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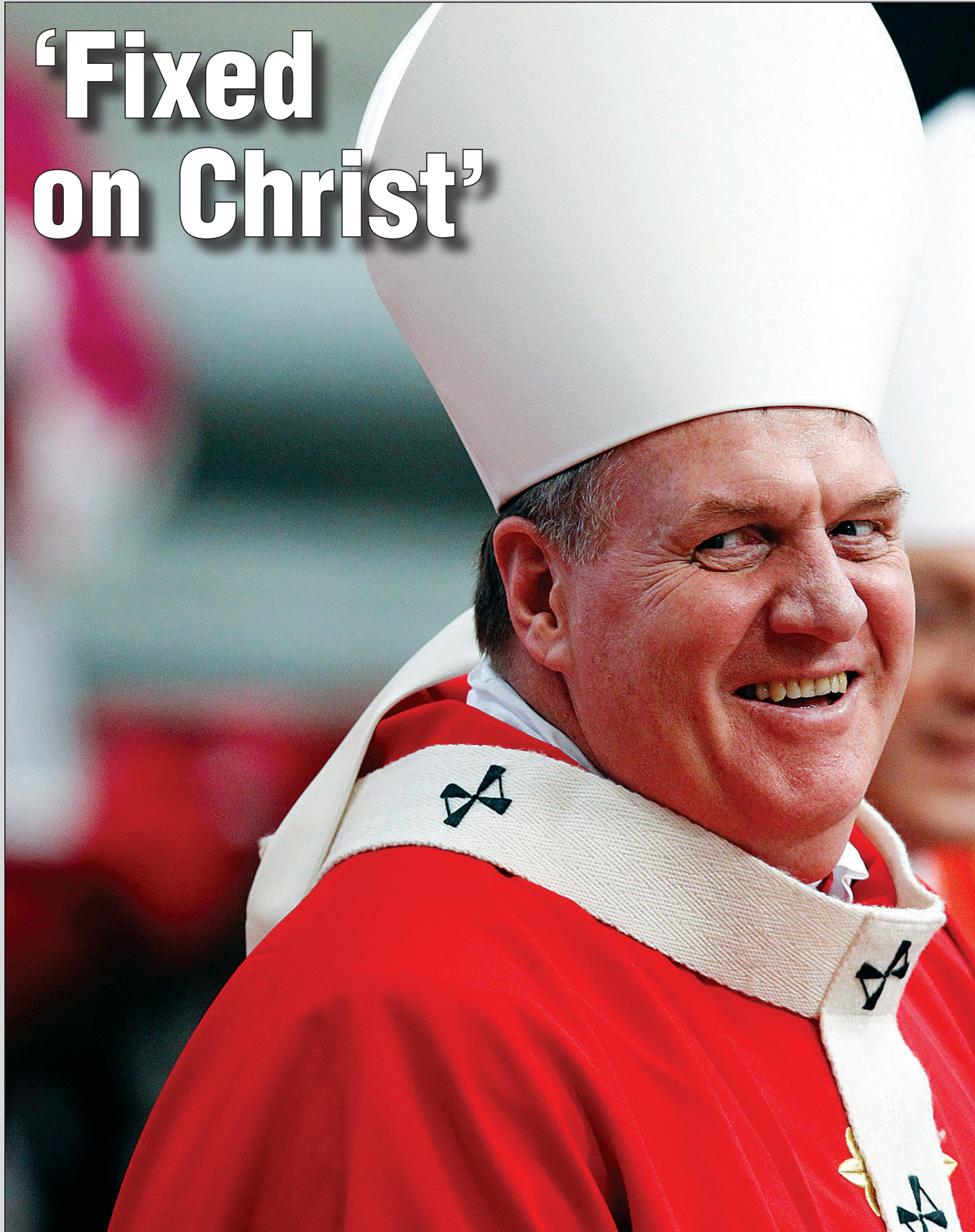
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'Fixed on Christ'



Archbishop Joseph W. Tobin of Indianapolis, wearing his new pallium, smiles as he leaves in procession following Mass marking the feast of Sts. Peter and Paul in St. Peter's Basilica at the Vatican on June 29. Archbishop Tobin was one of 34 archbishops who received a pallium from Pope Francis during the liturgy.

Archbishop Tobin receives pallium from Pope Francis

By John Shaughnessy

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

Flashing a warm smile, the pope placed the pallium—a circular band made from lamb's wool—around the shoulders of Archbishop Tobin.

In that special moment, which manifested his role as the shepherd of the archdiocese and his communion with the pope, Archbishop Tobin listened as the pope told him, "May the cross bear good fruit."

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

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

In fact, before the pallium Mass, Pope Francis greeted Archbishop Tobin, and their conversation soon turned to a comment that Archbishop Tobin had long ago shared during the synod—a comment in which Archbishop Tobin

told then-Cardinal Jorge Mario Bergoglio that his mother wanted him elected as pope in 2005 because of his simplicity and his care for people.

"He said, 'I've been praying intensely for you, and I hope your mother is praying for me,'" Archbishop Tobin recalled after the pallium Mass.

The archbishop shared his exchange with the pope during an interview at a reception at the Pontifical North American College in Rome following the pallium Mass. As part of the Mass, 34 archbishops from 19 countries, including three other archbishops from the United States, received their palliums from Pope Francis.

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

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

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

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

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

Pope Francis greets Archbishop Joseph W. Tobin of Indianapolis after presenting him with a pallium during Mass marking the feast of Sts. Peter and Paul in St. Peter's Basilica at the Vatican on June 29. The pope presented woolen palliums to 34 archbishops during the liturgy.



CNS photos/Paul Haring

U.S. bishops want to give 'careful analysis' to HHS final rules

WASHINGTON (CNS) -- The final rules issued on June 28 by the U.S. Department of Health and Human Services (HHS) implementing its mandate that employers provide coverage of contraceptives, sterilization and abortifacients "will require more careful analysis," New York Cardinal Timothy M. Dolan said in a statement.

The cardinal, president of the U.S. Conference of Catholic Bishops, said the 110-page ruling is "long and complex," and the bishops will "provide a fuller statement when that analysis is complete."



Cardinal Timothy M. Dolan

The HHS final ruling updates proposed rules the department had issued in February. It had left the rules open for comment through April, and received more than 400,000 comments.

The HHS mandate, part of the Affordable Care Act, will require most employers, including religious employers, to provide coverage of contraceptives, sterilization and some abortion-inducing drugs free of charge, even if the employer is morally opposed to such services. It includes an exemption for some religious employers that fit its criteria.

Cardinal Dolan said on June 28 that he appreciated the "five-month extension on implementing the complex proposal," meaning the government extended its "safe harbor" period to Jan. 1, 2014, protecting employers from immediate government action against them if they fail to comply with the mandate. Before the final rules were released, that period was to end on Aug. 1 of this year.

The administration's final rules also include a separate accommodation for nonprofit religious organizations—including charities, hospitals and universities—that will not have to "contract, arrange, pay, or refer for contraceptive coverage" that they object to on religious grounds.

To qualify for the accommodation, organizations must be certified as nonprofit religious group with religious objections to contraceptive coverage. These organizations must provide their health insurance companies with proof of their self-certification and insurance companies in turn would notify women in the health plan that contraceptive coverage would be provided separately and at no cost to them.

The Becket Fund for Religious Liberty, a nonprofit, public interest law firm that has represented Catholic and other religious institutions in a number of the lawsuits against the HHS mandate, said the new ruling is not much different from the proposed rules the HHS issued in February.

"The news about the final rule is pretty simple: It's more of the same," said Eric Rassbach, deputy general counsel for the Becket Fund.

In a telephone news conference on June 28, Rassbach told reporters that the HHS final rule "is not very different from the inadequate rule" that the HHS issued in February and updated after the 60-day comment period. He said that although "HHS tinkered with some aspects of the rule," the agency failed to tackle "fundamental religious questions."

"Essentially, we're where we've been all along; the change now is it is final," he said, adding that unresolved issues will have to be addressed by the courts.

He took issue with the fact that religious groups with a self-insured plan must still provide notice to the third-party administrator of their plan that they object to paying for coverage of abortifacients and contraceptives, and then the third party must provide the coverage. He also objected that the final rules still do not exempt businesses whose owners, because of their religious beliefs, are morally opposed to the mandate, so they will still be required to provide the coverage or pay up to millions of dollars in fines.

A statement by the Becket Fund said an "easy way to resolve this would have been to exempt sincere religious employers completely, as the Constitution requires."

In February, HHS said that in order to clarify what kinds of organizations may

qualify for the exemption, it was eliminating the first three prongs of its original four-pronged definition of qualifying religious organizations and clarifying the application of the fourth prong, which stated that an exempt entity would be a nonprofit organization under specific sections of the Internal Revenue Code.

HHS said on June 28 that in its final rules it is giving "a simpler definition of 'religious employer' for purposes of the exemption from the contraceptive coverage requirement in response to concerns raised by some religious organizations. These employers, primarily houses of worship, may exclude contraceptive coverage from their health plans for their employees and their dependents."

In an HHS telephone news conference, Michael Hash, director of the Office of Health Reform for HHS, said the final rules simplify and clarify the definition of religious employers and make it clear that they don't have to "refrain from providing services," such as charity-related work, that they typically do.

He also said the way these contraceptive services will be delivered "insulates the providing organization," referring to a change in the finalized rules that outlines how insurance companies will reimburse nonprofit religious organizations, including religious hospitals or universities, that object to contraceptive coverage.

Contraceptive coverage for accommodated religious organizations with health insurance plans will be provided separately through health insurance companies or third-party administrators who must ensure that payments for contraceptive services come from outside the objecting organization's premiums. For self-insuring institutions, a third-party administrator would provide or arrange the services, paid for through reductions in federally-facilitated-exchange user fees associated with their health insurance provider.

In the rules, HHS acknowledged it had received many comments urging the agency to extend the exemption to include nonprofit secular employers and for-profit



Sister Maria Gonzalez, a member of the Poor Sisters of St. Joseph in Alexandria, Va., prays with others during a 2012 rally outside the U.S. Department of Health and Human Services in Washington. HHS issued final rules on June 28 for implementing its requirement that most employers, with some exceptions for religious organizations, cover contraceptives as part of the Affordable Care Act.

employees with religious objections to providing contraceptives. The mandate does not include a conscience clause for employers who object to such coverage on moral grounds.

But HHS said it "declined to adopt" the suggestion to widen its exemption for secular employers who object to the mandate on moral grounds.

"The definition of eligible organizations in these final regulations is the same as that in the proposed regulations," it said, "and is intended to allow health coverage established or maintained or arranged by various types of nonprofit religious organizations with religious objections to contraceptive coverage to qualify. ... The definition of eligible organization(s) in these final regulations does not extend to for-profit organizations." †

Federal appeals court finds merit in Hobby Lobby's challenge of mandate

DENVER (CNS)—In a June 27 ruling, the U.S. Court of Appeals for the 10th Circuit in Denver reversed a decision of a lower court in Hobby Lobby's challenge to a federal contraceptive mandate, saying that the chain of arts-and-crafts stores will not have to pay fines while its lawsuit makes its way through the courts.

The appeals court returned the case to the District Court with instructions that it consider whether to grant Hobby Lobby a preliminary injunction.

The court said that the company has "established a likelihood of success that [its] rights ... are substantially burdened by the contraceptive-coverage requirement, and established an irreparable harm."

"But we remand the case to the district court for further proceedings on two of the remaining factors governing the grant or denial of a preliminary injunction," it said.

In September, Hobby Lobby sued the U.S. government over the requirement that employers cover emergency contraceptives such as the morning-after pill or Plan B, which are considered abortifacients. The family-owned company has no moral objection to the Department of Health and Human Services' (HHS) requirement it cover "preventive contraceptives," and will continue to cover those for employees.

Hobby Lobby and other companies that have sued over the mandate cite the Religious Freedom Restoration Act of 1993, which prohibits the federal government from imposing a "substantial burden" on a person's exercise of religion unless there is a "compelling governmental interest," and the measure is the least restrictive method of achieving that interest.

"We are encouraged by today's decision from the 10th Circuit,"

David Green, founder and CEO of Hobby Lobby Stores Inc., said in a statement on June 27. "My family and I believe very strongly in our conviction that life begins at conception, and the emergency contraceptives that we would be forced to provide in our employee health plan under this mandate are contrary to that conviction."

Green said he and his family "believe that business owners should not have to be forced to choose between following their faith and following the law." He vowed to continue "to fight for our religious freedom, and we appreciate the prayers of support we have received."

Kyle Duncan, general counsel for the Becket Fund for Religious Liberty, which is representing Hobby Lobby in its suit, called the appeals ruling "a tremendous victory not only for the Green family and for their business, but also for many other religious business owners who should

not have to forfeit their faith to make a living."

Founded in an Oklahoma City garage in 1972, Hobby Lobby has grown from one 300-square-foot retail space into more than 500 stores in 41 states.

It describes itself as a "biblically founded business." The stores pipe in Christian music through their sound systems and are closed on Sundays. †

Faith Alive!

Faith Alive! takes vacation

The weekly Faith Alive! religious education feature, produced by Catholic News Service, takes its annual break from now until Sept. 1.

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Bishops view Supreme Court's rulings as 'tragic day for marriage'

WASHINGTON (CNS)—U.S. bishops said the U.S. Supreme Court's June 26 rulings on redefining marriage represented a "tragic day for marriage and our nation."

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

In the rulings, the court said part of DOMA was unconstitutional under the Equal Protection Clause and they sent back to lower courts a challenge to Prop 8, saying

the individuals who defended the law in court lacked the legal standing to do so.

A statement by Cardinal Timothy M. Dolan of New York,

president of the U.S. Conference of Catholic Bishops, and Archbishop Salvatore J. Cordileone of San Francisco, chairman of the U.S. bishops' Subcommittee for the Promotion and Defense of Marriage, said the court "has dealt a profound injustice to the American people by striking down in part the federal Defense of Marriage Act.

"The court got it wrong," they continued. "The federal government ought to respect the truth that marriage is the union of one man and one woman, even where states fail to do so. The preservation of liberty and justice requires that all laws, federal and state, respect the truth, including the truth about marriage."

The bishops also said it was "unfortunate that the court did not take the opportunity to uphold California's Proposition 8, but instead decided not to rule on the matter. The common good of all, especially our children, depends upon a society that strives to uphold the truth of marriage. Now is the time to redouble our efforts in witness to this truth."

They urged people to "stand steadfastly together in promoting and defending the unique meaning of marriage—one man, one woman, for life." They also asked for prayers "as the court's decisions are reviewed and their

implications further clarified."

Baltimore Archbishop William E. Lori said the court's decisions were the "latest in a troubling trend of decisions by lawmakers, judges, and some voters which ignore the fundamental truth about marriage: It is the most valued, most important social unit in our society and as such is deserving of the protection and special recognition societies have afforded it throughout human history."

The archbishop, who is chairman of the U.S. bishops' Ad Hoc Committee for Religious Liberty, said the courts' decisions will "also undoubtedly contribute to concerted efforts not just to redefine marriage but to dismantle it, efforts which represent a serious threat to religious liberty and conscience rights for countless people of faith."

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

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

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

He said that while the court's decision "voids federal law, it opens the doors to others: It allows the citizens of each state the opportunity to uphold the true definition of marriage by voting for representatives and legislation that defend the true definition of marriage."

Bishop Robert N. Lynch of St. Petersburg, Fla., noted that the court's rulings were no surprise and that they had been anticipated by the U.S. bishops. He also said the court's action will likely "be debated for a long time."

"The Catholic Church has a great interest in the definition of marriage since it is one of its seven sacraments," he added. "We firmly believe that marriage is and can only be the union of one man and one woman."



A groom and bride hold hands on their wedding day. The U.S. Supreme Court on June 26 struck down part of the federal Defense of Marriage Act defining marriage as between one man and one woman, and also refused to rule on the merits of a challenge to California's Proposition 8, the voter-approved initiative barring same-sex marriage.

President Barack Obama applauded the court's ruling against DOMA as "a victory for couples who have long fought for equal treatment under the law," but also stressed the importance of "maintaining our nation's commitment to religious freedom.

"How religious institutions define and consecrate marriage has always been up to those institutions. Nothing about this decision—which applies only to civil marriages—changes that," he said in a June 26 statement.

Bill Donohue, president of the Catholic League for Religious and Civil Rights, said it was clear from the court's rulings that "the ball has been moved down the field to a point where the pro-gay marriage side is in the red zone. Whether they can be stopped from crossing the goal line depends solely on the prospects of having a constitutional amendment affirming marriage as a union between a man and a woman." †

Local Catholics disappointed, but not surprised, by court rulings

By Sean Gallagher

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

That's a summary of the reaction of local Church leaders and a wife and mother to separate controversial rulings by the U.S. Supreme Court on marriage redefinition cases announced on June 26.

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

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

Archbishop Joseph W. Tobin commented on the decisions via e-mail from Rome where he received his pallium from Pope Francis on June 29.

"Personally, I am saddened by a government body, be it a legislature or the Supreme Court, that presumes the right to define the institution of marriage," Archbishop Tobin said, "an institution which is prior to any form of government as well as an essential element in the formation of any society."

He noted that officials at the

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

As executive director of the Indiana Catholic Conference, Glenn Tebbe serves as the official spokesman on state and federal issues for the Church in Indiana. He has

worked with elected officials for years to promote and protect traditional marriage.

"It is disappointing that the Supreme Court ruled as it did," Tebbe said. "But the central question remains: What is marriage? In the Church's understanding, marriage brings together a man and a woman for life and connects children with their mother and father. The Church will continue to stand for the truth of marriage and the good of children."

He noted that the rulings do not immediately affect Indiana law.

"Marriage in Indiana remains one man and one woman. Indiana law was not affected," Tebbe said. "However, the long-term impact is uncertain. The impact will be revealed as consequences are realized over the coming years through laws and court decisions."

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

"The decision allows Indiana to adopt a constitutional amendment," he said, "but an amendment and its language may come under greater scrutiny, as this ruling is interpreted and applied to specific state laws and constitutional amendments."

Father Ryan McCarthy, pastor of Our Lady of the Most Holy Rosary Parish in Indianapolis, has studied the Church's teachings on marriage and sexuality in his effort to earn a doctorate in moral theology from the Pontifical University of St. Thomas Aquinas in Rome.

He is concerned that the rulings are not based in either natural or divine law, but merely on "positive law, acts of human beings because they want it that way.

"That's a very dangerous place for society to be, when all of the laws and what is legal and not legal is based simply on the will of

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

(Editor's note: The following article includes comments from a member of an archdiocesan chapter of Courage, an apostolate in the Church that gives support to people with same-sex attractions who want to live according to the Church's teachings on homosexual behavior. Because of the confidential nature of Courage meetings and the controversial nature of this topic, the individual has asked that his real name not be used.)

By Sean Gallagher

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

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

"Charles," however, took the decisions in stride. He had paid little attention to the news surrounding the cases.

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

He receives support in this effort by being a member of a chapter of Courage that is based in the archdiocese. Courage is an international apostolate in the Church that seeks to help people like Charles, and it has chapters in about half the dioceses in the United States, including the Archdiocese of Indianapolis.

"I kind of knew what was going to happen," said Charles, 43. "The rulings did not surprise me. We are living in

this culture of death that is desensitizing people and causing them to turn away from God."

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

"The reason why it has not been much more difficult is because of my Catholic faith—the faith that my parents, especially my mother, passed on to me when I was a child," Charles said. "If I did not have a strong Catholic faith, I would maybe have a tougher time staying away from the gay lifestyle."

Charles is strengthened in his faith by being an active Courage member. Deacon Stephen Hodges is the chaplain for the Courage chapter in the archdiocese.

Like Charles, he wasn't surprised by the Supreme Court's rulings.

Having led the chapter for four years, Deacon Hodges said that the last six months to a year has been more difficult because of challenges that he attributes to the strengthening of cultural trends that support the gay lifestyle.

"It's been a bit of a struggle, to be honest," Deacon Hodges said. "I've had people drop out of the group and other people that have come into the group, come for two or three meetings and not return."

Despite these obstacles, Deacon Hodges is determined to continue reaching out to people with same-sex attractions to give them support and help them live out the Church's vision of sexuality.

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

When Charles learned about Courage 13 years ago, "I felt as if I had won the lottery, except it felt so much better than

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Archbishop Joseph W. Tobin



Glenn Tebbe



Deacon Stephen Hodges



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Editorial

Marriage loses a battle to dictatorship of relativism

If we needed further proof that marriage, which we believe is the most basic, foundational principle of human society, is being undermined by the forces of modern culture, the June 26 Supreme Court decisions striking down part of the federal Defense of Marriage Act (DOMA) and refusing to rule on the merits of a challenge to California's Proposition 8 confirm this.

According to Cardinal Timothy Dolan of New York, president of the U.S. Conference of Catholic Bishops, and Archbishop Salvatore Cordileone of San Francisco, chairman of the U.S. bishops' Subcommittee for the Promotion and Defense of Marriage, these decisions mark a "tragic day for marriage and our nation."

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

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

On the day before he was elected pope in April 2005, Cardinal Joseph Ratzinger—now Pope Emeritus Benedict XVI—warned about what he called "the dictatorship of relativism." His words were prophetic then and now.

"Today, having a clear faith based on the Creed of the Church is often labeled as fundamentalism," Cardinal Ratzinger said. "Whereas relativism, that is, letting oneself be 'tossed here and there, carried about by every wind of doctrine,' seems the only attitude that can cope with modern times. We are building a dictatorship of relativism that does not recognize anything as definitive, and whose ultimate goal consists solely of one's own ego and desires."

Relativism does not recognize anything as definitive—including the most basic understanding of marriage as the union of one man and one woman "for life." Instead, because the "winds of doctrine" have shifted, declaring same sex unions to be equal—in dignity and in civil rights—to our traditional understanding of marriage, we are now forced to conclude that the definition of marriage is fluid, capable of reinterpretation and redefinition whenever the moods and desires of modern culture dictate.

As in the tragic abortion ruling



People demonstrate outside the Supreme Court building in Washington in this photo from late March, when the court heard oral arguments in two marriage redefinition cases. The court ruled as unconstitutional the federal Defense of Marriage Act, or DOMA, in a 5-4 decision issued on June 26. In a separate case, the court sent back to lower courts a challenge to California's Proposition 8, the voter-approved initiative barring same-sex marriage.

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

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

Otherwise, we are not living in a free society at all. We are living in tyranny, under the dictatorship of relativism, where there is no objective truth and, therefore, no real freedom.

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

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

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

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

—Daniel Conway

Be Our Guest/Leslie Lynch

Take steps to reclaim our religious liberty

You know the old saw about not bringing up religion and politics in polite company? Well, this might be an appropriate time to bring up both, as we conclude the second annual Fortnight for Freedom. The U. S. Conference of Catholic Bishops again called for two weeks of



prayer and action to address many current challenges to religious liberty. As Catholics, how do these two facets of our lives intersect?

Last year, a few days after the general election, I attended an

evening presentation by Bishop Charles C. Thompson of Evansville, Ind. He opened his remarks by relating an encounter with one of his diocesan priests who had asked how he was to comfort parishioners distressed with the outcome of the election. His response was something to the effect of, "I was upset when I woke up and heard the results, too." He paused, then added, "Of course, as a Catholic, I would have been just as upset no matter *who* won."

That is the only statement I remember from the whole evening.

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

A year ago, I believed that all Catholics knew more about their faith than I did. I am a convert, granted, from some 30 years ago, but the instruction I received prior to becoming Catholic was pretty spotty.

To me, 'conversion' was nothing more than attending a different church—one with lots more ritual than I was used to, but hey,

no biggie. Years passed.

Then I encountered my first anti-Catholic sentiment. This was a turning point. I realized I was poorly equipped to explain my faith, which had quietly become the basis of who I am. I poured my energies into learning about the reasons behind all those "unreasonable" tenets held by Catholics. This is not to say that I don't struggle because there are some teachings that are hard for me. But rather than turn my back on the Church, I have learned to accept some mystery.

I have come to realize that many of us Catholics do not understand, much less embrace, those core beliefs. And this is why our government, elected by us, is able to erode our religious liberty.

What steps are necessary to reclaim and restore those freedoms?

Remember—or perhaps understand—that as Catholics, we do not hold to a single conversion experience. Rather, our lives are a continual conversion toward God. Moment by moment, we conform to his image, his reasoning. This is an ongoing, lifelong process. With that in mind, we can do some of the following:

- **First, pray.** Then pray. And last, pray. Pray for ourselves, that we become more Christ-like in our hearts, so that we can carry out the work of his kingdom within our sphere of influence. Pray for our leaders, both in the Church and in the government, that all will work for the good of the poor and the oppressed. Pray for those we don't understand; pray for our enemies. Often, when we open ourselves to listening to others, we discover we have far more in common than we have differences.

- **Catechize ourselves.** If you don't understand why the Church teaches against contraception, read Pope John Paul II's *Theology of the Body*. An excellent resource in understanding the Bible itself is Jeff Cavins' "Great Adventure

See LYNCH, page 14

Reflection/John F. Fink

The virtue of patriotism

As we observe the 237th anniversary of the signing of the Declaration of Independence this week, it's a good time to reflect on the virtue of patriotism. A case can be made that Catholics have been, and should be, the greatest patriots.

And why not? Thomas Jefferson's Declaration stated that "all men are created equal," which from its very language is a religious principle as well as a principle

of democracy. As Bishop John F. Noll wrote in his book *The Decline of Nations*, "The philosophy of the Declaration of Independence is the philosophy of the Church."

Bishop Noll was the founder of the national newspaper *Our Sunday Visitor* in 1912 and bishop of Fort Wayne from 1925-56. A short biography is included in the *United States Catholic Catechism for Adults*. Each chapter in that catechism is preceded by a short biography.

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

At that time—the 16th century—monarchs asserted "the divine right of kings," a notion that was widely accepted, but opposed by Catholics. Thus the *Magna Carta* (Latin for "Great Charter") was a document forced upon England's King John in 1215 by Catholic barons. The document was important in the colonization of American colonies because they used it in the development of their legal systems.

Although it is often stated that the Catholic Church is not a democracy since the people cannot vote on doctrines, it nevertheless contains many of the ideas that are vital to a democracy. U.S. President Woodrow Wilson recognized that when he wrote, referring to the Middle Ages, "The Roman Church was then, as it is now, a great democracy. There was no peasant so humble that he might not become pope of Christendom."

The Catholic Church's greatest bishops have also been great patriots. That began with Archbishop John Carroll, the first U.S. bishop and archbishop. While he was still a priest, he was part of a diplomatic mission to Canada to try to get that country to side with the colonies during the Revolutionary War.

Archbishop Carroll's cousin, Charles Carroll of Carrollton, Md., signed the Declaration of Independence. He had more to lose than the other signers since he was the wealthiest man in the colonies. Later, he was a senator from Maryland and was the last of the signers to die, at age 95.

Archbishop Carroll's older brother, Daniel, was one of the signers of the

See FINK, page 14

Immigration bill passes, moves to uncertain fate in House

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

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

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

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

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

The outbursts were quickly silenced, according to rules of Congress that prohibit any demonstrations.

Among those commending the Senate for completing the bill and for the bipartisan cooperation it took was Los Angeles Archbishop Jose H. Gomez, who urged the House of Representatives to do the same.

Archbishop Gomez, who chairs the Committee on Migration of the U.S. Conference of Catholic Bishops, said the bishops disagree with elements of the bill, particularly "the unprecedented buildup of enforcement resources along the southern border, they see the legislation as an overall improvement upon the status quo."

In a statement, he said the current system causes much suffering among immigrants and their families. The Senate bill "would allow immigrants and their families to come out of the shadows and into the light and would protect families from separation."



Among changes to the legislation that the archbishop said the USCCB would seek as the House proceeds are making the path to citizenship "more accessible and achievable."

Traveling in Africa, President Barack Obama in a statement thanked the bipartisan

"gang of eight" senators who wrote the bill and those who crossed party lines to pass it.

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

He called the bill's border security plan of the bill the most aggressive in history. Its provisions also would provide an economic boost to the country, Obama said. He urged people who care about the issue to keep a watchful eye as the bill proceeds.

Some groups working for comprehensive reform were blunt about what they consider the shortcomings of S. 744.

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

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

She lamented that "as the debate unfolded, GOP leaders kept moving the goalposts, insisting on more and more wasteful and excessive border security measures and launching attacks



A group of immigrants and activists for immigration reform chant as they march on Capitol Hill in Washington on June 26 to urge Congress to act on immigration reform. The U.S. Senate overwhelmingly passed a comprehensive immigration reform bill on June 27.

on our families.

"DREAMers are here to say to every single politician: We're watching. No more. Enough is enough," she said.

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

In Chicago, the archdiocese's immigrant ministry program celebrated a Mass of thanksgiving on June 30 to recognize the bill's passage. The archdiocese has collected 100,000 postcards to send to Congress in support of immigration reform.

The Rev. Jim Wallis, president and CEO of Sojourners, said the principles of the Senate bill "are drawn from the heart of the Gospel welcoming 'the stranger' as Jesus commands, protecting families as Christians must do,

respecting the rule of law as Christians are biblically asked to do, and fixing and healing a broken immigration system that has shattered the lives of 11 million people, whom the Bible tells us to defend and serve."

In Cincinnati, Tom Stieritz, director of Catholic Social Action for the Archdiocese of Cincinnati, said on behalf of Archbishop Dennis M. Schnurr that the bill, though imperfect, "is a step forward in finally establishing some law and order to our broken system and respecting the rights and family unity of migrants."

"Echoing the position of our bishops, thousands of Catholics throughout the archdiocese have asked our senators to support such reforms," he added. "By the end of this year, we hope to have an improved immigration system that restores order and promotes human dignity." †

LOCAL

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those in power," Father McCarthy said.

These most recent rulings, Father McCarthy noted, weren't quick in coming. He argued that they are the fruit of the emergence of a contraceptive mentality some 50 years ago with the development of the Pill and the advent of no-fault divorce.

"When you separate children from marriage and you separate commitment

from marriage, then marriage really means nothing," he said. "When marriage means nothing substantial, it's not surprising that people don't have objections to extending the right to marriage when they see marriage as not permanent and also as not having to do with reproduction."

Father McCarthy said that the current cultural context that supports and even promotes the gay lifestyle makes it difficult to share the Church's vision for marriage and sexuality. But he's still convinced that it is "tremendously good news" that needs to be proclaimed widely.

"This is the way that God designed society to work," Father McCarthy said. "And when we cooperate with that, things will go well and do go well."

He said that an essential way to share this vision is through "married couples living out their vocation faithfully."

"That's the real witness and really should be the emphasis when you're looking for the Good News, a positive Gospel message," Father McCarthy said.

Joeline and Brian Chipps, members of St. Nicholas Parish in Ripley County, have tried to provide that witness both in their married life and in giving presentations on the Theology of the Body for the past 13 years.

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

"To open up people to understand the meaning and purpose of sexuality in this culture is huge. It's mind-blowing," said Joeline, who with her husband are the parents of nine children. "And it resonates so deeply with people, because everybody is aching for love."

"Most people, by the time we get to them, have been hurt in the area of their love and sexuality. And when you reveal to them the truth, their eyes light up. We get

tears. We get people saying, 'How do I live this now?' It's an amazing ministry."

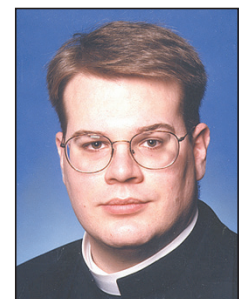
From her knowledge of the Church's teachings on marriage and her lived experience of it, Joeline knows well how last week's Supreme Court rulings present a different message.

"There can be no [new] life from a man and a man or a

woman and a woman. That's natural law," she said. "All life comes from this unity. Unless you're going to remove that unity and move it into a lab, which is a whole other moral issue, you can't have life."

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

"The courts may be saying this. This law may say that," Joeline said. "But that's not going to deter me or anyone else that teaches the Theology of the Body. I think it's going to make us more passionate to move into this area of the new evangelization" †



Fr. Ryan McCarthy

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MINISTRY

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winning a material prize. A big load had been lifted off my shoulders."

He recognizes that he is in a unique position to share the Church's teachings on same-sex attractions and homosexual behavior, but also knows that it is challenging to do this in today's society.

"It is difficult and dangerous to be open about my SSA [same-sex attractions] struggles due to discrimination and hate," Charles said. "Most people either think

that you are a freak for having same-sex attractions, or that you should be happy by embracing the gay lifestyle."

He wishes more people knew about Courage.

"There are so many people out there that have no idea about the existence of this type of support group," Charles said. "Because of that, many think that their only option is to accept same-sex attraction and live that lifestyle."

(To learn more about the Courage chapter in the Archdiocese of Indianapolis, send an e-mail to IndyCourage@yahoo.com.) †

Events Calendar

July 6
Holy Guardian Angels Parish, 405 U.S. Highway 52, Cedar Grove. **First Saturday devotional prayer group**, 8 a.m. Information: pahren@live.com.

Carmelite Monastery, 59 Allendale, Terre Haute. **Helpers of God's Precious Infants Prayer Vigil**, Mass at monastery 7:30 a.m., prayer vigil in front of Planned Parenthood at 30 S. 3rd St. in Terre Haute at 9:30 a.m., Divine Mercy Chaplet at St. Patrick Parish adoration chapel, 1807 Poplar St. in Terre Haute at approx. 10:15 a.m. Event concludes approximately 10:30 a.m.

July 7
Saint Meinrad Archabbey Church, 200 Hill Drive, St. Meinrad. **Free organ music concert**, 3 p.m. central time. Parking available in the Guest House and student parking lots. Information: Mary Jeanne Schumacher, 812-357-6501.

July 9
St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild**, meeting, 12:30 p.m.. Information: 317-865-0910 or cjtoshoe@comcast.net.

July 9-August 13
Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Office of Family Ministries, "Divorce and Beyond"**

program, session one, 7-9 p.m., \$30 for materials. Information: 317-236-1586 or dvanvelse@archindy.org.

July 10-12
St. Elizabeth Ann Seton, Parish Life Center, 10655 Haverstick Road, Carmel (Diocese of Lafayette). **Garage Sale**, Wed. and Thurs. 9 a.m.-6 p.m., Fri. 9 a.m.-noon. Grocery bag may be filled for \$5 on Friday. Information: bhenges@indy.rr.com or call 317-844-3367.

July 11-13
Holy Spirit Parish, 7243 E. 10th St., Indianapolis. **Parish festival**, Thurs. 5-11 p.m., Fri. 5 p.m.-midnight, Sat. 1 p.m.-midnight, food, music, entertainment. Information: 317-353-9404.

St. Andrew the Apostle Parish, 4050 E. 38th St., Indianapolis. **Rummage Sale**, Thurs. 8 a.m.-4 p.m., Fri. 10 a.m.-6 p.m., Sat. 8 a.m.-noon (1/2 price day). Entrance in rear. Information: 317-546-1571.

July 12
Ironwood Golf Club, 10955 Fall Road, Fishers (Diocese of Lafayette). **Little Sisters of the Poor, 15th Annual Swing Fore Seniors golf tournament**, registration, 10:30 a.m., \$160 per player includes lunch and dinner. Information: 317-415-5767 or devindianapolis@

littlesistersofthepoor.org.

July 12-13
St. Benedict Parish, 111 S. Ninth St., Terre Haute. **Community festival**, 5 p.m.-midnight, games, food, \$2 adults, under 21 free. Information: 812-232-8421.

July 13
Our Lady of the Greenwood Parish, Parish Life Center, 399 South Meridian St., Greenwood. **Second St. Frances de Sales All-School Reunion**, noon, \$20 per person. Mail RSVP and check to Saint Francis de Sales, P.O. Box 19005, Indianapolis, IN 46219-9005. Information: "St. Frances de Sales Catholic Church and Grade School Indianapolis IN" on Facebook, or call 317-987-6315.

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.

Providence High School, 707 Providence Way, Clarksville. **"JulyFest,"** all-alumni Mass in chapel 6:45 p.m., food and music 7:30 p.m.-midnight, must be 21, \$10 per person. Information: 812-945-2538.

July 14
St. Lawrence Parish, 542 Walnut St., Lawrenceburg. **Parish festival**, chicken dinners \$10 per person, bid-n-buy booth, hidden treasures booth, 11 a.m.-7 p.m.

Information: 812-537-3992.

July 17
Calvary Cemetery, Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Mass**, 2 p.m. Information: 317-784-4439 or www.catholiccemeteries.cc.

July 18
Our Lady of Peace Cemetery, Mausoleum Chapel, 9001 N. Haverstick Road, Indianapolis. **Mass**, 2 p.m. Information: 317-574-8898 or www.catholiccemeteries.cc.

July 18-20
St. Christopher Parish, 5301 W. 16th St., Indianapolis. **"Summer Festival,"** Thurs. 4-10 p.m., Fri. 4-11 p.m., Sat. noon-11 p.m., food, games. Information: 317-241-6314.

July 19
Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Mass breakfast and program. "Goodwill Industries: From Faith-Based Origins to Social Justice," presented by Jim McClelland, President and CEO of Goodwill Industries of Central Indiana, Inc., 6:30-8:30 a.m., \$15 members, \$21 non-members. Reservations and information: www.CatholicBusinessExchange.org.

July 20
St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Helpers of God's Precious Infants, pro-life Mass**,

Father Patrick Beidelman celebrant, 8:30 a.m., followed by rosary outside abortion clinic and Benediction at church. Information: Archdiocesan Office for Pro-Life Ministry, 317-236-1569 or 800-382-9836, ext. 1569.

St. Mary Parish, Navilleton, 7500 Navilleton Road, Floyds Knobs. **5K Chicken Fun Run/Walk**, 8 a.m. Information: 812-923-5419 or www.stmarysnavilleton.com.

July 20-21
St. John the Baptist Parish, 25743 State Road 1, Dover. **"Summer Festival,"** Sat. 6:30 p.m.-midnight; Sun. 11 a.m.-9 p.m., Sun. chicken dinner served 11 a.m.-5 p.m., food, games, entertainment, country store, raffle, children's area. Information: 812-576-4302.

July 21
Catholic Community of Richmond, 701 N. "A" St., Richmond. **Charismatic prayer group**, 7 p.m. Information: dicksoncorp@parallax.ws.

St. Mary Parish, Navilleton, 7500 Navilleton Road, Floyds Knobs. **Parish picnic**, 10 a.m.-4 p.m., chicken dinner served in newly air-conditioned dining room, games, quilts. Information: 812-923-5419.

July 21-27
St. Ambrose Parish and Our Lady of Providence Parish, **food booth at Jackson County**

Fair on S.R. 250, Brownstown, 10 a.m.-10 p.m. Information: 812-522-5304.

July 24
Archbishop Edward T. O'Meara Catholic Center, Assembly Hall, 1400 N. Meridian St., Indianapolis. **Office of Family Ministries, "Annulments ... What the Catholic Church Teaches,"** Ann Tully and Mary Ellen Hauck, presenters, 7-9 p.m., no charge. Information: 317-236-1586, 800-382-9836, ext. 1586 or dvanvelse@archindy.org.

July 27
St. Mary Parish, 777 S. 11th St., Mitchell. **Hog roast and yard sale**, 9 a.m.-3 p.m., meal \$6. Information: 812-849-3570.

July 27-28
St. Martin Parish, 8044 Yorkkridge Road, Guilford. **Parish festival**, Sat. 5:30 p.m.-11 p.m., Sun. 10 a.m.-9 p.m., fried chicken dinner, food. Information: 812-576-4302.

July 28
St. Augustine Parish, 18020 Lafayette St., Leopold. **Parish picnic**, 9 a.m.-4 p.m. CST, chicken dinner, quilts, games, raffles. Information: 812-843-5036. †

July 27 golf outing to benefit Cardinal Ritter Jr./Sr. High School Music Department in Indianapolis

A golf outing benefitting the Cardinal Ritter Jr./Sr. High School Music Department will be held at Deer Creek Golf Course, 7143 S. State Road 39 in Clayton, at 8:30 a.m. on July 27.

The outing is in honor of former Ritter student Ryan J. Matthews, who died in 2004 at the age of 21.

In gratitude for the support provided to their family by the school's music department faculty during the time of their son's death, Bob and Cathy Gray have organized this annual event for the last several years.

During that time, the event has raised more than \$10,000 for the music department to use as needed, with funds set aside

each year as scholarship money for a graduating band member.

This year, the Grays put forth a special challenge. They hope to see a team from each of the parishes with schools that feed into Cardinal Ritter Jr./Sr. High School participate in the golf outing.

The entry fee is \$75 and includes breakfast, hot lunch and green fee. Hole sponsorship is also available for \$100.

Prizes will be awarded for the longest drive, longest putt and to the winning team.

For more information, call 317-831-9991 or e-mail RN357@sbcglobal.net. †

VIPs



James E. and Patricia (Quarto) Dunn, members of St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis, celebrated their 50th wedding anniversary on June 29.

The couple was married on

June 29, 1963, at St. Pius X Church in Indianapolis.

They are the parents of three children, Beth, Jim and Tony Dunn.

They also have seven grandchildren and two great-grandchildren. †



Wayne Harold and Jane Caroline (Thole) Reeder, members of St. Lawrence Parish in Indianapolis, will celebrate their 50th wedding anniversary on July 6.

The couple was married on July 6, 1963, at St. Maurice

Church in Napoleon.

They are the parents of three children, Amy, Alan and David Reeder. They also have two grandchildren.

The couple will celebrate their anniversary at a dinner with family and friends. †

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

Through the efforts of a group called the French-Speaking Catholic Community of Indiana, Archbishop Joseph W. Tobin has approved a monthly Mass in French to be offered at St. Malachy Church, 9833 E. County Road 750 North, in Brownsburg.

The first Mass will be offered at 5 p.m. on July 14. Subsequent Masses will be held the second Sunday of each month at 5 p.m.

Father Michael Hoyt, associate pastor of St. Malachy Parish, will celebrate the Masses. He speaks French and is chaplain of the French-Speaking Catholic Community.

For more information on the community or the Mass, contact Dabrice Bartet at 317-523-4193 or by e-mail at ccfindy3@gmail.com. †



Musicians' retreat

A group of pastoral musicians from Our Lady of Perpetual Help Parish in New Albany pose at the Guest House chapel at Saint Meinrad Archabbey in St. Meinrad while attending a parish musicians' retreat on June 22. The retreat was open to all parish musicians, choir members, and cantors, and provided an opportunity for them to reflect on the spirituality of music ministry.

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

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

The services begin with recitation of the

rosary and the novena prayer, followed by Mass. The sacrament of reconciliation will also be available each evening.

All are invited and welcome to participate. For more information, call 812-299-1410. †



Pope Francis celebrates Mass on the feast of Sts. Peter and Paul in St. Peter's Basilica at the Vatican on June 29. The pope presented woolen palliums to 34 archbishops during the liturgy.

At pallium Mass, pope encourages archbishops to be ministers of unity

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

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

The pallium is a woolen band that symbolizes an archbishop’s unity with the pope, and his authority and responsibility to care for the flock the pope entrusted to him. Archbishops wear the pallium around their shoulders

over their liturgical vestments when celebrating liturgies in their regions. A pope also wears one, although his is marked with red crosses, while an archbishop’s has black crosses.

The archbishops named in the past year included: U.S. Archbishops Salvatore J. Cordileone of San Francisco; Joseph W. Tobin of Indianapolis; Alexander K. Sample of Portland, Ore.; and Michael O. Jackels of Dubuque, Iowa; Canadian Archbishop Murray Chatlain of Keewatin-Le Pas, Manitoba; and U.S.-born Archbishop Gintaras Grusas of Vilnius, Lithuania.

Only seven of the 34 were named archbishops by Pope Francis, who was elected in March. The first of Pope Francis’ archbishops was his successor as head of the Archdiocese of Buenos Aires, Argentina, Archbishop Mario Poli.

Wearing red vestments to mark the feast of the martyred Sts. Peter and Paul, Pope Francis said the role he and the bishops have in the Church must be founded on faith in Christ and guided by the Holy Spirit.

“Whenever we let our thoughts, our feelings or the logic of human power prevail, and we do not let ourselves be taught and guided by faith, by God, we become stumbling blocks,” he told the archbishops during the Mass in St. Peter’s Basilica. “Faith in Christ is the light of our life as Christians and as ministers in the Church.”

In the liturgy’s second reading, St. Paul spoke about “fighting the good fight,” which the pope said, “is not one of those fights fought with human weapons which sadly continue to cause bloodshed throughout the world.” The “good fight” of a Christian is giving one’s entire life to serving the Gospel.

“The bishop of Rome himself is called to live and confirm his brothers and sisters in this love for Christ and for all others, without distinction, limits or barriers,” he said.

Pope Francis said that when he gave the archbishops their palliums as a sign of communion, it was not a request for uniformity or for ignoring the differences that made the Mass a reminder of Pentecost, when people of many languages and nations heard the disciples speaking their own language.

“This should inspire us to work always to overcome every conflict which wounds the body of the Church,” the pope said at the Mass with a delegation from the Ecumenical Orthodox Patriarchate of Constantinople seated near the altar and the Lutheran St. Thomas Boys Choir from Leipzig, Germany, singing.

“United in our differences: there is no other Catholic path for unity,” Pope Francis said. “This is the Catholic spirit, the Christian spirit, this is the way of Jesus.”



Archbishop Joseph W. Tobin

In the only improvised section of his homily, Pope Francis returned to a theme he had spoken about several times in late June—the need to find ways to better demonstrate and make concrete the common responsibility all bishops, working with the pope, hold for the universal Church.

The Second Vatican Council, he said, recognized that Jesus “established the Apostles as a college or permanent assembly, at the head of which he placed Peter, chosen from their number.

“The Synod of Bishops, in harmony with the primacy [of the pope]—we must go forward on this path of synodality,” the pope said. “The pallium, while being a sign of communion with the bishop of Rome, with the universal Church and with the Synod of Bishops, also commits each of you to being a servant of communion.”

At the end of the Mass, Pope Francis and Orthodox Metropolitan John of Pergamon, leader of the patriarchate’s delegation, descended the stairs under the main altar to pray together at the tomb of St. Peter. During his Angelus address, the pope asked pilgrims to join him in reciting a Hail Mary for Ecumenical Orthodox Patriarch Bartholomew of Constantinople.

The feast of Sts. Peter and Paul, who founded the Church in Rome, is a holiday in the city and thousands of Romans joined pilgrims after Mass in St. Peter’s Square for the Angelus.

The pope told them the Church in Rome became a reference point for Christians around the world “not because of the power of the Empire, but because of the strength of the martyrdom” of the two Apostles. “It is always and only love for Christ that generates faith and moves the Church forward.”

Pope Francis welcomed all the pilgrims who had traveled with their archbishops for the Mass, but he had special words for the flock of Archbishop Dieudonne Nzapalainga of Bangui, Central African Republic, where rebels seized power in March and violence has continued.

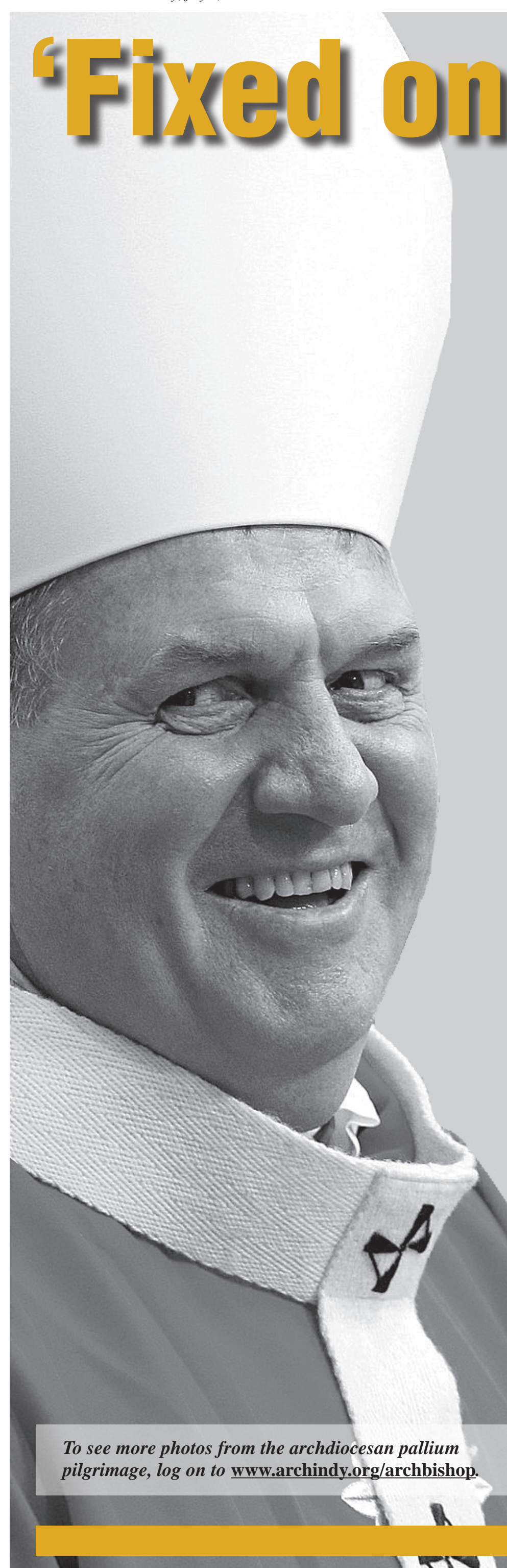
The pope said he wanted to “encourage the Central African people, who are harshly tried, to walk with faith and hope.” †



Pope Francis raises the Book of the Gospels as he celebrates Mass marking the feast of Sts. Peter and Paul in St. Peter’s Basilica at the Vatican on June 29. The pope presented woolen palliums to 34 archbishops during the liturgy.

'Fixed on Christ'

Archbishop Tobin receives pallium from Pope Francis



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



Archbishop Joseph W. Tobin of Indianapolis walks away after receiving a pallium from Pope Francis during Mass marking the feast of Sts. Peter and Paul at St. Peter's Basilica at the Vatican on June 29.



Above, longtime friend and colleague Redemptorist Father Gary Ziuraitis shares a special moment with Archbishop Joseph W. Tobin before the June 29 pallium Mass at St. Peter's Basilica at the Vatican.
Left, Bishop Christopher J. Coyne, vicar general, chats with a priest before the start of the June 29 pallium Mass at St. Peter's Basilica.



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



Archbishop Joseph W. Tobin and Annette "Mickey" Lentz, chancellor, share a laugh during a reception at the Pontifical North American College in Rome on June 29.



Joan Porten, a member of St. Susanna Parish in Plainfield, receives Communion during the June 29 pallium Mass at St. Peter's Basilica at the Vatican.



Archbishop Joseph W. Tobin blesses pilgrims from the Archdiocese of Indianapolis during a reception at the Pontifical North American College in Rome on June 29.



Anna Flood, left, and Ellen Flood show their tickets to enter St. Peter's Basilica on June 29 for the pallium Mass. The sisters joined their mother, Cathy Flood, on the archdiocesan pilgrimage to Rome led by Archbishop Joseph W. Tobin. The Floods are members of St. Malachy Parish in Brownsburg.



Franciscan Brother Moises Gutierrez, archdiocesan coordinator of Hispanic ministry, smiles before the start of the June 29 pallium Mass.



Pilgrims use cameras and an iPad to capture the pallium Mass at St. Peter's Basilica at the Vatican on June 29.



Retired Father J. Larry Richardt, left, and Father Rick Ginther, pastor of St. Patrick and St. Margaret Mary parishes in Terre Haute and dean of the Terre Haute Deanery, relax at the Pontifical North American College in Rome after the June 29 pallium Mass.

To see more photos from the archdiocesan pallium pilgrimage, log on to www.archindy.org/archbishop.

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

By John Shaughnessy

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

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

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

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

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

The experience of Marianne—who was also with her parents, Michael and Dolores Holland—reflected the emotional reactions shared by many of the 80 pilgrims from the archdiocese who made a pilgrimage to Italy with Archbishop Joseph W. Tobin from June 25 to July 2.

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

'The simplicity and the meaning'

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

"I've never been to one before, and I never thought I'd get to one. I was very impressed by the simplicity and the meaning of receiving the pallium."

"This was my first live view of Pope Francis. It was very moving. To me, Archbishop Tobin and Pope Francis are on the same page as far as personality," Father Eckstein continued. "They both strike me as very humble men who are very approachable, and it's very comforting to be in their presence. You don't have the sense of Archbishop Tobin being a superior. You feel very comfortable with him."

Tears of joy

After entering the Catholic Church two years ago, Anita Robertson cried tears of joy as she sat inside St. Peter's Basilica for the pallium Mass.

"I was in awe, absolute awe, being in St. Peter's. I'm handicapped, and I was right up near the altar. I was 10 feet from the pope as he was exiting."

"I'm a new Catholic. I went from being an Evangelical to a Catholic two years ago," said Robertson, a member of St. Alphonsus Parish in Zionsville, Ind., in the Lafayette Diocese. "I'm absolutely thrilled with the fullness of the faith. To



Deacons carry a tray of palliums during Mass marking the feast of Sts. Peter and Paul in St. Peter's Basilica at the Vatican on June 29. Pope Francis presented woolen palliums to 34 archbishops during the liturgy.

have studied all of it and then to be in St. Peter's, it just made me cry."

'One of the coolest parts'

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

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

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

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

'The presence of God'

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

reception in honor of the archbishop.

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

'A life-changing event'

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

"The Mass was a life-changing event," noted Mary Ann, a member of St. Pius X Parish in Indianapolis. "I got tears in my eyes and goose bumps when I saw the pope process in. I was right on the aisle."

"I had binoculars, too. I was watching him when he was presenting the palliums. He had a very broad smile as he was presenting the pallium to each of them. It just made you appreciate how happy he was for all of them to receive their palliums."

'We all cheered for him'

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

"He knew where we were sitting," said Dougherty, a member of Immaculate



Pope Francis gives a blessing as he leads Mass marking the feast of Sts. Peter and Paul in St. Peter's Basilica at the Vatican on June 29.

Heart of Mary Parish in Indianapolis. "He acknowledged we were there, made eye contact with us, and we all cheered for him."

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



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

Left, Archbishop Joseph W. Tobin poses for a photo with family members Marcia and Mike Cooney outside of St. Peter's Basilica on June 29.

Criterion staff honored for excellence in journalism

Criterion staff report

Staff members of *The Criterion* were recently honored for excellence in journalism by the Catholic Press Association (CPA).

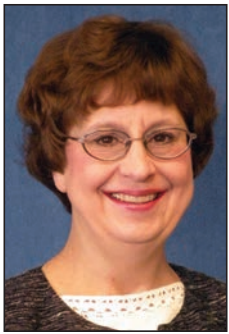
Senior reporter Mary Ann Garber, who retired in January after nearly 25 years of service to the newspaper, and assistant editor John Shaughnessy each won individual awards from the CPA during the annual Catholic Media Conference held in Denver on June 19-22.

The CPA awards that staff members won include:

- Second place—Best Feature Photograph by Mary Ann Garber.

Published in the July 20, 2012, issue of *The Criterion*, the photo accompanied the story, “‘Till Death Do Us Part’: Couple celebrates 75th anniversary shortly before God calls her home,” which shared the love story of Donald and Mary Bird, then residents of the St. Augustine Home for the Aged in Indianapolis.

“An intimate moment that really reflects the love between these two people,” judges wrote. “Very emotional, a key ingredient in making photographs connect with the reader.”



Mary Ann Garber

- Honorable mention—Best Feature Story by John Shaughnessy.

Published in the Nov. 9, 2012, issue, the story, “Leave them laughing ... and thinking: Priests who use humor in homilies say lessons in faith must be at the heart of their message,” shared how priests use funny stories or anecdotes in their preaching as another way of helping people grow in their lives of faith.

“Effective approach that uses the priests’ humor to amuse readers while making the larger point sought by the priests,” judges wrote.

Greg Otolski, *Criterion* associate publisher, said the awards recognition for the staff was well deserved.

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



John Shaughnessy

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

The Criterion
Serving the Church in Central and Southern Indiana Since 1960

Recent papal term offers clues of where Pope Benedict XVI is leading the Church

‘Till Death Do Us Part’
Couple celebrates 75th anniversary shortly before God calls husband home

By Mary Ann Garber

Seventy-five years ago, Donald Bird and Mary Angeline McCarthy promised to love each other “in sickness and in health till death do us part.”

At the time, the young newlyweds had no idea that their love story would span three-quarters of a century from 1937 until 2012.

She was Catholic and he was Methodist so they were married by a priest in the rectory adjacent to St. Lawrence Church in

Muncie, Ind., as required by canon law. In 1941, after attending Mass with Mary each week for four years, Don joined the Church on his 27th birthday.

On June 20, Don and Mary, at age 98 and 95, celebrated their diamond wedding anniversary at the St. Augustine Home for the Aged, where the Little Sisters of the Poor, staff members and other residents made sure that their party was festive.

On their anniversary, Mary seemed more alert than she had been in recent days when Alzheimer’s disease clouded her mind and caused her to sleep most of the time.

See B1B, page 3

‘Don’t dumb down the faith,’ priest tells Denver convention crowd

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



Fr. Robert Barron

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

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

“preaching with ardor.”

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

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

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

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

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

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

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

In Christianity, God and man do not compete with each other, he added. It is only in pagan and atheistic belief systems that gods stand in the way of human progress. †

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From the Editor Emeritus/John F. Fink

Year of Faith: Patriotism and democracy

On the 237th anniversary of the signing of the Declaration of Independence, which



we celebrate this week, it's well for us to remember that the Catholic Church considers patriotism to be a virtue. Indeed, the philosophy enunciated by Thomas Jefferson in the Declaration is the philosophy of the Church.

Jefferson wrote, "We hold these truths to be self-evident: that all men are created equal." Catholic schools teach our children that "all men are created equal," which from its very language is a religious principle as well as a principle of democracy. This principle is accepted by Catholic children just as readily as "two plus two equals four."

It seems to me that democracy is no longer taught in public schools to the extent that it once was. Perhaps that's because it's difficult, even impossible, to teach the principles of democracy without teaching the fundamentals of religion, and,

as we all know, religion cannot be taught in public schools.

If you don't believe in a Creator who made all men equal and endowed with "certain unalienable rights," as Jefferson wrote, you immediately deny the whole basis on which democracy rests.

Catholics, therefore, should be the greatest patriots in the United States. Many principles on which our country was founded are seen in Catholic doctrine. And throughout our country's history, Catholics have demonstrated their patriotism.

Like most virtues, true patriotism lies between two extremes. There are those who feel no love for their country, and are unwilling to fulfill their responsibilities as citizens. And there are those who defend their country even if it's wrong: "My country, right or wrong, good or bad."

St. Paul dealt with the former in his Letter to the Romans, Chapter 13. Among other things, he told them to "pay to all their dues, taxes to whom taxes are due, toll to whom toll is due, respect to whom respect is due, honor to whom honor is due" (Rom 13:7).

It's All Good/Patti Lamb

Sisters, staff offer an example of God's love in action

Recently, I stood in line behind a customer at a home furnishings store and the cashier asked her if she would like to open up a store credit card, highlighting some rewards the shopper would enjoy. The woman wasn't paying attention at the time and said, "Sorry, but can you repeat what's in it for me if I open a credit card?"



These days, it seems like we live in a "what's-in-it-for-me" world. Our society is used to getting something back, whether that's rebates, loyalty rewards or referral bonuses.

Even when we do something out of the goodness of our hearts and donate to well-deserving charities, we get to claim a tax deduction or get a tax credit.

But I've taken courage over these past few months when I encountered a refreshing dose of something completely countercultural—selfless service. Months ago, my Aunt Mary fell and broke her hip, never quite recovering after the necessary surgery. Despite repeated attempts at physical therapy, my frail, 87-year-old aunt never bounced back and her health only deteriorated.

She lived at St. Augustine Home

for the Aged in Indianapolis, which is operated by the Little Sisters of the Poor and serves the low-income elderly. When I went to visit Aunt Mary, I witnessed exemplary Christ-like service. In the months leading up to her death, my aunt required constant care. She was confined to her bed, and could no longer feed or bathe herself. She couldn't speak or communicate.

The sisters, nurses and aides showered her with love. And it impressed me, especially because my aunt was non-communicative and could not express her gratitude with words of thanks or even a smile as she would have in her better days. But these people were devoted to her as if she were their own beloved dying relative.

One Saturday when I came to visit her unannounced, I walked in on a sister and a nurse gently caring and praying for my aunt.

At that moment, I remembered this saying: "Character is how you treat people who can do nothing for you."

My thoughts turned to the Gospel in which Jesus instructs us to help others, especially when there's nothing in it for us.

"But when you give a banquet, invite the poor, the crippled, the lame, the blind, and you will be blessed. Although they

cannot repay you, you will be repaid at the resurrection of the righteous" (Lk 14:13-14).

As Christians, we all have an obligation to look out for those that society would rather cast aside—the unborn, the mentally and physically ill, the poor, the aged and even sinners. That's the example Jesus set for us, even though it might not win us popularity contests. Contrary to the learned of the modern age, Jesus repeatedly taught humility, service and putting ourselves last in order to grow in his grace.

To the Little Sisters of the Poor, the staff, the nurses, and the aids at St. Augustine Home; to my sister (St.) Katie who acted as my Aunt Mary's voice and protector in her declining years; and to all who minister to those whom society has seemingly neglected: There is something in it for you after all. Although you may never receive a plaque or all of the gratitude you truly deserve, your humble service on Earth is earning you an eternity of God's finest blessings. And your presence on Earth is an example of God's love in action.

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

Coming of Age/Karen Osborne

Fear is good in some instances, but not when it stunts our potential

Are you afraid of the dark? Almost everyone is, at some point. Sometimes when we're young, we're absolutely convinced that monsters are living under our bed. But as we grow up, so do the monsters. They move out of the dark corners of our closets and into other parts of our lives.



They show up when we're lost.

They stand around and taunt us when we have to make a class presentation or ask our crush out on a date.

Some people say they're not afraid of anything. They may not be telling the truth because everyone is afraid of something. They may not need a night light in their bedroom, but I guarantee that something out there freaks them out.

We often think of fear as something to avoid. The racing pulse and that hollow feeling in your stomach don't feel fantastic. We spend a lot of time trying not to feel afraid. But fear can be useful.

Fear lets us know when we're about to do something stupid, or that we're in danger. Fear told me not to get in the car with my tipsy friend after a college party. Fear told me not to go cliff-jumping where I later learned others were hurt. Fear saved my life once. If I hadn't been afraid, I would have never gone to the hospital and found the blood clot in my leg.

Maybe if I had been more afraid when walking back to my apartment, I would have been aware of my surroundings and I would not have wandered into the path of a guy with a gun trying to make easy money.

I was so afraid of everything after that. Every time I walked down that street or saw a man who looked like the guy who mugged me, the old fear would awaken. It was awful. I felt like a prisoner in my home because I was too afraid to go outside. And that's when fear stopped being my friend and started being something that was holding me back.

Once I started going out again after dark, my fear subsided.

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

These days, people are afraid of a lot of things. They're afraid of other religions, of sickness, of car accidents, of being fired, of getting bad grades, of foreigners, of public speaking, of spiders, of not being perfect, of roller coasters, dogs, needles, heights, thunderstorms or death.

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

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

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

(Karen Osborne writes for Catholic News Service.) †

Fatih, Hope and Charity/

David Siler

Buy local and make a profound difference

It is easy for those of us in the "big city" to think that Indianapolis is



the center of the universe—or at least the center of the archdiocese. Our views of the entire state of Indiana can often be shaped by what we observe and know of life in our state's

capital. However, some of us need to be reminded from time to time that Indianapolis is not representative of all of the state.

In Indiana, we have towns called Gnaw Bone, French Lick, Oolitic, Toad Hop, Brownstown and, yes, we even have a Siberia. The fact is that most of the 39 counties that make up our archdiocese are largely rural.

Life in rural Indiana is different than life in our big cities. Farming and the presence of large factories in and around many of our rural areas used to provide work that allowed most families to flourish. However, the past several decades have ushered in a new set of challenges for our rural brothers and sisters.

The pressure to keep costs low and compete with products produced more inexpensively in other countries has meant the demise of the majority of factories in our smaller towns. No longer can families count on working in relatively well-paying industries, where perhaps their parents and grandparents may also have worked.

Small family farms struggle mightily to compete with large agri-businesses, and many have simply given up. Multi-generational farms that once provided a good living cannot push their costs low enough to match the prices of enormous agricultural ventures.

In manufacturing and in farming, price has become king and the king has wreaked havoc on rural Indiana.

For many of our neighbors in rural areas, the problem of poverty is made worse by a lack of public transportation and adequate health care, as well as the scarcity of choices for higher education and social services.

Most of us like a good bargain and would rather pay a lower price for similar items. However, I would suggest that the elevation of price as king has supplanted what should truly be king—human dignity and the common good.

In his encyclical, "Caritas in Veritate," Pope Benedict XVI wrote, "It is good for people to realize that purchasing is always a moral—and not simply an economic—act" (#66).

I invite us all to consider the effects of our purchasing decisions. Every day, we have the opportunity to make decisions about where and how we spend our money. Most of the time we don't really think about where that head of lettuce came from, or how that coffee ended up in that can in our pantry.

We can all make a profound difference in the lives of workers and growers by buying locally whenever possible. It may require extra effort, but perhaps you can identify a local family farmer who can supply you with much of your produce and/or meat products.

Let us pray for and actively engage in the resurgence of rural Indiana.

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

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

Sunday Readings

Sunday July 7, 2013

- *Isaiah 66:10-14c*
- *Galatians 6:14-18*
- *Luke 10:1-12, 17-20*

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



The return was bittersweet. Poverty and despair stalked the land. Cynicism, at best, must have been everywhere. Where was God in all this? The prophet majestically and insistently reassured the people that if they are faithful, God will sustain them.

It was a great summons to faith, but the prophet reminded the people of God's mercy and favor demonstrated at other times.

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

St. Luke's Gospel supplies the last reading. Already Jesus is making plans to announce the Good News far and wide. The crucifixion and Resurrection have not yet occurred, but the Lord even now is arranging for all people to be reconciled with God and to find God's peace and life. Jesus sends 72 disciples, in pairs, to distant places. All is in God's plan. All are in God's love.

Jesus instructs the disciples to carry no provisions. God will provide for them. They must focus their intentions upon their holy mission of proclaiming God's kingdom, not upon their earthly needs.

It is not an order to these disciples that they be foolhardy, or that they dismiss

the realities of life on Earth. Rather, it makes clear that their mission is spiritual. It is of, and for, God. It is so important that no secondary consideration should distract them.

The Lord warns that many people will not accept these delegates from God. Those who reject God cannot be coerced to do otherwise. This is their freedom, but also their ignorance. Nevertheless, those who turn away from God and spurn his redemption bring doom upon themselves, not as divine revenge, but as simple consequence.

Reflection

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

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

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

God has not abandoned us to our plight, however. Seeing us in our needs and our failures, God gave us Jesus, so wonderfully extolled by Paul.

We need God. We find God in Jesus. Redemption in Christ means the restoration through grace to overcome the effects of Original Sin. If we earnestly accept the Lord, Jesus gives us true perception and the strength truly to be free, to escape the captivity and the consequences of sin. †

Daily Readings

Monday, July 8

Genesis 28:10-22a
Psalms 91:1-4, 14-15ab
Matthew 9:18-26

Tuesday, July 9

St. Augustine Zhao Rong, priest and companions, martyrs
Genesis 32:23-33
Psalms 17:1-3, 6-7, 8b, 15
Matthew 9:32-38

Wednesday, July 10

Genesis 41:55-57; 42:5-7a, 17-24a
Psalms 33:2-3, 10-11, 18-19
Matthew 10:1-7

Thursday, July 11

St. Benedict, abbot
Genesis 44:18-21, 23b-29; 45:1-5
Psalms 105:16-21
Matthew 10:7-15

Friday, July 12

Genesis 46:1-7, 28-30
Psalms 37:3-4, 18-19, 27-28, 39-40
Matthew 10:16-23

Saturday, July 13

St. Henry
Genesis 49:29-32; 50:15-26a
Psalms 105:1-4, 6-7
Matthew 10:24-33

Sunday, July 14

Fifteenth Sunday in Ordinary Time
Deuteronomy 30:10-14
Psalms 69:14, 17, 30-31, 33-34, 36-37
Colossians 1:15-20
Luke 10:25-37

Question Corner/Fr. Kenneth Doyle

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

Q The pastor of my parish has preached for years about how loving, forgiving and merciful God is. But in the Old



Testament, there are many occasions in which God destroys men or threatens their destruction—Noah's ark and the flood, Sodom and Gomorrah, the avenging angel with the firstborn in Egypt, etc. So did the nature of God change after the birth, death and Resurrection of his Son? Or am I supposed to disregard the readings of the Old Testament? (Cherry Hill, N.J.)

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

The Old Testament does not portray a primitive, warlike God who delights in destroying wrongdoers, and the Christian Scriptures do not present a "soft" God who refuses to judge and to punish sinfulness.

Justice and mercy are twin attributes of the Lord of all ages. Think, for example, of the Lord's nearly endless patience with the Israelites despite their recurring infidelities. Consider, too, the story of Jonah, whom God called to preach a message of repentance to Israel's enemies in Nineveh. Despite the prophet's reluctance, the Lord used him as a messenger of divine mercy.

Then move forward to the New Testament and see clear depictions of the wrath of God to come. Jesus spoke how those who failed to serve him in the least of his brothers would be consigned "into the eternal fire prepared for the devil and his angels" (Mt 25:41).

Paul is similarly graphic, observing that those who do not obey the Gospel of Christ "will pay the penalty of eternal ruin" (2 Thes 1:9).

All sides of God's personality are on display across the pages of the Old and New Testaments. That having been said, it's a fair observation that, in the providence of God's gradual self-revelation, compassion and forgiveness come across most clearly when Jesus arrives on the scene—both in the loving acts of Christ and in his words. See, for example, John: "Do not let your

hearts be troubled. You have faith in God; have faith also in me. In my Father's house, there are many dwelling places (Jn 14:1-2)."

Q What is the Church's teaching on killing insects, rodents or any of God's creatures if they are doing you no harm? I've seen children try to burn ants with a magnifying glass. (Morrilton, Ark.)

A Genesis clearly states that human beings are stewards of the rest of creation and are commissioned to "have dominion over ... all the living things that crawl on the Earth" (Gn 1:28).

Yet the authority we exercise is not absolute. Animals give God glory, and we owe them respect. For a child to torture ants by burning them with a magnifying glass is a clear moral wrong and violates the teaching of the *Catechism of the Catholic Church*, which says that "it is contrary to human dignity to cause animals to suffer or to die needlessly" (#2418). Against the contention of some activists, however, the catechism does clarify that "it is legitimate to use animals for food and clothing" (#2417).

As to your question about killing insects or rodents, which, at the moment, might be doing you no harm, I would allow it under the rubric of dominion. Such animals can clearly inflict pain, can seriously disturb the tranquility needed for humane living and may, by their presence, contribute to unsanitary conditions that can lead to health hazards.

(Questions may be sent to Father Kenneth Doyle at askfatherdoyle@gmail.com and 40 Hopewell St., Albany, NY 12208.) †

My Journey to God

Mountain

By Lisa Gritt

The aspens shake their leaves with laughter at the wind whispering and whistling through the pines laughing at me trying in vain to braid the sounds into words.

The stars peer down as I stare up trying to connect the dots. I watch for a rhythm in the fire as if there were messages in the flames.

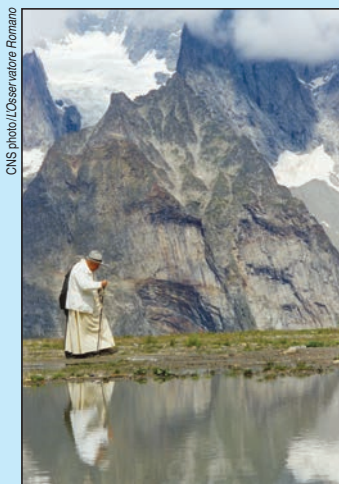
How can a speechless man write lyrics and sing them over and over again? How can wonder cascade like a waterfall from the ink of a ballpoint pen?

How does God take a piece of immortality call it a soul and keep it in a clay pot? How does the Spirit who keeps all eternity live in a shell that will one day rot?

I stand amazed and there's Elijah standing in the door of the cave a garment pulled down over his head

And the Lord was not in the wind not in the quake not in the fire

Was in the silence
Was in the whisper
Was the Word.



Lisa Gritt is a member of Our Lady of the Greenwood Parish in Greenwood. Blessed John Paul II walks along a scenic path in Valle d'Aosta, Italy, in 1999.

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.

ABPLANALP, Rita E., 90, St. Louis, Batesville, June 20. Mother of Bill, Dennis, Gary and Ralph Abplanalp. Sister of Irene Barnhorst. Grandmother of 12. Great-grandmother of 11.

BOWE, Lillie E. (Veteto), 84, St. Joseph, Clark County, June 21. Wife of Herman Bowe. Sister of Gladys Owen.

BROCK, Bernice, 95, St. Mary, Lanesville, June 18. Mother of Patricia Campbell, Paula Reilly, Robert and William Brock. Sister of Virginia Cunningham. Grandmother of 13. Great-grandmother of 10. Great-great-grandmother of two.

CARR, John H., III, 70, St. Luke the Evangelist, Indianapolis, June 12. Husband of Billie Carr. Father of John Carr IV. Brother of Kathy, Craig and David Carr. Grandfather of two.

CASEY, Maurice Joseph, 86, Immaculate Heart of Mary, Indianapolis, June 5. Husband of Rita (Cody) Casey. Father of Kathleen Sears, Christopher, Maura, Maurice, Patrick, Dr. Philip, Thomas and William Casey. Grandfather of 14. Great-grandfather of five.

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

FISHER, Robert Eugene, 76, St. Elizabeth of Hungary, Cambridge City, June 7. Husband of Shirley (Bianski) Fisher. Father of Molly Fallis, Anita Harrison, Jill, Chad and Ryan Fisher. Brother of Janet Short and Evelyn Fisher. Grandfather of 10. Great-grandfather of two. Step-grandfather of two. Step-great-grandfather of three.

GESENHUES, Henry A., 82, Our Lady of Perpetual Help, New Albany, June 18. Husband of Martha (Korbe) Gesenhues. Father of Donna Ettl, Susan Ostrader, Anthony, Kevin and Stephen Gesenhues. Brother of Martha Phillips. Grandfather of 11. Great-grandfather of seven.

GILFOY, James M., Sr., 80, Most Sacred Heart of Jesus, Jeffersonville, June 19. Father of Nancy Mann. Brother of Anthony, Robert and William Gilfoy. Grandfather of one. Great-grandfather of one.

HEBAUF, Dennis Harold, 69, St. Joseph, St. Leon, June 16. Father of Gabrielle Weaver, Peter and Tim Hebauf. Brother of Steven Hebauf. Grandfather of six.

HENSLEY, Newton E., 86, St. Malachy, Brownsburg, June 19. Husband of Irene Newton. Father of Janice Adams, Judy Laliuff, Susie Moloy, Darlene Prow, Becky Yung, Mike and Tom Hensley. Grandfather of 10. Great-grandfather of seven.

Prayer vigil



Members of the clergy hold candles during a vigil at the Balamand Monastery in Koura, Lebanon on June 22, to pray for the release of bishops kidnapped in northern Syria. Orthodox Metropolitan Paul of Aleppo and Syriac Orthodox Metropolitan Gregorios Yohanna of Aleppo were kidnapped on April 22 in northern Syria while on a humanitarian mission.

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

HUGHES, John Evan, 64, St. Luke the Evangelist, Indianapolis, June 17. Husband of Helen Hughes. Father of Pam Dickman, Nikki Foland, Patty and Erik Hughes. Brother of Nancy Greene and Trisha Sands. Grandfather of 11.

MCQUEEN, Patricia Ann, 83, St. Roch, Indianapolis, June 23. Mother of Nancy Butler, Carolyn Sharp, Donald, John, Larry, Patricia and Robert McQueen. Sister of Betty Hussion. Grandmother of 20. Great-grandmother of 23. Great-great-grandmother of two.

ROEMBKE, Harry W., Jr., 82, Our Lady of Lourdes,

Indianapolis, June 17. Husband of Mary Lou Roembke. Father of Diane Bohannon, Peggy Schleiter, Carol, Bradd, Greg and Mark Roembke. Grandfather of 18. Great-grandfather of 14.

SCHILLING, Donald L., 63, St. Bartholomew, Columbus, June 18. Husband of Marsha (Hirsch) Schilling. Father of

Amy Burgert and Michael Schilling. Brother of David, John and William Schilling. Grandfather of two.
SCHUSTER, Cathy Lynn, 62, Christ the King, Indianapolis, April 24.
SHOUP, Paul G., 69, St. Bartholomew, Columbus, June 15. Brother of Tim Shoup. †

LYNCH

continued from page 4

Bible Timeline" series. Have you read the *Catechism of the Catholic Church*? I highly recommend it. In the past, I had used my catechism like a dictionary. Have a question? Find the topic in the catechism, look it up, and read two or three paragraphs about the subject. But the document is so much more than that. It is compassion, it is clear, it is welcoming. It explains the faith without judgment or apology. It invites.

• **Catechize those around us.** When those uncomfortable subjects come up around the water cooler or in the break room, you'll be in the unique position of being a myth-buster. Who knows? Maybe your spontaneous comment will be the one that stays with someone for months, and motivates them to learn more or re-evaluate their thinking. Don't forget your family and your faith community. We are all at different stages in our

journeys, and we have much to learn from each other.

• **Vote.** Educate yourself. Then vote your conscience.
• **Write** your elected legislators at state and federal levels. It's easy to do, especially now that their offices accept e-mail. I've become a letter writer. That use of my God-given talent may be the most important. Only he knows. Write a letter to the editor of your local newspaper. Write an encouraging note to a friend.

• **Most of all, love.** A joyful, listening heart is what we all long for, and will open more doors than any of our words.

You'll notice that my approach to the Fortnight for Freedom began at home, within each one of us. Our faith was never meant to stay there, though. Ships are not built for the harbor, but for the challenges of the open seas. Such is our faith.

Make sure your ship is seaworthy, and go. Become a fisher of souls.

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

FINK

continued from page 4

U.S. Constitution. He also donated a quarter of the land on which the U.S. Capitol is built.

Cardinal James Gibbons was Archbishop of Baltimore from 1887 to 1921. Historians refer to those years as "the era of Gibbons" and historian Theodore Maynard said of him, "He was the most influential and widely loved prelate that America has ever produced." He was also widely known for his patriotism.

He was honored in 1911 on his 25th anniversary as a cardinal, with President William Howard Taft, former President Theodore Roosevelt and Chief Justice Edward White among the speakers. When it was Cardinal Gibbons' chance to reply, he turned to President

Taft and said, "You were pleased to mention my pride in being an American citizen. It is the proudest earthly title I possess."

Ordinary Catholics have proved their patriotism in our wars, beginning with the Revolutionary War—even during those times in our history when Catholics were discriminated against. During World War I, the war fought "to make the world safe for democracy," more than 800,000 Catholics served in the military forces and more than 22,000 were killed. In World War II, about 30 percent of the military personnel were Catholics—far beyond their proportion of the total population.

As we celebrate Independence Day, let us stand up for the freedom to practice our religion that is guaranteed by the Constitution.

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

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Serra Club vocations essay

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

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

By Jonathon Anderson

Special to The Criterion

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

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



Jonathon Anderson

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

These people whom we call the leaders of the Church are simply those with the strength to hear and follow God's call and help others do the same. All of us are one Body in Christ, and so we must

have those bold people who can unite us under such a title. These religious men and women are persistent in building up the faith of individuals, and moreover, in seeking to welcome new members to the faith. Our Church leaders are true role models.

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

The first one I would like to address is Father Sean Danda, a former associate pastor of St. Barnabas Parish in Indianapolis. He truly strove to bring the glory of God to everybody. Father Danda preached at almost every school Mass, in his own touching ways.

I remember how he could always relate to children in a way that moved us. The connection that he seemed to draw between God and us was so clear. It was almost as if we could see right through him into the eyes of Jesus.

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

Father Jerry Byrd, our new associate pastor, has

also affected the lives of many people in the Church and beyond. He brings faith and light to the lives of many Christians through his lively preaching. I find him very personable because he seems so much like a "regular person."

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

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

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

(Jonathon and his parents, Dennis and Sally Anderson, are members of St. Barnabas Parish in Indianapolis. He completed the eighth grade at St. Barnabas School last spring, and is the eighth-grade division winner in the Indianapolis Serra Club's 2013 John D. Kelley Vocations Essay Contest.) †

'All of us' are equally important in the Church, pope says at audience

VATICAN CITY (CNS)—The stability of the Church requires that it be built on Jesus, but its beauty and strength also rely on the contributions of each and every



Pope Francis

Christian, Pope Francis said.

"If someone tells you, 'Go home, you're not needed,' that's not true," the pope told an estimated 50,000 people at his weekly general audience on June 26. "No one is useless in the Church. We are all

needed to build this temple.

"We are all equal in the eyes of God—everyone," he said. "One of you may say, 'But listen, pope sir, we are not your

equals.' But, yes, I'm like all of you, all of us are equal. All of us. We are brothers and sisters. ... We all form and build the Church."

During the audience in St. Peter's Square, Pope Francis continued his series of talks about the mystery of the Church as explained by the Second Vatican Council.

The council's description of the Church as the temple of God naturally reminds people of Solomon's Temple in Jerusalem, the place where people of Israel encountered God in prayer and remembered all he had done for them, he said.

In the same way, the pope said, when Catholics go into a church, "we should remember our history, my history. Each of us should remember how Jesus met me, how Jesus has walked with me, how Jesus loves and blesses me."

But the church as the temple of God is more than a building, he said. It is Christ's

living body and is built not with material stones, but with the living stones of each of the baptized.

"If one asks, 'Where can we encounter God? Where can we enter into communion with him through Christ? Where can we find the light of the Holy Spirit to illuminate our lives?' the answer is: In the people of God, we are the Church," Pope Francis said.

"With the gift of baptism," he said, "each of us is a living stone."

When Christ is the cornerstone, the Church is strong and grows well, because the Holy Spirit is present and ensures there is a place for everyone and that all contribute to its beauty, the pope said. "If one of the bricks is missing, something is missing from the beauty of the Church."

Pope Francis said he knows some Catholics today believe the Church isn't important in their lives and they aren't important in the Church's life. "But then

'With the gift of baptism, each of us is a living stone.'

—Pope Francis

the brick of your life is missing from this beautiful temple. No one should leave. We all need to contribute to the Church our lives, our hearts, our love, our thoughts, our work—all of us need to do this."

At the same time, he said, people need to reflect on the quality of their contribution to building up the Church. "Are we living stones? Or are we tired, bored, indifferent? You know how sad tired, bored, indifferent Christians are? It's ugly, isn't it? A Christian must be alive and joyful." †

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Archbishop says blessings, challenges mark time as local shepherd

(Editor's note: This is the second of a two-part interview with Archbishop Joseph W. Tobin reflecting on his first seven months as shepherd of the Archdiocese of Indianapolis.)

By John Shaughnessy

When Archbishop Joseph W. Tobin received his pallium from Pope Francis on June 29, it was a moving moment for him, touched by joy and humility.

That historic moment in St. Peter's Basilica at the Vatican also added to the range of emotions that the archbishop has experienced since he was installed as the new shepherd of the Church in central and southern Indiana on Dec. 3, 2012.

He has felt the pride that Catholics in the archdiocese have for their parishes and their schools, talking about it with an affectionate laugh as he notes, "You learn not to wear Sccecina stuff to a Roncalli game."

He has shared the sadness of the parishioners in the Batesville Deanery who recently learned that some of their parishes are designated to be closed—an emotional reality that he previously experienced in his own family parish.

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

All those emotions and more surfaced during an extensive interview in which the archbishop reflected upon his first seven months as the leader of the archdiocese. Here is that interview, conducted before the archbishop traveled to Rome to receive his pallium—a circular band made from lamb's wool—that symbolizes his communion with Pope Francis and his role as the shepherd of the archdiocese.

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

A. "It's been such a profound experience of being welcomed. When I received the mission from Benedict XVI to come to Indianapolis, I was very apprehensive—apprehensive for the people because I didn't know anyone in Indianapolis. I certainly didn't know the clergy. I certainly didn't know Bishop [Christopher J.] Coyne. And I felt this incredible experience of being welcomed. I often said at the beginning, 'You're buying a pig in a poke.' And they would say, 'We've been praying for our archbishop.' I was quite humbled to know there was this prayer campaign beforehand. So I said, 'Well, just keep praying for me.'

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

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

"One characteristic that I've been surprised but delighted by—if I'm reading it right—is the basic unity among the people. I read something recently about how the Catholic Church in the United States has been weakened considerably by a sort of low-level civil war that's been going on for three or four decades. It's almost like the blue state, red state paradigm. I don't sense that here. There have been many explanations for that. One I think is the excellent pastoral leadership under Archbishop Daniel [M. Buechlein]. Whenever I see him, I say, 'I get more grateful for you

every day.'

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

"On the other hand, I think there is some respect for diversity, because I personally believe that diversity is a precondition for communion. If we're all the same, we can't have communion.

"Some other positive impressions are the strength of the Catholic school system. I was delighted to find there was that commitment. And I think we basically have a healthy clergy. Again, I'm grateful to Archbishop Daniel for his vision of a seminary and his attention to promoting the vocation to the diocesan priesthood. We ordained three priests this year and four deacons who will hopefully be ordained next year. Those are all hopeful signs."

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

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

Q. What has been the greatest challenge?

A. "Definitely it's been 'Connected in the Spirit.' As I said in Batesville, I know a little bit what it means to have your parish closed. I've not only been in a diocese where this has happened, but it happened in my own family church, which is a rural village church, much like the ones that we're considering in Batesville. That was easily the biggest challenge.

"There are other challenges for us, once again as a minority. In a state where some surveys I've looked at say, 'Up to 20 percent of the population have no religious affiliation,' then we might ask ourselves, 'What sort of witness do we give? What is the challenge to evangelization in this?'

"The other challenge is trying to determine where God is opening a door for us. Where does the archdiocese need to put its energy to be faithful to the mission we've been given?"

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

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

"On the other hand, the faith is under the same strains that Catholics in other parts of the country and other parts of the world experience. There's a wider society in which religion is being more privatized. 'Believe what you want, but keep it to yourself.' Sort of restricting the freedom of religion simply to the freedom to go to your church, synagogue or mosque on Sunday, Saturday or Friday, depending upon your religion. And Catholics see their vocation as broader than that. That gives us the sensation at times of being out of step with everybody else. But being out of step isn't always a bad thing."

Q. What are some of the moments from your time as archbishop that stand out to you?



Anita Bardo, left, Mary Guynn and Charles Guynn, all members of St. Rita Parish in Indianapolis, greet Archbishop Joseph W. Tobin during a reception following a Feb. 5 Mass at St. Therese of the Infant Jesus (Little Flower) Church in Indianapolis. Mary Guynn, a mother of 21 children, is the mother of Charles and the great aunt of Anita.



Archbishop Joseph W. Tobin, left, meets Archbishop Emeritus Daniel M. Buechlein in the chancery at the Archbishop Edward T. O'Meara Catholic Center in Indianapolis on Oct. 18, 2012, the day on which Archbishop Tobin was announced as the new shepherd of the Church in central and southern Indiana.

A. "Going to the wakes of those two couples [Donald and Barbara Horan and Stephen and Denise Butz] that were killed in Greensburg in a plane crash. Not only seeing the suffering of those children, but seeing the way that that parish [St. Mary Parish in Greensburg] and those families came around those kids. That was really an impressive thing to see.

"Visiting the schools and being part of graduations also stand out to me. At one high school here in the city, the valedictorians and the salutatorian articulated their faith and their faith community in a very natural way. It gave me the impression that it was something that these people believed. That was an impressive thing to hear from young people.

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

"Having visited all 11 deaneries, I have some idea of the expanse of the archdiocese—and of the importance for the archbishop to get around. It's important not only to know and listen to the people, but that they know who you are."

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

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

"For me, another very important part of diocesan life are consultative bodies—the deans, the finance council, the board of the Catholic Community Foundation, the priest personnel board, the council of priests. And all these other groupings. I'd like to maximize their time and energy, first of all by giving them meaningful questions to look at and taking their advice seriously. Those are areas I'm learning about, and maybe I

need to tweak a little bit. I also want to show them how their energy and time and talent will contribute to the overall mission of the archdiocese."

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

A. "It comes from Paul's Letter to the Philippians. Philippians is the letter that has always meant a lot to me. I think it means a lot because if you scratch it a little bit it's the letter where Paul has the least quarrel with anybody. He's not fighting with anybody like he does in Corinth or Galatia.

"It's even more meaningful when you realize he's in prison when he's writing it. He's in chains. He's writing to these people in this fragile community on the edge of Europe in the first European Christian community. And it could be squished at any moment. And yet it's the letter where he mentions joy the most. And joy is the product of living, as he says, in Christ Jesus. Living together with his brothers and sisters.

"To my mind, that's what I hope the Lord would use me to do. Tell people to find the joy of living in Christ Jesus with their brothers and sisters despite whatever external circumstances might be threatening them.

"I think, too, of the part of joy I don't like—joy as a product of suffering. In Acts 5 I believe, when the Apostles are beaten for witnessing to Christ and they're released from custody, it says, 'And the disciples rejoiced to have been found worthy to suffer dishonor for the sake of the name' [Acts 5:41].

"I suppose the greatest tragedy in life is not to have meaning. It's not work. People don't get burned out, I don't think, from work. They get burned out from doing things that don't mean anything. For me, serving the Lord as a religious, a priest and now as a bishop—the meaning is in living in Christ Jesus with my brothers and sisters.

"I also think people who go around with dour, severe faces either have stomach problems or they haven't looked at who's really in charge. I want to be like [Pope] John XXIII. At the end of the day, when I'm on my knees after I've prayed for everything, to just say, 'God, it's your Church, I'm going to bed.' To realize that the Lord is faithful to his promises. That helps me to rejoice." †