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 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 Staiblin 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 Staiblin recalls how Lentz cared for her husband of 31 years, Jim, in the last years of his life. “Through the illness and death of her husband, she showed the power of her life as an ‘Easter person’,” he said.

The overwhelming number of stories happen enough to me that I know I’ve chosen the right vocation. This is what God has chosen me to do,” Lentz said.

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 human and institutional fragility, “In effect, attention to sin is a more urgent task today, precisely because its consequences are more abundant and more destructive,” he said.

The forum was moderated by Mary Ann Wyand, associate director of the Vincentian Center.

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 primarily on programs 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.

As it affects many young people; economic injustice, which has left the poor even poorer and the rich richer; and environmental irresponsibility.

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.

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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.

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The forum was moderated by Mary Ann Wyand, associate director of the Vincentian Center.

The four panelists were Christine Fiker Hinze, professor of theology at Jesuit-run A journey home

Traditional liturgy takes natives back to African roots, page 20.
through the crosses of our life. That's why we know there's the Resurrection, and it gets us faith," says Father Staublin, the pastor of a sizeable school system. She is sensitive to the positive thinker who works with the "Mickey is a natural problem solver, a says Archbishop Daniel M. Buechlein. the archdiocesan Office of Catholic Education," qualified to be the executive director of an "children from economically poor families. can make a faith-oriented difference to viewing the six Mother Theodore Catholic "possibility for children from all walks of life, in the archdiocese is 97 percent, and about 25 of the 71 Catholic schools in the "We've shared a lot of laughs and a few tears with other religious communities, contact information about liturgies at parishes or "March 15—5 p.m. VigiLentz can make a profound difference." A favorite Scripture passage showcased her office is box 25-4. It reads, "Show me your ways, O Lord, teach you 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." "Here she is nearing retirement age March 25—7:30 a.m. Easter Tuesday Mass; 5 p.m. Vespers March 24—9:30 a.m. Easter Monday Mass; 5 p.m. Vespers March 23—5 a.m. conclusion of "March 22, Holy Saturday—5 p.m. Vespers Mass; 5 p.m. Vespers March 21, Good Friday—3 p.m. Liturgy of the Passion and Death of the Lord 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
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, 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 698 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, the 124 U.S. bishops’ offices, diocesan 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 spent in 2007, $499 million and religious orders paid $116 million.

Teresa Kettellkamp, 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 related settlements, therapy for victims of sexual abuse, and support for offenders.

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.

Kettellkamp said it is difficult to predict whether the number of allegations of abuse will continue to decrease 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 14.4 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.

“Trying 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.”

Kettellkamp told Catholic News Service last month that 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,” 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, Kettellkamp 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 those 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 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 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.

“By a variety of means and through collaboration and consultation with others, the Church seeks to prevent abuse and help protect children from harm,” it said. “We have worked to educate our people to recognize, report, and prevent abuse. In this way, the Church has taken a leadership role in the abuse prevention and child protection movement.”

In Nebraska, the diocese said, the number of cases handled by the diocesan victim assistance ministry fell from 48 in 2006 to 21 in 2007. The number of adult cases also fell from 16 in 2006 to four in 2007.

The diocese said an anonymous abuse hotline answered 937 calls in 2007 compared to 846 in 2006.

In a written statement, the Rev. Mark A. Hinze, executive director of the Washington-based Center for Applied Research in the Apostolate, said the CARA survey found that “99 percent of American dioceses are in full compliance with the Charter.”

Results at a Glance

<table>
<thead>
<tr>
<th>Category</th>
<th>Number</th>
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<tbody>
<tr>
<td>New credible allegations of abuse in dioceses</td>
<td>599</td>
</tr>
<tr>
<td>New credible allegations of abuse in religious orders</td>
<td>599</td>
</tr>
<tr>
<td>New allegations involving female victims</td>
<td>18%</td>
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<tr>
<td>New allegations found to be unsubstantiated or false</td>
<td>98%</td>
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<tr>
<td>Clergy, employees and volunteers in dioceses compiled with background checks</td>
<td>$5420 million spent by dioceses on related costs</td>
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<tr>
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Key figures from the 2007 audit and survey of clergy sexual abuse in the U.S. church

**Key elements of charter compliance:**

- **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
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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 Postulants 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 thought I was a Jewish woman, I was one of the 116 million 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 Americans to turn this around 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.

New Albany

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, pastorial 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 preferred. Longer letters may be edited for brevity.

Letters to the Editor, The Criterion, P.O. Box 1717, Indianapolis, IN 46206-1717.

Readers with questions may send letters to criterion@archindy.org.
El don divino de Dios se celebra con noble sinceridad durante la Semana Santa

¿Qué se considera una buena práctica en la fe? ¿Qué tiene su adoración adecuada en nuestras iglesias? ¿Acaso los sermones inspiradores y el dramatismo de la iglesia en nuestra comunidad es más pertinente que el drama para la salvación? ¿Acaso aquellas personas que asisten a un concierto coroïal durante la Semana Santa tienen más probabilidades de ser salvos que aquellos que se reúnen para la Misa de la Pasión, lo que es más profundo que el drama que se expresa en palabras y canciones. Las iglesias misioneras más diminutas son increíbles. Si nos tomamos nuestra salvación en serio, estamos obligados a hacer una disposición que el drama no puede alcanzar. El drama de la Semana Santa abraza el alma. Tres días esenciales, el triunfo del Jueves Santo, la Pasión y la Pascua, nos enamoran de la salvación que culminará en la gran celebración de la Pascua. Si nos tomamos nuestra salvación en serio, estamos obligados a hacer una disposición que el drama no puede alcanzar. El drama de la Semana Santa abraza el alma. Tres días esenciales, el triunfo del Jueves Santo, la Pasión y la Pascua, nos enamoran de la salvación que culminará en la gran celebración de la Pascua. Si tomamos nuestra salvación en serio, estamos obligados a hacer una disposición que el drama no puede alcanzar. El drama de la Semana Santa abraza el alma. Tres días esenciales, el triunfo del Jueves Santo, la Pasión y la Pascua, nos enamoran de la salvación que culminará en la gran celebración de la Pascua. Si tomamos nuestra salvación en serio, estamos obligados a hacer una disposición que el drama no puede alcanzar. El drama de la Semana Santa abraza el alma. Tres días esenciales, el triunfo del Jueves Santo, la Pasión y la Pascua, nos enamoran de la salvación que culminará en la gran celebración de la Pascua. Si tomamos nuestra salvación en serio, estamos obligados a hacer una disposición que el drama no puede alcanzar. El drama de la Semana Santa abraza el alma. Tres días esenciales, el triunfo del Jueves Santo, la Pasión y la Pascua, nos enamoran de la salvación que culminará en la gran celebración de la Pascua. Si tomamos nuestra salvación en serio, estamos obligados a hacer una disposición que el drama no puede alcanzar. El drama de la Semana Santa abraza el alma. Tres días esenciales, el triunfo del Jueves Santo, la Pasión y la Pascua, nos enamoran de la salvación que culminará en la gran celebración de la Pascua.
March 14 

St. Andrew the Apostle Parish, 4050 E. 38th St., Indianapolis. Lenten lecture series, “The Real Teaching of Vatican II,” Benedictine Father Matthias Neuman, presenter, 7:45 p.m., fish fry, 5:30-7 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: 317-238-5508.

St. Therese of the Infant Jesus (Little Flower) Parish, 1601 E. Bosart Ave., Indianapolis. Lenten dinner and program, 6 p.m., information: 317-357-8352.

St. Jude Church, 535 McFarland Road, Indianapolis. Event for concious Newfound Ministries, 7:30-8 p.m. Information: 317-786-4371.

March 15 
Holy Name of Jesus Parish, 89 N. 17th Ave., Beech Grove. Men’s Club, fish fry, 5:30-7 p.m. Information: 317-784-5454 or e-mail shgel@holynamecc.com.

St. Francis 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 available. Information: 317-859-4673.

Monastery Immaculate Conception, 802 E. 108th St., Ferdinand, “Benediction Life Weekend,” weekend “come and go” prayer service followed by Mass, 5 p.m., Friday Mass followed by Stations of the Cross, 3:00 p.m., following Sunday outside abortion clinic and Benediction at church. Information: Archdiocesan Office for Pro-Life, 317-236-1569 or 800-382-9836, ext. 1569.

St. John the Apostle Parish, 4007 W. 46th St, Bloomington. Knights of Columbus, 8th annual Lenten fish fry, 5-7:30 p.m., Way of the Cross, bilingual service, 7 p.m. Information: 317-291-7014.

March 16 
Indiana Convention Center, 500 Ballroom, 100 S. Capitol Ave., Indianapolis. Marian Center of Indianapolis and archdiocesan Ministry, fifth annual “Treasuring Womanhood,” regional chief executive officer, Central Indiana Region, and president/chief executive officer of St. Francis Hospital and Health Centers, presenter, 7 p.m., no church. Information: 317-783-1779.

St. Michael the Archangel Church, 500 N. North St., Indianapolis. Helpers of God’s Precious Infants Pro-Life Mass, 8:00 a.m. Information: 317-859-4673.

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 class (NFP), 9-11 a.m. Information: 317-846-4486.

March 17 
Queen of Peace Parish, 1005 W. Main St., Danville. Pro-life weekend and Lenten mission, fish dinner, 9 p.m. Information: 317-357-8352.

March 18 
St. Vincent Women’s Hospital, 8111Township Line Road, Indianapolis. Natural Family Planning class (NFP), 9-11 a.m. Information: 317-228-9276.

Mary Magdalene
Rev. Miki Mathioudakis, a Christian Church (Disciples of Christ) minister, chaplain at St. Vincent Women’s Hospital in Indianapolis and Indianan actress, will portray Mary Magdalene during the “Sisterhood Christian Drama; Indianapolis.”

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

Clare Impichiche, a sixth-grade student at Little Flower School in Indianapolis, 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 fourth-grade students have won first place in the local contest for the last three years.

St. Lawrence Parish, 4650 N. Shadeland Ave., Indianapolis. St. Lawrence Parish, 335 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: 317-926-7739.

March 19 
St. Nicholas Church, 4641 E. St. Nicholas Drive, Sunman. Eucharistic achievement service, rosary formation, praise, worship, mass, 6 p.m. Information: 812-623-8007.


March 20 
Calvary Cemetery, 435 W. Troy Ave., Indianapolis. Stations of the Cross, 6:30 p.m. Information: 317-547-4065.

St. Barbara’s Church, 129 W. Daisy Lane, New Albany. Lenten penance service, 4:30 p.m. Information: 812-663-8427.

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March 22 
St. Gabriel Church, 600 W. 34th St., Indianapolis. Easter egg hunt, 9 a.m., children 10 and under invited to bring a basket. Information: 317-291-7014.

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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.

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 my 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 and my ministry 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.

Pope Benedict XVI

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.

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 317-236-1249 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 will be 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 at that afternoon.

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

Who are the important role models in your life of faith?
Some of the 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 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?
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 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 do the best of my ability to do the best I can.
Legislature to vote on umbilical cord blood bank proposal

By Brigid Curtis Ayer

Cancer patients and parents faced with a debilitating disease may have an enhanced source of adult stem cells for treatment if legislation to create a public umbilical cord blood bank passes 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 value and availability 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 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," 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, "It's important to note that there are only eight umbilical cord blood units that are of transplantable quality. The other eight would have research value."

"What is exciting about this legislation is Indiana is being recognized as being ahead of other states with umbilical cord blood units, which has provided a national example."

Sen. Patricia Miller, who chairs the Senate Health Committee, supports the bill.

"Postnatal tissue includes the cord blood, cord and placenta," 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."

Rep. Welch anticipates a public cord 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, 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 a 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 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," she 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 conference, 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.)

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 a called a cord blood unit.

By Brigid Curtis Ayer

Doctor responsible for cord blood transplants at Riley Hospital for Children in Indianapolis, said, "It’s important to note that there are only eight umbilical cord blood units that are of transplantable quality. The other eight would have research value."

"What is exciting about this legislation is Indiana is being recognized as being ahead of other states with umbilical cord blood units, which has provided a national example."
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. You spend your nights, surrounded by a close group of friends, talking about your life, your relationship with God and people out there, and they want to help.

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 by driving rain and freezing temperatures teter around 30 degrees. You spent 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, 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 three 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 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 Valkenburg, 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 out 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 St. Peter and Paul Catholic Parish. They also helped at Miracle Place, a center operated by Providence sisters 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 Lila 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 Greeng, 19, a sophomore. “Some people are still good people out there, and they want to help.”

If the days were dedicated to making a deeper connection with people, the week also created that shared 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.”

A memorable spring break
Creighton students spend week in Indianapolis serving others
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.
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.

Please, be as generous as you possibly can and send a gift to help provide a home for those in need. Please use the postage-paid envelope in the brochure located in this publication to send your gift today. May God bless you for your compassion.

Children are more susceptible to disease and illness without safe shelter.

The Criterion  Friday, March 14, 2008  Page 11

All donations received go directly to programs that benefit the poor.

“He who has compassion on the poor lends to the Lord, and He will repay him for his good deed.”

(Proverbs 19:17)

A single Food For The Poor house costs just $2,600, but the benefits for those you help are beyond measure. The homes we build are basic, yet they provide shelter from the elements and protection from other dangers. For the poorest of the poor, receiving the keys to a new home may be the most important event in their lives.

When you give a gift for housing a destitute family, you are also helping to provide jobs for local builders and craftsmen. One act of compassion can touch many lives.

Natural disasters can happen at any time. And in a country as poor as Haiti, recovery can be difficult — but not impossible. Your help can transform the life of a family that has lost a home, but not lost hope. Today, you can be an instrument of God’s love through your gift to provide a destitute family a home.

The brochure enclosed in this publication contains more information on how you can help families in desperate need of housing.

Every gift is appreciated and will make a difference to families in need. Please send a gift today.
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 the 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.”

Living Way of the Cross

At left, teenagers involved in the youth ministry program at St. Mary Parish in North Vernon depict the scouring 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 scouring.

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.

At 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 Betans, pastor; Emily Barnes, youth representative from St. Lawrence School; Betty Popp, principal of St. Lawrence School; Lisa Winkusch-Roach, chair of the St. Lawrence Pastoral Council; Michael Egan, chief architect from Entheos Architects; and Tim Berry of Meyer-Najem Construction.

Our Lady of Fatima Retreat House

“Blessings of Motherhood” presented by Sr. Paula Hagen, OSB

May 9-10, 2008

Sr. Paula Hagen will join us for this special overnight retreat for moms of all ages! Sr. Paula is the founder of MOMS: Ministry of Mothers Sharing and the co-author of several books. She will focus on the Beatitudes from a mother’s perspective.

Bring your mom, sister, best friend, aunt, or godmother and join us for this special celebration of motherhood!

For more information or to register visit our website at www.archindy.org/fatima

Our Lady of Fatima Retreat House

5353 E. 56th Street
Indianapolis, IN 46226
(317) 545-7681
www.archindy.org/fatima

“CALLED BY NAME”

Archdiocese of Indianapolis
Catholic Teacher Recruitment Day
Thursday April 24, 2008
Assembly Hall, Catholic Center
1400 N. Meridian St.
Indianapolis, IN 46206
8:30-3:00 p.m.

General Information:
• The Interview Day is free for all candidates.
• Please plan on attending all day.
• Candidates may also retrieve information and forms on-line at (www.archindy.org).
• Candidates should dress professionally.
• Candidates should bring at least 13 copies of their résumés.
• Most schools have not determined all employment needs at this time. Therefore, most interviews are preliminary and general in nature.

Please Contact:
Tina Davis, Principal
tdavis@saintsusanna.com
Called By Name
1212 East Main Street
Plainfield, IN 46168
Phone: (317) 839-3713 • Fax: (317) 838-7718

The Interview Day is free for all candidates. Please plan on attending all day. Candidates may also retrieve information and forms on-line at (www.archindy.org). Candidates should dress professionally. Candidates should bring at least 13 copies of their résumés. Most schools have not determined all employment needs at this time. Therefore, most interviews are preliminary and general in nature.
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 Sambi, 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 Sambi served as apostolic nuncio to Israel and apostolic delegate to Jerusalem and Palestine. As apostolic nuncio to the United States, Archbishop Sambi serves as the ambassador for the Holy See to the United States and as the 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 Sambi 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 the Franciscan Boys Home in Bethlehem, which was established in March 2007, said the involvement of Archbishop Sambi in the dinner would be notable for anyone who is interested in 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 866-965-3787. Log on to www.ffhl.org or for more information about the Franciscan Foundation for the Holy Land.)”

Archbishop Thomas Kelly to preside at chrism Mass

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.
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 for 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 Sikhs, 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 Sikhs, religious 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 meet 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, while ecumenical dialogue is aimed at bringing believers, Sikh leaders and representatives of the non-Christian religions participating in what is expected to be a 45-minute meeting.

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 that things can change,” he said. Rabbi Fuchs-Kreimer said she understands the difficulties that U.S. Muslims encounter.

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“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.

Mandini in North America, the rabbi added, “are in many cases refugees from Islamist regimes” and not themselves fundamentalists, jihadis or terrorists. “Don’t lump them all together and think that the prey next door in is 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:

- Forthright in how of clergy of one faith preach and teach about the other.
- Helping foster an appropriate spiritual tolerance in efforts to educate the young.

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

Lenten Dining Guide

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Faith Alive!

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 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 with us.

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 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.

Vatican II (1966-65) 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 about God 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:

“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.”

He 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?


Faith Alive!

Scripture ‘comes alive’ in daily life

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 the call to holiness that lies at the heart of the whole Church, “We need to let within Scripture can deepen the life of the people of God from the fullness of his love further a relationship.”

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Biblical women: Mary after Jesus has grown

Faithful Lines/
From the Editor Emeritus/
Jesus has grown is at Cana, where Jesus did what Mary expected. The last words she said were "I tell you" (Jn 2:5), the last words she would ever say.

Thirty-first in a series

When she tells Jesus about this, you get the impression ofMary having grown in wisdom. She knew how to exploit people's dysfunction for their own benefit. She named certain TV programs that make her feel anxious and worried about many things. What shocks me about my friend's and mine experiences is that they do not disturb us, but just vanish. I'm happy to say that pride is not there. There's no imagining me trying to do God's job.

Unfortunately, vanity is one of those dirty little sins that seeps into our lives too easily, and going along without a regular examination of conscience is one of the things that makes me a better Christian. We may mistake our God-given talents for products of our own overweening pride, i.e. hubris. But when we look at the scriptural meaning of pride, perhaps we can give ourselves a break. Perhaps we're not prider, but vain.

It's a metaphor for the omission 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 strategist in pursuit of world domination, but he was also a person dedicated to the original

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 images of the Ides of March, the overweening pride of Julius Caesar and his ambitious family. It's a metaphor for the omission failure throughout history of humans trying to usurp God's job.

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Good Friday, and the brilliantly hopeful Last Supper on Holy Thursday, the at cathedrals, in the Mass of the Jesus as Lord, capturing so well the provides the next lesson. these beautiful poems. who despite abuse and persecution an unflinchingly faithful servant of God, scholars called the "Songs of the sections of Isaiah, which biblical on any other day, the Church then reads own legitimate king. "son of David," greeting Jesus as their Jerusalem. This liturgy is profound in commemorates the arrival of Jesus in church. The Sunday Readings Palm Sunday of the Lord's Passion/ Celebration of the Lord's Passion/ Holy Saturday The Criterion Friday, March 14, 2008 Palm Sunday of the Lord's Passion/Palm Sunday of the Lord's Passion/ Holy Saturday The Criterion Friday, March 14, 2008 Palm Sunday of the Lord's Passion/Palm Sunday of the Lord's Passion/ Holy Saturday The Criterion Friday, March 14, 2008 Palm Sunday of the Lord's Passion/Palm Sunday of the Lord's Passion/ Holy Saturday The Criterion Friday, March 14, 2008.
COSTELLO, John Richard
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brothers are included here, Order priests are listed elsewhere in
priests serving our archdiocese be sure to state date of death.

Please submit in writing to our

Order priests and religious sisters and brother 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.reich, Indianapolis, Feb. 27. Husband of Mildred
CONLAN, John, 83, St. Joan of Arc, Indianapolis, Feb. 27. Father of Deborah Smith, Mary Jane, John, Joseph and Robert Conlan.
HANNINGAN, Martha, 80, Native of Our Lord Jesus Christ, Indianapolis, Feb. 27.
Mother of Carol Hennington, Karen Hicks, Elaine, Terry and Kevin Hanningan. Sister of Han Marie.
HUNTER, Clarence A., 81, Holy Name of Jesus, Indianapolis, Feb. 27.
KRUTHAUP, Thomas J., 58, St. Anthony, Morris, March 1.
Sister of Providence, she served as a teacher.

COSTELLO, John Richard

The Criterion Friday, March 14, 2008

Page 18

The former Irma Regina Zurschmiede. Brother of Nancy Lauren, Leah and Johnny Zurschmiede.

Michaelis, Kathryn M. (Hammond), 85, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Feb. 15.
Mother of Debra Lolly, Teresa Oaks, Daniel, Mark and Ronald Michaelis. Grandmother of several.
MOORE, William J., 65, St. Jude, Spencer, March 2.
Father of Terrence Moore.

Dierckman, Alfred H., 88, Holy Family, Oldenburg, March 2. Father of Alice Rouven, Joan Volk, and Glen Dierckman.
HOBBIS, Clarence A., 81, Holy Name of Jesus, Indianapolis, Feb. 27.
Brother of the late Alfred D. Hobs. Uncle of several.

Sister of Becky Pash, Kathy Gayheart, Lynn Reames, (Beeman) Costello. Father of Tim Griffin.


Great-grandmother of one.


Great-grandmother of one.


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Great-grandmother of one.


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For sale: 2 PLOTS OAKLAWN MEMORIAL GARDENS, on Allisonville Road. Relocates section lot 35B, Graves 1 & 2. Call 317-440-0853 for details.

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THANK YOU Sweet Jesus, Blessed Mother, Saint Jude and St. Joseph for prayers answered. St. Jude please say your prayer.

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

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Drumbeats called the people to worship at the start of the traditional African Mass on March 2 at St. Rita Church in Indianapolis. “What does it mean to us? It takes me home,” said Marie Reparatix Sister M. Christine Nantuwa of Uganda explained after the liturgy for Catholics born in Africa, who now live in the archdiocese, as well as other African-American Catholics. “It 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 Mass,” she said, smiling. “When we pray the African way during the Mass (here), it really takes us back home.”

“When we pray the African way during the Mass,” she said, smiling. “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 Nabika of Nigeria, administrator of St. Anthony of Padua Parish in Morris, proclaimed the Gospel reading.

Father Chukwudi explained. “He was able 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.”

“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 your God to the test.’”

Holy Spirit parishioners Christine Kateregga, left, and her mother, Magdalene Kateregga, of Indianapolis hug Holy Angels parishioner Ikeena Stovall of Indianapolis after the liturgy for Catholics born in Africa, who now live in the archdiocese, as well as other African-American Catholics.

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

They dance to honor God and to preserve African culture 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 Parish, Indiana University’s main campus, and other Catholic parishes.

“We show everybody how to dance,” he said, “and we want to share our culture.”

Father Marie Reparatix, a sixth-grader at Craig Middle School in Indianapolis, has been dancing for a year and a half.

“Show everybody how to dance,” he said. “We want to share our culture.”

Holy Spirit parishioners Christine Kateregga, left, and her mother, Magdalene Kateregga, of Indianapolis hug Holy Angels parishioner Ikeena Stovall of Indianapolis after the liturgy for Catholics born in Africa, who now live in the archdiocese, as well as other African-American Catholics.

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