The humor of Archbishop Joseph W. Tobin will shine soon when he recites his daily Mass with his dog, Gus, and a keyboard player in rock 'n' roll bands.

Yet right now, the newly appointed archbishop of the archdiocese is a thoughtful man 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 five children, told a reporter during his April 2010 installation as archbishop of the archdiocese of Newark.

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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’s entirely fair to the people.’ Then he went on to say, ‘this is a wonderful archdiocese it was. Then I said, ‘Well, then why are you sending me?’ Because I think if it’s that wonderful a place, there are probably lots of people that you could send.”

“Then 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. 13.

“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 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 them. A good missionary should know that experience. “Then the next question was to try and be as prepared as possible in order to be able to realize that there’s going to be a steep learning curve here.”

Q. Although you were based in Rome for only the past 21 years, you were a member of a religious community that traveled 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 Ligouri 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 bedside of the sick with an armful of prescriptions when he still doesn’t even know what the person is suffering from. “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 go 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 Alphonso, 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 try to answer the question of ‘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 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.”

Q. What did you bring from your time in Rome? How will that be an important part of your ministry as archbishop of Indianapolis?

A. “The first thing that any priest should do is to present that vocation in a real and personal way. “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 .)
Affirmation leads Catholics to 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, homemade 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 county and 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, 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 meeting 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 if we have it. It’s just that for everybody that that program 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 many local employers 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 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 because the economy has really struggled, we’ve been seeing enormous increases,” Siler said. “And we’re seeing a whole new population—families 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 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.”

Santo Tomas Ocampo

The year 2012 marks the 50th anniversary of the opening of the Catholic Charities of Terre Haute and Indianapolis.

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 teachings of your Catholic school education? Or maybe it’s the priests and religious who have nurtured your faith over the years. Or the opportunities to serve others. Or the experiences and faith lessons from participating in the Catholic Youth Organization.

Submit your thoughts and stories concerning “what you love about being Catholic” to editor John Shaughnessy by e-mail at 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.

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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 archchancery shortly before a news conference at St. 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 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—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 after Mass.

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 shepherd and as the man who is the Good Shepherd," he said.

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

The new archbishop described his appointment to lead the archdiocese as "a wonderful and daunting assignment." He said the role 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, 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, will be a missionary’s heart, 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 Koskos

**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 1973-80, and then became an usher. We had St. Columba, the old St. Bartholomew and the new St. Bartholomew parishes in Columbus.

When 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 going to be 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 the St. Knights 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 left, but it was still important to see him every weekend. When I had started my job at the factory, I ran that paper drive. He influenced many lives, and will be missed.

J. Baker Jr.

**Letters Policy**

Letters from readers are welcome and should be informed, relevant, well-expressed, concise, temperate in tone, properly and punctually worded.

The editors reserve the right to edit to fit the column. Reader names will be withheld if the reader requests it. Letters should be typed, double-spaced, and sent to criterion@archindy.org. The editors reserve the right to select letters for publication.

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J. Baker Jr.
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 festivities and similar gatherings." 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 and Muslims-to-Catholics," 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 text, 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 "et cum精神 tuo" 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 of good members, who lashed out at liturgical translations, he said, the "principle of subsidiarity" should apply, and the Church 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 Malta. The archbishop said. "With liturgical translations, he said, "the principle of subsidiarity" should apply, and the Church should make the final decision because they know the local language.

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

The case of 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 to take up an appeal to rulings on DOMA during its current term. 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 panel and later the full court stayed the ruling pending appeal. On July 31, it was appealed to the U.S. Supreme Court.

In its statement, the bishop of Portland, Ore.,Archbishop Cordileone reiterated the Church’s teaching that marriage "is and can only be the union of one man and one woman," and this recognition is "grounded in our nature" and "obliges our conscience 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."

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

Bishops call for court's rejection of Defense of Marriage Act 'unjust'

WASHINGTON (CNS)—The chairman of the U.S. Catholic bishops’ subcommittee on new evangelization said the law 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 "clear statutory nature of the legislation.

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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. "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.”

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**Retreats and Programs**

**November 2-4**

**November 9-11**

**November 10**
St. Jude Parish, 5353 McFarland Road, Indianapolis. “Mary as a Model of Women’s Spirituality,” MMOM retreat, 9 a.m.-4 p.m. $30 per person. Information: 317-786-4771 or bhsaviv@archindy.org.

**November 11**

**November 12**

**November 14**
Oldenburg Franciscan Center, Oldenburg. “Contemplative Prayer.” Franciscan Brother Olga Wintkink, presenter, 3:30-4 p.m., $5 per session. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

**November 16-18**

**November 19**
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. “Come Away and Rest Ashwile—Silent Non-Guided Day of Reflection,” $30 per person. Information: 317-345-7881 or marcia.johnson@archindy.org.

**November 20**
Oldenburg Franciscan Center, Oldenburg. “Mounts on the Mind: Becoming Beatitude People.” session four of four, Benedictine Sister Susan Marie Lindstrom, presenter, 6:30-9 p.m., $25 per session includes dinner. Information: 317-786-7851 or oldenburgfranciscancenter.org.

**November 28**

**November 29**

**December 4**
Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. Monte Cassino pilgrimage, “Mary, the New Eve,” Benedictine Brother Francis Wagner, presenter, 2 p.m. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

**December 26-27**
Saint Vincent de Paul Society, Donation Center, 120 E. Maryland St., Indianapolis. Annual sale, Fri. 8 a.m.-5 p.m., Sat. 8 a.m.-3 p.m. Information: www.wvindy.org.

**January 28**
Saint John the Evangelist Church, 12th and Georgia Sts., Indianapolis. Rosary procession following 12:10 Mass. Information: 317-408-0528 or ericslaughter@archindy.org.

**February 10**
Saint John the Baptist Parish, 1431 E. 17th St., Bloomington. “Vocations Fair,” 9:30 a.m.-10 p.m. Information: 812-339-5561 or bhsaviv@archindy.org.

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**Events Calendar**

**St. Martin de Porres Feast Day Mass**

**November 3**
St. Andrew Church, 3200 Cold Spring Road, Indianapolis. St. Martin de Porres feast day Mass will 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 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 1597 to 1639 in Lima, Peru. The son of a Spanish nobleman and freed Panamanian slave of African descent, he is most admired by both Afro-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 300-892-9836, ext. 1562.

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**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 to provide an opportunity for participants to pray for conversion of sinners, forgiveness of genitals 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@archindy.org or Jerry Mattingly at jmattingly297@yahoo.com. 

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**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 Diocesan youth 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 making 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 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 the goal of a parish is not to assimilate. It’s to "sit down, think together and say, ‘How do we do this?’"

He continued, "We must work on that, but I know after today that is not more unified," said Casimiro. "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." motovina.

Cardinal Ritter Jr./Sr. High School,

Hispanic ministry event on Sept. 29 at Cardinal Ritter Jr./Sr. High School, in Indianapolis, attended the event to learn how to better teach religious education classes at their parish. They said Matovina shared some good ideas.

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"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 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 and at least 36 wounded.

"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.”

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

Dr. Patricia T. Handley
Director of the Office of Admissions

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Hearts & Hands of Indiana
Five Sisters of St. Benedict celebrate jubilees of religious profession

Sister Renee Wargel, O.S.B.

She earned a bachelor’s degree in music education at Butler University.

Sister Renee also earned a master’s degree in theology at Mundelein College in Chicago. In 1986, she earned a bachelor’s degree in social services at the University of Indianapolis.

In the archdiocese, Sister Renee taught at Christ the King School in Indianapolis, St. Pius X School in Indianapolis, the former St. Paul School in Tell City, and the former Our Lady of Grace Academy and Roncalli High School in Indianapolis.

She was also the director of formation, director of health care and physical therapist for the sisters until 2003.

Presently, she serves in social services at St. Paul Benevolent Association.

Sister Sharon Bierman, O.S.B.

A native of Ft. Wayne, Indiana, 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 served 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. Hugh’s Home 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, she serves in social services at St. Paul Benevolent Association.

A native of Cincinnati, Sister Dolores Fritz graduated from the former Our Lady of Grace Academy.

Sister Dolores earned a master’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.

She also completed postgraduate studies at the University of Dayton in Dayton, Ohio; Wright State University in Dayton, Ohio; and Butler University.

Early in her ministry career, she worked at the former St. Mary’s Services at Our Lady of Grace Monastery and St. Paul Hermitage.

In 1976, she began teaching and served at the former Assumption School in Indianapolis and former All Saints School in Indianapolis.

In 1986, Sister Joann taught at Pius X School in Indianapolis, Christ the King School in Indianapolis, St. Mary of Nazareth School in 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 St. John Vianney Catholic School in Indianapolis.

In 1983, she completed the Master of Music 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 School and Holy Spirit Parish in Indianapolis, where she served for 22 years before her retirement in June.

Sister Sharon is also aware that there are problems.

"We have a functioning government and a very serious problem. Is the president free to decide and to act on his own?" — Archbishop Paulino Lukudu Loro of Juba

"People have a right to work, to speak, to have access to education, to hospital, to have shelter," Archbishop Paulino Lukudu Loro of Juba said in the church leaders’ statement.

"We are not talking about people being arrested, and there are still problems. But people have a right to work and to live."

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? Someone told me the president has a clientele to his own people. He needs to be freed from that situation.

"A very serious tension 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 South 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 Southemers and Christians living in the North has also angered Church leaders, including the archbishop of Khartoum, Cardinal Gabriel Zubeir Wani, 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 ramped up a 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 Hilario Kissala of Tomping-Vocho, South Sudan, has understated the resolve of independent southerners.

"We 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 think twice if fighting South Sudan is going to help him. People here aren’t going to give in.”
Priests, religious and laity welcome new archbishop

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 Clayville, 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 many of the children’s programs at the parish, in offering his first impression of the new archbishop. “I got his name last night, got on the Internet to check him out. I was very impressed with his credentials and what he’s done in the past. I thought it was a great opportunity to see a historic event.”

Archbishop Tobin, 60, succeeds Archbishop Emeritus Daniel M. Buechlein, who stepped down last month due to health reasons. He had headed the archdiocese for 19 years.

He, too, was excited that the new archbishop would have a chance to witness “a historic event,” he said. “I’m coming with my 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 he did for this Church for 19 years, for your example as a bishop, first in Memphis, then in Indianapolis and now inretirement.

“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, Deacon Miguel Reyes Moises Gutierrez was touched when Archbishop Tobin used part of the press conference to speak with a new shepherd in his connection with the Latino community.

“It was perfect Spanish,” said Brother Moises, of Novo Norte. “I can feel the excitement in the Latino community and the archdiocese in general. He has a good sense of the diverse 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 Tobin offered 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 Mannon 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 Augustine Home for the Aged in Indianapolis. “It’s a wonderful archdiocese to be a part of so I’m sure he’s going to have fun with us, too.”

“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 personally soon.”

Many priests from across the archdiocese also attended the press conference, viewing it as an opportunity to 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 Holloway, 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, baptism seems a real tone.”

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

“Archbishop Daniel ordained me in 1999,” said Father Beidelman.

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

A fond farewell and warm welcome were expressed by enthusiastic and extended applause during a press conference at which Archbishop Emeritus Daniel M. Buechlein introduced Archbishop Joseph W. Tobin, previously a Redemptorist priest who grew up in Detroit, as the new 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 scarff given to him by Archbishop Buechlein then said he accepted this mantle with a new shepherd.

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.

“He’s happy, too,” Archbishop Tobin 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.

In addition to the clergy, employees, who were glad to see their beloved archbishop again and excited about the opportunity with a new shepherd.

“Most exciting day,” archdiocesan chancellor Mickey Lentz said after the press conference. “It’s very exciting for 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 is very much 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 to go 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 priests,” Father Kovatch said. “That we will allow God to guide us in everything we do each day and trust in that guidance.”

†

Bottom right, Archbishop Joseph W. Tobin introduces himself during an Oct. 18 press conference at SS. Peter and Paul Cathedral in Indianapolis. Seated left to right are Christopher M. Ficek, executive director of the archdiocesan Secretariat for Catholic Development; Chief Judge Richard L. Reck, archdiocesan chancellor; James E. Reynolds, archdiocesan chancellor; and David Siler, executive director of the archdiocesan Secretariat for Catholic Charities and Family Ministries.
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 colluding group of shanty Irish.”

“Do you have this wonderfully pious motivation? father who came out of a really tough background and who was a great football player. They found a love that transcends the Church parish and them, but brought the best out of each of them. And we kids were the benefit of that. Talent and love story reveals the depth of the bond between a father and a son.

Growing up in a family that lived 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 of the word. My father worked diligently.”

Returning to his youth, he says, “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 fall down laughing.”

Of course, the reality of nearly every love story is that there are not only cheerful moments of hope and joy, but the tough times as well. “My dad died when I 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 natural and industrial settings 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, raised 13 of us. And when people say, ‘Mrs. Tobin, how wonderful!’—13 children and they all well fed and clothed. What a blessing! What wonderful—13 children and they all practice their faith.”

A touch of humor

Those qualities of faith, family, hope, humanity and humor have always been a part of 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 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 Catholic schoolboy in Chicago—both with large Hispanic communities—Archbishop Tobin embraced the “catholic” Church of the city, 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 of Institutes of Consecrated Life and Societies of Apostolic Life. It’s the second highest-ranking position within the Congregation.

And, as he reflects on his new position, he says, “I heard Mother Teresa once say that you really were called to be a priest because you believed in God. We will serve him well in leading an archdiocese that is increasingly becoming 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 of gifts.”

A calm strength

If the Church is to reach out, to share, to make room, to be inclusive—lessions that once again back up to growth of my 13 children lower up a little of a complex.

“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. A sharing among ordinary Catholics about how women religious have influenced their lives and helped the Church 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. We hear people speak enthusiastically about women religious, I sometimes ask, ‘But have you suggested that ability to your nieces or to your daughters?’

“I heard Mother Teresa once say that she really was called being called a saint because she said, ‘People want to push me onto 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 catechesis, 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?’ Do what you really want to get out of life?’ And then the Church would say, ‘You can certainly find it with us.’”

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

“That’s it. It’s a faith they wants others to know and share.”

“It’s a faith that has defined his priesthood for nearly 55 years. ‘The experience is one of gratitude for everything,’ he says. ‘It’s like that phrase at the end of the Country Priest, where the dying priest says, ‘But all is grace.’ So even what I think is the darkest, 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 feel, 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 faith and help will continue to guide him as he becomes the next archbishop of the Archdiocese of Indianapolis.†

†

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.

Photo by Sean Gallagher

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

Father Ginther, who also serves as pastor of St. Margaret Mary and St. Patrick parishes in Terre Haute and dean of the Haiti Chapter, said: “It’s a historical 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 Gardner and Mike Kroeks.)†
Ignorance of faith risks creating cafeteria Catholics, pope says

(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 2,340 cardinals, patriarchs, patriarchs, bishops and abbots, representing 110 nations, gathered in St. Peter's Square, 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, will help people "strength or rediscover the joy of faith and realize that it isn't something foreign to or separate from everyday life, but its soul." Pope Benedict XVI 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 habit to learn about the faith, and the rift between faith and life," he said. "Often, Christians don't even know the core of their own Catholic faith — the creed — and we know this is a problem for 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 "clearness of conscience, the process 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 was present for 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.")

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.

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These are other requirements that will determine whether you may participate in this research study.

- Qualified study participants will receive study medication at no charge.
- Reimbursement for time and travel may be provided.

Do you have asthma?

The Clinical Research Center of Indiana is conducting an asthma research study for individuals with asthma.

Adults may qualify for one of these studies if they:
- Have been diagnosed with asthma for at least 12 months

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To see if you or your child qualifies, call:

The Clinical Research Center of Indiana 7266 North Meridian St. Suite 900 Indianapolis, IN, 46208 Principal Investigator: Principal Investigator: Clinical Research Center of Indianapolis 242 S. 224 M-F 9:00am-5:00pm

Ignorance of faith risks creating cafeteria Catholics, pope says

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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 cannot be a Christian without attending a Catholic Church, as is good as another. It did, however, say that Christ’s Church “subsists” in the Catholic Church. It is also true that “it is through Christ’s priests that the Catholic Church offers its 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” (#4). 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).


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 pulled 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 modern man byino, 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 purely priestly ministry animated by the spirit of Christ” (#1).

In the importance of seminaries, the care which should be given to the spiritual formation of young priests, the documents for the priesthood, the revision of ecclesiastical studies, training for pastoral work and the continuation of study 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 invaluable role of every human being to a suitable education, and that parents must have the right to choose the schools they wish for their children. It said that parents must not be made 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 is 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 information (#1).

The fifth document promulgated in the final session was “Declaration on the Reform of the Church to Non-Christian Religions.” During the decades since Vatican II, this document has proven very important 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 desicde 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 repudies, as foreign to the mind of Christ, any discrimination against people or any hatred of any of humanity’s races. It is determined to promote friendship and, therefore, greater than the words of Scripture. Sacred Scripture is the essential witness of revelation, but revelation is something greater than the words and, therefore, greater than the words of Scripture.”

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Priest spurs parishioners into new foray of evangelization

LANEVILLE—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 “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. †
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 contested with collaboration in Christian mision. Then, as now, divisions among Christians were hindering the acceptance of the Gospel. The modern Catholic participation was through a letter sent by Bishop Geremia Bononielli of Cremona, Italy, wishing the participants well. The letter was read aloud at the beginning of the conference. Bishop Bononielli 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 Duns Scotus and 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, Bishop Angelo Roncalli—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 and then in 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 cooperation 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 communon 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 another. In the past, we have sometimes engaged in comparing our best to each other’s 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 our faults. “Christ summons the Church, as she goes her pilgrim way, to that continual reformation of which she always has need, insomuch as she is an institution open here on Earth,” the decree says (§6). It also tells us that humility is a key virtue for ecumenists. We need to repent for 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 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. Is this true whether the relationships in question involve individuals or groups—such as religious 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 the 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” (§128). 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’ (§128). 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, does 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.)

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.

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.
Faith and Family/Sean Gallagher
A Vatican II lesson: Be fully conscious and active in your life of faith

Early this markers, the 50th anniversary of the start of the Second Vatican Council. That day, Oct. 11, was also the start of the Year of Faith, which was called for by Pope Benedict XVI the previous October.

It’s been 50 years since the great New York Times author, John F. Fink, wrote about the Catholic Church teaching that God created the universe, but does 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 mythologi
cally significant. The Bible is not a scientific text. If the congregation of cardinals that condemned Galileo in 1616 was not aware of that, the split between science and religion might not have occurred. Some atheists argue that the test of faith in science is what scientists say. 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. The history, our greatest scientists have tended to be believers, many of them devout believers. Some beliefs come 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 implications. He noted, “It is a mistake logical to start by saying, ‘In the beginning God created heaven and earth’ even if you omit the last five words.” The Church does not pretend to know the answer to that scientific question. 

Comucopia/Cynthia Dewes
Immigration is the name of the American game

America is a nation of immigrants. We all come from somewhere. And yes, even the so-called Native Americans.

Even if we are aware of them, in high school social studies classes or from current news items, we don’t think about borders and problems with illegal immigrants. We don’t feel personally involved.

After all, most of our ancestors came to this country because they were fleeing from something, or they are trying to get away from something. We love to go to Sons of Norway and the Ancient Order of Hibernians events to maintain our family memories. We take baklava and apfel strudel and julekake 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 newly married, our next-door neighbors were a German couple who had been brought to the U.S. as displaced persons (DPs) by the Quakers during World War II. They had two sons and spoke English well. Ruth was a homemaker, working on a farm in Pennsylvania. Her brother, who was about the same age, lived in Shanghai, China, where her Korean parents 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 year of law school, he challenged the Soviet Zone to Stettin—now Szczecin in Poland—to receive Ruth. Their first son had already died while they were fleeing from the Nazis. They wound up in West Germany, living with a farmer whose apples inspired Fred to help other refugees.

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 year of law school, he challenged the Soviet Zone to Stettin—now Szczecin in Poland—to receive Ruth. Their first son had already died while they were fleeing from the Nazis. They wound up in West Germany, living with a farmer whose apples inspired Fred to help other refugees. Like other refugees, they were faced 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 from other cultures, it is this: They value the same things we do—faith in something greater than themselves, family, work, and all that sustains and enriches them.

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

(Cynthia Dewes, a member of St. Paul the Apostle Parish in Greenwich, is a regular columnist for The Criterion.)
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. He was a priest. He was from Anathoth, a village only a few miles from Jerusalem, and was the son of Hilkiah, a priest. He was known 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 a distinctive race and resulted in their severe physical challengers, such as slavery, which molded the Hebrews into a distinctive race and resulted in their

We cannot do everything ourselves, but Q

A

The Righteous Trees

By Linda Abner

Who sees the sparrow fall from the sky

The eternal Mystery of God,

The greater might of God,

He is 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.)

The practice of praying for the deceased has a long history. It prefigures 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 pass into 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 doziness of Masses requested for his or her intention.

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

Grave Mass cards are kept by the family until the Masses are said. However, a Mass card knows that it 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 are like to, and if it would 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.

(Linda Abner is a member of Our Lady of Lourdes Parish in Indianapolis. Her poem includes a Scripture verse from Psalms 24:1-7, Hikers make their way along Cedar Run, where trees were displaying full colors, at Shenandoah National Park in Virginia on Oct. 24, 1990.)

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,
In my despair, I drove to the park
And there, before me,
Tall, silent,
Were all the trees,
And there, before me,
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Were all the trees,
And there, before me,
Rest in peace

Robert Chapman Sr.
Brother of Cole Chapman.

Larry Thomas. Mother of Julie Flamion. Grandmother of nine.


MOORE, Barbara Ann CNS photo/Jonathan Ernst, Reuters

The statue of Archbishop John Carroll, Baltimore’s first archbishop and the founder of Georgetown, a Catholic university, is shown as it stands on the campus in Washington. In 1990, Sister Julitta retired to St. Clare Hall at the motherhouse. The Mass of Christian Burial was celebrated on Sept. 24 at the church. It only takes a minute to make a difference in Indianapolis.

Hunger and suffering are here in Indianapolis. With more people in poverty each year, we need more than ever your prayers and financial support to help those in need. It takes a minute to turn around the face of hunger and suffering at local Catholic Charities, the Archdiocese of Indianapolis and the Indiana Catholic Conference.

For more information, please go to www.archindy.org or call 317-376-1334.

If you are a victim of sexual misconduct, please contact the archdiocese victim assistance coordinator.

Catholic Charities of Indiana, P.O. Box 4140, Indianapolis, Indiana 46206-4140

317-376-1548 or 800-382-9836, ext. 1548 chill@archindy.org

放心交钱，安心享受。我们提供优质的服务，确保您在我们这里得到满意。我们有专业的工作人员，确保您的需求得到满足。我们承诺，无论是酒店还是其他设施，我们都将为您提供最好的体验。我们欢迎您的到来！

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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 faith.

“Passion of Christ. I feel each artist created fairly literal, whole scenes, depicting the exposed to the tradition of the stations my creative process. I’ve been on the journey of the stations in Haiti by using my God-given gifts. That overall effort by the Jeffersonville people there. 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 nutrition, counseling and academic scholarship. 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 this 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 arts and visual focus and have isolated parts of the story. That’s why I’ve used a tight least in my perspective of the events of 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 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 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.

"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."

"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."

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( 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 Stations 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.
Father Barron reflects on the Holy Land and role of beauty in evangelization

By Sean Gallagher

Catholics across central and southern Indiana became familiar with the Holy Land during the past year with Father Robert Barron, a priest of the Archdiocese of Chicago, as host of the 10-part documentary series titled “Catholicism.”

In the videos, Father Barron emphasizes the beauty of the Catholic faith by visiting historic churches and works of art around the world.

Above, Father Robert Barron sits on a vista overlooking Florence, Italy, during the filming of his 10-part documentary series, “Catholicism.”

In this two-part interview, Father Barron reflects on his visit to Indianapolis, and speaks about his documentary series, how did you feel when you viewed Kenneth Clark’s “Civilization” documentary series when you were young in the 1970s. That goes back a ways.

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 ways.

Given the long gestation of your series, how did you feel when you saw the enthusiastic response to it once it was released? You were right.

A. “I was thrilled and delighted by it. And I guess I had an instinct that people would respond to it. And I saw Clark’s ‘Civilization’ as a huge project. I figured, ‘What’s the biggest, 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.

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 do 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—that was the one 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? ‘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 the center of Christianity 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 the first to say 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 secular and utilitarian? 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, 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.

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. “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 ‘evangelization.’ 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 polemics. It was the joyful warrior types.

‘So I’ve tried, in my own small way, to imitate them.

‘Catholicism’ has 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.wordonfire.org. For more information on Word on Fire Ministries, log on to www.wordonfire.org.)