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.

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.

“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.

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

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

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 taekwondo, 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

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.

Earlier, the Vatican had announced the pope would lead the prayer in St. Peter’s Basilica during a Lenten prayer vigil and said 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.

Pilgrimages 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.catholicnewsagency.de.

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 Angel of Peace, identified as the Virgin Mary, told the children, “God wishes to encourage prayer and repentance, 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.”

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 have we experienced your helpful care and 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 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 our interests, we grew arrogant and caught up in our selfish needs and greed, we thought only of our own nations and our interests, we grew arrogant and caught up in our selfish needs and desires, amid the mystery of iniquity.

We chose to ignore God, to be satisfied with our illusions, to grow arrogant and aggressive, to suppress innocent lives and to wage needless wars. We stepped behind 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: Forgiveness for us, Lord! Holy Mother, amid the misery of our sinfulness, amid our struggles and weaknesses, amid our mistakes and our sin, we turn to you with eyes of repentance. See CONSECRATION page 16

ACT OF CONSECRATION TO THE IMMACULATE HEART OF MARY

Basilica of Saint Peter

March 25, 2022

(Read this prayer aloud:)

March 25-26_Vatican II, Pope Francis and the Way Forward Conference at Loyola University, Chicago
March 27 – 11 a.m. Mass for Koreans in 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. Fabe at Kentucky International Convention Center, Louisville
March 31 – 10 a.m. Mass for Catholic Center Employee Lenten Day of Prayer at Our Lady of Fatima Retreat House, Indianapolis

The Holy Father has invited clergy, bishops welcomed the pope’s decision in churches, places of prayer or wherever they find themselves to pray this act of consecration. 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.”

ACTO DE CONSECRACIÓN AL CORAZÓN IMMACULADO DE MARÍA

El Santo Padre ha invitado a clero, religiosos y a todos los fieles a unirse a él en Iglesias, lugares de oración o en cualquier lugar a celebrar 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, que en los días de nuestra tribulación, recurrímos a ti. Tú eres nuestra Madre, nos amas y nos concedes, nada de lo que nos preocupa te oculta. Madre de misericordia, muchas veces hemos experimentado tu ternura presente, tu presencia que nos devuelve la paz, porque siempre nos llevas a Jesús, Príncipe de la paz. Nosotras 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 traccionando los sueños de paz de los pueblos y las esperanzas de los jóvenes. Nos hemos enfermado de avidez, nos hemos encerrado en intereses nacionales, nos hemos dejado enderezar por la indiferencia y paralizar por el egoísmo. Hemos preferido ignorar a Dios, convivir con armas, olvidar a nuestro prójimo y destruir nuestra casa común. Hemos desestorado 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, menos a nosotros mismos. Y con vergüenza decimos: perdónanos, Señor. En la misericordia 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...
Ukrainian president speaks 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 in support of 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 the corridors by Russian troops.”

The mediating role of the Holy See in ending human suffering would be “very 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.”

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 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, they 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.

Volodymyr Zelenskyy before the 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 photos/Katarzyna Artynek

Volodymyr Zelenskyy before the 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 photos/Katarzyna Artynek

“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 Przemysl,” 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 Ołkusz, 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 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.”

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 photos/Katarzyna Artynek

As Christians, We Are Called to Do the Same.

Sharing our gifts with others helps them to know that God does exist in their lives. We are living examples of Jesus by the way we practice and live out our faith!

Help others experience the love of Jesus today by making a gift to the United Catholic Appeal. 100% of your gift goes directly to fund many wonderful ministries that bring hope to others.

Make your gift securely online at www.archindy.org/UCA.
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. If passed, it would allow members of the public to sue abortion providers or other related entities to prevent the abortion of a fetus who is more than six weeks pregnant. The measure, which was introduced in February by Republican Rep. Michelle Masse, passed by a 51-14 House vote with no Democratic support. The state Senate had approved the legislation early March but the measure expanded 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 proposal 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, Rear Admiral Carol B. Harris, vice 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 rights 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 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, 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 elevate 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 the 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

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

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

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

Send letters to “Letters to the Editor,” The Criterion, 1800 N. Meridian Street, Indianapolis, IN 46202-2367. Readers with access to e-mail may send letters to criterion@archindy.org.

Letters Policy

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 self-nurturance when so many more tangible problems beset the Church.

So when the pope asked every diocese and religious institute to conduct their own listening sessions, and to in fact submit 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 a “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 critic’s, 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 a show of weakness.

So leave it to the Apostles of the Good News to provide us with a Church that listens.

A similar measure passed in Idaho last month went into effect last September. The bill’s sponsor, Republican Rep. Steven Harris, said in a statement at the time: “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.”

And surely some of those hot-button issues that we’ve been fighting so fiercely about may explain “self-righteous,” “hypocritical” and “irrelevant” to many. 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 all of us, first of all, and then how do we communicate to the world beyond our church doors?

“I 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?”

—Mike Krokos

Editorial

Denver Archbishop Samuel J. Aquila speaks at a March 12, rally at the state Capitol against SB 12-127, an abortion bill that opponents say, if passed and enacted, would codify into state law abortion up-to-the moment of birth for any reason. (Photo courtesy Denver Catholic)

OPINION

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“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).

Nuestros 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. "Como María, digamos ‘sí’ a Dios y recibamos su gracia" (Lk 1:38).

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April 1
Our Lady of the Greenwood Church, 355 S. St. Jeni, 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: 317-756-7309, m50ud@ hotmail.com.

April 1-2
Planned Parenthood, 8590 Georgetown Rd., Indianapolis. Indiana Knights of Columbus, 335 Columbus Vigil for Life, Fri. 7 p.m.-Sat. 7 a.m., Archbishop Charles C. Thompson of Indianapolis organizing for rosary and Stations of the Cross 7 p.m. Information: 317-283-5508 or marvel@soa.org.

April 2
St. Malachi Church, 9833 E. County Rd. 750 N., Brownsburg. Healing Service, 6:30 p.m., adoration and healing service. Father Martin Dinda presenting. Free. Information: 317-852-3195 or indyencounters@gmail.com.

April 6

April 9-13, 27

April 9-10
Mount Saint Francis Center for Spirituality, 101 St. Anthony Dr., Mt. St. Francis. Pilgrimage: Parish Journey. 9 a.m.-9 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
Mount Saint Francis Center for Spirituality and Conference Center, Foley Room, 1 Sisters of Providence, St. 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 Cavanaugh and Paula Damiano facilitating, online option available. $15 Information and registration: 812-535-2952, prolife@sumpso.org or sumpso.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.-6:30 p.m., led by Andrew Hennessy, free. Information and registration: mountssaintfrancis.org/bible- study or 812-923-8817.

April 12-13, 14
Our Lady of Fatima Retreat House, 5535 E. 56th St., Indianapolis. Holy Week Days of Silence, 8 a.m.-4 p.m., day includes, room, continental breakfast, lunch and use of the common areas and grounds, overnight stays available for additional $30 per person, dinner included additional $10. Registration: cutl@archindy.org, 317-545-7601 or oamb@gencatholic.com.

April 13-17

April 16

April 18
St. Thomas Brown Catholic Women Monthly Prayer Gathering, via Zoom, third Monday of each month, sponsored by archdiocesan Black Catholic Ministry. 7 p.m. Information: via Zoom or 317-856-0684 or dial-in at 301-715-8932. Information: Providence Spirituality and Conference Center, 305 W. State Central Ave., Indianapolis. Our Lady of Fatima Retreat House, 5535 E. 56th St., Indianapolis. Holy Week Days of Silence, 8 a.m.-4 p.m., day includes, room, continental breakfast, lunch and use of the common areas and grounds, overnight stays available for additional $30 per person, dinner included additional $10. Registration: cutl@archindy.org, 317-545-7601 or oamb@gencatholic.com.

April 20

April 22
Our Lady of Peace Cemetery and Mausoleum, 9001 Herrickstand Road, Indianapolis. Way of the Cross, noon. Information: 317-784-4439 or catholicscemetery.org.

April 23
Five Days of Prayer for the Peaceful Resolution of the Ukrainian Conflict by archdiocesan Catholic Charities-Social Concerns ministry, free, register by April 8. Information and registration: 317-236-1401, tchulhane@archindy.org or sumpso.org/events.

April 27
Providence Spirituality and Conference Center, Foley Room, 1 Sisters of Providence, St. Mary-of-the-Woods. Stations of the Cross, Lenten Friday Devotions 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, tchulhane@archindy.org or sumpso.org/events.

May 1-2
Calvary Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. Holy Week Days of Silence, 8 a.m.-4 p.m., day includes, room, continental breakfast, lunch and use of the common areas and grounds, overnight stays available for additional $30 per person, dinner included additional $10. Registration: cutl@archindy.org, 317-545-7601 or oamb@gencatholic.com.

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

Retreats and Programs

April 8-10
Saint Meinrad Archabbey Guesthouse, 200 Hill Dr., St. Meinrad. Three days, 7681 or jburger@archindy.org.

Ice Cream Social, 6 p.m., includes room, continental breakfast, lunch, cake, ice cream, music, art, free to the public. Information: 317-372-0040.

April 11-15
Distant and unsafe

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 into 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 was equated with being distant and unreadable. But disciples of Jesus know he’s very near, 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 and Teacher. He’s our model, friend and brother and models of 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 discipleship relationship with him—lived in full communion with his holy, Catholic Church—is lessened.

Everyone does not get a trophy

Being everyone’s constructive has to be 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

Jesus is the one fully human and fully divine. 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 and victoriously to be seen by humans before ascending to the Father. Thankfulness towards the Incarnation of the Catholic Church and related resources help us balance our understanding of Christ and the way we come to know him when we grasp who Jesus is—as fully as we can on this side of heaven—we’re not only more capable of discussing him 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).

(Ok, Kenneth, archdiocesan director of catechesis, has lost his six-pack abs. But his 12-part series, whose theme is Things Most Catholics Wish They Knew Before Receiving Holy Communion in December can be reached at his archdiocesan e-mail address kogorek@archindy.org or via online information at www.kencogorek.org)
“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 these goals in mind when he started his own tae kwon do school called Taidjoo 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. We talk about things like, ‘You shall not kill’ and ‘Honor your father and your mother.’ I just like to get the feedback from the kids on how do they think these things mean. I ask them, ‘How do we live these things out?’ It’s interesting the more they practice, the more they understand. 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.

“People go to bed at night and fall asleep, instead of participating in tae kwon do. ‘Maybe if Jesus were at St. Barnabas, maybe he’d do tae kwon do and tai chi with us.’

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 the people of Ukraine and to offer concrete assistance to them. “And, please, let’s 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 “cultivators.”

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.”

He offered that same opportunity to so many desperate people,” the pope said. “It’s kept me young.”

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 and mind. 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.’)

“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.

“People go to bed at night and fall asleep, instead of participating in tae kwon do. ‘Maybe if Jesus were at St. Barnabas, maybe he’d do tae kwon do and tai chi with us.’
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 state on abortion law,” another Colorado Senate Judiciary Committee OK’d the bill in a 3-2 party line vote just after midnight.

“The language in this bill,” 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 by day, they told the committee at length in debate in state history”; and hundreds of Coloradans rallied against it at the Capitol.

The bill goes too far and casts aside the voices of millions of Coloradans—especially preborn children.”

According to the Kaiser Family Foundation, Colorado 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.

Bishop Rodriguez said, the reform of the Curia also needed approval of the Roman pontiff as soon as possible.”

The new constitution begins its description of the doctrinal constitution and, because of their family life, their overall later life, she said,“The proper duty of the Congregation for the Doctrine of the Faith is to support the Roman pontiff and the bishop-eparchs in the proclamation of the Gospel throughout the world, in promoting and safeguarding the integrity of Catholic doctrine on faith and morals, and, drawing on the deposit of faith and also setting forth the Christian understanding of it in the face of new questions.”

The new constitution does away with the distinction 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 abolishing the office of the Congregation for the Evangelization of Peoples and the Pontifical Council for Promoting the New Evangelization, the new Dicastery for Evangelization, and it merges the Congregation for Catholic Education and Culture into the new Dicastery 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 Roman pontiff’s approval” as soon as possible.

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Roses and Violets” remains “the face of Christ” is

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Lenten penance services are scheduled at archdiocesan parishes

**Butler University**
- **March 31, 12 p.m.** at St. Francis Xavier, Indianapolis
- **April 1, 6-7 p.m.** at St. Mary of the Immaculate Conception, Greenfield
- **April 5, 6-7 p.m.** at St. Mary, Lawrenceburg
- **April 7, 6-7 p.m.** at St. Peter, Franklin County

**Seymour Deanery**
- **March 31, 7 p.m.** at St. Louis, Seymour
- **April 5, 6-7 p.m.** at Holy Family, New Harmony
- **April 7, 6-7 p.m.** at St. John the Baptist, New Harmony

**Indianapolis East Deanery**
- **March 31, 1 p.m.** at SS. Francis and Clare of Assisi, Greenwood
- **April 5, 6:30 p.m.** at St. Ann and St. Thomas More, Indianapolis West
- **April 7, 6:30 p.m.** at Holy Name of Jesus, Beech Grove

**Indianapolis South Deanery**
- **April 2, 6:30 p.m.** at St. Francis Xavier, Indianapolis
- **April 5, 6:30 p.m.** at St. Louis, Indianapolis
- **April 7, 6:30 p.m.** at St. Mary of the Immaculate Conception, Aurora

**Connersville Deanery**
- **March 27, 1-3 p.m.** at St. Elizabeth of Hungary, Connersville
- **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 West Deanery**
- **April 5, 7 p.m.** at St. Mary, Mitchell
- **April 7, 6 p.m.** at St. Elizabeth Ann Seton, Holy Family Campus, Richmond

**Terre Haute Deanery**
- **April 7, 7 p.m.** in English and Spanish at St. Mary, Terre Haute
- **April 8, 9 a.m.-9 p.m.** at St. Mary of the Immaculate Conception, Terre Haute

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

**Batesville Deanery**
- **March 25, 5 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.** 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, Batesville

**Bloomington Deanery**
- **April 5, 7 p.m.** for St. Mary, Mitchell
- **April 7, 6 p.m.** at St. Martin of Tours, Martinsville
- **April 13, 6-9 p.m.** for St. Charles Borromeo, Bloomington
- **April 2, 7-9 p.m.** at St. Mary of the Immaculate Conception, Bloomington
- **April 3, 8-9:30 a.m.** at St. Louis, Bloomington

**Clarksville Deanery**
- **March 27, 1-3 p.m.** at St. Monica, Clarksville
- **March 31, 6:30 p.m.** at St. Mary, Rushville
- **April 5, 6 p.m.** at St. Elizabeth Ann Seton, Holy Family Campus, Richmond

**Terre Haute Deanery**
- **April 7, 7 p.m.** in English and Spanish at St. Mary, Terre Haute
- **April 8, 9 a.m.-9 p.m.** for St. Patrick and St. Margaret Mary, Terre Haute

**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, 4:30-6 p.m.** at St. Patrick, Salem
- **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

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

**Indianapolis South Deanery**
- **April 2, 6:30 p.m.** at St. Francis Xavier, Indianapolis
- **April 5, 6:30 p.m.** for St. Thomas More, Mooresville
- **April 7, 6:30 p.m.** at 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
- **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

**Terre Haute Deanery**
- **April 7, 7 p.m.** in English and Spanish at St. Mary, Terre Haute
- **April 8, 9 a.m.-9 p.m.** for St. Patrick and St. Margaret Mary, Terre Haute

**Indianapolis East Deanery**
- **April 2, 6:30 p.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
- **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

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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 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.

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 work of Lent for many of us is 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.

“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.”

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. 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.

Now. Here. This.
Perspectives

Jesus meeting Mary and the way to Calvary can comfort parents

When I was a student at St. Joseph Schoool, which became St. Joseph Academy for young men in the late 1940s and early 1950s, my fellow students and I went to the church on Friday evenings for a Lenten prayer service to pray the Stations of the Cross. This yearly prayerful reflection on the suffering and death of Jesus made an impression on me. My memories of those times praying the stations are vivid.

We prayed a version of the stations fitted to the experience of young children. They helped us to see the meaning of Christ’s suffering for our own lives. It was a good idea.

Decades later, I’m now blessed to pray the Stations of the Cross each Friday morning at the House of Jesus, the 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 adds deeper meanings given to me in prayer when I was a child.

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

Having lived as a father for nearly 20 years, this is a moment in my view that Jesus and Mary in The Passion of the Christ movie The Passion of the Christ makes it all the more intense.

In this 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 in here.”

The record of Mary’s reaction could be a powerful meaning for all believers, the powerful meaning for all believers, the

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 tragic and heartbreaking details. Such difficult moments are experienced powerfully by parents and children.

And the memory of Jesus and the Christ suggests, the experiences can be intensified as they accumulate through the years. Memories of difficult hardships when our children were young can come fresh to our minds as new ones arise when they become teenagers or adults.

The emotional weight of such moments can lay heavily on both parents and children. Both are affected by the little acts of love that we witness our children suffering. Jesus knows what it’s like for a child to see the hardships of every parent who witnesses their children suffering. Jesus knows what it’s like 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 suffering with parents and the promise of the ultimate victory over the pain of every parent.

Faith and Family/Sean Gallagher

Love’s Litmus/Natalie Hoefer

True humility teaches us less of ‘I,’ more of ‘you’

A mix of shame and gratitude mingle on the face of the speaker with a food pantry volunteer.

“I don’t like asking for help,” he admits. “But I lost my job, and I have two young sons, 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, a 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 exhibited 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 humble 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 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 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 Arrogance says, “I can do it myself.” Humility says, “I can’t do this on my own.””

Acknowledging a wrongdoing is another act of humility. It may be for some hardship, like the prodigal son apologizing for his father’s (St. Luke 15:11-32). Or it may be for something as common as snapping at a co-worker, friend or loved one.

Wrong is humility admits and says, “I’m sorry.”

It may be that humility is not exactly what speaks. It means “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 mean taking a step back against human appetites, but that becomes true when interrupted.

Unlike the vice of arrogance or pride, humility does 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.

It can also mean little acts, like (gasp) letting a driver cut in front rather than speed up to block them. Or even (double gasp) taking the blame when you’re not at fault. That can also be an incidental grace.

It happened at an archdiocese-sponsored event that was held at a parish. The archdiocese office supplied the food, and the parish supplied the plates and utensils.

A disgruntled woman complained to one of the archdiocese staff.

The Criterion  Friday, March 25, 2022
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.
When he ascended into Heaven, Jesus saw me.
Three days later as he rose triumphantly, Jesus saw me.
His mission on Earth continues through the Church, because he loves me!
Through his agony triumph wins, because he loves me!

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 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.

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

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 have 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 assured of eternal salvation; but after death, they undergo purification so as to achieve the holiness necessary to enter the joy of heaven” (#1030).
How long it lasts, whether it might even be instantaneous or that it feels like 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?

We just learned that a close family member will be getting married next Sunday 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 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.
In 2018, the 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 sfkdoyle@gmail.com and 40 Hopewell St., Albany, N.Y. 12208.)


HAMMONT, Bernadette, 77, St. Vincent de Paul, Bedford, March 7. Sister of Mary Jo Sanders. Aunts and great-aunts of several.


JONES, Marilyn A., 73, St. Theresa of the Infants Jesus (Little Flower), Indianapolis, Feb. 26. Aunts of several.


KOCHER, Anna Mae, 91, St. Francis de Sales, March 14. Mother of Mary Ron and Carol Neuman. Brother of Ann Fanich, Stephanie, Keith, James and Ron Neuman. Grandson of Albert B. and_DAYS


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


TELKER, William A., 72, St. Gabriel, Crownsville, Feb. 28. Father of Amanda Telker. Son of Linda Vanhoegarden, Mary and Randy Telker.


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


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 7 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 Oubrier of Charlotte, N.C.

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

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 Catechetics of the Catholic Church
- 20% discount for all employees, volunteers, and parishioners

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

If you are a victim of sexual misconduct by a person ministering on behalf of the Church, and you know of anyone who has been a victim of such misconduct, please contact the archdiocesan victim assistance coordinator. They will be able to make a report.

Ethics Point
Contact: Online Reporting
www.archindy.org/ethicspoint.com or 888-393-6810

Carls Hill, Archdiocese of Indianapolis, Victim Assistance Coordinator
317-236-1548 or 800-382-9836, ext. 1548 carlhill@archindy.org

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Kindergarten teacher Ann Marie 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)
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 in a more succinct way 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 that 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 Stumpf and Brian Burket, who oversee investment funds through the archdiocesan Investment Committee, highlighted just how deeply committed CCF is to socially responsible investing.

“We have a duty to make sound investments, but in a way that follows what we believe and how we live,” said the archdiocesan chief financial officer and executive director of finance and administrative services. “Socially responsible investments [SRI] 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 to 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 even an higher standard for them. Burket 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 upheld 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,” Burket 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.”

“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 development; 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 our responsibility. 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 investing your parish or 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

The Archdiocese 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 Endowment Fund. These grants were made possible through the generosity of archdiocesan Investment Committee, highlighted just how deeply committed CCF is to socially responsible investing.

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that is evil and war, you remind us that the menace of nuclear weapons.

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.

We are more exciting and a lot more enjoyable to run when you're running for a purpose,” said Father Keucher.

“Which greater purpose could there be other
then to fight against war, to build the peace
that is evil and war, you remind us that
the menace of nuclear weapons.

That means also that the Race for Vocations (R4V) is also back at full force. In 2020, a limited event began and ended at St. Michael Parish in Greenfield. Founded in 2008 and sponsored by the Indiana Council of the Knights of Columbus, the R4V team consists of people engaging the faithful on behalf of young people or 5K who wear shirts promoting vocations. People can also support the R4V team by signing up for the team or by joining the prayer, words and that prayer, for in our own day we have run out of the wine of hope, joy and peace.

Therefore, O Mother, hear our prayer. The paths of peace. Amen. †

For more information about the OneAmerica 500 Festival Mini Marathon or to register for it, visit www.indymini.com/p5k-marathon. For more information on the Delta Dental 500 Festival 5K or to register for it, visit www.indymini.com/5k.

R4V advocates who promote the team in public events have run 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.

Shoobalala and Lindsay Rasouli, members of St. John the Evangelist Parish in Indianapolis who were engaged at the dinner, also the vocations of our children and of their 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. Indianapolis. A pasta dinner will take place after the liturgy nearby McCown Hall, 1305 N. Delaware St., 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 for several years. “We come together in Christ,” he said. “He I be he the food that we need to get through the race.”

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.

By Sean Gallagher

Amerika 500 Festival Mini Marathon and its accompanying 5K Festivalk is back in 2022 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.

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