



The

# Criterion

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## Our new shepherd

See more coverage about this historic event on pages 9-12.



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# Welcome, Archbishop Joseph W. Tobin

Photos by Sean Gallagher



Archbishop Joseph W. Tobin greets Hispanic Catholics after the Oct. 18 press conference at SS. Peter and Paul Cathedral in Indianapolis during which he was introduced as the new archbishop of Indianapolis. Greeting him are, from left, Jesús Castillo, a member of St. Anthony Parish in Indianapolis; Gloria Guillén, Hispanic ministry assistant for the archdiocesan Office of Multiculture Ministry; Juan Manuel Gúzman, pastoral associate at St. Mary Parish in Indianapolis; Jazmina Noguera, a member of St. Lawrence Parish in Indianapolis; Roberto Márquez, pastoral associate at St. Philip Neri Parish in Indianapolis; and Reynaldo Náva, Hispanic ministry coordinator at Our Lady of the Greenwood Parish in Greenwood.

## Archbishop Tobin is appointed sixth archbishop of Indianapolis

By Sean Gallagher  
First of two parts

The Archdiocese of Indianapolis has a new shepherd. On Oct. 18, Archbishop Joseph W. Tobin was appointed archbishop of Indianapolis by Pope Benedict XVI. He succeeds Archbishop Emeritus Daniel M. Buechlein, who served as the archdiocese's spiritual leader for 19 years but was granted early retirement by the Holy Father because of health reasons last year.

The new archbishop was formally introduced during a press conference at SS. Peter and Paul Cathedral in Indianapolis. (See related story on page 9.)

Archbishop Tobin, 60, was born in Detroit and is the oldest of 13 children.

He professed vows as a member of the Congregation of the Most Holy Redeemer—a religious order more commonly known as the Redemptorists—in 1973 and was ordained a priest in 1978.

From 1979-90, he ministered at Most Holy Redeemer Parish in Detroit, often taking part in Hispanic ministry.

After a year ministering at a parish in Chicago, Archbishop Tobin was elected to a Redemptorist leadership position in that required him to move to Rome in 1991.

In 1997, he was elected his order's superior general, a position he held until 2009. In this role, Archbishop Tobin led the 5,300 Redemptorists who minister in 78 countries around the world.

The following year, Pope Benedict appointed him secretary of the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life. In that position, he was second in charge of the Vatican dicastery that helps oversee the life and ministry of more than 1 million religious women and men.

Archbishop Tobin is the sixth archbishop  
See ARCHBISHOP, page 2

## New shepherd's life, ministry are shaped by love of family, humor and grace-filled faith

By John Shaughnessy

The humor of Archbishop Joseph W. Tobin will shine soon when he recalls his days as a hockey player and a keyboard player in rock n' roll bands.

Yet right now, the newly appointed archbishop of the archdiocese is in a thoughtful mood as he shares two of the love stories that have defined his

life and will shape his leadership of the nearly 228,000 Catholics in central and southern Indiana.

The first one involves the love of his parents—Joseph and Marie—for each other.

"As years go on, I become much more aware and much more grateful for the gift of one's family, beginning with my parents," the oldest of their

See TOBIN, page 12



Archbishop Joseph W. Tobin, left, meets Archbishop Emeritus Daniel M. Buechlein in the chancery at the Archbishop Edward T. O'Meara Catholic Center in Indianapolis on Oct. 18.

## Pope proclaims seven new saints, including St. Kateri Tekakwitha and St. Marianne Cope

VATICAN CITY (CNS)—Proclaiming seven new saints—including St. Kateri Tekakwitha and St. Marianne Cope from North America—Pope Benedict XVI said they are examples to the world of total dedication to Christ and tireless service to others.

In a revised canonization rite on Oct. 21, the pope prayed for guidance that the Church would not "err in a matter of such importance" as he used his authority to state that the seven are with God in heaven and can intercede for people on Earth.

An estimated 80,000 pilgrims from the United States, Canada, the Philippines, Italy, Spain, Germany and Madagascar filled St. Peter's Square for the canonization of the holy women and men who ministered among their people.

The pilgrims applauded the proclamation of the new saints, who included: Kateri, an American Indian who was born in the

United States and died in Canada in 1680; Mother Marianne, a Sister of St. Joseph who traveled from Syracuse, N.Y., to Hawaii to care for people with Hansen's disease and died in Molokai in 1918; and Pedro Calungsod, a teenaged Philippine catechist who was martyred in Guam in 1672.

The other new saints are: French Jesuit Father Jacques Berthieu, martyred in Madagascar in 1896; Italian Father Giovanni Battista Piamarta, founder of religious orders, who died in 1913; Sister Carmen Salles Barangueras, founder of a Spanish religious order, who died in 1911; and Anna Schaffer, a lay German woman, who died in 1925.

In his homily during Mass

See SAINTS, page 3

CNS photo/Lesson Greene, Reuters



Deborah Amell touches a statue of St. Kateri Tekakwitha after a Mass of thanksgiving celebrated on Oct. 21 in her honor at the Shrine of Our Lady of Martyrs in Auriesville, N.Y. Pope Benedict XVI proclaimed seven new saints the same day, including St. Kateri, a 16th-century Mohawk-Algonquin woman known as the "Lily of the Mohawks." She is regarded as the first Native American saint.



# ARCHBISHOP

continued from page 1

of Indianapolis and 12th shepherd of the Church in central and southern Indiana since the Diocese of Vincennes was established in 1834.

The day before the Oct. 18 public announcement of his appointment, Archbishop Tobin talked with *The Criterion* about how his life and ministry have prepared him to lead the archdiocese.

The following is an edited version of that interview.

**Q. How did you learn of your appointment to become the next archbishop of Indianapolis and what was your reaction?**

**A.** "I was surprised when I actually heard it, which was about two and a half weeks ago.

"My initial reaction was very much of great anxiety. I said to Cardinal Marc Ouellet [the prefect of the Vatican's Congregation for Bishops], 'They have no idea who I am. And I know little, if anything, about the Church in central and southern Indiana. I'm not sure that that's entirely fair to the people.'

"Then he went on to say what a wonderful archdiocese it was. Then I said, 'Well, then why are you sending me? Because I'm sure if it's that wonderful a place, there are probably lots of people that you could send.'

"But I've been thinking about it a lot, obviously, since I first heard. I've been thinking about it a lot in the context of the Year of Faith, which began a week ago. I was there when the Holy Father celebrated the Eucharist in St. Peter's Square on Oct. 11.

"One of my favorite definitions for faith is 'an openness to be surprised by God.'

"I was certainly surprised to receive this assignment. But I believe that if the surprise comes from God, then I accept it in faith. And I believe that.

"I was very happy doing what I was doing. But I think that's been true in most of the places where I've ever been. I've never been to a place where I was glad to get out of town.

"I've always identified with those scenes at the end of the Acts of the Apostles where Paul and the people weep when they have to say goodbye to each other. Any good missionary should know that experience.

"Then the next question was to try and be open and to realize that there's going to be a steep learning curve here."

**Q. Although you were based in Rome for the past 21 years, you spent much of that time traveling the world. What's it like for you, after all of that, to come to minister in a place close to your roots in Michigan?**

**A.** "That was a good experience because I realized that I couldn't come in with a suitcase full of answers.

"St. Alphonsus Liguori has a lovely phrase where he says, 'A missionary that shows up at the place of mission with all of his sermons prepared is like a doctor who shows up at the bed of the sick with an armful of prescriptions when he still doesn't even know what the person is suffering from.'



Members of the media, priests, religious, Archbishop O'Meara Catholic Center staff members and archdiocesan Catholics listen to Archbishop Joseph W. Tobin speak during the Oct. 18 press conference at which he was introduced as the new shepherd of the Church in central and southern Indiana.

"I'm not saying that the Church in central and southern Indiana is sick at all.

"But the point is that the missionary, while you have the Gospel in your hand, you've also got to come to know the people so that you're able to preach it in a way that they can understand."

**Q. You joined the Redemptorist order in the early 1970s. What initially drew you to that religious community? What was it about your fellow Redemptorists, their ministry and the order's charism that kept you there in the years that followed?**

**A.** "I think the initial drawing was growing up in a Redemptorist parish.

"I also think the Redemptorists appealed to me because they gave me the notion of wanting to always go a little bit further.

"We were founded by Alphonsus, who lived in Naples with 10,000 priests. But just a short way outside the town, there was nobody. So because he went to serve these people and like-minded individuals joined him, we always have in our sort of ethic the desire to go where the Church can't go or won't go.

"So I've had to change my mind about Indianapolis. Even today, [I'm struck by] looking at the breakdown of the percentage of people who identify themselves as having no religion in the 39 counties.

"What I would like to do is to say, 'What are you looking for in life?' I think you can find that in life with the Christian community.

"I think I stayed because of the sort of Gospel friendship that is created among my brothers. And probably that's the thing that I've missed the most in the last two years because I've lived for the first time outside of a community.

"It's not simply the working together, but more importantly the praying together. I'm used to praying with a group of men and the sort of repartee that goes on at meals, and the support that they've given me."

**Q. What gifts do you bring from your decades of life and ministry in the Redemptorists to your new ministry as archbishop of Indianapolis?**

**A.** "One thing that I would bring is a sort of simplicity.

"We have a tradition among Redemptorists that, in some countries of the world, they call us kitchen priests. The notion there is that if you have to receive another type of priest in your parlor or in a nice room, you can invite the Redemptorists into your kitchen, not simply because we like to eat, but because we'll help with the dishes. We're used to a little bit of messiness and won't feel offended.

"So while I accept that my mission here is a service of leadership and government, it's one in which my most natural tendency is to do it with some simplicity, without a need for a lot of trappings, I guess.

"I think the experience of being a pilgrim in a world Church for 21 years [will serve me well]. Hopefully, not every homily will begin, 'One time when I was in Rome ...' People would get a little bit bored with that. And I want to look for how God's grace is working here in central and southern Indiana."

**Q. I suspect that in your ministry in leading the Redemptorists and more recently in working in the Vatican, you've given a good amount of attention to the promotion of vocations to the priesthood and religious life.**

**How will that be an important part of your ministry as archbishop of Indianapolis? How do you think that you'll approach this task?**

**A.** "The first thing that any priest should do in promoting vocations is to realize that this is not an option. This is a responsibility that we must carry out in gratitude for our own vocation. Because I'm grateful to be what I am, I think I have a responsibility to present that vocation in a real and attractive light.

"Now, I haven't always done that very well. I remember as a young priest in the inner city of Detroit, my ideal was to work 24/7. And when people would say to me, 'Gee, Father, you seem a little tired,' I took a sort of guilty pleasure in that. I'd say, 'Well, of course, because I'm spending myself for you.'

"I had a little bit of a martyr complex until one day when I was walking through the neighborhood. A young mother came out with her son and said, 'I really love you, Father Joe, but I would never want Paul to be a priest.' I was shocked and said, 'Why?' And she said, 'Because you're always tired.'

"Then I started to play hockey again and do other good things.

"So that's the first thing that we need to do, to show that it's a vocation that's worthy of a man. It's a way to holiness. And it's fulfilling.

"I think a larger question is to make sure that the local Church understands that it's not simply the duty of priests or religious to promote those vocations. But it's the local Church.

"I think [Pope] Benedict XVI understands this very well. I've noticed how it's come up in his talks to bishops who are on their *ad limina* visits.

"In the case of religious, he said that a Church without religious will lack certain spiritual gifts. And certainly a Church without priests is in danger of losing the greatest gift that God has given us in the Eucharist.

"I think it's a serious thing. And I think young people will still respond if we present the priestly vocation in its true light."

*(Part two of the Oct. 17 interview with Archbishop Tobin will appear in the Nov. 2 issue of The Criterion. For more coverage of his appointment, including photo galleries and a video of his press conference, log on to [www.archindy.org/archbishop](http://www.archindy.org/archbishop).) †*



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**UNITED CATHOLIC APPEAL:**  
*Christ Our Hope*



# Appeal helps Catholic Charities support people in need

By Sean Gallagher

When the end of the month comes and her family's food stamps are running thin, Judy Marcum appreciates being able to go with her husband and their five young children to "Table of Blessings."

Through the outreach ministry, Catholic Charities Tell City offers a hot, home-cooked meal one evening a week to people in need in southwestern Indiana.

"It helps a lot," Marcum said. "It's really nice that they started this program because Perry County is such a poor community. There aren't very many resources here."

"It's just a place where you can go in and feel like you're welcome, and just get in line and get your tray," she said. "Everyone there is so friendly. There is always plenty of food to go around."

One of the volunteers who serve those in need is Cindy Ehrlich, a member of St. Paul Parish in Tell City.

Although she has assisted in the program since it started in 2010, Ehrlich feels closer to the people she serves since the job she held for 35 years was recently eliminated.

"Anyone of us could be in that same situation," Ehrlich said. "[Volunteering] has just been a blessing. It's been so wonderful to see the faces every week that come back, and to see the people meet and talking and socializing with each other. You may be doing this to help other people, but you get so much out of it yourself."

Joan Hess, agency director of Catholic Charities Tell City, sees people like Ehrlich volunteering, and Marcum and her family receiving a hot meal, and appreciates that Catholics across central and southern Indiana make "Table of Blessings" possible through their participation in the "United Catholic Appeal: Christ Our Hope."

"I don't know what we'd do without it," Hess said. "We wouldn't be able to have the impact that we do have if it wasn't for the support of everybody that contributes to the appeal. It just lets us reach out farther and help each person more."

Having "Table of Blessings" is important for those in need in Perry County, one of the poorest counties in the state, because rural poverty poses difficult challenges, said David Siler, executive director of the archdiocesan Secretariat for Catholic Charities and Family Ministries.

"There aren't as many resources," he said. "There aren't as many opportunities for jobs. So when someone loses a job and their family has lived there for generations and they want to stay there, the opportunities are really limited."

In his position, Siler oversees programs that serve people in need in a variety of contexts—urban areas, large and small towns, and rural settings.

There are Catholic Charities programs helping those in need in a variety of ways in Tell City, New Albany, Bloomington, Terre Haute and Indianapolis.

And the number of people served through these programs has been growing dramatically in recent years. From fiscal year 2010-11 to fiscal year 2011-12, the number of people served grew from around 163,000 to nearly 190,000.

"Each year, over the past several years since the economy has really struggled, we've been seeing enormous increases," Siler said. "And we're seeing a whole new population—folks that haven't had to come for services before."

That is why he appreciates the way that Catholics from across the 39 counties of the archdiocese support Catholic Charities through "United Catholic Appeal: Christ Our Hope."

"We can do what we do because people step up and ... share in that ministry," Siler said. "That's what makes us Catholic. That's what's really profound



Volunteers in Tell City prepare the weekly dinner they serve to people in need at "Table of Blessings," a program of Catholic Charities Tell City that is supported by the "United Catholic Appeal: Christ Our Hope."



*'... the blessing is that we are able to respond. We help this person or that person. And it makes a huge difference in somebody's life.'*

*—David Siler, executive director of the archdiocesan Secretariat for Catholic Charities and Family Ministries.*

about being Catholic."

That support helps Siler persevere in reaching out to those in need even though he knows that "the need is always going to exceed our ability to respond."

"But the blessing is that we are able to respond," Siler said. "We help this person

or that person. And it makes a huge difference in somebody's life."

(For more information about "United Catholic Appeal: Christ Our Hope," log on to [www.archindy.org/uca](http://www.archindy.org/uca).) †



## SAINTS

continued from page 1

following the canonization, Pope Benedict prayed that the example of the new saints would "speak today to the whole Church," and that their intercession would strengthen the Church in its mission to proclaim the Gospel to the world.

The pope also spoke about each new saint individually, giving a short biographical outline and highlighting a special characteristic of each for Catholics today.

Pope Benedict called St. Kateri the "protectress of Canada and the first Native American saint," and he entrusted to her "the renewal of the faith in the First Nations and in all of North America."

The daughter of a Mohawk father and Algonquin Christian mother, St. Kateri was "faithful to the traditions of her people," but also faithful to the Christianity she embraced at age 20. "May her example help us to live where we are, loving Jesus without denying who we are," the pope said.

Archbishop Charles J. Chaput of Philadelphia, who is of American Indian descent, told Catholic News Service, "I think many young people today are embarrassed about embracing the Catholic faith because they live in a secular culture that's hostile toward religious experience."

St. Kateri also "grew up in a place where there was great hostility toward Christianity," Archbishop Chaput said, but she resisted all efforts to turn her away from her faith "so in some ways she would be a model of fidelity in the face of persecution on religious freedom grounds."

Archbishop Gerald Cyprien Lacroix of Quebec told CNS that the canonization of the first aboriginal of North America is "huge for us." St. Kateri, he said, is an excellent model for young people of "living a simple life, faithful to the Lord in the midst of hostility."

St. Kateri's life and canonization show that "saints don't have to do extraordinary things, they just have to love," Archbishop Lacroix said.

Francine Merasty, 32, a Cree Indian who lives in Pelican Narrows, Saskatchewan, said, "Kateri inspires me because she's an aboriginal woman. According to sociologists, aboriginal women are at the lowest [social] strata, and for the

Church to raise up to the communion of saints an aboriginal woman is so awesome and wonderful."

Jake Finkbonner, the 12-year-old boy from Washington state whose healing was accepted as the miracle needed for St. Kateri's canonization, received Communion from the pope during the Mass. Jake's parents and two little sisters did as well.

Speaking about St. Marianne of Molokai in his homily, Pope Benedict said that at a time when very little could be done to treat people with Hansen's disease, commonly called leprosy, "Marianne Cope showed the highest love, courage and enthusiasm."

"She is a shining example of the tradition of Catholic nursing sisters and of the spirit of her beloved St. Francis," the pope said.

Leading a group of Hawaiian pilgrims, including nine patient-residents from Kalaupapa, where St. Marianne ministered, Honolulu Bishop Larry Silva said St. Marianne is "an inspiration for those who care for those most in need, which is what all Christians are called to do. Now, with universal veneration, she can inspire people around the world."

With thousands of Philippine pilgrims in St. Peter's Square, Pope Benedict praised St. Pedro, a catechist who accompanied Jesuit priests to the Mariana Islands in 1668. Despite hostility from some of the natives, he "displayed deep faith and charity and continued to catechize his many converts, giving witness to Christ by a life of purity and dedication to the Gospel."

The pope prayed that "the example and courageous witness" of St. Pedro would "inspire the dear people of the Philippines to announce the kingdom bravely and to win souls for God."

Pope Benedict also cited St. Anna Schaffer as a model for a very modern concern.

St. Anna was working as a maid to earn the money for the dowry needed to enter a convent when an accident occurred and she "received incurable burns" which kept her bedridden for the rest of her life, the pope said. In time, she came to see her pain and suffering as a way to unite herself with Christ through prayer, he said.

"May her apostolate of prayer and suffering, of sacrifice and expiation, be a shining example for believers in her homeland, and may her intercession strengthen the Christian hospice movement in its beneficial activity," the pope said. †

## What do you love about being Catholic?

Last year, Pope Benedict XVI announced a special Year of Faith to begin on Oct. 11, 2012, and conclude on Nov. 24, 2013.

The start of this yearlong celebration marks the 50th anniversary of the opening of the Second Vatican Council and the 20th anniversary of the promulgation of the *Catechism of the Catholic Church*.

The Holy Father announced the Year of Faith to help Catholics appreciate the gift of faith, deepen their relationship with God and strengthen their commitment to sharing their faith with others.

As our Church begins this special observance, we invite readers to share what they love about being Catholic.

Is it the way the faith has helped you move closer to God? Is it the sacraments and the way they have touched your life at an important time? Is it the feeling of community you get at your parish? Is it the blessings of a Catholic school education?

Or maybe it's the priests and religious who have nurtured your faith over the years. Or the opportunity to serve others. Or the experiences and faith lessons from participating in the Catholic Youth Organization. Or ...

Submit your thoughts and stories concerning "what you love about being Catholic" to assistant editor John Shaughnessy by e-mail at [jshaughnessy@archindy.org](mailto:jshaughnessy@archindy.org) or by mail in care of *The Criterion*, 1400 N. Meridian St., Indianapolis, IN 46202. Please include a daytime phone number where you can be reached. †



YEAR OF FAITH 2012-2013





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## Editorial



**New Archbishop Joseph W. Tobin accepts offertory gifts from St. Augustine Home for the Aged residents Ed and Katherine Free of Indianapolis during a Mass that he celebrated on Oct. 19 in the chapel at the home operated by the Little Sisters of the Poor.**

## Welcome, Archbishop Tobin

“Thank you for saying ‘yes.’”

With those simple, yet heartfelt words, Archbishop Emeritus Daniel M. Buechlein greeted his successor, Archbishop Joseph W. Tobin, on Oct. 18 when they met at the chancery shortly before a news conference at SS. Peter and Paul Cathedral, where the new shepherd of the Archdiocese of Indianapolis was formally introduced to his flock in southern and central Indiana.

We gladly echo the sentiments of Archbishop Buechlein as we warmly welcome a Midwesterner back home.

We think you’re going to like Archbishop Tobin, 60, a native of Detroit.

The oldest of 13 children, our new shepherd talks lovingly of his family, speaks fluent Spanish, Italian, French and Portuguese, has a keen sense of humor and, just as important, as Bishop Christopher J. Coyne, our apostolic administrator put it, is a bishop with a “missionary’s heart.”

Ordained a priest in the Congregation of the Most Holy Redeemer—known as the Redemptorists—34 years ago, Archbishop Tobin was most recently secretary of the Vatican’s Congregation for Institutes of Consecrated Life and Societies of Apostolic Life. Before working at the Vatican, he was general consultor of the Redemptorists from 1991 to 1997 and superior general from 1997 to 2009. He was appointed by Pope John Paul II to the world Synod of Bishops in 1998, 1999 and 2001, and by Pope Benedict to the synods in 2005 and 2008.

But our new archbishop has plenty of experience in parishes, too. Before going to Rome, then-Father Tobin was a parish priest in the inner city in Detroit and Chicago. As associate pastor of Holy Redeemer Parish in Detroit from 1979 to 1984, Father Tobin was responsible for ministering to the Hispanic community. He was pastor of Holy Redeemer from 1984 to 1990, then was pastor of St. Alphonsus Parish in Chicago from July 1990 until October 1991.

His fluency in Spanish was evident during the press conference as he greeted and spoke to our Latino brothers and sisters in their native language, then offered several of them a blessing in Spanish as they greeted our new shepherd afterward.

Because of Archbishop Buechlein’s vision and leadership, our new archbishop is coming into “a thriving and healthy Catholic community that serves not only our people, but so many of the greater

community of central and southern Indiana,” Bishop Coyne noted.

Archbishop Tobin is a strong proponent of Catholic education, and he noted how our archdiocesan schools have been consistently recognized for their excellence. Many of our other ministries are also repeatedly recognized by their peers and nationally for their outreach to our brothers and sisters in Christ.

Archbishop Tobin poignantly remembered the nearly two decades that Archbishop Buechlein led the archdiocese, and thanked his predecessor, who was granted early retirement by Pope Benedict XVI in September 2011 after a series of health issues, including a bout with cancer and a stroke, “for what you did for this Church for 19 years, for your example as a bishop, first in Memphis, then in Indianapolis and now in retirement.

“Like Pope John Paul II, you showed us the dignity and the acceptance of the Cross, and that suffering doesn’t have the final word,” Archbishop Tobin said.

The new archbishop described his appointment to lead the archdiocese as “a wonderful and daunting mission,” but later talked about faith as “the capacity to be surprised by God.

“Together, we accept this mission. In the eyes of faith, we allow God to surprise us because we know that God is faithful,” he said. “In all of my life as a priest and as a religious, I’ve been surprised by God. Sometimes I’ve said [to God], ‘Are you sure you know what you’re doing?’ I’ve learned to just walk by faith, not always by sight.”

As shepherd of our archdiocese, Archbishop Tobin will minister to nearly 228,000 Catholics in 147 parishes in 39 counties in central and southern Indiana, which covers 13,757 square miles.

A daunting mission, indeed. “I’m coming with a missionary’s heart to learn where God is opening a door for the Catholic Church in central and southern Indiana,” Archbishop Tobin said.

We, like Bishop Coyne said, “are all very pleased you [Archbishop Tobin] have been missioned to this great archdiocese.”

We, too, hope and pray that Archbishop Tobin’s ministry here, like that of his predecessor, Archbishop Buechlein, bears much fruit.

And we also pray that this humble servant of the Church helps us all grow in holiness as we walk by faith with him on our journey as people of God.

—Mike Krokos

## Be Our Guest/Glenn Tebbe

# Why doesn’t the Church support or oppose candidates for elected office?

Often, the Catholic Church is criticized for not taking a position regarding candidates for elected office. Many people argue that the Church should get involved since it is the elected officials who enact laws affecting the lives of each of us.

The short answer to this criticism is:

- By staying non-partisan, the Church retains its freedom to preach the truth in matters of justice and the common good.

- And the Church institution does not have a vote, but millions of Catholic citizens do.

The Church’s non-partisan position is grounded in its identity and mission.

The Second Vatican Council reiterated that the Church’s purpose is religious and that Christ gave the Church “no proper mission in the political, economic or social order” (“*Gaudium et Spes*,” #42).

That is why “the Church, by reason of her role and competence, is not identified in any way with the political community nor bound to any political system. She is at once a sign and safeguard of the transcendent character of the human person” (“*Gaudium et Spes*,” #76).

Vatican II further taught that out of the Church’s religious mission comes “a function, a light and an energy which can serve to structure and consolidate the human community according to the divine law” (“*Gaudium et Spes*,” #42).

In short, through her teaching and reflection on the state of the world, the Church seeks to inspire people everywhere to be involved in the affairs of the community, specifically stating that “the responsibility for the civil government of society rests with lay women and men” (“*Gaudium et Spes*,” #43).

Pope Benedict XVI further clarified this principle in his first encyclical, “*Deus Caritas Est*.” The Church is “duty-bound to offer, through the purification of reason and through ethical formation, her own specific contribution towards understanding the requirements of justice and achieving them politically. . . . The direct duty to work for a just ordering of society, on the other hand, is proper to the lay faithful. As citizens of the State, they are called to take part in the public life in a personal capacity” (“*Deus Caritas*

*Est*,” #28, #29)

It may seem contradictory to some that the Church on the one hand encourages and expects the faithful to vote and take an active role in the electoral process, and at the same time not indicate who should be supported. But the Church is being true to itself and its purpose.

The Church is guided by its moral convictions and cannot be tied to a political party or interest group. Her role is that of teacher, and the role of the individual Catholic is to hear, receive and act upon the Church’s teaching.

On a practical level, no political party and too few candidates fully share the Church’s comprehensive commitment to the life and dignity of every person, and to the common good. Candidates, and particularly political parties, often promote specific interest groups.

Ultimately, political parties are interested in political power. The Church’s call for political engagement is different. Instead of self-interest or power, the Church asks persons to engage based on moral convictions rooted in the truth.

Church teaching does not fit into political categories of conservative or liberal or any political platform. Church leaders cannot be co-opted by candidates or political parties or interest groups, but must remain free to preach the truths of the Gospel and to share the light of faith on matters of justice and charity.

It is her role “to help form consciences in political life and to stimulate greater insight into the authentic requirements of justice as well as greater readiness to act accordingly, even when this might involve conflict with situations of personal interest” (“*Deus Caritas Est*,” #28).

While federal law does prohibit churches and other tax-exempt institutions from engaging in campaign and election activities, the law is not contrary to Church teaching and practice.

It is interesting to note that the civil regulations make the same clarification as Catholic teaching regarding the role of the Church. Advocacy and education regarding issues, legislation and formation of conscience are permitted. Actions that have the effect of supporting or opposing candidates for elected office are prohibited.

The law supports the theological and practical reasons, which actually strengthens the Church’s role in our society and political process.

(Glenn Tebbe is executive director of the Indiana Catholic Conference, the public policy voice of the Catholic Church in Indiana.) †

## Letter to the Editor

### ‘Father Mac’ left a legacy, and will be missed by many

Father J. Joseph McNally, known as “Father Mac,” left a legacy for so many.

I served Mass for him from 1977-80, and then became an usher. We had St. Columba, the old St. Bartholomew and the new St. Bartholomew parishes in Columbus.

Traveling to Indianapolis and visiting St. Barnabas Church every so often, it was fun to see him. I have family members at St. Barnabas Parish.

Father Mac always liked to hear a joke, and listen to what people had to say. It was always a good thing to know Father McNally was there.

At some of the funerals that he assisted with in Columbus, it would be good to hear a story from Father Mac—and an Irish blessing.

I gave him birthday gifts, and he loved that. At Knight of Columbus meetings, he would say how well Mr. Vondermulen and Mr. Baker did with the paper drive.

When 1989 arrived, I knew Father McNally had to leave, but it was still important to see him every weekend.

When I had started my job at the factory or the bakery, I ran that paper drive.

He influenced many lives, and will be missed.

**J. Baker Jr.  
Columbus**

### Letters Policy

Letters from readers are welcome and should be informed, relevant, well-expressed, concise, temperate in tone, courteous and respectful.

The editors reserve the right to select and edit the letters based on space limitations, pastoral sensitivity and content.

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

Send letters to “Letters to the Editor,” *The Criterion*, 1400 N. Meridian Street, Indianapolis, IN 46202-2367.

Readers with access to e-mail may send letters to [critterion@archindy.org](mailto:critterion@archindy.org).



# Evangelization starts with people's real lives, synod members say

VATICAN CITY (CNS)—

New evangelization efforts cannot succeed unless they begin with the concrete lives, cultures and languages of the people whom the Catholic Church is trying to reach with the Gospel, said participants at the Synod of Bishops.

Indonesian Bishop Ignatius Suharyo Hardjoatmodjo of Jakarta said many of the new Catholics in Indonesia were first attracted "by the way Catholics pray during public events, such as wedding feasts or funeral services."

They react to the prayers because they "are delivered in their vernacular mother tongue so that they readily understand the content, whereas before they usually heard prayers recited in a foreign language as the Muslims pray in Arabic," the archbishop told members of the synod on Oct. 16.

The problem, he said, comes with translations of the Mass from the original Latin. While the Vatican has insisted on translations being as literal as possible in order to remain faithful to the full content and rich implications of the Latin terms, the Indonesian bishop said that a "literal translation is not always possible because of the diversity and complexity of languages."

In Indonesia, he said, a problem can arise when translating "*et cum spiritu tuo*" ("and with your spirit") into a local language. "The word '*spiritus*' as translated into '*roh*' in our language could readily evoke the idea of 'evil spirit,' thus '*et cum spiritu tuo*' means, for some communities, 'with your evil spirit,'" the bishop told synod members, who laughed.

With liturgical translations, he said, the "principle of subsidiarity" should apply, and the local bishops should make the final decision because they know the local language.

Another consideration of the real-life circumstances that keep many baptized members from practicing their faith was raised by Maltese Bishop Mario Grech of Gozo. He said the Church must continue to uphold Jesus' teaching on the indissolubility of marriage, but also must reach out to those whose marriages have ended badly.

Couples who are divorced and civilly remarried, he said, feel the Church's teaching "as a weight on their heads and their hearts, and find difficulties in reconciling themselves with the Church and perhaps with God."

Bishops, pastors and other Catholics must take seriously papal teaching that while couples in irregular situations "are not in perfect communion with the Church" and may not receive the Eucharist, they do love the Lord and are still members of the Church, Bishop Grech said.

He quoted Pope Benedict, who at the World Meeting of Families in June, said the Church loves such people, and "it is important that they should see and feel this love."

Another way the Church must tailor its message to individuals is through the media, and particularly through social networks, such as Facebook, said Archbishop Claudio Maria Celli, president of the Pontifical Council for Social Communications.

The pervasive presence of the digital media in the lives of modern people, particularly the lives of the young, means the Church cannot treat social networks simply as "virtual spaces less important than the 'real' world," he said. "If the Gospel is not also proclaimed digitally, we run the risk of abandoning many people for whom this is the world in which they 'live.'"

The Catholic Church, which is used to preaching to people or reaching them through texts and books, he said, must learn the language of the new media, which value "spontaneous, interactive and participatory" discourse, the archbishop said.

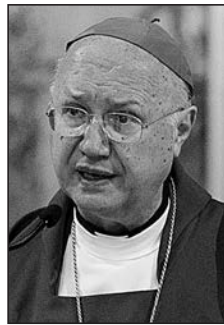
Bishop Sarah F. Davis, vice president of the World Methodist Council and an ecumenical delegate invited to the synod by Pope Benedict XVI, told members, "Evangelistic outreach must be informed and shaped by the specific needs and cultural environment of those with whom the Gospel is being shared."

Bishop Davis, who serves as the Jamaica-based bishop of the African Methodist Episcopal Church, told synod members that "creativity is needed so that in meeting the needs of persons, the Gospel is not compromised."

However, she said, in the end, "it will be the evangelizers who are placed under the



Cardinals and bishops leave a meeting of the Synod of Bishops on the new evangelization at the Vatican on Oct. 9.



*'If the Gospel is not also proclaimed digitally, we run the risk of abandoning many people for whom this is the world in which they "live."'*

—Archbishop Claudio Maria Celli,  
president of the Pontifical Council for  
Social Communications

microscope, not the processes, not the programs, nor the plans developed out of this synod. People want to know that what the evangelizers are advertising has already worked in their lives."

Irish Archbishop Diarmuid Martin of Dublin also urged particular care with the use of language and called for new educational efforts to help young Catholics learn what the Church means by the terms and phrases it uses.

The Church faces a challenge involving not just the media, but a whole "culture of the manipulation of language,

and the management of information where the meaning of words is changed and manipulated for commercial, ideological or political motives," he said.

The way language is used publicly, Archbishop Martin said, has created a situation in which "young people live in a culture of relativism and indeed banalization of the truth often without even being aware of it."

The new evangelization must include a "robust confrontation of ideas" that can help young people discern the arguments and ideas presented to them, he said. †

## Bishop calls U.S. appeal court's rejection of Defense of Marriage Act 'unjust'

WASHINGTON (CNS)—The chairman of the U.S. Catholic bishops' subcommittee on marriage described as "unjust and a great disappointment" the decision by a federal appeals court striking down part of the Defense of Marriage Act, which says marriage is a legal union of a man and a woman.

"Redefining marriage never upholds the equal dignity of individuals because it contradicts basic human rights," said San Francisco Archbishop Salvatore J. Cordileone, chairman of the U.S. Conference of Catholic Bishops' Subcommittee for the Promotion and Defense of Marriage.

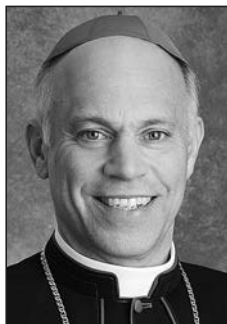
He issued a statement on Oct. 19 about a 2-1 ruling handed down a day earlier by the 2nd U.S. Circuit Court of Appeals in Manhattan, which said the federal marriage law was unconstitutional because it failed to give equal protection to New York spouses in same-sex marriages.

It was the second appeals court ruling to find a key provision of the 1996 federal law unconstitutional. In May, the Boston-based 1st U.S. Circuit Court of Appeals ruled in favor of same-sex couples in Massachusetts, challenging what they argued was the discriminatory nature of the legislation.

The Defense of Marriage Act, known as DOMA, passed with bipartisan support and was signed into law by former President Bill Clinton. It defines marriage as "a legal union between one man and one woman as husband and wife."

The U.S. Supreme Court is expected this term to take up an appeal to rulings on the Defense of Marriage Act.

There also is an appeal pending on California's Proposition 8, a 2008 voter-approved ban on same-sex marriage. In February of this year, a three-judge panel of the 9th Circuit affirmed a U.S. District Court judge's ruling that Prop 8 was unconstitutional.



*'The public good demands that the unique meaning and purpose of marriage be respected in law and society, not rejected as beyond the constitutional pale.'*

— Archbishop Salvatore J. Cordileone,  
chairman of the U.S. Conference of  
Catholic Bishops' Subcommittee for the  
Promotion and Defense of Marriage

The panel and later the full court stayed the ruling pending appeal. On July 31, it was appealed to the U.S. Supreme Court.

In his statement, Archbishop Cordileone reiterated the Church's teaching that marriage "is and can only be the union of one man and one woman," and said this recognition "is grounded in our nature" and "obliges our

consciences and laws.

"It is a matter of basic rights—the right of every child to be welcomed and raised, as far as possible, by his or her mother and father together in a stable home," he said. "Marriage is the only institution whereby a man and a woman unite for life and are united to any child born from their union.

"The public good demands that the unique meaning and purpose of marriage

be respected in law and society, not rejected as beyond the constitutional pale."

Brian Brown, president of the National Organization for Marriage, which filed arguments with the appeals court before the Oct. 18 ruling, described the decision as "another example of judicial activism and elite judges imposing their views on the American people."

He also said the ruling "further

discrimination against homosexuals in the same way they viewed discrimination of women decades ago.

"The question is not whether homosexuals have achieved political successes over the years. They clearly have. The question is whether they have the strength to politically protect themselves from wrongful discrimination," he wrote. †



## Events Calendar

### October 26-27

St. Vincent de Paul Society, Distribution Center, 1201 E. Maryland St., Indianapolis. **Annual estate sale,** Fri. 8 a.m.-5 p.m., Sat. 8 a.m.-3 p.m. Information: [www.svdpindy.org](http://www.svdpindy.org).

### October 27

Immaculate Heart of Mary School, gymnasium, 5692 Central Ave., Indianapolis. **Young adult program,** Matt Weber, presenter, 7 p.m., \$10 per person includes pizza. Information: 317-257-2266.

St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. **Rosary procession** following 12:10 p.m. Mass. Information: 317-408-0528 or [ericslaughter@sbcglobal.net](mailto:ericslaughter@sbcglobal.net).

St. Thomas More Parish, 1200 N. Indiana St., Mooresville. **Women's Club, chili/hot dog supper,** 6 p.m., \$5 per person. Information: 317-831-4142 or [mshea@stm-church.org](mailto:mshea@stm-church.org).

Franciscan St. Francis Health Center, 8111 S. Emerson Ave.,

Indianapolis. **St. Francis Health Cancer Center, "Fall Festival,"** tours, family-focused activities, 10 a.m.-2 p.m. Information: 317-528-7794.

St. Maria Goretti Parish, 17102 Spring Mill Road, Westfield, Ind. (Diocese of Lafayette). **"Born to Run" to benefit First Choice for Women of Indianapolis and Great Lakes Gabriel Project,** 5K run/walk, 8:30 a.m. Information: 317-979-78111 or [www.goangels.org](http://www.goangels.org).

### October 28

St. Paul Catholic Center, 1413 E. 17th St., Bloomington. **"Vocations Fair,"** 9:30 a.m.-10 p.m. Information: 812-339-5561 or [brohyde@hoosiercatholic.org](mailto:brohyde@hoosiercatholic.org).

Romweber Marketplace, 7 South Eastern Ave., Batesville. **Oldenburg Academy, "Junior High Parent-to-Parent Gathering,"** 4:30-6:30 p.m. Reservations: 812-212-7374 or [jengeers@etczone.net](mailto:jengeers@etczone.net).

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad.

**Monte Cassino pilgrimage, "Mary, the New Eve,"** Benedictine Brother Francis Wagner, presenter, 2 p.m. Information: 812-357-6501 or [news@saintmeinrad.edu](mailto:news@saintmeinrad.edu).

### October 29

Marian University, theater, 3200 Cold Spring Road, Indianapolis. **Global Studies Speaker Series, "Saudi Arabia, Iran and the Arab Spring,"** Wyche Fowler Jr., former U.S. ambassador to Saudi Arabia, presenter, 7 p.m. Information and registration: <http://www.marian.edu/LFCGS/Pages/SpeakerSeriesRegistration.aspx>.

### November 2

Marian University, chapel, 3200 Cold Spring Road, Indianapolis. **Lumen Dei meeting,** Mass, 6:30 a.m., breakfast following Mass, Information: [rhumper69@yahoo.com](mailto:rhumper69@yahoo.com).

St. Vincent Hospice, 8450 N. Payne Road, Indianapolis. **Office of Family Ministries and St. Vincent Hospice, "Changes in Health Care" conference,** 8:30 a.m.-3:30 p.m., \$20 per person includes lunch and materials.

Information: 317-338-4040.

Calvary Cemetery, Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **All Souls' Day Mass, noon, followed by dedication of the Court of Apostles Garden Crypts Mausoleum,** Bishop Christopher J. Coyne, apostolic administrator, celebrant, reservations due Oct. 27. Information: 317-574-8898.

Our Lady of Peace Cemetery, 9001 Haverstick Road, Indianapolis. **All Souls' Day Masses,** noon and 6 p.m. Information: 317-574-8898.

### November 2-3

St. Augustine Home for the Aged, 2345 W. 86th St., Indianapolis. **Little Sisters of the Poor, "Christmas Bazaar,"** handmade items, baked goods, jewelry, Fri. 10 a.m.-7 p.m., Sat. 10 a.m.-3 p.m. Information: 317-415-5767 or [littlesistersofthepoorindianapolis.org](http://littlesistersofthepoorindianapolis.org).

### November 3

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St.,

Indianapolis. **SS. Peter and Paul Cathedral Parish, "Trivia Challenge-If You Know It, Show It,"** 7-11 p.m., \$25 per person or \$200 per eight-person team includes food. Information: 317-634-4519.

St. Malachy School, 330 N. Green St., Brownsburg. **Altar Society, "Christmas Bazaar,"** handmade items, gift baskets, jewelry, food, 9 a.m.-3 p.m. Information: 317-625-4153.

Our Lady of the Most Holy Rosary Parish, Priori Hall, 520 Stevens St., Indianapolis. **"A Knight in New Orleans," Cajun/creole dinner to benefit pro-life causes,** Father Bob Robeson, keynote speaker, 5:30 p.m., \$25 in advance, \$30 at the door. Information: 317-946-4280 or [foliver@travelers.com](mailto:foliver@travelers.com).

St. Martin of Tours Parish, 1709 E. Harrison St., Martinsville. **"Holiday Bazaar,"** craft items, Christmas cookies by the pound, bake shop, food available, 9 a.m.-3 p.m. Information: 765-342-4504.

St. Vincent Carmel Hospital, 13500 N. Meridian St., Carmel, Ind. (Lafayette Diocese). **"A Day 4 Her,"** free wellness event, 8 a.m.-1 p.m., register for stroke and cholesterol screenings. Information: 317-338-2273 (CARE).

Mount St. Francis Center for Spirituality, 101 St. Anthony Drive, Mount St. Francis. **Spaghetti dinner and social,** 5:30 p.m., \$20 per person. Information: 812-923-8817 or [retreats@mountsaintfrancis.org](mailto:retreats@mountsaintfrancis.org).

St. John the Baptist Parish, 25743 State Road 1, Guilford. **Craft show, lunch** Sat. 9 a.m.-4 p.m., **chicken dinner,** Sun. 11 a.m.-5 p.m. Information: 812-576-4302 or [www.stjohndover.org](http://www.stjohndover.org).

### November 4

Our Lady of the Greenwood Parish, 335 S. Meridian St., Greenwood. **Respect Life Committee and Catholics United for the Faith, "Rosary Rally,"** 2:30 p.m. Information: 317-236-1569 or [parthur@archindy.org](mailto:parthur@archindy.org).

## Retreats and Programs

### November 2-4

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Worldwide Marriage Encounter Weekend."** Information: [www.WorldwideMarriageEncounter.com](http://www.WorldwideMarriageEncounter.com).

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **"Living Monastic Values in Everyday Life,"** Benedictine Brother Martin Erspamer, presenter. Information: 812-357-6585 or [mzoeller@saintmeinrad.edu](mailto:mzoeller@saintmeinrad.edu).

### November 9-11

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **"The Eucharist and the Church,"** Benedictine Father Jeremy King, presenter. Information: 812-357-6585 or [mzoeller@saintmeinrad.edu](mailto:mzoeller@saintmeinrad.edu).

### November 10

St. Jude Parish, 5353 McFarland Road, Indianapolis. **"Mary as a Model of Women's Spirituality," MOMS retreat,** 9 a.m.-4 p.m., \$30 per person. Information: 317-786-4371 or [bdanner@stjudeindy.org](mailto:bdanner@stjudeindy.org).

### November 11

Oldenburg Franciscan Center, Oldenburg. **"Coffee Talk-Praying with God's Holy Ones,"** Franciscan Sister Kathleen Mulso, presenter, 10:45 a.m.-noon, free-will offering. Information: 812-933-6437 or [www.oldenburgfranciscancenter.org](http://www.oldenburgfranciscancenter.org).

### November 12

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Annual Day of Reflection on the Psalms,"** Father William Munshower, presenter, \$38 per person. Information: 317-545-7681 or [marcia.johnson@archindy.org](mailto:marcia.johnson@archindy.org).

Oldenburg Franciscan Center, Oldenburg. **"Men's Night,"** Franciscan Father Carl Hawver, presenter, 7-8:30 p.m., free-will offering. Information: 812-933-6437 or [www.oldenburgfranciscancenter.org](http://www.oldenburgfranciscancenter.org).

### November 14

Oldenburg Franciscan Center, Oldenburg. **"Contemplative Prayer,"** Franciscan Sister Olga Wittekind, presenter, 3-4:30 p.m., \$5 per session. Information: 812-933-6437 or [www.oldenburgfranciscancenter.org](http://www.oldenburgfranciscancenter.org).

### November 16-18

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **"The God of Mercy,"** Benedictine Brother Zachary Wilberding, presenter. Information: 812-357-6585 or [mzoeller@saintmeinrad.edu](mailto:mzoeller@saintmeinrad.edu).

Saint Mary-of-the-Woods, St. Mary-of-the-Woods. Sisters of Providence, **"Discernment Weekend."** Information: 812-535-2895 or [nnolan@spsmw.org](mailto:nnolan@spsmw.org).

### November 17-18

Mount St. Francis Retreat Center, Youth Center, 101 St. Anthony Drive, Mount St. Francis. **New Albany Deanery Catholic Youth Ministries, "Catholic 101 Retreat,"** grades 9-12. Information: 812-945-2000 or [leah@nadyouth.org](mailto:leah@nadyouth.org).

### November 19

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Come Away and Rest Awhile-Silent Non-Guided Day of Reflection,"** \$30 per person. Information: 317-545-7681 or [marcia.johnson@archindy.org](mailto:marcia.johnson@archindy.org).

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Catholic Identity and Doctrine-The Sermon on the Mount ... Becoming Beatitude People,"** session four of four, Benedictine Sister Susan Marie Lindstrom, presenter, 6:30-9 p.m., \$25 per session includes dinner. Information: 317-788-7851 or [www.benedictinn.org](http://www.benedictinn.org).

### November 28

Oldenburg Franciscan Center, Oldenburg. **"Grieving with God,"** Franciscan Sister Olga Wittekind, presenter, 11 a.m.-noon, \$15 per session. Information: 812-933-6437 or [www.oldenburgfranciscancenter.org](http://www.oldenburgfranciscancenter.org).

## St. Martin de Porres feast day Mass is Nov. 3 at St. Andrew Church

The archdiocesan Office of Multicultural Ministry's 10th annual St. Martin de Porres feast day Mass will



Fr. Stephan Brown, S.V.D.

begin at 6 p.m. on Nov. 3 at St. Andrew the Apostle Church, 4052 E. 38th St., in Indianapolis.

The principal celebrant and homilist of the bilingual Mass will be Divine Word Father Stephan Brown, university

minister and assistant to the president at St. Leo University in St. Leo, Fla.

St. Martin de Porres was a Dominican brother who lived from 1579 to 1639 in Lima, Peru. The son of a Spanish nobleman and freed Panamanian slave of African descent, he is much admired by both African-American and Hispanic Catholics.

Those planning to attend the Mass are invited to bring an ethnic dish to share at a reception that will follow the liturgy.

For more information, call the archdiocesan Office of Multicultural Ministry at 317-236-1562 or 800-382-9836, ext. 1562. †

## Monthly rosary procession offers prayers for religious liberty

The local Abba Father chapter of Catholics United for the Faith sponsors a rosary procession in downtown Indianapolis on the fourth Saturday of each month.

The procession begins at St. John the Evangelist Church, 126 W. Georgia St., in Indianapolis following the parish's 12:10 p.m. Mass.

The purpose of the monthly procession is for participants to pray for conversion of sinners, forgiveness of personal sins and sins of the nation, and protection of religious freedom.

The next procession will take place on Oct. 27.

For more information, send an e-mail to Eric Slaughter at [ericslaughter@sbcglobal.net](mailto:ericslaughter@sbcglobal.net) or Jerry Mattingly at [jmattin297@yahoo.com](mailto:jmattin297@yahoo.com). †



## Year of Faith Mass

Father Scott Nobbe, pastor of St. John the Baptist Parish in Dover, St. Paul Parish in New Alsace, St. Joseph Parish in St. Leon and St. Martin Parish in Yorkville, leads members of the Batesville Deanery faith communities in worship during a Mass celebrated on Oct. 7 at East Central High School in St. Leon to kick off the Church's international Year of Faith.



# Parishes must make Latinos feel at home, speaker says

By Sara Kovach

Special to *The Criterion*

"It's not only about welcoming Latinos into the parish, it's about helping them feel at home," said Franciscan Brother Moises Gutierrez, Hispanic ministry coordinator for the archdiocese.

This was the key message presented on Sept. 29 during "Serving One Another—Hispanic Presence in the Archdiocese," a daylong event focused on Hispanic ministry in archdiocesan parishes.

The event was held at Cardinal Ritter Jr./Sr. High School in Indianapolis, and was open to all who minister, serve or volunteer at parishes and schools with a Latino presence.

## No different than European immigrants

Keynote speaker Timothy Matovina, a professor of theology and executive director of the Institute for Latino Studies at the University of Notre Dame in Notre Dame, Ind., led the audience through the history of Hispanic ministry, explaining that Latinos are only re-creating within existing parishes what European



Timothy Matovina

immigrants had done before them.

"The national parishes used to serve Germans, Polish or Italians [by] holding Masses and events centered around their own language and culture," said Matovina. "Latinos are only re-creating national parishes within the existing parishes. They are creating a space where they feel at home."

He said that every Catholic who feels committed to the parish wants to feel at home in that parish—like they belong with their own language, culture or style.

Latinos are no different, Matovina said. "They go to a parish where the language is their own. If they don't find that, unfortunately, often enough they go to another church," he said.

## Helpful advice for parish unity

Matovina then shared a few suggestions for those struggling to find ways to unify a parish that serves people who speak two or more languages.

The first thing to do is evangelize, he said.

"Sometimes we think the purpose of the parish is to assimilate immigrants or to teach them to speak English, but we have to remember the first purpose of the Church is to evangelize," he said. "That means serving people in their own language. Our goal is to make sure they stay Catholic, and stay strongly Catholic."

We must also realize, Matovina said,

that unity does not mean uniformity.

"Sometimes there's this sense we feel [that] if Latinos are more like everyone in the existing parish, then we'll have unity," he said. "Everyone has to be their own [culture] because together we are better, not worse. ... We need to go beyond hospitality to homecoming."

"The goal of a parish is not to welcome. The goal is that we feel at home as a family of God," he said. "We gather under one roof and struggle together to be one body of Christ, who is already a witness for the world."

Gladys Tarter and Cathy Alva, members of Holy Spirit Parish in Indianapolis, attended the event to learn how to better teach religious education classes at their parish. They said Matovina shared some good ideas.

"We have 150 kids who speak English and 240 who speak Spanish in our CCD classes," Alva said. "We have to learn how to communicate and work on unity so this event was extremely helpful for us."

Casimiro Samano, a sophomore at Cardinal Ritter Jr./Sr. High School, participated in the gathering with his family to help other Latinos at his parish. But he also learned more about himself.

"It's not easy coming together with different backgrounds and talents all the time, but I found out today that as Catholics we are called to learn from each



This colorful display, including an image of Our Lady of Guadalupe, was featured at the Hispanic ministry event on Sept. 29 at Cardinal Ritter Jr./Sr. High School in Indianapolis.

other to be more unified," said Casimiro. "I need to work on that, but I know after today that struggle is not mine alone." †

# Trip of papal delegation to war-torn Syria is postponed indefinitely

VATICAN CITY (CNS)—The visit of a papal delegation to the capital of war-torn Syria, previously announced for late October, has been postponed indefinitely, and the delegation's membership, which was to have included Cardinal Timothy M. Dolan of New York, will be changed.

Cardinal Tarcisio Bertone, Vatican

secretary of state, made the announcement on Oct. 23 during the morning session of the world Synod of Bishops.

The statement came exactly one week after the cardinal announced that Pope Benedict XVI had named a delegation of six bishops and a priest to visit Damascus, in the name of the pope

and the synod, to express solidarity with the victims of the civil war and encourage peace negotiations.

Syria's civil war has left thousands dead and displaced hundreds of thousands of people since March 2011.

Cardinal Bertone said that the idea of a papal delegation had received a "positive reception" in Syria and internationally, and that preparations for the visit had continued "notwithstanding the tragic episodes that have taken place in the region in the last few days."

The Oct. 19 assassination of a top Lebanese security official, in a bombing widely blamed on the Syrian government, was followed by fighting in the Lebanese city of Tripoli, which left 11 people dead.

"Considering the gravity of the situation," the cardinal said the delegation's visit would probably be postponed until after the synod ends on Oct. 28. And because of the bishops' other commitments, he said, "there will be some changes to the composition of the delegation."

The cardinal said a previously announced financial contribution from the synod members and the Vatican would be sent to Syria following the synod "as a gesture of fraternal solidarity to the whole population."

Jesuit Father Federico Lombardi, Vatican spokesman, said the contribution would go to several still-undetermined humanitarian agencies. †

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<b>October 28</b>	<b>OPEN HOUSE 3-5 p.m.</b>	December 6	Shadow Day
October 30	Shadow Day		Parent Information
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# Five Sisters of St. Benedict celebrate jubilees of monastic profession

Criterion staff report

Five Sisters of St. Benedict of Our Lady of Grace Monastery in Beech Grove are celebrating jubilees of monastic profession this year.

When they made their first profession of monastic vows, the sisters promised stability in the monastery, fidelity to the monastic way of life and obedience according to the *Rule* of St. Benedict.

Sisters Louise Hoeing and Renee Wargel are marking their 60th jubilee as Benedictines.

Sisters Sharon Bierman, Dolores Fritz and Joann Hunt are 50-year jubilarians. They professed their first vows on June 11, 1962, and had been members of the first novice class to enter the new community in Beech Grove.

A native of Beech Grove, Sister Louise Hoeing grew up in Indianapolis and attended the former St. Agnes Academy in Indianapolis before transferring to the former Academy Immaculate Conception in Ferdinand, Ind.

She earned a bachelor's degree at the former St. Benedict College in Ferdinand, and master's degree in education at Spaulding University in Louisville.

In 1976, Sister Louise earned certifications as a principal and guidance counselor at Butler University in Indianapolis.

Sister Louise began teaching in 1953 at St. Ambrose School in Seymour then ministered as a teacher and principal at St. Anthony of Padua School in Clarksville.

In 1965, she was named the principal at the former Our Lady of Grace Academy in Beech Grove.

Her next ministry assignment in 1975 was as a guidance counselor and administrative team member at Bishop Chatard High School in Indianapolis.

Sister Louise was named "Principal of the Year" while serving at St. Anthony of Padua School, and also was honored by the archdiocese for her ministry at Bishop Chatard High School.

A native of Evansville, Sister Renee Wargel graduated from the former Academy Immaculate Conception.

She earned a bachelor's degree in music education at the former St. Benedict College and master's degree in music education at Butler University.



Sr. Renee Wargel, O.S.B.

Also in the archdiocese, Sister Renee served as music director at St. Paul Parish in Tell City, Nativity of Our Lord Jesus Christ Parish in Indianapolis and St. Thomas Aquinas Parish in Indianapolis.

Presently, she ministers in social services at St. Paul Hermitage in Beech Grove.

A native of Floyds Knobs, Sister Sharon Bierman graduated from the former Our Lady of Grace Academy and earned a bachelor's degree in elementary education at the former St. Benedict College.

She began teaching in 1964 at the former St. Columba School in Columbus, and also taught at St. Anthony of Padua School in Clarksville.

In 1974, Sister Sharon changed her ministry to physical therapy. In 1976, she earned a bachelor's degree in physical therapy.

Sister Sharon served as the physical therapist at St. Paul Hermitage for 21 years until she was named administrator there in 2000.

She also served the Benedictine community as director of formation, director of health care and physical therapist for the sisters until 2003.

Presently, Sister Sharon is working toward her certification to become a hospital chaplain.

A native of Cincinnati, Sister Dolores Fritz graduated

from the former Our Lady of Grace Academy.

Sister Dolores earned a bachelor's degree in elementary education at the former St. Benedict College, and master's degree in elementary education and special education at the University of Cincinnati.



Sr. Dolores Fritz, O.S.B.

She also completed post-graduate studies at the University of Dayton in Dayton, Ohio; Wright State University in Fairborn, Ohio; and Butler University.

Early in her ministry career, she worked in food services at Our Lady of Grace Monastery and St. Paul Hermitage.

In 1969, she began teaching and served at the former Assumption School in Indianapolis and former All Saints School in Indianapolis.

Sister Dolores has taught special education students since 1979 and received many awards for her ministry.

A native of Seymour, Sister Joann Hunt earned a bachelor's degree in education at the former St. Benedict College and master's degree in education at Indiana University in Bloomington.

She began her teaching career in 1963. In the archdiocese, Sister Joann taught at St. Pius X School in Indianapolis, Christ the King School in Indianapolis, St. Anthony of Padua School in Clarksville, St. Ambrose School in Seymour, Our Lady of the Greenwood School in Greenwood, the former St. Patrick School in Indianapolis and Central Catholic School in Indianapolis.



Sr. Joann Hunt, O.S.B.

In 1983, she completed the Credo Program at Gonzaga University in Spokane, Wash., then began a new ministry as a director of religious education. Sister Joann ministered as director of religious education at St. Christopher Parish in Indianapolis and Holy Spirit Parish in Indianapolis, where she served for 22 years before her retirement in June. †

## As South Sudan progresses, Church leaders 'talk hard' about problems

JUBA, South Sudan (CNS)—More than a year after national independence, relations between Church and state in South Sudan are experiencing growing pains.

"I am happy with the government and with [President Salva Kiir]. He's a Catholic, and he prays in our church when he's at home," Archbishop Paulino Lukudu Loro of Juba told Catholic News Service. "But it doesn't seem as if the government is as willing to listen to the Church as before."

During the decades-long independence struggle against the Sudanese government in Khartoum, Catholic and other Christian leaders collaborated extensively with the political movement that became today's government in Juba. And while Church leaders report that relations with government leaders remain positive, their patience with the government's response to corruption and other troubles is wearing thin.

"The government's time is running out to work with the Church. Until now, whatever weaknesses there were, we played the game of understanding. It was a new situation, and we understood that we were beginning, not from zero, but from under the ground," the archbishop said.

"Now there's a moment when we have to talk hard, and it may cause a problem. We're not talking about people being against the government or trying to overthrow the government. We want the government and the people to be together," the archbishop said.

Archbishop Lukudu and Episcopal Archbishop Daniel Deng Bul issued a pastoral appeal on Oct. 10 celebrating negotiations between the governments in Juba and Khartoum that led to a Sept. 27 agreement about oil and borders.

South Sudan's oil was 98 percent of its economy, yet earlier this year it shut down production because of a lack of agreement over using Sudan's pipelines to transport it.

The two Church leaders also said they were heartened by the advances that have accompanied independence for the South.

"We have a functioning government and

civil service, a police force, tarmac roads in Juba and an increasing network of all-weather roads outside, an ever-growing mobile phone network, commercial flights to most major towns, a relatively free press with FM radio stations covering many areas and much more. Few could have imagined this during the darkest years of the war. Progress may not have been as fast as some would have hoped, but a new country takes time to develop, and a degree of patience is needed. It is our hope that once oil begins to flow again, the money which becomes available will be used to speed up the development of the nation," the church leaders wrote.

Yet, they also warned that all was not right.

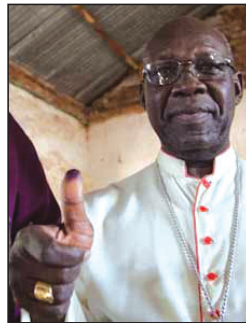
"Corruption within our government cannot be ignored, and is constantly on the lips of the ordinary people," the appeal stated.

"These issues of corruption, tribalism, land grabbing and injustice are too many and too big, and they won't let us build a new country. The Church isn't deaf to this situation," Archbishop Lukudu said.

John Ashworth, an adviser to the Sudan Council of Churches, said Church leaders recognize the tradeoffs necessary in a society that a short time ago was a fragile coalition of often-feuding militias bound together only by their common opposition to northern rule.

"The bishops are realistic. They know why there's corruption. They know why the government has to be made up of people who represent constituencies, whether they're ethnic groups or militias. You can't just sack them all. Otherwise, you'd not only have no government, you'd have civil war," Ashworth, a former Mill Hill priest, told Catholic News Service.

"They are also aware that there are people who spent 22 years in the bush and sacrificed their whole adult life and now feel that it's payback time. 'Somebody should buy me a house and send all my kids to school.' Nonetheless, the bishops are calling for change," he said.



*'The president has a big group of advisers around him, and most of them are Dinkas, just one ethnic group. This is a very serious problem. Is the president free to decide and to act on his own?'*

— Archbishop Paulino Lukudu Loro of Juba

Archbishop Lukudu said he still has the ear of the government.

"I've spent time with Salva Kiir and shared with him how his good decisions aren't being implemented, how the decisions of the ministries aren't being executed," he said. "He's aware of that. He accepted what I said. There's homework to do here."

One of South Sudan's most vexing challenges is the control that one ethnic group, the Dinka, have over most of the national government.

"The president has a big group of advisers around him, and most of them are Dinkas, just one ethnic group. This is a very serious problem," Archbishop Lukudu said. "Is the president free to decide and to act on his own? Someone told me the president is a hostage to his very own people. He needs to be freed from that situation."

Whatever tensions may exist between Church leaders and the government of South Sudan, they have collaborated closely on several matters, including trying to stop an ethnic conflict in Jonglei state that led to hundreds of deaths in the last year.

Violence, nonetheless, continues in Jonglei, and Archbishop Lukudu said Sudanese President Omar al-Bashir is supplying the rebels.

"Bashir knows the weaknesses of our

people very well, our tribalism and hunger for money," he said, adding, "and I'm sure he's using it."

Bashir's harassment of Southerners and Christians living in the North has also angered Church leaders, including the archbishop of Khartoum, Cardinal Gabriel Zubeir Wako, who has had difficulties traveling in and out of Khartoum.

Since South Sudan became independent in 2011, Bashir's government has stepped up attacks not only along the ill-defined border between the two countries, but also has renewed its military campaign in Darfur and stepped up bombing of the Nuba Mountains and Blue Nile state, causing hundreds of thousands of refugees to flow across the border into South Sudan.

Bishop Eduardo Hiiboro Kussala of Tombura-Yambio said Bashir underestimates the resolve of independent southerners.

"I don't know how Omar can manage a war with Darfur, the Nuba Mountains, Blue Nile and the east of the country all at the same time," the bishop said. "He wants to fight a war with the South and then say to other northerners, 'Look, these people broke away and they're still causing us problems.' He wants to use us as a scapegoat. But Omar should stop thinking that fighting South Sudan is going to help him. People here aren't going to give in." †



# Priests, religious and laity welcome new archbishop

Criterion staff report

Willing to adapt his schedule for the opportunity to witness “a historic event,” Jim Kenney made the early morning drive from southern Indiana to Indianapolis on Oct. 18—the day that Archbishop Joseph W. Tobin was introduced as the new archbishop of the archdiocese.

A member of St. Anthony of Padua Parish in Clarksville, Kenney was already planning to come to Indianapolis for a meeting later that day when he learned the night before about the press conference at SS. Peter and Paul Cathedral.

“Very positive,” said Kenney, part-time director of stewardship at his parish, in offering his first impression of the new archbishop. “I got his name last night, got on the Internet to check him out, and was very impressed with his credentials and what he’s done in the past. I thought it was a good opportunity to see a historic event.”

Archbishop Tobin, 60, succeeds Archbishop Emeritus Daniel M. Buechlein, who resigned in September 2011 at age 73 for health reasons. He had headed the archdiocese for 19 years.

A native of Detroit, Archbishop Tobin joined the Redemptorist religious congregation in the early 1970’s. He will be installed as archbishop of Indianapolis during a special Mass at 2 p.m. on Dec. 3 at SS. Peter and Paul Cathedral. The date is the feast day of St. Francis Xavier, patron saint of the archdiocese.

Auxiliary Bishop Christopher J. Coyne has been serving as apostolic administrator of the archdiocese, and will continue in that role until Archbishop Tobin’s installation.

Bishop Coyne introduced Indianapolis’ new shepherd at the news conference, but first paid tribute to Archbishop Buechlein, who was in attendance. The retired archbishop, a Benedictine monk, lives at Saint Meinrad Archabbey in southern Indiana.

“The archdiocese is a thriving and healthy Catholic community that serves not only our people, but [also] so many of the greater community of central and southern Indiana,” Bishop Coyne said, which is “due in no small part to the vision and leadership of Archbishop Buechlein.”

Bishop Coyne said Archbishop Tobin “shared with me he really has a

missionary’s heart and never imagined he’d be called to serve as archbishop of Indianapolis. We are all very pleased you have been missioned to this great archdiocese.”

In his remarks, Archbishop Tobin talked about faith as “the capacity to be surprised by God.

“Together, we accept this mission. In the eyes of faith, we allow God to surprise us because we know that God is faithful,” he said. “In all of my life as a priest and as a religious, I’ve been surprised by God. Sometimes I’ve said, ‘Are you sure you know what you’re doing?’ I’ve learned to just walk by faith, not always by sight.”

He added, “One of the most serious responsibilities that I accept is in identifying and empowering the gifts of this archdiocese.”

Archbishop Tobin described his appointment to lead the archdiocese as “a wonderful and daunting mission.

“I’m coming with a missionary’s heart to learn where God is opening a door for the Catholic Church in central and southern Indiana,” he said.

Archbishop Tobin thanked Archbishop Buechlein “for what you did for this Church for 19 years, for your example as a bishop, first in Memphis, then in Indianapolis and now in retirement.

“Like Pope John Paul II, you showed us the dignity and the acceptance of the Cross, and that suffering doesn’t have the final word,” he said.

As the Hispanic ministry coordinator for the archdiocese, Franciscan Brother Moises Guterrez was touched when Archbishop Tobin used part of the press conference to speak Spanish as a sign of his connection with the Latino community.

“It was perfect Spanish,” said Brother Moises, a native of Mexico. “I can feel the excitement in the Latino community and the archdiocese in general. He has a good sense of diversity appreciation, and how important diversity is to the community and the Catholic Church.”

Father Michael O’Mara, pastor of St. Mary Parish in downtown Indianapolis, has a large Hispanic presence at his parish.

He, too, was excited that the new archbishop will offer “continuity” to the outreach that Archbishop Buechlein offered



Archbishop Joseph W. Tobin, greets the media during an Oct. 18 press conference at SS. Peter and Paul Cathedral in Indianapolis. Archdiocesan priests, men and women religious, lay employees and area Catholics also attended the press conference.

to Spanish-speaking Catholics.

“The Latinos also want to feel that the archbishop is their pastor, and they are going to feel that,” he said.

Mother Mary Vincent Mannion also was thrilled by Pope Benedict XVI’s choice of Archbishop Tobin to lead the nearly 228,000 Catholics in 147 parishes in central and southern Indiana.

“I am so delighted,” said Mother Mary Vincent, superior of the Little Sisters of the Poor at the St. Augustine Home for the Aged in Indianapolis. “It’s a wonderful archdiocese to be a part of so I’m sure he’s happy, and we’re happy with him, too.

“He certainly knows religious life, and the problems and the joys we have as religious. And the fact that he’s so interested in vocations, isn’t that marvelous? Right up front, he told us how important it is for us.”

Providence Sister Denise Wilkinson said members of her order were eager to meet the new shepherd.

“With the blessings of our Provident God, we wish Archbishop Tobin the very best as he engages in his new ministry in the Archdiocese of Indianapolis,” said Sister Denise, who is general superior of the Sisters of Providence of Saint Mary-of-

the-Woods. “We are hopeful that the Sisters of Providence will enjoy a valuable relationship with him as we did with Archbishop Buechlein. We look forward to getting to know him more personally soon.”

Many priests from across the archdiocese also attended the press conference, viewing it as an opportunity to see and meet the new archbishop while also visiting with and paying tribute to Archbishop Emeritus Buechlein.

“I was really impressed with how prayerful and spiritual he is—very much like Archbishop Buechlein in that regard,” said Father John Hollowell, administrator of Annunciation Parish in Brazil and sacramental minister of Sacred Heart of Jesus Parish in Terre Haute.

“You can sort of tell about a person’s priorities when you listen to them speaking, especially in something like this where you’re introducing yourself. And to begin with one’s baptism sets a real tone.”

Father Patrick Beidelman also noticed the connection between the two archbishops.

“Archbishop Daniel ordained me in 1998,” said Father Beidelman,

See WELCOME, page 12

## End of an era and new beginning mark change in leadership in archdiocese

By Mary Ann Garber

A fond farewell and warm welcome were expressed by enthusiastic and extended applause during a press conference to announce the new archbishop of Indianapolis on Oct. 18 at SS. Peter and Paul Cathedral in Indianapolis.

Archbishop Emeritus Daniel M. Buechlein, now living at Saint Meinrad Archabbey in St. Meinrad, waved in acknowledgment as several hundred people at the press conference gratefully thanked him with heartfelt applause for his distinguished pastoral service to the Church in central and southern Indiana during the past 19 years.

Moments later, the people applauded at length again when Archbishop Joseph W. Tobin, previously a



Archbishop Emeritus Daniel M. Buechlein acknowledges the applause given to him from the people gathered at SS. Peter and Paul Cathedral in Indianapolis on Oct. 18 for the press conference at which Archbishop Joseph W. Tobin was introduced as the new shepherd of the Church in central and southern Indiana. Assisting Archbishop Buechlein is Don Mucci, left. Archdiocesan director of communications Greg Otolski, right, joins in the applause.

Redemptorist priest who grew up in Detroit, was introduced by Bishop Christopher J. Coyne, apostolic administrator, as the sixth archbishop and 12th bishop to serve as the spiritual leader of the archdiocese.

Archbishop Tobin’s episcopal motto is “*Gaudete in Domino*,” which translates as “Rejoice in the Lord” and is taken from St. Paul’s Letter to the Philippians (Phil 4:4). He reflected that joy during the press conference.

In a light-hearted moment at the conclusion of his prepared remarks, Archbishop Tobin smiled as he held up an Indianapolis Colts scarf given to him by Archbishop Buechlein then said he accepted this mantle gratefully and promised to support the National Football League team.

After putting the Colts scarf around his neck, Archbishop Tobin walked over to Archbishop Buechlein and thanked him for his gift as well as his exceptional leadership of the archdiocese for nearly two decades.

“I’m happy for him,” Archbishop Buechlein said after the press conference, which symbolized the start of the official “passing of the torch” from the Jasper, Ind., native and longtime shepherd of the Church in central and southern Indiana to a former Vatican official returning home from Rome to minister in the Midwest.

Smiles were plentiful among the archdiocesan employees, who were glad to see their beloved archbishop again and excited about the opportunity to serve with a new spiritual leader.

“It’s a most historic day,” archdiocesan chancellor Mickey Lentz said after the press conference. “It is very exciting. It’s one that many of us, myself especially, have waited for a long time. It’s a passing on—somewhat in a way bittersweet—but it’s for the most part a positive bittersweet. I think it’s helped Archbishop Buechlein bring closure to his reign. I think he’s been waiting for that for a long time.”

Archbishop Buechlein’s early retirement for health reasons on Sept. 21, 2011, following a bout with cancer

then a stroke, temporarily elevated Bishop Christopher J. Coyne from auxiliary bishop and vicar general to apostolic administrator.

“I’m looking forward to working with this new archbishop, who seems to really love life,” Lentz said. “He brings a lot of energy. Meeting him yesterday and being able to share his faith journey—and also his educational background and love for Catholic education—really warmed my heart.”

Father Gerald Kirkhoff, archdiocesan vicar for advocacy for priests and pastor of Good Shepherd Parish in Indianapolis, also noted the “new beginning” for the archdiocese.

“I think Archbishop Buechlein is happy that he got to see the continuity in his successor,” Father Kirkhoff said, “and to be able to be here today, and meet him and talk with him.”

More than 30 of the archdiocese’s 95 active priests attended the press conference.

Father Thomas Kovatch, pastor of St. Charles Borromeo Parish in Bloomington, was among the clergy who had been ordained to the priesthood by the archbishop emeritus.

“It’s always good to see Archbishop Daniel,” Father Kovatch said after the press conference. “He’s really been a father figure to me the whole time I’ve been in the seminary and as a priest. I’ve got a feeling that our new archbishop is going to be that same father figure for the seminarians and priests so I’m excited about that.

“For us as priests, it’s a joy to have an ordinary now because we really can’t function the way we should without an archbishop,” Father Kovatch said. “Bishop Coyne has done a great job in bridging that gap for us. We’re excited now and ready to move forward.

“My prayer for the new archbishop is the same as it is for any priest,” Father Kovatch said. “That we will allow God to guide us in everything we do each day and trust in that guidance.” †





Above, St. Augustine Home for the Aged resident Alice Broenstrup of Indianapolis, who is a native of El Salvador, laughs during a conversation in Spanish with Archbishop Joseph W. Tobin on Oct. 19 in a dining room at the home operated by the Little Sisters of the Poor.



Right, Archbishop Joseph W. Tobin introduces himself during an Oct. 18 press conference at SS. Peter and Paul Cathedral in Indianapolis.

Below, Archbishop Joseph W. Tobin, fourth from left in front row, and Bishop Christopher J. Coyne, third from left in front row, pose with the seminarians and members of the formation staff at Bishop Simon Bruté College Seminary in Indianapolis at the seminary's chapel on Oct. 18. Archbishop Tobin was the principal celebrant of the seminary's daily Mass prior to the press conference at which he was introduced at the new leader of the Archdiocese of Indianapolis.

# ARCHBISHOP



ARCHDIOCESE OF INDIANAPOLIS  
The Church in Central and Southern Indiana

# OUR NEW SHEPHERD



Archbishop Joseph W. Tobin elevates the Eucharist during an Oct. 19 Mass in the chapel at the St. Augustine Home for the Aged in Indianapolis. Bishop Christopher J. Coyne, apostolic administrator, and Msgr. John Duncan, the St. Augustine Home chaplain, were concelebrants.



Above, Mother Mary Vincent Mannion, superior of the Little Sisters of the Poor at the St. Augustine Home for the Aged in Indianapolis, welcomes Archbishop Joseph W. Tobin to the home on Oct. 19. Archbishop Tobin was the principal celebrant for a Mass with residents and other area Catholics in the chapel.

Left, Archbishop Joseph W. Tobin gives opening remarks on Oct. 20 at the seventh annual Indiana Catholic Men's Conference at the Indiana Convention Center in Indianapolis.

Below, Father Robert Robeson, left, rector of Bishop Simon Bruté College Seminary in Indianapolis; Msgr. Joseph Schaedel, pastor of St. Luke the Evangelist Parish in Indianapolis; and Father William Williams, pastor of Most Holy Name of Jesus Parish in Beech Grove, listen to Archbishop Joseph W. Tobin during the Oct. 18 press conference at SS. Peter and Paul Cathedral in Indianapolis.

# JOSEPH W. TOBIN



Bottom left, Archbishop Joseph W. Tobin gives Communion to a woman attending Mass at St. John the Evangelist Church in downtown Indianapolis on Oct. 20. Archbishop Tobin served as the principal celebrant of the daily Mass at the Indianapolis South Deanery faith community.

Bottom right, smiling as he holds up an Indianapolis Colts scarf given to him by Archbishop Emeritus Daniel M. Buechlein of Saint Meinrad Archabbey, Archbishop Joseph W. Tobin said he accepts this mantle gratefully and promises to support the National Football League team. He concluded his introductory remarks at the Oct. 18 press conference at SS. Peter and Paul Cathedral in Indianapolis by putting the scarf around his neck and thanking Archbishop Buechlein.



Bottom left, Bishop Christopher J. Coyne, left, apostolic administrator of the archdiocese, elevates a chalice containing the Blood of Christ while Archbishop Joseph W. Tobin elevates the Eucharist during an Oct. 19 Mass in the chapel at the St. Augustine Home for the Aged in Indianapolis.

Bottom right, archdiocesan chancellor Mickey Lentz, right, smiles during the press conference that introduced Archbishop Joseph W. Tobin to the media on Oct. 18 at SS. Peter and Paul Cathedral in Indianapolis. Seated behind Lentz are, from left, David Milroy, executive director of the archdiocesan Secretariat for Stewardship and Development, and David Siler, executive director of the archdiocesan Secretariat for Catholic Charities and Family Ministries.



Archbishop homepage



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Men's conference and Mass



Archbishop video of press conference





# TOBIN

continued from page 1

13 children says with reverence. “My mother had five cousins and three aunts who were nuns. She was the first woman in several generations to marry.

“My dad’s mother immigrated to Boston and came from a rather poor, passionate and rollicking group of shanty Irish.

“You have this wonderfully pious mother—and a father who came out of a really tough background and who was a great football player. They found a love that not only united them, but brought the best out of each of them. And we kids were the benefit of that.”

His second love story reveals the depth of the bond between a father and a son.

Growing up in a family that lived in one half of a duplex in Detroit for all of his childhood and youth, Archbishop Tobin saw up-close the way his father treated his mother and cared for his children.

At 19, the future archbishop and his father worked alongside each other as they helped to build a larger house for the family on a small farm in Canada.

“I think the greatest gift my father gave me was an image of manhood,” the archbishop says. “A man in the best sense. A chivalry toward women. A self-sacrificing love for his family.

“My father was strong. He liked his occasional beer and a cigar. And he never once sent me to church. He took me with him. When I was kneeling next to him, I wanted to be like him.”

Of course, the reality of nearly every love story is that there are not only chapters of hope, but heartbreak, too.

“My dad died when he was 54, and he left my mother with 13 children, the youngest of whom were 5 and 6,” the 60-year-old archbishop recalls. “So I know what it is a bit to be in a troubled family, a family that has to struggle against odds.

“So I hope the ministry of the Church in central and southern Indiana will have a special place in its heart for families, and not simply the nice and easygoing families but the families who struggle—families like my family with a single mother who, with the help of her husband in heaven, had to raise 13 of us. And when people say, ‘Mrs. Tobin, how wonderful!—13 children and they all went to college,’ her response is, ‘How wonderful!—13 children and they all practice their faith.’”

## A touch of humor

Those qualities of faith, family, hope, humility and hard work have guided Archbishop Tobin in his nearly 35 years of serving God and the Church as a priest. So has a sense of humor.

He believes a sense of humor is an essential part of the spiritual life. Being of Irish descent, he says, he is also part of a people who have always had a capacity for laughing at themselves.

Archbishop Tobin shows that tendency when he recalls his youthful days as a keyboard player in less-than-stellar rock n’ roll bands. He notes that people’s favorable impressions of his bands improved with the number of drinks they had enjoyed.

“We used to play in some real dives,” he says, smiling.

His easy smile bursts into a full laugh when the conversation turns to his passion for playing ice hockey. He recalls the time an opponent whacked him in the mouth, leaving a cut that led to 40 stitches and a bruised, puffed-up lower lip, just days before he was ordained a transitional deacon.

“I remember kneeling in front of this auxiliary bishop, and he was staring at me because of my stitches,” he says with a laugh.

After he was ordained a Redemptorist priest in 1978, he soon returned to serve at his home parish in Detroit, leading him to once wryly recall those days with this thought, “Some parishioners probably wondered how on earth ‘that ruffian’ was now up there celebrating the Eucharist.”

## A deep sense of humanity

While a sense of humor is at the core of Archbishop Tobin, even more so is the deep sense of the connection between faith and humanity.

As pastor of his home parish in Detroit and later at another parish in Chicago—both with large Hispanic communities—Archbishop Tobin embraced the ‘catholic’ nature of the Church, seeing strength in diversity.

That appreciation grew as he traveled extensively around the world in his past two roles for the Church.

From 1997 to 2009, he served as superior general of the Redemptorist congregation. In 2010, Pope Benedict XVI appointed him as secretary of the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life. It’s the second highest-ranking position overseeing the more than 1 million men and women in the world’s religious orders. This appointment also led to him being ordained a bishop in the same year.

Along the way, the fan of the University of Notre Dame football team also became fluent in five languages—English, Spanish, French, Italian and Portuguese.

“Part of it was growing up in a multicultural neighborhood,” he explains about his love of language. “I remember being a little bit envious of the kids that went home and spoke a different language or ate different foods. My grandmother spoke English well, coming from Ireland, but she prayed in Irish. She wasn’t sure God understood English.”

After delivering that touch of humor, Archbishop Tobin smiles again, believing those languages and his experiences will serve him well in leading an archdiocese that is increasingly becoming more multicultural.

“I presume I’m coming to a Church with multiple gifts and a wide variety of vocations that are called to live together in a Church communion,” says the archbishop, who will be installed on Dec. 3. “If we want a one-size fits-all, vanilla Church, we can’t possibly have a Church in communion. Communion needs a variety.”

## A calm strength

His tendency is to reach out, to share, to make room, to be inclusive—lessons that once again hark back to growing up as one of 13 children in one half of a duplex.



Members of the Indianapolis television media videotape the Oct. 18 press conference in SS. Peter and Paul Cathedral in Indianapolis at which Archbishop Joseph W. Tobin was introduced as the new leader of the Archdiocese of Indianapolis.

“I wouldn’t recommend that [13 children] for every family, but for us it was wonderful,” he says. “We learned to share and support each other. We learned to live with diversity because it’s hard to be selfish if you have one bathroom in the house and eight sisters.”

His love for his sisters and his mother—as well as being educated by Immaculate Heart of Mary sisters and working with them in parish life—undoubtedly shapes his conciliatory and appreciative attitude toward women religious in the midst of a Vatican appointed visitation of women’s religious communities in the United States in recent years.

“People have asked me, ‘Will anything good come out of this visitation to the American sisters?’” he notes. “I say, ‘Good things have already come.’ One very good thing is that in the American Church there is a renewed appreciation for the historical role that women religious have played in the building of the Church. And a sharing among ordinary Catholics about how women religious have influenced their lives and helped them live a better life than they would have otherwise.”

Yet, tellingly, Archbishop Tobin doesn’t stop there in his answer, continuing calmly and strongly with this thought: “That’s a good starting point, but it’s not the finishing point. When I hear people speak enthusiastically of women religious, I sometimes ask, ‘But have you suggested that possibility to your nieces or to your daughters?’”

“I heard Mother Teresa once say that she really resented being called a living saint because, she said, ‘People want to push onto me what is the vocation of us all.’ The sisters, while probably grateful for all the wonderful support they’ve been getting and deserve, I also think they’re wondering if their vocation will attract young women.”

He is equally supportive of Catholic education. He knows the impact that Catholic schools have had on his life and on generations of Catholics.

“I think we have to support catechism, CCD, religious education at all levels in the Church,” he says. “We must also recognize the particular force a Catholic school can have. I remember a lay superintendent of schools saying to me, ‘Give me a child for an hour on Saturday, and I can provide

some information. Give me that child for five days a week, and I can provide formation.’ To complement the formation they should be receiving at home. That’s why I’m a strong believer in Catholic schools.”

## A life filled with grace

That combination of quiet strength, purpose and commitment shines through moments later when he answers a question about his interest in the study of secular culture and its impact on faith as it relates especially to teenagers and young adults.

“One of the more interesting stories that has always fascinated me is from the Gospel of John,” he says. “Jesus begins with a question to these people who were tagging along behind him: ‘What are you looking for?’ It’s only at the end of the Gospel that he says, ‘Come follow me.’ I think what the Church would like to do in a secular society is say, ‘What are you looking for? What do you really want to get out of life?’ And then the Church would say, ‘You can certainly find it with us and more than you ever expected.’”

It’s a reality he has found in his own life.

It’s a faith he wants others to know and share.

It’s a faith that has defined his priesthood for nearly 35 years.

“The experience is one of gratitude for everything,” he says. “It’s like that phrase at the end of *Diary of a Country Priest* where the dying priest says, ‘But all is grace.’ So even what I think are the disasters, the great failures of my life, they were moments of grace because the Psalms say God is close to the brokenhearted.

“The trust that people have shown me because I am a priest, before they knew anything about me, the opportunity to be invited into people’s lives, and the great questions they face and the great suffering they face, all of that is something that I know is not my accomplishment. There have been times when I’ve been kneeling down at night, and I say, ‘Thank you, Lord, because I didn’t know what to do there. I believe you helped me.’”

He believes that help and faith will continue to guide him as he becomes the next archbishop of the Archdiocese of Indianapolis. †

# WELCOME

continued from page 9

archdiocesan director of liturgy. “I am eagerly anticipating the opportunity to serve with Archbishop Tobin. I sense that he has wonderful gifts in leading people, empowering people, supporting people and letting them thrive through the grace and mercy of God.”

As the president of Marian University in Indianapolis, Daniel Elsener was pleased to hear the new archbishop’s strong support of Catholic education.

“I’m sure he will continue the legacy of Archbishop Daniel on education,” Elsener said. “I look forward to working with him.”

Father Rick Ginther, who was recently appointed director of the archdiocesan Office of Ecumenism, was

struck by Archbishop Tobin’s commitment to a missionary spirit across the archdiocese.

“That sense of the missionary spirit is going to be crucial for us in the new evangelization, and that will be in every parish, in every county, in every city, in every rural area, bringing the faith in a renewed way to those that are on the margins of the Roman Catholic Church right now,” said Father Ginther, who also serves as pastor of St. Margaret Mary and St. Patrick parishes in Terre Haute and as dean of the Terre Haute Deanery.

Father Noah Casey also praised the unique perspective that Archbishop Tobin will bring to the archdiocese.

“He brings a worldwide view to an urban culture of Indianapolis that is becoming more and more multicultural,” said Father Casey, the rector of SS. Peter and Paul Cathedral. “So it’s a good mix of religious tradition and multicultural awareness, and even multilingual ability,

which is a great thing for us.”

Several priests commented on the continuity of leadership for the archdiocese that has extended from Archbishop Buechlein to Bishop Coyne and now to Archbishop Tobin in the past 13 months.

“It is an exciting day for the archdiocese,” said Msgr. Joseph Schaedel, pastor of St. Luke the Evangelist Parish in Indianapolis. “I think Bishop Coyne has done a wonderful job in the interim, but we’ve been anxiously awaiting a permanent archbishop as we move forward on so many of the initiatives that Archbishop Buechlein started, and we have continued this ministry under Bishop Coyne.

“It is a historic day. It’s wonderful that we are going to be able to now pray for our bishop, Joseph.”

(Contributing to this story were Sean Gallagher, Mary Ann Garber and Mike Krokos.) †



# Vatican II: Documents address teachings of the Church

(Editor's note: Blessed John XXIII convened the Second Vatican Council in St. Peter's Basilica at the Vatican on Oct. 11, 1962. Pope Benedict XVI marked the 50th anniversary of the council's opening and kicked off the Year of Faith with an Oct. 11 Mass in St. Peter's Square. John F. Fink, editor emeritus of The Criterion, has written a four-part series reflecting on Vatican II. This is the third installment.)

By John F. Fink

Third of four parts

The "Decree on Ecumenism" was passed during the third session of the Second Vatican Council. It made clear that overcoming the scandalous divisions among Christians requires recognition that "Christ the Lord founded one Church and one Church only," and it refers to *Lumen Gentium*, which declared that "the sole Church of Christ ... constituted and organized as a society in the present world, subsists in the Catholic Church, which is governed by the successor of Peter and by the bishops in communion with him" (#1 and #4).

Thus, the decree hardly says that one Christian community is as good as another. It did, however, say that Christ's Church "subsists" in the Catholic Church rather than "is" the Catholic Church as earlier documents stated.

It then went on to acknowledge that the Catholic Church shared responsibility for the divisions of the Church in the 16th century. And it said that the Church accepts those who are brought up in Protestant faiths today "with respect and affection as brothers" (#3).

It said that the life of grace, the theological virtues and the other gifts of the Holy Spirit are available to Christians outside the boundaries of the Catholic Church, but then immediately reminded readers that "it is through Christ's Catholic Church alone, which is the universal help towards

salvation, that the fullness of the means of salvation can be obtained" (#3).

So while decrying divisions in Christianity and exhorting all to promote dialogue and to pray for unity, it did not water down the teachings about the Catholic Church that are in "*Lumen Gentium*."

Vatican II's "*Lumen Gentium*" said plainly, "They could not be saved who, knowing that the Catholic Church was founded as necessary by God through Christ, would refuse either to enter it, or to remain in it" (#14). It also said, "Those who, through no fault of their own, do not know the Gospel of Christ or his Church, but who nevertheless seek God with a sincere heart, and, moved by grace, try in their actions to do his will as they know it through the dictates of their conscience—those too may achieve eternal salvation" (#16).

The fourth and final session of Vatican II ran from Sept. 14, 1965, to Dec. 8, 1965.

Altogether, the council promulgated 16 documents and the fourth session promulgated 11 of them.

First was the council's "Decree Concerning the Pastoral Office of Bishops." This decree spelled out the roles of bishops in the universal Church, in their own dioceses and in their cooperation with one another.

The second was the "Decree on the Adaptation and Renewal of Religious Life." This decree sought to adjust religious life in all its manifold forms to the conditions of the modern world without changing anything essential to the consecrated life.

Next, the council turned to priests. The "Decree on Priestly Training" made clear that the true renewal of the Church was dependent upon the training of priests so that they would be prepared for "a priestly ministry animated by the spirit of Christ" (#1).

It dealt with the importance of seminaries, the care which should be given to the spiritual formation of those preparing for the priesthood, the revision of ecclesiastical studies, training for

pastoral work and the continuation of studies after ordination. All these were to serve the purpose of preparing priests to lead the renewal outlined by Vatican II.

The "Declaration on Christian Education" emphasized the inalienable right of every human being to a suitable education, and said that parents must have the right to choose the schools they wish for their children. It said that parents must not suffer any direct or indirect burdens because of their choice of schools for their children.

It said, too, that education is broader than just schools, and that the teaching of religion must be extended to those who don't attend Catholic schools. It supported special education for the disabled. It said that children "should receive a positive and prudent education in matters related to sex" because modern youth were being inundated with false sex education (#1).

The fifth document promulgated in the final session was "*Nostra Aetate*," the "Declaration on the Relation of the Church to Non-Christian Religions." During the decades since Vatican II, this document has proved very important, particularly in improving relations with the Jews.

The history of antagonism between Christians and Jews went back to the very beginning when Judaism opposed the Christian Church, evoking a similar response on the part of Christians.

In the document, the council rejected the charge that the Jews were guilty of deicide and that they were guilty of the crucifixion of Christ. The document said, "Christ underwent his Passion and death because of the sins of all men so that all might attain salvation" (#4).

It also said, "The Church reproves, as foreign to the mind of Christ, any discrimination against people or any harassment of them because of their race, color, condition of life or religion" (#5).

But "*Nostra Aetate*" wasn't just about the Jews. It also praised Hinduism for its search for God



Blessed John XXIII leads the opening session of the Second Vatican Council in St. Peter's Basilica at the Vatican on Oct. 11, 1962. A total of 2,540 cardinals, patriarchs, archbishops and bishops from around the world attended the opening session. Pope Benedict XVI marked the 50th anniversary of the council opening and kicked off the Year of Faith with an Oct. 11 Mass in St. Peter's Square.

through asceticism and meditation, commended Buddhism for its belief in the radical insufficiency of this temporal world and its search for enlightenment, and complimented Islam for its belief in God, its recognition of Christ as a prophet and its veneration of the Blessed Virgin Mary.

The next document to be promulgated was the "Dogmatic Constitution on Divine Revelation." This was the document on which Father Joseph Ratzinger, the future Pope Benedict XVI, had the most influence. He was all of 35 at the time and was teaching in his native Germany at the University of Bonn.

Cardinal Joseph Frings of Munich took him to the council as his theological adviser.

Father Ratzinger thought the text of the original document on revelation was defective. He believed that revelation is always greater than what can be contained in human words and, therefore, greater than the words of Scripture.

Scripture is the essential witness of revelation, but revelation is something greater and more alive, and what we call "tradition" is precisely that part of revelation that goes above and beyond Scripture.

At the council, Cardinal Frings asked Father Ratzinger to write a

brief schema in which he expressed his views. He then read it to a number of highly regarded cardinals, who asked him and Jesuit Father Karl Rahner to produce a second, more developed, version. The result was the "Dogmatic Constitution on Divine Revelation."

It said that God's revelation came to us by Christ to his Apostles and from them to others either in written form or by their preaching. Thus, it said, there are two ways in which God revealed himself—Sacred Scripture and Tradition. Then it added a third component, the Church's Magisterium.

While acknowledging that this teaching office was not part of God's revelation, it said that it "serves it, teaching only what has been handed on, listening to it devoutly, guarding it scrupulously and explaining it faithfully" (#10).

It also acknowledged the fact that Scripture uses various literary forms and thereby canceled the fundamentalism that was once required to be taught in seminaries. It also accepted the consensus of contemporary New Testament scholars regarding the authorship of the various books, and it encouraged Catholics to study Sacred Scripture.

(John F. Fink is editor emeritus of The Criterion.) †

## Ignorance of faith risks creating cafeteria Catholics, pope says

VATICAN CITY (CNS)—Ignorance of the faith puts Christians at risk of following a "do-it-yourself" religion, Pope Benedict XVI said.

People need to become more familiar

with the creed because it is there that the "Christian moral life is planted and ... one finds its foundation and justification," the pope said on Oct. 17 at his weekly general audience.

Before an estimated 20,000 people gathered in St. Peter's Square, the pope began a new series of audience talks to accompany the Year of Faith, which marks the 50th anniversary of the opening of the Second Vatican Council.

He said he hopes that the series of instructional talks, which is expected to run until Nov. 24, 2013, will help people "strengthen or rediscover the joy of faith and realize that it isn't something foreign to or separate from everyday life, but is its soul."

Pope Benedict said the widespread and dominant nature of today's secularism, individualism and relativism means that even Christians are not completely "immune from these dangers."

Some of the negative effects include faith being lived "passively or in private, a refusal to learn about the faith, and the rift between faith and life," he said.

"Often, Christians don't even know the central core of their own Catholic faith—the creed—thereby leaving room for a certain syncretism and religious relativism," he said. Without a clear idea of the faith's fundamental truths and the uniquely salvific nature of Christianity, "the risk of constructing a so-called 'do-it-yourself' religion is not remote today.

"Where do we find the essential

formula of the faith? Where do we find the truths that have been faithfully handed down and make up the light of our daily life?" he asked.

He said the answer is the creed, or profession of faith, which needs to be better understood, reflected upon and integrated into one's life.

Christians need to "discover the profound link between the truths we profess in the creed and our daily life" so that these truths are allowed to transform the "deserts of modern-day life."

The Christian faith is not a belief in an idea or just an outlook on life, he said, but a relationship with the living person of Christ who transforms lives.

That is why having faith in God isn't merely an intellectual activity, but something that "truly changes everything in us and for us. It clearly reveals our future destiny, the truth of our vocation within history, the meaning of life and the pleasure of being pilgrims heading toward the heavenly home." †



Pope Benedict XVI

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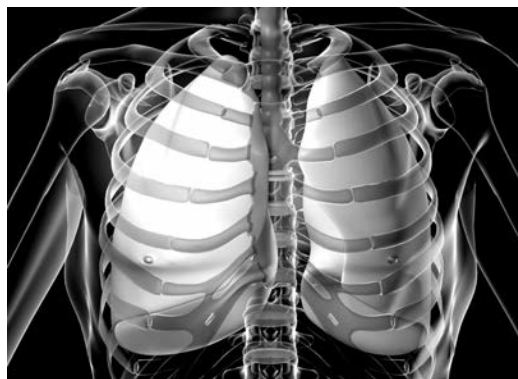
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# Priest spurs parishioners into new foray of evangelization



Above, permanent deacon Rick Cooper rides on St. Mary Parish's float on Sept. 15.

Right, Ethan Hublar, from left, Madison Hubbard, Brent Kendall, Jared Willoughby, Cierwen Abell and Marisa Elder ride on St. Mary Parish's float on Sept. 15 in Lanesville. They received their first Communion last April.



By Leslie Lynch

Special to *The Criterion*

LANESVILLE—Sometimes it takes the perspective of a newcomer to prompt a change that, in retrospect, is a joyful complement to both the Church family and its broader civic community.

When Father Juan Jose Valdes of Guadalajara, Mexico, was assigned as administrator of St. Mary Parish in Lanesville in 2010, he found himself immersed in a rural, close-knit parish with strong German roots.

Raised in a farming community in Mexico, he had much in common with residents although the methods used to work the earth in each region are vastly different.

The priest eagerly attended Lanesville's Heritage Weekend festival, which highlights the town's rich history, notably

by demonstrating antique implements used by early settlers.

But as he watched the festival's parade, he was surprised that St. Mary Parish did not have a float among those with a religious theme.

Spurred by this omission, he suggested that parishioners enter a float in this year's parade.

The parish's arts and environment committee took on the challenge with the same cheerful, can-do attitude and collaborative effort that is their signature approach to creating a beautiful worship space every week.

Talented members produced a design in accordance with this year's parade theme of "Past, Present and Future." Their vision came to fruition as Jerry and Lennie Reinhardt hosted a float-building party at their family farm.

On Sept. 15, sunshine and pleasant

temperatures drew a record crowd to Lanesville for the parade and festivities.

Drawn by a mule team furnished and driven by Scott Berkeley, St. Mary's float featured a tapestry of the Madonna cradling the infant Jesus, depicting one of the foundational beliefs of the Catholic faith.

A wooden ambo highlighted the centrality of the proclamation of the Word of God. Recently ordained permanent Deacon Rick Cooper, dressed in an alb and stole, and his wife, Diane, symbolized the present Church.

Cierwen Abell, Marisa Elder, Madison Hubbard, Ethan Hublar, Brent Kendall and Jared Willoughby, who received their first Communion in April, knelt on kneelers in the center of the float to signify the Church's future.

And beneath an ornate canopy used to grace the tabernacle in pre-Vatican II days, the longest married couple in the parish represented the past. Resplendent in his tuxedo and her wedding gown, parishioners Pete and Joan Schickel were showcased as "Just married—66 years ago."

The design focused on the sacraments of first Communion, matrimony and holy orders, and emphasized vocations to be discerned by youths or embraced and carried out by adults.

The float and its riders presented a joyful and inviting snapshot of the theology of the Church, both basic and complex.

While not a venue normally envisioned by a parish that usually approaches evangelization by doing works of service, the effort brought greater visibility to



Pete and Joan Schickel, who have been married for 66 years, ride on St. Mary Parish's float on Sept. 15.

"the church on the hill."

Only God knows how this foray into a new evangelization will bear fruit, but cheerful obedience to a pastor's idea has already demonstrated that evangelization can be fun.

Stretching beyond the realm of the familiar brought generations together, promoted the parish within the larger community in a new and different way, and broadened the horizons of those involved in creating the parade entry.

And in an unexpected but delightful end to the day, the St. Mary Parish float was awarded first place in the religious division of Lanesville's 2012 Heritage Weekend parade. †



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## Christian unity, a Vatican II priority, is a work of the Holy Spirit

By Fr. John W. Crossin, O.S.F.S.

“The restoration of unity among all Christians is one of the principal concerns of the Second Vatican Council.”

This first sentence of “*Unitatis Redintegratio*,” the council’s “Decree on Ecumenism,” is still surprising to many Catholics.

How did the Church come to embrace the ecumenical movement? Most authorities date the beginning of the modern ecumenical movement to the Edinburgh (Scotland) World Missionary Conference of 1910.

The conference was a gathering of Anglicans and other Protestants. It was concerned with collaboration in Christian missions. Then, as now, divisions among Christians were hindering the acceptance of the Gospel.

The sole Catholic participation was through a letter sent by Bishop Geremia Bonomelli of Cremona, Italy, wishing the participants well. The letter was read aloud at the beginning of the conference.

Bishop Bonomelli mentioned at the time to some priests he knew—including a priest by the name of Father Angelo Roncalli—that an ecumenical council could come from the emergence of these relationships between different Christian communities.

The following 50 years witnessed occasional Catholic participation in ecumenical conversations. A softening of Catholic concerns about ecumenism developed over decades. There was interest among some theologians, such as Dominican Father Yves Congar, who wrote a groundbreaking book on Christian disunity in 1937.

These decades saw the founding of the World Council of Churches after World War II and the increased activity of the National Council of Churches in the United States.

Early in his pontificate, Blessed John XXIII—the former Father Angelo Roncalli—called the

Second Vatican Council. The Holy Spirit, who is the principal of Church unity, had been gently at work during Pope John’s days as papal ambassador first in Bulgaria, an Eastern Orthodox country; then in Turkey, a Muslim country; and then in France, a secularizing country.

Vatican II’s “Decree on Ecumenism” set the stage for the last 50 years of Catholic dialogue and conversation with Orthodox, Protestant, and Anglican brothers and sisters. At its beginning, the decree sets forth Catholic principles on ecumenism.

It is the Holy Spirit who brings about “the wonderful communion of the faithful,” the decree says (#2). Ultimately, Christian unity is God’s will and God’s work, and not solely our own.

The decree exhorts that all Catholics participate in the work of Christian unity. This work—our conversation, dialogue and service with other Christians—calls for complete honesty. We must represent the position of others with truth and fairness.

We are called to a gentle mutual respect and trust in one another. In the past, we have sometimes engaged in comparing our best to their worst. But now, honesty and mutual respect call us to search the past and the present together to come to the truth. Our conversation is based on the truth as well as we can determine it.

This search leads us to acknowledge our faults. “Christ summons the Church, as she goes her pilgrim way, to that continual reformation of which she always has need, insofar as she is an institution of men here on Earth,” the decree says (#6).

It also tells us that humility is a key virtue for ecumenists. We need to repent of our past faults to embrace the current guidance of the Holy Spirit.

The search also leads us to value the virtues of our ecumenical colleagues.

After Vatican II, one of the senior priest-theologians of my religious order engaged in regular conversation with an Anglican colleague. At lunch one day, he said that while they had theological differences, the Anglican priest was



Anglican Archbishop Michael Jackson, left, and Archbishop Diarmuid Martin of Dublin, Ireland, lead an ecumenical Good Friday procession in Dublin from Christ Church Cathedral to the Pro-Cathedral, where a prayer service was held on April 6. Promoting Christian unity was a high priority at the Second Vatican Council. The 50th anniversary of the opening of the council was on Oct. 11.

outstanding in living the Gospel.

Our conversation with our fellow Christians leads us to look deeper into the roots of our own faith. We clarify our deepest beliefs and sometimes need to acknowledge our own misunderstandings of Catholic belief.

Ecumenical dialogue, rather than making us less Catholic, makes us more so.

A deep search into our faith can make us aware of commonalities that we share with our fellow Christians. It is the Holy Spirit who will help us work our way through the divergences we discover.

Ecumenical conversation leads us back to prayer, as the decree points out.

“This change of heart and holiness of

life, along with public and private prayer for the unity of Christians, should be regarded as the soul of the whole ecumenical movement, and merits the name ‘spiritual ecumenism’ ” (#8).

Ecumenical relationships are a school of virtue. To engage others we need humility, honesty, patience and gentleness.

Sometimes we see these in our ecumenical partners. I hope they see them in us. I believe that we need saints to lead us on the road to unity.

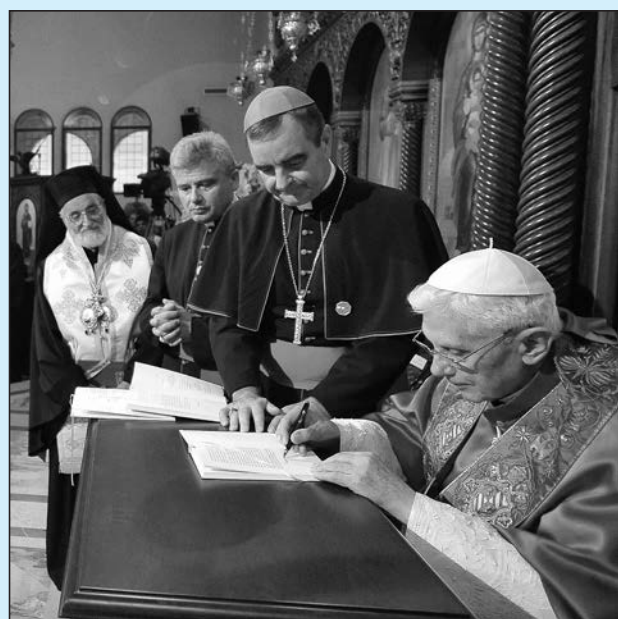
(Father John W. Crossin, a member of the Oblates of St. Francis de Sales, is executive director of the U.S. bishops’ Secretariat for Ecumenical and Interreligious Affairs.) †

## Ecumenical and interreligious dialogue can help eliminate prejudice

By David Gibson

Distrust can pose serious problems in human relationships. Similarly, when people fear each other or allow prejudice to shape their attitudes toward each other, their relationships suffer.

This is true whether the relationships in question involve individuals or groups—such as religious



Pope Benedict XVI signs the apostolic exhortation titled “The Church in the Middle East” during his visit to the Melkite Catholic Basilica of St. Paul in Harissa, Lebanon, on Sept. 14. In the document, Pope Benedict encourages Christians in the region to foster interreligious dialogue with Muslims.

believers belonging to separate Christian communities or other world religions.

Over a long course of time, it happened frequently that divided believers thought they knew each other even though they basically were uninformed about each other.

But yes, they often distrusted, feared or prejudged each other. This helps to explain why the ecumenical and interreligious movements of contemporary times became urgent concerns.

Could divided religious believers come to understand each other, shed their hostilities and forge enriching relationships?

In its 1964 “Decree on Ecumenism” (“*Unitatis Redintegratio*”), the Second Vatican Council encouraged efforts “to eliminate words, judgments and actions which do not respond to the condition of separated brethren with truth and fairness and so make mutual relations between them more difficult” (#4).

Against this background, consider a pointed remark that Pope Benedict XVI made in a major new document.

During a September 2012 visit to Lebanon, Pope Benedict signed and released an apostolic exhortation titled “The Church in the Middle East.”

In a section addressing Christian-Muslim relationships in that troubled region, the pope says, “May this region demonstrate that coexistence is not a utopia, and that distrust and prejudice are not a foregone conclusion” (#28).

In other words, prejudice and distrust must not be accepted as foreordained realities of Christian-Muslim relations in the Middle East. After all, the pope noted, Christians and Muslims living alongside each other often benefit in welcome ways from a “dialogue of everyday life” (#28).

He encouraged support for all efforts “to overcome

ignorance and to promote knowledge” between believers (#28).

In saying these things, he seemed to call attention to fundamental lessons and achievements of the ecumenical and interreligious dialogue movements over the past half-century. It was learned that:

- Forgone conclusions about others shore up the walls between religious bodies.
- When ecumenical or interreligious conversations explore beliefs that are shared, doors open to new kinds of relationships.

This does not mean the differences between believers should be camouflaged in ecumenical or interreligious conversations.

It does mean these conversations benefit greatly when their participants are open to the possibility that more unites them than divides them.

When this happens, ecumenical achievements can be amazing, which is how Cardinal Edward Cassidy described the ecumenical consensus reached in 1998 when the Catholic Church and the Lutheran World Federation released their “Joint Declaration on the Doctrine of Justification.”

Many once thought Catholics and Lutherans never could agree about anything involving justification by faith. So was the joint declaration amazing?

Cardinal Cassidy, at that time president of the Pontifical Council for Promoting Christian Unity, had this to say about it. “No longer may we look upon our different expressions of faith as being like two huge cannons drawn up in battle line and facing each other!”

(David Gibson served on the Catholic News Service editorial staff for 37 years.) †



From the Editor Emeritus/John F. Fink

## Year of Faith: God created the universe

Catholics believe that God created the universe. However, we do not reject scientific facts as many people suppose we do.



Recent books by prominent atheists like Richard Dawkins and Sam Harris argue that science and belief in God as Creator are incompatible.

But Catholics insist that there cannot be incompatibility between scientific and religious truth because God is the Author of both.

It is true that Catholic Church officials were once wrong when they condemned the teachings of Galileo that the Earth revolves about the sun, but his theory of heliocentrism was unprovable at the time. The Church has learned from that mistake.

The Catholic Church teaches that God created the universe, but Catholics do not believe in what has come to be known as creationism. We don't believe that the universe necessarily came into existence in the precise way that the Book of Genesis

described the creation. Since at least the time of St. Augustine in the fifth century, the accounts of creation in Genesis have been seen as largely symbolic.

The Bible is not a scientific textbook. If the congregation of cardinals that condemned Galileo in the 17th century had been more aware of that, the split between science and religion might not have occurred.

Some atheists who put all their faith in science want to give the impression that most scientists are atheists. That simply isn't true.

As far as I know, there is no study that shows that there is a greater percentage of atheists among scientists than there is in other professions. Atheists remain a small minority among scientists just as they do in other fields.

Throughout history, our greatest scientists have tended to be believers, many of them devout believers. Sometimes that belief comes from recognition that there is tremendous order in the universe, an order that could not have occurred accidentally.

Do Catholics believe in evolution?

Blessed John Paul II wrote in 1986, "The theory of natural evolution, understood in a

sense that does not exclude divine causality, is not in principle opposed to the truth about the creation of the visible world, as presented in the Book of Genesis."

He was even more emphatic in 1996, in a message to the Pontifical Academy of Sciences, when he said that "the theory of evolution has a great deal of scientific basis."

Back in 1925, when G. K. Chesterton wrote his masterpiece *The Everlasting Man* to refute some of the claims of H. G. Wells, he began with a discussion of evolution and its limitations. He noted, "It is really far more logical to start by saying 'In the beginning God created heaven and Earth' even if you only mean 'In the beginning, some unthinkable power began some unthinkable process.'"

Author Frank J. Sheed, in his book *Theology and Sanity*, pointed out that Genesis "tells us of the fact but not the process. There was an assembling of elements of the material universe, but was it instantaneous or spread over a considerable space and time? Was it complete in one act or by stages?"

The Catholic Church doesn't pretend to know the answer to that scientific question. †

Cornucopia/Cynthia Dewes

## Immigration is the name of the American game

America is a nation of immigrants. We all came from someplace else, originally, even the so-called Native Americans.



Even if we are aware of that fact from high school social studies classes or from current newspaper stories about border patrols and problems with illegal immigrants, we may not feel personally involved.

After all, most of our ancestors came to this country at least a couple of generations ago.

We love to go to Sons of Norway and Ancient Order of Hibernians events to maintain our family memories. We bake baklava and Apfel strudel and julekage to keep our ethnic taste buds alive, and we study family genealogy as a national pastime. But we may not have had the experience of immigration up close and personal.

When we were a young family, our next-door neighbors were a German couple who had been brought to the U.S. as displaced persons (DPs) by the Quaker Church after World War II. They had two sons and spoke English well. Ruth was a homemaker.

Fred was a technical assistant to a chemist. He told us that he had wanted to come to America in the late 1930s because he admired

the "American experiment," as he called it. But his mother said that if he were drafted into the German army and didn't appear, he could never return to Germany. So he spent the war as a paratrooper in Italy.

Afterward, because he spoke English, he became an interpreter for the Allies. Later, he made his way through the Soviet Zone to Stettin—now Szczecin in Poland—to retrieve Ruth. Their first son had already died while she was fleeing the advancing Russians.

They wound up in West Germany, living with a farmer whose apples inspired Fred to help them all survive by selling alcoholic applejack. A second son was born, and then they were rescued by the Quakers and brought to the U.S.

In middle age, Fred went to college at night and became a lawyer. During his last years, he helped others as an attorney for the National Labor Relations Board. He was indeed a survivor.

A few years later, from Korea on still another continent, came Taihee, who married my husband's brother when he served there in the U.S. Army. She was born in Shanghai, China, where her Korean parents took the family to live because of her father's business. Then the Japanese occupied the city, and Taihee spent her girlhood under their rule.

She remembered being taken with other

schoolgirls to the airstrip to strew flowers for the kamikaze pilots as they prepared to take off on suicide missions.

World War II ended, her father died and the impoverished family returned to Korea, where Taihee and a sister worked to support them all. One of her brothers, then 14, disappeared one day and after a long search was presumed kidnapped for conscription into the North Korean army.

Taihee's life was filled with fear and hardship, like Fred and Ruth's experience, except for the added stress of racial difference. And like them, she prevailed with courage and grace. It was our good fortune to befriend these newly arrived immigrants to our country, whose stories are somewhat similar to those of our immigrant ancestors.

If we have learned one thing about people everywhere from the newcomers, it is this: They value the same things we do—faith in something greater than themselves, family, friends, and work that sustains and enriches them.

And, most of all, they believed, and still believe, in the goodness of God and the goodness of America.

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

Emmaus Walk/Debra Tomaselli

## When something seems like forever ... maybe it's not!

Young children can surprise us with the things they say. Sometimes, as in this case, they deliver a divine perspective.

It all began when I told a story about my mother. Avé, my 5-year-old granddaughter,



cocked her head, blonde curls spilling to the side. "Your mother?" she asked. "Who is she?" "Oh, you don't know her," I replied with a wave of my hand. "She died before you were born."

I looked away, thinking the conversation had ended.

But as an afterthought, I mumbled, "In fact, she died before your mother was born."

Moments later, I heard her tiny voice fumbling with the words.

"She died? W-where is she?"

Before I could respond, Avé spoke again. "Is she in heaven?"

Relief washed over me. Avé could understand that. Sadly, she was introduced to the concepts of death and heaven after my daughter gave birth to a stillborn child last year.

"Yes," I said, sitting back in my chair.

"Yes, she's in heaven."

My little granddaughter looked up. Our

eyes met in one intense moment.

"Still?" she asked. "She's in heaven. ... Still?"

I chuckled at her comment until, days later, I found myself struggling with an ethical issue.

Unexpectedly, I was in a whistleblower-type situation where I was the one who would have been making the noise. It happened when I was directed to send an e-mail with a slanted reply to keep a transaction alive.

When I questioned this, I was told that the partial answer "wasn't a big deal."

Of course it was. Most likely, the contract would cancel if all the details were disclosed.

Struggling, I hesitated to send the skewed communication.

"Why are you making such a big deal?"

My friend finally grumbled. "Do you want to rock the boat? This is a done deal. Just answer the way I told you. Otherwise, you might create problems."

I didn't want to instigate difficulties. I didn't want to disrupt relationships. It wasn't my fault anyway, was it? Someone else was telling me what to say, right? Still grappling, I pushed the send button.

But the knot in my stomach didn't disappear like the words on the computer screen.

Rather, the agony escalated. I woke up in

the dark of the night, wrestling with my decision. Tossing and turning, I realized there was no easy solution.

The next morning, I dreaded powering up my computer.

I couldn't escape the anxiety. I suffered for what seemed an eternity and then, while praying for guidance, I suddenly remembered the message delivered by my granddaughter: This life is not forever. Eternity lasts an eternity.

Had my perspectives been turned upside down? Was I more concerned about easing the discomfort of this temporal life than in its everlasting consequences?

With that, I felt courageous.

Bracing myself, I sent a corrected e-mail, adding the details previously omitted. I didn't know what would happen, but I prayed for the strength to deal with the aftermath.

Instead, chaos never came. Finally, after what seemed an eternity but in reality was less than 24 hours, the responding e-mail arrived.

"Not a problem," it read. "Proceed as planned."

(Debra Tomaselli writes from Altamonte Springs, Fla. She can be reached at dtomaselli@cfl.rr.com.) †

Faith and Family/Sean Gallagher

## A Vatican II lesson: Be fully conscious and active in your life of faith

Earlier this month, we marked the 50th anniversary of the start of the Second Vatican Council. That day, Oct. 11, was also the start of the Year of Faith



called for by Pope Benedict XVI.

I was born in 1970, five years after Vatican II concluded. Despite my lack of any memory of it, that council has played an important role in my

life of faith.

It starts with my parents' wedding.

They exchanged their vows of marriage on Nov. 28, 1964, at St. Joseph Church in Shelbyville. The nuptial Mass was celebrated according to the 1962 edition of the *Roman Missal*, i.e., it was a traditional Latin Mass.

It turned out to be one of the last such liturgies to be celebrated at the parish until a recent celebration of the extraordinary form of the Mass there.

The next day, the first Sunday of Advent in 1964, the Eucharist began to be celebrated in English at St. Joseph Parish, and in parishes across the archdiocese and the country.

The timing of my parents' wedding and the start of widespread use of vernacular in the Church's liturgy, while not of ultimate importance in my connection to Vatican II, is still emblematic of it.

My parents and broader family, especially my paternal grandparents, gave me a good example of the life of faith as I grew up and made sure that I was formed well in it.

Without being able to cite council document titles and paragraph numbers, they nonetheless concretely lived out the high calling and duty of parents described by the bishops at the council in the "Dogmatic Constitution on the Church" (*Lumen Gentium*). "The family is, so to speak, the domestic church. In it parents should, by their word and example, be the first preachers of the faith to their children ..." (#11).

Although I struggle to bring to full maturity the seeds of faith that my parents planted in my heart, I will be forever grateful that they did so.

My wife, Cindy, and I are now doing the same with our four sons.

But the cultural context in which we are doing this is a good bit different than when I was their age. Today, it is much more socially acceptable to have no ties to any organized religion.

A study recently released by the Pew Forum on Religion and Public Life noted that nearly 20 percent of American adults claim no religious affiliation—an all-time high. That same study noted that just five years ago the unaffiliateds were at 15 percent. They were at 7 percent in 1972 when I was 2.

From this and other signs of change in our society, it seems clear that another council teaching connected to the liturgy needs to be applied to the broader life of faith. It is a teaching that was a reason behind the change in the liturgy that my parents experienced on the day after their wedding.

The bishops at the council taught that all the faithful should have a "fully conscious and active participation" in the liturgy (*Sacrosanctum Concilium*, #14).

When we parents are fully conscious and active in being joyful witnesses of the faith to our children, and in forming that faith in their minds and hearts, then they will not continue the trend noted in the Pew Forum study.

They will accomplish what

Blessed John XXIII saw as a prime reason for calling Vatican II in the first place—to prepare the Church to proclaim the Gospel in the third millennium. †



Thirtieth Sunday in Ordinary Time/Msgr. Owen F. Campion

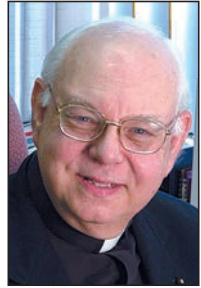
# The Sunday Readings

Sunday, Oct. 28, 2012

- *Jeremiah 31:7-9*
- *Hebrews 5:1-6*
- *Mark 10:46-52*

The Book of Jeremiah provides this weekend's first reading.

A few facts about Jeremiah are known from the book itself. He was from Anathoth, a village only a few miles from Jerusalem, and was the son of Hilkiah, a priest. He acted as a prophet for more than 40 years. As the son of a priest, he in all likelihood was



quite familiar with the traditions of the ancient Hebrews. He would have been particularly aware of the importance of the Exodus, the flight from Egypt and slavery, which molded the Hebrews into one distinctive race and resulted in their settlement in the Holy Land.

The tradition was clear. The Hebrews did not escape Egypt simply because they were lucky or because they were clever. On the contrary, they succeeded in fleeing the miseries they had endured in Egypt only by the mercy and power of God.

Jeremiah saw events in his lifetime as threatening and as awful as the plight of his people centuries earlier in Egypt. He lived to see Babylonia completely overtake the Hebrew homeland, and saw the coercion brought to bear upon his people by Babylon and other imperialistic neighbors.

He addressed these threats, and the humiliation and destruction of being overtaken, with faith that the merciful God of the Exodus again would rescue the people.

This weekend's reading is a powerful and expressive acclamation of God's power and goodness, and in the assurance that once more God will protect and lead the people.

As is typical of this book, this reading is quite moving in its eloquence and feeling.

For its second reading, the Church presents a selection from the Epistle to the Hebrews.

This New Testament Scripture is abundant in its references to the ancient

Jewish beliefs and customs. Its author is unknown, but obviously the author understood Judaism and Jewish life in the first century A.D. very well.

Supreme in Jewish worship, and many other aspects of Jewish life in the first century A.D., was the high priest, descending in office from Aaron, the brother of Moses. The high priest acted for the entire nation as he offered the sacrifice in the temple.

The Epistle to the Hebrews sees Jesus as the great high priest of the new era of salvation, the era of Christianity.

Jesus acts for all humankind in sacrificing to God, causing reconciliation and a new bonding after sin tore humanity away from God.

St. Mark's Gospel furnishes the last reading.

It is the story of Bartimeus, a blind man who begged by the roadside in Jericho. It is no wonder that Bartimeus had to beg in order to survive.

At the time of Jesus, persons with severe physical challenges, such as blindness, were reduced to begging unless their families assisted them.

Blindness, as did all other bodily difficulties, had a spiritual component for the ancient Jews. God willed nothing evil or heartless. Disease and incapacity were believed to be signs of a heartlessness that came from sin.

Thus, when Jesus healed, the effects and power of sin also were overcome.

The key to Bartimeus being healed was his faith.

## Reflection

Jeremiah was hardly the only ancient Hebrew writer who concentrated on the mercy of God as seen in the Exodus.

God's mercy is everlasting because God is eternal and unchanging.

God is not forgiving and blessing in one instance then punitive and angry in another.

Just as hardships and great worries troubled the ancient Hebrews long after they had left Egypt, so sadness and difficulties confront us today.

We cannot do everything ourselves, but the loving God of the Exodus, with us because of the reconciling death of Jesus, still comes to our aid.

The key is that we—like Bartimeus centuries ago—love God and trust in the Lord. †

## Daily Readings

Monday, Oct. 29  
*Ephesians 4:32-5:8*  
*Psalms 1:1-4, 6*  
*Luke 13:10-17*

Tuesday, Oct. 30  
*Ephesians 5:21-33*  
or *Ephesians 5:2a, 25-32*  
*Psalms 128:1-5*  
*Luke 13:18-21*

Wednesday, Oct. 31  
*Ephesians 6:1-9*  
*Psalms 145:10-14*  
*Luke 13:22-30*

Thursday, Nov. 1  
All Saints  
*Revelation 7:2-4, 9-14*  
*Psalms 24:1-4ab, 5-6*  
*1 John 3:1-3*  
*Matthew 5:1-12a*

Friday, Nov. 2  
The Commemoration of  
All the Faithful Departed  
(All Souls)  
*Wisdom 3:1-9*  
*Psalms 23:1-6*  
*Romans 5:5-11*  
*John 11:17-27*

Saturday, Nov. 3  
St. Martin de Porres, religious  
*Philippians 1:18b-26*  
*Psalms 42:2-3, 5cdef*  
*Luke 14:1, 7-11*

Sunday, Nov. 4  
Thirty-first Sunday in  
Ordinary Time  
*Deuteronomy 6:2-6*  
*Psalms 18:2-4, 47, 51*  
*Hebrews 7:23-28*  
*Mark 12:28b-34*

## Question Corner/Fr. Kenneth Doyle

### Church requires that homily is always to be part of Mass on Sundays and holy days

**Q**I feel very disappointed and perplexed at the decision of our diocese to omit the homily, without any reference to the Sunday readings for the day, in order to use the time instead to campaign for our annual diocesan appeal.



It happened last year and again this year. Shouldn't better judgment be used? What, after all, are our priorities? (Richmond, Va.)

**A**Had it happened just as you say, I think I would agree with you.

The homily is an integral part of the liturgy. It is, in the words of the "General Instruction of the *Roman Missal*," "necessary for the nurturing of the Christian life."

The "General Instruction of the *Roman Missal*" goes on to say that "on Sundays and holy days of obligation there is to be a homily at every Mass that is celebrated with the people attending and it may not be omitted without a grave reason" (#66).

I suspected, though, that there was more to the story so I took the liberty of checking with the Richmond Diocese.

In fact, there was never any diocesan directive that the homily be eliminated on the appeal Sunday.

On the contrary, parishes were sent a short video describing how the appeal proceeds are put to use and were encouraged to play that video following a homily based on the day's Scriptural readings.

Other suggested options included showing the video in church before Mass began or having the video run in the gathering area as people were arriving at Mass.

That may not have happened at your parish.

Typically, such appeal videos illustrate a few of the diocesan programs supported by the collection—food pantries and soup kitchens, training of catechists, pre-Cana presentations, etc.

Since such ministries flow out of the Gospel imperative, it is usually not difficult to relate the appeal to the scriptural passages for the day.

**Q**I am not a Catholic, but my husband, who passed away recently, was a

devout Catholic.

Since his death, I have received a number of Mass cards from friends and relatives. Some of them are specific about when the Mass will be offered and where, and I need some guidance about the "etiquette" of Mass cards.

Am I expected to be present at those Masses? I am homebound. Or am I expected to participate in the Mass itself in some manner? (Stratford, N.J.)

**A**The practice of praying for the deceased has a long history. It predates the coming of Christ as is evident in the Old Testament in the Second Book of Maccabees.

In the *Catechism of the Catholic Church*, we learn that "from the beginning the Church has honored the memory of the dead and offered prayers in suffrage for them, above all the eucharistic sacrifice, so that, thus purified, they may attain the beatific vision of God" (#1032).

Mass intentions and schedules are commonly listed in parish bulletins, not only so that those who wish can attend, but also so that all parishioners can remember in their prayers those who have died.

On the day of the Mass itself, the priest-celebrant often announces the names of those for whom the Mass had been requested—either at the beginning of Mass or in the commemoration in the eucharistic prayer—so that the congregation may be mindful of those persons as they pray.

Sometimes, when a person has been well-known in a parish or community, there might be dozens of Masses requested for his or her intention.

There is no expectation that the bereaved family members attend each of these Masses.

A person sending a Mass card knows that might be virtually impossible as it is in your own case. So there is no obligation for you to do anything more once you have thanked the donors for their sympathy.

If you would like to, and if it would not be burdensome, you might keep the notices for the requested Masses in chronological order and remember to pray particularly for your husband on the days of those Masses.

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

## My Journey to God

### The Righteous Trees

In my despair, I drove to the park  
And there, before me,  
Were all the trees,  
Tall, silent,  
Like wordless souls  
Looking back at me.  
No one else was there.  
It was dusk, a rainy eve.  
I sat in my car  
And wept, and watched the trees,  
So many in number,  
So tall, so mighty.  
They seemed to speak to me  
Of the power of God.  
"He healeth the broken in heart,  
He bindeth their wounds,  
He shall never suffer the righteous to be moved ..."  
How long have they stood here,  
These righteous trees?  
How many others have been comforted  
By their steadfast presence  
Bespeaking mightily of  
The greater might of God,  
The eternal Mystery of God,  
Who sees the sparrow fall from the sky  
And numbers the very hairs on our heads?

By Linda Abner



CNS file photo/Nancy Wiechec

(Linda Abner is a member of Our Lady of Lourdes Parish in Indianapolis. Her poem includes a Scripture passage from Psalm 147. *Hikers make their way along Cedar Run, where trees were displaying fall colors, at Shenandoah National Park in Virginia on Oct. 24, 1010.*)



# Rest in peace

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

**AMBERGER, Jacob Charles**, 17, St. Joseph, St. Leon, Oct. 6. Son of Charlie Amberger and Keri (Osterman) Amberger. Brother of Megan and Jason Amberger. Grandson of Dick and Jo Ann Amberger and Jerry and Sheri Osterman.

**BOSTOCK, Robert G.**, 82, Our Lady of Perpetual Help, New Albany, Oct. 2. Husband of Evelyn Bostock. Father of Linda Haas, Brenda Halak, Nikki King, Doug, Rick and Scott Bostock. Brother of Dale, Larry, Marvin and Nobby Bostock. Grandfather of 11. Great-grandfather of six.

**CARNEY, Jerry A.**, 74, St. Mark the Evangelist, Indianapolis, Oct. 13. Father of Lisa Roell, Daniel, Joseph and Michael Carney. Brother of Dorothy, Mary Ann, Ruth, David, Dennis and Donald Carney. Grandfather of four.

**CARRICO, Rita Ruth**, 61, St. Mary, Lanesville, Oct. 8. Wife of Joe Carrico. Mother of David, Michael and Steven Carrico. Sister of Sharon Brown, Judy Martin, Opal Wells, Donna, Jerry, Larry, Lester and Richard Hendricks. Grandmother of two.

**CHAPMAN, Robert Lee, III**, 22, St. Charles Borromeo, Bloomington, Oct. 7. Son of Robert and Barbara Chapman Jr. Brother of Cole Chapman. Grandson of Constance Luttinene, Donald Briggs and Robert Chapman Sr.

**GODBY, Evelyn**, 93, St. Malachy, Brownsburg,

Aug. 30. Mother of Billie Simion-Sager and Iva Smith. Grandmother of nine. Great-grandmother of 16. Great-great-grandmother of 20.

**HAGEDORN, Krista E.**, 27, Our Lady of Perpetual Help, New Albany, Oct. 4. Daughter of Eugene Hagedorn. Granddaughter of Raymond and Mary Hagedorn.

**HOLMES, Joseph E.**, 90, St. Malachy, Brownsburg, Oct. 1. Father of Kathleen Holmes.

**JEATRAN, Thomas L.**, 77, St. Joan of Arc, Indianapolis, Oct. 9. Husband of Elizabeth Jeatran. Father of Sarah Fenton, Stephanie Jones, Richard Crock, David, Paul and Peter Jeatran. Brother of Anne Rankin. Grandfather of 13.

**KOETTER, Mary Frances**, 72, St. John the Baptist, Starlight, Oct. 10. Wife of Thomas Koetter Sr. Mother of Brian, Jerry, Randy, Rick and T.J. Koetter. Sister of Rita Becht, Joan Dohoney, Helene Hart, Kate Lasley, Carol Smith, Jane Wiseman and Michael Newton. Grandmother of 16. Great-grandmother of eight.

**LEASON-Douglas, Frances M.**, 86, St. Bartholomew, Columbus, Oct. 4. Mother of Kathleen, Kerry, Kim, Kenneth and Kevin Leason. Grandmother of five.

**LENTZ, Robert A.**, 84, St. Anthony of Padua, Clarksville, Oct. 4. Husband of Kathleen Lentz. Father of Anne Marie Griffin and Stephen Lentz. Brother of Mary Shean. Grandfather of two.

**MASTERTON, Riley Joe**, 22, Most Sacred Heart of Jesus, Jeffersonville, Sept. 26. Son of Joseph and Julie Masterton. Brother of Claire, Neal and Reid Masterton. Grandson of Robert Jenkins and Barbara Jenkins. Step-grandson of Beverly Jenkins.

**MOENTER, Herbert G.**, 96, St. Louis, Batesville, Oct. 14.

Father of Brenda Moorman, Eric, Keith, Kurt and Ron Moenter. Grandfather of nine. Great-grandfather of 10.

**MOHR, Raymond H.**, 81, St. Teresa Benedicta of the Cross, Bright, Oct. 6. Husband of Barbara (Clark) Mohr. Father of Pamela Zoller, Clark, James and Richard Mohr. Grandfather of 11. Great-grandfather of two.

**MOORE, Barbara Ann (Mottolo)**, 73, Most Sacred Heart of Jesus, Jeffersonville, Sept. 27. Mother of Michelle Nance, Yvonne Wilson and Kevin Goodwin. Sister of Gerald and Robert Mottolo. Grandmother of four.

**NADERMAN, Marie J.**, 103, Immaculate Conception, Millhousen, Oct. 11. Mother of Joseph Naderman.

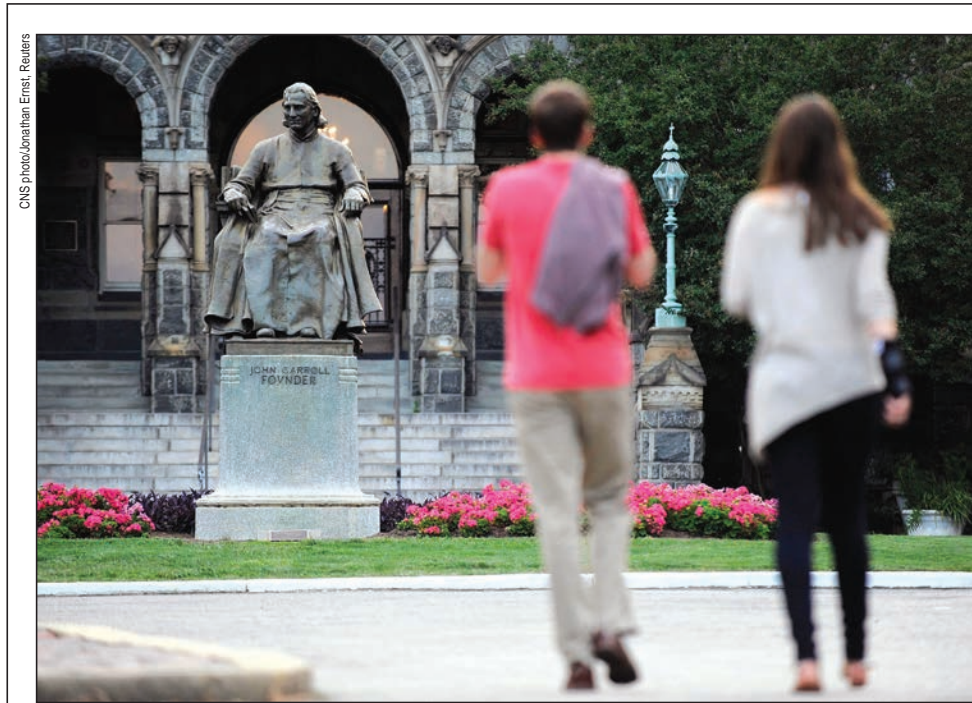
**OHLHAUT, Mary R.**, 88, St. Teresa Benedicta of the Cross, Bright, Sept. 29. Mother of Janie Cook, Mary Rooks, Chrissy Schneider, Andrew, Dan and Dave Ohlhaut. Sister of Virginia Fries, Joseph, Robert and Ronald Merten. Grandmother of 44. Great-grandmother of 72. Great-great-grandmother of one.

**SAUER, Marian R. (Langer)**, 88, Sacred Heart of Jesus, Indianapolis, Oct. 7. Mother of Donna Heintze, Rosemary Tolle and Bill Sauer. Sister of Anna Cross and Lillian Langer. Grandmother of five. Great-grandmother of eight.

**SCHWERING, Rose Ann**, 79, St. Denis, Jennings County, Oct. 8. Mother of Marilyn Adams, Linda Disher, Karen Harmeyer, Debbie Keele, Sharon, Bernard, Kevin, Melvin and Paul Schwering. Sister of Esther Hill, Helen Kramer, Alfred, Art, Bernard, Lawrence and Maurice Diekhoff. Grandmother of 15. Great-grandmother of four.

**SPRINKLE, Goldie M.**, 87, St. Isidore the Farmer, Bristow, Oct. 3. Mother of Rosetta Roberts, Annette Underhill and Wayne Sprinkle. Sister of Ivan Flamion. Grandmother of nine. Great-grandmother of 15.

**THOMAS, Elizabeth Ann**, 64, St. Mark the Evangelist, Indianapolis, Oct. 9. Wife of Larry Thomas. Mother of Julie



## Crossing the campus

Two women walk on the campus of Georgetown University in Washington on June 14 near a statue of Archbishop John Carroll, Baltimore's first archbishop and the founder of Georgetown, a Jesuit university established in 1789. It is the nation's oldest Catholic and Jesuit university.

Randle, Jeff and Jeremy Thomas. Sister of Barbara Coyle, Lorey Gordon and Rosie Saylor. Grandmother of six.

**THOMAS, Roger Lewis**, 57, St. Rose of Lima, Franklin, Oct. 9. Father of James Thomas. Son of Darleen Fryatt. Brother of Tammy Evans and Penny Schlie.

**TRUMPEY, Genevieve (Rady)**, 92, St. Luke the Evangelist, Indianapolis, Oct. 6. Mother of Michele Fox, Denise McAtee, Angela Rhodes, Jean Shumaker, Mary Yates, Beverly Zurface, Dennis, Edward Jr., James, Jerry, Larry, Mark and Michael Trumpey. Grandmother of 32. Great-grandmother of 30.

**WANSTRATH, Lois J.**, 84, St. Louis, Batesville, Oct. 10. Mother of Nancy Flannery, Rita Jerden, Cynthia Wanstrath-Whittaker, Dan, Mark, Steve, Theodore and William Wanstrath. Sister of Elaine Voorhees. Grandmother of 17. Great-grandmother of three. †

## Franciscan Sister Julitta Steckler was a teacher and principal for 50 years

Franciscan Sister Julitta Steckler died on Sept. 21 at St. Clare Hall, the health care facility for the Sisters of the Third Order of St. Francis, in Oldenburg. She was 97.

The Mass of Christian Burial was celebrated on Sept. 24 at the motherhouse chapel in Oldenburg. Burial followed at the sisters' cemetery.

Elvira Rose Steckler was born on July 28, 1915, in Haubstadt, Ind., in the Diocese of Evansville.

She entered the Oldenburg Franciscan community on June 15, 1933, and professed her final vows on Jan. 6, 1941.

Sister Julitta was a teacher or principal for 50 years from 1933 until 1983 at Catholic schools in Indiana, Ohio, Illinois and Missouri.

From 1984 to 1996, she served at parishes, nursing homes and the Ozanam Shelter for homeless families in Evansville, Ind.

In 1990, Sister Julitta retired to St. Clare Hall at the motherhouse.

Surviving are a sister, Franciscan Sister Dorothy Steckler of Oldenburg, and many nieces and nephews.

Memorial gifts may be sent to the Sisters of St. Francis, P.O. Box 100, Oldenburg, IN 47036. †

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Join us for our

*All Souls' Day Mass*

Friday, November 2, 2012  
12 o'clock noon

*Calvary Mausoleum Chapel*

Mass will be celebrated by  
**Bishop Christopher Coyne**, SLD Apostolic Administrator

Please RSVP by October 27, 2012 by calling (317) 784-4439

Following mass will be the dedication of Court of Apostle Garden Crypts Mausoleum



435 West Troy Avenue  
Indianapolis, IN 46225

### Online Lay Ministry Formation

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

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# Artist's special gift connects Jeffersonville parishes with Haiti

By Kevin Conn  
Special to The Criterion

JEFFERSONVILLE—John McCarthy views his artistic talent as a gift to be shared.

He has the same approach to the gift of his faith.

So it seemed fitting to the member of Most Sacred Heart of Jesus Parish in Jeffersonville to combine those gifts when he was asked to make a special set of the Stations of the Cross for the people of Haiti.

The request developed from the longtime relationship that the Catholic community of Jeffersonville—both the parishes of Sacred Heart and St. Augustine under the pastoral leadership of Father Thomas Clegg—has established with St. Raphael Parish in Saint-Raphael, Haiti.

During a visit with Father Clegg in Jeffersonville, Father Romel Eusache—director of the Emmaus Center in Haiti—walked through Sacred Heart Church and was struck by the beauty of the Stations of the Cross that McCarthy had created.

“Father Tom introduced us and mentioned that I was the one who had created the ceramic artworks in our sanctuary,” McCarthy recalls. “Father Romel said that he would like to have a set of stations for the new chapel in Haiti.”

McCarthy agreed and started the creative process.

“As a cradle Catholic, I’ve been exposed to the tradition of the stations my whole life,” McCarthy says. “Most were fairly literal, whole scenes, depicting the Passion of Christ. I feel each artist created these images to assist us in sensing the

Passion experienced by Christ.

“As an artist, I wanted to be original, at least in my perspective of the events of the story. That’s why I’ve used a tight visual focus and have isolated parts of the scene—for example, the mallet driving the nail in Christ’s wrist—to heighten the emotional connection to the viewer.”

McCarthy’s gift of the Stations of the Cross was delivered this summer during a youth mission trip to Haiti by Father Clegg and members of the Catholic community of Jeffersonville.

The gift is one more example of the many ways that parishioners have used their talents and skills to help members of their sister parish in Haiti and other people there.

Parishioners skilled in computer networking and technology have created an Internet café by installing computers, a satellite link and generators at St. Raphael Parish. Health care professionals and educators assisted in the creation of programs for child nourishment, clean water and student scholarships. Parishioners contribute financially to help fund St. Raphael’s schools, pay the parish staff and support local seminarians.

McCarthy is thankful to be part of that overall effort by the Jeffersonville Catholic community to help the people of Haiti by using his God-given gifts.

“For me, the visual art of the Church supports our understanding and makes it more real,” McCarthy says. “Because the art is special—made of fine and beautiful materials—it elevates our appreciation of the beliefs of our faith.”

(Kevin Conn is a member of Most Sacred Heart of Jesus Parish in Jeffersonville.) †



Above, John McCarthy, a member of Most Sacred Heart of Jesus Parish in Jeffersonville, works on the Station of the Cross that he created for St. Raphael Parish in Saint-Raphael, Haiti. Under the pastoral leadership of Father Thomas Clegg, Sacred Heart and St. Augustine parishes, also in Jeffersonville, have developed a longtime relationship with the Haitian parish.



Right, shown is one of the Stations of the Cross made by John McCarthy for St. Raphael Parish in Saint-Raphael, Haiti.

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# 'The power of the Resurrection'

## Father Barron reflects on the Holy Land and role of beauty in evangelization

By Sean Gallagher

Second of two parts

Catholics across central and southern Indiana became familiar during the past year with Father Robert Barron, a priest of the Archdiocese of Chicago, through viewing and studying his 10-part documentary series titled "Catholicism."

The videos show him traveling the world to explain the beauty and meaning of the Catholic faith, and how it is often illustrated in paintings, sculptures or medieval cathedrals.

Father Barron's experience in visiting various historic sites in the Holy Land in part led him to come to Indianapolis late last month for a regional meeting of the Equestrian Order of the Holy Sepulchre of Jerusalem during which he was invested as a member of the order.

Father Barron, who was ordained a priest in 1986, was interviewed by *The Criterion* on Sept. 30 during his visit to Indianapolis, and spoke about his documentary series, the Holy Land and the importance of beauty in the life of faith.

The following is an edited version of that interview.

**Q. You once said that the seeds of your "Catholicism" documentary series go back to when you viewed Kenneth Clark's "Civilization" documentary series when you were young in the 1970s. That goes back a way.**

**Given the long gestation of your series, how did you feel when you saw the enthusiastic response to it once it was released to the public?**

A. "I was thrilled and delighted by it. And I guess I had an instinct that people would respond favorably.

"When I got into the whole media work, I was always dreaming about this project. I figured, 'What's the biggest, best and most ambitious thing we could do?'"

"And it struck me that it was this sort of series. Go around the world. Talk about the faith in its totality. Show its cultural impact. Show the beauty. Show the truth. It was my biggest dream.

"I kind of have what [St. Thomas] Aquinas called, '*magnanimitas*.' You like big plans. I'm from Chicago. I make no small plans. So when I got into this work and I was doing a lot of smaller things, I thought that this would be the biggest thing to do.

"I saw Clark's 'Civilization' as a kid, and it intrigued me for a long time. So it became a sort of template for what I was thinking about."

**Q. In producing "Catholicism," you traveled a good bit in the Holy Land and other places in the Middle East that are important to the Church.**

**What's it like for you, then, to be invested today as a member of the Equestrian Order of the Holy Sepulchre of Jerusalem, and to make a commitment to have a special care and concern for the Church in that part of the world?**

A. "Our first trip was to the

Holy Land. I'd never been there before. We traveled extensively and were there for about two weeks. We filmed all over the place, ending up in Jerusalem.

"Of all the places we went—I think we went to 16 countries—there's no place that calls me back more than Jerusalem, even though Jerusalem, compared to Rome or Paris or other great cities, is not that much.

"There are things of great architectural interest and all of that there. But there's something about the mystique of Jerusalem that just calls to me. Of all the places, that's where I most want to go back.

"And being up in Galilee was the same thing. When we filmed along the Sea of Galilee, our Israeli guide took us up to the northeast corner of it to this great height. And you could see the entire lake in one view. We still have a photograph of the whole Sea of Galilee in our office.

"How could that not sing to you if you're a Christian?"

"As I've been at this meeting last night and today, it's conjuring up all those memories. And I do feel a very strong sense of what this order is about. It's caring for Christians in the Holy Land and caring for the sacred places. Having been there and having seen it, that means a lot to me."

**Q. In your "Catholicism" documentary series and in your book of the same title, you placed a clear emphasis on the beauty of Catholic teachings and practices, and the beautiful way that they have been expressed in various forms of art.**

**The Russian author Dostoevsky wrote that "beauty will save the world." I think that many people in our society would be perplexed by this statement, holding instead that science, technology or the government will save the world.**

**On the one hand, how important is this appeal to beauty in our society that seems to be so driven by utilitarianism? On the other hand, how challenging is it to make this appeal effective in this cultural context?**

A. "The advantage of the beautiful is that it's more beguiling than off-putting. People hate moralizing even though there's room for it, obviously. People hate being told, 'You're wrong, and here's the truth.'"

"But show them something beautiful and say, 'Hey, look at that.' It's much more beguiling. It's less off-putting. Beginning with the beautiful is a good way to go. It beguiles them in a way that they drop their defenses a bit.

"You bring someone to Chartres Cathedral and it's hard not to say, 'Wow. Look at this. Where did this come from?' And then you get to questions of the good and the true.

"What's the doctrine that stands behind this place?" "What's the vision of life that made this place possible?" So you get from the beautiful to the true and the good.

"But you put sugar around it, I suppose. It's easier to swallow."

**Q. Tied to this relationship of faith and beauty and the challenge it places on our often utilitarian mindset is the role of prayer and worship in the life of the Church.**



Above, Father Robert Barron sits on a vista overlooking Florence, Italy, during the filming of his 10-part documentary series "Catholicism." In the videos, Father Barron emphasizes the beauty of the Catholic faith by visiting historic churches and works of art around the world.



Right, Father Robert Barron walks down a street in Jerusalem during the filming of his 10-part documentary series "Catholicism."

**Just as many in our society wouldn't see the usefulness of beauty, they might also make the same conclusion about worship.**

**How might lay Catholics understand the relationship between prayer, the liturgy—and especially the Eucharist—to the concrete and practical way that they strive to apply the faith in their daily lives and, through this, to spread the Gospel?**

A. "I think in our culture, especially, the rediscovery of prayer is indispensable. Without it, you're not able to share a relationship.

"And that's what evangelization is. It's not sharing ideas. That's theology. It's sharing a relationship. You are in love with Jesus Christ. You're a friend of Jesus Christ. That's only cultivated through prayer. So if you don't have that, you don't evangelize.

"You might get into good arguments and even win them. But you won't evangelize very well. That's a matter of sharing, 'Here's a friendship that I want to tell you about.' 'Here's a person who's become the center of my life and I want to tell you why.' That's evangelization and that's only cultivated through prayer.

"But that's really hard in our culture. People love to argue and to argue about the good, moralizing in both directions. Just go see the comments on my YouTube videos. We love doing that.

"So get immersed in this friendship. Spend time with this friend of yours.

"That's a much harder thing. But it's absolutely central to evangelization. Without it, we'll just be arguing with each other and sharing ideas. But we won't be evangelizing."

**Q. In your travels to so many places around the world to produce "Catholicism," and in your life and ministry as a priest over the past 26 years, especially in the last decade, you've surely seen the multitude of challenges set against the mission of the Church, both by outsiders and, sadly, by those within the Church.**

**Yet, you often seem so hopeful and convinced about the power of the Gospel and the Church's proclamation of it. In the face of all of those challenges, why do you remain so hopeful and convinced?**

A. "I guess it's because of that friendship with the Lord and the power of the Resurrection that God has won. That's the '*evangelion*.' That's the Good News. God has won. God has defeated the powers of the world.

"The powers of the world are still around, and are always annoying and in your face. But we've won. And there's the cross. That's what the Holy Sepulchre still signals to me.

"I remember when we filmed in there. We got there super early, like 5 in the morning. And we found this little corner where there weren't any people. And I talked about the Resurrection and why the Resurrection is the thing.

"I guess that's what gives you the hope.

"It's that God has won the victory, and so we can fight the good fight. Even though we're losing skirmishes here and there, so what? The battle's been won. So just get into the fight.

"And I've always been attracted to the more joyful people, like G. K. Chesterton and Thomas Merton and people like that. They influenced me a lot when I was coming of age. It wasn't so much the polemicists. It was the joyful warrior types.

"So I've tried, in my own small way, to imitate them.

"Chesterton had a huge impact on me when I was a young man. It wasn't just the '*gaudium de stilo*' ['rejoicing in style'] in his great literary style, but the '*joie de combat*.' He was a joyful knight. I think that's the cool model for evangelizing.

"And then there's the whole [Blessed] John Paul II thing. I entered college seminary as a kid in the fall of 1978 when he became pope. And so my whole time in the seminary and coming of age as a priest was all in the John Paul period.

"So you watch him. Watch how he did it. That's where a lot of the inspiration for it came from."

(To read the first part of this two-part interview with Father Robert Barron, log on to [www.CriterionOnline.com](http://www.CriterionOnline.com). For more information on Word on Fire Ministries, log on to [www.wordonfire.org](http://www.wordonfire.org).) †