



The

# Criterion

Serving the Church in Central and Southern Indiana Since 1960

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## Lifetime of love

Couples share stories and memories at Jubilee Mass, reception, page 9.

## 'Blessed beyond words'

### 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 shapes and guides his marriage, his fatherhood and his playing career.

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*.



Offensive lineman Joe Reitz prepares to block a defender during an Indianapolis Colts football game.

**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 **See FAITH, page 2**

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

By Natalie Hoefler

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 Sunday Mass at SS. Peter and Paul Cathedral in Indianapolis, celebrated by Bishop Christopher J. Coyne, and attended by an estimated 600 people.

Rebecca Niemeier, 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



Bishop Christopher J. Coyne

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 to overcome, but an opportunity to embrace.

"If we want to move mountains—like **See RESPECT LIFE, page 8**

## Pope, 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. Worldliness "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.

"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

**See ASSISI, page 5**

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



# FAITH

continued from page 1

is very important, but faith and serving God are what really matters.

“When you’re worried, when life isn’t going your way, you have prayer to give you peace. One of my favorite Bible verses is Philippians 4:6-7. [‘Have no anxiety at all, but in everything, by prayer and petition, with thanksgiving, make your requests known to God. Then the peace of God that surpasses all understanding will guard your hearts and minds in Christ Jesus.’] God will give you peace to transcend your human understanding. I’ve always tried to pray.”

**Q. You’re part of a team that has witnessed up close head coach Chuck Pagano’s battle with cancer, his recovery and his comeback. What impact has that experience—and how it rallied the team and the community—had on you?**

**A.** “Faith is his rock. It helped pull him through. And you could see how the city, the state and the country were pulling for him. Now, he’s trying to give back. It shows the kind of man he is—of serving others and putting them in front of himself.”

**Q. Who are the people who have had the most influence on your faith?**

**A.** “My parents, Jane and Dave. My dad has taught me what it means to be a man, a father and a husband. Another major influence is Father Richard Doerr. He was at St. Louis de Montfort [Parish], and he’s now the pastor at Our Lady of Mount Carmel [Parish]. He married my wife and me. He’s been a big spiritual influence on me, someone who has helped me in my faith.”

**Q. I’ve been told that your wife, Jill, is also deeply rooted in her faith.**

**A.** “She’s a convert to the Church. Going to church, she saw a lot of loving, spiritual families. She said one day that she was going to RCIA [Rite of Christian Initiation of Adults]. She learned more and more how deeply rooted are the things we do in the Catholic Church, and the reasons behind them. The more she learned about it, the more she loved it.”

**Q. What role does faith play in your marriage?**

**A.** “It plays a huge role. We always try to keep God at the center of our life.”

“Someone told me to think of our marriage as a triangle—with each of us on one side leading up to God. We’ve tried to keep faith as the most important thing for each other and as a couple. We pray every night as a family, and we go to Mass together. We feel if we make our faith life stronger, our family life will be even stronger.”

**Q. What impact does being a father have on your faith?**

**A.** “It just brings so much more love into your life. You realize the importance of faith in your life, and you want that for your children. You realize your duty to raise your children in your faith. It takes your faith to the next level. You’re not just worried about you or your spouse. You’re



Jill and Joe Reitz and their daughter, Juliana, show their joy when the latest member of their family, A. J., was born in June. The new son and brother has added another blessing in their lives.

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

—Joe Reitz, Indianapolis Colts offensive lineman

worried about your children as well.”

**Q. Talk about your involvement in the men’s group at Our Lady of Mount Carmel Parish.**

**A.** “It’s called ‘This Man is You.’ It’s all about what it means to lead your household. We meet on Monday mornings at 6:30. That can be tough after a game on Sunday, but once you’re there, you get fired up. There were 150 guys there. You talk about your faith and your family. You realize they’re more important than football.”

**Q. You were recently involved in a fundraiser to fight homelessness. What are some of the ways you try to make a difference in the community?**

**A.** “My wife and I got involved in tackling homelessness to help the Horizon House downtown. I really like to talk to kids at the middle school level. And I go to Riley Hospital to sing Christmas carols to the kids. That’s something the Colts are good at organizing. I think it’s our duty to give back to the community.”

**Q. Another way you give back is by leading a sports camp at St. Louis de Montfort Parish. Talk about that.**

**A.** “We do it every February inside. It’s both a football and basketball camp, because I’ve played both. We have about 60 to 70 kids there. A lot of parents and high school students volunteer. It’s a great day. St. Louis de Montfort has been instrumental in my life. It’s a way to give back to the Church and the community that raised me.”

**Q. On game days, do you still get the time to attend Mass?**

**A.** “There’s a Mass and a chapel service in the hotel the night before the game. That’s really cool. It’s something I’m very happy for during the season. It would be tough if you couldn’t get to Mass for the 16 or 17 Sundays during the season.”

**Q. Your wife uses the phrase, “Blessed beyond words,” to describe herself on her Twitter account. Do those words seem to describe your life at this point?**

**A.** “I have a loving wife, and she’s so unselfish. And we have two beautiful children. God really has given our family many blessings. It’s something to be thankful for every day.” †

## 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 on May 6, 1834, 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 tours, music, food and presenters in a “Catholic 101 Tent,” including keynote speaker Tim Staples, director of apologetics and evangelization at the El Cajon, Calif.-based Catholic Answers apostolate.

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.

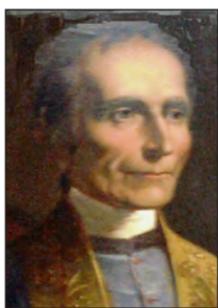
The daylong event will also include

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.

(For information on the day’s events, including tickets to the concert, call Zoe Cannon at 812-882-0444, or check the Facebook page for “Feast of Booths Vincennes” for more information.) †



Servant of God Simon Bruté

## Corrections

Therese Langsenkamp’s name was misspelled in the “Celebrate Life dinner announces ‘banner 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, Ind. †

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## UNITED CATHOLIC APPEAL: *Christ Our Hope*



# 'Helping us help parishes throughout the archdiocese'

By Natalie Hoefler

(This is the second in a series of four articles looking at how "United Catholic Appeal: Christ Our Hope" 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 questions about the faith, 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: Christ Our Hope" (UCA) that go toward helping archdiocesan ministries proclaim the word of God throughout central and southern Indiana.

The appeal helps the archdiocese in three specific ways—proclaiming the word of God, celebrating the sacraments and exercising the ministry of charity.

This week, we highlight the works of three archdiocesan ministries that proclaim the word of God—the Office of Young Adult and College Campus Ministry, Catechesis for Persons with Disabilities, and the Office of Catholic Education.

### 'Investing in the future and the present'

The archdiocesan Office of Young Adult and College Campus Ministry "is making an investment in the future," says Matt Faley, director of the ministry.

"But it's also an investment in the present. We see on a daily basis the grace that comes from young adults who want to serve and give their heart to the Church."



Matt Faley

Faley sees this age group "struggling with a lot of the same questions we all struggle with—the idea of freedom and what it means to be a Christian in a world where it's difficult to be a Christian.

"They're doing that in a world where it's harder and harder to say, 'I'm going to take

an intentional step to seek this out and find the people around me to help me get there.' It's a lot harder."

Funded in part by the United Catholic Appeal, the Office of Young Adult and College Campus Ministry reaches out to that age group "to form them into leaders and active members of parishes," says Faley. "We're helping show young adults that path to priesthood, religious life and sacramental marriage."

The ministry does so through numerous educational, spiritual, service and social events on a regular basis.

And starting in February, they will offer a series of Catholic sports intramural programs "with the hope to cast the nets wide, and to bring people together in community and call them deeper from there."

Faley says those who are not young adults also benefit from the ministry.

"If you're not in college, you might have a kid that's in college, or a grandkid or niece or nephew. But this also has direct correlations on the future of the culture and the future of the world."

He sees the impact of the ministry every day in the lives of young adults who might otherwise stray from the faith.

"One guy was searching, involved in the Church from a distance but living the life of a college student. He had some burning questions in his heart, and he didn't know what to do with them.

"He came to a Theology on Tap event and was moved so much that he started coming to every [Theology on Tap event] throughout the summer. He started being actively involved in the young adult ministry. He decided to go on a retreat that we sponsored, and there he felt the Lord calling him to lay ministry.

"He is now serving the Church as a coordinator for youth ministry at a parish in the archdiocese."

### 'We want them to fall in love with the faith'

Kara Favata, the archdiocese's first-ever assistant director for special religious education, is thrilled with her new ministry, Catechesis for Persons with Disabilities, which is made possible in part by UCA funding.



Kara Favata

"Awareness is huge," she says, "[for] welcoming people with disabilities back into their churches. They need to know that their church is their community, their home, that they are welcome."

Awareness is one segment of a three-pronged approach being implemented by the ministry for persons with disabilities, along with inclusion and specialized approaches.

To raise awareness, Favata meets with parish directors of religious education and pastoral associates to help them understand that those with disabilities often fall away from the Church for various reasons. She talks with them about those reasons, teaches hands-on approaches to welcome them back, encourages awareness fairs and submits informational advertisements to parish bulletins.

Once awareness is raised, says Favata, including persons with disabilities into parish life is essential.

"We have plans to help develop inclusion teams in each parish," says Favata. "But right now, we help priests and directors of religious education know what resources are out there that help persons with disabilities receive sacraments.

"We also encourage parishes to invite these persons to be involved—to lector or take up the gifts if they are comfortable with that."

The third aspect of catechesis for persons with disabilities is to develop special approaches to teaching the faith and encouraging an active faith life.

"We need to provide a variety of opportunities in order

for that to happen," says Favata. "We want to help educate parents that it's OK to sometimes do a program where children with needs feel relaxed, where they get less of that sensory pressure in Mass or in a religious education class.

"It doesn't mean just sticking them in a religious education class because that's their only chance to be 'normal.' It means providing support for the teacher, for the aides, for the materials you're going to pass out, to help that child learn in their style, with their needs, so they can be part of the group.

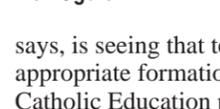
"We want them to feel like this is their home. We want them to fall in love with their faith. The United Catholic Appeal will help make this possible."

### 'Helps us help parishes'

"It's not about how [the Office of Catholic Education] is helped, but about how people through the archdiocese are helped," says Ken Ogorek, archdiocesan director of catechesis, when considering the UCA funds distributed to the Office of Catholic Education (OCE).

For starters, says Ogorek, "The UCA helps provide part of our budget for me to help pastors and search committees hire people to run catechetical programs.

"Who runs these programs is very, very important. It's the people we put in place to run these programs that in many ways make or break the effort to evangelize and teach the faith, at least the human side of the effort. We couldn't do it without the appeal."



Ken Ogorek

Equally important, Ogorek says, is seeing that teachers of the faith receive appropriate formation to do their job. The Office of Catholic Education provides catechetical formation and certification opportunities.

"Over the past two summers, I've taken five parish administrators of religious education as first-time attendees to the annual St. John Bosco Conference [for catechists at Franciscan University of Steubenville, Ohio]. We'd like to take more catechesis education leaders to the conference, and the appeal will help with that."

When it comes to giving to parishes and the United Catholic Appeal, Ogorek sees both as imperative.

"Both St. Francis Xavier and St. Theodora Guérin, patrons of our archdiocese, show us by their lives that the Church is both a local experience and a broader experience. In catechesis, we work hard both to instill a love of parish and a broader vision of Church."

With 1.8 million non-Catholics in the area of the archdiocese, says Ogorek, "We can't do that without the appeal."

(For more information on the United Catholic Appeal, log on to [www.archindy.org/uca](http://www.archindy.org/uca) or call the Office of Stewardship and Development at 317-236-1425 or 800-382-9836, ext. 1425.) †

## Pope Francis, cardinal advisers looking at major overhaul of Roman Curia

VATICAN CITY (CNS)—Pope Francis and his international Council of Cardinals are laying out plans to completely overhaul the Roman Curia, underlining its role of "service to the universal Church and the local Churches," the Vatican spokesman said.

As the pope and the eight cardinals he named to advise him began the final session of their Oct. 1-3 meeting, Jesuit Father Federico Lombardi, the Vatican's spokesman, said the role and responsibilities of the Vatican

secretary of state, the revamping of the world Synod of Bishops, and the Vatican's attention to the role and responsibility of laity also were major themes of discussion.

Father Lombardi said the group's agenda was partially dictated by the pope's own timetable. Pope Francis has

named Archbishop Pietro Parolin to be his secretary of state and has given him an Oct. 15 start date, so it made sense to discuss how the pope and cardinals see his role in a renewed curia.

Under the terms of Blessed John Paul II's constitution "Pastor Bonus," a 1988 reform of the curia, the Secretariat of State includes two sections: One section deals with foreign relations and the other deals with internal Church matters. "Pastor Bonus" said the secretariat was to "foster relations" with other Curia offices and "coordinate their work."

Father Lombardi said the pope and the cardinals emphasized the role of the Secretariat of State as "the secretariat of the pope," and said the discussions included "the hypothesis of a new figure—the 'moderator of the curia'" to ensure greater communication and cooperation among the Curia offices.

The discussions, Father Lombardi said, are going clearly in the direction of an apostolic constitution to replace "Pastor Bonus," and not simply "cosmetic

retouches or marginal modifications" of the 1988 document.

Possible changes to the organization of the world Synod of Bishops, which has been a periodic gathering of bishops from around the world to discuss a specific theme of Church life, were moved to the top of the meeting's agenda because the synod council was meeting at the Vatican on Oct. 7-8, the spokesman said.

Father Lombardi said the pope is expected to decide the theme for the next synod "in the coming days."

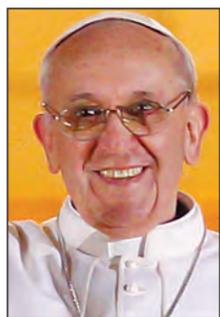
The eight cardinals—six of whom currently serve as diocesan bishops—brought to the meeting with the pope suggestions they received from Church leaders around the world. One of the topics mentioned most often, Father Lombardi said, was concern for the role of the laity in the Church and the world.

The pope and his cardinal advisers talked about "how to ensure that this dimension of the Church's reality is more adequately and effectively recognized and followed in the governance of the Church," Father Lombardi said.

The vast majority of the Catholic Church's 1.2 billion members are laypeople, the spokesman said. Their activities and needs are followed by the Pontifical Council for the Laity, which is "very active," he said, but does not have the profile or authority of a Vatican congregation, such as those for bishops, for priests and for religious.

Pope Francis has asked his eight cardinal advisers for counsel on the Vatican's finances, as well, Father Lombardi said, but the theme was not treated in depth at the October meeting because Pope Francis also appointed several special commissions to look into specific aspects of the Vatican's finances, budgeting process and the Vatican bank, and those commissions are still at work.

At the end of their meeting, council members announced they would hold their second meeting with the pope on Dec. 3-5, and they planned to meet again at the Vatican in February "so that the work of the council, especially in this initial phase, can proceed quickly," Father Lombardi said. †



Pope Francis



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## Editorial



Cardinal Timothy M. 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 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 advance and provide health care, and now we are being burdened because of the same Catholic values that compel us into these ministries! All in a country that puts religious liberty first on the list of its 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 won't run from."

The Obama administration has dug in its heels and refused to compromise on three key issues of religious liberty: 1) The HHS mandate's narrow definition of "religious employer" arbitrarily distinguishes between houses of worship and ministries of service; 2) Ministries of service—including hospitals, social service agencies, schools and all other types of faith-based organizations are treated as "second class" entities with no acknowledgement of the religious values that are at the heart of their missions; 3) No relief at all is available to business owners whose fundamental values (religious or social) put them at odds with the so-called preventive services that the mandate requires them to provide.

Cardinal Dolan vows that the Church will continue to fight against the efforts of a secular government agency, the Department of Health and Human Services (HHS), to impose its values on religious organization and people who are "conscientious objectors" when it comes to certain provisions of health care reform.

"We are continuing our efforts in

Congress and in the courts, and 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 provide 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 what religious liberty is all about. It's 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.

Catholics, unite! Write to Congress and the president. Express your dismay and displeasure at the false dichotomy that has been created by arbitrarily connecting universal health care with unacceptable restrictions on religious liberty! Confirm by your words and actions that we Catholics do not divide our houses of worship (our parish communities) and our ministries of service (schools, health care and social service agencies).

All spring from the Great Commission of Jesus (the only mandate that we find universally binding) to extend to all nations and peoples the mission and ministry of Jesus—to pray, to teach, to heal and to serve.

—Daniel Conway

## Making Sense of Bioethics/Fr. Tad Pacholczyk

### The ethics of donating money to charitable foundations

Private foundations and non-profit groups are frequently involved in advocating for particular causes, ranging from cancer



research to protecting the environment.

Some of these foundations rely almost exclusively on charitable donations to carry out their promotional work. Potential donors seeking 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 rarely discussed 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 shown to correlate with an elevated incidence of breast cancer. More than 28 different studies over a period of 45 years have shown abortion to be a significant risk factor for breast cancer.

In fiscal year 2009, Komen affiliates contributed around \$730,000 to programs sponsored by Planned Parenthood, and in fiscal year 2010, they contributed about \$569,000. In January of 2012, the Susan G. Komen Foundation courageously decided that it would discontinue its financial support of Planned Parenthood.

In the media firestorm that ensued, Komen experienced the backlash reserved for those who dare to cross the pro-abortion lobby. After little more than 24 hours, the Komen Foundation withered under the pressure, reversed itself, and assured the public it would continue to make funds available to Planned Parenthood. This backsliding solidified the beliefs of many donors that the Komen Foundation could not be trusted with their funds.

Komen's support for the abortion provider may stem from the fact that Komen's founder, Nancy Brinker, is a longtime promoter of Planned Parenthood, having served as an advisory board member for the organization's Texas affiliate.

John Hammarley, a spokesman for Komen, indicated that about 20 of Komen's 122 affiliates are responsible for the money that goes to Planned Parenthood, and has claimed that those funds are used only for breast cancer treatment, education or screening programs that happen to be affiliated with the abortion group.

Planned Parenthood, however, is not licensed to provide screening beyond Level 1 breast examinations—the same exam that can be done by a woman in her shower, or in any clinic or physician's office. They do not even perform mammograms.

Even if they did provide serious breast cancer screening, it would still remain a financial fact of life that an organization that receives money for "Project A" can divert other funds in its budget to "Project B." Every dime that Komen provides to Planned Parenthood allows a different dime

to be freed up for overhead, supplies, equipment and personnel to perform abortions.

When foundations have a generally sound list of activities, but promote an intrinsically immoral activity as well (e.g. abortion, human embryonic stem-cell research, contraception, etc.), one must consider the serious matter of the interchangeability of donated funds.

If we engage in fundraising for such organizations, even if they assure us that specified funds will only be used for activities with an ethical profile, it can end up being little more than a shell game.

In this sense, there is a real danger that our fundraising activities will not only engender scandal, but may even contribute to the perpetuation of grave evils like abortion and human embryonic stem-cell research.

Our fundraising initiatives need to be carefully directed toward foundations and organizations without such connections to intrinsically immoral actions.

Donors who are concerned about the use of funds by Komen may wish to consider alternative groups such as the National Breast Cancer Foundation, an organization that funds mammograms, or the Breast Cancer Prevention Institute, which offers information on avoidable risks including abortion.

The Iacocca Family Foundation, to consider another example, promotes cutting-edge diabetes research without supporting human embryonic stem-cell research. Some smaller, local organizations may also have suitable profiles for us to be able to support their work unreservedly.

A determined decision to redirect our fundraising energies can also have a powerful practical impact, serving to evangelize and provide witness, as organizations become aware of the reasons why such efforts are being channeled away from them.

(Father Tadeusz Pacholczyk, Ph.D. earned his doctorate in neuroscience at Yale University and did post-doctoral work at Harvard University. He is a priest of the Diocese of Fall River, Mass., and serves as director of education at The National Catholic Bioethics Center in Philadelphia. See [www.ncbcenter.org](http://www.ncbcenter.org).) †

## Letters Policy

Letters from readers are published in *The Criterion* as part of the newspaper's commitment to "the responsible exchange of freely-held and expressed opinion among the People of God" (*Communio et Progressio*, 116).

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

The editors reserve the right to select the letters that will be published and to edit letters from readers as necessary based on space limitations, pastoral sensitivity and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 300 words) are more likely to be printed.

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

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

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

# ASSISI

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concluded an initial series of meetings on Oct. 3 at the Vatican.

Pope Francis' talk in the archbishop's residence, one of six addresses he delivered during his daylong visit to Assisi, was to a group of poor people receiving assistance from local Catholic charities, whom he later joined for lunch.

"Many of you have been stripped by this savage world, which doesn't provide work, which doesn't help, to which it makes no difference that children die of hunger," he said.

The pope mourned the African immigrants killed in the previous day's sinking of a boat near the southern Mediterranean island of Lampedusa, where in July he made his first trip as pope outside Rome.

"It doesn't matter [to the world] that people must flee slavery and hunger in search of liberty. With how much pain, so often, we see that they find death," he said. "This is a day of weeping. The spirit of the world does these things."

As he often does, the pope set aside his prepared remarks and spoke entirely off the cuff.

He did the same thing earlier in the morning, when he addressed a group of disabled children and young people and their caregivers at a Church-run rehabilitation center, the first of a dozen stops on his tightly packed schedule.

Pope Francis spent about 45 minutes prior to his talk personally greeting the young patients, many of whom were confined to wheelchairs. Throughout his visit, the room resounded with their cries and moans.

"We are among the wounds of Jesus," the pope said. "Jesus is hidden in these kids, in these children, in these people. On the altar we adore the flesh of Jesus, in them we find the wounds of Jesus."

The pope noted that Jesus' body after the resurrection was unblemished except for the five wounds he had received during his crucifixion.

"He wanted to preserve only the wounds, and he took them with him into heaven," the pope said. "We treat the wounds of Jesus here, and he, in heaven,

shows us his wounds and tells all of us: 'I am waiting for you.'"

In the pope's undelivered remarks at the rehabilitation center, he called for more "works of the culture of welcome, works animated above all by profound Christian love, love for Christ crucified, for the flesh of Christ."

The pope's morning in Assisi culminated in a Mass that he celebrated in the square outside the Basilica of St. Francis.

In his homily, the pope disputed what he characterized as popular misconceptions of St. Francis and his legacy.

"Many people, when they think of St. Francis, think of peace," he said. "Very few people, however, go deeper."

"What is the peace which Francis received, experienced and lived, and which he passes on to us?" the pope asked. "It is the peace of Christ, which is born of the greatest love of all, the love of the cross."

He later added, "Franciscan peace is not something saccharine. Hardly. That is not the real St. Francis. Nor is it a kind of pantheistic harmony with the forces of the cosmos. That is not Franciscan either; it is a notion some people have invented."

Celebrating St. Francis' love for all creation, the pope said that the saint "bears witness that man is called to safeguard man, that man is at the center of creation, where God the creator wanted him."

Pope Francis also paid tribute to his namesake as a "man of harmony and peace," and drew attention to those "who are suffering and who are dying because of violence, terrorism or war, in the Holy Land, so dear to St. Francis, in Syria, throughout the Middle East and everywhere in the world."

The pope's day in Assisi included visits to various sites associated with St. Francis, including his tomb in the Basilica of St. Francis; the Church of San Damiano, where the saint had a vision of Jesus; the hermitage where he went to pray in isolation; the small "Porziuncola" church, now contained inside the Basilica of Santa Maria degli Angeli, where he founded the Franciscan order; the tomb of his friend St. Clare; and the cathedral where St. Francis and St. Clare



Pope Francis celebrates Mass in the piazza outside the Basilica of St. Francis in Assisi, Italy, on Oct. 4.

were baptized.

In a short impromptu talk to cloistered nuns at the Basilica of St. Clare, the pope voiced sympathy over the challenges of community life and urged them to strive for harmony.

"The devil takes every opportunity to divide. He says, 'I don't wish to speak ill but ...' And the division begins," the pope said. "Foster friendship among yourselves, family life, love, that your monastery not be a purgatory but a family."

Later in the afternoon, addressing diocesan clergy, religious and laity in the cathedral, Pope Francis charmed the crowd like a folksy parish priest, drawing frequent laughter and applause.

"Enough with these interminable, boring homilies of which nothing can be understood," said the pope, who favors short sermons typically based on three key words.

Encouraging pastors to be close to their flocks, the pope recalled one who had told him that he knew the names of all the families—and the dogs—in his parish. "What could be more beautiful?" he asked.

"I always advise newlyweds: 'Argue as much as you want,'" he said. "If the plates fly, let them. But never let the day end without making peace, never." †



Nuns watch from a window as Pope Francis celebrates Mass in the Italian town of Assisi on Oct. 4. The pontiff was making his first pilgrimage as pope to the birthplace of his papal namesake.

## 'Prayer and action' give hope that reform still possible, says marcher

WASHINGTON (CNS)—In Phoenix, Boston, Los Angeles, Minneapolis, St. Louis and more than 150 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 reading: "Immigration reform now!" "No more raids" and "Papers for my parents."

"Unfortunately, immigration reform has become a political question," said Phoenix Auxiliary Bishop Eduardo A. Nevares, who spoke to marchers outside the church. "For us in the Church, it's a religious question. Jesus Christ told us that what we do to the least of our brothers and sisters, we do to him."

The procession in Phoenix followed a float bearing images of Our Lady of Guadalupe and the risen Christ. Traditional Mexican dancers, whose performances honor Mary, followed close behind.

In New York, marchers gathered at Cadman Plaza and walked across the Brooklyn Bridge, carrying signs urging the U.S. House of Representatives to pass a comprehensive immigration reform bill. The Senate

passed such a bill in June, but there's been little interest in the House in taking up that bill. After a bipartisan committee attempting to draft a similar bill in the House fell apart last month, House Democrats introduced their own bill in early October, but there is no indication that the House Republican leadership will move the bill.



Bishop Eduardo A. Nevares

The New York event featured remarks by several Democratic members of Congress, union leaders, and activists from ethnic and immigrant organizations.

In many cities, the rallies and marches began or ended at Catholic churches.

In Florida, prayers led off a pair of walks from Winter Garden to Tampa and from Clearwater to Tampa, conducted in seven-day treks to draw attention to the need for immigration reform. The kickoff on Oct. 7 and the closing 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 law enforcement officers who arrest undocumented immigrants for minor offenses from holding them to be transferred to immigration authorities.

Speakers in Phoenix summed up issues that were bringing out people around the country to the immigration events.

Christians are required to be "the voice 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." †

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317-236-1548 or 800-382-9836, ext. 1548  
[chill@archindy.org](mailto:chill@archindy.org)

## Events Calendar

### October 11-12

Oldenburg Academy, 1 Twister Circle, Oldenburg. **Alumni Homecoming**, Fri., Hillcrest Golf and Country Club, 850 N. Walnut St., Oldenburg, distinguished alumni event, \$40 per person; Sat., registration 9 a.m., Mass 11 a.m., lunch. Information: [www.oldenburgacademy.org/alumni/alumni-homecoming.aspx](http://www.oldenburgacademy.org/alumni/alumni-homecoming.aspx).

### October 11-13

Friends Church, 203 S. East St., Plainfield. **The World Day to Abolish the Death Penalty Conference**, Information: <http://journeyofhope.org/conference>.

### October 12

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

St. Andrew the Apostle Parish, 4052 E. 38th St., Indianapolis. **"St. Andrew**

**Fest,"** homecoming, dinner, entertainment, games, 5:30-8 p.m. Information: 317-546-1571.

Rama Service Station, 560 N. State Road 235, Greenwood. **"America Needs Fatima,"** public square rosary led by Msgr. Tony Volz, noon. Information: 317-985-1950.

St. Vincent de Paul Parish, 1723 I St., Bedford. **"America Needs Fatima"** rosary rally, noon. Information: 812-275-6539, ext. 227 or [candrews1148@comcast.net](mailto:candrews1148@comcast.net).

St. Anthony of Padua Parish, 316 N. Sherwood Ave., Clarksville. **Haiti Ministry family social**, 5-9 p.m., free-will donation. Information: 812-614-1784 or [saintanthonyhaitiministry@yahoo.com](mailto:saintanthonyhaitiministry@yahoo.com).

St. Louis de Montfort Parish, 11441 Hague Road, Fishers (Diocese of Lafayette), Ind. **Knights of Columbus and Respect Life Committee,**

**Mass, 5 p.m., chili supper,** 6 p.m., speaker Kris Bussick, founder of the O'Connor House, a nonprofit organization for homeless women in crisis pregnancies and their children, free-will donation. Information: 317-294-5553 or [rzatkulak@sbcglobal.net](mailto:rzatkulak@sbcglobal.net).

### October 13

West Newton Friends Church, 6800 S. Mooresville Road, Indianapolis. **Respect Life presentation, Journey of Hope tour,** 7 p.m., light dinner and discussion, 6:15 p.m. Information: 317-856-5967.

SS. Francis and Clare of Assisi Parish, 5901 Olive Branch Road, Greenwood. **Memorial service for those who have lost children during pregnancy and early infant death,** 12:30 p.m. following 11:15 a.m. Mass. Information: 317-859-4673.

### October 15

Central Christian Church, 701 N. Delaware, Indianapolis. **Respect Life presentation,**

**Journey of Hope tour,** 7 p.m. Information: 317-899-2113.

### October 16

Calvary Cemetery, Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Mass,** 2 p.m. Information: 317-784-4439 or [www.catholiccemeteries.cc](http://www.catholiccemeteries.cc).

Columbus Bar, 322 Fourth St., Columbus. **Theology on Tap,** "Why do you call him 'Father'?" 6:30 p.m. socialize, 7:30 p.m. presentation. Information: 812-379-9353, ext. 241 or [tracaneli\\_stb@yahoo.com](mailto:tracaneli_stb@yahoo.com).

### October 17

Our Lady of Peace Cemetery, Mausoleum Chapel, 9001 N. Haverstick Road, Indianapolis. **Mass,** 2 p.m. Information: 317-574-8898 or [www.catholiccemeteries.cc](http://www.catholiccemeteries.cc).

St. Susanna Church, 1210 E. Main St., Plainfield. **Respect Life presentation, Journey of Hope tour,** 7 p.m., pitch-in dinner, 6 p.m. Information: 317-839-1618.

### October 18

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Mass, breakfast and program, "Why Catholics Give-Why They Should," Kerry Robinson, executive director, National Leadership Roundtable on Church Management, presenter, 6:30-8:30 a.m., \$15 members, \$21 non-members. Reservations and information: [www.catholicbusinessexchange.org](http://www.catholicbusinessexchange.org).

Indianapolis First Friends Church, 3030 Kessler Boulevard E. Drive, Indianapolis. **Respect Life presentation, Journey of Hope tour,** 7 p.m. Information: 317-255-2485.

### October 19

St. Charles Borromeo Parish, 213 W. Ripley St., Milan. **10th Annual "Harvest Dinner,"** 4-7 p.m., \$10 adult, \$4 children 5-12, children 4 and younger no charge, games, pony rides, Mass 5 p.m.

Information: 812-654-2009.

St. Nicholas Parish, 6461 E. St. Nicholas Drive, Sunman. **Servants of God Ministries, Evangelization Conference**, Peter Herbeck, presenter, 9 a.m.-4 p.m., free-will offering, bring a sack lunch, drinks provided, attendees 16 years-adult. Information: 812-623-4450 or [servantsofgod@etczone.com](mailto:servantsofgod@etczone.com).

Knights of Columbus, 624 Delaware Road, Batesville. **Oldenburg Academy Students in Sports (OASIS), all-you-can-eat chicken dinner,** 4-7 p.m., \$10 adults, \$6 children 3-12 years of age. Information: 812-933-0737, ext. 244 or [kwessling@oldenburgacademy.org](mailto:kwessling@oldenburgacademy.org).

### October 20

St. Isidore the Farmer Parish, 6501 St. Isidore Road, Bristow. **Fall Festival,** 11 a.m., food, games, shooting match. Information: 812-843-5713. †

## Retreats and Programs

### October 14

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Divine Wine and Art with Heart,"** Katie Sahn, presenter, 6-9 p.m., \$39 per person. Information: 317-545-7681 or [cmcsweeney@archindy.org](mailto:cmcsweeney@archindy.org).

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

Oldenburg Franciscan Center, Oldenburg. **Men's Night,** 7-8:30 p.m., free-will offering. Information: 812-933-6437 or [center@oldenburgosf.com](mailto:center@oldenburgosf.com).

### 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](mailto:cmcsweeney@archindy.org).

### October 15-17

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **Midweek retreat, Pray Your Way to Happiness,** Benedictine Br. Maurus Zoeller, presenter. Information: 812-357-6585 or [mzoeller@saintmeinrad.edu](mailto:mzoeller@saintmeinrad.edu).

### October 16

Oldenburg Franciscan Center, Oldenburg. **Contemplative Prayer,** Franciscan Sister Olga Wittekind, presenter, 3-4:30 p.m., \$5 per person. Information: 812-933-6437 or [center@oldenburgosf.com](mailto:center@oldenburgosf.com). †

## Ask the questions about life as a Sister of Providence on Oct. 18-20

The Sisters of Providence of Saint Mary-of-the-Woods will offer a discernment weekend at Saint Mary-of-the-Woods, located northwest of Terre Haute, on Oct. 18-20.

Single, Catholic women ages 18-42 are invited to attend.

Those attending will have the opportunity to talk with other women considering religious life, and with those who have recently joined. They can participate in prayer, personal sharing, fun and faith in action.

The weekend's theme is "How do I know what God wants me to do?" There is no charge for the event, and housing and meals are provided.

For more information about the discernment weekend or life as a Sister of Providence of Saint Mary-of-the-Woods, contact Providence Sister Nancy Nolan at [nnolan@spsmw.org](mailto:nnolan@spsmw.org) or call 812-535-2895, or e-mail Providence Sister Editha Ben at [eben@spsmw.org](mailto:eben@spsmw.org) or call 1-800-860-1840, ext. 2895, or visit the Congregations' website at [SistersofProvidence.org](http://SistersofProvidence.org). †

## Day of recollection, continued formation offered for liturgical ministers of music at Saint Meinrad Archabbey set for Oct. 26

St. Boniface Parish in Fulda and St. Meinrad Parish in St. Meinrad are offering a day of recollection and continued formation for liturgical ministers of music at the St. Joseph Oratory at Saint Meinrad Archabbey in St. Meinrad from 9 a.m.-3 p.m. (CST) on Oct. 26.

Cantors, choir members, ensemble members and accompanists are invited to join Janet Sullivan Whitaker for a day of prayer and continued formation.

Whitaker is a veteran musician, cantor, keyboardist, percussionist, composer and clinician, and an experienced presenter of workshops on aspects of liturgical ministry. She has served for 30 years in parish music ministry in the Diocese of Oakland, Calif., and currently serves as full-time director

of music and liturgy at St. Joan of Arc Parish in San Ramon, Calif.

Participants will be invited into a deeper understanding of the art of leading the assembly in sung prayer as a liturgical minister. Practical advice will be offered to help parish pastoral musicians strengthen and develop individual skill and confidence needed to serve more effectively.

Following the program, participants are invited to share with Whitaker in leading the assembly at the 5 p.m. Mass at St. Boniface Church.

The cost is \$25 and includes lunch. Reservation deadline is Oct. 23.

For more information or reservations, call 812-357-2471. †

## Little Wish Foundation hosting special event on Nov. 1 in Carmel

The Little Wish Foundation, founded by Liz Niemiec, a young Catholic who attends Butler University in Indianapolis, is hosting a Wine/Beer Tasting Dinner Event at The Mansion at Oak Hill, 5801 E. 116th St. in Carmel, at 6 p.m. on Nov. 1.

The evening begins with wine and beer tasting at 6 p.m., followed by dinner at 7:30 p.m. The event also includes a silent auction.

While still in high school, Liz started

the Little Wish Foundation in honor of Max, a young child she met who died of cancer. The non-profit foundation seeks to raise funds to grant wishes to dying children.

Tickets are \$60 per person or \$100 per couple. Tickets purchased before Oct. 12 will receive \$5 off the regular price.

For more information or to order tickets, call 219-809-7653, e-mail [littlewish@comcast.net](mailto:littlewish@comcast.net) or log on to [www.littlewishfoundation.org](http://www.littlewishfoundation.org). †



## Building a culture of life

CRADLE director Deanna Jackson, left, accepts a new ultrasound machine from Al Riggle, middle, pro-life director of the Scott County Knights of Columbus Council # 8052, and Tom Feick, right, of Esaote North America on Sept. 30. CRADLE, located in Scottsburg, is a Christian ministry providing loving alternatives to abortion for women facing unplanned pregnancy. The machine made by Esaote was donated as part of the Knights of Columbus Ultrasound Initiative Program, which provides ultrasound machines to pro-life, faith-based, pregnancy care centers. The initiative was also supported by Scott County Right To Life, Scott Area Ministerial Association and various churches, community groups and generous individuals in Scott County.

# 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, felt 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 northwestern 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 doesn't mean that we can't respect and admire each other's paths," Smith said.

Although the Camino is deeply rooted in the Catholic faith, Smith, who is not Catholic, tried to make the film appealing and meaningful for a broad audience.

"My intention in making the film was that it would be completely appealing and acceptable equally to someone that is very devout and to one that is agnostic," Smith said. "That was kind of my biggest challenge, and I feel like my great accomplishment. It doesn't isolate any particular population of belief. To have it be acceptable to everyone was really important to me."

Nonetheless, Smith said in her own experience of the Camino and in making the documentary, it was important to honor not only the Catholic roots of the pilgrimage route, but to show how Catholics who minister along the way welcome pilgrims as an expression of their faith.

"I think of the Camino as the Catholics' 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



Two pilgrims profiled in *Walking the Camino: Six Ways to Santiago* walk across a stone bridge on an ancient pilgrimage path in northern Spain. The documentary will make its Midwest premiere later this month as a part of the Heartland Film Festival in Indianapolis.

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 and at 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 Castle Square, 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 so 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](http://www.heartlandfilmfestival.org). To learn more about the documentary or to view a trailer for it, log on to [www.caminodocumentary.org](http://www.caminodocumentary.org).) †



*'I think of the Camino as the Catholics' gift to the world. 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.'*

—Lydia B. Smith, director of *Walking the Camino: Six Ways to Santiago*

## 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.



Br. Bernard Cissell, O.S.A.

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 servicing parishes and schools in the Midwest from Tulsa to Detroit. The Midwest Augustinians also care for overseas missions in Peru.

## Public invited to '40 Day's for 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 from 10:30 a.m.-11:30 a.m. 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

band 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 serve God in this effort, please contact the local "40 Days for Life" leadership team at: [jr@goangels.org](mailto:jr@goangels.org), or call or text 317-515-7269.) †

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# RESPECT LIFE

continued from page 1

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 Bishop 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.”

Marijosé Maldonado moved small hills of time in her schedule, giving up time when she could earn money to instead volunteer for Birthline. For her sacrifice and caring, the Lumen Christi Catholic High School 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 and currently co-chairing a Gabriel Project chapter at St. Lawrence Parish in Indianapolis; praying at the Planned Parenthood abortion center at Georgetown Road and 86th Street in Indianapolis during the 40 Days for Life campaigns; serving as a foster parent to numerous children over the years with her husband, Tom; and currently volunteering as vice president of the Central Indiana Life Chain, which organized the prayer event that followed the Respect Life Mass.

Ready for rain, the participants were mostly granted a reprieve as the skies held back all but a short sprinkle during the gathering.

Individuals, families, priests, religious brothers and sisters and groups prayed and held signs in their stand for life.

“I’m here to pray specifically for

those who work in the [abortion] industry,” said Michael Dotson, a member of St. Barnabas Parish in Indianapolis.

“I pray at the Planned Parenthood [facility] in Bloomington every Thursday. For a year now, I’ve exchanged words with a lady who works there.

“This past Thursday, she asked me to pray for her to find another job. She was crying, God bless her. So I want to pray for her and those working in [the abortion industry] to find other jobs.”

Members of Catholic high schools around Indianapolis participated, including the pro-life club at Bishop Chatard High School.

The event was a first for freshman Luke Mark, a member of Immaculate Heart of Mary Parish in Indianapolis.

“I think it will be a good way to stand up for the unborn and against the death penalty. Jesus died on the cross for us, so I think we can do this.”

His classmate, Mary Meloy, chose to participate in the Life Chain to make a statement.

“More people [participating in the Life Chain] will make a bigger stand,” said Mary, a member of Christ the King Parish in Indianapolis. “I think it’s good for us to be doing things like this, and for others to see that we believe in it.”

While it didn’t rain, the weather was cool. But many deemed it of little consequence.

“I think it’s worth it,” said Carenci Segovia, a member of St. Patrick Parish in Indianapolis. “Our prayer and this event are going to benefit the world and the community.”

Pat Vesper, co-chair of the pro-life committee at St. Luke the Evangelist Parish in Indianapolis, said she has prayed outside of the Planned Parenthood abortion facility at 86th Street and Georgetown Road in Indianapolis “in rain, snow, freezing weather. You just do it.

“Rain and nasty weather doesn’t keep us Hoosier Catholics from praying for our babies.” †



Sara Cabrera, left, Maria Hernandez, Daniel Cabrera and Josefina 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.



Banners representing various parish pro-life ministries lead the opening procession at the Respect Life Sunday Mass at SS. Peter and Paul Cathedral in Indianapolis on Oct. 6.



Our Lady of Guadalupe Pro-Life Youth Award winner Marijosé Maldonado, middle, and Archbishop O’Meara Respect Life Award winner Angela Walker, right, present offertory gifts to Bishop Christopher J. Coyne at the Respect Life Sunday Mass at SS. Peter and Paul Cathedral in Indianapolis on Oct. 6.



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.”

## Effects of federal shutdown extend beyond furloughed workers

WASHINGTON (CNS)—As the congressional stalemate over the federal government’s shutdown continued, not only were an estimated 800,000 federal employees temporarily jobless, but other functions and services typically provided by the government without a second thought being given to them were no longer being taken for granted.

The Archdiocese for the Military Services said that its use of “contract priests” to celebrate Mass at a number of military installations where no active-duty chaplain is on-site would have to be canceled in most circumstances.

“With the government shutdown, GS [general services] and contract priests who minister to Catholics on military bases worldwide are not permitted to work—not even to volunteer,” said an Oct. 3 op-ed essay written by John Schlageter, general counsel for the military archdiocese. “During the shutdown, it is illegal for them to minister on base and they risk being arrested if they attempt to do so.”

Scores of Masses had to be canceled as a result. One exception was the Marine Corps Base Quantico in Virginia where, the archdiocese pointed out on Oct. 4, the priest could perform pastoral duties because of the way “the contract 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 in uniform. Why not?” Schlageter said. He was referring to a scheduled Oct. 5 football game between

Navy and Air Force that had been under threat of cancellation, but was permitted to be played.

The House on Oct. 5 in a 400-1 vote passed a concurrent resolution “expressing the sense of Congress regarding the need for the continued availability of religious services to members of the Armed Forces and their families during a lapse in appropriations.” The bill was sent to the Senate for further action.

The same day, Defense Secretary Chuck Hagel announced he would reinstate almost all of the 350,000 civilian employees of the Defense Department, a decision that was expected to resolve the situation with contract priests and allow them to celebrate Mass.

With national parks closed as a result of the shutdown, tourism is off.

In Utah, Father Bill Wheaton, pastor of St. Pius X Parish in Moab, said a number of his parishioners work for the National Park Service or the Bureau of Land Management, and “they’re all at this point out of work.”

Other parishioners work in the area’s tourism industry, and with the closure of the nearby national parks, tourists are staying away, meaning business is down.

“The other thing that’s very sad is that I have had several Catholics who came to Mass in the last day or so, and because they have barricades up at both Canyonlands and Arches [national parks], these people were very disappointed. They talked about spending a year planning their vacations,” and now they can’t visit world-famous sights like Delicate Arch or the petroglyphs in Horseshoe Canyon,” Father Wheaton said. †

## Pope calls synod to discuss families, divorce and remarriage

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.

Pope 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 issued new guidelines making it easier for divorced and remarried Catholics to receive Communion.

The Vatican spokesman, Jesuit 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.”

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 most part of the presidents of national bishops’ conferences, the heads of the Eastern Catholic Churches, and the heads of major Vatican offices.

Only 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 1969 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.

Pope Francis, who replaced the synod’s secretary-general on Sept. 21, has suggested that 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. †

# Couples share stories, memories at Jubilee Mass, reception

By Natalie Hoefler

On June 16, 1941, Holy Angels Parish in Indianapolis hosted a dance for the sailors stationed at the Indianapolis Naval Reserve Armory.

Fortunately, Robert Kern did not let the fact that he was a Marine stand in the way of dropping by the event with a few friends because that evening he met a “really good dancer” named Joanne.

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

Seventy years, six children, 18 grandchildren and 19 great-grandchildren later, the couple from St. Monica Parish in Indianapolis gave praise for God’s blessings at the archdiocese’s 30th annual Golden Jubilee Mass for couples celebrating 50 or more years of marriage.

The Mass was celebrated by Archbishop Joseph W. Tobin at SS. Peter and Paul Cathedral in Indianapolis on Sept. 22.

In his homily, Archbishop Tobin recalled how, as a young boy, he asked his father one day, “Why don’t I see you 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.”

Archbishop Tobin spoke of marriage as being reflective of man’s relationship with God—both require “two minds and two wills in order to have [union] together in love.

“God wants us to be saved. In the sacrament of marriage, you remind each other of that, and you help each other get [to heaven].

“The deepest meaning of the sacrament of marriage,” the archbishop said, “is that two people on Earth can remind each other that their life is not meant to end here, but that it goes on in joy, perfection and peace for all eternity.”

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 a combined total of 8,385 years of marriage—and memories, and stories.

During the reception at the Archbishop Edward T. O’Meara Catholic Center following the Mass, several couples had tales to tell of how they met, courted and married.

Carole and Dick Shanley of St. Mark the Evangelist Parish in Indianapolis, married for 50 years, shared the story of how they met “in a bowling alley”—through a mixed bowling league—in the spring of 1963. 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—and the wedding was moved up to August, just eight weeks after the proposal.

“Dick called his sister to tell her we were engaged,” Carole recalled. “I could hear his half of the conversation: ‘We’re engaged, and we’re getting married in August because Carole’s mother is pregnant. ... No, Carole’s mother is pregnant!’ My mother didn’t want to steal any attention from my wedding by showing up in maternity clothes!”

The way that St. Roch Parish member Michael Schloegel tells the story of how he and his wife met, one would expect maternity clothes to be part of the story.

“We met in a motel!” he said with a mischievous grin.

Diane, his wife of 51 years, rolled her eyes, but smiled in amusement.

“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.”

The couple only dated for seven months before Michael proposed.

“It was love at first sight for me,” Diane admitted.

For Ann Wohlhieter, loving her husband, Joseph, might have originally seemed out of the question, as he continually “bumped” her out of various positions at Pennsylvania Railroad in Indianapolis.

“If they did away with your job for some reason,” Joseph explained, “then you could bump somebody that had less seniority. So I was hired, and then two or three weeks later [Ann] was hired. I bumped her from her position about eight or 10 times over the years!” he said.

That didn’t bother Ann, however, and the two socialized with the same crowd for several years before “she finally snagged me,” Joseph said with a grin. The couple, members of St. Barnabas Parish in Indianapolis, has been married 63 years.

With 71 years of marriage, James and Leona Schuler of Nativity of Our Lord Jesus Christ Parish in Indianapolis were the longest married couple who attended



Ann and Joseph Wohlhieter of St. Barnabas Parish in Indianapolis share a laugh with Archbishop Joseph W. Tobin as he gives them a gift to celebrate their 63rd wedding anniversary at the Golden Jubilee Mass celebrated at SS. Peter and Paul Cathedral in Indianapolis on Sept. 22.



Above, Conchita and Edward Pangonis, 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 by Archbishop Joseph W. Tobin 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 Mass.

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

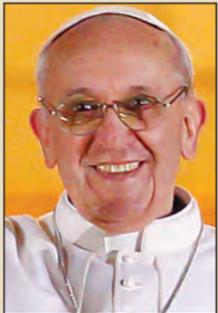
With four of seven children still living, 12 grandchildren, five great-grandchildren and four great-great-grandchildren, Leona said, “We feel very fortunate.

“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](http://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.



Pope Francis

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 or credits with 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 Civiltà Cattolica*; and a 2010 book-length compilation of interviews with Sergio Rubin and Francesca Ambrogetti, titled *Pope Francis: Conversations with Jorge Bergoglio*.

• **St. Augustine**—This fifth-century Church father and theologian is a favorite of retired Pope Benedict XVI and for his successor.

In a talk on the saint’s feast day on Aug. 28, Pope Francis said Christians must follow St. Augustine’s example 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 agape, ‘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 translated the teachings of Christ into a doctrinal structure that, even with the additions of a vast number of thinkers, theologians and pastors, has resisted and still exists after two thousand years,” he told *La Repubblica*.

In a May homily, the pope said St. Paul is a model for pastors because he worked with his own hands, and “didn’t have money in the bank.” The Apostle explained that priests and bishops must serve the flock with tenderness and love, helping them grow and protecting them from danger, Pope Francis said.

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

“Jesuits were and still are the leavening—not the only 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

abbeys 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 pride is 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 whenever 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.”

• **St. Joseph**—The pope keeps in his room a statue of St. Joseph sleeping, and he has a symbol of St. Joseph—the spikenard flower—on his papal coat of arms.

In his homily at his inaugural Mass on March 19, the feast of St. Joseph, Pope Francis said that in the Gospels, “St. Joseph appears as a strong and courageous man, a working man, yet in his heart we see great tenderness, which is not the virtue of the weak, but rather a sign of strength of spirit and a capacity for concern, for compassion, for genuine openness to others, for love.”

• **St. Thérèse of Lisieux**—The pope used to keep a photo of this 19th-century French Carmelite nun on his library shelf when he was archbishop of Buenos Aires. He told Rubin, “When I have a problem, I ask the saint, not to solve it, but to take it in her hands and help me accept it, and, as a sign, I almost always receive a white rose.” †

# Fledgling Oldenburg Academy football team makes strides in first season



Running back Luke Roberts heads up field for the Oldenburg Academy football team during a game against Arlington High School in Indianapolis this year.



Students at Oldenburg Academy in Oldenburg cheer their football team during its first season ever in the 161-year-old history of the school. Cheering for the Twisters are Leann Bannigan, left, Emily Harm, Mira Grieshop, Sam Gast, Laura Geis and Meghan Gray.

Submitted photos

By John Shaughnessy

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 delirious 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.” †

“ I would never be where I am today if I didn’t transfer to Brebeuf. ”

Janie, Class of 2016



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## Catholics are called to manifest their faith as witnesses to Christ

By H. Richard McCord

Recently, I read the obituary of a woman who died at 101 years of age, after a full but rather ordinary life.

In addition to being a wife, mother and grandmother, she had a long career as a public school teacher. She was active in the church to which she belonged for 88 years. She volunteered in various charitable and civic organizations. Many knew and loved her.

What explained her longevity? Friends credited her healthy lifestyle. However, her daughter offered another reason. "She lived a long life because she loved the Lord and was a good witness."

That answer was succinct and insightful. It left me thinking not so much about the quantity of this woman's years, but about their quality and meaning. What led others to recognize the "good witness" of her life? I wondered if being a "good witness" would be how people might remember me one day. In a more general way, I questioned whether we even imagine our lives as being a witness to something or someone.

The life of a follower of Christ is by definition the life of a witness. Jesus preached the good news of salvation and, when his earthly life had ended, he gave this gift to his Church to share with others. His final words to the Apostles before ascending to heaven leave no doubt. "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).

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 good works.

The Acts of the Apostles tells us, for instance, that when St. Peter preached on the day of Pentecost, 3,000 people accepted his message and were baptized.

The term "martyr" comes from a Greek word meaning "witness." It referred originally to the Apostles who gave witness, such as Peter. Early in the life of the Christian community, however, martyrs came to be known specifically as those who willingly suffered and died in testimony to their faith.

Martyrdom was extolled as the highest form of witness because it most closely imitated the Passion, death and resurrection of Christ. The *Catechism of the Catholic Church* calls martyrdom the "supreme witness given to the truth of the faith" (#2473) that those who die in Christ will be raised to new life with him.

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



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 Lomita. Catholics give witness to Christ by being living examples of his teaching, including his call to care for those in need.

*'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 martyrs 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, self-knowledge 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.

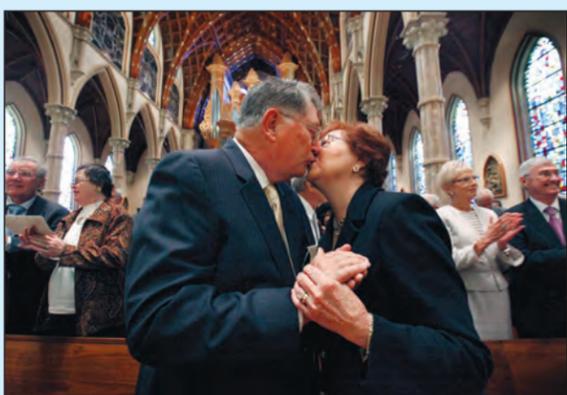
Go in peace, glorifying the Lord by your life.

*(H. Richard McCord is the former executive director of the U.S. Bishops' Secretariat of Laity, Marriage, Family Life and Youth.) †*

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

By Marcellino D'Ambrosio

Since Blessed John Paul II coined the phrase, the call to the "new evangelization" has resounded across the Church universal. Every single Catholic, as declared in the Second Vatican Council, is called to evangelize.



Charles and Susanne Meyer of Northbrook, Ill., kiss after renewing their marriage vows at the Golden Wedding Anniversary Mass at Holy Name Cathedral in Chicago on Sept. 23, 2012. Catholic couples in longstanding marriages give an important witness to the importance of marital fidelity.

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 work 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 have a solid marriage despite our casual-sex culture, 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?

*(Marcellino D'Ambrosio writes from Texas and guides pilgrimages to Rome and the Holy Land.) †*

From the Editor Emeritus/John F. Fink

## Year of Faith: Catholics must be pro-life

Catholics are—I insist that they must be—pro-life. Unfortunately, there are people who identify themselves as Catholics and call themselves pro-choice when it comes to abortion, but they have to know that they are in opposition to the teachings of the Church.



We believe that all human life is sacred because, as the *Catechism of the Catholic Church* says, “God alone is the Lord of life from its beginning until its end: no one can under any circumstance claim for himself the right directly to destroy an innocent human being” (#2258).

The Church has condemned abortion ever since the *Didache (The Teaching of the Apostles)* was written toward the end of the first century. It includes the commandment, “You shall not kill the embryo by abortion” (#2).

The admonition not to destroy an innocent human being also means euthanasia, the killing of people who are sick, disabled or dying. Even if it might

seem to be merciful to put someone out of his or her misery, it is always wrong to take direct action to cause someone’s death or to discontinue procedures that are keeping someone alive.

However, the catechism instructs us, “Discontinuing medical procedures that are burdensome, dangerous, extraordinary, or disproportionate to the expected outcome can be legitimate; it is the refusal of ‘over-zealous’ treatment. Here one does not will to cause death; one’s inability to impede it is merely accepted” (#2278).

It’s also legitimate to give patients heavy doses of narcotics to relieve pain even if those narcotics have the risk of hastening death.

There has been much talk in recent years about embryonic stem-cell research. The Church condemns any research on the human embryo that causes its death. Biology, not religious doctrine, tells us that human life begins at conception—when a human sperm fertilizes a human egg. After that happens, religious belief and natural law tell us that we may not kill the new life.

No matter how much good scientists think they might be able to do by

experimenting on embryos, the willful destruction of that embryo is the killing of human life. Every successful experiment so far has been done with adult stem cells anyway, which doesn’t involve the killing of embryos.

Advocates of embryo experimentation like to point out that there are hundreds of thousands of frozen embryos that were produced by *in vitro* fertilization, and there is no possibility that they will ever grow to become a viable baby. Nevertheless, to discard or kill those embryos is the taking of human life.

The Catholic Church also opposes capital punishment in most cases, although this prohibition is a bit different from other acts of killing because it doesn’t involve the killing of an innocent human being. This teaching has developed because the Church hasn’t always opposed the death penalty.

However, taking the lead of Blessed John Paul II’s encyclical *The Gospel of Life*, the teaching now is that non-lethal means are nearly always available to protect society. Therefore, capital punishment is not necessary. We must not kill someone to teach that it’s wrong to kill someone. †

For the Journey/Effie Calderola

## We are all called to represent the presence of God on Earth

They say joyfulness is a mark of sanctity. There are no grumpy saints.



My husband can verify that, by that standard, I have a way to go toward sainthood.

On the other hand, Sister Helen Prejean, a Sister of St. Joseph of Medaille, passes that criterion

with flying colors. I had the honor of being with Sister Helen for two and a half days recently as she went around rural Nebraska talking about her life experiences with justice, and in particular, with the death penalty. A remarkably energetic 74-year-old, the author of *Dead Man Walking* is on a mission.

She knows that audiences relate well to her Southern storyteller manner, and she knows she brings a definite sense of moral authority into a room with her. People’s hearts are changed when they hear Sister Helen talk. And she is comfortable knowing she is doing the work to which she is gifted and called.

“I only have this one life to live,” she reminded us on one stretch of lonely highway. And live it with vigor she does. From the deeply personal experiences

she shared with audiences, to the late-night glass of wine she shared with those of us sponsoring her, Sister Helen presented an untiring “*joie de vivre*.”

Nebraska is very close to repealing the death penalty. This year, the majority of the 49 senators in its one-house legislature favored repeal. But opponents launched a filibuster that prevented a floor vote. Our hopes are that the next session, which convenes in January, will lead to success. Nebraskans are too good for this failed system, this method of killing to prove killing is wrong. They’re better than that. We all are.

It was with this in mind that we called Sister Helen’s office. Normally, this enormously sought-after speaker’s schedule is booked a year in advance. We approached with trepidation in late summer, saying, “We really need you this fall. We’re very close to repeal.”

To our delight, she found a way to weave two evenings of speaking into her nonstop travel. We are making a big rural push this fall, and she told us later that she’d never seen so many cornfields.

After one presentation, a teacher at a community college asked Sister Helen if she would speak to her class the next day before moving on to her next scheduled engagement. To my amazement, she agreed. So off we went, after Sister Helen lunched with a legislator, to a

community college class where teachers and administrators crowded in to see the woman who was portrayed by Susan Sarandon in a movie.

The *Catechism of the Catholic Church*, our recent popes, and the U.S. Conference of Catholic Bishops all remind us that repeal is a pro-life Catholic issue. Every human life deserves dignity, no matter what sins we have committed, and we are all sinners before a merciful God. It’s clear in Nebraska that that message is resonating with Catholics. Sister Helen said we didn’t deserve a death penalty here, and I know she’s right.

She related that when inmate Elmo Patrick Sonnier, a man for whom she was a spiritual director on death row, was executed, she told him to keep his eyes on her because she would be the face of Christ for him. That reminded me of the words to a David Haas hymn: “We are the presence of God. That is our call.”

It’s an audacious idea. We are called to be the presence of God, called to be his hands on this Earth as St. Teresa of Avila said.

And as Sister Helen amply illustrated, that presence is joyful.

(Effie Calderola writes for Catholic News Service.) †

Consider This/Stephen Kent

## 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 Nairobi, Kenya, titanic floods in Colorado and other misadventures of man and nature, something else happened that was out of this world.



We learned that Voyager 1, a space probe launched from the United States 36 years ago, has traveled farther than anyone or anything in history as it reached interstellar space.

The median age of people living in United States is 36.8 years, meaning half the people in the country were not alive when the spacecraft left Cape Canaveral on Sept. 5, 1977.

The spacecraft weighs about 1,600 pounds, and NASA says it would

fit inside a cube about 13 feet on each side. It travels at 38,000 miles per hour. Its original mission was to fly by Jupiter and Saturn, sending back photos and scientific observations from those two planets. It arrived near Jupiter in March 1979 and near Saturn in November 1980.

This year, on Sept. 12, NASA confirmed that Voyager 1 had reached the interstellar space in August of last year. Voyager 1 is estimated now to be about 12 billion miles from Earth. It is so far away that radio transmissions take over 17 hours to reach Earth.

Long after the sun expands to swallow Earth entirely, Voyager may still be traversing the universe, silently charting entirely unknown territories.

Wow. Look at what we did.

But before becoming too wound up about how stupendous all of this is, consider this: By studying meteors 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 thousands, many perhaps much larger.

These are most impressive facts and statistics. Even more impressive is this: At the beginning of the solar system, God is there. And at the end of everything, God is there.

Meanwhile, 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 amused at his earthly creatures, so proud of going where no man has gone before without realizing it may be only one step within an infinitesimal amount of creation.

(Stephen Kent is the retired editor of archdiocesan newspapers in Omaha and Seattle. He can be contacted at: [considersk@gmail.com](mailto:considersk@gmail.com).) †

Twenty Something/

Christina Capecchi

## Something old, something new: The allure of the vintage

When we were married, my husband and I moved into a house that had never been lived in before. No nicks in the woodwork, no carpet stains, no glow-in-the-dark constellations stuck to the ceiling. A blank slate for a new marriage.

We marveled over its pristine condition, breathing in that new-house smell and sprawling across the empty living room.

Immediately, I started scheming about how to adorn the bare walls. Left to my own devices, I would’ve headed to the nearest Kohl’s and filled my cart with home décor of the live-love-laugh variety, but Ted urged me to wait.

Though I felt a bit sheepish after several months of inviting visitors into such a sparse house, I came to see the wisdom in taking my time, especially when we eventually found décor that felt unique.

We inherited a painting by my great grandpa, a crock that Ted’s grandma had used to store coleslaw and an ice chest his parents had accepted as one round of payment on the sale of their first home. I bought a *St. Andrew Daily Missal* with a 1950 imprimatur at a church sale. And my latest find came through Craigslist: a 7-foot, century-old church pew. The seller, who was moving, traced it to California and accepted \$200 for it, as long as I was willing to haul it out of his laundry room. It is made of pine, engraved with the doodles of restless children and smells like prayer.

The most loving response to a beautiful new home, I have decided, is to fill it with beautiful old stuff. I’m tethering mine to history, to pre-computer days and the values that seem embedded in the patina: patience, simplicity, togetherness.

My friends have the same impulse, scouring eBay and Etsy and then saving their finds on Pinterest under headers like “shabby chic” and “rustic elegance.” Anything old can be reclaimed or recovered, turned upside down, imagined anew—a pastry blender as a towel rack or note holder, weathered trunks as coffee tables, washboards atop cupboards, mason jars holding skeleton keys. Work pieces become whimsical—a dress form draped in costume pearls, peonies popping from a rusted watering can, a Remington typewriter perched on a dresser.

My sister framed family photos in an old window frame, one picture per pane. My neighbor decorated her home office with her parents’ first mailbox and Rotary phone, a whacky delight for her iPad-using kids. We feel the tug of the old-fashioned, of things that were not designed like Apple products. Somewhere deep down, we understand that the old is the perfect antidote to the new, that it adds meaning and contrast, salt to sweet.

In the same way, we are called to reclaim Catholicism, with all its artistry and riches, gilded and rusted many times over throughout the span of two millennia. It is the ultimate treasure trove, whispering to us with saints and stories, welcoming us with ancient rituals, waiting to be rediscovered.

No other Christian faith has our depth and history. Other denominations are modern re-castings of ours, the original. We may not have rock bands and frappuccino makers, but we have the saving grace of sacraments, which you could classify as vintage.

The older I get and the faster our world moves, the more I appreciate an old, unvarnished hymn. Maybe life is to be performed in *largo*: slowly and broadly.

And maybe, more than ever, we need the quiet power of Catholicism.

(Christina Capecchi is a freelance writer from Inver Grove Heights, Minn. She can be reached at [www.ReadChristina.com](http://www.ReadChristina.com).) †

Twenty-Eighth Sunday in Ordinary Time/Msgr. Owen F. Campion

# Sunday Readings

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 with 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 all are 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.

St. Paul's Second Epistle to Timothy is the next reading. In it, Paul reassures and challenges his disciple Timothy, an early convert to Christianity and later a

bishop. Anyone who truly dies with Christ by dying to sin receives everlasting life with God.

St. Luke's Gospel provides the last reading. "Leprosy" occurs throughout the Scriptures. What was it in today's clinical sense? Obviously chronic, progressive, and then without any known cure, modern medical historians do not know with certainty. This is clear, however. It was a fearful fate.

Unaware of the workings of disease, ancient Jews saw a curse from God in leprosy. Somehow, somewhere, the leper had disobeyed God.

Fearing contagion, communities forced lepers to live apart. Lepers could have no communication whatsoever with those "clean" of leprosy. Isolated, lepers were forced to live lives of want to the point of starvation.

This reading also has an ethnic component. Jews scorned Samaritans. Samaritans long ago had tolerated pagan invaders, and they had intermarried with the pagans, producing offspring not purely Hebrew, thereby blurring the identity of the Chosen People. Jews thought that Samaritans were the worst of the worst, incapable of anything good.

Amid all this, Jesus heals and forgives. His actions were works of God. He was God.

## Reflection

Nine 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 claim 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 all are lepers, and Samaritans, in the biblical context. With unending love, God cures us of the weakening effects of our 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. †



## Daily Readings

### Monday, October 14

St. Callistus I, pope and martyr  
Romans 1:1-7  
Psalm 98:1-4  
Luke 11:29-32

### Tuesday, October 15

St. Teresa of Jesus, virgin and doctor of the Church  
Romans 1:16-25  
Psalm 19:2-5  
Luke 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  
Luke 11:42-46

### Thursday, October 17

St. Ignatius of Antioch, bishop and martyr  
Romans 3:21-30  
Psalm 130:1-6  
Luke 11:47-54

### Friday, October 18

St. Luke, evangelist  
2 Timothy 4:10-17b  
Psalm 145:10-13ab, 17-18  
Luke 10:1-9

### Saturday, October 19

St. John de Brebeuf, priest and martyr  
St. Isaac Jogues, priest and martyr and companions, martyrs  
Romans 4:13, 16-18  
Psalm 105:6-9, 42-43  
Luke 12:8-12

### Sunday, October 20

Twenty-ninth Sunday in Ordinary Time  
Exodus 17:8-13  
Psalm 121:1-8  
2 Timothy 3:14-4:2  
Luke 18:1-8

## Question Corner/Fr. Kenneth Doyle

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

Isn't organ donation murder? Just because you are brain dead 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.)



The *Catechism of the Catholic Church* says 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 talk 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 allocution 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 Center, said in a 2011 essay:

"Catholics may in good conscience offer the gift of life through the donation of their organs after death based on neurological or cardiopulmonary criteria according to current Church teaching. This does not mean that the teaching is irreformable. It 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 in New York 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 wrongly determined brain death by ignoring signs that the woman was still alive.

I just read a story in our Catholic paper about an Episcopal priest who became a Catholic, and 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.)

Since 1980, in what is termed by the Vatican a "pastoral provision," Episcopal priests in the United States who convert to Catholicism have been allowed (after a time of formation and psychological 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 if it's "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 today) married men are ordained to the priesthood in the various Eastern Catholic Churches. †

## My Journey to God

### Walking with Jesus

By Gina Langferman



CNS photo/Dabbe Hill

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 could always see your face  
And feel your loving, warm embrace—  
You looked at me with loving eyes,  
So kind and gentle, yet, so wise,  
You know me all so well  
No words were needed any more.  
We stood and walked together,  
I knew your visit was almost through,  
But I would come back and talk to you—  
And someday these visits would never end,  
Jesus, my Lord and God, my friend!

(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 the paths that Jesus is believed to have taken en route from Mount Precipice to Capernaum.)

# 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.

**DIETZ, Gene E.**, 82, St. Roch, Indianapolis, Sept. 21. Husband of Kathleen Dietz. Father of Diane Ebbert. Grandfather of two.

**GEIGER, Darin Gene**, 44, St. Roch, Indianapolis, Sept. 22. Husband of Martha Geiger. Father of Diana, Adam, Gabriel, Lewis and William Geiger. Son of Janice (Fulks) Geiger. Brother of Elizabeth Gallagher and Ivan Geiger.

**GERALDINE, Ann**, 95, St. John the Baptist, Osgood, Sept. 17. Mother of Sherron Bultman. Grandmother of three. Great-grandmother of four.

**KAST, Jeffrey Andrew**, 22, St. Paul, Tell City, Sept. 22. Son of Jeff and Nikki (Hamilton) Kast. Brother of Lindsay and Kris Kast. Grandson of Glenn and Anna Hamilton and Allen Kast.

**KEMPER, J. Robert, II**, 49, Christ the King, Indianapolis, Sept. 22. Husband of Jodi Kemper. Son of James and Pamela Kemper. Brother of John and William Kemper.

**MOORMAN, Patricia Ann**, 81, St. Nicholas, Ripley County, Sept. 20. Wife of Virgil Moorman. Mother of Mitzi Dwenger, Pam Eckstein, Bill, Jim and Rick Moorman. Sister of Ruth Noble and Eileen Paff. Grandmother of 12. Great-grandmother of five.

**OVERHAGE, Joseph**, 88, St. Barnabas, Indianapolis, Sept. 27. Husband of Mary Lou Overhage. Father of Craig, Eric and Marc Overhage. Brother of Evy and Sis Koepel. Grandfather of seven. Great-grandfather of two.

**SULLIVAN, Gina M.**, 40, St. Joseph, Corydon, Sept. 24. Wife of Michael Sullivan. Mother of Hannah and Luke Sullivan. Daughter of Daniel and Virlee (Uebelhor) Wendholt. Sister of Laura Harlow and Kathy Moore.

**VICK, Delbert Ray**, 85, St. Joseph, Clark County, Sept. 27. Husband of Dorothy Vick. Father of Sharon Smitty, Delbert and Donald Vick. Brother of Kenny, Larun and Paul Vick. Grandfather of eight. Great-grandfather of 11. Great-great-grandfather of one.

**WERMUTH, Freda Y.**, 91, American Martyrs, Scottsburg, Sept. 25. Mother of Freda Bonebrake, Virginia Dean, David and Philip Wermuth. Sister of Julia Booth, Patricia Jones and Anthony Young. Grandmother of nine. Great-grandmother of nine. †

## Ursuline Sister Thomasita Hayes taught for 29 years at Shawe High School in Madison

Ursuline Sister Thomasita Hayes died on Sept. 26 at Mercy Sacred Heart Hospital in Louisville, Ky. She was 83.

The Mass of Christian Burial was celebrated on Oct. 1 at the chapel of the motherhouse of the Ursuline Sisters of Louisville. Burial followed at St. Michael Cemetery in Louisville.

Sister Thomasita was born on Jan. 8, 1930, in Sharon, Mo.

She entered the Ursuline Sisters of Louisville in 1950, and professed final vows on July 4, 1955.

Sister Thomasita earned a bachelor's degree in education at Ursuline College, and a master's degree in mathematics from the University of Notre Dame.

She spent much of her 63 years as an Ursuline Sister

ministering in Catholic education. Her longest assignment was at Father Michael Shawe Memorial Jr./Sr. High School in Madison, where she taught for 29 years. She also taught at Catholic schools in Kentucky and Maryland.

After retiring from Catholic education, Sister Thomasita volunteered at her order's motherhouse in Louisville. She later dedicated herself entirely to prayer after becoming a resident at Mercy Sacred Heart.

She is survived by her siblings, Allie Avery and Peter, Charles and Ben Hayes.

Memorial gifts may be sent to the Ursuline Sisters of Louisville, Mission Advancement Office, 3105 Lexington Road, Louisville, Ky. 40206. †

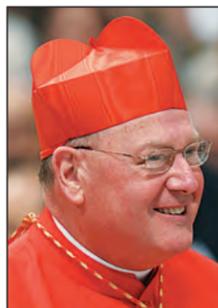


## Papal tomb

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 Blesseds 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.

## 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.



Cardinal Timothy M. Dolan

"All religions come to look 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 be in Rome to elect a new pope. Thank you for your patience."

Blessed John Paul II was a "particularly gleaming 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 by 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 able to radiate the primacy of the soul even better," Cardinal Dolan said.

Pope Benedict XVI "brilliantly reminded us of the role of

the head," he said. Benedict showed that reason, truth and faith blend together, and "faith and reason are allied, they are best friends," Cardinal Dolan said. God's great gifts of faith and reason sometimes appear to be at odds, but they are not, he said.

"In a culture that would reduce religion to a personal hobby at best, and superstition at worst," he said, "it is good for us to recall that religion has been an engine of learning, education and human progress, and that it is people of faith who best know that the world around us, of science and discovery, doesn't take us away from God, but points to an architect beyond our wildest imaginations."

Religious groups should avoid the extremes of theism on one side and rationalism on the other, he added.

"Now, in Pope Francis, we have a man of heart on steroids," Cardinal Dolan said. "He couldn't play for the Yankees, his pastoral heart is so pumped up."

Cardinal Dolan recounted examples of the pope's tenderness and his compassionate interactions with individuals and groups during the first month of his papacy. Through his actions and his homilies, Francis is urging people to be kind to themselves, one another and God's creation, Cardinal Dolan said.

He said the pope, like his namesake, St. Francis of Assisi, "has a radar for those in need."

"In Pope Francis, we got a pope with heart, so buckle your seat belts!" he said.

Cardinal Dolan said each of the three popes was called in his own era to demonstrate the gifts needed in his time.

In an aside before the closing hymn, Cardinal Dolan wondered if a collection would be taken. "Soul, head, heart, wallet?" he asked, to laughter from the clergy in the sanctuary from five different houses of worship. †

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I certify that the statements made by me above are correct and complete.

*Mike Krokos*

Signed: Mike Krokos, Editor

# Historical novel shares story of canine's conversion

Reviewed by John F. Fink

*"When [the massive dog] touched Jesus with his broad wet nose, Jesus laughed and taking him behind both ears pulled him closer. Then Jesus scratched his ears and under his massive chin. Finally, Jesus put his arms around Daemon and held him tight."*

—An excerpt from *No Pulling Back (Tale of a Fighter Dog)*

The four Evangelists apparently weren't dog lovers because that quotation isn't in any of the Gospels. They fail to report that Jesus even had a dog.

Fear not. Ruth Ann Hanley has inserted that thought into her book of historical fiction titled *No Pulling Back (Tale of a Fighter Dog)*.

And Daemon was not just any dog; he had been the fiercest fighter dog in the Roman amphitheater, a favorite of the screaming, blood-thirsty crowd. He knew how to stalk animals and humans and eventually kill them.



Ruth Ann Hanley

Daemon was one bad, mean dog. One day, though, he turned against his handlers, who then intended to kill him. He was saved by a Roman soldier named Taurus, as mean as the dog. Taurus was about to be stationed in a country of conquered people, and he took Daemon with him, training him to kill on command.

After arriving in that land, one morning Taurus and Daemon met a fisherman with his catch. Taurus asked him to give him the largest fish. When the fisherman replied that the fish was for his wife, Taurus said to

Daemon, "Kill." He did.

But Taurus liked to drink fermented grape juice, which made him drunk. Once while in that condition, he and Daemon were in a boat during a storm when the boat overturned. Taurus drowned. Daemon survived and was free. He had to kill for food.

On one occasion, he saw a large cat about to pounce on a human. He caught the cat by the throat and killed it. He had saved the life of a man named John. Daemon began to stay near the man's cave, although he was forbidden to enter it. While he was there, John was not bothered by wild animals. John fed him.

Daemon saw men visit John in the cave and, during the day, watched as John went to a river where he spoke to large crowds. He pushed people under the water, and they were happy about it.

Then one day, a man came who exuded authority. When John pushed him under the water, the sky split and threw jagged beams of light on the crowd. A heavy voice from a person Daemon couldn't smell said something, and a bird hovered over the head of the man, who was called Jesus. Daemon wanted to catch the bird, but he couldn't move.

Soon after, some men came and took John away. When he knew John wasn't coming back, Daemon followed the scent of the man Jesus and found him a long way away. He became subservient to him, something that he had never expected to do to any man. Jesus changed his name to Solamen because, he said, "Holding you and rubbing your warm body comforts and consoles me."

I'm not going to tell you much more about the story, except that Solamen also became a friend of Jesus' mother and that Solamen followed Jesus and his pack, carefully staying out of sight. He approached Jesus only when he was alone, when he went to pray on a mountain. Only once did Jesus introduce him to Jesus' pack members, in order to teach



*'I'm not going to tell you much more about the story, except that Solamen also became a friend of Jesus' mother and that Solamen followed Jesus and his pack, carefully staying out of sight. He approached Jesus only when he was alone, when he went to pray on a mountain.'*

—John F. Fink in his review of *No Pulling Back (Tale of a Fighter Dog)*

them a lesson.

Solamen was not present when men came to arrest him, but you'll have to read the book to learn why. After Jesus' death, he stayed for a time with Jesus' mother and another man named John. Again you'll have to read the book to learn what happened.

Hanley, a photojournalist who also worked for *The Criterion* in the 1980s and is a member of Christ the King Parish in Indianapolis, is a recently retired attorney. She lives in Indianapolis with her husband, Ed, and their therapy dog, Pepper.

A member of the Catholic Writers' Guild, Hanley obviously is also a dog lover, even if the Evangelists were not.

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 Celtic Cross Catholic Gift Shop, 1512 W. 86th St., Indianapolis; The Village Dove, 6935 Lake Plaza Drive, Suite B3, Indianapolis; and Holy Family Books and Gifts, 1327 S. Range Line Rd., Carmel. For more information, go to [www.hanleyra.com](http://www.hanleyra.com).) †

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