Parish in Indianapolis, will celebrate their 50th wedding anniversary on May 29.

The couple was married in St. Gabriel Church in Connersville on May 29, 1976.

They have two children: Stephanie Wellman and Abraham Wilhelm.



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.

*In illo uno unum (In the One Christ we are one)***One in Christ/Daniel Conway**

Nonviolence is the way to human flourishing, only way to lasting peace

Nonviolence, as a method and a style, must distinguish our decisions, our relationships, and our actions. (Pope Leo XIV, May 30, 2025)

During his first year as pope, Leo XIV has spoken consistently and passionately about peace. In fact, our Holy Father has established himself as an “apostle of nonviolence,” emphasizing nonviolence as a core method and style for all decisions, relationships and actions.

Pope Leo argues that Jesus demonstrated nonviolence as the true power over evil, and he frequently urges global leaders to abandon the desire for domination, choosing dialogue over weapons.

It would be easy to underestimate the importance of the pope’s insistence on peace as the most urgent and essential challenge that we face today. Hasn’t every pope—especially since St. John XXIII’s encyclical “*Pacem in Terris*” (“Peace on Earth”)—taught that peacemaking is essential to the pursuit of happiness and the common good?

Yes, but Pope Leo’s emphasis on nonviolence as central to *all decisions, relationships and actions* offers some new insights into what genuine “peace on Earth” requires.

For Pope Leo, nonviolence is not just a strategy for resistance against oppression but a total way of life, integral to Christian witness and social engagement. He argues that nonviolence is a “true power over evil” and that true peace can never be imposed by force. Frequently during the first 12 months of his pontificate, Leo XIV has warned that the world is becoming accustomed to war and indifference, calling for an active rejection of violence.

During his April 2026 Easter messages, for example, the Holy Father stated that good can never come from the abuse of power and that the Gospel demands a departure from what he calls “the logic of war,” which is always abusive. The pope’s first Easter message calls all Catholic dioceses in the universal Church to promote “education in nonviolence, mediation in local conflicts and projects that transform fear into encounters.”

The model for Christian nonviolence is, of course, the crucified Christ who, from the moment his passion began in the agony of the garden until his ultimate surrender on the cross, refused to disobey the will of his heavenly Father.

Acceptance, which is an active virtue rather than a

passive expression of weakness, is what Jesus taught his disciples (all of us) by his passion, death and resurrection.

In his 2026 World Day of Peace message, Pope Leo XIV writes:

Shortly before being arrested, in a moment of intimate confidence, Jesus said to those who were with him: “Peace I leave with you; my peace I give to you. I do not give to you as the world gives.” And he immediately added: “Do not let your hearts be troubled, and do not let them be afraid” (Jn 14:27). Their distress and fear were certainly connected to the violence soon to befall him. But, more deeply, the Gospels do not hide the fact that what troubled the disciples was his nonviolent response: a path that they all, Peter first among them, contested; yet the Master asked them to follow this path to the end.

The way of Jesus continues to cause unease and fear. He firmly repeats to those who would defend him by force: “Put your sword back into its sheath” (Jn 18:11; cf. Mt 26:52). The peace of the risen Jesus is unarmed, because his was an unarmed struggle in the midst of concrete historical, political and social circumstances. Christians must together bear prophetic witness to this novelty, mindful of the tragedies in which they have too often been complicit.

The peace of the risen Jesus is always nonviolent. Blessed are they who choose to follow in his footsteps.

The Holy Father is not naïve about the political, social and economic realities that make war seem inevitable. He is also keenly aware that religious concepts and language are too often used to justify armed intervention and the dominance of force. As he observes in his World Day of Peace message:

For, as has been suggested, “the best way to dominate and gain control over people is to spread despair and discouragement, even under the guise of defending certain values.” Against this strategy, we must promote self-awareness in civil societies, forms of responsible association, experiences of nonviolent participation, and practices of restorative justice on both a small and large scale.

Nonviolence is the only way to ensure human flourishing. It is the way of Jesus and the only way to achieve genuine, lasting peace.

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

**Uno en Cristo/Daniel Conway**

La no violencia es el camino hacia el florecimiento humano, la única vía hacia la paz duradera

La no violencia como método y como estilo debe caracterizar nuestras decisiones, nuestras relaciones, nuestras acciones. (Papa León XIV, 30 de mayo de 2025)

Durante su primer año de pontificado, el papa León XIV ha hablado de manera constante y apasionada sobre la paz. De hecho, nuestro Santo Padre se ha consolidado como un «apóstol de la no violencia», haciendo hincapié en la no violencia como método y estilo fundamentales para todas las decisiones, relaciones y acciones.

El papa León sostiene que Jesús demostró que la no violencia es el verdadero poder sobre el mal, e insta con frecuencia a los líderes mundiales a abandonar el deseo de dominación y a elegir el diálogo en lugar de las armas.

Sería fácil subestimar la importancia de la insistencia del papa en la paz como el desafío más urgente y esencial al que nos enfrentamos hoy. ¿Acaso no han enseñado todos los papas—especialmente desde la encíclica de St. Juan XXIII “*Pacem in Terris*” (“Paz en la Tierra”)—que la construcción de la paz es esencial para la búsqueda de la felicidad y el bien común?

Sí, pero el énfasis del papa León en la no violencia como elemento central de todas las decisiones, relaciones y acciones ofrece algunas perspectivas

nuevas sobre lo que se necesita para lograr una auténtica “paz en la Tierra.”

Para el papa León, la no violencia no es solo una estrategia de resistencia contra la opresión, sino un modo de vida total, parte integral del testimonio cristiano y el compromiso social. Sostiene que la no violencia es un “verdadero poder sobre el mal” y que la verdadera paz nunca puede imponerse por la fuerza. Con frecuencia, durante los primeros 12 meses de su pontificado, León XIV ha advertido que el mundo se está acostumbrando a la guerra y a la indiferencia, y ha hecho un llamado al rechazo activo de la violencia.

Durante sus mensajes de Pascua de abril de 2026, por ejemplo, el Santo Padre afirmó que del abuso de poder nunca puede surgir el bien y que el Evangelio exige alejarse de lo que él llama “la lógica de la guerra,” que siempre es abusiva. El primer mensaje de Pascua del Papa llama a todas las diócesis católicas de la Iglesia universal a promover “la educación en la no violencia, la mediación en los conflictos locales y los proyectos que transforman el miedo en encuentros.”

El modelo de la no violencia cristiana es, por supuesto, el Cristo crucificado quien, desde el momento en que comenzó su pasión en la agonía del huerto hasta su entrega definitiva en la Cruz, se negó a desobedecer la

voluntad de su Padre Celestial.

La aceptación, que es una virtud activa más que una expresión pasiva de debilidad, es lo que Jesús enseñó a sus discípulos (a todos nosotros) con su pasión, muerte y resurrección.

En su mensaje para la Jornada Mundial de la Paz de 2026, el papa León XIV escribe:

Poco antes de ser arrestado, en un momento de gran intimidación, Jesús dijo a los que estaban con Él: “Les dejo la paz, les doy mi paz, pero no como la da el mundo.” E inmediatamente agrega: “¡No se inquieten ni teman!” (Jn 14:27). La turbación y el temor podían referirse, ciertamente, a la violencia que pronto se abatiría sobre Él. Más profundamente, los Evangelios no esconden que lo que desconcertó a los discípulos fue su respuesta no violenta; un camino al que todos, empezando por Pedro, se opusieron, pero en el cual el Maestro pidió que lo siguieran hasta el final.

El camino de Jesús sigue siendo motivo de turbación y de temor. Y Él repite con firmeza a quien quisiera defenderlo: “Envaina tu espada” (Jn 18:11; cf. Mt 26:52). La paz de Jesús resucitado es desarmada, porque desarmada fue su lucha, dentro de circunstancias históricas, políticas y sociales precisas. Los cristianos, juntos, deben hacerse

proféticamente testigos de esta novedad, recordando las tragedias de las que tantas veces se han hecho cómplices.

La paz de Jesús resucitado es siempre no violenta. Bienaventurados aquellos que deciden seguir sus pasos.

El Santo Padre no es ingenuo respecto a las realidades políticas, sociales y económicas que hacen que la guerra parezca inevitable. También es muy consciente de que los conceptos y el lenguaje religiosos se utilizan con demasiada frecuencia para justificar la intervención armada y el dominio de la fuerza. Como señala en su mensaje para la Jornada Mundial de la Paz:

Porque, de hecho, “la mejor manera de dominar y de avanzar sin límites es sembrar la desesperanza y suscitar la desconfianza constante, aun disfrazada detrás de la defensa de algunos valores,” a esta estrategia hay que oponer el desarrollo de sociedades civiles conscientes, de formas de asociacionismo responsable, de experiencias de participación no violenta, de prácticas de justicia reparadora a pequeña y gran escala.

La no violencia es la única forma de garantizar el florecimiento humano. Es el camino de Jesús y la única manera de alcanzar una paz auténtica y duradera.

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

In illo uno unum (En el único Cristo somos uno)

THU

continued from page 1

A decade after they moved to Indianapolis, Myanmar's military seized control of the country in a coup and has ruled it repressively ever since. Many seminarians there, Deacon Thu said, have had to forgo priestly formation because of the unrest in Myanmar.

"If I had stayed in my home country, ... I don't know where I would be right now," he said. "But God called me here. And now I'll be a priest."

God's providence led Deacon Thu halfway around the world to follow his dream of becoming a priest. That dream will come to life at 10 a.m. on June 6 at SS. Peter and Paul Cathedral in Indianapolis when Archbishop Charles C. Thompson will ordain Deacon Thu, Deacon Sam Hansen and Deacon Timothy Khuishing as priests for the Church in central and southern Indiana.

Drawn to the Church in Myanmar and Indianapolis

Htoo Thu, Deacon Thu's sister, knew back in Myanmar that her younger brother was different from most children.

When other kids in their neighborhood were playing mischievous games, her brother had something else in mind for fun.

"The games that Khaing would set up would be him saying his own Mass," said Thu, a resident physician at Ascension St. Vincent Hospital in Indianapolis and a member of St. Mark. "He knew the order of how things went. He would make all of the neighborhood kids be his Massgoers."

His love for his Catholic faith as a child often drew Deacon Thu to the cathedral parish, which he described as "a second home for me."

"Whenever I got bored at home, I would ride my bike up to the parish and just hang around," he said. "I already knew the religious sisters there. They also had minor seminarians that were in residence next to the parish. They were sacristans who taught us how to serve. I made friends with all of them."

Although the young 11-year-old Khaing loved living his budding faith in Loikaw, he soon had to say goodbye to the city because of the religious and ethnic discrimination his family faced there.

"It was very painful to leave all of that behind," Deacon Thu recalled. "I had a lot of dreams, homesickness, even now, you know."

The sadness he felt in leaving Loikaw eased over time as the members of St. Mark made him and his family feel at home there.

"They reached out to us and were interested in who we were, about our culture and everything that we brought as Burmese immigrants," Deacon Thu said.

Over the years, the seeds of that initial

welcome blossomed for him into a deep spiritual relationship with the south side faith community.

"The people there aren't just people that I see every Sunday, and then I forget about them," Deacon Thu reflected. "They made us feel part of the community. They are a visible sign of the invisible reality of all of us being the body of Christ."

That deepening of his faith at St. Mark and his dreams of the priesthood were nurtured by now-retired Father Todd Riebe, whom Deacon Thu described as "a spiritual father" for him when he served as the parish's pastor from 2012-17.

"Every time I saw him, I saw the joy of Christ in his smile," Deacon Thu recalled. "He was available and open to the needs of the people. His presence helped people see that Jesus was acting in the Church through him."

"I wanted to be like him."

Indeed, Father Riebe recalled how, when Deacon Thu was a student at St. Mark School, he knew exactly what he wanted to do for its career day when students were asked to dress up for the job they wanted to have when they grew up.

"Khaing came and borrowed a clerical shirt from me and wore it to school," Father Riebe said.

The retired priest is looking forward to the ordination of Deacon Thu and Deacon Khuishing, who was also a member of St. Mark when Father Riebe was pastor there.

"It makes me proud, like a father must feel toward his sons," he said.

'A man that loves Jesus'

Jeff Traylor is also proud of both transitional deacons. He served as director of campus ministry at Roncalli High School in Indianapolis, when both were students there and helped them in their discernment of their vocation. That was also the case with Deacon Hansen, a classmate at Roncalli with Deacon Thu.

Now the chief operating officer of the Indianapolis-based Catholic Concepts business, Traylor is also a St. Mark parishioner and was familiar with both of its deacons before they came to Roncalli. Traylor said that Deacon Thu was always up-front about his interest in the priesthood.

"He didn't hide from that," Traylor said. "He knew there was discernment and that it was a long process. But he wasn't afraid to talk about it."

Traylor has kept in contact with Deacon Thu during his eight years of priestly formation and is confident that he will be a good priest.

"In every great priest that I've ever known, you can see the love of Jesus Christ just flowing out of them," Traylor said. "That's what I see in him. He's just a man that loves Jesus. I can see it in him in every conversation that I have with him, in his smile, in his demeanor, in the things that he wants to talk about."



Transitional Deacon Khaing Thu, left, and Archbishop Charles C. Thompson elevate a chalice and paten during the Oct. 25, 2025, Mass in which Deacon Thu was ordained a deacon for the archdiocese. He will be ordained a priest during a June 6 Mass at SS. Peter and Paul Cathedral in Indianapolis. (Photo courtesy of Saint Meinrad Archabbey)

For his part, Deacon Thu said his time at Roncalli helped him "grow in my relationship with God" and "deepened and strengthened my discernment process."

Roncalli has a long history of nurturing vocations to the priesthood. Deacon Thu recalled how at every all-school Mass there, seminarians who were Roncalli graduates would be included in the general intercessions.

"In all of those times I was praying for them," he recalled, "it got me to think that one day I might be in among those who were in formation."

Traylor is looking forward to the ordination on June 6 of the three young men whom he knows well and journeyed with in their faith while they were at Roncalli.

"The amount of pride that I have for the three of them is overwhelming," said Traylor with emotion.

After pausing, he continued.

"Every ordination that I've ever been to, I get emotional," Traylor said. "This year, I know it'll be waterworks. But it's because I've been able to see this process. And to know that I may have had some sort of influence on that has been incredible."

A dream becoming reality

Deacon Thu also looks to his parents when explaining the roots of his vocation and how it's been supported over the years.

He spoke of the influence of the deep faith of his father, Victor Luiz Kolo, also noting that he lived for some years working in Malaysia while his family lived in Myanmar.

Deacon Thu's mother, Judith Yee Yee Win, was raised as a Buddhist and was received into the Church after she married her husband. Because his father was away for so long, Deacon Thu credited his mother as "the one who raised me in the faith. Looking back, it's thanks to her that I am where I am now."

When the family moved to Indianapolis, Deacon Thu saw in a new way his father's dedication to his fellow Burmese Catholics.

In a 2022 interview with *The Criterion*, he described how his father helped build a community of Burmese Catholics at St. Mark, driving one carload after another of them to the parish for Mass.

"My father taught me the importance of community, relationships and how we humans need to cling to each other and support each other in order to thrive and live fully as we are created to be," Deacon Thu said at the time. "He taught me through his actions by stepping up to be a leader of the Burmese community and serving them in many ways."

Deacon Thu will show himself a leader for Burmese Catholics and all the faithful on the day after his ordination when he

celebrates a Mass of Thanksgiving at St. Mark.

"That's something that I've been dreaming about since I was a kid," he said. "Every time I went to Mass, I imagined myself as a priest. And that is going to become a reality. That joy, that excitement is something that I cannot express in words."

'Sharing in the work of the priesthood of Christ'

That leadership will continue on July 1 when Deacon Thu will begin ministry as parochial vicar of St. Michael Parish in Greenfield and St. Thomas the Apostle Parish in Fortville. He has served at both faith communities as a deacon since last December.

Deacon Thu's sister Htoo is confident that her brother will thrive as a priest. Humorously calling him a "perfectionist," she said that this quality has made him a "good planner."

"When you're a priest, you have to be good at planning—planning Masses, planning programs, planning events for parishioners, planning his own activities in life," Thu said.

At the same time, she knows that a priest's plans often need to be changed quickly in the busy and often unpredictable life of a parish.

"As much as he's a planner, he also has the quality of triaging needs and tending to what is most important at that moment," Thu said.

Deacon Thu gave credit to Father Aaron Jenkins, pastor of St. Michael and St. Thomas, for helping him learn how to meet the many demands of pastoral leadership.

"Father Aaron has been a great role model for me, especially in administration and in practical things about running a parish," he said.

Deacon Thu looks forward to sharing in priestly ministry and fraternity with Father Jenkins and the other priests who serve the Church in central and southern Indiana.

"Sharing in the work of the priesthood of Christ is not my work. It is the work of Christ," Deacon Thu said. "We are all striving to do the same thing. So, I look forward to sharing support for each other."

Deacon Thu's humility came forth when he spoke about being drawn into the work of Christ as a priest.

"It is an honor that I don't deserve," he said. "But I'm being given it because God wants me to bring his love and mercy to the people—to the community that has fed me, especially, but also everyone else who God is trying to reach out to through me."

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

Transitional Deacon Khaing Thu

Age: 26

Parents: Victor Luiz Kolo and Judith Yee Yee Win

Home Parish: St. Mark the Evangelist Parish in Indianapolis

Education: St. Mark 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: Psalm 23

Favorite saints: St. Peter and St. Maria Goretti

Favorite prayers/devotions: The rosary and the Stations of the Cross

Favorite movie: *For Greater Glory*

Favorite authors: Archbishop Fulton J. Sheen and Scott Hahn

Hobbies: Fishing, hiking and photography



ENCYCLICAL

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known as the “Social Doctrine of the Church.”

“When some objected that the Church should not waste energy on worldly matters, but instead focus on communicating the message of eternal life, Leo XIII responded with realism and wisdom, saying that the proclamation of the Gospel cannot overlook the concrete lives of people,” Pope Leo XIV wrote (#3).

While his turn-of-the-last-century predecessor focused on the industrial revolution’s impact on the human being and society, Pope Leo looked at the consequences of the digital revolution in the 21st-century and how best to safeguard “the human person in the time of artificial intelligence,” as was noted in the encyclical’s title.

Pope Leo used nearly the first half of the document to outline the role and development of the Church’s social teaching and why and how it continues to be needed in a world facing both old and new challenges.

“Today, the Social Doctrine of the Church is a legacy of wisdom, where we find principles for thought, criteria for discernment and judgment, and concrete guidelines for action” to “clearly interpret the challenges of the present and identify appropriate ways for living out a clear Christian witness, with joy and in service to the world,” he wrote (#3).

“It is not an inert set of concepts, but a living corpus of truth that safeguards and interprets humanity’s vocation to a full and just life. I therefore wish to add my own voice to this living tradition,” he added (#3).

Listening to and engaging with the wider world, especially those active in the fields of science, technology, academia and politics, he wrote, is crucial to a process of “shared discernment” to identify and heal the spiritual and cultural roots of present-day problems rather than issuing reactive pronouncements or “risk letting the succession of emergencies dictate the direction of our path” (#6).

While the Church is concerned with theological, “anthropological” and social questions, it is also “necessary to establish adequate regulatory tools capable of upholding justice and curbing the distorting effects of technological power,” the pope wrote (#24, #5).

“Nevertheless, the issue is not limited to regulation. As Pope Francis warned, we must realistically ask ourselves who holds this power today and how they use it,” he added (#5).

“Humanity, created by God in all its grandeur, is today facing a pivotal choice: either to construct a new Tower of Babel or to build the city in which God and humanity dwell together,” he wrote (#1). Every generation has the same duty of “guiding history to become a place where the dignity of every person is safeguarded, justice is promoted and fraternity is made possible” (#1).

While the document was embedded “in a time of artificial intelligence,” it also included a wide gamut of ongoing, lingering ills such as: the exploitation of people and nature; war; the arms race; disrespect for human life; threats to democracy and the common good; discrimination against the poor and women; and new forms of slavery.

“Human trafficking must be recognized as a contemporary form of slavery and a grave violation of human dignity. Failing to respond firmly, or tolerating these practices in any way, is in some way to become complicit in today’s sins, which are akin to those of the past when slavery was being concealed and justified,” Pope Leo wrote (#175).

While the Catholic Church constantly affirmed the dignity of every human being, he wrote, “neither can we deny or diminish the delay with which both society and the Church came to denounce the scourge of slavery,” noting it wasn’t until the 19th century “that a formal, absolute and universal condemnation of slavery was clearly articulated, notably under Pope Leo XIII” (#176).

“This development offers a clear example of the Church’s growth in understanding the perennial truths of Revelation that she safeguards,” he wrote, “even if it took eighteen centuries for its full incompatibility with slavery to be explicitly recognized” (#176).

“This constitutes a wound in Christian memory, one from which we cannot consider ourselves detached,” he wrote, and “for this, in the name of the Church, I sincerely ask for pardon” (#176).

It is “a shared responsibility,” he wrote, of all members of the human family to come together and discern “Where are we going? Toward what goal do we wish to orient ourselves? What direction should we choose as a people and as a human community?” (#8, #6).

“The search for the truth in public life, education in the digital environment, the transformation of work, the fragility of families and new forms of slavery are not isolated phenomena,” he wrote. “Rather, they reflect a common underlying issue, namely that if technology becomes the ultimate criterion, the human person risks being reduced to data, a cog in a machine or a commodity” (#180).

“If, however, technology is integrated with a wise perspective, it can become an instrument of growth, justice and fraternity,” he added (#180).

Innovation can genuinely serve integral human development and integral ecology, Pope Leo wrote, “rather than becoming a source of exclusion and dominance” (#181).

Referring often to St. Augustine’s teachings, Pope Leo clearly defined the two “cities” people today must choose to contribute to: either a worldly, selfish land dedicated to building a “Tower of Babel” or a Christian “civilization of love in the digital age” (#186).

He decried today’s “culture of power” that was “normalizing” war, ballooning military arsenals and fomenting fear and polarization; he reinforced the Vatican’s long-standing opposition to leaving the decision



Pope Leo XIV attends the presentation of “*Magnifica Humanitas*” at the Vatican’s Synod Hall on May 25. It’s the first encyclical of his papacy and focuses on the rise of artificial intelligence. (OSV News photo/Simone Risoluti, Vatican Media)

to use lethal force to AI or “to opaque or automated processes” (#188, #71).

The pope also condemned today’s “false realism,” calling it “truly irresponsible” to stoke resignation by pretending war is inevitable and peace and dialogue are “utopian or irrational positions that ignore the risks at stake” (#188, #205).

“In fact, peace is neither a naïve hope nor merely the absence of war; instead, it is always possible as the fruit of justice and charity,” he wrote (#205).

Pope Leo underlined the need for everyone to take responsibility in building a better world by quoting the wizard Gandalf in J.R.R. Tolkien’s *The Lord of the Rings: The Return of the King*. “It is not our part to master all the tides of the world, but to do what is in us for the succour of those years wherein we are set, uprooting the evil in the fields that we know, so that those who live after may have clean earth to till” (#213).

Pope Leo then proposed five paths toward daily and public responsibility: “the need to disarm words; building peace through justice; adopting the perspective of victims; cultivating a healthy realism; and reviving dialogue and multilateralism” (#213).

Fundamentally, he added, what is needed is the Christian view of humanity and understanding of God’s plan for his creation.

“As a believer among believers, I invite everyone to contemplate, in the face of the Son of God, the grandeur of humanity that shines a light also on the era of AI,” he wrote. “In Christ, we are called to cooperate in the work of creation, rather than be disinterested observers of technological processes that limit our freedom and responsibility” (#233).

“The dignity inscribed in each of us by the Holy Spirit can also be seen in our capacity to reflect critically, choose and love freely, and form authentic relationships,” Pope Leo wrote (#233).

“No computational system, however sophisticated, can create a heart that gives itself, or a conscience that discerns good from evil,” he wrote. “Even when machines excel in efficiency, a human face that asks to be gazed upon remains the center of our history” (#233). †

Encyclical letters continue as a way of teaching used in the early Church

By Fr. Joseph Parisi

(OSV News)—An encyclical is a pastoral letter addressed by the pope to the whole Church. Encyclical letters generally address matters of faith or morals, encourage a particular commemoration or pious devotion or deal with matters of Church discipline which are to be universally observed.

The Apostles used letters to address the faithful of the various local Churches they had helped to establish.

Most notably, St. Paul wrote a number of letters (epistles), 21 of which are included in the canon of the New Testament. Bishops followed this practice and often sent letters to one another and to the members of the particular Churches entrusted to their pastoral care in order to ensure consistency in faith and practice, especially with regard to the celebration of the liturgy.

The bishop of Rome wrote letters to be circulated to all the bishops. He also received letters from the bishops, which he, in turn, would circulate to other bishops.

Decline and revival

During the Middle Ages, the practice of sending these letters fell into disuse. During this time, the popes sent letters

only to individual bishops about particular matters within their dioceses. Bishops would respond in writing only to the pope.

Pope Benedict XIV, who served as bishop of Rome from 1740-58, wisely employing the power of the printing press, revived the ancient practice of the pope writing letters to all the bishops of the world.

It was Pope Gregory XVI who first applied the term “encyclical” to these letters, from the Latin word “*encyclicus*,” or circular, because they were addressed to the entire Church.

Since 1740, popes have published nearly 300 encyclical letters. They have addressed many issues pertaining to the life and ministry of the Church.

‘He who hears you, hears me’

Encyclical letters are not considered divinely inspired and do not contain matters considered to be new revelation. However, they are regarded as instruments of the ordinary magisterium containing the authoritative teaching of the vicar of Christ.

As regards the question of the binding authority of the teaching contained within an encyclical, Pope Pius XII stated the following in his 1950 encyclical letter “*Humani Generis*”:

“Nor must it be thought that what is contained in an encyclical letter does not of itself demand assent, on the pretext that the popes do not exercise in them the supreme power of their teaching authority. Rather, such teachings belong to the ordinary magisterium, of which it is true to say: ‘He who hears you, hears me’ [Lk 10:16]; for the most part, too, what is expounded and indicated in encyclical letters already appertains to Catholic doctrine for other reasons” (#20).

The Second Vatican Council declared in “*Lumen Gentium*”: “Religious submission of will and of mind must be shown in a special way to the authentic teaching of the Roman Pontiff, even when he is not speaking *ex cathedra*. That is, it must be shown in such a way that his supreme magisterium is acknowledged with reverence, the judgments made by him are sincerely adhered to, according to his manifest mind and will. His mind and will in the matter may be known chiefly either from the character of the documents, his frequent repetition of the same doctrine, or from his manner of speaking” (#25).

Sources of joy, challenge

Papal encyclical letters at times have been received by the Church with joy as

they have addressed matters of popular piety or devotion. At other times, popes have written encyclicals addressing matters pertaining to the great moral issues of their time. Such letters have often been the source of much debate among various scholars and theologians.

Encyclicals are not in and of themselves considered to be infallible pronouncements of the pontiff. And while the teachings contained in them may sometimes prove burdensome and difficult for some to accept and to follow, Catholics of good will everywhere are obliged to acknowledge their apostolic authority and strive with the help of God’s grace to humbly assent to their teaching.

How blessed the Church has been to receive the teaching of the Lord and the guidance of the Holy Spirit that are expressed for particular times and places that are contained in the encyclical letters of the popes down through the ages.

(Father Joseph L. Parisi received his master of pastoral theology degree from the University of St. Thomas Aquinas in Rome in 1974 and a licentiate in canon law from the University of St. Paul in Ottawa, Canada, in 1986. He is a retired priest of the Archdiocese of St. Louis.) †

WELCOME, NEW CATHOLICS

Since Easter 2025 and at Easter Vigil Masses held on April 4 in parishes throughout central and southern Indiana, the Archdiocese of Indianapolis welcomed 1,407 souls into the full communion of the Church through the Rite of Christian Initiation of Adults. Following is a list of the catechumens and candidates reported to *The Criterion*.

Batesville Deanery

All Saints, Dearborn County

Vickie Barrientos, Lillian Hartman, Madison Klobe, Dominic Schiferl, Dawn Wahoff, Joel Warrington (catechumens); Adam Miller, Sophie Renihan, Austin Wells (candidates)

Holy Family, Oldenburg

Whitney Axsom, Mason Green, Shianne Peterson (catechumens); Lindsey White (candidate)

St. Charles Borromeo, Milan

Jeffrey Bowman (candidate)

St. Joseph, Shelbyville

Thomas Blocher, Zachary Davis, Nathan Duarte, Ruby Duarte, Vicente Mejia Julian, Jacob Kelley, Dylan King, Douglas Lancaster, Laura Lancaster, Allyson Maurice, Melany Mejia Julian, Caleb Ramirez, Joseph Reid, Angeles Santiago (catechumens); Mindy Beal, Howard Chandler, Keagan Early, Danielle Flores, Danielle Joseph, Saylor Lancaster, Terri Mitchell, Landon Pendelton, Travis Weimer, Kevin Williamson (candidates)

St. Lawrence, Lawrenceburg

Sasha Beatty, Isabelle Fryman, Jessica Grace, Clara Greve, Charlotte Jones, William Jones, Tyler Lewis, Michael Noyes, Hudson Richards, Aaron Rigg, Tasha Rigg, David Walton, Jr, Leah Williams, Dylan Willoughby (catechumens); Jarrod Alig, Carmen Hurley, Bridget Richey, William Rigg, Virginia Schehr, Carson Ulmer, Christopher Ulmer, Karli Ulmer, Brooke Vogelgesang, Ethan Wagner (candidates)

St. Louis, Batesville

James Birchfield, Kyle Land, Payge Land, Gage Unrath, Gavin Unrath (catechumens); Leah Wessel (candidate)

St. Mary, Greensburg

Clayton Carder, Jeremy Dupuis, Klaudia Koester, Dale Reincke, Peyton Reincke, Kamron Sims, (Jennifer) Susie VanDyke (catechumens); Dawn Clark, Cheryl Dalton, Jewell Elmore, Bryna Ferarra, Lance Friend, Christina Green, Timothy Green, Lizzie Griffith, Drake Maddix, Allyssa Reincke (candidates)

St. Mary of the Immaculate Conception, Aurora

Stacy Camden, Justin Craig, Evan Sargent (catechumens)

St. Michael, Brookville

Jeremy Mullikin, Amanda Wendel (catechumens); Autumn Putnick, William Wendel (candidates)

St. Nicholas, Ripley County

Tammy Craig, Erik Demaree, Everett Fuller, Brooklyn Hammond, Cody Taylor, Brooklyn Webster (catechumens); Cora Fuller, Jeff Fuller (candidates)

St. Teresa Benedicta of the Cross, Bright

Josh Weber (catechumen)

Bloomington Deanery

Our Lady of the Springs, French Lick

Mathew Woolsey (catechumen)

Our Lord Jesus Christ the King, Paoli

Brandon Prentice-Kincaid, Cheyenne Zapfe (catechumens); Sandra Best, Naomi Rodriguez, Jorge Garcia Soto (candidates)

St. Agnes, Nashville

Kara Brown, Glory Churchfield, Sulien Churchfield, John Dill, Sarah Dill, Wrenn Drake, Lily Elliot, Shawn Fleeher, Benjamin Friedlander, Lydia Harrison, Lauren Hartill, Stephanie Kesterman, Glenn Kyle III, Madisun Kyle, Preston McNeely, Ela Robinette (catechumens)

St. Charles Borromeo, Bloomington

Maxwell Herring, Nora Herring, Vincent Herring, Amanda Hofmeister, Chase Hostetler, Ashton Koenigs, Doris Koenigs, Leo Koenigs, Leon Lane, Michael Long, Rikki Martin, Henry Nagelvoort, Joshua Pontillo (catechumens); Erin Candeias, Claire Davis, Gabriel DeWolfe,

Marley DeWolfe, Stephanie DeWolfe, Cleo Hillenburg, Jennifer Martin Herring, Enzo Hillenburg, Myranda Knepp, Benjamin Lindsey, Catherine Mortensen, Sarah Nagelvoort, Asa Norris, Austin Warnick, Steve Wennerberg (candidates)

St. John the Apostle, Bloomington

Tim Arthur, Neela Magno Perez, Bella Tiefenbach (catechumens); Donnie Mader, Margaret Ruwe (candidates)

St. Jude the Apostle, Spencer

Ty Conley, Cory Holland, Tabatha Sandlin, Ashton Prunty (catechumens); Shaun Mathis, Brayden Prunty, Dennis Prunty, Katelynn Prunty (candidates)

St. Martin of Tours, Martinsville

Shelby Brown, Hunter Hobbs, Shelby Raia, Seth Rosenberg, Onaleigh Terrell, Jennifer Thacker, Spencer Wichert (catechumens); Aubrey Ledford, Erin Ledford, LeeLain Ledford, Brooke Martindale (candidates)

St. Paul Catholic Center, Bloomington

Oluwatolani Adekoya, Travis Ali, Brenna Baugh, Tyler Caperton, Monique Cloe, Blake Cunningham, Matthew Grabek, Cynthia Gregson, Wilhelmina Gregson, Faye Hunsberger, Elena Laguna, Olivia Latimer, Theodore Mager IV, Karina McGuire, Marshall Mullins, Charles Napier, John Okulski, Laura Okulski, Olivia Rourmph, Jacob Shirley, Deborah Shosanya, Jason Speer, Julie Speer, Rex Speer, Justin Waddell, Keondra Williams, Aaliyah Yoder, Yunmeng Zhang (catechumens); Sydney Anderson, Isabelle Camberos, Enrico Campana, Ian Cole, Drew Dabler, Rory Elinkowski, Maria Henning, Macey Johnston, Brette Klopp, Brandi Lopez Hernandez, Trinity McNeely, Anand Munkhjargal, Olakunle Odumosu, Finnegan Powers, Jayden Ramirez, Yuvraj Sharma, Sara Sosa, Bianca Templeton, Rachel Thikoll, Caleb Thompson, Garrett Willis, Connor Wilson, Morgan Wright (candidates)

St. Vincent de Paul, Bedford

Leo Blanton, Cheyenne Covey, Joseph Faith, Amanda Kline, Amelia Kline, Arabella Kline, Eric Kline, Trevor Leal, Mark Mason, Sarah Orvin, Nicole Slivensky (catechumens); Molly Batz, Jason Clark, Carol Ebener, Mauricio Munoz, Lauren Taylor, Reed Taylor, Andrew Terbrock, Gail Wagoner (candidates)

Connersville Deanery

St. Anne, New Castle

Kimberly Nicholson, Sydney Thompson, Nicholas Trautmann (candidates)

St. Elizabeth Ann Seton, Richmond

Brandt Benjamin, Charlene Benjamin, Jocelyn Collins, Quaid Ison, Monica Lewis, Charlotte Lipps, Alexander Nobbe, Casandra Nobbe, Kalleigh Nobbe, Zayidur Nobbe, Courtney Rose, Payton Rose (catechumens); James Buie, Allison Green, Andrew Lewis, Hannah Lipps (candidates)

St. Elizabeth of Hungary, Cambridge City

Donna Snoddy (catechumen)

St. Gabriel, Connersville

Elle Capps, Christina Cruse, Jim Cruse, Arayah Kafka, Tiffney Loper, Charles Miller III, Katie Miller, Nathaniel Murray, Hope Pflum, Emmett Pitstick, Cody Pollin, Finley Savoy, Kennedy Strong (catechumens); Dale Hughes, Jamie Loper, Natasha Lutterbie, Jennifer Pollin, Ethan Strong, Kayla Strong (candidates)

St. Mary, Rushville

Chelsey Alexander, Ellie Barnard, Jade Barnard, Hadley Burklow, Zaedynd Elwell, Michelle Saxton (catechumens); Jennifer Burklow, Reagan Burklow, Jamison Holmlund, Kerry Pierce, Garret Sammons (candidates)

Indianapolis East Deanery

Holy Spirit

Yeison Barrera, Rusbel Castillo, Sarahi Castro,

Asly Galdamez, Estrella Garcia, Francisco Garcia, Kristell Isabas, Wendy Lendos, Camila Martinez, Rafael Martinez, Vicent Martinez, Jadel Medina, Joseph Munguia, Nasly Ramirez, Uriel Rodriguez, Elian Romo, Wendy Ruiz, Carmen Sagastume, Danya Sanchez, Justin Trigueros, Katerin Ulloa, Evan Villalobos, Mia Villalobos (catechumens); Ciarra Hale, David Heber, Lissa Zettergren, Sven Zettergren (candidates)

Our Lady of Lourdes

James Jared III (candidate)

St. Mary

Alexis Abraham, Isabella Abraham, Juan Alvarado, Avery Barron, Maddix Barron, Susan Bern, Aleena Cabrera, Angeliz Cabrera, José Cabrera, Jr, Yonnier Avila Carralero, Lindsay Cisneros Portillo, Dagoberto López Cuellar, Edwin Hernández Escobar, David Galeas, Gianna Galeas Alvarenga, Jonathan Hernández, Armando Luna, Eva Luna, Evan Luna, Aylin Martínez, Cynthia Martínez Martínez, Axel Cisneros Portillo, Gryseida Quintanilla, Maribel Tepehua Sandoval, Miguel Vasquez Velasquez (catechumens); Evelyn Gonzalez (candidate)

St. Michael, Greenfield

Tara Onderdonk, Andrea Pescitelli, Courtney Rehn, Dillan Rehn, Ruby Schwartz, Nick Thompson, Hunter Wagers, Kyle Whitcomb (catechumens); Stephen Alvarado, Bailey Campbell, Anthony Edmister, Andrew Lane, Robin Mortens, Lindsey Pope (candidates)

SS. Peter and Paul Cathedral

Jackson Harvey, Lando Hughes, Rejoice Kutsidzo, Jordan McLinn, Kendall Moe, James Moscato, Tyler Neucks, Adny Poluciano, Lilyana Shirley, Finn Underwood, Lisa Warner (catechumens); Stephanie Alfaro, Stephanie Brinkerhoff, Michael Capitaine, Nolan McCracken, Alice Michael, Lorree Ntambo, Prince Rodrigo Wilson (candidates)

St. Philip Neri

Ana Agustín, Vladimir Castro, Ivy Flores, Jayden Flores, Jose Flores, Matthew Flores, Emily Garcia, Christopher Guerra, Xavier Guzman, Astrid Jimenez, Troy Johnson, Christopher Lopez, Kelsey Miguel, Lorena Miranda, Alexis Mora, Jared Mora, Isaac Paez, Aaron Perez, Naomi Perez, Adrian Pina, Gloria Pina, Patricia Pina, Miguel Valle, Dewayne Wiley, Yareli Xique (catechumens)

St. Rita

Jefferson Owens (candidate)

St. Therese of the Infant Jesus (Little Flower)

Arely Atzala, Amanda Bowling, Taylor Cunagin, Holden Groulik, Isabel Henson, Jacob Henson, Scott Henson, Hayley Huntley, Steven Lenahan, Anthony Oakley, Joshua Richardson, Yatziiri Viera (catechumens); James Jared (candidate)

Indianapolis North Deanery

Christ the King

Tony Ferguson, Tyler Greth, Tyler Haines, Caleb Hartley, Lauren Hartley, Liam McLochlin, Jamie Mittman (catechumens); Joy Allen, Molly Beatty, CJ Cook, Timothy James, Luke McCamey, Brandi Pahl (candidates)

Immaculate Heart of Mary

Songwah Alerding, Justin Case, Sophie Haddad, Declan Hammond, Mark Hicks, Meade Hicks, Holland Hoffmaster, Hudson Hoffmaster, Maddie Jager, Elsie Oznick, Ivy Oznick, Terry Oznick, Brian Polke, Kathleen Rodriguez-Hoffmaster, Eric Snyder, Joseph Torres, Leia Torres, Jacob Williams (catechumens); Molly Biggs, Henry Bostrom, Madeline Bostrom, JW Demaree, Evan Engbretson, Courtney Galle, Anne Haddad, Emma Haddad, Natalie Haddad, Leslie Hicks, James Otteson, Sarah Oznick, Chase Sadler, Nathan Thorn, Genesis Torres, Virginia Young (candidates)

St. Joan of Arc

Lauren Argyris, Parker Duncan, Pierce Duncan, Ceanne Elliott, Kieran Kooztz, Leigh-Ann Richardville (catechumens); Landon Crouse, Kate DeTurk, Zachary Jackson, Kelly Johnson, Brandon Kuehl, Shelby Mills, Cindy Morel, Alex Oleson, Jacob Roehm, Kaleigh Shaw, Barbara Todd, Chandler Tucker (candidates)

St. Luke the Evangelist

Ailah Anwarzai, Minah Anwarzai, Amir Attikou, D'Angelo Carrera, Osher Faraggi, George Gaunt, Gus Gaunt, Kelson Kothe, Shea Lowe, Nicole McGlaughlin, Jacob Tenace (catechumens); Matthew Brauer, Megan Carich, Jane Clark, Jacie Cunningham, Lorin Dahl, Alan DeLuca, Brenda Farley, Madeline Fenech, Josiah Hellekson, Caroline Roberts, Charlotte Roberts, Lauren Roberts, Paige Roberts, Rusty Scott, Patrick Toole, Francis Young, Beatrix Young, Lila Zyck (candidates)

St. Matthew the Apostle

Alexandra Hernandez-Arellano, Nataly Hernandez-Arellano, Bishop King, Suzanne Shaffer, Aaron Stafford (catechumens); Talia Huynh, Brandon Urquidi (candidates)

St. Pius X

Paxon Commiskey, Sophia Cross, Daniel Fetz, Teresa Goo, Katie Gordon, Julie Knoth, Ledom Peek, Saw Reh, Elliott Stayer, Emily Sullivan, Alena Woll (catechumens); Austin Barnard, Jamison Herdrich, Jacob Ludwig, Torri Predmore, Nate Spangle (candidates)

St. Simon the Apostle

Timothy Anderson, Gregory Bingham, Violette Blalock, Eryk Brown-Torrez, Austin Chastain, Charley Chastain, Raelyn Chastain, Jordi Chaves, Rosie Chavez, Griffin Goedde, Losey Hackerd, Jaclyn Hollo, Mya Hosford, Klara Kopitzke, Braden Nearpass, Brian Nearpass, William Pittman, Justin Renfrow, Walter Rivera, Jessica Sanders, Matthew Turner (catechumens); Anabella Blalock, Jake Blalock, Lillian Blalock, Mary Blalock, Andy Cleeter, Avery Hall, Ben Hall, Maxwell Hall, Cory Kopitzke, Kari Kopitzke, Paul Patterson, Nicole Sibbing, Ellen Tackett, Chelsea Till (candidates)

St. Thomas Aquinas

Kyle Keesling (catechumen); Elisabeth Fries, Sara Islas, Stephanie Keiner, Victor Villagomez Leon, Danielle Littlejohn (candidates)

Indianapolis South Deanery

Holy Name of Jesus, Beech Grove

Bane Clark, Matthew Collins, Jr., Samuel Fletcher, Coby Fouts, Henry Jones, Mabel Jones, Rick Jones, Jr., Allison Moreno Cervantes, Jedediah Ortiz, Yeshua Ortiz, Dylan Roell (catechumens); Rachel Jones, Liliana LeMaster, Christian Lozano, Aimee Morris, Hannah Stuck (candidates)

Nativity of Our Lord Jesus Christ

Hector Cuba, Beau Darlage, Mattie Darlage, Jasper Ewing, Lucas Ewing, Donald Musselman, Ella Nelson, Tyler Partlow, Lisa Velasquez, Dominic Verow (catechumens); Tara Baker, Brooke Brinson, Caitlyn Darlage, Jacob Darlage, Thomas Sexton, Brad Smith (candidates)

Our Lady of the Greenwood, Greenwood

Aiden Arthur, Alaina Arthur, Leslie Calles Perez, Dalia Cruz-Funez, Isaiah Cummings, Yartzel Dominguez, Alonna Jaffal, Erica Karn, Donovan Lundy, Jose Maldonado, Alan Martinez, Shane McKenna, Nicole Perez Aguilar, Brittany Phillips, Paula Poole, Josiah Ravell, Taylor Richardson, Alisha Rudolf, Easton Smith, Emma Smith, Kiley Smith, Luna Stuckey, Joshawa Swallows, Cameron Taylor, Jacen Taylor, Jackson Taylor, Katie Taylor, Amelia Valentin, Jackelina Vazquez, Christopher Warrenburg, Addison Williams, Gabriel Wright (catechumens); James Dillman, Joseph Meadows, Carter Meyer, Nicholas Meyer, Austin Terrell, Jaime Wright (candidates)

Our Lady of the Most Holy Rosary

Pio Bach, Emmett Fox, Wynter Jacobs, Chloe Richards, Kelli Wilcher (catechumens); Lydia Banton, Jane Cline, Mary Cline, Jacob Meece, Brad Morris, Jared Richey, Sawyer Skaggs, Zach Smith, Margaret Tragesser, Megan Willis (candidates)

Sacred Heart of Jesus

John Hanson, Tom McCoy, Chris Morgan, Hunder Seidler (candidates)

St. Ann

Ralph Allman, Victor Juarez, Ethan Martinez, Briana Tejada, Elizabeth Whyee, Fredcilia Whyee (catechumens); Adolfo Calvario, Grace Casillas, Julia Gilbrech, Edwin Guzman, Daniel Haywood, Marily Jaimes, Hannah Stadter, Alfonso Torres, Andrew Torres, Sommer Toth (candidates)

St. Barnabas

Elizabeth Beeson, Nathaniel Gregory, Chris Hasse, Lorelei Kazmierzak, Jorus Loubadjoo, Jeffery McClure, Nolan Ndemkeri, Stella Neu, Summer Neu (catechumens); Emma Bittinger, Helena Dawtchin, Megan Frank, Nicholas Frank, Mason Hawkins, Anthony Johnson, Cindikaye Johnson, Nathaniel Johnson, Julie Kamdom, Dana Kazmierzak, Ross Kazmierzak, Elizabeth McClure, Melissa Neu, Katiana Rolon, Tiffany Syberg, Scarlett Torres, SanSan Yee (candidates)

SS. Francis and Clare of Assisi, Greenwood

Zachary Allen, Braxton Berry, Charli Brock, Alana Harms, Shayden Hedge, Sebastian Jusino, Hudson Keyler, John Moorhead, Nicole Moorhead, Charlotte Powers, Savannah Powers, Aiden Short, Luke Smith, Leslie Taylor (catechumens); Linda Biltz, Annie Brown, Bryce Brown, Reid Flood, Barbara Millis, Anna Perkins, Trenton Perkins,



Father Adam Ahern baptizes Easley Smith as her godmother Lisa Wisdom smiles at the sight during the Easter Vigil Mass in Most Sacred Heart of Jesus Church in Jeffersonville on April 4. (Submitted photo by Kyle Naugle)

Janalyn Powers, Jennifer Robinson, Nevaeh Sanchez, Bret Schoff, Brad Weil (candidates)

St. John the Evangelist

Andrew Byers, Madison Considine, Jennelle Criss, Benjamin Dinkel, Airyn Hutt, Brian Leon, Bailey Moore, James Raines III, Alizon Rosales, Edgar Rosales, Ezra Speelman, Miroslav Stafil, Mikayla Vega (catechumens); Emily Barajas, Michael Barnes, Anton Bezborodov, Nathaniel Blucker, Jeffrey Cannon, Suzanne Cannon, Johnna Castedo, Linda Chapman, Robert Freeman, Allison Gates, Chase Howard, Grant Howard, Octavia Jimerson, Lindsay Lindsey, Jeffrey Mull, Jennifer Mull, Eliot Stephens, A'isha Tandoc, Ojulu Thatha, Caleb Thornton, Rachael Williams (candidates)

St. Jude

Vanessa Balding, Benjamin Cano, Olivia Cano, Sam Cano, Leo Combs, Emmett Humbarger, Raelan Humbarger, Jennifer Jaynes, Trevor Kaufman, Charlie Kompara, Jaxson Lanahan, Leaha Leggins, Ximena Luna Iniestra, Lisa Meunier, Michael Morton, Alexandra Peterson, Jimmy Ramsey, Dean Stafford, Diane Stafford, Jack Stafford, Nora Stafford, Maggie Thorne, Cody Walter (catechumens); Kali Harrison, Vicky Jaynes, Lily Jones, David Meuchel, Melinda Richardson (candidates)

St. Mark the Evangelist

Desmond Alloway, Spencer Grills, Nichole Hood, Kobimtochukwu Okeke, Everly Smith, Maria Tirado DeLaVega (catechumens); Andrew Loy (candidate)

St. Patrick

Axel Alanis-Leon, Mariana Espinoza-Santillan, Noemi Espinoza-Santillan, Johnny Gaspar, Bion Gaspar-Martinez, Rebecca Gaspar-Martinez, Nathan Gonzalez-Rodriguez, Stevie Guinn, Mirian Gutierrez, Katherin Leon-Galvan, Julia Mejia-Gutierrez, Karen Ramirez-Gonzalez, Kevin Rodriguez, Fabian Rojas-Garcia, Alexander Sanchez-Vargas,

Geraldine Sanchez-Vargas, Jennifer Sanchez-Vargas, Evelyn Sarmiento-Rivera, Miguel Valdez-Tagua, Yael Valdez-Tagua, Biran Vargas-Lomeli, Meadow Vetioe (candidates)

St. Roch

Brody Chaszar, Linda Chaszar, Cale Gray, Ramona Hamilton, Shelby Helton, Josh Miller, Michael Siemons, Brandon Smith, Kylie Treat, Jacob Wade (catechumens); Ed White, Gerri White (candidates)

Indianapolis West Deanery

Mary, Queen of Peace, Danville

Joseph Blevins, Samantha Blevins, Damon Herzog, Eric Herzog, Jason McCreary, Benjamin Roach, Shawn Roubek (catechumens); Julie Jankowski, Patrick Miller-Rhodes, Randall Ott, Jeannette Rohrbagha, Robert Stewart (candidates)

St. Anthony

Jose Funez Almezarez, Arianna Alvarez, Yariel Alvarez, Darwin Diaz Arevalo, Osman Diaz Arevalo, Adriel Atzala-Jimenez, Maria Bernal Barrera, Itzel Carreto, Axel Mejia Castillo, Javier Acateco Cazares, Alex Morales Contreras, Jose Cordava, Johan Herrera Corea, Isabella Dubon Chirinos, Felix Robledo Espinoza, Yahaira Gonzalez, Scarlett Herrera Arevalo, Genesis Martinez Andres, Estrella Montes, Christian Montes-Rodriguez, Jesus Montes-Rodriguez, Kayleigh Ortega, Jade Perez, Blanca Resendiz-Montes, Karina Rosado Arce, Ryhana Rosado Arce, Eliany Sierra Chirinos, Mario Mejia Sifontes, Jaden Smith-Enrique, Evan Obando Urbina, Shayla Zaraté Michaca (catechumens); Armando Acateco Balderas, Jose Machuca Chazari, Christopher Galdino Davila, Luis Elizalde, Brandon Carmona Garcia, Evelyn Garcia Martinez, Ricardo Garcia, Rufina Lopez, Luz Maria Montes de Oca,

See **NEW CATHOLICS**, page 12

NEW CATHOLICS

continued from page 11

Ubalda Rangel Millan, Yerianis Rosado Arce, Benito Rosas, Evelin Sanchez Tejada, Gerardo Sosa Vargas, Veronica Velazquez Velazquez (candidates)

St. Christopher

Gage Jones, Eric Sheppard (catechumens); Olivia Haste, Daniel Iverson, Vickie Tevebaugh (candidates)

St. Gabriel the Archangel

Santiago Dubon Carvajal, Arleth Casimiro Vázquez, Diego Carvajal Castillo, Irwin Gil Corado, Nathaly Casimiro Vázquez, Maricela Clara Antonio, Ariadne Dubon, Kelvin Dubon, Zayuri Dubon, Analía Estrada, Haylie Gorman, Jimena Guevara Hernández, Ocduvi Hernández Hernández, Laura Mejía San Juan, Alyn Nandez Pérez, Kiden Tellez Pérez (catechumens); Reyna Bonilla Serrano, Claudia Carbajal, Soany Carbajal, Brayan Gómez Castaño, Angelica Flores Jaimez, Mayra Gabriel Vigil, Yudit Galindo, Mariana Garcia, Jesús Ortiz Hernández, Josseling Loaisiga Ortega, Fernando Rivas Méndez, Paulino Lara Méndez, Valeria Orona De León, Heidi Pérez Paz, Anyi Pineda Ramirez, Matthew Ray, Adrian Lucas Sabino, Franklin Mejía Serran, Gregory Smith, Yesenia Tapia Escobedo, Raymond Lucas Velázquez (candidates)

St. Joseph

Andres Avalos, Armani Contreras, Israel Contreras, Raul Contreras, Ximena Contreras, Jose Guzman, Fernanda Lopez, Darien Pugh (catechumens); Iker Cortes, Angel Ruiz, Gabriela Santana, Santiago Tapia (candidates)

St. Malachy, Brownsburg

Ryan Adams, Adefemi Adegite, Jr., Adefolahan Adegite, Adefolawe Adegite, Derren Contreras, Adeline Faires, Ansley Faires, Victoria George, Carter Johnson, Gavin Kinyon, Jodeci Klaich, Kevin Klaich, Mike Margetts, Macie McCord, Miles Miller, Anthony Nolasco, Goodluck Otuosoro, Precious Otuosoro, Elizabeth Owen, Ryley Owen, Matias Reyes, Brian Woodard, Molly Woodard, David Wyman (catechumens); Krystle Anderson, Kelly Boodt, Amber Graves, Mark Hemphill, Solomon Hughes, Emily Marrs, Anita Miles, Whitney Miller, Tori Muldoon, April Perkins, Sydney Schaeffer, Tristan Schaeffer, Jake Sovern, Aaron Tallman, Nancy Tapp, Andrew Tran, Rachel Truelove, Britt Woodard, Rachel Zoellner (candidates)

St. Michael the Archangel

Tillman Etchison, Riley Fortune, Zachary Freeman, Jaime Godinez, Nehemie Paul, Michell Perez, Leonard Rodriguez, Bidi Topete (catechumens); Mark Kirksey (candidate)

St. Monica

Pedro Anastacio, Santiago Anastacio, Horacio Cardenas, Noah Chanin, Danny Cortes-Serrano, Yarezi DeLeon, Abril Galarza Gregorio, Cesar Rodrigo Romero Garcia, Ivan Garcia, Kaitlyn Garcia, Marlene Garcia, Jonathan Cardenas Gonzalez, Jordy Cardenas Gonzalez, Amneris Guerrero, Jorge Diaz Hernandez, Raina Livingston, Alexa Montgomery, Jarrek Montgomery, Savannah Noyola, Carlos Jesus Solache Onofre, Miley Quiala Barahona, Aleicha Santana Santana, Hengky Setyawan, Marlo Stumph, Brayden Taylor (catechumens); Marvin Adams, Pedro Saucedo Aleman, Oscar Aquilar, Sarah BienAime, Julie Blackman, Minerva Cabrera Becerra, Cristal Carbajal-Crispin, Robinson Gramajo-Diaz, Rosita Gregorio Candia, Veronica Guerrero Hernandez, Andrea Martinez, Allison Mateo, Katherin Mateo, Brandon Palma, Jesus De Leon Sanchez, Holly Tallman, Anahi Temich, Jacob Zdankowski (candidates)

St. Susanna, Plainfield

Ashton Archer, Betty Austin, David Austin, Anthony Black, Jr., Genevieve Castetter, Patricia Castetter, Jacey Childs, James Djoutsop, Aiden Gomez, Brigham Lemenager, David Little, Mallory Mennonno, Charles Record, Kyle Stubbeman, Jakob Torres, Levi Troyer (catechumens); Albert Dendler, Jacey Lowe, Quentin Rasmussen, Edward Siefert, Ryan Spivey, Sarah Witte, Brent Wright, Isaiah Zeller (candidates)

St. Thomas More, Mooresville

Morgan Bauer, Grace Bordenkecher, Avery Carrera, Caleb Carrera, Gracy Carrera, McKenzie Hoff, Javian Jones, Jenna McBryar, Pedro Raymond, Margaret Scherer, Matthew Stamper (catechumens); Cameron Bauer, Maria Gonzalez, Norma Gonzalez, Adam LeBlanc, Morgan LeBlanc, Nevaeh Poynter, Madison Russo (candidates)

New Albany Deanery

Holy Family, New Albany

Evelyn Bonifer, Allie Corrao, Izzy Davis, Melissa Holst,

Colin Kennedy, Jakob Reeves (catechumen); Tyler Gregory, Cate Kennedy, Tyler Lengerich, Harry Lucas, Reagan McCauley, Caitlin Milliner, Angelina White (candidates)

Most Sacred Heart of Jesus, Jeffersonville

Sonia Barber, Sakina Fafana (catechumens); Jennifer Fisher, Cecil Hibdon, Sarah Schafer, Nellie Springston (candidates)

Our Lady of Perpetual Help, New Albany

Grayson Black, Jared Black, Sarah Black, Aiden Fox-Lawrence, Austin Fox-Lawrence, Bethany Fox-Lawrence, Natalie Peabody, Alivia Perez, Gregory Perez (catechumen); Michael Bauer, James Bryant, Elizabeth Peabody, Terry Sparks, Rita Yates (candidates)

St. Anthony of Padua, Clarksville

Will Matthews (catechumen); Kristine Jackson (candidate)

St. Augustine, Jeffersonville

Charleigh Cook, Steven Delaney, Jessie Durham, Marcelina Meza, Eisley Smith, Brice Tchalim, Regina Tchalim, Jacob Wolfe (catechumens); Noah Clark, David Gibbs, Caitlin Johnston, Brooke Lara, Jake Latham (candidates)

St. Bernard, Frenchtown

Justin Moriarty, Kathy Rogers (candidates)

St. John Paul II, Sellersburg

Alana Broady, Christina Broady, Piper Clark, Chase Druin, Easton Druin, Jeremy Gernert, Penelope Gernert, Tyla Gernert, Bennett Hines, Olivia Hines, Renee Lamm, Lennix Mattingly, Callie Jo Moody, Dalton Moody, Melissa Moody, McKenzie Peter, Jessica Vogler, London Vogler, Quentin Vogler, Saylor Vogler (catechumens); Ben Chisman, Emory Day, Tyler Hines, Darrell Lackey, Kristine Mattingly, Daniel Moody, Peter Sadler, Joseph Schmelz, Cory Walker (candidates)

St. Joseph, Corydon

Roma Helma, Benjamin Miller, Lincoln Morgan (catechumens); James Havekotte, Christian Miller, James Miller, Brandi Sailor, Clay Sailor, Sarah Walker (candidates)

St. Mary, Lanesville

Chloe Barbour (catechumen); Cheryl Sandlin, Phyllis Sandlin (candidates)

St. Mary, New Albany

Fatima Avalos Torres, Ana Chavez Morales, Karina Cortes, Jacob Delaney, Steven Delaney, Randal Carachure Estrada, Brittaney Guadalupe Yanez, Jennifer Guerrero, Yael Solis Jimenez, Daniel Martinez Lucio, Juan Rodriguez, Maria Solis Jimenez, Juan Avalos Torres, Steven Wilson, Amy Yanez (catechumens); Marshall Taff (candidate)

St. Mary-of-the-Knobs, Floyd County

Cody Bottorff, Laura Bottorff, Lucas Bottorff, Rowan Bottorff, Brooke Slawter, Logan Smith, Paul Taylor, Landon Wagner (catechumens); Andrew Braden, Christopher Chastain, Glen Girdler, Ashley Luckett, Kaylee Pegram, Lindsey Pegram, Madalynn Pegram, Jordan Wagner, Daniel Wagner II (candidates)

St. Michael, Bradford

Mary Adams, Monica Simons (catechumens); Jama Goodman, Debbie Uhl (candidates)

St. Michael, Charlestown

Frankie Beimrohr, Annabelle Norman, Liberty Norman, Mike Riden (catechumens); Guadalupe Godinez, Cassie Norman, Mike Norman (candidates)

Seymour Deanery

American Martyrs, Scottsburg

Mark Cissel (catechumen)

Holy Trinity, Edinburgh

Diana Lopez, Haley Smith-Koong, Jinfei Smith-Koong (catechumens)

Most Sorrowful Mother of God, Vevay

April Johnson (catechumen)

Prince of Peace, Madison

Aiden Binzer, Lindsey Bradley, Dashiell Camacho-Lara, Jaqueline Camacho-Lara, Rodrigo Camacho-Lara, Kasie Doherty, Roger Gray, Willow Humbert, Rebekah Jackson, Holland Li, Kenneth MacKinlay, Valentina MacKinlay, Victoria MacKinlay, Mariah Macon, Meghan Macon, Cesar Carlos Perez, Nelson Hernandez Salazar, Lola Tucker, Luna Tucker, Kanan Yarbrough (catechumens); LeAnne Adams, Joy Barron, Alice Camacho-Lara, Joe Ciuffo, Luis Cruz-Fuentes, Vannessa Fuentes-Medina,

Justin Harman, Caitlin Johnson, Rich Josephsen, Carolina MacKinlay, Ken MacKinlay, Christina Macon, Kody Macon, Christian Reed, Grace Sassman, Paul Tores, Maggie Wimsatt (candidates)

St. Ambrose, Seymour

Naomi Banta, German Bermudez, Allen Dean, Jose Flores, Tomas Hernandez, Khloe Lingenfelter, Kendra Singh, Ritchie Tapia (catechumens); Evan Tangman, Kimberly Tangman (candidates)

St. Ann, Jennings County

Ben Meadows (catechumen); Sallie Emily, Lauren Marling, Korbyn Matern, Shannon Matern (candidates)

St. Bartholomew, Columbus

Neymar Aguilar, Smaily Aguilar, Juan Arenas, Joshua Barnett, Ayden Bruner, Alan Cothron, Cornelio Cuautle, Kathryn Elkins, Guadalupe Garcia, Kayla Hooten, Levi Knox, Lucas Miller, Christopher Mulryan, Jareth Ordonez, Coleson Reynolds, Brianna Roman, Andrew Sadler, Alexa Sanchez, Emma Sanchez, Ricardo Sanchez, Dulce Texquiz, Jose Texquiz (catechumens); Kathryn Ball, Derek Castellanos, Michael Copley, Nathalia Cuautle, Valentine Cuautle, Aglaen Franco, Erika Franco, Lisa Friesner, Kaitlyn Hodge, Aaron Johnson, Samantha Knox, Jose Maldonado, Olivia O'Brien, Michael Olea, Luis Rodriguez, Tyler Roman, Tyler Stilwell, Judith Stout, Cinthya Ventura, Natalia Ventura (candidates)

St. Joseph, Jennings County

Kallan Branham (catechumen); Shane Lakins, Maddie Maschino (candidates)

St. Mary, North Vernon

Ezra Followell, Dalton Grills (catechumens); Paylee Ertel, Allison Grills (candidates)

St. Rose of Lima, Franklin

Mike Beaty, John Marcum (catechumens); Dale Ayers, Tessie Ayers, Alison DelPrete, Laramie Mack, Cade Marcum, Jamie Marshall, Lance Marshall, Theodore Marshall, Collin Owens, Derik Sherman (candidates)

Tell City Deanery

Holy Cross, St. Croix

Haeven Barnes (catechumen)

St. Augustine, Leopold

Teresa Dauby (catechumen)

St. Meinrad, St. Meinrad

Josilynn Bateman (candidate)

St. Paul, Tell City

Dustin Duke, Scott Greene, Alley Pittman, Abigail Stratman, Izabelle Stratman (catechumens); Lesley Clark, Stacey Greene, Kyle Jarboe, Bryan Pickens, Brannon Pittman, Deonna Pittman, Evelyn Stratman, Michele Stratman, Sara Zuelly (candidates)

Terre Haute Deanery

Annunciation, Brazil

Kevin Courtney (catechumen); Andrew King (candidate)

Sacred Heart of Jesus, Terre Haute

Cheri Cox (catechumen)

St. Benedict, Terre Haute

Allie Gerkin, Jacey James, Daniel Liu, Kevin Pitts, Jamie Roberts, Maxwell Segura, Brent Snow, Brittany Snow, Katie Snow, Cassandra Sullivan (catechumens); Vickie Bauer, Melanie Cloutier, Patrick Evans, Samantha Gittemeier, Kelly Gorrell, Juan Guerrero, Nora Guerrero, Dawson Hoopingarner, Paige Lintzenich, Peyton Lintzenich, Tanner Shipman, Addison Simmons, Ethan Widenhoefer, Madison Wunderlin (candidates)

St. Joseph University Parish, Terre Haute

Kristopher Froschauer, Brianna Gilbert, Adah Shepherd, John Sparks, Jr. (catechumens); Austin Acuna-Maxwell, Marcus Acuna-Maxwell, Kristy Arney, Yvonne Avary, Tyler Bicknell, Diego Gutierrez, Dr. Mariyam Houston, Matthew Mullenix (candidates)

St. Margaret Mary, Terre Haute

Ilse Morales (catechumen); Catalina Alarcon, Jarod Karstaedt (candidates)

St. Mary-of-the-Woods, St. Mary-of-the-Woods

Baylee Fidler, Tia Irish (catechumens); Kaya Masri (candidate)

St. Patrick, Terre Haute

Kimberly Everhart, Jayden York (catechumens); Brock Behrend, Kaitlyn Minikey, Daniel Taylor (candidates) †

Experience of life in Saudi Arabia shapes life, ministry of Sellersburg deacon

By Sean Gallagher

Deacon William Tribbey began ministry at St. John Paul II Parish in Sellersburg at the beginning of Lent earlier this year.

It's a very different place from where Deacon Tribbey and his family lived when he worked from 1995-98 at a government-owned hospital in Riyadh, Saudi Arabia.

St. John Paul II, he said "is a long way from Riyadh." While the New Albany Deanery faith community has some 1,600 households, his faith community in Riyadh was made up of about 100 people.

They didn't worship in a beautiful church but in the U.S. embassy compound, since Islam is the state religion in the Arab kingdom. No other faiths are tolerated there.

Although his time in Saudi Arabia ended nearly 30 years ago, Deacon Tribbey's life there still affects his approach to life and ministry as a deacon.

That approach includes his deep conviction that, despite the great differences between the cultures of the United States and Saudi Arabia, there are still many aspects of humanity that unite the people of the two countries and others around the world.

"Overall, people want to live a happy life with their families," Deacon Tribbey said. "That's the way you could characterize the majority of Saudis and really the majority of people anywhere."

Adjusting to a 'cultural shift'

Raising a happy family has been the desire of Deacon Tribbey and his wife Martha from the time they married in 1981.

Before that, Deacon Tribbey actively considered a call to the priesthood as a high school student from 1975-79. That included spending two years as a student at the Latin School of Indianapolis, the archdiocese's high school seminary which closed in 1978.

In college and graduate school, Deacon Tribbey studied mathematics and computer science, ultimately earning a doctorate in the latter field.

It was in the field of computer technology and its use in medical research that led Deacon Tribbey to be hired by the Saudi government to work at the King Faisal Specialist Hospital and Research Center in Riyadh.

Before committing to the job, Deacon Tribbey spent a month working there. In an interview with *The Criterion*, he recalled talking to wife about his initial stint there.

"I remember telling her, 'Well honey, it's a kingdom, but it certainly isn't the Magic Kingdom,'" he said.

Nonetheless, Deacon Tribbey, Martha and their family moved to Saudi Arabia in 1995. At the time, their three children ranged in age from 3 to 10.

As their Catholic faith was key for Deacon Tribbey and his family, they soon

became acquainted with how they could practice it in Saudi Arabia.

That required adjusting to the "cultural shift" of life "as a religious minority and a racial minority."

It meant that they only could meet for worship on Fridays, which is the day on which Muslims gather for communal prayer.

"We had to train the kids not to talk about where we went on Friday mornings, what we did and who we did it with, not to talk about Jesus or God or anything like that with anybody," Deacon Tribbey said.

Worshipping in an 'underground Mass'

The limits placed on the small community of Catholics from America living in Riyadh forced them to make the most of the compacted time they had together.

"We would basically do all of Holy Week through Easter all in one morning," Deacon Tribbey said.

Worship was led by priests serving as U.S. military chaplains in Saudi Arabia who would frequently come and go.

"We had to do everything," Deacon Tribbey recalled. "We had to organize everything ourselves. We had to plan our liturgies. We had to do our sacramental preparation."

But at least they could gather freely on the grounds of the U.S. embassy. He knew many Filipino Catholics living in Saudi Arabia who weren't allowed to worship at their country's embassy. Since the Philippines has a sizable Muslim population, Saudi Arabia put diplomatic pressure on it to not allow non-Muslim worship to happen in its embassy compound in Riyadh.

This led Filipino Catholics to gather for "underground Masses" celebrated in people's homes by Franciscan priests who covertly ministered there.

Deacon Tribbey and a friend arrived at such a house not knowing in advance that a Mass was happening there.

"There was this immediate sort of struggle between do we stay or do we go," he said. "Out of solidarity, we decided to stay."

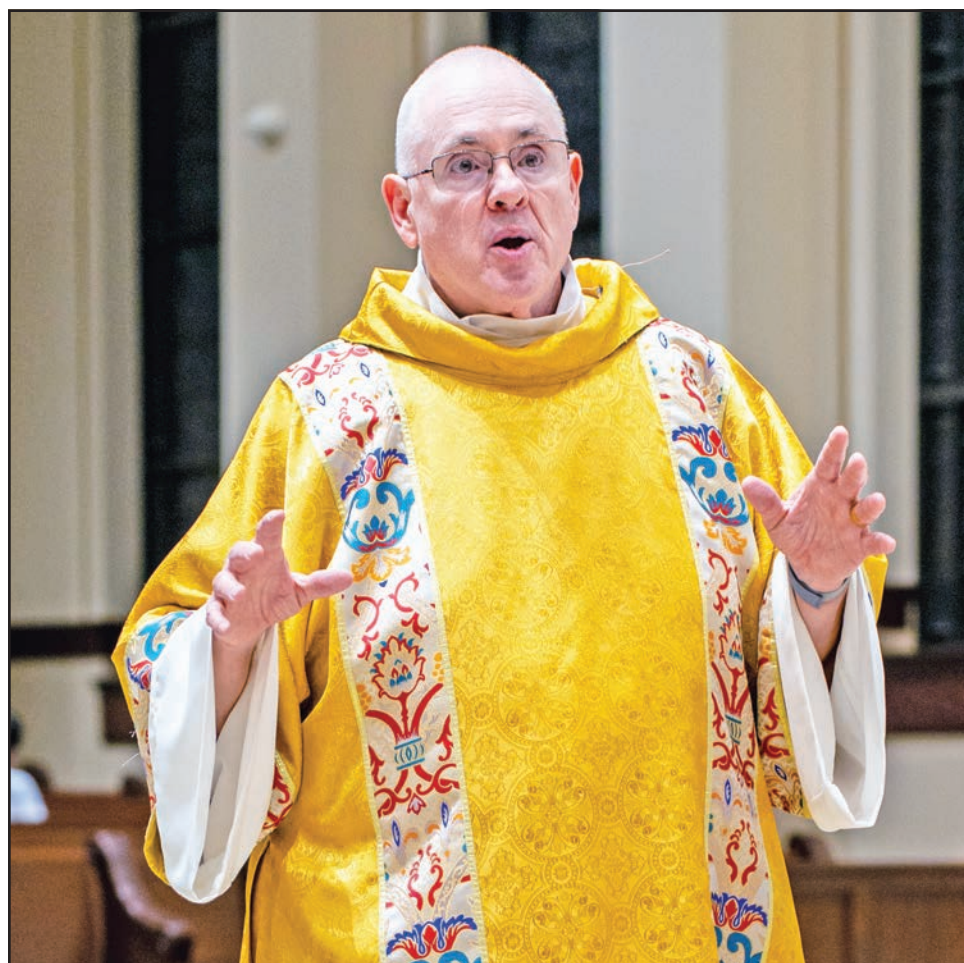
That was no ordinary choice. All present could have been arrested if discovered by Saudi authorities.

"It's a weird experience to sit at Mass and wonder if the police are going to come through the front door," Deacon Tribbey said. "I can't imagine what that would be like on a regular basis."

A faith of second chances

The stakes were even higher for Muslims in Saudi Arabia who converted to Christianity. Deacon Tribbey learned about this through the story of Yahya, a young adult Muslim man from Syria living with his parents in Riyadh.

His English teacher was member of Deacon Tribbey's faith community, and Yahya asked her many times about



Deacon William Tribbey preaches during an Easter Vigil Mass celebrated on April 4 at St. John Paul II Church in Sellersburg. The challenge of living his Catholic faith in Saudi Arabia some 30 years ago still shapes his approach to ordained life and ministry. (Submitted photo)

Christianity. Each time, she told him that such a conversation wasn't possible.

What drew him to Christianity was the mercy it offered.

"For people that he perceived to be Christian, people would be forgiven," said Deacon Tribbey with emotion. "They would be given second chances. He said that in his religion that didn't happen. That's what hooked him."

Then Yahya's devout Muslim parents found his diary in which he had written about his interest in Christianity.

"He got a call from his older brother who said to him not to come home," Deacon Tribbey said. "Mother and father found your diary.' He said that they wanted to kill him."

A Muslim converting to another faith is a serious crime in Saudi Arabia, punishable by death.

"One of our neighbors met him in a parking lot and picked him up," Deacon Tribbey remembered. "For about two weeks, Yahya got shuffled around and hidden by people in the community. They were taking a risk in doing that."

During that time, Yahya's life changed forever when he embraced the Catholic faith.

"He was baptized and received his first Communion," Deacon Tribbey said. "Someone in our community baptized him."

In the kind of life-and-death situation faced by Yahya, lay Catholics can licitly baptize a person according to the Church's *Code of Canon Law*.

Deacon Tribbey recalled how he and others in the Catholic community in Riyadh pooled funds to make it possible for the young man to flee to Egypt.

"I can't believe we actually did that," said Deacon Tribbey in disbelief even decades later. "It just seems crazy thinking about it."

'We would go to church and wouldn't want to leave'

Life in Saudi Arabia was getting too crazy for Deacon Tribbey and his family to remain there.

He knew that his life could be turned upside down immediately if he was simply accused of sharing his faith or practicing it publicly.

"I would lay in bed at night thinking that it would only take a small thing for one of my Saudi neighbors to point a finger at me," Deacon Tribbey said. "I could be taken away in the middle of the night, and my wife would have no recourse at all."

He and his family also experienced what they were missing when they'd come back to the U.S. on vacations.

"We would go to church and wouldn't want to leave," Deacon Tribbey remembered. "We just wanted to soak up as much as we could being in a place where there are stained-glass windows, crucifixes and pictures."

He'd look around at his fellow worshippers in the U.S., realizing how little they grasped the freedom they had.

"There was always this feeling that people at home just did not have an appreciation for what they had," Deacon Tribbey said, "because, if they really did, they'd be much more fervent about things."

These considerations, combined with the financial advantages of living there decreasing, led Deacon Tribbey and his family to return to the U.S. after three years in Saudi Arabia.

'In so many ways, we're the same'

Looking back nearly 30 years after returning to the U.S., Deacon Tribbey said that his time in Saudi Arabia definitely left a mark on him.

"I can't say those were the good old days, but they were certainly valuable days," he said.

Father Thomas Clegg, pastor at St. John Paul II, was a fellow student with Deacon Tribbey at the Latin School. He appreciates his ministry in the Sellersburg faith community.

"Will is very intelligent, but his homilies are very down to Earth," said Father Clegg. "He's not really heady."

He also sees in Deacon Tribbey a good influence and witness of faith for his parishioners because of him also being a Third Order Franciscan.

"He has a simplicity to him that is a healthy example of a Franciscan lifestyle," Father Clegg said.

The Franciscan spirit has also led Deacon Tribbey to value dialogue and understanding in his relations with other people, an aspect of his life that he said was also shaped by his experience in Saudi Arabia.

"I've learned to always try to understand first before making judgments," Deacon Tribbey said.

"Whenever there's conflict or differences, I always try to dialogue. Can we at least have some sort of conversation about whatever it might be? We need to know people and understand them, at least a little bit. Because, in so many ways, we're the same." †



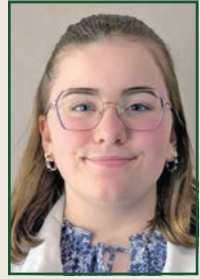
The Tribbey family celebrates the sixth birthday of Patrick Tribbey in December 1996 in their home at the time in Riyadh, Saudi Arabia. The family members are, from left in front, Molly, Elizabeth and Patrick Tribbey, and, in back, William and Martha Tribbey. (Submitted photo)

SERRA CLUB VOCATIONS ESSAY

Student finds guidance in faith in example of Native American Catholic

By Mallory Gibbs
Special to *The Criterion*

As an eighth grader, it is difficult for me to really understand what my vocation is for my entire life. God has his own plan for me, and I only need to find out how I can fulfill it.



Elk, also known as Hehaka Sapa, who helped build America these past 250 years. When he was 9, Black Elk had a vision of the Passion of Christ. Calling it the “sacred tree,” he understood that

his calling was to save his people with God’s truth. He saw the vision decades before he knew about Catholicism, and decades before he converted. Even though he was not a priest or a deacon, he was called to introduce the Bible to those who hadn’t been told about the Catholic faith.

Black Elk also felt called to teach those who had learned about Christ how to pray and worship. He taught people to listen to God’s voice, no matter how small it may seem, and is credited with converting nearly 400 Native Americans.

This strengthened communities across the nation, particularly in the Dakota area where the Sioux tribe resided, and it has inspired many to talk to and feel closer to God than ever. Not many Native Americans are on the pathway

to being declared a saint. Many kept to their own ways.

Black Elk understood that changing from what people were familiar with was intimidating, but he was both fully Lakota and Catholic. He preserved Lakota traditions, building upon them with Catholic ones.

I personally have always been close to God in prayer like Black Elk was. Praying before I sleep or when I wake up helps me enjoy the security of knowing that God is sitting with me, listening to my worries or my thanks. I also often pray about my own vocation and what God would like me to do with my life.

I might prefer to pray in the darkness of the morning or night, but I also pray during the day with my peers in school and at Mass. Although all of these opportunities to pray help me grow

closer to God, I can still learn from those who came before me such as Black Elk.

He teaches us today about our own vocations by showing that sometimes God speaks to us with signs, directly or indirectly. Taking him as a model for my own life, I can teach my kids how to build up their own faith.

Many others just like him helped build up this amazing nation from its roots. They all established the Catholic faith in America, and I strive to be a great role model just as they were.

(Mallory and her mother, Tonya Gibbs, are members of St. Barnabas Parish in Indianapolis. She recently completed the eighth grade at St. Barnabas School in Indianapolis and is the eighth-grade division winner in the Indianapolis Serra Club’s 2026 John D. Kelley Vocations Essay Contest.) †

Pope Leo tells press conference AI must be ‘disarmed’ for humanity’s sake

VATICAN CITY (OSV News)—Pope Leo XIV called for vigilance as he spoke at a Vatican press conference on May 25 to present his first encyclical, which focuses primarily on artificial intelligence, saying his conversations with industry leaders—including “very troubling voices” who warned of autonomous weapons systems beyond effective human governance—had led him to the conviction that AI “needs to be disarmed.”

Speaking immediately after the promulgation of “*Magnifica Humanitas*: On Safeguarding the Human Person in the Time of Artificial Intelligence,” the pope explained that he had consulted with scientists, engineers, policymakers, educators and parents as he was working on the encyclical.

“*Magnifica Humanitas*’ was born from listening,” he said in Vatican City’s Synod Hall.

Pope Leo described how in the past year he had listened to enthusiastic tech leaders, as well as “parents and teachers who are deeply concerned for the future of younger generations.”

“Other, very troubling voices have also reached me about increasingly autonomous weapons systems practically beyond any human reach to govern them effectively,” he said.

The pope added that he had also heard troubling accounts of algorithms that can block access to health care, employment and security on the basis of “data tainted by prejudice and injustice.”

“From this listening matured a disturbing conviction expressed in ‘*Magnifica Humanitas*’: artificial intelligence needs to be disarmed,” Pope Leo said.

The pope compared AI to nuclear energy, saying

both must serve the common good rather than become instruments of domination. He invoked St. Paul’s First Letter to the Thessalonians, “Let us not sleep as others do, but let us keep awake,” as a call for vigilance (1 Thes 5:6).

Pope Leo dedicated the final chapter of “*Magnifica Humanitas*” to AI in warfare and the need for “the most rigorous ethical constraints” and proactive peacebuilding “to curb the technological arms race” (#200). In that chapter, Pope Leo wrote that “today, more than ever, without prejudice to the right to self-defense in the strictest sense, it is important to reaffirm that the ‘just war’ theory, which has all too often been used to justify any kind of war, is now outdated” (#192).

The pope’s presence at the Vatican press conference

See PRESS CONFERENCE, page 18

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SIMPLY CATHOLIC

In “*Rerum Novarum*,” Leo XIII called us to work for the common good

By David Werning

(OSV News)—Imagine working in a factory where the owner at the end of each week places an arrangement of flowers on the most productive machine and not given to the worker who operated it.

This happened in France during the industrial revolution, and it’s a powerful anecdote that communicates why Pope Leo XIII thought it necessary to defend the working class in his encyclical letter “*Rerum Novarum*,” which was published on May 15, 1891.

The pope taught on other matters in the groundbreaking encyclical, including the right both to private property and to a living wage, the dangers of both socialism and capitalism unrestrained by humane moral standards.

For most of the 19th century, the world continued to experience great changes in society, following the various revolutions that toppled ancient regimes and even divested the papacy of its lands in central Italy beyond the Vatican.

Pope Leo XIII provides the context for “*Rerum Novarum*” (“Of New Things”) in its opening paragraph: “The elements of the conflict now raging are unmistakable, in the vast expansion of industrial pursuits and the marvelous discoveries of science; in the changed relations between master and workman; in the enormous fortunes of some few individuals, and the utter poverty of the masses” (#1).

Pope Leo perceived a threat against the working class. The industrial revolution changed how people worked and provided for their families. The “marvelous discoveries of science” resulted in machines that produced goods more efficiently than workers, and the machines made their owners wealthy.

The working class, used to plying crafts and trades for their living, found themselves exchanging labor for wages. Whereas craftsmen had guilds to protect their interests, laborers had no advocate.

The pope lamented that “working men have been surrendered, isolated and helpless, to the hardheartedness of employers and the greed of unchecked competition ... so that a small number of very rich men have been able to lay upon the teeming masses of the laboring poor a yoke little better than that of slavery itself” (#3).

Seeing the situation clearly, Pope Leo brings the light of Scripture and tradition to bear upon the plight of the working class and, based on his reflections, offers a remedy in his encyclical. In addition to naming the remedy, the pope states where it must be found and how it should be applied, with due consideration of “the relative rights and mutual duties of the rich and of the poor, of capital and of labor” (#2).

In our day, Pope Leo XIV has highlighted the document, widely considered the first encyclical to expound upon the Church’s social teaching, as part of the inspiration for his choice of papal name.

In essence, “*Rerum Novarum*” calls everyone to honor the God-given dignity of each human person, rich and poor alike, by eradicating greed and encouraging private property for all. However, those who are poor deserve special attention in their efforts at making a living since they are more easily oppressed.

The pope states that the remedy “to alleviate the condition of the masses ... must be the inviolability of private property,” a principle rooted in Scripture, which condemns coveting someone else’s property (#15). Moreover, God’s natural law obliges man to preserve his life and his family’s lives, without ignoring the common good. Private property enables man to keep these obligations. Indeed, using the gift of reason, he cultivates his portion of the land (or directs his wages) for immediate needs and future use.

Therefore, people have the inherent right—prior to any consideration of the state—to acquire adequate resources for life, which the attainment of private property allows.

The pope then notes that the right to private property must be found through cooperation among the members of society. The Church, the rulers of states, employers of labor, the wealthy and even laborers themselves must participate in the effort to further the interests of the working classes.

The goal is not a utopia or a society where everything is held in common, as some of the pope’s detractors argued at the time. On the contrary, there are real differences among men (not to mention the realities of sin and evil). Some men make more money than others. People have various talents. Nevertheless, these differences need not lead to hostility between the classes, a notion gaining traction at the time through the

promotion of various forms of socialism.

Neither does it mean that one person should live in opulence and another in poverty. As Pope Leo pointed out, “capital cannot do without labor, nor labor without capital” (#19). They can and should work together for the common good as determined by justice. One might even say that God allows the differences precisely so that people learn how to live in community.

The common good comes about when each person and group attend not only to their rights but also their duties, in other words, when people live a virtuous life. The Church contributes to this effort by forming men in the practice of virtue, which is “equally within reach of high and low, rich and poor” (#24).

From the perspective of eternity, one’s social standing offers no advantage. God loves each person equally. But how one lives and uses one’s gifts will be liable to God’s judgment. The encyclical provides a list of duties for both workers and employers that respects the dignity of others and upholds the obligations of justice. Ultimately, each person is called to “brotherly love,” to follow the way of Jesus (#25).

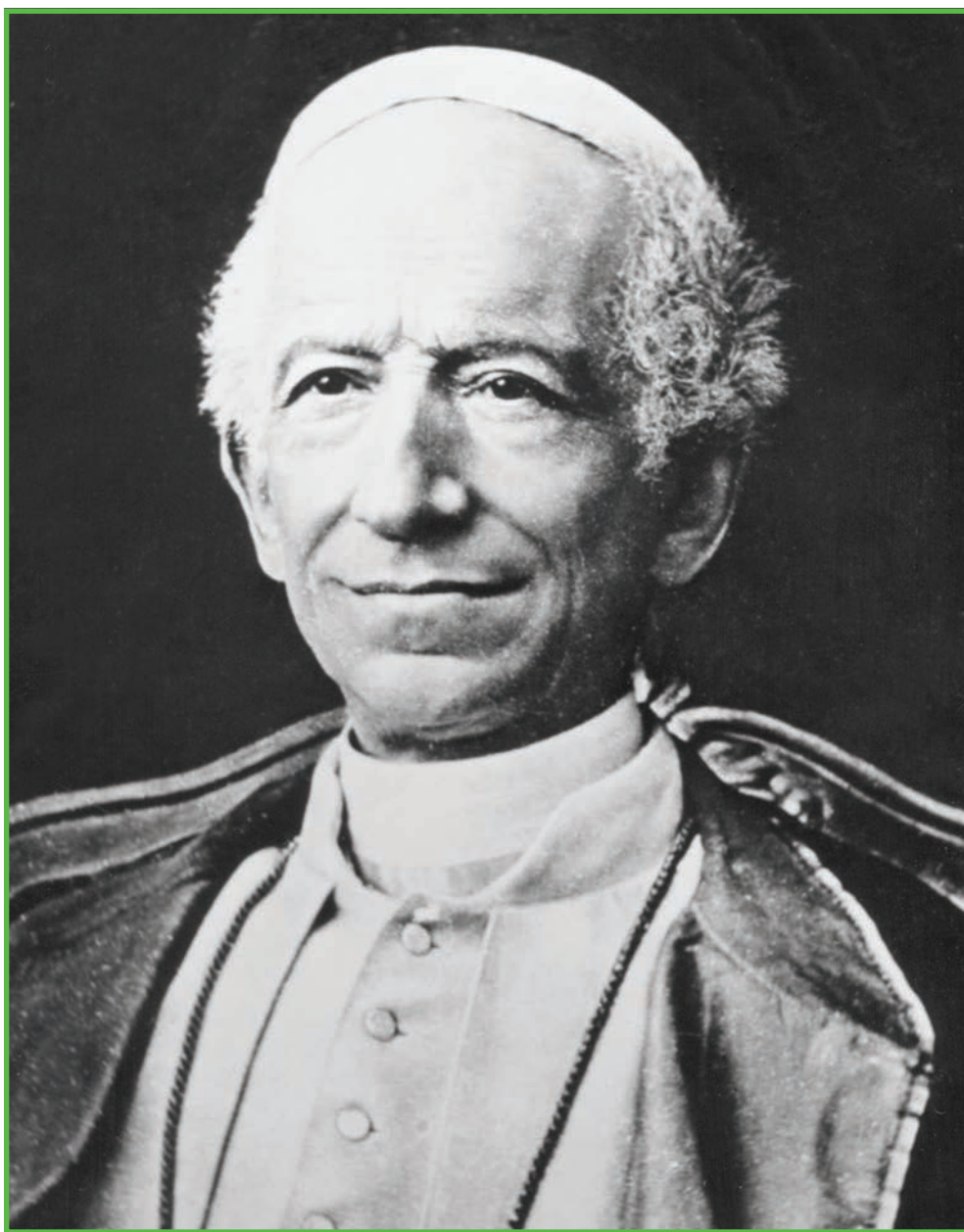
“*Rerum Novarum*” offers a number of practical applications that respect the right of private property and support the common good. The working class provides the commodities that help the state increase its wealth. Virtuous employers seek not only financial gain, but also the good of their employees and society. The Church establishes organizations (like Catholic Charities) to care and advocate for the less fortunate. And the state has the primary duty “to realize public well-being and private prosperity,” regarding the interests of all—high and low alike—as equal (#32).

An exemplary way the state supports the working classes, according to “*Rerum Novarum*,” is to encourage and protect organizations and unions that draw employers and workers together. Such unions have the advantage of allowing the two classes to make mutual agreements that protect the rights of each and promote the exercise of their duties. The state should intervene when there is need for a remedy of an evil or the removal of some mischief, making sure the interference does not go beyond the remedy.

Pope Leo concluded that some excellent results follow when people work together for the common good and are grounded in virtue and justice. In such a context, a common working people can comfortably support themselves and their family by obtaining private property (land, wages). The gulf between vast wealth and sheer poverty will be narrowed with all people being more fruitful in their labor. Citizens would be able to more easily remain in their own country rather than trying to find a decent life elsewhere.

Having laid out the remedy, where it must be found and how it is to be applied, the pope calls everyone to action: “Everyone should put his hand to the work which falls to his share, and that at once and straightway, lest the evil which is already so great become through delay absolutely beyond remedy” (#62).

Few people would argue that we are beyond remedy when it comes to the allocation of property (income, wealth) and power in our world. Efforts to alleviate poverty and rid the world of greed and tyranny have never



Pope Leo XIII, pictured in an undated portrait, was born in Italy on March 2, 1810. In his 1891 encyclical letter, “*Rerum Novarum*,” Pope Leo advocated for the right to private property, just working conditions and the rights of workers to bargain collectively, form unions and to earn a living wage. (OSV News photo/Library of Congress)

ceased. However, few would disagree that we still have real injustices to fix and challenges to face.

For example, we live in a society that countenances each of the top 15 hedge fund managers making more than \$840 million a year while elementary school teachers need two incomes to afford a decent home. Most U.S. citizens simply assume that the economic system unfairly favors politicians, large corporations and wealthy people.

Meanwhile, perhaps in reaction to such perceived injustices, we have an upcoming generation that espouses Marxist ideas like the rejection of private property and Christian morality. Clearly, we have a lot of work to do in the areas of justice and love.

“*Rerum Novarum*” still speaks to us despite being published 135 years ago and offers a way to respond to the injustices of our time. Pope Leo XIII, in writing the encyclical, employed a theological method he learned from studying St. Thomas Aquinas. The method includes three steps: seeing the reality of the times, judging what one sees through the lens of divine revelation (sacred Scripture and sacred tradition) and acting according to the conclusion reached by prayerful discernment.

Belgian Cardinal Joseph Cardijn (1882-1967), who was a student and admirer of Pope Leo XIII, developed the pope’s method for labor groups, especially young workers, to engage society on the important issues of their time.

Pope St. John Paul II, 100 years after “*Rerum Novarum*,” recommended in his 1991 encyclical letter “*Centesimus Annus*” the method of See-Judge-Act “as a lasting paradigm for the Church,” a tool to be used in order to weigh in on “specific human situations, both individual and communal, national and international” (#5).

In this way, the Church exercises its duty as a “citizen” to help bring about the common good and keep the world focused on God’s plan of salvation. It’s a duty each of us shares.

(David Werning writes from Virginia.) †

Faith and Family/Sean Gallagher

Marriage is a mysterious paradox of Christ's love for his Church

In a little over a week, my wife Cindy and I will celebrate our 25th wedding anniversary.

Actually, we won't be doing any celebrating on the date of the actual anniversary, which is June 9. On that day, Cindy and I will be volunteering at our parish's annual festival.



Which is kind of appropriate given how married life has been for us over the past 25 years. For much of that time, it seems like our life together has been one busy day followed by another. Such is the life of the parents of five boys, ranging

now in age from 24 to 12.

At times, that can be really tiring. Cindy and I aren't getting any younger, and our boys still need a lot of attention, as do our commitments to our parish, our boys' school and our extended family.

Thankfully, in the midst of all of this coming and going, Cindy and I take time for prayer in our daily lives. Both of us, in our own ways, are reminded in those moments of just how much God has blessed us and our family through all the ups and downs that happen in our shared life together.

The grace he showers upon us in times of prayer and throughout our days empower us to keep putting one foot in front of the other in our busy lives as spouses and parents.

But it goes far beyond that. The grace of the sacrament of marriage that God poured into our hearts, which he joined together as one on June 9, 2001, actually helps us to thrive through all the challenges. It empowers us to give even more than we thought was possible, both in the moments when we're facing those tests, and most certainly on our wedding day.

If Cindy and I had known on that bright and sunny day in Columbus the challenges that neither of us could have foreseen that our heavenly Father was going to allow to happen in our lives, we might have both gone running up the aisle and out of the old St. Bartholomew Church.

On the other hand, had we known of the many tremendous and unimaginable blessings that our heavenly Father was going to give us in the next 25 years, I feel certain that Cindy and I would have kept our feet firmly planted in front of the sanctuary at St. Bartholomew as we faced each other and professed our wedding vows.

The sacrament of marriage, like so much else in the beautiful life of faith given to us in the Church, is a mysterious paradox that we're invited to embrace with

the grace of faith. Our minds alone cannot fathom the divine logic that makes the marriage of two very fallible people that God shapes into a living sign of Christ the bridegroom's nuptial relationship with his bride the Church.

A couple of weeks ago, Cindy and I were at a celebration of the 50th wedding anniversary of an uncle and aunt of hers. In June and July, we'll attend the weddings of a sister of Cindy and of a niece of ours, who is also our goddaughter.

I feel confident that Cindy's uncle and aunt would join us in inviting the brides and grooms at these weddings to live each day of their marriage like it was their last. Cindy and I have been blessed to live 25 years as husband and wife. We must not presume, though, that we'll have 26.

Far from being a morbid thought, though, viewing married life in this way can help husbands and wives to open their hearts to the infinite grace that God offers them on each day of the life that they are blessed to share together.

This will not only make their marriage sweeter for them amid all of life's challenges. It will also make them all the more clear and convincing sacramental signs of Christ's love for his Church. †

That All May Be One/Fr. Rick Ginther

Interreligious, ecumenical relationships are integral part of Church's mission

It's May. The Kentucky Derby, the Preakness and the Indianapolis 500. What else could there be?

Well, Pope Leo XIV's focus has been somewhere else. He continued where he began last May. He championed the role of religions to clearly speak and live in peace, to attend to human needs and to dialogue.

In his homily of May 18, 2025—soon after his election—the pope spoke these words:

"Let's tell the world, with humility and joy ... to listen to God's offer of love and become his one family. This is the path to follow together, among ourselves but also with our sister Christian churches, with those who follow other religious paths, with those who are searching for God, with all women and men of good will, in order to build a new world where peace reigns."

On May 11, he spoke to an interfaith colloquium in Rome.

His remarks were to members of Jordan's Royal Institute for Inter-Faith Studies and of the Holy See's Dicastery for Interreligious Dialogue.

He noted that "the Muslim tradition associates compassion, *ra'fa*, with mercy as a gift bestowed by God in the hearts of believers... [O]ne of the divine names, *al-Ra'uf*, reminds us that compassion always has its origin in God himself.

"For our traditions, human compassion and empathy are not something additional or optional, but are a call from God to reflect his goodness in our daily lives.

"Christians and Muslims, drawing from the richness of our respective traditions, are called to a common mission: to revive humanity where it has grown cold, to give voice to those who suffer and to transform indifference into solidarity.

"Compassion and empathy can be our instruments as they have the power to restore the dignity of the other."

A message to all Buddhists celebrating their holiday of Vesak on May 31 followed. The message finds roots in Pope Leo's words.

Religious communities should become a place "where hostility is overcome through encounter, where justice is practiced, and where forgiveness is cherished."

Vesak commemorates the birth, enlightenment, and passing into final Nirvana of Siddhartha Gautama, the Buddha.

The message was written by the Vatican's Dicastery for Interreligious Dialogue. It invites Buddhists and Christians to work together for an "unarmed and disarming peace" rooted in compassion, dialogue and inner transformation.

Peace, it says, "is not simply a political aspiration or the absence of armed conflict, but something that begins in the human heart."

The text warns that humanity risks falling into "a dangerous cycle of suspicion and hostility."

"[G]oodness is truly disarming. ... It can break 'the cycle of suspicion.' It can open 'paths where none seemed possible.'"

The state of our world needs our common beliefs to be spoken clearly and often. The text says that religious leaders should become "authentic partners in dialogue and true agents of reconciliation," and believers are urged to become "artisans of peace."

Communities must not, as we have seen in recent history, become complicit through fear, silence or indifference.

Religious communities should become a place "where hostility is overcome through encounter, where justice is practiced, and where forgiveness is cherished."

If these examples of interreligious and ecumenical common mission stir your interest, I invite you to visit the website of Vatican News (vaticannews.va/en.html).

It is a consistent source and reminder that our interreligious and ecumenical relationships are an integral part of the Church's mission to the world.

(Father Rick Ginther is director of the archdiocesan Office of Ecumenism and Interreligious Affairs. He is retired from full-time pastoral ministry but is still active as a priest of the archdiocese.) †

Papal Words/Michael R. Heinlein

Pope Leo reminds us 'the Eucharist is the living rosary,' an invitation to joy

One of the most beautiful homilies of Pope Leo XIV's pontificate to date was delivered on May 8, the first anniversary of his election. Pope Leo marked the occasion by visiting the Shrine of Our Lady of the Rosary near Naples, Italy, also known as Our Lady of Pompeii, "to place my service under the protection of the Holy Virgin," as he said in his homily.

For a pontificate that began last May by placing Christ so prominently at the center, a Marian shrine seemed to be a highly fitting place for Pope Leo to pause and reflect. And who

better to reflect upon than Our Lady, Mother of God, Mother of Jesus, Mother of the Church?

Mary's powerful and exemplary role at the Annunciation was the context for Pope Leo's reflections at Mass that day. That Gospel scene, the backdrop for the Hail Mary, afforded an opportunity to reflect on this prayer so central to the everyday practice of the faith. Pope Leo's reflections on the Hail Mary propose an opportunity for us to meditate upon it as a blueprint that allows the Incarnation to shape us and renew us.

Observing that the angel's greeting to Mary at the moment of the Incarnation beckons her to rejoice, the pope described how the light radiating from Mary's

womb illuminates the true meaning of history. The angel's invitation remembered in each Hail Mary invites her to rejoice in this inward reality.

"The Hail Mary is an invitation to joy: It tells Mary, and through her all of us, that upon the ruins of our humanity—tested by sin and therefore ever prone to oppression, abuse and war—the caress of God has come, the caress of mercy, which takes on a human face in Jesus," he said.

In the context of today's troubled world, an invitation to rejoice is the tonic we need. And if we consider the wondrous event that began in Mary's womb, and blossoms anew in us each time we receive the Eucharist and spend time with the Lord in his real presence, we have deep, inward reasons to rejoice.

As Mary is "full of grace," she consents willingly to God's plan and brings forth Christ into the world. Our cooperation with God's grace will enable us to allow it to bear fruit through our lives. The rosary is a vital component of Christian prayer because it helps us in this aim.

"This moment in history," the pope proposed, "possesses a tenderness and a power that draw the heart and lift it to that contemplative height where the prayer of the holy rosary takes root."

With its roots in salvation history, the pope encourages the rosary as an opportunity to allow the Incarnation to become reality in our own lives.

"Hail Mary!" The repetition of this prayer in the rosary is like an echo of Gabriel's greeting, an echo that spans the centuries and guides the believer's gaze to Jesus, seen through the eyes and heart of his Mother," Pope Leo said. "Jesus adored, contemplated and assimilated in each of his mysteries, so that with St. Paul we may say: 'It is no longer I who live, but Christ who lives in me'" (Gal 2:19).

Quoting St. Bartolo Longo, who built the shrine which Pope Leo visited that day, "The Eucharist is the living rosary, and all the mysteries are found in the Holy Sacrament in an active and vital form.

"In the Eucharist, the mysteries of Christ's life are all found, so to speak, concentrated in the memorial of his sacrifice and in his real presence," Pope Leo said. "The rosary marks the rhythm of our life, continually bringing it back to Jesus and the Eucharist."

In my Pauline religious family, our founder Blessed James Alberione encouraged a daily eucharistic visit and to include the rosary within that hour. It's a fruitful practice, a means to allow the Incarnation to find new meaning in our lives. If that hasn't been part of your prayer life, it seems now is a great time to start.

(Michael R. Heinlein is author of Glorifying Christ: The Life of Cardinal Francis E. George, O.M.I. and a promised member of the Association of Pauline Cooperators.) †



The Most Holy Trinity/Msgr. Owen F. Campion

The Sunday Readings

Sunday, May 31, 2026

- Exodus 34:4b-6, 8-9
- 2 Corinthians 13:11-13
- John 3:16-18

This weekend, the Church celebrates the Solemnity of the Most Holy Trinity. The Trinity is the term used in the Church's tradition and doctrine to describe the most intimate detail of the reality of God.



The first reading, taken from Exodus, is seated in faith in the reality of God. In including it as a reading on this feast,

the Church today reminds us about God and ourselves as creatures of God.

For Jews, the Exodus, or the flight from slavery in Egypt, was the most defining moment in their long history as a people. After wandering across the forbidding Sinai Peninsula, they not only survived but found a land of prosperity, peace and security. It was a difficult trip, to say the least. Without God's mercy, the Hebrews would not have completed this journey. He guided them because he loved them.

The first reading reports on another important aspect of life on this journey. Communication existed between God and the people through Moses. Divine love continues, allowing us to communicate with God, who reaches out and listens to us.

For the second reading, the Church presents St. Paul's Second Epistle to the Corinthians.

The Christians of Corinth quarreled and plotted among themselves. They sinned. Considering their surroundings, it is not difficult to realize why they so often were wayward.

Corinth was known throughout the Mediterranean world of the first century as a virtual cesspool of vice and licentiousness, brimming with greed and selfishness.

The Apostle urged the Christians of Corinth to rely on Jesus and to resist the pressures of their society—superb advice for us today.

Finally, the Church presents, from

St. John's Gospel, the story of the Lord instructing Nicodemus, an important figure in Jewish life in Jerusalem.

Jesus explains that the Messiah's words are not just the opinions of a mere mortal. The Messiah is from God. The Son is one with the Father. Therefore, to hear the Son is to hear the Father.

Jesus tells Nicodemus that the Father sent the Son into the world of space and time to be with and redeem humanity.

Eternal life awaits the faithful. God is merciful and forgiving. He loves humanity. Despite all their sins and weaknesses, God loves all people and wills that they live forever.

Jesus is the perfect intermediary between God and humanity. One with us in the Incarnation, Jesus came as the very personification of God's love.

Reflection

Catholics believe in what the phrase holy Trinity defines, but it rarely evokes a sense of what so powerfully it expresses. It is not simply a dry academic phrase. It reveals God.

The term tells us of God's immense love for us. The holy Trinity, while not unreasonable in the philosophical sense, never would have been known by mere humans as the result of their deduction alone. It had to be revealed. The Lord revealed the Trinity to us, so that we might understand in human terms the most intimate aspect of the life of God.

Secondly, Catholic teaching rests solidly on the belief that God created every human in his divine image and likeness, a breathtaking thought, hardly only the voicing of nice words.

We are out of kilter if we fail to love God. We are not in accord with our nature, our ultimate spiritual DNA, if we set ourselves apart from the human community and certainly if we do not love others.

All three readings for this feast bear in common the message that God loves us. Long ago, great theologians saw love as the essence of divine life. It is the kernel of the life of the Trinity. This feast calls us to see that love is of God, and to mirror God's love in all that we say, think and do. †

Daily Readings

Monday, June 1

St. Justin, martyr
2 Peter 1:2-7
Psalm 91:1-2, 14-16
Mark 12:1-12

Tuesday, June 2

St. Marcellinus, martyr
St. Peter, martyr
2 Peter 3:12-15a, 17-18
Psalm 90:2-4, 10, 14, 16
Mark 12:13-17

Wednesday, June 3

St. Charles Lwanga and companions, martyrs
2 Timothy 1:1-3, 6-12
Psalm 123:1b-2
Mark 12:18-27

Thursday, June 4

2 Timothy 2:8-15
Psalm 25:4-5b, 8-10, 14
Mark 12:28-34

Friday, June 5

St. Boniface, bishop and martyr
2 Timothy 3:10-17

Psalm 119:157, 160-161, 165-166, 168
Mark 12:35-37

Saturday, June 6

St. Norbert, bishop
2 Timothy 4:1-8
Psalm 71:8-9, 14-15b, 16-17, 22
Mark 12:38-44

Sunday, June 7

The Most Holy Body and Blood of Christ (*Corpus Christi*)
Deuteronomy 8:2-3, 14b-16a
Psalm 147:12-15, 19-20
1 Corinthians 10:16-17
John 6:51-58

Monday, June 8

1 Kings 17:1-6
Psalm 121:1b-8
Matthew 5:1-12

Tuesday, June 9

St. Ephrem deacon and doctor of the Church
1 Kings 17:7-16
Psalm 4:2-5, 7b-8
Matthew 5:13-16

See READINGS, page 19

Question Corner/Jenna Marie Cooper

Bishops may allow priests to celebrate the sacrament of confirmation

QThis past week, a member of our parish received the sacrament of confirmation at Sunday Mass, but it was just our parish priest who celebrated the sacrament. I always thought confirmation had to be celebrated by a bishop? Is it allowed for a priest to confirm, or was the recent confirmation at my parish an invalid sacrament?



AThe short answer is that while the Latin Catholic Church (which we typically call the Roman Catholic Church) normally envisions a bishop as being the minister of confirmation, there are some scenarios where a priest is able to celebrate this sacrament.

First, let's refresh our understanding of what the sacrament of confirmation is. According to the *Code of Canon Law*, confirmation is a sacrament by which "the baptized continue their path of Christian initiation. They are enriched with the gift of the Holy Spirit and are more closely linked to the Church. They are made strong and more firmly obliged by word and deed to witness to Christ and to spread and defend the faith" (#879).

The *Catechism of the Catholic Church* gives us some useful background on the development of the sacrament:

"In the first centuries, confirmation generally comprised one single celebration with baptism, forming with it a 'double sacrament,' according to the expression of St. Cyprian. Among other reasons, the multiplication of infant baptisms all through the year, the increase of rural parishes and the growth of dioceses often prevented the bishop from being present at all baptismal celebrations. In the West, the desire to reserve the completion of baptism to the bishop caused the temporal separation of the two sacraments. The east has kept them united, so that confirmation is conferred by the priest who baptizes" (#1290).

This passage of the catechism references the difference in practice between the Western Latin Catholic Church and Eastern Catholic Churches (such as the Byzantine, Coptic or Maronite Catholic Churches). Eastern Catholic practice emphasizes the unity of the sacraments of initiation, which is why Eastern Catholic priests routinely confirm

infants immediately after baptism.

In contrast, Latin Catholics emphasize the connection between Christian initiation and the apostolic role of the bishop, which is why, for Latin Catholics, confirmation is usually delayed after baptism so that it can be conferred by a bishop personally.

As to your question specifically, for Latin Catholics, canon 882 of the *Code of Canon Law* tells us that although "the ordinary minister of confirmation is a bishop," nevertheless "a priest can also validly confer this sacrament if he has the faculty to do so, either from the general law or by way of a special grant from the competent authority."

A "faculty" in this sense is essentially the proper necessary permission to administer a sacrament or perform some other canonical act.

The law itself gives the faculty to "a parish priest, or indeed any priest" to administer the sacrament of confirmation in an emergency where there is danger of death, with no additional permissions required (#883, 3). But I'm guessing this was not the situation you witnessed at your parish.

In less extreme scenarios, a diocesan bishop may also make a special decision to "grant to one or several specified priests the faculty to administer this sacrament" if "necessity so requires" (#884).

Generally, this canonical "necessity" pertains to reasonable pastoral goals. For example, an already-baptized Catholic may need to be confirmed, but may not fit into the normal parish timeline for reception of the sacrament, as might be the case for an unconfirmed Catholic bride or groom who is seeking confirmation before their upcoming wedding (see canon 1065, 1).

Or on the other hand, sometimes a diocesan bishop might delegate a priest to celebrate the sacrament of confirmation if the bishop finds himself unable to do this. For instance, if the diocesan bishop is struck by a sudden serious health issue, he might send a delegated priest to administer the sacrament in his place rather than postpone a scheduled parish confirmation Mass.

(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

Feast of the Body and Blood of Christ

By Natalie Hoefler

I bow before the real and true,
Hidden but physical,
Mystical presence
Of God Himself,
The Word made flesh.
He who created all,
Who was, is and ever will be,
Allows me, desires me—
Who, though fraught with sin
And imperfection, He treasures
As His beloved—
To consume Him as food.
It is here that I meet Him,
Here that we embrace.
He, Love made flesh, surrounds me
And folds me into His Heart,
Infuses me with grace abundant,
With all I need and more
To continue my journey
And to nourish others with His love.
O precious beating Heart
Of my good and gracious Lord,
I praise you and adore you
For such love and mercy
That you show your broken,
Flawed, imperfect little lamb.



Come into the home of my heart,
And make it to beat in unison
With your perfect, holy Heart.
Please remain there,
And transform me, I pray,
Into That which I consume.

(Natalie Hoefler is a member of St. Monica Parish in Indianapolis and is a reporter for The Criterion. Photo: This image depicting the body of Christ as the Eucharist, was painted by Anne V. Pollard, a member of St. Paul Catholic Center in Bloomington.)

Investing with Faith/Peter Duncan

CCF is called to provide long-term financial stability for the Church

This spring, I accepted the role as director of the archdiocesan Catholic Community Foundation (CCF). As I'm settling in, I am more excited now than I was when I accepted the role. When I shared this exciting news with friends and family, the response was nearly uniform—"Congratulations! What is the Catholic Community Foundation?"



My immediate goals became gathering feedback, ensuring our team is ready to serve you, and exploring ways we can best serve and advance the mission of the Church.

The responses from my friends and family, along with the support of the Advisory Board of Directors, confirmed for me that a great first step in serving is raising awareness about the Catholic Community Foundation. So let me start with the basics.

CCF was created to provide long-term financial support for the ministries that make up the Archdiocese of Indianapolis. For 39 years, CCF has partnered with the faithful to help maximize the impact of their sacrificial giving. The main focus has been the establishment, management and growth of endowment funds dedicated to supporting parishes, schools and agencies across central and southern Indiana.

CCF manages more than 600 endowment funds, each with a unique purpose to fund a specific ministry. The foundation exists under the umbrella of the archdiocesan Office of Stewardship and Development (OSD) and utilizes the full resources of the archdiocese's OSD team in support of its mission.

The OSD team accompanies donors who have identified a ministry's financial need and helps them explore the options they have to fulfill that need. Often, this is accomplished through contributions to an existing fund or the establishment of a new endowment fund.

Contributions to an endowment can take many forms—outright cash gifts, gifts of stock, or using a required minimum distribution (RMD) to name a few.

Our team stewards the endowment gifts and each year distributes a portion to fulfill the endowment fund's specific ministry designation.

Endowment fund distributions are used by ministries in numerous ways. They allow parishes to take on new projects and explore new program opportunities. They help charities give food to people in need. They provide schools with library books and students with scholarships so they may grow in their education and their faith.

Following the guidelines from the U.S. Conference of Catholic Bishops, we invest endowment funds in accordance with Catholic social teaching. Through responsible stewardship, fund investments are designed to grow and provide financial support for ministries in perpetuity.

Sacrificial gifts made are invested in a Catholic way and distributed to the Catholic community—forever.

As I write this, I am mindful of Christ's charge to go forth and make disciples of all nations. I pray we never lose sight of this mission and remember that we are instruments God wields to bring about his will.

At CCF, we are called to provide long-term financial stability for the Church, allowing its ministries to continue to serve God's people and spread the Gospel. I ask for your prayers as we stay focused on our mission and serve in the ways we have been called.

To learn more about existing endowments or partnering with the CCF to advance the mission of the Church, you can e-mail ccf@archindy.org, call 317-236-1482, or visit archindy.org/CCF.

(Peter Duncan is director of the archdiocesan Catholic Community Foundation. He can be reached at pduncan@archindy.org.) †

PRESS CONFERENCE

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presenting the encyclical was a novelty, as was the presence of the AI tech executive Christopher Olah, co-founder of Anthropic, the AI research and development firm behind the Claude AI assistant.

Olah warned that "there is a real possibility that AI will displace human labor at very large scale." He underlined the importance of having people without the financial incentives of tech executives pay close attention to AI development as "earnest, thoughtful critics."

The pope thanked Olah for accepting the Vatican's invitation to take part in the launch of the encyclical.

"What a great sign of hope that, with our differences, we can listen to one another," Pope Leo said, adding that such an exchange "clearly bespeaks the gravity of the moment."

Pope Leo noted that disarming AI is not enough, but "we must build." He highlighted the opening line from his encyclical in which he wrote that humanity today faces "a pivotal choice: either to construct a new Tower of Babel or to build the city in which God and humanity dwell together" (#1).

At the press conference, the pope drew on his

missionary experience in Peru, recalling the 2017 floods that devastated communities in the country's north and the painstaking work of rebuilding that followed.

"Rebuilding does not mean simply replacing what has been destroyed," he said. "It means repairing bonds, restoring trust, and reawakening hope in the future."

He closed by inviting both Catholics and the broader public to engage seriously with the challenges AI presents, saying the Church brings "a wisdom concerning the human that our present time desperately needs."

"Every person is unique and irreplaceable," he said, "a free and intelligent subject with a conscience, capable of seeking God, serving one another, caring for our common home." †

SMITH

continued from page 1

"But I've wanted to do this," she added, holding up her reverently cupped hands as if to receive the Eucharist. "I feel a little bit nervous [about receiving her first Communion] but a lot happy, because I've been waiting and waiting!"

With the school's second-graders set to receive the sacrament for the first time on May 3, several of Eisley's classmates expressed the same excitement.

But when that day came, Eisley did not join them—at least, not as a first communicant.

As she explained after uncapping her hands, "I'm actually going to be confirmed and baptized on the same day I get to receive Jesus. It's going to be on April 4th, and I'm super happy!" she added, her eyes lit with joy.

On that day, Eisley was welcomed into the full communion of the Church during the Easter Vigil Mass at Most Sacred Heart of Jesus Church in Jeffersonville.

What makes her situation unique is that Eisley's parents are not Catholic—she chose the faith on her own.

She 'understood everything'

While both of Eisley parents, Michael Smith and

Anjelika Ciaravino, were familiar with Catholicism, they had not raised their children in the faith.

So, when the couple switched her from a public school to Sacred Heart in first grade, Eisley had some questions.

"At first I was like, 'Why does this [school] look weird? What is that thing hanging up on the wall?'" she recalls during an April 17 interview with *The Criterion*.

Answers started to come during her religion classes. "That thing" was a crucifix, and on it was the figure of Jesus, the Son of God. With each class, she learned about more aspects of the Catholic faith.

Eisley also had help from her adopted sister Amara, who was raised Catholic by her mother—a close friend of Michael and Anjelika—and adopted by them after her mother died.

"She's the one that first taught me about God," Eisley says of Amara. "She told me about my prayers and stuff."

One day while Eisley was still in first grade, baptism was discussed during religion class—and what Eisley learned changed her world.

She recalls thinking, "Wait a minute. So, if I get baptized, I will be with God, and I will be a daughter of God? That sounds amazing!"

Then, with the sincerity—and words—of a child, she adds, "That's when my Catholic journey began!"

Anjelika recalls Eisley asking about getting baptized. "One of the things that's always been really important to me is that [the children] make choices not because of others around them, but because they want to make that choice, that they truly understand what it means," she says.

"So, at that time I was like, 'Alright, I love that. Let's keep talking about it. We'll keep coming back around to it.'"

Through conversations with Eisley, Anjelika gently prompted her daughter to consider why she wanted to receive the sacrament and what baptism meant to her.

"Once she was able to fully and clearly articulate what it meant to her and that it wasn't just because all of her friends in school were Catholic—not that that was ever a big part of it for her—she made the choice completely on her own and understood everything.

"And that was it. I was like, 'Alright, let's get it done.'"

'I just felt like I was with God'

When asked how it felt to finally be baptized during the Easter Vigil Mass, Eisley's gives a simple, heartfelt answer: "I felt free from sin."

But, just as she crossed her arms and cupped her hands in her March interview, Eisley offers an additional, demonstrative explanation.

As parish pastor Father Adam Ahern poured water over her head three times, "I felt like I was falling," says Eisley. She lifts her right hand high then slowly lowers it, describing a sensation of "falling, falling, falling for a

while until I reached the ground—and there was God."

For Eisley, being baptized not only means she is a "daughter of God"—it also means she is never alone "because God is always with me.

"I feel like I'm just stuck together with him, like, we're just close together," she says, her arms straining with the effort of pressing her hands together tightly.

The sensation during the Rite of Confirmation was a bit more tangible.

"After I was confirmed, I got lots of [chrism] oil on my ears," Eisley shares—although she didn't mind because "it smells super good!"

She chose St. Frances of Rome as her confirmation saint. She recalls "Mr. Naugle, the Catholic teacher guy" (Kyle Naugle, the parish's director of youth and sacramental ministry) speaking about the late 14th- early 15th-century saint during a sacramental preparation class.

"He said St. Frances of Rome [saw] her guardian angel, and I was like, 'Ooh, that sounds cool!'" says Eisley, eyes wide with wonder.

"And she helped the poor with her guardian angel. I feel bad for the poor people because they can't afford things that, like, the regular and rich people have."

Helping the less fortunate is "something that Eisley has always been very fond of and interested in," says Anjelika.

By way of example, the young girl shares about a time she and her mom saw a man in need standing outside of a store, "so we went inside of the shop, bought some things for him and gave them to him."

Then, making sure she recalled the incident correctly, Eisley leans toward Anjelika and whispers, "Mom, did I say that we should help out that poor man over there?" With a smile, Anjelika assures, "Yes, you did."

As for receiving Christ in the Eucharist for the first time after so long "waiting and waiting," Eisley again captures the moment with pure and simple truth: "I just felt like I was with God."

With each reception of Communion since, says Eisley, she has sensed a spiritual, internal movement, one she again uses her hands to describe.

Placing her hands at chest level in front of her, she starts slowly lifting her right hand toward the ceiling, saying, "I feel like I'm getting closer and closer and closer and closer, like rising up" toward God.

Then she starts to lower her left hand. "And this other half [of me] is going down," she explains. "And that part is the bad part, the sin, getting lower, like going away from me."

The joy, imagery and explanations of the sacraments of initiation Eisley offers prove the truth of the 8-year-old's decision and call to become Catholic.

And they prove Anjelika's words true: Given Eisley's experience of the sacraments as she describes them, it does indeed seem she "understood everything." †

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

Pope thanks Catholic Extension Society for supporting poor U.S. dioceses

VATICAN CITY (OSV News)—Pope Leo XIV encouraged the Catholic Extension Society in its mission of supporting poor and remote Catholic communities across the United States, Puerto Rico and Cuba during a papal audience on May 18, saying that “love for our neighbor is tangible proof of the authenticity of our love for God.”
The pope met with members

of Catholic Extension’s board of governors in the Consistory Hall of the Apostolic Palace, expressing thanks for the organization’s work in underserved dioceses and its outreach to immigrant families.
“The early Church bears witness to the fact that wherever there is a true faith community, Christian charity inspires its members to

alleviate the suffering of others and tend to those in need, especially the poor,” Pope Leo XIV said, speaking in English.
“Love for the poor can therefore be understood as ‘the evangelical hallmark of a Church faithful to the heart of God’ [“*Dilexi Te*,” #103], and also open the door for those we serve to come to know the Lord

more deeply as we bear witness to his love.”
The Catholic Extension Society was established by Father Francis Clement Kelley in 1905 in Lapeer, Mich., to bring the sacraments to isolated Catholics in frontier towns across America. Early missionaries rode into remote communities aboard rail cars to celebrate Mass. †

READINGS

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Wednesday, June 10
1 Kings 18:20-39
Psalm 16:1b-2a, 4-5, 8, 11
Matthew 5:17-19

Thursday, June 11
St. Barnabas, Apostle
Acts 11:21b-26; 13:1-3
Psalm 98:1-6
Matthew 5:20-26

Friday, June 12
The Most Sacred Heart of Jesus
Deuteronomy 7:6-11

Psalm 103:1-4, 8, 10
1 John 4:7-16
Matthew 11:25-30

Saturday, June 13
Immaculate Heart of the Blessed Virgin Mary
St. Anthony of Padua, priest and doctor of the Church
1 Kings 19:19-21

Psalm 16:1b-2b, 5, 7-10
Matthew 5:33-37

Sunday, June 14
Eleventh Sunday in Ordinary Time
Exodus 19:2-6a
Psalm 100:1-2, 3, 5
Romans 5:6-11
Matthew 9:36-10:8

Classified Directory

For advertising rates call
(317) 236-1585.

Employment

Youth and Young Adult Coordinator St. Pius X Parish, Indianapolis

ST. PIUS X CATHOLIC CHURCH AND SCHOOL IN INDIANAPOLIS IN, is currently seeking a full-time Youth & Young Adult Ministry Leader, to facilitate the evangelization, formation, and discipleship of Middle School, High School Students and Young Adults in our parish. The Coordinator of Youth & Young Adult Ministry provides leadership in the design, implementation, and evaluation of ministry programs for youth and young adults within the parish community. The ideal candidate will be able to work independently and demonstrate flexibility, creativity, and responsibility.

ESSENTIAL DUTIES AND RESPONSIBILITIES:

Host weekly middle, and high school youth and young adult group sessions, fostering a welcoming and engaging environment for guiding students and young adults through their journey of faith and/or preparation for sacraments. Plan and organize youth and young adult retreats, missions, and social outings to mentor youth and young adults about the Catholic faith and service through interactive and relevant lessons and through social activities and opportunities to practice the Catholic faith. Contact for more information.

For Immediate Consideration, Send applications or inquiries to:
parish@spxparish.org and mmehring@spxpathish.org.

Indianapolis Northside Parish Director of Stewardship / Development

The parish Director Stewardship/Development provides administrative, operational, and logistical direction for the parish’s various annual giving initiatives, capital campaign, volunteer recruitment. The Director is responsible for the overall process of engaging with parishioners post gift and managing gifts. Draft gift acknowledgement policies. Policies are necessary to establish standards/framework for acknowledging gifts and its commitment to thanking donors properly.

ESSENTIAL DUTIES AND RESPONSIBILITIES:

- Identify and recommend fund-raising software.
- Process donor gifts quickly and accurately.
- Send donation tax receipts ASAP (No later than 72 hours is best practice).
- Update campaign and annual tithing progress reports.
- Reporting & Analytics: Generate weekly, monthly and quarterly fundraising reports for to track progress against goals, pledges, and funds received.
- Support the Business Office and execution of the parish-based participation, including parish events, kick-off events, volunteer trainings, and celebration events.

SKILLS, KNOWLEDGE, EDUCATION AND TRAINING:

- Active, practicing Roman Catholic in good standing required.
- Proficient in the MS Office suite of applications; intermediate proficiency in Excel
- Problem solver with strong planning and organizational skills, attention to detail.
- Take initiative, multi-task, and work with minimal supervision.
- High discretion and integrity in handling confidential donor, and parish information.
- Education: BS/BA in Communications, Public Relations, Marketing, Nonprofit Mgt.

For Immediate Consideration, Send applications or inquiries to:
parish@spxparish.org and communication@spxparish.org.

Employment

President Seccina Memorial High School

Seccina 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 Seccina. Seccina 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.

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From the Archives



In This Photo

A woman receives holy Communion at an outdoor Mass held at St. Rita Church in Indianapolis on Aug. 4, 1963. The Mass was held as part of the 48th annual national convention of a Catholic fraternal order. Cardinal Lauean Rugambwa of Tanzania was the principal celebrant of the Mass, and the homily was given by then-Bishop Fulton J. Sheen, an auxiliary bishop of the Archdiocese of New York at the time. He will be beatified on Sept. 24.

Trivia Question

Which Catholic fraternal order held its national convention in Indianapolis in 1963?
Let us know your answer at archindy.org/ArchivesTrivia

Previous Trivia Answer

Ferdinand is the location of the original monastery of the Benedictine Sisters in Indiana.

CONGRATULATIONS CARDINAL RITTER HIGH SCHOOL CLASS OF 2026

Valedictorian
KARA MAY

Salutatorian
JESUS GARCIA VELASCO

Top Ten

Left to Right: Sawyer Finke, Jesus Garcia Velasco, Ann Chlupacek, Mark Liston, Ashley Escamilla, Geovanni Guevara, Miriam Danek, Jose Bustamante Lopez, Kara May and Erica Kaur



Angel Acosta-Martinez
Anthony Joseph Acton III
Marisa Jillian Louise Albright
Jaqueline Alcauter-Reyes
Ava Lolita Anderson
Anthony Chukwubuikem Anuka
Kelvin Jaidyn Bass
David Benitez Cazares
Nadia Sue Bitting
Thomas William Blackshear
Margaret Kathleen Bloomer
Yuritzi Anali Bolanos-Mendez
Elijah James Brinegar
Robyn Nicole Buck
Zhyra Lanee Burney
Jose Julian Bustamante Lopez
Yasmin Carlos
Emily Ann Cesnik
Ann Marie Chlupacek
Elias Wai-Ming Chui
Alyssa Christine Clay
Kathelyn Jenell Clemente-Linares
Trey Dewayne Cole, Jr.

Rylan Keith Coleman
Noel Humberto Cosme-Garcia
Diego Cuastle
Jonathon David Curtis
Miriam Olivia Danek
Shanyla Monet Davis
Sarai De Los Santos Cobos
Ricky Joseph Deleon Gonzalez
Macie Jean Dill
Anabella Nadine Drake
Diego-Giovani Duarte-Jardinez
Anthony James Edwards
Ashley Sarai Escamilla
Yara Lizbeth Esteban
Abram Luc Fallon
Sawyer Jane Finke
Aman Shishaye Fishaye
Citlali Flores
Zayra Paola Flores
Jamison John Franks
Shalila Renee Gadis
Jonathan Danilo Galan
Elliott Richard Gambs

Gerardo Garcia Moran
Jesus Garcia Velasco
Pamela Nicole Garcia
Olivia Grace Gardner
Natnaele Samson Gebray
Issak Teckle Gizaw
Juan Ramon Gomez Perez
Jarrell Gonzalez Mendez
Miles Lawrence Gratner
Geovanni Ismael Guevara
Dylan Michael Haught
Alinne Hernandez
Christopher Ivan Hernandez
Cristina Isabel Hernandez-Esquivel
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Isabelle Julia Mae Hosp
Jacob Oliver Hutt
Ricardo Dario Iman
Lucas Anthony Jost
Harrupinder Kaur
Elijah Peter Knipe
Valerie Lara
Jaden Roberto Leyva

Dylan Mark Lisher
Mark James Liston, Jr.
Andrea Saray Loza Olmos
Pilar Malpica-Ortega
Esdras Jose Martinez Martinez
Isaias Emanuel Matias-Escobedo
Kara Grace May
Kaiya Gabrielle McDaniel
Dasha Mendoza-Montalvo
Roselyn Mestas
Rudy Molina-Pena
Mikkel Chibuzo Nnaji
Alison Victoria Olivares
Omar Ortela-Abraham
Cadence Victoria Ortiz
Karen Palacios-Bravo
Edgar Emmanuel Perez
Zeus Perez-Lugo
Joselyn Paulina Platero
Yelitza Reyes
Olivia Marie Rhoderick
Lucy Alizée Rios
Terry Robinson

Wendy Enid Sanchez-Aguilar
Monzerath Santamaria
Sebastian Alexander Sherrod II
Jayden Frank Smith
Gwen Marie Snell
Jaylen Lamont Springer
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