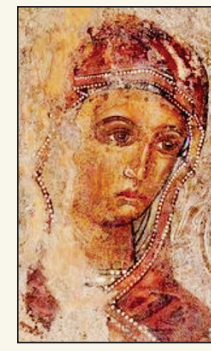




The

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Act of Consecration

Join pope between noon and 2 p.m. on March 25 as he consecrates Ukraine, Russia to the Immaculate Heart of Mary, page 2.

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‘This has been a blessing’



Students of St. Barnabas School in Indianapolis follow the lead of their pastor, Father Guy Roberts, in doing a taekwon do move during an after-school class. Thirty-five students train twice a week with Father Roberts, who has a black belt in taekwon do. (Photo by John Shaughnessy)

Priest uses martial arts to shape students’ body, mind, spirit—and their bond with God

(Editor’s note: This is the first in a series of stories about priests in the archdiocese who use their love of physical activity to connect with their community in the hope of drawing people closer to God.)

Part one

By John Shaughnessy

Watching Father Guy Roberts lead children in a martial arts class with a distinctly Catholic emphasis, it’s hard to decide what to focus on first.

There’s the sight of the 54-year-old priest, a black belt in taekwon do, spinning and unleashing a whirlwind kick of controlled power that leaves the suddenly-wide-eyed boys and girls in awe.

There’s the angelic smile of 11-year-old Elroy Jackson, one of the 35 grade school students who train with Father Roberts, as he shares the news that he has broken wooden boards in half.

And there’s the look of pure joy on the face of Claire Jackson—a mother of five, including Elroy, and a black belt

See **PRIEST**, page 8

Pope: ‘There is no justification’ for ‘sacrilegious’ war on Ukraine

VATICAN CITY (CNS)—Pope Francis again condemned Russia’s war on Ukraine, calling it a “senseless massacre” and “sacrilegious” attack on human life.

“Sadly, the violent aggression against Ukraine does not stop, a senseless massacre where each day slaughter and atrocities are repeated,” the pope said on March 20 after reciting the midday *Angelus* prayer with visitors in St. Peter’s Square.



Pope Francis

“There is no justification for this!” he told an estimated 30,000 people who had come to the square to pray with him.

Pope Francis once again urged international leaders to work together to put an end “to this repugnant war.”

Since Russia invaded Ukraine on Feb. 24, missiles and bombs have continued to fall “on civilians, the elderly, children and pregnant mothers,” he said.

“I went to see the wounded children here in Rome. One of them is missing an arm, the other has a head wound,” he said. That happened to “innocent children.”

The pope had gone on March 19 to the Vatican-owned Bambino Gesù Children’s Hospital, where some 50 Ukrainian children had been cared for since the war began. Initially, the Vatican said, most of the young Ukrainian patients were brought to Rome for treatment for cancer, neurological or other diseases.

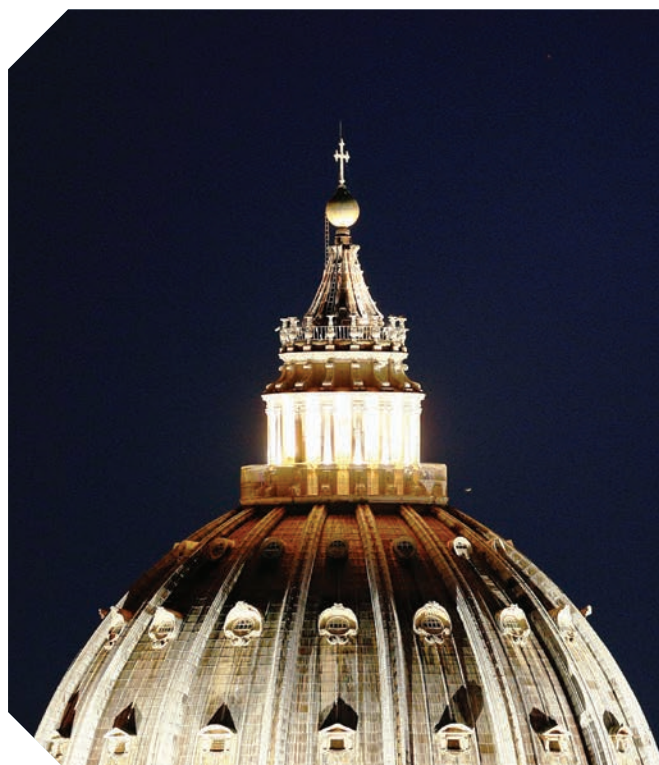
More recently, it said, the hospital has been providing care for those injured in the war.

Pope Francis also drew attention to the almost 3.4 million people who have fled Ukraine, according to the U.N. Refugee Agency.

“And I feel great sorrow for those who don’t even have the chance to escape,” he said.

“So many grandparents, sick and poor, are separated from their families,” the pope said. “So many children and fragile

See **UKRAINE**, page 8



Pope promulgates Curia reform, emphasizing Church’s missionary nature

VATICAN CITY (CNS)—Nine years after taking office, Pope Francis promulgated his constitution reforming the Roman Curia, a project he began with his international Council of Cardinals shortly after taking office in 2013.

“*Praedicate Evangelium*” (“Preach the Gospel”), which was published only in Italian by the Vatican on March 19, will go into effect on June 5, the feast of Pentecost.

Merging some congregations and pontifical councils and raising the status of others—particularly the charitable office of the papal almoner—Pope Francis said he hoped the constitution

See **CURIA**, page 9

The dome of St. Peter’s Basilica is seen at the Vatican in this 2020 file photo. (CNS photo/Guglielmo Mangiapane, Reuters)

Pope asks bishops, priests, laypeople to join consecration of Ukraine and Russia

VATICAN CITY (CNS)—Pope Francis has asked bishops around the world, along with their priests and lay faithful, to join him on March 25 in consecrating Ukraine and Russia to the Immaculate Heart of Mary.



Pope Francis

Earlier, the Vatican had announced the pope would lead the prayer in St. Peter's Basilica during a Lenten penance service and that, on the same day, the solemnity of the Annunciation, Cardinal Konrad Krajewski, the papal almoner, would lead a similar act of consecration at the Shrine of Our Lady of Fatima in Portugal.

According to Catholic News Agency Germany, Archbishop Georg Ganswein, prefect of the papal household, has confirmed that retired Pope Benedict XVI will join Pope Francis in the March 25 consecration.

Parishioners throughout the Archdiocese of Indianapolis are being asked to offer prayers between noon and 2 p.m. local time (5-7 p.m. in Rome) on March 25 to coincide with the consecration. The Act of Consecration to the Immaculate Heart of Mary begins on this page in both English and Spanish. It is also available at www.archindy.org.

When Mary appeared to three shepherd children at Fatima in 1917 with a message encouraging prayer and repentance, she also asked for the consecration of Russia.

According to the Vatican's translation of the messages, the Blessed Mother Mary told the children, "God wishes to establish in the world devotion to my Immaculate Heart. If what I say to you is

done, many souls will be saved, and there will be peace."

Warning of "war, famine and persecutions of the Church and of the Holy Father," Mary told the children, "to prevent this, I shall come to ask for the consecration of Russia to my Immaculate Heart."

The Eastern and Latin Rite Catholic bishops of Ukraine had been asking Pope Francis for the consecration.

Archbishop Sviatoslav Shevchuk of Kyiv-Halych, head of the Eastern Rite Ukrainian Greek Catholic Church, said on March 16, "Ukrainian Catholics have been asking for this act since the beginning of Russian aggression in 2014 [in Crimea and Eastern Ukraine] as urgently needed to avoid the worsening of the war and the dangers coming from Russia.

"With the invasion of Russia on a massive scale," in late February, he said, "prayers to do this came from all parts of the world from our faithful."

The country's Latin Rite bishops published their appeal to Pope Francis on March 2, telling him that their priests, religious and laity all asked that he "consecrate our motherland and Russia to the Immaculate Heart of Mary."

In a brief March 16 statement following a two-day plenary meeting in Irkutsk, Russia, that country's Catholic bishops welcomed the pope's decision with "joy and gratitude," and called on Catholic parishes and communities across the country to schedule "appropriate prayers" and individuals to combine prayer with fasting and "deeds of love."

"We call on all Catholics, remembering that 'reality is always higher than ideas,' in the words of Pope Francis, to strive for mutual understanding and be heralds of the word of reconciliation," they said.

At his Sunday recitations of the

who fell in two world wars. We have disregarded the commitments we made as a community of nations. We have betrayed peoples' dreams of peace and the hopes of the young. We grew sick with greed, we thought only of our own nations and their interests, we grew indifferent and caught up in our selfish needs and concerns.

We chose to ignore God, to be satisfied with our illusions, to grow arrogant and aggressive, to suppress innocent lives and to stockpile weapons. We stopped being our neighbor's keepers and stewards of our common home. We have ravaged the garden of the Earth with war, and by our sins we have broken the heart of our heavenly Father, who desires us to be brothers and sisters. We grew indifferent to everyone and everything except ourselves. Now with shame we cry out: Forgive us, Lord!

Holy Mother, amid the misery of our sinfulness, amid our struggles and weaknesses, amid the mystery of iniquity

See CONSECRATION, page 16



Public Schedule of Archbishop Charles C. Thompson

March 25–April 3, 2022

March 25-26

Vatican II, Pope Francis and the Way Forward Conference at Loyola University, Chicago

March 27 – 11 a.m.

Mass for Korean community at Korean Community Chapel, Indianapolis

March 28 – 2 p.m.

Virtual Eucharistic Revival Congress Board meeting

March 29 – 10 a.m.

Clergy Lenten Day of Prayer at Mother of the Redeemer Retreat Center, Monroe County

March 30 – 2 p.m.

Installation Mass for Archbishop Shelton J. Fabre at Kentucky International Convention Center, Louisville

March 31 – 10 a.m.

Leadership Team meeting at Archbishop Edward T. O'Meara Catholic Center, Indianapolis

March 31 – Noon

Mass for Catholic Center Employee Lenten Day of Prayer at Our Lady of Fatima Retreat House, Indianapolis

March 31 – 3 p.m.

Finance Council meeting at Archbishop Edward T. O'Meara Catholic Center

April 1 – 6:15 p.m.

Mass at Women's Care Center, Indianapolis

April 1 – 7 p.m.

40 Days for Life Prayer Vigil outside Planned Parenthood abortion center, Indianapolis

April 2 – 8 a.m.

Deacon Convocation at Our Lady of Fatima Retreat House

April 3 – 2 p.m.

Confirmation Mass for youths of St. Paul Catholic Center and St. Charles Borromeo parishes, Bloomington, at St. Paul Catholic Center

April 3 – 6 p.m.

Confirmation Mass for youths of St. Agnes Parish, Nashville; St. Martin of Tours Parish, Martinsville; St. Vincent de Paul Parish, Bedford; and St. Jude the Apostle Parish, Spencer, at St. Agnes Church

Angelus since Russia invaded Ukraine on Feb. 24, people have been showing up in St. Peter's Square with signs asking the pope for the consecration of Russia or of Russia and Ukraine to Mary.

The Fatima message promised: "If my requests are heeded, Russia will be converted, and there will be peace; if not, she will spread her errors throughout the

world, causing wars and persecutions of the Church. The good will be martyred; the Holy Father will have much to suffer; various nations will be annihilated."

But, the message continued: "In the end, my Immaculate Heart will triumph. The Holy Father will consecrate Russia to me, and she shall be converted, and a period of peace will be granted to the world." †

ACT OF CONSECRATION TO THE IMMACULATE HEART OF MARY

Basilica of Saint Peter
March 25, 2022

(The Holy Father has invited clergy, religious and all the faithful to join him in churches, places of prayer or wherever they find themselves to pray this act of consecration between noon and 2 p.m. on March 25 in solidarity with the people affected by the war in Ukraine.)

O Mary, Mother of God and our Mother, in this time of trial we turn to you. As our Mother, you love us and know us: no concern of our hearts is hidden from you. Mother of mercy, how often we have experienced your watchful care and your peaceful presence! You never cease to guide us to Jesus, the Prince of Peace.

Yet we have strayed from that path of peace. We have forgotten the lesson learned from the tragedies of the last century, the sacrifice of the millions

ACTO DE CONSAGRACIÓN AL CORAZÓN INMACULADO DE MARÍA

(El Santo Padre ha invitado al clero, religiosos y a todos los fieles a unirse a él en Iglesias, lugares de oración o en cualquier lugar, a rezar este acto de consagración entre el mediodía y las 2 p.m. el 25 de marzo en solidaridad con la gente afectada por la guerra en Ucrania.)

Oh María, Madre de Dios y Madre nuestra, nosotros, en esta hora de tribulación, recurrimos a ti. Tú eres nuestra Madre, nos amas y nos conoces, nada de lo que nos preocupa se te oculta. Madre de misericordia, muchas veces hemos experimentado tu ternura providente, tu presencia que nos devuelve la paz, porque tú siempre nos llevas a Jesús, Príncipe de la paz.

Nosotros hemos perdido la senda de la paz. Hemos olvidado la lección de las tragedias del siglo pasado, el sacrificio de millones de caídos en las guerras mundiales. Hemos desatendido los

compromisos asumidos como Comunidad de Naciones y estamos traicionando los sueños de paz de los pueblos y las esperanzas de los jóvenes. Nos hemos enfermado de avidez, nos hemos encerrado en intereses nacionalistas, nos hemos dejado endurecer por la indiferencia y paralizar por el egoísmo. Hemos preferido ignorar a Dios, convivir con nuestras falsedades, alimentar la agresividad, suprimir vidas y acumular armas, olvidándonos de que somos custodios de nuestro prójimo y de nuestra casa común. Hemos destrozado con la guerra el jardín de la tierra, hemos herido con el pecado el corazón de nuestro Padre, que nos quiere hermanos y hermanas. Nos hemos vuelto indiferentes a todos y a todo, menos a nosotros mismos. Y con vergüenza decimos: perdónanos, Señor.

En la miseria del pecado, en nuestros cansancios y fragilidades, en el misterio de la iniquidad del mal y de la guerra, tú, Madre Santa, nos recuerdas que Dios

Ver CONSAGRACIÓN, página 16

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Ukrainian refugees receive a warm welcome in Polish convents

LUBLIN, Poland (CNS)—Olga and her youngest children are safe in Poland, but she is consumed with worry for her husband and oldest son, who are still in Ukraine.

And her heart breaks when the little ones ask questions, including about why Russia invaded Ukraine when so many Russians live in Ukraine and when so many of their families are intermarried.

Everything is difficult to explain to the children, Olga said. “The youngest [two] don’t notice so much, but the oldest asks when he will see his father. I tell him the truth. He asks why uncles shoot at his father. And ‘When daddy dies, will he come to us?’

“I don’t know how to answer these questions, and I want to cry,” she said.

Olga and her three children—Dima, 2, Natasha, 4, and Nazar, 6—and her friend Alina and Alina’s 4-year-old son Alexander and 19-year-old daughter Anna found safe haven with the Missionary Sisters of the Holy Family in Lublin. The Ukrainian women asked that their real names not be used.

The Polish Conference of Major Superiors of Women said on March 15 that an estimated 18,000 refugees from Ukraine were receiving spiritual, psychological, medical and material help at 924 convents in Poland and that close to 500 of those communities are sheltering almost 3,000 adults—mostly women—and more than 3,000 children.

Olga and Alina met at a prayer group near their homes in the Dnepropetrovsk Oblast [district] in southeastern Ukraine.

Like many Ukrainians, Olga said that they had been warned of Russia’s plan to invade, but “I tried not to accept it.”

On the third day of the war, Olga said, she knew they had to leave—in a hurry. “The way was tough. We didn’t drive at night. I was so absorbed that I didn’t eat or drink.”

Olga took a light jacket for the trip because, she said, she did not want to carry anything heavy. Crossing the border into Poland, they walked the last mile. She carried Dima and held the two older children by the hand.

She said she had lost all sense of time and did not realize what day it was until she looked at the stamp in her passport.

Volunteers were waiting on the other side of the border and took her and the children to a Polish family in Korczowa for the night.



Sister Zuzanna plays with the children of Olga, a Ukrainian refugee, at a kindergarten run by the Missionary Sisters of the Holy Family in Lublin, Poland, on March 17. Thousands of refugees from Ukraine have been assisted by and are living with communities of religious sisters in Poland. (CNS photo/Katarzyna Artymiak)

“After I laid my children down to sleep, I cried the whole night, giving thanks to God that we are safe. I was so exhausted that I had no strength to let my mother know that we were safe,” she said. “The next day, a volunteer took us to Lublin.”

Alina said she had seen a message from Olga that they had to leave.

“At the church, I learned that there was a train from Zaporizhzhia,” she said, but it turned out to be full.

“The duty officer told us not to come and not to ask for any train, there will be no train. Finally, one to Uzhhorod arrived. Everybody swarmed to enter the train; one person fell,” she said. “A conductor came and said there is no room,” but “he let me in with the children. They stood the whole trip in the corridor.

“The lights were off. The windows were closed. The route changed many times” due to Russian air strikes. Every stop “lengthened by hours,” she said. When they finally reached Lviv, she looked for a train to Poland.

“I found one to Przemyśl,” she said, but “when they opened the train doors everybody ran and there was a crush. Alexander was blocked, so I shouted, and they let

him come to me. I was afraid I would lose him.”

It took five hours for processing at the border, she said, then they went to Olkusz, to Krakow and finally to the Missionary Sisters of the Holy Family in Lublin. “They brought us warm hamburgers and hot tea,” she said.

In Lublin, the sisters run an integrated kindergarten where children with autism or partial deafness play and learn with other 4- to 6-year-olds.

“Kids here learn to be open and to accept everybody,” Sister Zuzanna said. “Now they have an opportunity to open up to another culture and language.”

Olga’s and Alina’s youngest children were going to school there by mid-March. And Olga started a job at a care center near the convent on March 22.

When the war started, the sisters immediately decided to take in refugees. “We saw that so many people are arriving, and they are in need,” Sister Zuzanna said. “We reorganized rooms, we bought a new washing machine, kettle, clothes and toys.

“We pray in our chapel every day for the end of the war,” she said, and “we already had the holy Mass for their husbands.” †

Ukrainian president speaks with pope before addressing Italian leaders

VATICAN CITY (CNS)—Pope Francis telephoned Ukrainian President Volodymyr Zelenskyy before the president addressed the Italian parliament via video link on March 22.

Andrii Yurash, Ukrainian ambassador to the Holy See, tweeted that the conversation between the pope and president was “very promising.” The ambassador reported the pope was “praying and doing everything possible” to help end the war and that the pope was again invited to visit the country.

Matteo Bruni, head of the Vatican press office, confirmed to reporters that the call between the pope and President Zelenskyy had taken place, but he provided no details.

In the Ukrainian leader’s 12-minute speech to the Italian parliament later the same day, he emphasized the need for increased sanctions against Russia and its leaders and pleaded for military and humanitarian support.

He introduced his talk by mentioning that “today I spoke with his holiness Pope Francis and he said many important things.”

From his Twitter account, @ZelenskyyUa, the president said he told the pope about “the difficult humanitarian situation and the blocking of rescue

corridors by Russian troops.”

“The mediating role of the Holy See in ending human suffering would be appreciated,” he wrote, adding that he thanked the pope “for the prayers for Ukraine and peace.”

The pope and president also spoke by phone on Feb. 26, two days after the Russian invasion began.

In his address to the Italian parliament, he said he told the pope that the Ukrainian people “have become the army” after witnessing the damage “the enemy brings, how much devastation it leaves, how much bloodshed.”

He urged the Italian parliament and the rest of Europe to impose more sanctions on Russia and “pressure” it to seek peace instead of seeking mercenaries from Syria and Libya.

“It is necessary to do what is possible to guarantee peace and stop a war organized for years by one single person. You know Ukrainians well, a people who never wanted war; they are Europeans like you. You know well who brought about the war, who is ordering the fight,” Zelenskyy said, referring to Russian President Vladimir Putin.

He said Ukraine is the gateway into Europe for the Russian military and that Europe “has to stop just one person so that millions may survive.” †

“God gives where He finds empty hands.” - St. Augustine

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Pope Francis’ intentions for April

- **Health Care Workers**—We pray for health care workers who serve the sick and the elderly, especially in the poorest countries; may they be adequately supported by governments and local communities.

See Pope Francis’ monthly intentions at archindy.org/popesintentions.



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Editorial

Pray and shine a light on the tragedy of abortion

The battle lines for life continue to make headlines across the United States—in both a positive and negative light.

The Idaho Legislature passed a measure on March 14 to ban abortions after six weeks of pregnancy, similar to the Texas abortion law signed into law in 2021 by Gov. Greg Abbott, which went into effect last September.

As reported in *The Criterion*, the Texas Supreme Court ended a challenge on March 11 by abortion centers to a state law that bans most abortions in the Lone Star State. The court ruled that state officials, including licensing officials, do not have the ability to enforce the abortion law, which bans most abortions after six weeks of pregnancy, so clinics cannot sue them. The law, as written, is only enforceable through civil lawsuits filed against abortion providers and others involved with abortion.

A similar measure passed in Idaho now goes to Republican Gov. Brad Little for his signature. It passed in a 51-14 House vote with no Democratic support. The state Senate had approved the legislation in early March that would allow family members to sue in civil court the medical provider who performed the abortion. The measure expands the state's Fetal Heartbeat Preborn Child Protection Act, which the Idaho Legislature passed last year.

"This bill makes sure that the people of Idaho can stand up for our values and do everything in our power to prevent the wanton destruction of innocent human life," Republican Rep. Steven Harris, the bill's sponsor, said in a statement after the vote. The Associated Press reported.

The positive news in building a culture of life continued on March 14 as the Florida Senate passed the Reducing Fetal and Infant Mortality bill, which bans abortion after 15 weeks of pregnancy, except in cases of severe fetal anomaly, to save the mother's life or to prevent a serious risk of substantial and irreversible physical impairment.

The bill, which the House passed in early March and which the state's Catholic bishops praised, now goes to Florida Gov. Ron DeSantis for his signature.

In a March 15 statement about the two measures, Carol Tobias, president of the National Right to Life Committee, said: "We praise Florida Right to Life and Right to Life of Idaho for their hard work in seeing these laws passed.

"These bills will go far in protecting unborn children and their mothers from the horrors of abortion," she added.

Pro-life advocates also remain hopeful that the U.S. Supreme Court will uphold a Mississippi law banning most abortions after 15 weeks.

The case, *Dobbs v. Jackson Women's Health Organization*, is seen by many as a direct challenge to *Roe v. Wade*, which legalized abortion on demand in the U.S. in 1973. Court watchers speculate the justices could decide to overturn *Roe* or, at the very least, severely curtail it with their decision, with the ruling expected in June or July. One possible



Denver Archbishop Samuel J. Aquila speaks at a March 12, rally at the state Capitol against H.B. 22-1279, an abortion bill that opponents say, if passed and enacted, will codify into state law abortion up-to-the moment of birth for any reason. (CNS photo/courtesy Denver Catholic)

result is abortion's legality becoming an issue for states to decide.

While we offer heartfelt prayers of thanks for the recent news in Texas, Idaho and Florida, we must continue to pray for the conversion of those who support radical pro-abortion views, including in Colorado and California.

Gov. Gavin Newsom has vowed to make California a "sanctuary" for abortions if *Roe* is overturned.

And in Colorado, the Senate Judiciary Committee OK'd by a 3-2 party line vote on March 17 a measure that would make the state what many observers view as "the most radical abortion state in the country." The Colorado House passed the bill on March 14, and it now goes to the full Senate. (See a related article on page 9.)

Known as the Reproductive Health Equity Act, if passed, the bill would:

- Permit on-demand abortion for the full 40 weeks of a pregnancy.
- Allow abortion based on discrimination of sex, race or children with disabilities such as Down syndrome.
- Remove the requirement that parents of minors be notified if their minor receives an abortion.
- Enshrine in law that "a fertilized egg, embryo, or fetus does not have independent or derivative rights under the laws" of Colorado.
- Prohibit any regulation of abortion based on concerns regarding the health of the woman or baby.

To devalue humanity in this manner is an affront to our Creator and those of us who value life from conception to natural death. It will bring more darkness to our world.

"When an abortion is performed, we proclaim that we know better than God. We disregard his wisdom, for he taught us that we should never kill innocent human beings," wrote Denver Archbishop Samuel J. Aquila in testimony submitted to the Colorado Senate Judiciary Committee.

When it comes to life-and-death issues, our faith implores us to stand up for the least of our brethren.

And as a pre-eminent issue of our time, we must pray, God willing, that when it comes to abortion, hardened and uniformed hearts see the light.

—Mike Krokos

Be Our Guest/Greg Erlandson

What kind of Christian do others think we are?

When Pope Francis announced that the next world Synod of Bishops would convene on the topic of synodality, a lot of eyebrows were raised. A synod on synodality seemed redundant, a bit of abstract navel gazing when so many more tangible problems beset the Church.

So when the pope asked every diocese and major Catholic institutions to conduct their own listening sessions, and to include the input of those disaffected from the Church as well as those highly committed souls who are the backbone of any parish, some eye rolling followed.

Yet Pope Francis is serious in wanting a Church that listens as well as teaches. If the Church is both "mater" (mother) and "magistra" (teacher), he wants a bit more of the mother at this stage, listening to those who feel left out or excluded.

Listening, especially to one's critics, is difficult, however. In today's culture war environment, we feel we have to fight tooth and nail for issues like abortion, conscience protection or an end to the death penalty. Listening feels to some a bit like surrendering.

So leave it to the Episcopalians to do some listening for us.

A survey, released on March 9 and conducted by the Episcopal Church, asked all sorts of Christians what their impression was of other Christians. And it asked nonbelievers what they thought of Christians as well.

Not surprisingly, Christians generally gave themselves high marks as "compassionate," "loving" and "respectful." (Interestingly, Catholics graded us a bit lower than Protestants.) However, non-Christians and nones (those without religious affiliation) gave their highest marks for "self-righteous," "hypocritical" and "judgmental."

The nones were the harshest of all in their grading of Christians, which is unfortunate, since almost 30% of Americans count themselves as nones.

Other questions asked in the survey suggest Christians, including Catholics, have a rather selective knowledge of Jesus' teachings, and that non-Christians and nones think Christians do not do a good job of representing the values and teachings of their founder.

Now all of this can be debated. If Christians don't know the breadth and depth of the Lord's teachings, others may know less.

And surely some of those hot-button issues that we've been fighting so fiercely about may explain "self-righteous" and "judgmental." Sex abuse scandals may explain "hypocritical," but so do other political positions Christians—fairly or unfairly—are identified with.

It would seem, however, that we have a bit of a communications problem. How do we effectively communicate the principles of our faith and our belief in the risen Lord to our own, first of all, and then how do we communicate to the world beyond our church doors?

Some folks may think we need to jettison the hard stuff. That would certainly be easier in the short term, but that's not what our faith calls us to do. And it must be noted that many younger Christians and would-be Christians are looking for something firm to hold on to. Wishy-washy never really appeals except to wishy-washy people.

I think the real challenge, the one where unfortunately our communications efforts and our example may be found wanting, is in the Lord's invitation: "Come and see." Can other Christians and non-Christians see our faith in how we live and how we love? Are we quicker to judge than invite? Are we quicker to preach than to exemplify?

Every parish has its saints, but we do a pretty good job of hiding our lights under a bushel. Maybe the more practical question is: Do people see those lights shining when they step inside our parishes?

I think Pope Francis wants to know the answer.

(Greg Erlandson, director and editor-in-chief of Catholic News Service, can be reached at gerlandson@catholicnews.com.) †

"It would seem, however, that we have a bit of a communications problem. How do we effectively communicate the principles of our faith and our belief in the risen Lord to our own, first of all, and then how do we communicate to the world beyond our church doors?"

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. †



Christ the Cornerstone

Like Mary, say 'yes' to God and receive his grace

"The Word of God became flesh and made his dwelling among us; and we saw his glory" (Jn 1:14).

This weekend, we will celebrate the Fourth Sunday of Lent which is known as *Laetare* Sunday. The word "*laetare*" is Latin for "rejoice," and it's taken from the entrance antiphon for this Sunday's Mass: *Rejoice, Jerusalem, and all who love her. Be joyful, all who were in mourning; exult and be satisfied at her consoling breast.*

Pope Emeritus Benedict XVI once wrote that "rejoice" is one of the very first words spoken in the New Testament. He explained that the Angel Gabriel's greeting when he appeared to the Virgin Mary in her home in Nazareth, which is translated into English as, "Hail, Mary, full of grace! The Lord is with you," can also be understood as "Rejoice, Mary. The Lord is with you." Such was the good news that the angel was sent to proclaim that its proclamation could only result in rejoicing!

Today, we anticipate next Sunday's rejoicing by celebrating the Solemnity of the Annunciation of the Lord. Today, we rejoice because God sent

the Archangel Gabriel to invite Mary to become the mother of our Lord and Savior Jesus Christ (Lk 1:26-38). With these words, God's messenger announced:

"Do not be afraid, Mary, for you have found favor with God. Behold, you will conceive in your womb and bear a son, and you shall name him Jesus. He will be great and will be called Son of the Most High, and the Lord God will give him the throne of David his father, and he will rule over the house of Jacob forever, and of his kingdom there will be no end" (Lk 1:30-33).

God the Father did not force himself on this young virgin. He did not coerce her or try to win her over with flattery or bribery. He trusted in her holiness, and he respected her freedom.

The good news that the angel shared with Mary troubled her at first. She wondered how it would be possible for her to conceive a child "since I have no relations with a man" (Lk 1:34), and she pondered in her heart what this strange revelation might mean for her and for Joseph, her husband to be. Only a woman with great courage and profound faith could accept such a proposition.

The angel's response to Mary's

questions—spoken and unspoken—is as mysterious as it is direct:

"The Holy Spirit will come upon you, and the power of the Most High will overshadow you. Therefore the child to be born will be called holy, the Son of God" (Lk 1:35).

What is impossible for us to imagine—that a virgin can conceive a child—will be accomplished by the power of the Holy Spirit. What's more, this child will be extraordinary, "the Son of God" (Lk 1:35).

We rejoice with Mary because she says "Yes!" As St. Luke tells us, in spite of whatever doubts she may have had, Mary becomes for us the great model of serenity, acceptance, courage and wisdom: "Behold, I am the handmaid of the Lord," she says. "May it be done to me according to your word" (Lk 1:38).

Mary shows us that we don't need to understand how God works in our lives, or why he asks things of us that are difficult—even impossible from our point of view. It's enough to say "Yes!" and to trust that God's grace will be with us as we strive to carry out his will.

As we celebrate this great feast of God's free invitation to Mary, and

her wholehearted, generous response, let's prepare for *Laetare* Sunday this weekend.

The Gospel reading for the Fourth Sunday of Lent (Lk 15:1-3, 11-32), the Parable of the Prodigal Son, reminds us that there is nothing we can do to prevent God our Father from showering us with his love and mercy. If we do as Mary did—saying "Yes!" to God's invitations—our hearts will be filled with rejoicing and we will know peace.

As we continue our Lenten journey, and prepare for the world Synod of Bishops in 2023 at the Vatican, let's keep in mind the words of St. Paul, proclaimed to us in this Sunday's second reading (2 Cor 5:17-21):

"Whoever is in Christ is a new creation: the old things have passed away; behold, new things have come. And all this is from God, who has reconciled us to himself through Christ and given us the ministry of reconciliation" (2 Cor 5:17-18).

Like Mary, we are invited to do impossible things "as ambassadors for Christ." Thanks be to God, if we say "Yes!" we will receive the Holy Spirit, and we will be given all the grace we need to do whatever God asks of us. †



Cristo, la piedra angular

Como María, digamos 'sí' a Dios y recibamos su gracia

"Y el Verbo se hizo hombre y habitó entre nosotros. Y hemos contemplado su gloria" (Jn 1:14).

Este fin de semana celebraremos el cuarto domingo de Cuaresma, que se conoce como el domingo de *Laetare*. La palabra "*laetare*" significa en latín "alegrarse," y está tomada de la antífona de entrada de la misa de este domingo: *Alégrate, Jerusalén, y todos los que la aman. Alegraos, todos los que estabais de luto; exultad y saciaos ante su pecho consolador.*

El papa emérito Benedicto XVI escribió en una ocasión que la palabra "alegría" es una de las primeras que aparece en el Nuevo Testamento. Explicó que el saludo del ángel Gabriel cuando se apareció a la Virgen María en su casa de Nazaret, que se traduce al español como "¡Salve, María, llena de gracia! El Señor está contigo," también puede interpretarse como "Alégrate, María, el Señor está contigo." La buena nueva que se le encomendó al ángel que proclamara era tal que solo podía dar lugar a la alegría.

Hoy anticipamos la alegría del próximo domingo celebrando la solemnidad de la Anunciación del Señor. Hoy nos alegramos porque

Dios envió al arcángel Gabriel para que invitara a María a ser la madre de nuestro Señor y Salvador Jesucristo (Lc 1:26-38). Con estas palabras, el mensajero de Dios le anunció:

"No temas, María, porque Dios te ha favorecido. Concebirás y darás a luz un hijo, y le pondrás por nombre Jesús; él será grande y será llamado Hijo del Altísimo. El Señor Dios le dará el trono de David, su padre, reinará sobre la casa de Jacob para siempre y su reino no tendrá fin" (Lc 1:30-33).

Dios Padre no se impuso a esta joven virgen. No la coaccionó, ni trató de conquistarla con halagos o sobornos. Confiaba en su santidad y respetaba su libertad.

La buena nueva que el ángel compartió con María la turbó al principio. Se preguntaba cómo sería posible que concibiera un hijo "puesto que no conozco varón" (Lc 1:34), y meditaba en su corazón lo que esta extraña revelación podría significar para ella y para José, su futuro esposo. Únicamente una mujer con gran valor y profunda fe podría aceptar una propuesta así.

La respuesta del ángel a las inquietudes de María, tanto las que expresó como las que no, es tan misteriosa como directa:

"El Espíritu Santo vendrá sobre ti, y el poder del Altísimo te cubrirá con su sombra; por eso el santo Niño que nacerá será llamado Hijo de Dios" (Lc 1:35).

Lo que para nosotros es imposible de imaginar—que una virgen pueda concebir un hijo—se realizará por el poder del Espíritu Santo. Además, este niño será extraordinario, "el Hijo de Dios" (Lc 1:35).

Nos alegramos con María porque dice "¡Sí!" Como nos dice san Lucas, a pesar de las dudas que pudiera tener María se convierte para nosotros en el gran modelo de serenidad, aceptación, valor y sabiduría: "Yo soy la sierva del Señor," le dice ella. "Hágase en mí según tu palabra" (Lc 1:38).

María nos muestra que no tenemos que entender cómo actúa Dios en nuestras vidas, o por qué nos pide cosas que nos resultan difíciles, incluso imposibles desde nuestro punto de vista. Basta con decir "¡Sí!" y confiar en que la gracia de Dios nos acompañará mientras nos esforzamos por cumplir su voluntad.

Mientras celebramos esta gran fiesta de la invitación gratuita de Dios a María, y su respuesta generosa y de todo corazón, preparémonos para el domingo de *Laetare* este fin de semana.

La lectura del Evangelio del cuarto domingo de Cuaresma (Lc 15:1-3; 11-32), la parábola del hijo pródigo, nos recuerda que no hay nada que podamos hacer para evitar que Dios, nuestro Padre, nos colme de su amor y misericordia. Si hacemos al igual que María y le decimos «sí» a las invitaciones de Dios, nuestro corazón se llenará de alegría y conoceremos la paz.

Mientras continuamos nuestro camino de Cuaresma, y nos preparamos para el Sínodo mundial de Obispos de 2023 en el Vaticano, tengamos presentes las palabras de san Pablo, que nos proclama la segunda lectura de este domingo (2 Cor 5:17-21):

"Si alguno está en Cristo, es una nueva creación. ¡Lo viejo ha pasado, ha llegado ya lo nuevo! Todo esto proviene de Dios, quien por medio de Cristo nos reconcilió consigo mismo y nos dio el ministerio de la reconciliación" (2 Cor 5:17-18).

Al igual que María, estamos invitados a hacer cosas imposibles "como embajadores de Cristo." Gracias a Dios, si decimos "¡Sí!" recibiremos el Espíritu Santo, y se nos dará toda la gracia que necesitamos para hacer todo lo que Dios nos pida. †

Events Calendar

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

April 1

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. **First Friday bilingual celebration of the Most Sacred Heart of Jesus**, Mass at 5:45 p.m., followed by rosary, stations of the cross and adoration until 9 p.m., sacrament of reconciliation available. Information: 317-750-7309, msross1@hotmail.com.

April 1-2

Planned Parenthood, 8590 Georgetown Rd., Indianapolis. **Indiana Knights of Columbus Vigil for Life**, Fri. 7 p.m.-Sat. 7 a.m., Archbishop Charles C. Thompson joining for rosary and Stations of the Cross 7 p.m. Information: life@indianakofc.org or 317-223-4892.

April 1, 8

St. John Paul II Parish, St. Joseph Campus, 2605 St. Joe Rd. West, Sellersburg. **Lenten Fish Fry**, 5-7 p.m., dine in or drive-through, fried or baked fish, french fries, baked potato, French fries, coleslaw, mac and cheese or baked beans, fish sandwich \$7, sandwich and fries \$9, dinners \$12. Information: 812-246-2512.

All Saints Parish St. Martin Campus, 8044 Yorkridge Rd.,

Guilford. **Lenten Fish Fry**, 5-7 p.m., includes hand-breaded cod, French fries, green beans, mac and cheese, coleslaw, applesauce, cheese pizza, drink, dessert, \$12 adult, \$6 children. Information: 812-576-4302 or emilyalig.asp@gmail.com.

St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., Indianapolis. **Lenten Fish Fry**, 11 a.m.-5:30 p.m., dinners include choice from eight entrées, two sides, soda, white or wheat bread and dessert, \$11.50-\$14.75, entrée only \$10.25-\$13, side orders à la cart \$.70-\$4, mask required, walk-in or order in advance, to-your-car delivery available. Advance orders must be received by 9 a.m. Friday: call 317-536-1047 or 317-632-9349, ext. 111; fax 317-426-5004; or e-mail stritchsecretary71@yahoo.com.

St. Anthony of Padua Parish, 316 N. Sherwood Ave., Clarksville. **Men's Club Fish Fry**, 5-7:30 p.m., dine in or carry out, baked fish, fried fish, oysters and shrimp, choice of two sides, adult dinner \$11-\$12, child dinner \$3-\$7. Information: 812-282-2290 or parish.office@stanthony-clarksville.com.

St. Joan of Arc Church, 4217

Central Ave., Indianapolis. **Lenten Friday Devotions**, adoration noon-6 p.m., rosary 6 p.m., Mass 6:30 p.m., Stations of the Cross 7 p.m. Information: 317-283-5508 or mrivelli@sjoa.org.

April 2

St. Malachy Church, 9833 E. County Rd. 750 N., Brownsburg. **Healing Service**, 6:30 p.m., adoration and healing service, Father Sean Danda presiding, free. Information: 317-852-3195 or indianapolis@encounterschool.org.

April 6

MCL Cafeteria, 5520 Castleton 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.

April 8

Elizabeth Ann Seton High School, 233 S. 5th St., Richmond. **Spring Pops Concert**, 6:30-7:15 p.m., featuring student musicians grades 7-12, doors open 6 p.m., bake sale, freewill donation. Information:

765-965-6956 or skitchin@setoncatholics.org.

April 9

Benedict Inn Retreat and Conference Center, 1402 Southern Avenue, Beech Grove. **Called to Love: Lenten Morning of Reflection for Women**, 9 a.m.-noon, sponsored by archdiocesan Catholic Charities-Social Concerns ministry, free, register by April 8. Information and registration: 317-236-1401, rchamblee@archindy.org or cutt.ly/CtL2022.

April 12

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 at cutt.ly/Taize. Information: 812-535-2952, provctr@spsmw.org.

April 13, 27

Group Lectio via Zoom, 7 p.m., second and fourth Wednesdays of each month, Benedictine Sister Jill Marie Reuber, facilitator, sponsored by Sisters of St. Benedict, Ferdinand, Ind. (Diocese of Evansville). Information: vocation@thedome.org.

April 15

Calvary Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Way of the Cross**, noon. Information: 317-784-4439 or www.catholiccemeteries.cc.

Our Lady of Peace Cemetery and Mausoleum, 9001 Haverstick Road, Indianapolis. **Way of the Cross**, noon. Information: 317-574-8898 or www.catholiccemeteries.cc.

Planned Parenthood, 8590 Georgetown Rd., Indianapolis. **Stations of the Cross, Rosary and Divine Mercy Chaplet for Victims of Abortion**, noon-1 p.m. Information: info@40daysforlife.com or 317-372-0040.

April 15-24

Prince of Peace Parish, Divine Mercy Grotto, 305 W. State St., Madison. **Divine Mercy Novena**, 3 p.m. each day except 5 p.m. on Good Friday, in case of inclement weather novena will be in St. Patrick Chapel. Information: 812-265-4166 or parishoffice@popeace.org.

April 16

Providence Spirituality and Conference Center, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Teen Volunteering**

Opportunity, 9 a.m.-2 p.m., ages 12-18, assist with retired Providence Sisters. Information and registration: 812-535-2952, provctr@spsmw.org or spsmw.org/events.

Oldenburg Academy, 1 Twister Circle, Oldenburg, Indiana. **Oldenburg Academy Alumni Easter Egg Hunt**, 10 a.m.-noon, arrive by 9:45 a.m., rain or shine, three age groups, 0-3 years, 4-6 years, 7-10 years, bring basket, park at Feldhaus, meet at Academic Building, free. Information: 812-934-4440 or oa@oldenburgacademy.org.

April 18

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: Pearlette Springer, pspringer@archindy.org or 317-236-1474.

April 20

Calvary Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Monthly Mass**, 2 p.m. Information: 317-784-4439 or www.catholiccemeteries.cc. †

Retreats and Programs

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

April 8-10

Saint Meinrad Archabbey Guesthouse, 200 Hill Dr., St. Meinrad. **Thomas Merton and Christian Nonviolence**, Benedictine Father Adrian Burke presenting, \$300 single, \$425 double. Registration: saintmeinrad.org/retreats.

Providence Spirituality and Conference Center, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Come and See Retreat**, 7 p.m. Fri.- 2 p.m. Sun., for women ages 18-42 discerning religious life, food and housing provided. Information

and registration: ComeandSee.SistersofProvidence.org, 361-500-9505 or jluna@spsmw.org.

April 9

Mount Saint Francis Center for Spirituality, 101 St. Anthony Dr., Mt. St. Francis. **Pilgrimage: Paschal Journey**,

9 a.m.-2 p.m., walking hike pilgrimage lead by Conventual Franciscan Father Vince Petersen, bring water bottle and lunch, rain or shine, \$25. Information and registration: mountsaintfrancis.org/pilgrimage or 812-923-8817.

April 10

Providence Spirituality and Conference Center, Foley Room, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Mystics—A Journey of Discovery**, 1:30-3 p.m., third of three independent sessions, Providence Sisters Jan Craven and Paula Damiano facilitating, online option available, \$15. Information and registration: 812-535-2952, provctr@spsmw.org or spsmw.org/events.

April 11, 18, 25, May 2 Mount Saint Francis Center for Spirituality, 101 St. Anthony Dr., Mt. St. Francis. **Brother Bob's Bible Study**, Mondays 10:30 a.m. or 6:30 p.m., led by Andrew Hennessy, free. Information and registration: mountsaintfrancis.org/bible-study or 812-923-8817.

April 12, 13, 14

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Holy Week Days of Silence**, 8 a.m.-4 p.m., \$40 per day, includes room, continental breakfast, lunch and use of the common areas and grounds, overnight stays available for additional \$30 per person, dinner additional \$10. Registration: cutt.ly/fatimaretreats, 317-545-7681 or jburger@archindy.org.

April 13-17

Saint Meinrad Archabbey

Guesthouse, 200 Hill Dr., St. Meinrad. **The Easter Triduum: Three Days, One Event**, Benedictine Father Jeremy King presenting, \$465 single, \$735 double. Registration: saintmeinrad.org/retreats.

April 14-17

Mother of the Redeemer Retreat Center, 8220 W. State Rd. 48, Bloomington. **Easter Triduum Retreat**, 4 p.m. Holy Thursday-8 a.m. Easter Sunday, includes three nights lodging, Mass, talks, adoration, confessions, devotions, daily breakfast with lunch and dinner Fri. and Sat., \$36 for individual commuter, \$241 for single room, \$277 for double room, \$313 for triple room. Information and registration: 812-825-4642, ext. 1. †

April 2 Cincinnati Men's Conference will feature Raymond Arroyo, Jim Caviezel and David Beriet

The Cincinnati Men's Conference will take place at University of Cincinnati's Fifth Third Arena, 2700 O'Varsity Way, in Cincinnati, Ohio, from 9 a.m.-2 p.m. on April 2.

The purpose of the event is to inspire men of all faiths to become the best versions of themselves as men of Jesus Christ.

The theme for this year's in-person-only conference is "Evil Prevails When Good Men Do Nothing." It will feature talks from EWTN news anchor and author Raymond Arroyo, actor Jim

Caviezel (*The Passion of the Christ*) and 40 Days for Life founder David Beriet. Bishop Joseph E. Strickland of Tyler, Texas, will also deliver a video message.

Ticket prices range from \$5 for students with a student ID to \$15-\$50 for adults, and parking is free.

For more information or to register, go to cincinnati mensconference.com. Group tickets may be purchased online, by emailing info@cincinnati mensconference.com or by calling 657-777-2535. †

Sisters of Providence open Blessed Sacrament Chapel through Lent to pray for peace in Ukraine

The Sisters of Providence of Saint Mary-of-the-Woods announced that special prayers will be available for those who come to the Blessed Sacrament Chapel, 1 Sisters of Providence Way, Saint Mary-of-the-Woods, in St. Mary-of-the-Woods, to pray in solidarity with the people of Ukraine and all affected by the country's ongoing war.

The Blessed Sacrament will be exposed in the chapel from 8 a.m.-5 p.m. until the end of Lent as the congregation uses this time and sacred space to pray for an end to the war in Ukraine and for peace in the world.

The chapel is open to the public, and the sisters are inviting all to join in prayer for an end to the death, destruction and misery in Ukraine. †

Wedding Anniversaries

Michael and Diane Schloegl



MICHAEL AND DIANE (TINDALL) SCHLOEGL, members of St. Roch Parish in Indianapolis, celebrated their 60th wedding anniversary on March 3. The couple was married in St. Joseph Church in St. Joseph, Mich., on March 3, 1962.

They have six children: Michele Etter, Valerie Fleming, Reka Wrynn, Joseph, Martin and Michael Schloegl, Jr.

The couple also has 17 grandchildren and nine great-grandchildren. †

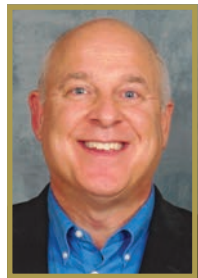
Announcements for couples celebrating 50, 55, 60, 65, 70 or more years of marriage are accepted. Go to cutt.ly/anniversaries or call 317-236-1585.

Ken's 12-Pack/Ken Ogorek

Things most Catholics wish they knew better:
'Jesus loves you'

Third in a yearlong catechetical series

Folks who experienced religious education in the 1970s and 1980s often recall learning, "Jesus loves you." These same folks will tell you, pretty often, they don't recall learning much else.



In fairness, a lot was happening culturally during this time period, and efforts to teach more aspects of our Catholic faith were

sometimes drowned out by political, economic and sexual revolution-related upheaval. Plus, knowing that Jesus loves you is really important!

Distant and unreal

Knowing who Jesus is always involves balancing his humanity with his divinity. When we overemphasize one of these more so than the other, we fall in to age-old heresies—misunderstandings that reared their heads early and often in the life of our holy, Catholic Church.

Religion textbooks in the late-1960s through early in the-1990s era, though, sometimes included a negative undertone

in speaking of Christ's divine nature, as if divinity is equated with being distant and unreal.

But disciples of Jesus know he's very far from being aloof and uninterested in all our thoughts and feeling, our joys and sorrows, our triumphs and our crosses.

More than a teacher

Jesus is our Master Teacher. He's our model, friend, brother and many more superlatives among all the brothers, friends, models and teachers we know.

Yet Jesus is also our Savior. In an unprecedented, unparalleled way, Jesus saves us from sin and death by his suffering, death and resurrection. Jesus is the one Savior of the world. When his divinity is insufficiently emphasized, the urgency of prioritizing our disciple relationship with him—lived in full communion with his holy, Catholic Church—can be lessened.

Everyone does not get a trophy

Being overly competitive has a downside. And participation trophies,

alongside acknowledging excellent performance and achievement, can be valuable.

In the realm of faith guides, though, one teacher ultimately isn't just as good as another; or more precisely, one Teacher is superior to all other preachers, philosophers and leaders.

Jesus truly is the one Savior of the world. He's the grand finale of the Old Testament and the fulfillment of God's plan for our salvation; he's all this and more specifically because only Jesus is both fully human and fully divine.

The Incarnation miracle

The fact that the eternal Word of God takes on human flesh—becomes incarnate—is a miracle of God's love. How can one person be both fully human and 100% divine?

A lack of clarity regarding the incarnation in the childhood religion textbooks of many Catholic adults has left some folks wondering whether it's appropriate to mention Jesus in ways that imply he's any better than

the many religious leaders of human history.

In salvation history one person, both human and divine, stands above the rest.

Only Jesus predicted his own suffering, death and resurrection, and then rose from the dead gloriously and victoriously to be seen by hundreds before ascending to the Father.

Thankfully the *Catechism of the Catholic Church* and related resources help us balance our understanding of Christ's divinity and humanity. When we grasp who Jesus is—as fully as we can on this side of heaven—we're not only comfortable and confident in conversing about him, but also driven to prioritize our relationship with him, striving to fulfill the great commission that he gives us in the Gospel of Matthew: "Go, therefore, and make disciples of all nations . . ." (Mt 28:19).

(Ken Ogorek, archdiocesan director of catechesis, has lost his six-pack abs. But his 12-part series, whose theme is: *Things Most Catholics Wish They Knew Better*, will run through December. He can be reached at his archdiocesan e-mail address kogorek@archindy.org or by using the contact information at www.kenogorek.com.) †



With church destroyed, parish maintains community in shed-turned-chapel

DAWSON SPRINGS, Ky. (CNS)—They have called it "Catholic Hill" for years, but never dreamed the hill would become the home of an actual Catholic church.

In fact, if someone had suggested years ago that Rhonda Mills and her husband Donnie Mills would be hosting weekly Masses in the metal shed outside their house, "I'd say you're crazy," she said in a recent phone conversation with *The Western Kentucky Catholic*, newspaper of the Diocese of Owensboro.

And yet the Mills family is now in their third month of welcoming fellow members of Resurrection Parish in Dawson Springs following a severe tornado outbreak in December 2021 that devastated Kentucky and surrounding states and left Resurrection's church building destroyed.

This has certainly changed their daily lives, but "to keep our parish together, it's well worth it," said Rhonda.

Rhonda said the people of Dawson Springs "were all in shock" the morning after tornadoes raged across the region throughout the night of Dec. 10.

Like Mayfield, Bremen, Bowling Green and other cities across western Kentucky, Dawson Springs was in widespread crisis in the immediate aftermath.

Ashley Marsili, whose husband Deacon Mike Marsili ministers at Resurrection Parish—as well as nearby Immaculate Conception Parish in Earlington and Holy Cross Parish in Providence—said the small town was "just bare" from the flattening of homes and businesses.

Initial reports indicated that 13 people had been killed

in Dawson Springs alone. Later news reports stated that 28 people had died in Dawson Springs and neighboring Bremen.

When parishioners were finally able to travel out and check on Resurrection's parish grounds early in the morning of Dec. 11, they realized their church home was another casualty.

The Blessed Sacrament in the tabernacle had been miraculously spared, but the church's roof, windows and several walls were torn apart—exposing Resurrection's interior to the storms and scattering glass and debris everywhere.

Parishioners figured early on that Resurrection would be declared a total loss, and evaluations in the following months would ultimately determine the church would need to be demolished and rebuilt.

As a longtime member of Resurrection Parish, Donnie recognized that without a place to worship as a community, "many would never return" whenever the church was finally rebuilt.

He called his wife when she was watching their grandchildren several days after the storms.

"What do you think about having Mass in our weight room?" he asked.

"It's fine with me," said Rhonda.

"Are you sure?" said her husband.

"Yes," she replied.

Resurrection's pastor, Father David Kennedy, now refers to the shed on the Mills' property as "the little chapel," though it started life as a metal-walled, freestanding exercise room.

The Mills are one of five Catholic families living on and around a hill in the Dawson Springs neighborhood—hence the nickname "Catholic Hill"—and have always been known for welcoming friends and family into their home. Moving to Dawson Springs in 1985, they settled in their current house in 1986 and built the 20-by-25-foot weight room in 1990.

The Marsilis, who are one of the Catholic Hill families, raised their children alongside the Mills' children and remain close friends.

Deacon Marsili said the Mills' shed was the hub for gatherings through the years, hosting poker games, barbecues, post-volleyball dinners and weightlifting sessions "back in the day" when he and Donnie were fitness enthusiasts.

"We've loved it here," said Rhonda. "A great place to raise our kids here. It's home."

It seemed almost a natural progression that the Mills would therefore host their displaced parish family—especially since Donnie is not the first person in his family to open his doors to a church community.

Years ago, his parents hosted Mass in their basement until St. William of Vercelli Parish's church could be built in Marion, Ky.

With the blessing and support of Owensboro Bishop

William F. Medley, Resurrection Parish reconvened for Mass in the repurposed weight room on Dec. 19, 2021—the first time since the storms. A few days later, Bishop Medley joined the community inside the "little chapel" to celebrate Christmas Eve Mass.

These days, Father Kennedy celebrates Mass for a regular crowd of approximately 40 to 60 people who squeeze into the building on Sunday mornings and Thursday evenings—keeping up with Resurrection's pre-tornado Mass schedule.

The parish even celebrated Mass together on Ash Wednesday on March 2.

Since their house is just a few steps away from the shed, the Mills' living room now has a table near the side door where people can pick up bulletins. The weekly offering is counted at their kitchen table, and a converted spare bedroom/office is used for Father Kennedy and Deacon Marsili to vest before Mass.

Donnie and Rhonda Mills installed an audio system in their house to welcome parishioners who feel claustrophobic in the tight space, or whose issues with mobility prevent them from sitting comfortably inside the shed church. This provides them the opportunity to listen and worship virtually.

Deacon Marsili always makes sure to walk over to the house to bring them Communion as well.

When the time comes for Mass, parishioners park all over the grassy area of the Mills' property, and children of the Catholic Hill families run across the yard to see if they are needed as altar servers that day.

Rhonda said they just installed an air conditioning unit in the building, looking ahead to hot summer days.

"It's a change, but it's well worth it," she said, commenting the Triduum "will be interesting" since they tend to draw a good crowd for Easter. "We have four kids and 11 grandkids. Our house is rarely empty so this is like an extension of our family."

Ashley Marsili said parish leadership has been touring other churches around the diocese to plan the design of their new church. Recently, she and Rhonda visited St. Leo Church in Murray, Ky., to see if that could provide some inspiration.

"We are trying to determine how we will rebuild," said Ashley. "We've been looking at different church plans. If we're going to make any changes, now's the time to do it and make it better than it has been."

Father Kennedy said he is touched by "the generosity of people" from around the diocese and the United States, who have sent donations for their rebuilding fund after hearing about the loss of the church.

(Monetary donations may be given digitally via owensborodiocese.org/give. Checks may be mailed, with "Tornado Disaster Relief" written in the memo, to Catholic Charities, 600 Locust St., Owensboro, KY, 42301. To learn more about ways to help, call the McRaith Catholic Center at 1-270-683-1545.) †



Father David Kennedy, pastor of Resurrection Catholic Church in Dawson Springs, Ky., delivers the homily during Ash Wednesday Mass on March 2, in a shed on the property of parishioners Donnie and Rhonda Mills. On Dec. 10, 2021, a tornado ripped through the small town and destroyed the church. Since then parishioners have worshipped in the Mills' shed. (CNS photo/Bob Roller)

PRIEST

continued from page 1

herself—explaining one of the special reasons she loves having her children participate in tae kwon do.

“They stay active, and it wears them out,” she says with a wide grin. “They go to bed at night and fall asleep, instead of laying there asking me questions.” Her smile grows even wider as she adds, “It’s beautiful.”

The impact of the Monday and Wednesday after-school sessions is also powerful for the participating students at St. Barnabas School in Indianapolis, including the way it has deepened their connection with Father Roberts, their pastor.

‘He’s awesome!’

“One of the reasons I like doing this is because it helps the children to see me as a priest outside of just liturgical celebration,” Father Roberts says. “There’s much more of a familiarity with me. When they see me out on campus, they’ll say hello to me. And they’ll come up to me after Mass and say hello.”

Fifth-grader Elroy offers a more succinct view of the bond between Father Roberts and his young tae kwon do students. Asked what he thinks of the priest, Elroy flashes another smile and says, “He’s awesome!”

Beyond the closer bond with the children, Father Roberts hopes the martial arts lessons will also help them grow personally in certain qualities and even be a way to deepen their faith and their relationship with God. He had all those goals in mind when he started his own tae kwon do school called Taijido Kwan.

Father Roberts’ approach to his classes includes an emphasis on the precepts of tae kwon do—integrity, self-control, indomitable spirit, perseverance and courtesy. There’s also the foundation of the Catholic faith, tying in the Ten Commandments to the lessons.

“Sometimes, I’ll ask them, ‘What do you think the First Commandment is all about—having no other gods?’ Then they have to reflect on it,” he says. “I want their tae kwon do practice to be more than just kicking and punching. It’s about how they conduct themselves in life.

“So we talk about things like, ‘You shall not kill’ and ‘Honor your father and your mother.’ I just like to get the feedback from them, what do they think these things mean. I ask them, ‘How do we live these things out?’ It’s interesting the answers I get.”

As a mother and as the assistant instructor of the classes, Claire Jackson appreciates the emphasis that Father Roberts brings to his teaching of tae kwon do.

“When I did tae kwon do before—I didn’t do it with Father then—it was so much more focused on hurting your opponent and the power in it,” she says. “But the way we do it here, it’s helping each other. You could defend yourself if you had to, but it’s just mostly about keeping your body fit and being

kind. It’s just a completely different focus.”

Still, Father Roberts doesn’t allow any shortcuts to learning the movements, the kicks and the flips that are part of tae kwon do. And when a student doesn’t pay attention, there are push-ups to do. At the same time, the students know that everything he asks them to do, he will do with them.

‘I want to build confidence’

Barefoot and wearing a white martial arts uniform, just as the children do, Father Roberts starts each lesson with a prayer. Then he moves the children into a warm-up routine that includes 25 jumping jacks, push-ups, stretches and rotations of the hips, knees and neck. During stretches, he touches his palms on the floor without bending his knees. In doing push-ups, he finishes a set of 20 with the children by clapping his hands on the way up between each of the last few push-ups.

Together, instructors and students focus on doing the standard movements of tae kwon do, followed by working on the proper forms for kicks and flips, and later learning the best way to defend yourself against two opponents.

Father Roberts is at the heart of it all, working up a sweat, his face turning ruddier as the class progresses. And he offers constant praise and encouragement.

“I want to build confidence, self-respect, discipline, respect for others, the ability to know that if they apply themselves, they can accomplish practically anything in life,” he says. “Recently, we’ve been doing a lot of running jumps, and the children are amazed that they can actually accomplish some of these things.

“I always tell them their biggest opponent in life is themselves. If they can overcome themselves, they can overcome about anything.”

He knows the reality of that belief. While this is his first year as the pastor of St. Barnabas Parish, he previously taught tae kwon do to school children during the 15 years he led St. Joan of Arc Parish in Indianapolis.

He saw how the lessons helped increase the respect, self-discipline and even the grades of many of the children in the program. In some cases, it changed lives even more dramatically.

“There’s one boy who’s now in the Navy running the nuclear reactor on a submarine,” Father Roberts says. “He was very, very shy and quiet. Tae kwon do was about the only sport he did. He stayed with it all the way until he



Father Guy Roberts holds a pad as Atlas Jackson, a student at St. Barnabas School in Indianapolis, practices a tae kwon do kick. (Photo by John Shaughnessy)

went into the Navy. I’ve seen it help them achieve some things that maybe they wouldn’t have had the confidence to achieve if they hadn’t challenged themselves through tae kwon do.”

There’s also the story of how it changed the life of a then 7-year-old boy.

‘It’s kept me young’

Father Roberts was 7 when he initially became involved in tae kwon do because of a 1970s’ television show called “Kung Fu.” From watching the show, his parents looked at their reserved son and thought it would be good exercise for him and increase his confidence.

A self-described “spiritual kid,” he also saw something spiritual in martial arts. Yet a year after he started the sport, he was seriously injured as a passenger in a pickup truck that was struck by a train near his family’s home in Brownsburg. Both his legs and ankles were broken in the crash, and it was more than a year before he could run and play again.

He drifted away from martial arts, but his interest in developing his spirituality continued to grow through the years. Even though he was raised a Baptist, he started thinking about becoming a Catholic priest when he was a freshman at Butler University in Indianapolis. He has been a priest in the archdiocese since 2005. He also developed a renewed interest in tae kwon do as an adult.

His involvement with tae kwon do led to an interesting examination and conversation with a doctor when Father Roberts was in his mid-40s. The doctor said that considering the extent of the damage he suffered to his legs as a child, Father Roberts should have been relying on a cane to walk by that point in his life. Instead, he continues jumping and unleashing whirlwind kicks.

“This has been a blessing for me,” he says about the strength, balance and flexibility he has gained from practicing tae kwon do. “It’s kept me young.”

He offers that same opportunity

for increased strength, balance and flexibility to adults in the parish as he leads a class in tai chi on Saturday mornings at St. Barnabas. Christine Turo-Shields has been taking part in the Saturday classes for about two months.

“For me, it is prayerful movement,” says Turo-Shields, a member of St. Barnabas and a licensed clinical social worker who specializes in mental health therapy. “We live in such a frenetic society and we live at such a frenetic pace that quieting the body quiets the mind. It’s very meditative. It allows the whole presence of God and the spiritual nature of our being to be magnified.”

The connection of body, mind, soul—and Jesus

That’s exactly how Father Roberts views his instruction of children and adults in martial arts—as one more way of ultimately moving them toward a closer relationship with God.

That path includes teaching young and older people alike “to have a relationship with their body, their mind and their spirit,” yet many people “don’t really have that connection with their body,” he says. People need to work to take care of the body that God has given them, as well as strive to develop the mind and “having that proper spirit.”

“There’s something about this kind of cultivation through martial arts that helps us have an appreciation for that which is larger than ourselves,” he says. “In our case as Catholics, we understand that to be God.

“Much of the martial arts world is either Buddhist or Taoist, coming from Asia, but we have that whole Christian connection with Jesus Christ. Who is in better shape than Jesus Christ? He knew how to take care of his body, his mental health, his spiritual health.”

Father Roberts flashes a smile and adds, “Maybe if Jesus were at St. Barnabas, maybe he’d do tae kwon do and tai chi with us.” †



A woman prays at the Catholic Church of the Holy Apostles Peter and Paul in Lviv, Ukraine, on March 20 during Russia’s invasion of Ukraine. (CNS photo/Zohra Bensemra, Reuters)

UKRAINE

continued from page 1

people are left to die under the bombs without receiving help and without finding safety even in air-raid shelters,” some of which have been bombed.

“All this is inhuman,” he said. “Indeed, it is even sacrilegious, because it goes against the sanctity of human life, especially against defenseless human life, which must be respected and protected, not eliminated, and which comes before any strategy!”

“Do not forget,” the pope said, “it is cruel, inhuman and sacrilegious!”

Pope Francis also expressed his gratitude for the bishops, priests and religious who have stayed with their people, living “under the bombs.” They are “living the Gospel of charity and fraternity.”

“Thank you, dear brothers and sisters, for this witness and for the concrete support you are courageously offering to so many desperate people,” the pope said.

He specifically mentioned Archbishop Visvaldas Kulbokas, the Lithuania-born nuncio to Ukraine, “who since the beginning of the war has remained in Kyiv,” and is a sign of the pope’s closeness “to the tormented Ukrainian people.”

Pope Francis urged everyone to continue to pray for peace, to pray for the people of Ukraine and to offer concrete assistance to them.

“And, please, let’s not get used to war and violence,” he said. “Let’s not tire of welcoming them [the refugees] with generosity, as we are doing.”

The assistance will need to continue for “weeks and months to come,” especially for the women and children forced to flee without their husbands and fathers and without work, which makes them targets of human traffickers, whom the pope called “vultures.”

Finally, the pope asked “every community and every believer to join me on Friday, March 25, the feast of the Annunciation, in making a solemn act of consecration of humanity, especially of Russia and Ukraine, to the Immaculate Heart of Mary, so that she, the Queen of Peace, may obtain peace for the world.” †

Despite opposition, Colorado Senate committee OKs ‘radical’ abortion bill

DENVER (CNS)—After hearing hours of testimony on March 17 from hundreds of people opposed to a measure that would make Colorado “the most radical abortion state in the country,” as many said, the Colorado Senate Judiciary Committee OK’d the bill in a 3-2 party line vote just after midnight.

“Coloradans do not want this law,” said Brittany Vessely, executive director of the Colorado Catholic Conference.

In the previous two weeks, she told the committee, more than 350 Coloradans testified against the bill, called the Reproductive Health Equity Act, or RHEA; House members filibustered it for 24 hours “in the longest bill debate in state history”; and hundreds of Coloradans rallied against it at the Capitol.

“The Catholic Church objects to abortion on the principle that every human life has inherent dignity, and thus must be treated with the respect due to a human person. This is the foundation of the Church’s social doctrine, and its pre-eminent issue,” Vessely said. “This bill goes too far and casts aside the voices of millions of Coloradans—especially preborn children.”

Among others who spoke against the bill were Archbishop Samuel J. Aquila of Denver, who submitted testimony, and Auxiliary Bishop Jorge Rodriguez of Denver and Bishop Stephen J. Berg of Pueblo, who testified at the hearing.



Archbishop Samuel J. Aquila

The Colorado House passed the bill on March 14. Now the Reproductive Health Equity Act goes to the full Senate.

If it becomes law, it would:

- Permit on-demand abortion for the full 40 weeks of a pregnancy.
- Allow abortion based on discrimination of sex, race or children

with disabilities such as Down syndrome.

- Remove the requirement that parents of minors be notified if their minor receives an abortion.

• Enshrine in law that “a fertilized egg, embryo, or fetus does not have independent or derivative rights under the laws” of Colorado.

- Prohibit any regulation of abortion based on concerns regarding the health of the woman or baby.

Three Democratic lawmakers—Sen. Julie Gonzales, Rep. Meg Froelich and House Majority Leader Daneya Esgar—co-sponsored the bill, also known as H.B. 22-1279.

According to the Kaiser Family Foundation, Colorado already is one of the most permissive states when it comes to a woman’s access to abortion. It is one of seven states that do not impose any limits on abortions past the viability of the fetus at around 22 weeks.

“I am a mother of a 6-month-old girl,” Vessely told the Senate committee. “My daughter is just as dependent on me now as she was when she was inside my body.

“If I abandoned my daughter, she would die for lack of sustenance and care,” she said. “But six months ago [under this bill], I would have been legally able to end her life gruesomely as a full-term preborn child. This bill shamelessly praises the fact that she would not have individual rights even up to birth.”

In testimony he submitted to the committee, Archbishop Aquila said: “At conception, we receive the gift of life, and lay claim to the right of life, which is bestowed by God and not by the government. The government’s only duty and task is to recognize the right to life and to protect life, if it is truly a just government.

“But abortion denies that gift to some babies,” he continued. “It denies that basic right. It makes government god, and governments can change for good or for evil, depending on who is in charge.

“Abortion has become an idol, which is tragic, for it promotes evil rather than the common good and the truth of the dignity of human life,” Archbishop Aquila continued. “When an abortion is performed, we proclaim that we know better than God. We disregard his wisdom, for he taught us that we should never kill innocent human beings.”

He recalled that when he was “in college, working in hospitals, I witnessed two abortions. Two tiny humans being destroyed by violence. The memory haunts me.”

The archbishop implored the committee not to pass the measure, which he said will deny God’s “most wonderful gift to so many innocent, unique, unrepeatable and beautiful lives.”

“Colorado should be striving to promote a culture

of life, not one of death through killing children in the womb,” said Bishop Rodriguez in testifying before the committee.

He called it “unbelievable” that H.B. 22-1279 “will permit abortion in state law up to the moment of birth.”

He noted that he is Hispanic and an immigrant and works closely with the Hispanic community.

“Whatever it has been said here, the Hispanic community is a pro-life community!” Bishop Rodriguez said. “Life, children and family are the great values and treasures of our culture and people. This is how we live, so we bring it with us to the United States. Thus, we hope to pass these values on to our children.”

He cited a 2019 poll by the Public Religion Research Institute showing that most Hispanics affiliated with a religion, Catholic or Protestant, said they were pro-life. Among all respondents, Hispanics were the only race or ethnicity where a majority thought abortion should be illegal in all or most cases, he added.

Noting Colorado’s growing Hispanic population, Bishop Rodriguez asked why the state’s General Assembly is “introducing the most extreme abortion legislation in the country?”

“The issue is about the life of a human being,” Bishop Berg told the committee.

He said that he and his fellow Colorado bishops in 2020 supported a Senate bill that repealed Colorado’s death penalty “and promoted human dignity.

“It is disturbing to me that upon abolishing the death penalty we are now seeking to pass this most extreme and unrestricted abortion law in our state,” he said. “Under this bill, it is now being proposed that the fully formed child in the womb has ‘no independent or derivative rights’ in the state of Colorado. Preborn children will live under that same death sentence which we voted to abolish in 2020 under this unrestricted [bill].”

In his diocese, he said, 19 ecumenical Caring Pregnancy Centers work with 92 Catholic parishes and missions to do “amazing work for young mothers in distress, as well as the fathers and, of course, the children.

“It would be my dream that we could be debating how we could help them in our state with our legislation,” Bishop Berg added. †

CURIA

continued from page 1

would ensure that the offices of the Vatican fulfill their mission in helping promote the Church as a community of missionary disciples, sharing the Gospel and caring for all those in need.

Part of that effort, he wrote, requires including more laypeople in Curia leadership positions.

“This new apostolic constitution proposes to better harmonize the present exercise of the Curia’s service with the path of evangelization that the Church, especially in this season, is living,” the pope wrote in the document.

To emphasize the importance of the Church’s missionary nature, in the new constitution Pope Francis specified that he is the prefect of the Dicastery for Evangelization; he will be assisted by a “pro-prefect” for “basic questions regarding evangelization in the world” and a “pro-prefect” for “the first evangelization and the new particular Churches,” those previously supported by the Congregation for the Evangelization of Peoples.

In a similar way, until 1968, the popes were prefects of what became the Congregation for the Doctrine of the Faith.

St. John Paul II’s 1988 apostolic constitution on the Curia, “*Pastor Bonus*” (“The Good Shepherd”), began its description of the doctrinal congregation’s responsibility saying, “The proper duty of the Congregation for the Doctrine of the Faith is to promote and safeguard the doctrine on faith and morals in the whole Catholic world; so, it has competence in things that touch this matter in any way.”

The new constitution begins its description by saying, “The task of the Dicastery for the Doctrine of the Faith is to assist the Roman pontiff and the bishops-eparchs in the proclamation of the Gospel throughout the world, promoting and safeguarding the integrity of Catholic doctrine on faith and morals,

drawing on the deposit of faith and also seeking an ever deeper understanding of it in the face of new questions.”

The new constitution does away with the previous distinctions between “congregations” and “pontifical councils,” referring to all of them simply as “dicasteries.”

In addition to creating the Dicastery for the Service of Charity in place of the almoner’s office, the constitution merges the Congregation for the Evangelization of Peoples and the Pontifical Council for Promoting New Evangelization into the new Dicastery for Evangelization, and it merges the Congregation for Catholic Education and the Pontifical Council for Culture into the new Dicastery for Culture and Education.

“*Praedicate Evangelium*” replaces “*Pastor Bonus*,” but, unlike it, does not reserve the leadership of certain offices only to cardinals and bishops, although the individual statutes of those offices may make such a specification.

However, Pope Francis wrote in the document that offices that have “their own statutes and laws shall observe them only insofar as they are not opposed to the present apostolic constitution and shall propose their adaptation for the approval of the Roman pontiff as soon as possible.”

Insisting that every Christian is “a missionary disciple,” the constitution said, the reform of the Curia also needed to “provide for the involvement of laymen and women, including in roles of governance and responsibility.”

The participation of laypeople “is indispensable, because they cooperate for the good of the whole Church and, because of their family life, their knowledge of social realities and their faith that leads them to discover God’s paths in the world, they can make valid contributions, especially when it comes to the promotion of the family and respect for the values of life and creation, the Gospel as leaven for temporal realities and the discernment of the signs of the times.”

Describing the personnel of the offices, the constitution said the leadership, “as far as possible, shall come from the different regions of the world so that the Roman Curia may reflect the universality of the Church.”

They can be clergy, religious or laypeople “who are distinguished by appropriate experience, knowledge confirmed by suitable qualifications, virtue and prudence. They should be chosen according to objective and transparent criteria and have an adequate number of years of experience in pastoral activities.”

Pope Francis described the reform of the Curia as part of the “missionary conversion” of the Church, a renewal movement aimed at making it reflect more “the image of Christ’s own mission of love.”

He also linked it to the ongoing process of promoting “synodality,” a sense of the shared responsibility of all baptized Catholics for the life and mission of the Church.

True communion among all Catholics, he said, “gives the Church the face of synodality; a Church, that is, of mutual listening in which each one has something to learn: the faithful people, the College of Bishops [and] the bishop of Rome listening to the other, and all listening to the Holy Spirit, the spirit of truth.”

Addressing one of the main concerns expressed by bishops around the world in the past, the constitution said, “The Roman Curia does not stand between the pope and the bishops, but rather places itself at the service of both in ways that are proper to the nature of each.”

Pope Francis wrote that in reorganizing the Curia, he wanted to promote a “healthy decentralization” that would, at the same time, promote “co-responsibility” and communion with the bishops and among the Vatican offices.

The Curia, he said, should support individual bishops in their mission as pastors as well as the work of bishops’

conferences and synods of Eastern Catholic bishops.

Because “the face of Christ” is reflected in the faces of his disciples, the document said, members of the Roman Curia should be “distinguished by their spiritual life, good pastoral experience, sobriety of life and love for the poor, spirit of communion and service, competence in the matters entrusted to them, and the ability to discern the signs of the times.”

In the ordering of the Roman Curia, the Secretariat of State maintains its position of leadership and coordination, but the new Dicastery for Evangelization is placed above the Dicastery for the Doctrine of the Faith.

The description of the organization of the doctrinal dicastery includes changes announced by Pope Francis in February, creating separate doctrinal and disciplinary sections, reflecting the growing importance of the office that investigates allegations of clerical sexual abuse and the abuse of office by bishops or religious superiors.

The constitution places the Pontifical Commission for the Protection of Minors “within the dicastery,” and says “its task is to provide the Roman pontiff with advice and consultancy and to propose the most appropriate initiatives for the protection of minors and vulnerable people.”

Cardinal Seán P. O’Malley of Boston, president of the commission and a member of the Council of Cardinals that drafted the constitution, said, “For the first time, Pope Francis has made safeguarding and the protection of minors a fundamental part of the structure of the Church’s central government.

“Linking the commission more closely with the work of the new Dicastery for the Doctrine of the Faith represents a significant move forward in upgrading the place and mandate of the commission, which can only lead to a stronger culture of safeguarding throughout the Curia and the entire Church,” he said in a statement on March 19. †

Lenten penance services are scheduled at archdiocesan parishes

Parishes throughout the archdiocese have scheduled communal penance services for Lent. The following is a list of services that have been reported to *The Criterion*.

Batesville Deanery

- March 25, 9 a.m.-1 p.m. and 2-6 p.m. at St. Louis, Batesville
- March 29, 7 p.m. at Holy Family, Oldenburg
- March 31, 5-8 p.m. at St. John the Baptist, Osgood
- April 1, 9 a.m.-9 p.m. at All Saints Parish, St. Martin Campus, Dearborn County
- April 1, 9 a.m.-1 p.m. and 2-6 p.m. at St. Anthony of Padua, Morris
- April 1, 7-9 a.m. at St. John the Baptist, Osgood
- April 5, 7 p.m. at St. Michael, Brookville
- April 6, 6:30 p.m. at St. Peter, Franklin County
- April 7, 7 p.m. at St. Louis, Batesville
- April 8, 9 a.m.-9 p.m. at St. Mary of the Immaculate Conception, Aurora

Additionally, recurring opportunities for reconciliation in the Batesville Deanery are as follows:

- Wednesdays 5-6 p.m. at St. Charles Borromeo, Milan
- Fridays 6-7 p.m. at St. Nicholas, Ripley County
- Saturdays 4-5 p.m. at St. Charles Borromeo, Milan
- Before and after weekend Masses at St. Maurice, Napoleon
- Before weekend Masses at SS. Philomena and Cecelia, Oak Forest

Bloomington Deanery

- April 5, 7 p.m. for St. Mary, Mitchell, and St. Vincent de Paul, Bedford, at St. Vincent de Paul
- April 7, 6 p.m. at St. Martin of Tours, Martinsville
- April 13, 6-9 p.m. for St. Charles Borromeo, St. John the Apostle and St. Paul Catholic Center, Bloomington; St. Agnes, Nashville; and St. Jude the Apostle, Spencer, at St. Paul Catholic Center

Connersville Deanery

- March 27, 1-3 p.m. at St. Elizabeth of Hungary, Cambridge City

- March 31, 6:30 p.m. at St. Mary, Rushville
- April 5, 6 p.m. at St. Elizabeth Ann Seton, Holy Family Campus, Richmond

Indianapolis East Deanery

- March 31, 7 p.m. at Holy Spirit

Indianapolis South Deanery

- April 2, 8:30 a.m. at SS. Francis and Clare of Assisi, Greenwood
- April 5, 6:30 p.m. for St. Ann and St. Thomas More, Mooresville (Indianapolis West Deanery), at St. Ann
- April 7, 6:30 p.m. for Holy Name of Jesus, Beech Grove, and Good Shepherd at Holy Name of Jesus

Indianapolis West Deanery

- April 5, 6:30 p.m. for St. Thomas More, Mooresville, and St. Ann (Indianapolis South Deanery) at St. Ann

Additionally, recurring opportunities for reconciliation in the West Deanery are as follows:

- Tuesdays 7-8 p.m. at St. Malachy, Brownsburg (March 29), and 6-7 p.m. at St. Monica
- Wednesdays after 9 a.m. Mass at St. Anthony; 6-7 p.m. at Mary, Queen of Peace, Danville; and 6-7 p.m. at St. Monica
- Thursdays after 9 a.m. Mass at St. Anthony, and 6-7 p.m. at St. Monica
- Fridays after 9 a.m. Mass at St. Anthony; 3:30-4:30 p.m. at St. Christopher; and 5-7 p.m. at St. Monica
- Saturdays 3:30-4 p.m. at St. Anthony; 3:45-4:30 p.m. at Mary, Queen of Peace, Danville; 4-4:45 p.m. at St. Monica; and 4:30-5 p.m. at St. Christopher
- Sundays 8-8:30 a.m. at St. Anthony, and 1:45-2:45 p.m. at St. Monica

New Albany Deanery

- March 30, 7 p.m. at Our Lady of Perpetual Help, New Albany
- March 31, 7 p.m. at St. Mary, Navilleton
- April 5, 6:30 p.m. at St. Anthony of Padua, Clarksville



A pro-life advocate in San Francisco goes to confession at St. Dominic's Church on Jan. 21 during the "Walk for Life" prayer vigil. (CNS photo/Dennis Callahan, Archdiocese San Francisco)

- April 6, 7 p.m. at St. Mary, Lanesville
- April 7, 7 p.m. in English and Spanish at St. Mary, New Albany
- April 10, 1 p.m. at St. John the Baptist, Starlight

Seymour Deanery

- March 31, 6-8 p.m. for Most Sorrowful Mother of God, Vevay, and Prince of Peace, Madison, at Prince of Peace
- April 6, 4-6:30 p.m. at St. Patrick, Salem
- April 6, 6-8 p.m. at St. Ambrose, Seymour
- April 7, 7 p.m. at St. Rose of Lima, Franklin
- April 7, 6-8 p.m. at American Martyrs, Scottsburg

Tell City Deanery

- March 27, 3 p.m. at St. Paul, Tell City

Terre Haute Deanery

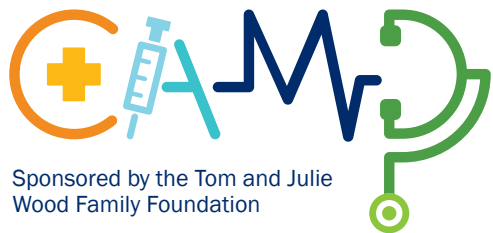
- April 8, 9 a.m.-9 p.m. for St. Patrick and St. Margaret Mary, Terre Haute, at St. Margaret Mary

Additionally, recurring opportunities for reconciliation in the Terre Haute Deanery are as follows:

- Wednesdays 7-8 p.m. at St. Benedict, Terre Haute †

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Faith *Alive!*

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God often calls us to give alms to those in need closest to us

By Jonathan Lewis

It's hard to be generous when you feel like you have nothing left to give.

Have you felt tapped out when trying to follow through on Lenten sacrifices this year or prayed "aren't we sacrificing enough right now, Lord?" You're not alone.

The added complexity, price inflation and going through daily life without social support has tempted some to give up on Lenten sacrifices this year.

Living Lent during another year of COVID-19 can feel like juggling medicine balls while someone tells you you're not juggling enough!

The desire to do more or "enough" during Lent can trick us into thinking that Lent is performative, like a spiritual competition of "American Catholics Got Talent."

But living the spiritual disciplines of prayer, fasting and almsgiving are not about stepping outside of our daily life but entering more deeply into our prayers, works, joys and sufferings to make "thy kingdom come, thy will be done on Earth as it is in heaven."

Making Earth heavenly means making present in our daily world Jesus Christ through our Christian witness. We make him manifest to those around us through the way we live our lives.

We are baptized into the life of Christ, priest, prophet and king. The practice of almsgiving is the act of exercising our Christian kingship through Christian kinship. Giving alms unites us to Christ the king who was generous, sacrificing not only his time and possessions, but his very being.

Almsgiving is not simply donating something, but donating oneself to Christ through our brothers and sisters. For "whatever you did for one of these least brothers of mine, you did for me" (Mt 25:40).

St. John Chrysostom notes that "almsgiving has to do not only with money, but with all matters also wherein man gives comfort to man, as when the physician heals, and the wise man gives counsel."

In addition to sacrificing our comforts to give money to the poor, Lent during a pandemic elevates the many ways in which we are already giving alms by giving of ourselves, and challenges us to give more intentionally.



Volunteer Bill Dittrich assists a woman who received provisions at an ecumenical food pantry based at First Presbyterian Church of Northport, N.Y., on Jan. 14, 2021. The pantry is sponsored by 12 local houses of worship to serve the needs of people in the Northport and East Northport communities. Giving alms is an ongoing call, not waiting for sometime in the future, going somewhere far away or doing something wholly different than our daily lives. (CNS photo/Gregory A. Shemitz)

This Lent, when we feel worn by the responsibility or suffering of daily life, let's offer that act of service and suffering to God as authentic almsgiving.

I am encouraged by a reflection of Jesuit Father Greg Boyle, founder of Homeboy Industries in Los Angeles. I heard Father Boyle speak at a conference several years ago when I was newly working in ministry (and spiritually exhausted).

I asked him after a presentation, "How do you run multiple organizations, speak nationally and still have time to meet with people one on one and to listen to their stories?" Father Boyle shared that growing up he would watch old submarine movies where someone would make an announcement over the intercom.

To get people's attention, he would begin saying, "Now hear this ..." Father Greg remarked that a variation of those three words stands out to him as a way that God is directing our attention today: Now. Here. This.

Giving alms is not waiting for sometime in the future, going somewhere far away or doing something wholly different than our daily lives. The practice of giving alms is available to us now, here and in this Lenten season through the poor that God has placed in our lives.

The work of Lent for many of us is to be attentive to all the ways that God is already presenting himself to us and calling to us. The three disciplines of prayer, fasting and almsgiving allow our minds and bodies to become more aware of our own poverty and more attentive to our reliance on God.

While giving financially to those in need is a moral necessity, this Lent is an opportunity to include financial giving as a part of our offering of our whole self.

I am challenged by the words of C.S. Lewis in *Mere Christianity*: "I do not believe one can settle how

much we ought to give. I am afraid the only safe rule is to give more than we can spare. In other words, if our expenditure on comforts, luxuries, amusements, etc., is up to the standard common among those with the same income as our own, we are probably giving away too little. If our charities do not at all pinch or hamper us, I should say they are too small."

There is a popular phrase that God "afflicts the comforted and comforts the afflicted."

If we are feeling worn down by life's responsibilities this Lent, spend time in prayer reflecting on the ways God is already asking us to give alms to our family, co-workers, neighbors and those in need. If we are feeling comforted, let us follow the advice of C.S. Lewis to "give more than we can spare."

The Gospel reading of the prodigal son gives us a model of self-giving through the example of the forgiving father. He didn't go somewhere far off to give alms, but gave generously without ever leaving his home.

His daily gaze to the horizon, longing for his son to return, was an act of prayer, a daily offering of himself that moved him to greater compassion. He gave freely. He gave until it hurt.

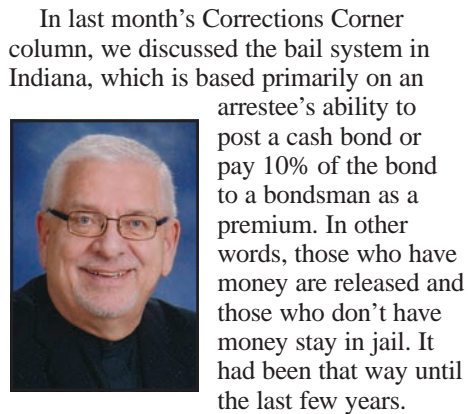
(Jonathan Lewis is vice president of customer operations at Catholic Faith Technologies and lives in Washington with his wife and two children.) †



A poor box is seen at the Basilica of the National Shrine of the Immaculate Conception in Washington. The practice of giving alms is always available to us, particularly in this Lenten season through the poor that God has placed in our lives. (CNS photo/Tyler Orsburn)

Corrections Corner/Deacon Marc Kellams

Pilot projects look at different ways to address bail



In last month's Corrections Corner column, we discussed the bail system in Indiana, which is based primarily on an arrestee's ability to post a cash bond or pay 10% of the bond to a bondsman as a premium. In other words, those who have money are released and those who don't have money stay in jail. It had been that way until the last few years.

The Indiana Supreme Court, recognizing the inequity in this system of bail, has begun to address the issue by establishing pilot projects around the state to look at bail in a different way.

"Evidence-based practice" is a new way of looking at not only bail, but effective sentencing. The National Institute of Corrections explains it this way:

"Evidence-based practice is the objective, balanced and responsible use of current research and the best available data to guide policy and practice decisions, such that outcomes for consumers are improved. Evidence-based practice

focuses on approaches demonstrated to be effective through empirical research rather than through anecdote or professional experience alone."

Before the implementation of this new way of thinking, each judge did what he or she thought was best based on their own experience, both personal and professional, and by doing it "the way it's always been done."

Under the new system, a person, when arrested, is evaluated the next morning by a trained and certified professional using a tool called the Indiana Risk Assessment System (IRAS.) This tool allows the assessment information to follow adults through the continuum of the system. The IRAS looks primarily at two things: based upon the person's history, are they likely to appear when ordered to do so? Are they a danger to the community if released?

When the arrestee appears in court the next day, a judge is provided a risk assessment which gives a recommendation that the person either be held in custody or be released either on telephonic notification, which means that the person is on their own subject to being notified by text message of their

next appearance date, or on supervised release, where the person is kept track of and must meet with a probation officer on a regular basis. This type of release can also include requirements for treatment for alcohol or drug abuse and periodic random drug and alcohol screening.

Day reporting, which requires the person to appear each morning for substance testing, can include home detention, which requires the person to stay in their home, subject to supervised releases for employment, family obligations and other reasons. The judge is not required to follow the IRAS recommendations, but generally does. What a judge must ask themselves when a person is evaluated for bail is, "If this person had money, would they be released by now?"

Next month, we'll evaluate how well this new system is working and how the legislature is pushing back.

(Deacon Marc Kellams is the Coordinator of Corrections Ministry for the Archdiocese of Indianapolis. He can be reached at mkellams@archindy.org or call 317-592-4012.) †

Faith and Family/Sean Gallagher

Jesus meeting Mary on the way to Calvary can comfort parents

When I was a student at St. Joseph School in Shelbyville in the late 1970s and early 1980s, my fellow students and



I went to the church on Friday afternoons in Lent to pray the Stations of the Cross.

Those moments of prayerful reflection on the suffering and death of our Lord made an impression on me. My memories of those times

praying the stations are vivid.

We prayed a version of the stations fitted for the experiences of young children. They helped us to see the meaning of Christ's suffering for our own lives as grade school students.

Decades later, I'm now blessed to pray the Stations of the Cross each Friday morning in Lent with the students of Lumen Christi Catholic School in Indianapolis, where my four younger sons are enrolled.

Praying the stations as a husband and father leads me to prayerfully reflect those painful moments in Christ's journey to Calvary, which have added to the insights given to me in prayer when I was a child.

Although each of the 14 stations have powerful meaning for all believers, the fourth station—Jesus meets his Mother—goes to my heart most of all and hopefully draws me closer to both of the people in this poignant scene.

Having lived as a father for nearly 20 years, this is a moment into which I can prayerfully meditate on rather easily.

The depiction of the cross-laden Christ meeting Mary in Mel Gibson's 2004 movie *The Passion of the Christ* makes it all the more intense.

In that scene, Mary is off to the side of the path on which Jesus is walking and sees him falling under the weight of the cross. In an instant, she sees in her mind's eye her son falling when he was a toddler and her running up to him and saying, "I'm here."

Then she does the same thing as Jesus falls under the cross on the way to Calvary. She bends down to the ground. Their eyes meet. He reaches out, touches her face and says, "See, Mother, I make all things new."

These words, by the way, are not found in the Passion accounts in the Gospels, but in Revelation 21:5. They're said by a triumphant and glorious Christ sitting on a throne in heaven.

The use of these words in this scene in *The Passion of the Christ* is a theological reflection on how the Lord is victorious even in the midst of unspeakable sadness, pain and loss.

And as we are all baptized into Christ, we can share in this victory in the tragedies and hardships of our lives.

Such difficult moments are experienced powerfully by parents and children.

And, as the scene in *The Passion of the Christ* suggests, the experiences can be intensified as they accumulate through the years. Memories of past shared hardships when our children were young can come fresh to our minds as new ones arise when they are teenagers or young adults.

The emotional weight of such moments can lay heavily like a cross on both parents and children. But our faith helps us know that we're not alone in such dark times.

Jesus and Mary are with us. Mary knows the heartbreak of every parent who witnesses their children suffering. Jesus knows what it's like for a child to see the hardship of a parent who wants to take the pain away from him or her but is powerless to do so.

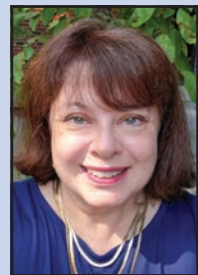
And best of all, Jesus and Mary in the fourth station share with suffering parents and children the promise of the ultimate victory over pain and even death itself. †

Love's Litmus/Natalie Hoefler

True humility teaches us less of 'I,' more of 'you'

A mix of shame and gratitude mingle on the father's face as he speaks with a food pantry volunteer.

"I don't like asking for help," he admits. "But I lost my job in the pandemic, and there's just not enough money to feed my children and pay the bills."



Elsewhere, a group of people gather around a table. One by one, they say their name and acknowledge the truth: "I am an alcoholic"—or overeater, compulsive gambler, drug addict, etc.

Meanwhile, in a confessional, a sinner kneels or sits, head down, and says, "Bless me, Father, for I have sinned."

A common thread runs through each scene: humility. It is the virtue inferred when St. Paul notes that love is not arrogant (1 Cor 13:4).

Church history abounds with examples of humble people. Think of St. Teresa of Calcutta serving the poorest of the poor in India. Or St. Maximilian Kolbe, who offered his life to save that of another in a World War II concentration camp.

Of course, there is the Blessed Mother. Her words to the Archangel Gabriel model perfect humility: "I am the handmaid of the Lord. May it be done to me according to your word" (Lk 1:38).

And no greater example is there than Christ Jesus, the Word made flesh who "humbled himself and became obedient to the point of death—even death on a cross" (Phil 2:8).

Admittedly, these are some pretty extreme (albeit imitation-worthy) examples. But humility takes many forms, and living humbly doesn't require extreme circumstances.

For instance, admitting the need for help is an act of humility—and not just help from a charitable organization. Arrogance says, "I can do it myself." Humility says, "I can't do this on my own." It's like the line from the hymn "The Servant Song": "Pray that I may have the grace [humility] to let you be my servant, too."

Acknowledging a wrongdoing is another act of humility. It may be for something grave, like the prodigal son apologizing for mistreating his father (Lk 15:11-32). Or it may be for something as common as snapping at a co-worker, friend or loved one. Wrong is wrong. Humility admits it and says, "I'm sorry."

When interacting with others, humility listens more than speaks. It means "saying less of 'I' and more of 'you,'" a lesson I learned from my dad, one of the most humble people I know.

Sometimes humility means not speaking at all. Humble is the person who remains silent while others vie to be heard. Humility does not interrupt, nor—against human nature—does it continue speaking when interrupted.

Unlike the vice of arrogance or pride, humility sets the ego aside and puts others and their needs first. Yes, that can mean through acts of charity like the ones St. Teresa of Calcutta and St. Maximilian Kolbe performed.

But it can also mean little acts, like (gasp) *letting* a driver cut in front rather than speeding up to block them. Or even (double gasp) taking the blame when you're not at fault.

I recall an incident along those lines. It happened at an archdiocesan-sponsored event that was held at a parish. The archdiocesan office supplied the food, and the parish supplied plastic utensils and plates.

A disgruntled woman complained to one of the archdiocesan staff.

"You're not being good stewards by using plastic," she said. "You should be using paper plates or things that can be reused."

"You're absolutely right," said the archdiocesan staff member. "I'm sorry we didn't think of that. Thank you for pointing that out."

Dumbfounded, I waited until the woman left, then said, "But the parish supplied the plastic stuff!"

"Well, she thinks we did, and that's OK," the staff member gently explained. "She just needed to be heard."

Humility is not easy. The ego will fight against it: What if my view isn't heard? What if my needs aren't met? What if I get overlooked?

Those are some difficult fears to face. The Litany of Humility can help.

It is attributed to Cardinal Rafael Merry del Val (1865-1930), Secretary of State to the Holy See under Pope (now St.) Pius X.

At the beginning, my ego and fears fought hard against the petitions in the litany. For a long time, I replaced "Deliver me, Jesus" with "help me *want to want* to be delivered, Jesus." And "Jesus, grant me the grace to desire it" became, "Jesus, help me *want to want* the grace to desire it."

May the Holy Spirit give us all the grace to, as Micah 6:8 notes, "walk humbly with [our] God"—and with others.

Litany of Humility

Lord Jesus. Meek and humble of heart, Hear me. (Respond to the following with, "Deliver me, Jesus.")

From the desire of being esteemed,

From the desire of being loved,

From the desire of being extolled,

From the desire of being honored,

From the desire of being praised,

From the desire of being preferred to others,

From the desire of being consulted,

From the desire of being approved,

From the fear of being humiliated,

From the fear of being despised,

From the fear of suffering rebukes,

From the fear of being calumniated,

From the fear of being forgotten,

From the fear of being ridiculed,

From the fear of being wronged,

From the fear of being suspected,

(Respond to the following with, "Jesus, grant me the grace to desire it.")

That others may be loved more than I,

That others may be esteemed more than I,

That, in the opinion of the world, others may increase and I may decrease,

That others may be chosen and I set aside,

That others may be praised and I unnoticed,

That others may be preferred to me in everything,

That others may become holier than I, provided that I may become as holy as I should,

Amen.

(Send your stories of people you know who live out love in any of the ways described by St. Paul in 1 Cor 13:4-7 to Natalie Hoefler at nhoefler@archindy.org, or call 317-236-1486 or 800-932-9836, ext. 1486. Include your parish and a daytime phone number where you may be reached.) †

Fourth Sunday of Lent/Msgr. Owen F. Campion

The Sunday Readings

Sunday, March 27, 2022

- Joshua 5:9a, 10-12
- 2 Corinthians 5:17-21
- Luke 15:1-3, 11-32

This weekend, the Church observes *Laetare* Sunday, the name being derived from the first word, in Latin, of the entrance antiphon for the Fourth Sunday of Lent. The word “*laetare*” means “rejoice.”



The end of Lent is approaching but, much more importantly, the Church rejoices in the trust that Lent has assisted us in finding

God, and in anticipation of remembering what the sacrifice and resurrection of Jesus brought to us.

Priests may wear rose vestments, not pink. Pink is a blend of red and white. Rose mixes red with gold. Human life is red, fiery and even bloodthirsty. White is lifeless and bland.

Gold is the color of treasure, glory and of Jesus, the light of the world.

When the first rays of the sun sweep across the horizon breaking the cold and darkness of night, they are golden, not white. Piercing the darkness, sunbeams create a sky not white but splendidly rose in color.

The Book of Joshua, the source of the first reading, looks far back into the history of God’s people, who, in this story, are almost finished with their long and arduous trip across the Sinai Peninsula.

God came with the gift of manna from the sky to sustain the people. They did not starve. As they neared the promised land, the supply of manna stopped. Why? God’s promised land provided them with a steady, reliable source of food.

St. Paul’s Second Epistle to the Corinthians furnishes the second reading. The Apostle urgently appealed to the Corinthian Christians to be reconciled with God in Christ. He wrote while frustrated by watching as the tendencies of the Corinthians to yield to old pagan ways unfolded.

His urgency also underscored his insistence that nothing else matters but life with God. Following Jesus makes a person a new creation. The trials of Earth, including death, are only momentary concerns.

For its final reading, the Church presents from St. Luke’s Gospel the beautiful and reassuring parable of the prodigal son.

Much of the parable is self-evident, even to us in the 21st century. Quite clear is the uncompromised, constant love of the father, who symbolizes God.

Some powerful messages may be lost unless we consider the context. For example, the prodigal son was not the older son. As such, he was not his father’s heir. In the prevailing tradition of the time, the father owed him little if anything.

Then, the prodigal son had deserted his father. Jews prized loyalty to parents, expressed in loving care and attention, as they still do.

Next, the prodigal engaged prostitutes, abhorrent for Jews since such unions scorned the sanctity of marriage and the family.

This struck at the Jews’ priority on preserving the pure stock of God’s people —by bringing forth children born to pagan women in vice. More generally, marriage and family were ideals valued by Jews in Jesus’ day as well as our own.

Finally, the prodigal son stooped so low that he cared for pigs, the lowest of animals in pious Jewish eyes. He did not even serve humans.

Nevertheless, the father forgave all and gave a wonderful inheritance to this wayward son.

Reflection

The Church is excited and joyful. Salvation is our inheritance. Lovingly, it calls us to salvation, to be with God, in and through, Jesus.

To be with God, to enter the promised land with its security and unending plenty, we all must be new creations in Christ, brightened and led by Christ through this dark world.

Even to think of abandoning selfishness or sin, or accepting God, may be at times a tall order. We may be angry. We may doubt. We may be ashamed. Instincts are powerful. Habits hard to break.

We are not alone or helpless. God loves us and awaits us with love, mercy and forgiveness and strength.

Rejoice! *Laetare!* The brilliant, warming light of Christ gleams before our eyes. †

Daily Readings

Monday, March 28

Isaiah 65:17-21
Psalm 30:2, 4-6, 11-12a, 13b
John 4:43-54

Tuesday, March 29

Ezra 47:1-9, 12
Psalm 46:2-3, 5-6, 8-9
John 5:1-16

Wednesday, March 30

Isaiah 49:8-15
Psalm 145:8-9, 13c-14, 17-18
John 5:17-30

Thursday, March 31

Exodus 32:7-14
Psalm 106:19-23
John 5:31-47

Friday, April 1

Wisdom 2:1a, 12-22
Psalm 34:17-21, 23
John 7:1-2, 10, 25-30

Saturday, April 2

St. Francis of Paola, hermit
Jeremiah 11:18-20
Psalm 7:2-3, 9b-12
John 7:40-53

Sunday, April 3

Fifth Sunday of Lent
Isaiah 43:16-21
Psalm 126:1-6
Philippians 3:8-14
John 8:1-11

Question Corner/Fr. Kenneth Doyle

Much of the reality of purgatory remains a mystery to the faithful

Q As I understand purgatory, it is a place where a cleansing is done, even if we have received the sacrament

of anointing of the sick and/or made a good confession and had our sins absolved before death.

My question is this: On the day Jesus was crucified, he told the good thief, “Today, you will be with me in paradise”

(Lk 23:43). So, are we to assume that no cleansing in purgatory was required for him? And if that’s the case, why not? (Pennsylvania)

A Your understanding of purgatory is correct. It has been a clear and consistent belief of the Church. It is summarized in the *Catechism of the Catholic Church*, “All who die in God’s grace and friendship, but still imperfectly purified, are indeed assured of their eternal salvation; but after death, they undergo purification, so as to achieve the holiness necessary to enter the joy of heaven” (#1030).

What we don’t know, of course, is just what this transitional state consists of. How long it lasts, whether it might even be instantaneous and what it feels like are questions beyond our reckoning so long

as we are still on this side of eternity.

What needs to be factored in, too—and some might be unaware of this—is a prayer called the “Apostolic Pardon.” This prayer of blessing is customarily administered by a priest when someone is close to death, follows the anointing of the sick and, if possible, the sacraments of penance and the Eucharist as *viaticum*, bread for the journey.

In this prayer, the priest says, “Through the holy mysteries of our redemption, may almighty God release you from all punishments in this life and in the life to come. May he open to you the gates of paradise and welcome you to everlasting joy.”

And even if a priest is unavailable, the Church provides in the *Handbook of Indulgences* that a dying person who is rightly disposed and has prayed regularly during life may be granted this same plenary indulgence (#28).

So, to me, it’s quite reasonable that Jesus could have absolved the repentant thief of both sin and of punishment. If a priest can do it, why not Christ?

Q We just learned that a close family member will be getting married next year during Lent. We, of course, are excited about the couple’s pending nuptials, but we thought that the Church frowned upon weddings during Lent.

Since they are getting married in another Midwestern state, it seems that the local diocese there must permit the practice. Does each diocese make its own decision on this issue? (Indiana)

A I have heard that there are parishes or even dioceses that discourage the celebration of marriages during Lent, but there is actually no universal rule of the Church that would ban them.

I would even argue that it would be a violation of canon law to rule out Lenten weddings altogether based on canon 843, paragraph 1, which states that Catholics cannot be denied the sacraments if they ask for them and are properly disposed, and canon 18, which indicates that the rights of the faithful cannot be limited unless the law clearly permits it.

In 1988, the Vatican’s Congregation for Divine Worship and the Discipline of the Sacraments did rule that weddings may not take place on Good Friday or Holy Saturday, but those are the only days so indicated.

Liturgical guidelines of the Church do indicate, though, that if weddings are held during Lent both music and church decorations should be less lavish, in keeping with the penitential nature of the season.

(Questions may be sent to Father Kenneth Doyle at askfatherdoyle@gmail.com and 40 Hopewell St., Albany, N.Y. 12208.) †

My Journey to God



(Sandy Bierly is a member of Our Lady of Perpetual Help Parish in New Albany. Photo: A life-size sculpture representing Christ’s agony in the garden is shown in this April 2, 2015, photo from the Shrine of Christ’s Passion in St. John, Ind.) (File photo by Natalie Hoefler)

The Agony and the Triumph

In his agony in the Garden of Gethsemane,
Jesus saw me.
As he was taken captive and beaten by the soldiers,
Jesus saw me.
As he was mocked and crowned with thorns,
Jesus saw me.
As he took up his cross and began the walk to Calvary,
Jesus saw me.
As he stumbled and fell to the ground,
Jesus saw me.
When he met his Mother Mary,
Jesus saw me.
As he was stripped of his garments,
Jesus saw me.
As he was nailed to the cross,
Jesus saw me.
As he uttered the words, “Father forgive them,”
Jesus saw me.
As he took his last breath,
Jesus saw me.
Three days later as he rose triumphantly,
Jesus saw me.
When he ascended into Heaven,
Jesus saw me.
His mission on Earth continues through the Church,
Because he loves me!
Through his agony triumph wins,
Because he loves me!

By Sandy Bierly

Rest in peace

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

ANDERSON-DECINA, Denise A., 69, St. Barnabas, Indianapolis, March 5. Wife of Rick Anderson-Decina. Mother of Erin Cookerly and Evan Anderson-Decina. Stepmother of Randall Anderson. Daughter of Iris Decina. Sister of Carolyn Decina, Karen George and Lawrence Decina. Grandmother of five.

AYALA-GAMERO, Hilda N., 61, St. Mary, Indianapolis, Feb. 25. Mother of Mirna, Reyes, Jose and Luis Garcia. Daughter of Josey Ayala-Chavez and Ofelia Gamero. Grandmother of 15 Great-grandmother of four.

BANET, Patrick M., 76, Our Lady of Perpetual Help, New Albany, March 6. Husband of Nancy Banet. Father of Jessica Blake, Ashley Knable and Heather Quillet. Grandfather of seven

BEDAN, Anne, 86, SS. Francis and Clare of Assisi, Greenwood, Feb. 23. Wife of Jack Bedan. Mother of Kathryn, Gregory, Jack, Jr., and Kevin Bedan. Grandmother of three. Great-grandmother of two.

BENEDICK, Donna Jean, 73, Sacred Heart of Jesus, Indianapolis, Feb. 20. Wife of John Benedick, Sr. Mother of Kim Brydges, Tammy Donovan, Linda Ellis, Gloria Mills, Cathy Smith, Shannon Thinnies, Bruce and John Benedick, Jr. and Brian Hyde. Sister of Sue Caldwell, Diana Cox and Judy Psaffenberger. Grandmother of 19. Great-grandmother of six.

BENJAMIN, Daniel, 72, Holy Spirit, Indianapolis, Feb. 4. Father of Michael Kriech. Brother of Chris May, Becky Weiler, Beth and Kenny Benjamin. Grandfather of two.

Ukraine Day



Kindergarten teacher AnneMarie Panagakos shows her students a Ukrainian flag on March 16 at St. Luke School in the Whitestone section of the New York borough of Queens. The school held a dress-down day, encouraging students and staff to wear clothing in the colors of the blue-and-yellow Ukrainian flag as an expression of solidarity with the people of the war-torn nation. In addition to collecting personal hygiene items and medical supplies for a humanitarian relief drive, students and their families contributed more than \$5,000 to Catholic Relief Services to help victims of the conflict. (CNS photo/Gregory A. Shemitz)

BRANDENBURG, Francis, 80, St. Jude, Indianapolis, Feb. 27. Husband of Joyce Brandenburg. Father of Christine Kerl, Brett and Matthew Brandenburg. Grandfather of eight.

BROWNING, Norma R., 90, St. Joseph, Shelbyville, Feb. 23. Wife of Warren Browning. Mother of Norman and Ronald Browning. Sister of James Beyer. Grandmother of seven. Great-grandmother of five.

CARLEN, Sr., Richard D., 89, Christ the King, Indianapolis, March 6. Father of Kathryn Brehm, Ann Gardner, Lisa Golub, Linda and Rich Carlen, Jr. Grandfather of nine. Great-grandfather of six.

CATHCART, Joyce H., 94, Holy Spirit, Indianapolis, Feb. 17. Mother of Patricia Duncan, Bill, Bob, Chuck and Tom Cathcart. Grandmother of 23. Great-grandmother of 13.

CROWE, Frank L., 99, St. Elizabeth Ann Seton, Richmond, March 3. Father of

Carol Britt, Kathleen McClain, Michael, Randall, Richard, Robert and Ronald Crowe. Grandfather of 15. Great-grandfather of 21.

DEDOMENIC, Robert G., 84, St. Bartholomew, Columbus, March 3. Husband of Ellen DeDomenic. Father of Julie Brunner, Susan Williams and Scott DeDomenic. Brother of Marlene Thomas. Grandfather of eight.

DURBIN, Jr., Curtis L., 80, St. Mary-of-the-Knobs, Floyd County, March 6. Father of Julianne Turner, Jennifer and Curtis Durbin III. Brother of Dorothy Rita, Mary Faith, Mary Generose and Charles Emanuel. Grandfather of 13.

FREY, Rosemary, 87, St. Michael, Brookville, March 5. Mother of Jane Trach, Diane, Mary Ann, Patricia and Ed Frey. Grandmother of several.

HAMILTON, Bernadette, 77, St. Vincent de Paul, Bedford, March 7. Sister of Mary Joe Williams. Aunt and great-aunt of several.

HATFIELD, Philip R., 56, St. Lawrence, Lawrenceburg, March 4. Husband of Karen Hatfield. Father of Katie Hatfield. Brother of Helen, Laura, Sherry, Jimmy, John, Leonard and Randy Hatfield.

ILAGAN, Joseph, 41, St. Luke the Evangelist, Indianapolis, Feb. 24. Husband of Kimberly Ilagan. Father of Anastasia Ilagan. Son of Petronio and Perla Ilagan.

JONES, Marilyn A., 73, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Feb. 26. Aunt of several.

KNOBLE, Louis E., 90, Prince of Peace, Madison, March 2. Husband of Mary Knoble. Father of Angela, Carol, Kathleen, Rachel, Charlie, Lou and Michael. Grandfather of eight. Great-grandfather of seven.

KOCHER, Anna Mae, 91, St. Peter, Franklin County, Feb. 14. Mother of Mary

Mason, Jean Werner, Kathleen, Donald, James and Leroy Kocher. Grandmother of 14. Great-grandmother of six.

LINVILLE, Qutia F., 96, St. Louis, Batesville, March 6. Mother of Brenda Henretty, Donna Speckman, Kenneth, Robert and William Linville. Sister of Fedelia Faust. Grandmother of nine. Great-grandmother of 17. Great-great-grandmother of one.

MANSI, Nancy, 96, St. Michael the Archangel, Indianapolis, March 2. Aunt of several.

MESSMER II, Robert A., 76, St. Barnabas, Indianapolis, March 7. Husband of Diana Messmer. Father of Darla Johnson and Anne Smock. Brother of William Messmer. Grandfather of five.

MEUNIER, Edna C., 95, St. Pius V, Troy, March 3. Mother of Jane Lasher, Carol Waninger, Bill, Jim, Mike and Steve Meunier. Sister of Betty Hanselman and Eileen Schaefer. Grandmother of 18. Great-grandmother of 34. Great-great-grandmother of four.

NEUMAN, Kevin F., 25, St. Mary, Rushville, March 6. Father of Jerry Neuman. Son

of Ron and Carla Neuman. Brother of Ann Fancher, Stephanie, Keith, James and Ryan Neuman. Grandson of Alberta Neuman.

OTOLSKI, Nathan M., 26, St. Matthew the Apostle, Indianapolis, March 4. Son of Greg and Karen Otolski. Brother of Claire and Katharine Otolski. Grandson of Marilyn Merk and Patricia Otolski.

REITER, August M., 85, St. Anthony of Padua, Clarksville, March 3. Husband of Penny Reiter. Father of Anne Dennison, Julie Reising, Jon and Robert Reiter. Brother of Jim and George Kosinski. Grandfather of eight.

SANDERS, John, 78, St. John Paul II, Sellersburg, Feb. 28. Husband of Carol Sanders. Father of Cristie Sanders, Scott and Troy Beyl. Grandfather of six.

SHELBY-BAULT, Julie D., 58, St. Anthony, Indianapolis, March 1. Wife of James Bault. Mother of Stephanie and Sean Bault. Sister of Joyce Richards, Susan Wade, Jan Woodard, Jill and Craig Shelby. Grandmother of two.

SMITH, James E., 91, St. Simon the Apostle,

Indianapolis, Feb. 26. Father of Rebecca, Randall, Richard, Robert and Ronald Smith. Brother of Elsie Lytle. Grandfather of nine. Great-grandfather of 13.

TELKER, William A., 72, St. Gabriel, Connersville, Feb. 28. Father of Amanda Telker. Son of Anna Telker. Brother of Linda VanHoegarden, Mary and Randy Telker.

VOGEL, Beverly A., 81, St. Joseph, Jennings County, March 6. Mother of Melissa Skirvin, Barbara Walker, Michael and Scott Vogel. Grandmother of 12. Great-grandmother of 28.

WILLIAMSON, Jeffrey A., 58, St. Luke the Evangelist, Indianapolis, Feb. 28. Husband of Carolyn Williamson. Father of Carolyn and Casey Williamson.

WOOLEN, Ellen I., 88, Christ the King, Indianapolis, Jan. 29. Mother of Kelly Strang. Sister of Richard Gallagher.

ZICKLER, Louis, 76, SS. Francis and Clare of Assisi, Greenwood, Feb. 22. Husband of Linda Zickler. Father of Jason and Ryan Zickler. Brother of Carolyn Gabel. Grandfather of six. †

Online Lay Ministry Formation

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

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

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



REPORT SEXUAL MISCONDUCT NOW

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

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

Providence Sister Mary Ann Fox served in Catholic schools for 20 years

Providence Sister Mary Ann Fox (formerly Sister Marie Clement), a member of the Sisters of Providence of Saint Mary-of-the-Woods in St. Mary-of-the-Woods, died on March 12 at Mother Theodore Hall on the campus her religious community's motherhouse. She was 83.

The Mass of Christian Burial was celebrated on March 23 at the Church of the Immaculate Conception at the motherhouse in St. Mary-of-the-Woods. Burial followed at the sisters' cemetery.

Sister Mary Ann was born on May 12, 1938, in Fort Wayne, Ind. She entered the Sisters of Providence on July 22, 1956, and professed final vows on Aug. 15, 1964.

Sister Mary Ann earned a bachelor's degree in education at Saint Mary-of-the-Woods

College and a master's degree in education at Indiana University.

During her 65 years as a member of the Sisters of Providence, Sister Mary Ann ministered in Catholic schools for 20 years in Indiana and as a college tutor for 17 years. She returned to the motherhouse in 2014 where she dedicated herself entirely to prayer.

In the archdiocese, Sister Mary Ann served at St. Malachy School in Brownsburg from 1961-66.

She is survived by a sister, Susan Obringer of Charlotte, N.C.

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

Investing with Faith/Jolinda Moore

Socially responsible investments and the Catholic Community Foundation

“Love God. Love people. Do something about it.” The words I saw painted on the side of a pickup truck couldn’t have said it better. Integrity, after all, is what the season of Lent is all about.



During these 40 days, we are challenged to bring our words and deeds together; to erase any space that’s grown between what we believe and how we live. And that includes what we do with the resources—financial and otherwise—that we have been given by God’s grace.

For Catholic donors in the Archdiocese of Indianapolis, the Catholic Community Foundation (CCF) offers peace of mind. A recent conversation with Msgr. William F. Stumpf and Brian Burkert, who oversee investment funds through the archdiocesan Investment Committee, highlighted just how deeply committed CCF is to socially responsible investments (SRIs).

“We have a duty to make sound investments, but in a way that follows what we believe,” said Burkert, archdiocesan chief financial officer and executive director of finance and administrative services.

“Socially responsible investments

[SRIs] involve investment strategies based on moral demands set in place by the virtues of prudence and justice,” added Monsignor Stumpf, archdiocesan vicar general. “We don’t want to support something other than what we preach from the pulpit. The Church is committed to walking the walk. We have to be the best stewards possible.”

While most ethically-minded investors have heard of environmental, social and governance funds, for example, many Catholics may be unaware that there is an even higher standard available to them.

Burkert observed, “Socially responsible investments assure Catholic donors that their resources are being used to support initiatives that are consistent with their faith.” To assist the Archdiocesan Investment Committee, the U.S. Conference of Catholic Bishops (USCCB) has created and updated guidelines for socially responsible investments based on two principles:

- Investments should obtain a reasonable rate of return, one that matches the market.
- Investments should be based on Catholic moral principles.

“In managing the investment of funds through the Investment Committee and the guidance from the USCCB, the foundation is particularly attractive to donors looking to leave legacy gifts or bequests,” Burkert

noted. “They know we have a faith-filled community watching over their hard-earned contributions. They know their values and beliefs will fund the Church long after they have left this Earth.”

Monsignor Stumpf is motivated by the words of the 1986 USCCB pastoral letter, “Economic Justice for All: Pastoral Letter on Catholic Social Teaching and the U.S. Economy.” In it, the bishops state, “Economic decisions have human consequences and moral content; they help or hurt people, strengthen or weaken family life, advance or diminish the quality of justice in our land.” As Burkert observes, “That’s what differentiates us from other organizations.”

Surprisingly, it isn’t difficult to find investment opportunities that are completely consistent with Gospel values. Numerous initiatives offer investors the chance to contribute their resources to activities and products that protect human life; promote human dignity; enhance the common good; pursue economic justice; and care for creation. As a result, the CCF is creating financial stability for much-needed ministries while earning a reasonable return for investors.

But it’s the accountability and governance that make Monsignor Stumpf and Burkert most proud. In contrast to other community

foundations, CCF funds are evaluated twice a year by independent experts. If necessary, CCF will divest from anything that does not continue to meet the SRI standards. The high level of accountability and follow-through assures that faith directs every decision that is made.

As Monsignor Stumpf notes, “Underneath all of this is to do the right thing. We are deeply aware that we are just stewards of all we have, so we treat it with care because we aren’t owners—only stewards. All has been given to us by God. And we’re so very grateful for the generosity of people that makes it possible to serve God and make a difference in the world.”

(Jolinda Moore is executive director of the archdiocesan Office of Stewardship and Development and the Catholic Community Foundation [CCF]. Tax or legal information provided herein is not intended as tax or legal advice. Always consult with your legal, tax or financial advisors before implementing any gift plan. If you would like to learn more about including your parish in your estate plans, please contact us any time. We exist to exclusively serve you and your parish in planned giving. For more information on the CCF, visit www.archindy.org/CCF, e-mail ccf@archindy.org, or call 317-236-1482.) †

Biannual grants awarded to parishes, schools and archdiocesan agencies

Criterion staff report

The Archdiocesan Combined Grants awarded a total of \$313,657 for the first half of the 2021-22 fiscal year.

The grants, awarded twice a year, are made available through the St. Francis Xavier Home Mission Endowment Fund, the Growth and Expansion Endowment Fund, the James P. Scott Endowment Fund and the Queen and Divine Mercy Fund. These grants were made possible through the generosity of archdiocesan parishioners, who set up the endowments.

The grant process is jointly administered by the archdiocesan Finance Office and the Office of Stewardship and Development.

Grant applications are due to the archdiocese for the two grant allocation periods each year by April 30 for Spring/Summer, and Oct. 31 for Fall/Winter.

The Fall/Winter grants awarded for fiscal year 2021-2022 are as follows:

- Holy Name of Jesus Parish, Indianapolis; James P. Scott Fund; \$35,000 for church roof project.
- Our Lady of Lourdes Parish, Indianapolis; James P. Scott Fund; \$35,000 for campus-wide security upgrades.
- Good Shepherd Parish, Indianapolis; James P. Scott Fund; \$25,000 for parking lot repairs.
- St. Joan of Arc Parish, Indianapolis; Home Mission Fund; \$40,342 for school fire alarm system.
- St. Michael School, Brookville; Growth and Expansion Fund; \$13,000 for school playground project.
- St. Malachy Parish, Brownsburg; James P. Scott Fund; \$10,000 for parking lot repairs.
- St. Michael Church and School, Charlestown; Growth and Expansion Fund; \$13,175 for security fencing and gate and toddler classroom furniture.
- Our Lady of the Springs Parish, French Lick; Home Mission Fund; \$45,000 for rectory renovations.

- Prince of Peace Schools, Madison; James P. Scott Fund; \$5,000 for bus storage lot security project.
- St. Agnes Church, Nashville; Home Mission Fund; \$15,000 for PLC residence repairs project.
- St. Susanna Church and School, Plainfield; James P. Scott Fund; \$25,000 for school roof repair project.
- St. Mary of the Knobs Parish and School, Floyd County; Growth and Expansion Fund; \$12,540 for school communication system.
- St. Margaret Mary Church, Terre Haute; Home Mission Fund; \$9,930 for electrical upgrades in rectory.
- St. Patrick Church, Terre Haute; James P. Scott Fund; \$8,970 for

- church HVAC unit.
- St. Anthony School, Indianapolis; Growth and Expansion Fund; \$10,000 for sound system for school and church.
- Father Thomas Seccina Memorial High School; Home Mission Fund; \$10,000 for parking lot drains.
- St. Barnabas Parish, Indianapolis; Queen and Divine Mercy Fund; \$700 for Blessed Mother statue.

(For information on how to apply for the grants, go to www.archindy.org/finance/grant, or contact Stacy Harris in the Finance Office at sharris@archindy.org, or by phone at 317-236-1535 or 800-382-9836, ext. 1535.) †

Employment

Director Intercultural Ministries Archdiocese of Indianapolis

The Archdiocese of Indianapolis is searching for a Director to lead the Office of Intercultural Ministries (OIM). The Director will provide guidance and leadership for this essential ministry with a focus on repositioning this office as we look to the future. The person in this role will serve as an advocate for diversity and will strive to develop intercultural competence in our parishes, schools and agencies. This person of faith will need to be both a pastoral minister who possesses the vision for how our parishes, schools and agencies can develop their potential and also a professional who holds specialized credentials in ministry.

The successful candidate must be a practicing Catholic and able to meet Archdiocesan background check requirements. A bachelor’s degree is required with a master’s degree or equivalent experience in theology, pastoral studies, or intercultural ministry strongly preferred. Previous experience in ministry at the parish or diocesan level with a focus on intercultural ministry is required.

For complete job description please contact HR@archindy.org. To apply please submit cover letter with resume and references to HR@archindy.org.

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Race for Vocations back to full in-person event on May 7

By Sean Gallagher

After two years where the OneAmerica 500 Festival Mini-Marathon and its accompanying Delta Dental 500 Festival 5K were run virtually because of the coronavirus pandemic, both events will take place in-person on May 7 in Indianapolis.

That also means that the Race for Vocations (R4V) is also back at full force. In 2020, there was no R4V. Last year, a limited event began and ended at St. Michael Parish in Greenfield.

Started in 2008 and now sponsored by the Indiana Council of the Knights of Columbus, the R4V team consists of people taking part in the mini-marathon or 5K who wear shirts promoting vocations.

People can also support the R4V team by being part of cheer blocks along the routes of the two events and serving as R4V advocates who promote the team in parishes and other organizations.

Archdiocesan vocations director Father Michael Keucher has been a member of the R4V team many times.

"It's awesome," said Father Keucher of the R4V coming back to full participation as it was before the pandemic. "It's exciting to get everybody back together. We are going to have an event that will have new life in it because we had two years where it was very different."

Father Keucher encourages people to sign up for the R4V team, both those who already signed up for the mini-marathon or 5K or those who have not

yet registered for either event.

"It's more exciting and a lot more enjoyable to run when you're running for a purpose," said Father Keucher.

"And what greater purpose could there be but vocations? Not just your own vocation, but also the vocations of your children and of your fellow brothers and sisters in Christ."

Team members and R4V supporters are invited to take part in a Mass for vocations at 6:30 p.m. on May 6 at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis. A pasta dinner will take place after the liturgy at the nearby McGowan Hall, 1305 N. Delaware St., in Indianapolis. The cost for the dinner is \$10 per person.

Father Keucher has been the celebrant of the Mass for vocations the night before the mini-marathon and 5K several times.

"We come together in Christ," he said. "He'll be the food that we need to get through the race."



Shoaibullah and Lindsey Rasouli, members of St. John the Evangelist Parish in Indianapolis who were engaged at the time, take part in the then-Finish Line 500 Festival 5K in 2016 as part of the Race for Vocations team. The team is back to full in-person participation this year after having no event in 2020 and a limited event in 2021 due to the coronavirus pandemic. (Submitted photo)

After team members complete the mini-marathon or 5K, they and other team supporters are welcome to an after-race party at Military Park in Indianapolis.

For more information about the Race for Vocations or to register as a team member, visit raceforvocations.org.

For more information about the OneAmerica 500 Festival Mini-Marathon or to register for it, visit www.indymini.com/p/mini-marathon. For more information on the Delta Dental 500 Festival 5K or to register for it, visit www.indymini.com/p/5k. †

CONSECRATION

continued from page 2

that is evil and war, you remind us that God never abandons us, but continues to look upon us with love, ever ready to forgive us and raise us up to new life. He has given you to us and made your Immaculate Heart a refuge for the Church and for all humanity. By God's gracious will, you are ever with us; even in the most troubled moments of our history, you are there to guide us with tender love.

We now turn to you and knock at the door of your heart. We are your beloved children. In every age you make yourself known to us, calling us to conversion. At this dark hour, help us and grant us your comfort. Say to us once more: "Am I not here, I who am your Mother?" You are able to untie the knots of our hearts and of our times. In you we place our trust. We are confident that, especially in moments of trial, you will not be deaf to our supplication and will come to our aid.

That is what you did at Cana in Galilee, when you interceded with Jesus and he worked the first of his signs. To preserve the joy of the wedding feast, you said to him: "They have no wine" (Jn 2:3). Now, O Mother, repeat those words and that prayer, for in our own day we have run out of the wine of hope, joy has fled, fraternity has faded. We have forgotten our humanity and squandered the gift of peace. We opened our hearts to violence and destructiveness. How greatly we need your maternal help!

Therefore, O Mother, hear our prayer.

Star of the Sea, do not let us be shipwrecked in the tempest of war.

Ark of the New Covenant, inspire projects and paths of reconciliation.

Queen of Heaven, restore God's peace to the world.

Eliminate hatred and the thirst for revenge, and teach us forgiveness.

Free us from war, protect our world from the menace of nuclear weapons.

Queen of the Rosary, make us realize our need to pray and to love.

Queen of the Human Family, show people the path of fraternity.

Queen of Peace, obtain peace for our world.

O Mother, may your sorrowful plea stir our hardened hearts. May the tears

you shed for us make this valley parched by our hatred blossom anew. Amid the thunder of weapons, may your prayer turn our thoughts to peace. May your maternal touch soothe those who suffer and flee from the rain of bombs. May your motherly embrace comfort those forced to leave their homes and their native land. May your Sorrowful Heart move us to compassion and inspire us to open our doors and to care for our brothers and sisters who are injured and cast aside.

Holy Mother of God, as you stood beneath the cross, Jesus, seeing the disciple at your side, said: "Behold your son" (Jn 19:26). In this way, he entrusted each of us to you. To the disciple, and to each of us, he said: "Behold, your Mother" (Jn 19:27). Mother Mary, we now desire to welcome you into our lives and our history.

At this hour, a weary and distraught humanity stands with you beneath the cross, needing to entrust itself to you and, through you, to consecrate itself to Christ. The people of Ukraine and Russia, who venerate you with great love, now turn to you, even as your heart beats with compassion for them and for all those peoples decimated by war, hunger, injustice and poverty.

Therefore, Mother of God and our Mother, to your Immaculate Heart we solemnly entrust and consecrate ourselves, the Church and all humanity, especially Russia and Ukraine. Accept this act that we carry out with confidence and love. Grant that war may end and peace spread throughout the world. The "Fiat" that arose from your heart opened the doors of history to the Prince of Peace. We trust that, through your heart, peace will dawn once more. To you we consecrate the future of the whole human family, the needs and expectations of every people, the anxieties and hopes of the world.

Through your intercession, may God's mercy be poured out on the Earth and the gentle rhythm of peace return to mark our days. Our Lady of the "Fiat," on whom the Holy Spirit descended, restore among us the harmony that comes from God. May you, our "living fountain of hope," water the dryness of our hearts. In your womb Jesus took flesh; help us to foster the growth of communion. You once trod the streets of our world; lead us now on the paths of peace. Amen. †

CONSAGRACIÓN

continúa de la página 2

no nos abandona, sino que continúa mirándonos con amor, deseoso de perdonarnos y levantarnos de nuevo. Es Él quien te ha entregado a nosotros y ha puesto en tu Corazón inmaculado un refugio para la Iglesia y para la humanidad. Por su bondad divina estás con nosotros, e incluso en las vicisitudes más adversas de la historia nos conduces con ternura.

Por eso recurrimos a ti, llamamos a la puerta de tu Corazón, nosotros, tus hijos queridos que no te cansas jamás de visitar e invitar a la conversión. En esta hora oscura, ven a socorrernos y consolarnos. Repite a cada uno de nosotros: "¿Acaso no estoy yo aquí, que soy tu Madre?" Tú sabes cómo desatar los enredos de nuestro corazón y los nudos de nuestro tiempo. Ponemos nuestra confianza en ti. Estamos seguros de que tú, sobre todo en estos momentos de prueba, no desprecias nuestras súplicas y acudes en nuestro auxilio.

Así lo hiciste en Caná de Galilea, cuando apresuraste la hora de la intervención de Jesús e introdujiste su primer signo en el mundo. Cuando la fiesta se había convertido en tristeza le dijiste: "No tienen vino" (Jn 2:3). Repítelo otra vez a Dios, oh Madre, porque hoy hemos terminado el vino de la esperanza, se ha desvanecido la alegría, se ha agitado la fraternidad. Hemos perdido la humanidad, hemos estropeado la paz. Nos hemos vuelto capaces de todo tipo de violencia y destrucción. Necesitamos urgentemente tu ayuda materna.

Acoge, oh Madre, nuestra súplica.

Tú, estrella del mar, no nos dejes naufragar en la tormenta de la guerra.

Tú, arca de la nueva alianza, inspira proyectos y caminos de reconciliación.

Tú, "tierra del Cielo," vuelve a traer la armonía de Dios al mundo.

Extingue el odio, aplaca la venganza, enséñanos a perdonar.

Líbranos de la guerra, preserva al mundo de la amenaza nuclear.

Reina del Rosario, despierta en nosotros la necesidad de orar y de amar.

Reina de la familia humana, muestra a los pueblos la senda de la fraternidad.

Reina de la paz, obtén para el mundo la paz.

Que tu llanto, oh Madre, conmueva nuestros corazones endurecidos. Que las lágrimas que has derramado por nosotros hagan florecer este valle que nuestro odio ha secado. Y mientras el ruido de las armas no enmudece, que tu oración nos disponga a la paz. Que tus manos maternas acaricien a los que sufren y huyen bajo el peso de las bombas. Que tu abrazo materno consuele a los que se ven obligados a dejar sus hogares y su país. Que tu Corazón afligido nos mueva a la compasión, nos impulse a abrir puertas y a hacernos cargo de la humanidad herida y descartada.

Santa Madre de Dios, mientras estabas al pie de la cruz, Jesús, viendo al discípulo junto a ti, te dijo: "Ahí tienes a tu hijo" (Jn 19:26), y así nos encomendó a ti. Después dijo al discípulo, a cada uno de nosotros: "Ahí tienes a tu madre" (Jn 19:27). Madre, queremos acogerte ahora en nuestra vida y en nuestra historia. En esta hora la humanidad, agotada y abrumada, está contigo al pie de la cruz. Y necesita encomendarse a ti, consagrarse a Cristo a través de ti. El pueblo ucraniano y el pueblo ruso, que te veneran con amor, recurren a ti, mientras tu Corazón palpita por ellos y por todos los pueblos diezmados a causa de la guerra, el hambre, las injusticias y la miseria.

Por eso, Madre de Dios y nuestra, nosotros solemnemente encomendamos y consagramos a tu Corazón inmaculado nuestras personas, la Iglesia y la humanidad entera, de manera especial Rusia y Ucrania. Acoge este acto nuestro que realizamos con confianza y amor, haz que cese la guerra, provee al mundo de paz. El "sí" que brotó de tu Corazón abrió las puertas de la historia al Príncipe de la paz; confiamos que, por medio de tu Corazón, la paz llegará. A ti, pues, te consagramos el futuro de toda la familia humana, las necesidades y las aspiraciones de los pueblos, las angustias y las esperanzas del mundo.

Que a través de ti la divina Misericordia se derrame sobre la tierra, y el dulce latido de la paz vuelva a marcar nuestras jornadas. Mujer del sí, sobre la que descendió el Espíritu Santo, vuelve a traernos la armonía de Dios. Tú que eres "fuente viva de esperanza," disipa la sequedad de nuestros corazones. Tú que has tejido la humanidad de Jesús, haz de nosotros constructores de comunión. Tú que has recorrido nuestros caminos, guíanos por sendas de paz. Amén. †