



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960



Reflection on Indy 500

Live each lap of life like it's your last, page 4.

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The Langdon family prepare to receive the sacrament of confirmation during the Easter Vigil Mass at St. Lawrence Church in Lawrenceburg on April 8. They are, from left, Steven, Stephanie, Will, Maria, Julie and Alex. (Submitted photo by L.J. Stange)

Lawrenceburg family finds 'continuity, fulfillment' in journey to Catholic faith

(Editor's note: This is the first in a series of articles chronicling the journey of two individuals and two families who were received into the full communion of the Church between Easter 2022 and the Easter Vigil on April 8. A second article appears on page 14 this week.)

By Natalie Hoefler

LAWRENCEBURG—Alex, Julie, Marie and Will Langdon listened as their parents, Steve and Stephanie, delivered the news: They felt God was calling their family to become Catholic.

The only faith the children had practiced was Presbyterianism. It was Steve's faith since birth, and Stephanie's since the couple started dating before they were wed 28 years ago.

Welcome, new Catholics, pages 8-9. See related article, page 14.

And the Langdon family didn't just go to Presbyterian services. They were highly involved in the churches they belonged to—Steven had earned the role of elder,

Stephanie was at their current church "at least four or

See FAMILY, page 15

Pope on Pentecost: Synod is journey in the Spirit, not 'a parliament'

VATICAN CITY (CNS)—The Catholic Church's upcoming Synod of Bishops should not be a "parliament for demanding rights," but a "journey in accordance with the Spirit," Pope Francis said.



Pope Francis

The synod, which seeks to gather input from all baptized Catholics on building a listening Church, is not "an occasion for following wherever the wind is blowing, but the opportunity to submit to the

breath of the Spirit," he said.

In his homily for Pentecost Mass in St. Peter's Basilica on May 28, the pope said that the Holy Spirit is "the heart of synodality and the driving force of evangelization."

"Without him, the Church is lifeless, faith is mere doctrine, morality only a duty" and "pastoral work mere toil," he said. "We often hear so many so-called thinkers and theologians who give us cold doctrines that seem mathematical because they lack the Spirit."

Pope Francis, seated to the side of the basilica's main altar, spoke without difficulty just two days after he had cleared his day's schedule due to a fever.

Brazilian Cardinal João Braz de Aviz, prefect of the Dicastery for Institutes of Consecrated Life and Societies of Apostolic Life, was the main celebrant at the altar alongside Cardinals Giovanni Battista Re, dean of the College of Cardinals, and Leonardo Sandri, vice dean.

Reflecting on St. John's account of Jesus breathing on the Apostles to impart the Holy Spirit, Pope Francis urged Christians to seek harmony in the Church without doing away with the differences that enrich its character.

"The Spirit does not inaugurate the Church by providing the community with rules and regulations, but by descending upon each of the Apostles, every one of them receives particular graces and charisms," he explained. The Spirit "does

See POPE, page 16

Parish ministry leads archdiocesan priest to head national Institute on the Catechism

By Sean Gallagher

AURORA—Father Daniel Mahan remembers the day he heard the news.

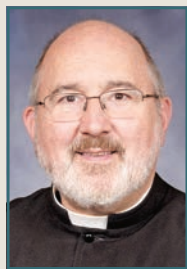
He was a seminarian a year into priestly formation at the Pontifical North American College in Rome in 1985.

Creating a new universal catechism for the Church had been suggested in a speech (called an "intervention") given at the Vatican during an extraordinary meeting of the

See MAHAN, page 2

Father Daniel Mahan, priest *in solidum* in the four parishes in Dearborn County, preaches a homily during an April 27 Mass at St. Mary of the Immaculate Conception Church in Aurora. (Photo by Sean Gallagher)





'I'm very grateful that Archbishop [Daniel M.] Buechlein thought enough of me to ask me to review textbooks, having no idea then where it might lead. I see now, through his vision, a process that began as a corrective measure is now taking shape as a proactive endeavor to teach about the faith, to teach about the Lord in a way that evangelizes.'

—Father Daniel Mahan

MAHAN

continued from page 1

Synod of Bishops on the 20th anniversary of the closing of the Second Vatican Council.

"The discussions at the college were relatively negative, not being able to imagine what such a universal catechism would be," recalled Father Mahan in a recent interview with *The Criterion*.

But St. John Paul II had a vision of such a catechism and assembled a commission of Church leaders to formulate one. It was promulgated in 1992 as the *Catechism of the Catholic Church*, which soon became a worldwide best-seller.

"I don't think that anyone could have imagined that [success] when the intervention was made at the Extraordinary Synod in 1985," Father Mahan said. "It surpassed all expectations."

The catechism has shaped much of Father Mahan's priestly life and ministry for more than 30 years.

Beginning in July, he will begin service in Washington, D.C., as the director of the U.S. Conference of Catholic Bishops' Institute on the Catechism in which he will take a lead role in helping the Church in the U.S. develop ways of passing on the faith effectively in a secular cultural climate filled with challenges for people of faith.

'A real source of life in my priesthood'

Ordained in 1988, Father Mahan had just been appointed for the first time to lead a parish when the catechism was promulgated in 1992. He purchased a copy in French when the production of an English translation was delayed.

During the past 31 years, he has led parishes across central and southern Indiana: St. John the Apostle Parish in Bloomington; St. Jude the Apostle Parish in Spencer; St. Louis Parish in Batesville; St. Rose of Lima Parish in Franklin; and the Indianapolis parishes of St. Barnabas and St. Luke the Evangelist.

For the past two years, he and Father Jonathan Meyer have led as priests *in solidum* the four parishes in Dearborn County in the southeastern corner of the state. Priests who serve *in solidum* minister together to serve the pastoral needs of multiple parishes in an arrangement provided for in the Church's *Code of Canon Law*.

In all these faith communities, Father Mahan has regularly turned to the catechism for adult faith formation presentations and homilies.

"It's been a real source of life in my priesthood," Father Mahan said.

That life flowed from him to the people of the parishes he has served.

Deacon Mark Henry, ordained in 2022 and now serving at St. Joan of Arc Parish in Indianapolis, was a member of St. Luke nearly 30 years ago when Father Mahan first developed a series of 36 presentations on the catechism.

"I attended the full course," Deacon Henry recalled. "I found it very interesting and engaging. It opened up for me the richness of the Catholic faith."

So did Father Mahan's preaching, often shaped by the catechism.

"Father Mahan has a commanding understanding of the faith," Deacon Henry said. "His homilies offered something for those new to the faith or those advanced in it. Both segments were challenged to grow more in the understanding of the faith."

Deacon Henry is glad to see that the ministry of his former pastor has been brought to a "national stage."

"He is an ideal person for this position," he said.

Monica Clouser agrees. She serves as the secretary for St. John the Apostle Parish in Bloomington and as secretary and administrator of religious education at St. Jude the Apostle Parish in Spencer.

She collaborated with Father Mahan at both faith communities when he served as pastor of both from 2013-19.

"He was very much into teaching people the faith," Clouser said. "People really craved his knowledge. They thought they knew their faith, but then they learned so much more."

Continuing a legacy

In teaching the faith in parishes across the archdiocese, Father Mahan has built on the formation he received as a college seminarian in the early 1980s under the leadership of then-Benedictine Father Daniel Buechlein, serving at the time as the rector of the former Saint Meinrad College in St. Meinrad.

St. John Paul II appointed Father Daniel as bishop of Memphis, Tenn., in 1987. Father Mahan recalled how the pope gave the new bishop "a special directive ... to emphasize his teaching mission."

"The pope recognized that he was a teacher and St. John Paul wanted Archbishop Buechlein to be a bishop who was a good teacher," Father Mahan said.

Five years later, Bishop Buechlein continued his teaching mission in central and southern Indiana after being appointed archbishop of Indianapolis.

In 1996, he was appointed chairman of the U.S. bishops' Ad Hoc Committee on the Use of the Catechism. Archbishop



Public Schedule of Archbishop Charles C. Thompson

June 2–16, 2023

June 2 – Noon
Pre-Ordination brunch with deacons, Indianapolis

June 2 – 7 p.m.
Providence Cristo Rey High School graduation, Indianapolis

June 3 – 10 a.m.
Mass of Priesthood Ordination at SS. Peter and Paul Cathedral, Indianapolis

June 4 – 2 p.m.
Adult confirmations at SS. Peter and Paul Cathedral

June 7 – Noon
Lunch gathering with transitional deacons at Archbishop Edward T. O'Meara Catholic Center, Indianapolis

June 8 – 8:15 a.m.
Virtual Judicatories meeting

June 8 – 10 a.m.
Leadership Team meeting at Archbishop Edward T. O'Meara Catholic Center

June 8 – 7 p.m.
Confirmation Mass for youths of St. Philip Neri Parish, Indianapolis, at SS. Peter and Paul Cathedral

June 10 – 10 a.m.
Archdiocesan Pastoral Council meeting at St. Bartholomew Parish, Columbus

June 12-16
U.S. Conference of Catholic Bishops' Spring general meeting, Orlando, Fla.

Buechlein and the committee developed a process by which religion textbooks used in Catholic schools and catechetical programs could be evaluated for their conformity to the catechism.

He soon asked Father Mahan to be a textbook reviewer.

"It was helpful as a priest knowing that I could have something to do with the way in which textbooks were presented before our students across the country," noted Father Mahan, who said he "was honored" by Archbishop Buechlein asking him to be a reviewer.

He said reviewing textbooks early on was challenging because of their shortcomings in presenting the faith. Through the years, though, he said they have improved markedly.

Now, in preparing to lead the institute, he feels he is in a position to carry on Archbishop Buechlein's legacy by helping to move catechesis in the U.S. forward to answer the cultural challenges that have emerged since the 1990s.

"I'm very grateful that Archbishop Buechlein thought enough of me to ask me to review textbooks, having no idea then where it might lead," said Father Mahan. "I see now, through his vision, a process that began as a corrective measure is now taking shape as a proactive endeavor to teach about the faith, to teach about the Lord in a way that evangelizes."

'Perfectly poised'

Father Mahan sees his ministry in leading parishes in central and southern Indiana as good preparation for the national reach of leading the Institute on the Catechism.

"In every single parish where I've been assigned, I've found a great openness to learning more about the faith, a great desire that people have to go deeper into the faith," he said. "There's a hunger and desire to learn, not just for the sake of knowing more things, but to be able to pass the faith on."

Alissa Thorell, who will work with Father Mahan at the institute, has collaborated with him for nearly 10 years in

reviewing religion textbooks. She said his experience in leading parishes makes him "perfectly poised" for leading the institute.

"Father Mahan ... is someone who can really help guide this work so that it remains faithful to magisterial teaching, but also integrates the real lived experience that people are facing and will help them to find ways to bring their faith into their daily lives," Thorell said. "He has such a gift for that."

In working with Father Mahan in preparing for the launch of the institute, Thorell has seen a "mark of humility" and a "servant's heart" that will serve him well in leading the institute's efforts to develop and promote a way of passing on the faith that also helps people grow in relationship with Christ at the same time.

"He's keenly sensitive to the need of listening to other voices and taking them into consideration as a true learning experience," said Thorell of Father Mahan. "His quick readiness to ask for someone else's opinion on something really enables people to collaborate better."

"You need to be welcoming to listening when you have bishops, diocesan staff and publishing staff all trying to work on a bigger project together from different perspectives."

Father Mahan looks forward to meeting with Church, catechetical and publishing leaders to "listen to the Holy Spirit together and pray together. From an experience like that, plans can be made for moving forward."

"We don't have all the answers," he said. "But we do trust that bringing key players together in an atmosphere of prayer and reflection will bring about the discussions that will then be translated into exceptional catechetical efforts on the part of those who publish textbooks, those who spread the word digitally and those who are in the classrooms."

(For more information on the Institute on the Catechism, visit evangelizingcatechesis.com.) †

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'Evangelizing catechesis' helps people build a relationship with Christ

By Sean Gallagher

AURORA—Beginning in July, Father Daniel Mahan will lead the Institute on the Catechism, started last fall by the U.S. Conference of Catholic Bishops (USCCB).

It builds on the work the USCCB began in the 1990s of ensuring that religion textbooks submitted to its Subcommittee on the Catechism are in conformity with the *Catechism of the Catholic Church*.

Only now, the institute will work with bishops, diocesan catechetical leaders and the staff members of publishers of catechetical resources to develop and promote an "evangelizing catechesis."

Father Mahan described it as a time-tested approach to passing on the faith "through which saints have been formed."

"While it is important that the contents of the faith be presented in an accurate and compelling manner so that they might know about Jesus," he said, "the great saints have been formed by catechists who help them get to *know* Jesus himself. We're calling that an evangelizing catechesis."

Father Mahan said bringing together aspects of evangelization and catechesis is critical today. While the USCCB's efforts since the late 1990s to improve the quality of catechetical texts have been successful, "we still have young people leaving the Church and opting out of the faith at an alarmingly young age."

The priest has seen this up close in more than 30 years of leading parishes in central and southern Indiana. Some of the most difficult moments in Father Mahan's priestly ministry have been in meeting with parents heartbroken over their children walking away from the faith.

"So often, it's not that the parents did something wrong," he said. "The parents influenced those children. But sadly, there are so many other influences in our world

that seem to wrap themselves around young people like tentacles and pull them away from those things that truly give life, those things that are truly healthy for body, mind and soul."

While contemporary culture poses new challenges to the Church's proclamation of the Gospel in the pervasive influence of the Internet, social media and digital devices, Father Mahan said they are still rooted in the work of the Evil One.

"The devil doesn't change much," Father Mahan said. "What I experienced when I was growing up and what I experienced as a young priest has simply metastasized into something much more deadly."

Despite these challenges, Father Mahan holds on to hope.

"Into the darkness comes the risen Christ and the paschal light, the light that shatters the darkness, the darkness that can never overcome it," he said. "We have an opportunity in our day and age to be the light of Christ, to be hope where there is despair, to be light where there is darkness, to be love and goodness where there is only hatred and meanness."

That hope, light, love and goodness can enter people's hearts in an evangelizing catechesis when people, in learning about Jesus and his teachings, also nurture a relationship with him.

"When we truly know Jesus, how can we leave him?" Father Mahan asked. "Lord, to whom shall we go? You alone have the words of everlasting life" (Jn 6:68).

"That's the heart of a true disciple, to be able to say that. The more that can be developed from the earliest years of a child's formation all the way through, the more impactful the catechesis will be."

Father Mahan saw it as "providential" that the institute was founded to foster an evangelizing catechesis during the midst of the three-year National Eucharistic

Revival and in the lead up to the National Eucharistic Congress, slated to take place in Indianapolis on July 17-21, 2024. He said he expects it to "be a prime example of an evangelizing catechesis."

"We come together [at the congress] not just to be together," Father Mahan said. "We come together so that we might then go forth and take to the four corners all that we've learned, all that we've seen and heard." †



Father Daniel Mahan, priest in solidum in the four parishes in Dearborn County, distributes Communion during an April 27 Mass at St. Mary of the Immaculate Conception Church in Aurora. (Photo by Sean Gallagher)

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Editorial

Gun rights and responsibilities

Week after week, it seems, we learn of more senseless mass shootings in schools, churches, businesses and public gatherings. As Indianapolis Archbishop Charles C. Thompson recently observed in a message to archdiocesan leaders:

Just when it seems like things can't get any worse, they do. Innocent children, youth and adults are senselessly gunned down by "shooters" [often children themselves] who are suffering from grave mental and emotional problems and who vent their anger and frustrations in the most brutal ways imaginable. Is there nothing we can do to prevent this madness? How should those of us who are followers of Jesus Christ, the Prince of Peace, respond to this unspeakable tragedy?

The bishops of the United States have repeatedly called for action on the increasing violence in our homes, neighborhoods and local communities. As far back as 1994, the U.S. Conference of Catholic Bishops (USCCB) supported an assault weapons ban initially passed in 1994, but which expired in 2004.

In 2000, the U.S. bishops issued their pastoral statement, "Responsibility, Rehabilitation, and Restoration: A Catholic Perspective on Crime and Criminal Justice" and called for all people to work toward a culture of life, to do more to end violence in our homes, and to help victims break out of patterns of abuse.

Regarding gun violence prevention, the bishops wrote, "We support measures that control the sale and use of firearms and make them safer [especially efforts that prevent their unsupervised use by children or anyone other than the owner], and we reiterate our call for sensible regulation of handguns."

At the bishops' General Assembly in the fall of 2019, Bishop Frank J. Dewane of Venice, Fla., then chairman of the USCCB's Committee on Domestic Justice and Human Development, gave a comprehensive overview of various policy responses to gun violence, and spoke favorably of extreme risk protection orders among other options. Finally, the USCCB supports holistic measures, such as the promotion of mercy and peacebuilding in our communities through restorative justice policies and practices, ongoing encounters and discussions at the parish level regarding violence in communities.

The actions proposed by the U.S. bishops, including Archbishop Thompson, are simple and straightforward, but they are also controversial. These recommended actions include:

- A total ban on assault weapons, which the USCCB supported when the ban passed in 1994 and when Congress failed to renew it in 2004;
- Measures that control the sale and use of firearms, such as universal background checks for all gun purchases;
- Limitations on civilian access to high-capacity weapons and ammunition magazines;
- A federal law to criminalize gun trafficking;



A police officer is pictured in a file photo dismantling a Bushmaster semiautomatic assault rifle after it was turned in during a gun buyback event. (OSV News photo/Michelle McLoughlin, Reuters)

- Improved access to and increased resources for mental health care and earlier interventions;
- Regulations and limitations on the purchasing of handguns;
- Measures that make guns safer, such as locks that prevent children and anyone other than the owner from using the gun without permission and supervision; and
- An honest assessment of the toll of violent images and experiences which inundate people, particularly our youths.

For some, these proposals represent a reasonable opportunity to protect the innocent and assure the public safety. For others, any attempt to limit the Second Amendment rights of gun owners is a threat to the freedoms we enjoy as citizens of a free nation. Both arguments have their merits, but the question arises whether individual rights are more important than society's responsibility to promote and protect the common good.

As Archbishop Thompson says frequently, the Catholic perspective on public policy issues is rarely "either/or." Most often, it is "both/and." Catholics who are serious about their rights and responsibilities must surely see that the current situation is unacceptable. Too many have died, and the chaos that results from gun violence threatens the good order that is necessary to protect our children and community from rampant death and destruction.

Prayer is urgently needed, but so is action. We need actions at the local, state and federal levels that both respect our rights and safeguard our communities. As the bishops say in their 2020 document, "A Mercy and Peacebuilding Approach to Gun Violence": "Catholics and all people of good will are urged to contact their senators and representative to support policy and legislative measures that uphold the safety and well-being of all persons in our communities."

As Pope Francis said in his invocation for peace on June 8, 2014, each of us must "instill in our hearts the courage to take concrete steps to achieve genuine, lasting peace. ... [We must] keep alive within us the flame of hope, so that with patience and perseverance we may opt for dialogue and reconciliation."

Let's end the vicious cycle of gun violence. Let's commit ourselves to praying, and working, for true peace.

—Daniel Conway

Reflection/Sean Gallagher

Live each lap of life like it's your last

The Indianapolis 500 is a marathon. But winning doesn't require dominating it, leading the race from the first lap.



To win the Borg Warner Trophy, all you have to do is lead the last lap. In fact, all you have to do is be the leader at the end of that lap.

Josef Newgarden knows that well. He gained the lead in this year's race with about a mile to go in the 500-mile contest, passing 2022 winner Marcus Ericsson going into turn three on lap 200 and ultimately crossing the yard of bricks first by less than one tenth of a second.

In winning this year's Indy 500, Newgarden tied the record for the longest time—12 years—it took a racer to win for the first time.

Before this year's 500 on May 28, Newgarden had experienced great success in open-wheel racing, winning 27 IndyCar races and two IndyCar season championships in the first 11 years of his career. But winning at Indianapolis had always eluded him. In an interview immediately after the race, Newgarden showed his frustration with being asked many times over the years why he won elsewhere, but not at Indy.

"They look at you like you're a failure if you don't win it," he said.

In this year's race, Newgarden wanted to put this nagging assumption behind him for good.

So, when the chance for victory appeared before him on the last lap of the race, he reached out, grabbed it and wouldn't let go.

In another interview after the race, he said that he was determined to do what it took to finish first this year and not settle for being a runner up.

"I'm either fencing the car or I'm winning the race. I didn't want to finish second, third or

fourth. It was all on the line today."

For Newgarden, the Indy 500 isn't a 500-mile marathon run on the last Sunday of May each year. It's been a 12-year marathon marked by 5,500 miles of heartbreak before this year.

With all of that disappointment finally behind him, Newgarden said he was filled with "pure emotion" as he stopped his car at the yard of bricks after his victory lap.

Filled with energy, he hopped out of his car as if he had just finished an easy Sunday ride in the country, found an open spot in the fence and climbed through for an exuberant celebration with a group of fans.

"I've always wanted to go into the crowd here at Indianapolis. ... I wanted to celebrate with the people. ... This was a dream of mine. If [victory] was ever going to happen, I wanted to do that."

For IndyCar drivers, achieving an Indy 500 victory is like entering heaven. And Newgarden going first to celebrate with the fans is like being surrounded by that great cloud of witnesses that is the communion of the saints—in this case, about 300,000 "witnesses" who attended this year's race (Heb 12:1).

Each of us in our marathon race to reach heaven will experience many setbacks. And we may be troubled by those around us who focus first on our failures.

None of that matters, though, if with the ever-present help of God's grace, we are found faithful by our merciful heavenly Father on the last lap of our lives as he draws us to eternal life.

Unlike the Indy 500, we never know when the last lap will occur. Live each lap like it's your last. And then, with God's grace fueling your finish, you can go forward in hope of a celebration with the saints that's beyond your imagination.

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

For IndyCar drivers, achieving an Indy 500 victory is like entering heaven. And Newgarden going first to celebrate with the fans is like being surrounded by that great cloud of witnesses that is the communion of the saints—in this case, about 300,000 "witnesses" who attended this year's race (Heb 12:1).

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. †

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Christ the Cornerstone

The passionate love that marks the Holy Trinity in our lives

For what you have revealed to us of your glory we believe equally of your Son and of the Holy Spirit, so that, in the confessing of the true and eternal Godhead, you might be adored in what is proper to each Person, their unity in substance, and their equality in majesty. (Preface for the Solemnity of the Most Holy Trinity)

On Sunday, we celebrate the Solemnity of the Most Holy Trinity (Trinity Sunday). If we only think of the Trinity as a doctrine, a complex theological teaching, this solemn feast day will be difficult to observe. It's not easy to celebrate an abstraction, so to truly experience the power, and the joy, of Trinity Sunday, we need to focus our attention on the Holy Trinity concretely—the most dynamic, impactful force in the universe!

In the second reading for Trinity Sunday, St. Paul speaks of the God of love. "Mend your ways, encourage one another, agree with one another, live in peace, and the God of love and peace will be with you" (2 Cor 13:11).

Love is the essence of who God is. God doesn't simply perform loving actions, although this is a constitutive element of God's identity.

God *is* love. It's who God *is*. And the manifestation of God's identity, which corresponds perfectly with who God is, is threefold: Father, Son and Holy Spirit.

Legend has it that when St. Patrick was teaching the Irish people about the Holy Trinity, he picked up a shamrock native to the soil of Ireland which is one plant with three leaves. The analogy isn't perfect, but it is still a powerful illustration of how one thing can have a threefold aspect. Unlike the shamrock, however, God does not simply *appear* to be one-in-three. God truly *is* both perfect unity and genuine diversity.

If someone were to ask, "What's a one-word description of God's inner life?" the correct answer would, of course, be "love." But I think there's another word that also perfectly expresses who our triune God really is. That word is "passion."

In the Gospel reading for the Solemnity of the Most Holy Trinity, St. John tells us that "God so loved the world that he gave his only Son, so that everyone who believes in him might not perish but might have eternal life" (Jn 3:16). This is a way of saying that God the Father is so

passionate in his love for us that he gives what is most dear to him—his only Son—to ransom us from the powers of sin and death. In no way is the Father remote, indifferent or absent. He cares deeply about each of us, his children, and he passionately gives us everything we need to know, love and serve him.

The Son is also passionate. The Sacred Heart of Jesus is filled to overflowing with love and forgiveness in spite of the fact that we so often betray him and show ourselves unworthy of his unconditional love.

In the Nicene Creed, we acknowledge our belief in One Lord, Jesus Christ, and we confess that:

For our sake he was crucified under Pontius Pilate, he suffered death and was buried, and rose again on the third day in accordance with the Scriptures.

In Latin, "He suffered death and was buried and rose again on the third day" reads: *Passus et sepultus est, et resurrexit tertia die.* "Passus" is the Latin root for "passionate," which means "suffering with." Jesus Christ, the second person of the Blessed Trinity, underwent an excruciating passion and death for

our sake, and in the process, he demonstrated beyond any doubt that God's love is stronger than death itself.

The third person of the Blessed Trinity, the Holy Spirit, is the source of all passionate love for God and neighbor. The Spirit is described in sacred Scripture with many images, including "tongues of fire" and "strong winds." Paradoxically, the Holy Spirit is also pictured as a dove, the universal symbol of peace and tranquility. God's love is passionate, but it is never violent or destructive. When the Holy Spirit sets our hearts on fire, the result is a powerful, passionate peacefulness.

Our triune God can be understood, and more importantly experienced, as a passionate love that creates, redeems and sanctifies all things visible and invisible. When we celebrate Trinity Sunday, it is this passionate love, not an abstract teaching, that we should call to mind.

This is my wish for you this Trinity Sunday: May the grace of the Lord Jesus Christ and the love of God the Father, and the fellowship of the Holy Spirit be with all of you! (2 Cor 13:13) †



Cristo, la piedra angular

La pasión del amor que revela la Santísima Trinidad en nuestras vidas

Por lo que nos has revelado de tu gloria creemos igualmente de tu Hijo y del Espíritu Santo para que, en la confesión de la verdadera y eterna Divinidad, puedas ser adorado en lo que es propio de cada persona, su unidad en sustancia, y su igualdad en majestad. (Prefacio de la Solemnidad de la Santísima Trinidad)

El próximo domingo celebramos la solemnidad de la Santísima Trinidad (Domingo de la Santísima Trinidad). Si solamente pensamos en la Trinidad como una doctrina, una enseñanza teológica compleja, nos resultará difícil de observar esta fiesta solemne. No es fácil celebrar una abstracción, por lo que, para experimentar verdaderamente el poder y la alegría de este domingo, debemos centrar nuestra atención en la Santísima Trinidad en concreto, como la fuerza más dinámica e impactante del universo.

En la segunda lectura del Domingo de la Santísima Trinidad, san Pablo habla del Dios del amor. "Regocijense, perfeccionense, consuélense; sean de un mismo sentir, y vivan en paz. Y el Dios de la paz y del amor estará con ustedes" (2 Cor 13:11).

El amor es la esencia de Dios. Sin embargo, Dios no se limita a realizar actos de amor, aunque este sea un

elemento constitutivo de su identidad. Dios *es* amor; esa es su esencia, y la manifestación de la identidad de Dios, que se corresponde perfectamente con quién es Dios, es triple: Padre, Hijo y Espíritu Santo.

Cuenta la leyenda que cuando san Patricio enseñaba al pueblo irlandés acerca de la Santísima Trinidad, recogió un trébol oriundo de esas tierras, que es una planta de tres hojas. La analogía no es perfecta, pero no deja de ser una poderosa ilustración de cómo algo puede estar conformado por tres elementos. No obstante, a diferencia del trébol, Dios no aparenta simplemente ser uno de tres. Dios es a la vez unidad perfecta y diversidad auténtica.

Si alguien nos pidiera que describiéramos la vida interior de Dios en una sola palabra, la respuesta correcta sería, por supuesto, "amor." Pero creo que hay otra palabra que también expresa perfectamente quién es realmente nuestro Dios trino: pasión.

En la lectura del evangelio de la Solemnidad de la Santísima Trinidad, san Juan nos dice: "Porque de tal manera amó Dios al mundo, que ha dado a su Hijo unigénito para que todo aquel que en él cree no se pierda mas tenga vida

eterna" (Jn 3:16). Es una forma de decir que Dios Padre nos ama con tanta pasión que nos entrega a su único Hijo para rescatarnos de los poderes del pecado y de la muerte. En ningún caso el Padre es distante, indiferente o ausente sino se preocupa profundamente por cada uno de nosotros, sus hijos, y nos da apasionadamente todo lo que necesitamos para conocerle, amarle y servirle.

Su Hijo también es apasionado y su Sagrado Corazón rebosa de amor y de perdón, a pesar de que tantas veces lo traicionamos y nos mostramos indignos de su amor incondicional.

En el Credo de Nicea, reconocemos nuestra creencia en "un solo Señor, Jesucristo," y confesamos que:

Por nuestra causa fue crucificado en tiempos de Poncio Pilato, padeció y fue sepultado y resucitó al tercer día según las Escrituras.

En latín, la oración "padeció y fue sepultado, y resucitó al tercer día" es: *Passus et sepultus est, et resurrexit tertia die.* *Passus* es, por supuesto, la raíz latina de la palabra "pasión," que significa "sufrir de." Jesucristo, la segunda persona de la Santísima Trinidad, sufrió una pasión y una muerte atroces por nosotros y, al

hacerlo, demostró sin lugar a dudas que el amor de Dios es más fuerte que la propia muerte.

La tercera persona de la Santísima Trinidad, el Espíritu Santo, es la fuente de todo el amor apasionado hacia Dios y el prójimo. El Espíritu se describe en las Sagradas Escrituras con muchas imágenes, como "lenguas de fuego" y "fuerte ráfaga de viento." Paradjicamente, el Espíritu Santo también aparece representado como una paloma, símbolo universal de paz y tranquilidad. El amor de Dios es apasionado, pero nunca violento ni destructivo. Cuando el Espíritu Santo enciende nuestros corazones, el resultado es una paz poderosa y apasionada.

Podemos comprender—y lo que es más importante, sentir—a nuestro Dios trino, como un amor apasionado que crea, redime y santifica todo lo visible e invisible. Cuando celebremos el Domingo de la Santísima Trinidad, debemos recordar este amor apasionado, no una enseñanza abstracta.

Este es mi deseo para ustedes este domingo: ¡Que la gracia del Señor Jesucristo, el amor de Dios el Padre y la comunión del Espíritu Santo sean con todos ustedes! (2 Cor 13:13). †

Events Calendar

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

June-August

Marian University, 3200 Cold Spring Rd., Indianapolis. **Summer Youth Camps**, Innovation Through Engineering, Missionary Disciples Institute, theatre, Launch Your Future 21st Century Scholars, SYO Summer Music, athletic camps; age levels, final registration deadline June 12, fees vary. Information: 317-955-6102, camps@marian.edu, cutt.ly/mariancamps23.

June 7

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

June 8-10

Our Lady of the Greenwood Parish, 335 S. Meridian St., Greenwood. **Parish 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, jewelry auction, live music, beer tent, food, free admission. Information: 317-888-2861, info@olgreenwood.org.

June 9-10

Virtual Catholic Homeschool Conference, Fri. 12:30-9 p.m., Sat. 11:30 a.m.-6 p.m., speakers include Greg and Lisa Popcak, Father Joseph Gill and Jennifer MacIntosh, \$29.95. Information, registration: 410-620-3622, rwatkins@catholichomeschoolconference.com.

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. **Italian Street Festival**, 5-11 p.m., more than 25 Italian meats, pastas, salads, desserts, homemade spaghetti sauce, pizza, cannoli, cheesecake, Italian beer and wine, live music, dancing, rides, religious procession Sat. 6:45 p.m. before 7 p.m. Mass, free parking in Eli Lilly lots on East and New Jersey streets, free admission. Information: 317-636-4478, kfcpublicrelations@gmail.com, indyitalianfest.org.

June 10

St. Barnabas Parish, 8300 Rahke Rd., parking lot, Indianapolis. **St. Vincent de Paul Stuff A Truck**, 9-11 a.m., accepting clothing, household goods, linens, furniture, bicycles, helmets locks and backpacks. List of items most needed: cutt.ly/ItemsNeeded. Information: dsweeney@svdpindy.org.

June 11, 25

Mount Saint Francis Center for Spirituality, Pump House Studio, 101 St. Anthony Dr., Mt. St. Francis. **Bluegrass Jam**, 5:30 p.m., free. Information: franciscansusa.org/bluegrass-jam.

June 13

Church of the Immaculate Conception, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Taizé Prayer at the Woods**, 7-8 p.m., silent and spoken prayers, simple music, silence, virtual option available. Information: Taize.SistersofProvidence.org, 812-535-2952.

June 14, 28

McGowan Hall, 1305

N. Delaware St., Indianapolis. **Theology on Tap**, 6-9 p.m., summer speaker series for young adults ages 18-39, free admission. Information: emastronicola@archindy.org, 317-592-4006.

June 15

Our Lady of Peace Cemetery and Mausoleum, 9001 Haverstick Road, Indianapolis. **Mass**, 2 p.m. Information: 317-574-8898, catholiccemeteries.cc.

Registration deadline for Sept. 17-26 Pilgrimage to France, Portugal and Spain, sponsored by Our Lady of the Greenwood Parish, spiritual director Msgr. Mark Svarczkopf, \$4,499 per person double room occupancy, does not include lunches or driver/guide tips. Information, registration: 317-414-9063, vlspierka@gmail.com.

June 16

Northside Events and Social Club, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, presenter TBA, rosary 6:35 a.m., Mass 7 a.m., buffet breakfast and program following, \$18

members, \$24 non-members. Register by 4 p.m. on June 13. Information, registration: cutt.ly/CBE-Reg.

June 17

Griffin Bike Park, 10700 Bono Rd., Terre Haute. **Quick Quack 5k Trail Run**, 6:30-7:30 a.m. registration, 8 a.m. 5k race, benefitting Terre Haute Catholic Charities, chip timing, refreshments, register by June 11 for T-shirt; \$30 individual, walk-ups welcome; \$100 families of four to eight members, register by June 16. Information and registration: cutt.ly/QuickQuack.

June 19

Sr. Thea Bowman Black Catholic Women Monthly Prayer Gathering, via Zoom, third Monday of each month, sponsored by archdiocesan Black Catholic Ministry, 7 p.m. Join meeting: cutt.ly/SrTheaPrayer, meeting ID: 810 3567 0684 or dial-in at 301-715-8592. Information: Pearllette Springer, pspringer@archindy.org, 317-236-1474.

June 21

Calvary Mausoleum Chapel, 435 W. Troy Ave., Indianapolis.

Mass, 2 p.m. Information: 317-784-4439, catholiccemeteries.cc.

June 22-23

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Circle of Friends Summer Retreat**, 10 a.m. Thu.-4 p.m. Fri., retreat for adults with developmental disabilities, \$85 double occupancy, \$90 single occupancy, commuter \$12 per meal, \$12 for T-shirt, sponsored by archdiocesan Disabilities Ministry. Information, registration or to volunteer: 317-236-1448, jbryans@archindy.org.

June 23-24

Christ the King Parish, 5884 N. Crittenden Ave., Indianapolis. **Summer Social**, 6 p.m.-midnight, live music, kid's area, food, beer and wine, \$1 admission. Information 317-255-3666.

June 24

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

Retreats and Programs

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

June 16

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Day of Silence**, 8 a.m.-4 p.m., \$40, includes room, lunch and use of common areas and grounds, overnight stay available for additional \$30, dinner additional \$10. Registration: fjm.retreatportal.com/events, 317-545-7681, lcoons@archindy.org.

June 16-18

Saint Meinrad Archabbey Guesthouse, 200 Hill Dr., St. Meinrad. **A St. Paul Sampler**, Benedictine Father Eugene Hensell presenting, \$300 single, \$425 double. Registration: saintmeinrad.org/retreats.

Mother of the Redeemer Retreat Center, 8220 W. State Rd. 48, Bloomington. **Hearts**

of Jesus and Mary, 6:30 p.m. Fri.-11 a.m.-Sun., Franciscan Friars of the Immaculate Father John Lawrence Polis facilitating, \$50.70 per adult, children 18 and younger may attend free with parent, Sat. lunch and dinner included, overnight accommodations available for additional cost. Information, registration: 812-825-4642, ext. 1. †

Wedding Anniversaries

DON AND GERRY (VOLLMER)

ST. PETERS, members of St. Lawrence Parish in Indianapolis, will celebrate their 65th wedding anniversary on June 7. The couple was married in St. Matthew Church in Alton, Ill., on June 7, 1958. They have four children: Don, Doug, Jeff and Steve St. Peters. The couple also has eight grandchildren and three great-grandchildren.



PAUL AND BONNIE (JOHNSON)

SUDING, members of St. Barnabas Parish in Indianapolis, will celebrate their 60th wedding anniversary on June 8. The couple was married in St. Mark the Evangelist Church in Indianapolis on June 8, 1963. They have four children: Marianne Alspach, Andrea Hittel, Maureen Schemmel and the late John Suding. The couple also has 15 grandchildren and one great-grandchild.



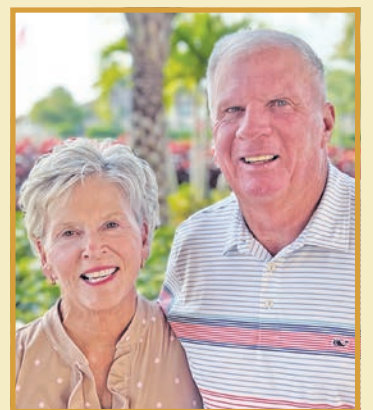
JAMES AND PATRICIA (KOHRMAN)

HARMEYER, members of St. Mary Parish in Greensburg, will celebrate their 50th wedding anniversary on June 9. The couple was married in St. Mary Church in Greensburg, on June 9, 1973. They have two children: Anita and David Harmeyer. The couple also has four grandchildren.



BILL AND SUE (HUNT) HUMPHREY,

members of St. Christopher Parish in Indianapolis, will celebrate their 50th wedding anniversary on June 2. The couple was married in St. Gabriel the Archangel Church in Indianapolis, on June 2, 1973. They have two children: Billy and Bryan Humphrey. The couple also has four grandchildren.



Announcements for couples celebrating 50, 55, 60, 65, 70 or more years of marriage are accepted. Go to cutt.ly/anniversaries or call 317-236-1585.

Discount tickets available for June 22 Catholic Night at Victory Field through St. Vincent de Paul

The Indianapolis council of the Society of St. Vincent de Paul is offering a block of discount tickets to Catholic Night at Victory Field, 501 W. Maryland St., in Indianapolis, as the Indians' baseball team hosts the Columbus Clippers starting at 7:05 p.m. on June 22. Gates open at 6 p.m.

Thirsty Thursday discounts will also be available for food and drink that night, with \$2 fountain drinks,

\$3 domestic draft beers and \$5 premium and craft drafts provided by Sun King Brewery.

The cost for a discount ticket is \$10 plus a \$2.50 service fee. These special-priced tickets can only be purchased online at fevogm.com/event/Stvincent0622.

For more information, contact Darlene Sweeney at 317-924-5769 ext. 238 or dsweeney@svdpindy.org. †

'God's Plan for Human Sexuality' conference will take place at Catholic Center on July 29

A "God's Plan for Human Sexuality" conference will take place at the Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis, from 8:30 a.m.-noon on July 29.

The conference, sponsored by the archdiocesan Office of Marriage and Family Life, is open to anyone ages 18 and older.

The conference addresses how to honor and celebrate God's vision of our sexuality, including tips for conjugal intimacy, the vocations of spouse and parent, and overcoming obstacles in

marriage. Speakers include Institute Amar al Máximo founder and Theology of the Body expert Evan Lemoine, FertilityCare/NaPro Technology medical consultant Dr. Casey DelCoco and Catholic therapist Jonathan Chamblee.

Continental breakfast is included with the program.

The cost is \$25 per individual or \$40 per couple. Registration is required by July 15. To register, go to cutt.ly/GP4HS23.

For more information, contact Claudia Corona at 317-800-9306 or ccorona@archindy.org. †

Valedictorian
ANNA KOKOSA

Salutatorian
CARSON VRABEL

CONGRATULATIONS

CARDINAL RITTER HIGH SCHOOL

CLASS OF 2023

Top Ten

Left to Right: Owen Sulecki,
Matthew Schelonka, Stella Campbell,
Lauren Yelich, Jesus Santamaria,
Aaron Anderson, Carson Vrabel,
Jordan Hinkle, Daniela Klem
And Anna Kokosa



Rim Aaron
Pedro Adame-Rodriguez
Joshua Derek Adams
Luke Jay Adams
Mabel Titilayo Adeyanju
Brandon Josue Aldana-Cortes
Aaron Thomas Anderson
Taryn Danae Andrews
Jude Chidiaso Anuka
Lizet Avila-Espindola
Maya John Black
Savion Anthony Brown
Robert Brownridge IV
Candy Bustamante-Lopez
Adriana Sofia Bustillo
Luke Adam Cairns
Stella Joann Campbell
Natalie Guadalupe Campos
Janelle Cano
Osvaldo Carlos
Samantha Cazares
Andres Jesus Closser
Helen Joanna Colin

Luis Heriberth Cortes
Jahayra Alexandra Cruz Salgado
Chloe René Davis
Albert Diego-Resendiz
Jacob Russell Dill
Adolfo Armando Dominguez
Makenna Helen Drake
Yosef Teklai Estifanos
Jayden Sental Flemming
David Flores-Gaspar
Victor Gabriel Flores
Emily Galarza-Daniel
Rodlin David Galvan-Gonzalez
Julian Ignacio Garay
Kimberly Garcia Velasco
Jasmin Cobian Garcia
Canann Tesfu Gebremskel
Christian Michael Arnez Glascoe
Mallory Nicole Grzegorzewski
Tyler Christian Guthrie
Elon Semere Haile
Luis Fernando Hernandez
Vanesa Maria Hernandez

Jordan Masandra Sue Hinkle
Lizbeth Huerta Acateco
Jane Maria Isakson
Robert Jalin Jackson III
Benjamin William Johnson
Jamyson Johnson
Kayden Elise Jones
Ella Rae Kappel
Daniela Gail Klem
Maxwell James Knutson
Anna Louise Kokosa
Victor Lara, Jr.
Caleb Aaron Leiter
Elizabeth Ann Lengerich
Daniela Monserrat Lopez
Angela Rubi Malvaez
Erika Manriquez
Jeremy Uriel Marin
Nathan Ross Martin
Ramon Martinez Mendez
Ashley Saray Mejia
Cristian Fernando Menjivar Chavez
Lauren Nicole Mertz

Mikial Matthew Miller
Aylin Celeste Molina
Jakar Anthony Moore
Jacqueline Musanabera
Alaina Grace Nault
Yanis Christ-Oliver Nebout
Naomi Valentina Noguera-Lopez
Daniel Angel Pena
Kimberly Arianna Perez Rodriguez
Vanessa Perez
Simeon James Pontones
Kenny Quiroz
Sarah Grace Redding
Jayjouir Trevon Roberts
Eitan Rocha
Mariangel Rodriguez Reina
Angela Paulette Rodriguez
Bryan Jafet Rodriguez Flores
Natalie Rodriguez
Miguel Angel Rosales Jr.
Guillermo Ruesga, Jr.
Miranda Marina Ruesga-Pelayo
Fernando Sandoval Ramirez

Jesus Santamaria, Jr.
Alexandra Sarmiento
Matthew Joseph Schelonka
Samantha Serrato
Selamet Mulugeta Seyoum
Luis Alberto Silvestre
Daveigh Semone Small
Beneiam Drew Smith
John Alexander Starsiak
Owen Jonathan Sulecki
Jean Karlo Tapia
Eva Anne Leilani Thomas
Gilberto Valdes Petronilo
Eric Hector Valentino
Jordi Daniel Valladares-Velasquez
Abigail Armida Villarias
Carson Ronald Vrabel
Troy DeWayne Wilson, Jr.
Lauren Elizabeth Yelich
Gabrielle Nevaeh Diann Zavala



THANK YOU

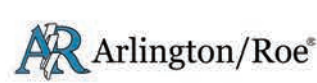


St. Vincent de Paul is so grateful! Our 4th annual Love Your Neighbor 5K Run/Walk was a resounding success! We are thankful for all of this year's sponsors.

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To all sponsors, donors, participants and volunteers who help us love our neighbors, your support has been a shower of God's grace upon St. Vincent de Paul and the neighbors we serve.

WELCOME, NEW CATHOLICS

Since Easter 2022 and at Easter Vigil Masses held on April 8 in parishes throughout central and southern Indiana, the Archdiocese of Indianapolis welcomed 638 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

Jarod Francis, Evan Lozier, Shawn Pierce, Adam Schuh, Alexis Vo (catechumens); Kelvin Jimenez, Nathan Oehlman (candidates)

Holy Family, Oldenburg

Whitney Lambert, Meg Noble-Rauch, Cassie Wratten (candidates)

St. John the Baptist, Osgood

Melissa Grable, Zane Grable (catechumens); Robert Grable (candidate)

St. Joseph, Shelbyville

Lidia Abundic, Lizeida Arrieta, Gabriel Cueto-Herrera, Raivin DeHart, James Gentry, Elizabeth Heisserer, Franco Emanuel Varela Rodriguez, Carlos Telez Teles, Edgar Telez Teles (catechumens); Darlin Arrieta, Yaritzel Arrieta, Yosibel Arrieta, Miriam Cruz-Alanis, Patsi Garcia, Christina Hawk, Javier Morales, Mark Welch (candidates)

St. Lawrence, Lawrenceburg

Vonda Akeman, Lindsay Herzog Alexander Langdon, Julianna Langdon, Maria Langdon, Stephanie Langdon, Steven Langdon, William Langdon, Zachary Murray (candidates)

St. Louis, Batesville

Cora Gribben, Cruz Gribben, Knox Gribben, Vada Gribben (catechumens)

St. Mary, Greensburg

Kelly Burton, Katie Stokes (catechumens); Derek Alexander, Morgan Wullenweber (candidates)

St. Mary of the Immaculate Conception, Aurora

Denise Chambers, Steve Vega (catechumens); Austin Bartlett, Daniel Yauch (candidates)

St. Michael, Brookville

Dana Brennan, Jessica Brennan, Shelby Brennan, Kaitlynn Brunemann, Katelyn Meyer, Regina Sauerland, Andrew Schlichter (catechumens); Michele Moster (candidate)

St. Peter, Franklin County

Ashley Miller (candidate)

St. Teresa Benedicta of the Cross, Bright

Paul Riehle (candidate)

Bloomington Deanery

Our Lady of the Springs, French Lick

Shane Dillion (candidate)

Our Lord Jesus Christ the King, Paoli

Andy Rieck, Elkin Rieck, Karla Rieck (candidates)

St. Agnes, Nashville

Caralynn McCarthy, Lauren McCarthy, Madison McCarthy, Matthew McCarthy (catechumens)

St. Charles Borromeo, Bloomington

Brody Arther, Shelley Fowler, Austin Mackey, Taylor Mackey, Isabel Maxwell, Cruz Redden, Asyat Vernon, Narsai Schulz, Yonan Schulz, Kirma Swords, Sable Schulz (catechumens); Rylee Arther, Victoria Arther, Gary Fowler, Kirstin Maxwell, Taylor Schulz, Francis Tyers, Ethan Wright (candidates)

St. John the Apostle, Bloomington

Rylan Lucas (catechumen)

St. Martin of Tours, Martinsville

Justin Green, Sarah Green, Randy Hooser, Caleb Robinson (catechumens); Ann Rhine (candidate)

St. Vincent de Paul, Bedford

Nina Brock, Landon Dillard, Joshua Hacker, Mackenzie Osborne, Linda Schalburg, Dennis Sego (catechumens); Larry Hubler (candidate)

Connersville Deanery

St. Elizabeth Ann Seton, Richmond

Hyunseong Ahn, Lyla Brady, Kimberli Caballero-Cruz, Mariela Caballero-Cruz, Kaleb Graw, Sebastian Graw, Dillon Hodge, Angel Lopez-Cruz, Brayann Lopez-Cruz, Miguel Lopez-Cruz, Lindsey Robinson, Christopher Williams (catechumens)

St. Gabriel, Connersville

Amiyah Angeles, Blakelynn Branstetter, Kyra Branstetter, Vickie Cox, Jennifer Houston, Olivia Houston, Sue Hunter, Zane Kirschner-Ellison, Adalynn Lakes, Olivia Neuburg, Geraldine Savrda, Jared Stanek, Christopher Stapleton, Shailee Stine (catechumens); Libby Lucas, Taylor Richardson (candidates)

Indianapolis East Deanery

Holy Spirit

Rosario Abraham Cuyuchi, Jasmin Alvarez Rios, Dominique Boggs, John Boggs, Leah Cruz, Jose Perez Garcia, Dylan Mendoza Gonzalez, Melanie Hernandez Rivera, Aryzbeth Lopez Romero, Alex Ocelotl Montoya, Jonathan Navarizo Moreno, Janelle Noriega, Rusty Parker, Ashley Paz Castro, Noel Posadas, Maria Ramirez Martinez, Jeanneth Reynosa Palacios, Jordin Lopez Romero, Marlene Sanchez, Luis Sanchez Sosa (catechumens); Ashley Broke, Adriana Ojeda, Lucio Ojeda, Mario Flores Ortis (candidates)

Our Lady of Lourdes

Dick Close, Krystle Dudley (candidates)

St. Mary

Olivia Cabrera, Sergio Cabrera, Abigail Chinchilla-Martinez, Brandon Franklin, Hamilton Gutierrez, Nickolas Kramer, Fernanda Magesmy-Gutierrez, Josefa Parada, Ethan Ramirez, Tanya Ramirez, Moises Santiago-Cordoba, Maiya Vasquez (catechumens); Michael Benson, Julio Merida-Orozco, Daniel Peña, Maicol Perez-Jeteya (candidates)

SS. Peter and Paul Cathedral

Augustus Berle, Beatrice Berle, Oliver Berle, Brian Burns (catechumens)

St. Philip Neri

Oscar Amador, Danny De la Cruz, Angel Garcia, Adrian Hernandez, Heidy Hernandez, Jazmin Hernandez, Julissa Hernandez, Jayden Martinez, Kevin Martinez, Aquetzali Ortiz, Zahir Ortiz, Bayree Perez, Iker Reed, Samantha Reed, Josefina Saavedra, Anai Sanchez, Jhavaní Sanchez (catechumens)

St. Therese of the Infant Jesus (Little Flower)

Esmeralda Coronado, Jeremy Fager, Sheldon Gleason Rohn, Whittaker Gleason Rohn, Jessica Rohn (catechumens); Christian Gleason (candidate)

St. Thomas the Apostle, Fortville

Alan Charny (candidate)

Indianapolis North Deanery

Christ the King

Max Monaldi, Amelia Rising-Moore, David Rising-Moore, Gabriel Strole, Helena Strole (catechumens); Kari Arney, Nichole Coppel, Jennifer Dudik, Drew Gardner, Kimberly Gardner, Bryce Hackman, Chris Kennedy, Shannon Kennedy, Audra Kriauciunas, Laura Sniadecki, Kristinna Willis (candidates)

Immaculate Heart of Mary

Kevin Killeen, Toby Orme, Chase William (catechumens); Ben Freije, Neenah Jain, Abby Nicol, Ben Nicol, Kerry Rigsbee, Nichol Wuertemberger (candidates)

St. Joan of Arc, Indianapolis

Kayley Smith, Katherine Watercutter (catechumens); Deb Adam, Kim Clair, Eric Cullen, Matt Orr, Abner Perez, Anne Pustilnik (candidates)

St. Luke the Evangelist

Heidi Scheid, Ryan Scheid, Lazaro Sierras, Tyler Watson

(catechumens); Kyle Allen, Julie Collier, Will Enck, Nathan Fraser, Stephanie Collins, Alexander Hill, Braden Hill, Leah Lickliter, Joshua Ruff, Jacqueline Sierras (candidates)

St. Matthew the Apostle

Thomas Gibson, Jelyo Jelev, Brody King, Charles Lopez, Riley Martin, Garrett Miller, Layla Young (catechumens); Elizabeth Jones (candidate)

St. Pius X

Tiffanie Hobbs, Cole Knoch, Josh Mendoza (catechumens); Angela Beeler, Bill Clark, Kathy Clark, Stephanie McDonald, Jane Mendoza, Bethany Shelton, Greg Smith (candidates)

St. Simon the Apostle

Angel Calderon, Erick Campos, Sandra Campos, Camden Hill, Amber Padro, Gregory Rady, Bella Tolson, Sofia Voynovich, Connor Young, Leeann Young (catechumens); Margaret Blackwell, Kate Braun, Ashley Coad, Jason Foster, Melissa Haley, Sarah Hanis, Grayson Hill, Merritt Hill, Robert Moreland, Ashley Pittman, Michael Teapila, Nicole Tomlinson (candidates)

St. Thomas Aquinas

Eric Burnicle (catechumen); Ethel Lahu (candidate)

Indianapolis South Deanery

Our Lady of the Greenwood, Greenwood

Asaiah Baza, Juan Bonola-Marcial, Misael Bretado, Braxton Campbell, Jack Tiburcio Guillermo, Jay Tiburcio Guillermo, Javon Deon Jordan, Carter Lamb, Jackson Lamb, Messiah Leblanc, Cameron Loepker, Lahna Loepker, Isabella Luna-Velazquez, Jose Marcial-Bonola, Lila Miles, Lilian Munoz, Aleina Short, Brooklyn Smith, Skylar Smith, Elaine Tiburcio Guillermo; (catechumens); Ashley Lamb (candidate)

St. Barnabas

Estrella Garatachea, Letty Garatachea, Jocelyn Heikes, Landon Lawrie, Vincent Lawrie (catechumens); Amanda Lawrie, Kathi McCauley, Morgan Swick (candidates)

SS. Francis and Clare of Assisi, Greenwood

Isaac Long, Brian Montanio, Carrie Montanio, Story Sutterfield (catechumens); Ross Brinkoetter, Sarah King (candidates)

St. John the Evangelist

Chad Christy, Rachel Metzger, Kyra Mullins, Dylan Query, Zach Shupe, Isaiah Smith (catechumens); Barrett Boatner, Chase Burgess, Anthony Cook, Brittany Frazier, Lily Hall, Darya Jackson, Wesnoldine Jean Baptiste, Zach Lamb, Patrick Neblett, Jr., David Rogers, Tyler Ward, Ethan Whitney (candidates)

St. Jude

Kellie Kriech, Bradd Stoops, Theresa Summons (catechumens); Nick Banks, Herbert McClain, David Meece (candidates)

St. Mark the Evangelist

Chrysta Collier, Amber Hicks, Zam Sian Kham (catechumens); Devin Dearing, Jim Flickinger, Pamela Flickinger, Kyle Reid (candidates)

St. Patrick

Luna Almaraz, Bridgett Aranda, Jhade Aranda, Karolyn Aranda, Scarlett Aranda, Delmy Aranzabal, Mauro Martinez Castro, Ana Gabriel Coronado, Leopoldo Garduno-Almaraz, Jr., Dibriany Mejia Molina, Elvin Mejia Molina (catechumens)

Indianapolis West Deanery

Mary, Queen of Peace, Danville

April Wolfe, Billy Joe Wolfe (catechumens)

St. Anthony

Yailem Amaro, Guillermo Chavez Aparicio, Ariana Apolinar Martinez, Jessica Apolinar Martinez, Jesslyn Apolinar Martinez, Yamilet Apolinar Martinez, Angelina Bailey, Miguel Cantu, Renata Castaneda Ortigoza, Yeshua Castanon, Alexander Pedro Cazares, Jayden Cevantes Granados, Joselyn Chimal, Yair Dominguez, Ashley Espinoza, Heisnaider Espinoza, Areli Fuentes, Yael Calleja Gallardo, Adam Garcia, Angela Garcia, Escarlett Garcia, Alondra Garnica, Anahi Garnica, Kevin Garnica, Kimberly Garnica, Yoseline Garnica, Axel Gomez, Alexander Gonzalez, Danilo Gonzalez, Jonathan Gonzalez, Larry Gonzalez, Izabella Guerrerro, Dairy Hernandez, Marvin Ibarra, Erlianny Jaquez, Khimberli Lopez Delgado, Adrian Apolinar Martinez, Alan Apolinar Martinez, Jonathan Medina, Lazarus Medina, Bryan Mendoza, Everardo Cerezo Munoz, Lucero Perez Urbano, Gia Rios, Giovanni Rojas, Leonardo Sanchez, Victor Sierra, Martir Valladares, Cesar



Father Sean Danda baptizes Emma Gamble during the Easter Vigil Mass at St. Malachy Church in Brownsburg on April 8. (Submitted photo by Michael Harker)

Antonio Romero Vasquez (catechumens); Vanessa Calvario, Brian Cuatlaacatl, Marcos Vasquez Guzman, Roger Vasquez Guzman, Everardo Hernandez, Israel Hernandez, Javier Hernandez, Rossel Hernandez, Marcos Morales Ignacio, Wendy Lopez Delgado, Miledy Meza, April Montes, Garcia Mosquera, Glenda Padilla, Christian Puente, Elisa Tecuanhuey, Bresslin Villanueva (candidates)

St. Christopher, Indianapolis

Deborah Adetiloye, Emmanuel Adetiloye, Allen Doane, Sharon Starkey (catechumens)

St. Malachy, Brownsburg

Evelyn Delarosa, Katherine Fitzsimmons, Emma Gamble (catechumens); Marsha Cassels, Tom Cassels, Ally Jean-Baptiste, Sue Kellough, Tyler Ketchum, Ben Myers, Erika Oates, Alek Sullivan, Emily Massa (candidates)

St. Michael the Archangel

Harold Williams (catechumen)

St. Monica

Melissa Avila Escamilla, Valentin Ascencion Bernabe, Marian Chirinos-Funes, Angie Cruz, Gloria Cruz, Kimberly Cruz, Audrey Diaz-Orihuela, Keyla Flores Perez, Catalina Garcia, Desteni Garcia, Jose Garcia-Xolo, Delaney Green, Chana Lucas, Brianna Mayo Sanchez, Paloma Mondragon, Sergio Mondragon, Victoria Ngoma, Neymar Nicasio, Guadalupe Olivares, Iker Panuncio-Verde, Amaris Pelaez, Luis Flores Perez, Emily Pimentel, Emmanuel Pimentel, Franklin Pimentel (catechumens); Juan Daza-Huerta, Leticia Daza-Huerta, Lizbeth Daza-Huerta, Joan Cesar Felix-Juan, Pamela Gonzalez, Ana Huizar-Castaneda, Brayann Bernabe Jose, Maribel Julian Gabriel, Ivette Lopez, Ruby Mondragon, Ninfa Moralez Fajardo, Ashley Morales-Cruz, Zoe Ontiveros, Amy Velasquez, Stephanie Vazquez Tlahuitl (candidates)

St. Susanna, Plainfield

Kathy Acton, Cecilia Bowman, Krystal Brown, Amy Eberhardt, Marie Emberson, Jace Flowers, Dessy Rodebaugh, Morgan Rodebaugh, Nyla Rodebaugh, Wayne Rodebaugh II, Wayne Rodebaugh III, Rhea Romeiser, Brett Towne, Lukas Towne, Carie Zaiser (catechumens); Matthew Eberhardt, Juan Gallegos, Nathaniel Hilbert, Tyler James, Giuseppe Russo, Brian Spears, Deborah Klutts, Pedro Medina, Aaron Stone, Michelle Towne (candidates)

St. Thomas More, Mooresville

Devon Nees (catechumen)

New Albany Deanery

Holy Family, New Albany

Ireland Mozoski (catechumen); Audrey Ash, Travis Kochert (candidates)

Most Sacred Heart of Jesus, Jeffersonville

Hayden Doogarsingh, Henry Doogarsingh, Jazmine Doogarsingh, Olive Doogarsingh, Colton Wilson (catechumens); Jacqui Doogarsingh, James Ferguson (candidates)

Our Lady of Perpetual Hep, New Albany

Shelly Embry, Shelby Lehman, Shelby Tackett (candidates)

St. Anthony of Padua, Clarksville

Samuel Davis, Spencer Hintzman, Jim Vassetti (catechumens)

St. Augustine, Jeffersonville

Matthew Baker, Victoria Graninger, Sophia Lohrman, Angela Richey (candidates)

St. Bernard, Frenchtown

Tabitha Camp-Chavez (catechumen); Angela Rosario (candidate)

St. Francis Xavier, Henryville

Ivan Tischendorf (candidate)

St. John Paul II, Sellersburg

Allen Henderson, Katie Higgs, Ian Hinton, Derek Lloyd, Ellie Lloyd, Easton O'Neil, Henry Pedigo, Jackson Pedigo, Charlee Perryman, Ryan Perryman, Jackson Thomas, Rob Thomas (catechumens); Phil Forbis, Allyson Hinton, Christy Lloyd, Lauren Perryman (candidates)

St. Joseph, Corydon

Zander Bryant, Marshall Rogers, Tania Torres-Rios (catechumens); Xcalibur Bryant (candidate)

St. Mary, Lanesville

Daniel Thompson (catechumen); Shawna Casabella (candidate)

St. Mary, New Albany

Reina Boley, Esbin Gómez Cobon, Valerie Juárez Romero, Kaylee Nottingham, Seth Nottingham, Karin Rossi, Marley Wells (catechumens); Amy Bonifacio, Houson Holloman, Dina Martinez (candidate)

St. Mary of the Knobs, Floyd County

Anthony Caudill (catechumen); Conner Neal (candidate)

St. Michael, Bradford

Bobbi Green, David Sailings (catechumens)

St. Michael, Charlestown

Haley Cady (catechumen)

Seymour Deanery

Prince of Peace, Madison

Kenton Williams, Alexandra Yannelli (catechumens); Connor Kellar (candidate)

St. Ambrose, Seymour

Eli Lopez (catechumen); Sebastian Antonio, Lucia Gaspar, Hector Ignacio, Vitalina Lopez, Micaela Martin, Maria Morales, Yadira Ortiz, Yonnry Ortiz, Martin Pascual, Alonso Perez, Gricelda Perez, Gabino Ramirez, Guadalupe Vazquez, Rosa Vazquez (candidates)

St. Bartholomew, Columbus

Mario Menendez Acuna, Ariella Davis, Paul Elliott, Mareli Figueroa, Mason Galicia, Nicole Gomez Jaramillo, Johan Romas Hernandez, Maria Huynh, Jerome Karr, Naomi Lopez Pendaz, Paris Lopez Pendaz, Robert Norton, Alexis Tobias (catechumens); Sydney Albers, Alex Engelbert, Marco Figueroa, Yale Jones, Ashley Kreutzjans (candidates)

Tell City Deanery

St. Paul, Tell City

Victoria Brucken (catechumen)

Terre Haute Deanery

Annunciation, Brazil

Debbie Leanio, Audrey Meuser (catechumens); Ellie Emmert, Ernie Rush (candidates)

Sacred Heart, Clinton

Jack Webster (catechumen); Marilyn Moeller, Karen Rodriguez (candidates)

Sacred Heart of Jesus, Terre Haute

Jazmin Mattox, Joshua Mattox, Carrie Nees (catechumens)

St. Benedict, Terre Haute

Fayth Adams, Heather Pilkin-Little (candidates)

St. Joseph, Rockville

Steve Nance (candidate)

St. Joseph University, Terre Haute

Aaron Fortune, Alexzander Fortune, Alijah Fortune, Andrew Fortune, Shaun Fortune, Noah Gwin, Nathan Marshall, James Mattox, Grant Steckler (catechumens); Kierra Cox, Zachary Walker (candidates)

St. Paul the Apostle, Greencastle

Alexis Rogers, Karter Rogers, Codey Zipperle (catechumens); Andre Campelo, Rachel Dozier, Lisa Stanley (candidates)



Congratulations to the Roncalli Class of 2023

The faculty, staff and administration of Roncalli High School are very proud of all that these young men and women continue to accomplish. They have challenged themselves, embraced their faith and are prepared to make their own unique impact in our world. The prayers and support of the entire Roncalli family accompany them on their journey. May God bless and protect the Class of 2023.



Roncalli Salutes the Graduating Class of 2023

Ayden Noli Adame
Veronica Grace Allen
Mikenzie Lynn Anderson
Evan Michael Baker
Madilyn Martha Baker
Audrey Mary Balint
Nicholas Jack Bardonner
Alexander James Barkley
Andrew Joseph Baugh
Annie Jane Bauman
Meredith Anne Bean
Andrew Noah Beard
Morgan Alicia Beaupre
Colin Michael Beer
Rory Griffin Beikes
Samantha Michelle Belden
Julia May Benich
Aris Michelle Berger
Lucas Michael Billerman
Ansley Marie Bishop
Lyla Elise Blackwell
Lauren Elizabeth Bobko
Olivia Marie Bognar
Ravyn Jade Bond
Lauren Marie Boone
Elliot Carter Borders
Anthony Joseph Brockman
Audrey Marie Brown
Olivia Frances Brownfield
Charles Joseph Buckel
Anne Pauline Buening
Elizabeth Ann Buening
Abigail Marie Bullock
Faith Ann Burch
Scott Michael Burke, Jr
Shaun Michael Byrne
Michael Scott Childers
Easton Andrew Clowers
Callum Sheehan Cougill
Campbell Grace Craciunoiu
Sophia Maria Crews
Iain Nicholas Crowe
Adia Mary Kathleen Dant
Jack William Davis
Dylan Thomas Day
Ethan Robert Dexter
Andrew Joseph Dial
Bradford Reed Dollens
Anna Catherine Dressman
Anthony Celestino Duenas
AvaMarie Lynn Durrett
Mallory Noel Dwyer

Cordelia Lourdes Eble
Ian Matthew Eldridge
Rosalia Marie Elsener
Gavin Andrew Farris
Allison Marie Fleetwood
Jazzlyn Alicia Fonseca
Ezekiel Andrew Fox
Joseph Dennis Gadaleta
Andrew Thomas Gallagher
Thomas Richard Gallagher
Jose Francisco Gallegos
Elizabeth Dianne Gantner
Eros Rex Garcia
Todd Darrin Gebhart
Diana May Geiger
Lucy Kay Gibbs
Matthew Robert Golab
Alejandro Francisco Gomez-Alejo
Megan Olivia Gonzalez
Gabrielle Marie Goodnight
Eli Jerome Gosser
Reece Daniel Gosser
Andrew Michael Greene
Stephanie Alexandra Gutierrez
Luke Patrick Hansen
Joshua Sun Harbers
Nathaniel Sung Harbers
Jenna Rose Harter
Tyler Blayne Hatcher
Kaylee Ann Heidelberger
Jordan Christine Hendricks
Derek Hernandez
Irvin Blair Hernandez
Bryce Robert Hillan
Sui Lian Hmung
Abigail Marie Hofmann
Thomas Christopher Hollcraft
Fletcher Kristian Nathan Hooten
Emily Marie Hornek
Sydney Leigh Horton
Henry William Howe
Angel Lin Hudspeth
Tanner Hague Hudspeth
Jacob Bernard Irmer
Jessica Rose Irvin
Olivia Grace-Marie Jackson
Ariel Marie Johnson
Matthew Jeffrey Johnson
Oliver Thomas Johnson
Cameron Marie Jones
Monica Michelle Jones
Nora Elizabeth Jordan

Sarah Kathleen Jordan
Zane Joseph Kale
Leo Kam
Luke Elijah Kanter
Maria Leona Kautsky
Elizabeth Fay Keers
Lucas Benjamin Kegerreis
Connor James Kellams
Elsie Marie Kerr
Kam Sian Khai
Lauren Elizabeth Kill
Dylan Shay Koglin
Noah Anthony Kunz
Holly Patricia Kuzmic
Brayden Charles Lauck
Trevor Dawson Lauck
Judson JonPaul Lawrie
Sophia Rose Lawson
Kaitlyn Renee Leister
Elijah Joseph Littell
Emma Kathleen Loebig
Sofia Natalie Lopez
Bryce Keagan Lowery
Mary Frances Luebke
Nathaniel Edward Lyle
Christian Maldonado
Nicholas John Abraham Marshall
Lauren Elizabeth Marsicek
George Paul Marten
Kevin Isai Martinez Ramirez
Anthony James Maxwell
Ana Sofia Maya Estrada
Andrew David Mayer
Kira Emily McElwain
Patrick Michael McGinley
Grace Margaret McGraw
Sara Lynn McGraw
Isabella Rose Josephine McLinn
Connor Michael McNeeley
Jackson Matthew McNeeley
Ann Marie Meek
Evan James Meer
Whitney Rivera Meinerding
Estefani Melchi
Liceth Miranda-Garcia
Noah Robert Moore
Hannah Marie Morgan
Arik Ray Moyers
Keith Stenson Nara
Braxton William Neighbors
Robert Maxwell Neitzke
Ava Grace Nelson

Brady Joseph Neu
Emma Rae Nielsen
Linda Sofia Noe
McKenna Katherine Nolting
Clare Julia Oelker
Marshall Tyler Oelschlager
Josie Darlene Origer
Bawi Thluai Par
Joseph Andrew Parrett
Grace Marie Parton
Walter Andrew Patrick
Michaela Joyce Payne
Anthony Michael Paynter
Ian Pdraig Peats
Hannah Francene Pierce
Isabel Morgan Pierce
Olivia Marie Plummer
Carina Jean Purdy
Jackson Walter Lige Quebe
Ingrid Quiala
Jesus Abraham Quintana
Brooke Irene Raines
Kyle Steven Ramey
Catherine Taylor Reed
Georgia Claire Reed
Christopher Ethan Render
Joshua Glen Renshaw
Evan Michael Rieger
Ricardo Sebastian Roman
Robert Glenn Rooney
Keagan Nicole Rothrock
Mia Lynn Samuelson
Bryson Allen Sandefur
Caroline Marie Sanders
Antonina Anixi Saran
Shaunessy Kathleen Saylor
Mary Elizabeth Schaefer
Mary Elizabeth Schafer
Michael Andrew Schafer
Zachary Michael Schneider
Ava Lachelle Schoettle
Bayley Michael Schoettle
Grace Rose Marie Schoettle
Harold Anthony Schoettle
Hayden Alexander Scott
Samuel Joseph Scott
Spencer Lucas Sims
Simranjit K Singh
Megan Rose Harrington Sinovic
Grace Wenyi Sipe
Elisa Emelyn Sizemore-Dalton
Luke Silas Skartvedt

Morgan Riley Slivka
Elijah Jeffrey Small
Isabel Christine Spencer
Lucy Kathrine Spindler
Hannah Kathleen Spotts
Kaley Marissa Sprouse
Jayden Delaney Stafford
Taylor Anne Stahl
Jackson Matthew Steuer
Nicholas Daniel Stewart
Gabriella Rose Stimac
Harrison Victor Stimac
Austin Christopher Strykowski
Aron Cunglianhtawng Suaung
Lauren Victoria Sulit
Jake Connor Sullivan
Luke Michael Swartz
Olivia Ann Swearingen
Alexandra Elizabeth Swift
Allison Ann Taylor
Brady Glenn Taylor
Chanduh Sang Thlaceu
Ryan James Thomas
Natasha Lizete Torres
Yasmine Isabel Trejo
Evan Tyler Tremain
Nolan Michael Tunny
Hannah Lee Tyler
Anthony Joseph Uberta, IV
David Ugalde
Alexander Roth Van Sickle
Allison Marie Vennall
Blake Alexander Vennall
Luke Anthony Vennall
Alfonso Thomas Vidal-Romero
Kyle Eugene Walker
Grant Douglas Waltz
Amelia Santos Warner
David Eric Warner
Noah Michael Watkins
Micah Elise Waugh
Sean Patrick White
Isaac Robert Wiese
Abigail Agnes Willis
Joanie Marie Wilson
Ryan Anthony Workman
Abigail Marie Wulf
Samuel Gaspar Xochitlatoa

Forming disciples of Jesus Christ through the intercession of Saint John XXIII.

SIMPLY CATHOLIC

Christ's life shows the power of forgiveness, reconciliation

By Dr. Joseph White

(OSV News)—Forgiveness is a thread that runs throughout the story of our faith.

In the Garden of Eden, we see the frailty of human relationships, both with God and one another. Throughout our history, we also see God's mercy and love, his desire to restore us to relationship with himself and others.

In the Old Testament, God proclaims a year of jubilee to his people—a time when all debts will be forgiven. And it's not just a one-time occurrence: God calls for this celebration to be repeated every seven years. He knows his people will need forgiveness again and again.

Forgiveness was also central to Jesus Christ's teaching. He talked and ate with people known to be sinners. He forgave the woman accused of adultery (and saved her from being stoned to death by an angry crowd). Even after all but one of his disciples abandoned him at his crucifixion, Jesus' first word to them after his resurrection is "peace" (Jn 20:21).

In a world made imperfect by original sin, human beings make mistakes. We are created to love God and one another, but we often fall short. We act in ways that are impulsive, selfish or inconsiderate. And our wrong choices have consequences, not only for ourselves, but also for others.

Unfortunately, our human failings often hurt the ones we love the most, resulting in broken marriages, "former best friends," severed parent-child relationships and other family members who no longer speak to one another. These situations often cause great and lasting pain to everyone involved.

When this happens, some basic steps toward reconciliation can be helpful. The following are some recommendations, both for those who have been hurt and for those experiencing the pain and loss of a strained relationship because they have been hurtful themselves.

—**Express the hurt**—We can't heal what we won't feel. If we are working with our hands and get a cut, we don't simply ignore it and hope it goes away. Instead, we wash it off, put antibacterial ointment on it and bandage the wound.

Our emotional wounds need the same care. Ignoring them can allow them to fester and grow worse over time. We need to talk about our hurt in order to heal the relationship.

Some infractions may be so small that we can brush them aside and forget about them. But anything that is important enough to remember is important enough to talk about. Otherwise, we may later be dealing with a long list of grudges instead of just one issue.

—**Practice empathy**—Every person has his or her own



St. John Paul II sits with his would-be assassin, Mehmet Ali Agca, in Rome's Rebibbia prison in 1983. The Polish pope, who was shot by Agca at the start of his weekly general audience on May 13, 1981, publicly forgave him. The life of Christ shows the "transformative power of forgiveness," says Dr. Joseph White. (CNS photo/Arturo Mari, L'Osservatore Romano)

way of looking at the world. Our perspective can affect our feelings about particular actions and the realization of how those actions affect others.

It's important that we try to imagine ourselves in the other person's shoes and determine why he or she might have acted in a hurtful way. Loved ones often don't set out to be hurtful, but rather hurtful actions arise in a particular circumstance.

What made this person feel like it was OK to say or do this? If we don't know, we may need to ask.

—**Make a decision to work toward reconciliation**—Deciding that you wish to work toward reconciliation is not the same as saying that things have been resolved. Rather, it is saying that you wish to repair the relationship if possible, and you don't wish to remain cut off from the other person.

—**Offer forgiveness**—Recognize that saying "I forgive you" does not mean all is forgotten. Rather, it says you want to let go of your anger and may be willing to work toward trust again.

When we have been hurtful, we can take important steps toward reconciliation. First, we should think through the situation carefully and try to imagine what it must have been like for the other person. We need to hear the other person out and allow ourselves to fully appreciate the consequences of our actions, even if it's painful.

Next, realize that seeking reconciliation means being vulnerable and admitting you were wrong, even if you feel the other person didn't handle it well either. Many long-standing feuds begin when one person is hurtful to another, the hurt person reacting in an angry way, and so on.

Some conflicts have a way of perpetuating themselves to the point that both parties forget how they began. The solution is in each party taking responsibility for his or her own actions.

Someone has to begin this process. Often this leads to a willingness on the part of the other person to examine his or her own actions as well.

Tell the other person what you now understand about how he or she felt and make a commitment to avoid being hurtful in the future. He or she needs to hear that, while you might not have understood the effect your actions would have, you now know the hurt you've caused, and you don't want to cause this hurt again.

—**Forgiveness is a choice, but trust is not**—While the other person may forgive you, it may take some time for trust to be re-established. Be patient with this process. At times, the person who was hurt may be reminded of what happened when similar circumstances arise. Reassure the other person at these times that you intend to follow through on your commitment.

Christ's life is the ultimate testament to the transformative power of forgiveness. He knows it is in our nature to hurt one another, and, in doing so, distance ourselves from him. He offers the sacrament of reconciliation to pour forgiveness into our lives, endlessly sustaining us in our efforts to forgive others.

Forgiveness does not always mean trusting that particular person again, or entering into similar situations with him or her. But forgiveness does mean allowing God to help us free ourselves of the anger, resentment and sorrow that can be destructive to us if we continue to carry them. Letting go of this burden helps us enjoy our futures and approach new relationships with peace and openness.

(Dr. Joseph White is a clinical psychologist who writes on catechesis, ministry and other topics, and whose books include *Listening for God in Everyday Life*, published by *Our Sunday Visitor* in 2020). †



A priest hears confession from a World Youth Day pilgrim in 2016 at Park Jordana in Krakow, Poland. The sacrament of reconciliation can help those who receive it to forgive others. (OSV News photo/CNS file, Bob Roller)

Feeling It/Effie Caldarella

Book reminds us not to let history repeat itself

Dr. Schlaich, a history professor at the Jesuit university where I was a student decades ago, was launching our world history survey class.



It was a required course, so I sat amid a huge classroom full of intimidated freshmen as Schlaich made his introductory remarks.

“Remember,” he said drolly, “those who fail to learn from history are condemned

to repeat it.” We all chuckled nervously at his implication: Do well or you’ll be here again next year.

But of course, he was quoting, loosely, from the philosopher George Santayana, who suggested that society must learn from its past or repeat its mistakes.

Those words from Schlaich kept coming back to me as I read Timothy Egan’s engrossing new book, *A Fever in the Heartland: The Ku Klux Klan’s Plot to Take Over America, and the Woman Who Stopped Them*.

The Klan had its birth in the post-Civil War days, when disheartened Confederate soldiers and sympathizers plotted to suppress the newly freed blacks and retain some of the power and prestige of the Old South.

But what many don’t realize is that, in the early 20th century, the Klan had an enormous resurgence in the north, particularly in the Midwest.

Boatloads of immigrants from Eastern Europe, including many Jews, were arriving on America’s shores. My husband’s grandparents all came from Italy in the years before 1920. The Irish, with their Papist ways, continued to come.

The Klan had its targets: Blacks, Jews and Catholics.

Egan’s story revolves around a charismatic leader, David C. Stephenson, who rose to power as the Grand Dragon of the state of Indiana, where nearly one in three native-born white men joined the Klan.

Stephenson was a violent rapist, an alcoholic, a liar who invented his past. But at the height of his power he controlled legislators, judges, police departments and had his eye on the U.S. Senate. The story of his undoing is fascinating.

But the larger picture is a part of American history that we like to forget.

It was a time when Americans flocked to see *Birth of a Nation*, the racist film based on the book *The Clansman: A Historical Romance of the Ku Klux Klan*.

It was the time of Prohibition, spurred in part by immigration. There were the Italians with their red wine, those German

Catholics opening breweries, those Irish with their love of whiskey. It was a time of redlining Blacks out of white neighborhoods. It was a time of lynching.

Stephenson hoped to intimidate and destroy the University of Notre Dame. A Klan rally of more than 2,000 resulted in a fight there, and some students bought potatoes from a nearby grocery and hurled them at the car of the fleeing Grand Dragon.

This gave rise, according to Egan, to one version of how Notre Dame became the “Fighting Irish,” as Irish American boys rioted “with the iconic food of their tribe.”

That version of the nickname’s origin may be apocryphal, but it reminds us that we as Catholics have moved into the mainstream of American life, where we have an obligation to defend the victims of racism and hate.

A shrunken Klan still exists, a small part of a large landscape of hate groups and white supremacists, which, like the Klan of old, lives in secrecy, violence and a false sense of Americanism.

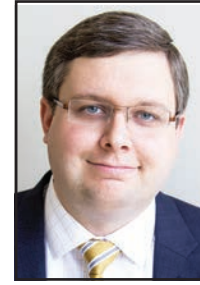
We need to defend the truthful teaching of American history, because if we don’t, we may have to repeat it.

(Effie Caldarella is a wife, mom and grandmother who received her master’s degree in pastoral ministry.) †

Guest Column/Michael Heinlein

‘Remembering’ in Eucharist

Throughout the Easter season, I found myself drawn to the narrative of the story of the two disciples who encountered



Christ on the road to Emmaus. This Gospel can serve as an instructive aid in understanding the importance of the eucharistic word “remembering.”

The Eucharist is an exercise in remembering—after

all, we speak of the Eucharist itself as a memorial. Central to our very gathering is remembering God’s saving action. The past is not really the past because we remember. As the *Catechism of the Catholic Church* (CCC) states, “In the liturgical celebration of these events, they become in a certain way present and real” (#1363).

But back to Emmaus. It’s important to note, first, that for the two disciples walking along, the memory of God’s saving action—especially his passion, death and resurrection—is brought about by Christ himself. This reminds us that any time we read the Scriptures or hear the word of God proclaimed to us, we encounter the Word who is Jesus Christ. And Luke’s narrative states, moreover, that Jesus showed the meaning of the Scriptures in relation to himself. And this experience is extended through the ministry of the Church.

These points are put more eloquently by St. Augustine, who taught that “the same Word of God extends throughout Scripture, that it is one and the same utterance that resounds in the mouths of all the sacred writers” (CCC, #102).

Second, like the two disciples on the road, we keep alive this memory in our hearts so that we might more effectively receive this Word and find in it the path to life. “Were not our hearts burning [within us] while he spoke to us on the way and opened the Scriptures to us?” (Lk 24:32).

Scripture can at times be taken for granted or considered secondary to the sacrament of the Eucharist. But in reality, Scripture is constitutive to the celebration of the sacrament. The very Word made flesh (see Jn 1:14) continues to satisfy our burning hearts not only by his body but also by his word, which the Second Vatican Council’s Constitution on the Word of God (“*Dei Verbum*”) calls the “food of the soul” (#21). Christ fed the two with his body to complete what was begun by feeding them with his word.

Third, it was the living memory of God’s saving action that caused the disciples’ hearts to burn within. By the power of the Holy Spirit, this same living memory is made present in the Church’s liturgy. The fruits of the Spirit are manifested in the two disciples’ lives, for they were unable to keep this experience to themselves, but instead immediately were moved to share it. And the Church still remembers and cherishes it.

Like what we find in the witness of the two travelers, the Scripture is proclaimed so that it may be “received and lived” (CCC, #1100). If our eucharistic gathering—if our remembering—is to bear its proper fruit, the memory of God’s Word must prove to be “living and active” (Heb 4:12) in our lives.

As the memory of God’s saving action is made present at each Eucharist, those who celebrate the sacred mysteries and remember them are invited anew to open their lives to the transformation only the eternal word can accomplish. Like the two on their way to Emmaus, we have the means to experience the Risen Christ in word and sacrament. As we remember Christ’s love for us, by the power of the Eucharist we celebrate, may we accept the invitation to also allow the Word made flesh to be present in and through our lives. Otherwise, what is the point of remembering?

(Michael Heinlein is author of *Glorifying Christ: The Life of Cardinal Francis E. George, O.M.I.*) †

Guest Column/Russell Shaw

On *Groff v. DeJoy*: Do we still want our Sabbath rest?

Both the extent and the limitations of the Supreme Court’s power are visible in a pending case raising the question of how far employers must go to accommodate employees’ religion.



Underlying this dispute—yet obviously unreachable by the Supreme Court—is the larger reality of the sabbath’s *de facto* secularization in today’s America.

The case now before the court—*Groff v. DeJoy*—concerns a mail carrier who lost his job for refusing to deliver mail on Sunday because his Christian faith forbids him to work on the sabbath. The justices heard oral arguments and will announce their decision before the court’s current

term ends in late June or early July.

Immediately at issue here is Title VII of the Civil Rights Act barring employment discrimination on the basis of religion (as well as race, color, sex or national origin). When amending the law in 1972, Congress said an employer should make provision for an employee’s religious practice unless that would involve “undue hardship” for its business. The question for the court now is what that means in practice.

Whatever the justices eventually decide, this question is all they can decide. The larger issue of sabbath observance will remain untouched. And since Sunday closing laws stand little chance of winning approval today, either by court order or societal consensus, we must settle for the kind of religiously pluralistic patchwork solution underlying Chapter VII accompanied by conflicts like the one that brought Gerald Groff and the U.S. Postal Service to the Supreme Court.

Meanwhile, of course, it will remain up to individual religious believers to determine for themselves whether and how they choose to observe their religious tradition’s weekly holy day (Sunday for Christians, Saturday for Jews, Friday

for Muslims). Moreover—and this certainly holds true for Catholics—it’s fair to say that we all need to examine our consciences on this matter of sabbath observance.

Let’s be honest about it. Is Sunday the day we typically devote to buying groceries, browsing for bargains at the mall, and/or long hours devoted to watching back-to-back sporting events on TV? Do we sometimes skip Mass because spending an hour in church would get in the way of these activities or others that we find more pressing or just more entertaining?

“The Sunday Eucharist is the foundation and confirmation of all Christian practice,” says the *Catechism of the Catholic Church* (#2181). But it also says quite a bit else: “The institution of the Lord’s Day helps everyone enjoy adequate rest and leisure to cultivate their familial, cultural, social, and religious lives” (#2184). And again: “Traditional activities [sport, restaurants, etc.] and social necessities [public services, etc.] require some people to work on Sundays, but everyone should still take care to set aside sufficient time for leisure” (#2187).

I wouldn’t presume to say who’s in the right in the case before the Supreme Court. On behalf of the United States Postal Service (USPS), I should point out that the present conflict grew out of the financially hard-pressed Postal Service’s contract with Amazon to deliver the giant retailer’s packages on Sunday. And there’s no denying USPS needs all the income it can get.

As for mail carrier Groff, an evangelical Christian, there’s much to admire in the fact that he was prepared to fight the system because of his conviction that his faith forbids him to work on Sunday. To that extent, he’s a good example to us all—one that, no matter what the court says, we all can take to heart.

(Russell Shaw, a veteran journalist and writer, is the author of more than 20 books, including three novels.) †

Guest Column/Richard Etienne

Be thankful to God, through whom all blessings flow

I have recently been spending more time in the world of my 1 ½-year-old grandson. It has been an amazing experience!



He wakes up every day with a sense of “What does God have planned for me today?” He attacks every day—once he has had his first few sips of milk.

My latest revelation has been the delight with which he sees so

much in life. He revels in wind chimes. He wants to hear the cuckoo clock. He wants to pick flowers and shred leaves. He wants to build towers of blocks and then knock them over. He is fascinated by puzzles.

We shared our first experience with a butterfly last summer. He is intrigued by doorknobs and everything mechanical. He seems to enjoy being sung to just before he sleeps. He is attempting to say every new word when prompted. One of his latest discoveries is “Alleluia!”

How did so many of us lose that wonderful ability to find delight in almost every area of life? Yes, we can find ourselves in awe if we are blessed to see a sunset over the Grand Canyon. Or stand in wonder when in the presence of the sequoias in Mariposa Grove in Yosemite National Park.

But there are many other wonders to behold that can bring us delight—the textures and flavors of fresh bread, pastries, soups or casseroles. The scent of fresh-cut basil, pine or mint. The feel of a

soft fabric to our touch. The light from the sun on every living thing, especially just after sunrise or just before sunset.

In Scripture, we read about the wonders of creation in the opening lines of the Book of Genesis. And at the end of each day of creation, “God saw how good it was” (Gn 1:25).

What part of God’s creation have you been hurrying past recently that you could appreciate? Let us increase our awareness of the many delights that surround us each day. Take them in and be thankful to God, through whom all blessings flow!

(Richard Etienne has a degree in theology from Saint Meinrad Seminary and School of Theology in St. Meinrad and resides in Newburgh, Ind.) †

The Most Holy Trinity/Msgr. Owen F. Campion

The Sunday Readings

Sunday, June 4, 2023

- 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 first reading is from the Book of Exodus, second in the sequence of Old Testament books.



As its name suggests, in general it recalls the journey of the Hebrews through the Sinai Peninsula toward the land God had promised them after their escape

from Egypt. The message of Exodus is emphatic. The Hebrews' escape succeeded only because God guided them.

If they had not followed his guidance, they would have been at the mercy of the elements and the harsh realities of the sterile and forbidding desert. The pursuing Egyptian army and other threatening nations would have made easy prey of them otherwise.

Also essential to the story is the fact of the communication between God and Moses, the great prophet who led the Hebrews in their flight in God's name from Egyptian slavery.

In this story, Moses climbed Mount Sinai. (Mountaintops were often seen as earthly places that were close to the heavenly God. Jerusalem's temple was built on a mountain, for example.)

Moses admitted to God the people's unfaithfulness and sin, yet he implored the merciful God to accept them.

St. Paul's Second Epistle to the Corinthians is the source of the second reading.

Calling the Christians of Corinth to piety was a particular challenge for Paul since Corinth justifiably was known throughout the Mediterranean world of the first century as being a virtual cesspool of vice and licentiousness. A rich commercial center on the route between the eastern and western Mediterranean, it also was the site of greed and exceeding competition.

The great Apostle urged the Christian Corinthians to rely on Jesus and the strength of the Holy Spirit given in and through Jesus.

For its third reading, the Church gives us a selection from St. John's Gospel. It is a story of Jesus instructing Nicodemus, an important figure in Jewish life in Jerusalem at the time.

Jesus explains that the Messiah is from and of God. Thus, the Messiah's words are not just comments of another human being. They are from God. The Son is one with the Father. 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 in an act of divine love.

Daily Readings

Monday, June 5

St. Boniface, bishop and martyr
Tobit 1:3; 2:1b-8
Psalm 112:1-6
Mark 12:1-12

Tuesday, June 6

St. Norbert, bishop
Tobit 2:9-14
Psalm 112:1-2, 7-9
Mark 12:13-17

Wednesday, June 7

Tobit 3:1-11a, 16-17a
Psalm 25:2-5b, 6, 7bc, 8-9
Mark 12:18-27

Thursday, June 8

Tobit 6:10-11; 7:1bcde, 9-17; 8:4-9a
Psalm 128:1-5
Mark 12:28-34

Friday, June 9

St. Ephrem, deacon and doctor of the Church
Tobit 11:5-17
Psalm 146:1b-2, 6c-10
Mark 12:35-37

Saturday, June 10

Tobit 12:1, 5-10, 20
(Response) Tobit 13:2, 6efgh, 7-8
Mark 12:38-44

Sunday, June 11

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

Finally, Jesus insists that the mission of the Son is not to condemn the world, but to give everlasting life to the just and truly humble. Anyone who accepts the Son receives eternal life.

Reflection

With this feast, the Solemnity of the Most Holy Trinity, the Church concludes a series of feasts tied to the resurrection of Christ celebrated at Easter. Jesus died, rose again and ascended to heaven in glory. He is the Son of God. He is God.

Then the Holy Spirit came and gave life to the first Christians, whom we succeed in the unfolding of history.

These are lovely thoughts, but for us, in June 2023, amid all our personal

circumstances, what do these feasts mean?

Quickly and simply, they mean that we have turned to God, as did the first Christians. Christians follow the Lord, listen to him and set him as their supreme model.

This feast of the Holy Trinity calls us to reflect on the identity of Jesus, the Son of God, in the Holy Trinity, presenting us with direction, fueling our resolve.

God is one in three divine persons, the Holy Trinity. He is perfect. He is love. As shown in the life of Christ, God loves all without qualification or exception. So must we.

God shows us the way. He walks beside us and loves us. †

Question Corner/Jenna Marie Cooper

Canon law defines norms related to monetary gifts given for Mass intentions

Q If I send a donation to a religious order or shrine that says they'll remember my intentions at Mass, how does that work?



They can't possibly remember every intention of every donor. (New York)

A Depending on the specific circumstances of the donation and the nature of the prayer

request, the group in question may indeed remember your particular intention.

If you make a general, unspecified donation to a group like a shrine or a religious community, they may send you a note saying that they're praying for your intentions.

Sometimes, this means that your intentions are included in an unspecific (but licit) way when the community prays for "the intentions of our benefactors." In other cases, if you write to a religious community with a specific

prayer request—especially a monastic contemplative community, as these communities are specialists in intercessory prayer—you may be prayed for by name.

When you give a small monetary gift to a parish, religious community, shrine or other pertinent Catholic organization after requesting that Mass be celebrated for a particular intention, this money is called a "stipend." As Canon 945, 1 of the *Code of Canon Law* describes this custom: "In accord with the approved practice of the Church, any priest celebrating or concelebrating is permitted to receive an offering to apply the Mass for a specific intention."

The original idea behind Mass stipends was that a stipend for a priest's daily Mass would be enough to provide for his material daily needs—although in this respect, Mass stipends certainly have not kept up with inflation. Our current *Code of Canon Law* describes Mass stipends as works of charity, insofar as the faithful, in making the offering of a stipend, share in the Church's "concern to support its ministers and works" (#946).

The set amount for a Mass stipend is determined locally by the bishops of an ecclesiastical province (that is, the region made up of an archdiocese and its surrounding suffragan dioceses).

In the United States, Mass stipends tend to range between \$5 and \$20, but at the end of the day, a Mass stipend truly is a donation, as canon law states: "It is recommended earnestly to priests that they celebrate Mass for the intention of the Christian faithful, especially the needy, even if they have not received an offering" [#945, 2]. Canon 947 goes on to warn that "any appearance of tracking or trading is to be excluded entirely from the offering for Masses."

Yet even while the law is very strict about avoiding any semblance of commercializing Mass intentions, it's just as strict about ensuring that the faithful's intentions in this context are respected as a matter of basic justice. To this end, canon 948 states that "separate Masses are to be applied for the intentions of those for whom a single offering, although small, has been given and accepted."

Canon 949 describes priests as "obligated" to honor the intention for which an offering has been accepted "even if the offerings received have been lost through no fault of his own."

Canon 953 tells us that no priest is "permitted to accept more offerings for Masses" than he can celebrate within a year. If there were a scenario where a given church or other community received more stipends and Mass intentions than they could handle on their own, it is possible to "outsource" the Mass intentions to other priests or religious communities, as long as the person who donated the stipend didn't specifically indicate otherwise (#954).

In this scenario, the law gives us some detailed provisions as to how records of this sacramental "outsourcing" are to be kept (See #955).

(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.) †



May crowning

The mothers of St. Michael Parish in Charlestown and St. Francis Xavier Parish in Henryville hold roses they were presented as they pose with their pastor Father Jeyaseelan Sengolraj on May 14 in St. Michael Church after a May crowning of the Blessed Mother. Mother's Day is celebrated on different dates in different countries. In the United States, it is celebrated on the second Sunday of May. In Hispanic countries like El Salvador, Guatemala and Mexico, it is celebrated on May 10. (Submitted photo)

New Catholic in Bloomington says Eucharist ‘healed my soul’

By Natalie Hoefler

Olivia Smith admits she was in a “rough spot” a few years ago.

“My dad died my freshman year of high school,” recalls the 23-year-old. “I got into a series of horrible relationships and bad friendships. It got to the point I didn’t want to be alive. I was in a rough spot.”

Her mom suggested praying, and Smith took the advice to heart.

“I prayed that I would meet good friends and get myself in a good place,” says Smith, who at the time was a college junior at Indiana University in Bloomington.

Not long after, she met Lizz White, a Fellowship of Catholic University Students (FOCUS) missionary ministering on the campus—and an answer to Smith’s prayer.

On Feb. 8, White served as her sponsor as Smith was received into the full communion of the Catholic Church at St. Paul Catholic Center in Bloomington.

Smith says her journey to the faith has been a healing process, and that “trading pain for peace and glory is everything.”

‘I was rescued’

Although she was baptized into the Baptist faith at the age of 10, Smith truly had a varied religious background.

“Both of my grandparents were non-denominational Christians, so I’d been to literally every church in Bloomington,” she says.

Every church except the Catholic ones, that is.

“My grandparents at one point told me to join any other church but the Catholic Church,” says Smith.

She had also dated a Protestant man who, along with his family, were “very against the Catholic Church.”

“I was always very stubborn, so I thought, ‘I’m going to really dive into this Church. There’s got to be a reason why people resist it.’ I find it to be where there’s the most truth, there’s the most resistance,” says Smith.

She “lived in limbo for a while,” probing deep questions about faith.

And then she crossed paths with White.

“The first thing that drew me into the [Catholic] faith was the kindness of Lizz,” Smith recalls. “I had never met anyone as loving as her. She would just show up for me. She walked beside me in really dark places in my life. She was really patient with me.”

White invited Smith to events at St. Paul Catholic Center in Bloomington, which ministers in a special way to the students of Indiana University.

“We went on outings, went camping,” she says. “Once she introduced me to her friends, I was like, ‘There’s something different about you guys.’ I realized the Holy Spirit was really in the Church.”

Smith became more involved with St. Paul Catholic Center and FOCUS. She participated in Bible studies, and she joined on mission trips to Lima, Peru, and San Jose, Costa Rica—where “the locals called me ‘happy Olivia,’” she says.

She started developing a relationship with Christ—but there was still a disconnect.

“I’d say the first year of my conversion, I had so much head knowledge—notecards on the Bible, listening to podcasts,” says Smith. “But it didn’t make its way into my heart.”

Then sitting in adoration one day, “I had a very tangible experience of love racing through my soul,” she recalls. “I was rescued. My heart was in a prison, and the Holy Spirit released that. I knew that the Eucharist was God, and that was enough.”

‘I felt my soul being healed’

Smith was welcomed into the full communion of the

Church in a special Mass on Feb. 8. She received the three sacraments of initiation, including “conditional” baptism, since no records could be found of the baptism she received at the age of 10.

“It was so wonderful to be baptized,” she says. “This time I knew the significance of it and understood it beyond what I understood as a child.”

But receiving her first Eucharist was “the most beautiful thing,” says Smith.

“I actually felt it heal my soul. I felt the Holy Spirit in my soul. I felt I was in my deepest bond with the Lord, and I felt my soul being healed.

“That’s why I go to Mass every day. [Jesus] wants to heal us. Inviting Jesus into memories is the only way to heal that pain.”

As for a confirmation saint, Smith did not choose one—rather, one chose her.

After spending a night dealing with anxiety, she walked the next morning to St. Charles Borromeo Church in Bloomington, not far from where she lives. Sitting on a side table in the church was the *Diary of St. Faustina Kowalska*.

“It had never been there before,” says Smith.

“I opened it up and read about the time when the Lord took away all of her peace as a way to deepen her faith. It just humbled me and helped me. She’s helping me see the beauty in suffering. I’m losing my concept of self-sufficiency—just throw that out the window. God’s sufficiency is so much better.”

Smith is now working on her bachelor’s degree in elementary education through Western Governors University online. Although she still lives in Bloomington, she chose to get an online degree “so I could spend more time focusing on God.”

Much of that time has been spent involved with Encounter Ministries. This Catholic-based organization seeks “to teach, equip and activate disciples to demonstrate the love of God through the power of the Holy Spirit in their sphere of influence,” according to its website.

She learned about the ministry through Collette Zumbrun—whom she calls “a friend and spiritual mother.”

“The way [Encounter Ministries] understands the Holy Spirit rocked my world,” Smith says enthusiastically.

“I see other charismatic Christians, and I admire them. But the structure the catechism provides with how to understand the Holy Spirit—that’s been really huge for me.

“When you get more anointed with the Holy Spirit, it can work you into higher forms of spirituality.”

Through the ministry, she now lives her life with the new understanding she’s learned of the phrase “thy



Olivia Smith, right, hugs her sponsor Lizz White in St. Paul Catholic Center after being received into the full communion of the Church during a special Mass on Feb. 8. (Submitted photo)



Olivia Smith helps on a mission trip to Lima, Peru, in March 2022. (Submitted photo)

kingdom come” in the Our Father.

“It’s finding the fire within me to be able to pass it on to others and let his kingdom come here.” †

Ambiguous, gritty and esoteric, *Padre Pio* is more art film than devotional



Father Pio hears the confession of a penitent in the film *Padre Pio*. (Photo courtesy of Gravitas Ventures.)

Reviewed by Ann Margaret Lewis

The allure of a film featuring one of the most beloved saints of the 20th century is difficult for devoted Catholics to refuse. However, the film *Padre Pio* from director Abel Ferrara (*King of New York*), while holding artistic interest, is rated R for language and nudity and should be viewed with caution.

Padre Pio is not a devotional film nor biopic, as we’ve seen with more recent Catholic-themed studio releases like 2020’s *Fatima* or 2022’s *Father Stu*. It is, instead, an art film, one that is gritty, obscure and at times, graphic.

Using two cross-cut plotlines, the film centers on one period in the life of St. Pio of Pietrelcina, in which he arrives at the Our Lady of Grace Capuchin

friary in San Giovanni Rotondo, Italy, following the end of World War I. One storyline follows impoverished villagers as they are convinced by a growing socialist movement to vote against the aristocracy in their first free election. The other follows Father Pio, who struggles personally against demonic attacks in his cell, celebrates Mass with great reverence, and hears the confessions of both repentant and unrepentant townspeople.

These two plots rarely connect. In fact, one might say that Father Pio is almost a cameo in the film bearing his name. However, the ending seems to make clear that the two stories have been intertwined all along, in that Father Pio has been suffering redemptively for the people who surround his friary.

Father Pio himself is portrayed with reverence and passion by actor Shia Labeouf (*Transformers*). While he chose not to use an Italian accent like his castmates, it doesn’t affect his performance, which is genuine and respectful. Labeouf was inspired by his role so much that he is reportedly preparing at this time to be received into the full communion of the Church.

The film is rated R for good reason. There is coarse language used by the townspeople and once by Pio himself at an unrepentant man in confession. There is also nudity appearing in scenes in which Pio is being tormented by the devil.

The film is receiving limited release in 25 markets nationwide and will also appear in streaming outlets beginning on June 2. †

FAMILY

continued from page 1

five times a week,” and the four children were active in various ministries.

So, imagine the response of the siblings, then ages 12-19, when their parents told them a year ago they felt God was calling the family to the Catholic Church. Surprise? Confusion? Anger?

On the contrary.

“All of them affirmed that God was leading us down a new path,” Steve recalls.

All six of them reaffirmed that path when they shared about their journey with *The Criterion* one month after they were welcomed into the full communion of the Church during the Easter Vigil Mass on April 8 at St. Lawrence Church in Lawrenceburg.

The path to that Mass was “a gradual progression for about 18 years,” says Steve, a family doctor at St. Elizabeth Dearborn Hospital in Lawrenceburg.

He calls the journey from Presbyterianism to Catholicism one of continuity, like “walking in a corridor that was getting ever wider. And then walking through this threshold and looking around and seeing that God and the Church are so much bigger, and the opportunity of receiving God’s graces is so much more merciful, and he’s more gracious than I ever thought before.”

Seeing ‘a bigger view of the church’

That corridor started widening nearly 20 years ago when a friend of Steve’s “with a strong faith background” began doubting his beliefs.

Through that friendship and an effort to refocus his own faith life after the busyness of starting his medical career, “I started reading a lot, the Church fathers in particular,” says Steve. “And a slow incorporation of how they thought about things began to just trickle into my mind and life.”

That trickle increased through the years. Teaching church history to adults at his family’s church, Steve “began to see a bigger view of the Church than was held in Presbyterianism. I was learning to read Church history from Christ forward rather than the Reformation backward.”

Later, the loss of “a very godly man who had a significant impact on my life” helped him come to believe in the prayers of the communion of saints.

Ironically, another shift came as Steve prepared to become an elder in his church. When it came to professing a belief in “*sola scriptura*”—the idea that the Bible is the sole source of authority for Christian faith and practice—he told his pastor, “It’s just not something that I believe can exist. Ultimately, there needs to be a living authority.”

He was still nominated as an elder. Yet as he developed a friendship with the congregation’s new associate pastor, says Steve, “He realized my thinking was becoming more and more Catholic.”

But having extended family and “tons of friends” among the congregation kept the Langdons committed to their church. Steve says he and Stephanie decided, “Until God releases us from this, we will pursue this path.”

That release came in the winter and spring of 2022 when, among other signs, the couple’s associate pastor and friend told Steve, “It’s time for you to go.”

‘I felt like I could suddenly let go’

During those 18 years, Stephanie had been busy homeschooling their children using a classical education curriculum and creating “a liturgy of the home” that included Scripture and singing hymns.

Plus, their flexible schedule allowed time for Stephanie and the children to be active in church ministries.

“It was kind of our whole life for at least five years,” she says.

Meanwhile, Steve had been “shifting more,” asking if it was time for the family to start going to Mass and become Catholic.

“I was really, really dragging my feet because I was very invested in my church community, and our families [were]

there as well,” says Stephanie. “So that was definitely, I think, holding him back to a certain extent, because we were walking this road together.”

Then her father became sick in 2016. As his health declined, she found it “very difficult to know how to pray.”

One night, she “was just led to look up the rosary online,” says Stephanie. She started praying the prayer, and “slowly that became more and more central for me in my day-to-day life,” even after her father died in 2018.

Another nudge came when their associate pastor and his family announced they were moving out of state. They were close friends of the Langdon family.

“I realized that God can sustain relationships outside of us always having to be together every week,” says Stephanie. “And so, I really felt like I suddenly could let go of having to be part of this church.”

The turning point came while the Langdons were vacationing in Florida a year ago. Rather than seek out a Presbyterian church, the couple chose to take their family to Mass.

“They were [playing] music that we had just sung at our service the week prior,” Stephanie recalls. “So, it just felt very natural. ... It was a worship experience that I felt like just touched Steven’s and my hearts very deeply.”

That night, the couple told their children about their friends moving—and that they felt God was calling their own family to Catholicism.

Feeling ‘at home’ in the Catholic Church

“It took a while to sink in,” admits Maria, 18. “But once we started going to Mass, it felt more like, ‘This is where you’re supposed to be.’”

She says her faith “was shaped a lot” by reading works of Church fathers as part of their classical education, “so when we went to Mass and then we started talking about it more, it felt like things were coming together.”

Her siblings concur. “I feel the whole history of the Church, with all the saints and everything, helped bring it in and feel more right,” says 13-year-old Alex.

Julie, 16, agrees, adding she finds it “very important that the Catholic Church was the early Church.”

Twenty-year-old Will recalls homeschool discussions about whether one must feel worshipful for their worship to be authentic. The way the Mass is structured, he says, “It doesn’t matter how you feel or that you’re worshipping in the ‘correct’ way.”

It’s a sense he says is enhanced by the universality of the Church.

“It’s neat to be able to visit different churches all over the city, all over the states and different countries, and know that you’re at home,” he says.

Maria believes that “at home” sense comes from the Eucharist being the center of the Mass, a way of worship she says “felt right, especially with the true presence and believing [that] if Jesus is truly there, then this is the most important thing.”

The siblings embraced their new path, including the saints. Each put deep thought into choosing their confirmation saint: Alex—St. Maximilian Kolbe, for his “selflessness” in “dying for another man;” Julie—St. Irene of Rome, because “she gives hope where there’s hopelessness;” Maria—St. Joseph, for his “his humility, his purity and his desire to bring souls to Jesus;” and Will—St. Thomas Aquinas as



Will, left, Julie, Maria, Steve, Stephanie and Alex Langdon smile with Father Daniel Mahan, priest *in solidum* of St. Lawrence Parish in Lawrenceburg, after the Easter Vigil Mass on April 8 at St. Lawrence Church, during which they received the sacraments of baptism, Eucharist and confirmation. (Submitted photo by L.J. Stange)

a nod to his classical education, saying his own journey to Catholicism “started there.”

The ‘huge help and blessing’ of friendship

Friendships have played a role in each of the Langdon’s faith journey, both as Presbyterians and as Catholics.

Alex was welcomed and encouraged by neighborhood friends who noticed him at Mass. Maria, an incoming sophomore at the University of Cincinnati (UC), says God “brought into my life some awesome people, especially through UC and [Catholic] campus ministry.” And Will will live his junior year at UC in one of the ministry’s men’s faith formation houses on campus.

Friendship also played a critical role for Steve and Stephanie in becoming members of their new parish.

“That very first time we walked into St. Lawrence, we had a young couple at the end of Mass introduce themselves in a way that they welcomed us,” Stephanie recalls. “They live in our neighborhood, and we’ve become very good friends with them. They sponsored two of our kids.”

“I can’t stress enough how [impactful it was] having someone listen to us and then just be a familiar face when we walk through those doors, to say, ‘You aren’t a complete stranger here.’ That has been a huge help and blessing.”

And despite Stephanie’s earlier fear, the Langdons have maintained their Presbyterian friendships.

“We cannot emphasize enough our gratitude and affection for our friends and our family and pastors and shepherds in

the past,” says Steve. “Sometimes there is a perception that [changing faiths] is a severing of ties. That is not how we see it at all.”

‘Called to be bridge builders’

In fact, the couple feel a call within their call to become Catholic.

“The thing that God made clearer and clearer to us is we feel called to be bridge builders between the Protestant and Catholic world,” Steve says.

“There is such a cultural divide in the way we speak about faith, in the language, that it can be confusing. ... Our Christian worldviews [are] just tuned differently to see different things, to focus on different things.”

Take the importance of Mary in the Catholic tradition, for example.

“That’s the one that’s really been pressed the most in conversation” with her Presbyterian friends, says Stephanie.

“But what’s been neat is to be able to just gently articulate the beauty of her love. ... There is something beautiful and welcoming in that [message] that I think has been a good conversation starter.”

As with his image of walking down a widening corridor into a great hall, Steve says in the transition from Presbyterianism to Catholicism there’s been “this great sense of continuity, not of discontinuity, not of pushing aside something.”

Through the foundation of faith passed on from family and pastors, says Steve, all he learned and experienced in becoming Catholic “never felt like a first time of anything—it feels like a fulfillment.” †

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Remains of Missouri Benedictine foundress claimed to be incorrupt

(OSV News)—Sister Wilhelmina Lancaster of the Most Holy Rosary claimed to have had profound religious experiences, beginning in her childhood. She was born Mary Elizabeth Lancaster on April 13, 1924, in St. Louis. Her great-grandmother, Mary Madden, had been a slave.

In a short autobiography discovered after Sister Wilhelmina's death, she wrote that at her first Communion in 1934, 9-year-old Mary Elizabeth had "an unforgettable experience," where "Our Lord asked me if I would be his. He seemed to be such a handsome and wonderful man. I agreed immediately. Then he told me to meet him every Sunday at holy Communion. I said nothing about this conversation to anyone, believing that everyone that went to holy Communion heard Our Lord talk to them."

Notes with her eight-page autobiographical sketch, as shared by her religious community, also mentioned that the future Sister Wilhelmina also had a vision of the Virgin Mary, who thanked her for praying the rosary.

Foundress of the Benedictine Sisters of Mary, Queen of the Apostles, in Gower, Mo., Sister Wilhelmina died in May 2019 at age 95. On April 28, her body was exhumed from her grave to move

it to a tomb in the monastery's chapel. Despite her body not being embalmed, damage to her wooden coffin, and water sitting on her grave—all elements that should have contributed to her body's decomposition—her body was found remarkably intact, the community's sisters say.

The sisters said that a sainthood cause for Sister Wilhelmina may be taken up should widespread devotion to their foundress first be established.

Father Matthew Bartulica, the sisters' chaplain, told OSV News on May 26 that the rural Missouri religious community expected thousands of visitors to arrive at the monastery during Memorial Day weekend to view Sister Wilhelmina's remains.

"It's the kind of thing you read about and you don't think will happen to you, but that's something that I think has struck a lot of people, especially those who knew her," Sister Scholastica Radel, the community's prioress, told OSV News on May 22.

A May 22 statement from the Diocese of Kansas City-St. Joseph said the condition of Sister Wilhelmina's remains "has understandably generated widespread interest and raised important questions. At the same time, it is important to protect the integrity of the mortal remains of



The exhumed body of Sister Mary Wilhelmina Lancaster, foundress of the Benedictines of Mary, Queen of Apostles, lies in repose in the church at the Abbey of Our Lady of Ephesus in Gower, Mo., on May 21. (OSV News photo/Megan Marley)

Sister Wilhelmina to allow for a thorough investigation.

"Bishop [James V.] Johnston is working to establish a thorough process for understanding the nature of the condition of Sister Wilhelmina's remains," it continued. "Incorruptibility has been verified in the past, but it is very rare. There is a well-established process to pursue the cause for sainthood, but that has not been initiated in this case yet. Bishop Johnston invites all

the faithful to continue praying during this time of investigation for God's will in the lives of the Benedictines of Mary, Queen of Apostles; for all women religious; and all the baptized in our common vocation to holiness, with hope and trust in the Lord."

Incorruptibility has long been regarded as a divine sign of sanctity in both Catholic and Orthodox traditions, and the bodies of more than 100 canonized saints have been seemingly untouched by decay. †

POPE

continued from page 1

not eliminate differences of cultures, but harmonizes everything without reducing them to bland uniformity."

Embracing difference, the pope said, is key to resisting the temptation to look back in time with nostalgia or become "caught up in our plans and projects."

At Pentecost, however, "the life of the Church began not from a precise and detailed plan, but from

the shared experience of God's love," he said.

Pope Francis asked Christians to invoke the Holy Spirit daily to create harmony where there is division in the Church and beyond.

"Let us think of the wars, so many conflicts, it seems incredible the evil of which we are capable. Yet fueling our hostilities is the spirit of division, the devil, whose very name means 'divider,'" he said.

Conversely, the Holy Spirit "opposes the spirit of division because he is harmony, the Spirit of unity, the bringer of peace."

"If the world is divided, if the Church is polarized, if hearts are broken, let us not waste time in criticizing others and growing angry with one another," Pope Francis said, "instead, let us invoke the Holy Spirit."

The pope encouraged Christians to reflect on their relationship with the Holy Spirit and asked them to develop a faith that is "docile in the Spirit," and not "stubbornly attached" to "so-called doctrines that are only cold expressions of life."

"If we want harmony let us seek [the Spirit], not worldly substitutes," he said. †



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