VATICAN CITY—Bright light shone through a stained-glass window behind the main altar of St. Peter’s Basilica that portrayed the Holy Spirit as a dove at the moment that Archbishop Joseph W. Tobin knelt before Pope Francis on June 29 to receive his pallium.

Flashing a warm smile, the pope placed the pallium—a circular band made from lamb’s wool—around the shoulders of Archbishop Tobin. In that special moment, which manifested his role as the shepherd of the archdiocese and his communion with the pope, Archbishop Tobin listened as the pope told him, “May the cross bear good fruit.”

In response, the archbishop said, “You can count on us.”

The warm exchange between the pope and the archbishop occurred in Spanish, the language that first connected the two men when they served together as part of a Spanish-speaking discussion group at the Synod of Bishops in 2005.

In fact, before the pallium Mass, Pope Francis greeted Archbishop Tobin, and their conversation soon turned to a comment that Archbishop Tobin had long ago shared during the synod—a comment in which Archbishop Tobin told then-Cardinal Jorge Mario Bergoglio that his mother wanted him elected as pope in 2005 because of his simplicity and his care for people.

“He said, ‘I’ve been praying intensely for you, and I hope your mother is praying for me,’” Archbishop Tobin recalled after the pallium Mass. The archbishop shared his exchange with the pope during an interview at a reception at the Pontifical North American College in Rome following the pallium Mass. As part of the Mass, 34 archbishops from 19 countries, including three other archbishops from the United States, received their palliums from Pope Francis.

Noting that he was a “little dazed” from the events of the morning, Archbishop Tobin said he drew strength from thinking about the life of St. Peter.

“I was thinking of Peter, who was buried there [under St. Peter’s Basilica], and whose feast day we were celebrating today. He was someone who could speak easily and whose deeds didn’t always measure up.” The archbishop then made a reference to St. Peter leaving a boat to walk to Jesus in a stormy sea, losing faith momentarily and sinking before Jesus reached out to save him.

“I feel at times that I’m out of the boat,” Archbishop Tobin noted. “But if I’m fixed on Christ, I can do it.”

Archbishop Tobin also drew strength from the wealth of support that he received at St. Peter’s Basilica, which overflowed with people from around the world, including family members, friends, a group from Maran University in Indianapolis, and the 80 pilgrims from the archdiocese who made a pilgrimage to Rome with him.

“Part of the prayer is ‘the yoke is easy, and the burden is light’” (Mt 11:30), the archbishop said. “The yoke is easy knowing I’m where I’m meant to be—with the Church in central and southern Indiana.”

†

Pope Francis greets Archbishop Joseph W. Tobin of Indianapolis after presenting him with a pallium during Mass marking the feast of Sts. Peter and Paul in St. Peter’s Basilica at the Vatican on June 29. The pope presented woolen palliums to 34 archbishops during the liturgy.
Federal appeals court finds merit in Hobby Lobby’s challenge of mandate

DENVER (CNS)—In a June 27 ruling, the U.S. Court of Appeals for the 10th Circuit in Denver reversed a decision of a lower court in Hobby Lobby’s challenge of a federal contraceptive mandate, saying that the chain of arts-and-crafts stores will not have to continue “to fight for our religious freedom, and we appreciate the prayers of others during a 2012 rally outside the U.S. Department of Health and Human Services in Washington. HHS issued final rules on June 28 for implementing its requirement that most employers, with some exceptions for religious organizations, provide contraceptive coverage at no cost to them.

The definition of eligible organizations in these final regulations does not extend to for-profit organizations.”

Employees who object to providing contraceptive services are excluded from this definition, which also means that the non-profit secular employers and for-profit religious employers are the only organizations who can receive the mandated accommodation, according to Becket Fund.

In an HHS telephone news conference on June 28, David Green, founder and CEO of Hobby Lobby Stores Inc., said in a statement on June 27: “My family and I believe very strongly in our conviction that an emergency contraceptive that we would be forced to provide in our employee health plan under the exemption is contrary to that conviction.”

The appeals court returned the case to the District Court with instructions that it continue “to fight for our religious freedom, and we appreciate the prayers of others during a 2012 rally outside the U.S. Department of Health and Human Services in Washington. HHS issued final rules on June 28 for implementing its requirement that most employers, with some exceptions for religious organizations, provide contraceptive services at no cost to them.”

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Bishops view Supreme Court’s rulings as ‘tragic day for marriage’

WASHINGTON (CNS)—U.S. bishops said the U.S. Supreme Court’s decision to redefine marriage represented a “tragic day for marriage and our nation.”

The court, in separate 5-4 rulings downed part of the federal Defense of Marriage Act, or DOMA, defining marriage as between one man and one woman, and also refused to rule on the constitutionality of California’s Proposition 8, the voter-approved initiative barring same-sex marriage.

In the rulings, the court said part of DOMA was unconstitutional under the Equal Protection Clause and sent back to lower courts a challenge to Prop 8, saying that the people who defend the law in court lacked the legal standing to do so.

But not surprised, by court rulings would “result in more confusion among the U.S. Conference of Catholic Bishops” within days of the announcement of the court’s decisions, the archbishop of Indianapolis, Indiana, said that the court’s decisions were the “latest in a troubling trend of decisions by lawmakers, judges, and some voters which ignore the fundamental meaning of marriage.”

The archbishop, who is chairman of the U.S. bishops’ Ad Hoc Committee for Religious Liberty, said the court’s decisions will “undermine the most important social unit in our country and as such is deserving of the protection and special recognition society has afforded it throughout human history.”

Archbishop Timothy M. Broglio of the U.S. Archdiocese for the Military Services said that although the Supreme Court avoided a firm declaration about same-sex marriage, it signaled that attempts by the federal government to limit rights available under state law “have been thwarted.”

He said the court shifted the debate to the states, which “raises questions about the scope of the federal government’s authority to administer its own programs.”

In light of the court’s decisions, the archbishop said it “seems imperative to remind the faithful of the Archdiocese for the Military Services that they must never forget that all, regardless of their sexual orientation, must be treated with the respect worthy of their human dignity.”

He said the judicial decision “voids federal law, it opens the doors to others. It allows the citizens of each state the opportunity to uphold the true definition of marriage by their law, their representatives and legislation that defend the true definition of marriage.”

Archbishop Robert N. Lynch of St. Petersburg, Fla., noted that the court’s ruling “is no surprise and that they had been anticipated by the U.S. bishops. He also said the court’s action will likely be “debated for a long time.”

The Archdiocese of Indianapolis, said the court’s decisions “brings together a man and a woman for life. The common good of all, especially our children, depends on marriage—one man, one woman, for life.” They also asked for prayers “as the court’s decisions are reviewed and their implications further clarified.”

Bishops expressed concern that the Supreme Court’s decisions “will also undermine the most important social unit in our country and as such is deserving of the protection and special recognition society has afforded it throughout human history.”

By Sean Gallagher

Disappointed, not surprised, but still holding on to hope.

That’s a summary of the reaction of the nation’s Catholic leaders and a wife and mother to separate controversial rulings by the U.S. Supreme Court on marriage related cases announced on June 26.

In one ruling, the justices voted 5-4 to strike down a section of the federal Defense of Marriage Act (DOMA) that required the federal government to deny various benefits to same-sex couples.

In the other case, the justices voted 5-4 that there was no legal standing for the plaintiffs to defend California’s Proposition 8, the voter-approved initiative which banned same-sex marriage in the state. Within days of the announcement of the rulings, the same-sex couples were obtaining marriage licenses from county clerks across California.

Archbishop Joseph W. Tobin commented on the decisions via e-mail from Rome where he received his pallium from Pope Francis on June 26.

“Personally, I am saddened by a government body, be it a legislature or the Supreme Court, that presumes the right to define the institution of marriage,” Archbishop Tobin said, “It is an inappropriate and harmful form of government, as well as an unwarranted intrusion into the formation of any society.”

He noted that officials at the U.S. Conference of Catholic Bishops were studying the rulings to gauge their long-term consequences. Archbishop Tobin also expressed his concern that the rulings would “result in more confusion among the citizens of this country.”

As executive director of the Indiana Catholic Conference, Glenn Tebbe serves as the official spokesman on state and federal issues for the Church in Indiana. He has worked with elected officials for years to promote and protect traditional marriage.

“I am disappointed by the court’s decision,” Tebbe said. But the central question remains: What is marriage? In the Church’s understanding, marriage brings together a man and a woman in life and connects children with their mother and father. Regarding the same-sex unions, “theology teaches that the Church’s teachings on marriage and sexuality in his effort would be to protect the religious and moral integrity of the institution of marriage.”

Tebbe also commented on how the rulings might affect a proposed amendment to Indiana’s constitution that would define marriage as between one man and one woman.

“The decision allows Indiana to adopt a constitutional amendment,” he said, “but an amendment and its language may come under greater scrutiny, as this ruling in March represents the interpretation and application of law under state law.”

Tebbe said the court’s rulings “will make it more difficult for him to hold on to hope. Promoting the gay lifestyle, but it has not been made it more difficult for him to hold on to his convictions.”

He said the court’s ruling “brings together a man and a woman for life. The common good of all, especially our children, depends on marriage—one man, one woman.”

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By Sean Gallagher

Court rulings don’t deter ministry to people with same-sex attractions

When the rulings of the U.S. Supreme Court in two controversial cases related to the redefinition of marriage were announced on June 26, members of the gay community celebrated from coast to coast.

That was because the rulings gave significant support to the move to allow same-sex couples to be legally married.

Charles, however, took the decisions in stride. He had paid little attention to the news or any of the cases related to the redefinition of marriage.

That’s because he does not embrace a gay lifestyle, even though he has had the experience of same-sex attractions for much of his life. Charles instead strives to live out the teachings of the Church on homosexual behavior.

He receives support in this effort by being a member of a chapter of Courage that is based in the archdiocese.

Courage is an international apostolate in the Church that seeks to help people like Charles, and it has chapters in about half the dioceses in the United States, including the Archdiocese of Indianapolis.

“Kind of knew what was going to happen,” said Charles. 43. “The rulings did not surprise me. We are living in this culture of death that is desensitizing people and causing them to turn away from the Church.”

He is saddened by the trend in the broader culture to accept and even promote the gay lifestyle, but it has not made it more difficult for him to hold on to his convictions.

“People have dropped out of the group and other people that have come into the group, come for two or three meetings and then never return. Despite these obstacles, Deacon Hodges is determined to continue reaching out to people with same-sex attractions to give them support and help them live out the Church’s vision of sexuality.”

There are still people that struggle with this that want to live according to the teachings of the Church. And they need support,” he said. “If there’s just one person that I can impact positively and help draw them closer to Christ, then I’m going to try.”

When Charles learned about Courage 13 years ago, “I felt as if I had won the lottery, except it felt so much better than winning a lottery.”

By Sean Gallagher
Marriage loses a battle to dictatorship of relativism

If we needed further proof that marriage, which we believe is the most basic, foundational principle of human society, is being undermined by the forces of modern culture, the June 26 Supreme Court decisions striking down part of the federal Defense of Marriage Act (DOMA) and refusing to rule on the merits of challenge to California’s Proposition 8 confirm this. According to Cardinal Timothy Dolan of New York, president of the U.S. Conference of Catholic Bishops and Archbishop Salvatore Cordileone of San Francisco, chairman of the U.S. bishops’ Subcommittee for the Promotion and Defense of Marriage, these decisions mark a “tragic day for marriage and our nation.”

Of course, we are no strangers to tragic Supreme Court decisions. In 1973, the Supreme Court’s tragic ruling in Roe v. Wade used what many believe were spurious constitutional and moral arguments to legalize abortion. Forty years later, the Catholic Church has been told to share our religious and moral values—continue to cry out forcefully against what Pope John Paul II called “the culture of death,” especially as it is expressed in the vicious, unrelenting attacks made on the most vulnerable members of our human family, including the unborn, elderly, disabled and unwanted people on the margins of society.

Increasingly, we are like a voice crying out in the wilderness. Therefore, we will never give up or lose hope, but we do have to acknowledge that it isn’t getting any easier to proclaim the Gospel of Life to the modern world.

A year ago, I believed that all Catholics knew more about their faith than I did. I am a convert, granted, from some 30 years ago, but the instruction I received in becoming Catholic was pretty spotty. To me, “conversion” was nothing more than attending a different church—one with lots more ritual than I was used to, but they...

40 years ago, the Supreme Court got it wrong. Cardinal Dolan and Archbishop Cordileone speak for all of us when they say: “Marriage is the only institution that brings together a man and a woman for life, that protects the innocence of a child who comes from their union with the secure foundation of a mother and a father.”

They also make it clear that the preservation of liberty and justice requires that all laws, federal and state, respect the truth, in this case about marriage. “The common good of all, especially our children,” Cardinal Dolan and Archbishop Cordileone tell us, “depends upon a society that strives to uphold the truth of marriage.”

Catholic Dolan and Archbishop Cordileone go on to say: “When Jesus taught about the meaning of marriage—the lifelong, exclusive union of husband and wife—he pointed back to ‘the beginning’ of God’s creation of the human person as male and female [see Matthew 19]. In the face of the customs and laws of his time, Jesus taught an unopportunistic truth that everyone could understand.”

Prophetic words convey unpopular truths. Marriage is not something we want it to be. It is a gift from God intended to unite men and women in love and to bring new life into the world.

Now that the Supreme Court has issued its decisions, Cardinal Dolan and Archbishop Cordileone say, “with renewed purpose we call upon all of our leaders and the people of this good nation to stand steadfastly together in promoting and defending the unique meaning of marriage: one man, one woman, for life. We also ask for prayers as the Court’s decisions are reviewed and their implications further clarified.”

Let’s join together in one voice to proclaim the truth about marriage, and to resist the dictatorship of relativism wherever we find it.

—Daniel Conway

Be Our Guest/Leslie Lynch

Take steps to reclaim our religious liberty

You know the old saw about not bringing up religion and politics in polite company? Well, this might be an appropriate time to bring up both, especially now that we conclude the second annual Fortnight for Freedom. The U.S. Conference of Catholic Bishops again called for two weeks of prayer and action to address many current challenges to religious liberty. As Catholics, we need to recover two facets of our lives intersect.

Last year, a few days after the general election, I attended an evening presentation by Bishop Charles C. Thompson of Evansville, Ind. He opened his remarks by relating an encounter he had with one of his diocesan priests who had asked him what he was to comfort parishioners distressed with the outcome of the election. His response was something to the effect of, “I was upset when I woke up and heard right results. So, don’t be upset.”

Of course, as a Catholic, I would have been just as upset no matter who won. That is the only story I remember from the whole evening.

Political parties and governments are made, not God-created. Therefore, no party will embrace the full truth that Christ preached. Yet, I know staunch Democrats and staunch Republicans who cannot fathom being Catholic without being a diehard member of their party.

Catholic Dolan and Archbishop Cordileone tell us: “The common good of all, especially our children,” Cardinal Dolan and Archbishop Cordileone tell us, “depends upon a society that strives to uphold the truth of marriage.”

As Archbishop Joseph N. Paprocki of Chicago said recently, “The philosophy of the Declaration of Independence is the philosophy of the Church.”


Bishop Noll was the founder of the national newspaper Our Sunday Visitor in 1912 and bishop of Fort Wayne from 1949 to 1963.

A short history is included in the United States Catholic Catechism for Adults. Each chapter in that catechism is preceded by a short history.

Two centuries before Jefferson wrote the Declaration, St. Robert Bellarmine championed democracy. He wrote, “Secular or civil power is instituted by men, it is in the people, unless they bestow it on a prince... It depends upon the consent of the multitude to ordain over themselves a king, or consul, or other magistrates; and if there be a lawful cause, the multitude may change the kingdom into an aristocracy or democracy.”

At that time—17th century—monarchs asserted “the divine right of kings,” a notion that was widely accepted, but opposed by Catholics. Thus the Magna Carta of 1215, “the great charter,” was a document forced upon England’s King John in 1215 by Catholic barons.

The document was important in the colonization of American colonies because they used it in the development of their legal systems. Although it is often stated that the Catholic Church is not a democracy since the people cannot vote on doctrines, it nevertheless contains many of the ideas that are vital to a democracy. The U.S. President Woodrow Wilson recognized that when he wrote, referring to the Middle Ages, “The Roman Church was a democracy, as it is now, a great democracy. There was no peasanat so humble that he might not become pope of Christendom.”

The Catholic Church’s greatest benefactors have also been great patriots. That began with Archbishop John Carroll, the first Catholic bishop in the U.S. While he was still a priest, he was part of a diplomatic mission to Canada to try to get the French Catholics to follow the Revolution in neighboring colonies. Archbishop Carroll’s cousin, Charles Carroll of Carrollton, Md., signed the Declaration of Independence. He had more to lose than the other signers since he was the wealthiest man in the colonies. Later, he was a senator from Maryland and was the last of the signers to die, at age 95. Archbishop Carroll’s older brother, Daniel, was one of the signers of the...
Immigration bill passes, moves to uncertain fate in House

WASHINGTON (CNS)—The diverse coalition of faith, labor, business and civil rights activists who are trying to rework the nation’s immigration system celebrated the June 27 Senate passage of a massive reform bill.

The bill moves to the House, where Speaker John Boehner has said he would not allow it on the floor unless a majority of Republicans support it, which they do not. Instead, the House is taking a piecemeal approach, with separate bills focusing first on border security.

On a 68 to 32 vote, the Senate passed S. 744, the Border Security, Economic Competitiveness, and Immigration Modernization Act, which would massively ramp up enforcement on the southern border, adding 700 miles of fencing and doubling the number of Border Patrol agents, to the tune of $46.3 billion.

The bill also provides a path to legalization and ultimately citizenship for many of the nation’s estimated 11 million immigrants who are here illegally. Other provisions would change the systems for family reunification immigration, for farm labor immigration and temporary workers, give young adults a quicker path to citizenship under the DREAM Act; and address problems with employer verification, immigrant detention and where enforcement raids are conducted.

Vice President Joseph Biden exercised his prerogative to preside over the late-afternoon vote, which was met by cheers of “yes, we can,” from the visitor gallery of the Senate chamber.

The bill, which some call an “anchor baby” bill, was the result of negotiations between the “gang of eight” senators who crossed party lines to pass it.

President Barack Obama in a statement thanked the bipartisan “gaggle of eight” senators who wrote the bill and those who crossed party lines to pass it.

He said that as a compromise measure, “nobody got everything they wanted. Not Democrats. Not Republicans. Not me. But the Senate bill is consistent with the key principles for common-sense reform that I—and many others—have repeatedly laid out.”

The bill’s bipartisan support plan of the bill the nation’s immigration system will be aggressive in history. His provisions also would provide an economic boost to the country, Obama said. He urged people who care about the issue to keep a watchful eye as the bill proceeds.

“Some groups working on comprehensive reform were blunt about what they consider the shortcomings of S. 744,” the statement said.

United We Dream, an organization of young adults who lack legal status because they were brought to the U.S. as children, issued a statement from its national director, Evelyn Rivera, whose mother was deported six years ago after a traffic stop.

“We are deeply disappointed by the compromises that negated our key demands in order to secure additional Republican support for the bill,” Rivera said in the statement. “We know these deals will only add to the pain DREAMers and our parents have experienced from border militarization and record deportations.

She lamented that “as the debate unfolded, GOP leaders kept moving the goalposts, insisting on more and more wasteful spending, and excessive border security measures and launching attacks on our families. DREAMers are here to say to every single politician: We’re watching. No more. Enough is enough,” she said.

As advocates gear up for the next part of the effort to get a bill approved and to the president to sign into law, some planned to start with prayer.

In Chicago, the archdiocese’s immigrant ministry program celebrated a Mass of Thanksgiving on June 30 to recognize the bill’s passage.

The archdiocese has collected 100,000 postcards to send to Congress in support of immigration reform.

Reim J. Walnis, president and CEO of Nourishers, the principal authors of the Senate bill “are drawn from the heart of the Good News message,” said Joeline and Brian Chips, members of St. Nicholas Parish in Ripley County, said.

They are concerned that the church’s mission has been hurt in the area of their marriage and in giving presentations on the Theology of the Body for the past 13 years.

In giving these presentations to youths, engaged couples and other adults, they have seen the power of the Church’s vision for marriage and sexuality.

“To open up people to understanding the meaning and purpose of sexuality in this culture is huge. It’s mind-blowing,” said Joeline, who with her husband are the parents of nine children. “And it resonates so deeply with people, because everybody is aching for love. Most people, by the time we get to them, have been hurt in the area of their love and sexuality. And when you reveal to them, their eyes light up. We get tears. We get people saying, ‘How do I live this now?’ It’s an amazing thing to watch.

From her knowledge of the Church’s teachings on marriage and sexuality, and her lived experience of love, Joeline has come to the conclusion that restores order and promotes human dignity.

“There can be no [new] life from a man and a man or a woman and a woman. That’s natural law,” she said. “All life comes from this unity. Unless you’re going to remove that unity and move it into a lab, which is a whole other moral issue, you can’t have life.”

Despite the rulings, Joeline is as convinced as ever about the necessity of sharing the message of the Theology of the Body.

“The courts may be saying this. This law may say that,” Joeline said. “But that’s not going to deter me or anyone else that teaches the Theology of the Body. I think it’s going to make us more aggressive in moving this area of the new evangelization.”

**Local**

Continued from page 3

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July 6
Holy Guardian Angels Parish, 405 U.S. Highway 52, Cedar Grove. First Saturday devotional prayer group, 8 a.m. Information: 724-206-6747 or purhe@live.com.

Carmelite Monastery, 59 Allendale, Terre Haute. Helpers of God, Precious Infants Prayer Vigil, Mass at monastery 7:30 a.m., prayer vigil in front of Planned Parenthood at 30 S. 3rd St. in Terre Haute at 9:30 a.m., Divine Mercy Chaplet at St. Patrick Parish adoration chapel, 1870 Poynt St. in Terre Haute at approx. 10:15 a.m. Event concludes approximately 10:30 a.m.

July 7
St. Meinrad Archiepiscopal Church, 200 Hill Drive, St. Meinrad. Free Organ music concert, 3 p.m. central time. Parking available in the Guest house and Student parking lot. Information: Mary Jeanne Schumacher, 812-577-6501.

July 8
St. J. Berchmans, 501 N. 17th Ave., Bose. Eucharist Ave Maria Guild, meeting, 12:30 p.m. Information: 317-865-0919 or esdez@comcast.net.

July 9-August 13
Archbishop Edward T. O’Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Office of Family Ministries, “Divorce and Beyond” program session, one p.m.-9 p.m., $30 for materials. Information: 317-236-5856 or dvcottrell@archindy.org.

July 10-12
St. Elizabeth Ann Seton, Parish Life Center, 10055 Havestock Road, Carmel (Diocese of Lafayette). Garbage Sale, Wed. and Thurs. 9 a.m.-6 p.m., Fri. 9 a.m.-noon. Grocery bag may be filled for $5 on Friday. Information: bhccommunitycatholic.org or call 317-844-3367.

July 11-13
Holy Spirit Parish, 7243 E. 10th St., Indianapolis. Parish Festival, Thurs. 5-11 p.m., Fri. 5 p.m.-midnight, Sat. 1 p.m.-midnight, food, music, entertainment. Information: 317-353-4040.

July 12
St. Andrew the Apostle Parish, 400 E. 30th St., Indianapolis. Rummage Sale, Thurs. 8 a.m.-4 p.m., Fri. 10 a.m.-6 p.m., Sat. 8 a.m.-noon (1/2 price day). Entrance in rear. Information: 317-546-1571.

July 12-14
Indianapolis Colts, Lucas Oil Field Club, 10955 Fall Road, Fishers (Diocese of Lafayette). Little Sisters of the Poor, 15th Annual Swing for Seniors golf tournament, registration, 10 a.m.-3 p.m., $150 per player, includes lunch and dinner. Information: 317-415-7676 or devinap@littlesistersofthepoor.org.

July 13
St. Benedict Parish, 111 S. Ninth St., Terre Haute. Community festival. 5 p.m.-midnight, games, food, $3 adults, under 21 free. Information: 812-232-8421.

July 13

July 18-20
St. Christopher Parish, 500 W. 16th St., Indianapolis. “Summer Festival,” Thurs. 4-11 p.m., Fri. 4-11 p.m., Sat. noon-11 p.m. food, games, Information: 317-241-6614.

July 19

July 20
St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. Helpers of God, Precious Infants, pro-life Mass, 11 a.m.-7 p.m.

VIPS

James E. and Patricia (Quarton) Dunn, members of St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis, celebrated their 50th wedding anniversary on June 29. The couple was married on June 9, 1963, at St. Pius X Church in Indianapolis. They are the parents of three children, Beth, Jim and Tony Dunn. They also have seven grandchildren and two great grandchildren.

Wayne Harold and Jane Caroline (Thole) Reeder, members of the Lawrence Parish in Indianapolis, will celebrate their 50th wedding anniversary on July 14. The couple was married on July 6, 1963, at St. Maurice Catholic Church in Lafayette. They are the parents of three children, Amy, Alan and David Reeder. They also have two grandchildren. The couple will celebrate their anniversary at a dinner with family and friends.

French Mass to be offered once a month at St. Malachy Church in Brownsburg

Through the efforts of a group called the French-Speaking Catholic Community of Indiana, Archbishop Joseph W. Tobin has approved a monthly Mass in French to be offered at St. Malachy Church in Brownsburg, 2374 State Road 1, Brownsburg. The Mass will be offered at 7:30 p.m. from July 8-16.

Sponsored by the parish, the service will be celebrated by Father Patrick Beidelman, 812-577-6812, who speaks French and is chaplain of the French-Speaking Catholic Community of Indiana.

For more information on the community or the Mass, contact Derek Burnett at 317-253-4193 or e-mail csnfr@brownsburg.org.

Novena to Our Lady of Mount Carmel offered at Carmelite monastery in Terre Haute from July 8-16

In preparation for the feast of Our Lady of Mount Carmel, the Carmelite Monastery of St. Joseph at 59 Allendale in Terre Haute will be holding its annual novena public at 7:30 p.m. from July 8-16.

The services begin with recitation of the rosary and the novena prayer, followed by Mass. The sacrament of reconciliation will also be available each evening. All are invited and welcome to participate. For more information, call 812-299-1410.
At pallium Mass, pope encourages archbishops to be ministers of unity

VATICAN CITY (CNS)—Every bishop is called to be “a servant of communion,” working tirelessly to overcome divisions so that differences become a treasure and not a source of conflict, Pope Francis said.

The Christian community should be “like a great mosaic in which every small piece joins with others as part of God’s one great plan,” the pope said on June 29 as he celebrated the feast of Sts. Peter and Paul and bestowed the pallium on 34 archbishops from 19 countries.

The pallium is a woolen band that symbolizes an archbishop’s unity with the pope, and his authority and responsibility to care for the flock the pope entrusted to him. Archbishops wear the pallium around their shoulders over their liturgical vestments when celebrating liturgies in their regions. A pope also wears one, although his is marked with red crosses, while an archbishop’s has black crosses.

The pope said he wanted to “encourage the Synod of Bishops, in harmony with the primacy of the pope—[of] the universal Church and with the Synod of Bishops, also commits each of you to a servant of communion.”

The Synod of Bishops, in harmony with the primacy of the pope—[of] the universal Church and with the Synod of Bishops, also commits each of you to a servant of communion.

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Archbishop Joseph W. Tobin

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Archbishop Tobin receives pallium from Pope Francis

Archbishop Joseph W. Tobin of Indianapolis receives a pallium from Pope Francis during Mass marking the feast of Sts. Peter and Paul at St. Peter’s Basilica at the Vatican on June 29. The pope presented woolen palliums to 34 archbishops during the liturgy.

Nine year-old Nathaniel Doyle, a member of St. Michael Parish in Greenfield, shares a smile with Archbishop Joseph W. Tobin before the pallium Mass on June 29. Nathaniel, the youngest person on the archdiocesan pilgrimage, made the trip with his grandmother, Gertrude Doyle.

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Pilgrims reflect on tears, cheers at ‘life-changing’ pallium Mass

By John Shaughnessy

VATICAN CITY—Three days after her 22nd birthday, Marianne Holland received a special gift from Pope Francis.

After the pallium Mass on June 29 in St. Peter’s Basilica, Marianne began videotaping the procession as the pope and the 34 archbishops who had earlier received their palliums walked along the middle aisle of the church.

Standing with her brother, Joe, near the end of their row of chairs, Marianne couldn’t believe what happened as the pope neared her.

“[He] was walking out, he looked right at me and gave me the sign of the cross,” said Marianne, her excitement radiating in her eyes and her smile. “I could be biased. He could have been looking at the crowd. I just felt very blessed.”

The member of St. Simon the Apostle Parish in Indianapolis paused, smiled brilliantly again and added, “It was the coolest experience of my life.”

The experience of Marianne—who was also with her parents, Michael and Dolores Holland—reflected the emotional reactions shared by many of the 80 pilgrims from the archdiocese who made a pilgrimage to Italy with Archbishop Joseph W. Tobin from June 23 to July 2.

Here are reactions from other pilgrims about the pallium Mass where Archbishop Tobin received his pallium—symbolizing his leadership of the archdiocese—from Pope Francis.

‘The simplicity and the meaning’

Even after 55 years as a priest, Father Frank Eckstein still experiences new dimensions of his faith. The pallium Mass was his first papal Mass.

“I’ve never been to one before, and I never thought I’d get to one. I was very impressed by the simplicity and the meaning of receiving the pallium. ‘This was my first live view of Pope Francis. It was very moving. To me, Archbishop Tobin and Pope Francis are on the same page as far as personality,’” Father Eckstein continued. “They both strike me as very humble men who are very approachable, and it’s very comforting to be in their presence. You don’t have the sense of Archbishop Tobin being a superior. You feel very comfortable with him.”

Tears of joy

After entering the Catholic Church two years ago, Anita Robertson shed a tear of joy as she sat inside St. Peter’s Basilica for the pallium Mass.

“It was an absolute awe, being in St. Peter’s. I’m handicapped, and I was right up near the altar. I was 10 feet from the pope as he was exiting. ‘I’m in a new Catholic. I went from being an Evangelical to a Catholic two years ago,’” said Robertson, a member of St. Alphonsus Parish in Zionsville, Ind., in the Lafayette Diocese. “I’m absolutely thrilled with the fullness of the faith. To have studied all of it and then to be in St. Peter’s, it just made me cry.”

‘One of the coolest parts’

For seminarian Matthew Tucci, one of his favorite memories of June 29 happened before the pallium Mass as he waited outside in a long line to get into St. Peter’s Basilica.

“It was wonderful because all the people from around the world were there with their bishops,” recalled Tucci, a member of Holy Family Parish in New Albany who is receiving priestly formation at the Pontifical North American College in Rome. “One of the coolest parts was being in line with all the people. I was talking to them about the Mass and the pallium. It was a really great time to evangelize about the Church.”

Tucci had the same good feeling when he saw Archbishop Tobin receive his pallium—a circular band made from lamb’s wool signifying an archbishop’s role as the shepherd of his archdiocese.

“The only thing I could do was smile,” Tucci said. “I know the archdiocese is really blessed to have him. And it means a lot to hear that the pope has so much trust in him.”

‘The presence of God’

The emotion of being there for the pallium Mass—and seeing Archbishop Tobin receive his pallium from Pope Francis—still stayed with Melissa Findley as she headed toward a reception in honor of the archbishop.

“It was so powerful and moving,” said Findley, a member of St. Joseph University Parish in Terre Haute. “I just felt chills everywhere. I felt the presence of God was there.”

‘A life-changing event’

Mary Ann Van Note brought her binoculars to the pallium Mass, figuring she would need them to get a view of Pope Francis. So she was overwhelmed when the pope passed about five feet from where she and her husband, Bob, sat as he processed toward the main altar.

“The Mass was a life-changing event,” noted Mary Ann, a member of St. Pius X Parish in Indianapolis. “I got tears in my eyes and goose bumps when I saw the pope process in. I was right on the aisle. ‘I had binoculars, too. I was watching him when he was presenting the palliums. He had a very broad smile as he was presenting the pallium to each of them. It just made you appreciate how happy he was for all of them to receive their palliums.”

“We all cheered for him”

After the pallium Mass, Larry Dougherty had a sense of joy and pride as Archbishop Tobin came into view while processing from St. Peter’s Basilica with Pope Francis and the other archbishops who received their palliums.

“He knew where we were sitting,” said Dougherty, a member of Immaculate Conception Parish in Terre Haute.

Pope Francis gives a blessing as he leads Mass marking the feast of Sts. Peter and Paul in St. Peter’s Basilica at the Vatican on June 29. Pope Francis presented woolen palliums to 34 archbishops during the liturgy.

Heart of Mary Parish in Indianapolis.

“He acknowledged we were there, made eye contact with us, and we all cheered for him.”

The pallium Mass was awesome. It was great to be in the presence of the pope and to witness Archbishop Tobin receive his pallium. It was a blessing to be there.”

Above, Sarah and Greg Hemphouse, members of Immaculate Heart of Mary Parish in Indianapolis, are shown with Archbishop Joseph W. Tobin outside of St. Peter’s Basilica at the Vatican on June 29. The Hemphouses traveled to Italy to attend the pallium Mass with a group from Marian University in Indianapolis.

Left, Archbishop Joseph W. Tobin poses for a photo with family members Marcia and Mike Cooney outside of St. Peter’s Basilica on June 29.
Don’t dumb down the faith,’ priest tells Denver convention crowd

DENVER (CNS)—The “dumbing down of the Catholic faith” that impacted catechesis in the mid-1960s “was a pastoral disaster of the first order,” Father Robert Barron told a crowd of about 500 people at the Catholic Media Conference in Denver on June 19.

“That’s why many people in my generation left the faith” Father Barron—creator of the Catholicism television series—told conference attendees and members of the public who came especially to hear his evening keynote address. “Don’t dumb down the message.”

That was the second of six suggestions Father Barron gave for spreading the new evangelization. His other suggestions included “leading with beauty” and “preaching with ardor.”

Father Barron, who currently is rector of Mundelein Seminary in the Chicago Archdiocese, started out by noting that the convention marked the 20th anniversary of World Youth Day in Denver in 1993, where it is widely thought that Blessed John Paul II kicked off the new evangelization, which urges Catholics to renew their faith and aims to re-ignite the Catholic faith in traditionally Christian countries where the people’s practice of the faith has grown lax.

In leading with beauty, the Catholic Church will draw people to itself the way the main character in Evelyn Waugh’s Brideshead Revisited was drawn down to the Church—from beauty to goodness to truth, Father Barron said.

Another way the Church can spread the new evangelization is to “tell the great story of salvation history” that includes the Old Testament story that set the stage for Christ’s incarnation.

“It is also always affirming when our staff is honored for their excellence in journalism and dedication to the evangelizing mission of the Church,” Otolski said. 

Senior reporter Mary Ann Garber’s photo that accompanied the story “‘Till Death Do Us Part’; Couple celebrates 75th anniversary shortly before God calls her home,” won second place in the best feature photography category in the Catholic Press Association’s (CPA) 2012 awards competition.

“Don’t turn Jesus into a bland cyber,” he said. “He’s not just another mystic or guru.”

Noting the large number of people in modern society who suffer from addictions, Father Barron said the Church must also help people reject “false gods of wealth, honor, pleasure and power,” and teach the anthropology of St. Augustine, who wrote that “our heart is restless until it rests in thee.”

“We need to mock [false gods] publicly,” Father Barron said.

And to combat modern atheism, the Church must spread the message of St. Irenaeus, who wrote that “the glory of God is a human being fully alive,” Father Barron said. The saint, who died in the early third century, taught that the creed contains the essential truths of Christian faith.

In Christianity, God and man do not compete with each other, he added. It is only in pagan and atheistic belief systems that gods stand in the way of human progress.
Fears are good in some instances, but not when it hampers our potential.

When fear takes over your life, you start seeing monsters everywhere, and that’s no way to live.

These days, people are afraid of a lot of things. They are afraid of other religions, of sickness, of car accidents, of being fired, of getting bad grades, of losing a friend, of people who could have never known them, of not being perfect, roller coasters, dogs, needles, heights, thunderstorms or things that go bump in the night.

But if you allow yourself to be ruled by all of these fears, you’d never leave your house.

Look back on your childhood and objectively say that now you know there were no monsters under your bed. Next time you are afraid, ask yourself: Is this telling me something useful? Or is it just something that coffee from the person God wants me to trust?

Don’t be afraid of the dark. Listen to your fear, but don’t let it run your life.

(Karen Osborne writes for Catholic News Service.)
Sunday July 7, 2013

• Isaiah 66:10-14c
• Gospels F: 1-13-14
• Luke 10:1-12, 17-20

The first reading is from the third section of Isaiah. The three sections of this book, so favored over the years by pious Jews as well as devout Christians, saw a great sweep of Hebrew history, from before the Babylonian conquest through the exile of many Jews to Babylon, the imperial capital, and finally to the Jews’ return to their ancestral home.

The return was bittersweet. Poverty and despair stalked the land. Cynicism, at best, must have been everywhere. Where was God in all this? The prophet majestically and insistently reassured the people that if they are faithful, God will sustain them. It was a great summons to faith, but the prophet reminded the people of God’s mercy and favor demonstrated at other times.

St. Paul’s Epistle to the Galatians provides the next reading. It proclaims Jesus to be the Lord and the Christ. Paul insists that he himself is no bearer of salvation. Jesus, the Christ, is the Savior. In the Lord is our only hope. (Christ is not a name but a title. It means the chosen one of God, chosen to be the Redeemer.)

St. Luke’s Gospel supplies the last reading. Already Jesus is making plans to announce the Good News far and wide.

The crucifixion and Resurrection have not yet occurred, but the Lord even now is arranging all for people to be reconciled with God and to find God’s peace and life. Jesus sends 72 disciples, in pairs, to distant places. All is in God’s plan. All are in God’s love.

Jesus instructs the disciples to carry no provisions. God will provide for them. They must focus their intentions upon their holy mission of proclaiming God’s kingdom, not upon their earthly needs. It is not an order to these disciples that they be foolhardy, or that they dismiss consequences of sin.†

Reflection
Three days ago, the country commemorated the signing of the Declaration of Independence in Philadelphia on July 4, 1776. This document has come to represent the basic political philosophy of the United States, that freedom is essential for, and integral to, every person. The entire code of American law, however, makes clear that freedom does not mean license. Laws protect rights as well as liberties, and they set responsibilities.

All this fully is within the historic Catholic concept of human nature and of the identity of each person. No world tradition eclipses the Catholic respect for the individual person. No theology excludes the Catholic belief in the worth, and potential, of each person.

Respecting other people, and realizing personal potential in the moral sense, is the core. Original Sin has made us all nearsighted and insecure. It leads us to abuse our freedom and to forfeit our dignity by sinning. It renders us limited, myopic and afraid, in spiritual matters as well as in other considerations.

God has not abandoned us to our plight, however. Seeing us in our needs and our failures, God gave us Jesus, so wonderfully extolled by Paul. We need God. We find God in Jesus. Redemption in Christ means the restoration through grace to overcome the effects of Original Sin. If we earnestly accept the Lord, Jesus gives us true perception and the strength truly to be free, to escape the captivity and the consequences of sin.†

Justice, mercy are twin attributes of the Lord of Scripture passages

The pastor of my parish has preached for years about how loving, forgiving and merciful God is. But in the Old Testament there are many occasions in which God destroys men or threatens their destruction—Noah’s ark and the flood, Sodom and Gomorrah, the avenging angel with the firstborn in Egypt, etc. So did the nature of God change after the birth, death and Resurrection of his Son? Or did I suppose to disregard the readings of the Old Testament? (Cherry Hill, N.J.)

A
You raise a perennial question. Not infrequently, readers of the Scriptures point to what they see as a contradiction—a wrathful, violent God of the Old Testament versus the loving, compassionate Father of the Christian Scriptures. That, though, is an oversimplification and creates a false dichotomy.

The Old Testament does not portray a primitive, warlike God who delights in destroying wrongdoers, and the Christian Scriptures do not present a “soft” God who refuses to judge and to punish sinfulness. Justice and mercy are twin attributes of the Lord of all ages. Think, for example, of the Lord’s nearly endless patience with the Israelites despite their recurring infidelities. Consider, too, the story of Jonah, whom God called to preach a message of repentance to Israel’s enemies in Nineveh. Despite the prophet’s reluctance, the Lord used him as a messenger of divine mercy.

Then move forward to the New Testament and see clear depictions of the wrath of God to come. Jesus spoke how those who failed to serve him in the least of his brothers would be consigned “into the eternal fire prepared for the devil and his angels” (Mt 25:41). Paul is similarly graphic, observing that the God who does not “abandon the Gospel of Christ “will pay the penalty of eternal ruin” (2 Th 1:9).

All sides of God’s personality are on display across the pages of the Old and New Testaments. That having been said, it’s a fair observation that, in the providence of God’s gradual self-revelation, compassion and forgiveness come across most clearly when Jesus arrives on the scene—both in the loving acts of Christ and in his words. See, for example, John: “Do not let your hearts be troubled. You have faith in God; have faith also in me. In my Father’s house, there are many dwelling places (Jn 14:1-2).”

Question Corner

Fr. Kenneth Doyle

Readers may submit prose or poetry for consideration.

The Criterion invites readers to submit original prose or poetry relating to faith or life experiences of prayer for possible publication in the “My Journey to God” column.

Readers send material for consideration to “My Journey to God,’’ The Criterion, 1400 N. Meridian St., Indianapolis, IN 46202 or e-mail to criterion@archindy.org.†
Lynch

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Bible "Timeline" series. Have you read the Catechism of the Church? I highly recommend it. In the past, I had used my catechism like a dictionary. Have a read two or three paragraphs about the subject. But the document is so much more than that. It is compassion, judgment or apology. It invites. • Encourage others to vote. You'll notice that my approach to the Fortnight for Freedom began at home, within each of us. Our faith was never meant to stay there, though. Ships are not built for the harbor, but for the challenges of the open seas. Such is our faith. • Make sure your ship is seaworthy, and go. Become a fisher of souls.

(Lezlie Lynch is a member of St. Mary Parish in Lanesville.)

Fink

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ROEMBKE, Harry W., Jr., 82, Our Lady of Lourdes, Indianapolis, June 17. Husband of Mary Lou Roembke. Father of Diane Bopathan, Peggy Schelter, Carol, Brad, Greg and Mark Roembke. Grandfather of 18. Great-grandfather of two.

HO威尔, Gary D., 60, St. Agnes, Nashville, June 17. Son of Mary Hoyt.


CUNNINGHAM, Daniel Thomas, 71, St. Roch, Indianapolis, June 19. Father of Michelle Platt, Karyn and Maureen Cunningham. Brother of Mary McClelland, James, Francis “Lefty,” and Patrick Cunningham.


Step-grandfather of two.


HERBAU, Dennis Harold, 69, St. Joseph, St. Louis, June 16. Father of Gabrielle Weaver, Peter and Tim Herbau. Brother of Steven Herbau. Grandfather of six.


Serra Club vocations essay

Priests follow God’s call and shine their light on others

(Editors note: Following is the second in a series featuring the winners of the Indianapolis Serra Club’s 2013 John D. Kelley Vocations Essay Contest.)

By Jonathan Anderson
Sponsored to The Criterion

Matthew 14:28 reads, “Lord, if it is you, command me to come to you on the water” (Mt 14:28).

As we can interpret from this passage, we must have faith in our Lord to be unafraid to walk on the path to God. He is our ultimate destination.

Even if we are blinded by the evil in our world, seeking out God’s light is imperative. Catholic priests, deacons, or holy men and women are the perfect examples of fulfilling this scripture verse from Matthew.

These people whom we call the leaders of the Church are simply those with the strength to heat and follow God’s call and help others do the same. All of us are one Body in Christ, and so we must have those bold people who can unite us under such a title. These religious men and women are persistent in building up the faith of individuals, and moreover, in seeking to welcome new members to the faith. Our Church leaders are true role models.

I have come to know many of these holy people throughout the course of my life. Yet, there have been a few that have been prominent to me.

The first one I would like to address is Father Sean Danda, a former associate pastor of St. Barnabas Parish in Indianapolis. He truly strive to bring the glory of God to everybody. Father Danda preached at almost every school Mass, in his own touching ways. I remember how he could always relate to children in a way that moved us. The connection that he seemed to draw between God and us was so clear. It was almost as if we could see right through him into the eyes of Jesus.

Father Danda also really seemed like a “father.” He always came to the events and practices. His presence brought a comforting confidence to the young competitors. Whether in school, at Mass, or at sporting events, Father Danda reaffirmed the faith of many adults and children.

Father Jerry Byrd, our new associate pastor, has also affected the lives of many people in the Church and beyond. He brings faith and light to the lives of many Christians through his lively preaching. I find him very personable because he seems so much like a “regular person.”

I can talk to him as if he was a friend. He has a great sense of humor, which adds to the effect of relating to him. He preaches with such pride and energy because he was raised in a Baptist family. I have never gotten more out of a homily than I do from him.

I have seen people directly affected by holy men and women. My mom converted to Catholicism because of a specific priest who touched her.

Bringing faith to those in the dark or reviving parishioners who have lost God in their lives can be a difficult task. For this reason, God has made special people with the talents to do so, and we are grateful to those who are willing soldiers for God’s cause.

—Jonathan and his parents, Dennis and Sally Anderson, are members of St. Barnabas Parish in Indianapolis. He completed the eighth grade at St. Barnabas School last spring, and is the eighth-grade division winner in the Indianapolis Serra Club’s 2013 John D. Kelley Vocations Essay Contest.)
When Archbishop Joseph W. Tobin received his pallium from Pope Francis on July 29, it was a moment that touched him, touched by joy and humility.

That historic moment in St. Peter’s Basilica is the very beginning of a range of emotions that the archbishop has experienced since he was installed as the new shepherd of the Archdiocese of Indianapolis and southern Indiana on Dec. 3, 2012. He has felt the pride that Catholics in the archdiocese have for the new shepherd of the Church in central and southern Indiana.

He has also felt the surprise and delight in leading an archdiocese that he believes is marked “by the basic unity among its people.”

That historic moment in St. Peter’s Basilica is the very beginning of a range of emotions and more surfaced during an extensive interview in which the archbishop reflected upon his first seven months as leader of the archdiocese. Here is that interview, conducted before the archbishop traveled to the city of Batesville to preside over a rosary circular band made from lamb’s wool— that symbolizes his communion with Pope Francis and his role as the shepherd of the archdiocese.

Q. What are your thoughts as you look back upon your first seven months as archbishop?

A. “It’s been a very profound experience of being welcomed. When I received the mission from Benedict XVI to come to the archdiocese, I was very apprehensive—apprehensive for the people because I didn’t know anyone in Indianapolis. I didn’t know the clergy. I certainly didn’t know Bishop [Christopher J.] Coyne. And I felt incredibly beloved and being welcomed. I often said at the beginning, ‘You’re buying a pig in a poke.’ And that would stand to reason for our archbishop. I was quite humbled to know there was this prayer campaign before we were chosen. So I said, ‘Well, just keep praying for me.’

“I’ve experienced the welcome in all 11 deanseries, the schools and other groups. I just went through a very painful series of announcements regarding churches in the Batesville Deanery. I think we still have some road to travel together with those questions, but I’ve read every letter or protest or appeal that’s come in—and some speak understandingly passionately about their particular parishes but many say, ‘We’re praying for you. We want you to make the best decision’—to have me think again, together in fact I’ve done that. That’s been a profound experience as well.”

Q. What are some of the characteristics of the archdiocese that stand out to you?

A. “One characteristic that I’ve been surprised but delighted by—is if I’m reading it right—is the basic unity among its people. People are thinking and talking about the archdiocese very recently about how the Catholic Church in the United States has been weakened considerably by a lack of unity. I feel that war that’s been going on for three or four decades. It’s almost like the blue state, red state paradigm. I don’t sense that here. There have been many explanations for that. One thing is the excellent pastoral leadership of Bishop Daniel [M. Buechlein]. Whenever I see him, I say, ‘I get more grateful for you every day.’

“The other thing I wonder if it’s the experience of being a minority. It’s the first time where I’ve really ministered—and I’ve visited a lot of communities where Catholics would be less than 1 percent—but I’ve never lived and ministered in an archdiocese where the Catholics were less than 50 percent. I wonder if that gives us a sort of energy that doesn’t leave room for facsimile. That we know we’re in it together.

“On the other hand, I think there is some respect for diversity, but that’s not personally believe that diversity is a precondition for communion. If we’re all the same, we can’t have communion.

“Some other positive impressions are the strength of the Catholic school system. I was dismayed to find out that was that commitment. And I think we basically have a healthy clergy. Again, I’m not sure the archbishop to wear Seecca stuff to a Roncalli game.”

Q. What has been the greatest blessing for you so far?

A. “I would say it’s been the openness and the cooperation of the priests. I think that’s extended across the board. This has been a real particular blessing because a bishop’s missionary activity depends highly upon his relationship with the clergy.

Q. What has been the greatest challenge?

A. “Definitely it’s been ‘Connected in the Spirit.’ As I said in Batesville, I know a little bit what it means to have your parish closed. I’ve never been in a diocese where this has happened, but it happened in my own family church, where a natural village church would like the ones that we’re considering in Batesville. That was really the biggest challenge.

“There are other challenges for us, once again as a minority. In a state where some surveys have looked at up, ‘Up to 20 percent of the population have no religious affiliation,’ then we might ask ourselves, ‘Where is that do we go? What is the challenge to evangelization in this?’

“The other challenge is trying to determine where God is opening a door for us. Where does the archdiocese need to put its energy, its faithfulness to the mission we’ve been given?”

Q. What have you learned about the faith of Catholics in the archdiocese so far?

A. “There is a palpable Catholic identity that people share. And maybe that again comes out of the experience of being a minority. But I also think there has been good catechesis and good content in our schools. There’s a strong identification of people with their parish, with their school. It reminds me a bit of when I was a seminarian and I worked in St. Louis quite a bit. There, it’s not so important to ask what you go to but what high school you went to. You sense a little bit of that around here. You learn not to wear Seecca stuff to a Roncalli game.

“On the other hand, the faith is under the same strains that Catholics in other parts of the country and other parts of the world experience. There’s a wide scope, in which problem is it more privatized. ‘Believe what you want, keep it to yourself.’ Sort of restricting the freedom of conscience, the freedom of living freedom to go to your church, synagogue or mosque on Sunday. Saturday or Friday depending on your level of observance. And Catholics see their vocation as broader than that. That gives us the sensation at times of being out of step with everybody else. But being out of step isn’t always a bad thing.”

A. “I have a conviction follow of the moments from your time as archbishop that stand out to you?

A. “Going to the walks of those two couples [Donald and Barbara Horan and Stephen and Denise Butz] that were killed in Greensburg in a plane crash. Not only seeing the suffering of those children, but seeing the way that parish [St. Mary Parish in Greensburg] and those families came around those kids. That was really an impressive thing to see. Visiting the schools and being part of graduations also stand out to me. At one high school here in the city, the valedictorians and the salutatorian articulated their faith and their faith community in a very natural way. It gave me the impression that it was something that these people believed. That was an impressive thing to hear from young people.

“I get it, too, when I visit the kids at Marian [University in Indianapolis] and meet with other college-level kids who go to IUPUI [Indiana University-Purdue University Indianapolis]. They’re young people who articulate their faith in a very convincing way. That’s been an important moment for me.

“Having visited all 31 deaneries, I have some idea of the expanses of the archdiocese—and of the importance for the archbishop to get around. It’s important not only to know and listen to the people, but that they know who you are.”

Q. How do you view the state of the archdiocese at this point?

A. “My impression has only deepened that my predecessors, and most importantly Archbishop Daniel, did a very good job in laying a solid foundation in such areas as worship, education and the responsible management of the archdiocese. I feel that I work with very talented people here in the [Archbishop Edward T. O’Meara] Catholic Center. And my desire is to make sure that the Catholic Center is meeting the needs of the parishes and the other institutions of the archdiocese.

“For me, another very important part of diocesan life are consultative bodies—the diocesan council, the finance council, the board of the Catholic Community Foundation, the priest personnel board, the council of priests. And all these other groupings. I’d like to maximize their time and energy, first of all by giving them meaningful questions to look at and taking their advice seriously. Those are areas I’m learning about, and maybe I need to tweak a little bit. I also want to show them how their energy and time and talent will contribute to the overall mission of the archdiocese.”

Q. As archbishop, you chose the motto, “Gaudete in Domino” (“Rejoice in the Lord”). How has that motto served you in the leadership of the archdiocese so far?

A. “It comes from Paul’s Letter to the Philippians. Philippians is the letter that has always meant a lot to me. I think it means a lot because if you scratch it a little bit it’s the letter where Paul has the least quarrel with anybody. He’s not fighting with anybody like he does in Corinth or Galatia or anything like that. It says, in Christ Jesus. Living together with his brothers and sisters. “In my mind, that’s what I hope the Lord would use me to do. Tell people to find the joy of living in Christ Jesus with their brothers and sisters despite whatever external circumstances might be threatening them. “I think, too, of the part of joy I don’t like—joy as a product of suffering. In Acts 5 I believe, when the Apostles are beaten for witnessing to Christ and they’re released from custody, it says, ‘And the disciples rejoiced to have been released from custody, because they were beaten for witnessing to Christ for the sake of the name’ [Acts 5:41].

“I suppose the greatest tragedy in life is not to have meaning. It’s not to work. People don’t get burned out, I don’t think, from work. They get burned out from doing things that don’t mean anything. For me, serving the Lord as a religious, a priest and now as a bishop— doing that here in Indianapolis, it could be squashed at any moment. And yet it’s the letter where he mentions the joy the most. And joy could be something like that, I think, he says, in Christ Jesus. Living together with his brothers and sisters. “In my mind, that’s what I hope the Lord would use me to do. Tell people to find the joy of living in Christ Jesus with their brothers and sisters despite whatever external circumstances might be threatening them. “I think, too, of the part of joy I don’t like—joy as a product of suffering. In Acts 5 I believe, when the Apostles are beaten for witnessing to Christ and they’re released from custody, it says, ‘And the disciples rejoiced to have been released from custody, because they were beaten for witnessing to Christ for the sake of the name’ [Acts 5:41].

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