Pope calls selfishness the cause of war

VATICAN CITY (CNS)—Leading a crowd in prayer for peace in Syria, Pope Francis said that war is ultimately caused by selfishness, which can be overcome only through expressions of fraternity and never with violence.

“Leave behind the self-interest that burdens your heart, overcome the indifference that makes your heart insensitive towards others, conquer your deadly reasoning, and open yourself to dialogue and reconciliation,” the pope said on Sept. 7 before an estimated 100,000 people in St. Peter’s Square.

The pope had called for the prayer vigil less than a week earlier, as the central event of a worldwide day of fasting and prayer for peace in Syria, the Middle East and the world.

The Vatican called the vigil an unprecedented papal gesture for peace, by virtue of its scale and prominence of location. It took place the same day that U.S. Secretary of State John Kerry met with European leaders to make President Barack Obama’s case for a military strike on the government of Syria’s President Bashar Assad, as punishment for the alleged use of chemical weapons in the ongoing civil war there.

The pope’s homily, which took up about 15 minutes of the four-hour liturgy, did not refer to contemporary events but spoke in biblical terms about the nature of war, whose origins he traced to the fall of Adam and the first murder, by Cain of his brother Abel.

Answering Cain’s famous question to God—“Am I my brother’s keeper?” (Gn 4:9)—the pope replied: “Yes, you are your brother’s keeper!”

Murder mystery and ‘moo-ving experience’ are among offbeat ideas helping teens raise NCYC funds

By John Shaughnessy

As a cast of characters, it’s not a group that you would naturally see getting together for a good time. It’s even harder to imagine that some of them would look beyond their own interests and challenges to help Catholic youths deepen their faith.

Yet sometimes fiction is stranger than truth.

So Sherlock Holmes and Cruella De Vil put aside their differences about good and evil. Juliet took time from gazing longingly at Romeo from a balcony. And Sleeping Beauty and Cinderella stopped focusing on a happy ending with a prince.

Add the Fairy Godmother and Dorothy from The Wizard of Oz; into the mix and that unlikely group came together to form the characters in a murder mystery-dinner show that raised $1,500 for the youths of St. Mary Parish in Greensburg to attend the National Catholic Youth Conference (NCYC) in Indianapolis on Nov. 21-23.

It’s just one of the fun and innovative fundraisers that Catholic youth groups across the archdiocese have developed to make it possible for their high school students to deepen their faith during the NCYC in Indianapolis on Nov. 21-23.
**POPE**

continued from page 1

means to care for one another.

“We bring about the rebirth of Cain in every act of violence and in every war,” the pope said. “All of us are Cain’s ultimate source.” Pope Francis said, is the original sin of disobedience.

“When man thinks only of himself, his own interests and places himself in the center, when he permits himself to be captivated by the idols of dominion and power, when he puts himself in God’s place, then all relationships are broken and everything is ruined,” the pope said. “Then the door opens to violence, indifference and conflict.

The pope concluded on a hopeful note, asking the crowd: “Can we get out of this spiral of sorrow and death? Can we learn once again to walk and live in the ways of peace?”

“How I wish that all men and women of good will would look to the cross, if only for a moment,” he said. “There, we can see God’s reply: violence is not answered with violence, death is not answered with the language of death. In the silence of the cross, the uproar of weapons ceases and the language of reconciliation, forgiveness, dialogue and peace is spoken.”

The pope’s homily was followed by a period of eucharistic adoration, including several strophes when all present stood or knelt in silence, without any musical accompaniment.

At other times, as during the praying of the rosary in the first half of the vigil, prayers and readings alternated with music or performances on the organ, the harp and other string instruments.

During adoration, people representing five different countries or regions with direct or indirect links to the Syrian conflict—Egypt, the Holy Land, Russia, the United States and Syria itself—brought up incense to burn in a braizer beside the altar. Ten students from the North American College, the U.S. seminary in Rome, served as attendants.

The ancient icon of Mary known as Salus Populi Romani (Health of the Roman People), which had been transported for the occasion from Rome’s Basilica of St. Mary Major, stood on an easel beside the altar. The icon has special importance for Pope Francis, who went to pray before it on the first morning of his pontificate in March.

The atmosphere in the square was solemn, with none of the festivity of a Sunday Angelus or Wednesday public audience. Security guards confiscated flags and placards, though some Syrian flags and signs criticizing Obama could be seen on the periphery of the square.

For more than an hour prior to the vigil, and then for the duration of the event, priests heard confessions in the square, sitting face to face with penitents on simple wooden chairs.

Many in the congregation clapped and cheered when Pope Francis came out of the basilica at 7 p.m., but soon fell silent when they noticed his serious demeanor and his failure to wave or smile.

At the end of the liturgy, just before 11 p.m., after the pope had returned to the basilica, the crowd applauded again. Pope Francis came out to offer a few final words, thanking the congregation for their company and asking them to continue praying for peace.

“Good night, and have a good rest,” he said.

---

**PRAYERS**

continued from page 1

Brute College Seminary in Indianapolis participated in a holy hour for peace. Holy Family Church in New Albany and St. John the Evangelist Church in Indianapolis set aside special time for people to pray for peace.

In addition, Archbishop Joseph W. Tobin allowed all parishes in the archdiocese to include the proper prayers for “Mass for Preservation of Peace and Justice” during their vigil Masses on that evening. During a Sept. 7 Mass at St. Augustine Parish in Lespaul, where he travelled to rededicate an outdoor statue of Our Lady of Consolation, Archbishop Tobin made sure prayers for the Middle East were a part of the liturgy.

At the conclusion of the prayers of the faithful, the archbishop noted, “Let us also pray for the people of Syria and all conflicted areas of the world, in keeping with Pope Francis’s call for a day of prayer and fasting for peace in Syria.”

The pope’s call for prayer and fasting for peace by Catholics around the world touched Joseph Day, a student from Rehoboth, Mass., studying in Rome.

“The pope is ‘the leader of more than 1 billion Catholics who live in all nations, including those having to go to war. They will have an effect on people in those countries and I hope and think they will have an effect on politicians, too,’” said Day, who was fasting for peace by Catholics in New Albany and St. John the Evangelist Church in Indianapolis pray before the Blessed Sacrament during a holy hour for peace in the seminary’s chapel on Sept. 7.

Left, people pray before the Blessed Sacrament at St. John the Evangelist Church in Indianapolis on Sept. 7.

The pope is “the leader of all the people of the world, but I still hold onto my faith and do,” she said.

“Sometimes I can feel a bit cynical with all the sadness in the world, but I still hold on to my faith very firmly,” she said.

(Freelance writer Patricia Happell Cornell contributed to this story.)

---

**NEWS FROM YOU!**

Do you have something exciting or newsworthy you want to be considered to be printed in The Criterion?

E-mail us: criterion@archindy.org

Staff

Editor: Mike Brohan
Assistant Editor: John Shaugnessy
Reporter: Sam Gallagher
Reporters: Natalie Ulshen
Online Editor: Brandon A. Evans
Business Manager: Ron Meiner
Executive Assistant: Mary Jean Klein
Graphics Specialist: Jerry Rynkiewicz
Proof Service Assistant: Annette Durbin

Phone Numbers:
Criterion office: 317-236-1570
Advertising: 317-236-1454
Toll free: 1-800-382-9836, ext. 1570
Circulation: 317-236-1423
Toll free: 1-800-382-9836, ext. 425
Price: $2.00 per year, 75 cents per copy

Postmaster:
Send address changes to The Criterion, 1400 N Meridian St., Indianapolis, IN 46206
Web site: www.CriterionOnline.com
E-mail: criterion@archindy.org

Published weekly except the last week of December and the first week of January. Mailing address: 1400 N. Meridian St., Indianapolis, IN 46206. Periodical postage paid at Indianapolis, IN.

Copyright © 2013 Criterion Press Inc. ISSN 0574-4350

---

**Moving?**

We’ll be there waiting if you give us two weeks’ advance notice!

Name
New Address
City
State
Zip
New Parish
Effective Date
Note: If you are receiving duplicate copies please send both labels.

The Criterion • 1400 N. Meridian St. • Indianapolis, IN 46206
Events to highlight ongoing struggle to defend religious liberty

By Sean Gallagher

Two upcoming events in Indianapolis will highlight the ongoing struggle to defend religious liberty as secularism is on the rise in government and society.

"Religious Freedom: As American as Apple Pie" is a conference that will be held from 1:30-3:30 p.m. on Sept. 22 at St. Barnabas Church, 8300 Rahke Road, in Indianapolis.

A week later, on Sept. 29, the second annual "Eucharistic Rosary Rally for Faith and Freedom" will take place from 2-4 p.m. at St. Vincent Field on the campus of Marian University. 3:00 Cold Spring Road, in Indianapolis.

"We see the [Sept. 22 event] as a call to action," said Chuck Stumpf, chairman of the St. Barnabas Religious Liberty Action Committee. "The goal is to make sure that when we have an event, they have some type of knowledge of what they can do as an individual to stand up for their religious liberty."

The Sept. 22 event will feature nationally known speakers Eric Schilder, executive director of the Chicago-based Pro-Life Action League, and Kevin Edward White, a board member of the Thomas More Society.

Two local speakers will also be featured:


"We prayed for peace for Syria and for Egypt," he told Catholic News Service.

"There is no fear of retaliation. All the attention is focused on the [Syrian people]," he said Catholic News Service. Following the prayers, the courtyard of the church was lit by hundreds of candles as the worshipers joined in a small candlelight procession. In front of one of the ancient olive trees, the word "peace" was spelled out with stones.

In Istanbul, Mahmut Kurtoglu, a Muslim preacher, was asked to read parts of the Quran during a two-hour service at Santa Maria Draperis Church.

"The message is if you haven't got a prayer, you have nothing, so God says 'Pray, and I will answer you.'" Kurtoglu told CNS afterward. "Having a local perspective makes a big difference," Stumpf said. "You have national figures telling you what is going on at the national level. Then you take their information and you see that it's happening here with the Little Sisters of the Poor and at St. Francis Hospital [and other Catholic hospitals]. It becomes a local issue then. It's a reality check.""

The Sept. 22 conference is co-sponsored by St. Barnabas Parish, Our Lady of the Greenwood Parish in Greenwood, Our Lady of the Most Holy Rosary Parish in Indianapolis, the Central Indiana Knights of Columbus Chapter and Right to Life of Indianapolis.

"The fact that we have five co-sponsors of this event speaks volumes from the standpoint of the urgency of the issue," Stumpf said. "They think it's extremely important to what's going on in the Christian community."

So do the organizers of the Sept. 29 rosary rally at Marian University. The event will begin with eucharistic adoration in Marian Hall, followed by a procession to the college's St. Vincent Field for a living rosary, Benediction, the reciting of the Pledge of Allegiance and the singing of "The Battle Hymn of the Republic."

At last year's rally, 750 people participated. Organizers hope to fill the 4,000 seats in the stadium this year for the event which is being co-sponsored by the local chapters of Catholics United for the Faith, the Marian Center, the Knights of Columbus, the Faithful Citizens Rosary Processions and the archdiocese's office for pro-life ministry.

"I particularly encourage people to pray the rosary," Schilder said. "As we look at the history of what has happened when praying the rosary has been called for in the events."

"There is no call for action," said Yusef Daher, executive secretary of the Jerusalem Inter-Church Center. "We were resisting the other call for war with a call to stop the [possible U.S. air] strike and save Syria and Egypt. Everybody was really praying."

Church, great miracles have happened. So our main goal with the rally is to remind everyone of the power of prayer, and to come together as the body of Christ in unity to pray.""

Both events are important in the battle for religious liberty, according to organizers.

"For those who think that this is an issue that really doesn't impact them, for whatever reason, it does impact them because they have sons and daughters and grandkids," Schilder said. "This whole thing is going to impact them if we don't get it turned around."

"It's the next generation that's really going to have the issue. It's time for our generation to step up, say 'no,' and defend their religious liberty."

(For more information on the Religious Freedom event on Sept. 22, contact Chuck Stumpf at 317-403-3219. For more information on the Rosary Rally on Sept. 29, call Kathy Denney at 317-888-0873.)

Christians and Muslims join Pope Francis in praying for peace in Syria

JERUSALEM (CNS)—At the Church of All Nations, the stone that traditionally has represented Jesus' agony was scattered with notes in trees, the word "peace" was spelled out with stones.

"This evening we have no weapons other than fasting and prayer," he told Catholic News Service. "The Sept. 22 conference is co-sponsored by St. Barnabas Parish, Our Lady of the Greenwood Parish in Greenwood, Our Lady of the Most Holy Rosary Parish in Indianapolis, the Central Indiana Knights of Columbus Chapter and Right to Life of Indianapolis."

"The fact that we have five co-sponsors of this event speaks volumes from the standpoint of the urgency of the issue," Stumpf said. "They think it's extremely important to what's going on in the Christian community."

So do the organizers of the Sept. 29 rosary rally at Marian University. The event will begin with eucharistic adoration in Marian Hall, followed by a procession to the college's St. Vincent Field for a living rosary, Benediction, the reciting of the Pledge of Allegiance and the singing of "The Battle Hymn of the Republic."

At last year's rally, 750 people participated. Organizers hope to fill the 4,000 seats in the stadium this year for the event which is being co-sponsored by the local chapters of Catholics United for the Faith, the Marian Center, the Knights of Columbus, the Faithful Citizens Rosary Processions and the archdiocese's office for pro-life ministry.

"I particularly encourage people to pray the rosary," Schilder said. "As we look at the history of what has happened when praying the rosary has been called for in the events."

"There is no call for action," said Yusef Daher, executive secretary of the Jerusalem Inter-Church Center. "We were resisting the other call for war with a call to stop the [possible U.S. air] strike and save Syria and Egypt. Everybody was really praying."

Franciscan Sister of Perpetual Adoration Marlene Shapley, vice president of mission services for Franciscan St. Francis Hospital, and Little Sisters of the Poor Sister Rosemarie Yao.

"Having a local perspective makes a big difference," Stumpf said. "You have national figures telling you what is going on at the national level. Then you take their information and you see that it's happening here with the Little Sisters of the Poor and at St. Francis Hospital [and other Catholic hospitals]. It becomes a local issue then. It's a reality check.""

The Sept. 22 conference is co-sponsored by St. Barnabas Parish, Our Lady of the Greenwood Parish in Greenwood, Our Lady of the Most Holy Rosary Parish in Indianapolis, the Central Indiana Knights of Columbus Chapter and Right to Life of Indianapolis.

"The fact that we have five co-sponsors of this event speaks volumes from the standpoint of the urgency of the issue," Stumpf said. "They think it's extremely important to what's going on in the Christian community."

So do the organizers of the Sept. 29 rosary rally at Marian University. The event will begin with eucharistic adoration in Marian Hall, followed by a procession to the college's St. Vincent Field for a living rosary, Benediction, the reciting of the Pledge of Allegiance and the singing of "The Battle Hymn of the Republic."

At last year's rally, 750 people participated. Organizers hope to fill the 4,000 seats in the stadium this year for the event which is being co-sponsored by the local chapters of Catholics United for the Faith, the Marian Center, the Knights of Columbus, the Faithful Citizens Rosary Processions and the archdiocese's office for pro-life ministry.

"I particularly encourage people to pray the rosary," Schilder said. "As we look at the history of what has happened when praying the rosary has been called for in the events."

"There is no call for action," said Yusef Daher, executive secretary of the Jerusalem Inter-Church Center. "We were resisting the other call for war with a call to stop the [possible U.S. air] strike and save Syria and Egypt. Everybody was really praying."

Franciscan Sister of Perpetual Adoration Marlene Shapley, vice president of mission services for Franciscan St. Francis Hospital, and Little Sisters of the Poor Sister Rosemarie Yao.

"Having a local perspective makes a big difference," Stumpf said. "You have national figures telling you what is going on at the national level. Then you take their information and you see that it's happening here with the Little Sisters of the Poor and at St. Francis Hospital [and other Catholic hospitals]. It becomes a local issue then. It's a reality check.""

The Sept. 22 conference is co-sponsored by St. Barnabas Parish, Our Lady of the Greenwood Parish in Greenwood, Our Lady of the Most Holy Rosary Parish in Indianapolis, the Central Indiana Knights of Columbus Chapter and Right to Life of Indianapolis.

"The fact that we have five co-sponsors of this event speaks volumes from the standpoint of the urgency of the issue," Stumpf said. "They think it's extremely important to what's going on in the Christian community."

So do the organizers of the Sept. 29 rosary rally at Marian University. The event will begin with eucharistic adoration in Marian Hall, followed by a procession to the college's St. Vincent Field for a living rosary, Benediction, the reciting of the Pledge of Allegiance and the singing of "The Battle Hymn of the Republic."

At last year's rally, 750 people participated. Organizers hope to fill the 4,000 seats in the stadium this year for the event which is being co-sponsored by the local chapters of Catholics United for the Faith, the Marian Center, the Knights of Columbus, the Faithful Citizens Rosary Processions and the archdiocese's office for pro-life ministry.

"I particularly encourage people to pray the rosary," Schilder said. "As we look at the history of what has happened when praying the rosary has been called for in the events."

"There is no call for action," said Yusef Daher, executive secretary of the Jerusalem Inter-Church Center. "We were resisting the other call for war with a call to stop the [possible U.S. air] strike and save Syria and Egypt. Everybody was really praying."

Franciscan Sister of Perpetual Adoration Marlene Shapley, vice president of mission services for Franciscan St. Francis Hospital, and Little Sisters of the Poor Sister Rosemarie Yao.

"Having a local perspective makes a big difference," Stumpf said. "You have national figures telling you what is going on at the national level. Then you take their information and you see that it's happening here with the Little Sisters of the Poor and at St. Francis Hospital [and other Catholic hospitals]. It becomes a local issue then. It's a reality check.""
Being grateful stewards and grateful believers

The Year of Faith proclaimed by Pope Benedict XVI a year ago will conclude the end of this Church year on the Feast of Christ the King, on Nov. 30. All year long we have been thinking about the mystery that is Christian faith. Faith is a gift. It is a beacon of light that shines in our darkness. We all experience the pain, suffering and consolation that are caused by darkness in our lives.

Sin and death are the primary expressions of darkness that no human person—except the Blessed Virgin Mary, by the grace of God—can escape. We cannot overcome the world’s darkness by our own efforts, but our faith tells us that we can open our minds and hearts to the light of Christ and, so, “journey through time” illuminated by his brightness.

The Church teaches that faith comes as the result of a personal encounter with Jesus Christ. How well do we know and love him? How deeply do we love him? How effectively do we serve him by responding to the most profound needs of our sisters and brothers in faith?

The light of Christ shines through our darkness. It illuminates the shadows of our lives and touches us in what Pope Francis describes in his encyclical, “Lumen Fidei” (“The Light of Faith”), as “the core of our being.” When we see with faith, we recognize the meaning of life—and of our individual lives.

Through faith, our minds and hearts are opened to the truth. We are not orphans. We are sons and daughters of God, the brothers and sisters of Christ Jesus, who are called to see and to believe with great joy!

As people of faith, we are called to thank God for this great gift. But giving thanks, expressing our gratitude in thought and word, is only an initial aspect of being a grateful believer. We are called not only to say thanks to God, but to do thanks as well. This expression of gratitude to God in action is called stewardship.

In their pastoral letter Stewardship: A Disciple’s Response, the American bishops teach that authentic Christian stewardship is a disciple’s response in faith to all the gifts we have been given by a loving and generous God.

When somebody gives us a gift or does us a favor, we spontaneously say, “Thank you.” That’s the expected response our parents taught us to make at a very early age. But just saying thanks isn’t really enough. Yes, we are expected to acknowledge in words the gift or benefit we have received, but we are expected to acknowledge it in action, too. This acknowledgment in action is not supposed to be a “payback” in which we calculate the value of what we have received and give exactly that much back to the giver.

Rather, it’s intended to be a more intense expression of grateful acknowledgment, a more emphatic way of showing that we are aware of what we have received and that we want to express our sincere appreciation by giving something in return.

Gratitude in action is more demanding than just expressing thanks with words. It’s more substantive. It costs more. It’s more complicated. But it is also more expressive, and the more we have been given, the more we are expected to give in return. Unless there is a willingness to give in return, the gratitude we express with words can easily become a mere formality.

Stewardship is the term used to express our “sacrificial giving” in return to the Lord who has given everything to us. Stewardship is not just giving our “time, talent and treasure.” It’s not simply a technique for asking people to contribute more to the Church in order to pay the light bills and keep parish and school ministries going. Stewardship is the practice of putting our faith in action—or as one theologian has said, “Stewardship is what we do after we say we believe.”

The practice of stewardship should not be a once in a while thing, anymore than gratitude to God is a once in a while thing. Gratitude, and the expression of it in word and action, are supposed to be habitual in our lives. They are part of what we are about in our day-to-day lives, every day. They are constituent elements of our Christian spirituality, of faith in action.

Let’s thank God for all his gifts. Let’s be grateful stewards whose words and actions show that we are responsible, generous and willing to give back to the Lord with increase. Let’s be grateful believers who do thanks as well as say it.

—Daniel Conway

Letters to the Editor

Now is the time for just and compassionate immigration reform

When St. Mother Theodore Guérin left her home in France to come to the woodlands of Indiana, she and her companions were a success story—something in return. They left France for a land that has truly made an impact on the state of Indiana. It did not take long for these immigrant women to understand the struggles of their new country, and to make a significant difference in the lives of so many Hoosiers.

Today, the Sisters of Providence of Saint Mary-of-the-Woods continue the legacy of St. Mother Theodore in a new era as together with so many partners across the United States we are involved with immigrants and their families in a variety of ways.

We have seen their struggles and heard their stories. We recognize our moral responsibility to be active on their behalf and to move to action by praying, fasting, and working to reform our immigration laws in a compassionate and comprehensive way.

We find ourselves at a pivotal moment in the movement for immigration reform. As people of faith, we believe that we must engage our communities in peaceful action in solidarity with those whose lives are directly impacted by our unjust immigration policies and who will no longer wait. Now is the time to make a difference.

Letters to the Editor

Letters from readers are welcome and every effort will be made to include letters from as many people and representatives as possible. Letters of many viewpoints as possible. Letters should be signed, but, for serious reasons, names may be withheld. Letters to the Editor,” The Criterion, 140 E. Meridian Street, Indianapolis, IN 46202-2367.

Letters must be signed, but, for serious reasons, names may be withheld. Send letters to “Letters to the Editor,” The Criterion, 140 N. Meridian Street, Indianapolis, IN 46202-2367.

Readers with access to e-mail may send letters to criterion@archindy.org.
Military archdiocese remembers sainthood candidate killed in Vietnam

WASHINGTON (CNS)—As the sainthood cause for a Vietnam War chaplain gathers momentum, the priest was remembered at a Sept. 4 memorial Mass as a man “completely dedicated to the spiritual care of his Marines.”

Father Vincent Capodanno, who died in Vietnam on Sept. 4, 1967, was one of the “great priest chaplains,” said Archbishop Timothy P. Broglio of the Archdiocese for the Military Services in his homily at the Mass, celebrated at the Basilica of the National Shrine of the Immaculate Conception in Washington.

“This annual gathering is to pray for him and to recall his pastoral service as a model for chaplains and priests in general,” Archbishop Broglio said. “The cause for his canonization is not for him, but for us. Others should know of his dedication and his desire to serve others. His was a response filled with faith to the Master who laid down his life for the sheep.”

Father Capodanno, a Maryknoll priest and Navy chaplain, died in Operation Swift in the Thang Binh district of the Que Son Valley. He went among the wounded and dying, giving last rites. Wounded in the face and hand, he went to help a wounded corpsman only yards from an enemy machine gun and was killed.

“One way or another, directly or indirectly, we have been touched by the life and ministry of the ‘servant of God,’ Vincent Capodanno,” Archbishop Broglio said.

In his homily, he challenged all given pastoral responsibilities to be “true models” in pastoral ministry: Where do I best use my time and talents, what more can I do? Is it the mission that is central and not merely my career, or promotion, or whatever,” he said.

“Go to the Lord Jesus means to open my heart with generous love. Anyone, young or old, who meets Jesus is inevitably destined to change and to be led to the service of others.”

To the Marine veterans gathered at the Mass, the archbishop said, “Is that not why you, fellow Marines of Father Capodanno, have joined us tonight? Some of you have journeyed to be here. You cannot forget the shepherd who was there for you.”

“After the final blessing at Mass, a lone trumpet played ‘Taps.’”

In the book The Great Pupil—Father Capodanno’s nickname—Marine Cpl. Keith Rounseville said Father Capodanno “was jumping over my [torn] hole, all the while exposing himself to enemy machine gun fire to try and give aid to a wounded Marine. Chaplain Capodanno looked and acted cool and calm, as if there wasn’t an enemy in sight. As he reached the wounded Marine, Chaplain Capodanno lay down beside him and gave him aid and verbal encouragement and telling him medical help was on the way.”

Marine Cpl. Ray Barton also remembered how he lay wounded and bleeding from a gunshot wound to his left arm. “As I closed my eyes, someone touched me,” he recounted for the book. “When I opened my eyes, he looked directly at me. It was Father Capodanno. Everything got still—no noise, no firing, no screaming. A peace came over me that is unexplainable to this day. In a quiet, calm voice, he cupped the back of my head and said, ‘Stay quiet, Marine. You will be OK. Someone will be here to help you soon. God is with us all this day.’”

In 2002, Father Capodanno’s canonization cause was officially opened. In 2004, the initial documentation for the cause was submitted to the Vatican’s Congregation for Saints’ Causes. In 2006, a public decree of “servant of God” for Father Capodanno, a native of Staten Island, N.Y., was issued by the military archdiocese.

What was in the news on Sept. 13, 1963? Catholic intellectuals seek a rights charter, and additional sessions of Vatican II are foreseen

By Brandon A. Evans

This week, we continue to examine what was going on in the Church and the world 50 years ago as seen through the pages of The Criterion. Here are some of the items found in the Sept. 13, 1963, issue of The Criterion:• Pope reaffirms Church stand on communism• Catholic intellectuals need ‘rights’ charter

NEW LOCATION! Take SR267 N to County Road 700 N. Turn right (east) onto County Road 700 N. Turn left onto County Road 1000 E. Church will be on your left.

COUNTRY FAIR!

September 20 • Friday 4pm - 11pm September 21 • 1pm - 9pm • Special youth time for games, rides & food 12pm - 4pm • Plenty of FREE Parking • Live Entertainment both nights on the Bill Estes Ford Bandstand • Great family fun: Hog Roast • Raffle • Casino Tent • Bingo • Great Food • Carnival Rides! • Saturday Mass - 4:00 pm

To Donate: www.archindy.org/UCA

St. Malachy Parish Church

COUNTRY FAIR!

September 20 • Friday 4pm - 11pm September 21 • 1pm - 9pm • Special youth time for games, rides & food 12pm - 4pm • Plenty of FREE Parking • Live Entertainment both nights on the Bill Estes Ford Bandstand • Great family fun: Hog Roast • Raffle • Casino Tent • Bingo • Great Food • Carnival Rides! • Saturday Mass - 4:00 pm

Maryknoll Father Vincent R. Capodanno, a Navy chaplain who was killed while serving with the Marines in Vietnam, is pictured in an undated photo. As the priest’s sainthood cause gathers momentum, the priest was remembered at a Sept. 4 memorial Mass in Washington as a man “completely dedicated to the spiritual care of his Marines.”

Church seen real possor for council• 12th annual CYO grid Jamboree set Sunday• ‘Mailbox missionary’ leads many to faith

NEW LOCATION! Take SR267 N to County Road 700 N. Turn right (east) onto County Road 700 N. Turn left onto County Road 1000 E. Church will be on your left.

COUNTRY FAIR!

September 20 • Friday 4pm - 11pm September 21 • 1pm - 9pm • Special youth time for games, rides & food 12pm - 4pm • Plenty of FREE Parking • Live Entertainment both nights on the Bill Estes Ford Bandstand • Great family fun: Hog Roast • Raffle • Casino Tent • Bingo • Great Food • Carnival Rides! • Saturday Mass - 4:00 pm

To Donate: www.archindy.org/UCA

St. Malachy Parish Church

COUNTRY FAIR!

September 20 • Friday 4pm - 11pm September 21 • 1pm - 9pm • Special youth time for games, rides & food 12pm - 4pm • Plenty of FREE Parking • Live Entertainment both nights on the Bill Estes Ford Bandstand • Great family fun: Hog Roast • Raffle • Casino Tent • Bingo • Great Food • Carnival Rides! • Saturday Mass - 4:00 pm

To Donate: www.archindy.org/UCA

United Catholic Appeal: Echrist Our Hope

To Donate: www.archindy.org/UCA

The Criterion Friday, September 13, 2013 Page 5

COUNTRY FAIR!

September 20 • Friday 4pm - 11pm September 21 • 1pm - 9pm • Special youth time for games, rides & food 12pm - 4pm • Plenty of FREE Parking • Live Entertainment both nights on the Bill Estes Ford Bandstand • Great family fun: Hog Roast • Raffle • Casino Tent • Bingo • Great Food • Carnival Rides! • Saturday Mass - 4:00 pm

To Donate: www.archindy.org/UCA

United Catholic Appeal: Echrist Our Hope

To Donate: www.archindy.org/UCA

Lending Based on Family Values: Honesty, Security, Integrity Purchase, Refinance, Debt Consolidation Loans Conventional, FHA, VA, Rural Housing Home Loans (317) 255-0062 or (317) 369-0420 online 24-hours at www grandi viewlending.com

Grandview Lending Inc.

Check out our video on our website

Lender Legal: Company serving the Archdiocese of Indianapolis

COUNTRY FAIR!

September 20 • Friday 4pm - 11pm September 21 • 1pm - 9pm • Special youth time for games, rides & food 12pm - 4pm • Plenty of FREE Parking • Live Entertainment both nights on the Bill Estes Ford Bandstand • Great family fun: Hog Roast • Raffle • Casino Tent • Bingo • Great Food • Carnival Rides! • Saturday Mass - 4:00 pm

To Donate: www.archindy.org/UCA

United Catholic Appeal: Echrist Our Hope

To Donate: www.archindy.org/UCA

Lending Based on Family Values: Honesty, Security, Integrity Purchase, Refinance, Debt Consolidation Loans Conventional, FHA, VA, Rural Housing Home Loans (317) 255-0062 or (317) 369-0420 online 24-hours at www grandi viewlending.com

Grandview Lending Inc.

Check out our video on our website

Lender Legal: Company serving the Archdiocese of Indianapolis

Huser HomeCare

Trusted and Compassionate Care
• Dedicated to meeting your non-medical homecare needs
• Licensed and insured
• Elder or special needs care (e.g., Alzheimer’s, Autism)
• In your home, nursing home, or assisted living center
• Temporary or long-term, for a few hours or up to 24/7
• Personal care assistance with bathing, toileting, hygiene, dressing, medication reminders, feeding and transfers
• Companion care and safety monitoring
• Housekeeping, laundry, shopping and meal prep
• Respite care (including periodic or vacation coverage)
• Transportation & errands
• Medicaid Waiver and CHOICE provider

Call us for a free in-home consultation:
Kathy and Terry Huser
(317) 255-5700 or 332-8261
www.HuserHomeCare.com
### Events Calendar

**Thursday, September 12, 2013**

**September 13-15**
- St. Lawrence Parish, 4650 N. Shadeland Ave., Indianapolis.
- Friel Fest, Fri. 5-11 p.m., Sat. 3-11 p.m.; Sun. 1-6 p.m.; food, games, rides. Information: 317-258-1761.
- Marriott Hotel, 7002 E. 21st St., Indianapolis. Securing the future of 1963, 50-year class reunion. Information: 317-888-9080 or dliawrence@indy.com.

**September 14**
- St. Gabriel Parish, 6000 W. 34th St., Indianapolis. Youth Ministry craft fair and garage sale, Sat. 9 a.m.-2 p.m. Information: 317-291-7034.
- St. Rose Parish, Family Life Center, 3630 S. Meridian St., Indianapolis. Single Seniors meeting, 11 a.m., food, games. Information: 317-784-4207.

**September 15**
- St. Anne Parish, 102 N. 19th St., New Castle. Fall Bazaar, 8 a.m.-2 p.m.; craft, bookstore, rummage sale. Information: 765-529-4933.

**September 18**
- Columbus Bar, 322 Fourth St., Indianapolis. Thalassa on Top, “Understanding the Church’s teaching on same-sex attraction,” 6:30 p.m.; socialize 7:30 p.m.; presentation. Information: 812-379-9353, ext. 241 or paul@tasgraphic@yahoo.com.

**September 19**

**September 20-21**
- St. Malachi Parish, 5335 E. County Road 750 N., Brownsburg, Country Fair and Hog Roast, Fri. and Sat. 4-11 p.m.; food, rides, games. Information: 317-857-3119.
- St. Vincent de Paul Parish, 17521 St. Elizabeth Blvd., Bedford. Oktoberfest, Fri. 5-10 p.m.; Sat. 10 a.m.-midnight, German dinner, games, price. Information: Sat. 5k run/walk 7 a.m. Information: 317-285-6593.
- St. Thomas Moore, 120 N. Indiana St., Mooresville. Applefest, Fri. 10-5 p.m., Sat. 10 a.m.-10 p.m., hog roast, rides, crafts. Information: 317-831-4142 or mhsatms@msn.com.

**September 21**
- St. John the Evangelist Parish, 126 W. Georgia St., Indianapolis. Parish festival, 5-11 p.m., Fri. fish fry. Sat. noon-midnight, rides, art in the park, music. Information: 317-519-4677.
- St. Vincent Basilica Parish, 5901 Olive Branch Road, Greenwood. “Fall Fest,” Fri. 5 p.m.; midnight. Sat. noon-midnight, rides, art in the park, music. Information: 317-866-5730.
- St. John the Evangelist, 126 W. Georgia St., Indianapolis. Most Holy Name of Jesus School, 21 N. 17th Ave., Beech Grove. School Alumni Association, homecoming football game and celebration, noon. Information: 317-836-7839 or tradkmpk@indy.com.
- Marian University, St. Vincent Athletic Field, 3200 Cold Spring Road, Indianapolis. 2nd Annual Eucharistic Rosary Rally for Faith and Freedom, Rev. James Kelleher, S.T.L., keynote speaker, 2-4 p.m. Information: 317-888-0873.

**Septmeber 24**
- St. Mark Parish, 3537 Acorn Road, Tell City. Parish picnic, 10-30 a.m.-6 p.m.; CST; ham, hound dogs. Information: 812-383-2481.
- St. Mary Parish, 312 S. Wilder St., Greensburg. Ladies auxiliary and Knights of St. John, Fall festival, 10:30 a.m.-2 p.m.; turkey and roast beef dinners. Information: 812-665-7893 or bertha.head@gmail.com.

**September 25**
- St. Mark Parish, 3537 Acorn Road, Tell City. Parish picnic, 10-30 a.m.-6 p.m.; CST; ham, hound dogs. Information: 812-383-2481.
- St. Mary Parish, 312 S. Wilder St., Greensburg. Ladies auxiliary and Knights of St. John, Fall festival, 10:30 a.m.-2 p.m.; turkey and roast beef dinners. Information: 812-665-7893 or bertha.head@gmail.com.

**September 26**
- St. Mary, 415 E. Eighth St., New Albany. Hispanic “bilingual” Mass 5 p.m.; fiesta 6:30-11 p.m.; traditional Mexican music and dance, food from Latin America, dancing. Information: 812-944-0417.

**September 27-28**
- SS. Francis and Clare Parish, 5901 Olive Branch Road, Greenwood. “Fall Festival,” Fri. 5 p.m.; midnight. Sat. noon-midnight, rides, art in the park, music. Information: 317-866-5730.

**September 29**
- Holy Angels Church, 740 W. 28th St., Indianapolis. Annual revival, 7 p.m.; Mass. Information: 317-592-4067, keith@holyangelindy.org.
- Most Holy Name of Jesus Parish, 501 N. 17th Ave., Beech Grove. Card party, 11 a.m.-2:30 p.m. Information: 317-866-0599.
- St. Mary Parish, 5233 E. Washington Blvd., Indianapolis. Festival, 6-11 p.m., Fri. fish fry, rides, games, food, music, silent auction, festival time may change to closer event. Information: 317-536-7291.
- St. Thomas More, 120 N. Indiana St., Mooresville. Applefest, Fri. 10-5 p.m., Sat. 10 a.m.-10 p.m., hog roast, rides, games, Information: 317-831-4142 or mhsatms@msn.com.
- St. Vincent Basilica Parish, 5901 Olive Branch Road, Greenwood. “Fall Fest,” Fri. 5 p.m.; midnight. Sat. noon-midnight, rides, art in the park, music. Information: 317-519-4677.

**September 27-28**
- SS. Francis and Clare Parish, 5901 Olive Branch Road, Greenwood. “Fall Festival,” Fri. 5 p.m.; midnight. Sat. noon-midnight, rides, art in the park, music. Information: 317-865-4677.

**September 28**
- St. Mary Parish, 5233 E. Washington Blvd., Indianapolis. Festival, 6-11 p.m., Fri. fish fry, rides, games, food, music, silent auction, festival time may change to closer event. Information: 317-536-7291.

**September 29**
- Most Holy Name of Jesus School, 21 N. 17th Ave., Beech Grove. School Alumni Association, homecoming football game and celebration, noon. Information: 317-836-7839 or tradkmpk@indy.com.
- Marian University, St. Vincent Athletic Field, 3200 Cold Spring Road, Indianapolis. 2nd Annual Eucharistic Rosary Rally for Faith and Freedom, Rev. James Kelleher, S.T.L., keynote speaker, 2-4 p.m. Information: 317-888-0873.

**September 30**
- St. Gabriel Parish, 3537 Acorn Road, Tell City. Parish picnic, 10-30 a.m.-6 p.m.; CST; ham, hound dogs. Information: 812-383-2481.
- St. Mary Parish, 312 S. Wilder St., Greensburg. Ladies auxiliary and Knights of St. John, Fall festival, 10:30 a.m.-2 p.m.; turkey and roast beef dinners. Information: 812-665-7893 or bertha.head@gmail.com.
Parish small groups help Catholics grow closer to Jesus

By Natalie Hoeter

As evening arrived, the disciples gathered around the table at a fellow disciple’s home. A prayer was said, the meal was shared, then the disciples broke open the Scripture to learn and grow in faith.

No early Church gathering from the first century, this is the scene of one of St. Monica Parish’s small church communities (SCC) on Sept. 3 in Indianapolis.

Centered on Scripture and prayer

The SCC ministry started at St. Monica Parish around 1988-89 after then-pastor Father Clement Davis attended a workshop on small church communities. According to Anne Corcoran, pastoral associate at St. Monica Parish, small church communities are groups of eight to 12 members, most of which meet twice a month.

“T’s the last three years,” she says, “we have renewed the groups’ focus on prayer and being centered in the breaking open of the Sunday Scriptures.”

While using other books, documents or resources outside of the Sunday readings is not prohibited, “Scripture should always be in every meeting, and it should be the main part of your life as an SCC,” says Corcoran.

This vision is spot on, according to Ken Ozeroek, archdiocesan director of catechesis.

“As long as members gather in the name of Jesus the Living Word and are rooted in sacred Scripture and sacred Tradition, these groups are prime opportunities for disciples of Jesus to grow in their Catholic faith, and to invite others on the journey of Christian discipleship.”

After reading the Scriptures, members reflect and share how the Scripture is speaking to each person and how it applies to their daily lives.

Small church communities help Catholics grow in faith with pastoral component

By Sean Gallagher

Parishes across central and southern Indiana sponsor small groups in which their members nurture each other’s faith and help find ways each can apply it to their daily lives.

But the Church has a wide variety of movements, apostolates and other groups that are not part of the structure of dioceses or parishes, but have a long history of forming Catholics into disciples that end up contributing to building up their local Church.

The Archdiocese of Indianapolis has liaisons with 39 such groups. They vary from parish life and then back to it. And where they’re most healthy and where they’re most effective is often when they complement and support the work of parish, which, to me, is the most important building block in the life of a Catholic, next to the family, the domestic Church.

One group that has done this for more than 50 years in the New Albany Deanery is the Legion of Mary. Its members meet weekly for prayer, formation and to build up each other’s devotion to the Blessed Mother. They also do weekly Masses of the Sick, those in hospitals, nursing homes or retirement facilities.

A member of Holy Family Parish in New Albany, says that local parishes will give the names of parishioners in such places to members of the Legion so they can minister to them.

“We try to keep our Blessed Mother in their thoughts before we leave so they can turn to her whenever they have a little bit of down time in their day,” Bacher said.

Bacher said: “I try to keep my family from parish life and then back to it. And where they’re most healthy and where they’re most effective is often when they complement and support the work of parish, which, to me, is the most important building block in the life of a Catholic, next to the family, the domestic Church.”

Other Catholics across central and southern Indiana have grown in their faith and helped others grow in them by becoming oblates of St. Benedict of Saint Meinrad Archabbey in St. Meinrad. Benedictine oblate is usually a layperson living in the world, but seeks to form their lives of faith according to the Rule of St. Benedict and by daily praying the Liturgy of the Hours.

Parish small groups help Catholics grow closer to Jesus

Jesus says that Satan is the father of lies and a murderer from the beginning who can disguise himself as an angel of light. Any effort focusing on truth, life and authenticity, then, turns the devil red in the face.

Parish small groups can be excellent opportunities for disciples of Jesus to grow in their relationship with him—the way, the truth and the life—as well as helping to make additional disciples.

This turns Satan so green with envy that he tries to get parish small groups off-track in at least three specific ways.

“Truth? What is truth?”

Pontius Pilate wouldn’t have been a good parish small group facilitator.

Although sharing thoughts and feelings is a healthy part of group dynamics, it’s always with an eye toward basking in the light of truth.

Invite the light of faith to inform how God speaks to us so that Jesus, living in us, can truly be the light of the nations.

When both sacred Scripture and sacred Tradition are prominent in parish small groups, the living word frees us from the tyranny of relativism.

Opus Dei or Pax Christi?

I was once asked whether I’m a Pax Christi Catholic or an Opus Dei Catholic.

Knowing that “opus Dei” is Latin for “work of God” and “pax Christi” is Latin for “peace of Christ,” my first thought was “Do I really have to choose?”

Catholic social teaching often comes up in parish small groups, as it should. The devil—a murderer from the beginning—prefers a narrow definition of life so that disciples of Jesus bicker with each other about what aspects of defending life are most important.

Satan is yellow. He lacks the virtue of fortitude, so innocent, defenseless human life at all stages is a prime target for his bullying.

Some of Satan’s most intimidating threats to the Church are tied more to the current social teaching of his holy, Catholic Church.

“Neither of us is completely OK, but I’m OK, you’re OK”

Christianity speaks to us so that Jesus, living in us, can truly be the light of the nations.

Recently, a group of Benedictine oblates of Saint Meinrad Archabbey in St. Meinrad from Bloomington pose in the monastery’s guest house. Benedictine oblates are laypeople who seek to live out their faith in the world according to the Rule of St. Benedict.

A group of Benedictine oblates of Saint Meinrad Archabbey in St. Meinrad from Bloomington pose in the monastery’s guest house. Benedictine oblates are laypeople who seek to live out their faith in the world according to the Rule of St. Benedict.

St. Monica Parish members Todd Kowinski, left, Charles “Nick” Georges and Dan Bedillion, three of the eight members of a St. Monica Parish small church communities group, respond to the message they hear in the upcoming Sunday Scriptures at their meeting at Kowinski’s home on Aug. 27.

Movements, apostolates and groups add variety to small groups, can enliven parish ministries

By Natalie Hoeter

As evening arrived, the disciples gathered around the table at a fellow disciple’s home. A prayer was said, the meal was shared, then the disciples broke open the Scripture to learn and grow in faith.

No early Church gathering from the first century, this is the scene of one of St. Monica Parish’s small church communities (SCC) on Sept. 3 in Indianapolis.

Centered on Scripture and prayer

The SCC ministry started at St. Monica Parish around 1988-89 after then-pastor Father Clement Davis attended a workshop on small church communities. According to Anne Corcoran, pastoral associate at St. Monica Parish, small church communities are groups of eight to 12 members, most of which meet twice a month.

“T’s the last three years,” she says, “we have renewed the groups’ focus on prayer and being centered in the breaking open of the Sunday Scriptures.”

While using other books, documents or resources outside of the Sunday readings is not prohibited, “Scripture should always be in every meeting, and it should be the main part of your life as an SCC,” says Corcoran.

This vision is spot on, according to Ken Ozeroek, archdiocesan director of catechesis.

“As long as members gather in the name of Jesus the Living Word and are rooted in sacred Scripture and sacred Tradition, these groups are prime opportunities for disciples of Jesus to grow in their Catholic faith, and to invite others on the journey of Christian discipleship.”

After reading the Scriptures, members reflect and share how the Scripture is speaking to each person and how it applies to their daily lives.

In the last three years,” she says, “we have renewed the groups’ focus on prayer and being centered in the breaking open of the Sunday Scriptures.”

While using other books, documents or resources outside of the Sunday readings is not prohibited, “Scripture should always be in every meeting, and it should be the main part of your life as an SCC,” says Corcoran.

This vision is spot on, according to Ken Ozeroek, archdiocesan director of catechesis.

“As long as members gather in the name of Jesus the Living Word and are rooted in sacred Scripture and sacred Tradition, these groups are prime opportunities for disciples of Jesus to grow in their Catholic faith, and to invite others on the journey of Christian discipleship.”

After reading the Scriptures, members reflect and share how the Scripture is speaking to each person and how it applies to their daily lives.

In the last three years,” she says, “we have renewed the groups’ focus on prayer and being centered in the breaking open of the Sunday Scriptures.”

While using other books, documents or resources outside of the Sunday readings is not prohibited, “Scripture should always be in every meeting, and it should be the main part of your life as an SCC,” says Corcoran.

This vision is spot on, according to Ken Ozeroek, archdiocesan director of catechesis.

“As long as members gather in the name of Jesus the Living Word and are rooted in sacred Scripture and sacred Tradition, these groups are prime opportunities for disciples of Jesus to grow in their Catholic faith, and to invite others on the journey of Christian discipleship.”

After reading the Scriptures, members reflect and share how the Scripture is speaking to each person and how it applies to their daily lives.

In the last three years,” she says, “we have renewed the groups’ focus on prayer and being centered in the breaking open of the Sunday Scriptures.”

While using other books, documents or resources outside of the Sunday readings is not prohibited, “Scripture should always be in every meeting, and it should be the main part of your life as an SCC,” says Corcoran.

This vision is spot on, according to Ken Ozeroek, archdiocesan director of catechesis.

“As long as members gather in the name of Jesus the Living Word and are rooted in sacred Scripture and sacred Tradition, these groups are prime opportunities for disciples of Jesus to grow in their Catholic faith, and to invite others on the journey of Christian discipleship.”

After reading the Scriptures, members reflect and share how the Scripture is speaking to each person and how it applies to their daily lives.
Parish groups draw closer in faith and friendship through prayer together

By John Shaughnessy

They came together as strangers—united in a goal, but unsure of each other as a group.

Members of three different parishes, the 15 people wanted to do their best to serve the poor through their combined efforts for the St. Vincent de Paul Society. Yet to achieve that result, they believed they also had to strive for two more goals—to get to know each other better and grow deeper in their faith as a group.

As they started working together six years ago, the members from the parishes of St. Mary in Navilleton, St. John the Baptist in Starlight and St. Mary-of-the-Knobs in Floyd County decided to make faith formation and prayer within their group a key part of their efforts to help the poor.

Now, their monthly meetings begin with a prayer, followed by a Gospel reading, a reflection, and time for meditation and discussion before ending with a prayer. Then the business part of their meeting begins.

That approach has led to the deeper connection among the volunteers and a stronger commitment to help others, says Gayle Schrank, a member of the group and pastoral associate at St. Mary Parish.

“Most of those in the group are people I had not previously known, and being a witness to their faith, I am so inspired,” Schrank says. “By our sharing with one another, I have become more conscious of how important it is to be open and listen to another, I have become more conscious of how important it is to be open and listen to another.

Donna McKenzie has seen the value of that focus for parish ministry groups at St. Joseph University Parish in Terre Haute.

“We learn about the trials and joys of others, and our compassion and understanding grow,” says McKenzie, the parish’s pastoral associate for faith formation.

“We learn that God truly works in the life of each person in that group, and we share in the joy of that,” she says.

Father Davis says, “Then taking the experience with a colleague, a fellow group member or a neighbor, that also increases—toward ourselves and the God’s presence among us, our reverence and faith sharing a focused part of their monthly meetings.

Although they were strangers when they first joined their tri-parish St. Vincent de Paul Society group, members from the parishes of St. Mary in Navilleton, St. John in Starlight and St. Mary-of-the-Knobs in Floyd County have drawn closer to God, each other and the people they serve by making prayer and faith sharing a focused part of their monthly meetings.

Meetings in the life of each person in that group, and we share in the joy of that.”

It also represents “how the Church began in small communities.”

“Anytime we share prayers with others, our communion with God is made present and real in a very tangible way,” Schrank says. “When we become aware of God’s presence among us, our reverence increases—toward ourselves and the people we are with.”

For more information on parish small groups in the Archdiocese of Indianapolis, log on to www.archindy.org/faithformation/groups.html.

Tips for parish small groups

Focusing on faith

A parish pastoral council, finance commission or pro-life committee can grow the faith of its members when:

• Its members commit to praying daily for the group’s work and all who are involved with it.
• Each meeting of the group starts with 10-15 minutes of the members talking about the fruit of their prayer and their daily life of faith.
• Members of the group are encouraged to join an additional group in the parish more focused on growing in love of God and neighbor.

Starting off on the right foot

When considering to form a new small group in a parish, consider the following pointers:

• Potential leaders should be enthusiastic about the Catholic faith, able to share it well, listen attentively and facilitate discussions effectively.
• Organize that group discussions in small groups are not debates, but a chance for members to reflect on how God is present in their lives.
• Pursue the possibility of having different group members facilitate meetings once the group is working well.

There’s always room for improvement

Well-established parish small groups can always get better at what they do. Here are a few ways that this can happen:

• Group members should occasionally touch base with the pastor to see how the group is nurturing the faith of its members.
• Leaders of established groups mentoring leaders of new ones can be renewed in their role as a leader.
• When questions are asked about a Church teaching, leaders should rely on the United States Catholic Catechism for Adults and consult with the pastor as needed.
Books lay out guiding principles for small groups in parishes

By Sean Gallagher

A full 10 percent of the population of adult Americans are former Catholics. One third of adults raised as Catholics no longer practice the faith.

Those sobering statistics are part of the 2008 “U.S. Religious Landscape Survey” conducted by the Pew Research Center’s Forum on Religion and Public Life.

As these and similar statistics have come to light in recent years, several Catholic authors have studied how parishes across the country can nurture the faith of their members so that they remain in the Church throughout their lives and, by their word and example, bring others into its full communion.

According to parish and archdiocesan leaders across central and southern Indiana, two of these books provide guiding principles to help small groups in parishes be the seedbed in which ordinary pew-filling Catholics become disciples whose vision of faith consciously informs their entire lives.

Both published in Indiana, these books are Sherry A. Weddell’s Forming Intentional Disciples: The Path to Knowing and Following Jesus (Our Sunday Visitor, 2012) and Rebuilt: Awakening the Faithful, Reaching the Lost and Making Church Matter ( Ave Maria Press, 2013), by Father Michael White and Tom Corcoran.

Father White is pastor of Church of the Nativity Parish in Terre Haute, Ind., and serves as a Dominican-operated ministry based in Colorado Springs, Colo.

Other books that have grabbed the attention of Catholics across central and southern Indiana as they consider how to strengthen the local Church include Matthew Kelly’s The Four Signs of a Dynamic Catholic: How Engaging 1% of Catholics Could Change the World (Beacon, 2012), Will Many Be Saved?: What Vatican II Actually Teaches and Its Implications for the New Evangelization (Wm. B. Eerdmans, 2012), and 1% of Catholics Could Change the World (Beacon, 2013), by Ralph Martin, and George Weigel’s Evangelical Catholicism: Deep Reform in the 21st-Century Church (Basic Books, 2013).

Peg McEvoy, associate director for evangelization and family catechesis in the archdiocese’s Office of Catholic Education, appreciates how Weddell warns against what the author describes as a “spiral of silence” in parishes in which members are often implicitly and even sometimes explicitly discouraged from talking about their relationship with Jesus Christ or how that relationship shapes their daily lives.

McEvoy thinks that small groups of parishioners meeting regularly to discuss the practice of the faith and encourage each other in it can break that spiral.

“The [spiral of silence] is a negative peer pressure, to keep silent, to not share what we believe and not share our experience of faith, whereas a small group can create a positive peer pressure to really share,” McEvoy said.

Father Eric Augenstein, archdiocesan vocations director and former pastor of Our Lady of Perpetual Help Parish in New Albany, thinks Forming Intentional Disciples encourages readers to “take ownership of their relationship with Jesus Christ,” and be accountable about that relationship to other people.

Small groups in parishes, Father Augenstein added, is a setting in which these goals can be achieved.

“Small groups can help with that, whether they are a small church community, a Bible study or a committee,” said Father Augenstein, who also currently serves as sacramental minister at St. Agnes Parish in Nashville.

“They can be groups that hold you accountable for taking your relationship with Jesus Christ seriously and growing in that relationship. It can also provide you with the resources for doing that.”

When small groups have helped make its members’ faith a conscious part of their daily lives, they can then help put that faith into action.

“Some people think, ‘I’m not just a support group or people to provide meals or transportation for people in need,’” Father Augenstein said. “[They] can provide real pastoral care—if there is also a connection to the larger parish community and to the pastoral leadership and some training on how to provide pastoral care.”

Father Clement Davis, pastor of St. Bartholomew Parish in Columbus, is reading Rebuilt and affirms the value its authors place on small groups in parish life.

Just last year, he witnessed how small groups can play a vital role in pastoral care when three members of one small group at St. Bartholomew died of cancer. Two were husband and wife. The third was a spouse of another member.

“The group that they belonged to was a major prayer support to the cancer patients themselves,” Father Davis said. “And they helped focus all of them on their faith in God, their belief in life after death, their belief that it is worth the struggle to do what one can to fight the illness, but then also to recognize that there are some illnesses that we can’t fight off.

“They were there with the person who was dying and with the surviving partner. And they grieved together with the partner.”

Father Thomas Clegg, pastor of St. Joseph Parish in Clark County and St. Paul Parish in Sellersburg, has read Rebuilt twice.

Although he only became pastor of the two New Albany Dorothy faith communities in July, he has already spoken from the pulpit about small groups, encouraging his parishioners to form them. That is how much of a priority small groups is for him in his pastoral ministry.

“It is a hope and a priority,” Father Clegg said. “I’ve always thought small groups were important. But after reading Rebuilt, I’ve thought even more so that they’re the only way we’re going to form disciples and, in turn, make new disciples.”

He sees a bright future for his parishes if such groups take root.

“I think we would find parishioners coming alive with their own faith and wanting to make their faith matter, as the book talks about so much,” Father Clegg said. “And when you have that, you have people knocking down your doors trying to become part of the community.”

---

[A parish small group] can provide real pastoral care—if there is also a connection to the larger parish community and to the pastoral leadership and some training on how to provide pastoral care."

—Fr. Eric Augenstein

"The members of the small group] helped focus all of them on their faith in God, their belief in life after death, their belief that it is worth the struggle to do what one can do to fight the illness, but then also to recognize that there are some illnesses that we can’t fight off."

—Fr. Clement Davis

"The [spiral of silence] is a negative peer pressure, to keep silent, to not share what we believe and not share our experience of faith, whereas a small group can create a positive peer pressure to really share."

—Peg McEvoy
FAITH
continued from page 7

each person’s life.

“When it’s a sharing like that, there’s no arguing,” says Mary Mathis, a member of the St. Monica Parish small church communities leadership team along with Corcuan and Father Todd Goodson, St. Monica’s pastor. “We’re hoping for it not to be a debate.”

Once the word has been read and reflected upon, says Mathis, members share their personal intentions.

“You ask [the group] to hold you in prayer. What you’re sharing is not that the neighbor down the street is sick. You’re holding up your own brokenness.

“And the other thing that does is move the group outside of the meeting, where you’re holding these people in your heart every day.”

Connected to parish and beyond

Direction, encouragement and information are shared by the leadership team with the SCCs through monthly meetings with each group’s pastoral facilitator (PF), a three-year role.

But there’s more to the PF than serving as a liaison, says Mathis.

“That word ‘pastoral’ is very important. [Pastoral facilitators] are the ears and ears and hearts open to how the group is doing, especially spiritually.

The monthly meetings connect the groups not just to the leadership team, but to the parish, the archdiocese and the Church in general.

“This year we are promoting and are in line with the archdiocese, the [U.S. Catholic] bishops and Pope Francis about evangelization and what that is,” says Mathis. “We’ve been bringing that into the [pastoral facilitator] meetings, talking about getting out of the boat and following Jesus where he goes—that we’re not all about ourselves.

Meanwhile, SCC members have been encouraged to evangelize in the last few years by volunteering with the Beggars for the Poor ministry through the Society of St. Vincent de Paul, and by inviting others to join their group.

SCCs help feed the flock

Todd Kowinski joined his SCC group through a personal invitation.

“I got in right after I went through RCIA [Rite of Christian Initiation for Adults]. One of the two people who was my parish sponsor, he invited me to come and join his group.”

That was eight years ago, and Kowinski has grown from the experience.

“I didn’t know Scripture at all, so I actually get to read it, discuss it and learn about it. I’m able to see how the word of God translates into people’s everyday lives.

“And I enjoy going into church the next Sunday already knowing what the readings are, already having discussed and thought about them.”

 Fellow group member Dan Bedilion has found the experience crucial to his faith life.

“It keeps you on the path of keeping God in my mind and my heart. If I didn’t come, I would drift away. This helps draw me back toward the right path and a reminder to keep going.”

Charles “Nick” Georges, a founding member of the group in 1995, appreciates small church communities from a pre-Vatican II perspective.

“In pre-Vatican II, there was no regularly meeting lay group you could be with where you could learn more about practicing your faith. That’s why I really suggest people join a group like this, because it gives them more opportunity to grow in faith without having to do it alone.”

Monica Markovich, who with her husband, Chip, served a meal to her SCC group on Sept. 3, appreciates the sense of pastoral small church communities provide, in addition to sharing the Word.

“Christ couldn’t be everywhere, so he had the Apostles. In the same way, the pastor can’t be everywhere so he had these SCCs to help him feed his flock.”

 Fellow member Paula Roeder agrees.

“It’s a way that in the bigger scheme of the whole Church, we can take care of each other and pastor each other.”

For Monica, being a part of an SCC has enhanced her faith.

“It’s not just going to Mass on Sunday. I’m praying for people, I’m studying Scripture, I’m making dinner and bringing people dinner.

“[The SCC] makes a parish come alive. I think if parish wants to grow and thrive, especially as they get this bigger, it’s a fantastic way to do it.”

Have you ever wondered about the missing years of Jesus’ life story, the years not chronicled by the Gospels?

VARYING YEARS, THE EARLY YEARS, by Howard Barnum, offers a realistic look at the daily challenges that faced Mary, her parents, and Joseph before their marriage, and how she and Joseph helped their Son to come to life and embrace His divinity as He spent the first thirty years of His life bowing the Good News would have three brief years to share with the world.

Dr. Barnard, a nationally known Historical Personae Presenter, has carefully studied how family stories developed and has brought these early years of Jesus’ life to life with warm and realistic details, allowing the reader to know, love and appreciate the Holy Families and Jesus as a boy, a teenager and a young man in a uniquely personal way.

Although fictional, no aspect of this story is incompatible with accepted versions of the Holy Bible.

Copies may be ordered on Lulu.com

VARIETY
continued from page 5

Janis Dopp is an oblate who serves as director of religious education at St. Charles Borromeo Parish in Bloomington. She and about 10 other Catholics in that southern Indiana city became oblates in the early 1990s. Some 20 years later, there are more than 30 oblates in Bloomington. There is another chapter of oblates in Indianapolis.

Dopp said that being part of an oblate chapter helps her and fellow members be accountable in their lives of faith.

“There’s also a caring about one another that is a natural outgrowth of being an oblate,” Dopp said. “If one of our members is ill, we know about it and we’re all praying for that person. We have a secretary that keeps all of us informed all the time about anything that comes up.”

The chapter meets monthly for prayer, to share a meal and to listen to a spiritual conference given by a monk of Saint Meinrad Archabbey.

“What they say to us is usually extremely practical,” Dopp said. “It’s an easy stretch to take that out. They tend to take those portions of the Rule or Scripture that have to do with the practical living of life, so that we can take them out and live them in an intentional way, so that our lives really are going to be changed.”

Deacon Marc Kellams’ life was changed when he became a Benedictine oblate. He credits the program with leading him to discern his vocation to the permanent diaconate.

“I’m pretty sure that had I not taken that first step to become involved in the oblate program, I might not have become interested in the deacon formation program,” said Deacon Kellams.

“I can pretty clearly say that there was a progression of interest from one to the other.”

Deacon Kellams ministers at St. Charles Borromeo Parish in Bloomington and sees how his fellow oblates give of themselves in service to their broader Catholic community.

“The oblates are normally very active in the parish,” he said. “Their relationship to the Church, which is enhanced by their involvement in the oblate program, probably encourages them to be willing to be of service. It gives them a greater feeling of belonging.”

Ron Greulich, a member of St. Simon the Apostle Parish in Indianapolis and director of stewardship education in the archdiocesan Office of Stewardship and Development, sees a similar parish involvement in people like himself who have experienced a three-day Cursillo retreat and are known as “cursillistas.”

Cursillo is a movement in the Church that was founded in Spain in 1944, and has been active in central Indiana for nearly 50 years.

Greulich meets weekly with a group of men cursillistas, and knows how active they are in their faith communities.

“They are all engaged in their parish,” he said. “They’re doing things beyond just [Cursillo].”

Greulich said that weekly meetings are vital to the movement’s power to transform the faith of ordinary Catholics. The weekly meetings, known in Cursillo as the fourth day reunion, happen after an individual has attended the initial retreat.

“There’s kind of an accountability there,” he said. “So you like to be there on Sunday and share with one another. Oftentimes, it’s probably the most focused time that you would have spent that week in a spiritual conversation with any man.”

Greulich said that these meetings help him and many other cursillistas take their faith out into the world in conscious ways in their daily lives.

“The new evangelization, that’s what we’re called to do,” Greulich said. “And it’s going to take so much more than the pope, the bishops and the priests. It’s really going to take all of us as lay people.”

(For more information about the Legion of Mary in the New Albany Deanery, call Irene Bacher at 812-944-3249. For more information on the Benedictine oblates of Saint Meinrad Archabbe in St. Meinrad, log on to www.saintmeinrad.edu/oblates. For information about Cursillo in central Indiana, log on to www.cursillo-in.org)
By Louise McNulty

Almost every article or book about stress mentions the mind and body connection. Often couched in terms of an anecdote, it’s like the story of a man I wrote about a few years ago. He was in his 40s, had multiple chins, a plump body and suffered from asthma, high blood pressure and a poor self-image. By his own account, he was generally moody and lethargic.

Spurred by an upcoming class reunion and remembering his lean and more attractive high school self, he started a sensible diet, added walking, and eventually jogging, to his weekly routine and turned his life around. He lost 90 pounds and 10 pant sizes, shed his health problems and gained a new attitude.

I learned about him in a company newsletter that featured before-and-after pictures. The article had a headline that read, “Mind-body connection. Employee loses inches and finds inner peace.”

In the story, he declared that the change wasn’t just physical but spiritual, one that made him feel like a new person.

Secular publications largely concentrate on the body and mind aspect, while leaving out the spiritual side that can also go through a process of change and healing. Meditation is one of those forms of medicine that can bring about—by bringing us closer to God—a healing of the spirit, a spiritual “getting in shape,” if you will.

Sheen said.

Another great Catholic light on the subject was Thomas Merton, a Trappist monk and author of The Seven Storey Mountain, a classic that endures today. Although he died at the age of 53, a posthumous collection of his writings appeared in the book Contemplation in a World of Action.

Although his subject was monastic renewal, Merton pointed out that prayer, meditation and contemplation were once taken for granted as fundamentals of human life, but that in the modern world even believers consider them marginal to their lives. He said that ordinary lay people often think of prayer as simply “saying words,” of meditation as a mysterious practice that they don’t understand, and of contemplation as something “suspicious.”

He said, however, that the true reason for focusing alone or communally is a deepening personal realization of God. “The whole purpose of meditation is to deepen the consciousness of this basic relationship of the creature to the Creator, and of the sinner to his Redeemer,” Merton wrote.

The purpose of meditation, most relevant in the modern world is discovering new facets of freedom and love, and deepening one’s awareness of life in Christ. And he added that without creating and expanding this personal relationship, a person will have nothing to offer others.

The Catechism of the Catholic Church tells us that meditation is above all “a question,” and it is not an easy endeavor to take on alone and without direction. That’s why we can seek help in Scripture and other holy books, in spiritual leaders, in a number of ways.

“There are as many and varied methods of meditation as there are spiritual masters,” the catechism says in #2707. “Christians owe it to themselves to develop the desire to meditate regularly.”

Not doing so can lead them “to come resemble the three first kinds of soil in the parable of the sower” (#2707).

The parable tells us about a sower who scattered seed on four kinds of soil. First, he threw seed on a path, but it didn’t take and became food for birds. The seed that fell on rocky ground sprouted, but the soil wasn’t deep enough and it withered. Third, the seed that grew on thorns grew but the thorns choked the plant.

“Consideration, then, is like the fourth type of soil, in which the seed took hold, put down roots, sprouted “and produced fruit, a hundred or sixty-fold” (Mt 13:8).

“To the extent that we are humble and faithful, we discover in meditation the movements that stir the heart, and we are able to discern them,” the catechism tells us in #2706. “It is a question of acting truthfully in order to come into the light.”

(Louise McNulty is a freelance writer in Akron, Ohio.)

---

By Daniel S. Mulhall

Prayer comes in many forms. There are formal prayers, such as the Lord’s Prayer, and spontaneous or one-word prayers we use when we reach out to God in times of need or distress. No matter when or how it is done, all prayer puts us in touch with and helps us to grow closer to God. Jesus taught his disciples the importance of prayer by word and deed. He went oft to pray in private before every major event in his life, spending 40 days in the desert in prayer following his baptism (Mt 4:1-11) and praying in the garden prior to his passion (Mt 26:36-46).

He also instructed his disciples on how to pray:

“Go to your inner room, close the door and pray to your Father in secret. And your Father who sees in secret will repay you” (Mt 6:6).

Meditation, which is also called mental prayer, is a rich resource in the Catholic Church’s spiritual treasury. In his book An Introduction to the Devout Life, St. Francis de Sales recommended mental “prayer from the heart,” in which one contemplates Jesus’ life and death.

St. Teresa of Avila encouraged contemplation Scripture. She recognized that meditation on Scripture prepared us to listen to the Lord, who is constantly reaching out to us.

Joanne Cahoon, a certified spiritual director from the Archdiocese of Hartford, suggests that the invite the person she is guiding to consider a passage from Scripture and then to consider how God is active in his or her life.

She says, “Divine providence is happening in the utterly unique relationship” with God. The person reads Scripture to see what God is inviting them to in their life.

Cahoon says any Scripture passage can be used for mental prayer. She recommends “lectio divina” (“holy reading”), a process by which people meditate on a short passage of Scripture. After reading the passage slowly and prayerfully, the participant seeks significant words or images. Time is then spent quietly in reflection on those words or images. The passage is read, more slowly and prayerfully, a second time. This is followed by a time for reflection.

The passage is then read a third time in order to help the praying person seek guidance on what God desires. “Lectio divina” concludes with a period of quiet contemplation in which the participant opens him or herself to an experience of the closeness of God that comes solely as a gift from God.

For a person getting started with “lectio divina,” three to five minutes of time will be sufficient. For the experienced, a “lectio divina” session can last for hours. Cahoon suggests we might pray by watching the birds and flowers in a garden and then meditating on Jesus’ teaching in Matthew 6:25-34. Focus on the colors and textures of the garden, its beauty and then on Jesus’ message about how we are cared for and valued by God more than the flowers or the birds. What might we learn about God’s love for us?

Meditating on the Scriptures will help us to grow closer to God. Cahoon suggests we approach the word of God as the Blessed Mother did, by keeping all these things, reflecting on them in our hearts (see Lk 2:19).

(Daniel S. Mulhall is a lifelong catechist. He lives in Laurel, Md.)
From the Editor Emeritus/John F. Fink
Year of Faith: What is the meaning of life?

It’s part of human nature to be able to consider the ultimate questions about the meaning and purpose of our lives. Every culture, even the most primitive, has wrestled with these kinds of questions, varying answers.

Some of the answers vary, some sit down to our in the Jewish scriptures Scripture: [22x422]in the New Testament, especially in the Gospel of John, the Galatians, and the Philippians, is that “all things are vanity” (Ecc 12.8). The author examines these different answers, usually search for—wisdom, purpose, riches, renown— and find them all lacking, “a chase after wind” (Ecc 1:14). The Book of Proverbs is considerably more optimistic than the Book of Ecclesiastes. Of all the Wisdom Books, it is probably the one that best provides the guide for successful living that the

Pope Francis: Redefining the meaning of real joy and being Church

Cernucopia/Cynthia Dewes
Learning the scientific way to establish a cult

If you’re interested in reading about other religions, you might enjoy this book called Going Clear: Scientology, Hollywood and the Prison of Doubt by Lawrence Wright. It is a religious or a cult in a sense it is debatable, and Wright makes the question very clear. Wright is a staff member for the New Yorker magazine, author of several other books about religion, and a tireless researcher.

The efforts he cited begin by a study about Scientology, its founder, and its organization and its history, make his arguments persuasive.

According to Wright, L. Ron Hubbard, founder of Scientology, was an energetic, aggressive, and charismatic man who believed he was destined for greatness. He didn’t bother preparing for this in the usual ways such as attending college or working to gain life experience. Instead, he leapt from career to career, never quite mastering any assignment.

One occupation in which he did persevere was writing pulp fiction novels full of heroic and unlikely adventure. He was a prolific writer, if not a particularly well—fanciful. His leapt from career to career, never quite mastering any assignment. He didn’t bother preparing for this in the usual ways such as attending college or working to gain life experience. Instead, he leapt from career to career, never quite mastering any assignment.

One occupation in which he did persevere was writing pulp fiction novels full of heroic and unlikely adventure. He was a prolific writer, if not a particularly well—fanciful. His

Pope Francis: Redefining the meaning of real joy and being Church

The Human Side/Fr. Eugene Heinrich
Pope Francis: Redefining the meaning of real joy and being Church

Pope Francis: Redefining the meaning of real joy and being Church

Why is Pope Francis so appealing to some and not to others?

To answer this question, Pope Francis loves the poor and is appreciated by those who can alleviate their suffering but fails to appeal to the rich because of corruption. He is more than a charismatic, theological, and spiritual leader. He is more than a charismatic, theological, and spiritual leader. He loves the poor and is appreciated by those who can alleviate their suffering but fails to appeal to the rich because of corruption. He

Pope Francis speaks directly to the pain that knows deep down that this is the highest means for achieving true joy. Why? It is because Christ makes the pain feel uncomfortable. For example, many of us have more material goods than we need. Our clothes and pantry are filled to the brim. The solidarity Pope Francis calls for prompts us to do less in order to give it to those who have less.

True, we do this at Thanksgiving time, but true solidarity asks of us to continuously give, not just at Thanksgiving time, but throughout the year. Options like this prick the conscience and are discomforting for most of us. It would allow that because it calls for self—sacrifice and a change in our routine.

Pope Francis personifies these virtues in his emphasis on solidarity. He urges us to put ourselves in the shoes of the poor and feel their pain, and to campaign aggressively against poverty. Solidarity prompts us to leave our comfort zone, to bring comfort to others. Pope Francis speaks directly to the pain that knows deep down that this is the highest means for achieving true joy. Why? It is because Christ makes the pain feel uncomfortable. For example, many of us have more material goods than we need. Our clothes and pantry are filled to the brim. The solidarity Pope Francis calls for prompts us to do less in order to give it to those who have less.

True, we do this at Thanksgiving time, but true solidarity asks of us to continuously give, not just at Thanksgiving time, but throughout the year. Options like this prick the conscience and are discomforting for most of us. It would allow that because it calls for self—sacrifice and a change in our routine.

Pope Francis speaks directly to the pain that knows deep down that this is the highest means for achieving true joy. Why? It is because Christ makes the pain feel uncomfortable. For example, many of us have more material goods than we need. Our clothes and pantry are filled to the brim. The solidarity Pope Francis calls for prompts us to do less in order to give it to those who have less.

True, we do this at Thanksgiving time, but true solidarity asks of us to continuously give, not just at Thanksgiving time, but throughout the year. Options like this prick the conscience and are discomforting for most of us. It would allow that because it calls for self—sacrifice and a change in our routine.

Pope Francis speaks directly to the pain that knows deep down that this is the highest means for achieving true joy. Why? It is because Christ makes the pain feel uncomfortable. For example, many of us have more material goods than we need. Our clothes and pantry are filled to the brim. The solidarity Pope Francis calls for prompts us to do less in order to give it to those who have less.

True, we do this at Thanksgiving time, but true solidarity asks of us to continuously give, not just at Thanksgiving time, but throughout the year. Options like this prick the conscience and are discomforting for most of us. It would allow that because it calls for self—sacrifice and a change in our routine.

Pope Francis speaks directly to the pain that knows deep down that this is the highest means for achieving true joy. Why? It is because Christ makes the pain feel uncomfortable. For example, many of us have more material goods than we need. Our clothes and pantry are filled to the brim. The solidarity Pope Francis calls for prompts us to do less in order to give it to those who have less.

True, we do this at Thanksgiving time, but true solidarity asks of us to continuously give, not just at Thanksgiving time, but throughout the year. Options like this prick the conscience and are discomforting for most of us. It would allow that because it calls for self—sacrifice and a change in our routine.

Pope Francis speaks directly to the pain that knows deep down that this is the highest means for achieving true joy. Why? It is because Christ makes the pain feel uncomfortable. For example, many of us have more material goods than we need. Our clothes and pantry are filled to the brim. The solidarity Pope Francis calls for prompts us to do less in order to give it to those who have less.

True, we do this at Thanksgiving time, but true solidarity asks of us to continuously give, not just at Thanksgiving time, but throughout the year. Options like this prick the conscience and are discomforting for most of us. It would allow that because it calls for self—sacrifice and a change in our routine.

Pope Francis speaks directly to the pain that knows deep down that this is the highest means for achieving true joy. Why? It is because Christ makes the pain feel uncomfortable. For example, many of us have more material goods than we need. Our clothes and pantry are filled to the brim. The solidarity Pope Francis calls for prompts us to do less in order to give it to those who have less.

True, we do this at Thanksgiving time, but true solidarity asks of us to continuously give, not just at Thanksgiving time, but throughout the year. Options like this prick the conscience and are discomforting for most of us. It would allow that because it calls for self—sacrifice and a change in our routine.

Pope Francis speaks directly to the pain that knows deep down that this is the highest means for achieving true joy. Why? It is because Christ makes the pain feel uncomfortable. For example, many of us have more material goods than we need. Our clothes and pantry are filled to the brim. The solidarity Pope Francis calls for prompts us to do less in order to give it to those who have less.

True, we do this at Thanksgiving time, but true solidarity asks of us to continuously give, not just at Thanksgiving time, but throughout the year. Options like this prick the conscience and are discomforting for most of us. It would allow that because it calls for self—sacrifice and a change in our routine.

Pope Francis speaks directly to the pain that knows deep down that this is the highest means for achieving true joy. Why? It is because Christ makes the pain feel uncomfortable. For example, many of us have more material goods than we need. Our clothes and pantry are filled to the brim. The solidarity Pope Francis calls for prompts us to do less in order to give it to those who have less.

True, we do this at Thanksgiving time, but true solidarity asks of us to continuously give, not just at Thanksgiving time, but throughout the year. Options like this prick the conscience and are discomforting for most of us. It would allow that because it calls for self—sacrifice and a change in our routine.
The Church allows for debate on some questions related to Jesus and Mary

We have all been told that Jesus and Mary were like us in all things but sin. I take that to mean that they felt all the emotions that humans naturally experience. But I heard a min say on television that Jesus was not afraid to die. I don’t believe that. I think he was terrified. Didn’t he sweat drops of blood from the anticipation of what was to take place?

Likewise, the early 18th-century St. Louis de Monfort said in one of his books that Mary experienced no pain in childbirth. Why not? Was she human or not? (Carrollton, Pa.)

A question is particularly insightful because it raises two questions that have no easy answers. First, as to whether Jesus was afraid to die. Some would argue he was in such agony and he prayed so fervently that his sweat became like drops of blood falling to the ground” (Lk 22:42-44). But is stress the same as fear? When he appeared before the Sanhedrin and before Pilate, Jesus seemed remarkably calm—so much so that Mark observes that “Pilate was amazed” ( Mk 15:5). So who can presume to say what was going through Christ’s mind?

As for Mary and the pains of childbirth, our answer must be similarly cautious. In Genesis 3, 16, pain during childbirth is presented as one of the consequences of original sin. Since the dogmatic teaching of the Church has always held that Mary was free from original sin, the early Church fathers concluded that she must have borne Christ without any pain—and the catechism of the 16th-century Council of Trent reached the same conclusion.

Notably, though, the current Catechism of the Catholic Church, while clearly defining the Immaculate Conception and the virgin birth, is silent on the details of that birth—including the question of Mary’s pain. And don’t we attest to Mary’s emotional suffering in witnessing her son’s Passion when we mark the feast of Our Lady of Sorrows?

We are all familiar with some of the liturgical excesses that came about after Vatican II. When the revised Roman Missal was introduced in 2011, I seem to remember that our bishops discussed the need for all U.S. parishes to adhere strictly to the new liturgy. According to one article I read, the bishops addressed the practice of inviting members of the congregation to greet those around them. But the Mass begins—their feeling being that this detracted from the sign of peace, which the liturgy places just before Communion. So the practice continues in many parishes. What is your take on it? (Waltzack, Calif.)

A am not familiar with the article you referenced, nor am I aware of any position taken by the bishops that would discourage parishioners from greeting one another before Mass begins. On the contrary, the closest reference I could find (from the “Introduction to the Order of Mass,” a pastoral resource issued in 2003 by the bishops’ Committee on the Liturgy) speaks favorably of Mass attendees being “made welcome by representatives of the community and acknowledged informally by their neighbors.”

Such a greeting is discretionary, of course, and not a stipulated part of the rite. I have seen it used particularly in vacation areas, to create a sense of community when those at Mass come from various distances and directions. In a normal parish setting, informal greeting and “catching up” is often done in the gathering areas of the church as people are arriving.

Such a practice should never replace the sign of peace, which has a different meaning. Its purpose is not to extend a greeting of welcome, even less to chat with friends. But to offer an expression of charity as a reminder just prior to Communion of the love of Christ that unites the eucharistic assembly.

Readers may submit prose or poetry for faith column

The Criterion invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in the faith column. (Please include name, address and phone number with submissions.)

Seasonal reflections are also appreciated. Please include name, address, parish and telephone number with submissions.

Send material for consideration to “My Journey to God,” The Criterion, 1400 N. Meridian St., Indianapolis, IN 46206 or e-mail to criterion@archindy.org.
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 This Criterion. Order priests and religious sisters and brothers are included here, unless they are natives of the archdiocese or have other connections to it; if so, they are separate obituaries on this page.


CARR, Daniel G., 40, St. Lawrence, Indianapolis, Aug. 16. Son of Daniel and Ellen Carr. Brother of Mary Ann Findley, Julie McAfee, Michael and Vincent Carr.

CLEARY, Dr. Robert E., 76, St. Monica, Indianapolis, Aug. 29. Father of Theresa Ederton, Dr. John and William Cleary. Brother of Peg Zera, Helen, John and Tom Cleary. Grandfather of 18.


NORTHCUTT, James Alan, 64, St. Roch, Indianapolis, Aug. 25. Husband of Verna (Kaufmann) Northcutt. Father of Kellie Estes, Kimberly Pressiod, Benjamin and Brett Northcutt. Stepfather of Brian, James and Kenneth Kaufmann.


STROBEL, Markus, 90, St. Mary, Rushville, Aug. 25. Father of Becca and Sarah Strobel. Son of Ursula Strobel. Brother of Martin, Matthias, Sebastian and Ulrich Strobel.

Gift of finest wheat

An aerial view of an image of Pope Francis by Italian artist Dario Gambarrin is seen in a threshold aerial view in Castagnaro, Italy on Sept. 3. Gambarrin used a tractor with a plow and a harrow to create the image.

You can’t always be at home — but you never have to be far from it.

Look after your home, family and valuables from anywhere. Get peace of mind with a secure network and 24/7 professional monitoring. Arm and disarm your system on the go. Even get remote video monitoring and real-time text and email alerts, so you know that your kids got home safely.
a three-day event that brought together 23,000 Catholic teenagers from around the country in 2011.

“When we all first started talking about the endeavor of going to NCYC, the biggest concern was how much it cost,” says Megan Gehrich, youth ministry coordinator at St. Mary Parish in Greensburg, about the $215 registration fee and the additional expenses of hotels and meals for three days.

“Now when they’ll be going, they won’t have to fret about the financial aspect of it. They’ll just be able to immerse themselves in the whole experience. My biggest hope is that they will gain some sort of transformation—whether it’s a transformation of knowing themselves, a transformation of their relationship with God, or a transformation of their life in general.”

Besides the murder mystery-dinner show, the St. Mary youth group used a cookout, a breakfast and a sponsorship program to cover all the costs—except for the $100 deposit fee—for the 11 youth and six chaperones attending the conference.

“I was in my office when I realized everyone’s registration fee had been paid off, and I just had tears in my eyes,” Gehrich says. “I was absolutely blown away.”

The youth group at St. Roch Parish in Indianapolis had a different moving experience in their unusual fundraiser for the national conference. In fact, they describe their effort as a “moo-ving experience” because it involved setting up cows, signs in people’s yards under the cover of darkness as a surprise.

For 31 nights in August, at more than 150 locations, the youth group placed the cow signs in people’s yards as birthday greetings, wedding wishes and goodwill pranks—raising $2,600 in the process.

“The idea came when we were all in my office one day. One of the girls said, ‘I was thinking about the last fun thing we did—raising over $2,000 in the process. I thought we could do it again and just raise money for the NCYC trip,’” says Carla Hammans, youth ministry director at St. Roch Parish.

She approached her youth group, and they were sold. The idea was—a youth group, church fundraiser to go to a national conference. And one of the three said, ‘We’ve never heard of church doing something fun.’

Fun was also one of the main focal points of the murder mystery dinner show at St. Mary Parish in Greensburg. My friend Luke Lecher owns a theater production company in Greensburg, and he’s one of theEROS of the NCYC trip. He asked, ‘What if we wrote a murder mystery show as a fundraiser?’

“I loved the idea. We got our youths and chaperones as the characters for the show. They had about 10 rehearsals at about two hours each. It was a lot of fun. I’m so excited we did it.”

That same sense of enthusiasm shines through at St. Paul Parish in Tell City, where the youth group added an innovative touch to an old fundraising effort. The teenagers held a car wash during the parish’s three Masses, advertising the fundraiser with the slogan, “While you’re praying, we’re spraying!”

The car wash netted about $900, adding to the money earned from a chicken dinner, a spaghetti supper and a bake sale.

“You get the best business when people are in church,” says Benedictine Sister Mary Emma Jochum, the parish’s director of religious education. “We do not expect our youth to pay the full price of NCYC because they couldn’t afford it, and they’d have to say no. Perry County is a low-income county.

There’s another challenge to overcome. “There is no Catholic school in the Tell City Deanery,” she says. “Our high school youth get one hour a week of religious education on Sunday nights compared to getting it five days a week in a Catholic school.”

That’s why the fundraisers are so important for the seven youths from St. Paul Parish who will attend the national conference. Sister Mary Emma’s goal for them is similar to the goal that other youth leaders have for the nearly 1,500 youths from across the archdiocese who are expected to attend.

“At NCYC, they’ll see in more depth what the Catholic faith means to their lives,” she says. “They’ll be surrounded by a total Catholic conference. That’s important for them. We want our kids to experience as much of the Catholic faith as they can.”

(For more information about the National Catholic Youth Conference, log on to www.archindy.org/young/ncycc.html)

**NCYC continued from page 1**
Donation provides barns, community center in area struck by tornadoes

By Natalie Hooter

HENRYVILLE AND PEKIN—In the near-90 degree heat and humidity of southern Indiana, Fred Burns stood on a gravel path looking down at his herd of Angus cattle grazing on a hillside pasture on his farm near Pekin. He pointed to a nearby hill.

“See that house over there? You couldn’t even see that house before the tornado. “And that area over there,” he said, pointing to a grassy knoll, “that was all big, mature trees. Who knows how long they were here. But they’re all gone.

“I had nine outbuildings, and the tornado took all of them. With most of the trees gone and no barns left, there was hardly just any place for [the cattle] to get shade and get away from the flies, and no place to keep the hay.”

Enter Mercury One, a philanthropic organization founded by radio and television personality Glenn Beck. Part of the organization’s mission focuses on disaster relief.

In May, a representative from Mercury One reached out to David Siler, executive director of Catholic Charities for the Archdiocese of Indianapolis.

“They contacted me to ask if we were still active in providing disaster recovery in southern Indiana [where two devastating tornadoes struck the area on March 2, 2012]. They wanted to know if there were any particular projects that still needed attention.

I contacted Jane Crady, our disaster coordinator, and she said that there were about 20 farmers who lost barns in the tornadoes that were not insured [or were underinsured] and fell low on the priority list, so were likely not going to receive insurance and county funds were sufficient with the help of志愿 labor.

The father of one and grandfather of four proudly displayed his new barns and the improvements he’s added to them.

“They’ve been up about a month. [The cattle] are still kind of leery of them. But they’re just used to them.”

Just outside Henryville, the Angus cattle on John and Libby Ryan’s farm have not had the opportunity to try out their new barn.

[The contractors] are waiting on a few supplies. They’ve got just about four hours of work left on it,” said John of their new 40-by-60 foot barn for cattle and hay.

Lake Burns, the Ryans lost an untold number of trees that the cattle used for shade and protection. And they, too, lost all of their outbuildings.

“It was crucial to have a barn,” said Libby. “You just can’t work with animals without the proper shelter.”

When asked what his reaction was to the gift.

“I just couldn’t hardly believe it,” she said. “We were so excited, and we are so grateful. It’s hard to find the words to say how grateful we are.”

But the Mercury One gift did not stop there.

In Marysville, the tornado tore the roof off the town’s community center, causing a total loss to the interior.

Father Steven Schaeflein, pastor of St. Francis Xavier Parish in Charlestown, received a check for $100,000 from Mercury One on behalf of St. Francis Xavier Parish to use toward rebuilding the community center.

“The Marysville Community Center is the social center of the rural community for family celebrations—birthdays, anniversaries, reunions,” said Father Schaeflein. “It also served as the meeting place for civic events.

“Insurance and county funds were insufficient with the help of volunteer labor to put on a new roof, replace windows, and repair the outside of the building, but the inside had to be totally gutted. This grant will enable us to restore the building to use.”

The project is slated for completion by October or November.

“This is evangelization in action,” said Father Schaeflein, “working with others out there, out of good will.”

Burns is proof.

“My wife and I go to the United Methodist [church] here in Pekin. But as good as the Catholics have been to me, I’m about ready to change! They’ve been really good to us.”

John Ryan admits the timing could not have been better.

“It just seemed like—and it’s the same thing with this barn—every time you turn around and there’s something you need, somebody shows up to help. It’s uncanny the way it’s happened.”

Libby turned to her husband and said, “I think those are called blessings.”