Archbishop Tobin brings wealth of experience to ministry in archdiocese

By Sean Gallagher
Second of two parts

During the 34 years of his ordained ministry before being appointed the new shepherd of the Church in central and southern Indiana, Archbishop Joseph W. Tobin ministered in a broad variety of cultural contexts. He served in multicultural parishes in Detroit and Chicago and then in leadership positions among his Redemptorist religious order that ministers in 78 countries around the world.

For the past two years, he helped lead the Vatican congregation that oversees the life and ministry of more than 1 million men and women religious around the world. Archbishop Tobin brings this wealth of pastoral experience to his ministry as the leader of the Archdiocese of Indianapolis, which he will begin after his Dec. 3 installation Mass at SS. Peter and Paul Cathedral in Indianapolis.

In an Oct. 17 interview with The Criterion, Archbishop Tobin reflected on how his experiences will aid him in his ministry in central and southern Indiana. The following is an edited version of that interview.

Q. For the past two years, you served in the Vatican as secretary for the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life. How do you think that your experience of being in dialogue with men and women religious in a wide variety of communities, and in a wide variety of settings, will benefit you in your ministry as the shepherd of the Church in central and southern Indiana?

A. It’s made me value listening even more. I think that I’ll need to do that here in

Marian University in Indianapolis celebrates 75th anniversary and $153 million in gifts

By Mary Ann Garber

“Marian’s miracle” will continue in Indianapolis thanks to the generosity of corporate and individual donors who celebrated the Franciscan university’s 75th anniversary with $153 million in gifts to “Make History” and extend its mission of providing quality Catholic higher education well into the future.

Daniel Elsener, Marian’s president, thanked the Sisters of St. Francis of Oldenburg and more than 2,000 supporters at the Oct. 19 anniversary dinner and celebration in downtown Indianapolis during an emotional speech in which he pledged to further grow the university’s enrollment and expand its liberal arts curriculum while preserving its Catholic values.

“I have been simply overwhelmed—sometimes to tears—to see the generosity, and what people will sacrifice to do something great,” Elsener said. “… I just greatly appreciate the goodness I’ve found in so many people.

“So it’s really not amazing that we’ve been successful,” he said, “because we have a successful city, and an alumni corps behind Marian that understands where their gifts and talents come from and the rewards of sharing [them].”

United Catholic Appeal: Christ Our Hope’ has goal of $5.7 million, will support three areas of ministry

By Sean Gallagher

Nov. 3-4 is intention weekend for the archdiocesan “United Catholic Appeal: Christ Our Hope.”

Catholics across central and southern Indiana will be invited at Masses celebrated in their parishes this weekend to prayerfully consider how they will contribute from their time, talent and treasure to the ministries of the Church.

The goal for the “United Catholic Appeal: Christ Our Hope” is $5.7 million.

Two days after he was introduced as the new shepherd of the Church in central and southern Indiana, Archbishop Joseph W. Tobin spoke with The Criterion about his support for the annual appeal.

“I’ve been very impressed with the generosity of the people of this archdiocese even during this sort of full immersion that I’ve had this week,” the new archbishop said. “In talking with Archbishop [Emeritus Daniel M.] Buechlein and Bishop [Christopher J.] Coyne and with others, it’s clear that there’s something very good here.

“I think what would be important then for the archdiocese is not to rest on its laurels, but to realize that the call to step forward is simply a call to act on our belief—a belief that all good things come from God and that we return to God to make an account of ourselves. And so we treat what we have in a very particular way because of our belief.”

Contributions to “United Catholic Appeal Christ Our Hope” will support three areas of ministry essential to the Church in the 39 counties of the archdiocese—proclaiming the word of God, celebrating the sacraments and exercising the ministry of charity.

Supporting Catholic education and faith formation, providing for the formation of future priests and deacons, providing for the needs of retired priests, and reaching out to those in need by Catholic Charities agencies are the primary examples of ways that these vital ministries of the Church are carried out in the archdiocese.

Archbishop Tobin said supporting these ministries through participating in the appeal is a way to give hope to the broader community.

“"What are Christians called to witness to See INTENTION, page 2
in this world? I think one thing we’re called to witness to is hope,” Archbishop Tobin said. “… There’s enough despair or cynicism around. And the notion of a community that trusts each other and wants to work together and go forward is a really strong witness.”

Those participating in the “United Catholic Appeal: Christ Our Hope” may designate a specific ministry that they want to support through their contribution. If participants choose this option, they can direct their contributions specifically to support Catholic education and religious education programs, the formation of future priests and deacons, and the support of retired priests or the ministries of Catholic Charities agencies across the archdiocese.

Another option in “United Catholic Appeal: Christ Our Hope” is to designate contributions to support ministries that have the greatest need.

Krista Keith, principal of St. Susanna School in Plainfield, appreciates the assistance that she and the teachers in her school receive from the archdiocesan Office of Catholic Education staff members whose ministry is supported by the appeal.

“Anytime that I have a question, I pick up the phone and they’re always there,” Keith said. “They are always passing along materials and references, and helping to catechize the principals so that we can go out and help our teachers learn more, do more and be more in touch with their faith. Anytime that I want to plan a retreat before schools start, I can contact them [for assistance].”

Deacon Patrick Bower ministers at St. Barnabas Parish in Indianapolis, and also served as a mentor for the class of 16 permanent deacons who were ordained last June.

After participating in the archdiocesan deacon formation program before his ordination in 2008 then accompanying the new deacons through their four years of formation, he knows how much it has affected him, and many other deacons, their wives and parishes across central and southern Indiana.

“I could never be the person I am today without the many components of the deacon formation program,” Deacon Bower said. “I am thankful for each and every person who supports the program with their hard earned dollars, but also with their prayers and encouraging words.”

“Each time a deacon ministers in our archdiocese, the greater Church is served, and this is made possible by the contributors and support of the people.”

John Etling sees the faith of Catholics in action each Friday when Catholic Charities Terre Haute distributes bags filled with food to some 1,200 children and youths in need in west central Indiana.

Through the years, Etling, who is agency director of Catholic Charities Terre Haute, had heard one story after another of students falling asleep at their desks on Mondays or not having the energy to do their school work because they were hungry and there was no food at their home for them to eat.

“What else can be your response when you hear those types of things coming from a child?” Etling asked.

Three years ago, Catholic Charities Terre Haute, with support given through “United Catholic Appeal: Christ Our Hope,” began its backpack and food program.

“As children of God, we’re called to do God’s work. We’re created in his image. It’s only natural that we’d want to be partners in that effort,” said Etling of the appeal. “We have an opportunity to affect those around us that are going through a tough time.”

(For information about “United Catholic Appeal: Christ Our Hope,” log on to www.archindy.org/uca.)
Synod of Bishops members propose ways to promote evangelization

VATICAN CITY (CNS)—Members of the Synod of Bishops recommended the bishops’ Committee on Clergy, Consecrated Life and Vocations and the bishops’ Committee on the laity, the family and life take a “full communion with the Church, the synod members said.

At the end of the three-week Synod of Bishops on new evangelization, members of the gathering approved 58 propositions to give to the pope. Although synod rules say the propositions are secret, Pope Benedict XVI authorized their publication on Oct. 27.

The propositions were designed as recommendations for the pope to use in a post-synodal papal document. The synod said it is important that the pope see that the language of the propositions described current challenges and opportunities that the Church faces in a world where confusion is always available.

A new chief financial officer of Archdiocese of Indianapolis connects faith to work

New chief financial officer of Archdiocese of Indianapolis connects faith to work

Brian Burkert views his appointment as the new chief financial officer of the Archdiocese of Indianapolis as an opportunity to live his faith through his work.

By John Shalhaveness

Brian Burkert will start his new position on Nov. 12. He is a 1979 graduate of the University of Notre Dame and a 1983 graduate of Marian University, both in Indianapolis. He and his wife of 28 years, Paula, have three children, Katy, Marco and Clare. Their中间部分

Brian Burkert views his appointment as the new chief financial officer of the Archdiocese of Indianapolis as an opportunity to live his faith through his work.

"As the media greatly influence the physical, emotional, mental and spiritual well-being of the youth," they said, "the Church through catechesis and youth ministry strives to enable and equip them to discern between good and evil, to choose Gospel values over worldly values and to form firm faith convictions."
A young man visits the graves of deceased relatives at a cemetery in Managua, Nicaragua, on Oct. 31, 2010, the eve of the Solemnity of All Saints. The feast commemorates all people who have gone to heaven.

We are all called to be secret saints

O n Nov. 1, we celebrated the solemnity of All Saints—not just the saints who have been officially recognized through the Church’s very thorough process of canonization, but all the saints.

All Saints Day includes those women and men whose faith is known to God alone, and whose courage, integrity and holiness remains hidden from the world at large. Every one of us knows one or more of these “secret saints”—living and deceased. We lived with them or worked with them or witnessed the difference that their lives made in the world around us. We honored them on Nov. 1 because their quiet witness to the Gospel deserves to be recognized.

We celebrate their unseen holiness because their daily lives are models of Christian living that all of us imperfect Christian disciples can follow.

Throughout the liturgical year, the Church provides us with many occasions to pay attention to the witness of individual saints. Their unique and sometimes very diverse stories show how different saints teach us with their actions as well as their words what it means to be a follower of Jesus Christ.

But because on Nov. 1 we focused on all the saints and not just one or more particular saints, we have a unique opportunity to reflect on what the universal call to holiness means for ordinary people like you and me.

Pope Benedict XVI has challenged us to avoid the temptation of thinking that saints are like the celebrities or superstars that we read about in the news and entertainment media.

Saints are not two-dimensional figures who were always good and perfect. They are—or were—real people with faults and fears, who committed sins they had to atone for, and who were sometimes filled with doubts about their ability to do God’s will in big things and little things.

Every baptized Christian is called to be a saint. That’s what “the universal call to holiness” means. We’re not all called to be as smart as St. Thomas Aquinas or as saintly as St. Catherine of Siena. Called to be as smart as St. Thomas means to consider race as a factor in admitting students. It would be unfortunate if a change in the affirmative action rule meant there would be a similar change in the statutory rule.

There are many situations where we allow private institutions to behave differently from public ones. The First Amendment forbids public schools to promote a particular faith. But it lets Catholic schools prefer Catholics in hiring and admissions. Sex is another example. The equal protection clause from the U.S. Constitution does not apply to sex-segregated state universities. Private schools are different. Smith College has admitted only women since 1871.

The distinction between public and private institutions presupposes that private ones can pursue ends beyond the government’s competence. The Holy Spirit guides the Catholic Church—but perhaps not the state of California—in her efforts to know, love and serve God.

Sometimes we may think this way about race, too. Whatever the Supreme Court may decide is appropriate for the University of Texas, we would never dream of forcing the United Negro College Fund to ignore race in awarding scholarships.

So, too, with admissions at private schools like ours, the national university of the Catholic Church, we aim to educate the Church’s future religious and lay leaders. Given that 44 percent of Catholics born here in the past 30 years are Hispanic, we would not be doing our job if we failed to serve what will soon be the majority of American Catholics.

If we are to serve the faithful well, and if we are to serve the Church well, it is our Catholic University’s business to concern itself with race, ethnicity, language, culture, customs, devotions, movements and other characteristics that enrich and distinguish the groups within the church.

This entails some consideration of race or ethnicity in admissions and hiring, that is a good and necessary thing.

(John Garvey is president of The Catholic University of America in Washington.)

Dear Editor,

Church has responsibility to guide its flock on issues of ultimate importance

I read with interest Glenn Tebbe’s guest column in the Oct. 26 issue of The Criterion about the Church not endorsing political candidates as I have often wondered why the Church does not take more of a stand.

It is true that no candidate exactly matches the teachings of the Church. However, this should not prevent the Church from providing more specific guidance to members on issues of great magnitude, such as the sanctity of life and the protection of religious freedom.

The rights of the unborn and the religious freedom of the Catholic Church are under assault as a result of the policies of the federal government and the Affordable Care Act—"Obamacare.”

Numerous Catholic institutions have filed lawsuits against this in order to preserve the right to practice our religion and hold to our ethical stance.

Bishop David Ricken of Green Bay wrote last week in a letter to members of his diocese that while the church has the responsibility to “speak out regarding moral issues, especially on those issues that impact the ‘common good.’”

We pray each week for elected officials to be people of integrity. We must do more than that.

Even if the Church feels that it cannot endorse specific candidates, it does have the responsibility to guide us, her flock, in a more definitive direction regarding these issues of ultimate importance.

Dr. Stephen O’Neill
Indianapolis

Letters Policy

Letters from readers are published in The Criterion as part of the newspaper’s commitment to “the responsible exchange of freely-held and expressed opinion among the People of God” (Communion and共融, No. 20). Readers are welcome from readers and comments are welcome from as many people and representing as many viewpoints as possible. Letters should be clear and succinct, well-entrenched in fact, not personal in tone. They must reflect a basic sense of courtesy and respect.

Letters must be signed, but, for serious reasons, names may be withheld. Send letters to “Letters to the Editor,” The Criterion, 1400 N. Meridian Street, Indianapolis, 46202-2767.

Readers with access to e-mail may send letters to criterion@archindy.org.
Q. How does the Church help Catholics communicating concerns to elected working within political parties and more involved—running for office, women and men need to act on the participation in political life? Do Catholics oppose genocide, torture, unjust war and the use of the death penalty, as well as to pursue peace, and help overcome poverty, racism and other conditions that demean human life.

Call to family, community and persons

The family, based on marriage between a man and a woman, is the fundamental unit of society. For the creation and nurturing of children must not be redeemed, undermined or negated.

Supporting families should be a priority for economic and social policies. How our country deals with economic and social policies, in law and public policy—effects the well-being of individuals and of society. Every family person and association has a right and a duty to participate in shaping society to promote the well-being of individuals and the common good.

Rights and responsibilities

Every human being has a right to a life, the fundamental right that makes all other rights possible. Each of us has a right to pursue freedom, which enables us to live and act in accordance with our God-given dignity as well as a right to act in accordance with our conscience. Furthermore, our freedom, human dignity—food and shelter, education and employment, health care and medical treatment—these rights are duties and responsibilities to one another, to our families and to the larger society.

Option for the poor and vulnerable

Welfare programs embrace all of those in the greatest need, regardless of their personal situation. A moral test for society today is whether or not the poor are among the nation whose policies can be justified as acceptable by anyone—those employment, the opportunity for all people into a healthy and productive life.

Dignity of work and rights of workers

The economy must serve people, not the other way around. Economic justice calls for decent work at fair, living wages, opportunities for legitimate and equal participation in economic activity. Economic justice is about seeing beyond class, race, ethnicity, sex, religious belief, political ideology, social status or any other form of discrimination.

Solidarity

We are one human family, embracing all of our national, racial, ethnic, economic and ideological differences. Our Catholic commitment to solidarity requires that we work to build community; to work for justice; to protect human rights, and to make our voice heard.
Indianapolis.

conference, “Changes in Health Care” Payne Road, Indianapolis.
www.littlesistersofthepoor.org/bazaar. Indianapolis. Little Sisters of Indianapolis. 3200 Cold Spring Road, Indianapolis.

For more information about what to bring to the meeting, log on to www.archindy.org/cc/refugee/news.html. Below are the details of the meeting.

For more information, call: 317-329-4373. ††

Rosary procession

VIPs

Parish sponsors three holy hours before the election on Nov. 6.

St. Luke the Evangelist Parish, 7537 Holiday Drive E., in Indianapolis, is sponsoring the three hours to help prepare Catholics spiritually for the national, state and local elections on Nov. 6.

Each holy hour will consist of eucharistic adoration, praying the rosary, a short sermon, special prayers for the country and Benediction. Each holy hour will begin at 8:30 a.m. On Nov. 3, Father Michael Magiera, associate pastor of Our Lady of the Most Holy Rosary Parish in Indianapolis, will preach a sermon titled “The American Dream and the Juggernaut.”


On Nov. 5, Archbishop O’Meara’s Chapel, 1400 N. Meridian St., Indianapolis. Sponsoring Seniors, Indianapolis, Catholic, educational, charitable and social singles, 50 and over, single, divorced, widowed or divorced, new members welcome, 6:30 p.m. Information: 317-370-1189.


Our Lady of Peace Cemetery, 1001 E. 10th St., Indianapolis. St. Monica Parish, 6461 E. St. Nicholas Drive, Summer Prayer service, 7 p.m. Information: 812-689-4244.


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David and Carolyn (Alexia) Lawry, members of Our Lady of the Good Shepherd Parish in Indianapolis, will celebrate their 50th wedding anniversary on Nov. 3 with a Mass, renewal of their wedding vows and reception.

The couple was married on Nov. 3, 1962, at the Church of the Good Shepherd in West Middlesex, Pa. They are the parents of six children, Susan Jacob, Donna Megregian, John, Joseph, Mark and Marie. They have 31 grandchildren, two step-grandchildren and 13 great-grandchildren.

Victor and Marie (Hartman) Meyer, members of St. Mary-of-the-Rock Parish in Franklin County, will celebrate their 65th wedding anniversary on Nov. 11. The couple was married on Nov. 12, 1947, at Holy Family Church in Oldenburg.

They are the parents of 13 children, Eileen Duff, Susan Everage, Carolyn Sober, Grace Schneider, Yvonne Schneider, Mary Louise, Dennis, Eugene, Gary, Jerome, Joe, John and Roy Meyer. They have 31 grandchildren, two step-grandchildren and 13 great-grandchildren.

St. Monica Parish, 6461 E. St. Nicholas Drive, Summer Prayer service, 7 p.m. Information: 812-689-4244.


Mary, Queen of Peace Parish, 105 W. Main St., Danville. Women’s Club, “Christmas Bazaar,” vendors, food, 9:30 a.m.-3 p.m. Information: 317-745-4284.


St. Roch Parish, Family Life Center, 3603 S. Meridian St., Indianapolis. Fall Vocations meeting, 1 p.m., age 50 and over. Information: 317-784-4217.

St. Maurice Parish, 3623 W. Washington St., Greencastle. Fall smorgasbord, 4-7 p.m. Information: 812-852-4394 or 812-852-7014.


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Essayists say Church teachings have given them ‘true freedom’ as women

WASHINGTON (CNS)—Helen Alvare, former U.S. bishops’ pro-life spokeswoman, is the co-author and editor of a new book, Breaking Through, Catholic Women Speak for Themselves, the idea for which came about, she said, from pages of notes that she has been jotting down for the past 15 years.

However, the concept officially took off when the recently coined and politically charged phrase “war on women” entered into the American lexicon, used by some to characterize opposition to a federal mandate requiring most religious employers to provide free coverage of contraceptives, abortifacients and sterilization for employees.

“The forced me to make a response,” said Alvare, who with several of her co-contributors recently talked about the book at the Catholic Information Center in downtown Washington. “This is a book that tries to be the intersection of faith and reason.”

The recent claims about “war on women” fail to acknowledge Catholic women who value religious liberty, said Alvare, who is a law professor at George Mason University Law School.

Along with her co-authors and 36,000 women, Alvare signed an open letter that she and fellow book contributor Kim Daniels wrote to the Obama administration, saying religious freedom must be preserved not only for private worship, but also for public expression.

In her remarks on Oct. 5 and in a similar presentation at the National Press Club on Oct. 16, Alvare said the book grew out of a women’s movement. Women Speak for Themselves, established to defend religious freedom and to put forth a more thoughtful and complete vision of women’s freedom.

Published by Our Sunday Visitor, the book is a collection of essays on a range of topics, including dating, marriage, children, religious life, women as the family breadwinner and single motherhood. The authors are Catholic women writing about how their faith has shaped their lives, guided them through the secularism of today’s society and how they embraced the true freedom found by living according to the rich teachings of the Catholic Church.

“Nine Catholic women tell their stories of living out their faith joyfully, authentically and without fear,” said Alvare.

In her talk at the Catholic Information Center, she addressed religious liberty as it relates to the mandate issued by the U.S. Department of Health and Human Services. It requires all employers, including most religious employers, to cover the costs of contraceptives, including some that can cause abortions, and of sterilizations in employee health plans.

The mandate does not include a conscience clause for employers who object to such coverage on moral grounds. A narrow exemption applies only to those religious institutions that seek to inculcate their religious values, and primarily employ and serve people of their own faith.

“Our government is now saying the freedoms we were founded upon have to go,” Alvare said. “It is a frightening shift.”

In her chapter “Fear of Children,” Alvare writes about how when she was growing up as a young adult, she wasn’t always fond of the idea of having children. That notion changed, she said, when she looked to the Catholic Church and its wisdom on sacrificial love, and it opened her “heart and mind to children.

“Living for myself—or as a couple—would be a terrible temptation toward materialism, ego and selfishness. Self-giving to a sacrificial extent is just more likely to happen when it’s in your face, in your house, where you get relentless opportunities to rise above your own weaknesses, and to take care of others for decades,” Alvare writes.

Dr. Marie Anderson, an obstetrician-gynecologist with the Tepeyac Family Center in Fairfax, Va., describes in her essay her journey from beginning her medical career as a doctor who prescribed contraception, and returning to her faith and joining a pro-life medical practice, a decision she has never regretted, she said.

As a child of the 1960s, Anderson said, she went to medical school and “checked my faith at the door.

“When I came back to the Church, I had to do this in a public arena and that meant leaving that practice, showing my interior soul, but I grew so much,” Anderson said.

Speaker Elise Italiano, another essayist, talked about life as a single Catholic young woman. She said her life at age 24 is very different from her mother’s life decades earlier. She also said many young adults’ lives mirror their college days, resulting in delayed marriage and careers as the driving force of their lives.

There are lots of single Catholic women in the world, but not of the world,” she said. “And they have many questions.

Italiano, who teaches at Georgetown Visitation Preparatory School in Washington, said the Church needs to reach out pastorally to its single population, especially young Catholic women.

“The Church can help her battle against a life of mediocrity and offer crucial support toward a life of sanctity,” she writes.

Daniels, a mother of six, lawyer and coordinator of Catholic Voices USA, who contributed an essay on “Beyond Politics—Everyday Catholic Life,” said that Catholics can fight the tide of secularism and build up the culture through strong ties to one another in families, friendships and churches.

In our families, build a domestic Church, where children learn beauty, goodness and truth. We need to root ourselves in a parish and build relationships,” she said.

What was in the news on Nov. 2, 1962? The number of Churchmen eligible to serve as council Fathers, and possible major changes in the liturgy

By Brandon A. Evans

This week, we continue to examine what was going on in the Church and the world 50 years ago as seen through the pages of The Criterion.

Here are some highlights:

• Link between Bible, worship stressed by council
• Non-Catholic is honored for parish youth work
• Pope names nine to each commission
• Urge national basis for liturgy changes
• Identi control plan rapped
• Pope appeals for peace on election anniversary
• 2,908 eligible for council
• Vatican CITY—There are 2,908 Churchmen throughout the world eligible to serve as council Fathers, a directory published by the ecumenical council’s general secretariat has revealed.

Mt. Fausto Valliicine, head of the council’s press office, has announced that, of this number, 2,540 prelates actually came here for the council. Some of these have had to return home for various reasons. . . . Italy, with 436 eligible council Fathers, has the most Churchmen on the list. It is followed by the U.S. with 241, Brazil with 204 and France with 159.”

• Report Pope to insist on two-thirds majority

“Working majority: Council’s press office survives chaotic start

• ND to microfilm famed documents

• Polish Reds taking over convents, priest reports

• Editorial: Honest politicians

• Editorial: Religious tolerance

• Not all U.S. bishops of conservative bent

• Protestant backing seen ‘key’ to shared-time

• 3rd council Father dies at age of 83

• Cardinal Cushing back from council

• Enlarge Spanish mission seminary

• Church unity belief reported increasing

• Unity leader stresses ‘priesthood of laity’

• Patients’ spiritual care most vital, priest says

• Anglo-Protestant stand on contraception scored

• Hansens’ refusal to lead seen as blow to marriage

• Jeffersonville nun wins U.S. award

• Cites duty of hospitals on unions

• U.S. is second to Italy in commission members

• Possible major changes seen in Church liturgy

• ‘Cincinnati Boys Latin’ to stage Holy Communion under the species of both bread and wine

More emphasis on the Scripture lessons and preaching in the Mass. More responsibilities for Church administration entrusted to laity. These are some of the hopes of a priest whose Minneapolis parish became nationally known for its program of active participation in the Mass and of lay responsibilities for parish affairs.

Father Alfred C. Longley told a Xavier University Forum audience that the Second Vatican Council may realize his hopes.”

(Read all of these stories from our Nov. 2, 1962, issue by logging on to our archives at www.CriterionOnline.com)
cane speak.

I admire the archbishop of Westminster, Vincent Nichols, who in one synod in which I was a participant talked about the eternal truths—death, judgment, hell and—in a secular culture. He pointed to the funeral of Princess Diana and said it was a whole nation asking itself, "What does death mean? And what about my death? What happened to Princess Diana? And why did it happen? And what's going to happen to me?"

Those questions are there. Paul said that the word of God "cuts to the marrow." Because it cuts to the heart of things, we have something to say to that. But we have to ask ourselves, 'What is the way of saying it?'

Another thing to consider is the situation in Europe, which, in the ways, presents different and more serious challenges than here in the United States. I've been thinking a little about Paul's entrance into Europe, which was at Philippi.

"What for me, is interesting is that Paul ends up at Philippi because he failed in two other places. In that 16th chapter of Acts, it says that Paul wanted to go somewhere else. But first the Spirit of Jesus blocked him, then the Spirit blocked him. Then and he had this dream where a fellow in Macedonia said, 'Come help us.'

"And so, to my mind, not every defeat is a failure. The defeat might be God nudging you toward the door where he really wants you to enter."

"So, my question for the Church in central and southern Indiana is, 'Where is God opening a door for us now, here? Is it here in these statistics [surrounding unchurched]? Or is it among young people? I obviously can't tell you because I don't know [yet], but I've seen other Churches where they've been able to figure that out.'

Q. You've visited various parts of the world where the Church as an institution and in the lives of individual Catholics has a vibrant voice in society. We're living in a place where proponents of secularism have a growing voice. Are there things that you've learned from these other countries where secularism doesn't play as much of a role as we can learn from here, and help us to have a more vibrant voice in society— at a personal level and in talking about public policy and laws?

A. "To me, it's fairly clear. The Church has a right to its voice in the public square. I think it's an insult to democracy to say that we have to exclude this [religion] or privatize it because our democratic square isn't big enough to listen to that voice."

"I think that the Church consciously or unconsciously can lose its place because it sold its birthright by adopting a lifestyle within the Church that was so clearly anti-evangelical that it discredited the Gospel.

"A history professor of mine used to talk about how the most secularized part of North America was probably Quebec, which once was the most Catholic part. He offered a fairly compelling argument that the secularization of Quebec... with revelations of how wealthy the Church and religious orders were."

"Part of my service hopefully be to help build a community, as Paul says, where there are many gifts but there is a Spirit of unity," Tobin said. "At one point, I have to kind of dismantle some of these things because you haven't studied, you haven't done that work."

Q. The announcement of your appointment here is being made while the synods of bishops and the council of theishops are around the world. How might this experience help Catholics here make the new evangelization? Are there lessons or effective part of their daily life?

A. "We need to look at not simply having a paradigm of how we talk about the world today—secularism, relativism, individualism, materialism—even though each of these presents a serious threat to the Christian vocation, to living as a disciple of Jesus."

"But as we've captured the hearts of people, each of them might also contain some elements to which the Church

Archbishop Joseph W. Tobin elevates a chalice during an Oct. 20 Mass at St. John the Evangelist Church in Indianapolis. Archbishop Tobin was introduced on Oct. 18 at St. Peter and Paul Cathedral in Indianapolis as the new shepherd of the Church in central and southern Indiana.

Archbishop Joseph W. Tobin, left, and Bishop Christopher J. Coyne, apostolic administrator, stand in prayer during an Oct. 19 Mass in the chapel at the St. Augustine Home for the Aged in Indianapolis.

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TOBIN
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southern and central Indiana.

"At different times, I'll say to people, 'Do you think I'm understanding how God is calling you to live your vocation today?'

"I think, too, it keeps you from generalizing. The image that I often use for relativism is a world today as a tropical rain forest. A tropical rain forest is very bio-diverse. That's one of the things that keeps it heathy. It has a variety of species. Some species are new and fresh and need care. Other ones are fairly strong. Other ones are elderly and need and need a change of care. But it's in their unity that they provide oxygen and allow the world to breathe."

"I've heard about the archdiocese of Indianapolis are such wonderful accolades. And I'm sure they're true. But I'm sure there are challenges as well. The statistics about the unchurched that I've been looking over are certainly something that should keep a bishop awake at night."

"So I hope I wouldn't generalize either that things are fine and wonderful because there are such positive signs or wring my hands in despair because of this other side of so much to be done."

"Where you ministered in Rome, you served for 11 years at Most Holy Redeemer Parish in Detroit, then for a year at the Church in Chicago. Both were multicultural parishes with a good-sized population of Hispanic Catholics. With your experience of ministering in so many cultural contexts, how are you looking forward to leading the Church here in central and southern Indiana with its historic ethnic roots and communities of new immigrants?"

"And even in a more theological sense, I think it is an opportunity to prolong the double miracle of Pentecost."

"The first miracle was obviously that everyone hears the Good News. But, to me, the second miracle is more subtle but nonetheless real. And it's one that connects us to drive the Church through the Acts of the Apostles."

"In the account of Pentecost, it does not say that the Parthians, Medes, Elamites, Mesopotamians and visitors from Rome all became sort of a great porridge after [receiving the Gospel]."
MARIAN
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Making history
“We know we have more to do [at the university] to live up to the heritage of the Sisters of St. Francis of Oldenburg,” Elsener said, which dates back to 1851 when Mother Theresa Elsener traveled from Europe to found the order and a school in south eastern Indiana.
In 1937, Mother Theresa and Sister Maureen Doffhoff moved a Catholic college for women operated by her order in Oldenburg to Indianapolis, the state capital, in the midst of the Great Depression.
“That’s the legacy we stand on,” Elsener said, praising Marian as “a dynamic Catholic university” that is committed to educating students from all economic backgrounds in the spirit of the Franciscan sisters who founded it.
On July 1, 2009, the college’s name was changed to Marian University.
This academic year, Marian’s enrollment is nearly 2,600 students.
As a result of the successful “Make History” capital and endowment campaign, Marian’s new College of Osteopathic Medicine will be the state’s second medical school, Elsener said, and in the next 10 years the university will begin a principals’ academy that will be among the top 10 in the nation.
Elsener thanked Sister Maureen Irvin, congregational minister of the Oldenburg Franciscans and vice chair of the university’s board of trustees, and all the sisters for courageous leadership during Marian College three-quarters of a century ago then making it a coeducational institution in September 1954.
“Without the sisters’ faith and courage, this great institution would not exist,” Elsener said. “… The sisters have kept us grounded in our faith, our roots and our sense of service to all humanity.”
Marian University plans to renovate St. Francis Hall and rename the building for the Sisters of St. Francis, he said, calling it Oldenburg Hall to honor the sisters for their vision and ministry.
Franciscan blessing
Sister Maureen accepted a framed architectural rendering of the historic campus complex at Oldenburg, Indiana, and acknowledged the audience’s extended applause on behalf of the sisters.
“Thank you so much to all of you for being here this evening,” she said. “This has been such a wonderful celebration of Indianapolis and of Marian University. It’s an honor for over 60 of our sisters to be here this evening. They have come from Indiana, Ohio, Illinois, Kentucky, Montana and New Mexico.”
Standing near the stage, the sisters sang “The Blessing of St. Clare.” She was a contemporary of St. Francis of Assisi in Italy in the 13th century and first woman Franciscan.
“This blessing flowed from her hands and was put to music by our own Sister Mary Gloria Gallagher,” Sister Maureen said. “The Sisters of St. Francis use this blessing on special occasions.”
Special honorees
In addition to recognizing the exceptional leadership of the Franciscan sisters, Marian University also honored the Lilly family and Archbishop Emeritus Daniel M. Buechlein for their distinguished support of Catholic education.
Ted and Debbie Lilly accepted the Franciscan Values Award on behalf of Gov. Eli Lilly, a community philanthropist who founded the international pharmaceutical company in Indianapolis in May 1876, and other family members who carry on his legacy of community service and steadfast support of the Lilly Endowment and generous support of Marian University.
“This family has been involved in education, health care, and the arts since Ted Lilly explained. “… We celebrate Marian University’s commitment to the city of Indianapolis.
“… The Lilly Foundation … supports the new College of Osteopathic Medicine,” he said. “Lilly Endowment supported the university’s ‘Rebuild My Church’ campaign. Thank you for this award on the occasion of the 125th anniversary of the Sisters of St. Francis.”
For health reasons, Archbishop Buechlein was not able to attend the dinner to accept the university’s inaugural John A. Purdie Innovator and Mentor of the Year Award for his nearly two decades of support of Catholic education.
Mgr. Joseph Schaefer, pastor of St. Luke the Evangelist Parish in Indianapolis, the Vatican general, announced and honored Archbishop Buechlein as “a spiritual giant” who has led others by example through his life-long Spanish-speaking ministry.
“Archbishop Daniel always expressed and emphasized the importance of prayer,” Mgr. Schaefer said. “How many times did Archbishop Daniel say, ‘I will pray every day in your own way, everything will be OK.’ And that’s true.”
In a videotaped message, Cardinal Francis E. George of Chicago praised Archbishop Buechlein’s 25 years as minister of boship and then spiritual leader of the archdiocese in 1959-2006 of priests service to the Church in Indianapolis as a monk, se&onary rector and bishop.
“Archbishop Daniel has frequently said that his first responsibility is to be a man of prayer,” Cardinal George said. “This is perhaps his most enduring legacy. … But as many of you know better than I, Archbishop Daniel is also a man of action … [who made] many contributions to education, social welfare, and the moral and religious life of our society.”
When he retired for health reasons on Sept. 21, 2011, Archbishop Buechlein noted that strengthening Catholic education was his most important accomplishment after being named by Pope John Paul II to head the Church in central and southern Indiana in 1992.
In 1995, he launched the “Make History” campaign, the first partnership between the archdiocese and corporate community in support of Catholic schools.
The first “Celebrating Catholic School Values” awards dinner in 1996 began an annual fundraiser that has raised more than $5.5 million to benefit Catholic schools and tuition assistance.
The archdiocese’s “Legacy of Hope from Generation to Generation” and “Building Communities of Hope” campaigns during the 1990s enabled the construction of two new city center Catholic school buildings, which were among the first built in the country in 40 years.
Under his leadership, more than 5,000 new students attended Catholic schools by the end of his first decade as archbishop.
Eight years ago, Archbishop Buechlein established the archdiocese’s Bishop Simon Bruté College Seminary, which partners with Marian University for undergraduate education of seminarians.
Accepting the award on his behalf, Archbishop Joseph W. Tobin, who will be installed on Dec. 3, said “It is a great honor for me to stand in front of you sisters.
“Thank you, Marian University for the support of the seminary,” Archbishop Tobin said. “It was a dream of Archbishop Buechlein. In the name of the archdiocese and especially our [seminary] students, I would like to offer a check for $25,000 from the Archdiocese of Indianapolis in honor of Archbishop Buechlein and as a sign of our gratitude for Marian’s support of our future priests.”
Thank you very much.”
Remarkable achievements
As part of the 10-year campaign, Marian University also raised $42 million for annual and endowed scholarships.
“Make History” concludes on Dec. 31, but the needs on campus total $210 million so the university will continue fundraising efforts to reach that new goal.
“On behalf of Marian University, the faculty, the staff, the alumni, the trustees and especially the students, thank you for helping [Marian] build a great Catholic university in our home town,” John Lechleiter, ex-chief executive officer of Eli Lilly and Co. and 75th anniversary celebration co-chair, told the gathering. “You truly have made a difference. Thank you.
“Thanks to the vision and hard work of president Dan Elsener, the board of trustees, the faculty, the staff and administration,” Lechleiter said, “we can all be very proud of Marian University’s remarkable achievements.”
U.S. Cardinal-designate Harvey has worked close to popes for 30 years
Photo by Mary Ann Garber
VATICAN CITY (CNS)—Cardinal-designate James M. Harvey has spent 30 years working at the Vatican in leadership and administration, gaining him daily face-to-face contact with the pope, the world’s most powerful government leaders and millions of Catholic faithful.
Pope Benedict XVI announced on Oct. 24 that he would induct Archbishop Harvey, a native of Milwaukee, into the College of Cardinals on Nov. 4 and that he would appoint him archbishop of the Basilica of St. Paul Outside the Walls, the major basilica built over the presumed tomb of St. Paul.
As a member of the residential household since 1998, Archbishop Harvey has arranged the daily meetings, first of Blessed John Paul II and, now, of Pope Benedict. He coordinates with the pope’s personal secretary, the pope’s personal butler, his chaplain, members of the “pontifical family”—those who work in the papal apartment and have been shaken by the actions and conviction of Paolo Gabriele, the former personal secretary and other members of the “pontifical family” who were among the first built in the country in 40 years.
When heads of state make official visits to the pope, it is Archbishop Harvey who greets them first and escorts them to the pope.
And when the pope meets small groups or holds his large weekly general audiences, Archbishop Harvey is at his side. At a July 2011 prayer service in Cardinal-designate Harvey’s home archdiocese, Archbishop Jerome E. Listecki of Milwaukee introduced him as “the second most photographed person in the world.”
Cardinal-designate Harvey, 63, was one of the three Vatican officials closest to Blessed John Paul, coordinating his audiences and public appearances as the pope aged and became increasingly debilitated by Parkinson’s disease.
Pope John Paul personally ordained him a bishop in 1998, along with now-Cardinals Stanislaw Dziwisz, the pope’s longtime personal secretary, and Archbishop Leonardo Marini, his longtime master of liturgical ceremonies and current head of the commission overseeing the International Eucharistic Congress.
At the ordination Mass, the pope said he was particularly close to the three priests because of their “unique service to the Holy See and to me personally.”
The pope described Cardinal-designate Harvey as “my faithful collaborator in the Secretariat of State,” who was about to take on responsibility for his “daily round of audiences and meetings.”
Marian University student body president Joann Derdzi specifications, a member of St. Phil X and Parish in Granger, Ind., and a member of Class of Fort Wayne, South Bend, announces that Marian’s 10-year ‘Make History’ campaign has raised $153 million for scholarships, endowments and capital improvements. Of that amount, about $42 million was targeted for scholarships.
Franciscan Sister Maureen Irvin, congregational minister of the Sisters of the Third Order of St. Francis of Oldenburg and vice chair of the university’s board of trustees, thanks the nearly 2,000 supporters attending the 19th anniversary awards dinner and celebration on Oct. 19 in downtown Indianapolis. The Oldenburg Franciscans founded the former Marian College in Indianapolis to provide higher education for women in 1851. The college became coeducational in 1954.
The school’s name was changed to Marian University on July 1, 2009.

Marian University President Vital Elsener, left, and Archbishop Emeritus Daniel M. Buechlein, right, were among the honorees and speakers at the Oct. 19 dinner in downtown Indianapolis.

John and Sarah Lechleiter, from left, honorary chairs of Marian University’s 75th anniversary awards dinner and celebration, and Vincent Capiolo, a member of the university’s “Make History” campaign committee, applaud after the announcement on Oct. 19 that the 10-year campaign raised $153 million for scholarships, endowments and capital projects.

Marian University President Vital Elsener, left, and Archbishop Emeritus Daniel M. Buechlein, right, were among the honorees and speakers at the Oct. 19 dinner in downtown Indianapolis.

John and Sarah Lechleiter, from left, honorary chairs of Marian University’s 75th anniversary awards dinner and celebration, and Vincent Capiolo, a member of the university’s “Make History” campaign committee, applaud after the announcement on Oct. 19 that the 10-year campaign raised $153 million for scholarships, endowments and capital projects.
Vatican II: Church addresses Church in the modern world

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

By John F. Fink

The “Decree on the Apostolate of the Laity” emphasized that every member of Christ’s Mystical Body, not just clergy and religious, is called “to spread the kingdom of Christ over all the Earth for the glory of God” (#2). It said that the lay apostolate is carried out “in the midst of the world and of secular affairs,” and that “men, working in harmony, should renew the temporal order and make it increasingly more perfect such as God’s design for the world” (#2, #7).

The “Decree on the Mission Activity of the Church” has chapters on the doctrinal principles of the Church’s missionary activity, the nature of missionary work, the importance of the new local Churches, a description of the role of missionaries, the structure of missionary planning, and the deployment of the Church’s resources in cooperative missionary activity.

The “Decree on the Ministry and Life of Priests” told priests to be attached to their bishops with charity and obedience, to cooperate with their brother priests for the building up of the Church, and to promote the role of the laity in the mission of the Church. Priests were urged to “fulfill the spiritual function of the Holy Spirit in the Church and society” (#2).

The “Gaudium et Spes,” the “Pastoral Constitution on the Church in the Modern World,” was the last document promulgated by the council. It concerned the Church and modern problems, giving the Church’s position on various issues. It gave notice that the Church intended to be more relevant to the modern world.

“Gaudium et Spes” gave top priority to problems encountered by families in the modern world. It began with the Church’s teachings about the holiness of marriage and the family, the nature of married love and the intention of the matrimony contract.

It also said, “Marriage is not merely for the procreation of children: it is an indissoluble compact between two people and the good of children demands that the mutual love of the partners be shown, that it should grow and mature” (#50). Prior to this, the Church always insisted that the primary purpose of marriage was the procreation of children.

The bishops had a problem, though, when it came to saying something about artificial contraception. The commission Pope Paul had appointed was still discussing this matter.

When it was finally passed, “Gaudium et Spes” said, “In questions of birth regulation, the sons of the Church are forbidden to use methods disapproved of by the teaching authority of the Church in its interpretation of the divine law” (#51).

Naturally, “Gaudium et Spes” included a section on the dignity of human life, saying, “Life must be protected with the utmost care from the moment of conception. Abortion and infanticide are abominable crimes” (#51). But it included more than abortion and infanticide. The crimes against the human person enumerated in the document included murder, genocide, abortion, euthanasia, suicide, mutilation, physical and mental torture, undue psychological pressures, subhuman living conditions, arbitrary imprisonment, deportation, slavery, prostitution, the selling of women and children, and degrading working conditions where men are treated as mere tools for profit rather than as free and responsible persons.

The chapter after “The Dignity of Marriage and the Family” was called “Proper Development of Culture,” and this formed a preface for the document’s later treatment of economics, politics and world peace. The economics section stressed both that “every man has the right to possess a sufficient amount of the earth’s goods,” and that “men are bound to come to the aid of the poor and to do so not merely out of their superfluous goods” (#69).

The section on politics said that the Church is not identified with any political community nor bound by ties to any political system—which undoubtedly came as a surprise to many politicians in Europe, especially in Italy. And the document had a lot to say about world peace.

With the promulgation of “Gaudium et Spes,” the work of Vatican II was over. The next few years proved to be hectic, to say the least. As has happened after almost every other ecumenical council, the Church was severely divided between those who welcomed Vatican II, and those who thought it was the worst thing to happen to the Church. There is still some of that, but not as much since most Catholics today never experienced the pre-Vatican II Church. Today’s Church is the only Catholic Church they have ever known.

I can’t help wondering what the Church would be like today if there had never been a Vatican II. Would the people of today have remained Catholics if the Church remained what it was before the 1960s? For me, there is no doubt that Vatican II was, as Pope John XXIII thought, the inspiration of the Holy Spirit.

A Day of Reflection on the Psalms

with Fr. William Munshower

November 12, 2012
9:00 am – 2:30 pm

Fr. Munshower will be with us for his annual day of dimensional reflection to guide us through a discovery of Psalms as prayed by Jesus in the Gospels. He will focus on Psalms 22, 31, 69 and 118. Jesus experienced and prayed these Psalms during his Passion. More hope you will journey through these stories of Jesus with us, discovering how these Psalms can become a source of comfort and peace.

$38 per person
Vatican II encouraged laity to help carry out Church’s mission

By H. Richard McCord

Among the 21 ecumenical councils, the Second Vatican Council was the first to focus in a significant way on the place of laypeople in the life and mission of the Church. Some might say the attention was long overdue.

For many centuries, the usual way of defining the laity was to say that they were not clergy or vowed religious. At Vatican II, for example, an Austrian bishop addressed his fellow bishops as they were discussing the council’s document on the laity. He said he had consulted a well-known theological dictionary only to find that the entry under “laity” simply said, “See clergy.” This way of identifying nearly the entire membership of the Church ended at Vatican II.

In the council’s “Dogmatic Constitution on the Church” (“Lumen Gentium”), we find a largely positive definition of the laity. They are all the faithful, except those in holy orders or religious life, who by baptism are incorporated into Christ and who thereby become sharers, in their own way, in his priestly, prophetic and kingly mission, which they can exercise in the Church and in the world.

Having planted the flag for the integrity and dignity of laypeople, the council fathers proceeded to raise and wave it by calling for increased lay activities and leadership.

They used a term well known at the time, namely “lay apostolate,” to include all the ways by which laity are witnesses to Christ and spread his message of salvation. The council treated this topic extensively in its “Decree on the Apostolate of the Laity.”

An apostle is someone who is sent out to carry out the mission of the Church as reflected in the Acts of the Apostles. The lay apostolate is the social equivalent of the apostle’s mission in the apostolic life of the Church.

The Second Vatican Council emphasized the full, conscious and active participation of all the faithful, not only in the liturgy but in the life of the Church. Documents spoke of lay participation in liturgical ministries, missionary activities, teaching and charitable works.

This call to participation is given to lay people, not as a concession from the clergy or because there is a shortage of priests, but on the basis of their baptismal dignity.

Has the council’s call to lay participation been heard and acted upon in the last 50 years? Each person will have to answer that question. The U.S. bishops offered their collective response in two statements published in 1980 and 1995—“Called and Gifted: The American Catholic Laity” and “United and Gifted for the Third Millennium.”

In each statement, the bishops summarized the expectations by the laity as a response to four different calls that together concretized Vatican II’s summons to full, active and conscious participation, including calls to holiness of life, community formation, ministry and mission, and Christian maturity.

Participation in the mission of Christ does not always involve activism or heroics. In responding to the call to holiness, we try to find God in all things—our intimate relationships, work, communities, the experiences of joy and accomplishment as well as brokenness and suffering.

The call to community formation might open our minds and hearts to people who are different, to the demands of hospitality, leadership roles and other forms of service.

Answering the call to mission and ministry begins with making practical connections between faith and life, employing our gifts and abilities to follow through on those convictions. Some will use their gifts in various Church ministries. But most will focus their efforts on witnessing the Gospel in secular areas.

Finally, laypeople answer the call to Christian maturity when they deepen their formation in the faith, when they act respectfully and collaboratively, and when they are willing to do the hard work of change, especially when it involves ambiguity and conflict.

In the Second Vatican Council, the call went to the laity to take a rightful place in the life and mission of the Church. That call continues today and so does the response.

(H. Richard McCord is retired executive director of the Secretariat for the Laity, Marriage, Family Life and Youth for the U.S. Conference of Catholic Bishops.)

The role of laity in the Church changed after the Second Vatican Council

By Marcellino D’Ambrosio

Councils of the universal Church, called “ecumenical councils,” had been convened 20 times in almost as many centuries to discuss all sorts of issues. But the Second Vatican Council, the 21st ecumenical council, was the first to specifically address the laity and its place in the life of the Church.

Luci Mazák teaches her kindergarten students at Notre Dame Elementary School in Michigan City, Ind., on Aug. 24, 2011. After the Second Vatican Council, Catholic school teachers and administrators became increasingly laypeople.

For the first time, laypeople were involved in lay participation in evangelization and catechesis. Prior to the council, those wishing to enter into the full communion of the Church would receive private instruction from a priest.

With the restoration of the Rite of Christian Initiation of Adults, we see an extensive process of instruction where not only lay catechists predominate, but the laity serve in a very personal and critical role of sponsor.

The Second Vatican Council was the first to specifically address the laity and its place in the life of the Church.

Sandra Goetz Sellers, a member of Sacred Heart Basilica Parish in Atlanta, stands with an American flag and rosary as she attends a “Stand Up for Religious Freedom” rally on the steps of the Georgia State Capitol in Atlanta on March 23. The Second Vatican Council encouraged lay Catholics to carry out the mission of the Church in the secular world.

The role of laity in the Church changed after the Second Vatican Council

By Marcellino D’Ambrosio

So how was the role of laity seen prior to the council? A certain English monsignor of the 19th century quipped, with regard to the laity, “to hunt, to shoot, to entertain. ‘These matters they understand, but to meddle with ecclesiastical matters they have no right at all.’”

Before the council, laymen were often passive spectators in the liturgy, praying devotional prayers while they were “hearing” Mass since the readings were in Latin. Of course, lay ushers collected and counted the money, and often the choirs and its director were laypeople.

As for the apostolic life of the Church, laymen were involved in charitable works of mercy through groups, such as the Knights of Columbus and the Society of St. Vincent de Paul.

However, the teaching of the faith was predominantly the role of priests and sisters. There were few lay teachers in Catholic schools and a few lay theology professors in Catholic universities.

The goal of the council was to promote the conscious, active participation of the laity in the liturgy, and also to restore a much broader and richer participation of the laity in the apostolic life of the Church as reflected in the Acts of the Apostles and the epistles of the New Testament.

In the liturgy, laymen began serving as lectors. As the numbers of priests decreased, laymen also were called to serve as extraordinary ministers of holy Communion, both at Mass and, in some cases, bringing Communion to the sick.

While the traditional works of mercy and their respective lay societies continued, laymen came to exercise leadership in an important new work of mercy—advocacy on behalf of the oppressed and the unborn. Lay leadership drove social justice work and the pro-life movement in the decades following the council.

The council taught something that elevates the catechetical role of the laity even further. It identified parents as the primary religious educators of their children.

It also taught that the secular employment of laypeople, far from being a distraction from their Christian vocation, was their primary way to sanctify, not only themselves, but also society.

(Marcellino D’Ambrosio is co-founder of Crossroads Productions—www.crossroadsinitiative.com—an apostolate of Catholic renewal and evangelization.)

Year of Faith: Catholics’ devotion to saints

This week, on Nov. 1, the Church celebrates the Solemnity of All Saints. To indicate the importance of all these saints, it made the feast a holy day of obligation. One might wonder why the Church does not honor saints the way the Catholic Church does? The practice of honoring those who lived heroically or lived in a sanctifying of Christianity when Christians began to venerate St. Stephen as the first martyr. For centuries, local churches remembered holy people after their deaths, calling them saints and praying to them to ask for their intercessions. Finally, it popped reserved for themselves the right to declare someone a saint. The Catholic Church canonizes people not only to honor them—they couldn’t care less, being in heaven—but, more important, to offer them as role models. Those of us who are still trying to work out our salvation can try to emulate some of the virtues displayed by those who were so close to God that they were recognized for their holiness. The Church’s feast acknowledges that there are many more saints than just those the Church has officially canonized. To be a saint means simply that this person is in heaven. Naturally, we hope that we, too, will be saints after we die, although there is not likely chance that the Church will officially declare us so.

Some people object to our praying to saints or their intercession. However, practice comes from our belief in the communion of saints that Christians profess to believe when they recite the Apostles Creed. Catholics believe that the saints in heaven—and that includes anyone in heaven not just those officially canonized—can pray for us, just as those on Earth can do. The Church encourages the invocation of the saints in much the same way that one might ask a skilled neighbor for help with a problem. However, the difference is that the skilled neighbor could perform the task for us, and we don’t believe that the saints do that. Rather, they can join their prayers to ours and on our behalf. The saints themselves acknowledge strongly that they would be powerful intercessors in heaven. St. Dominic told his brothers as he was dying, “Do not worry about whether I am more useful to you after my death and I shall help you then more effectively than during my life.” And St. Thérèse of Lisieux, I want to spend my heaven doing good on Earth.”

C. Lewis, although he explicitly understood the doctrine of the Communion of Saints. In his book Letters to Malcolm (Sheepy About Prayer), he asked, “If you can ask for the prayers of the living, why should you not ask for the prayers of the dead?” He practiced praying with the saints, rather than to them, including with those he referred to as “our own dear dead,” and hoped that their voices might be more effective than his own by itself be. The Church of England honors Lewis as a saint.

It’s All Good/Patti Lamb

God—and those people around us—loves a grateful heart

A few weeks ago, I had a couple of friends over for dessert to celebrate their birthday. I baked a cake for a strawberry ice cream cake as a treat. I got all the plates, which I never use, and even mopped the table (Yes, you read that right). I mopped the kitchen floor.

The night before the little party, my husband discovered the ice cream cake in the freezer and pulled it out to cut a piece.

“What do you think you’re doing?” I asked, not really wanting to eat the cake.

He casually informed me that he was having dessert. The words came out of my mouth before I could stop them. “No!” I shrieked. “I’m saving that cake for special people!”

They became painfully familiar.

My husband frowned and said, “I used to fall into that category.”

The story has me staring at the haunting sentences of a book on my nightstand and really that I fell into the trap that I knew was coming.

In Happier at Home, Gretchen Rubin

For the Journey/Effie Caldarola

Like Jesus, we are called to be moved with compassion

This autumn, there was a horrific accident in Anchorage, Alaska. A man had stepped on a bony street because his truck wasn’t working. As his wife sat in the cab, he crashed into the back of the truck to check it, and when he emerged a car had passed him with such force that both of his legs were nearly amputated.

A woman, with her young son in the car back of her truck was passing by. She got out of her car, her husband, and nurse’s aide at a local hospital, and she was coming off a long shift. Like the Samaritan of Scripture, she stopped and used her skills to tamper the man’s bleeding. Passers-by handed her any scarf they could find—men, women, and a child’s scarf with coins attached—and she, with help from another motorist, tied them tightly around the area of the truck that he didn’t bleed out before the ambulance arrived. He lost his legs, but he lived.

Julia O’Malley in the Anchorage Daily News, the woman described how she felt calm and prayed that the man would live as she waited with him in the interminable minutes before the paramedics arrived at the scene.

I suppose in every town and every city, every day someone responds with compassion to events large and small. Many are capable of great acts of compassion, and many of those are not religious people. But those of us who believe in the Gospel are compelled to act with compassion. I believe that compassion encompasses the Scriptures so completely that every word needs to be read within compassion’s frame of reference. “Moved with compassion” is a common phrase in the Gospel. It describes Jesus’ own actions, and perhaps it describes the Samaritan—a disrespected outcast in the eyes of Jesus’ audience—as being “moved with compassion” (Lk. 10:33) when he came upon the bloodied, injured traveler on the road to Jericho. Jesus seems to care for all above all others those who act with compassion. That should give us pause in examining our own actions.

Very pointedly, Jesus mentioned in the story about the Samaritan that there were others who passed by the victim, including a priest and a Levite who had crossed to the other side of the road. They did not want to risk ritual impurity by consorting with this wounded stranger. They wanted to avoid being soiled. They were following the rules, but obviously missed the bigger rule, the law of love, which Christ was trying to teach. Jesus was an observant Jew, and he did not advocate break the rules for the sake of it, but he called us to a higher standard in almost everything for which a law exists. I believe this is the reason for this he used the Samaritan as his example of showing compassion—not only was he trying to tell us that the incoming stranger is our neighbor, but that the Samaritan is our neighbor as well. Every day, we hear about needs. Food bank shelves are empty, and shelters are full. We feel compassion. But Jesus’ sense of compassion is one that moves us to action. It translates our feelings of suffering with another into a concrete action. It includes giving and helping and ask how we can help or to get out the checkbook and stretch our dollars. It makes us want to face the brutal test of compassion demanded of the woman in Anchorage. But each day, Jesus calls us to “move with compassion.” It was how he lived his earthly life, and it’s how he calls us to live our lives.

(Effie Caldarola is a columnist for Catholic News Service.)

Faith, Hope and Charity/David Siler

Encountering Jesus in today’s world

The Catholic Church recently launched a new initiative proclaiming the Year of Faith that will run now through November 2013. Pope Benedict XVI called the Year of Faith as a “summons to an essential renewal of faith” in response to the need of the Church, the Lord, the “Year of Faith.” This initiative is a call for all of us to enter into for the first time or to deepen our relationship with Jesus.

Of course, there are many ways for us to encounter Jesus. The Catholic Church offers us the sacraments, especially the Eucharist, where we can be regularly nourished in the presence of Christ. Taking time to read and study Scripture and the great writings of the Church are other powerful ways. I have often wondered about the way for conversion to happen. Do we encounter Jesus in his passion, which then leads us to live our faith by serving others? Or do we serve others and in the process encounter our own Christ? I have known people who have followed the full prescription for being Catholic by following all of the “right” practices, and I have had a personal encounter with Jesus when Jesus already into an authentic relationship with someone who is suffering deeply.

Or they themselves have been successful in their vocation and their vocation to an ideal and an expression of the love of Jesus for them. It is no mystery anymore that you are told Jesus told us that we would find him in the “poor” of every kind. I have known many people who have come to a profound faith in Jesus that, in turn, propels them to live out their faith by serving those most in harm’s way.

When we experience an authentic encounter with the Lord, our vocation to faith has to find some expression in the world. The second chapter of the book of James expresses a appropriation when he writes that “...faith without works is dead” (Jas 2:17).

In the social services world, the big buzz phrase is “measurable outcomes.” I would suggest that the measurable outcomes, or the authenticity of our faith as Catholics, can be summarized by Chapter 25 of St. Matthew’s Gospel. Jesus says to us that when we feed the hungry and shelter the homeless for the “least” of his people that we do it for him. He wanted a big, bright flag for us to say, “If you want to find me, here am I.”

Catholic Charities, the Society of St. Vincent de Paul, your parish social ministries and many other outreach are the result of this command from the Church puts into practice its faith in the God who brings healing and redemption.

These programs offer people unlimited opportunities to live out their faith by working with the most vulnerable in our midst. Most importantly, those we have the opportunity to experience the tangible love of God. In turn, they are called to this same conversion.

David Siler is executive director of the archdiocesan Secretariat for Catholic Charities and Family Ministries. E-mail him at dsiler@archindy.org.†
The Sunday Readings

Sunday, Nov. 4, 2012

• Deuteronomy 6:2-6
• Hebrews 7:23-28
• Mark 12:28-34

The Book of Deuteronomy is the source of the first reading.

One among the first five books of the Bible, Deuteronomy contains for Jews the basic rule of life as it is the basic revelation of God about life.

Moses is central in these books. He led the Hebrews from Egypt, where they had been enslaved and oppressed, and guided them across the stark Sinai Peninsula to the Promised Land.

He led them not because they had chosen him or because he somehow had assumed the role of leadership, but rather because God commissioned him.

Not only did Moses lead the Hebrews to their own land, but rather that God had promised them and reserved for them, he also taught them how to live according to God's law.

Again, the teachings of Moses were not merely the thoughts of Moses himself, but the very words of God conveyed to humanity by Moses.

In this reading, Moses, speaking for God, unveils the entire reality of existence.

God, the Creator, is everything. Moses, still speaking for God, further reveals that God is one. God is a person.

For its second reading, the Church this weekend offers us a selection from the Epistle to the Hebrews.

The loveliest and most powerful symbols and understandings of God and virtue in the ancient Hebrew tradition gleam in the verses of the Epistle to the Hebrews.

The exact circumstances of its composition are unknown, but obviously it was first intended for an audience very aware of the traditions and beliefs of Judaism at the time of Jesus.

For the ancient Jews, from the time that Aaron the brother of Moses was served as high priest, the central figure in Jewish society was the high priest.

The high priest’s role extended far beyond that of officiating at religious ceremonies. He represented God. He also spoke for the people in acknowledging God as supreme.

This epistle sees Jesus as the great, eternal high priest. While the memory of Caiphas and other high priests was less than lustrous among Jews at the time of Jesus because they allowed themselves to be tools of the Roman oppressor, the great high priest envisioned by Hebrews is holy and perfect.

Jesus is the great high priest of Calvary. As a human, the Lord represented all humanity. As God, the sacrifice of Jesus was perfect.

St. Mark’s Gospel furnishes the last reading.

A scribe, who was an expert in Jewish religion, asked Jesus to caspulate the Commandments. It was an understandable question. Jewish law, all seem as emanating from God, had 613 precepts!

In responding, Jesus drew upon two divine statutes that were well-known to the audience—one from Deuteronomy and the other from Leviticus.

This mere technique situated the Lord in the tradition of revelation and defined for them that Jesus was no imposter. He was truly God’s spokesman.

Reflection

The Church is moving forward to the feast of Christ the King to be celebrated in only a few weeks.

In this feast, the Church will conclude its year and close its yearlong scriptural cycle.

It was such a little rudder that grew a verdant forest vast.

It was but a tiny flame that caused the garment to collapse.

Are you finding this week’s lectionary challenging? Do you just not get it? Am I? Let’s talk about it!

My Journey to God

Small but Mighty

It was but a tiny flame that brought the whole house to the ground. It was such a little rudder that steered the ship rough rocks around.

Twas the snap of a single stitch that caused the garment to collapse.

Twas from a lonely seed that grew a verdant forest vast.

Twas a scribe who asked a question, burdened by many cares and sorrows, sorry that your courtesy was not returned courteously and voice your concern. I am that you were certainly within your rights, to receive from the hands of the priest Communion before the priest himself has received Communion.

But the law does not absolutely require a sponsor for the sacrament to be valid, and one can easily envision situations where there would be no time to find one, such as in the situation of a dying newborn.

So the absence of a sponsor has no effect on the validity of baptism. In not securing a Catholic sponsor, your daughter made an honest mistake and there is no need now to rectify or to “create” baptism.

It would be wise, however, for your daughter to give added attention to the church and to the confirmation sponsor.

Since the role of a baptismal sponsor is to help to assure that a child is raised and educated in the Catholic faith, and since the two non-Catholic baptismal sponsors may not be in a position to do that, there is all the more reason to see to it that the girl’s sponsor for confirmation will be someone who can act as a spiritual companion, listener and mentor as the young person matures in Catholic faith and practice.

My daughter has been agonizing over a problem, and I am hoping that you can help. Twelve years ago, her twin daughters were baptized.

They have since made their first Communion and are now preparing for confirmation.

In reading over the confirmation material that was sent home, my daughter started thinking back to their baptism and suddenly realized, to her great dismay, that one of the girls had baptismal sponsors who were both non-Catholics.

Now she is afraid that her daughter’s baptism was invalid, and she has worried herself sick over it.

Was the baptism valid or does she have to do anything about it now?

(Flowood, Ms.)

A

Please tell your daughter that she can relax. The baptism “counted,” and your daughter made an honest mistake and there is no need now to rectify or to “create” baptism.

It would be wise, however, for your daughter to give added attention to the church and to the confirmation sponsor.

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Question Corner

Fr. Kenneth Doyle
Baptism is valid even when neither sponsor is Catholic, according to canon law

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Was the baptism valid or does she have to do anything about it now?

(Ranuemerde, N.J.)

A

Please tell your daughter that she can relax. The baptism “counted,” and your granddaughter is fine.

The Code of Canon Law provides that, “insofar as possible, a person to be baptized is to be given a sponsor who … helps the baptized person to lead a Christian life” (#897).

Canon law further specifies that the sponsor is to be a Catholic who has been confirmed, and “who leads a life of faith in keeping with the function to be taken on” (#897).

But the law does not absolutely require a sponsor for the sacrament to be valid, and one can easily envision situations where there would be no time to find one, such as in the situation of a dying newborn.

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(Ranuemerde, N.J.)
Rest in peace

Please submit in writing to our office by 10 a.m. Thursday before the week of publication; be sure to state date of death.

Obituaries of archdiocesan priests and religious sisters and brothers are included here, unless they are natives of the archdiocese or have other connections to it; those are separate obituaries on this page.


Dogs, prisoners and assisted living residents enrich one another's lives

By Patricia Hoppel Cornwell
Special to The Criterion

GEORGETOWN—St. Francis of Assisi, said to have cured a lame wolf, would be delighted with the welcome given to two companion dogs that recently came to live at the Villas of Guerin Woods assisted living and skilled nursing facilities in Georgetown.

On Oct. 4, the feast day of the patron saint of animals, residents of one of the assisted living villas laughed as Joe, a black hound mix, chased the stuffing out of a toy bear then looked up at the toy with a smile.

As Joe went from one person to another, residents gave him commands to “come” or “sit” and rewarded him with treats. Placement of the pet therapy dogs at Providence Self-Sufficiency Ministries, the 28-acre Floyd Campus owned and operated by Guerin Inc., was the result of cooperation among several organizations.

Shannon Mader, unit administrator at Luther Luckett Correctional Complex in Oldham County, Ky., runs the Canine Campus program. Selected inmates work with the dogs for four to six weeks of training before the animals are placed in permanent adoptive homes by the Oldham County Humane Society.

The prison program trains 12 dogs a at a time, and the dogs accompany their trainers throughout the facility. In addition to enriching the lives of their eventual owners, the dogs reduce tension among the 1,100 inmates. The prison program started in late 2008, and 250 to 300 dogs have been successfully trained and adopted since then.

“The Humane Society puts the dogs’ pictures on their Facebook page,” Taylor said, “and the average adoption time is only two months.”

Volunteer Lissanne Miklai is the dog adoption coordinator for the society.

“We seek friendly, outgoing dogs,” she said. “We put them through our clinic; the vet treats them as they come, the family assesses them.”

The dogs are strays, abandoned or abused animals, “rescues” from puppy mills or from crowded shelters that would otherwise have to euthanize them.

Judy Foster, who runs a rescue program called Legacy in Louisville, put Providence Sister Barbara Ann Zeller, president of Guerin Inc., in contact with the Oldham County Humane Society.

“This has been a dream of Sister Barbara’s for a long time,” Foster said. “I’m glad to help make it happen.”

Joe, the hound mix, had been kept on a chain by his previous owners and had a pincher embedded in his neck. Jack, a “mostly black Lab” who has been adopted at another villa, was found with sores in his mouth and ears, a kidney stone and displaced hip.

“What the dogs bring is an element of home,” Sister Barbara said. “The impact of the program on the prisoners and the dogs is an inspiration. And there are now even more miracles of friendship and happiness happening at the Villas because of these precious creatures.”

Sister Barbara said a resident who feared dogs, had suffered a “massive stroke” and could not speak clearly. The woman went out on the patio one day to sit in the sun. Joe followed her and lay down beside her. When she came back inside, the woman spoke in perfect diction—to the dog.

One resident enjoys watching baseball on TV with the dog at his feet. Resident Mary Hall stays up late just to spend time with Joe. And when dinner is over, Joe cleans up the crumbs under the dining room table before the staff can sweep the floor.

“We adopt out family companion dogs, not service dogs,” Miklai said. “This is Joe’s permanent home. He will grow old with these people.”

Jennifer Nalley, human resources manager of Providence Self-Sufficiency Ministries, went through training with the dogs at the prison in order to help residents learn how to give the dogs commands. The campus also has a fenced dog run so the canines, who know each other from their prison training days, can exercise and play together.

Sister Barbara plans to eventually introduce Joe and Jack to the children at Providence House, a facility for abused and neglected children on the campus.

Roy Reynolds, whose villa has adopted Jack, grew up on a dairy farm in Illinois. He recalled that as a boy, when he got up at 4 a.m. to milk the cows, his German shepherds went to the barn with him.

Gladys Courtney, who also enjoys Jack’s company, said, “We always had dogs at home. My last little dog used to jump in my lap and go to sleep, and I’d fall asleep, too. I feel comfortable with a dog around.”

Eyeing Jack fondly as he lay between her and Reynolds, she added, “Your best friend you’ve got is your dog.”

(Joe Bocard, a resident of the Villas at Guerin Woods in Georgetown, feeds a treat to Joe, the mixed-breed hound, as Jennifer Nalley, human resources manager, and Judy Foster, who runs a small-breed rescue program in Kentucky and southern Indiana, watch him make friends with the dog.)
Cyclist kick-starts Catholic motorcycle club to help those in need

By John Shaughnessy

The inspiration struck John Mascari as the Indianapolis resident rode his motorcycle through the Rocky Mountains in Colorado. Making a stop at a spot nearly 15,000 feet above sea level, Mascari literally had half of his head in the clouds when the heavenly idea hit him.

“You know how God sometimes puts ideas in your head, and he won’t leave you alone?” says Mascari, a member of St. Lawrence Parish in Indianapolis. “That’s what God did with me that day. It was like a light bulb went off in my head. I need to do something to help Catholic ministries. I must have been closer to God in the mountains so he reached down and smacked me. He drove the idea between my ears.”

So began Mascari’s plan to form a Catholic motorcycle club in the archdiocese. He envisions that the club will connect Catholic bikers, hold charitable events that will raise money to aid archdiocesan efforts to help people in need, and even spread the faith in a fun and interesting way.

“My hope is that we do at least one major event a year that benefits the Catholic ministries that help people,” Mascari says. “Plus, if we brought one lost Catholic home or one person to the Catholic faith, we’ve done our job.”

The idea for the club has drawn support and a smile from Ken Ogorek, director of catechesis for the archdiocese.

“Ken Ogorek and I have been friends for years,” Mascari says. “But it’s really his church, St. Lawrence, that I want to serve. They have a big group of biker friends, and I think if we connect them, they’ll do great things.”

Mascari will kick-start the Catholic motorcycle club by leading its first meeting at 7 p.m. on Nov. 8 in Father Conen Hall at St. Lawrence Parish, 6944 E. 46th St., in Indianapolis. He points to the success of two Indianapolis-based motorcycle events for charity—the Miracle Ride and the Loop for Life—as a road map for building the group. The Miracle Ride raised $350,000 earlier this year for Riley Hospital for Children in Indianapolis.

“This year, there were 3,000 bikers who rode in the Loop for Life,” he says. “If just 10 percent of them were devout Catholics, we’d have 300 people who would surely ride to benefit Catholic Charities or some other Catholic ministry. My Catholic brothers and sisters who are bikers give generously of their time and their money to these events. I think they’d be even more generous of their time and their money for Catholic efforts, too.”

Now 50, Mascari has been riding motorcycles since he was 17. He averages about 17,000 miles a year on his Harley-Davidson, often taking cross-country vacation trips with friends. He views the Catholic motorcycle club as another part of his winding journey of faith.

“The Catholic motorcycle club has great potential for seeing what St. Thomas Aquinas calls ‘grace building on nature’—taking a naturally fun activity like motorcycle riding and blending it with growth in faith,” Ogorek says. “I encourage motorcycle riders throughout southern and central Indiana to look into the club.”

Mascari is counting on God to give him more inspiration.

“God’s thinking, ‘You think you’re done? Your work just started,’ ” Mascari says with a laugh. “As my dad always said, ‘You want to hear God laugh? Tell him your plans.’

“But I’m not making the plan this time. He is. I’m just the instrument he’s using. I just hope there are a lot of like-minded people who want to do good. And we’ll have fun, too.”

( Besides the first meeting on Nov. 8, the Catholic motorcycle club will meet the second Thursday of every month at 7 p.m. in Father Conen Hall at St. Lawrence Parish. For more information about the club, contact Mascari by e-mail at JohnMascari2@att.net or by phone at 317-345-8003.)

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