Love of faith and life guides Mickey Lentz in her 60 years of serving the archdiocese

By John Shaughnessy

Now in her 60th year of serving the archdiocese, Annette “Mickey” Lentz has been honored by an American president for her leadership in Catholic education.

As chancellor of the archdiocese, she has been praised for the stability, insight and institutional knowledge she has provided during the administrations of three archbishops. She is also highly regarded as a role model, an inspiration and a relentless supporter of women who serve the Church.

Then there are the more personal stories about Lentz—such as the story of how she helped a little girl making her first Communion, and the story of what she did for a single mother of three small children for several Christmases.

Both those stories will be shared soon, but first there’s one that offers a broader look at how Lentz has always tried to combine the elements of faith, family, friendship, joy, resourcefulness and a certain boldness into one guiding approach to her life.

That moment unfolded on Nov. 19, 2016, when her close friend—then-Archbishop Joseph W. Tobin—was just a few hours away from being installed as one of 17 new cardinals by Pope Francis inside St. Peter’s Basilica at the Vatican.

As chancellor of the Church in central and southern Indiana, Lentz led 11 people with archdiocesan connections toward a security checkpoint that would provide quick and easy access to a special section of St. Peter’s that was designated for friends and family of the soon-to-be Cardinal Tobin.

There was just one problem. Only 10 special tickets had been provided. Sizing up the situation in the crowded area, Lentz turned to the 11th person with basically these instructions, “Stay by me, and act like you belong.” Moments later, all 11 entered the special section of the basilica together. Through it all, Lentz smiled. And her smile beamed even brighter when she witnessed her friend become a cardinal.

“She exudes the joy of the Gospel,” said Archbishop Love of faith and life guides Mickey Lentz in her 60 years of serving the archdiocese

Two Catholic women judges top short list as possible Supreme Court nominees to succeed Ginsburg

WASHINGTON (CNS)—Two Catholic women judges are on the short list of possible candidates to fill the vacant Supreme Court justice seat after the Sept. 18 death of Justice Ruth Bader Ginsburg.

The judges are Amy Coney Barrett, a federal appellate court judge in Chicago, and Barbara Lagoa, a federal appeals court judge in Atlanta.

President Donald J. Trump told reporters on Sept. 19, and rallygoers later that evening, that he intended to pick a Supreme Court nominee in the coming days, and it would likely be a woman.

Senate Majority Leader Mitch McConnell, R-Kentucky, pledged hours after Ginsburg’s death that he would hold a vote on Trump’s nominee to fill the court vacancy despite blocking President Barack Obama’s nominee in 2016, after Justice Antonin Scalia’s death that February, because it was an election year.

McConnell and other Republicans have said the situation is different this time because the same party, Republicans, control both the Senate and the White House, something that has occurred nearly 30 times throughout U.S. history.

To move Trump’s nominee through the Senate would require a simple majority vote. Democratic presidential candidate Joe Biden has said that if he wins the election, he should be the one to nominate Ginsburg’s successor.

One of the first names to emerge as a possible contender to succeed Ginsburg—raised while mourners were gathered on the steps of the court chanting, “RBG!”—was Barrett, a 48-year-old who serves on the U.S. Court of Appeals for the 7th Circuit Court, based in Chicago.

The judge, a former law professor at the University of Notre Dame in northern Indiana and a mother of seven, is not an unknown. She was viewed as a potential candidate for the nation’s high court in 2018 after Justice Anthony Kennedy retired, a slot that was filled by Justice Brett Kavanaugh.

Barrett, a former clerk for Scalia, was the focus of Senate grilling during her 2017 confirmation hearing to serve on the 7th Circuit, when she was asked about
Catholic Radio Indy presents Evangelist of the Year award to Father Guy Roberts

By Natalie Hoefer

In 1930, the radio waves first carried the voices of a professor at The Catholic University of America in Washington. The show was called “The Catholic Hour” and the host was a priest named Father Fulton Sheen. Ninety years and a cause for canonization later, Archbishop Fulton J. Sheen’s legacy lives on at Catholic Radio Indy, in more ways than one. Not only does the non-profit organization continue the effort of evangelization-by-radio that Archbishop Sheen began, but on Sept. 9 it bestowed its first-ever Archbishop Fulton Sheen Evangelist of the Year Award.

“I’m very humbled by this award,” said recipient Father Guy Roberts, pastor of St. Joan of Arc Parish in Indianapolis. “The archdiocese has so many fine priests, and I’m sure this award included priests from Lafayette and the surrounding area as well.”

The priest was nominated by St. Joan of Arc parishioner George Maley, a member of Catholic Radio Indy’s board of directors.

“Father Roberts has an inward sense of priesthood that is exemplified in his sermons, but more importantly in his personal demeanor,” said Maley. “In my mind’s eye, he is a man of all seasons.”

Father Roberts was close to his ordination as a Lutheran minister before embracing the Catholic faith in 1996. He was ordained a priest in the Archdiocese of Santa Fe, N.M., and began ministering in the Archdiocese of Indianapolis—where he grew up—in 2005. He was incardinated into the archdiocese in 2009. In 2015, he took a sabbatical to research what Pope John Paul II called the “new evangelization.” He wrote a book based on his research titled “The Heart of the New Evangelization: A Parish Guide to the New Evangelization.”

Although the book is available on the St. Joan of Arc website in draft form, Father Roberts is still tweaking its contents as he implements the book’s concepts at the parish.

“It’s preparation for this evening,” he said. “I went back to read some of your book … that you presented to me just shortly after I was installed as archbishop of Indianapolis back in 2017,” said Archbishop Charles C. Thompson while presenting the award during a live broadcast.

“You reached back to ‘Lumen Gentium’—‘The Light of the Nations,’ and Pope Paul VI, Pope John Paul, Pope Benedict and now Pope Francis, talking about how they called us to this new evangelization—not to create new programs, but to find new ways to proclaim the Gospel, and doing so by our words and actions.”

The on-air presentation took the place of the Catholic Radio Indy’s annual dinner and fundraiser event, which was canceled due to the coronavirus pandemic. An online auction with more than 130 items was held during the week prior to September 26-October 4, 2020.

Official Appointments

Effective Immediately

Rev. Msgr. William F. Stumpf, vicar general, moderator of the curia and provider of weekend assistance at St. Luke the Evangelist Parish in Indianapolis, appointed administrator pro tem of St. John the Apostle Parish in Bloomington and St. Jude the Apostle Parish in Spencer until the priest is able to resume his duties, while remaining vicar general, moderator of the curia, and providing weekend assistance at St. Luke the Evangelist Parish.

Rev. Oscar Rivas, a priest of the Archdiocese of Guadalajara, Mexico, appointed parochial vicar at St. Mary Parish in Indianapolis.

Effective September 30, 2020


Sr. Jane Iannaccone, S.P., a member of the Sisters of Providence, appointed to a three-year term as parish life coordinator at St. Mary-of-the-Woods Parish, St. Mary-of-the-Woods, Ind.

(These appointments are from the office of the Most Rev. Charles C. Thompson, Archbishop of Indianapolis.)
Archdiocesan priest’s manual notes new evangelization ‘starts in the pews’

By Natalie Hofer

Growing up in Indianapolis, Father Guy Roberts hoped to minister there one day. The Baptism of Jesus Missionary and Lutheran seminarian never imagined he would fulfill his desire as a Catholic priest.

“The Lutheran church was right next to St. Simon (the Apostle Parish in Indianapolis), I helped start that one when I was going through college,” he says. “It was my goal to be a church planter.”

But Father Roberts says that he “had been looking at the Catholic Church for a long time. Right before I got ordained as a Lutheran minister, I became Catholic.”

For 10 years after his ordination to the priesthood, he served as a parish priest at St. Mary Catholic Parish in Indianapolis, still recalls the “joy—and confusion—he experienced as a new Catholic in 1996.

“As a Protestant coming into the Church, I was floored by how Catholics weren’t ‘as excited as I was.’ he says. “I kept thinking, ‘Don’t you Catholics realize what you have?’”

Father Roberts developed a desire to share in Catholics’ joy. “It was a desire that led him to take a sabbatical in 2015 to study the ‘new evangelization.'”

It was the same desire that led him to compile his findings in The Heart of the Evangelization.”

“The steps are cyclical,” he says. “The four principles are depicted in his manual as the four circles of evangelization: encountering Christ, embracing Christ, walking in Christ’s footsteps, and witnessing."

“Once a person fully embraces the call to follow Christ, he says, “This is a conversion experience.”

Creating such a culture begins with understanding what Father Roberts outlines in his manual as the four principles of evangelization: encountering Christ, embracing Christ, walking in Christ’s footsteps, and witnessing.

Once one has personally encountered Christ, the next crucial step is embracing him. "If we were able to get a new station on 95.3, we'd be in trouble. It has to be every day. You just say ‘I do’ once, you’re going to be in trouble. It’s like three legs of a stool—if one leg is missing, the stool falls over.”

He suggests parishes look at their current evangelization efforts and ask, “Is there a faith-building component, a service component, a community-building component—and not just getting people together, but building the communion of saints, the inviting-in to be a part of the family of God?”

“It is critical that parishes look at the activities they already have going on and say, ‘How can we be more focused and deliberate so it becomes evangelization that’s going to bear fruit?’”

If a parish follows the four principles for evangelizing individuals, and if its outward-looking evangelization activities meet the criteria of the triangle, “Then you know you’re on the right track that will be fruitful,” says Father Roberts.

‘We’re all sent out by virtue of our baptism.”

But such witnessing will falter unless all four principles—encountering, embracing, forming, sending—have been fulfilled in a person. As a former Protestant, Father Roberts sees a breakdown in the four-principle cycle among Catholics.

“I think a lot of Catholics are stuck at that encounter, where they’ve had the sacraments, attended Mass,” he says. “They’ve had all of the catechismal formation, but [they] may not have built into the faith personally, actually lived it.”

Yet he also sees Catholics and parishes “thinking. ‘Let’s go out there and fill the pews.’ If Catholics haven’t moved beyond the encounter, he says, such efforts will not bear fruit. Therefore, he suggests that, before seeking to evangelize the world, Catholics need to “focus on ourselves first.”

It has to start with the people in the pews,” he emphasizes. “Evangelization is never just about ‘those other folks.’ It’s also about me. Am I encountering God?”

Am I answering the call to embrace the faith? every day? ’It’s like marriage—”if you just say ‘I do’ once, you’re going to be in trouble. It has to be every day.

“Are we still sending people out?” he asks, “Am I answering the call to be sent daily? Am I witnessing daily?”

I think the beauty of the new evangelization is that it’s not an activity so much as it’s a very personal relationship with Christ.”

Contact: Fr. Guy Roberts
(To view or download Father Roberts’ parish manual for the new evangelization, go to http://www.sjoa.org/evangelization. For a copy of the manual, call the St. Joan of Arc Parish office at 317-283-5508.)
We are less than a week away from October, which the Church marks as Respect Life Month. It is a month, and as his disciples, we are called to do the same. The United States Conference of Catholic Bishops (USCCB) each October select a theme for this initiative. In 2020, it is “Live the Gospel of Life: to imitate Christ and follow in his footsteps” from St. John Paul II’s “Evangelium Vitae” (#51).

This year, Archbishop Charles C. Thompson, Catholic Bishops (USCCB) each October, the same. We are called to cherish, serve, defend and protect life on earth—formed in the image of God.
Cada santo tiene un pasado y cada pecador un futuro

"Un hombre tenía dos hijos, y llegándose al primero, le dijo: 'Hijo, ve, trabaja hoy en la viña.' Y el respondió: 'No quiero', pero después, arrepentido, fue. Llegándose al otro, le dijo lo mismo; pero luego cambió de opinión y hizo lo que su padre le pide. El otro son dice que sí inicialmente, pero luego no cumple su palabra. El mensaje que Jesús transmite en esta "parábola de los dos hijos" es simple: Lo que hacemos es mucho más importante que lo que decimos. Jesús es un hombre paciente, pero tiene dificultades con los hipócritas, gente que dice una cosa (especialmente en público) pero luego no cumplen lo prometido.

Esta parábola está dirigida a los principales sacerdotes y ancianos del pueblo, líderes religiosos y comunitarios que deben ser hombres y mujeres de palabra. La crítica de Jesús es muy aguda: "En verdad les digo que los recaudadores de impuestos y las rameras entran en el reino de Dios antes que ustedes. Porque Juan vino a ustedes en camino de justicia y no le creyeron; pero los recaudadores de impuestos y las rameras le creyeron; y ustedes, viendo esto, ni siquiera se arrepintieron después para creerle" (Mt 21:31-32).

Todos somos hipócritas en mayor o menor grado. Ninguno vive exactamente como desearía ni cumple sus promesas de una manera infaliblemente perfecta. Únicamente Jesús, y su madre sin pecado, viven exactamente como desean. Lo único que tenemos que hacer es pedir la ayuda de Dios y luego estar dispuestos a aceptarla. Cuando le decimos a Dios lo que no, como siempre lo hacemos, pidamos la gracia de arrepentirnos y hacer su voluntad. Y cuando digamos que sí, recemos para que los demás se unan con nosotros.

"A man had two sons. He came to the first and said, 'Son, go out and work in the vineyard today!' He said in reply, 'No, I will not.' He then went his way. And they came to the other and gave the same order; He said in reply, 'Yes, sir, but did not go. Which of the two did his father's will?'" (Mt 21:28-31).

Some of the greatest saints in Christian history were what this Sunday’s Gospel (Mt 21:28-32) calls “tax collectors and sinners.” They were far from perfect people. They had personal histories they weren’t proud of, and only the love and mercy of God made it possible for them to make a radical change in their way of living and follow Jesus.

St. Matthew was one of these repentant sinners. He was a tax collector called by Jesus who looked beyond Matthew’s reputation and sinful past and trusted his ability to change. The scene he describes in this Sunday’s Gospel reading is familiar. A man asks each of his two sons to work in the vineyard. One says no, but later changes his mind and does what his father asks. The other son says yes initially, but then doesn’t keep his word.

The message Jesus conveys in this “parable of the two sons” is simple: What we do is much more important than what we say. Jesus is a patient man, but he has a hard time with hypocrites—people who say one thing (especially in public) but then fail to perform as promised.

Thisparable is addressed to the chief priests and elders of the people, religious and community leaders who ought to be men and women of their word. Jesus’ criticism is very pointed: “Amen, I say to you, tax collectors and prostitutes are entering the kingdom of God before you. When John came to you in the way of righteousness, you did not believe him; but tax collectors and prostitutes did. Yet even when you saw that, you did not later change your minds and believe him” (Mt 21:31-32).

Righteous people tend to be satisfied with themselves. They may have good intentions, but they’re not self-critical. They see the splinter in someone else’s eye but fail to notice the beam in their own eye (Mt 7:3). Those who acknowledge their sinfulness (like the parable’s tax collectors and prostitutes) don’t have to spend a lot of time justifying their behavior. As a result, they are closer to the willingness to change and gradually to change their ways.

What’s important to Jesus is conversion, the willingness to change our minds and hearts in order to seek and find the truth. We are all sinners, but God’s grace is always available to us, and when we accept the merciful love that God surrounds us with, we are reborn in the Spirit. In fact, whenever a sinner encounters Jesus in the Gospel, he or she is changed. We are all hypocrites to some degree or another. None of us lives exactly as we wish we could. None of us keeps our promises in an absolutely perfect way. Only Jesus, and his sinless mother, lived in complete conformity to the Father’s will. For the rest of us, there is always a gap between our actions and our beliefs and responsibilities. This innate hypocrisy is the effect of Original Sin, and the grace of Christ is the only cure.

In our culture, the phrase “tax collectors and sinners” does not convey the same sense of opprobrium as it did in Jesus’ time. We should think of the most heinous groups of people we can imagine today (for example, terrorists, war criminals). What if Jesus told us that these socially unacceptable people “are entering the kingdom of God before you”? Certainly we would be shocked, but would it be enough to cause us to repent and allow the grace of Christ to enter our hearts?

The great news is that the grace of love and mercy is ready and willing to embrace us prodigal sons and daughters as members of his family. All we have to do is ask for God’s help and then be willing to accept it. When we say no to God, as we invariably do, let’s ask for the grace to repent and do God’s will. And when we say yes, let’s pray for the strength to remain faithful to our promises.

There’s an old saying that applies here: Every saint has a past, and every sinner has a future. Let’s pray for the ability to acknowledge and confess our hypocrisy, for the courage to ask God’s help, and for the gifts of the Holy Spirit that can sustain us in a new way of living. †
We refer you to the next issue for more events.

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

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. One in Christ marriage preparation program. Oct. 1, 10:30 a.m. to 4 p.m. This open house is for all who work in the legal profession at all in United States. The Red Mass is sponsored by Indiana Catholic Lawyers, an organization of Catholic lawyers, judges and law students. The Red Mass is an ancient tradition, named the first observances of the celebrations as they invoke the Holy Spirit’s guidance to lawyers and judges. In the United States, the Red Mass is celebrated to mark the opening of the Supreme Court’s annual term.

Archbishop Charles C. Thompson will celebrate the Annual Red Mass for all who work in the legal profession at SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis, at 5:30 p.m. Mass. The Red Mass is open to the public, and lawyers, judges and law students are particularly invited. It is hosted by the Saint Thomas More Society Central Indiana, an organization of Catholic lawyers, judges and law students. The Red Mass is a traditional rite, named the opening of the Mass. Social distancing and face masks will be required during the liturgy.

At the end of the Mass, Archbishop Thompson will present the Person for All Seasonal Award, an award to a partner at Kroger, Gardis and Regas. The award is given in honor of St. Thomas More, patron saint of lawyers, and recognizes leaders in the legal community for their outstanding service and ethical leadership.

Due to the COVID-19 pandemic, the Mass will be offered in person or online, registration is required for in-person attendance. Information: icc@archindy.org.

The Red Mass is open to those attending in person, the cost for all four nights is $20 per couple, and in-person attendance is limited to 20 couples. Those participating virtually are asked to make a donation. Whether attending in person or online, registration is required to attend.

For more information, contact Tom and Marycyn Wenker at 317-489-1557 or e-mail tmc865@gmx.com.

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

Sisters of Providence to host virtual Come and See and Come on retreat on Oct. 23-24

A virtual “Come and See” retreat will be offered by the Sisters of Providence from Oct. 19 through Oct. 23, 2 through 2 p.m. on Oct. 24. Facilitated by Sisters of Providence vocations director Sister Lonja Luna, the retreat is open to single, Catholic women ages 18-42. It will offer retreatants a chance to learn more about the Sisters of Providence and the Mary-of-the-Woods Catholic Community.

For more information, contact Tom and Marycyn Wenker at 317-489-1557 or e-mail tmc865@gmx.com.

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. Passion and Prayer,” a series of Christ-centered marriage enrichment conferences, will be offered both at Our Lady of the Greenwood Parish, 335 S. Meridian St., in Greenwood, and also online at facebook.com/OldfieldGreenwood from 7-9 p.m. on Oct. 19, 23 and 30. Sponsored by Our Lady of the Greenwood’s Celebrate Marriage Ministry, each night of the conference will feature a topic on marriage along with group discussion. Topics and speakers are as follows:

• Oct. 9, Father Mike Keucher, “Crowning in God’s Image.”

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. Our Lady of the Greenwood to offer marriage enrichment conference on Fridays in October

The National Association of Catholic Family Life Ministers to host online conference on Oct. 1

The National Association of Catholic Family Life Ministers (NACFLM), sponsoring a virtual conference titled “Renew the Family, Heal the World” from 12:30-6 p.m. on Oct. 1. NACFLM is an organization of diocesan and parish family life ministers, allied organizations, parishes and individuals that aims to be a prophetic voice for families in the Church and in society, fostering professional development, and provide mutual support for those who minister with families.

For more information, contact Dr. Mark Szwarczok, NACFLM, at mszwarczok@gmail.com.
Charles C. Thompson. “It’s something that comes from deep within. Mickey has a joy for life, a zest for life. She loves people. Every encounter is important to her. And every person is important to her.”

The archbishop then shared what he believes is the source of Lentz’s approach to life. “I really do think the root of her energy and her effectiveness and her service is clearly anchored in her faith. She is a woman of tremendous faith.”

That’s one of the tributes directed toward Lentz, who is scheduled to be honored next year on April 26 during the archdiocese’s first annual Legacy Gala—a celebration benefiting Catholic Charities, Catholic schools and Bishop Simon Brunt College Seminary in Indianapolis.

Lentz will be recognized for her six decades of service as a teacher, principal, the executive director of Catholic Education and Faith Formation, and chancellor. As the tributes pour in for her, so do the stories about Lentz.

“She put our schools on the map”

Lentz was a guest at the White House in 2012, at the invitation of President Barack Obama. She was there to be honored as part of his “Champions of Change” program for embodying “the values of education, innovation and service.”

By then, Lentz was already serving as chancellor, but her impact on Catholic education had continued locally and nationally, an impact that became prominent during the more than 12 years she served as the executive director of the archdiocesan Office of Catholic Education and Faith Formation.

During that time, 25 of the 69 schools in the archdiocese earned recognition as a Blue Ribbon School of Excellence by the U.S. Department of Education—a distinction unattained by any diocese in the country. She also was instrumental in helping to establish Catholic schools in the center-city of Indianapolis that offer a faith-based education to students from low-income families. That includes Providence Cristo Rey High School and the five Notre Dame ACE Academies in the city.

“She put our schools on the map,” said Msgr. Joseph Schaede, vicar general of the archdiocese at the time and now pastor of St. Luke the Evangelist Parish in Indianapolis. “I think even now people still look to the Archdiocese of Indianapolis for strength in Catholic school education.”

After accepting the honor in the White House that day, Lentz shared part of the philosophy that has guided her: “Have faith, not only in yourself, but those with whom you lead, and in the youth. Realize that they are our hope for the world and the Church.”

For Lentz, it was one more honor in a career of making a difference that began in 1961 when she was a young teacher leading a classroom of 54 students in the former St. Patrick School in Indianapolis. And she continued that influence as the principal of St. Mark the Evangelist School in Indianapolis from 1977 to 1989—a time during which she earned a license to drive school buses so she could make a special connection with her students and the regular bus drivers as she substituted on the routes once a week.

That drive to connect with people has always been at the heart of Lentz’s approach to life, said her daughter, Marcy Dules.

“She’s always been a giver,” said Dules, recalling the days when she and her brother Rob were children. “After I made my first communion, my mom told me about a little girl who didn’t have a communion dress. She said, ‘You don’t need it, Marcy.’ I ended up giving this little girl my dress because she didn’t have one.

“She also had a very good friend from high school who was hard-working, but she didn’t have a lot. She was a single mother of three. My mom would take her shopping every year at Christmas, so her kids would have something from Santa. At the time, there wasn’t a whole lot of extra money for mom to be doing this.”

That emphasis of being there for the other person would come through in the most challenging time in Lentz’s personal life.

“TheArchbishop Charles C. Thompson received his pallium from Pope Francis on June 29, 2017, in St. Peter’s Basilica at the Vatican, he shared a joyful moment with Benedictine Sister Mary Nicolette Etienne, left, chancellor Annette “Mickey” Lentz, and Msgr. William F. Stumpf, vicar general of the archdiocese. (Submitted photo)

After Archbishop Charles C. Thompson received his pallium from Pope Francis on June, 29, 2017, in St. Peter’s Basilica at the Vatican, he shared a joyful moment with Benedictine Sister Mary Nicolette Etienne, left, chancellor Annette “Mickey” Lentz, and Msgr. William F. Stumpf, vicar general of the archdiocese. (Submitted photo)

“She’s an Easter person”

Lentz and her husband Jim were married in 1964. It was a union that led to their two children, and a shared approach to life built on the foundations of faith and family.

“They complemented each other,” their daughter said. “They were always on the same page as far as raising us, as far as our faith and church and family. They even had the same work ethic.”

When Jim became ill with heart and liver problems, Lentz faithfully cared for him in the last years of his life before he died in 1995.

“I always tried to be the one who could fix things, whether it be a kid in my class or my own children,” Lentz once recalled. “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 [at the archdiocese] stepped up to the plate. I felt their support, and we made it.”

Recalling Lentz’s commitment to her husband, longtime friend Father Daniel Staublin said, “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 joy to her.”

One of Lentz’s most joyful memories of her husband leads her back to a time shortly after she graduated from Saint Mary-of-the-Woods College in St. Mary-of-the-Woods in 1976. It’s when she got her class ring.

“It’s a source of pride,” said Lentz, who has also earned a master’s degree from Butler University in Indianapolis. “Jim and I didn’t have a lot of money for a ring, but in my heart I always wanted to get it. So right after my first year of being official, Jim got me the money to go purchase the ring. That was meaningful to me.”

The ring of family

Her continuing pride in wearing that ring reflects one of the great connections of her life—to the Sisters of Providence who are the heart of Saint Mary-of-the-Woods College.

“The sisters shaped me from the time they pounded on my knuckles in grade school teaching me piano, to working with them and alongside them. I owe my continuing pride in wearing that ring to the Sisters of Providence, who are the heart of Saint Mary-of-the-Woods College.”

See MICKEY, page 8
Lentz has also been a tireless advocate for women who serve the Church—and a strong example for everyone she has worked alongside. “It’s incredible the number of lives she’s touched,” Lentz’s perspective has been a crucial one in her ability to connect and work alongside my friends and colleagues, to no matter what position I hold,” Lentz said. “She’s always been able to see everyone else’s direction and to support them in their efforts. She’s always been able to support different bishops. What makes Lentz even more special is that she brings that same approach to her personal relationships, Livingston said. “She’s a wonderful, faith-filled person who’s loyal and honest. She has a great sense of humor, and she’s a good listener, too. She’s one of the best friends you could have.”

“She’s someone you would never forget and never be gone because you don’t get the opportunity to meet someone like her. She really has touched so many people’s lives. You feel good when you see someone who’s doing something great,” M. Coyne, the four years of leadership of new Cardinal Joseph W. Tobin, and the former head of Archbishop Thompson. “She has a real of knowledge and history. And she’s been a great advisor and confidante to the archbishops. She’s able to fill them in on the background from the past,” said Jerry Semler, a friend for 25 years. Semler has served on several boards and has led a number of capital campaigns for the archdiocese. He said he has been “very grateful” for the role Lentz has played in the Legacy Gala for one specific season in the life of Indianapolis,” he said. “When we heard she was being honored, it brought a smile to my face.” Years of dedication to the Catholic Church and her faith are amazing.”

Archbishop Thompson noted, “Even to this day, she has great energy, great passion, great insights. It’s accountable the number of lives she touched and the number of institutions she’s impacted within the archdiocese. She’s well-known beyond the Archdiocese of Indianapolis.”

“Here’s the usual image of someone in so many ways. I remain forever spiritually,” Dules says. “I am proud of our accomplishments.”

“After considerable thought, she does tend to say “my commitment to justice, spirit and enthusiasm.” She also hopes that “the impact I made in education and faith formation remain hallmarks of the archdiocese.”

Yet when she finally gets close to acknowledging the impact she has had on the archdiocese, she turns the spotlight away from herself and shares it with others: “I am proud of our accomplishments.”

It’s a turn that’s telling. So is this thought from her: “The archdiocese has had a far greater impact on me than it is on me. I’ve had so many grace-filled relationships and experiences. My ministry has shaped my life in so many ways. I am a better person in so many ways. I remain forever grateful.”

Lentz’s daughter believes that the “An enduring legacy That leaves on ” joy pervades every conversation about Lentz.”

For the archdiocese in Indianapolis during the 75th annual convention of the Catholic Life Association of America, which was held in Indianapolis. The tribute staff members are Ane Tully, Kay Summers and Nancy Thompson, also pictured seated behind them is Perry Langley. (File photo)
Close friendship connects cardinal and chancellor

By John Shaughnessy

Cardinal Joseph W. Tobin’s delight in his close friendship with Annette “Mickey” Lentz shows in a story that the former archbishop of Indianapolis shares about Peyton Manning and Lentz, the chancellor of the archdiocese.

“Anyone who has spent more than five minutes with Mickey knows how much she enjoys sports—all sports,” recalls Cardinal Tobin, now the archbishop of Newark, N.J. “Her heart belongs in a special way to her beloved Colts.

“I recall a memorable evening at the JW Marriott for a benefit in support of Peyton Manning/St. Vincent Children’s Hospital. Mickey and I were seated with Peyton’s parents, Archie and Olivia. Mickey had already taken a selfie with Peyton and was so exuberant that I became anxious during the final moments of the auction. The grand prize for the highest bidder was dinner at St. Elmo’s [Steak House] with Peyton and six of your friends.

“Sternly admonished Madame Chancellor to sit on her hands and not even scratch her nose! She reluctantly complied and saved some $42,000.”

The humor in that story reflects the close bond that Cardinal Tobin and Lentz developed during his four years of leading the Church in central and southern Indiana from 2012-2016.

“When I arrived in Indianapolis in December 2012, she became my friend, mentor and coworker in the vineyard,” Cardinal Tobin says. “I believe that, in many circumstances, Mickey is the face of the archdiocese. I used to kid her that if I was walking across the Gobi Desert and a fellow rode up on a yak, inquiring where I was from, and I answered, ‘Indianapolis,’ his next question would be whether I knew Mickey Lentz.

“From being a threat or rival, she enhanced my pastoral ministry. We knew and respected each other’s responsibilities and found our roles to be complementary and mutually supportive.”

“During those four years, Cardinal Tobin came to appreciate many of Lentz’s gifts, making a special mention of her sense of humor. He also came to understand the impact she has had in her 60 years of service to the archdiocese.

“Her legacy can be calculated in a number of ways: the students she influenced, the teachers and principals she mentored, the clergy she counseled, the public officials she enlightened regarding the life and mission of the archdiocese, the fruitful relationships she brokered,” he said. Then he noted what he considered her most enduring contribution.

“I would like to highlight her way of living her baptismal vocation as a missionary disciple of Jesus. In a world where the privatization of religious faith is encouraged, if not mandated, for Mickey, there is no gap between faith and life.

“Her leadership in the archdiocese was always supported by her prayer and strengthened by the sacraments. This enabled her to be a true servant leader, who could not help but reflect the light of Christ.”

Notre Dame leaders praise the national impact of Lentz

By John Shaughnessy

The University of Notre Dame has a deep respect for its heroes and legends, so it’s telling when leaders there use those two words to describe Annette “Mickey” Lentz and the national impact she has had on Catholic education and female leadership in the Church.

“Over the years, since my early exposure to Mickey, she has become an incredible example of how to lead as a woman in our Church,” says Sister Kathleen Carr, senior director of Notre Dame’s Alliance for Catholic Education (ACE) Partnerships, which strives to provide a Catholic education for low-income families in economically-challenged communities across the country.

“Her colleagues hold her in the highest regard for her honesty and longstanding faithfulness to the mission of Catholic education.”

Their connection extends to 1996 when Lentz was the archdiocese’s executive director of Catholic Education and Faith Formation, and Sister Kathleen was a self-described “neophyte Superintendent of Schools in the Archdiocese of Boston.”

“Mickey was a beacon of hope who instilled confidence in younger and less experienced superintendents,” says Sister Kathleen of the Congregation of St. Joseph.

“Mickey was a legend in her own time,” Sister Kathleen recalls being inspired by Lentz’s instrumental efforts in establishing the Mother Theodore Catholic Academies, a consortium of Catholic schools in the center-city of Indianapolis that offers a faith-based education to students from low-income families—a consortium that is now known as the Notre Dame Alliance for Catholic Education (ACE) Academies.

“We were all facing the challenge of retaining a vibrant presence of Catholic school education amidst shrinking resources and changing demographics,” Sister Kathleen notes.

“Her leadership and innovation created the Mother Theodore consortium model. In so doing, she set an example that became a proof point, as well as a call to the rest of us to think creatively, take risks, anticipate trends and lead planning efforts to ensure Catholic education continued to be an option for those at the margins.”

Colleen Moore also has high praise for Lentz, who was chosen as one of the first recipients of Notre Dame’s Sorin Award for Service to Catholic Schools in 2013.

“She’s one of my heroes,” says Moore, the director of Echo, Notre Dame’s master’s degree program that trains prospective parish leaders of religious education, high school religion teachers and campus ministers.

Moore credits Lentz’s “forward-thinking leadership” for the archdiocese becoming “one of the Echo program’s first diocesan partners” in 2005.

“When other dioceses said they didn’t have the time or resources to partner to form promising young leaders, Mickey knew that the Church couldn’t afford not to invest in them,” Moore says.

“Under her guidance and that of her colleagues in catechesis and education, the Archdiocese of Indianapolis has helped form and launch over 40 young leaders in faith formation and theological education, and has hired over a dozen Echo graduates who are currently serving in leadership positions around the archdiocese.”

Lentz also pushed and encouraged the Echo staff to develop new programs, Moore says.

“It was at Mickey’s prompting that Echo established an additional track in 2014 dedicated to forming middle- and high school theology teachers alongside our parish catechetical leaders.

“Mickey’s generosity of spirit has impacted our students’ vocations as well as my own. From the earliest days of our partnership, I knew that Mickey cared about me personally as a young lay woman working in the Church.

“Mickey is a fierce and fearless force for good and one of the greatest mentors I’ve known in my 25 years in ministry.”

Annette “Mickey” Lentz poses for a photo in October of 2013 when she was chosen as one of the first recipients of the University of Notre Dame’s Sorin Award for Service to Catholic Schools. (File photo by John Shaughnessy)
Since Pope Pius XII have spoken out against nuclear weapons

By Stephen M. Colecchi

On Aug. 6 and 9, the world observed the 75th anniversary of the atomic bombings of Hiroshima and Nagasaki. The 75th anniversary raises the question: What does the Church teach about nuclear weapons?

Since the 1945 bombings, popes have addressed the teaching on nuclear weapons in consistent and increasingly urgent ways. The bishops of the United States have amplified and applied this teaching.

What does the Church teach about nuclear weapons? Its teaching is anchored in a concern to protect human life, an acknowledgement that peace is ultimately a concern to protect human life, an acknowledgement that peace is ultimately achieved. Force must discriminate between cause evils greater than what it aims to achieve. Force must discriminate between combatants and civilians.

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Since Pope Pius XII have decried the use and stockpiling of nuclear weapons. (CNS photo/Paul Haring)

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Pope Francis participated in a moment of silence during a meeting for peace on Nov. 24, 2019, at the Hiroshima Peace Memorial in Japan. Church leaders since Pope Pius XII have decried the use and stockpiling of nuclear weapons. (CNS photo/Paul Haring)
The Good, the unrepentant, and the struggling

(Editors’ note: The names used in this column have been changed to protect individuals’ privacy.)

They come in all shapes and sizes, so much “the good, the bad, and the ugly,” as in the 1966 Western. They may also be accurately categorized as “the good, the unrepentant, and the struggling.” We are talking about the many inmates we have encountered in our many years of prison visits and ministry.

Certainly there are the unrepentant, who appear incapable of acknowledging the enormity of their crimes, convicted criminals like “Toby” who knowingly helped arrange a premeditated murder and “Mason” who lies about his long history as a drug dealer. There is also “Dwight,” who is known to be living both a genius and as evil as Satan. They both a genius and as evil as Satan. They helped arrange a premeditated murder, criminals like “Toby” who knowingly

The criterion for “the struggling” is that they continue to remind us of Burmese, African American and Latino-Hispanic; different communities that exist in our Church. This continued incarceration serves no useful purpose; they could be released and returned to society where they might utilize their energy and talents improving the community. Which is exactly the case with David. Not only is he out today and gainfully employed, he is very active in his home parish. Moreover, he is initiating a project that will help make a successful transition from prison back into society.

In the majority of inmates to whom we minister fall somewhere in between these two extremes. They are “the struggling”—those desirous of turning their lives around but are hindered by long-standing habits of the past. We think of “Ruben” who has been in and out of prison for years. Ruben is a college-educated, talented musician. Indeed, our prison worship services have benefited tremendously from many contributions. But he just can’t seem to overcome his addiction for money. He is currently in prison, but some time ago he was released from prison, he soon ends back inside for some petty theft. The desire to control his anger is perhaps his most serious responsibility for him to make a transition into our Church group. Minus the bouts with anger, Larry is one of the nicest, most considerate persons you will ever meet. It is the transformation that we have witnessed in so many that such a claim in this ministry. Jesus spoke of the great joy in heaven over just one repentant sinner. A similar joy spills over onto us here below. We pray that many more will join in this most rewarding ministry.

(Teresa and Bernie Bato are members of the archdiocesan Corrections Advisory Committee and are members of St. Paul the Apostle Parish in Greenwich.)

IPI reminds us the Church universal is beautiful

In 2011, the vision of several people—inclued priests, diocesan staff and key leaders in the Archdiocese of Indianapolis—was fulfilled when the Intercultural Pastoral Institute (IPI) opened its doors to its first generalized program.

In its first several years, there were programs tailored toward different ethnic communities like Burmese, African American, Latinos/Hispanics. Today only programs in Spanish continue. However, its energy and impact, even during these pandemic times continue to remind us of the need for pastoral and leadership formation.

It all began at the Archbishop Edward T. O’Meara Catholic Center in Indianapolis, it was a former St. Bernadette Parish on the east side of the city. Now, the central place is the school facilities of St. John Paul II High School in New Albany.

As we contemplate the many blessings that God has brought we cannot negate the intercultural realities it generates, hoping for a better understanding of who we are as a Church.

We do not have a course on the topic of culture; rather, it is embedded in our method and our pedagogy. Culture has a lot of meanings, or at least it could be perceived and interpreted in different ways.

The United States Conference of Catholic Bishops define culture as: “The learned or shared values, beliefs and behaviors of a group of interacting people.”

In other words, culture shapes who we are. Race is inherited; culture is learned. Therefore, as we do the work of pastoral ministries within our local Church, much of what we do and how we do it will look at and shape components of the groups that exist.

When we speak of the impact of globalization, we understand that it creates interdependence in all aspects of our human existence. We rely on leaders, particularly pastoral leaders, not to overlook the roles of pastoral ministries within our local Church, much of what we do and how we do it will look at and shape components of the groups that exist.

That’s because this observance is linked to the immeasurable victory, bringing to a decisive end of the Turkish threat to the Greek people and the European coalition, which might of various European countries, he outranked the Europeans in the battle. In the face of all these forces arrayed against us, it is only fitting to remember the great victory of Lepanto, a battle that will ever be remembered as the turning point of the war for Christ, a turning point that changed the course of history for the better. In the face of all these forces arrayed against us, it is only fitting to remember the great victory of Lepanto, a battle that will ever be remembered as the turning point of the war for Christ, a turning point that changed the course of history for the better.

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Faith and Family

Faith makes family help in fighting life’s battles

My love of history and of the Catholic faith prompted me to write this article. The Church has observed for centuries as the mother of the faithful.

The criterion for battle is specifically the Church’s battle against the capitalist system and those of countries in western Europe.

On Oct. 7, 1571, off the western coast of Greece at a time when the Ottoman Empire, a Muslim country based in present-day Turkey, was seeking to expand its territory into western Europe. The Holy League, an alliance of European countries, was formed to counter Ottoman expansion. The League’s forces outnumbered the Ottoman’s. The Holy League’s victory was crucial to the survival of the Christian states and to the future of Western Europe.

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The Book of Ezekiel provides the first reading for this weekend’s Mass. Pivotal in Jewish history was the time spent by Hebrew captives and by their descendants in Babylon, the capital of the then powerful Babylonian Empire, located roughly in modern Iraq. Babylonia had conquered the promised land, forever ending the two independent Hebrew kingdoms. Many survivors were taken to Babylon. The Hebrews called this cataclysmic event that occurred in the sixth-century B.C. the Exile. It was a heartbreakingly long time for them. They were so far from their homeland. The Exile seemed as if it would last forever, and it lasted for four generations. Many Jews likely fell away from the faith of their ancestors. Some people were like people in any other religion. Religion seemed for many to have failed. God had failed them.

During this time, Ezekiel wrote to respond to the fury and despair of the people. The prophet turned the tables. He confronted the people with their own sinfulness. Where was their devotion to God? How faithful had they been in being God’s people? No one realistically could have argued that there had been no sin.

God’s people? No one realistically could have argued that there had been no sin. God? How faithful had they been in being God’s people? The prophet turned the tables. God is the father in the parable. The vineyard represents the heavenly kingdom. The sons are humanity. The message is about repentance. The first son refused to obey, but reversed his decision. The second son promised to go into the vineyard but did not. Both sons, however, were invited to the vineyard. All people are the objects of divine love. Both sons stumbled, but one repented and was admitted as nothing otherwise had happened. Any sinner can repent and recover access to salvation.

Reflection
The weekend’s readings are in the stream of readings heard earlier during the late summer and now early fall. The Church calls us to discipleship.

We should hear this call and admit that we are sinners. Sin shames us and insidiously convinces us that God is hostile to sinners, that they are overwhelmed, helplessly trapped in a state of sin, despair and estrangement from God.

The greatest sinner can repent, first by recognizing that voluntary sinfulness cripples and presents a course toward ruin. Humbly, any one of us can turn to God. We must face the fact of our sin and ask forgiveness. God’s love will strengthen us.

If, with God’s ever-present help, we are as repentant as was the first son in Matthew’s story, as wholehearted in our love for Jesus as joyfully exclaimed in the reading from Philippians, then God will welcome us to everlasting life.

Since Christians were in the minority, surrounded by dislike and suspicion at best, Paul tried to reinforce their commitment to the Lord and challenge them to be firm.

This epistle magnificently proclaims Christ the Lord as the center—the center, focus and example to follow. He is the Redeemer! He is everything! St. Matthew’s Gospel furnishes the third reading. It recalls an encounter between Jesus and priests and elders. Since religion was a favorite topic for everyone at the time, even priests and persons learned in Judaism were interested in what Jesus said.

My recollection is that the text of the Mass in English was rewritten about 20 years ago—to be a more accurate translation and to eliminate sexist references.

I wonder, however, if they missed something: in the Nicene Creed, our parish still prints, “For us men and for our salvation he came down from heaven.”

Many in the congregation, including me, simply skip the word “men,” and I believe that our priest does as well. Why was this reference to all humans as “men” not eliminated? (New York)

A change in the English version of the Mass to which you refer went into effect on the first Sunday of Advent in 2011. The rationale, as I recall, was not so much to eliminate sexist references, but to guarantee a more literal translation of the Latin text. This approach was based on a 2001 instruction from the Holy See called “Litteralis Interpretationis Verbis” ("On the Use of the Vernacular Languages in the Publication of the Books of the Roman Liturgy"). That document said in part, “The translation of the liturgical texts of the Roman liturgy is not so much a work of creative innovation as it is of rendering the original texts faithfully and accurately into the vernacular language.” It clarified that “the original text, insofar as possible, must be translated integrally and in the most exact manner, without omissions or omissions or substitutions.”

Although it is an arguable point, in my opinion, Greek (and Latin) wording of the Nicene Creed is a mistranslation. The Latin wording is “propter nos homines,” and in Latin the word “homo” in the view of some is generic; in this view, the word means “person” or “human being.”

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Some time ago, in one of your columns, you wrote that, “the attitude of a Christian toward a non-Catholic—but that person is then not called a godparent but a “Christian witness.” One of the duties of a baptismal sponsor is to assist the child’s parents in passing on the Christian faith.

At the celebration of the sacrament, the parents and godparents are asked to profess publicly their faith in God the Father, the Son and the Holy Spirit. A Jewish or Muslim friend, for example, might well be an outstanding moral individual, but that person would not be able to profess the Christian belief in the Trinity, which is required of a sacramental sponsor.

(Questions may be sent to Father Kenneth Doyle at askfatherdoyle@gmail.com and St. Gabriel, archangel

Saint Gabriel, archangel

Saturday, September 25 Job 38:1-11; 12-21; 40:3-5 Psalm 139:1-3, 5-10, 13-14 Matthew 18:1-5, 10

Saturday, September 26 Job 38:1-11; 12-21; 40:3-5 Psalm 139:1-3, 5-10, 13-14 Matthew 18:1-5, 10


Sunday, October 4 Psalm 80:9, 12-16, 19-20 Philippians 4:6-9 Matthew 21:33-43

Thursday, October 1 St. Thérese of the Child Jesus, virgin and doctor of the Church


Friday, October 2 St. Gabriel, archangel

Job 38:1, 11-12; 40:3-5 Psalm 139:1-3, 5-10, 13-14 Matthew 18:1-5, 10

Saturday, October 3 Job 38:1-11; 12-21; 40:3-5 Psalm 139:1-3, 5-10, 13-14 Matthew 18:1-5, 10

My Journey to God

Are you ready to give an account, of what you believe? It is only God’s truth, that will prevail and never deceive. Sanctify in your heart, belief of God, ONE and true. The HOLY Church that has established, is given to me and you. This Church is universal. We call it CATHOLIC. Our Pope handed down from Peter, keep it APOSTOLIC so it isn’t profaned. Some time ago, in one of your columns, you wrote that, “the attitude of a Christian toward a non-Catholic—but that person is then not called a godparent but a “Christian witness.” One of the duties of a baptismal sponsor is to assist the child’s parents in passing on the Christian faith.

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Benedictine Sister Cathy Ann Robinson ministered at St. Vincent Hospice in Indy

Benedictine Sister Cathy Ann Robinson, a member of the Monastery Immaculate Conception in Ferdinand, Ind., in the Evansville Diocese, and who ministered in the Archdiocese of Indianapolis, died on Sept. 2 at the monastery. She was 72.

Because of the coronaviruses pandemic, the Mass of Christian Burial was celebrated privately. Sister Cathy Ann’s cremated remains will be buried at a later date in the sisters’ cemetery.

Sister Cathy Ann was born on Dec. 28, 1947, in Indianapolis. Prior to entering Monastery Immaculate Conception in 1997, she was a member of Holy Spirit Parish in Fishers, Ind., in the Lafayette Diocese. She professed vows as a Benedictine sister in 1999.

Sister Cathy Ann earned bachelor’s and master’s degrees in nursing at Indiana University Purdue University Indianapolis in Indianapolis. She later earned a master’s degree in pastoral studies at Loyola University in New Orleans.

In the archdiocese, Sister Cathy Ann ministered at St. Meinrad in 2001 and at St. Vincent Hospice in Indianapolis from 2007-17.

She is survived by her siblings Mary Jane Arnett, Mark and Richard Robinson, all of Indianapolis, and Stephen Robinson of West Lafayette, Ind. Memorial gifts may be made to Monastery Immaculate Conception, 802 E. 10th St., Ferdinand, IN 47532.

Church, society should recognize leadership of Hispanics, Latinos

WASHINGTON (CNS)—The Catholic Church and American society should recognize the historic and current contributions of Hispanic and Latino leaders, said a U.S. bishop at the start of Hispanic Heritage Month, celebrated on Sept. 15-Oct. 15. The month-long observance is particularly meaningful as the Catholic Church in the United States is concluding the four-year process of the Fifth National Encuentro, a national gathering of Hispanic/Latino Ministry, said Auxiliary Bishop Arturo Cepeda of Detroit, who is chairman of the Subcommittee on Hispanic Affairs.

The main goal of the Fifth Encuentro, or V Encuentro, he said, has been to discern in ways in which the U.S. Catholic Church can better respond to the Hispanic/Latino presence, he said, has been to discern ways in which the U.S. Catholic Church can better respond to the Hispanic/Latino presence, and to strengthen the ways in which Hispanics and Latinos respond to the call to the new evangelization as missionary disciples serving the Church and society.

The Fifth Encuentro and the four previous similar events have recognized how Hispanics and Latinos have been woven into the very fabric of Church and society in the U.S. for many generations. In preparation for, and during the most recent Encuentro gathering, significant research was conducted about the presence of Latinos in the church and in U.S. society. One finding showed that from 1990 to 2016, the U.S. Hispanic/Latino Catholic population increased by about 13.7 million, while the overall U.S. Catholic population only increased by about 3.6 million.

Another finding pointed out that the percentage of U.S. Hispanics and Latinos who were Catholic in 2016 was 52%, and just over half of the Catholics under age 50 were Hispanic or Latino. “As the formal V Encuentro process transitions into its implementation phase, it is clear that the numerous initiatives emanating from it show the enthusiasm and vibrancy of the Church,” said Bishop Cepeda.

To help highlight this, the USCCB’s Subcommittee on Hispanic Affairs will conduct a national V Encuentro event virtually on Oct. 9-10.

“IT is our hope that this event will help participants to visualize the future of Hispanic and Latino ministry both at the local and national level, and of Hispanic leadership and participation within their organizations,” said Bishop Cepeda.

The virtual gathering is designed to help dioceses, parishes and Catholic organizations drive home the findings of the Fifth Encuentro and assist them in identifying, creating or fine-tuning their pastoral responses at the local level.

The national Encuentro in October 2018 in Grapevine, Texas, was the culmination of parish, diocesan and regional gatherings.

Out of those gatherings emerged dozens of pastoral priorities, which were synthesized into a concluding document that came out of the V Encuentro to be used by dioceses, parishes and national structures in drafting their own pastoral plans according to their own realities and priorities.

The ongoing health and economic constraints generated by the COVID-19 pandemic has kept many dioceses and regions from conducting in-person gatherings originally planned to complete the V Encuentro process.

“The V Encuentro process has showcased the deep faith and commitment of Hispanics and Latinos to the Church,” said Bishop Cepeda. “At the same time, it has demonstrated their entrepreneurship, profound awareness and care about the social ailments of our society, as well as their strong commitment to social justice, including a wide range of life issues.

“Hispanics, and in particular Hispanic Catholics, are determined to be part of the solution to the current reality: the COVID-19 pandemic, the call for racial justice and the continuing impact of global climate change.

At the national level, these priorities include leadership development, particularly of Hispanic and Latino young adults, a focus on strengthening marriage and family life; evangelization and catechesis with a strong scriptural component; vocational discernment; educational attainment; and generating responses to the pastoral challenges generated by the COVID-19 pandemic, which has disproportionately affected people of color, particularly Blacks and Latinos.”
Week two: Pray, Learn and Act as Faithful Citizens’

Compiled by the archdiocesan Office of Human Life and Dignity and the Social Concerns Ministry

The archdiocesan Office of Human Life and Dignity and Catholic Charities—Social Concerns Ministry are collaborating to offer the second of seven weeks of study, prayer and action as the全国 prepares for the upcoming election on Nov. 3.

This week, we will begin to explore the teaching document from the United States Conference of Catholic Bishops called “Forming Consciences for Faithful Citizenship,” which “provides guidance for all who seek to exercise their rights and duties as citizens.”

This week’s column takes a brief look at the introduction to the bishops’ teaching document shipped tinyurl.com/FaithfulCitizensIntro.

CASTELLANOS

When we think of the participants of the different programs, we also see a great variety of backgrounds and countries from Latin America. This is the reality of our Church. Even though Latin American countries have similarities, it is important to distinguish their differences without losing their identity.

When we think of leadership, we envision formation that goes beyond learning about the faith and the teachings of the Church. At the heart of every program, we emphasize an openness to the Church and the people we encounter with a different set of lenses.

Ethnocentrism is an impediment for the growth of the Church. Professor Peter Nouthouse, the author of various books, define the etnocentrismo como “la percepción de que una cultura es mejor o más natural que la cultura de otros.” Esta es una tendencia natural e universal que todos tenemos. El tipo de lider pastoral que promovemos es precisamente el que puede negociar la delgada línea entre superar el etnocentrismo y saber cómo y cuándo permanecer enraizados en sus propios valores y tradiciones culturales.

Pensemos en las muchas situaciones en nuestras comunidades donde ha habido tensiones y reacciones negativas hacia diferencias culturales. Por lo tanto, IPI continuará fomentando que sus participantes se vuelvan más empáticos y precisos en su comprensión de su propia cultura y del resto del cuelpo de Cristo.

To understand our own cultural biases and prejudices might initiate meaningful conversations about different styles and preferences in building up the Church. As a reminder of God’s grace during these nine years of service, many of IPI’s students who have completed the different programs now serve in different capacities.

There are laypeople serving as spiritual directors. Others are working as la ecclesial ministers in parishes. Some men that completed the leadership program are now permanent deacons, and one is now in priestly formation for the archdiocese. As we continue this journey, the staff and the Office of Intercultural Ministry request your prayers and support.

Being a part of an intercultural community is challenging, but as the New Directory for Catechesis released by the Pontifical Council for Promoting the New Evangelization says: “The service of inculturation of the faith to which every particular Church is called is a sign of the perennial fecundity of the Holy Spirit, who makes the universal Church beautiful” (#394).

Oscar Castellanos is director of the archdiocesan Office of Intercultural Ministry.

Week two: Pray, Learn and Act as Faithful Citizens’

Pray
Merciful Father, thank you for inviting each of us to join in your work of building the kingdom of love, justice and peace. Draw us close to you in prayer as we discern your call in our families and communities. Send us forth to encounter all whom you love: those not yet born, those in poverty, those in need of welcome. Inspire us to respond to the call to faithful citizenship, during election season and beyond. Help us to imitate your charity and compassion and to serve as models of loving dialogue. Teach us to treat others with respect, even when we disagree, and seek to share your love and mercy. We ask this through Jesus Christ our Lord, who lives and reigns with you in the unity of the Holy Spirit, one God forever and ever. Amen. (From the introduction to “Forming Consciences for Faithful Citizenship”)

Learn
“At all levels of society, we are aware of a great need for leadership that models love for righteousness,” (Wis 1:1) as well as the virtues of justice, prudence, courage and temperance. Our commitment as people of faith to imitate Christ’s love and compassion should challenge us to serve as models of civil dialogue, especially in a context where discourse is eroding at all levels of society. Where we live, work and worship, we strive to understand before seeking to be understood; to treat with respect those with whom we disagree, to dismantle stereotypes, and to build productive conversation in place of vitriol.

“Catholics from every walk of life can bring their faith and our consistent moral framework to contribute to important work in our communities, nation, and world on an ongoing basis, not just during election season. In this coming year and beyond, we urge all leaders and Catholics to respond in prayer and action to the call to faithful citizenship. In doing so, we live out the call to holiness and work with Christ as he builds his kingdom of love.” (From introduction to “Forming Consciences for Faithful Citizenship”)

Act
Register to attend one of the live webinars of the Indiana Catholic Conference’s “Beyond Secular Politics: Walking in Faithful Citizenship and the ICC,” which will be held from noon-1 p.m. on Oct. 5; from 5-6:30 p.m. on Oct. 7; and from 10-11 a.m. on Oct. 10. Registration is required at indianaoc.org/events.

Embrace the intention with the mention of ensuring that, as noted in the “Forming Consciences for Faithful Citizenship” introduction, our “participation in political parties and other groups to which we may belong should be influenced by our faith, not the other way around.”

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(D&C Castellanos is director of the Office of Intercultural Ministries at the Archdiocese of Indianapolis.)
Investing with Faith

Jim Laudick

Sharing your philanthropic priorities with your adult children

Do your children know what is important to you? Many parents want their children to be philanthropic, but are uncomfortable discussing values and money.

Philanthropy is a deeply personal act, and you may be reluctant to discuss your motivations. However, nothing can be more rewarding than sharing some of your most fulfilling activities and building the next generation of givers.

A deliberate approach to engaging your family members is more likely to ensure the continuity of a family’s philanthropic goals and teach financial stewardship. A family meeting to discuss your philanthropic priorities is a good way to begin the discussion.

This can be a formal meeting, or simply a discussion around the family dinner table. You can begin by explaining from where your spirit of generosity comes. The reasons for giving may be varied such as spiritual, thankfulness, ensuring continuation of organizations you care about, joy from helping others, etc.

By sharing details about your giving, your family will begin to understand your values and motivation. In addition, it can help build a shared vision and create a family legacy. You may also share the organizations you support and why. Talk about what you hope to achieve with your charitable contributions. Personal stories of how an organization has affected you are helpful and can inspire your children.

Once children understand their parents’ values and motivation, some families create opportunities for shared giving. Families can set up formal charitable giving vehicles such as a family foundation or a donor advised fund.

A donor advised fund is an account established at a sponsoring public charity, such as the Catholic Community Foundation (CCF), used to facilitate giving to qualified charitable organizations. Donors can name their account and recommend grants to be made from the account. A donor advised account provides donors with flexibility in the amount, frequency and timing of grants to qualified charities, while providing an immediate tax benefit to the donor when the contribution is made to the fund.

This account can be funded by the older generation, and the family can decide where to distribute the funds. A family can determine jointly where the annual contributions should be made or alternatively, you could have each member recommend a charity.

As with any exercise in family collaboration, there may be conflicts on where contributions should be made. However, this can be a great learning experience and an appreciation of other thoughts.

By meeting as a family to decide where the charitable contributions will be made, you can build a shared legacy. CCF can assist with the implementation and operation of a donor advised fund. For more information, contact Kim Pohovey at kpohovey@archindy.org.

Barrett responded: “It’s never appropriate for a judge to impose that judge’s personal duties as a judge.”

Scotus

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the impact her faith would have on her interpretation of the law.

At the time, Sen. Dianne Feinstein, D-California, told her: “The dogma lives loudly within you, and that’s a concern.” Barrett responded: “It’s never appropriate for a judge to impose that judge’s personal convictions, whether they arise from faith or anywhere else, on the law.”

After this hearing, several Catholic leaders spoke out against the line of questioning used on her that focused on her faith.

Feinstein had referred to Barrett’s speeches and a 1998 article she wrote about the role of Catholic judges in death penalty cases. The senator questioned Barrett about upholdings Roe v. Wade, the 1973 Supreme Court ruling that made abortion legal.

When Sen. Dick Durbin, D-Illinois, asked Barrett if she considered herself an “orthodox” Catholic, Barrett said: “If you’re asking whether I take my faith seriously and am a faithful Catholic, I am. Although I would stress that my present Church affiliation or my religious beliefs would not bear in the discharge of my duties as a judge.”

The other name that emerged as a short-list contender for the Supreme Court—and quickly gained traction as a potential election boost for Trump—was Lagoa, the 52-year-old Miami-born daughter of Cuban exiles.

Last year, Lagoa spoke at a Florida reception of its Saint Thomas More Society after its annual Red Mass, which prays for lawyers and judges, at St. Anthony Parish in Fort Lauderdale. She said her Catholic education instilled in her “an abiding faith in God that has grounded me and sustained me through the highs and lows of life.”

Lagoa, a judge of the Atlanta-based 11th Circuit, asked the audience if “one could be a strong advocate for one’s client and still be a Catholic?” She answered by saying faith was “more than going to Mass every Sunday, and to me at least, it means having a personal relationship with God that in turn informs how we treat others.”

She also gave the example of St. Thomas More and said he shows how legal professionals should not compartmentalize professional lives from spiritual lives to justify a lapse in faith or moral conviction.

“Perhaps it starts with reminding ourselves—even when it is hardest, of the dignity of each human being—even the most difficult opposing counsel—and it also starts with reminding ourselves that none of us are perfect, and that we ourselves can contribute to or exacerbate a difficult situation,” she said.

DO YOUR CHILDREN KNOW WHAT IS IMPORTANT TO YOU?

Being a steward of faith means making an impact in your community and touching lives through Christ. Through planned giving, you can make a meaningful difference in the lives of others that will endure long after you’re gone.

Having a conversation with your family about your planned giving, including personal stories of how an organization has affected you, will help build a shared vision and create opportunities for shared giving.

A donor advised fund is an example of a planned giving vehicle that can be funded by the older generation and can live on and be managed by the surviving children going forward.

For more information about giving through the Catholic Community Foundation, call 1-800-382-9836, ext. 1482.

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