Colts’ Joe Reitz keeps his focus on faith and family while living his football dream

By John Shaughnessy

For Joe Reitz, three words describe the essence of his life as a husband, a father, a Catholic and a football player with the Indianapolis Colts.

Actually, the three words come from the description that his wife, Jill, uses in connection to her Twitter account: “Blessed beyond words.”

Indeed, the life of the 28-year-old Reitz is marked by a wife he raves about, their two small children he glows about and his role of playing for his hometown National Football League team while being coached by a man he respects and admires.

Add in his status as an Indiana All-Star in basketball in high school, plus the fact that he became a pro football player without playing the sport in college, and there is a storybook quality to Reitz’s life.

Still, the offensive lineman for the Colts insists that the true story of his life is a story of faith.

“It’s a faith that has developed through the years at two parishes in the Lafayette Diocese—St. Louis de Montfort Parish in Fishers, Ind., where he grew up, and Our Lady of Mount Carmel Parish in Carmel, Ind., where he and his family are now members.

Reitz talked about all those key parts of his life and his faith in an interview with The Criterion.

Q. Talk about the importance of your faith in your life.

A. “My faith is the most important thing and the number one thing. I’ve tried to keep my priorities in order. That’s tough sometimes in the NFL. I’ve tried to keep faith number one, family number two and football number three. When I go to speak to kids in school, I tell them to keep those priorities.

“When faith and family are in balance, that’s when life is the smoothest. When we try to put things in our own hands, that’s when life can get rocky.”

Q. You’ve had ups and downs in the NFL—getting cut, starting games, suffering a knee injury, making the playoffs. How does your faith help you in dealing with the ups and downs in the NFL?

A. “It gives you perspective. Football is a game. It’s a sport. A Christian cannot coexist with the spirit of the world,” he said. “Thank you to all who braved the rain and cool weather to come out despite the weather.”

“The bright orange stood out in the gray and cool dampness of the day, making the message on the shirt all the more clear: “One in four will never be born.”

Such was the somber message of the Central Indiana Life Chain shirts worn by people along Meridian Street in Indianapolis on Oct. 6. Respect Life Sunday, as Catholics and other Christians gathered for an hour to pray for an end to abortion and other threats to the sanctity of life.

The Life Chain followed the Respect Life Mass and Life Chain, celebrated by Bishop Christopher J. Coyne, and attended by an estimated 600 people.

Rebecca Niemerg, pro-life and family ministries director for the archdiocese, thanked those in attendance for coming out despite the weather.

Today’s Respect Life Sunday Mass and Life Chain provide a beautiful opportunity to both pray and witness to our commitment as an archdiocese to build a culture of life and civilization of love,” she said. “Thank you to all who braved the rain and cool weather to participate in today’s activities.”

During the homily at the Mass, Bishop Coyne advised the congregation to “remember that the virtues like patience and charity are habits of the soul that we develop by practice.

He encouraged those attending the liturgy “to see the moments when charity or patience is being tested not so much as a trial but all the Church’s members, and that he sought renunciation of spiritual complacency as well as material riches.

“It is so sad to find a worldly Christian, who thinks he enjoys the security of the faith and of the world. One can’t have it both ways.”

The pope was accompanied to Assisi by the eight-member Council of Cardinals that he has appointed to advise him on governance of the universal Church and reform of the Vatican bureaucracy, and with whom he

Pope Francis blesses a disabled person during his visit to the Servatis Institute in Assisi, Italy, on Oct. 4. The pontiff was making his first pilgrimage as pope to the birthplace of his papal namesake.

Despite weather, hundreds take part in Respect Life Mass and Life Chain

By Natalie Hoeter

The Criterion.

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“This is a good occasion for inviting the Church to strip itself,” the pope said, adding that he directed his invitation not merely to the hierarchy, but all the Church’s members, and that he sought renunciation of spiritual complacency as well as material riches.

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Pope Francis, in Assisi, calls on Church to renounce ‘spirit of the world’ and embrace poverty

ASSISI, Italy (CNS)—Making his first pilgrimage as pope to the birthplace of his papal namesake, Pope Francis called on the whole Church to imitate St. Francis of Assisi, embracing poverty and stripping itself of the “spirit of world.”

“A Christian cannot coexist with the spirit of the world,” he said. “Worship leads us to vanity, arrogance, pride. And this is an idol, it is not of God.”

The pope spoke on Oct. 4, the feast of St. Francis, in the “stripping room” of the Assisi archbishop’s residence, where the saint shed himself of his rich clothes and embraced a life of poverty.

“This is a good occasion for inviting the Church to strip itself,” the pope said, adding that he directed his invitation not merely to the hierarchy, but all the Church’s members, and that he sought renunciation of spiritual complacency as well as material riches.

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“We pray every night as a family, and we go to Mass together. We feel if we make our faith line stronger, our family life will be even stronger.”

—Joe Retz, Indianapolis Colts offensive lineman

Annual ‘Feast of Booths’ in Vincennes to shine light on history of Church

The history of Vincennes, Ind., and of the Catholic Church in Indiana are closely intertwined.

The first Catholic diocese in the state, established in 1846, was based in the city in the southwestern part of the state. Indiana’s first bishop, the Servant of God Simon Bruté, ministered there. And it is the home of the state’s oldest church, the Basilica of St. Francis Xavier.

The Knox County Catholic Community, which today is part of the Evansville Diocese, will celebrate its history of faith as part of its second annual “Feast of Booths” being held from 11 a.m. to 9 p.m. on Oct. 12 on Patrick Henry Drive in Vincennes.

The event will feature booths representing different ministries of the Church, historic points of interest and live entertainment.

Several other speakers will share their expertise on the history of the Church in this part of Indiana, including a reflection on the life of Bishop Bruté.

The daylong event will also include opportunities to tour the Old Cathedral and the Bishop Simon Bruté Library.

An outdoor Mass will be celebrated at 4:30 p.m. EST on the south lawn of the George Rogers Clark Memorial. Attendees are asked to bring lawn chairs.

The day concludes with popular contemporary Christian music singer John Michael Talbot performing in concert at 7 p.m. at the Red Skelton Theater on the campus of Vincennes University.

(Random information on the day’s events, including tickets to the concert, call Zoe Cannon at 812-852-0444, or check the Facebook page for “Feast of Booths Vincennes” for more information.)

Correction

Theresa Langenskam’s name was misspelled in the “Celebrate Life dinner announces ‘banners year,’ honors award winners” article and accompanying photo caption in the Oct. 4 edition of The Criterion.

Ann Manion’s name was also misspelled in the Oct. 4 story announcing the building of a Women’s Care Center in Indianapolis. Manion is the president and a volunteer for Women’s Care Centers in St. Joseph County.
Pope Francis, cardinal advisers looking at major overhaul of the archdiocese

By Natalie Hoeter

(This is the second in a series of four articles looking at how “United Catholic Appeal: Our Archdiocese” funds are distributed, and how the funds benefit all in the archdiocese.)

A catechist wasn’t sure of a specific Church teaching, so she answered the child’s question with a guess. A college student had no idea who the pope was, but having no peer group to turn to, he walked away from the Church. A special needs child was found to be disruptive during religious education classes, so she did not receive instruction for receiving the sacraments. These unfortunate scenarios could all be true, were it not for funds raised in the “United Catholic Appeal: Chr...
The Church continues to fight the HHS mandate

The Affordable Healthcare Act (also known as Obamacare) is in the news again, and once again the Catholic Church is caught on the horns of a dilemma not of its own making. The dilemma is that, on the one hand, we Catholics wholeheartedly affirm the need for affordable health care for all. In fact, our Church has been leading the charge on this issue for nearly a century. On the other hand, we cannot in good conscience accept government regulations that seriously restrict and burden our religious freedom.

In the words of Cardinal Timothy M. Dolan, president of the U.S. Conference of Catholic Bishops, “Catholics—our parents and grandparents, religious sisters, brothers and priests—were among the first at the table to advocate for affordable health care, and now we are being burdened because of the same Catholic values that compel us into these new challenges. This puts religious liberty first on the list of our most cherished freedoms.”

The cardinal goes on to say, “This is a fight that we did not ask for and would rather not be in, but it’s certainly one that we are confident that our rights under the Constitution and other laws protecting religious freedom will eventually be vindicated,” Cardinal Dolan says. “While much remains uncertain, it is plain that the HHS mandate lessens the ability of our ministries to give full-throated witness to our faith, a central mission of all Catholic apostolates.”

Full-throated witness includes the right to object as a matter of conscience to practices that are contrary to our values. Not unlike pacifists in wartime who refuse to bear arms but are willing to propose alternative forms of national service, there really ought to be ways for “ministries of service” and individual “conscientious objectors” to “opt out of aspects of health care reform that are unacceptable to them.”

This is a fundamental American value that we dare not neglect if we want to remain a free people. “We are united in our resolve to continue to defend our right to live by our faith and our duty to serve the poor, heal the sick, keep our apostolates strong and faithful, and insure our people,” Cardinal Dolan says. In doing so, the cardinal is giving voice to an important Catholic principle: The both/and rather than the either/or. We stand for both affordable health care and religious liberty. And we assert that our constitutional right to religious freedom extends to both houses of worship and ministries of service. These are matters of fundamental importance to us—as Catholics and as Americans.

Cardinal Dolan answers a question during a Sept. 11 press conference at the U.S. Conference of Catholic Bishops’ headquarters in Washington. Also pictured are Bishops John C. Wester of Salt Lake City and Richard E. Pates of Des Moines, Iowa. Cardinal Dolan, USCCB president, and the other bishops discussed the latest developments in Syria’s civil war, updated their work to fight the mandate of the Affordable Care Act and addressed attacks on the work of Catholic Relief Services worldwide.

The editors reserve the right to select names and to withhold publication as space limitations, pastoral sensitivity and the need for courtesy and respect. Letters should be less than 300 words and written with a sense of courtesy and respect. Letters from readers are published in The Criterion. Letters (including spelling and grammar) are frequently involved in advocating for particular causes, ranging from cancer research to protecting the environment. Some of these foundations are only almost exclusively on charitable donations to carry out very specialized promotional work. Potential donors writing to support these causes face the challenge of exercising “due diligence,” so that their funds are properly utilized and not misdirected or otherwise targeted by the organization to support immoral projects.

An example of the need for this due diligence can be seen in the case of the Juvenile Diabetes Research Foundation, which promotes scientific research to cure type 1 diabetes. The ethical concern arises because this organization has gone on record in support of a highly unethical form of research, namely, human embryonic stem-cell research. Similarly, we may need to consider whether it is appropriate to support the Susan G. Komen Foundation’s Race for the Cure, which seeks to promote breast cancer research and awareness.

One of the really vexed problems with the Komen Foundation’s activities is that some of the money they raise may be used to promote morally objectionable activities that run counter to their mission of fighting breast cancer. Some of Komen’s funds are made available to Planned Parenthood, the largest abortion provider in the U.S., even though abortion of a woman’s first pregnancy has been known to correlate with an elevated incidence of breast cancer. More than 28 different studies over a period of 45 years have shown abortions to be a significant risk factor for breast cancer.

In fiscal year 2009, Komen affiliates contributed around $730 million to programs sponsored by Planned Parenthood, and in fiscal year 2010, they contributed about $50 million more. In June 2012, the Susan G. Komen Foundation courageously decided that it would discontinue its financial support for Planned Parenthood, with an elevated incidence of breast cancer. More than 28 different studies over a period of 45 years have shown abortions to be a significant risk factor for breast cancer.

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‘Prayer and action’ give hope that reform still possible, says marcher

WASHINGTON (CNS)—In Phoenix, Boston, Los Angeles, Minneapolis, St. Louis and more than 100 other cities on Oct. 5, thousands of people carried signs at marches and rallies to call on Congress to pass legislation for undocumented immigrants given her hope, she said. Adding that “these are rights we receive from God.”

The marchers in Phoenix’s summed up issues that were bringing out people around the country to the immigration events.

Some of the complaints that are being brought up around the country illegally to get a driver’s license and another called the Trust Act, which will prohibit California laws that would not allow undocumented immigrants for minor offenses from holding them to be transferred to immigration authorities.

Blacks and other minorities could not legally vote or run for public office. It was our religion that brings us here to stand for the voiceless,” Bishop Nevares said. “We must recognize the dignity of each human person and the dignity of the family. It is our religion that brings us here to stand for the most vulnerable in our society.”

Silvia Villasana, a member of St. Jerome Parish, said she hopes the march will pressure legislators to do something for “those of us who don’t have rights,” adding that “these are rights we receive from God.”

News that other states were approving drivers’ licenses for undocumented immigrants gave her hope, she said. Seven states have recently passed laws allowing driver’s licenses that do not require proof of legal U.S. residency.

“There’s always hope,” said Armando Contreras, former executive director of the National Catholic Council for Hispanic Ministry. “This is not political. This is based on the teachings of the Catholic Church. This is based on Christ. Our hope comes from prayer and action.”

Pope Francis also paid tribute to his Pope Francis spent about 45 minutes in the archdiocesan victim assistance coordinator:

If you are a victim of sexual misconduct by a person ministering on behalf of the Church, or if you know of anyone who has been a victim of such misconduct, please contact the archdiocesan assistance coordinator.

Courses on the Catechism of the Catholic Church from CDU

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The Archdiocese of Indianapolis has partnered with the University of Notre Dame and Catholic Distance University (CDU) to offer not-for-credit online theology classes.

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‘Prayer and action’ give hope that reform still possible, says marcher

WASHINGTON (CNS)—In Phoenix, Boston, Los Angeles, Minneapolis, St. Louis and more than 100 other cities on Oct. 5, thousands of people carried signs at marches and rallies to call on Congress to pass immigration reform legislation.

A rally and concert in Washington on Oct. 8 were scheduled to bring the immigration concerns to the capital. In Phoenix on Oct. 5, an estimated 4,000 people in red shirts walked from Immaculate Heart of Mary Church to the Sandra Day O’Connor Federal Courthouse during the “National Day of Dignity and Respect.” They carried signs and marched to the Sandra Day O’Connor Federal Courthouse.

In Florida, speakers led off a pair of walks from Westminster and from Clearwater to Tampa, conducted in seven-day trek to draw attention to the need for immigration reform. The kickoff on Oct. 7 and the weeklong trek were scheduled at Catholic churches.

Those events were scheduled to end on Oct. 14 in a candlelight prayer vigil led by Bishop Robert N. Lynch of St. Petersburg, Fla.

The thousands of marchers in Los Angeles on Oct. 5 were in a celebratory mood, as Gov. Jerry Brown two days earlier had signed one bill that allows people who are in the country illegally to get a driver’s license and another called the Trust Act, which will prohibit California laws that would not allow undocumented immigrants for minor offenses from holding them to be transferred to immigration authorities.

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October 11-12
Oldenburg Academy, 1 Township Circle, Oldenburg. Alumni Homecoming, Fri., Hillcrest Golf and Country Club, 750 N. Walnut St., Oldenburg, distinguished alumni event, 5:40 p.m. on Fri., Sat., registration 9 a.m., Mass 11 a.m. Lunch: Information: www.oldenburgacademy.org. †

Retreats and Programs

October 14
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. “Divine Wine and Art Retreat,” led by K. Kate Kelly, presenter, 11 a.m.-5:30 p.m.; $39 per person. Information: 317-545-7681 or cmcsweeney@archindy.org. †

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. Come Away and Rest: Silent Self-Guided Day of Reflection, 8 a.m.-4 p.m.; $30 per person. Information: 317-545-7681 or cmcsweeney@archindy.org. †

Oldenburg Franciscan Center, Oldenburg. Men’s Night, 7-8:30 p.m.; free, will offering. Information: 812-933-6437 or center@oldenburg.org. †

October 15
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. A Morning for Moms, “Treasures of Motherhood,” Mary Jo Thomas-Day, presenter, 9 a.m.-1 p.m.; $35 per person. Information: 317-545-7681 or cmcsweeney@archindy.org. †

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. Retreat Center, 9 a.m.-3 p.m.; $39 per person. Information: 317-545-7681 or cmcsweeney@archindy.org. †

October 16
Oldenburg Franciscan Center, Oldenburg. Contemplative Prayer, Franciscan Friars of the Renewal, led by Otga Wateken, presenter, 3-4:30 p.m.; $5 per person. Information: 812-933-6437 or center@oldenburg.org. †

In addition to the events listed, there are numerous workshops and seminars scheduled throughout the week. It's important to check the calendar regularly for updates and additional events.
Documentary about Spanish pilgrimage route to be featured at film festival

By Sean Gallagher

In 2007, Lydia B. Smith was experiencing several transitions in her life. At first, Smith, who works in the film industry, fell sorry for herself during this time of change. But then she made a choice to take advantage of it by walking along an ancient pilgrimage route in Spain called the “Camino,” or in English, “the Way.”

Her experience of walking along this path to the shrine of St. James at Santiago de Compostela at the northeastern tip of Spain was so moving that, a year later, she and a crew of 12 people divided up into three camera units and began filming a documentary about the Camino. This film, Walking the Camino: Six Ways to Santiago, will have its Midwest premiere on Oct. 20 during the Heartland Film Festival in Indianapolis.

The documentary shows the experiences of several pilgrims from various countries and faith backgrounds as they wind their way, with all of its blessings and crosses, over hundreds of miles on foot to Santiago. “To me, [the Camino] is such a metaphor for life and for spirituality in that just because we’re on different paths it doesn’t mean that we can’t support and admire each other’s paths,” Smith said.

I think of the Camino as the Cathocks’ gift to the world. Smith said. “I was really struck by how incredibly loving so many of the priests [along the Camino] were and so many people in the churches. It really didn’t matter what faith you were or if you had none.”

She said that she hopes viewers of the documentary will walk away from it having experienced “a sliver of the experience of what you get when you walk the Camino,” and that they “will open their hearts to God more, however that [relationship] is manifested.”

Walking the Camino will be shown at 4:30 p.m. on Oct. 20 at and noon on Oct. 26 at AMC Traders Point, 5920 W. 86th St., in Indianapolis. It will be shown at 6:45 p.m. on Oct. 22 and at 2:30 p.m. on Oct. 24 at AMC Castleton East, 6020 E 82nd St., in Indianapolis.

Smith will be available for a question-and-answer period with viewers after each showing, except for the one on Oct. 20.

Tim Irwin, artistic director of the Heartland Film Festival, expects viewers will like the documentary. “That’s because people filled theaters during the festival in 2011 for showings of The Way, a film about the Camino that starred Martin Sheen and was directed by his son, Emilio Estevez.

“Our audience loved that film, and [it] got them really interested in the Camino. In fact, I lost one of my screening committee members that help us watch the movies [in advance],” Irwin said with a laugh. “She was going to walk the Camino. I thought, ‘Oh, that’s great. I’m glad that you were inspired. But I need more people.’ ”

Irwin noted, however, that Walking the Camino will appeal to audiences that might not know much about the pilgrimage route in advance.

“It does a really interesting job of exploring the human journey, both in a kind of literal way as a walk and as a spiritual way,” Irwin said. “It kind of opens up different facets of why people are motivated to do certain things, what drives them to further themselves and what brings them together as well.”

(To purchase tickets for showings of Walking the Camino, Six Ways to Santiago, log on to www.heartlandfilmfestival.org. To learn more about the documentary or to view a trailer for it, log on to www.caminodocumentary.org.)

Former St. Philip Neri parishioner professes first vows with Augustinians

Augustinian Brother Bernard Cissell, formerly a member of St. Philip Neri Parish in Indianapolis, professed first vows in the Augustinian order in Chicago, Ill., on Aug. 11. Brother Bernard initially had been discerning a vocation as a permanent deacon. He began discerning a religious life as a priest in 2009, and entered the Augustinian novitiate with the Midwest Augustinian Province of Our Mother of Good Counsel in Racine, Wis., in 2011.

Brother Bernard is currently studying for a master’s of divinity degree at Catholic Theological Union in Chicago. In addition to his studies, Brother Bernard enjoys running. He participated in his ninth marathon in early 2013.

The Midwest Augustinian Province of Our Mother of Good Counsel is a religious order serving parishes and schools in the Midwest from Tulsa to Detroit. The Midwest Augustinians also care for overseas missions in Peru.

Our volunteers are paid daily in everlasting gratitude.

Volunteering is a tradition in our country and in our churches, rooted in the belief that everyone has the right to pursue happiness and in our empathy for the suffering. Please help us keep our tradition alive and make a difference by volunteering. Whether at our Distribution Center or our Food Pantry, you’ll get families new hope and keep children from going hungry. The only requirements are to have an open heart and appreciate being appreciated.

To schedule pickup of household items go to svdpindy.org or call 317-887-1096. You can also make a monetary contribution or become a volunteer online.

Public invited to ‘40 Days of Life’ midpoint rally on Oct. 12 in Indianapolis

Organizers of the Indianapolis “40 Days for Life” rally invite the public to attend a teen and young adult prayer vigil marking the midway point of the fall campaign on Oct. 12 in front of Planned Parenthood, Indiana’s largest abortion provider, at the corner of 86 St. and Georgetown Road in Indianapolis.

The event will feature local youth speakers, a helium balloon release, a birthday cake, and a sing-along with the Gospel of Life Band. The event will perform from 11:30 a.m. to noon.

Schools, youth groups, families and individuals are encouraged to come pray, and to help build a 4,000-flag display representing the number of abortions performed in the U.S. each working day.

“To learn more or to let organizers know how you feel called to see God in this effort, please contact the local ‘40 Days for Life’ leadership team at info@40daysforlife.org, or call or text 317-557-7269.”
moving the culture of death in which we find our country to a culture of life—then we better move molehills too, like the small moments of our everyday lives.

“If we start with the little hills … the small moments,” said Sister Lynette Coyne, to be loving and kind and patient and faith-filled, and [if we are], as Blessed Teresa [of Calcutta] said, faithful in small things, we will find that the mountains may not be so hard to move after all.”

Marianjose Maldonado moved small hills of time in her schedule, giving up one time with her two grandchildren to stay at home for Birthline. For her sacrifice and caring, the Los Angeles County Bar Association honored her as a senior and member of St. Patrick Parish in Indianapolis received the Our Lady of Guadalupe Pro-Life Youth Award at the end of the Mass.

An award was also given to Angela Walker, who received the Archbishop Edward T. O’Meara Respect Life Award. Walker’s volunteer efforts in the pro-life cause over the last decade have included starting pro-life works there.

One exception was the St. Pius X Parish in Moab, said a number of the shutdown, tourism is off. “It’s not just a matter of people being less likely to travel; many are because they have barricades up at both entrance, meaning business is down. Score of Masses had to be canceled after all.”

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An award was also given to Angela Walker, who received the Archbishop Edward T. O’Meara Respect Life Award. Walker’s volunteer efforts in the pro-life cause over the last decade have included starting pro-life groups prayed and held signs in their own local Planned Parenthood abortion facility in Indianapolis. A child praying during the Life Chain on Meridian Street in Indianapolis following the Respect Life Sunday event. The shirt states the somber fact that “one in four babies will never be born.”

A child praying during the Life Chain on Meridian Street in Indianapolis on Oct. 6 wears an orange shirt sold by Central Indiana Life Chain for the Respect Life Sunday event. The shirt states the somber fact that “one in four babies will never be born.”

WASHINGTON (CNS)—As the congressional stalemate over the federal government’s spending continues, pro-life advocates say they are preparing for a potential government shutdown considering alternative sources of funding to ensure the free exercise of pastoral duties because of the way “the church is funded.”

“At a time when the military is considering alternative sources of funding for sporting events at the service academies, no one seems to be looking for funding to ensure the free exercise of rights of Catholics to teach,” said Rev. John Schlageter, general counsel for the military archdiocese. “During the shutdown, in a world today people are losing their families, divorce and remarriage risk of generating confusion,” he said. “The Holy Father is placing the pastoral care of the family at the heart of a synod process that will be larger, involving the reflection of the universal Church.”

The October 2014 gathering will be an “extraordinary general session” of the synod, which according to the Code of Canon Law is held to “deal with matters which require a speedy solution.” It will be composed for the majority of the presidents of national bishops’ conferences, the heads of the Eastern Catholic Churches, and the heads of major Vatican offices. About 150 synod fathers will take part in the session, which will run for two weeks, Father Lombardi said, compared with about 250 bishops who attended the three-week ordinary general assembly on the new evangelization in October 2012. This will be only the third extraordinary synod since Pope Paul VI reinstated synods in 1965, to hold periodic meetings to advise him on specific subjects.

A 1994 extraordinary session was dedicated to improving cooperation between the Holy See and national bishops’ conferences, and a 1985 extraordinary session, dedicated to the 20th anniversary of the end of the Second Vatican Council, recommended the compilation of the Catechism of the Catholic Church, which was published seven years later.

Father Francis, who replaced the synod’s secretary-general on Sept. 21, said he wants to make it into a permanent advisory body. On Oct. 1, Pope Francis and the new Council of Cardinals advising him on Church governance spent much of their first day together discussing synod reform.

Sara Cabrera, left, Maria Hernandez, Daniel Cabrera and Josefin Garcia, all members of St. Ann Parish in Indianapolis, participate in the Life Chain on Meridian Street in Indianapolis following the Respect Life Sunday Mass on Oct. 6.

VATICAN CITY (CNS)—The predicament of divorced and remarried Catholics will be a major topic of discussion when bishops from around the world meet at the Vatican in October 2014.

The Vatican announced on Oct. 8 that an extraordinary session of the Synod of Bishops will meet on Oct. 5-19, 2014, to discuss the “pastoral challenges of the family in the context of evangelization.”

The pope had told reporters accompanying him on his plane back from Rio de Janeiro in July that the next synod would explore a “somewhat deeper pastoral care of marriage,” including the question of the eligibility of divorced and remarried Catholics to receive Communion.

Father Francis added at the time that Church law governing marriage annulments also “has to be reviewed because ecclesiastical tribunals are not sufficient for this. It is complex, the problem of the pastoral care of marriage.”

Such problems, he said, exemplified a general need for forgiveness in the Church today.

“The Church is a mother, and she must travel this path of mercy, and find a form of mercy for all,” the pope said.

The announcement of the synod came amid news that the Archdiocese of Freiburg, Germany, had renewed the notion last month of making it easier for divorced and remarried Catholics to receive Communion.

The Vatican spokesman, Father Federico Lombardi, said that such matters were more properly dealt with at a Church-wide level, “under the guidance of the pope and the bishops.”

For persons or local offices to propose particular pastoral solutions runs the risk of generating confusion,” he said. “The Holy Father is placing the pastoral care of the family at the heart of a synod process that will be larger, involving the reflection of the universal Church.”

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Effects of federal shutdown extend beyond enlisted workers

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Couples share stories, memories at Jubilee Mass, reception

By Natalie Hoefer

On June 16, 1941, Holy Angels Parish in Indianapolis hosted a dance for the sailors stationed at the Indianapolis Naval Reserve Armory. Fortunately, Robert Kerm did not let the fact that he was in the navy stand in the way of dropping by the event with a few friends because that evening he met a “really good damsel” named Joanne.”

Two years and three months later, Robert married Joanne on Oct. 4, 1943, on a “72-hour pass from his Marine base.”

In his homily, Archbishop Tobin recalled how, as a young boy, he asked his father one day, “Why don’t we bring home a stack of papers at night from General Motors?” The archbishop said his father replied, “Because I married your mother. I didn’t marry General Motors.”

During the Mass, 28 couples married from 60-71 years received a gift from the archdiocese. More than 155 couples in the archdiocese celebrated 50 or more years of marriage, for all eternity.”

The couple only dated for seven months before Michael proposed.

“I was visiting my aunt and uncle in Wisconsin, and they had a 44-unit motel,” she explained. “He was my cousin’s best friend, and that’s how we met.”

That didn’t bother Ann, however, and she helped each other get in joy, perfection and peace for all eternity!"

With seven of four children still living, 12 grandchildren, five great-grandchildren and four great-great-grandchildren, Leona said, “We feel very fortunate."

Carole and Dick Shanholtz of St. Mark the Evangelist Parish, Indianapolis, married for 50 years, shared the story of how they met “in a bowling alley”—through a mixed bowling league—within the archdiocese. Within a few months, Dick proposed.

Carole told her mother about the engagement, and said they planned on having a November wedding. Her mother then gave Carole some news of her own—her wedding was moved up to August, just eight weeks after the proposal.

“Because I married your mother. I didn’t marry General Motors.”

In a talk on the saint’s feast day on Aug. 28, Pope Francis said that Christians must follow St. Augustine’s teaching, missionary work, loyalty to the pope. Ignatius, he said, “was a reformer and a mystic,” which is critical for the Benedictine abbey around the world.

While Pope Francis has not spoken more in-depth about this saint, the Benedictine spirituality seeks a balanced way of living with prayer, work and rest that does not ignore the primacy of God. It is also about living out the Gospel by being faithful in the little things of everyday life.

• St. Thomas Aquinas—This 13th-century Dominican theologian and philosopher taught that true humanity’s greatest enemy because it leads a person to believe he or she is self-sufficient, and hinders the person from having a relationship with God. Pope Francis, too, said, “The sin that repulses me most is pride.” In an interview with Rubin and Ambrogetti, the future pope said when he has acted like a big shot, “I have felt great embarrassment, and I ask God for forgiveness because nobody has the right to behave like this.”

Above, Conchita and Edward Pangoni, celebrating 60 years of marriage, hold hands during the Golden Jubilee Mass celebrated at SS. Peter and Paul Cathedral in Indianapolis on Sept. 22.

Left, Joan and Tim Hanson hold hands for a blessing at Archbishop Joseph W. Tobin as he gives them a gift to celebrate their 63 wedding anniversary at the Golden Jubilee Mass celebrated at SS. Peter and Paul Cathedral in Indianapolis on Sept. 22.

The couple has been married for 66 years."

The Lord has been with us, that’s all we can say.” (Photos from the event, including photos of couples receiving their gift from the archbishop, can be viewed and purchased online by logging on to www.archindy.org/photos and clicking on “Golden Anniversary Mass (2013).”)

Holy, holy, holy: Pope Francis talks about his favorite saints

VATICAN CITY (CNS)—Who are the holy men and women Pope Francis looks up to? He revealed many of them in two recently published interviews.

While a top-eight list does emerge from the interviews, the pope rejected one interviewer’s attempts at giving them a ranking. ‘Rankings are for sports or things like that. I could tell you the name of the best soccer players in Argentina. But the saints, he told Eugenio Scalfari in an interview published by an Italian daily, La Repubblica on Oct. 1. Here then, in no exact order, are the saints Pope Francis has a particular fondness for, playing an important role in his religious formation.

The names are taken from the La Repubblica interview; the Sept. 19 interview with the Jesuit journal, La Vida; a 2010 book-length compilation of interviews with Sergio Rubin and Francesca Ambrogetti, titled Pope Francis: Conversations with Jorge Bergoglio; the Sept. 19 interview with the Jesuit journal, La Repubblica.

• St. Augustine—This fifth-century Church father and theologian is a favorite of retired Pope Benedict XVI and has been an influence on Pope Francis.

In a talk on the saint’s feast day on Aug. 28, Pope Francis said Christians must follow St. Augustine’s teaching, with a “proven and refuse to become ‘anesthetized by success, by things, by power,’ but let themselves be restless for God. They also must never tire of sharing the good news of God’s love and promise of salvation with others who are as lost as the saint was.”

• St. Francis of Assisi—The pope took his name after this 13th-century Italian friar.

“He’s great because he is everything. He is a man who wants to do things, wants to build, he founded an order and its rules, he is an itinerant and a missionary, a poet and a prophet, he is mystical. He found evil in himself and rooted it out. He loved nature, animals, the blade of grass on the lawn and the birds flying in the sky. But above all, he loved people, children, old people, women. He is the most shining example of that apac, ‘that is, to love one another as Jesus loved,’” the pope told La Repubblica.

• St. Paul the Apostle—St. Paul is the one who laid down the cornerstones of our religion and our creed. You cannot be a conscious Christian without St. Paul. He taught us that the Apostle explained that priests and bishops must serve the flock with tenderness and love, helping them grow and protecting them from danger, Francis said.

• St. Ignatius of Loyola—The 16th-century founder of the order the pope comes from, the Society of Jesus.

“We meet on a blind date,” said Leona. “It was at first sight.” The couple became engaged after six months and married in January of 1942.

“Four of seven children still living,” Joseph explained, “then one but perhaps the most effective—of Catholicism: culture, teaching, missionary work, loyalty to the pope.” Ignatius, he said, “was a reformer and a mystic,” which is critical for the Church because “a religion without mystics is a philosophy.”

• St. Benedict—This sixth-century Italian monk is most famous for his rule for living, working and praying in community, which still guides the lives of Benedictine
Fledgling Oldenburg Academy football team makes strides in first season

The 18 high school football players flashed huge smiles and raised their helmets above their heads as they stood in the rain, soaking in the delicious cheers of their fans.

On a night of stormy weather that most people would rather forget, the players, coaches and fans of the football team of Oldenburg Academy of the Immaculate Conception in Oldenburg celebrated a moment that they will remember for a long time.

For the first time in its 161-year-old history, the school is fielding a football team—a team that won its first game ever on Sept. 20 with a 19-6 victory over Traders Point Christian Academy in Whitestown.

“The entire crowd was on their feet, applauding the great effort—not just for that night, but for the season,” recalls Wes Gillman, the head coach of the Oldenburg Academy team. “Right after the game, I told the kids to go over and celebrate with their fans, to enjoy the moment.

“Then we went in the locker room and acknowledged all the hard work. There were even some tears in the eyes of the kids. As we came out of the locker room, every student and parent were still going crazy. It was just a good night for the school and the program.”

A night the players still savor.

“The fans were phenomenal,” says Luke Roberts, a junior running back and linebacker. “It was basically like the Super Bowl for us. I couldn’t be happier for the team and the coaches.”

For much of its history, Oldenburg Academy had been an all-girls school before becoming co-educational in 2000. In the past decade, there have been discussions about starting a football team, but the commitment wasn’t made until last year—a year when Gillman was hired and players began training and lifting weights for this year.

Like most beginnings, this one has been hard at times. In a school of about 200 students, including 84 young men, just 18 players form the team. And besides its historic win, the team has lost four games.

“There have been frustrations with the numbers, but overall it’s been rewarding,” says Gillman, who also teaches biology and engineering at the school. “We knew it was going to be a challenge and a roller coaster season. We’ve had our ups and downs, but it’s night and day from where we started.

“Our goals at the beginning of the year were that we’re going to give 100 percent effort, 100 percent of the time, and we’re going to improve each week. If we can do those things, we will have a successful season. So far, we’ve done that.”

The players have embraced the challenge, the commitment and the fun.

“Everybody has had a blast,” says Matt Moorman, the team’s sophomore quarterback. “We’ve worked really hard, and a lot of the guys are helping out each other. With 18 guys, everyone is getting a lot of time on the field. We’ve made some great improvements.”

One of the biggest strides for the team is the unity that has developed among the players.

“At the beginning of the year, we really didn’t know each other. It was hit-and-miss with friendships,” says Luke Roberts. “The team has really come together. We’re like a family out there on the field. And our coaches are great. They’re 100 percent with us, win or lose. They’ve really brought us together.”

While most high school football teams in Indiana play a nine-game schedule during the regular season, Oldenburg Academy has started with a seven-game schedule. The two “off” weeks have been a blessing for the team, according to Gillman, giving them more time to focus on practice and to recover from some injuries.

Other blessings have included the incredible support of the parents of the players, and the increasing enthusiasm for the team from the school and the community, Gillman says.

He gives his highest praise to the student-athletes who committed to being part of a first-ever team.

“The best part is just getting to know these kids,” he says. “There are so few of them that we’ve gotten to know them well. It’s formed a bond that’s unbelievable. Their overall desire to learn the game combined with the fun we’ve had has already made it a great year. The strides this team has made are just remarkable.”

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Catholics are called to manifest their faith as witnesses to Christ

By H. Richard McCord

Faith is witnessing. Catholics are called to manifest their faith as witnesses to Christ—witness—is not entirely a thing of the past. For example, in calls martyrdom the “supreme witness given to the Church to share with others. His final words to the Apostles were: “You will receive power when the Holy Spirit comes upon you, and you will be my witnesses in Jerusalem, throughout Judea and Samaria, and to the ends of the Earth” (Acts 1:8-9). Martyrdom—that most heroic form of faithful testimony to their faith. The term “martyr” comes from a Greek word meaning imitation of his teachings. In a similar way, we often hear these words of dismissal when Mass is ended. “Go in peace, glorifying the Lord by your life.” To glorify the Lord means making him known, making him visible, communicating his truth and love. This is what a Christian witness does.

We receive power to be a witness from the Holy Spirit in the sacraments of baptism and confirmation just as the Apostles received power in the experience of Pentecost. The Scriptures describe how the Apostles went out boldly and gave witness to the risen Lord in their preaching and teaching. Apostles received power in the experience of Pentecost. Many Catholics, hearing this, are immediately relieved. This is a universal one. But if we examine the Scriptures, we don’t find the Lord telling us “you will be my theologians.” Instead he says “you will be my witnesses” (Acts 1:8).

Martyrdom—(that heroic form of faithful testimony—is not entirely a thing of the past. For example, in

Witnessing to faith in word and deed is key to the new evangelization

By Marcelino D’Ambrosio

Since Blessed John Paul II coned the phrase, the call to “new evangelization” has resounded across the Church universal. Every single Catholic, as declared in the Second Vatican Council, is called to evangelize. Many of us find this more than a little intimidating. Must we go door to door with Bible in one hand and rosary in the other? Must we become expert theologians and apologists, demonstrating from reason, Scripture and history why Catholic doctrine is true? If these were the requirements, the call to evangelize could not possibly be a universal one. But if we examine the Scriptures, we don’t find the Lord telling us “you will be my theologians.” Instead he says “you will be my witnesses” (Acts 1:8).

Many Catholics, hearing this, are immediately relieved. “That’s right. I’ll be a silent witness. That’s more my style. People will just see my actions and learn about my faith that way.”

Not so fast. A witness is called to the stand to give testimony, and that means to speak. Of course, the attorney who calls up the witness will try to demonstrate that the witness is honest, competent and credible. If the judge and jury don’t believe in the integrity of the witness, they won’t put much stock in his or her testimony. But it is verbal testimony that is crucial to the case.

Note this, however. The essence of testimony is a sincere sharing of personal experience—something that the witness has seen or heard that is pertinent to the case. We may or may not have academic knowledge of theology, but one thing we all have is our own experience of God’s action in our lives. How has faith made a difference in your life? How has God touched you? What has been your experience of God’s fatherhood, Mary’s motherhood, the inspiration of the saints, intimacy with Christ in the Eucharist?

These are the things to share at the right time with the right person. Who is the right person? The person in need. When is the right moment? It is the moment that a person, in response to a need, is asking honest questions. Being a witness in action is, of course, of the utmost importance. The ultimate testimony is the laying down of one’s life for Christ in martyrdom. In fact “martyr” is nothing but the Greek word for “witness.”

Few of us will be called to shed our blood for Christ, but the daily laying down of our lives in sacrificial service to others is “white martyrdom.” I will argue, however, that the silent witness of a virtuous life is still not sufficient. If we have joy in our hearts, even amidst tragedy or hardship, people need to know that it is not because of particularly good genes, a sanguine temperament, or happy pills, but because Christ is the foundation of our lives.

But how will they know unless we tell them? (Marcelino D’Ambrosio writes from Texas and guides pilgrimages to Rome and the Holy Land.)

‘Some are called to witness Christ by giving their lives, but there are many more who are called to do so by living their lives in imitation of his teachings.’

St. Charles Lwanga and his companions who died in 1886 in Uganda, the Church still venerates martyrdom. In martyrdom throughout the centuries, the Church has always seen itself “surrounded by so great a cloud of witnesses” (Heb 12:1). Though it represents the ultimate sacrifice, martyrdom does not exhaust the possibilities for Christian witness. Some are called to witness Christ by giving their lives, but there are many more who are called to do so by living their lives in imitation of his teachings.

The example of the 101-year-old woman whose long life was spent loving the Lord and giving good witness is a case in point. However, as members of the Catholic Church, our witness also has a communal dimension.

In a recent address about what it means for the Church to be the people of God, Pope Francis reminds us that the Church is a living temple because it is built of living stones who bring to it a variety of gifts. He says, “No one is useless in the Church…we all are needed…no one is anonymous…all form and build the Church.” And then he asks, “Do we open ourselves to the Holy Spirit so as to be an active part of our communities?”

This is a key question. It can and will be answered differently by persons depending on maturity, responsibilities, resources, health, selfknowledge and certainly the encouragement and support of other believers. What it means to be active will vary depending on location, family, parish, neighborhood, workplace, professional association, etc. Willingness to listen to the prompting of the Holy Spirit will reveal to us the how and the where of our Christian witness at any given time. However, the what—the object—of our Christian witness remains the same at all times. It is to make Christ known and loved by our words, deeds and example.

Go in peace, glorifying the Lord by your life.

(II. Richard McCord is the former executive director of the U.S. Bishops’ Secretariat of Laity, Marriage, Family Life and Youth.)

Image notes:

A volunteer helps local residents select food at the pantry open once a week at St. Margaret Mary Alacoque Parish in the Los Angeles suburb of Lamont. Catholics give witness to Christ by being living examples of his teaching, including his call to care for those in need.
Contemplating God, even among humanity's greatest achievements

While on Earth all eyes were focused on chemical attacks in Syria, mass shootings in Washington, D.C., and New York, and even on the very real, titanic floods in Colorado and other parts of the U.S., the world was largely unaware that the year 2016 had been a world record year for warm oceans, which has raised the average temperature of the planet. And then tragedy struck again, with the terrorist attack on a Parisian concert hall, a result of human nature's flawed nature.

But before becoming too wound up about how stupendous all of this is, consider this: By studying meteorites and using radioactive dating techniques, scientists have determined that the solar system is 4.6 billion years old, give or take a few million years. The solar system in which we exist may be the only one in creation, or it may be one of the many planets that have formed in our galaxy. These are some of the most impressive facts and statistics. Even more impressive is the realization that our solar system is God's home. And at the end of everything, God is there, waiting for us. And this is God who takes our calls, who knows us by name, who is the approachable God, the one of love and mercy.

It is not irreverent to contemplate God being mildly annoyed at our earthly concerns, especially when one considers all that was accomplished in ancient rituals, waiting to be rediscovered. No other Christian faith has our depth and history. Other denominations have simply forgotten the re-castings of ours, the original. We may not have rock bands and frappuccino makers, but we have the most ancient rituals, waiting to be rediscovered.

The older I get and the faster our world moves, the more I appreciate the quiet power of Catholicism. I feel there's something magical about the quiet power of Catholicism.

(Christina Capacci is a freelance writer from Inver Grove Heights, Minn. She can be reached at: christinacons@gmail.com)

From the Editor Emeritus/John F. Fink

Yes, it is a fact that we live in an era where science has advanced to the point where we can contemplate God even among humanity's greatest achievements. This is a fascinating time in which we can observe the quiet power of Catholicism in the midst of our busy lives.

From the Editor Emeritus/

Contemplating God, even among humanity's greatest achievements

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Sunday, October 13, 2013

• 2 Kings 5:14–17
• 2 Timothy 2:8–13
• Luke 17:11–19

The Second Book of Kings furnishes this weekend its first scriptural reading at Mass. Once the two books of Kings were a single volume, but time passed and editors divided the volume into two parts. They are among the Old Testament’s historical writings. While they are interested in the careers of the early kings of Israel, as the name implies, none of the Old Testament is primarily about history in and of itself. Instead, the Old Testament books are all concerned with religion, and more precisely with the relationship between God and the Hebrew people. In the view of the ancients, the most important question in life was how to live in faithfulness to God. Nothing else mattered.

So while the kings are prominent in these books, religious figures also are much in evidence. This weekend’s reading is an example. The central personality is not a king, but rather it is Naaman. Two strikes are against Naaman. He is a Gentile, and he is a leper. It was much more than a coincidence of birth, religious choice or bad luck when it came to health. Each circumstance smacked of estrangement from God. Leprosy was seen, for instance, as punishment for sin. Naaman was cured by bathing in the Jordan River. The Jordan formed an important border between the Promised Land, overflowing with life, and the foreign world, filled with treachery and death and people who were unbelievers. Crossing the Jordan symbolized, and indeed was, entry into the land of God’s Chosen People.

After being cured, Naaman went to thank God, represented by the prophet Elisha. It is a story, then, of divine mercy and of recognizing God.

Reflection

None of the lepers cured in this story from St. Luke’s Gospel were presumably Jews, and so likely saw themselves as being entitled to God’s mercy and forgiveness. The 10th leper was different. He was a Samaritan. The Jews would have thought that his ancestors forfeited this gift to divine mercy. Moreover, Samaritan sight was limited, and Samaritan resolve was weak. Nevertheless, the 10th leper realized that God’s mercy had come to him. He gave thanks to Jesus, whom the leper understood to be the bearer of divine mercy.

By sinning, we all have deserted God. We fail to cooperate with his love in the biblical context. With unending love, God cures us of the weakening effects of sin, restores us to life, and welcomes us into the fold of those loyal to him. The key is our own humility and our will to seek God.

Oh, Jesus, is it really true?
Oh, Jesus, was it really you?
You came to me and sat with me.
We talked awhile and shared a smile,
You asked me what you could do,
I gave you my list, a long one, too—
You said you’d carry this for me.
I could give you all my worries.
And looking in your eyes I knew
What really mattered was just loving you
And I didn’t want to leave this place.
Of peace and light, of hope and grace.
If I only could stay a little more.
And feel your loving, warm embrace—
You looked at me with loving eyes,
So kind and gentle, so wise.
You know me all so well
No words were needed any more.
We said our prayer together.
I knew your visit was almost through,
But I would come back and talk to you—
Another day, another time.

By Gina Langferman

Gina Langferman is a member of St. Barnabas Parish in Indianapolis. She wrote this poem at Our Lady of Fatima Retreat House in Indianapolis after participating in a guided meditation led by Father James Farrell, Fatima’s director. People walk on the Gospel Trail near Nazareth, Israel. It is a 37-mile-long trail that follows the path of Jesus to be believed to have taken on route from Mount Precipice to Capernaum.

Daily Readings

Monday, October 14
St. Callistus I, pope and martyr
Romans 1:1–7
Psalm 8:1–4
Lk 11:29–32

Tuesday, October 15
St. Teresa of Jesus, virgin and doctor of the Church
Romans 1:16–25
Phil 2:19–25
Lk 11:37–41

Wednesday, October 16
St. Hedwig, religious
St. Margaret Mary Alacoque, virgin
Romans 2:1–11
Psalm 62:2–3, 6–7, 9
Lk 11:42–46

Thursday, October 17
St. Ignatius of Antioch, bishop and martyr
Romans 3:21–30
Psalm 130:1–5
Lk 11:47–54

Question Corner

Fr. Kenneth Doyle

Current Church teaching allows for organ donation after brain death is determined

Q Isn’t organ donation murder? Just because you have brain death doesn’t make your whole body dead, especially if your heart and lungs are still functioning. Doctors try to keep a patient alive until the last organ is “harvested,” which I think is wrong. They can’t even guarantee that the patient won’t experience pain during the process. (Stanley, Wis.)

A The Catechism of the Catholic Church states that “organ donation after death is a noble and meritorious act, and is to be encouraged as an expression of genuine solidarity” (§2296).

One of the strongest advocates of organ transplants was Pope John Paul II, who in a 1994 address to a medical conference in Rome in 2000, said: “Transplants are a great step forward in science’s service of man, and not a few people today owe their lives to an organ transplant. Increasingly, the technique of transplants has proven to be a valid means of attaining the primary goal of all medicine—the service of human life.”

Brain death is the criterion used to determine that death has occurred in the great majority of cases of organ donation in the United States. It was a standard developed by Harvard researchers in the late 1960s. In the allocation referred to above, Pope John Paul II said that “the complete and irreversible cessation of all brain activity, if rigorously applied, does not seem to conflict with the essential elements of a sound anthropology.”

In recent years, a few Catholic ethicists have suggested that the current neurological standard for determining death through lack of brain function needs to be rethought. But Dr. John Haas, head of the National Catholic Bioethics Centre, said in a 2011 essay: “Catholics may in good conscience offer their organs after death based on neurological or cardiopulmonary criteria according to current Church teaching. This does not mean that the teaching is not to be regarded as definitive and may be modified on the basis of future scientific discoveries. However, it does mean that, at this point in time, the teaching can be followed with a clear conscience.”

As to the possibility of pain to the patient in the process of harvesting organs, that seems unlikely since response to external stimuli is one of the tests done in determining brain death. Much has been made of a 2009 case from New Zealand where a woman woke up on the operating table as surgeons were preparing to harvest her organs. But the case drew attention precisely because it was so out of the ordinary. The state health department found that doctors had performed the operation despite brain death by ignoring signs that the woman was still alive.

Q I just read a story in my Catholic paper about an Episcopal priest who became a Catholic. He was allowed to become a Catholic priest. The man has a wife and three children. But single men who enter a Catholic seminary are not allowed to marry. How is that fair? Why should an exception be made for someone who converted? (Baton Rouge, La.)

A Since 1980, in what is termed by the Vatican a “pastoral provision,” Episcopal priests in the Unites States who convert to Catechismic could be ordained as “permanent deacons” (ordination after death but based on neurological or cardiopulmonary testing) to be ordained Roman Catholic priests—even if they are married. The Vatican specified that if the former Episcopal priest were single, he would indeed take a vow of celibacy, and if one later became a widower, he would not be allowed to remarry.

To me, the pastoral provision seems a reasonable accommodation on the Vatican’s part. Why not make good use of the man’s theological, liturgical and pastoral background and let him be ordained and minister as a Catholic priest? You ask it as “fair.” Sure it’s fair. The man, when he became an Episcopal priest, had no obligation to celibacy. Now that he has converted, would it be humane—or even just—to make him leave his wife and family in order to continue in ministry? As a Catholic priest, when I was ordained, I understood that celibacy was part of the package and chose voluntarily to take that on. Now that married former Episcopal priests have joined me in ministry, far from resenting it, I’m just glad to have the help.

The pastoral provision serves as a reminder that celibacy is part of the discipline of the Latin Church and not its dogma—something that the Vatican’s new secretary of state has reminded us of lately, and something that we’ve always known, since even when married men are ordained to the priesthood in the various Eastern Catholic Churches.

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The priests serving our archdiocese are listed elsewhere to state date of death. Obituaries of archdiocesan 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.


Cardinal sees religion’s soul, head, heart embodied in three popes

RYE, N.Y. (CNS)—The three most recent popes exemplify the soul, head and heart of religion, Cardinal Timothy M. Dolan of New York told an interfaith group on Sept. 29.

“Religions come close to the pope for spiritual guidance and example,” he said. “Every religion, faith, church, organization, family needs a soul, a head and a heart.”

Cardinal Dolan addressed more than 600 people at the 35th annual conference of the Rye Women’s Interfaith Council, convened at the Church of the Resurrection in Rye. He acknowledged that the program was postponed from March to accommodate “my flimsy excuse of having to do some prep to elect a new pope. Thank you for your patience.”

Blessed John Paul II was a “particularly glowing example of the primacy of the soul,” Cardinal Dolan said. Despite the challenges he faced in war-torn Poland and throughout his life, the cardinal said, Blessed John Paul lived the words he spoke to the public when he was elected pope in 1978: “Be not afraid.”

“The primacy of the spiritual, the essence of the soul,” he said, was demonstrated during the pope’s June 1979 visit to Poland, when 1.5 million people gathered for Mass chanted spontaneously for 17 minutes: “We want God!”

Blessed John Paul “died before the world, and was buried while he was alive,” Cardinal Dolan said. “We know that he died, but not in the way we can know death of someone we loved. We can know our loved ones going to sleep, but we don’t know when we’re sleeping and when we’re dead.”

Cardinal Dolan said: “Soul, head, heart; we ask for the clergy to thrive in the sanctuary from five different houses of worship.”

Papal tomb

A visitor uses an iPad to take a photo of the tomb of Blessed John Paul II in St. Peter’s Basilica at the Vatican on Sept. 30. Pope Francis set April 27, 2014, as the date for the canonization of Blessed John XXIII and John Paul II. The pope made the announcement on Sept. 30 during a gathering of cardinals and promoters of the sainthood causes of the two late popes.
Robin at 317-506-8516. See photos, maps. Call the Gulf of Mexico. Meet Indpls. Beachfront condo

Beached—wound up in the net. Too tight.”

and under his massive chin. Finally, Jesus

and taking him behind both ears pulled

Reviewed by John F. Fink

the largest fish. When the fisherman replied

Taurus and Daemon met a fisherman with

was about to be stationed in a country of

named Taurus, as mean as the dog. Taurus

kill him. He was saved by a Roman soldier

(Tale of a Fighter Dog)

Medicare

After arriving in that land, one morning

he turned against

and eventually

knew how to stalk

wanted to catch the bird, but he couldn’t

something, and a bird hovered over the head

from a person Daemon couldn’t smell said

—An excerpt from No Pulling Back

The Roman Catholic Archdiocese of Indianapolis is seeking a full-time Program Coordinator for Pro-Life and Family Ministries to work with us as we proclaim and uphold the dignity of each human person from the moment of conception to natural death. The program coordinator will assist in developing, coordinating and implementing the United States Conference of Catholic Bishops’ Pastoral Plan for Pro-Life Activities by providing support for events and programs, including Respect Life Sundays, Respect Life Petition, Respect the Life of Roe vs. Wade, Culture of Life Dinner, Fortnight for Freedom, Respect Life Sunday, Project Rachel Retreats, Local Solemn Observance of the Pro-Life Home, and Holy Family

Authentication. The book is

Angels’ Corner

She has written a gripping story of the

conversion of a canine St. Augustine that

keeps your interest from start to finish.

(John F. Fink is editor emeritus of

The Criterion. No Pulling Back (Tale of a

Fighter Dog) is available from both Amazon

and Barnes and Noble. Amazon is selling the

printed paperback for $13.46, and a Kindle

edition for $4.95. Barnes and Noble’s prices

are $13.63 for the printed edition and $4.70 for

a Nook Book. The book is also available at

the Catechetical Cross Catholic Gift Shop

(Taste of a Fighter Dog)

No Pulling Back

(Tale of a Fighter Dog)

—John F. Fink in his review of No Pulling Back

(Tale of a Fighter Dog)
JW Marriott Indianapolis
Reception at 6:30 p.m.  |  Dinner at 7:30 p.m.
Black tie optional

Honorary Chairs include Governor Mike Pence; Archbishop Joseph W. Tobin, C.Ss.R.; United States Representative Susan W. Brooks; United States Representative André Carson; Senator Richard G. Lugar; Mayor Greg Ballard; and State Representative Robert Behning

Co-Chairs Vincent C. Caponi and Bryan A. Mills

Scholarship Co-Chairs Mike and Bea Becher

All proceeds from the Marian University Making Miracles Gala go to support Marian University scholarships and priority Marian University projects.

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