



The

# Criterion

Serving the Church in Central and Southern Indiana Since 1960



## Faithful Citizenship

Bishops' document helps Catholics make conscientious choices in voting, page 5.

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## 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.



Archbishop Joseph W. Tobin

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.

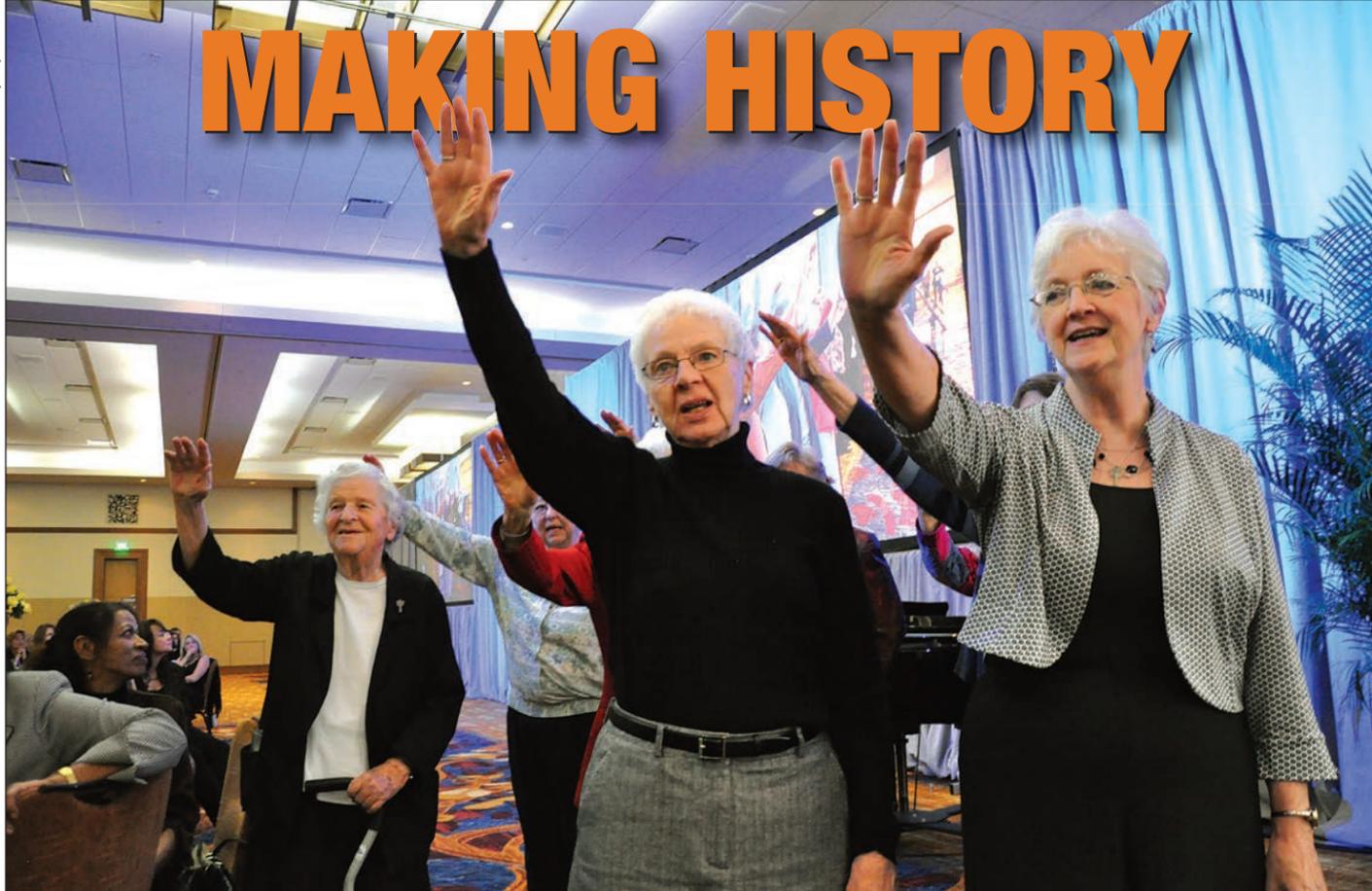
The following is an edited version of that interview.

**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

See TOBIN, page 8

Photo by Mary Ann Garber



## MAKING HISTORY

Franciscan Sisters Rita Vukovic, from left, Jan Kroeger and Jacquelyn McCracken raise their hands as they sing "The Blessing of St. Clare" with other sisters at the conclusion of Marian University's 75th anniversary awards dinner and celebration on Oct. 19 in downtown Indianapolis.

## 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]."

See MARIAN, page 9

Photo by Mary Ann Garber



Archbishop Joseph W. Tobin accepts the inaugural John A. Purdie Innovator and Mentor of the Year Award on behalf of Archbishop Emeritus Daniel M. Buechlein from Daniel Elsener, Marian University president, during the Franciscan college's 75th anniversary awards dinner and celebration on Oct. 19 in downtown Indianapolis.

## '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 their parish and archdiocesan community.

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.

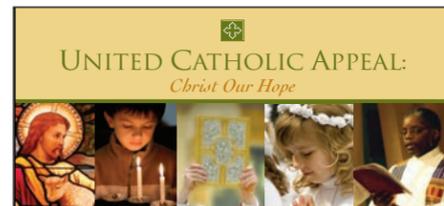
"I've been very impressed with the generosity of the people of this archdiocese even during this sort of full immersion that

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



*‘What are Christians called to witness to in this world? I think one thing we’re called to witness to is hope. ... 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.’*

—Archbishop Joseph W. Tobin

## INTENTION

continued from page 1

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



Krista Keith

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 starts, 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 contributions 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](http://www.archindy.org/uca).) †

Nylashia Fuller, left, and Kelanna Russell, both of Terre Haute, hold up bags of nutritious food that Catholic Charities Terre Haute give each Friday to some 1,200 children and youths in need in west-central Indiana. Catholics across central and southern Indiana who participate in the “United Catholic Appeal: Christ Our Hope” help support charitable ministries like those in Terre Haute and other locations across the archdiocese.



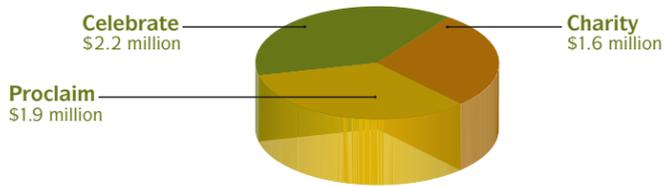


## UNITED CATHOLIC APPEAL:

Christ Our Hope

\$5.7 Million Goal Allocations

| PROCLAIMING THE WORD OF GOD        |   |
|------------------------------------|---|
| \$1.9 million                      | • Fosters Catholic education and faith formation.   |
| CELEBRATING THE SACRAMENTS         |   |
| \$2.2 million                      | • Offers education for our seminarians and deacons and retirement benefits for our priests. |
| EXERCISING THE MINISTRY OF CHARITY |   |
| \$1.6 million                      | • Provides help and creates hope for people who are most in need.                           |



Celebrate \$2.2 million

Charity \$1.6 million

Proclaim \$1.9 million

Please visit [www.archindy.org/uca](http://www.archindy.org/uca) to donate a gift or to learn more about the annual appeal.







## Readers are invited to share their favorite Christmas memories

The Criterion invites readers to submit a brief story about a special holiday memory for possible inclusion in our annual Christmas issue, which will be published on Dec. 21.

Your favorite Christmas story may be written about a humorous or serious topic related to your faith, family or friends.

Submissions should include the writer’s name, address,

parish and telephone number.

Send your story to *The Criterion*, 1400 N. Meridian St., Indianapolis, IN 46206 or by e-mail to [criterion@archindy.org](mailto:criterion@archindy.org) by the Dec. 12 deadline. †

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# Internal matters top agenda of bishops' fall assembly in Baltimore

WASHINGTON (CNS)—Statements on preaching and ways that bishops can respond using new technologies to modern-day challenges to their teaching authority are among the items the U.S. bishops will consider when they gather in Baltimore for their annual fall assembly.

Set for Nov. 12-15, the assembly also will consider a statement on work and the economy proposed by the Committee on Domestic Justice and Human Development as a way to raise the profile of growing poverty and the struggles that unemployed people are experiencing.

The document on preaching that the bishops are to consider encourages preachers to connect the Sunday homily with people's daily lives.

Titled "Preaching the Mystery of Faith: The Sunday Homily," the document is the bishops' first substantive statement on preaching in 30 years, said Archbishop Robert J. Carlson of St. Louis, chairman of the bishops' Committee on Clergy, Consecrated Life and Vocations.

The intent to address preaching first surfaced among the bishops six years ago, but drafting it took

place over the past year and a half, Archbishop Carlson said.

The bishops also will consider a proposed statement on opportunities to use new media—including blogging and social media—in exercising their teaching authority.

The statement drafted by the Committee on Doctrine, "Contemporary Challenges for the Exercise of the Teaching Ministry of the Diocesan Bishop," has been distributed to the bishops, and suggested amendments are being received, said Capuchin Franciscan Father Thomas G. Weinandy, executive director of the bishops' Secretariat for Doctrine. The text, like all of the proposed documents the bishops will consider, has not been made public.

The statement complements a 1989 document on the doctrinal responsibilities of local bishops that sets forth guidelines for a bishop to follow when responding to comments, statements, books or other communication from a theologian that incorrectly portrays Catholic teaching, Father Weinandy told Catholic News Service.

"Given the situation and the speed and breadth in which

[a theologian's view] could be circulated, the bishops on the doctrine committee felt it would be good to encourage, in some circumstances, [ways] to put up more quickly a response to these situations," Father Weinandy explained.

An immediate response from a bishop would be followed up with the normal invitation to dialogue with the theologian, he said.

The statement on work and the economy, titled "Catholic Reflections on Work, Poverty and a Broken Economy," is expected to advance the bishops' priority of human life and dignity to demonstrate the new evangelization in action, Bishop Stephen E. Blaize of Stockton, Calif., chairman of the Committee on Domestic Justice and Human Development, explained during the bishops' June meeting in Atlanta.

It would be a follow-up to a Sept. 15, 2011, letter by Cardinal Timothy M. Dolan of New York, president of the U.S. bishops' conference, in which he urged bishops and priests across the country to preach about "the terrible toll the

current economic turmoil is taking on families and communities."

The bishops will devote time to discuss whether to revise the norms governing fundraising as covered by Canon #1262 in Church law. The discussion is expected to focus on the need to clarify when a bishop would have to approve any appeal to raise funds based on where the fundraising appeal originated.

Existing norms on fundraising were approved unanimously by the bishops in 2002 and received approval from the Vatican, or "recognitio," in 2007.

A proposal to establish a new national collection for the U.S. Archdiocese for the Military Services will be weighed by the bishops. Under the proposal from Archbishop Charles J. Chaput of Philadelphia and Archbishop Timothy P. Broglio of the military archdiocese, the collection would be taken up every three years.

The U.S. Archdiocese for the Military Services provides pastoral ministries and spiritual services to those in the U.S. armed forces. The archdiocese serves 1.8 million men, women and children in more



U.S. bishops gather for Mass during their annual meeting in November last year. They will meet again for their fall meeting on Nov. 12-15 in Baltimore. On the agenda are statements on preaching and ways that bishops can respond to modern-day challenges to their teaching authority.

than 220 installations in 29 countries, patients in 153 Veterans Affairs Medical Centers and federal employees serving outside the boundaries of the United States in 134 countries. †

## Synod of Bishops members propose ways to promote evangelization

VATICAN CITY (CNS)—Members of the Synod of Bishops recommended the Vatican establish a commission to monitor religious freedom, develop guidelines for training evangelizers and ensure there is a church in every diocese where confession is always available.



At the end of the three-week world Synod of Bishops on new evangelization, members of the gathering approved 58 propositions to give to the pope. Although synod rules say the proposals 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 apostolic exhortation. Many of the propositions described current challenges and opportunities that the Church faces in sharing the Gospel, strengthening the faith and reaching out to lapsed Catholics.

Other propositions asked Pope Benedict or individual bishops to consider undertaking concrete projects, including:

- Establishing a Vatican commission to monitor religious freedom around the world, denounce attacks on religious freedom and promote a broader understanding of its importance as a basic human right.

The propositions said, "The proclamation of the Good News in different contexts of the world—marked by the process of globalization and secularism—places different challenges before the Church—at times in outright religious persecution, at other times in a widespread indifference, interference, restriction or harassment."

During the synod discussions, bishops in different parts of the world described different relationships with Muslim neighbors, ranging from situations in which Christian minorities experience serious discrimination to cases of Catholics and Muslims working together to address social problems.

The synod propositions encouraged Catholics "to persevere and to intensify their relations with Muslims" in accordance with the teaching of the Second Vatican Council.

- Developing a "pastoral plan of initial proclamation" that would outline steps to help ensure that once people hear the Gospel, they are led to conversion and faith, and are educated in Church teaching. It also should describe the "qualities and guidelines for the formation of Catholic evangelizers today."

- Asking that every diocese establish a parish or shrine dedicated "in a permanent way" to the administration of the sacrament of penance, ensuring "priests are always present, allowing God's mercy to be experienced by all the faithful."

"The sacrament of penance and reconciliation is the privileged place to receive God's mercy and forgiveness," it is a place of healing and strength, and it is the sacrament that can bring people back into full communion with the Church, the synod members said.

As they did in the synod hall, synod members used several propositions to emphasize the importance of the family as the place where life and love are first given, where people are introduced to the faith and where they learn to live according to Gospel values.

The Church's new evangelization efforts must help strengthen families and must try "to address significant pastoral problems around marriage—the case of divorced and remarried [Catholics], the situation of their children, the fate of abandoned spouses, the couples who live together without marriage and the trend in society to redefine marriage," synod members said.

Recognizing an increase in secularism around the world, synod members said that in many ways Christians are living "in a situation similar to that of the first Christians," who were small minorities in cultures indifferent or even hostile to Christianity.

Still, synod members said, "the world is God's creation and manifests his love." Even if Christians are just a little flock, they are called to "bear witness to the Gospel message of salvation," and "to be salt and light of a new world."

The propositions emphasized that while the primary task of the Church is to bring people to a personal relationship with Jesus Christ, a relationship lived and nourished in the Church, part of reaching out to others and witnessing to the Gospel involves serving the poor and sick, working for justice and protecting the environment.

Synod members praised the members of religious orders, who have been on the frontlines of evangelization for centuries, as well as the activities of new movements and communities. But they stressed the importance of all members of a diocese coordinating their work with the local bishop, and they insisted on the key role of parishes as the places where most Catholics

learn about and practice their faith.

The propositions included a suggestion that parish priests or other designated parish staff visit families in the parish as part of their outreach.

The propositions described the liturgy as "the primary and most powerful expression of the new evangelization," and a manifestation of God's love for humanity.

"Evangelization in the Church calls for a liturgy that lifts the hearts of men and women to God," synod members said.

During synod discussions, several bishops spoke about the importance of the Church learning the particular language and culture of social media and new technology to share the Gospel with people who increasingly spend their time online.

In the propositions, they said Catholics should be trained "to transmit faithfully the content of the faith and of Christian morality" through the media, but they insisted that no technical talent or online presence could take the place of "the testimony of life" lived in accordance with the Gospel.

Synod members described young Catholics not primarily as objects of evangelization, but as evangelizers, especially of their peers.

"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." †

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

By John Shaughnessy

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.

"I've been a Catholic my whole life," Burkert said. "The Catholic culture is something I embrace and want to be a part of. And I want to serve. I'm excited."

In making the announcement of Burkert's selection on Oct. 29, Bishop Christopher J. Coyne praised him as "a well-qualified and faith-filled financial leader."

"Brian is a certified public accountant with almost 30 years of experience in accounting, finance and management, including positions of leadership with the

Indiana Department of Transportation, Principal Wellness Company, the Molloy Companies, National City Corporation and Merchants National Corporation," said Bishop Coyne, apostolic administrator of the archdiocese.

Burkert will start his new position on Nov. 12. He is a 1979 graduate of Roncalli High School 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 children have either graduated from or now attend Bishop Chatard High School in Indianapolis. They are members of St. Matthew the Apostle Parish in Indianapolis.

That strong Catholic connection will be Burkert's focus as he directs the financial interests and operations of the archdiocese.

"When you make financial decisions, it won't just be on the financial aspects," said Burkert, who is 51. "It will be on Catholic values—protecting the poor and helping people as much as you can—while being fiscally sound."

In listing his strengths, Burkert included the ability to

relate well with people.

"My roles have required me to work with many audiences and under many circumstances," he noted. "I'm comfortable establishing and nurturing relationships, and have a commitment to outstanding service. I'm committed to working hands-on with everyone."

He also stressed his problem-solving skills.

"I've effectively managed lean staffs to maintain balance between effective customer service and bottom line results," he said. "I'll do what I say I'll do with a strong work ethic."

Burkert fills the position previously held by Jeffrey D. Stumpf, who left the archdiocese in May to accept a similar leadership role with the Indiana University Foundation.

Bishop Coyne thanked David Milroy for serving as the interim chief financial officer. During the search process, Milroy also continued his duties in leading the archdiocese's Office of Stewardship and Development. †



Brian Burkert



Rev. Msgr. Raymond T. Bosler, Founding Editor, 1915 - 1994  
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## Editorial



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

On 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 unsung 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 St. Catherine of Siena. We're not expected to renounce

everything we own to live a life of radical poverty like St. Francis of Assisi or St. Clare.

And no one expects that every one of us will minister to the poorest of the poor like Blessed Teresa of Calcutta or be a dynamic international leader like Blessed John Paul the Great.

And yet, every one of us is called to be holy, to be a saint. That is why we celebrate the Solemnity of All Saints.

Surely, there is—or was—a secret saint somewhere in the 2,000 years of Christian history who is the perfect model for me or for you.

Surely, that person's intercession can help us live the Christian life more fully so that we can become the person God intends us to be—a holy man or woman who lives the Christian life with joy and in peace.

How do we know if we are growing in holiness? Pope Benedict offers a simple definition for saints. He says they are people who are "close to God."

You don't have to be a perfect person to be close to God. (Remember how Jesus befriended the tax collectors and sinners!) But you do have to *listen* for God's word in your life and as a faithful steward *respond* to his invitation to "Come, follow me."

A saint is someone who loves—imperfectly, inconsistently and, at times, unsuccessfully. If we want to be saints, we must practice our loving. If we want to become saints, we must grow in our ability to love God and our neighbors—our spouses, families, fellow parishioners, people who think and look and act differently from us, and, yes, even our enemies.

Think of the secret saints who have touched your life. Were they perfect? No. Were they loving—as best they could be? Most likely.

This year on the Solemnity of All Saints, you prayed for the men and women in your life who qualify for secret sanctity. Continue to ask them to inspire you and challenge you to live the Gospel more fully and grow in holiness.

Be like them, and you will be close to God.

—Daniel Conway

## Be Our Guest/John Garvey

### Affirmative action and Catholic schools

In October, the Supreme Court heard oral arguments in *Fisher v. University of Texas*. The issue was affirmative action at public colleges and universities.

Nine years ago, in a case from the University of Michigan, the court held that public universities can consider race as one factor among many in admissions. The University of Texas does that for some of its undergraduate applicants. But Texas also admits all applicants from the top 10 percent of each high school's graduating class—a colorblind program that produces a fairly diverse mix of students.

Abigail Fisher is a white student who did not finish in the top 10 percent of her high school class. Thrown into the color-sensitive segment of the school's admissions program, she was rejected. Her case may prompt the court to re-examine the Michigan decision.

Affirmative action has done a lot of good in higher education. It has given many young people opportunities that their parents and grandparents never had. And it has contributed to interracial understanding and acceptance. America is a better place for these changes than it was 50 years ago.

There is, to be sure, some tension between affirmative action and other principles that we hold dear—like the moral irrelevance of race. The Rev. Martin Luther King Jr. had a dream that his children would not be judged by the color of their skin. The Supreme Court has suggested that we resolve this tension by thinking of affirmative action as a temporary expedient. The Fisher case will decide whether the time has come to end that expedient.

The University of Texas is a state school whose behavior is governed by the U.S. Constitution's equal protection clause. The Catholic University of America, where I am president, is a private school. The equal protection clause does not apply to us.

But Title VI of the 1964 Civil Rights Act

## Letter to the 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 her 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 beliefs.

Bishop David Ricken of Green Bay wrote last week in a letter to members of his diocese that the Church has a 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 need more than that.

Even if the Church feels that it cannot endorse specific candidates, it does have

does apply to us, and the Supreme Court has held that it imposes the same rule on us that the Constitution imposes on public schools. Right now, Title VI allows us to consider race as a factor in admitting students. It would be unfortunate if a change in the constitutional rule meant there must 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 profess or favor a particular faith. But it lets Catholic schools prefer Catholics in hiring and admissions. Sex is another example. The equal protection clause frowns on 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. As the national university of the Catholic Church, we aim to educate the Church's future religious and lay leaders. Given that 54 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 all of them equally, then it is Catholic University's business to concern itself with race, ethnicity, language, culture, customs, devotions, movements and other characteristics that enrich and distinguish groups within the church.

If 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.) †

## Dr. Stephen O'Neil 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" (*Communio et Progressio*, 116).

Letters from readers are welcome and every effort will be made to include letters from as many people and representing as many viewpoints as possible. Letters should be informed, relevant, well-expressed and temperate in tone. They must reflect a basic sense of courtesy and respect.

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

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

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

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



# Forming consciences for faithful citizenship

*(Editor's note: This document is a summary of the U.S. bishops' reflection "Forming Consciences for Faithful Citizenship." It complements the teaching of bishops in dioceses and states.)*

"Our nation faces political challenges that demand urgent moral choices. We are a nation at war, with all of its human costs; a country often divided by race and ethnicity; a nation of immigrants struggling with immigration.

"We are an affluent society where too many live in poverty; part of a global community confronting terrorism and facing urgent threats to our environment; a culture built on families, where some now question the value of marriage and family life. We pride ourselves on supporting human rights, but we fail even to protect the fundamental right to life, especially for unborn children.

"We bishops seek to help Catholics form their consciences in accordance with the truth so they can make sound moral choices in addressing these challenges. We do not tell Catholics how to vote. The responsibility to make political choices rests with each person and his or her properly formed conscience."

## Q. Why does the Church teach about issues affecting public policy?

A. "The Church's obligation to participate in shaping the moral character of society is a requirement of our faith, a part of the mission given to us by Jesus Christ. Faith helps us see more clearly the truth about human life and dignity that we also understand through human reason. As people of both faith and reason, Catholics are called to bring truth to political life and to practice Christ's commandment to 'love one another' (Jn 13:34).

"According to Pope Benedict XVI, 'charity must animate the entire lives of the lay faithful and therefore also their political activity, lived as "social charity"' ("Deus Caritas Est," #29).

"The United States Constitution protects the right of individual believers and religious bodies to participate and speak out without government interference, favoritism or discrimination. Civil law should recognize and protect the Church's right and responsibility to participate in society without abandoning our central moral convictions.

"Our nation's tradition of pluralism is enhanced, not threatened, when religious groups and people of faith bring their convictions into public life. The Catholic community brings to the political dialogue a consistent moral framework and broad experience serving those in need."

## Q. Who in the Church should participate in political life?

A. "In the Catholic Tradition, responsible citizenship is a virtue, and participation in political life is a moral obligation. As Catholics, we should be guided more by our moral convictions than by our attachment to a political party or interest group.

"In today's environment, Catholics may feel politically disenfranchised, sensing that no party and few candidates fully share our comprehensive commitment to human life and dignity. Catholic lay women and men need to act on the Church's moral principles and become more involved—running for office, working within political parties and communicating concerns to elected officials. Even those who cannot vote should raise their voices on matters that affect their lives and the common good."

## Q. How does the Church help Catholics to address political and social questions?

### A well-formed conscience

"The Church equips its members to address political questions by helping them

develop well-formed consciences. 'Conscience is a judgment of reason whereby the human person recognizes the moral quality of a concrete act. ... [Every person] is obliged to follow faithfully what he [or she] knows to be just and right' (*Catechism of the Catholic Church*, #1778). We Catholics have a lifelong obligation to form our consciences in accord with human reason, enlightened by the teaching of Christ as it comes to us through the Church."

### The virtue of prudence

"The Church also encourages Catholics to develop the virtue of prudence, which enables us 'to discern our true good in every circumstance and to choose the right means of achieving it' (*catechism*, #1806).

"Prudence shapes and informs our ability to deliberate over available alternatives, to determine what is most fitting to a specific context and to act. Prudence must be accompanied by courage, which calls us to act.

"As Catholics seek to advance the common good, we must carefully discern which public policies are morally sound. A good end does not justify an immoral means.

"At times, Catholics may choose different ways to respond to social problems, but we cannot differ on our obligation to protect human life and dignity, and help build through moral means a more just and peaceful world."

### Doing good and avoiding evil

"There are some things we must never do as individuals or as a society because they are always incompatible with love of God and neighbor. These intrinsically evil acts must always be rejected and never supported. A preeminent example is the intentional taking of human life through abortion. It is always morally wrong to destroy innocent human beings. A legal system that allows the right to life to be violated on the grounds of choice is fundamentally flawed.

"Similarly, direct threats to the dignity of human life, such as euthanasia, human cloning and destructive research on human embryos, are also intrinsically evil and must be opposed. Other assaults on human life and dignity, such as genocide, torture, racism and the targeting of noncombatants in acts of terror or war, can never be justified. Disrespect for any human life diminishes respect for all human life.

"As Catholics, we are not single-issue voters. A candidate's position on a single issue is not sufficient to guarantee a voter's support. Yet, a candidate's position on a single issue that involves an intrinsic evil, such as support for legal abortion or the promotion of racism, may legitimately lead a voter to disqualify a candidate from receiving support.

"Opposition to intrinsically evil acts also prompts us to recognize our positive duty to contribute to the common good and act in solidarity with those in need. Both opposing evil and doing good are essential.

"As Blessed John Paul II said, 'The fact that only the negative commandments oblige always and under all circumstances does not mean that in the moral life prohibitions are more important than the obligation to do good indicated by the positive commandment' (*Veritatis Splendor*, #52).

"The basic right to life implies and is linked to other human rights to the goods

that every person needs to live and thrive—including food, shelter, health care, education and meaningful work.

The use of the death penalty, hunger, lack of health care or housing, human trafficking, the human and moral costs of war, and unjust immigration policies are some of the serious moral issues that challenge our consciences and require us to act."

### Making moral choices

"Difficult political decisions require the exercise of a well-formed conscience aided by prudence. This exercise of conscience begins with always opposing policies that violate human life or weaken its protection. 'Those who formulate law therefore have an obligation in conscience to work toward correcting morally defective laws, lest they be guilty of cooperating in evil and in sinning against the common good' (U.S. Conference of Catholic Bishops, *Catholics in Political Life*).

"When morally flawed laws already exist, prudential judgment is needed to determine how to do what is possible to restore justice—even if partially or gradually—without ever abandoning a moral commitment to full protection for all human life from conception to natural death (*Evangelium Vitae*, #73).

"Prudential judgment is also needed to determine the best way to promote the

common good in areas such as housing, health care and immigration.

"When Church leaders make judgments about how to apply Catholic teaching to specific policies, this may not carry the same binding authority as universal moral principles, but cannot be dismissed as one political opinion among others. These moral applications should inform the consciences and guide the actions of Catholics."

## Q. What does the Church say about Catholic social teaching in the public square?

### Seven key themes

"A consistent ethic of life should guide all Catholic engagement in political life. This Catholic ethic neither treats all issues as morally equivalent nor reduces Catholic teaching to one or two issues. It anchors the Catholic commitment to defend human life and other human rights from conception until natural death, and in the fundamental obligation to respect the dignity of every human being as a child of God.

"Catholic voters should use Catholic teaching to examine candidates' positions on issues, and should consider candidates' integrity, philosophy and performance.

"It is important for all citizens 'to see beyond party politics, to analyze campaign rhetoric critically and to choose their political leaders according to principle, not party affiliation or mere self-interest'" [USCCB, *Living the Gospel of Life*, #33].

The following themes of Catholic social teaching provide a moral framework for decisions in public life:

### The right to life and dignity of the human person

"Human life is sacred. Direct attacks on innocent human beings are never morally acceptable. Within our society, life is under direct attack from abortion, euthanasia, human cloning and destruction of human embryos for research.

"These intrinsic evils must always be opposed. This teaching also compels us as

Catholics to 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 participation

"The family, based on marriage between a man and a woman, is the fundamental unit of society. This sanctuary for the creation and nurturing of children must not be redefined, undermined or neglected.

Supporting families should be a priority for economic and social policies. How our society is organized—in economics and politics, in law and public policy—affects the well-being of individuals and of society. Every 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 life, the fundamental right that makes all other rights possible. Each of us has a right to religious freedom, which enables us to live and act in accord with our God-given dignity as well as a right to access to those things required for human decency—food and shelter, education and employment, health care and housing. Corresponding to these rights are duties and responsibilities—to one another, to our families and to the larger society."

### Option for the poor and vulnerable

"While the common good embraces all, those who are in greatest need deserve preferential concern. A moral test for society is how we treat the weakest among us—the unborn, those dealing with disabilities or terminal illness, the poor and marginalized."

### Dignity of work and the 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 legal status for immigrant workers, and the opportunity for all people to work together for the common good through their work, ownership, enterprise, investment, participation in unions, and other forms of economic activity."

### Solidarity

"We are one human family, whatever our national, racial, ethnic, economic and ideological differences. Our Catholic commitment to solidarity requires that we pursue justice, eliminate racism, end human trafficking, protect human rights, seek peace and avoid the use of force except as a necessary last resort."

### Caring for God's creation

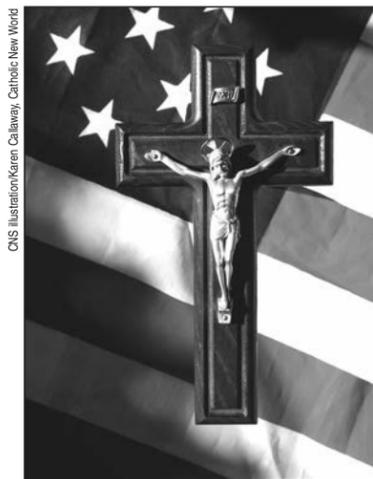
"Care for the earth is a duty of our Catholic faith. We all are called to be careful stewards of God's creation, and to ensure a safe and hospitable environment for vulnerable human beings now and in the future."

### Conclusion

"In light of Catholic teaching, as bishops we vigorously repeat our call for a renewed politics that focuses on moral principles, the defense of life, the needs of the weak and the pursuit of the common good.

"This kind of political participation reflects the social teaching of our Church and the best traditions of our nation."

*(The complete text of "Forming Consciences for Faithful Citizenship: A Call to Political Responsibility from the Catholic Bishops of the United States" is available online. For more information on the document, log on to [www.usccb.org/issues-and-action/faithful-citizenship/](http://www.usccb.org/issues-and-action/faithful-citizenship/).) †*



A crucifix and the U.S. flag are seen in this photo illustration. The U.S. bishops' document "Forming Consciences for Faithful Citizenship," seeks to provide a blueprint on how Catholic social teaching should affect political participation by Catholics.

CNS Illustration/Karen Calaway, Catholic New World

# Events Calendar

## November 2

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

St. Vincent Hospice, 8450 N. Payne Road, Indianapolis. **Office of Family Ministries and St. Vincent Hospice, "Changes in Health Care" conference**, 8:30 a.m.-3:30 p.m., \$20 per person includes lunch and materials. Information: 317-338-4040.

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

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

## November 2-3

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

St. Agnes Parish, 1008 McLary Road, Nashville. **"Holiday Bazaar,"** baked goods, crafts, gently used treasures,

9 a.m.-4 p.m. Information: 812-988-6880.

## November 3

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **SS. Peter and Paul Cathedral Parish, "Trivia Challenge-If You Know It, Show It,"** 7-11 p.m., \$25 per person or \$200 per eight-person team includes food. Information: 317-634-4519.

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

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

Carmelite Monastery, 59 Allendale, Terre Haute. **Helpers of God's Precious Infants, prayer vigil, Mass**, 7:30 a.m., Planned Parenthood, 30 S. 3rd St., Terre Haute, prayers, 9:30 a.m., St. Patrick Adoration Chapel, 1807 Poplar St., Terre Haute, Divine Mercy Chaplet, 10 a.m. Information: [mcbroom.tom@gmail.com](mailto:mcbroom.tom@gmail.com).

St. Martin of Tours Parish, 1709 E. Harrison St., Martinsville. **"Holiday Bazaar,"** craft items, Christmas cookies by the

pound, bake shop, food available, 9 a.m.-3 p.m. Information: 765-342-4504.

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

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

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

## November 4

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

## November 5

Marian University, theater, 3200 Cold Spring Road, Indianapolis. **Global Studies Speaker Series**, "Saudi Arabia, Iran and the Arab Spring," Wyche Fowler Jr., former U.S. ambassador to Saudi Arabia, presenter, 7 p.m., rescheduled. Information and registration: [www.marian.edu/LFCGS/Page/SpeakerSeries/Registration.aspx](http://www.marian.edu/LFCGS/Page/SpeakerSeries/Registration.aspx).

## November 5-7

St. Paul Catholic Center, 1413 E. 17th St., Bloomington. **Historic appearance of St. Jude relic and pilgrimage of hope and healing**, days of prayer for healing of mind, body and spirit. Information: 812-339-5561.

## November 7

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Solo Seniors**, Catholic, educational, charitable and social singles, 50 and over, single, separated, widowed or divorced, new members welcome, 6:30 p.m. Information: 317-370-1189.

St. Susanna Parish, 1212 E. Main St., Plainfield. **Women's Club, "Holiday Auction,"** 6 p.m. Information: 317-839-4073.

## November 8

George's Neighborhood Grill, 6935 Lake Plaza, Indianapolis. **Catholic Business Exchange, "Business after Hours,"** 5-7 p.m. \$11 members, \$16 guests and non-members, cash bar, registration required. Information: [gary@catholicbusinessexchange.ccsend.com](mailto:gary@catholicbusinessexchange.ccsend.com).

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

Our Lady of Mount Carmel Parish, 14598 Oakridge Road, Carmel, Ind. (Diocese of Lafayette). **Catholic Professional Business Club**, Mass, 6:30 a.m., breakfast following Mass, **"Faith in Early Stage Companies,"** Mark Hill, managing partner Collina Ventures, L.L.C., presenter. Registration:

[www.cpbcc-ld.org](http://www.cpbcc-ld.org).

## November 9

St. Monica Parish, St. Augustine Room, 6131 N. Michigan Road, Indianapolis. **Healing Hidden Hurts ministry, "Abortion Recovery" seminar**, Debbie Miller, presenter, 7-8:30 p.m., free-will donations. Information: 317-297-7578 or [www.healinghiddenhurts.org](http://www.healinghiddenhurts.org).

St. Mary Church, 317 N. New Jersey St., Indianapolis. **Dedication concert for new organ**, 7:30 p.m. Information: 317-637-3983.

## November 9-10

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"A Celebration of Marriage,"** Information: 317-545-7681.

## November 10

Calvary Cemetery, Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Veterans Day Mass**, 11 a.m. Information: 317-574-8898.

Our Lady of Peace Cemetery, 9001 Haverstick Road, Indianapolis. **Veterans Day Mass**, 11 a.m. Information: 317-574-8898.

St. Monica Parish, St. Augustine Room, 6131 N. Michigan Road, Indianapolis. **Healing Hidden Hurts ministry, "Abortion Recovery Facilitator Training,"** 9 a.m.-6 p.m., \$45 per person, registration due Oct. 22. Information: 317-297-7578 or [www.healinghiddenhurts.org](http://www.healinghiddenhurts.org).

Mary, Queen of Peace Parish, 1005 W. Main St., Danville. **Women's Club, "Christmas Bazaar,"** vendors, food,

9:30 a.m.-3 p.m. Information: 317-745-4284.

St. Paul Parish, 202 E. Washington St., Greencastle. **"Christmas Bazaar,"** decorations, crafts, baked goods, chili lunch available, 8 a.m.-3 p.m. Information: 765-653-6891.

St. Roch Parish, Family Life Center, 3603 S. Meridian St., Indianapolis. **Single Seniors meeting**, 1 p.m., age 50 and over. Information: 317-784-4207.

St. Maurice Parish, 3623 W. State Road 229, Napoleon. **Fall smorgasbord**, 4-7 p.m. Information: 812-852-4394 or [agehl@etczone.com](mailto:agehl@etczone.com).

## November 11

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Discaled Carmelites Secular Order meeting**, noon. Information: 317-545-7681.

## November 11-14

Our Lady of Perpetual Help Parish, 1752 Scheller Lane, New Albany. **"Encountering the Divine," parish mission**, Benedictine Father Brendan Moss, presenter, 7-8:30 p.m. Information: 812-944-1184 or [lhamilton@olphna.org](mailto:lhamilton@olphna.org).

## November 12

St. Luke the Evangelist Parish, 7575 Holliday Drive E., Indianapolis. **"What Exactly is the Church's Teaching on Family Planning, Brain Death and Organ Donation?"** Dr. Paul Byrne and Mercedes Arzu Wilson, presenters, 6:30 p.m. Information: 317-259-4373. ††

## Catholic Charities to host 'Intake Day' for immigrants eligible for deferred action

Catholic Charities Immigration Legal Services and the Local Organizing Committee at St. Philip Neri Parish in Indianapolis are hosting a presentation and "Intake Day" for immigrants eligible to apply for deferred action.

The event will take place from 10 a.m. until 4 p.m. on Nov. 10 at St. Philip Neri Parish, 550 N. Rural Ave., in Indianapolis.

The Obama administration announced on June 15, 2012, that it will stop deporting young adults who came to the U.S. as children, and it will use its administrative authority to grant, on a case-by-case basis, deferred action and work authorization to young people.

Those who will be eligible for such deferred action for two years—subject to renewal—include people who arrived in the U.S. before age 16 and younger than 30, have been in the U.S. for at least

five continuous years, graduated from a U.S. high school or earned a general education degree (GED) or served in the U.S. armed forces, and "have not been convicted of a felony offense, significant misdemeanor offense, multiple misdemeanor offenses or pose a threat to national security or public safety."

There is no deadline to apply for deferred action.

Catholic Charities recommends that each person take their time, collect all of the required documents, and fill out the application completely and correctly.

(For more information about what to bring to the meeting, log on to [www.archindy.org/cc/refugee/news.html](http://www.archindy.org/cc/refugee/news.html). For questions, call 317-236-1596, the Spanish help line, or 317-236-1517, the English help line.) †

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

St. Luke the Evangelist Parish, 7575 Holliday Drive E., in Indianapolis is sponsoring three holy 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 6:30 p.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 Church, America and the Juggernaut."

On Nov. 4, Msgr. Joseph Schaedel, pastor of St. Luke Parish, will deliver a sermon titled "Catholic Conscience."

And on Nov. 5, Msgr. Schaedel will conclude the three holy hours with a sermon titled "What Can Tomorrow Bring?"

For more information, call 317-259-4373. †

## VIPs



**David and Carolyn (Aleksa) Lawry**, members of Our Lady of the Greenwood Parish in Greenwood, 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 William Lawry. They also have nine 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 Sorber, 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. †

## Rosary procession



Members of St. Joseph Parish in Clark County carry a statue of Our Lady of Fatima during an Oct. 14 rosary procession on the grounds of the New Albany Deanery faith community. Conventual Franciscan Father Robert St. Martin, pastor, led the praying of the rosary and Litany of Loretto. He also preached about the Year of Faith, encouraging those present to grow closer to Christ through evangelization.

# Religious freedom rally

Right, a man holds a sign that shows his support of life and liberty during the Oct. 20 religious freedom rally in Indianapolis.

Far right, Kevin White, a board member for the Chicago-based Thomas More Law Society, speaks on the grounds of the Indiana Statehouse in Indianapolis during a "Stand Up for Religious Freedom" rally sponsored by Right to Life of Indianapolis on Oct. 20. Similar rallies were held in 125 other cities across the country that day. The Thomas More Law Society is a national non-profit law firm that, according to its website, seeks to "restore respect in law for life, marriage and religious liberty."



## 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.

"It 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

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 and as a young adult, she wasn't always fond of the idea of having children. That notion changed, she said,

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 28 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, parishes and friendships.

"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. †



*'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.'*

—Helen Alvare

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

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

## 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 of the items found in the Nov. 2, 1962, issue of *The Criterion*:

- Link between Bible, worship stressed by council Fathers
- Non-Catholic is honored for parish youth work
- Pope names nine to each commission
- Urge national basis for liturgy changes
- Birth 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.

Msgr. Fausto Vallainc, 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 430 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 smoothly now: 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
- Husbands' 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—Less Latin in the Mass. Holy Communion under the species of both bread and wine. More emphasis on the Scripture lessons and preaching in the Mass. More responsibility for Church administration entrusted to laymen. 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 responsibility 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](http://www.CriterionOnline.com).) †

# TOBIN

continued from page 1

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 religious life today is a tropical rain forest. A tropical rain forest is very bio-diverse. That’s one of the things that keeps it healthy. 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 another kind of care. But it’s in their unity that they provide oxygen and allow the world to breathe.

“All 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. These 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.”

**Q. Before you ministered in Rome, you served for 11 years at Most Holy Redeemer Parish in Detroit, then for a year at a parish 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 the archdiocese with its historic ethnic roots and communities of new immigrants?**

**A.** “I think that the ethnic diversity of the archdiocese can be a source of strength. 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 continues 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].

“They remained Parthians, Medes, Elamites and everything else. But they found a principle of unity that did not negate their culture in essential ways, but allowed them to be part of a religious community that accepted their way of being and invited them to accept others.

“Now, I’m not Pollyannaish. And I note that the first problems in the Church were cultural. It was at first the Greek speakers and the Hebrew speakers. And then the one that really threatened to end the Church at the very beginning was the question of the Jews and the Gentiles.

“As seriously as Acts presents those problems, it always gives me the sensation that the people said, ‘These are real problems. But we can’t let them stop us because of the gift we’ve been given.’ And the gift was the Holy Spirit.

“Part of my service will hopefully be to help build a community, as Paul says, where there are many gifts but there is one Spirit.”

**Q. The announcement of your appointment here is being made while the Synods of Bishops is going on. It’s discussing the new evangelization.**

**You’ve participated in many synods and ministered in many places around the world. How might this experience help Catholics here make the new evangelization a real, conscious and effective part of their daily life?**

**A.** “We need to look at not simply having a parade of “isms” when we talk about the world today—secularism, relativism, individualism, materialism—even though each of those presents a serious threat to the Christian vocation, to living as a disciple of Jesus.

“But because they’ve captured the hearts of people, each of them might also contain some elements to which the Church

can 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, heaven and hell—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 some ways, presents different and more serious challenges than here in the United States. I’ve been thinking a lot 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 someplace else. But first the Spirit of Jesus blocked him, then the Spirit blocked him. And then 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 [about the 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 that 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 is not 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 real secularization of Quebec began ... with revelations of how wealthy the Church and religious orders were.

“I think that when people who traditionally lived so poorly in Quebec realized that, it was a compelling argument not to listen to the Church.

“So the sort of voice that the Church deserves can be lost or muted by, unfortunately, the behavior of Catholics and the choices we make. It’s not simply this overwhelming secularism that is on an inexorable march.”

**Q. What will you be doing between now and your installation Mass on Dec. 3 to prepare for your ministry here? What do you expect to do in your first year as archbishop to familiarize yourself with the Church here in central and southern Indiana?**

**A.** “I’ll go back to Rome and will no longer function as the secretary of the congregation. But I think that I’ll need to do a few things to help prepare as orderly a transition as possible.

“And then I have to kind of dismantle my life, which, on the one hand is [fairly



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 SS. 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.

simple]. But there are other things that I have to take care of—friends that you have to say goodbye to. And that’s not always easy. I’d also like somewhere in November to make a retreat.

“What I hope to do at the beginning is [to follow the advice] of two wonderful aunts, my mother’s two older sisters, who lived with us. They were both administrators in Detroit public schools. When I was first named a pastor, they said, ‘Do nothing for six months. But learn, learn.’

“Obviously, I’ll do what I have to do. But what I really want to do is learn. I want to learn about the interior workings of the Catholic Center and the people here. I want to begin to learn about the clergy and the religious.

“And in a personal sense, I’d like, as much as possible, to develop the beginnings of a healthy life here. And a healthy life for me means when each day am I going to have time to pray in silence? When will I have time to study? I think one of the hard things is that if you get too busy, you really have nothing more to say to people because you haven’t studied, you haven’t thought.

“I want to be patient. I’m not going to learn [about] 39 counties overnight or in six months.

“I have no program for the Archdiocese of Indianapolis. It would be

really arrogant to think that I do. I come with the Gospel in my hand. And I hope to listen to the people and, together, hear what that Gospel says to us today.”

**Q. Do you hope to go out to a lot of parishes?**

**A.** “Absolutely. Absolutely. And I find that really life-giving, too. It always strikes me in Paul’s letters how often either at the beginning or at the end of the letter he thanks the people for their faith.

“He praises God that they’re saints or they’re on their way or that they’ve welcomed the Gospel. I’ve got to believe that part of that gratitude came from him realizing how their faith strengthened his faith.

“And that’s been the story of my priesthood, too. I walked away from a lot of sick beds saying, ‘Oh my God. I hope I’ll be able to respond with such faith if I have to face something like that myself.’

“So I expect that I’ll more and more grow in gratitude for the faith that’s already here.”

*(To read part one of this interview or for more coverage of the appointment of Archbishop Joseph W. Tobin as the new archbishop of Indianapolis, including photo galleries, articles and a video of his introductory press conference, log on to [www.archindy.org/archbishop](http://www.archindy.org/archbishop).) †*

# MARIAN

continued from page 1

## 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 Hackelmeier traveled from Europe to found the order and a school in south eastern Indiana.

In 1937, Mother Clarissa Dillhoff 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 courageously founding Marian College three-quarters of a century ago then making it a coeducational institution in September 1954.

“You and your predecessors laid the foundation of Marian University,” he said, “and all the successes we have enjoyed during the first 75 years have been possible because of you sisters.

“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 building from Elsener 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 is taken from her writings 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 Col. 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 stewardship through the Lilly Endowment and generous support of Marian University.

“Historically, the family has been involved in education, religion and the community,” 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 also supported the [university’s] ‘Rebuild My Church’ campaign. Thank you for this award on the occasion of the 75th anniversary of Marian University.”

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.

Msgr. Joseph Schaedel, pastor of St. Luke the Evangelist Parish in Indianapolis and former vicar general, announced the honor and described Archbishop Buechlein as “a spiritual giant” who has led others by example throughout his lifetime of prayer and service.

“Archbishop Daniel always expressed and emphasized the importance of prayer,” Msgr. Schaedel said. “How many times did we hear Archbishop Daniel say, ‘If you 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 of ministry as bishop of Memphis then spiritual leader of the archdiocese as well as his nearly 50 years of priestly service to the Church in Indiana as a monk, seminary 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 fabric 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 “Making a Difference” 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 made possible the construction of two new center city Catholic school buildings, which were among the first built in the country in 40 years.

Under his leadership, more than 6,000 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 for a great man ... who was keenly interested as well in the formation of future priests to serve the archdiocese.

“So I thank 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.

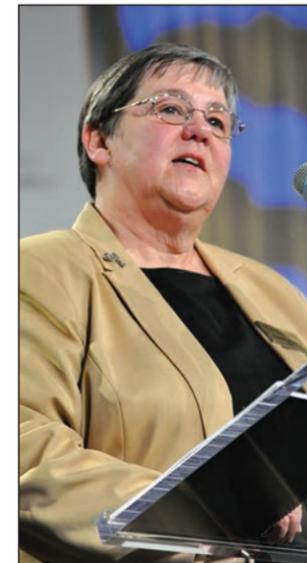
“On behalf of Marian University, the faculty, the staff, the alumni, the trustees and especially the students, thank you for helping [Marian] build a great Catholic university in our great American city,” John Lechleiter, chief executive officer of Eli Lilly and Co. and 75th anniversary celebration co-chair, told the gathering. “You truly have made a



John and Sarah Lechleiter, from left, honorary chairs of Marian University’s 75th anniversary awards dinner and celebration, and Vincent Caponi, 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 student body president Joann Derbiszewski, a member of St. Pius X Parish in Granger, Ind., in the Diocese 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.



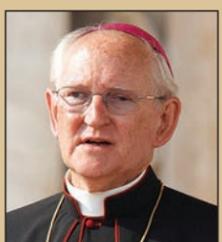
Franciscan Sister Maureen Irvin, congregational minister of the Sisters of the Third Order of St. Francis of Oldenburg and vice chair of Marian University’s board of trustees, thanks the nearly 2,000 supporters attending the 75th anniversary awards dinner and celebration on Oct. 19 in downtown Indianapolis. The Oldenburg Franciscans founded the former Marian College in Indianapolis to provide higher education for women in 1937. The college became coeducational in 1954. The school’s name was changed to Marian University on July 1, 2009.

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

VATICAN CITY (CNS)—Cardinal-designate James M. Harvey has spent 30 years working at the Vatican in positions requiring great discretion and bringing him into daily contact with the pope, the world’s most powerful government leaders and millions of Catholic faithful.



Cardinal-designate James M. Harvey

Pope Benedict XVI announced on Oct. 24 that he would induct Archbishop Harvey, a native of Milwaukee, into the College of Cardinals on Nov. 24 and that he would appoint him archpriest of the Basilica of St. Paul Outside the Walls, the major basilica built over the presumed tomb of St. Paul.

As prefect of the papal 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 and other 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 papal butler, on charges of aggravated theft.

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-Cardinal Stanislaw Dziwisz, the pope’s longtime personal secretary, and Archbishop Piero 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.” †

# Vatican II: Council addresses Church in the modern world

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

By John F. Fink  
Fourth of four parts

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 is 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 make Scripture part of their lives, celebrate the Eucharist daily, and give themselves to prayer and the administration of the sacraments.

The promulgation of this document was delayed until the last day of the council after Pope Paul VI decided that the issue of clerical celibacy was not to be debated by the council. The section on priestly celibacy, therefore, said that celibacy is to be highly esteemed as being helpful to the mission of the priest.

It confirmed the law of celibacy for the Latin Church, but acknowledged that the nature of the priesthood does not demand it.

Then, to the relief of the American bishops, came the "Declaration on

Religious Liberty." From the start of the council, it was seen as the American document. For most of the existence of the United States, the idea of freedom of religion was seen differently in this country than it was in Europe. Americans recognized that the Catholic Church could flourish where there was freedom of religion.

However, the Church taught that civil governments had an obligation to recognize the Catholic Church. Pope Pius IX, in his *Syllabus of Errors* in 1864, said, "The state must recognize [the Catholic Church] as supreme and submit to its influence."

In 1949, the American Jesuit Father John Courtney Murray began to argue that the state should not be the tool of the Church, but rather that government's obligation is to ensure freedom of all its citizens, especially religious freedom.

After Blessed John XXIII was elected in 1958, Father Murray published a book titled *We Hold These Truths* in which he presented his arguments for freedom of religion.

By 1965, Pope Paul took a personal interest in the proposed "Declaration on Religious Liberty." He met with Father Murray and then told Cardinal Pericle Felici, the council's secretary, to go ahead with the printing of the document for discussion and voting by the bishops. It was finally promulgated by a vote of 2,308 to 70.

The declaration says, "This Vatican Council declares that the human person has a right to religious freedom. Freedom of this kind means that all men should be immune from coercion on the part of individuals, social groups and every human power, so that, within due limits, nobody is forced to act against his convictions in religious matters in public or in private, alone or in association with others" (#2).

"*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 intended fruitfulness of the marital contract.

It also said, "Marriage is not merely for the procreation of children: its nature as an indissoluble compact between two people and the good of children demands that the mutual love of the partners be shown, that it



Pope Paul VI presides over a meeting of the Second Vatican Council in St. Peter's Basilica at the Vatican in 1963. Pope Benedict XVI marked the 50th anniversary of the Oct. 11, 1962, opening of the council and kicked off the Year of Faith with an Oct. 11 Mass in St. Peter's Square.

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.

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

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# Faith *Alive!*

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## 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 on a mission. The ordained have a specific apostolic mandate, but laypeople have their own responsibility, too. Each of these roles is a participation in the one priesthood of Christ that he entrusts to his Church.

Vatican II 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 laity, 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 "Called and Gifted for the Third Millennium."

In each statement, the bishops summarized the contributions 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, mission and ministry, 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 arenas.

Finally, laypeople answer the call to Christian maturity when they deepen their formation in the faith, when they act respectfully and collaborate, 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 out 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.) †*



Sandra Goetz Sellers, a member of Sacred Heart of Jesus 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

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 Mazak 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.

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, laity 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 choir and its director were laypeople.

As for the apostolic life of the Church, laity 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, laity began serving as lectors. As the numbers of priests decreased, laity 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, laity 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.

Probably the biggest change in the aftermath of Vatican II was an explosion of 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.

After the council, Catholic school teachers and administrators became increasingly laypeople as did catechists and directors of religious education.

But 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](http://www.crossroadsinitiative.com)—an apostolate of Catholic renewal and evangelization.) †*

From the Editor Emeritus/John F. Fink

## Year of Faith: Catholics' devotion to saints

This week, on Nov. 1, the Church celebrates the Solemnity of All Saints. To indicate the importance it gives to devotion to saints, it made the feast a holy day of obligation.

Other religions do not honor saints the way that the Catholic Church does. However, the practice of honoring people who lived heroically holy lives began at the beginning 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 intercession with God. Finally, the popes 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.

This week's feast acknowledges that there are many more saints than just those the Church has officially canonized. To be a saint means simply that that person is in heaven. Naturally, we hope that we, too, will be saints after we die, although there is not much chance that the Church will officially declare us so.

Some people object to our praying to saints for their intercession. But that 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 who have been 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 believed strongly that they would be powerful intercessors in heaven. St. Dominic told his brothers as he was dying, "Do not weep, for I shall be more useful to you after my death and I shall help you then more effectively than during my life."

And St. Thérèse of Lisieux said, "I want to spend my heaven doing good on Earth."

C. S. Lewis, although an Anglican, understood the doctrine of the Communion of Saints. In his book *Letters to Malcolm (Chiefly 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 might be.

The Church of England honors Lewis as a saint. †

Faith, Hope and Charity/  
David SilerEncountering  
Jesus in  
today's world

The Catholic Church recently launched a worldwide initiative proclaiming the Year of Faith that will run now through November 2013.

Pope Benedict XVI declared the Year of Faith as a "summons to an authentic and renewed conversion to the Lord, the one Savior of the world," in his apostolic letter, "*Porta Fidelis*." 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 by communion with 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 Christ and become converted, which then leads us to live out our faith by serving others? Or do we serve others and in the process encounter Christ and become faithful? I have experienced that both ways are possible.

I have known countless people who have followed the full prescription for being Catholic by following all of the "right" practices, but never truly have a personal encounter with Jesus until they have entered into an authentic relationship with someone who is suffering deeply.

Or they themselves have been suffering, and someone has come to their aid and been an expression of the love of Jesus for them. It is no real mystery here when we know that Jesus told us that we would find him in the "poor" of every kind.

I have also 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 conversion to the Lord, our renewed faith has to find some expression in the world. The second chapter of the book of James expresses it appropriately 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 told us that when we feed the hungry and shelter the homeless for the "least" of his people that we do it for him. He waved a big, bright flag for us to say, "If you want to find me, here I am!"

Catholic Charities, the Society of St. Vincent de Paul, your parish social ministries and many other outreaches are very real and practical ways that 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 some of the most vulnerable in our midst.

Most importantly, those we serve 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](mailto:dsiler@archindy.org).) †



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

fall birthdays. I sprang for a strawberry ice cream cake as a treat. I got out my good plates, which I never use, and even mopped the kitchen floor. (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-so-nicely.

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!"

Then it became painfully quiet.

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

Then I remembered the haunting sentences of a book on my nightstand and realized that I'd fallen into the trap the author described.

In *Happier at Home*, Gretchen Rubin

writes, "... studies show that married people actually treat each other with less civility than they show to other people. Whether while talking casually or working on a task, people were less courteous and tactful with a spouse than with a person they didn't know well."

The author goes on to admit that she catches herself talking to her husband in a way that she would never talk to a friend.

How easy it is to take love for granted. And I find myself doing it too often. I used to put funny little notes in my husband's truck to brighten the cold, dark mornings when he left for work. I can't remember the last time I did that.

And it happens with the children, too. The other day, I caught myself shooing my daughter away because I didn't want to be interrupted while writing a document for the school PTA. She was only trying to show me that she can now successfully write the "g" in her name.

The same goes for my extended family members and old friends. There are some people with whom I'm so familiar and comfortable that I unintentionally take them for granted. I'm so busy trying to please others and meet the world's demands that I fail to properly recognize those people in my life who bring me the most happiness.

I assume that they already know that I

love them. That's why I do their laundry and fix their lunches and clean their toilets. But I forget that sometimes we need to be reminded in more elementary and obvious ways—like saying "I love you" or giving an overdue hug or phone call.

Thanksgiving is only weeks away. It's the time of year when we are reminded to be thankful, and we know that God loves a grateful heart. I hope to do a better job at showing appreciation—to God and to others—for the people and things that I've been chronically overlooking and under-appreciating.

At the store the other day, I found the perfect card to tape to the steering wheel of my husband's truck. The front has an adorable illustration of a sweet little person standing under a balloon-clad banner that says, "The First Annual 'Too Seldom Said' Day." The inside simply reads, "I appreciate you more than you will ever know."

I added one sentence to the card: "You will always be one of my special people, and I should have shared the ice cream cake."

(Patti Lamb, a member of St. Susanna Parish in Plainfield, is a regular columnist for The Criterion.) †



For the Journey/Effie Calderola

## Like Jesus, we are called to be moved with compassion

This autumn, there was a horrific accident in Anchorage, Alaska. A man had stopped on a busy street because his truck

wasn't working. As his wife sat in the cab, he crawled under the back of the truck to check it, and when he emerged a car plowed into him with such force that both of his legs were nearly severed.

A woman, with her young son in the car, was passing by. She worked as a waitress 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 staunch the man's bleeding. Passers-by handed her any scarf they could find—even a belly dancer's scarf with coins attached—and she, with help from another motorist, tied them so tightly around what remained of the man's legs that he didn't bleed out before the ambulance arrived. He lost his legs, but he lived.

In an interview with 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 think compassion encompasses the Scriptures so completely that every word needs to be read within compassion's framework.

"Moved with compassion" is a common phrase in the Gospel. It describes Jesus' own actions, and he 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 admire above all others those who act with compassion. That should give us pause in examining our own lives.

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 breaking the rules for the sake of it, but he called us to a higher standard in almost everything for which a law existed.

It was for this reason that he used the Samaritan as his example of showing compassion—not only was he trying to tell us that the injured 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 sacrifice. It begs us to call an agency and ask how we can help or to get out the checkbook and stretch our dollars.

Most of us will never have to face the brutal test of compassion demanded of the woman in Anchorage. But each day, Jesus calls us to be "moved with compassion." It was how he lived his earthly life, and it's how he calls us to live ours.

(Effie Calderola is a columnist for Catholic News Service.) †



Thirty-first Sunday in Ordinary Time/Msgr. Owen F. Campion

# The Sunday Readings

Sunday, Nov. 4, 2012

- Deuteronomy 6:2-6
- Hebrews 7:23-28
- Mark 12:28b-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, the land 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, reveals the central 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, 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 Caiaphas 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 oppressors, 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 capsule the Commandments. It was an understandable question. Jewish law, all seen 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 lessons, given us in part on each of the 52 Sundays when we hear God's Word and pray.

As it approaches this end of the year, the Church, a good teacher, summarizes its teachings.

God is everything. Departing from God, disobeying God, brings chaos and doom. God guides us to life as God guided the Hebrews to freedom.

He sent Jesus as our teacher and leader as once Moses came to the Hebrews. The teachings of Jesus are simple but profound. We are to love God above everything, and love others as self.

In the Gospel reading, the common word is "love." It is instructive in and of itself. If God is love, and if true disciples live by God's law, then they will love God and all others. †

## Daily Readings

Monday, Nov. 5  
Philippians 2:1-4  
Psalm 131:1-3  
Luke 14:12-14

Tuesday, Nov. 6  
Philippians 2:5-11  
Psalm 22:26-32  
Luke 14:15-24

Wednesday, Nov. 7  
Philippians 2:12-18  
Psalm 27:1, 4, 13-14  
Luke 14:25-33

Thursday, Nov. 8  
Philippians 3:3-8a  
Psalm 105:2-7  
Luke 15:1-10

Friday, Nov. 9  
The Dedication of the  
Lateran Basilica  
Ezekiel 47:1-2, 8-9, 12  
Psalm 46:2-3, 5-6, 8-9  
1 Corinthians 3:9c-11, 16-17  
John 2:13-22

Saturday, Nov. 10  
St. Leo the Great, pope and  
doctor of the Church  
Philippians 4:10-19  
Psalm 112:1-2, 5-6, 8-9  
Luke 16:9-15

Sunday, Nov. 11  
Thirty-second Sunday in  
Ordinary Time  
1 Kings 17:10-16  
Psalm 146:7-10  
Hebrews 9:24-28  
Mark 12:38-44  
or Mark 12:41-44

## Question Corner/Fr. Kenneth Doyle

# Baptism is valid even when neither sponsor is Catholic, according to canon law

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 baptisms 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 never valid, and she has worried herself sick over it.

Was the baptism valid or does she have to do anything about it now? (Runnemede, N.J.)

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" (#872).

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" (#874).

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 re-create or to "convalidate" the baptism.

It would be wise, however, for your daughter to give added attention to the choice of a 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.

On several occasions when I attended Mass with friends at a neighboring parish in our diocese, I saw women retrieve the ciborium—a cup with a cover used to distribute Communion—from the tabernacle after which the priest handed the eucharistic host to the extraordinary ministers of holy Communion prior to the priest's consuming the host after saying the words, "Behold the Lamb of God ..."

At those words, the lay ministers elevated the host right along with the priest. This did not sit well with me, and rather than be uncomfortable I decided to ask the priest politely about it and explain my conflicted feelings.

Without going into the whole conversation, I basically received a harsh response and felt personally insulted. I do not plan to go back to that church, but I want to know whether I was out of line. I would rather not tell the bishop as the priest dared me to do, but is there another option? (Missouri)

You are correct in thinking that the eucharistic host should not be given to the extraordinary ministers of holy Communion before the priest himself has received Communion.

The current "General Instruction of the *Roman Missal*" is explicit on this matter and states that, "These ministers should not approach the altar before the priest has received Communion, and they are always to receive from the hands of the priest celebrant the vessel containing either species of the most holy Eucharist for distribution to the faithful" (#162).

You were certainly within your rights, following Mass, to approach the priest courteously and voice your concern. I am sorry that your courtesy was not returned and, as a fellow priest, I apologize.

I can only imagine that the priest in question, burdened by many cares and responsibilities, may have felt your issue to be of lesser importance than some others.

Hopefully, he will take the time to reconsider and to address your concern in fidelity to the general instruction.

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

## My Journey to God

# 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 snip of a single stitch  
that caused the garment to collapse.  
'Twas from a lonely seed  
that grew a verdant forest vast.  
The smallest things can render  
such effects of good or ill.  
And so the smallest thing we say  
can nurture or can kill.  
So choose your words with care—  
If you can, try to bring joy.  
'Tis better to say nothing  
than to by your words destroy.  
May the words you speak  
be seeds that spread abundant life,  
And like a little rudder  
may your words steer all to Christ.

By Natalie Hoefler



(Natalie Hoefler is a member of St. Monica Parish in Indianapolis. Her poem was inspired by a Scripture passage from the Letter of St. James [Jas 3:3-12].)

# Rest in peace

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

**ALIG, Harold**, 89, St. Peter, Franklin County, Oct. 13. Husband of Rita Alig. Father of Connie Andres, Penny Long, Nancy Monday, Kenny and Garry Alig. Grandfather of nine. Great-grandfather of 12.

**BRACKMAN, Martin H.**, 65, Holy Family, Oldenburg, Oct. 22. Son of Mildred Brackman. Brother of Helen Gillman, Edna Thompson and Urban Brackman.

**CHRISTENSEN, Florence M.**, 96, St. Luke the Evangelist, Indianapolis, Oct. 10. Mother of Mary, Charles Jr. and Timothy Christensen. Sister of Irene Gauthier. Grandmother of three.

**CROY, John V.**, 90, St. Mary, Greensburg, Oct. 24. Husband of Suzanne Croy. Father of Christopher, Gregory and Paul Croy. Brother of Robert Croy. Grandfather of eight. Great-grandfather of two.

**DAPRILE, Gus P.**, 83, St. Jude, Indianapolis, Oct. 13. Husband of Shirley Daprile. Father of Mike Carlson, Karen Dewitt, Tina Yarbrough, Cathy, Bill and Phil Daprile. Brother of Anthony Daprile. Grandfather of 15. Great-grandfather of two.

**DEUBELBEISS, Pius**, 76, Most Holy Name of Jesus, Beech Grove, Oct. 13. Husband of Huguette Deubelbeiss. Father of Rita Kircher, Ruth, Carl and Pierre Deubelbeiss. Brother of Thekla Ritter. Grandfather of five. Great-grandfather of nine.

**ELSON, Richard J., Sr.**, 65, Christ the King, Indianapolis, Oct. 15. Husband of Linda Elson. Father of Tracy Lee,

Jimmy and Ricky Elson. Brother of Peggy Clerget, Cindy Elson-Knobbe, Janie Elson-Usab, Bobby, Kevin, Michael and Tim Elson. Grandfather of four.

**ENLOW, Walter Warner**, 71, St. Lawrence, Indianapolis, Oct. 19. Husband of Vicky Enlow. Father of Shelly McCall, Vicky and Michael Enlow. Brother of Patricia Howard, Anita Jacobs, Glenn and Ron Enlow. Grandfather of three.

**FETTER, Delbert**, 68, St. Meinrad, St. Meinrad, Oct. 14. Husband of Carol Fetter. Father of Debbie Buechler, Lisa Dale, Brenda Messmer, Denise Palmer, Mark and Tim Fetter. Brother of Eileen Artmeier and Ida Gehlhausen. Grandfather of 16.

**GILFOY, Jane L.**, 78, Most Sacred Heart of Jesus, Jeffersonville, Oct. 14. Wife of James Gilfoy Sr. Mother of Nancy Mass. Sister of James Lynch. Grandmother of one. Great-grandmother of two.

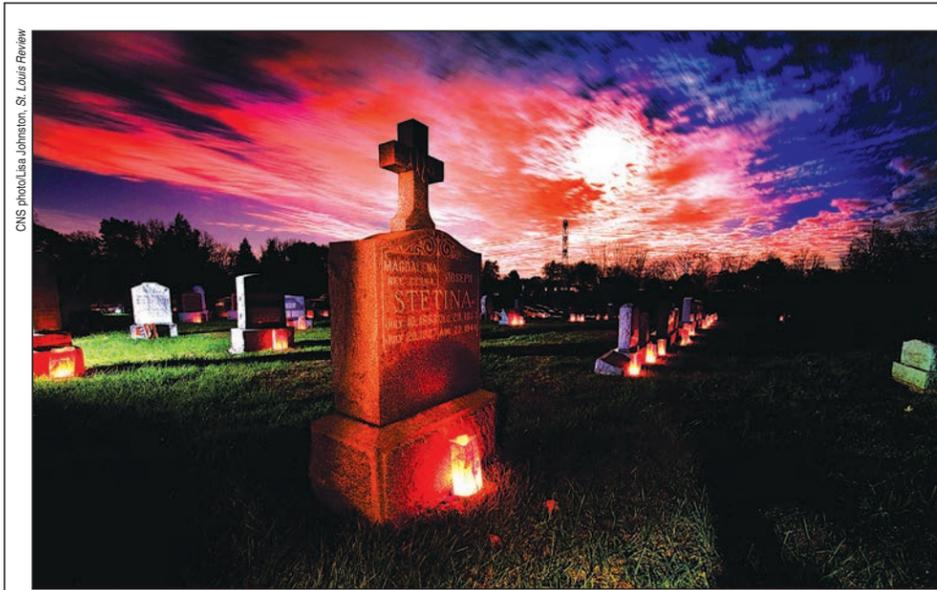
**HURRLE, Robert John**, 81, St. Barnabas, Indianapolis, Oct. 22. Husband of Marilyn (Arbuckle) Hurrle. Father of Terri Adams, Cathy Bray, Lynn Cox, Karen Barthelmes, Jenni Peterman, Chris and Jim Hurrle. Brother of Rosemary Wilder. Grandfather of 16. Great-grandfather of 11.

**KEMMERER, Beverly Jean**, 82, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Oct. 8. Mother of Deborah Havens. Stepsister of Linda George.

**KISTNER, Frank J., Jr.**, 84, St. Jude, Indianapolis, Oct. 20. Husband of Virginia Kistner. Father of Kathy Dorsey, Bill, Frank III and Tom Kistner. Grandfather of six. Great-grandfather of three.

**KUKOLLA, Evelyn**, 83, St. Lawrence, Indianapolis, Oct. 10. Wife of Joseph Kukolla. Mother of Jim, Joe and Steve Kukolla. Sister of Alta and Jean. Grandmother of two.

**LAUCK, Joseph A.**, 88, Sacred Heart of Jesus, Indianapolis, Oct. 9. Brother



CNS photo/Lisa Johnson, St. Louis Review

## All Souls' Day

The grave marker of a couple is illuminated with a candle as a full moon shines through clouds on All Souls' Day in 2009 at the St. John Parish cemetery in Imperial, Mo. The day, observed on Nov. 2, commemorates all the faithful who have died.

of Eleanor Christman and Mary Grace Lawler.

**MEYER, Alvina C.**, 85, St. Michael, Brookville, Oct. 18. Mother of Jeff and Robert Meyer. Sister of Rita Gesell and Alma Hoffman. Grandmother of six. Great-grandmother of five.

**NELSON, Arnold R.**, 85, Holy Spirit, Indianapolis, Sept. 25. Husband of Ruth Nelson.

**OSER, Walter**, 75, St. Meinrad, St. Meinrad, Oct. 8. Husband of Carol Oser. Father of Susan Burch, Denise Patton, Bonnie, Kurt and Rick Oser. Brother of Henrietta Bartell, Rita Buechlein, Rosemary Downing, Virginia Hubers, Edward and George Oser. Grandfather of 20. Great-grandfather of seven.

**PAPPAS, Thomas Elmer, Sr.**, 81, Holy Spirit, Indianapolis, Sept. 26. Husband of Helen Pappas. Father of Tom Jr. and Tony Pappas. Grandfather of four. Great-grandfather of two.

**PELSOR, Helen M.**, 93, St. Michael, Brookville, Oct. 21. Mother of Nancy Klein, Marjorie Otto, August and Bayard Pelsor. Grandmother of eight. Great-grandmother of four.

**RAMSEY, Martha**, 69, St. Jude, Indianapolis, Oct. 6. Wife of Bill Ramsey. Mother of Kelly Hohler, Brian, Mike and Rob Ramsey. Grandmother of eight.

**SCHERZER, Paul**, 79, St. Meinrad, St. Meinrad, Sept. 30. Husband of

Delores Scherzer. Father of Gary, Gene, Randy, Ronnie and Terry Scherzer. Brother of Mary Louise Gogel and Robert Scherzer. Grandfather of 11. Great-grandfather of seven.

**SQUIRES, Jacquelin**, 42, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Sept. 28. Wife of Jerry Van Schaik. Mother of Margaret Van Squires, Francis, Jack and William Van Schaik. Daughter of John and Mary Kay Squires. Sister of Elizabeth Bormann, Emily, Grace and Katherine Squires.

**WADE, Justin Wallace**, 37, St. Barnabas, Indianapolis, Oct. 21. Husband of Sally (Emery) Wade. Father of Alice and Johnathan Wade. Son of Gary and Darita (Jackson) Wade. Brother of Jennifer Pierce and Jason Wade. Grandson of Anita Wade.

**WEATHERL, Josephine C.**, 94, St. Mary, Greensburg, Oct. 17. Sister of Franciscan Sister Ruth Greiwe.

**WEISS, Albert**, 82, St. Malachy, Brownsburg, Oct. 16. Father of Patricia Schenkel, Catherine and William Weiss. Brother of Anna Deubelbeiss. Grandfather of seven.

**WITKEMPER, Dorothy F.**, 94, Immaculate Conception, Millhousen, Oct. 16. Mother of Doris Johnson, Mary Smith, James and John Witkemper. Sister of Rosemary Schroeder, Rita Mae Waechter and James Blankman. Grandmother of 13. Great-grandmother of 22. †

## Providence Sister Eileen Ann Kelley was a teacher, principal and congregation officer

Providence Sister Eileen Ann Kelley died on Oct. 13 at Lourdes Hall at Saint Mary-of-the-Woods. She was 86. The Mass of Christian Burial was celebrated on Oct. 18 at the Church of the Immaculate Conception at the motherhouse. Burial followed at the sisters' cemetery.

The former Mary Clare Kelley was born on Aug. 14, 1926, in Everett, Mass. She entered the congregation from Sacred Hearts Parish in Malden, Mass., on July 22, 1945, made her first profession of vows on Jan. 23, 1948, and made her final profession of vows on Jan. 23, 1953.

Sister Eileen Ann earned a bachelor's degree in education at Saint Mary-of-the-Woods College and master's degree in religious studies at Providence College in Providence, R.I.

During 67 years as a Sister of Providence, she ministered as a teacher and principal for 26 years at Catholics schools in Indiana, Illinois, Massachusetts, Maryland and Washington, D.C. For 17 of those years, she served as a principal.

In the archdiocese, Sister Eileen Ann taught at St. Joan of Arc School in Indianapolis from 1951-52 and Immaculate Heart of Mary School in Indianapolis from 1953-56.

She served as principal at St. Mary School in Richmond from 1956-57 and St. Patrick School in Terre Haute from 1967-70.

In 1971, Sister Eileen Ann was elected a councilor for the congregation's St. Raphael Province.

In 1976, she was elected secretary general of the congregation, a ministry position that she held for 10 years.

Sister Eileen Ann later served as archivist for the congregation for 14 years.

In 2006, she dedicated herself to the ministry of prayer full-time with the senior sisters.

Surviving are two sisters, Jane Driscoll of Stoneham, Mass., and Eileen Kelley of Reading, Mass., as well as nieces and nephews.

Memorial gifts may be sent to the Sisters of Providence, 1 Sisters of Providence Road, Saint Mary-of-the-Woods, St. Mary-of-the-Woods, IN 47876. †

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- **Saturday, January 26th** — Breakfast at hotel, bus ride home arriving at approximately 8 PM.

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

By Patricia Happel Cornwell  
Special to The Criterion

GEORGETOWN—St. Francis of Assisi, said to have once tamed a 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, chewed the stuffing out of a toy bear then looked up for approval.

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 County campus operated by Guerin Inc., was the result of cooperation among several organizations.

Sherry Taylor, unit administrator at Luther Lockett Correctional Complex in Oldham County, Ky., runs the Camp Canine 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 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 May 2009, 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 Lisanne Mikan 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 and our handlers assess 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 Chelsea’s 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 pinch collar 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 they 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,” Mikan 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, the family’s 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.”

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

(Patricia Happel Cornwell is a freelance writer and member of St. Joseph Parish in Corydon.) †



Joe Bocard, a resident of the Villas at Guerin Woods in Georgetown, feeds a treat to Joe, a 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.



Jack, a “mostly black Lab,” rests between Gladys Courtney and Roy Reynolds, residents of the Villas of Guerin Woods. He is one of two dogs adopted at the assisted living complex in Georgetown.

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# Cyclist kick-starts Catholic motorcycle club to help those in need

By John Shaughnessy

The inspiration struck John Mascari as the Indianapolis resident roared 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.

"The Catholic motorcyclist 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."

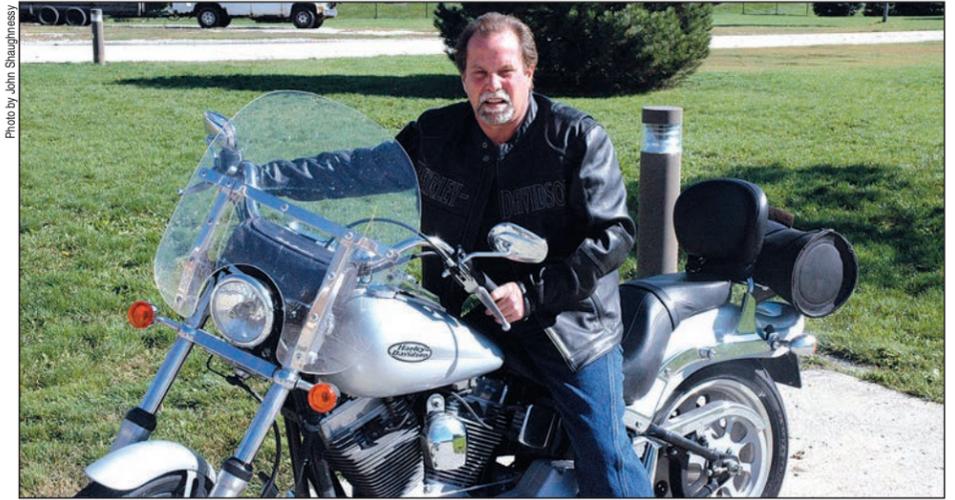
Mascari will kick-start the Catholic motorcycle club by leading its first meeting at 7 p.m. on Nov. 8. in Father Conen Hall at St. Lawrence Parish, 6944 E. 46th St., in Indianapolis. He points to the success of two Indianapolis-based motorcycle events for charity—the Miracle Ride and the Loop for Life—as 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 give 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.

**'If someone is in need, I will give them the shirt off my back. That's the way bikers are. They're the Good Samaritans of the world. ... I think if Christ was here today, he'd be at every bike rally.'**

—Motorcyclist John Mascari



Riding motorcycles since he was 17, 50-year-old John Mascari hopes to form a motorcycle club in the archdiocese that will connect Catholic bikers, spread the faith and raise funds for charity.

"I have to be honest. There was a time after I was divorced when I felt I wasn't welcome at church," he confides. "But Msgr. [Mark] Svarczkopf—he was pastor of St. Lawrence at the time—told me I was always welcome in the Catholic Church."

"My faith is in my everyday life—how I treat others, how I try to be charitable. If someone is in need, I will give them the shirt off my back. That's the way bikers are. They're the Good Samaritans of the world. Bikers stop when someone breaks down on the road. I've changed a lot of tires in my day. Personally, I think if Christ was here today, he'd be at every bike rally."

Mascari also likes to think that God rides with motorcyclists.

"They just enjoy the freedom, the wind in their face," he says. "God's in the wind, too. He fills you up."

As the Catholic motorcycle club gets started, 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](mailto:JohnMascari2@att.net) or by phone at 317-345-8010.) †



Ken Ogorek



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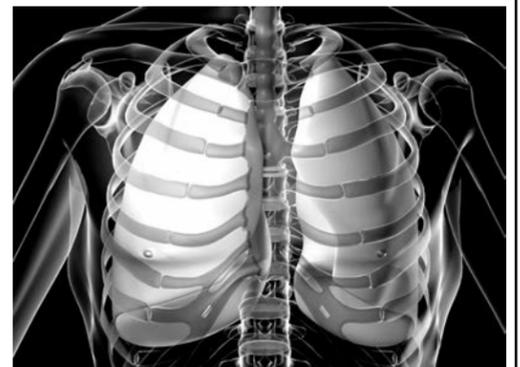
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