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A journey home

Traditional liturgy takes natives back to African roots, page 20.



Annette "Mickey" Lentz talks with students at the annual A Promise to Keep: God's Gift of Human Sexuality awards luncheon on March 6 at the Archbishop O'Meara Catholic Center in Indianapolis. The archdiocesan volunteer peer mentor chastity program is in its 14th year.

An 'Easter person'

A life of faith guides Mickey Lentz as she leads Catholic education in the archdiocese

By John Shaughnessy

Let's start with the story that many people share about Annette "Mickey" Lentz, the one about how the longtime Catholic educator earned a license to drive school buses so she could make a special connection with her students and the regular bus drivers.

"I had the license for four or five years," Lentz says with a smile, recalling part of her time as the principal at St. Mark School in Indianapolis from 1977 to 1989. "I got it to put myself in the shoes of the bus drivers so I could empathize with them. I substituted on the routes about once a week. It also let



Annette "Mickey" Lentz

the kids see me in a different light. The kids were so well-behaved."

Then there's the story that begins when she was a young teacher leading a classroom of 54 students—that's right, 54—at St. Patrick School in Indianapolis in the 1960s.

The overwhelming number of students in that classroom would seem to preclude making a noticeable difference in the life of a struggling child. Yet Lentz recently received a note and business card from a former student who had often been a challenge in her classroom, a former student who thanked her for her help in turning around his life.

"He thanked me for the discipline and structure I gave him," notes Lentz, who is now in her 47th year as a Catholic educator, including the last 10 years as the archdiocese's executive director of Catholic Education and Faith Formation. "Those stories happen enough to me that I

know I've chosen the right vocation. This is what God has chosen me to do."

Those two stories alone offer an insight into why the 66-year-old Lentz will be honored soon by the National Catholic Educational Association for her outstanding, lifelong dedication to Catholic education and the Church. Lentz will receive the 2008 F. Sadlier Dinger Award during the NCEA's annual convention in Indianapolis on March 25-28.

Still, Father Daniel Staublin believes there's one more story that needs to be told to show the true heart of Lentz.

Life as an 'Easter person'

A longtime friend, Father Staublin recalls how Lentz cared for her husband of 31 years, Jim, in the last years of his life before he died in 1995.

"Through the illness and death of her husband, she showed the power of her

See LENTZ, page 2

Vatican official says social effects of sin are greater than ever

VATICAN CITY (CNS)—In today's globalized culture, the social effects of sin are greater than ever before and deserve the Church's urgent attention, a Vatican official said.

New forms of sin have arisen in the areas of biotechnology, economics and ecology, and many involve questions of individual rights and wider social effects, said Bishop Gianfranco Girotti.

Bishop Girotti is an official of the Apostolic Penitentiary, an office that deals with questions relating to penance and indulgences. He made the comments in an interview on March 8 with the Vatican newspaper, *L'Osservatore Romano*.

Bishop Girotti said the sense of sin in today's world should be even more acute than before since the effects of sin are often widespread.

"If yesterday sin had a rather individualistic dimension, today it has an impact and resonance that is above all social because of the great phenomenon of globalization," he said.

"In effect, attention to sin is a more urgent task today, precisely because its consequences are more abundant and more destructive," he said.

Among the "new sins" that have emerged in recent times, he pointed to genetic experiments and manipulation that violate fundamental human rights, and produce effects difficult to foresee and control.

He said other areas where sin has a social impact include drug abuse, which affects many young people; economic injustice, which has left the poor even poorer and the rich richer; and environmental irresponsibility.

Bishop Girotti was asked about public reaction to sin among the Church's own members, a reference to priestly sex abuse.

"One cannot underrate the objective seriousness of a series of acts that have recently been reported and that carry with them the signs of the Church's human and institutional fragility," he said.

But he said it should also be recognized that the Church reacted to these reports, and is continuing to do so, with "rigorous interventions and initiatives." †

Forum looks at Catholic role in economic empowerment of women

UNITED NATIONS (CNS)—A March 7 forum co-sponsored by the Vatican's Permanent Observer Mission to the United Nations looked at the issues involved in the economic empowerment of women and the role Catholic organizations play in helping women have a better financial footing.

The other sponsors of the forum were the Path to Peace Foundation and the Vincentian Center for Church and Society at St. John's University in Jamaica, N.Y.

The forum was a side event coinciding with the 52nd session of the U.N. Commission on the Status of Women held from Feb. 25 to March 7 on the theme "The Human Dignity of Women in Contemporary Society: Economic Justice and Empowerment of Women."

The event focused principally on programs

the Catholic community operates around the world. Organizers anticipated an audience of 80, but 200 people attended, with a number of them sitting on the floor of the meeting room so they could take part.

The number of participants surprised the speakers and organizers of the forum. The overflow crowd prompted Archbishop Celestino Migliore, the Vatican's nuncio to the United Nations, to remark that the topic of the Catholic Church's response to the problems of women was apparently relevant enough to attract such a large crowd.

"Three hundred side events run concurrently," the archbishop said, "so I am surprised that, despite the 'side event' fatigue that inevitably comes from an overabundance of these conferences, ... so many people have

chosen to join us.

"This conference seeks to identify the key contemporary social, economic and development issues involved in the economic empowerment of women," he said.

"By focusing upon the inalienable dignity of each human person, we can concentrate upon the current best practices and policies in financing in order to economically empower women and address individual empowerment and the needs of families," he said.

The panel was moderated by Mary Ann Dantuono, associate director of the Vincentian Center.

The four panelists were Christine Firer Hinze, professor of theology at Jesuit-run

See WOMEN, page 3

LENTZ

continued from page 1

faith," says Father Staublin, the pastor of St. Malachy Parish in Brownsburg. "When Jim died, she was sad but she knew he continued to live on and she needed to live on. She's an Easter person. She knows that our faith is a faith of life ultimately. We know there's the Resurrection, and it gets us through the crosses of our life. That's why there's a joy to her."

It's a joy that seems to pervade every part of life for the mother of two and the doting grandmother of four. She has a passion for movies, shopping, traveling, practical jokes, the Indianapolis Colts and the music of Barry Manilow.

"She has a charisma about her," says Jeannine Vesper, another longtime friend. "She's fun, too, which I think is important. We've shared a lot of laughs and a few tears along the way. I had thought she would have probably retired a year or two ago, but this vocation hooks you. I'm sure she loves what she does. I think that's what keeps her going. She's very dedicated to Catholic education."

She has also excelled in directing the archdiocese's efforts in education.

She leads a school system in which 25 of the 71 Catholic schools in the archdiocese have now earned recognition as a Blue Ribbon School of Excellence by the U.S. Department of Education—a distinction that no other diocese in the country can match.

She guides a school system in which the Catholic high school graduation rate in the archdiocese is 97 percent, and about 94 percent of Catholic high school graduates in the archdiocese attend college.

She works to make Catholic education a possibility for children from all walks of life, viewing the six Mother Theodore Catholic Academies in Indianapolis as schools that can make a faith-oriented difference to children from economically poor families.

"I couldn't imagine anyone more qualified to be the executive director of an archdiocesan Office of Catholic Education," says Archbishop Daniel M. Buechlein. "Mickey is a natural problem solver, a positive thinker who works with the challenging realities that go with overseeing a sizeable school system. She is sensitive to suffering and strong in the face of adversity."

"As a matter of course, Mickey is exemplary and strong in the practice of the

Catholic faith."

One person, one vision, one team

That faith guides her life and her work in educating children.

"I do what I do so that our youth will be successful," Lentz says. "Catholic education just shapes their whole being. It's the foundation, the base they need to challenge themselves for the future. It's a holistic approach to shaping the mind, the body and the spirit. It's all I've ever known. And it's truly what I believe."

As she talks, Lentz sits in her office at the Catholic Center in Indianapolis. Behind her desk is a prominent picture of a lighthouse, one of the most important images in her life because of the way lighthouses lead the way for others.

On the same wall is a framed version of one of her favorite sayings: "Leadership and change begin in a room with one person and one vision. One person can indeed make a profound difference."

A favorite Scripture passage showcased in her office is Psalm 25:4-6. It reads, "Show me your ways, O Lord, teach me your paths, guide me in your truth."

"It's through prayer and Scriptures that I get my strength, I get my support," she says. "One person can make a difference, but that one person is surrounded by many people who make a team. If you don't have that conviction, it isn't going to happen."

As the youngest of five children, Lentz often felt she was in the shadows of her older siblings. She was given the nickname "Mickey" by her father shortly after she was born, a nickname she believes she received from him because of his desire to have another son.

After her mother died when Lentz was 16, she and her father lived in the family home together. Following her sophomore year at Marian College in Indianapolis, her dad encouraged her to get a job and she sought one as a teacher at St. Patrick School, which she had attended as a child.

"I was greener than green," she says. "But I loved the kids. I loved having an impact on their lives and I never stopped."

She married her husband in 1964 and their family soon grew to include their daughter, Marcy, and their son, Rob.

Lentz's "extended family" also continued to grow through her years as a teacher, a principal and an administrator. She relied on all her families when Jim became ill with heart and liver problems.

"I always tried to be the one who could

File photo by Mary Ann Wyand



Archbishop Daniel M. Buechlein congratulates Annette "Mickey" Lentz, executive director of the Secretariat for Catholic Education and Faith Formation, for 45 years of service to the Church in central and southern Indiana as a teacher, principal and archdiocesan administrator on Nov. 20, 2006, during an Employee Recognition Luncheon at the Archbishop O'Meara Catholic Center in Indianapolis. Lentz is now in her 47th year as a Catholic educator.

fix things, whether it be a kid in my class or my own children," she recalls. "In this case, I couldn't fix it. I wanted to be there for him. He was always there for me. He was always my silent supporter. It was tough. My faith, my kids and my family here stepped up to the plate. I felt their support and we made it."

She pauses.

"I always try to see the brighter side, the blessings. There is too much going on in this world not to."

Moments to treasure

"She's one of the most helpful and generous people you can meet," says another longtime friend, Jeff Stumpf, the chief financial officer of the archdiocese.

Stumpf mentions how, with Lentz in her 60s, she opened her home for a year to one of her nieces who was struggling to find her place in the world.

"Here she is nearing retirement age and she's taking in a 20-year-old," he says.

Asked about that story, Lentz deflects any praise, saying she imagined what her husband, Jim, would have done.

"He was very kind," she says. "I took her in."

That action reflects the selflessness that often marks her life. For years now,

she has had a dream of stepping aside from education to own and operate her own clothing boutique, but she never has, putting the needs and hopes of others before her own wishes. Still, she talks about the possibility.

"I'd still love to, but I don't know if I will," says Lentz, who earned a bachelor's degree at Saint Mary-of-the-Woods College and a master's degree at Butler University in Indianapolis. "I have the name for the store, 'Treasures.' I love shopping and I love values. It would be a moment to treasure."

Until then, she can look back on 47 years as an educator in which she has created numerous moments to treasure for many people.

Until then, she's still looking forward to being a part of the difference that Catholic education can make for children.

"I've seen the results. I've seen the lives that Catholic education produces," she says. "I can't imagine Catholic education not being a part of my life."

"My faith has been my rock. It's made me who I am. It's told me I can put my mind to whatever I want to do. Every morning, I pray, 'Give me the faith, give me the strength, to do what I need to do.' My faith has gotten me through all the challenges of my life. It's all I am." †

Holy Week liturgies set at SS. Peter and Paul Cathedral, Saint Meinrad

Holy Week liturgies for SS. Peter and Paul Cathedral in Indianapolis and Saint Meinrad Archabbey in St. Meinrad are open to the public.

Due to space constraints, *The Criterion* is only able to list these two Holy Week schedules. For information about liturgies at parishes or other religious communities, contact them individually.

SS. Peter and Paul Cathedral
March 15—5 p.m. Vigil Mass for Palm Sunday of the Lord's Passion

March 16—10:30 a.m. Mass for Palm Sunday of the Lord's Passion; 5 p.m. Vespers

March 18—7 p.m. chrisem Mass, Archbishop Thomas C. Kelly, archbishop emeritus of Louisville, principal celebrant

March 20, Holy Thursday—6:30 p.m. Mass of the Lord's Supper followed by eucharistic adoration at the Blessed Sacrament Chapel until midnight

March 21, Good Friday—1 p.m. Liturgy of the Passion and Death of the Lord;

6 p.m. Vespers
March 22, Holy Saturday—8 p.m. Easter Vigil
March 23—10:30 a.m. Easter Sunday Mass; 5 p.m. Vespers

Saint Meinrad Archabbey
March 15—5 p.m. Blessing of Palms and procession followed by Vespers
March 16—9:30 a.m. Mass for Palm Sunday of the Lord's Passion; 5 p.m. Vespers
March 20, Holy Thursday—5 p.m. Mass of the Lord's Supper; no Vespers

March 21, Good Friday—3 p.m. Liturgy of the Passion and Death of the Lord; 7 p.m. Vigil for Holy Saturday
March 22, Holy Saturday—5 p.m. Holy Saturday Vespers; 8:30 p.m. beginning of the Easter Vigil
March 23—5 a.m. conclusion of the Easter Vigil and Mass; 5 p.m. Vespers
March 24—9:30 a.m. Easter Monday Mass; 5 p.m. Vespers
March 25—7:30 a.m. Easter Tuesday Mass; 5 p.m. Vespers †

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Annual abuse audit and survey find soaring costs, fewer allegations

WASHINGTON (CNS)—The costs to the Catholic Church for legal settlements in abuse cases, therapy for victims of sexual abuse,



Teresa Kettelkamp

support for offenders and legal fees soared to more than \$600 million in 2007, the fourth year of reporting on the handling of abuse cases by U.S. dioceses and religious orders.

The 2007 Survey of Allegations and Costs released by the

U.S. Conference of Catholic Bishops on March 7 also reported a continued decrease in the number of new credible allegations of abuse: 599 new allegations were made in 2007 compared with 635 in 2006, 695 in 2005 and 898 in 2004, the first year of the survey.

Only five of the new allegations involved abuse that occurred in 2007. As in past years, most allegations involved abuse that took place before 1985.

According to the survey conducted by the Center for Applied Research in the Apostolate at Georgetown University, dioceses and religious institutes paid \$615 million for legal settlements, therapy, support for offenders, attorneys' fees and other costs. In the four previous years of the survey, the highest amount paid out was \$466 million in 2005.

Of the \$615 million, dioceses spent \$499 million and religious orders paid \$116 million.

Teresa Kettelkamp, executive director of the U.S. bishops' Office of Child and Youth Protection, said the annual costs may continue to be high in coming years as dioceses pay off settlements to victims of abuse.

In 2007, several dioceses and religious orders announced large settlements, including \$660 million for the Los Angeles Archdiocese, covering more than 500 claimants, and a settlement of \$50 million for more than 100 claimants by the

Oregon-based Jesuit province whose members served in Alaska. A portion of those settlements is being paid by insurers and is not included in the figures for what dioceses and religious orders have spent.

Kettelkamp said it is difficult to predict whether the number of allegations of abuse will continue to decrease, partly because victims of sexual abuse often wait decades to report what happened to them.

Meanwhile, U.S. schools, parishes and dioceses have put nearly all of the targeted 8.5 million children and adults through training programs meant to teach people at all levels of the Church how to prevent abuse from occurring, to spot the signs of abuse and to ensure that it is reported.

An annual audit of compliance with the bishops' "Charter for the Protection of Children and Young People" released at the same time as the CARA survey found that more than 99 percent of the 37,000 U.S. priests have participated in what is called "safe environment" training.

The training had also been completed by more than 99 percent of deacons and educators, more than 98 percent of 4,918 candidates for ordination, 98 percent of 229,000 Church employees, 98 percent of 1.4 million volunteers, and more than 96 percent of the 5.9 million children involved in Church programs.

The audit found 178 of the 190 dioceses that participated to be in full compliance with every article of the charter, it said. The Archdiocese of Indianapolis was found to be in full compliance.

Twelve others were in compliance except for one or two of its 17 articles. Nearly all those fell short on Article 12, the one requiring "safe environment" programs, and almost all gaps were in getting all children through the programs, it said.

"The difficulty has to do with a number of factors," said the audit report, "the sheer number of individuals in each category ... ; the fluctuation of those numbers; the need to develop and maintain concise record keeping

... and the time-consuming process of selecting safe environment programs that are age-appropriate and in accord with Catholic moral principles."

Kettelkamp told Catholic News Service it has proven especially difficult to track one category of people designated in the charter for the training—parents—so it's unclear how many have participated.

"We just don't have a firm number of parents" in the targeted Church population, she said. Many parents have received training because they are volunteers or employees of the Church, and so are counted in those numbers. Others are encouraged to participate in sessions offered for various groups.

After unsuccessfully attempting to track how many parents received the training the first two years of the audits, Kettelkamp said, subsequent audits haven't pursued a figure.

Five of the new reports received in 2007 related to abuse involving a minor that occurred that same year. Of the 599 new credible reports, only five cases among religious orders and 38 involving diocesan clergy were reported to have occurred since 1990.

Five of the 491 Church employees implicated in new reports of abuse were deacons and the rest were priests; 374 of these men had already died, been removed from ministry or been laicized, or were missing. Previous allegations had been made against 287 of the men accused.

Of the 195 dioceses and eparchies—the

Results at a Glance

Key figures from the 2007 audit and survey of clergy sexual abuse in the U.S. church

93% of dioceses are in **full compliance** with the "Charter for the Protection of Children and Young People."

599 new credible **allegations** of abuse in dioceses

18% of new allegations involved **female** victims

11% of new allegations found to be **unsubstantiated or false**

98% of clergy, employees and volunteers in dioceses complied with **background checks**

\$420 million spent by dioceses on **related costs**

\$20 million spent by dioceses on **child protection efforts**

Source: Office of Child and Youth Protection of the U.S. Conference of Catholic Bishops ©2008 CNS

comparable entity to a diocese in Eastern-rite Catholic churches—only the Diocese of Lincoln, Neb., did not participate in the CARA survey. Of the 218 U.S. religious orders that belong to the Conference of Major Superiors of Men, 159, or 73 percent, participated.

A statement from the Lincoln Diocese said it operates "in full compliance with all civil and all laws of the Catholic Church concerning the abuse of minors."

It said the diocese has fully implemented the "Essential Norms" approved by the Vatican, "and is vigilant to make every reasonable effort to see that any and all abuse is prevented." The norms established legal procedures under Church law for applying charter policies. †

WOMEN

continued from page 1

Fordham University in New York; Ann Orr, senior officer in the U.N. Financing for Development Office's Multistakeholder Engagement and Outreach Branch; Dorrette Byrd, director of program quality at Catholic Relief Services, the U.S. bishops' overseas development and relief agency; and Sister Maureen McGovern, a Sister of the Good Shepherd and director of an organization called HandCrafting Justice.

The Catholic tradition has the goal of "authentic or integral development" of women, "and connects it with the inherent dignity and God-given rights of every human person," said Dantuono.

"The goal of this important series and today's discussion," she continued, "is to examine the status of women in contemporary society through the lens of

Catholic social teaching and to highlight the best policies and practices to achieve full human dignity."

While most of the panelists' presentations focused on the needs of impoverished, illiterate women of the world and the practical steps used to help them, Orr instead focused upon the need for focused policy-making at the United Nations directed toward helping impoverished and illiterate women.

Byrd spoke extensively on the effectiveness of microloans and her personal experiences in a variety of countries.

"Microloans put money into the hands of the people who most need it, that is, women," she said.

"Though we primarily concentrate upon the needs of women, we, of course, assist men," especially in agricultural enterprises, she added. "All human beings must be empowered and given dignity."

Sister Maureen spoke about the successes of HandCrafting Justice, a project of her order

that "works in cooperation with impoverished, but entrepreneurially minded women, in order to better their lives and those of their families."

The sisters market items the women make and raise awareness about the situations in which they live.

During her presentation, Sister Maureen demonstrated some of the handicrafts sold, including blankets, clothing, accessories, pottery and trinkets.

"Each purchase directly helps the lives of poor women who are sometimes the sole support of their families," she said.

"Through direct interaction with customers, we are able to tell the stories of the artisans, which gives the purchaser a better understanding of who they're supporting," she said. "This raises awareness of the poverty and violence [that] women of the Third World face every day."

Sister Maureen explained that "the artisans are paid by the project on-site when an order is filled and ready to be shipped."

"This allows the artisans sufficient financial resources," she continued, "to support their families and themselves while continuing their craftwork. We wish to honor the dignity of work. That's why we have chosen to honor the work of women's hands and help bring about positive changes in their lives."

She said that "financial independence fosters gender equality and the empowerment of women."

Hinze, an expert on social ethics, spoke largely on Catholic social thought and economic justice, particularly as it relates to women.

She pointed out important similarities between Catholic social teaching and human rights philosophy.

"We fight for peace and justice because we are Christians," she explained. "It is the reason we help those in need." †

March 15–April 5
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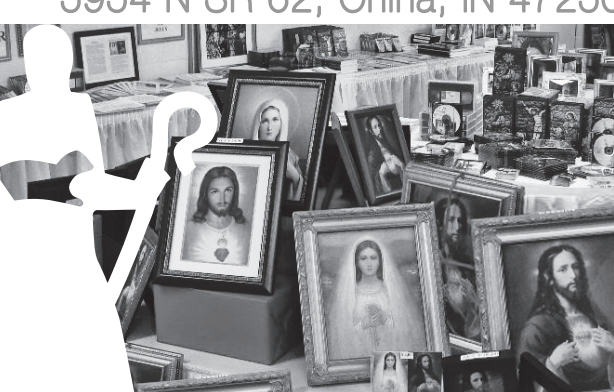
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Editorial



Pope Benedict XVI receives credentials from Mary Ann Glendon, the new U.S. ambassador to the Vatican, during a private meeting at the Vatican on Feb. 29.

Women in leadership roles

Both Pope Benedict XVI and the Holy See's Secretary of State, Cardinal Tarcisio Bertone, have expressed their desire to elevate more women to positions of leadership in the Catholic Church. Sometimes, though, it appears that progress is slow.

Mary Ann Glendon, a law professor at Harvard University, has so far held the highest leadership position in the Church. She has been president of the Pontifical Academy of Social Sciences since 2004.

Before that, she was the first woman to head a Vatican delegation to a major United Nations conference, the Conference on Women held in Beijing, China, in 1995.

Recently, President George W. Bush named her the U.S. ambassador to the Holy See. Pope Benedict received Glendon in her new position during a private meeting at the Vatican on Feb. 29.

Back in October, a group of U.S. and European lay women representing foundations traveled to Rome to discuss the role of women in the Church with some of the top Vatican officials, including five cardinals.

These are devoted Catholic women, and their foundations contribute a great deal of money to Catholic activities, so it's not surprising that they were warmly received.

They are all members of FADICA (Foundations and Donors Interested in Catholic Activities), a consortium of about 50 foundations engaged in Catholic philanthropy. (Full disclosure: This writer was a member of the FADICA board from 1977-84.)

While at the Vatican, Kerry Robinson of the Raskob Foundation for Catholic Activities was interviewed on Vatican Radio. As the group had done in their meetings, Robinson expressed support for the pope's stated desire for more women leaders and for the Church's promotion of women's dignity and rights in the secular sphere, but said that the institutional Church doesn't seem to value women's leadership as much as men's.

The meetings with Vatican officials were described as extended, substantive and cordial conversation. The women expressed the need for the promotion of an internal Church culture that places high value on the leadership and gifts of women. They now plan to pursue options for collaboration with

Vatican departments to advance the role of women in the Church.

Apparently, there was no discussion of women's ordination since the women realize that this demand by some is not a possibility. The Church believes that a male-only clergy is a doctrine that cannot be changed.

It is a fact that women have always been more involved in service activities in the Church than men. Our parishes, schools and social service agencies couldn't operate without the dedicated women who serve in both paid and volunteer positions. About 80 percent of ecclesial ministers are women. But they usually don't have the leadership positions their numbers would seem to require.

In this respect, the Archdiocese of Indianapolis is probably ahead of most other dioceses in the United States, especially those in the Eastern states.

For example, seven of the archdiocese's nine parish life coordinators are women, filling the top leadership position in the parishes they serve. Most of the principals of our Catholic schools are women.

At the archdiocesan level, Suzanne L. Yakimchick is chancellor and executive director of Lay Ministry and Pastoral Services. Annette "Mickey" Lentz is executive director of the Secretariat for Catholic Education and Faith Formation.

Other women fill positions just below the secretariat level. The archdiocesan controller in Accounting Services is a woman (Julie Shewmaker) as are the directors of Catholic Charities in Bloomington (Marsha McCarty) and Tell City (Joan Hess), the directors of the Office for Pro-Life Ministry (Servants of the Gospel of Life Sister Diane Carollo) and St. Mary's Child Center (Constance Sherman).

The archdiocese also has women on the Finance Council (Jackie Byers serves as president and Mary Horn is secretary), and women on the Catholic Community Foundation's board of trustees (Cindy Lee Duran and Holly McKiernan).

We agree with the women who took their case to Rome that there is plenty of room for more women in leadership positions in the Church.

Since the pope and secretary of state have expressed their view on the matter, we think we will see more women in those positions in the future.

—John F. Fink

Be Our Guest/Don Striegel

St. Vincent de Paul Society's food supply has reached critical low levels

The food supply at the St. Vincent de Paul Pantry, 3001 E. 30th St., in Indianapolis has reached critical low levels.



We are unable to provide the 2,000 clients that come to the pantry each week—yes, each week—with a balanced selection that was available just a

month or so ago. This situation is consistent with the reduced donations to food banks and pantries across the country.

If any groups would like to conduct a food drive to support the St. Vincent de Paul Pantry, send a note to Info@SVDPindy.org or call 317-921-1403.

We are blessed with enough canned vegetables from last fall's food drives (especially Catholic high schools), but could use the following items: cereal,

canned meat or fish, soups, canned fruit, rice, pasta, pasta sauce, box dinners, peanut butter and personal care items. Items sent directly to the pantry help avoid the fees charged by other food sources.

Of course, any monetary donations are always needed. This allows St. Vincent de Paul Pantry to purchase needed products at a negotiated reduced cost from vendors.

Mail contributions to St. Vincent de Paul Pantry, P.O. Box 19133, Indianapolis, IN 46219.

Funds received during March and April are eligible to participate in a matching grant from the Feinstein Foundation.

Visit our Web site, www.SVDPindy.org, for more information on the ministries and services of the society in the Archdiocese of Indianapolis.

Thank you for your prayers and support of Vincentian volunteers dedicated to our motto: "Help Christ help the needy."

(Don Striegel is the St. Vincent de Paul Pantry volunteer coordinator.) †

Letters to the Editor

A prayer for vocations for all families

The Feb. 29 issue of *The Criterion* had an editorial and several other articles concerning religious vocations which struck a chord.

My wife and I had seven children—five boys and two girls.

As these children were growing up, we used to add to our grace before meals the following prayer: "... and may God bless our family with religious vocations."

Well, it never happened, although two tried.

Instead, God saw fit to give us 23 grandchildren and two great-grandchildren so far, so maybe our prayers will be answered from that group.

My wife and I still pray the following

prayer daily, which we recommend. If it doesn't happen in our family, maybe it will in someone else's.

A Prayer for Priestly and other Consecrated Religious Vocations (especially from our family):

Lord, please send the Holy Spirit to inspire many young men and women to serve your people in the priesthood and other consecrated religious vocations.

Give them the courage and generosity to respond to your call, and bless them in the service of your people. We ask this through Christ our Lord. Amen.

Please pray—our Church desperately needs vocations.

W.L. O'Bryan
New Albany

Abortion is a holocaust that we as a country need to address now

Another year has passed since the *Roe v. Wade* decision became law in 1973, and now 48 million unborn babies have lost their lives.

We've got to fight this holocaust.

I realize in 1933 in Germany that thousands of Jews were victims of brutal medical experiments, executed or died of starvation in Nazi concentration camps. And few people fought back because they feared for their lives.

But here in the U.S., we don't fight those grave risks like they did in Germany. We merely allow apathy to

prevent our involvement to end this holocaust of abortion. We look the other way while unborn babies are tortured and murdered by abortion providers in our own cities.

We have to reverse the consciences of American Catholics into action.

It's good we had the March for Life in Washington, D.C., but we need more.

We need regular respect for life homilies, and a petition for the unborn at every Sunday Mass.

Al Scheller
Elizabethtown

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*, P.O. Box 1717, Indianapolis, IN 46206-1717. Readers with access to e-mail may send letters to critterion@archindy.org.

ARCHBISHOP/ARZOBISPO DANIEL M. BUECHLEIN, O.S.B.



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

God's divine gift is celebrated in noble simplicity during Holy Week

What makes for good religion? What makes for good worship in our churches?

Are soul-stirring sermons and rousing hymn-singing the key to salvation? Are people who attend a heartwarming Holy Week concert of sacred music more likely to be saved than those who gather for Easter Mass at one of our smallest mission churches?

The mystery of Jesus Christ which we celebrate is much more profound than what we do with it in word and song. Word and song is important, but the mystery is essential.

The drama of Holy Week warms the soul. Three special days—the Triduum of Holy Thursday, Good Friday and the Easter Vigil—are filled with the drama and pathos of our salvation, which culminates at the great Easter celebration.

If we take our salvation seriously, we owe it to ourselves to take part in the Church's commemoration of Holy Week and Easter. This is not just another week in early spring.

The dramatic Passion plays and the stirring choral presentations in many churches are wonderful. Soul-stirring drama and music does much to dispose us to the true meaning of the suffering, death and resurrection of Jesus.

Sensing the pathos of the suffering of Jesus and getting in touch with our sorrow and our need to repent because our sins

brought him to such suffering is part of good liturgy. And so are the good Easter feelings, knowing that after all is said and done we have been saved.

But good worship and good religion is much more than soul-stirring feelings that may fade by Easter Monday morning. I think most of us realize that if we had to depend on feelings to move us to do what we need to do (and not do) in order to be saved, most of us would be in trouble much of the time. Good worship (and good religion) therefore is more than good feelings.

Jesus gave us the Church and the sacraments of the Church because we need signs that we can see and touch, we need visible signs that we are saved.

We need visible signs that somehow make present even now what was more than dramatic play-acting during his Passion, death and resurrection while Jesus Christ was on Earth.

We believe that Jesus founded the Church so that the mystery of his life and death can be carried on even as he sits at the right hand of the Father. We believe he gave us the sacraments to make his mystery of salvation present even now.

On Tuesday of Holy Week, we celebrate the chism Mass during which we bless the holy oils, which are used in the sacraments of the Church. And we commemorate the institution of the sacrament of holy orders with the renewal of promises by the priests of our archdiocese. Without the priesthood,

there would be no Eucharist.

On Holy Thursday, we commemorate the Last Supper, the institution of the holy Eucharist, the greatest of our sacraments. The entire mystery of Jesus is represented every time Mass is celebrated, whether in the grandest cathedral or in the smallest mission chapel. At every celebration of Mass, the entire drama of salvation is not only called to mind, but it is made present and specially available to us once more. No stirring sermon or no rousing chorale can make such a claim or do so much good.

And at the Easter Vigil, we welcome new sisters and brothers into our community of faith. We celebrate the sacraments of baptism and confirmation, which initiate us into the Church and the opportunity for salvation.

Holy Week and Easter remind us that there is much more to life and reality than meets the eye. God so loved the world that he asked his only Son to give his life for each one of us. What do we do in return?

Good religion and good worship means we give our love to God. We go to church to give thanks and not just to get some good feelings.

Again, there is nothing wrong with

good feelings, and our challenge is to plan our liturgical celebrations in such a way that we are emotionally moved as well. But we need to go deeper in our minds and hearts to embrace the wondrous mystery of our salvation present to us even now.

I encourage all of us to go out of our way to participate in the liturgy of Holy Week as we approach Easter.

Beginning with the drama of Palm Sunday, in faith we probe the meaning of our very lives in response to God's love for us.

This Divine gift is celebrated in noble simplicity during the great Holy Week, the Triduum and the great Easter Vigil. †

Do you have an intention for Archbishop Buechlein's prayer list? You may mail it to him at:

Archbishop Buechlein's
Prayer List
Archdiocese of Indianapolis
1400 N. Meridian St.
P.O. Box 1410
Indianapolis, IN 46202-1410

Archbishop Buechlein's intention for vocations for March

Youth: that they may be open to the promptings of the Holy Spirit so that they can truly discern their role in the Church, especially God's call to priesthood and religious life.

El don divino de Dios se celebra con noble sencillez durante la Semana Santa

¿Qué se considera una buena práctica en la fe? ¿Qué constituye una adoración adecuada en nuestras iglesias?

¿Acaso los sermones inspiradores y el cántico de himnos conmovedores son la clave para la salvación? ¿Acaso aquellas personas que asisten a un concierto conmovedor de música sacra durante la Semana Santa tienen más probabilidades de ser salvos que aquellos que se reúnen para la Misa de la Pascua en una de nuestras iglesias misioneras más diminutas?

El misterio de Jesucristo que celebramos es mucho más profundo que aquello que expresamos en palabras y canciones. Las palabras y las canciones son importantes, pero el misterio es esencial.

El dramatismo de la Semana Santa abraza el alma. Tres días especiales, el triduo del Jueves Santo, Viernes Santo y la Vigilia Pascual, están colmados del dramatismo y la tragedia de nuestra salvación que culmina en la gran celebración de la Pascua.

Si nos tomamos nuestra salvación en serio, es nuestra obligación formar parte de la conmemoración de la Iglesia de la Semana Santa y la Pascua. No se trata simplemente de otra semana a comienzos de la primavera.

Las obras teatrales llenas de dramatismo de la Pasión y las presentaciones corales conmovedoras de muchas iglesias son maravillosas. Las obras y la música edificantes para el alma nos ayudan enormemente a crear una disposición para el verdadero significado del sufrimiento, muerte y resurrección de Jesús.

Sentir la tragedia del sufrimiento de Jesús y entrar en contacto con nuestras penas y nuestra necesidad de arrepentimiento porque nuestros pecados le ocasionaron tanto sufrimiento, forma parte de una buena

liturgia. Y lo mismo sucede con los sentimientos positivos de la Pascua, al saber que después de todo, hemos sido salvos.

Pero una buena práctica de la fe y una adoración adecuada, es mucho más que sentimientos conmovedores que pueden esfumarse el lunes en la mañana, después de la Pascua. Considero que la mayoría de nosotros se da cuenta de que si dependiéramos de que nuestros sentimientos nos llevaran a hacer lo debido (y nos impidieran hacer lo indebido), para poder salvarnos, muchos de nosotros estaríamos metidos en problemas la mayor parte del tiempo. Por lo tanto, una adoración adecuada (y una buena práctica de la fe), es más que buenos sentimientos.

Jesús nos entregó la Iglesia y los sacramentos de la Iglesia porque necesitamos símbolos que podamos ver y tocar, necesitamos señales visibles de que somos salvos.

Necesitamos símbolos visibles que de alguna forma mantengan presente aun hoy en día aquello que fue mucho más que una obra teatral dramática durante su Pasión, muerte y resurrección, mientras Jesucristo se encontraba en la Tierra.

Creemos que Jesús fundó la Iglesia para que los misterios de su vida y muerte pudieran difundirse aun mientras esté sentado a la derecha del Padre. Creemos que nos entregó los sacramentos para que su misterio de la salvación esté presente aun hoy en día.

El martes de Semana Santa, celebramos la Misa de Crisma en la cual bendicimos los santos óleos que se utilizan en los sacramentos de la Iglesia. Y conmemoramos la institución del Sacramento del Orden con la renovación de las promesas de los sacerdotes de nuestra arquidiócesis. Sin el

sacerdocio no existiría la Eucaristía.

El Martes Santo celebramos la Última Cena, la institución de la santa Eucaristía, el máximo sacramento. Cada vez que se celebra la Misa, se representa todo el misterio de Jesús, ya sea en la catedral más suntuosa o en la capilla misionera más diminuta. En toda celebración de la Misa, no solamente evocamos todo el dramatismo de la salvación, sino que una vez más se nos ofrece y se hace especialmente presente. Ningún sermón inspirador ni ninguna coral conmovedora puede hacer semejante proclamación ni hacer tanto bien.

Y en la Vigilia Pascual les damos la bienvenida a nuevos hermanos y hermanas en nuestra comunidad de fe. Celebramos los sacramentos del bautismo y la confirmación que nos inician en la Iglesia y la oportunidad para la salvación.

La Semana Santa y la Pascua nos recuerdan que la vida y la realidad van mucho más allá de lo que podemos ver. Dios amó tanto al mundo que le pidió a su único hijo que entregara su vida por cada uno de nosotros. ¿Qué hacemos nosotros a cambio?

Una buena práctica de la fe y una adoración adecuada suponen la entrega de nuestro amor a Dios. Asistimos a la Iglesia para dar gracias y no simplemente para sentirnos bien.

Pero sentirnos bien no tiene nada de malo y nuestro desafío es planificar

celebraciones litúrgicas de tal modo que también nos sintamos conmovidos emocionalmente. Sin embargo, debemos profundizar aun más en nuestras mentes y en nuestros corazones para abarcar el maravilloso misterio de nuestra salvación, presente entre nosotros aun hoy en día.

Los invito a todos a que hagamos un esfuerzo por participar en la liturgia de la Semana Santa a medida que nos acercamos a la Pascua.

Comenzando con el dramatismo del Domingo de Ramos, exploramos en la fe el significado de nuestras propias vidas en respuesta al amor de Dios por nosotros.

Este don divino se celebra con noble sencillez durante la gran Semana Santa, el triduo y la gran Vigilia Pascual. †

¿Tiene una intención que desee incluir en la lista de oración del Arzobispo Buechlein? Puede enviar su correspondencia a:

Lista de oración del Arzobispo
Buechlein
Arquidiócesis de Indianapolis
1400 N. Meridian St.
P.O. Box 1410
Indianapolis, IN 46202-1410

Traducido por: Daniela Guanipa,
Language Training Center, Indianapolis.

Las intenciones vocacionales del Arzobispo Buechlein para marzo

Los jóvenes: que ellos acepten el ánimo del Espíritu Santo, para que puedan discernir su papel en la Iglesia, especialmente la llamada de Dios a hacerse sacerdote y entrar en una vida religiosa.

Events Calendar

March 14

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange, "Missionaries in Corporate America,"** Lou Russell, president and CEO of Russell Martin and Associates, speaker, Mass, 6:30 a.m., buffet breakfast and program with follow-up workshop, **"Building a Culture of Customer Service,"** Danny O'Malia, presenter, \$12 per person. Information and registration: www.catholicbusinessexchange.org.

St. Andrew the Apostle Parish, 4050 E. 38th St., Indianapolis. **Lenten fish fry**, 4:30-8 p.m. Information: 317-546-1571.

St. Gabriel the Archangel Parish, 6000 W. 34th St., Indianapolis. **Lenten lecture series, "The Real Teaching of Vatican II,"** Benedictine Father Matthias Neuman, presenter, 7:45-9 p.m., fish fry, 5-7:30 p.m., Way of the Cross, bilingual service, 7 p.m. Information: 317-291-7014.

St. Joan of Arc Church, 4217 N. Central Ave., Indianapolis. **Rosary, Mass with Benediction, Stations of the Cross**, 6 p.m. Information: 317-283-5508.

St. Therese of the Infant Jesus (Little Flower) Parish, 1401 N. Bosart Ave., Indianapolis. **Lenten fish fry**, 4:30-7:30 p.m. Information: 317-357-8352.

St. Jude Church, 5353 McFarland Road, Indianapolis. **Benefit concert for Lucious**

Newsom Ministries, 7-8:30 p.m. Information: 317-786-4371.

Holy Name of Jesus Parish, 89 N. 17th Ave., Beech Grove. Men's Club, **fish fry**, 5-7:30 p.m. Information: 317-784-5454 or e-mail tduell@holyname.cc.

SS. Frances and Clare Church, 5901 Olive Branch Road, Greenwood. **"Voices of Easter" of those who were there with Jesus during his ministry and Passion**, 7 p.m., child care available. Information: 317-859-4673.

Monastery Immaculate Conception, 802 E. 10th St., Ferdinand. **"Benedictine Life Weekend,"** weekend "come and see" experience. Information: 800-738-9999.

St. Mary Church, 302 E. McKee St., Greensburg. **Lenten penance service**, 7 p.m. Information: 812-663-8427.

Our Lady of Mount Carmel Parish, 14598 Oakridge Road, Carmel, Ind. (Diocese of Lafayette). **Natural Family Planning course**, session one of three. Information: 317-846-4486.

March 14-16

Mary, Queen of Peace Church, 1005 W. Main St., Danville. **Pro-life weekend and Lenten mission**, fish dinner, 5 p.m., Pro-life Stations of the Cross, 7 p.m.; Sat. Mass 5 p.m., Pro-life reflections, 7:30 p.m., Father Jim Heyd, Priests for Life, presenter. Information: 317-745-4284.

March 15

Indiana Convention Center, 500 Ballroom, 100 S. Capitol Ave., Indianapolis. Marian Center of Indianapolis and archdiocesan Office for Pro-Life Ministry, **fifth annual "Treasuring Womanhood" Indiana Catholic Women's Conference**, 8 a.m.-4:30 p.m., Mass, Msgr. Joseph F. Schaedel, vicar general, celebrant, \$40 per person includes lunch, March 5 early registration deadline, \$45 per person with lunch after March 5. Information and registration: 317-924-3982.

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Helpers of God's Precious Infants Pro-Life Mass**, Father Eric Johnson, celebrant, 8:30 a.m., followed by rosary outside abortion clinic and Benediction at church. Information: Archdiocesan Office for Pro-Life Ministry, 317-236-1569 or 800-382-9836, ext. 1569.

St. John the Apostle Parish, 4607 W. State Road 46, Bloomington. Knights of Columbus Council #1096, **Catholic Men's Lenten Retreat**, Dominican Father Giles Dimock, presenter, 8:30 a.m., good-will donation. Information: 812-606-0444 or gehatcher@yahoo.com.

St. Vincent Women's Hospital, 8111 Township Line Road, Indianapolis. **Natural Family Planning class (NFP)**, 9-11 a.m. Information: 317-228-9276.

March 16

St. Michael the Archangel Parish, 3354 W. 30th St., Indianapolis. **Lenten concert**, St. Michael Choir, "The Seven Last Words of Christ" by Theodore Dubois, 4 p.m., free admission, donations benefit parish. Information: 317-926-7359.

Holy Family Church, 129 W. Daisy Lane, New Albany. **Lenten penance service**, 4 p.m. Information: 812-944-8283.

St. Philip Neri Parish, Busald Hall, 550 N. Rural St., Indianapolis. **Irish Fest**, 3-6 p.m., \$15 per person includes meal, advance tickets recommended. Information: 317-631-8746.

MKVS, Divine Mercy and Glorious Cross Center, Rexville, located on 925 South, .8 mile east of 421 South and 12 miles south of Versailles. **Confession, 1 p.m., Mass, 2 p.m.**, on third Sunday holy hour and pitch-in, groups of 10 pray the new Marian Way, 1 p.m., Father Elmer Burwinkel, celebrant. Information: 812-689-3551.

Congregation of the Sisters of the Third Order of St. Francis, 22143 Main St., Oldenburg. **Living Way of the Cross**, sponsored by the youth ministry group of St. Mary Parish in North Vernon, 2 p.m. Information: 812-346-3604.

March 18

Sacred Heart of Jesus Parish, Parish Life Center, 1125 S. Meridian St., Indianapolis. **Euchre Club party**, noon, \$1 per person.

Knights of Columbus Hall, 1305 N. Delaware St., Indianapolis. Central Indiana Theology Lecture Series, **"The Future of Catholic Healthcare,"** Robert J. Brody, regional chief executive officer, Central Indiana Region, and president/chief executive officer of St. Francis Hospital and Health Centers, presenter, 7 p.m., no charge. Information: 317-783-1779.

March 19

St. Lawrence Church, 4650 N. Shadeland Ave., Indianapolis. **Worship service for Lent, "Creative Acts of Worship,"** 6:30 p.m. Information: 317-546-4065.

St. Nicholas Church, 6461 E. St. Nicholas Drive, Sunman. **Eucharistic healing service**, rosary for vocations, praise, worship, music, 6 p.m. Information: 812-623-8007.

March 20-23

Mother of the Redeemer Retreat Center, 8220 W. State Road 48, Bloomington. **Easter Triduum Retreat, "With Mary CoRedemptrix, The Passion, Death and Resurrection of Our Lord Jesus Christ,"** \$120 first person, \$30 additional person, maximum four persons to a room, under 18 years old no charge. Information: 812-825-4642, ext. 200.

March 21

Calvary Cemetery, 435 W. Troy Ave., Indianapolis. **Stations of the Cross**, Msgr. Joseph F. Schaedel, vicar general, presenter, noon. Information: 317-574-8898 or e-mail mwilliams@buchanangroup.org.

Our Lady of Peace Cemetery, 9001 Haverstick Road, Indianapolis. **Stations of the Cross**, Msgr. Joseph F. Schaedel, vicar general, presenter, 2 p.m. Information: 317-574-8898 or e-mail mwilliams@buchanangroup.org.

St. Mary Church, 212 Washington St., North Vernon. **Living Way of the Cross**, sponsored by the youth ministry group of St. Mary Parish in North Vernon, 1 p.m. Information: 812-346-3604.

March 22

St. Gabriel Parish, 6000 W. 34th St., Indianapolis. **Easter egg hunt**, 9:30 a.m., children 10 and under invited to bring a basket. Information: 317-291-7014.

March 26

Knights of Columbus Hall, 225 E. Market St., Jeffersonville. **Daughters of Isabella Circle #95, annual card party**, 7 p.m., \$3 per person. Information: 812-282-3659.

March 27

Riverwalk Banquet Center and Lodge, 6729 Westfield Blvd., Indianapolis. **Catholic Radio 89.1, fourth annual reception and dinner**, Dr. Ray Guarendi, guest speaker, 6 p.m., \$55 per person. Information: www.catholicradioindy.org.

Saint Meinrad School of Theology, Newman Theater, 200 Hill Drive, St. Meinrad. **Annual Thomas Lecture on Philosophy and Theology**, Dr. James J. Walter, presenter, 7 p.m. Information: 800-682-0988. †



Mary Magdalene

Rev. Miki Mathioudakis, a Christian Church (Disciples of Christ) minister, chaplain at St. Vincent Women's Hospital in Indianapolis and Christian actress, will portray Mary Magdalene during the "Benedict INNdulgence and INNterpretation—Delicacies and Drama" presentation at 2 p.m. on April 6 at the Benedict Inn Retreat and Conference Center, 1402 Southern Ave., in Beech Grove. The two-hour program will include a 33-minute dramatization of the life of Mary Magdalene based on Scripture and legend as well as a chocolate buffet. Reservations are \$30 per person. The registration deadline is March 21. For more information, call the Benedict Inn at 317-788-7581 or log on to www.benedictinn.org.



In this undated photo, St. Lawrence parishioner Sandra Hartlieb of Indianapolis gives a dramatic portrayal of the Samaritan woman at the well.

St. Lawrence Parish to present dramatic Holy Week service

St. Lawrence Parish, 4650 N. Shadeland Ave., in Indianapolis, will present a dramatic Lenten worship service at 6:30 p.m. on March 19.

Titled "Creative Acts of Worship," the service will include dramatic readings of Jesus' encounters with various people from the Gospels, including Bartimaeus, Martha and Mary, and his mother, Mary, as she comforts the young Apostle John.

Musical selections will be presented in creative movement and American Sign Language.

Youth and adult parishioners have worked for several weeks under the direction of Christian actress Sandra Hartlieb to prepare for this inspirational program.

Rosemary Corragio, a lector at the parish, will play the part of Martha. At a recent rehearsal, she said, "I'm having a

great time! This is really a wonderful experience."

Other St. Lawrence lectors participating in the prayer service are Angelique Codarmaz-Rainey, June Simons, Eleanor Williams and Joe Jones. High school senior Zach Rohrbach portrays the Apostle John. Several Girl Scouts are learning creative movement to the contemporary Christian music group Avalon's song "Testify to Love."

Hartlieb is the theatrical director and an actress with Sisterhood Christian Drama Ministry. She and her husband, Ron, have been members of St. Lawrence Parish for more than 10 years.

The parish Faith Formation Commission is coordinating this evening of drama and music.

For more information, call St. Lawrence Parish at 317-546-4065. †

VIPs

Russell J. and Judith Anne (Couvillion) Dias, members of



St. Barnabas Parish in Indianapolis, celebrated their 50th wedding anniversary on Feb. 15.

The couple was married on Feb. 15, 1958, at St. Gerard Magella Church in Baton Rouge, La.

They have five children: Denise Broussard, Rhonda Spencer, Randy, Rick and Todd Dias. They have 14 grandchildren and one great-grandchild.

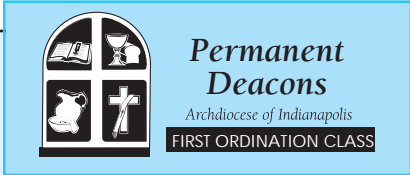
Clare Impicciche, a sixth-grade student at Little Flower School in Indianapolis, won the 2007 Sertoma National Heritage Essay Contest for the Sertoma of East Indianapolis.

During their annual contest, students write a 500-word essay on "What Freedom Means to Me."

Clare won first place and received a \$500 savings bond and plaque.

Her essay also won first place in the northeast Indiana regional level of the Sertoma essay contest held in February. She received \$100 in that contest.

Little Flower fifth-grade students have won first place in the local contest for the last three years. †



Meet our future deacons

On June 28, history will be made at SS. Peter and Paul Cathedral in Indianapolis when 25 men from central and southern Indiana become the first permanent deacons ordained for the Archdiocese of Indianapolis.

This week's issue of *The Criterion* introduces a series of profiles of these men that will be published in the weeks leading up to that important day.

The men to be ordained have been involved in the archdiocesan deacon formation program since 2004.

They have spent one weekend a month for 11 months each year in classes or on retreat.

Additionally, for nearly four years, they have been involved in spiritual formation and in ministry at parishes and archdiocesan agencies. †

Thomas Ward



Age: 67
 Spouse: Donna
 Home Parish: St. Simon the Apostle Parish in Indianapolis
 Occupation: Certified Financial Planner

Who are the important role models in your life of faith?

My role models begin with the Holy Family. My own family—from my great-grandmother to our sons and daughter and our grandchildren, priests, religious, teachers and friends too numerous to list—have been inspirational to me.

What are your favorite Scripture verses, prayers and devotions?

The beginning of John's Gospel encapsulates the New Testament in beautiful imagery. It was the "Last Gospel" at every Sunday Mass in my youth. I love the Eucharist more and more.

Why do you feel that God is calling you to become a deacon?

It has always been clear to me that I should do "good." How better for me to do some good than by aspiring to ordination then fulfilling my vocation as deacon, father and

husband to the best of my ability? Loving God, my wife and our children is a very good thing.

How will being ordained a deacon have an impact on your life and family?

My role as deacon will be more public, therefore, I will be held to a higher standard by my fellow parishioners. Donna and I will be more visible and more subject to scrutiny than regular members of the congregation. I pray that my family will see [in me] a good example and tolerate the interference with family activities that my diaconal duties impose.

How do you hope to serve through your life and ministry as a deacon?

I pray that my example and ministry will help others, especially the marginalized, in their pursuit of holiness. I look forward to obeying my pastor and archbishop as a true servant of Christ. †

Age: 65
 Spouse: Patti

Home Parish: St. Augustine Parish in Jeffersonville

Occupation: Coordinator of Family Ministries at St. Augustine Parish



John Thompson

Who are the important role models in your life of faith?

Some of the important role models in my life were past parish priests at St. Augustine, and the nuns that taught me in grade school and high school. But the most important role models in my life were my parents. Even though my dad was not a Catholic, he would drive my mom and me 20 miles every Sunday to church. He was a great man who loved me and my mom very much. He died when I was 9 years old. My mother was the one who did all she could to make my faith grow to where it is today.

What are your favorite Scripture verses, prayers and devotions?

My favorite Scripture verse has to be from 1 Corinthians, Chapter 13:1-13. "Love is patient, love is kind. ... " This entire chapter has always touched me in a special way because this is the love that married couples should have for each other. A prayer that I say every day is the novena prayer to St. Augustine, the patron saint of my parish.

How will being ordained a deacon have an impact on your life and family?

Being ordained a deacon will have a tremendous impact on my life and my family. One thing that will help me in my ministry as a deacon is that for the past 26 years my wife, Patti, and I have been involved in church ministry together at St. Augustine and St. Anthony of Padua parishes in Clarksville, where she was the full-time youth minister for seven years. During this time, we have worked through many difficult issues and have learned the art of compromise.

How do you hope to serve through your life and ministry as a deacon?

I hope to serve my parish and my community to the best of my ability. Many of the areas of ministry that I am currently involved in I will continue, and there are a few new ones I can see myself being involved with in the future. No matter how I serve or what I do, I will try to the best of my ability to do the best I can. †

Few tickets available for papal Mass in Washington, D.C., on April 17

The Archdiocese of Indianapolis has 12 tickets available for the Mass that Pope Benedict XVI will celebrate on April 17 at Nationals Park in Washington, D.C.



Pope Benedict XVI

The free tickets will be given away on a first-come, first-serve basis through Carolyn Noone, associate director of Special Events for the archdiocese, at 317-236-1428 or 800-382-9836, ext. 1428. Tickets are limited to two per request.

The April 17 Mass time has not been finalized, but bearers of each ticket are asked to arrive at Nationals Park for appropriate security clearances between 7 a.m. and 8 a.m.

That same day, the pope will meet with directors of Catholic universities and colleges and diocesan educational leaders at The Catholic University of America in Washington. He is also scheduled to attend an interfaith meeting at the Pope John Paul II Cultural Center that evening. (See related story, page 14.)

Pope Benedict will visit the White House on April 16—his 81st birthday—then address the U.S. bishops that afternoon. †

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Legislature to vote on umbilical cord blood bank proposal

By Brigid Curtis Ayer

Cancer patients and people faced with a debilitating disease may have an enhanced source of adult stem cells for transplant therapy if legislation to create a public umbilical cord blood bank clears the Indiana General Assembly this year.

The cord blood bank proposal, House Bill 1172, authored by Rep. Peggy Welch (D-Bloomington), would require the Family and Social Service Administration (FSSA) to: 1) create a governmental nonprofit corporation to establish and operate an umbilical cord blood bank; 2) establish an umbilical cord blood donation initiative; and 3) promote public awareness concerning the medical benefits of umbilical cord blood. The Indiana Catholic Conference supports the bill.

Many believe stem cells only come from embryos, but Father Tadeusz Pacholczyk, a leading national stem cell expert, told Indiana legislators in 2005 at a luncheon hosted by the Indiana Catholic Conference that stem cells can be taken from umbilical cords, the placenta, amniotic fluid, adult tissues and organs such as bone marrow, fat from liposuction, regions of the nose and even cadavers up to 20 hours after death.

There are four categories of stem cells: 1) embryonic stem cells; 2) embryonic germ cells; 3) umbilical cord stem cells; and 4) adult stem cells. Father Pacholczyk says that since embryonic germ cells can come from miscarriages where no deliberate interruption of pregnancy occurs, three of the four categories (all except embryonic stem cells) are potentially morally acceptable, and the Church vigorously encourages research in these areas.

Umbilical cord blood is a rich source of adult stem cells and an ethical, non-controversial option which can be used for many types of transplants.

Rep. Welch said that prior to the 2008 session, a coalition of cord blood advocates, including medical



Rep. Peggy Welch

Cord blood plays an important role in transplants

Umbilical cord blood is one of three sources for the blood-forming cells used in transplants. The other two sources are bone marrow and peripheral (circulating) blood.

The first cord blood transplant was done in 1988. Cord blood plays an important role in transplants today. Doctors are still learning about the ways cord blood transplants are similar to and different from marrow or peripheral blood transplants.

Umbilical cord blood is collected from the umbilical cord and placenta after a baby is born. This blood is rich in blood-forming cells.

The donated cord blood is tested, frozen and stored at a cord blood bank for future use. The stored cord blood is called a cord blood unit. (Source: National Marrow Donor Program)

Dr. Scott Goebel, who is the stem cell transplant

doctor responsible for cord blood transplants at Riley Hospital for Children in Indianapolis, said some of the diseases currently treated with cord blood stem cell transplants include leukemia, Hodgkin's lymphoma, non-Hodgkin's lymphoma, sickle cell disease, aplastic anemia, neuroblastoma, retinoblastoma and multiple myeloma.

Clinical trials are ongoing, utilizing cord blood stem cells for multiple sclerosis, Krabbe disease, adrenoleukodystrophy, Tay-Sachs disease, Niemann-Pick disease, breast cancer, Ewing's sarcoma and renal cell carcinoma.

Experimental treatments are under way for juvenile and rheumatoid arthritis, Crohn's disease, type I diabetes mellitus, scleroderma, lupus, Parkinson's disease, Alzheimer's disease, amyotrophic lateral sclerosis, often referred to as "Lou Gehrig's disease," and spinal cord injury. †

professionals, economic developers, legislators and members of the Hospital Association did extensive research and frequently met to discuss what other states were doing so that they could recommend language to the General Assembly this year.

"The language this coalition developed is found in House Bill 1172, and the bill has been refined and improved as it has moved through the process," Rep. Welch said. "The priority of the cord blood bank would be for transplants."

Dr. Scott Goebel, who is a stem cell transplant doctor responsible for cord blood transplants at Riley Hospital for Children in Indianapolis, said, "One thing we are certain of, the applications and uses for these stem cells is just going to increase over the next few years. New applications cannot be discovered and or perfected without research units as well as clinically banked units, all donated by the public for the public good."

"Currently, out of 10 cord blood donations, only two are of transplantable quality. The other eight would have research value," Rep. Welch said. "What is exciting about this legislation is Indiana will be receiving hundreds of thousands of umbilical cord blood units

with postnatal tissue for transplants and research.

"Postnatal tissue includes the cord blood, cord and placenta," Rep. Welch said. "The goal is that we will increase the number of transplantable stem cells, help save lives of cancer patients, provide more research quality stem cells and improve the quality of life for Hoosiers both physically and financially."



Sen. Patricia Miller

Rep. Welch anticipates a public blood bank will bring more researchers and "big" research dollars to Indiana and help in the area of economic development because of the spin-off businesses that will be created. According to the business plan, it is estimated that the public cord bank would be self-supporting in two to three years from its inception, she said.

A practicing nurse in the cancer unit at Bloomington Hospital, Rep. Welch said she has always had an interest in health issues. As a cancer nurse, she has had a particular interest in stem-cell research and the promise that it offers cancer victims.

Private donations of umbilical cord blood can be made for about \$1,000—plus an annual storage fee of \$100—but there is no provision for public donation.

Private and public umbilical cord blood banks have proven invaluable to the medical community. Many blood and immune diseases have been successfully treated using cord blood. Doctors use cord blood cells to treat about 70 diseases, mostly anemias or cancers of the blood, such as leukemias and lymphomas.

Sen. Patricia Miller (R-Indianapolis), Senate sponsor of House Bill 1172, said, "Stem cells have such a great future in helping those suffering from cancer and other diseases.

"Unlike the use of embryonic stem cells which destroys human life, cord blood stem cells are a moral, readily available source for stem cells which doesn't hurt another living person in the process," said Sen. Miller, who chairs the Senate Health Committee and the interim Health Finance Commission.

House Bill 1172, which also contains licensing for various professionals, is in conference committee. Rep. Welch, who is one of the conferees, said the bill has bipartisan support. She hopes that the bill will pass before the March 14 adjournment deadline.

(Brigid Curtis Ayer is a correspondent for The Criterion.) †

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A memorable spring break

Creighton students spend week in Indiana serving others

By John Shaughnessy

Imagine that you're a college student hoping for a memorable spring break that will leave you smiling. Now imagine that you are given two choices to make that experience possible:

A. You get to relax on a sandy beach in Florida or Mexico while the sun beams down on you from a cloudless blue sky on a day when the temperatures are in the mid-80s.

B. You get to clean up trash and tree limbs at a park near the White River in Indianapolis on a dreary, gray day marked first by driving rain then freezing rain as temperatures teeter around 30 degrees.

Or consider this set of choices:

A. You don't have enough money to head south for fun and warmth, so you return to your home where you sleep late every day and your parents spoil you all week by making your favorite meals and taking you to your favorite restaurants.

B. You spend the week in an Indianapolis home where 12 people share one bedroom and you are each given \$5 total each day for your three meals.

And here's one last set of choices:

A. You spend your nights, surrounded by a close group of friends, hoping to find the ultimate good time.

B. You spend your nights, surrounded by people you have just met, talking about your life, your relationship with God and your struggles with your faith.

Realistically, many college students would choose "A" every time from those choices. And who could fault them?

Still, for Alyssa Grengs and 18 other college students from the Jesuit-run Creighton University in Omaha, Neb., the choice of "B" in all those situations helped to make for a positive and memorable spring break in Indianapolis on March 3-8.

For those six days, the 19 students worked at a food bank, served food to the homeless, cleaned up the banks of a river and worked with "at-risk" children. They began each morning with prayer, and they ended each day reflecting on their faith and their experiences.

"It's been amazing. We're all smiling," said Grengs, 19, a sophomore. "I didn't know anyone when I came on this trip. I wasn't friends with anyone. Now I feel I've been

Photo by John Shaughnessy



Alyssa Grengs, left, and Anna Peterson play a card game with children at Miracle Place, an Indianapolis center operated by Providence sisters that helps at-risk students, senior citizens and Hispanic people. Grengs and Peterson are Creighton University students who spent their spring break in Indianapolis working to make a difference in the lives of others.

friends with these people all my life. I talk with them. I laugh with them. I feel I've made this huge human connection."

Making that human connection was the goal of the alternative spring break experience that was co-sponsored by the Indianapolis Peace Institute, the Indianapolis Peace Center and Providence Volunteer Ministry, which is celebrating 20 years as a ministry of the Sisters of Providence of Saint-Mary-of-the Woods.

"This is the first time this group has come to Indianapolis," said Julie Szolek-Van Valkenburgh, the director of Providence Volunteer Ministry. "We set it up for them as a week of peace and justice through service to others."

So the Creighton students, who each paid \$180 for the trip, worked at Gleaners Food Bank, where they placed food into backpacks for school children.

They put on boots and endured the cold, rain and mud as they cleaned up the banks of the White River with the Friends of White River-Holliday Park.

They visited the Indianapolis Peace Center and learned skills in conflict resolution and peacekeeping—and then shared those skills with children from some of the toughest areas of Indianapolis.

They served meals to the homeless at the Cathedral Kitchen, a ministry of SS. Peter and Paul Cathedral Parish. They also helped at Miracle Place, a center operated by Providence sisters in Indianapolis that helps inner-city children, cares for senior citizens and teaches English to Hispanic adults.

The students did it all with an attitude of connecting with the people they helped, believing their efforts were helping them, too. Their attitude reflected the message on the souvenir T-shirt they each received at the beginning of the trip, a message that quoted an Aboriginal woman named Lilla Watson:

"If you have come to help me, you are wasting your time.

But if you have come because your liberation is bound up with mine, then let us work together."

"The trip just renews everyone's faith in humankind," said Amanda Grade, 19, a sophomore. "There are still good people out there, and they want to help."

If the days were dedicated to making a deeper connection with people, the evenings also created that same bond among the students on the trip.

"Out of this group, we have atheists, agnostics, devout Catholics, Christians of all denominations and people from all over," said Andy Bauer, 20, a sophomore. "When people go on these trips, you know you're going to be challenged. The most devout Catholic is working alongside the person who is cursing God. You talk about your life, God, your struggles with your faith. It's very passionate and intimate-looking at your faith."

The week also offered an insight into many young people today, said Jesuit Father Paul Coelho, an instructor at Creighton who accompanied the students on the trip.

"Young people continue to have wonderful ideas and ideals," Father Coelho said. "They have a vision of their future. They believe they can make a difference."

That belief is at their core even as they struggle with their doubts.

"We had a send-off Mass when we began this trip," Grengs said. "A speaker at the Mass said we should look for God on this trip. I've seen God in so many places. Faith sometimes is hard, and you don't know all the answers. This service trip has maybe not given me all the answers, but it's led me to believe there *is* an answer. It's helped me learn to keep loving." †



Sharing a message of connecting with others, a souvenir T-shirt reflects the approach that Creighton University students followed during their spring break in Indianapolis.

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After their homes were washed away in a flash flood, the people of Cabaret, Haiti face an uncertain future.

The flash flood hit unexpectedly, and the people of Cabaret, Haiti were completely unprepared. In a matter of minutes, the local river swelled and a flood of water washed away families' homes. The sky was blue and there had been no rain in the town — but it had rained further up in the mountains.

Sometimes disaster strikes without a moment's notice. Sometimes destruction occurs in the blink of an eye.

Suze Josef lost her house in the flood. Just a few

days later she gave birth to her baby while living in a shelter. Now she and her newborn are facing an uncertain future.

"I have no idea what I'll do next. When I pray, I ask God for the means to raise my child," the distraught mother said. Fear and anxiety are constant for a mother living in a temporary shelter with her newborn baby.

Haiti is the poorest country in the Western Hemisphere. Few local resources are available to help those who lost what little they had.

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*"I have no idea
what I'll do next.
When I pray, I ask
God for the means to
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The need for housing in Haiti and throughout the Caribbean and Latin America is tremendous. Due to recent storms and hurricanes, many families are living in shelters. Others live in shacks made from scraps of metal, plastic or even cardboard.

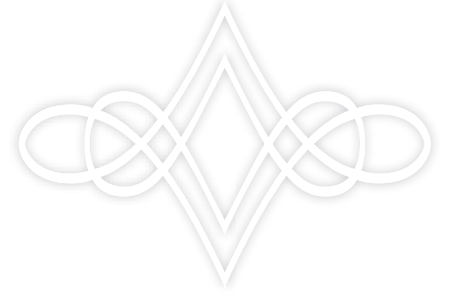
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a miracle for this new mother. She and countless others like her are praying for safe shelter. Your gift for housing will be the answer to a desperate family's prayers.

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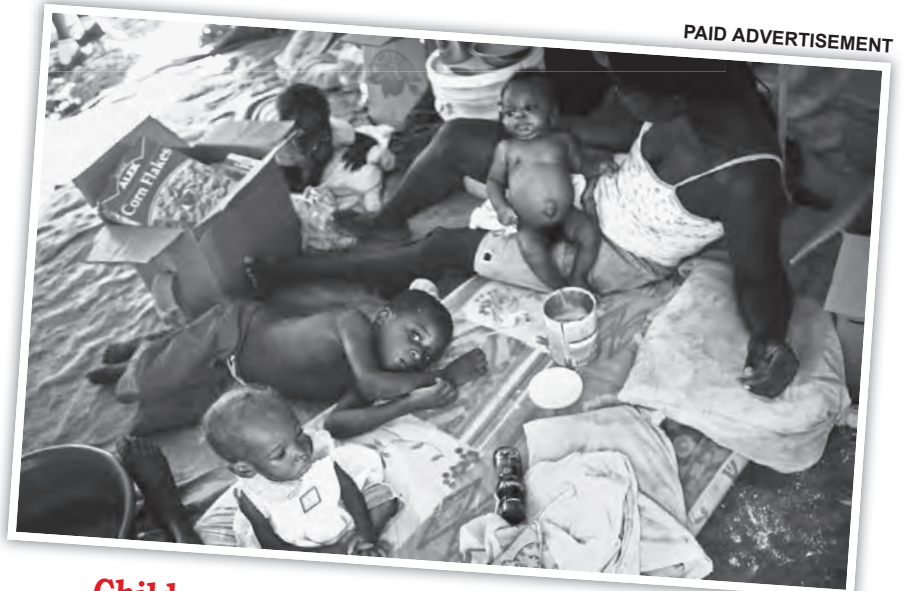
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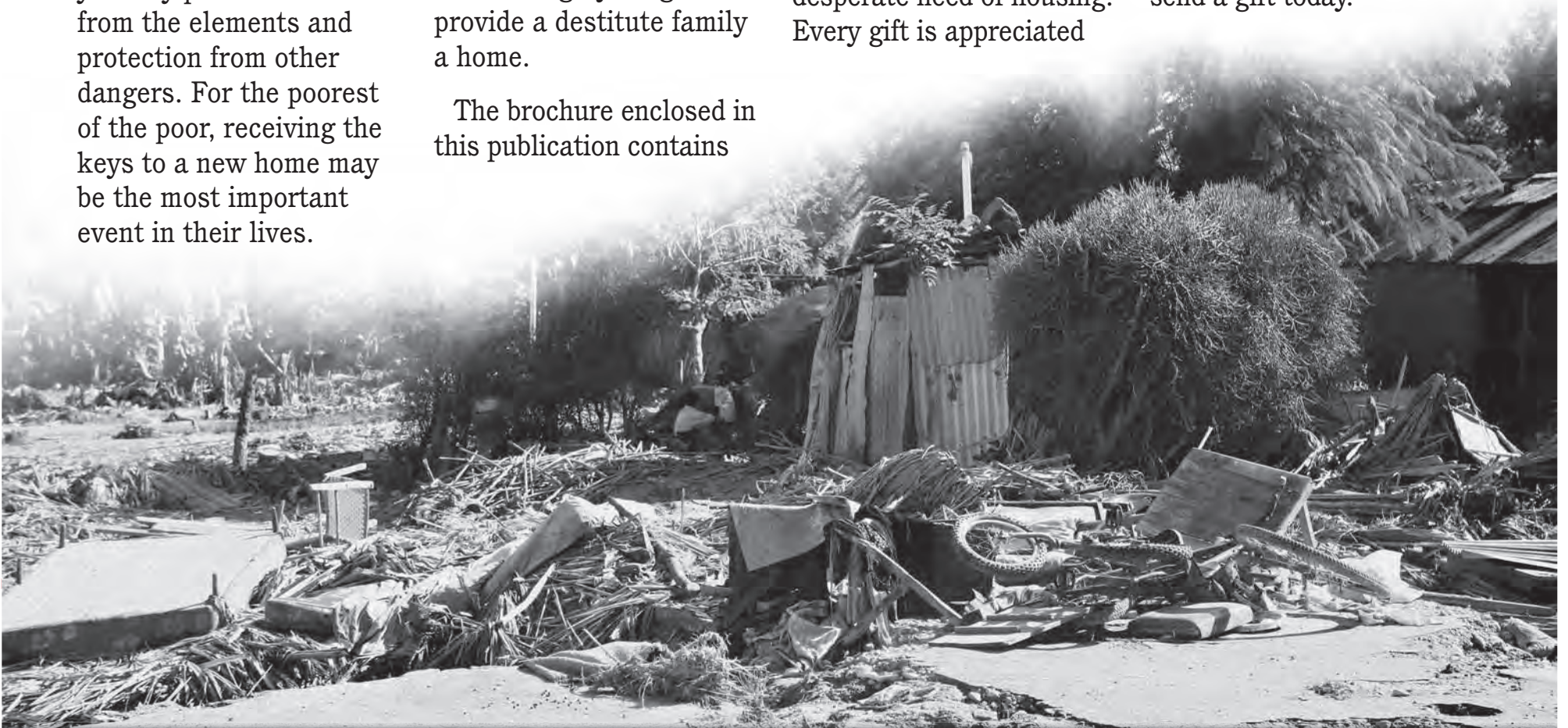


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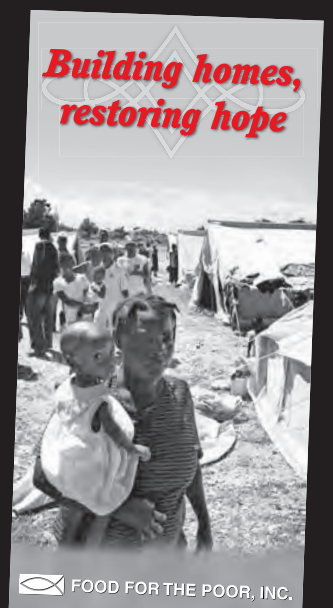
and will make a difference to families in need. Please send a gift today.



Help build a miracle for a poor family.

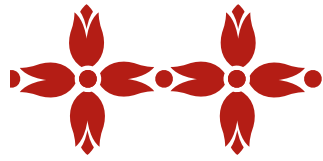
It costs only \$2,600, or a pledge of \$174 a month for 15 months, to build a house for a destitute family. Other gifts will help build a new home by providing essential parts such as a roof or locking doors. Your gift can help answer the prayers of a desperately poor family that prays for safe shelter. Through your compassion and generosity, you can replace despair and fear with hope and human dignity.

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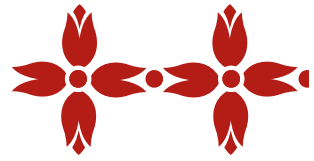


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LEGACY FOR OUR MISSION: *For Our Children and the Future*



St. Lawrence begins parish life center expansion, renovation

Special to *The Criterion*

Prayers of thanksgiving were offered as St. Lawrence Parish in Indianapolis recently held a groundbreaking ceremony for a \$1.3 million project to improve its facilities.

The project will focus on a new entry and gathering space for Father Beechem Gym and Father Conan Hall. Renovations will include an elevator, concession stand, updated athletic space, new handicap-accessible restrooms and a complete remodeling of Father Conan Hall.

Most of the funds for the project are a result of the success of the parish's Legacy for Our Mission: For Our Children and the Future campaign.

The improvements are expected to be completed by August, parish officials said. Renovations to the church, which were interrupted by a fire on Nov. 2, 2007, are nearly complete.

The parish celebrated the groundbreaking ceremony on Feb. 24 near the east entrance of Father Beechem Gym. The

project is the first stage of redevelopment and growth for St. Lawrence, which has been an important part of the Indianapolis north side since it was established in 1950.

With an enrollment of 1,200 households, the parish is vibrant and growing, parish leaders said, and committed to continuing to serve a diverse population through a variety of programs.

St. Lawrence School has been a part of that commitment since 1958. The school has been recognized twice in recent years as a Blue Ribbon School of Excellence by the U.S. Department of Education.

"The parish has had a positive effect on an area of Lawrence that has struggled to renew and develop new businesses," said Kim Jamell, president of the St. Lawrence Parent Faculty Organization.

"Older buildings in the vicinity have been demolished and new businesses are being built in their place. The renovations are yet another positive sign that this area of Lawrence will continue to grow and develop." †



Participating in the Feb. 24 groundbreaking ceremony at St. Lawrence Parish in Indianapolis are, from left, Bob Schultz, chair of the parish's Legacy for Our Mission: For Our Children and the Future campaign; Greg Stephens, chair of the parish building committee; Father John Beitans, pastor; Emily Barnes, youth representative from St. Lawrence School; Betty Popp, principal of St. Lawrence School; Lisa Winbusch-Roach, chair of the St. Lawrence Pastoral Council; Michael Egan, chief architect from Entheos Architects; and Tim Berry of Meyer-Najem Construction.



Living Way of the Cross

At left, teenagers involved in the youth ministry program at St. Mary Parish in North Vernon depict the scourging of Jesus during a living Way of the Cross performed on April 6, 2007, at the motherhouse of the Congregation of the Sisters of the Third Order of St. Francis in Oldenburg. Darren Lainhart plays a Roman soldier scouring Jesus, portrayed by Chauncey McCleod. Ethan Suding, left, plays a Roman soldier looking on during the scourging.

Above, from left, Jessica Vogel, Abbey Ertel, Amber Andrews, Annie Ertel and Linzi Firsich portray women who prepared Jesus, played by Chauncey McCleod, for burial during the same performance. St. Mary's youth ministry program will sponsor a living Way of the Cross again this year starting at 2 p.m. on March 16 at the Franciscans' motherhouse, 22143 Main St., in Oldenburg. The living Way of the Cross will also be performed at 1 p.m. on March 23 at St. Mary Church, 212 Washington St., in North Vernon.

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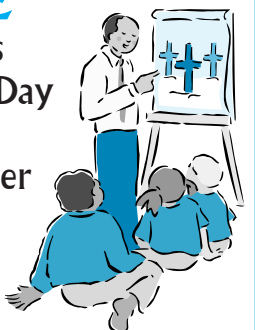
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Papal nuncio to speak at fundraising dinner in Indianapolis

By Sean Gallagher

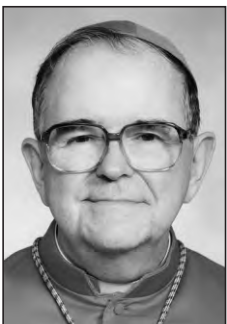
The Franciscan Foundation for the Holy Land (FFHL), which supports the Catholic Church in Israel and Palestine, will host a fundraising dinner on May 3 at the Meridian Hills Country Club in Indianapolis.

Archbishop Pietro Sambì, apostolic nuncio to the United States, will attend the dinner and talk about his diplomatic experience in the Holy Land.

From 1998 to 2005, Archbishop Sambì served as the apostolic nuncio to Israel and apostolic delegate to Jerusalem and Palestine.

As apostolic nuncio to the United States, Archbishop Sambì serves as

Archbishop Thomas Kelly to preside at chrism Mass



Archbishop Thomas C. Kelly

Archbishop Thomas C. Kelly, O.P., retired bishop of the Archdiocese of Louisville, Ky., will preside at the archdiocesan chrism Mass at 7 p.m. on March 18 at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis.

He was invited by Archbishop Daniel M. Buechlein, who is undergoing chemotherapy treatments for Hodgkin's Lymphoma.

During the liturgy, priests who serve in the Archdiocese of Indianapolis renew their commitment to priestly ministry and the three sacramental oils—the Oil of the Sick, the Oil of Catechumens and the Sacred Chrism—are blessed and distributed to representatives of parishes in central and southern Indiana.

These representatives carry the newly blessed oils back to their parishes to be used for the anointing of the sick, the celebration of the sacraments of initiation, and the dedication of new altars and churches.

During the chrism Mass, an American Sign Language interpreter will communicate to Catholics who are hearing impaired. †

the ambassador for the Holy See to the United States and as the



Archbishop Pietro Sambì



Cardinal Theodore E. McCarrick

liaison between the Holy See and the Church in this country.

Also attending the dinner will be Cardinal Theodore E. McCarrick, the retired archbishop of Washington; Franciscan Father Peter Vasko, president of the FFHL; and Franciscan Father Pierbattista Pizzaballa, the Custos of the Holy Land.

As Custos, Father Pierbattista oversees the care of many of the holy sites in Israel and

Palestine.

The event will start with a

reception at 6 p.m. Those who purchase tickets before March 25 will be able to meet Archbishop Sambì and have a photo taken with him during the reception.

The dinner and presentation by the apostolic nuncio will follow the reception. A live auction will conclude the evening.

Tickets for the dinner, if purchased by March 25, cost \$175. After that date, tickets are \$200.

The event will raise funds specifically to support the Franciscan Boys Home in Bethlehem, which was established in March 2007. It is a place where boys from troubled families may live while attending a Franciscan school in the city.

Richard Sontag, public relations director for the FFHL and a member of St. Luke the Evangelist Parish in Indianapolis, said the involvement of Archbishop Sambì in the dinner would be notable for anyone who is interested in



Catholic clergy pray inside the grotto of the Church of the Nativity in the West Bank city of Bethlehem on Dec. 17. According to the top Franciscan in the Holy Land, there are about 120,000 Christians left in Israel and the Palestinian territories. About half of them are Catholic.

the Catholic Church in the Holy Land.

"He's deeply, deeply entrenched in the truth of what is going on in the Holy Land," Sontag said.

"I think that will be of great interest. I think his experience speaks for itself."

(For more information, to purchase tickets or to assist

with the dinner, call 866-905-3787. Log on to www.ffhl.org for more information about the Franciscan Foundation for the Holy Land.) †

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Pope to gather with 200 religious leaders at interfaith meeting

WASHINGTON (CNS)—When Pope Benedict XVI comes to the Pope John Paul II Cultural Center in Washington for an early-evening interfaith meeting on April 17 with Buddhists, Hindus, Jews, Muslims and representatives of other religions, space will be at a premium.

There will be room for only about 200 people, according to Father James Massa, executive director of the U.S. bishops' Secretariat of Ecumenical and Interreligious Affairs. Of those, about 50 will be reserved for Catholics, he added, with the rest allotted to representatives of the non-Christian religions participating in what is expected to be a 45-minute meeting.

Among those expected to be invited are representatives of major religious organizations that either work with the Catholic Church in areas of common interest or are in dialogue with Catholic representatives.

Representatives of Sikhism, the world's fifth-largest religion, had planned to attend the meeting until the Secret Service for security reasons determined that Sikhs who wear kirpans could not take them into the meeting.

The Sikh faith requires formally initiated members to at all times wear a kirpan, a miniature sword or dagger usually carried in a sheath and worn beneath clothing.

Rather than compromise on religious tenets that treat wearing a kirpan as a sacred obligation for professed believers, Sikh leaders and representatives of the U.S. bishops' conference agreed they should quietly decline the invitation to participate in the meeting.

When he is in New York, the pope also will gather with leaders from other Christian denominations at an ecumenical prayer service at a Catholic church on April 18.

Father Massa, in an interview with Catholic News Service, said that, while ecumenical dialogue is aimed at bringing about unity among Christians, the goal of interfaith dialogue brings with it its own difficult task: peacemaking.

In the United States, Christian, Jewish and Muslim leaders have banded together to form the

National Interreligious Leadership Initiative for Peace in the Middle East, and have issued periodic pleas to President George W. Bush, Secretary of State Condoleezza Rice, and other leaders to use U.S. influence on the different nations with stakes in the Holy Land and the areas it borders to bring about peace.

Father Massa said his hope for the Washington interfaith meeting is that "it will lead to other efforts among the participants in which the thought of peacemaking becomes the central topic of discussions."

Peacemaking also was on the mind of Rabbi Nancy Fuchs-Kreimer, professor of religious studies at Reconstructionist Rabbinical College in Pennsylvania.

"There will not be peace [in Israel] unless there is a two-state solution. It's unrealistic to think the Palestinians are going to give up," she said. "If that's not going to happen, what else is going to happen?"

Sayyid Muhammad Syeed, national director of the Islamic Society of North America's Office for Interfaith and Community Affairs, said, "The practitioners of religion ... have the tremendous potential of looking at their traditions, looking at their faith, and using their faith in promoting peace and harmony among themselves."

Syeed, looking at his adopted homeland, noted the favorable conditions accorded to Muslims living in the United States.

"It's an ideal situation here because this is a very new, emerging community" of Muslims, Syeed told CNS in a telephone interview.

The Islamic Society of North America is based in the Archdiocese of Indianapolis in Plainfield. Syeed has been highly involved in interreligious discussions and services with archdiocesan Catholics for many years.

U.S. Catholics serve as role models for Muslims, he added, because "Catholics in America have carved out a very positive role for themselves here" after generations of mistrust by non-Catholics.

Syeed, who will be among the 10 religious leaders personally greeting the pope at the meeting, said there are "core values that are dear to both Catholics and Muslims, and they are under attack and we need to reinforce those values." He said later he was referring to the regard that both faiths have for the "family as a sacred institution" and "our aversion to exploiting sex and gender, and our aversion toward obscenity."

Still, "you have stories every day here or there" about anti-Muslim discrimination in the United States, Syeed said. "Somebody with a job has been discriminated [against], our own children in schools and people in different workplaces. But that's not a dominant paradigm here. Because over decades, people of other faiths, people of other communities have struggled ... , defining sensitivities.

"But it's our struggle now and we are cooperating now with other faiths. That is our hope and we see with our own eyes



A statue of Pope John Paul II is seen outside the Pope John Paul II Cultural Center in Washington on Feb. 8. Pope Benedict XVI will meet with religious leaders in an interfaith gathering at the center on April 17.

that things can change," he said.

Rabbi Fuchs-Kreimer said she understands the difficulties that U.S. Muslims encounter.

"For me, as somebody who's been part of a group of the Jews who were a minority [and] who had their issues about becoming a part of the West, [being] accepted as part of American and Canadian societies, I feel a great deal of compassion and concern for Muslims in that situation," she said.

Muslims in North America, the rabbi added, "are in many cases refugees from Islamist regimes" and not themselves fundamentalists, jihadists or terrorists. "Don't lump them all together and think that the guy next door is in some way related to the terrorist who blew up the World Trade Center," she added.

In making her case for dialogue and education, Rabbi Fuchs-Kreimer said, "The country is woefully ignorant about Islam. I don't know about the Catholics, but I know the Jews don't understand."

What Syeed said he would like to hear from Pope Benedict is "reinforcing commitment to pluralism and respect for diversity."

Paraphrasing the pope, Father Massa said, "religion cannot be used to justify violence against another. Religiously motivated violence is violence against religion."

"That," added Father Massa, "is a very important thing that needs to be brought up again and again."

The peacemaking agenda, according to Father Massa, includes:

- Respect for human rights, human freedom and human dignity.
- Forethought in how clergy of one faith preach and teach about the other.
- Helping foster an appropriate spiritual tolerance in efforts to educate the young. †

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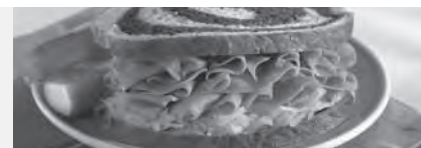
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Christ is the very heart of God's revelatory work

By Edward P. Hahnenberg

There's a funny scene near the beginning of Mel Brooks' irreverent film *History of the World: Part I*.

In the scene, Brooks comes down from a mountain dressed like Moses, wearing a long robe and with a white beard. He is carrying three stone tablets.

Brooks looks out on the crowd and, in all biblical seriousness, proclaims: "Hear me, O hear me. ... The Lord, the Lord Jehovah, has given unto you these 15 ..."

At that moment, one of the tablets slips from his arms and shatters into pieces on the ground.

Brooks pauses, looks up and, without missing a beat, continues: "Ten ... given these Ten Commandments for all to obey!"

There is a lot that is silly in this scene. But at its root, its humor lies in its theology. The joke works because it parodies a common misunderstanding of divine revelation.

This misunderstanding is based on the assumption that revelation is secret information about God or special instructions for us. It is as if there was a list in God's mind, a set of propositions that God has chosen to communicate to us.

This list is interesting and important. But it really could say anything.

We laugh at Mel Brooks—or we groan!—because we wonder what was lost in that shattered third tablet.

Was the 11th Commandment, "Thou shall not play the clarinet?" Or the 12th Commandment, "Thou shall not enjoy caffeine?"

Revelation ("revelare") literally means "to remove the veil." It refers to God's act of disclosing God's self to humanity—an act that lifts the veil

Revelation is God encountering us

By Carole Norris Greene

On the 40th anniversary of "Dei Verbum," the Second Vatican Council's *Dogmatic Constitution on Divine Revelation*, Bishop Arthur Serratelli of Paterson, N.J., reflected on what revelation means to followers of Christ and the pastoral challenges that it presents for us.

"Revelation is God encountering us," he said. "It is personal. Our ministry of the Word, therefore, must be personal. ... Not just our catechists, our educators, our priests or deacons, but we ourselves need to meet people along their faith journey." That requires providing people with

between us and the divine.

From the beginning, the Christian tradition recognized that such an act of disclosure involves knowledge and insight. It reveals to us some truth about God.

But following the 18th-century Enlightenment, this truth about God was increasingly identified with certain propositions or doctrinal statements about God's inner life.

The First Vatican Council (1869-70) taught that human reason could determine the existence of God. But such "natural" knowledge was not enough. Salvation also required the "supernatural" revelation of the divine mysteries.

Vatican I was trying to balance faith and reason, but it did so within the context of a propositional theory. Thus, it limited God's self-disclosure to words and reduced faith to intellectual assent.

In more recent times, Scripture study has helped us to see that God is more interested in acting in history than sharing secrets about heaven.

The Bible is not a rule book or a recipe. It is a story of God entering into relationship with humanity.

God comes to us through the people of

easy access to the Word of God through "accurate and readable translations of the Scriptures for prayer, study and liturgy," he said, and acquainting them with "Scripture that touches them where they are" in daily life experiences.

"At a time when today's culture discards so many moral values, helping our people find the roots of morality within Scripture can deepen the life of the whole Church," he said. "We need to let others, especially the young, hear afresh the call to holiness that lies at the heart of the moral teaching of Scripture."

(Carole Norris Greene is associate editor of Faith Alive!) †



Revelation means "to remove the veil." It refers to God's act of disclosing God's self to humanity—an act that lifts the veil between us and the divine. Deacon Don Stewart and Father August Koenue are joined by members of the Knights of Columbus at a newly blessed Ten Commandments monument at St. Patrick Parish in Casper, Wyo., on Nov. 2, 2004.

Israel and in the person of Jesus. It is a story that continues on in our own lives as we are drawn through the biblical narrative into ongoing relationship with God.

The Second Vatican Council (1962-65) placed the teaching of the First Vatican Council within this broader biblical perspective.

Vatican I's propositional theory was subsumed within Vatican II's theology of personal interaction. Words are important, but only insofar as they further a relationship.

"By this revelation, then, the invisible God from the fullness of his love addresses men and women as his friends and lives among them in order to invite and receive them into his own company" (*Dogmatic Constitution on Divine Revelation*, #2).

Standing at the center of Vatican II's teaching is Jesus Christ. For the council, Christ is the very heart of God's revelatory work. Revelation is not a set of propositions or series of paragraphs. It is a person—Jesus of Nazareth, the revealer and the revelation in one.

We have a wonderful reminder of this fact in the opening lines of John's Gospel. There, Jesus is called "the Word."

Jesus puts the books of the Bible in their proper place. The Bible is really a

word about the Word. It is a witness to something greater. It is testimony to God's unique and ultimate revelation in Jesus.

Jesus reveals to us, particularly through his death and resurrection, the most important thing that we need to know about God.

God wants to be our friend, so much so that God is willing to die for that friendship with us.

With its emphasis on Bible study, new translations and the incorporation of Scripture into liturgy and Church life, the Second Vatican Council launched a new era in the Catholic understanding of revelation.

As a community, we have learned a lot. But the success of this biblical renewal will ultimately depend on how much our relationships have been transformed by this revelation.

How have we grown in our love for one another and for this God who so deeply wants to be our friend?

(Edward P. Hahnenberg is the author of *A Concise Guide to the Documents of Vatican II*, published by St. Anthony Messenger Press in 2007. He teaches theology at Xavier University in Cincinnati, Ohio.) †

Discussion Point

Scripture 'comes alive' in daily life

This Week's Question

Describe the approach to a biblical book used by a small group in which you participated.

"My best experience was in a group where we had workbooks to take home to study a particular passage in the Old Testament. When we got together, we shared how it related to the New Testament, and then to our life experiences and how it came alive in our own lives." (Rebecca Sanchez, Bakersfield, Calif.)

"As a theology graduate student, I was part of a class that studied the Pentateuch. We examined the writings about creation, the patriarchs, the Exodus and details of law through three lenses called "the world in front of the text, the world of the text and the world behind the text" in

order to encounter the layers of meaning." (Susan Stevenot Sullivan, Atlanta, Ga.)

"We did a study on women of the Bible that really made it come alive. Having a study guide and hearing other women's opinions helped. It was surprising that even though these women were in the Old Testament, we could relate to their situations and spirit today. We found the faith of these women outstanding." (Anne Zydowsky, Portage, Wis.)

Lend Us Your Voice

An upcoming edition asks: What is one goal you have set for your family life?

To respond for possible publication, send an e-mail to cgreene@catholicnews.com or write to *Faith Alive!* at 3211 N. Fourth St., N.E., Washington, D.C. 20017-1100. †



From the Editor Emeritus/John F. Fink

Biblical women: Mary after Jesus has grown

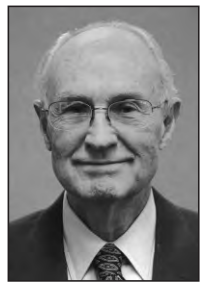
(Thirty-first in a series)

This is the third column in my series about Mary.

Mary's first appearance in the Bible after Jesus has grown is at Cana, where Jesus performed his first public miracle by changing water into wine (Jn 2:1-11). By this time, Joseph apparently has died and Mary would have been in her mid-40s. She and Jesus had been invited to a wedding—apparently a large celebration since Mary noticed that the host had run out of wine.

When she tells Jesus about this, you get the impression that Jesus must have performed miracles at home because Mary is confident that he can do something.

She simply tells the servers, "Do whatever he tells you" (Jn 2:5), the last words she speaks in the Bible. Then, as we know, Jesus did what Mary expected.



performed his first public miracle by changing water into wine (Jn 2:1-11).

By this time, Joseph apparently has died and Mary would have been in her mid-40s.

She and Jesus had been invited to a

After the wedding celebration, Mary accompanied Jesus to Capernaum, where Jesus was then living with his new disciple, Peter (Jn 2:12).

We don't know how often, if at all, Mary was with Jesus during his public life.

There is the incident when Jesus was told that his mother and brothers had come to see him. He used the occasion to say that "whoever does the will of God is my brother and sister and mother" (Mk 3:35). Presumably, he got together with his family later.

Mary was in Jerusalem during the last days of Jesus' life, probably because she maintained the tradition of going there for Passover. It's a bit strange that only John's Gospel places Mary at the foot of the cross. That Gospel tells us that Jesus entrusted his mother to John while hanging on the cross (Jn 21:26-27).

The Gospels don't tell us that Jesus appeared to his mother after his resurrection, but how can we imagine that he did not?

We know that Mary was still with Jesus' followers in Jerusalem after his resurrection and ascension because the Acts of the

Apostles says that the small community included "some women, and Mary the mother of Jesus, and his brothers" (Acts 1:14). She apparently was there on the day of Pentecost when the Holy Spirit descended upon the Apostles.

Then Mary disappears from the Bible. What we believe about her after Pentecost comes from tradition and speculation. She probably continued to live in Jerusalem with John or James—not John's brother, but one of those identified as the brother of Jesus who became the leader of the Church in Jerusalem.

Tradition says that Mary died at age 70, probably in Jerusalem where the Church of the Dormition is today. The Tomb of Mary is located next to the Garden of Gethsemane. It's believed that Mary was buried there and, from there, was assumed into heaven.

But there's also a tradition that Mary went with John to Ephesus in Turkey and died there.

I favor Jerusalem. If John went to Ephesus, I think it was after Mary's death, which probably was around the year 50.

She would have died before Paul lived in Ephesus, and well before Paul wrote his letters to the Ephesians. †

Cornucopia/Cynthia Dewes

Pride may really be 'only' vanity in some cases

The Ides of March arrives tomorrow, on March 15.

Those unfortunate persons who have never studied Latin should know that this date is



connected to sinister ideas of hubris, of overweening pride, of Julius Caesar and his ambitious buddy, Brutus.

It's a metaphor for the ominous failure throughout history of humans trying to usurp God's job.

Now, Julius was not an unprincipled man. He was a great military strategist in pursuit of world domination, but he was also a person dedicated to the original virtues claimed by the Roman Empire. He was ambitious, but also cognizant of the bigger picture even as he held on to supreme, sometimes cruel, power.

Now, Brutus was apparently another kind of person. He chafed under his boss, Julius, even while serving as his friend and right-hand man. Ambition and certainty that his cause was right led him to kill Julius as a necessary step toward personal and national success.

"Et tu, Brute!" (You, too, Brutus!)

exclaimed the stricken man, overwhelmed by the realization that even his noble friend wished to eliminate him and his goals. As the proverb says, pride wenteth (wenteth?) before a fall, as it did later with Brutus himself.

The word "pride" may be misused in some cases. Certainly, pride involves a reckless confidence in one's own human abilities, i.e. hubris. But when we look at the scriptural meaning of pride, perhaps we can give ourselves a break. Perhaps we're not prideful, but just vain.

Since it's my own sin I'm revealing here, I think it's OK to say that pride was one of the sins I confessed to a priest many times over the years. But not lately, because of one confessor who finally told me, "You're not guilty of pride, you're guilty of vanity."

He said pride is a desire to play God, to put oneself on the same level with God as Satan did before his banishment. It's the sin we hope to avoid when we pray, "... and lead us not into temptation."

Pride is a much greater sin than vanity, which is thinking we're pretty darn good at something. So, while vanity is still in my confessional lexicon, I'm happy to say that pride is not. There's no imagining me trying to do God's job.

Unfortunately, vanity is one of those dirty

little sins that sneaks into our lives too easily, and going along without a regular examination of conscience can lead to many occasions for committing it. We may mistake our God-given talents for products of our own intelligence, skill or physical prowess, believing ourselves like Superman without the modesty.

Another insidious way is by comparing ourselves with others. We think, surely that fellow next to us is not as good-looking, clever, rich or talented as we are. Or certainly our ideas are more reasonable and intelligent than the next guy's. Never mind that the next guy is no doubt thinking the same about us.

It's easy to relax into a rut of self-congratulation and moral nearsightedness. That's one reason why Scripture is so helpful. At least once a year during Lent, we hear of the example of Jesus being tempted in the desert. We're encouraged to examine ourselves as he does, remembering to follow the will of God, our father.

Finally, if we're as smart as we think we are, we'll see our vanity for what it is.

It may not be pride, but it ain't good.

(Cynthia Dewes, a member of St. Paul the Apostle Parish in Greencastle, is a regular columnist for The Criterion.) †

Faithful Lines/Shirley Vogler Meister

Show others we are Christians through our love

Imagine yourself at an indoor sports event watching a young grandson play in a basketball game then suddenly being hit in the forehead with a ball so forcefully that you blacked out temporarily.



Then, when coming to your senses, you hear nearby spectators laughing at what happened! No, this did not happen to me. It happened to a friend.

Still shaky from the experience, my friend drove herself to the hospital for medical attention then spent several days recovering.

She wondered about the nonchalance of others who witnessed what happened—even when the ball bounced off her head and hit another much younger grandson on the side of his head. He was comforted by his mother.

Later, my friend said, "Perhaps if I'd fallen to the floor, others might have shown concern."

She tried rationalizing why others took the incident in stride. "Because of

TV shows," she said, "people are desensitized when others get hurt."

She also said too many TV shows—in the name of entertainment—tend to convince people to make fools of themselves or to say hurtful or embarrassing things.

She named certain TV programs that exploit people's dysfunctional lives for others' amusement.

"No wonder society tends to be callused," she added.

I think violence or degrading situations in movies desensitizes people, too. It's why my husband and I rarely attend movies.

Because my friend has a kind and generous heart, she also suggested that people at the time might have reacted as they did because they were simply shocked or surprised. Actually, there's no excuse.

She has a sense of humor though, and later said she was glad the gym wasn't filled with heathens because they "would've probably kept hitting me in the head with the ball so they could have instant replay."

Years ago, one of my daughters had a very different but also strange experience

while attending the wedding of a friend. She moved to another pew because a small group of adults nearby were being mean-spirited, snickering inappropriately and disturbing those around them.

What shocks me about my friend's and my daughter's experiences is that they happened at Catholic events within the Archdiocese of Indianapolis!

Such insensitivity is certainly not the norm for Catholics—and insensitivity should never be the norm for anyone else, either.

There are a variety of positive ways that people can react to accidents, illness, scandals, gossip or other negative situations. The best way is to think: "What would Jesus do?"

This might seem like a cliché solution, but it is a good way to judge what the right response should be.

As an old song claims: "We show we are Christians through our love. ... Yes, we know we are Christians through our love. ..."

(Shirley Vogler Meister, a member of Christ the King Parish in Indianapolis, is a regular columnist for The Criterion.) †

Twenty Something

Christina Capecchi

Memo to Marthas: 'There is need of only one thing'

In preparation for my first TV interview, I hit the Mall of America. I had a mission: to find a top. The Top. A TV top like the anchors wear.

I always experience sensory overload at the Mall of America in Minneapolis. It is a lot to process. Caricatures and characters. Mohawks and midrifts. Runny noses and roller coasters.

So I when I slipped into a fitting room, I was ready to soak up a little silence.

And yet, as soon as I closed my door, I heard a woman talking on her cell phone. Something about her husband's retirement.

I focused my attention back on the shirts at hand until an "It's A Small World" ringtone pierced the air, and the woman in the next stall began describing her outfit, evidently intended for Friday.

That's when it struck me. Our most private places are eroding.

Before cell phones entered our purses and pockets, a fitting room was a personal space. Sure, its halls hosted heated debates between moms and daughters, with friends waiting in the wings.

But what happened inside a stall's cramped quarters was a private exchange, an unflinching showdown between woman and mirror, birthing hard-to-swallow epiphanies like "I have gained weight" and "This looked better on the hanger."

Now the fitting room is yet another place where busy women can be accessed. Rather than protest, we answer the call, half-naked, elbow in shirt, hobbling.

Young adults have been raised on the notion that we can do and have it all—walk on the moon, become president, cure cancer and get weekly massages.

The key, we learn, is to multi-task. If you're doing more than one thing, you'll advance much more quickly. And if you want to be an All-Star multi-tasker, buy an iPhone.

Lofty as our ambitions are, we often feel crummy about their outcome. My friend reminded me of this in a recent e-mail. "Life has been crazy and stressful," she wrote. "Just trying to juggle work, family, friends and myself. Dropping a lot of balls."

Her e-mail arrived on a night when I was keenly aware of my own dropped balls. I felt as if I was attempting a lot, but excelling at little. Worse yet, I was so preoccupied preparing to catch the next ball that I wasn't really enjoying the one in hand.

Being present to the moment is harder than ever for young Catholics today. It defies our cultural training and dismisses our high-tech aids.

Our faith calls us to slow down and attend to each moment, to "be still and know that I am God" (Ps 46:11). The essence of spirituality, quite simply, is being awake.

Jesus was the ultimate single-tasker. Despite the weight of his earthly mission—to save humankind—he focused on the here and now. As a result, he touched countless souls.

When he encountered multi-tasking Martha, peeved by her single-minded sister, Mary, he gently rebuked her.

Jesus said, "Martha, Martha, you are anxious and worried about many things. There is need of only one thing"

(Lk 10:41-42).

Profound wisdom is packed in that short sentence. We may covet or expect or demand many things, but we need only one. It is a pointed statement, a trumping of quality over quantity. Chasing "many things," Jesus implies, distracts us from the heart of the matter.

There is need of only one thing: to attend to the giver of each grace-filled moment.

(Christina Capecchi is a freelance writer from Inver Grove Heights, Minn. E-mail her at christinacap@gmail.com.) †

Palm Sunday of the Lord's Passion/Msgr. Owen F. Campion

The Sunday Readings

Sunday, March 16, 2008

- Matthew 21:1-11
- Isaiah 50:4-7
- Philippians 2:6-11
- Matthew 26:14-27:66

This weekend, the Church begins Holy Week by offering to us the richest jewels of its magnificent liturgical treasury.



As the week proceeds, the Church will call us to join with believers everywhere in celebrating the reality of the eternal Christ in the Chrism Mass

at cathedrals, in the Mass of the Last Supper on Holy Thursday, the powerful liturgy of the Lord's death on Good Friday, and the brilliantly hopeful and joyful Easter Vigil on Saturday.

On this weekend, the liturgy commemorates the arrival of Jesus in Jerusalem. This liturgy is profound in its simplicity, but extraordinary in its message.

At the beginning of the liturgy are two readings from the Gospels. The first reading occurs at the blessing of the palms and as the procession of the faithful bearing the palms assembles in church.

This reading reveals both the Lord's divine power, seen through the knowledge that an ass and colt are in the village ahead, and the Lord's mission as Messiah. He is entering Jerusalem, David's capital, the city in which sacrifice to God is offered.

Jerusalem's people salute the Lord as "son of David," greeting Jesus as their own legitimate king.

Beginning the Liturgy of the Word as on any other day, the Church then reads from the third part of Isaiah.

One of those eloquent and expressive sections of Isaiah, which biblical scholars called the "Songs of the Suffering Servant," this passage lauds an unflinchingly faithful servant of God, who despite abuse and persecution remains steadfastly loyal. Christians have always seen Jesus prefigured in these beautiful poems.

The Epistle to the Philippians provides the next lesson.

Eloquently, it excitedly proclaims Jesus as Lord, capturing so well the

unflinching faith of the first Christians. Actually, scholars think that this passage was an early Christian liturgical hymn.

At last, the Church gives us the great pearl of this weekend's lesson from Scripture by solemnly proclaiming—usually with three readers for the sake of drama and impact—the Passion narrative of St. Matthew's Gospel.

It is too bad that the four Evangelists' individual and distinct insights into the Passion often are lost by dwelling upon the horror of Roman crucifixion.

More important is to see all that the Crucifixion actually meant. It reveals the identity of Jesus.

It is not just that the Romans dealt unmercifully with Jesus, and that Jesus endured the most intense physical pain in the process of being executed. Jesus willingly was the sacrificial lamb, offered in Jerusalem to God.

Reflection

Matthew's Gospel begins with the story of the birth of Jesus. It then recalls the visit of the Magi to Bethlehem, a story unique to Matthew. The story has a very important lesson for us. The Magi were foreigners. They were not Jews. They yearned to find God. The Magi recognized Jesus as the Son of God.

Another vitally important part of the story is that the Holy Family received them. Jesus came for us all.

Matthew's Passion narrative offers the same lesson. Pilate's wife, almost certainly a Roman and pagan, admires Jesus. She warns her husband not to mistreat Jesus. After the Crucifixion, the Roman soldier announces that Jesus indeed is the Son of God.

Ethnicity is not the issue. Coming to God is the issue. Doubts, ignorance, anger or neglect of religion may cause people to be estranged from God. Causes matter not. The past matters not.

Jesus is the Son of God. Testifying to this fact were the striking events after the Crucifixion, such as the tearing of the Temple's veil. Jesus died for us. Jesus loves us.

At Holy Week, the Church calls us to respond to the Lord's love. He awaits us. Despite whatever we have done, whatever keeps us away from God, Jesus loves us, and he died for us. †

Daily Readings

Monday, March 17
Monday of Holy Week
Isaiah 42:1-7
Psalm 27:1-3, 13-14
John 12:1-11

Tuesday, March 18
Tuesday of Holy Week
Isaiah 49:1-6
Psalm 71:1-4a, 5ab-6ab, 15, 17
John 13:21-33, 36-38

Wednesday, March 19
Wednesday of Holy Week
Isaiah 50:4-9a
Psalm 69:8-10, 21-22, 31, 33-34
Matthew 26:14-25

Thursday, March 20
Isaiah 61:1-3a, 6a, 8b-9
Psalm 89:21-22, 25, 27
Revelation 1:5-8
Luke 4:16-21
Holy Thursday evening
Mass of the Lord's Supper
Exodus 12:1-8, 11-14
Psalm 116:12-13, 15-16bc, 17-18
1 Corinthians 11:23-26
John 13:1-15

Friday, March 21
Good Friday
Celebration of the Lord's Passion
Isaiah 52:13-53:12
Psalm 31:2, 6, 12-13, 15-16, 17, 25
Hebrews 4:14-16; 5:7-9
John 18:1-19:42

Saturday, March 22
Holy Saturday night
The Easter Vigil
Genesis 1:1-2:2
or Genesis 1:1, 26-31a
Psalm 104:1-2, 5-6, 10, 12-14, 24, 35
or Psalm 33:4-7, 12-13, 20, 22
Genesis 22:1-18
or Genesis 22:1-2, 9a, 10-13, 15-18
Psalm 16:5, 8-11
Exodus 14:15-15:1
(Response) Exodus 15:1-6, 17-18
Isaiah 54:5-14
Psalm 30:2, 4-6, 11-13
Isaiah 55:1-11
(Response) Isaiah 12:2-3, 4-6
Baruch 3:9-15, 32-4:4
Psalm 19:8-11
Ezekiel 36:16-17a, 18-28
Psalms 42:3, 5; 43:3-4
or, when baptism is celebrated,
(Response) Isaiah 12:2-3, 4bcd, 5-6
or Psalm 51:12-15, 18-19
Romans 6:3-11
Psalm 118:1-2, 16-17, 22-23
Matthew 28:1-10

Sunday, March 23
Easter Sunday
The Resurrection of the Lord
Acts 10:34a, 37-43
Psalm 118:1-2, 16-17, 22-23
Colossians 3:1-4
or 1 Corinthians 5:6b-8
John 20:1-9

Question Corner/Fr. John Dietzen

Holy Saturday Vigil is first Eucharist of Easter season

QIn our parish, a lot of attention is devoted again this year to the Holy Saturday evening Mass, the Easter Vigil.



I realize converts are baptized then, but it's almost as if that Mass is more important than Easter. I don't understand. Does the Holy Saturday night Mass count for Easter? (Florida)

AI have a suspicion that you, as I am, are one of the Catholics who grew up and spent some of their adult years before the 1950s.

In order to understand my response, it's important to know that there's a big difference between those days when the Church's Holy Week liturgies had deteriorated almost beyond recognition and today when we have begun to retrieve the meaning and spiritual power of the Easter Vigil—and, in fact, of all the ceremonies of the sacred Triduum, including Holy Thursday and Good Friday.

Easter was the first feast observed in the Christian Church, celebrating the foundational event of Christianity, our Lord's victory over death. The main, often the only, celebration of this feast was during Holy Saturday night, the night of the Resurrection, in what we now know as the Easter Vigil liturgy.

On that night, the lighting of the Easter candle and other lamps, the reading of the Scripture stories of God's revelation of his love, the baptism of new Christians and the celebration of the Eucharist were the perfect way to enter the joy of the Easter season.

As centuries went on, for a variety of reasons, this and other magnificent liturgical treasures of our Church became all but forgotten. The low point for the Easter Vigil came during the past several hundred years, including the first half of the 20th century.

Partly because Masses then could not be celebrated after noon, the Easter Vigil liturgy had nearly lost all its identity.

When I was serving Mass back in the 1930s, the "vigil" was condensed into 45 minutes or so at 8 a.m. on Holy Saturday, with the priest reciting all the Bible passages and blessings almost silently—in Latin—followed by a simple Mass, much like any other weekday Mass of the year.

Of course, with the Easter Vigil gone, the Sunday morning liturgies were the only Easter Masses.

With no exaggeration, the situation was a caricature of what once was, and is becoming again, the highpoint of Catholic liturgical worship.

Beginning years before the Church's Second Vatican Council (1962-65), Pope Pius XII realized the time had come to restore Holy Week liturgies, the Easter Vigil having top priority, and began the process of renewal.

Perhaps you can understand then why the Easter Vigil is not a "Holy Saturday Mass." Given our background, it's understandable that people ask, but priests nevertheless are sometimes amused or saddened when parishioners inquire about whether the Easter Vigil Mass "counts" for Easter Sunday.

The answer is that the Easter Vigil celebration is the first and main Eucharist of the entire Easter season. All others, including those on Easter Sunday, only continue the celebration that begins on that holy night.

While it lasts longer than Catholics are generally accustomed to spending at Mass, I hope you take the opportunity to share in it prayerfully and thoughtfully this Easter. If so, you'll begin to realize what the Church has been missing for too many centuries and is now proud to have again. †

My Journey to God

Prodigal's Plea

I may be late, dear Lord,
So, please, don't close the door.
And would you leave a light?
(I've lost my way before.)

I'm one of your stray sheep,
Bewildered, filled with fright.
I've feasted on wild oats
And now regret each bite.

With foolish days behind,
Ahead I see my goal.
Will you have a shoulder
For this repentant soul?

By Dorothy M. Colgan

(Dorothy M. Colgan is a member of St. Meinrad Parish in St. Meinrad. The top portion, above the knees, of this statue of the Good Shepherd is a fragment from a fourth-century sarcophagus. Artisans made the statue in the 18th century, adding legs and part of the arms. The pagan image of the shepherd with a lamb on his shoulders was used frequently to decorate the front of sarcophagi since Christians saw it as Christ, the Good Shepherd of the Gospels. The statue is on display in the early Christian funerary art gallery, called the Pio Christian Museum, at the Vatican Museums in Rome.)



CNS photo/Vatican Museums

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.

COSTELLO, John Richard, 79, St. Roch, Indianapolis, Feb. 27. Husband of Mildred

(Beeman) Costello. Father of Kathy Gayheart, Lynn Reames, John and Mark Costello. Brother of Jerry and William Costello. Grandfather of 11. Great-grandfather of three.

COUGAN, John, 83, St. Joan of Arc, Indianapolis, Feb. 27. Father of Deborah Smith, Mary Jane, John, Joseph and Robert Cougan. Brother of Joyce Cougan. Grandfather of 11.

DIERCKMAN, Alfred H., 88, Holy Family, Oldenburg, March 2. Father of Alice Raver, Joan Volk and Glen Dierckman. Brother of Betty Ollier and Emanuel Dierckman. Grand-

father of 11. Great-grandfather of 11.

FRANCESCON, Elizabeth, 88, St. Pius X, Indianapolis, Feb. 23. Mother of Kathy Forst, Elizabeth Pearson, Greg, Lino and Peter Francescon. Sister of Owen Flanagan. Grandmother of six.

GEIS, Robert W., 87, St. Gabriel, Connersville, Feb. 29. Husband of Joella (Ayers) Geis. Father of Luanne Williams, Keith and Tom Geis. Brother of Paul Geis. Grandfather of seven. Great-grandfather of five.

GRIFFIN, Victoria, 53, Holy Name of Jesus, Beech Grove, Feb. 22. Mother of Chancemarie and Jonathon Persinger. Sister of Becky Pash, Suzie Tomlinson, Bobby and Tim Griffin.

HANNIGAN, Marilu, 80, Nativity of Our Lord Jesus Christ, Indianapolis, Feb. 27. Mother of Carol Herrington, Karen Hicks, Elaine, Jerry and Kevin Hannigan. Sister of Bob Tweedy. Grandmother of seven. Great-grandmother of six.

HOBBS, Clarence A., 81, Holy Name of Jesus, Beech Grove, Feb. 25. Husband of Maria (Aurora) Hobbs. Brother of Ralph Hobbs. Uncle of several.

HUBLER, Rena A., 80, St. Mary-of-the-Knobs, Floyds Knobs, Feb. 21. Wife of Adolph Hubler. Mother of Betty Howard, Ed and Terry Hubler. Sister of Bea Becht and Gerry Russell. Grandmother of three. Great-grandmother of one.

KLEAVING, Alva P., 83, St. Mark, Perry County, Feb. 26.

Husband of Leona (Huebschman) Kleaving. Father of Tina Gladish, Kathy O'Bryan and Wayne Kleaving. Brother of Hubert Kleaving. Grandfather of six. Great-grandfather of one.

KRUTHAAPT, Thomas J., 58, St. Anthony, Morris, March 1. Son of Margaret Kruthaupt.

LUDWIG, George S., 53, Christ the King, Indianapolis, Feb. 20. Husband of Carol (Herman) Ludwig. Father of Alexandra and Samantha Ludwig. Son of George Ludwig. Brother of Nancy and Richard Ludwig.

MCINTOSH, Patricia L. (Druin), 69, Sacred Heart of Jesus, Indianapolis, Feb. 27. Wife of Elmer J. McIntosh. Mother of Claude and Elmer D. McIntosh. Sister of James, Joe and Robert Druin. Grandmother of four. Great-grandmother of three.

MICHAELIS, Kathryn M. (Hammond), 85, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Feb. 15. Mother of Debra Liddy, Teresa Oakes, Daniel, Mark and Ronald Michaelis. Grandmother of several.

MOORE, William J., 65, St. Jude, Spencer, March 2. Husband of Victoria (Dufour) Moore. Father of Terrence Moore. Grandfather of one.

O'BRIEN, Lelah, 99, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Jan. 26. Mother of Larry O'Brien. Sister of Vera Musselman. Grandmother of three. Great-grandmother of five.

RESENDEZ, Jose Cruz, V., 16, St. Monica, Indianapolis, Feb. 25. Son of Charmaine (Jorge) Mercado. Brother of three. Grandson of Miguel and Lou Anne (Contreras) Galvez, Angel and Anna (Monte) Mercado, Luis Sulaica, Henry and Soila Lares. Great-grandson of Primitivo and Guadalupe Sulaica.

RIEDMAN, John E., 89, St. Gabriel, Connersville, Feb. 23. Husband of Bertha Ellen Riedman. Father of Mary Beth Creech, Becky Eldridge, Roseanne Rodgers, Danny, John, Michael and Ronnie Riedman. Brother of Mary Jo Underwood, Anna, Elaine, Jerry, Jim and Father Joseph Riedman. Grandfather of 12. Great-grandfather of 10.

RILEY, Rosemary C., 85, St. Simon the Apostle, Indianapolis, Feb. 19. Mother of Norman Riley. Sister of Kathryn Kimberlin. Grandmother of one.

STAMM, Mary Beatrice, 86, Our Lady of Perpetual Help, New Albany, Feb. 12. Aunt of several.

SUTHERLAND, Mildred E. (Tankersley), 50, Our Lady of Perpetual Help, New Albany, Feb. 3. Wife of Roy Sutherland. Mother of Sheila Granger and Michael Sutherland. Sister of Edward, James and Sammy Tankersley. Grandmother of three.

TROTTA, Elizabeth (D'Ambrosio), 95, St. Bartholomew, Columbus, Feb. 23. Mother of Carole Fisher and Paul Trotta. Sister of Rose Derosa, Theresa Fortino, Anthony, Frank, Jack, James and Richard D'Ambrosio. Grandmother of eight. Great-grandmother of 17. Great-great-grandmother of one.

TURNER, Matilda, 78, St. Andrew, Richmond, Feb. 9. Mother of Susan Fifer, Janice Server, Barbara Whalen, Gary, Larry and Ronald Turner. Sister of Alice Bailey, Lucille Mockelstrom, Edwin and Louis Glaub. Grandmother of 13. Great-grandmother of two.

VANBUSKIRK, Mary Nicole, 18, St. Malachy, Brownsburg, Feb. 15. Mother of Nicolis Vanbuskirk. Daughter of Johnna Chandler and Wendell Vanbuskirk Jr. Sister of Ashley Owens and Zachary Martin. Granddaughter of Arthuro Robledo and Jean Chandler-Robledo and Wendell and Donna Vanbuskirk.

VIHMANN, Margie K. Arnold, 82, Our Lady of the Most Holy Rosary, Indianapolis, March 2. Mother of Janice Davis, Mary Ann Whitney, Jimmy, Steve and Tommy Arnold. Grandmother of 16. Great-grandmother of 19.

WALTER, Erma M., 66, Holy Family, New Albany, Feb. 9. Mother of Lisa Brightman and Brian Walter. Sister of Martha Fessel, Judy Krueger, Regina Philpot, Dorothy Thomas, Elizabeth Timperman, Mary Wolz, Calvin, James, Leon and Martin Schindler. Grandmother of four.

ZURSCHMIEDE, John C., Jr., 55, St. Joseph, Sellersburg, Feb. 22. Husband of Annette (Aldrich) Zurschmiede. Father of Lauren, Leah and Johnny Zurschmiede III. Son of Stasia Zurschmiede. Brother of Nancy Ann Gardner and Susan Zurschmiede. †



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THE SPIRIT OF CARING

Providence Sister Judith Mangin taught adult education classes

Providence Sister Judith Mangin died on Feb. 10 at Mother Theodore Hall at Saint Mary-of-the-Woods. She was 81.

The Mass of Christian Burial was celebrated on her birthday, Feb. 16, at the Church of the Immaculate Conception at the motherhouse. Burial followed at the sisters' cemetery there.

The former Irma Regina Mangin was born on Feb. 16, 1926, in Washington, Ind.

She joined the congregation of the Sisters of Providence on July 21, 1944, professed first vows on Jan. 23, 1947, and professed final vows on Jan. 23, 1952.

Sister Judith earned a bachelor's degree at Saint Mary-of-the-Woods College and a master's degree at Indiana University in Bloomington.

During 63 years as a Sister of Providence, she ministered for 27 years as a teacher at Catholic grade schools in Indiana, Illinois, North Carolina and Washington, D.C.

In the archdiocese, Sister Judith taught at the former Holy Trinity School in New Albany from 1947-48, the former St. Margaret Mary School in Terre Haute from 1961-63, St. Thomas Aquinas School in Indianapolis from 1963-65 and St. Philip Neri School in Indianapolis from 1972-74.

She also ministered at SS. Peter and Paul Cathedral Parish as a cook for the rectory from 1974-78 as well as at the United Southside Community Organization in Indianapolis from 1978-82, Martin University in Indianapolis from 1982-95 and at the motherhouse as manager of the Providence Co-op from 1996-2001 then as a tutor for Educational Family Services at Saint Mary-of-the-Woods College.

Surviving is a sister, Rita Bowling of Washington, Ind.

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

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THANK YOU God, Blessed Mother and St. Jude for prayers answered. Pat..

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Traditional African liturgy takes natives back home

By Mary Ann Wyand

Drumbeats called the people to worship at the start of the traditional African Mass on March 2 at St. Rita Church in Indianapolis.

"What it does to me is it takes me back home," Immaculate Heart of Mary Reparatrix Sister M. Christine Nantaba of Uganda explained after the liturgy for Catholics born in Africa, who now live in the archdiocese, as well as other African-American Catholics.

"I get the feel of home because that is the way we start our Masses in Africa—with the call of the prayer drums—and people gather for the Masses," she said, smiling. "When we pray the African way during the Mass [here], it really takes us back home."

In African cultures, people celebrate their faith with singing, dancing and drums, Sister Christine said, and the liturgy reflects their love for God and joy for life.

Songs and readings represented a variety

of native languages during the March 2 liturgy, which was sponsored by the African Catholic Ministry in the archdiocese. Many participants dressed in African attire and the Global Children, African Dancers performed traditional dances.

Sister Christine teaches computer skills to students at Holy Angels School and St. Philip Neri School, both in Indianapolis.

She said drum music touches her soul and her spirit.

"Every time you do something that is a tradition—that is a part of your culture, of your country—it touches your soul," she said. "It lifts your soul to God."

Father Dominic Chukwudi of Nigeria, administrator of Annunciation Parish in Brazil and Holy Rosary Parish in Seelyville, was the principal celebrant. Father Pascal Nduka of Nigeria, administrator of St. Anthony of Padua Parish in Morris, proclaimed the Gospel reading.

Father Chukwudi began his homily with a song of praise to God and invited the people to join him.

Then he reminded the gathering that Holy Week and the season of Easter, which celebrates Christ's victory over sin and death, are only a few weeks away.

"During this Lenten season, the Lord invites us to enter into a different relationship with him through prayer," Father Chukwudi said. "He invites us to enter into a different relationship with ourselves through penance by fasting and abstinence. And he invites us to enter into a different relationship with our fellow human beings and with all of God's creation through almsgiving and works of charity."

Lent is "an invitation to enter into dialogue with God," he said, a time to offer our petitions and listen for God to speak to us.

"God invites us, my dear friends, during this season of Lent and, in fact, all the days of our lives to become men or women who understand the importance of prayer, men or women whose words and actions are Christ-like," Father Chukwudi said. "... We enter into a different love relationship with God, our Creator, and with Christ, his only son and our Lord."

Christ also calls us to be "men or women who understand that life is not just about comforts," Father Chukwudi said. "... He invites us to carry our crosses and follow after him."

To do that, he said, we must pray daily, participate in the sacraments, and practice fasting and abstinence.

He said Satan, the father of sin and death, will tempt us with evil, but we will be able to resist temptation in daily life if we have a strong relationship with God.

"Christ was able to resist the temptations of pleasure, pride and power," Father Chukwudi explained. "He was able to tell the devil, 'Thou shall not put the Lord



Holy Spirit parishioners Christine Kateregga, left, and her mother, Magdalene Kateregga, of Indianapolis hug Holy Angels parishioner Miranda Stovall during the sign of peace as part of the African Mass on March 2 at St. Rita Church in Indianapolis.

your God to the test' " (Mt 4:7 and Lk 4:12).

Practice the Beatitudes (Mt 5:3-12), he urged, by helping people who are poor, needy, homeless, sick, oppressed and marginalized (Mt 25:35-40).

"Beloved Christ, our Lord and Savior, wants us to become more and more the salt of the Earth," he said, and to work to eradicate injustice in the world.

"If we do this, my dear friends, we will become more like Christ," Father Chukwudi said. "... When we do this, ... we enter into a different love relationship with our fellow human beings and with all of God's creation. When we do this, we show Christ that we know who he is and we love him for all he is." †



Father Dominic Chukwudi of Nigeria, administrator of Annunciation Parish in Brazil and Holy Rosary Parish in Seelyville, preaches the homily during the African Mass on March 2 at St. Rita Church in Indianapolis.

Global Children, African Dancers honor God, preserve culture and traditions

By Mary Ann Wyand

They dance to honor God and to preserve African cultures and traditions.

Fifteen members of the Global Children, African Dancers in Indianapolis rehearse often so they can dance during multicultural liturgies at SS. Peter and Paul Cathedral and other parish churches.

The high school and grade school students demonstrated intricate traditional dances during the African Mass on March 2 at St. Rita Church in Indianapolis.

Holy Angels parishioner Ikeena Stovall, a sixth-grader at Craig Middle School in Indianapolis, has been dancing for a year and a half.

"We show everybody how to dance," he said, "and we spread our culture."

His mother, Sally Stovall, founded the group in June 2006 at Holy Angels Parish

to teach children the traditional dances from her home country of Nigeria as well as other African countries.

"I look at the children as our future," she said, "because if you don't have a future you don't have anything. The idea of teaching the children [African dances] came from some of the children. They approached me and said, 'Miss Sally, can you teach us how to do African dances?'"

Stovall said the Global Children, African Dancers "means so much for the African community [in the archdiocese] because we believe in carrying on our culture and traditions."

She said the group is open to any child who wants to experience the African culture. They practice at Holy Angels Parish.

"When we had our first African Mass," Stovall said, "I had this vision to have children dance because in Africa it's all

about the children. I wanted to introduce our African culture to them so they can be a part of our African Masses."

Stovall grew up in Nigeria and came to the U.S. in 1984 to attend Indiana University in Bloomington. She earned a bachelor's degree and master's degree in business administration, and now works as an assistant vice president in commercial banking at an Indianapolis bank. She also serves on the Holy Angels parish council and chairs the finance committee.

Her husband, Derrick, and daughter, Miranda, help her with the ministry.

"These are children from different cultures and backgrounds that come together and make friends and learn African dances," she said. "That's something that they will cherish for the rest of their life—not only making new friends, but also learning about different types of African culture."

Holy Angels parishioner NaTalja Cannon, a seventh-grader at Lynhurst Middle School in Indianapolis, said she likes "to show people our special



Holy Angels parishioner Ikeena Stovall of Indianapolis leads the Global Children, African Dancers as they process into St. Rita Church on March 2 for a traditional African liturgy. His mother, Sally Stovall, founded the dance group in June 2006.

gifts. I practice as much as I can. I try to give 100 percent effort. Whenever we dance, we can see the [people's] smiles and they join in with us by clapping."

Manuela Amegan, a seventh-grade student at Lincoln Middle School in Indianapolis, said she loves to dance.

"I love to come to every practice I can," Manuela said, "and I thank God every day I wake up to come to practice. I love all kinds of dancing, but this is special." †



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